AN

ESSAY

ON THE

COMPOSITION

OF A

SERMON.

Translated from the original FRENCH of

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WITH NOTES,

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.

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A

BRIEF DISSERTATION

ON THE

MINISTRATION OF THE DIVINE WORD

BY

PUBLICK PREACHING.

PHILOSOPHERS love to contraſt the religion of nature with that of revelation, and ſome of them aſcribe ſuperiority to the former. Chriſtian miniſters have much better reaſons for aſcribing it to the latter; and there are two, which deſerve particular attention.

If we conſider each as a body of *ſcience*, and allow, revelation contains all the articles of information included in natural religion, and many more than the religion of nature ever knew, all neceſſary to the perfection of a ſyſtem of theology, and all important to the felicity of man, it will follow, ſuperior excellence belongs to revealed religion.

If we advert to *the mode of communication* peculiar to each, and grant, it is not enough in an univerſal religion to have a body of ſcience, there muſt be

be also an easy method of imparting it, it will follow, superiority is due to revelation. Nature is a speechless beauty, silently waiting till depraved man shall find leisure and inclination to be instructed by dumb signs, by signs, which even cultivated capacities find hard to understand, are not sure at any time they have understood at all, and never know when they have comprehended in the whole. Revelation is really and literally a voice, clear and expressive, speaking at sundry times, and in divers manners. Shall I call it the mouth of nature? The wisest say, it is the voice of God! It was first delivered in audible sounds by the Creator himself to our first parents, it has been since uttered in his name by prophets, then by his Son, and after him by inspired apostles, and it has been repeated, explained, and enforced by a succession of publick preachers. By it, in all ages and countries, the ignorant have been informed, the indolent aroused, the profane placed before a tribunal of justice, and brought to genuine repentance, the penitent led to a throne of mercy, where pardon was proclaimed, the doubtful directed, the wavering confirmed, the timid emboldened, the distressed comforted. What school of philosophy has wrought effects so beneficial to mankind as these? As, therefore, we prefer revelation on every other account, so chiefly on this, its mode of tuition is all-sufficient, and at the same time the simplest and easiest in the world. *The things, that you have heard among many witnesses, the same commit to faithful men, who shall be able to teach others also.*

The argument for revelation, that arises from publick preaching, is defensible in every point of view, and as it regards the bulk of mankind it has peculiar

peculiar energy. Were we to allow, that natural religion was a ſcience of God as perfect as that which revelation poſſeſſes, yet all the benefits of underſtanding it would be attainable by only ſuch as ſhould have capacity and leiſure, accuracy of obſervation, and juſtneſs of reflection. The poor and illiterate, the buſy, the diſſipated, and the dejected, the ſick and the aged, thoughtleſs till ſickneſs and age overtake them, the vigorous youth, in his career of fancied pleaſure, the wretched malefactor, whom a dungeon brings to feel the want of religion; all theſe, that is to ſay, the bulk of mankind, are deeply intereſted in a ſimple ſort of ſyſtem, which may be underſtood in a ſhort time, and which, while it provides for the payment of all due honours to natural religion, makes proviſion alſo for plucking a criminal from the horrid jaws of yawning deſtruction. Such a ſyſtem revelation is. In natural religion, it is the creator giving laws, the judge trying cauſes, and condemning criminals, and how cold is the conſolation, that ariſes from theſe conjectures, It is *poſſible* he may pardon the guilty, and it is *poſſible* I may be the man! In revelation, it is the good ſhepherd, traverſing the wilderneſs in anxious purſuit of a loſt ſheep, that hears and knows the ſhepherd's voice. It is the tender father, all melting with compaſſion, and flowing with tears, calling to the prodigal beggar, his ſon, to return from penury to felicity, from the company of brutes to the boſom of God. Beſt of beings! what delight to hear thy voice, even wrapped in the gloom of the darkeſt thicket, and wilfully buried in the blackneſs of impenetrable ſhade!

It will be objected, publick preaching has been perverted: but it will be answered, as long as we have a standard it may be reformed to its original purity. The ark of Jehovah fell of old into the hands of heathens, who, having no dimensions or directions from the first artist, decorated it according to their own superstitious fancies, and in their great wisdom returned it to its owners, as if it had been a trunk of Dagon, accompanied with the glorious images of mice and morbid ulcers. (1)

Thus it has happened to all the ordinances of heaven. Prayer and preaching, baptism and the Lord's supper, have all fallen into the hands of bad men, and they have disguised and disgraced them: but what is reformation, and what is protestantism? do they not include recovery and original purity? In regard to the pulpit, let us at least *try* to separate indelicate human baubles from original workmanship, and to place the ecclesiastical rostrum in that neat simplicity of finished taste, in which the divine artist first commanded it to be made. Plainness in religion is elegance, and popular perspicuity true magnificence.

The history of the pulpit is curious and entertaining. It has spoken all languages, and in all sorts of style. It has partaken of all the customs of the schools, the theatres, and the courts of all the countries, where it has been erected. It has been a seat of wisdom and a sink of nonsense. It has been filled by the best and the worst of men. It has proved in some hands a trumpet of sedition, and

(1) *The Philistines took the ark of God. . . But the Lord smote them with emerods. . . And they sent back the ark of God . . with five golden mice, and five golden emerods in a coffer.* 1 Sam. iv. 5, 6.

and in others a ſource of peace and conſolation: but on a fair balance, collected from authentick hiſtory, there would appear no proportion between the benefits and the miſchiefs, which mankind have derived from it, ſo much do the advantages of it preponderate! In a word, evangelical preaching has been, and yet continues to be reputed fooliſhneſs: but real wiſdom, a wiſdom and a power, by which it pleaſeth God to ſave the ſouls of men (2)

With views of this kind, (I ſpeak in the fear of God, who ſearcheth the heart.) and not to give offence to any, I collected and publiſhed the notes in the following eſſay. Alas! does a modern epiſcopalian undertake the defence of every abſurdity exhibited to the world by every *thing* called in paſt times a biſhop! Or ſhall a modern non-conformiſt adopt all the weakneſſes of every one, who was perſecuted out of eſtabliſhed communities! All other orders of men examine and reform themſelves; do men in black alone intend to render impropriety immutable and everlaſting! I have exemplified the abſurdities, complained of by Mr. Claude, by the works of our anceſtors, who are dead and gone, on purpoſe to avoid offending. Indeed, this was *neceſſary*, for who alive has one pulpit impropriety to quote!

I deſigned at firſt to have added to theſe two a third volume of the ſame ſize, entitled, AN ESSAY TOWARD A HISTORY OF PUBLICK PREACHING. The matter was intended to be diſtributed into twenty

(2) *The preaching of the croſs is to them that periſh fooliſhneſs. . . But it pleaſed God by the fooliſhneſs of preaching to ſave them that believe . . : becauſe the fooliſhneſs of God is wiſer than men.* 1 Cor. i.

twenty dissertations, containing one with another twenty pages each, and entitled as follows:

I. The necessity of some divine revelation as a ground of divine worship.—II. The revelation given to Adam, compared with other pretended revelations.—III. The patriarchal state of preaching from Adam to Moses.—IV. The state of preaching from Moses to the captivity.—V. The state of preaching during the captivity.—VI. The state of publick tuition, from Ezra's time to the coming of Christ, both in Judea and other provinces.—VII. The state in which Christ placed preaching.—VIII. The pulpit-state during the lives of the apostles.—IX. The state of preaching during the first three centuries.—X. The state of preaching in the Greek church till the reformation.—XI. A view of the pulpit in the Latin church till the same period.—XII. The state of preaching in Britain, from the most remote antiquity, and in Europe at the time of the reformation.—XIII. The condition of publick instruction in England, from the reformation till the death of Charles I.—XIV. The English pulpit during the civil war and the protectorate.—XV. A view of the pulpit from the accession of Charles II. to the revolution.—XVI. The pulpit in foreign churches, and in England, from the revolution to the end of the reign of George II.—XVII. The state of preaching among English, Danish, Popish, and other missionaries abroad, particularly in the East and West Indies.—XVIII. The present state of preaching in England among Roman catholicks, episcopalians, moravians, methodists, presbyterians, independents, baptists, quakers, &c.—XIX. Justification of those in all parties, who

SIMPLIFY publick preaching, by reducing it to its original ſtandard of doctrine, language, and other properties.—XX. Survey of the whole, tending to prove the free and ſimple preaching of the pure word of God a publick bleſſing to ſociety, and the power of God to the ſalvation of men. This was the plan.

In purſuing this inchanting path, I found pleaſure enough to repay all the labour of collecting many materials, and poring over books and manuſcripts: but I found alſo, that juſtice could not be done to that part of the ſubject, which I wiſhed moſt of all to illuſtrate, without a nearer reſidence to the grand repoſitory of unexplored *Britiſh* ſubjects, the *Muſeum*, and more leiſure than my publick avocations in my own congregation (for I have no colleague.) would allow me to expect. I have, therefore, laid aſide the plan, made uſe of a few extracts in theſe notes, torn, burnt, and given away moſt of the other papers, and patterns of ſermons, that I had collected, and never more intend to reſume the ſubject, except this once in the following brief ſketch.

The firſt voice, that imparted religious ideas by diſcourſe to fallen man, was the voice of the creator, called by the inſpired hiſtorian, *the voice of the Lord God walking in the garden, in the cool of the day.* (3) Whether he, who afterwards appeared ſo often in human ſhape, and at laſt actually put on a human body, deſcended into the garden, aſſumed a form, and converſed with our firſt parents on this occaſion, or whether the air was ſo undulated by the power of God as to form articulate audible ſounds, certain it is, Adam and Eve literally

(3) Gen. iii.

terally heard a voice, and had the highest reason for accounting it the voice of God. The promise to the woman of a son, who should bruise the serpent's head, was emphatically and properly called THE WORD of God. It was a promise, which they had no right to expect: but, when revealed, the highest reason to embrace.

It is natural to suppose, God having once spoken to man, that mankind would retain, and repeat with great punctuality what had been said, and listen after more. Accordingly, infallible records assure us, that, when men began to associate for the purpose of worshipping the deity, Enoch prophesied. (4) We have a very short account of this prophet, and his doctrine: enough, however, to convince us, that he taught the principal truths of natural and the then revealed religion; the unity of God and his natural and moral perfections —the nature of virtue, and its essential difference from vice—a day of future impartial retribution. Conviction of sin was in his doctrine, and communion with God was exemplified in his conduct. He held communion with God by sacrifice, and St. Paul reasons, from his *testimony that he pleased God*, that he had faith in the promise of the mediator, for *without faith it* would have been *impossible* even for Enoch *to have pleased God.* (5)

From the days of Enoch to the time of Moses each patriarch worshipped God with his family, probably

(4) *Enoch, the seventh from Adam, prophesied.* Jude 14.

(5) *Enoch said, The Lord cometh—Enoch said, The Lord cometh with saints--ungodly sinners speak against him, and commit ungodly deeds—Enoch said, The Lord cometh to execute judgment—The Lord cometh to convince.* Jude 14, 15.——*Enoch walked with God.* Gen. v. 24. Heb. xi. 5, 6.

probably ſeveral aſſembled at new moons, and alternately inſtructed the whole company. Noah was *a preacher of righteouſneſs*, and by him, as an (6) inſtrument, Chriſt by his ſpirit preached to the diſobedient ſouls of men, impriſoned in ignorance and vice, and continued with great long-ſuffering to do ſo all the while the ark was preparing. (7) Abraham *commanded his houſhold after him to keep the way of the Lord, and to do juſtice and judgment*; (8) and Jacob, when his houſe lapſed to idolatry, remonſtrated againſt it, and exhorted them, and *all that were with him, to put away ſtrange gods, and to go up with him to Bethel*, to that God, who had anſwered him in the day of his diſtreſs. In all theſe (9) records of matters of fact, we perceive, ſhort as they are, the ſame great leading truths, that were taught by Enoch, the general truths of natural religion, and along with them the peculiar principles of revelation. They ſaw *a heavenly country*, and were *mindful* of it, they had *ſight* of a me- (1) diator, and were glad, and they had the *pro-* (2) *miſe* of the appearance of him upon earth, which promiſe exerciſed their ſpeculations, made a principal part of their publick informations, and they *all died in* the *faith* of its accompliſhment. (3) How charming upon a primitive mountain, beneath the ſhade of a venerable grove, muſt the voice of a Melchiſedeck have been, the father, the prince, and the prieſt of his people, now *publiſhing* to his attentive audience *good tidings of ſalvation, peace* between God and man, and then lifting up holy,

(6) 2 Pet. ii. 5. (7) 1 Pet. iii. 19, 20. (8) Gen. xviii. 19. (9) Gen. x. xxv. 2, 3. (1) Heb. xi. 15, 16. (2) John viii. 56. (3) Heb. xi. 13.

holy hands and *calling upon the name of the Lord,*
(4) *the everlasting God!* A few plain truths, proposed in simple style, addressed to the reason, and expounded by the feelings of mankind, enforced by nothing but fraternal argument and example animated by the holy spirit, and productive of genuine moral excellence, accompanied with sacrifices, comprized the whole system of patriarchal religion. Such was the venerable simplicity of hoary antiquity, before statesmen stole the ordinances of religion, and hungry hirelings were paid to debase them.

The scripture, speaking in general terms, says,
(5) by Moses came *the law:* but, strictly speaking, the religion, that Moses taught, contained two parts, the one the *law*, that is, the religion of nature clearly explained in written precept, and terribly enforced by threatnings and penalties; the other the *gospel*, a promise of a mediator, and an exhibition of him in vicarious sacrifices; the latter assisted sense, the former required faith. The whole composed a fine body of religious science; it was like twilight, light in comparison with the night of past ages, and darkness in contrast with the succeeding day of the christiam œconomy.

This great man had much at heart the promulgation of his doctrine, he directed it to be inscribed on pillars, to be transcribed in books, and to be taught both in publick and private by word of
(6) mouth. Himself set the example of each, and how he, and Aaron sermonized, we may see by several parts of his writings. The first discourse was *heard*

(4) Isa. lii. 7. Rom. x. 15. Gen. xiv. 18, 19, 20. xxi. 33.
(5) John i. 17. (6) Deut. xxviii. 8. Deut. vi. 9. xxxi. 19. xvii. 18. Numb. v. 23. Deut. iv. 9.

heard with profound reverence and attention, (7) the laſt was both uttered, and received in raptures. (8)

Publick preaching does not appear under this œconomy to have been attached to the prieſthood, prieſts were not officially preachers, and we have innumerable inſtances of diſcourſes delivered in religious aſſemblies by men of other tribes, beſides that of Levi. *The Lord gave the word, and great was the company of thoſe, that publiſhed it.* Joſhua was an Ephraimite: but, being *full of the ſpirit of wiſdom*, he gathered the tribes to Shechem, (9) and harangued the people of God. Solomon (1) was a prince of the houſe of Judah, Amos a herdman of Tekoa, yet both were preachers, and one at leaſt was a prophet.

Before Moſes, revelation was ſhort, and might ſafely be depoſited in the memory: but when God ſaw fit to bleſs the church with the large and neceſſary additions of Moſes, a book became neceſſary. This book was the ſtandard, and they, who *ſpoke not according to this word*, were juſtly accounted to have *no light in them*. Hence the diſtinction between ſcriptural inſtructors, who taught according to the *law* and the *teſtimony*, and were called *Seers*; and fanciful declaimers, who uttered viſions out of their own hearts, and were deemed *blind*, and thought to be in a *dream*, that is under deception. (2)

The ignorant notions of pagans, the vices of their practice, and the idolatry of their pretended worſhip,

(7) Exod. iv. 31. (8) Deut. xxxiii. xxxiv. 7, 8. (9) Deut. xxxiv. 9. (1) Joſh. xxiv. (3) 1 Sam. ix. 9. Iſa. lvi. 10. Jer. xxiii. 28.

worship, were in some sad periods incorporated into the Jewish religion by the princes of that nation. Ordinances were instituted to serve secular purposes, and mercenary men were employed to give sanction to practices, which the religion of
(3) Moses forbad.

All the prophets, and all the seers protested against
(4) this apostacy, and they were persecuted for doing so. The apostacy became the established worship, and they, who adhered to the pure original standard, either fled their country, or concealed themselves, or lived under disgrace. First the ten tribes, forming the kingdom of Israel, revolted thus from God, and last the little kingdom of Judah, consisting of the other two tribes, followed their bad example. Before the defection of Judah, numerous refugees from Israel found sanctuary in Judah: but after it, they were harrassed in
(5) both.

All this time the seers, as often as they could, preached against the crimes of their countrymen. Shemaiah preached to Rehoboam, the princes, and
(6) all the people at Jerusalem. Azariah and Ha-
(7) nani preached to Asa, and his army. Micaiah to Ahab. Some of them opened schools, or houses of instruction, and there to their *sons*, that is, *disciples*, taught the pure religion of Moses. At Naioth, in the suburbs of Ramah, there was one, where Samuel dwelt, there was another at Jericho, and a third at Bethel, to which Elijah and Elisha often resorted. Thither the people went on Sabbath-days, and at new

(3) 1 Kings xii. 25. 33. 2 Kings xvi. 10. (4) 2 Kings xvii. 13. (5) 2 Chron. xi. 13 17. (6) 2 Chron. xii. 5. (7) 2 Chron. xv. 1. &c. xvi. 7.

new moons, and received publick leſſons of piety and morality. Theſe ſchools were places of wor- (8)
ſhip, in which prayer was offered to God, and the divine word taught to the people.

Through all this period, there was a diſmal confuſion of the uſeful ordinance of publick preaching. Sometimes they had *no open viſion*, and *the word of the Lord was precious*, or ſcarce, the people heard it only now and then. At other times, they were left *without a teaching prieſt, and without law.* And at other ſeaſons again, itinerants, both princes, prieſts, and Levites, were ſent through all the country to carry the book of the law, and to teach in the cities. In a word, preaching flouriſhed (9)
when pure religion grew, and when the laſt decayed the firſt was ſuppreſſed.

The doctrines taught in this period, were chiefly theſe, the perfections of one God—the government of the whole univerſe by his providence—the moral obligations of men—the precepts of the law, and the penalties of diſobedience—the depravity of man, and the neceſſity of renovation—the good tidings of ſalvation, the approach of a redeemer, and the neceſſity of faith, repentance, and univerſal obedience to him,—a ſtate of future rewards and puniſhments—and, in effect, the ſame goſpel, that was afterwards more clearly revealed by Jeſus Chriſt and his apoſtles. (1)

Moſes had not appropriated preaching to any order of men, he had given a general command, *thou ſhalt teach the words of this law*, which was equal

(8) 1 Sam. xix. 18. 2 Kings ii. 3. 5. 2 Kings. iv. 23.
(9) 1 Sam. iii. 1. 2 Chron. xv. 3. 2 Chron. xvii. 7, 8, 9.
(1) Heb. iv. 2. 1 Pet. iv. 6. Gal. iii. 8.

equal to saying, Let it be taught. Persons, places, times, and manners, were all left open and discretional. Some of the discourses, which remain to us, are probably analyses, or abridgments of sermons, which were delivered at large. Many were preached in camps and courts, in streets, schools, cities, and villages, sometimes with great composure and coolness, at other times with vehement action and rapturous energy; sometimes in plain blunt style, adapted to the dregs of the people, at other times in all the magnificent pomp of Eastern allegory; and, on some occasions, the preachers appeared in publick with visible signs, with implements of war, yokes of slavery, or something adapted to their subject. They gave lectures on these, held them up to view, girded them on, broke them in pieces, rent their garments, rolled in the dust, and endeavoured, by all the methods they could devise, agreeably to the customs of their country, to impress the minds of their auditors with the nature and importance of their doctrines; nor was it uncommon for the hearers to express their emotions during the delivery of the sermon. We had enthusiasts in England in the last century, who affected in the same manner a spirit of prophecy, and, in imitation of the ancient Jewish prophets, preached by signs: but they forgot they were not in the East.

The sermons of the old prophets often produced amazing effects, both in the principles and morals of the people. Single discourses, at some times, brought a whole nation to repentance, although at other times the greatest of them complained, *Who hath believed our report? All day long we have stretched forth our hands unto a disobedient and gainsaying people!*

people! In the firſt caſe, they were in extacies, (2) ſuch was their benevolence; in the laſt, they retired in ſilence, and wept in ſecret places. Some in firſt tranſports of paſſion execrated the day of their birth, and, when deliberation and calmneſs returned, committed themſelves, their country and their cauſe, to God.

Theſe men were highly eſteemed by the pious part of the nation, them they conſulted in doubtful caſes, to them they fled for conſolation in diſtreſs, and them they ſometimes loaded with benefits. The good Joſiah, although he ſometimes performed the office of reading the law in publick, and expounding it himſelf, yet kept one, who was ſtyled the *king's ſeer*, and others, who were ſcribes, and who read and expounded the law to him and his court. It had been common with his anceſtors (3) to do the ſame. Hence falſe prophets, bad men, who found it worth while to affect to be good, crowded the courts of princes. Jezebel an idolatreſs had four hundred prophets of Baal, and Ahab, a pretended worſhipper of Jehovah, had as many pretended prophets of his own profeſſion. (4) Theſe covered their want of principle, with an exterior like that of the true prophets, and even went beyond them, witneſs the frantick zeal of thoſe, who publickly diſputed with Elijah. By means of theſe deceivers, the faithful preachers of the divine word ſunk into diſgrace. *Zedekiah would not humble himſelf* when a *Jeremy ſpoke to him from the mouth of the Lord. The chief of the prieſts* imitated the prince, and *the people* them. *The God of*

(2) Rom. x. 16, 21. (3) 2 Chron. xxxiv. 29, 30. &c. xxxv. 15.—xxxiv. 18, &c. (4) 2 Chron. xviii. 5.

of their fathers sent to them by his messengers, rising up betimes and sending: but they mocked the messengers of God, despised his word, and misused his prophets, till the wrath of the Lord arose, and there was no remedy. Into captivity, therefore, for seventy years they were obliged to go.

The prophets, and good men, who were carried captive along with their countrymen, did not leave their religion behind them. In Babylon, where idolatry was established, they professed, and suffered for non-conformity, and assembled in private houses for the worship of God, and there the prophets availed themselves of the dispensation to inculcate the principles of their religion, and to possess their fellow captives with a sincere aversion to idolatry. There, as their former preachers had foretold, being *allured into a wilderness*, and surrounded with *a hedge of thorns*, so that they could not return home, God *hewed them by his prophets, and slew them by the words of his mouth*; there he spoke home *to their hearts, took away the names of Baalim out of their mouths*, and taught them once more to call him *Ishi*, the being to whom they (5) were in contract for obedience. To the success of preaching, and not to the smart of affliction, are we to attribute the remarkable reconversion of the Jews to the belief and worship of one God, a conversion that remains to this day. The Jews have since fallen into horrid crimes: but they have never since this period lapsed into idolatry.

The prophet Ezekiel was a man extraordinarily appointed to preach to the captives, and endowed with singular abilities for the execution of his office.

(5) Hosea iii. 14. 6. vi. 5. ii. 14. 17. 16.

office. He received his inſtructions in extacies, (6) and he uttered them generally in rapturous vehemence. He had a *pleaſant voice*, and the entire management of it, he could *play well on the inſtrument*, that is, he knew how to diſpoſe his organs of ſpeech ſo as to give energy by giving proper tone and accent to all he ſpoke. The people were as much charmed with his diſcourſes as if they been odes ſet to muſick, he was a *lovely ſong* in their ears, and they uſed to *ſay to one another, Come, and let us hear what is the word, that cometh forth from the Lord.* The elders and (7) the people aſſembled at his houſe, and ſat before him, and there, ſometimes in the morning, and at other times in the evening, he delivered thoſe ſharp and pointed ſermons, which are contained in his prophecy. One while he preached by ſigns, as the former prophets had done, another while he ſmote with his hand, and ſtamped with his foot, when he addreſſed them, trembling at their depravities, and weeping over their calamities. His writings contain the doctrines, which he taught; and the manner, in which he delivered them, is in all probability a pattern of the method employed by all the other preachers during the captivity.

It ſhould ſeem, after the Jews had rejected the true prophets, they were puniſhed with multitudes of publick preachers, pretending to a ſpirit of prophecy. Theſe peſts of ſociety had art and addreſs enough to inſinuate themſelves into favour, and to obtain popularity. They ſwarmed every where, and became the heavieſt curſe, that was ever inflicted on a guilty world. The pro-

(6) Ezek. ii. iii. (7) Ezek. xxxiv. 30, &c.

phets held them in the utmost abhorrence, and a great part of their ministry was addressed to unmask them. They described them by every odious image they could invent, and they pointed out in the clearest manner the dreadful consequences of their detestable hypocrisy.

These men were the mere creatures of those abandoned tyrants, who usurped the crown, and they were set up to assist their profligate creators in despoiling the people of their liberty and God of his glory. Religion was made an engine of state, and these hirelings were appointed to work it. Jeroboam, the first manufacturer of these detested tools, made them of the national filth; he, in mere policy, took the basest and most depraved and unprincipled of the nation, and ordained them ministers of that motley religion, which he had set up to prevent the return of the ten tribes to the (8) family of David. The King of Assyria, with views exactly similar, allowed the captives to perpetuate this vile race, and we find them in Ba- (9) bylon, described and execrated by Ezekiel.

The success of these bad men is chiefly to be ascribed to these four causes. First, they pretended a *divine right*, and said, The *Lord* saith so and so. They were too artful to profess the truth, that would have been, The *king* saith so and so, The lying spirit of the *devil* sent us to preach thus and thus: but here was a pretended reverence of God, and an acknowledgement of his authority. (1) Secondly, they affected to *imitate* the true prophets, till they had obtained the popular plaudit, then they dropped them into obscurity, and sunk them

(8) 1 Kings xii. 26—32. (9) 2 Kings xvii. Ezek. xiii.
(1) 2 Chron. xviii. 3—12—21.

them into disgrace, and at last they turned the general odium over them, because they continued inflexibly upright, and could not be brought to mimick their betrayers. Thirdly, they framed their *doctrine* and deportment, not by the nature of God, and the dictates of his written word: but, on the contrary, by the prevailing *passions* of the bulk of their auditors. Their study was to please, and they said and did whatever they thought would answer that end. Fourthly, they were the constant *companions* of their admirers, and went with them into the perpetration of every crime. The true prophets were irksome or insipid to bad men; but these, these were chaplains exactly suited to their patrons, they could fast with Ahab, and feast with Jezebel.

According to those, who had the best opportunities of knowing them, their qualifications were mean and their dispositions wicked. Hence they are called *blind*, *ignorant*, *dumb* dogs, that *could* not bark—*greedy* dogs, for their avarice, every one looking for his gain from his quarter—*sleeping* dogs, for their indolence—*drunkards*, saying, Fetch wine, we will fill ourselves with strong drink, tomorrow shall be as to-day, and much more abundant—*persecutors* when in prosperity, and *cowards* in adversity—dogmatical *cavillers* about learning and religion, while they were destitute of decency, civility, and common sense—*unprincipled* wretches, who, though they would not *shut a door in the temple*, or *kindle a fire on the altar* of God, their creator, *for nought*, would protect, applaud, and canonize the greatest criminals for a *handful of*

barley, and doom millions to destruction for a (2) *piece of bread!*

When the seventy years of the captivity were expired, the captives were divided in their opinion about returning. Some traded and flourished in Babylon, and, having no faith in the divine promise, and too much confidence in their sordid guides, chose to live where idolatry was the established religion, and despotism the soul of civil government. The good prophets and preachers, Zerubbabel, Joshua, Haggai, and others, having confidence in the word of God, and aspiring after their natural, civil, and religious rights, endeavoured by all means to extricate themselves and their countrymen from that mortifying state, into which the crimes of their ancestors had brought them. They wept, fasted, prayed, preached, prophesied, and at length prevailed. The chief instruments were Nehemiah and Ezra; the first was governor and reformed their civil state, the last was a *scribe of the law of the God of heaven*, and addressed himself to ecclesiastical matters, in which he rendered the noblest service to his country, and to all posterity.

Ever since Moses had committed the revelations of God to writing, and had commanded the book to be transcribed, a great number of ingenious men, of several tribes, had taken up the profession of writing, and were called scribes. The five sacred

(2) Isaiah lvi. Jer. xxiii. Ezek. xiii. 19. xxxiv. Mal. i. 10. Amos vii. 12, &c. Jer. xx. &c. &c. 2 Chron. xviii. Zedekiah smote Micaiah on the cheek, and said, Which way went the Spirit of the Lord from ME to speak unto *thee!* And Micaiah said, Thou shalt see on that day, when thou shalt run from chamber to chamber to hide thyself. 23, 24.

ſacred books of Moſes contained the genealogies of all the families of the nation, the body of juriſprudence, that directed all their courts of law, the whole ritual of the church, and many other articles of neceſſary and daily uſe. The prophets ſince Moſes had added to the inſpired code, and by ſo doing had both increaſed knowledge, and the neceſſity of numberleſs ſcribes to diffuſe it. The men, who employed themſelves thus in tranſcribing the inſpired writings, were called ſcribes of the *law*.

The benefit of writing and records preſently became obvious, and other ſcribes were ſoon employed about ſecular matters. There were under the judges many of the tribe of Zebulon, who *handled the pen of the writer*, ſcribes who kept records. There were afterward ſcribes of the *king*, that is, private ſecretaries; ſcribes of the *hoſt*, that is, ſecretaries at war, or commiſſaries of the army; and the profeſſion became very honourable and lucrative. This claſs of writers, I ſhould call, for diſtinction ſake, *ſecular* ſcribes.

Writing, reading, giving a ſenſe of what is written, ſtudying to find out a true ſenſe to give, and proving and ſupporting the ſenſe given, go together, and ſcribes naturally became ſtudious, diſputatious, and learned men. Ezra, the reformer of the church at the return from captivity, was the moſt eminent of his profeſſion, a *ready ſcribe* in the law of his God.

This man laid the foundation of reformation in religious principle, and he reſted religious principle on that infallible rock, the word of God. In order to lay a firm and good ground of this, he collected and collated manuſcripts of the ſacred writings,

writings, added a few explanatory lines, and a few anecdotes (himself was inspired) and arranged and published the holy canon in its present form. To this he added a second work, as necessary as the former; he revived, and new modelled publick preaching, and exemplified his plan in his own person. The Jews had almost lost in the seventy years captivity their original language, that was now become a dead language, and they spoke a jargon made up of their own language, and that of the Chaldeans, and other nations, with whom they had been confounded. Formerly preachers had only explained subjects: now they were obliged to explain words, words, which in the sacred code were become obsolete, equivocal, or dead.

Now also it became more necessary than ever to open houses for popular instruction in towns all over the country, after the pattern of the schools of the old prophets. Accordingly, houses were erected, nor for ceremonial worship, as sacrificing, for this was confined to the temple: but for moral obedience, as praying, preaching, reading the law, divine worship, and social duties. These houses were called synagogues, the people repaired hither morning and evening for prayer; and on Sabbaths and festivals the law was read and expounded to them. It is with a great deal of justice, that learned men ascribe the following Jewish aversion to idolatry, and their attachment to the law, to constant publick preaching in their synagogues.

We have a short, but beautiful description (3) of the manner of Ezra's first preaching. Upwards

(3) Nehem. viii.

wards of fifty thouſand people aſſembled in a ſtreet, or large ſquare, near the Watergate. It was early in the morning of a Sabbath-day. A pulpit of wood, in the faſhion of a ſmall tower, was placed there on purpoſe for the preacher, and this turret was ſupported by a ſcaffold, or temporary gallery, where, in a wing on the right hand of the pulpit, ſat ſix of the principal preachers, and in another on the left ſeven. Thirteen other principal teachers, and many Levites, were preſent alſo, on ſcaffolds erected for the purpoſe, alternately to officiate. When Ezra aſcended the pulpit, he produced and opened the book of the law, and the whole congregation inſtantly roſe up from their ſeats, and ſtood. Then he offered up prayer and praiſe to God, the people bowing their heads, and worſhipping the Lord with their faces to the ground; and at the cloſe of the prayer with uplifted hands they ſolemnly pronounced Amen, Amen. Then, all ſtanding, Ezra, aſſiſted at times by the Levites, *read the law diſtinctly, gave the ſenſe, and cauſed them to underſtand the reading*. The ſermons delivered ſo affected the hearers, that they wept exceſſively, and about noon the ſorrow became ſo exuberant and immeaſurable, that it was thought neceſſary by the governor, the preacher, and the Levites to reſtrain it. They, therefore, reminded the congregation—that a juſt grief might run into exceſs—that there was an incongruity between a feſtival and lamentation—and that on this feſtival, there were ſingular cauſes of extraordinary joy, they were delivered from captivity, the law was reſtored, and they, the very pooreſt of them, had been made by the pains of the preachers to underſtand it. *Go your way*, ſaid they, *eat the fat—drink the ſweet—ſend portions unto them, for whom nothing*

nothing is prepared.—Be not discouraged—religious joy is a people's strength. The wise and benevolent sentiments of these noble souls were imbibed by the whole congregation, and fifty thousand troubled hearts were calmed in an instant. Home *they returned to eat, to drink, to send portions, and to make mirth, because they had understood the words, that were declared unto him.* Plato was alive at this time, teaching dull philosophy to cold academicks: but what was he, and what was Xenophon, or Demosthenes, or any of the pagan orators, in comparison with these men!

From this period to that of the appearance of Jesus Christ, publick preaching was universal, synagogues were multiplied, there were thirteen in his time at Tiberias, and at Jerusalem, they say, four hundred. In the latter number most likely are included proseuchas, or small places for private prayer.

The great concourse of people, who attended the service at the synagogues, and the manifest utility of publick instruction, rendered some sort of order necessary. A small assembly, therefore, was formed of the wisest and most intelligent of the priests and scribes, these were a council, called elders, and the president was named ruler of the synagogue. The rulers sometimes preached sermon-wise, at other times instructed the people by way of question and answer, and at all times directed who should speak and preach in the synagogue.

The scribes were in their meridian glory in the time of Ezra. He and his colleagues were truly great men, and their expositions of holy scripture were remembered long after their decease, and quoted by their successors. Had successive scribes

quoted

quoted their comments as comments, all had been well: but they alledged them as *law*, and gave them as much authority as the text itſelf. This was ſetting a dangerous ſnare for eager diſputants, more intent on gaining their argument than on inveſtigating the truth, and into this temptation the whole nation fell. Hence came the national attachment to the traditions of the elders, and hence the invention and propagation of traditions, never heard of by the elders. Hence ſects aroſe, and hence, in the end, that *inefficiency* of the divine word, of which our Lord complained; for, where ſcripture is not allowed to operate as *law*, it is, in ſtrictneſs of ſpeech, of *no* effect.

All the ſects in the Jewiſh church ran the ſame fate as elſewhere, they roſe in weakneſs, and ended in wickedneſs. A ſilly, ſuperſtitious, weak enthuſiaſt is the natural founder of a ſect, and a bold villain is the uſual ſupporter of it. The firſt proſelytes are in earneſt, the laſt are knaves.

It would carry us too far from our ſubject, were we to particularize the riſe, the hiſtory, the opinions, and the ruin of Samaritans, Phariſees, Sadducees, Eſſenes, and other religious parties in Judea. They are in general pretty well known, and the New Teſtament gives us a general idea of the doctrines held by all except the Eſſenes, who were a kind of recluſes, Jewiſh monks. It is ſufficient to obſerve, each party preached, both in Jeruſalem, and in all other parts of Jewry; and, when the calamities of their own country, or the proſperity of other places, induced them to quit their native ſoil, and to ſettle elſewhere, they built ſynagogues, or met in private houſes, where, on Sabbath days and feſtivals, they worſhipped God, and preaching

(4) was always a part of their service. It is not necessary to give patterns of their sermons here, or to describe their manner of delivering them. In general, we may remember, the Jews in this period were better known than their ancestors had been to the Western world, and they themselves travelled into other countries more. They had therefore dropped many of the ruder ways of speaking used by the old prophets, and had adopted the more sedate and polished methods of publick speakers in pagan schools, and senates, and courts of law. This art imported into the church makes sleepy sermons for the dog-days. Happy for them, had they rested here: but alas! they embraced popular errors, and pagan vices, and incorporated both into the religion of Moses, so that in the reign of Herod, who was a creature of the Emperor Augustus, the Jewish church was sunk to a level with pagan temples, and all were considered as engines of state. Inferior churchmen were in subjection to the high priest, and the high priest himself was an officer of the crown. It is easy to guess what preaching they had.

In those days appeared that singular preacher, John the Baptist. He was extraordinarily commissioned from heaven to announce the advent of the promised Messiah, and he adopted the plan formerly used by Ezra, appealing by publick preaching to the common sense of mankind. He took Elijah for his model, and, as the times were very much like those, in which that prophet lived, he

(4) Phil. Jud. de Sept. et Fest.——Buxtorfii Synagog.——Wagenseil Tel. Ign.—Vitring. Synagog.—Alting. Heptat. Tom. v. Diss. 2.

he chose a doctrine and a method very much resembling those of that venerable man. His subjects were few, plain, and important, repentance was the chief. His style was vehement, his images were bold and well placed, his deportment was solemn, his action eager, and his morals severe. The people flocked in great multitudes after him, and surrounded him with a popularity, of which his enemies were afraid. He fell, however, a sacrifice to female revenge at a tyrant's drunken bout, where despotism gave whatever prostitution required. Jesus Christ had been openly introduced by John to the knowledge and affection of the people, and at John's death Jesus appeared in publick as a preacher. Before his ministerial labours began, and preparatory to them, he had that vision recorded in the first eleven verses of the fourth chapter of Matthew, a vision, as one of our ministers has most beautifully shewn, excellently (5) adapted to the time and purpose.

Our Lord Jesus Christ had been long expected to appear in the Jewish church, as *a prophet like unto Moses*, and his ministry had been characterized, as the most beneficial, that could be imagined. The people, therefore, formed the highest expectations of his œconomy, and he framed it so as to exceed all description. *He taught . . . not as the scribes.*

First, instead of *deriving* his doctrine from popular notions, human passions, the interests of princes, or the traditions of priests, he took it immediately from the holy scriptures, to which he constantly appealed. The truths of natural reli-

(5) Rev. Mr. Farmer.

gion he explained and eſtabliſhed; the doctrines of revelation he expounded, elucidated, and enforced, and thus brought life and immortality to *light* by the goſpel.

Next, the *doctrines*, which he taught, were all plain facts—God is a ſpirit—God ſent his ſon into the world, that the world through him might be ſaved—Moſes wrote of me—He that believeth on him, that ſent me, is paſſed from death unto life—The dead ſhall hear the voice of the Son of God—The wicked ſhall go away into everlaſting puniſhment—The righteous ſhall go into life eternal—My kingdom is not of this world—The merciful are happy—Happy are the pure in heart—Few find the narrow way, that leadeth to life—Many go in at the wide gate, that leadeth to deſtruction.—All theſe, and many more of the ſame kind, are facts plain and true, and they were the ſimple truths, which Jeſus Chriſt choſe to teach.

Thirdly, the *motives*, which he employed to give his doctrine energy, were not taken from ſinful ſecular things; but it was urged home in its truth and importance. This fact is *true*, and THEREFORE you ought to believe it, whether the world admit it or not. That duty is *important* to your health, to your property, to your comfort, to your ſalvation, to your pleaſing God, and, THEREFORE you ought to perform it, whether the world perform it or not.

The *tempers*, in which he executed his miniſtry, were the nobleſt, that can be conceived. He was humble, compaſſionate, firm, diſintereſted, and generous. He diſplayed, in all the courſe of his miniſtry, ſuch an aſſortment of properties as obliged ſome of his auditors to burſt into exclamatory admiration.

miration, *bleſſed are the paps, which thou haſt ſucked!* others to hang upon his lips, wondering at *the gracious words, that proceeded out of his mouth*, and all to acknowledge, *never man ſpake like this man!* This was not a temporary tide of popularity, it was admiration founded on reaſon, and all ages ſince have admired and exclaimed in like manner.

Add to theſe the ſimplicity and majeſty of his ſtyle, the beauty of his images, the alternate ſoftneſs and ſeverity of his addreſs, the choice of his ſubjects, the gracefulneſs of his deportment, the indefatigableneſs of his zeal . . . . where ſhall I put the period? his perfections are inexhauſtible, and our admiration is everlaſting. The character of Chriſt is the beſt book a preacher can ſtudy.

In order to mortify human vanity, to convince the world that religion was a plain ſimple thing, and that a little common ſenſe accompanied with an honeſt good heart was ſufficient to propagate it, without any aid derived from the cabinets of princes, or the ſchools of human ſcience, he took twelve poor illiterate men into his company, admitted them to an intimacy with himſelf, and, after he had kept them a while in tuition, ſent them to preach the good tidings of ſalvation to their countrymen. A while after he ſent ſeventy more, and the diſcourſes, which he delivered to each claſs at their ordination, are made up of the moſt wiſe and benevolent ſentiments, that ever fell from the mouth of man. All the topicks are pure theology, and all unpolluted with puerile conceits, human politicks, literary dreams, eccleſiaſtical traditions, party diſputes, and all the other diſgraces of preaching, which thoſe ſanctimonious hypocrites,

hypocrites, scribes, and pharisees, and pretended doctors and rabbies had introduced into it.

Jesus Christ had never paid any regard to the *place*, where he delivered his sermons; he had taught in the temple, the synagogues, publick walks, and private houses; he had preached on mountains, and in barges and ships. His missionaries imitated him, and convenience for the time was consecration of the place. He had been equally indifferent to the *posture*, he stood, or sat, as his own ease and the popular edification required. The *time* also had been accommodated to the same end. He had preached early in the morning, late in the evening, on sabbath days and festivals, and whenever else the people had leisure and inclination to hear. It had been foretold, the Messiah should *not lift up, nor cry, nor cause his voice to be heard in the streets*, that is, should not use the artifices of those, who sought for popularity. It should seem, Jesus Christ used very little action: but that little was just, natural, grave, and expressive. He sometimes wept, and always felt: but he never expressed his emotions in a theatrical manner, much less did he preach as a drowsy pedant declaims, who has no emotions to express.

The success, that accompanied the ministry of our Emanuel, was truly astonishing. My soul overflows with joy, my eyes with tears of pleasure, while I transcribe it. When this Sun of righteousness arose with healing under his wings, the disinterested populace, who lay all neglected and forlorn, benighted with ignorance and benumbed with vice, saw the light, and hailed the brightness of its rising. Up they sprang, and after him in multitudes men, women, and children went. Was he

he to paſs a road, they climbed the trees to ſee him, yea the blind ſat by the way ſide to hear him go by. Was he in a houſe, they unroofed the building to come at him. As if they could never get near enough to hear the ſoft accents of his voice, they preſſed, they crouded, they trod upon one another to ſurround him. When he retired into the wilderneſs, they thought him another Moſes, and would have made him a king. It was the fineſt thing they could think of. He, greater than the greateſt monarch, deſpiſed worldly grandeur: but to fulfil prophecy, ſitting upon a borrowed aſs's colt, rode into Jeruſalem *the Son of the Higheſt*, and allowed the tranſported multitude to ſtrew the way with garments and branches, and to arouſe the inſenſible metropolis by acclamations, the very children ſhouting, *Hoſannah! Hoſannah in the higheſt! Hoſannah to the ſon of David! Bleſſed be he, that cometh in the name of the Lord!*

The Rabbies pretended, the populace *knew not the law, and were curſed*, and it is certain they knew not thoſe *gloſſes* of the law, which traditioniſts affected to teach: but this ignorance was their happineſs. It would have been well for the teachers, had they never known them. The populace did know the *law*, and often quoted it in its true ſenſe. What myſtery is there in the ten commandments! or what erudition is requiſite to determine, whether he, who opened the eyes of the blind, were a worſhipper of God, or a ſinner! It is a high privilege of poverty, that it is a ſtate *degagé*, diſengaged, detached, unbiaſſed, and neareſt of all others to *free inquiry*. The populace are not worth poiſoning by eccleſiaſtical quacks, for they cannot pay for the drugs. Their ſenſes of ſeeing

and

and hearing, their faculties of observing, reflecting, and reasoning, are all as equal to *religious* topicks as those of their superiors, and more so, because unsophisticated. If they apply themselves to examine, their attestation is a high degree of probability, if not a demonstration. It was gloriously said by a blind beggar to a bench of curmudgeons, *Why! herein is a marvellous thing, that ye*, with all your great books and broad phylacteries, long titles and hard names, wise looks and academical habits, *know not whence Jesus is, and yet he hath opened my eyes. Now we*, we blind beggars, we cursed people, who know not the law, we who are altogether born in sin, we *know that God heareth not sinners. . . If this man were not of God, he could do nothing.* (6)

This popularity, obtained by publick preaching supported by a course of beneficent actions, many of which were miraculous, excited the envy of the leading churchmen, and they determined to destroy Jesus. They dare not appeal to the people, his constant auditors and companions: but they pretended loyalty to Cæsar, and love to their country, and taxed the PRINCE OF PEACE with *stirring up sedition*. We know the issue. Let us draw a vail over this horrid part of the history of mankind, and let us pass on to the principal object of our attention.

Jesus Christ taught no secrets, and he had commanded his apostles to publish upon the house tops what they had heard in private conversation. He charged them not to decline the publick preaching of the divine word after his death: but to

(6) John ix.

to preach it to every creature. He promiſed them extraordinary aſſiſtance for this extraordinary work, and he fulfilled his promiſe, and exceeded their expectations, about ſix weeks after his crucifixion.

The birth, life, doctrine, example, miracles, crucifixion, reſurrection, and aſcenſion of Chriſt made a large addition to the old ſubjects of preaching. The old œconomy was a rude delineation, the new was a finiſhed piece. It was no new doctrine, it was an old plan brought to perfection, and ſet in finiſhed excellence to laſt for ever. It was the religion of love to God and man made obvious and univerſal.

Chriſt, in the courſe of his miniſtry, had likened publick preaching to a concert of muſick, the grave deep tones of John the baptiſt were all in perfect harmony with the ſoft and lively airs of his ſucceſſors; a method of inſtruction contemned by the partial: but juſtified by the ſons of true wiſdom. Agreeably to this notion, he gave the holy Spirit ſo as to form a variety of perfect preachers, each excelling in his own ſphere. James and John were *ſons of thunder*. Barnabas was a *ſon of conſolation*. Peter was formed to preach to Jews, and Paul to convict and convert Gentiles. By this admirable œconomy *the wolf dwelt with the lamb, the leopard lay down with the kid; the calf, the young lion, and the fatling* aſſociated *together, and a little child* might have *led them*. Aſſuredly they, who have made themſelves ſtandards of excellence, and have required of all others uniformity to themſelves, have neither

(7) (8) (9) (1) (2)

 underſtood

(7) Mat. xi. 17, &c. (8) Mark iii. 17. (9) Acts iv. 36.
(1) Gal. ii. 7, 8. (2) Iſaiah xi. 6.

understood the world of nature nor the œconomy of redemption.

The apostles exactly copied their divine master. They confined their attention to religion, and left the schools to dispute, and politicians to intrigue. Their doctrines were a set of facts of two sorts. The first were within every man's observation, and they appealed for the truth of them to common sense and experience. The others were facts, which from their nature could be known only by testimony. To the truth of these they bore witness, and avowed the credibility of their evidence. The first required reasoning, the last faith. These doctrines they supported entirely by evidence, and neither had, nor required, such assistance as human laws or worldly policy, the eloquence of the schools or the terror of arms, the charms of money or the tricks of tradesmen could afford them. Their gospel was a simple tale, that any honest man might tell. As to all the circumstantials of publick preaching, time, place, gesture, style, habits, and so on, it was their glory to hold these indifferent, and to be governed in their choice by a supreme attention to general edification.

Great was the success of these venerable men. Their services were highly acceptable to God, to whom they were *a sweet savour of Christ*; they diffused the knowledge of him in *every place*, and he made them *always triumph in Christ*, he *opened doors*, (3) into which they entered, and *preached Christ's gospel*. They formed multitudes of religious societies, called churches, and they had the pleasure of seeing them choose from among themselves honest and able men to preach the divine word, and to administer

(3) 2 Cor. ii. 15. 14. 12.

niſter the ſtanding ordinances of Jeſus Chriſt, in the abſence, and after the death of the apoſtles. Theſe were called *biſhops*, inſpectors, or *ſeers*, as the old prophets were, and he, who wants to be informed that this primitive brother was not a lord in lawn, wants at the ſame time to be told, that if a child want *bread* his parent ſhould not give him a *ſtone*, if he wiſh for *fiſh*, he ſhould not be mortified with a *ſcorpion*.

The high eſteem, in which chriſtians held the apoſtles, excited the envy of bad men, and they preſently poured themſelves into chriſtian churches to ſhare the benefits. Theſe acted over again the part of the old falſe prophets, and they were treated by the apoſtles as the true prophets had treated the former impoſtors. They foreſaw, however, and foretold, that men of this ſort, after their deceaſe, would proſtitute religion to worldly purpoſes, and aſſociate the ſpirit of the devil with the profeſſion of chriſtianity. They knew the weakneſs of ſome pious men, and the deſperate projects of the wicked. They remembered the ſtate of the Moſaical œconomy, and they recollected the prophecies of their divine maſter. They, therefore, apprized ſucceeding chriſtians of their danger, by deſcribing the men, by directing the ſervants of Chriſt to adhere to the written word, and whenever apoſtates ſhould arrive at power enough to ſet up ANOTHER STANDARD OF FAITH AND MANNERS, to withdraw from them. They aſſured them, they (4) would be perſecuted: but they charged them to

 ſtand

(4) *Theſe* things teach. . . If any man teach otherwiſe, and conſent not to wholeſome words, even the words of *our Lord Jeſus Chriſt* . . from ſuch WITHDRAW thyſelf. 1 Tim. vi. 3. 6. 2 Theſſ. iii. 6.

stand firmly in christian liberty, and to hold fast both
(5) the FAITH and the PROFESSION of it, and they promised them the presence, the blessing, and the support of God. They never so much as hinted, that the church might let itself to the state, that any had a right to give laws to conscience, to appoint ceremonies of divine worship, and to enforce both by penal sanctions: but, considering Christ as having *finished* his religious plan, charged their successors to *keep what they had committed to their trust unspotted and unrebukeable until the second appearing of Jesus*
(6) *Christ*. The longest liver of these inspired men described in bold allegorical style, like that of the old prophets, the nature and duration of the apostacy, and closed the holy canon by threatning all,
(7) who should increase or diminish the divine word.

Here we are arrived at that part of the history of publick preaching, at which a consistent christian, especially an uniform protestant, ought to pause, in order to form a just notion of the perfection of the pulpit. Here we have the whole of the revealed will of God, the whole body of christian science, consequently, a perfect preacher, whatever opinions and doctrines he may hereafter meet with in the future history of preaching, will think himself *thoroughly furnished unto every good work*, although he disbelieve them all. Future preachers may be counsel on different sides of questions, which may arise: but not a soul of them may give law. No mortal may hereafter ascend an eminence, and say, You have heard the gospel say so and so: but I say the direct contrary.

Here we have all the genuine motives and supports

(5) Heb. iv. 14. x. 23. (6) 1 Tim. vi. 13, 14.
(7) Rev. xxii. 18, 19.

ports of the ſacred ſyſtem; truth ſupported by reaſon and argument, chriſtian inſtitutes maintained by motives pure and chriſtian like themſelves, conſequently, a perfect preacher, how zealous ſoever he may be to propagate chriſtianity, will not think himſelf authorized either to exchange theſe motives for others of a ſecular kind, or to incorporate theſe, which have been tried and found to be *mighty through God to bring every thought into obedience to Chriſt*, with ſuch as ſupport civil ſtates and trading companies. Should future hiſtory ſhew him a ſet of men riſing up in the church, and procuring from kings charters to empower them to trade in divinity, and aſſigning them a ſet of opinions as a company's ſtock to traffick with, he would not think himſelf obliged to pawn his ſoul to raiſe a ſum, that might enable him to buy in and traffick too.

Here, in the doctrine of CHRIST, is *all* the meſſage, and in the example of CHRIST the only *right* manner of delivering it. Paſſion may think the ſyſtem wants heat—Pride may imagine it wants ornaments—blind zeal may ſuppoſe it wants power—the voluptuous may ſay, It is not pleaſure—black robes may declare it is not learned—long robes may vow it is not law—there may be found coxcombs or lunaticks, who may deny it even common ſenſe—yea knaves or idiots may take heart and call it a cheat—But what ſays the cool conſiſtent chriſtian? What have thouſands of ſuch men ſaid? Why they have ſurveyed the chriſtian religion neat as it came out of the hands of its divine creator, Chriſt the Lord of this new world, and proclaimed, *Behold! it is very good! Who is this that darkeneth counſel by words without knowledge!*

Give

Give glory to God, revealed religion resembles the natural world, each came from the same wisdom, and each is analogous to the other, *perfect and entire, and lacking nothing*.

The apostles being dead, every thing came to pass exactly as they had foretold. The whole christian system underwent a miserable change, preaching shared the fate of other institutions, and this glory of the primitive church was turned into a lie. The degeneracy, however, was not immediate, it was slow and gradual, and brought on by degrees, just as a modest youth becomes a profligate man.

Before any man takes up the writings of those uninspired authors, whom we call FATHERS, it would be well to read S. Luke's introduction to his gospel. *Many have taken in hand to set forth . . a declaration of those things, which are most surely believed among us . . . but it seemed good to me . . having had perfect understanding of all things from the very first, to write unto thee, in order, most excellent Theophilus.* It seems, the love of writing, and of becoming authors early possessed some good christians, who had NOT *a perfect* understanding of the subjects, of which they wrote. "We certainly believe the principal articles, which they declare: but not as *they* declare them. I write that thou mayest *know the certainty* of those things; for they describe them so as to render them doubtful." We take no notice of the force of the original terms; it is plain, this is the general meaning of the Evangelist.

Clement of Rome, Ignatius, Polycarp, Irenæus, and other fathers nearest the times of the apostles were writers of this kind. Clement of Alexandria

was

was a very good man, he preached to the church, and taught ſchool, and his *miſcellanies* may fairly (7) ſtand for a pattern of the whole; chriſtianity is there: but how ſadly mixed and miſmatched with pagan philoſophy and Jewiſh allegory, the thunders of an apoſtle with the ſquibs of an enthuſiaſt! The partiality of a ſcholar for his tutor, the love of a proſelyte for his caſuiſt, and a thouſand other incidents may have preſerved old letters and papers, which charity would have buried in oblivion, into which, in all probability, the manly works of ſome primitive biſhops have ſunk.

Some wiſhed to convert pagan philoſophers, they, therefore, philoſophized too, and proved Moſes and Chriſt, by Sophocles and Plato. Others longed for Jewiſh proſelytes; the Jews loved allegory; chriſtianity then was allegorized. Some endeavoured to convert the pagan populace; the populace loved finery; the ceremonies of chriſtianity, then, were adorned. Others hoped to recommend religion to gentry; the pulpit, then, was ſet by the laws of the theatre, went by the rhetorick of Ariſtotle, and was known to be good by keeping time with the maxims of Tully. This was a degradation of the wiſdom of God unworthy of men, who ſincerely believed the ſpirituality and divinity of the word of God. With theſe premonitions, we look into the churches after the death of the apoſtles.

It muſt be allowed, in general, that the ſimplicity of chriſtianity was maintained, though under gradual decay, during the firſt three centuries. Chriſtians aſſembled on the firſt day of the week for

(7) Στρωματα.

for publick worship. Prayer was offered to the deity in the name of Jesus Christ. Psalms and hymns were sung in praise of God the creator, the preserver, and redeemer of men. The sacred writings were read. The word of God was preached, its doctrines explained, and its duties enforced. The ignorant were classed in societies and instructed. They, who understood the doctrine of Christ, were admitted members of the church by baptism on their own profession of faith and repentance. The death of Christ was commemorated as he had appointed. The churches, having no other support, rested wholly upon religious principle, and the chief attention of the bishops and teachers was to disseminate that; consequently, publick preaching was frequent, plain, popular, and powerful; and although there are many exceptions, especially among the Origenists, yet during this period christianity made a rapid and extensive progress, and its success was wholly owing to instruction supported by argument and example.

The next five centuries produced many pious and excellent preachers, both in the Latin and Greek churches. The doctrine, however, continued to degenerate, and the pulpit, along with all other institutes, degenerated with it. It is impossible, in this sketch, to investigate particulars: we will just take a cursory general view.

The Greek pulpit was adorned with some eloquent orators. Basil, Bishop of Cæsarea, John Chrysostom, preacher at Antioch, and afterwards patriarch (as he was called) of Constantinople, and Gregory Nazianzen, who all flourished in the fourth century, seem to have led the fashion of

preaching

preaching in the Greek church. Jerom and Auguſtine did the ſame in the Latin church. Had the excellencies only of theſe great men been imitated by their contemporaries and ſucceſſors, the imitators would have been competent orators: but very far from able miniſters of the New Teſtament: but their very defects were adopted as pulpit endowments.

The Greeks called ſermons *Homilies*, that is, publick diſcourſes ſpoken to the *common people.* (8) The Latins named them at firſt *tracts*, or treatiſes, that is, publick diſcourſes in which ſubjects were ſtated, argued, and thoroughly *diſcuſſed*; afterward they called them ſermons, or *ſpeeches*, perhaps ſome ſermons were nothing more! (9)

Preaching was not originally aſſigned to any particular order of men: but in this period the pulpit was thought worth incloſing, and monopolizers were ready to rent and improve it. Jeſus Chriſt was of the tribe *of Judah, of which tribe Moſes ſpake nothing concerning prieſthood:* yet it *was his cuſtom* (1) to read and expound in a ſynagogue every Sabbath day. When *Paul and Barnabas went* (2) *into the ſynagogue at Antioch on the Sabbath day and ſat down, after the reading of the law and the prophets,* THE RULERS *of the ſynagogue ſent* to intreat them to preach, with which complaiſant invitation Paul inſtantly complied. When Chriſtian aſſemblies firſt met, *all*, who had ability, might preach (3) one

(8) Ομιλια ab ομιλος multitudo-vulgus-plebs.

(9) Auguſt. *Tractatus* in Joan.—Gaudent. Brixiens. Epiſc. *Tractatus* varii.——Victor utic. Lib. i.——Vincent. Lerin. c. xl.

(1) Heb. vii. 14. (2) Luke iv. 15, 16. (3) Acts xiii. 14, 15.

(4) one by one. Yea, the very women under both œconomies prophesied, that is, uttered in publick the highest sort of instruction by preaching. The latter was prohibited by the apostle of the Gentiles for excellent reasons: but it is yet supposed by some christians to have been only a local or temporary prohibition. Let me have the honour of saying one word here, by way of apology for the preaching part of the fair sex. They revere the authority of S. Paul: but they understand him, with some expositors, in that sense, which best agrees with their inclination to please the other sex by chatting. They say, Gentlemen in lawns and gowns and hoods, and rings and roses and trinkets, clad in the attire, and displaying the delicacy of ladies in the pulpit, excited in them a strong prejudice in favour of female claim. They say, a congregation consisting of twelve frequently contains ten of their sex, and where an unpensioned majority is for them, who shall be against them! Beside, they are provoked to speak, for they are wearied with listening year after year to what is not worth hearing. They add, they are able at all adventures, to put a priest in petticoats to the blush, by contrasting their usurpations with his, as, for example, their harmless pulpit lectures with his grave definitions and investigations begun with a religious oath, and finished with a canonical curse. We have prated, say they, but never persecuted: tattled nonsense, but shed no human blood: beside, to make a lady head of the church, and yet deny the sex the liberty of preaching to the members, is genuine rectified spirit of mystery.

To

(4) 1 Cor. xiv. 31.

To return: For ſome time preaching was common to biſhops, elders, deacons, and private brethren in the primitive church: in proceſs, it was reſtrained to the biſhop, and to ſuch as he ſhould appoint. They called the appointment ordination, and at laſt attached I know not what ideas of myſtery and influence to the word, and of dominion to the biſhop, who pronounced it. The word *ordain* was originally equal to *appoint*, and if twenty chriſtians nominated a man to inſtruct them once, the man was appointed or ordained a preacher for the time. If they requeſted him to continue to inſtruct them, he was reputed to be ordained or appointed their miniſter in future, as long as they pleaſed. Theſe nominations were accompanied with prayer, and ſometimes with the bleſſing and good wiſhes of the ſeniors, expreſſed by the old cuſtom of laying the hand upon the head. From theſe ſimple tranſactions came in proceſs of time a longer train of abſurdities than I have room to relate. (5)

When a biſhop or preacher travelled, he claimed no authority to exerciſe the duties of his function, unleſs he were invited by the churches, where he attended publick worſhip. The primitive churches had no idea of a biſhop at Rome preſuming to dictate to a congregation in Africa. Nothing, however, was more common than ſuch friendly viſits and ſermons as were then in practice. The churches thought them edifying. In caſe

(5) Orig. Hom. i. in Pſal. 37.—Hieron. Epiſt. ad Nep.—Chryſoſt. Hom. De incompreh. Deo. De Anathem. adv. Judæos.—Euſeb. Hiſt. lib. vi. c. 19.—See Acts vi. 5, &c. xxi. 8.

case the bishop were sick, or absent, one of the
(6) deacons, or sometimes a short-hand writer used to read a homily, that had been preached, and perhaps published by some good minister, and sometimes a homily, that had been preached by the
(7) bishop of the church.

We have great obligations to primitive notaries, for they very early addressed themselves to take down the homilies of publick preachers. Sometimes the hearers employed them, sometimes the preachers, and sometimes themselves. For this purpose they carried writing tablets waxed, and styles, that is, pointed irons, or gravers, into the assembly, and stood round the preacher to record what he said. It was a character to a publick speaker to be attended by these scribes; for primitive christians, never complaisant in matters of conscience, would not give themselves the trouble of taking down the sermons of a patriarch, if they did not like his preaching. They say no body would write after Atticus, patriarch of Constantinople; for, though he had a great name, he was accounted but an indifferent preacher. The people thought once hearing enough of all conscience for a bad sermon. From the labours of these men,
(8) we derive many a huge folio.

What

(6) Communio peregrina. Albaspin. Obs. Ecclesiast. l. i. 3.—Euseb. v. 23.—Constit. Apol. l. ii. 62.

(7) *Synod. Valens. Can.* iv. Si quis episcopus, vel presbyter ob infirmitatem ipse prædicare non possit, a *diaconis* in ecclesia homiliæ patrum recitentur.—Assistenti plebi est per *notarium* expositio recitata. *Greg. M. in prolog. Homil.*

(8) Euseb. lib. vi. 22.—Gaudent. Brix. Tractatus (xvii.) quem *quorundam civium* notarii exceperunt.—Sozom. Hist. L. viii. 27.—August. Serm. vi. de sanctis.

What a multitude of not impertinent queſtions might be aſked here! Can we aſcertain the motives of all theſe writers?—Can we tell which are corrected copies?—Is it quite fair to determine the whole character of a preacher by one extempore effuſion?—Were none of the writers in a hurry to get his own copy firſt to market, and are the moſt quick always the moſt correct?—Are we ſure the preacher ſpoke clearly, and had no hoarſeneſs, no cold, no impediment?—Can we anſwer for the writer's quick hearing, or the people's ſilence? Fathers have been quoted as ſcripture: but ſcripture was not taken thus. They have been alledged in proof of every thing, and well they might! If the populace then reſembled the populace now, the moſt nonſenſical ſermons were the moſt ſaleable.

The deacons placed themſelves round the pulpit, and before ſermon one of them cried with a loud voice, *Silence—hearken*—or ſomething ſimilar. This was repeated often, if neceſſary; I ſuppoſe at proper pauſes, when the preacher ſtopped. (9) Their manners were different from ours: but really our manners want ſome of their cuſtoms. It might do ſome drowſy folks good to be alarmed every five or ten minutes with—*Mind what you are about—Let us liſten—Attend to the word of God.*

Some affirm, that all the primitive biſhops preached in a gown, or a ſurplice, or a ſomething, which Euſebius calls, πέπλον, and which he ſays, S. John being a prieſt wore. Had S. John thought πέπλον neceſſary to a good ſermon, he would

(9) Chryſoſt. Hom. Act. xix.——Clem. Conſtit. Apol. viii. 15.

would have left in his writings some direction how God, who enjoined it, chose to have it made. The directions of Moses for the habits of Aaron are so plain, that any habit-maker could work by them to this day: but as for the apostle's πέλαλον, we know nothing about it. Eusebius picked up a scrap of a letter of one Polycrates, there he found πέλαλον, and there we leave it. It is not improbable, that some good preachers might not have cloaths fit to appear in, especially the itinerant brethren, such as the apostles, and others after them, who travelled and preached. Would it be wonderful, if a congregation had kept a decent clean habit, that would cover all, for the use of such poor men as came among them! The surplice was copied from the Jewish worship, and was ordered to be worn by all, who officiated in sacred things: but this was in the latter part of this period, when preachers were become priests in name, and princes in fact.

The fathers differed much in pulpit action, the greater part used very moderate and sober gesture. Paul of Samoseta used to stamp with his foot, and strike his thigh with his hand, and throw himself into violent agitations: but he was blamed for it (1) by his contemporaries. They thought his action theatrical, and improper in a church; and yet in every church the people were allowed and even exhorted to applaud the preacher by shouting and clapping their hands at the close of a period, as at the theatre, or in the forum. The first preachers delivered their sermons all extemporé, and they studied, while they preached, the countenances of their auditors, to see whether the doctrine were understood.

(1) Euseb. vii. 29.

derſtood. The people endeavoured to expreſs their ſentiments, moſt likely at firſt by a look, a nod, a ſhake of the head, or a lifting of the hand. At length this roſe up to loud acclamations and clappings; and the preachers perceiving the abuſe preached it down. (2)

Paul of Samoſeta uſed to ſcold at the people, when they did not ſhout and applaud him. It happened often their applauſe was no praiſe. They applauded what they did not underſtand. Auſtin one day propoſed a queſtion to himſelf to anſwer in preaching. The anſwer might have deſerved applauſe had he given it: but the congregation fell a ſhouting at the queſtion, before they knew whether he could anſwer it properly. . . . *Hey-day*—ſaid he—*what are you praiſing? . . Do ye know what I was ſaying? . . I only propoſed a queſtion, and you go to clapping and ſhouting!* Jerom tells us, he once aſked his tutor, Gregory Nazianzen, what S. Luke meant by δευτεροπρωτον. (*the ſecond ſabbath after the firſt.* Luke vi. 1.) Gregory replied, *I will tell you to-morrow, when I am preaching in the church. When all the congregation are ſhouting and clapping their hands, you will be obliged to profeſs to underſtand what I ſay, though you do not comprehend it, for if you do not clap your hands and ſhout too, they will all condemn you for a fool.* (3)

Sermons in thoſe days were all in the vulgar tongue. The Greeks preached in Greek, the Latins in Latin, for the preachers meant to be underſtood. They did not preach by the clock (ſo to ſpeak.) but were ſhort or long as they ſaw occaſion.

(2) Jer. ad Nep. 2. Aug. Civ. Dei. l. iv. c. 16. 24. Chryſoſt. Hom. in Act. xxxviii. In Act. iii. Ad pop. Ant. xxxviii. (3) Hieron. ad Nep. 2.

sion. Augustine used to leave off when the people's hearts seemed properly affected with the subject. He judged of this sometimes by their shouting, and at other times by their tears. Their sermons were usually about an hour long: but many of them may be deliberately pronounced in
(4) half an hour, and several in less time.

Sermons were generally both preached and heard standing: but sometimes both speaker and auditors sat, especially the aged and infirm. Their methods were on some occasions what we call expounding from several verses, on others preaching from a single passage. In many things they imitated the Jews, by adapting parts of scripture to particular seasons, and hence in time came the appointment of select portions for Easter, Whitsuntide, and other festivals. The Jews read in their synagogues Ruth at Pentecost, Ecclesiastes at the feast of Tabernacles, and Solomon's Song at the Passover. The fathers were fond of allegory, for Origen, that everlasting allegorizer, had set them the example. I hope they had better proofs of the canonicalness of Solomon's Song than I have had the pleasure of seeing. In general, their sermons were paraphrastical, regular and textual, going from psalm to psalm, from chapter to chapter, through whole books: but they made no scruple, when occasion offered, to defer the regular subject, and to choose a text on the spot, suited to any case, that happened even after they were in the assembly, yea after they had ascended the pul-
(5) pit, and even after they had read the text. It should seem, the preacher either held the holy scripture

(4) S. Basil. Orat. in S. Bapt. (5) Chrysost. apud Socrat. lib. vi. cap. 3. August. de Civ. Dei, xxii. 8.

ſcripture in his hand, or had it lying before him on the deſk. Before preaching he uſually went into a veſtry to pray, and afterward to ſpeak to ſuch as came to ſalute him. He prayed with his eyes ſhut in the pulpit immediately before preaching, and often in difficult parts of his ſermon while he delivered it. The firſt word the preacher uttered to the people when he aſcended the pulpit was—*Peace be with you*, or *The grace of our Lord Jeſus Chriſt, the love of God, and the fellowſhip of the Holy Ghoſt be with you all*, to which the aſſembly at firſt added *Amen*, and in after times they anſwered, *And with thy ſpirit.*

Moſt of the ſermons of theſe days are diviſible into three general parts. The firſt is a ſhort introduction, the ſecond an expoſition of the text, and the laſt a moral exhortation ariſing out of the diſcuſſion. After ſermon the ſpeaker deſcended, and prayed at the communion table, on which the good people laid their alms for the poor. Funeral ſermons were frequent, and, through the imprudent uſe of rhetorical figures, hurtful in the iſſue to the doctrine of pure chriſtianity. Some biſhops preached every day during Lent, ſome twice a day, others twice a week. Some delivered evening lectures, and all preached on the Lord's day, the firſt day of the week.

In this period many noble places of worſhip were built. The old Jewiſh temple was the original, the reſt were all taken from it. We have felt the miſery of abridging all along: but here it will be leſs obſcure to omit than to abridge. Let it, then, ſuffice to obſerve, that a cathedral was an imitation of the temple, and a village place of worſhip of a ſynagogue. Hence the idea of a holy

end for an altar and a circle of priests, and an unhallowed end for the common people. Hence the divisions of porches, choirs, chancels, and so on, answering to the courts of the temple. The *ambo*, or pulpit, was in the choir. Some were portable, and very plain; others fixtures, stretching out lengthwise, so that the preacher might walk up and down in them; some had seats and curtains, others were adorned with gold and silver, and resembled the thrones of princes more than scaffolds for the convenience of christian ministers. So says Eusebius, censuring the vanity of Paul of Samoseta. Hence came our modern cathedrals and parish churches, our choirs, and altars, and stalls, and thrones in places of worship. Many of our churches and chapels are very inconvenient to preach in. They were not erected for schools of instruction: but for saying mass and sacrificing, and where the pulpit should be there stands an old table covered with finery, and called an altar. In many places, the priest preaches from the middle of a side wall, or a pillar, to the backs and shoulders of his audience, for the pews were placed with a view to the altar, where formerly brother *Mumpsimus* used to play tricks, and not to the pulpit, where now a wise and good minister stands and preaches to a people, in search, it should seem by their looking to the old spot, for their former guides. How long shall we sacrifice manly advantages to puerile popish baubles!

Degenerate as these days were, compared with those of the apostles, they were golden ages in comparison with the times that followed. Some taught what they called *positive theology*, that is to say, compilations of theological opinions, collected from

from ſcripture, and fathers, and councils. Others went into *ſcholaſtical divinity*, that is, confuſed and metaphyſical reaſonings, by which they pretended to explain the doctrines of religion. A third ſort were all taken up with contemplations and inward feelings, and their divinity was *myſticiſm*. Even theſe were preferable to others, who read the categories of Ariſtotle, or the life of a ſaint, in the church, inſtead of a ſermon, and who turned the church, I will not ſay into a theatre, but into a booth at a country fair. The pulpit became a ſtage, where ludicrous prieſts obtained the vulgar laugh by the loweſt kind of dirty wit, eſpecially at the feſtivals of Chriſtmas and Eaſter. One of our old hiſtorians ſays, *The devil was ſo pleaſed with the preachers of the eleventh century, that he ſent them a letter of thanks from hell for the advantages, which his kingdom derived from their pulpits.* (6)

Were I to attempt a hiſtory of any one chriſtian ordinance, as of ſinging, prayer, preaching, baptiſm, and ſo on, I would take the old teſtament hiſtory of the *church* for my model. The true church of God is the object in contemplation, this is followed from family to family, from country to country, through Egypt, Babylon, Iſrael, and Judah. The ten tribes, called Iſrael, go off at a certain period, and are abſolutely loſt to all future hiſtorians. The ſacred writers were not compiling a hiſtory of *Iſrael:* but a hiſtory of the *religion* in Iſrael; and when Iſrael apoſtatized, the hiſtorians left them, and followed religion. On this principle, I ſhould quit the beaten road of what is called *church* hiſtory, and ſhould go into the hiſtories of Paulicians, Albigenſes, Waldenſes,

(6) Guliel. Malmeſburiens. lib. iii. 9.

Feghards, and other reputed hereticks under persecution, and there perhaps I might find what I sought, the *ordinance* in question in its native purity. Popes, and councils, and secular churchmen, should only appear incidentally, just as Amalekites and other troops of banditti in Jewish history, coming up at harvest time to rob the good people
(7) of their corn. What care I where apostates hold a council, or who presides there, or what they quarrel about? What is it to me who ordained this superstition, or who introduced that? All may be entertaining and curious: but it is not a history of *the church*. Modern papists consider the reformation as a heresy and a schism, and with much greater reason may we consider their corporation in the same light.

To apply this to our subject. Suppose we were writing an accurate history of the ministration of *the divine word* by publick preaching, we should trace the subject till we came to a period where legends, politicks, and superstitions were publickly preached. Should we continue to pursue the domineering party, we should be obliged to write a history, then, of the publick preaching of *errors:* but we ought to be writing a history of preaching *the divine word*, and consequently our plan would oblige us to go off with the people, who continued to preach it after it was discarded.

This track is more necessary in a history of *preaching* to be pursued, than in a history of baptism, or any other single ordinance; for the *word* of

(7) Judges vi. *So it was, when Israel had sown, . . that the children of the east came up against them, . . they and their camels without number, . . and destroyed the increase of the earth, . . and left no sustenance for Israel.*

of God was originally given for a ſtandard of faith and practice; where this ſtandard has been preſerved, there faith and practice have been in general kept pure, and where other ſtandards have been ſet up, although ſome one ordinance may have been preſerved pure, (which by the way has not been the caſe) yet it muſt have been an accidental, and not a conſtitutional purity, and ſo of little value to purity, and of none to the hiſtory of it. Pulpits are publick tell-tales, and a ſenſeleſs tale they tell, when they are the mouth of a faction! A collection and repetition of theſe tales is not a hiſtory of *the miniſtration of* THE DIVINE WORD.

All our divines affirm, all our hiſtorians prove, and the church of Rome does not deny, that there have been from the days of the apoſtles various DISSENTERS from all eſtabliſhed corporations called churches. They have been loaded with innumerable calumnies, recorded under odious names, taxed with holding deteſtable errors, and branded with publick infamy: but, at the reformation, theſe diſſenters were traced, brought out of obſcurity, waſhed and new clothed, and produced as evidences upon the trial of the queſtion, *Where was your church before Luther?*

I have ſeen enough to convince me, that the preſent Engliſh Diſſenters, contending for the ſufficiency of ſcripture, and for primitive chriſtian liberty to judge of its meaning, may be traced back in authentick manuſcripts to the Non-conformiſts, to the Puritans, to the Lollards, to the Vallenſes, to the Albigenſes, and I ſuſpect through the Paulicians, and others to the Apoſtles. Theſe churches had ſometimes a clandeſtine exiſtence, and at other times a viſible, I wiſh I could ſay a legal one: but

at

at all times they held more truth, and less error than the prevailing factions, that persecuted them. One branch uniformly denied the baptism of infants, all allowed christian liberty, and all were enemies to an established hierarchy reigning over the consciences of their brethren. I have now before me a manuscript register of Gray bishop of Ely, which proves, that in the year 1457, there was a congregation of this sort in this village, Chesterton, where I live, who privately assembled for divine worship, and had preachers of their own, who taught them the very doctrine, which now we preach. Six of them were accused of heresy before the tyrant of the district, and condemned to abjure heresy, and to do pennance, half naked, with a faggot at their backs, and a taper in their hands, in the publick market places of Ely, and Cambridge, and in the church-yard of Great Swaffham. It was pity the poor souls were forced to abjure the twelfth article of their accusation, in which they are said to have affirmed, *All priests, and people in orders, are incar-*
(8) *nate devils!*

A hundred such instances may be produced, a thousand curious anecdotes of the manners of our ancestors, of their language, books, utensils, habits, reasoning, and rhetorick, might incidentally furnish amusement and instruction to us, and nothing would be found easier to industry, than to connect their ecclesiastical œconomy with that of the above-mentioned antelutheran protestants. We are

(8) Art. XII. Item, quod papa est antichristus, et sacerdotes sunt ejus discipuli, et omnes ordinati sunt diaboli incarnati.—XI. Item, quod extrema unctio, anglice *gresyng*, minime proficit.—III. Item, quod puer . . . nec egeat, nec baptizari debeat. &c. &c.—*Reg. Elienf. Gul. Gray. MSS.*

are far from juſtifying their miſtakes, and approving in the groſs: but we know popiſh records are everlaſting calumnies, and the hiſtory of the *chriſtian* pulpit is among the people, whom they calumniate.

I ſee a thouſand benefits ariſing to religion at large from the purſuit of this method, and I will venture to name one. It is generally allowed, that toleration is a high excellence in a ſyſtem of civil polity, and that chriſtian liberty in the church is analogous to it: but it is almoſt as generally ſuppoſed, that our anceſtors were all ignorant of it, and that Sidney, Milton, Locke, and others of our late philoſophers and ſtateſmen, firſt inculcated theſe laws of humanity, and incorporated what we have of them into our modern conſtitutions. What if we could prove, that Jeſus Chriſt, whoſe profeſſion was theology, taught the doctrine of chriſtian liberty, and that he only taught in a clearer manner what had from the days of Enoch been held and taught in the primitive pulpits! What if we could prove, that from the days of the apoſtles, the moſt tolerant of mankind, the doctrine had been actually believed, taught and exemplified in every age till the reformation! What if we could prove, that the generous toleration of modern ſtates was only the doctrine of chriſtian liberty applied to ſecular affairs, and ſtood exactly in the ſame predicament in a treatiſe of government as natural religion ſtands in a ſyſtem of modern theology, that is, a firſt principle of human felicity, diſcoverable by reaſon: but elucidated and improved by revelation! What if we could aſcertain by good records, that difference in religious ſentiments and practices made no difference in civil

rights

rights and mutual esteem among whole sects and parties! What if we could shew, that religious uniformity was an illegitimate brat of the mother of harlots, and nothing akin to the Son of God! What if we could infer . . . Prosperity and peace be with any investigator! Alas! I must quit reveries, and go this afternoon to visit the sick, and preach in the evening to a part of my flock.

Before I go, however, I will finish this article by a remark, which will prove, I think, that this is not *all* reverie. The thirteenth article, objected against the forementioned Chesterton culprits by the bishop, in his consistory at Downham, is this. "Also, you affirm, that every man may be called a church of God, so that if any one of you should be summoned before his ecclesiastical judge, and should happen to be asked this question, Do you believe in the church? he may safely answer, he does, meaning that he believes in the church, because he believes the church is in every man, who is a tem-
(9) ple of God." Now is not this affirming, that every good man was bound to follow his own judgment in religious matters, and not to be set down by the opinions of a domineering faction, calling themselves, *the church?* Is a man strong for being called Samson, or wise for naming himself Solomon? Does it not mean, that every man had as much right of judging in himself solely as the whole community had collectively? We could go

(9) Item, Quod quilibet homo dicitur eccla̅ Dei, adeo quod si quanquam illorum coram judice ecclesiastico evocatum ad hanc questionem respondere contingeret, an in eccla̅ credis, tute tunc respondere posset quod sic, per hoc intelligens, quod in eccla̅ credit, quia in homine qui est templum Dei.——*MSS. Ubi supra.*

go further, and prove that these six men, altho' all in one community, did not all hold the same articles, some agreed to one, some to another: but they *all*, the register says, affirmed this *thirteenth* article. Does not this prove that their ecclesiastical œconomy allowed *christian liberty*, and that they held a *mixt* communion? . . . But I must go.

To return. The glorious reformation was the offspring of preaching, by which mankind were informed, there was a standard, and the religion of the times was put to trial by it. The avidity of the common people to read scripture, and to hear it expounded, was wonderful, and the papists were so fully convinced of the benefit of frequent publick instruction, that they, who were justly called *unpreaching prelates*, and whose pulpits, to use an expression of Latimer, had been *bells without clappers* for many a long year, were obliged for shame to set up regular preaching again.

The church of Rome has produced some great preachers, since the reformation; but not equal to the reformed preachers: and a question naturally arises here, which it would be unpardonable to pass over in silence, concerning the singular *effect* of the preaching of the reformed, which was general, national, universal reformation.

In the darkest times of popery there had arisen now and then some famous popular preachers, who had zealously inveighed against the vices of their times, and whose sermons had produced sudden and amazing effects on their auditors: but all these effects had died away with the preachers, who produced them, and all things had gone back into the old state. Law, learning, commerce, so-

ciety at large had not been improved. Here a new scene opens, preachers arise less popular, perhaps less indefatigable and exemplary, their sermons produce less striking immediate effects, and yet their auditors go away and agree by whole nations to reform.

Jerom Savonarola, Jerom Narni, Capistran, Connecte, and many others had produced by their sermons great immediate efforts. When Connecte preached, the ladies lowered their head-dresses, and committed quilled caps by hundreds to the flames. When Narni taught the populace in Lent from the pulpits of Rome, half the city went from his sermons crying along the streets, *Lord have mercy upon us*, *Christ have mercy upon us*, so that in only one passion week two thousand crowns worth of ropes were sold to make scourges with; and when he preached before the pope to cardinals and bishops, and painted the crime of non-residence in its own colours, he frightened thirty or forty bishops, who heard him, instantly home to their dioceses. In the pulpit of the university of Salamanca he induced eight hundred students to quit all worldly prospects of honour, riches, and pleasure, and to become penitents in divers monasteries. Some of this class were martyrs too. We know the fate of Savonarola, and more might be added: but all lamented the momentary duration of the effects produced by their labours. Narni himself was so disgusted with his office, that he renounced preaching, and shut himself up in his cell to mourn over his irreclaimable contemporaries, for bishops went back to court, and ropemakers lay idle again.

Our reformers taught all the good doctrines, which

which had been taught by these men, and they added two or three more, by which they laid the ax to the root of apostacy, and produced *general* reformation. Instead of appealing to popes, and canons, and founders, and fathers, they only quoted them, and referred their auditors to the holy scriptures for *law*. Pope Leo X. did not know this, when he told Prierio, who complained of Luther's heresy, *Friar Martin had a fine genius!* They also taught the people what little they knew of *christian liberty*, and so led them into a belief that they might follow their *own* ideas in religion without the consent of a confessor, a diocesan, a pope, or a council. They went further, and laid the stress of all religion on *justifying faith*. This obliged the people to get acquainted with Christ the object of their faith, and thus they were led into the knowledge of a character altogether different from what they saw in their old guides, a character, which it is impossible to know, and not to admire and imitate. The old papal popular sermons had gone off like a charge of gunpowder, producing only a fright, a bustle, and a black face: but those of the *newe learninge*, as the monks called them, were small hearty seeds, which, being sown in the honest hearts of the multitude, and watered with the dew of heaven, softly vegetated, and imperceptibly unfolded blossoms and fruits of inestimable value.

These eminent servants of Christ excelled in various talents, both in the pulpit, and in private. Knox came down like a thunder-storm, Calvin resembled a whole day's set rain, Beza was a shower of the softest dew. Old Latimer in a coarse frieze gown trudged a foot, his testament hanging at one

end of his leathern girdle, and his spectacles at the other, and without ceremony instructed the people in rustick style from a hollow tree; while the courtly Ridley in sattin and fur taught the same principles in the cathedral of the metropolis. Cranmer, though a timorous man, ventured to give the most powerful and lascivious tyrant of his time a new testament with the label, *whoremongers and adulterers God will judge*; while Knox, who said, *there was nothing in the pleasant face of a lady to affray him*, assured the Queen of Scots, that, "if there were any spark of the spirit of God, yea of honesty or wisdom in her, she would not be offended with his affirming in his sermons, that the diversions of her court were diabolical crimes, evidences of impiety or insanity." These men were not all accomplished scholars: but they all gave proof enough, that they were honest, hearty, and disinterested in the cause of religion; and to these, and not to literary qualifications, all were indebted for popularity in the pulpit and publick confidence out of it. Happy had it been for succeeding ages had they been trusted less!

All Europe produced great and excellent preachers, and some of the more studious and sedate reduced their art of publick preaching to a system, and taught rules of a good sermon. Bishop Wilkins enumerated in 1646 upwards of sixty, who had written on the subject. I have endeavoured to procure a sight of all their books: but some few I have not been so happy as to find. Several of what I have seen are valuable treatises, full of edifying instructions; most of them are very small: but all, I think, are on a scale too large, and by affecting to treat of the whole office of a minister,

leave

leave that capital branch, publick preaching, unfiniſhed and vague.

One of the moſt important articles of pulpit ſcience, that, which gives life and energy to all the reſt, and without which all the reſt are nothing but a vain parade, is either neglected or exploded in all theſe treatiſes. It is eſſential to the miniſtration of the divine word by publick preaching, that preachers be allowed to form principles of their own, and that their ſermons contain their real ſentiments, the fruits of their own intenſe thought and meditation. Preaching cannot be in a good ſtate, in thoſe communities, where the ſhameful traffick of buying and ſelling manuſcript ſermons is carried on. Moreover, all the animating encouragements, that ariſe from a free unbiaſſed choice of the people, and from their uncontaminated diſintereſted applauſe, ſhould be left open to ſtimulate a generous youth to excel. Command a man to utter what he has no inclination to propagate, and what he does not even believe, threaten him at the ſame time with all the miſeries of life, if he dare to follow his own ideas, and to promulge his own ſentiments, and you paſs a ſentence of death on all he ſays. He does declaim: but all is languid and cold, and he lays his ſyſtem out as an undertaker does the dead. Inſtead of referring him to thoſe, who deal moſt in religion, and therefore beſt underſtand the value of every thing in it, the people I mean, give him to underſtand, that even their conſent to be taught by him is not neceſſary to be obtained, and you inſtantly turn his eye from his bible, his people, and his God, and fix it on the ſeat of a patron, who muſt be

be approached by a circle of collusion and intrigue.

These books consider the pulpit as the religious tribunal of the civil magistrate, preachers as servants of the crown, and preaching as a human art, a branch of rhetorick to be taught in the schools. In one thing they made it different from all other arts and sciences, these they considered as capable of improvement: but that they pretended was in a state of absolute perfection. Other sciences they left open, and would have laughed at a proposal to admit every future youth to study philosophy by swearing him to believe and maintain the ideas of Plato, to live in the faith and to die in the comfort of the speculations of Cicero, or the categories of Aristotle: but this science, religion, this, they said, an inhuman reprobate had begun, a sickly child improved, and a female tyrant com-
(1) pletely finished off. This was going beyond a Cæsar, who thought *nihil actum dum aliquid agendum*, yea beyond an apostle, who exclaimed to his followers, *leaving rudiments let us go on unto perfection. Brethren, be ye followers of me. I count not myself to have apprehended: but this only have I attained, forgetting those things which are behind, and reaching forth unto those things, which are before, I press toward the mark, for the prize of the high-call-*
(2) *ing of God in Christ Jesus.*

This

(1) "Tu Elisabetha operi ab Henrico parenti feliciter *inchoato*, ab Edwardo fratre in immensum *aucto*, coronidem jam consummato imponeres. . . Pater *incepit* . . . . adolescens *promovit* . . . filia *absolvit*." *Epist. Synod. Elizabet. Reg. Dat. Suecæ ex Frisiorum oppido, ex Synodo* 22 *Aprilis* 1587. *Fris. occid.*

(2) Heb. vi. 1. Phil. iii. 13, 14. 17.

This is the place, where, would our limits allow it, we ſhould take our ſtand, and reconnoitre the reformed pulpit: but it ſhall ſuffice to obſerve, that in all reformed countries the pulpit was taken into the ſervice of the ſtate, and became a kind of attorney or ſolicitor general retained to plead for the crown. The proof of this lies in the articles, canons and injunctions, which were girded on the clergy of thoſe times, and how thoroughly the ſtate clergy have underſtood this to be the true condition of the pulpit, their ſermons will abundantly prove. The beſt ſtate inſtructions to preachers were given in the DIRECTORY by the aſſembly of divines: but even theſe include the great, the fatal error, the ſubjection of God's word to human law. If, when all other inſtitutes were taken into the ſervice of the ſtate, the pulpit had eſcaped, it would have been wonderful indeed: but, if the pulpit be a *place*, and the preacher a *penſioner*, in the name of common ſenſe, what are we to expect from both!

From this ſad conſtitution we derive the lifeleſsneſs of later preaching. The ill fated youth before he is aware finds himſelf bound to teach the opinions of a ſet of miniſters, who lived two hundred years before he was born. His maſters believed their own articles, and therefore preached them with zeal: but it would be unreaſonable to expect a like zeal in him for the ſame doctrines, for he does not know what they are, or, having examined them, he does not think them true, and thus ſubſcription to other men's creeds becomes the death of good preaching.

With theſe principles I went about the following work, and for theſe reaſons I have all through endeavoured

endeavoured to possess the mind of the candidate for the pulpit, with an abhorrence of dominion over conscience, and to excite him to enter into that religious liberty of thinking and acting, with which christianity hath made him free.

There were at the reformation a great number of wise and good men, who thought the revival of primitive christianity only begun at that period, and they endeavoured, though under great disadvantages, to improve these beginnings, and to go on unto perfection. Others have succeeded them, and entered into their pious views with disinterestedness and success. Among these the English protestant dissenters stand first in merit; and, as their congregations are constitutionally in possession of christian liberty, they have produced some of the greatest preachers in the world. It would be easy to give a long list of names from the dawn of the reformation to this day: but I sacrifice the pleasure of doing so to the modesty of my friends. This, however, I will venture to say, and *no man shall stop me of this boasting*, we have in our churches now exact copies of our ancient models. *The prophets, do they live for ever?* Yes, they do! *The spirit of Elijah rests upon Elisha!* The grave solidity of Cartwright and Jacob seemed to reside in Owens and Goodwins and Gills. The vivacity of Watts and Bradbury and Earle lives in others, whom I dare not name. The patient laborious Fox, the silver Bates, the melting Baxter, the piercing Mead, the generous Williams, the instructive Henry, the soft and candid Doddridge, Ridgley, and Gale, and Bunyan, and Burgess, in all their variegated beauties yet flourish in our pulpits, exercising their different talents for mutual edification.

edification. We have Farnabas the ſon of conſolation, and Boanerges the thunderer ſtill. Ye ſervants of the moſt high God, who ſhew unto us the way of ſalvation! *Peace be within the walls* of your churches, *and proſperity within your* . . . dwelling-houſes. . . You have no *palaces*, you need none, palaces can add nothing to you.

It would have been eaſy to have exemplified all the good rules of Mr. Claude from the printed diſcourſes of theſe great men; but I have quoted very few of the ſermons of our late miniſters, and I think none of theirs, who are now alive. I would not willingly give a moment's pain to the modeſty of perſons, whom I ſo ſincerely eſteem. If I have at any time exemplified a fault exploded by Mr. Claude by a quotation from the ſermons of men of great name in other communities, I hope, admirers of the preachers cenſured will believe me, when I aſſure them, I have taken a great deal of pains to avoid giving offence on this head. I have exemplified many pulpit vices from obſcure preachers of no note, when I could have done it from the ſermons of their popular contemporaries, who led for the time the pulpit faſhion. The few examples I have given are none in compariſon with the many I have left unnoticed.

Some of our brethren will complain that the notes are not all in *Engliſh*, and my reply is this—Firſt, the *ſubſtance* of all is in Engliſh—Secondly, ſome muſt *not* be tranſlated—Thirdly, moſt of theſe were intended for ſmall exerciſes for ſtudious *lads*, hoping they might be hereby allured to ſtudy the pulpit before they entered it—And laſtly, if theſe be not ſufficient reaſons, I promiſe to make the complainant a preſent, if he will call

for it, of a beautiful copper-plate print of the old man, his son, and the ass, on condition he will get the rhymes at the bottom by heart.

Seriously, were I to follow the dictates of my own heart, I should throw myself at the feet of the meanest of my brethren, and beg pardon for presuming to seem to instruct those, who are appointed to instruct others, and who have so often edified me. I would confess, I saw innumerable errors in this work, for all which I could make only one apology, that is, that they were involuntary. I ask no pardon for expressing my abhorrence of intolerance. Always when I met it in a course of reading, I thought I met the great devil, and my resentment was never abated by his appearing in the habit of a holy man of God. I have sometimes allowed myself a little mirth in that awful science religion, and in the presence of that grave thing called a sermon: but *in this thing the Lord pardon his servant, that when my master went into the house of Rimmon to worship there, and he leaned on my hand, and I bowed myself in the house of Rimmon: when I bowed myself in the house of Rimmon, the Lord pardon his servant in this thing!*

CHESTERTON,
May 19, 1779.

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CHAP. VI.

Of Texts to be discussed by way of Observation.

SOME texts require a discussion by way of consideration, or *observation*. The following hints may serve for a general direction.

1. When texts are *clear* of themselves, and the matter well known to the *hearers*, it would be trifling to amuse the people with *explication*. Such texts must be taken as they are, that is, clear, plain, and evident, and only observations should be made on them. (1)

2. Most

(1) *Preachers must not attempt to explain clear subjects.* A very sensible writer calls this turn of mind "a capacity of being always frivolous, and always unanswerable. I have known it, adds he, more than once ascend the pulpit: one of this sort, taking it in his head to be a great admirer of Dr. Tillotson and Dr. Beveridge, never failed of proving out of these great authors, things, which no man living would have denied him upon his own single authority." *Spectator. vol.* ii. *n.* 138.

I have

2. Moſt *hiſtorical* texts muſt be diſcuſſed in this way; for, in a way of explication, there would be very little to ſay. For example, what is there to *explain* in this paſſage? *Then Jeſus, ſix days before the paſſover, came to Bethany, where Lazarus*

I have often wondered from what principle in ſome of our miniſters this impertinence could ariſe, and the moſt plauſible ſpeculation ſeems to be this. It ariſes from *emulation* and *inattention*. Some great divine has properly ſtated, and proved certain articles in a regular body of divinity, where they could not be omitted, and at a time, when the truth of them was doubted. A modern divine makes this great man his model, and, not attending to times and circumſtances, imitates him in every thing. We could eaſily exemplify this remark: but we chooſe rather to give an example of a dark explication of a clear paſſage to ſerve the baſe purpoſe of party-zeal.

" John xxi. 18. *When thou ſhalt be old another ſhall gird thee, and carry thee whither thou wouldeſt not.* This promiſe of Jeſus Chriſt to S. Peter belongs to the church, and particularly to the head, the pontiff of Rome. When Peter ſhould be old, that is to ſay, in the advanced ages of the church, the popes ſhall be girt by another, and conducted whither they would not. Who is the other, that ſhall gird and carry him whither he would not? It is the holy Spirit of God, who will conduct the popes by ſuch hidden and ſecret ways, that in ſpite of their weakneſs and reſiſtance, in ſpite of their worldly and wicked maxims, they ſhall be diverted from their propoſed ends. We muſt diſtinguiſh between the Roman *court* and the Roman *ſee*. The ſame men, pope, cardinals, and clergy compoſe one body conſiderable in theſe two points of view: as a court, they are like other courts, and a wicked intereſted policy governs all they do: but as a ſee, they are governed by the infallible ſpirit of God, and conſtrained often to do that as ſpiritual perſons, which as ſecular men they never intended to do. Hence it frequently happens, he comes pope out of the conclave, who was hardly a cardinal when he went in; and he comes out a cardinal, who entered the conclave pope in deſign; thus all the deliberations of the holy ſee are infallible oracles of truth." Had this expoſitor ever read the words that follow his text;

rus was, which had been dead, whom he raised from the dead. There they made him a supper, and Martha served: but Lazarus was one of them, that sat at table with him: Joh. xii. Would it not be a loss of time and labour to attempt to *explain* these words; and are they not clearer than any comments can make them? The way of observation, then, must be taken. (2)

3. There

text, *this spake Jesus signifying by what death Peter should glorify God? Mem. des intrigues de la cour de Rom. p.* 3.

Omnia enim stolidi magis admirantur, amantque
Inversis quæ sub verbis latitantia cernunt;
Veraque constituunt quæ belle tangere possunt
Aures, et lepido quæ sunt fucata sonore.

Lucret. lib. 1.

(2) *Historical passages must be discussed by way of observation.* I have seen no expositor, who affords more obvious, pertinent, and edifying observations, than our excellent Mr. Henry. Those parts of holy scripture, which seem at first sight the least instructive, furnish in the hand of this ingenious man much instruction, or, at least much opportunity of instruction. What in scripture seems less interesting to us than, that Ebedmelech the Ethiopian drew Jeremiah out of a dungeon with *cords, old cast clouts, and rotten rags?* Yet our expositor *observes* several useful articles in this history. "*Fact.* A prophet is in a *dungeon. Observation.* It is common for wicked people to look upon God's faithful ministers as their *enemies.*—*Fact.* The king *could not* help him. *Obs.* Those will have a great deal to answer for, who, though they have a secret kindness for good people, *dare not* own it in a time of need.—*Fact.* Ebedmelech was an *Ethiopian. Obs.* Some *Gentiles* had more equity and piety than some Jews. — *Fact.* Ebedmelech was a *courtier. Obs.* God has a remnant in all *places*, among all *sorts*; there were saints even in *Cæsar*'s household.—*Fact.* The king was sitting in the *gate* on publick business, when Ebedmelech applied to him for the release of Jeremiah. *Obs.* Whither should oppressed innocency flee for protection but to the *throne?* No *time* must be lost when life is in danger, especially a valuable life. God can *raise up* friends for his people in distress, where they little thought of them.—

3. There are ſome texts, which require *both* explication and obſervation, as when ſome parts may need explaining. (3) For example, Acts i. 10. *And*

Fact. The *king* orders his releaſe. *Obſ.* The hearts of kings are in *God*'s hands. Let this encourage us to appear boldly for God, we may ſucceed *better* than we could have thought.—*Fact.* Ebedmelech took old clouts and rags from under the *treaſury* in the king's houſe. *Obſ.* No *waſte* ſhould be made even in kings palaces: broken linen like broken meat ſhould be *preſerved* for the uſe of the poor.—*Fact.* Ebedmelech directed Jeremiah to put the ſoft rags under his *arm-holes*. *Obſ.* Diſtreſſed people ſhould be relieved with *tenderneſs*.—*Fact.* Ebedmelech did not *throw* the rags down: but *let* them down by cords. *Obſ.* The poor ſhould be relieved with *reſpect*." *Henry on Jer.* xxxviii.

It is a falſe taſte to imagine, that very abſtruſe paſſages, and very far-fetched elucidations of them adorn the pulpit.—The fineſt ſermons, that we have, conſiſt of plain obſervations of common things preſſed home on the hearts of the hearers. They are moſt popular, and moſt uſeful.

(3) *In ſome texts explication and obſervation muſt be mixed.* Here follows an example from a Daniſh divine. The ſubject is *the kingly office of Jeſus Chriſt.* It is neceſſary to *explain* this ſubject, and to ſhew wherein the regal authority of Chriſt conſiſts. " It conſiſts, ſays our author, 1. in *vocation*; for the ſubjects of Chriſt are in rebellion, and he calls them to ſubmiſſion by his word, and by his ſpirit. 2. In *legiſlation*; for Chriſt gave laws to his apoſtles, and commanded them to *teach all nations to obſerve all things, whatſoever he had commanded them.* 3. In *preſent government*; for the dominion of Jeſus extends over good and bad angels, the world and the church; the adminiſtration of providence, and the diſtribution of grace are under his actual direction. 4. In *future judgment*; for God hath given all judgment into his hand." So far explication. Our author cloſes the ſubject with *obſervations* on that obedience, which the ſubjects of Chriſt ought to yield to this king. " 1. In all caſes of conſcience, where human authority, and the laws of Chriſt claſh, Chriſtians are to obey him rather than man. 2. Chriſtians are firmly to believe, that Chriſt will guard, protect, and perpetuate his church, and they are to act on this principle

And while they looked ſtedfaſtly toward heaven, as he went up, behold! two men ſtood by him in white apparel.

principle amidſt all the fraud and force of adverſe times. 3. The ſubjects of Chriſt, if they would enter into the ſpirit of chriſtian obedience, muſt conſtantly attend to theſe four precepts. 1. Seek not earthly honours: but *ſet your affections on things above.* 2. Contend for Chriſt not with carnal: but with ſpiritual weapons. 3. Aſſociate with holy perſons, take them for the ſubjects, and for the only true ſubjects of Jeſus Chriſt. 4. Prepare for affliction, perſecution, and death; *If we ſuffer with him we ſhall be glorified together. Brochmand. Theol. Syſtema. Art.* xvii. *cap.* ix. *Caſ. Conſcientiæ* 3. *Quæ debeant eſſe hominis chriſtiani meditationes et curæ, ut Chriſtum, ut Regem ſuum vere amet? Tom.* i. *p.*1019.

The following example is of the *mixed* kind. " Prov. xvi. 32. *He that ruleth his ſpirit, is better than he, that taketh a city.* 1. Let us *explain* what it is to rule one's own ſpirit in regard to our *natural* diſpoſitions, ſurrounding *objects*, and vicious but old *habits.* 2. Let us *prove*, that a man, who thus ruleth his own ſpirit, excels the greateſt conqueror. In order to this, we need only make four *obſervations.* 1. On the *motives*, which animate our two heroes. 2. On the *exploits*, that they perform. 3. On the *enemy*, whom they attack. 4. On the *rewards*, which they obtain." *Saurin. Ser. Tom.* ix. *Sur le veritable heroiſme.*

Our divines purſue very different methods of *diſpoſing* of the explanatory parts of thoſe Sermons, which they compoſe of obſervations, and explication.

Sometimes the explanation makes the exordium. Thus Dr. Moſs (on Luke xii. 21. *So is he, that layeth up treaſure for himſelf, and is not rich towards God.*) explains the text in the introduction, and then adds " from the words thus explained, I find ground to raiſe theſe two obſervations, which ſhall be the ſubject of my following diſcourſe. 1. A greedy deſire of riches, and a fond reliance upon them, is the moſt wretched kind of folly and improvidence. 2. The beſt enjoyment, and wiſeſt improvement of our worldly wealth, is to be rich towards God; that is, ſo to uſe and employ what we have as to recommend ourſelves to his benediction and favour thereby." *Serm. before Governors of City Hoſpitals at St. Sepulchre's.* 1708.

Sometimes the explication makes one part of the body of the diſcourſe. " Mat. v. 16.

apparel. Here it will be neceſſary to *explain* in a few words the cauſe of their *looking ſtedfaſtly toward heaven*; for, by lifting their eyes after their divine maſter, they expreſſed the inward emotions of their minds. It will be needful alſo to *explain* this other expreſſion, *as he went up*, and to *obſerve*, that it muſt be taken in its plain popular ſenſe; and that it ſignifies not merely the removal of his viſible preſence, while he remained inviſibly upon earth: but the abſolute abſence of his humanity. This is the natural ſenſe of the words, and the obſervation is neceſſary to guard us againſt that ſenſe, which the church of Rome impoſes on them for the ſake of tranſubſtantiation.(4) You may alſo

16. *Let your light ſo ſhine before men*, and ſo on. 1. *Shew* what is implied in the duty of letting our light ſhine before men. 2. Lay down ſome conſiderations proper to enforce the practice of it. 3. Obſerve how far theſe conſiderations may affect all Chriſtians in general, or ſome in particular." *Dr. Waterland's Serm. bef. Sons of the Clergy at St. Paul's. Dec.* 14. 1721.

Some mix explication and obſervation all through the ſermon, explaining each propoſition and obſerving and enforcing the inferences, that ariſe from it. The diſcretion of the preacher muſt determine the diſpoſing of theſe elucidations and obſervations.

(4) *Tranſubſtantiation.* A learned foreigner very properly calls this "the moſt monſtrous doctrine that the frenzy of ſuperſtition was capable of inventing." It was eſtabliſhed by Pope Innocent III. in the thirteenth century in the fourth council of Lateran, held in the year 1215. The Greek church adopted it in the ſeventeenth century. Our author gained the higheſt reputation by his controverſy with the famous Nicole on this article. He proved by invincible arguments that the *doctrine* was not known till the ninth century, nor the *word* tranſubſtantiation until the thirteenth. *Vid. Moſheim. Hiſt. Eccl. Cent.* xiii. xvii.

Many of the reformers, who rejected the doctrine of tranſubſtantiation, or the change of the bread and wine into the body and blood of Chriſt, retained or invented wild, unintelligible notions,

alſo briefly explain this other expreſſion, *behold! two men*, and ſhew, that they were angels in human ſhapes. Here you may diſcuſs the queſtion of angelical appearances under human forms. Notwithſtanding theſe brief explications, this is a text, that muſt be diſcuſſed by way of obſervation.

Obſerve, in general, when explication and obſervation meet in one text, you muſt always explain the part, that needs explaining, *before* you make any obſervations; for obſervations muſt not be made, till you have eſtabliſhed the ſenſe plain and clear. (5)

4. Some-

tions, or rather inexplicable expreſſions, concerning the Lord's ſupper. Luther taught that the real body and blood of Chriſt were received along with the bread and wine, and that the body of Chriſt was joined with the bread as in a red hot iron two diſtinct ſubſtances fire and iron are united; and this he called *conſubſtantiation*. The eſtabliſhed church of England uſes very doubtful language on this article. "The *body* of Chriſt is given, taken, and *eaten* in the ſupper, only after an heavenly and *ſpiritual* manner, and the mean, whereby the body of Chriſt is received and eaten in the ſupper, is faith." *Article* xxviii.

The explication of this article renders its meaning ſtill more abſtruſe. "The *outward* part of the Lord's ſupper is bread and wine—the *inward* part is the body and blood of Chriſt, which [body and blood] are *verily* and *indeed* taken and received by the faithful in the Lord's ſupper." *Catechiſm.*

The reformers thought themſelves authorized to uſe language of this kind by the vi. of John: but this chapter has no more to do with the Lord's ſupper than it has with the creation of the world, as ſeveral of our later divines have ſhewn. See *Dr. Harris's 2d Serm. on Tranſubſt. at Salters-hall.* 1735. The firſt proteſtants had been ſo long accuſtomed to conſider the Lord's ſupper as a myſtery, that they were not offended at the unintelligibleneſs of their language and ſentiments on this ſubject.

(5) *Before you make any obſervations explain and eſtabliſh your meaning.* The violation of

4. Sometimes an *obſervation may be made by way of explication*, as when you would infer ſomething important from the meaning of an original term in the text. For example; Acts xi. 1. *And when the day of Pentecoſt was fully come, they were all with one accord in one place.* It will be proper here to explain and enforce the Greek word ομοθυμαδον, which is tranſlated *with one accord*, (6) for it

of this rule is common, and a preacher ſometimes makes obſervations for an hour without condeſcending to inform the people what he is teaching. Suppoſe *faith* were the ſubject, it would not be enough to *obſerve*—1. *faith* is a *gift* of God—2. *faith* works by *love*—3. *faith* is a *humbling* grace—4. *faith* is a *ſaving* grace—and ſo on; for the preacher ſhould firſt ſhew what faith itſelf is. This fault prevails very much in the applications of ſermons. Many preachers cloſe their ſermons by addreſſes to ſaints—to ſinners—and to ſeekers of God, or, as ſome love to expreſs themſelves, to ſenſible ſinners; and, for want of explaining their meaning, their people go away without knowing to which claſs they belong. Aſſurances of ſalvation belong to ſaints—threatnings to ſinners—and encouragements to ſeekers, as they are quaintly called: but it miniſters great diſtreſs to timorous minds to be left in doubt concerning the claſs, to which they belong, and at the ſame time it cheriſhes pride and preſumption in bold forward ignorant hearers, who never fail to arrogate to themſelves the titles and privileges of the people of God. People will naturally enquire, *of whom ſpeaketh the prophet?* and they deſerve an anſwer.

The Roman rhetorician has well obſerved, that *three* things are eſſential to the carrying a point. What we affirm muſt be *underſtood*—*remembered* — and *believed.* "Si acciderit, ut Judex aut non intelligat—aut non meminerit — aut non credat, fruſtra in reliquis laborabimus." *Quint. Inſt. Lib.* iv. *cap.* 2.

(6) *The Greek work* ομοθυμαδον *ſignifies with one accord.* That is, it ſignifies ſo in this place, agreeably to the proper literal etymology of the word. This adverb is formed from the adjective ομοθυμος, and the adjective from ομος ſimilis, and θυμος animus. ομοθυμαδον uno animo—una mente—concordi animorum voluntate—unanimiter. *Hederici Lex.*

But

it ſignifies, that they had the ſame hope, the ſame opinions, the ſame judgment; and thus their unanimity is diſtinguiſhed from an exterior, and negative agreement, which conſiſts in a mere profeſſion of having no different ſentiments, and in not falling out: but this may proceed from negligence, ignorance, or fear of a tyrannical authority. The uniformity, of which the church of Rome boaſts, is of this kind; for if they have no diſputes and quarrels among them on religious matters, (which, however, is not granted.) it is owing to the ſtupidity and ignorance, in which the people are kept, or to that indifference and negligence, which the greateſt part of that community diſcover towards religion, concerning which they ſeldom trouble themſelves; or to the fear of that tyrannical domination of their prelates, with which the conſtitution of their church arms them. Now, conſider ſuch an uniformity how you will, it will appear a falſe peace. If ignorance or negligence produce it, it reſembles the quiet of dead carcaſes in a burying-ground, or the profound ſilence of night, when all are aſleep; and, if it be owing to fear, it is the ſtillneſs of a galley-ſlave under the ſtrokes of

But this word is not always uſed preciſely in this ſenſe. Sometimes it only ſignifies *ſimul*. Thus Lam. ii. 8. ομοθυμαδον πεσεννησε, *they* [the rampart and the wall] *languiſhed together*. Job xxxiv. 15. Τελευτησει πασα σαρξ ομοθυμαδον, *all fleſh ſhall periſh together*. 1 Chron. x. 6. ομοθυμαδον απεθανε, *all Saul's houſe died together*. Our tranſlators have certainly rendered it properly, in this place, *with one accord*, conſentientibus votis, animis, et ſtudiis. The ſcope of the place, more than the etymology, determines the ſenſe, that they have given it.

Some divines, from this, and other ſuch paſſages, pretend to derive the impracticable doctrine of religious *uniformity*: a fine ſpeculation! and that is all. See Vol. I. p. 232. n. 7.

(*) *Popiſh*

of his officer, a mere ſhadow of acquieſcence produced by timidity, and unworthy of the name of unanimity. (7) The diſciples of Jeſus Chriſt were not uniform in this ſenſe: but their unanimity was inward, and poſitive, they *were of one heart, and one ſoul.* This explication, you perceive, is itſelf a very juſt obſervation, and there are very many paſſages of ſcripture, which may be treated of in the ſame manner. (8)

5. Obſer-

(7) *Popiſh uniformity is unworthy of the name of unanimity.* There are *two* general methods of proving this propoſition. The firſt is by narrating the *hiſtory* of popery; for of what does it conſiſt but diſputes, diviſions, infinite intrigues and endleſs wars? The other is an expoſure of the *principles* of popery, which notoriouſly deſtroy what they pretend to cheriſh.

Thus one of our divines. "Rom. xi. 22. The *principles* of popery are ſchiſmatical. 1. The church of Rome requires the profeſſion and practice of great *errors*, and dangerous corruptions. 2. This church hath made all theſe errors and corruptions *neceſſary terms of communion.* 3. Theſe corruptions are impoſed with a *moſt uncharitable rigor.* 4. Theſe errors and corruptions are impoſed on *perſons*, who cannot profeſs and practiſe them without *damnable ſin.* 5. The fundamental corruption of this church is a virtual *denying of Chriſt Jeſus the head, and a renouncing of allegiance to him*, &c. *Moſes Lowman's Serm. at Salters-hall.* 1735. *The principles of popery ſchiſmatical.*

(8) *The original terms of many paſſages of ſcripture afford juſt and pertinent obſervations.* The Engliſh tranſlation of the holy ſcriptures is in general ſo juſt, and the conſequences of finding fault with it ſo injurious to the common people, that every prudent miniſter will avoid needleſs obſervations of this kind. It is not fair to ſhake the people's confidence in their bibles every Lord's-day for no other reaſon than that of diſplaying our erudition. There are, however, many texts, which ought to be elucidated as our author directs. A few examples follow.

Acts xii. 4. Herod intended after *Eaſter* to bring Peter forth: μετα το πασχα after the *paſſover.*

1 Cor. xi. 29. He, that eateth and drinketh unworthily, eateth and drinketh *damnation*

5. Obſervations, for the moſt part, ought to be *theological*, that is to ſay, they ſhould belong to a ſyſtem of religion. Sometimes, indeed, we may make uſe of obſervations hiſtorical, philoſophical, and critical: but theſe ſhould be uſed ſparingly, and

nation to himſelf: κριμα εαυτω, *judgment* to himſelf; that is, he incurs ſome *temporal* puniſhment as ſickneſs, &c. ver. 30. an obſervation ought alſo to be made here on the *time*; for although it pleaſed God to puniſh an abuſe of the Lord's ſupper in the Corinthian church with ſickneſs, or ſudden death, yet the ſame ſin is not puniſhed in the ſame manner *now*.

1 Cor. ii. 1. I came not with excellency of *ſpeech*, or of *wiſdom*: σοφια ſignifies here the *matter* of St. Paul's preaching, and λογος the *manner*, ſee ver. 4. I did not preach moral *philoſophy*, nor did I deliver my doctrine in *language* formed by rhetorical rules.

Tit. iii 14. Let ours alſo learn to maintain *good works*: to *exerciſe lawful buſineſs* εργα ſæpe eſt opus illud, quod unum agimus in vita, vitæ actio Sic *Cicero de nat. deor.* 1. "De figuris deorum, et de locis atque ſedibus, et de *actione* vitæ multa dicuntur." Gen. xlvii. 3. Τι το εργον υμων; - - - - ποιμενες προβατων. Jonah i. 8. Τις σου η εργασια; - - - ἐκ ποιας χωρας ειμι εγω. Sic *Sophoc. in Oedip. Tyran.*

Οι. Εργον μεριμνων ποιον, η βιον τινα;
Θε. Ποιμνας, &c.

Compare Eph. iv. 28. Phil. iv. 17 Vid. plura in *not. Dounæi in Op. Chryſoſt. tom.* viii. *p* 545. *Edit. David.*

Tit. ii. 12. Live *ſoberly, righteouſly*, and *godly*: σωφρονως erga *ſe ipſum* δικαιως juſte erga *proximum*, ευσεβως erga *Deum. Xenoph. Memorab. Soc. Def.* 22. 2 Pet. ii. 13. Jude 12 Αγαπαις, *love-feaſts*. "Theſe were ſuppers, not attended with the Lord's ſupper. Chriſtians did not conſider theſe of divine inſtitution, and therefore dropped them, when the Emperor Trajan by Pliny in Bithynia forbad their meetings." *Dr. Lardner. teſt. heath.* ii. 9. *p.* 40.

From all theſe, and many more of the ſame kind, ariſe juſt and pertinent obſervations, which may be directed to popular edification: but it would be better wholly to omit them than to introduce them unguardedly, and ſo as to excite groundleſs ſuſpicions concerning the whole Engliſh verſion.

 (9) *Hiſto-*

and ſeldom, on neceſſary occaſions, and when they cannot well be avoided; and even then they ought to be pertinent, and not common, that they may be heard with ſatisfaction. Make it a law to be generally very brief on obſervations of theſe kinds, and to inform your audience, that you only make them *en paſſant*. (9)

There

(9) *Hiſtorical, philoſophical, and critical obſervations ought to be brief.* All obſervations of theſe kinds, intended to elucidate the *text*, are too ſhort, which do not anſwer this end; and, when this end is anſwered, all enlargements are ſuperfluous. This remark regards the *text* only; for in regard to the *diſcourſe*, which is an elucidation of the ſenſe, or general *meaning* of the text, it muſt be allowed, ſome of our fineſt ſermons are grounded on philoſophical, hiſtorical, and critical *data*. The following will exemplify my meaning.

"Pſal. lxv. 5. *My ſoul ſhall be ſatisfied as with marrow and fatneſs.*—There is a piety of *taſte* and feeling oppoſed to a piety of examination and *reaſoning*—piety of reaſoning is *ſafe*: but that of taſte is *pleaſant*, and therefore preferable — there are certain *ſympathies* and antipathies which almoſt deſy explication, and yet are obvious and undeniable — obſervation of theſe will elucidate the *doctrine* of the text, the piety of taſte and feeling.

1. *Senſible objects affect us more than abſtract inviſible objects do.* A play affects us more than a ſermon, not that we prefer a play before a ſermon: but the one exhibits ſenſible objects, the other treats of inviſibles, as of God, heaven, hell, &c. Piety of taſte, then, includes freedom from the dominion of the ſenſes.

2. *Imagination ſupplies the place of ſenſe and reaſon.* An ideal good may be conſidered as real, if it be accompanied with an apparatus proper to ſtrike the imagination. The features of a perſon do not prove, that a union with him would produce happineſs, and yet the cloſeſt union is frequently formed on ſome ſuch prejudice. Objects of piety are unaccompanied with impoſing appearances, and, therefore, they affect us the leſs. Piety of taſte guards againſt imagination, and appeals to reaſon.

3. *A preſent good, or a good, the enjoyment of which is near, affects us more than an abſent good,*

There are, I allow, ſome caſes, in which obſervations remote from theology are neceſſary to the elucidating of a text. When theſe happen, make your obſervations *profeſſedly*, and explain and prove them. But, I repeat it again, in general, obſervations ſhould be purely theological, either ſpeculative, which regard the myſteries of Chriſtianity, or practical, which regard morality; for the pulpit was erected to inſtruct the minds of men in religious ſubjects, and not to gratify curioſity, to inflame the heart, and not to find play for imagination. (1)

6. Obſer-

good, or than a good to be enjoyed at ſome diſtant period. Sinful objects propoſe preſent enjoyment, religious objects propoſe future happineſs, and therefore the firſt affect us moſt. Piety of taſte anticipates futurity.

4. *A good, in poſſeſſing which we have found pleaſure, produces in our hearts in its abſence as vehement deſi es as a good, that is actually in preſent view.* Piety of taſte, then, avoids worldly pleaſures for the ſake of becoming leſs ſenſible to wordly pleaſures; and it increaſeth the pleaſures of devotion by frequently practiſing devotional exerciſes." *Saur. Ser.* iv. *Sur le gout pour dev.*

(1) *In ſome caſes make hiſtorical and critical obſervations profeſſedly.* There are ſeveral theological ſubjects, which cannot be diſcuſſed without ſuch obſervations. Texts, which ſome ſay are *interpolated*, muſt be vindicated thus. 1 John v. 7. What Mr. *Martin*, the beſt vindicator of the genuineneſs of this text, has ſaid critically, and hiſtorically on the ſubject, Dr. Calamy has wrought into a ſermon on the ſame paſſage. See *Martin's Eſſay on* 1 *John* v. 7. *Dr. Calamy on the Trinity.*

Texts, the underſtanding of which depends on *chronology* and *hiſtory*, muſt be diſcuſſed thus. The ſeventy weeks of Daniel, ix. 24.—— The time of the birth of Chriſt, Gal. iv. 4. — The time of his crucifixion and reſurrection, 1 Cor. xv. 3, 4. —The beginning and the end of the great apoſtaſy, 2 Theſſ. ii. 1. . . 8. Rev. xiii. 18. xvii. 10, 11, 12. — The ſlaying of the witneſſes, Rev. xi. 3. 7. 11. and many more of the ſame kind.

All theſe ſubjects are unpopular, and, in ſome ſenſe, ne-

6. Obſervations ſhould not be propoſed in ſcholaſtic ſtyle, nor in common-place guiſe. (2) They ſhould be ſeaſoned with a ſweet urbanity, accommodated to the capacities of the people, and adapted to the manners of good men. (3) One

neceſſary to the general edification, for on the *truth* of the facts, and not on the exact *time* of their accompliſhment, depends the peoples faith.

(2) *Obſervations ſhould not be propoſed in common-place guiſe.* Many ſermons of the laſt century are mere common-place collections, and thoſe of the intriguing, time-ſerving part of the clergy are the very worſt of this bad kind. They had not time to ſtudy their ſubjects, to form a ſtyle, and to compoſe a good ſermon. Full of ſecular projects, fired with ambition and reſentment, and obliged ſometimes to preach and print, they were driven to the ſad neceſſity of retailing the common-places of the wholeſale dealers, whom they execrated. One example ſhall ſuffice. Seth, [Ward] lord biſhop of Sarum preached the funeral ſermon of the duke of Albermarle exactly in this way. "1 Cor. xv. 57. The goſpel tells us, That God hath appointed a *day* wherein he will judge the world. That *Chriſt* is ordained of God, to to be *judge* both of quick and dead.

That he ſhall come *in the* clouds - - -

That he ſhall ſend his *angels* - - -

That he ſhall *ſit* upon the *throne* of his glory.

That all nations ſhall be gathered - - -

Chriſt hath *aſſured* the world of the *truth* of this *theory*.

Not by giving the world a *ſet* and *ſeries* of *imaginary principles* of vain philoſophy -

Not by *bare aſſertions* and *confident repetitions* - - -

Not by *phantaſtical obſcure ratiocinations* concerning *numbers, vehicles.*"

In this naked manner, as boys ſtring birds eggs, did this glorious divine connect the parts of his ſermon, till, toward the cloſe, he preached himſelf into what he calls *locum lubricum*, where we ſhall at preſent leave him to get out as he can.

(3) *Obſervations ſhould be ſeaſoned with a ſweet urbanity.* Urbanity is oppoſed to ruſticity, and that, of which our author ſpeaks, regards both the *ſubject* itſelf, and the *language*, in which it is expreſſed. The Roman rhetorician includes geſture, &c. In qua nihil abſonum, nihil agreſte, nihil

One of the beſt expedients for this purpoſe is a reduction of obſcure matters to a natural, popular, modern air. You can never attain this ability, unleſs you acquire a habit of conceiving clearly of ſubjects yourſelf, (4) and of expreſſing them in a free, familiar, eaſy manner, remote from every thing forced, and far-fetched. (5) All long trains of

nihil inconditum, nihil peregrinum, neque *ſenſu*, neque *verbis*, neque *ore, geſtuve* poſſit deprehendi. *Quint. Inſt. Lib.* iv.

Urbanity is not one ſingle qualification, it is the union of all. There are vulgar notions, vulgar expreſſions, vulgar geſtures, vulgar pronunciations: and there are on the contrary finical airs, and fine-ſpun theories, which are all oppoſite to urbanity. This diſcourſe is too learned, that is too common—this ſtyle is too ſtiff, that is too flimſy—this air is too haughty, and that is too free—this ſermon is too orderly, and that is too negligent—In ſhort, if urbanity be not in the preacher, it will never be in his ſermons, and nothing can give it him but a familiar converſe with the politer part of mankind. Well-bred women are the beſt tutors of this ſcience: but it might be dangerous to the morals of ſome young men to be put under their tuition. A refined way of thinking, a delicacy of expreſſion, innumerable graces of elocution and action, belong to ſome of the fair ſex; and, without ſinking from manly dignity into ſqueaking effeminacy, a grave wiſe man may receive many a law from their lips. *Strength and honour are their clothing—they open their mouths with wiſdom, and the law of kindneſs is in their tongues.* Prov. xxxi. 25, 26.

(4) *Acquire a habit of conceiving clearly of ſubjects.* "1. Conceive of things *clearly* and *diſtinctly* in their own *natures*. 2. Conceive of things *completely* in all their *parts*. 3. Conceive of things *comprehenſively* in all their *properties* and *relations*. 4. Conceive of things *extenſively* in all their *kinds*. Conceive of things *orderly*, or in a proper method."

Dr. Watts's Logick, Chap. vi.

(5) *Expreſs your thoughts in a* FREE *manner*. A miniſter of Jeſus Chriſt ſhould *think* freely. Dr. Bentley ſomewhere execrates thoſe, who brought free-thinking into diſrepute by their abuſe of the term. A ſober free-thinker, uncompelled by human authority, and unreſtrained

of arguments, all embarraſſments of diviſions and ſubdiviſions, all metaphyſical inveſtigations, which are

reſtrained by human formularies, is the moſt likely of any man to attain that generous liberal expanſibility of ſentiment, which the redeemer of the ſouls of mankind every where inculcates. A miniſter of Chriſt ſhould *ſpeak* freely. His language ſhould be frank, open, ingenuous, free from duplicity and ſuſpicion of colluſion. St. Paul ſeems to include both in 2 Cor. iv. 12. Πολλη παρρησια χρωμεθα, multa libertate utimur, ſc. in evangelio prædicando. *Vid. etiam* 2 *Cor.* v. 2.

Expreſs yourſelf in a FAMILIAR *manner.* There is a ſoft, domeſtick ſtyle, ſuch as a wiſe parent uſes to his family: but this is nothing like the ſilly cant of an old nurſe. Dear ſouls—precious ſouls—dearly beloved—and an hundred more ſuch phraſes, however proper in certain connections, have been hackneyed out of their ſenſes in chriſtian pulpits. Miniſters, who aim at this excellence, ſhould remember, there is ſuch a thing as being too familiar.

Expreſs yourſelf in an EASY *manner.* Here alſo are two extremes. The formal *ſtiffneſs* of a pedant, and the *careleſſneſs* of a man, who does not reſpect his company, are both at a diſtance from Mr. Claude's eaſe. The eaſe of the *manner* of a chriſtian preacher in the pulpit is not the eaſe of a man *alone*, who may loll—and hem—and hawk—and cough—and ſpit—and blow his noſe—but it is the eaſe of a well-bred man in *company*. The eaſe of the *matter*, of which a chriſtian ſermon is compoſed, is a relative idea, and muſt take its meaning from the perſons addreſſed; for that ſubject may be very eaſy to ſome, which is extremely difficult to others. Nothing makes ſpeaking on a ſubject ſo eaſy to the ſpeaker as a thorough underſtanding of it. With what perfect eaſe to themſelves, and with what unembarraſſed facility to others do people in all publick places of traffick communicate their ideas! The reaſon is, they underſtand what they talk about.

Expreſs your thoughts in an UNFORCED *manner.* A ſubject is forced, when it is made to ſpeak the direct contrary of the text, from which it is pretended to be drawn; or when a direction is any way given it *contrary* to its genuine meaning. Here follows an example of each. Heb. v. 4. [as] *No man taketh this honour* [of high prieſthood] *to himſelf; but he that is called of God, as was Aaron:*

ſo

are mostly impertinent, and, like the fields, the cities,

so also Christ glorified not himself to be made an High-priest, but he that said unto him, Thou art my son, this day have I begotten thee. St. Paul means to inform the Hebrews—that the *christian œconomy* was of divine institution, as well as that of Moses—that *Jesus Christ* had as clear evidence of *his* appointment to *abolish* the Aaronical priesthood as Aaron had to set it up—the general meaning, therefore, of this text may be contained in this proposition, *Jesus Christ's high-priesthood* had the honour of a divine institution; yet this very text comes from an university press *forced* into a proof of the divine institution of - - - *English Episcopacy. Defence of Episcopacy, Serm. at Oxford,* 1708. *By Tho. Bisse.*

Isai. liii. 7. *He is brought as a lamb to the slaughter, and as a sheep before his shearers is dumb, so he openeth not his mouth.* This text is a volunteer in the service of *Jesus Christ:* but a zealous divine pressed it into the army of his master, *forced* it into the service of *Charles I.* and made it blaspheme through twenty-five quarto pages.

Dr. Langford's Serm. before the House of Commons, Jan. 30, 1697.

"Tit. ii. 15. *Let no man despise thee.* It is in fact as notorious, as it is unjust and unreasonable, that no sort of ministers are generally more despised by the laity of their own communion, than we of the *established* church of England. A *Papist* almost as much adores the sacrificer, as he doth the sacrifice of the mass - - - *dissenters* generally pay a very great deference to their ministers - - - but how common is it for men, that call themselves sons of *our church*, to scoff at her priests - - - I shall consider these words, 1. As a caution to the *laity* not to despise *the clergy* [that is, the *episcopal* clergy.] 2. As a caution to *the clergy* to give no occasion to despise them." Thus begins a good sermon on the above words. We think the division natural and the inferences just: but the text is *forced*, while it is confined to the *episcopal* clergy, for it is equally applicable to all ministers of other communities. *Henry Newcome's Serm. preached at a visitation at Manchester* 1712. *Serious admonition to all despisers of* THE CLERGY.

Express your meaning in a way remote from every thing FAR-FETCHED. A subject is *far-fetched*, when, although it may have some connection with the text, yet this connection lies at a great distance and obliges the preacher to go a long, long way to come at

cities, and the houſes, which we imagine in the clouds,

at it. Here follow two or three examples. A preacher in the latter end of the reign of Charles II. propoſed to treat *of patience and ſubmiſſion to* AUTHORITY, and endeavoured, in a ſermon of fifty-eight quarto pages, to preach the Lord Mayor of London, and the Court of Aldermen into the doctrines of paſſive-obedience and non-reſiſtance; and to this purpoſe took for his text Heb. x. 36. *Ye have need of patience, that, after ye have done* THE WILL OF GOD *ye might receive the promiſe.* From patient ſubmiſſion to the will of *God* to paſſive obedience to the will of king *Charles* is a long way! What a herculean labour to fetch the text about! *Dr. Moore at Guildhall Chapel* 1684.

Bp. Beveridge had the courage to ſet out at 1 Cor. xiv. 26. *Let all things be done to edifying*, and, in one ſingle octavo ſermon of twenty-four pages, the dexterity to arrive at *the excellency and uſefulneſs of the common-prayer-book uſed in the eſtabliſhed church of England.* What rapid reaſoning! "The text is an apoſtolical *canon*—the common prayer is *exactly* conformable to it—I, [Dr. Beveridge, Rector of St. Peter's Cornhill.] *aſcribe* the compilation of it to the ſame *extraordinary* aſſiſtance from God, which afterwards enabled the compilers to ſuffer martyrdom—The *devil* hath had a *ſpite* againſt the book ever ſince it was firſt made becauſe it is deſtructive of his kingdom—he hath employed the *utmoſt* of his power and policy to blaſt its reputation—the *papiſts* threw it out once in Q. Mary's days, and the *fanaticks* outed it again in the days of king Charles—but the moſt high God was pleaſed in a *miraculous* manner to reſtore it—" and ſo *all things are done to edifying*. What a knack have ſome men at reaſoning! And did biſhop Beveridge really think, St. Paul would have taken this inſpired book in one hand, and the ſword of the civil magiſtrate in the other, and have done all the *edifying* feats in the church at Corinth, which his pretended ſucceſſors have performed elſewhere! Edifying articles—edifying creeds—edifying oaths—edifying geſtures—edifying habits—edifying ceremonies—edifying ſpiritual courts—edifying jails—edifying fines—edifying baniſhments—edifying executions—*Let* ALL *things*, which relate to the Engliſh epiſcopal liturgy, *be done to edifying*. St. Paul ſays ſo.

Jer. vi. 16. *Thus ſaith the Lord, Stand ye in the ways and ſee*, and *aſk for the old paths, where is the good way, and walk*

clouds, the mere creatures of fancy, all these should be avoided. (6)

7. Care, however, must be taken to avoid the opposite extreme, which consists in making only poor, dry, spiritless observations, frequently said under pretence of avoiding school-divinity, and of speaking only popular things. Endeavour to think clearly, and try also to think nobly. Let your observations be replete with beauty as well as propriety, the fruits of a fine fancy under the direction of a sober judgment. If you be inattentive to this article, you will pass for a contemptible declaimer of mean and shallow capacity, exhausting

walk therein, and ye shall find rest for your souls - - - "*Old paths*, i. e. the venerable simplicity of the church of England, as it stood from the first days of queen Elizabeth till about the death of Charles the martyr—*the good way*, i. e. that divine doctrine of Christianity non-resistance—*walk therein*, i. e. avoid a set of odd, singular, separating notions, rely on the opinions of all the wise and good men in the world, and don't trust your own shallow, empty, bloated reason." Well might the Oxonian, who preached thus from the above text, conclude his sermon in these words: *All-seeing spirit! thou knowest we have a name that we live, and yet are dead, for our works are not found perfect before God. Wm. Tilly's Serm. before the University of Oxford* 1710. *Return to good old principles.*

I do not know whether this last example be more forced or far-fetched; for neither the souls, nor the bodies of our ancestors found rest in *these* old paths, and certainly *Jeremiah* never sought after them.

(6) *Avoid imaginary observations.* A very accurate writer observes—"that our opinion and belief are often influenced by *passion*—by *propensity*—and by *affection*. The noted story of a fine lady and a curate viewing the moon through a telescope is a pleasant illustration of the latter. I perceive, says the lady, two shadows inclining to each other, they are certainly two happy lovers: not at all, replies the curate, they are two steeples of a cathedral." *Elem. of Criticism, vol.* i. *chap.* 2. *p.* 5.

hauſting yourſelf and not edifying your hearers; a very ridiculous character! (7)

To open more particularly ſome ſources of obſervations, remark every thing, that may help you to think, and facilitate invention. You may riſe from ſpecies to genus, or deſcend from genus to ſpecies. You may remark the different characters of a virtue commanded, or of a vice prohibited. You may enquire whether the ſubject in queſtion be relative to any other, or whether it do not ſuppoſe ſomething not expreſſed. You may reflect on the perſon ſpeaking or acting, or on the condition of the perſon ſpeaking or acting. You may obſerve time, place, perſons addreſſed, and ſee whether there be any uſeful conſiderations ariſing from either. You may conſider the principles of a word or action, or the good or bad conſequences, that follow. You may attend to the end propoſed in a ſpeech or action, and ſee if there be any thing remarkable in the manner of ſpeaking or acting. You may compare words or actions with

(7) *Some declaimers make themſelves ridiculous by their obſervations.* Thus one, "Judges xiii. 22. *Manoah ſaid unto his wife, We ſhall die: but his wife ſaid, If the Lord were pleaſed to kill us, he would not have ſhewed us all theſe things.* Obſ. 1. The gray mare is ſometimes the beſt horſe."

"Prov. vi. 9. *Go to the ant thou ſluggard, conſider her ways and be wiſe.* Obſ. 1. So rational doth this little creature appear, that, were I not a chriſtian, I ſhould in ſome meaſure believe tranſmigration. Obſ. 2. Had it pleaſed the Almighty to have put in theſe creatures an immortal ſoul, how righteouſly might they have gone to heaven, and we have been ſhut out. Obſ. 3. What a great baby a worldling is, he is God's fool, the devil's packhorſe, and a drudge for hell." *Humfrey's chriſtian's great concern, Serm. 2.*

Multitudes of examples lie at hand; but it would be miſery to tranſcribe ſuch nonſenſe. It is not every man's part to think nobly; but ſurely all preachers ſhould think juſtly.

with others ſimilar, and remark the differences of words and actions on different occaſions. You may oppoſe words and actions to contrary words and actions, either by contraſting ſpeakers or hearers. You may examine the foundations and cauſes of words or actions, in order to develop the truth or falſehood, equity or iniquity of them. You may ſometimes make ſuppoſitions, refute objections, and diſtinguiſh characters of grandeur, majeſty, meanneſs, infirmity, neceſſity, utility, evidence, and ſo on. You may advert to degrees of more or leſs, and to different intereſts. You may diſtinguiſh, define, divide, and, in a word, by turning your text on every ſide, you may obtain various methods of elucidating it. I will give you examples of all. (8)

I. Rise

(8) *Sources of obſervations.* Dr. Watts ſays, "Topicks, and common-places inform perſons of lower genius, and refreſh the memories of others of ſuperior parts: but, adds he, a man of moderate genius, who has made himſelf maſter of his theme, has ſeldom need to run knocking at the doors of all the topicks, that he may furniſh himſelf with argument, or matter of ſpeaking: and, indeed, it is only a man of ſenſe and judgment, that can uſe common-places and topicks well; for, amongſt the variety, he only knows what is fit to be left out, as well as what is fit to be ſpoken." *Logic.*

"Taſte, ſays Mr. Rollin from the ancient orators, ſerves in compoſition to guide and direct the underſtanding. It makes uſe of the imagination without ſubmitting to it, and keeps it always in ſubjection. It conſults nature univerſally, follows it ſtep by ſtep, and is a faithful image of it. Reſerved and ſparing in the midſt of abundance and riches, it diſpenſes the beauties and graces of diſcourſe with temper and wiſdom. It never ſuffers itſelf to be dazzled with the falſe, how glittering a figure ſoever it may make. It is equally offended with too much and too little, it knows preciſely where to ſtop, and cuts off without regret or mercy whatever exceeds the beautiful and perfect." *Belles Lettres, vol.* i.

I.

Rise from Species to Genus.

Pſal. l. 14. *Sacrifice to God thankſgiving, and pay thy vows unto the moſt High.* In diſcuſſing this text, I would obſerve firſt the terms, *ſacrifice thanks-giving*, and would elucidate them by going from the ſpecies to the genus. The dignity of ſacrifice *in general* would lead me to obſerve—that it is the immediate commerce of a creature with his God, an action, in which it is difficult to judge whether earth aſcend to heaven, or heaven deſcend to earth—that in almoſt all the other acts of religion the creature receives of his creator: but in this the creator receives of his creature—that the Lord of the univerſe, who needs nothing, and who eternally lives in a rich abundance, hath ſuch a condeſcenſion as to be willing to receive offerings at our hands—that, of all dignities, that of the prieſthood was the higheſt, for which reaſon the ancient prieſts dwelt in the tabernacle, or temple of God—that, when God divided Canaan among the children of Iſrael, each tribe had its portion except that of Levi, to which God aſſigned nothing. Why? becauſe he loved them leſs? No, but becauſe he gave them the prieſthood, and becauſe he, who had the prieſthood, the altar, and the cenſer, had God for his portion, and conſequently could have no need of temporal things. This is, you ſee, to riſe from ſpecies to genus; for the text does not ſpeak of ſacrifice *in general:* but of the ſacrifice of *praiſe* in particular; yet, when

these general considerations are pertinent, they cannot fail of being well received. (9)

II. DESCEND

(9) *Go from species to genus.* That is to say, If a text mention a *general* idea, and confine it to some *particular* subject, do not raise your observations on the particular subject, at least do not restrain them to that: but take the general idea, and make that the ground of your discourse. For example.

Acts xxviii. 5, 6. *He shook off the beast, and felt no harm. Howbeit they looked, when he should have swollen, or fallen down dead suddenly; but after they had looked a great while, and saw no harm come to him, they changed their minds, and said that he was a God.* This text speaks of an unjust censure, and a foolish applause, which the barbarians of *Melita* made of St. *Paul*; but by the above rule a good preacher took the general ideas, and shewed, "1. The unreasonableness and danger of judging *others*, particularly such persons as are not at all, or very little known to us, upon account of any calamity, or any other appearance whatsoever. 2. How *a wise* and *good man* ought to behave himself, if he should happen to suffer under any such judgment." *Dr. Adams' Serm. at Windsor before the Queen*, 1705.

Psal. cxxii. 6. *Pray for the peace of Jerusalem, they shall prosper, that love thee.* The preacher does not confine himself to the particular idea of *Jerusalem*; but takes the general notion *national peace*, and shews, 1. The *duty*--pray for it—2. The *motives*--prosperity of several kinds attends it. The first leads him to treat of all the calamities of war, and the blessings of peace—and the last expands into many just and beautiful concomitants of prosperity. *Ayerst's Serm. before the Plenipotentiaries at Utrecht*, 1712.

John vii. 27. *We know this man, whence he is: but when Christ cometh, no man knoweth whence he is.* The Evangelist here records the pretended doubts of *some of* the Jews of *Jerusalem*, verse 25, concerning the claim of *Jesus* of Nazareth of the Messiahship. An excellent preacher takes this text, and treats of *infidelity in general.* The text says nothing of disbelieving the being of a God, or the mission of Moses: but the preacher goes from the particular ideas of the *text* to the general subject, and observes 1. That a depraved heart offers objections against religion without venturing to believe them—2. That ignorance adopts them without understanding them—3. That the whole system of infidelity is a vain bravado devoid of every

II.

Descend from Genus to Species.

An example may be taken from Pſal. cxxiii. 3. *Behold! as the eyes of ſervants look unto the hand of their maſters, ſo our eyes wait upon the Lord our God.* (1) Here, you may aptly obſerve in maſters in every degree of conſolation. Theſe three obſervations are the parts of the diſcourſe. *Maſſillon Serm. Carême. tom.* iv.

Ezek. xxxvi. 32. *Not for your ſakes do I this, ſaith the Lord God, be it known unto you: be aſhamed and confounded for your ways, O houſe of Iſrael.* The prophet ſpeaks of the unmerited mercy of God to *Iſrael:* but Bp. Beveridge very properly goes from the particular application in the text to the general idea, and "Obſerves 1. Though God never puniſhes *a nation* but when it deſerves it at his hands, yet he often bleſſes a nation, when it does not deſerve it. Obſ. 2. A ſenſe of theſe undeſerved favours ſhould work upon *men's* hearts, and ſtir them up the rather to repentance." *Thankſgiv. Serm. at St. Paul's bef. Queen Ann for Vict. at Audenard,* 1708.

Quintilian calls commonplaces *ſedes argumentorum,* in quibus latent, et ex quibus ſunt petenda. Examples from Cicero. *Genus.* Virtutes imperatoris in genere. *Pro lege Manil.* Laudat ſtudia humanitatis. *Pro Arch.* De gravitate parricidii. *Pro Roſc.* De Græcis teſtibus. *Pro Flac.* De ſtoicis. *Pro Mur. Vid. Quint. Inſt. Lib.* v. *cap.* 10. *Edit. Roll.*

(1) *The eyes of ſervants unto the hand of their maſters.* The eyes of ſervants *look,* or *are directed* to the hand of their maſters; ſo muſt the ellipſis be ſupplied. The phraſe is ſaid to ſignify *four* ideas. Servants expect from their maſters *orders,* or *inſtructions,* as well as favours, protection, and correction, *ad manum,* id eſt, ad geſtus, nutus, et ſignificationes, ut eis promptiſſime miniſtrent. Hinc *Plaut. in Aulul.* Edico tibi ut hujus oculos in oculis habeas tuis. Et *Ter. Adelph. Act.* ii. *ſc.* 1. Caveto nunc jam oculos a meis oculis unquam dimoveas tuos.

Our eyes wait until the Lord have mercy on us. This is the language of a ſervant under juſt *correction* for his faults, and penitently waiting for forgiveneſs. See *Iſai.* ix.

in regard to ſervants, and in God in regard to us, three ſenſes of the phraſe. There is a hand of *beneficence*, a hand of *protection*, or deliverance; and a hand of *correction*. A ſervant expects favours from the hand of his maſter, not from that of a ſtranger. He looks to him for protection and deliverance in threatning dangers, and refuſes all help, except that of his maſter. He expects correction from him, when he commits a fault, and, when corrected, humbles himſelf under his maſter's frown, in order to diſarm him by tears of repentance. The application of theſe to the ſervants of God is eaſy. The word *ſuccour* (2) is general, and may very well be conſidered by deſcending from the genus to the ſpecies, and by obſerving the different occaſions, which we have for divine aſſiſtance, and conſequently the different aſſiſtances and ſuccours, which God affords us—as the help of his *word* to remove our ignorance, doubts, or errors—the help of his *providence* to deliver us out of afflictions—the help of his *grace* and ſpirit to guard us from the temptations of the world, and to aid us againſt the weakneſſes of nature—the help of divine *conſolations* to ſweeten the bitterneſs of our exerciſes under diſtreſſing circumſtances, and to give us courage to bear afflictions—the help of his *mercy* to pardon our ſins, and to reſtore to our conſciences that tranquillity, which they have loſt by offending God. You will meet with a great number of texts which may be diſcuſſed in this manner: but great care muſt be taken not to ſtrain the ſubject, for

ix. 13. *Hammond apud Pol. Synopſ. in loc.*

(2) *Until he have mercy upon us*, or, until he *ſuccour* us. Donec *miſereatur* noſtri —Donec *benefaciat* nobis— i. e. liberaverit a præſenti miſeria.

for that would make you look like a ſchool-boy. The beſt way is to make only one general obſervation, and then to apply it to ſeveral particular ſubjects, collecting all at laſt into one general point of view. (3)

III. Re-

(3) *Go from genus to ſpecies*, that is to ſay, when a text ſpeaks of a ſubject in general, apply the general idea to *particular caſes*. Thus a general truth may be applied to particular *perſons*—*times*—*places*—*circumſtances*—and ſo on, as in the example given by Mr. Claude, to illuſtrate which the more, we ſubjoin the following.

Pſal. cxliv. 15. *Happy is that people, that is in ſuch a caſe* [as the pſalmiſt had been deſcribing.] *Yea, happy is that people, whoſe God is the Lord.* Theſe general truths, applicable to *any nation*, are applied by Bp. Burnet, in the moſt beautiful manner, to the *Engliſh* nation under the auſpices of William III. and they amount to this — happy is Great Britain in being ſecured from *breaking in*, that is, from *foreign invaſion*—Happy is Britain in the ſecurity of *liberty* and *property*, a ſecond ſenſe of ſecurity from *breaking in*, ver. 14.—Happ the Engliſh, who are ſecured from *going out*, that is, who are not *baniſhed*, or *harraſſed* into voluntary exile—Happy the Engliſh, who have *no complaining in their ſtreets*, no perverſion of publick juſtice, no invaſions of the rights of conſcience—Happy the Engliſh, *whoſe God is the Lord*, who have the Chriſtian religion in reformed purity, &c. &c. *Thankſgiv. Serm. bef. Houſe of Commons for the Revolution.* 1688.

Gal. vi. 2. *Bear ye one anothers burdens, and ſo fulfil the law of Chriſt.* This *general* exhortation is juſtly and beautifully applied by Dr. Snape to the relief of the *City-hoſpitals*. Bear ye [*rich citizens of London.*] the *innocent* burdens, that affect the *condition*, the *bodies*, or the *minds* of your fellow-creatures in theſe hoſpitals. Relieve poor children from the burden of *ignorance* by ſubſcribing to *Chriſt's hoſpital*—Relieve profligate people from the *guilty* burden of *vice* by contributing to *Bridewell*, and the *London-workhouſe*—Relieve the ſick poor by contributing to the *hoſpitals of S. Bartholomew*, and *S. Thomas*—Relieve the mad and diſtracted by ſubſcribing to *Bethlehem. Spittal Sermon at S. Bride's.* 1707.

Mat. iv. 1. *Then was Jeſus led into the wilderneſs to be tempted of the devil.* The text ſpeaks of temptations in *general:*

ral: but a ſermon preached to the clergy of the dioceſe of Clermont runs only on temptations to *ambition* in particular, to which *clergymen* are expoſed. "The firſt ſnare is only a ſcheme to *live genteelly, command the ſtones to be made bread*, this danger belongs to the firſt entrance on the miniſtry. The ſecond is preſumptuouſly to aſpire after *preferments, he ſet him on the pinacle of the temple*; and excites a vain hope, that God will be glorified by raſh enterprizes, *he ſhall give his angels charge*. This belongs to an aſpiring miniſter. The third is a boundleſs deſire of *riches* and honours in elevated ſtations, by which a man is induced to ſubmit to abject ſervices for the ſake of elevation, *all theſe will I give thee if thou wilt fall down and worſhip me. Maſſillon Confer.* 1. *ſur l'ambition des clercs.*

John ii. 24. *But Jeſus did not commit himſelf unto them, becauſe he knew all men, and needed not that any ſhould teſtify of man, for he knew what was in man.* The text gives this reaſon why Jeſus did not confide in them, becauſe he knew *what was in man*. He did not conſider them as dangerous confidants on account of one ſin only, he viewed the whole body of ſin in them, he ſaw τι ἦν ἐν τῷ ἀνθρώπῳ. There is (by the way) an elegant antanaclaſis in the paſſage. Many at the paſſover ἐπιστευσαν in his name, but Jeſus did not ἐπιστευεν ἑαυτον αυτοις. The like figure is in John i. 10. he was εν τω κοσμω, and ο κοσμος was made by him, and ο κοσμος knew him not. So again John iv. 13. 14. Πας ο πινων εκ τε υδατος τουτε διψησει παλιν. ος δ' αν πιη εκ τε υδατος ου εγω δωσω ου μη διψησει εις τον αιωνα.—To return, the text conſiders the ignorance, inconſtancy, malevolence, &c. of the Jews, and aſſigns the notice, that Chriſt took of the *whole*, as a reaſon why he did not truſt himſelf to them: but Bp. Maſſillon compoſes from this text a ſermon on *ſlander* and begins thus. "They were the ſame Phariſees, who had decried the conduct of Jeſus Chriſt to the people, and envenomed the innocence and holineſs of his words, who made a feint of believing in him, and arranged themſelves among his diſciples; and ſuch, my brethren, is the character of a detractor, who hides under an outſide of friendly politeneſs, the wormwood and gall of ſlander."—He obſerves, nothing can be more frivolous than the pretexts uſed to juſtify ſlander—it cannot be juſtified by the *imprudence of the culprit*—nor by *the notoriety of the crime*—nor by *zeal for the glory of God*. The diſcuſſion of theſe three reflections make the *whole* of that beautiful diſcourſe. *Ser. Car.* 4. *ſur la mediſance.*

Examples from Cicero. Laudatur Pompeii temperantia a præcipuis temperantiæ *speciebus*, per negationem. *Pro leg. Manil.* Pisonis scelera exaggerantur per *species* crudelitatis. avaritiæ, perfidiæ, impietatis. *In Pis.*

The following remarks seem well grounded. Genus ad probandam speciem minimum valet, plurimum ad refellendam. Contra, species firmam probationem habet generis, infirmam refutationem. *Quint. Inst. lib.* v. 10.

Before a preacher descends to particular ideas, he should take care to prove the general idea is in his text, otherwise he will build on the sand.

Episcopal, and *Archidiaconal visitations* have been grounded on the following texts. 1 Sam. vii. 15. *Samuel went from year to year in circuit to Bethel, and Gilgal, and Mizpeh, and* JUDGED *Israel in all these places.*—2 Chron. xvii. 7, 8, 9. *Jehoshaphat sent princes* TO TEACH *in the cities of Judah, and with them he sent Levites and priests, and they went about throughout all the cities of Judah, and* TAUGHT *the people.*—Luke viii. 1. *Jesus went about all Galilee,* TEACHING *and* PREACHING *the gospel.* Acts xv. 35. *Paul said unto Barnabas, Let us go again, and visit our brethren in every city, where we have preached the word of the Lord, and* SEE HOW THEY DO. The application of these to English episcopal visitations is not pertinent, because the general idea, that is *visitation*, in the *episcopal* sense of the word, is not in the texts. *Bp. of Lincoln's Charge in prim. Visitation* 1706.

Gal. iv. 18. *It is good to be zealously affected always in a good thing.* The object of Christian zeal is a good *man*, or a good *thing*, and, when a furious zealot, applied these words to the canons, the articles, the homilies, and the liturgy of the established church of England; and, when he affirmed, zeal for them is incompatible with toleration of dissenters, he certainly found that in the nut, which had never been in the shell. *Smeaton's Visitat. Serm. at Andover.* 1704.

III. REMARK

III.

Remark the divers Characters of a Vice, which is forbidden, or of a Virtue, which is commanded. (4)

For example, 2 Theſſ. iii. 5. *The Lord direct your hearts into the love of God,* (5) *and into the patient waiting for Chriſt.* (6) Here I ſhould deſcribe the characters of true love to God, and, perhaps, it might not be improper to ſubjoin the characters of expectation of Chriſt; and, that I might not ſeem to travel the ſame road twice, I would call the

(4) *Remark the characters of a vice, or a virtue.* Obſerve what properties, or peculiar qualities belong to any particular ſubject. This is a kind of diffuſive definition, including *propria* and *differentia.* We have a fine example of this manner of treating the ſubject of philanthropy in 1 Cor. xiii. In like manner S. James deſcribes the characteriſtical properties of *the wiſdom, that is from above,* iii. 17. "I ſhall explain, ſays an excellent man, each of theſe ſeven *characters* of wiſdom, and ſhew, that they are the characters of true and *heavenly* wiſdom, and then apply what ſhall be ſaid on this argument to ourſelves." *Dr. Bradford's Serm. on purity and peace at Bow-Church.* 1710.

"Acts iv. 32. *The multitude of them, that believed, were of one heart, and of one ſoul,* &c. . . . . Obſ. 1. The *two* great *characters* of the whole body of Chriſtians at that time, unanimity and charity. Obſ. 2. In what manner and degree Chriſtians in every age ought to reſemble them in theſe characters, &c. &c." *Dr. Bradford's Serm. at St. Sepulchre's for Charity-Schools. Unan. and Char. the Charact. of Chriſtians.* 1709.

(5) *The Lord,* that is, Chriſt, by his ſpirit—*direct,* moveatque magis et magis—*your hearts into the love of God,* vel 1. paſſivam, quæ a Deo eſt: vel 2. activam, quod perinde eſt, quum altera alteri ſemper annexa ſit, nempe in adultis; quæ eſt erga Deum, ut Deum diligatis. *Poli Synopſ. in loc.*

(6) *In dilectionem Dei.* i. e. ut Deum diligatis. Genetivus hîc objectum ſignificat.

the latter, emotions, which accompany hope in Christ. (7)

To begin with the *characters* of true *love* to God.

1. The

In patientiam Christi. i. e. sui, nomen repetit loco pronominis, per hebraismum nempe in eam patientiam, cujus causa est Christus; vel propter Christum, ut sit ellipsis τοῦ ἕνεκα. *Grot.*

Patience of Christ. Υπομονην τȣ Χριστȣ.—Rev. i. 9 Και υπομονη Ιησȣ Χριστȣ.

(7) *Emotions, which accompany hope,* that is to say, the *concomitants* of hope. Concomitants are not causative, or consequential: but collateral; they are conjoined with another thing. These, in the composition of a sermon, resemble accompanyments in musick, and our divines throw them into their compositions in a great variety of methods. Sometimes they treat of concomitants *professedly*, as Mr. Claude does above; more frequently, especially among our old divines, concomitants compose the *application*; of this latter method two examples shall suffice.

"Acts vii. 22. *Moses was learned in all the wisdom of the Egyptians, and was mighty in words and deeds.*" After discussing the subject, human literature, and shewing the great advantages of it in the exercise of the ministry, the preacher makes an *application* of his subject by shewing what ought to *accompany* human learning in the ministers of religion. "1. Use it not *unnecessarily.* 2. Use it not *vain-gloriously.* 3. Use it not *proudly.* 4. Use it not *heretically.* 5. Use it not *profanely.*—But use it with *humility—moderation—sobriety*—as an handmaid to Christ, &c. *Funeral Sermon for Langley, Master of St. Paul's School, by Dr. Reynolds.* 1657.

"*Joshua* i. 2. *Moses my servant is dead.* . . . The servant of Christ, whose funeral we are now solemnizing, like Moses, was *faithful* in executing all the parts of his office; and his *fidelity* was *accompanied* with . . 1. *Disinterestedness* — 2. Plainness and *openness of heart*—3. *Courage*—4. *Candour*—5. *Concise good sense*—6. *Diligence*, &c. &c. *Sam. Jacombe's Serm. at Bright's funeral.* 1656.

In modern practice concomitants are usually interwoven with the subject, and serve to explain, illustrate, and prove it, conveying innumerable graces into a discourse, and freeing it from the stiffness of scholastick pedantry. Various methods, however, are proper on various occasions, and preachers must use their own skill in selecting.

1. The ſeat of it is the *heart*, which it penetrates, and poſſeſſes. This diſtinguiſhes it from the feigned love of hypocrites, which is only in word, or in external actions, while their hearts are full of ſinful ſelf-love, ſo that it may be ſaid of them as God once ſaid of the Iſraelites, *this people honours me with their lips, but their heart is far from me.*

2. It is a love, that poſſeſſes the *whole* heart, without allowing a partition among different objects. Thus it is diſtinguiſhed from that partial love, which almoſt-chriſtians have, who have ſometimes good deſires toward zeal and repentance: but they are tranſient only, and never come to perfection, becauſe the ſoul is divided, and occupied with various worldly objects, and becauſe the love of God, from which true repentance and zeal proceed, is not rooted in the heart: it is for this reaſon, that ſcripture commands us to love God with *all* our hearts, or, as David ſpeaks, *to love him with a cordial affection.* (8)

3. The

(8.) *David ſays, we muſt love God cordially.* I ſhall ſuppoſe, Mr. Claude alludes to Pſal. xviii. 2d. in the Heb. the 1ſt verſe.—*I will love thee, O Lord.* ארחמך ex intimis viſceribus diligam te. רחם dilexit, proprie ex intimis viſceribus quaſi deductum a nomine רחם uterus, qui tenerrimo affectu fœtum complectitur. *Buxtorf.*

The verb, as one obſerves, is in Kal. and ſignifies *to be affected, move* or *yearn* as the *bowels* do in tender affection, as in love or pity. *To love intimately, tenderly, intenſely.* Pſal. ciii. 13.—The Greek verb σπλαγχνιζομαι, from σπλαγχνον, *a bowel,* is often uſed in the ſame ſenſe by the writers of the New Teſtament.——Luke i. 78. *per viſcera miſericordiæ.* Phil. ii. 1. *ſi qua viſcera.* Metonym. ſubjecti. Col. iii. 12. *viſcera miſericordiæ.* Metonym. 1 John iii. 17. Clauſerit *viſcera ſua.*——*Parkhurſt.*

Our Lexicographers do well to trace words to their original roots: but we ſhould do very ill, were we to uſe the original root-word always to expreſs the meaning of

3. The love of God is not indeed alone in the heart of a good man, he may alſo love creatures; a father loves his children, a friend his friend, a maſter his ſervant, a king his ſubjects, a wife her huſband;

of a writer more fully. Moſt words expreſſive of the operations of *ſpirit* were originally taken from the *material* inſtrument, by which theſe inviſible operations expreſſed themſelves. Hand for *power*--heart for *ſenſibility*—bowels for *love*—and a thouſand more might be mentioned, and a natural account might be given of them. But, waiving an exact diſcuſſion of this ſubject, it may not be improper to obſerve, that a divine ſhould avoid indelicacy of ſtyle, and *ſeek to find out acceptable words*. Eccl. xii. 10. I ſay nothing of ſome indelicate tranſlations of whole paſſages of ſcripture, ſuch as 1 Kings xxi. 21. Ezek. xvi. 4. 6. 25. Matt. ix. 20. 1 John iii. 9. v. 18. but I may venture to ſay, that many ſingle *words*, and even many *phraſes*, not improper in our preſent tranſlation, become very improper in ſermons by an injudicious and promiſcuous uſe of them. Were a ſtudent to make an index expurgatorius, probably he might ſee reaſon to expunge ſeveral of theſe, and alſo many popular phraſes and terms of our old divines. For example, fleſh—luſt—luſts of the fleſh—corruptions of the heart—bowels of mercy—a dear redeemer—fighting for God—purging from ſin—a naked ſinner — things of God — breaſts of ordinances—womb of converſion—rottenneſs of heart—putrifying ſores, &c. &c. I will not ſay what one ſaid of men abounding with theſe phraſes, *they are a great nothing in a juggling-box*: but I muſt ſay, their ſermons are diſagreeable ſomethings, which produce bad effects. A young clergyman of my acquaintance, hearing a miniſter preaching on the types, and expounding *the fat, that covereth the inwards, and the two kidnies, and the fat, which is by the flanks, and the caul above the liver*, Lev. iii. 3, 4. became ſo heart-ſick, that, had he not left the aſſembly, and fled into the pure open air, the doctrine would have inſtantly operated as an emetic too powerful for all his reſolution to reſiſt. Let a young preacher imagine himſelf expounding a whole congregation into ſuch ſenſations, by an indiſcreet uſe of obſolete language, and let him turn a deaf ear to the above hints if he can.

husband; but the character of divine love in us is, on the one hand to suffer no love contrary to itself in the heart, for *no man can serve two masters*, and the *love of the world is enmity against God*; and on the other hand, love of God does not suffer any of the objects, the love of which is compatible with itself, to hold the *chief place* in the heart. This chief place is for God, to put him in a second place is to treat him opprobriously. Even to equal another object with him is to insult him, wherever he is, he must fill the throne himself, and, if a holy heart be an image of heaven, as it is in effect, God must reign there, and all must be submissive to him.

4. The emotions and acts of this love must be *infinite*, without measure as well as without subordination; without bounds as well as without partition. The reason is, our love must resemble its object, and its object is infinite, and this is one sense of this command *Thou shalt love the Lord thy God with all thy soul* (9). But how, say you, can we,

(9.) *Love must resemble its object.* A great critick says, "that many motions have some resemblance to their causes is a truth, that can be made clear by induction—sluggish motion for example, causeth a languid unpleasant feeling; slow uniform motion a feeling calm and pleasant; and brisk motion, a lively feeling that rouses the spirits and promotes activity. —A sound in a low key, brings down the mind; such a sound in a full tone, hath a certain solemnity which it communicates to the feeling produced by it.—A wall or pillar that declines from the perpendicular, produceth a painful feeling, as of a tottering and falling within the mind.—This is still more remarkable in emotions raised by human actions: any signal instance of gratitude, besides procuring esteem for the author, raiseth in the spectator a vague emotion of gratitude, which disposeth him to be grateful; and this vague emotion hath a strong resemblance to its cause, *viz.* the passion

we, who are finite creatures perform infinite acts? I anſwer, the acts of the creature are in a manner infinite. (1) This infinity conſiſts in my opinion in

paſſion that produced the grateful action. — In ſhort with reſpect to all virtuous actions, it will be found by induction, that they lead us to imitation, by inſpiring *emotions reſembling the paſſions* that produced theſe actions." Paſſions indeed are aſcribed to the divinity only figuratively in ſcripture: but is there any harm in purſuing the thought of this admirable critick, and applying it to chriſtian love excited by the mighty acts of the inviſible God, who not only opened inexhauſtible treaſures of temporal favours: but *ſo loved the world as to give his only begotten Son, that whoſoever believeth in him ſhould not periſh but have eternal life?*

( ) *Infinite.* Mr. Locke on this ſubject ſays, "the great God of whom, and from whom are all things, is incomprehenſibly infinite. But yet when we apply to that firſt and ſupreme being, our idea of infinite, in our weak and narrow thoughts, we do it *primarily* in reſpect of his duration and ubiquity: and I think *more figuratively* to his power, wiſdom, and goodneſs, and other attributes, which are *properly* inexhauſtible and incomprehenſible, for when we call them infinite, we have no other idea of this infinity, but what carries with it ſome reflection on, and intimations of, that number or extent of the acts or objects of God's power, wiſdom, and goodneſs, which can never be ſuppoſed ſo great, or ſo many which theſe attributes will not always exceed, let us multiply them in our thoughts, as far as we can, with all the infinity of endleſs number!" *Eſſay b.* ii. *c.* 17. *ſ.* 1.

Our tranſlators ſeem to uſe the word *infinite* in the ſame ſenſe, Pſal. cxlvii. 5. *He telleth the number of the ſtars: he calleth them all by their names. Great is our Lord, and of great power, his underſtanding is infinite.* אין מספר, non numerus. The emanations of his wiſdom, and the acts of his power are beyond all our computations. — Nahum iii. 9. *Ethiopia and Egypt were her (No-Ammon's) ſtrength* ואין קצה *and it was infinite.* Beſides all the natural advantages, which No-Ammon had from her ſituation, verſe 8, there was no end of the ſuccours, which ſhe received from Ethiopia,

in two things. 1ſt. Our emotions go to the utmoſt extent of our power without coolneſs, or caution; and, ſecondly, when we have ſtretched our ſouls to the utmoſt of our power, we cannot be content with ourſelves, and we acknowledge our duty goes infinitely beyond our emotions, and actions. Thus we ought to love God with all the powers of our hearts, giving up (if I may ſo ſpeak.) our whole ſouls to him, and at the ſame time we ſhall feel a ſecret diſſatisfaction with ourſelves for not being able to love him enough. (2)

5. This

Ethiopia, as well as from Egypt.—The ſame expreſſion is in the 2d chapter and 9th verſe of this prophecy. And the ſame again in Job xxii. 5. *Are not thine iniquities infinite?* Do they not exceed all thy confeſſions, repentances, and reckonings?

(2) *We ſhall be inwardly diſſatisfied with ourſelves for not being able to love God enough.* "No man who ſtudies himſelf or others, but muſt be ſenſible of a tendency or propenſity in the mind, to complete every work that is begun, and to carry things to their *full perfection.*——Hence our uneaſineſs when an intereſting ſtory is broke off in the middle, when a piece of muſic ends without a cloſe, or when a building or garden is left unfiniſhed.—The ſame uneaſineſs is perceptible with reſpect to ſubjects that admit not any concluſion; witneſs a ſeries that has no end, commonly called an *infinite ſeries.* The mind running along ſuch a ſeries, begins ſoon to feel an uneaſineſs, which becomes more and more ſenſible, in continuing its progreſs without hope of coming to an end.—The pleaſure we feel at firſt, is a vivid emotion of grandeur, ariſing from the immenſe extenſion of the object: and to increaſe the pain we feel afterward for the want of a termination, there concurs a pain of a different kind, occaſioned by ſtretching the eye to comprehend ſo great a proſpect: a pain that gradually increaſes with the repeated efforts we make to graſp the whole." *Elem. of Cr. vol.* i. *c.* 8.

David, conſidering the omnipotence of Jehovah, Pſal. cxxxix. feels various emotions—WONDER, *Marvellous are thy works, and that my ſoul knoweth right well.*—LOVE, *How precious alſo are thy thoughts unto me, O God!*

5. This love, which has no bounds itſelf, *ſets bounds* to every emotion towards other objects. It is, as it were, an immenſe fire, emitting a few ſparks, a few comparatively faint emotions, toward inferior objects; ſo a king collects in his own perſon all the honours of his kingdom, and communicates ſome lucid titles to inferior ſubjects, (3) ſo the

SATIETY, *How great is the ſum!* PAIN, *Such knowledge is too wonderful for me, it is high, I cannot attain unto it.* INDIGNATION againſt the unreaſonable enmity of men, *Do not I hate them, O Lord, that hate thee? I hate them with perfect hatred. I count them mine enemies.* What a reſemblance between the *objects* of his ideas, and the *emotions* or paſſions produced!

(3) *Kings are fountains of honour.* As far as this article affects *religion*, ſo far it comes under the conſideration of a divine. Pompous titles have often given an air of rational gravity to the moſt ridiculous abſurdities, and errors uttered by men dignified with titles have wonderfully impoſed on the credulous part of mankind, when the ſame errors, diveſted of theſe extraneous recommendations, it is plain, would have been utterly explided. A freak in the head of *John* Nokes is of no value, and Tom. the tapſter laughs at it: but this ſame freak becomes an article of *conſideration*, when *Dr.* Nokes publiſhes it; when the *right* reverend lord *biſhop* Nokes adopts it, it is highly *probable*; and when his grace, the *moſt* reverend *archbiſhop* Nokes eſpouſes it, it is abſolutely *certain*; his eminence *Cardinal* Nokes carries it *beyond* certainty, and his holineſs *Pope* Nokes crowns it with *infallibility*. Did the faculties of men riſe and fall with titular dignity, there would be ſomething probable in all this: but, as we are ſure of the contrary, we muſt be wholly inexcuſable, if we ſuffer ourſelves to be determined in theological matters by the *rank* of thoſe, who affirm or deny.

Civil titles of honour owe their exiſtence to *princes*, who may truly be ſaid to *create* them: but *clerical* titles are the offſpring of *complaiſance*, and princes only beſtow, allow, and protect them. In the primitive church modern titles were unknown. Cyprian wrote to the Biſhop of Rome, *Cyprianus Cornelio fratri ſalutem*, Cyprian wiſheth health to his brother Cornelius; and in this ſtyle ran all the addreſſes of primitive biſhops.

the ſea diſtributes of its boundleſs waters to rivers, fountains, and rills. Not only muſt we refuſe to love

biſhops. After the time of Conſtantine, the clergy, infected with court-air, complimented one another in polite language, and with high-ſounding titles; St. Jerom ſtyled Pope Damaſus *Moſt bleſſed Sir*, and St. Auguſtine and he interchanged ſimilar compliments. In proceſs of time, the clergy, long accuſtomed to titular diſtinction, were affronted, when their titles were omitted; St. Chryſoſtom ſays, "A moſt vehement heretick, converſing in time of perſecution with a prelate, neither called him pontiff, nor archbiſhop, nor moſt religious, nor holy: but what? your reverence, your wiſdom, your prudence, and, by addreſſing him by theſe common appellations, denied his AUTHORITY." I own, I cannot much blame this heretick; for, if the clergy availed themſelves of popular complaiſance, by it to aſſume dominion over conſcience, it was time to drop titles ſo dangerous to chriſtian liberty. The ſame title, that aſcribes dominion to a prieſt, attributes ſubjection to the people. Perhaps, with a view to this our wiſe maſter might ſay to his followers, *Salute no man by the way*, Luke x. 4. *when ye enter into a houſe, ſalute it, and, if the houſe be worthy, let your* PEACE, [that is to ſay, your *civility*.] *come upon it: but if it be not worthy*, [if the inhabitants *abuſe* your complaiſance.] *let your peace return to you. And, when ye depart out of that houſe, or city, ſhake off the duſt of your feet*, &c. Mat. x. 12, &c.

To return, It was in the diſpute between the Patriarch of Conſtantinople, and the Pope of Rome, concerning ſupremacy, that, the papal faction prevailing, titles of ſuperlative dignity were appropriated to the Roman Pontiff, and titles of comparative dignity to Patriarchs, Archbiſhops, Biſhops, and ſo on. "Hæ appellationes, ſays my guide, nulla lege præcipiuntur: ſed a pio uſu, et reverentia, quæ religioſis ac ſacris viris debetur, provenit." *Guid. Pancirola. Theſaur. lib.* i. *cap.* 1. *De titulis dignitatum Eccleſiaſt.*

All, that our reformers ſay againſt *academical* degrees and titles anſwerable, is to be underſtood, I think, only of *divinity degrees*. "It is dangerous and unneceſſary, ſays Wickliff, to give men the title of maſter or doctor in *divinity*, therefore in good reaſon thoſe titles are to be ſhunned in the church of God." *In Serm. Domini in monte.* Luther, Zuinglius, Huſs, and others ſpeak the ſame

love what God has forbidden, and choose to respect what he allows us to love: but, to speak properly, we ought to love only what he commands us

same language. *Dell*, one of the most eager writers against titles and degrees, expressly says, "I openly affirm, that degrees in *divinity*, *(for I meddle with none else.)* given by the universities to their children are plainly and grosly Antichristian, being most manifestly contrary to the word of the gospel." *Tryal of Spirits—Testimony against Degrees.* 1654. *By William Dell.*

Had this distinction been made, these men would not have been taxed with enmity against all degrees, and all human literature; for all their design was to destroy the popular notions, that great learning was *essential* to the knowledge of christianity—that a good linguist, or a good mathematician must *necessarily* be an able divine—that illiterate men must *rely* on the report of graduates in matters of religion, and not judge for themselves—that ability to preach was in *none* but graduates—and that a vicechancellor, and not the choice of the *people* conveyed a liberty of teaching in the Christian church.

In the Ploughman's complaint, set forth in the reign of Edward III. the plaintiff says, "The glosers say, the people will more believe the preaching of a master, that hath taken a state of school, than the preaching of another man, that hath not taken a state of mastership." The answer is, "It is no need that masters bear witness to God's teaching, or word, that it is true and good, neither can any man by his state of mastership, which God hath forbidden, draw any man from his sin, rather than another man, which is not a master, nor will be none, because *it is forbidden him in the gospel.*" The writer plainly refers to Mat. xxiii. 8, &c. and means, by what he calls *the school state of mastership*, that dominion over *conscience in religion*, which Christ forbids his followers to assume.

Thus another, speaking of the apostles, and primitive ministers, whom he contrasts with the popish clergy,

Whilome al these were low, and liefe
And loued theyr flockes to feede,
They neuer strouen to be *chiefe*,
And *simple* was theyr weede.

Then,

us to love. This love ſhould be in our hearts amidſt all our other affections as a prince is among the officers of his army, or, to ſpeak more ſtrongly, as God himſelf is amongſt all the creatures of the whole univerſe, giving to all life, motion, and being. (4)

6. The love of God is accompanied with *humility* and *fear*, as a ſalt to prevent corruption; and by this mean we are kept from degrading liberty into licentiouſneſs. In effect, how great mercy ſoever God has for us, it is the mercy of a maſter. How great ſoever his paternal tenderneſs is, it is the tenderneſs of a ſovereign judge. His mercy, which is ſo amiable to us, is never ſeparated from his infinite juſtice and power; and one of the moſt eſſential marks of our love to him is to tremble and become nothing in his preſence. Theſe two things always go together. To fear him rightly

Then, addreſſing himſelf to a ſhepherd, in the habit of a prieſt, ſitting on an eminence, and reproaching the ſhepherds in the valley with uſing *fond termes*, and *witleſſe words*, he ſays.

> But if thee luſt to holden chat
> With *feely* ſhepheardes ſwayne,
> *Come downe*, and learne the little what,
> That Thomalin can ſayne.
>
> *Shepherd's Calendar. July* 1579.

The objections, then, of primitive proteſtants lay not againſt degrees and titles: but againſt *clerical authority over conſcience*, which, under cover of academical honours, oppreſſed the ſimple truth. This note, I own, has only a very occaſional connection with the text of our author: but here I had room, and here I leave it.

(4) Col. iii. 14, 15. Επι πασι δε τουτοις (ενδυσασθε quod ex ver. 12. repeti hîc debet.) την αγαπην.—Και η ειρηνη του Θεου ΒΡΑΒΕΥΕΤΩ. εν ταις καρδιαις υμων. A manner of ſpeaking taken from the Grecian games. Let it ſit judge exerciſing ſupreme authority. Βραβευς qui diſtribuit præmia certaminis.—*Paſor.*

rightly we muſt fear him as a father; and to love him rightly we muſt love him as a ſovereign Lord. (5)

7. This love muſt in one reſpect *imitate* the love of God, from which ours proceeds: but in another reſpect it muſt *not* imitate his. It muſt imitate

(5) *We muſt fear God as a father, and we muſt love him as a ſovereign.* This is a fine remark, and perfectly agreeable to the nature of things, and to the holy ſcriptures. We are naturally ſo formed, that our felicity depends not on the extinction of any one paſſion: but on the due regulation of all. Agreeably to this notion, Moſes ſays, Exod. xx. 20. *Fear not; for God is come to prove you, and that his fear may be before your faces, that ye ſin not.* Fear *not*, that ye *may* fear! that is to ſay, Do not dread God as a tyrant; for ſuch a horror would incapacitate you for reverencing him as a father. This diſpoſition accords with the higheſt joy, *Serve the Lord with fear—rejoice with trembling—and kiſs the Son.* Pſal. ii. 11, 12.

The old ſchoolmen conſidered fear in religion in a *fourfold* view, a fear of loſing temporal advantages for the ſake of religion they called a *worldly* fear; and this they ſaid was *wicked*. A fear of divine puniſhment, operating reformation they named a *ſlaviſh* fear; and this they thought *imperfect*. That they called a *filial* fear, which dreaded offending God; and, as the religion of moſt men generally ariſes at firſt from a mixture of fear of puniſhment and fear of offending God, they made this compound diſpoſition a fourth ſort of fear, and called it *initial* fear. Some added a fifth called *natural* fear. *Thom. Aquinas Sum.* ii. 2. 9. *Art.* 2.

The truth is, fear is a natural paſſion, which changes its name, I had almoſt ſaid its nature, with its object. "A ſervile fear of *pain*, ſays one, attending a deprivation of good, and accompanied with a fear of *ſin*, is a laudable fear, and John the Baptiſt endeavoured to excite it, when he ſaid, Mat. iii. *O generation of vipers! who hath warned you to flee from the wrath to come?* and Jeſus Chriſt, when he ſaid, Mat. x. 28. *Fear him, who is able to deſtroy both body and ſoul in hell.* "Idcirco toties minatur ſupplicia futura, ut eorum timorem conciperemus, et reſipiſceremus." *Laurent. Beyerlinck. Theatrum. Tom.* vii. *in verb. Timor.*

See vol. i. page 290. note 1.—p. 287. n. 8.—122. n. 2.

tate his, by diffusing itself where his diffuses itself, and follow it, even when it is bestowed upon enemies, according to our Lord's precept, *Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you,* (6) *that*

(6) *Pray for them that persecute you.* The pacifick disposition inculcated by our Lord in this, and the other verses connected with it, has never been more manifestly misrepresented, than when it has been explained so as to include a tame *submission* to blind guides in religion. Pray for your persecutors is equal, according to such expositors, to put out your eyes—resign your christian liberty—give up your bible—forswear the supremacy of Christ—and renounce the only principles, that will support any profession of christianity. I will state one case.

The Earl of Clarendon is pleased to affirm, that "there was not from the beginning of the long parliament one *orthodox* or learned man recommended by them to any church in England." We recollect the history of his Lordship's life, his alliance to the crown, and all his various interests in the then reigning family, and in all their measures of government, and we expect the partiality of a man, who tells his own tale: but, after all, this assertion would have been to the last degree inexplicable, had not the noble historian unfolded the matter. We take the liberty to ask his Lordship what he means by *orthodoxy*, for *learning* we will let alone at present. He answers, "It may be in that catalogue of sins, which the zeal of some men hath thought to be *the sin against the Holy Ghost*, there may not any one be more reasonably thought to be such, than a minister of Christ turning rebel against his prince, (which is a most notorious *apostasy* against his order) and his preaching rebellion to the people, as the doctrine of Christ; which adding *blasphemy* and *pertinacy* to his apostasy, hath *all* the marks by which good men are taught to avoid that sin against the Holy Ghost." *Hist. vol.* ii. *Heterodoxy*, then, was a resisting of the civil and religious tyranny of the bloody house of Stuart, and *learning* was a proving of such resistance the sin against the Holy Ghost. This was court-divinity, let us step into the church.

that ye may be the children of your father, which is in heaven; for he maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust. But in another respect we must not imitate his love, for God's love to us is a jealous love, which cannot consent to our having any other object of supreme love beside himself: but our love

Divines went even farther than his Lordship, and, not content with harrassing, banishing, imprisoning, and ruining thousands for nonconformity to the *religion* of the prince, interpreted self-determination in matters of faith to be a *resistance* of authority, and thundered out *damnation* against all such offenders. With these horrid sounds the pulpits rang all through the reigns of James and Charles I. No text so courtly, none so proper to rise to preferment by working as this of St. Paul, Rom. xiii. 2. *They that resist shall receive to themselves damnation.* With what face could such men, or their panegyrists, reproach the parliament-preachers in the time of the civil wars with uttering seditious sermons! Dr. Walker, in his confused ATTEMPT, has collected many of their expressions; L'Estrange has done the same: and all their collections are attended with the bitterest reproaches, so that, I think, they have one and another, and all together fully and fairly balanced accounts. Bastwick's prayer was, *From plague, pestilence, and famine, from bishops, priests, and deacons, good Lord deliver us!* and how many prayers, how many sermons, how many more pestilent instruments have been drawn up, and fired off by episcopalians against Bastwick, and all his accomplices!

Let one preach the divine right of *Kings*—another the divine right of *bishops*—a third the divine right of *tithes*—let all preach a divine right to do wrong—let Dr. Nichols declare, that "they are *atheists*, who affirm that government originates in *the people*, that this notion is borrowed from the *most pestilent atheists*, and can be defended on no other than *Atheistical principles*,"—and let them plague and persecute the world for not believing them: but let them not affirm, that Jesus Christ framed a *gospel* on their sorry principles to serve such secular purposes. He commanded his disciples to pity and pray for their persecutors: but they may do both without believing a word they say.

love to him can have no greater perfection than that, which arises from a multiplicity of objects: our jealousy resembles that of the prophet Elijah, who, being asked, when he was in the cave of Beer-sheba, what he did there? answered, *I have been very jealous for the Lord God of Hosts, for the children of Israel have forsaken thy covenant, and thrown down thine altars.* This was St. Paul's jealousy, when he saw the Corinthians turned from the purity of his gospel; *I am jealous over you with a godly jealousy, for I have espoused you to one husband, that I may present you as a chaste virgin to Christ.* Indeed, one of the most indubitable marks of our love to God is to lament when his name is dishonoured, his word neglected, or despised, and his commands violated. (7)

(7) *I am jealous over you with a jealousy of God.* The French version is literal. 2 Cor. ii. 2. Je suis jaloux de vous d'une jalousie de Dieu. Ζηλω γαρ υμας Θεȣ ζηλῳ *dei zelo.* i. e. propter deum, non meo commodo. This is an *hebraism*, and it may not be impertinent to subjoin the following remark. "Cum Linguæ discendæ operam dare incipimus versione lingua notiori scripta indigemus; at si contingat nos numquam posse ejus auxilio carere, multa errorum nobis imminebunt pericula, inter quæ hoc longe maximum est, ne putemus verba fontium eamdem εμφασιν habere ac in versione videntur. Sæpissime enim contingit ut translationis vocabula nescio: quam *vim* habere videantur auribus imperitis quam non habent in ipso originali (ut vocatur) textu apud aures linguæ adsuetas. Hebræi, exempli causa, passim conjungunt infinitivum verbo suo quasi nomen ita dicunt *morendo morieris* et Homerus Il. ii. l. 788.

Οἱ δ' ἀγορὰς ἀγόρευον ἐπὶ Πριάμοιο Θύρῃσι &c. &c.

- - - Hinc denuo colligimus aures adsuetas linguis hodiernis facilem erroris occasionem præbere, dum quædam *emphatica* videntur et sunt in linguis aut hodie vigentibus, aut hodierno usu inter doctos tritis, qualis est latina; quam emphasin olim non habuerunt apud Hebræos, Græcos, aut Latinos. - - - *Le Clerc. Ars Crit. p.* i. *s.* 1. *c.* 4.

8. A chriſtian's love to God principally conſiſts in *obedience*. (8) This, I grant, is not always a certain character; for how many perſons are there, who abſtain from evil, and do good, from principles of intereſt or fear rather than love? but, however, it is a negative character always ſure; becauſe it may always be concluded, that they, who do not obey God, do not love him, for all, who do love God, obey his laws. The reaſon is evident. All, who truly love God, have an ardent deſire of being loved by him, and it is eſſential to love to deſire a return of affection from its object. We cannot expect to be beloved of God, unleſs we ſtrive to pleaſe him, nor can we pleaſe him without keeping his commandments. The love of God is always accompanied with an holy diligence to pleaſe him, and an awful fear of offending him. A true believer

(8) *Love to God conſiſts principally in obedience*; not in extaſies, and high flights of fancy. Let us hear brother Roger, a holy rhapſodiſt, whom cardinal Bona calls an *Extatic Man*. "Quid, putas, erit, ſi in intimo tuo intimus ſit Deus? A quantis tenebris ad quantas duceris *claritates* per SPIRITUM ejus? Si illas, quæ in intimis illis, ſive internis ſecretis ſunt, noſſes *intimas contemplationes*, ſi illas *lucidas illuminationes*, ſi illos *fervidos ſplendores*, ſi illos *ſimplices radios*, ſi illos *puros fulgores*, ſi illos *vivificos ardores*, ſi illos *pacificos ſapores*, ſi illos *delitioſos*, imo *delitioſiſſimos dulcores*, ſi *res incognitas* et *innominabiles*, *res* tamen *experimentales* perfecte poſſideres. Ah! homo, ſi hæc *experimento* noſſes, puta quia, ut ego, tenebras ferres graviter vitæ tuæ. Quando autem erit? Putas ne videbo? Quando? Quando? Quando? Omnia in mora, nimium fienda hæc dilatio. Ah! Ah! Ah! - - - *Hæc verba ſilentii ſunt!*" &c.—Abſtruſe enthuſiaſt! Is this ſpiritual religion? Is it not rather the natural language of an odd animal, compounded of a fine fancy and a coarſe lazy carcaſe? It is not the holy ſpirit of God. It is untaught genius bubbling through the thick lips of a ſtupid, inebriated, high fed monk. Vid. *Bonæ op. Comp. cap.* xx. *de amore.*

believer is always afraid, left any thing through negligence or infirmity ſhould eſcape him, and claſh with his duty, or provoke his God. This made St. Paul ſay, *Work out your own ſalvation with fear and trembling*; and elſewhere, *I keep under my body, and bring it into ſubjection*; (9) *leſt*,

(9) *I bring my body under ſubjection.* That is to ſay, I endeavour, as every wiſe man ſhould, to regulate my ſenſual appetites by reaſon. This meaning is too ſimple and plain; and, from this, and other ſuch paſſages perplexed with endleſs ſubtilties, have ariſen profitable monkery in the church of Rome, and unprofitable auſterities in ſome proteſtant communities, all contrary to the ſpirit of chriſtianity. The friars, thoſe ſanctimonious hypocrites, have laid ſuch ſcriptures at the bottom of all their rules, and their rules are pretended expoſitions of theſe ſcriptures. The Franciſcans mortify their bodies for the benefit of their ſouls. How? They are called *Minores* for their meanneſs—*Nudipedes* for their going barefoot—*funigeri* for their wearing a rope for a girdle—*mendicantes* for their begging—and they may be called *frigidi* for their making it a virtue to ſit without a fire in cold weather—*pediculoſi* for their naſtineſs, and ſo on. The writer of the life of father Fourier du Matincour, having celebrated innumerable ſuch virtues in the life of his hero, gives, for an example to the brethren, one *infallible* proof of his mortifying the deeds of the body. And what is it? Why - - - "immediately after the death of this father, and as the brethren were laying him out, his habit, lying on the ground, was actually heaved up, and carried along the floor by the multitude of vermin that lodged in it." As if this were not enough, the biographer tells a naſtier tale, and boldly adds, "Les delicats fronceront le né - - - mais l'odeur en eſt tres ſuave dans le ceil, et fort agreable aux aunges." *La vie du Pere de Matincour, ſa Mortification, p.* 306.

Nicholas de Lyra, and others, have had the aſſurance to affirm that Jeſus Chriſt was a *Minorite friar*, of the order of S. Francis; for which Luther juſtly reproved them, *op. tom.* ii. Others have attributed ſuch virtue to the *habit* of the order, that, ſay they, "people buried in it, in virtue of the habit, and the merits of the brethren, inſtantly go to heaven. Docerent, homines ſepultos in veſte Franciſcana, virtute veſtis

left, after I have preached to others, I myself should become a cast-away; and hence those prayers of holy men, *teach me thy ways, O Lord, I will walk in thy*

vestis et meritorum ordinis, recta in cœlum evolare. O felices pediculos, exclaims Erasmus, qui in tam beata habitant veste." *Wolf. lect. Memorab. tom.* i. *&c.*

The order of S. Francis was so acceptable to the age, in which it was set up, that *fifteen hundred* Monasteries were presently erected; and the Father general soon offered Pope Pius *thirty thousand* brethren to assist him in his expedition against the Turks, and he assured his holiness, he could spare this number for war without suspending the religious services of the order.

Here are two odd circumstances, a most mortifying, disagreeable, detestable set of rules for subduing the flesh, and an immense multitude submitting to them. Were men different then from what they are now? Not at all. A converted Franciscan will blab the secret. These are his words, "When I was made a friar, a great number of people were present at the solemnity. I appeared in a spruce garb, had there my horse, my sword and pistols, and appeared with much gaiety and splendor. The head of the convent advised the people to take notice of my pompous condition, and that I was willing to lay aside all those outward glories for St. Francis, his sake, and accordingly I disrobed myself, and put on the mean garments, which belonged to the order, and then made three vows of *obedience, poverty*, and *chastity*. After that took one and twenty oaths; now in the oaths I swore never to come on horseback, never to wear shoes, to obey my superior in whatever he commanded me, without examining the lawfulness of his commands, not to be ashamed to beg, never to be out of my friar's habit. But that which was a cause of disgust at that time unto me was this; the superior tells me, that I must take my former garments, that is return in the same posture I came, and go see my friends, and though all these things were against my oaths, yet he would ABSOLVE me from them. And this is the state of all the Irish friars." *Recantation Sermon of Anthony Egan, entitled the Franciscan Convert, preached at London* 1673.

thy truth; *unite my heart to fear thy name*; (1) *may God make you perfect in every good work, to do his will, working in you that, which is well-pleasing in his sight through Jesus Christ.*

9. The love of God is not only continued in a christian: but it is also inflamed under the rod of *correction*, contrary to that false love, which subsists only in prosperity, and is quite extinct in adversity; for false love in religion flows from temporal interest, and is dependent on irregular self-love: but true love to God regards his glory and our salvation, two things which can never be separated, because God has united them so, that they constitute the very essence of religion. Whenever, then, it pleases God to chastise us, these two great interests (I mean his glory and our salvation.) present themselves before our eyes; and, whether we consider chastisements as the fruits of our own sins, which have offended God, or as paternal strokes to establish us in holiness, they cannot but inflame our love. Add to these, that, when a believer

(1.) *Unite my heart to fear thy name.* Psal. lxxxvi. 11. *Range du tout mon cœur à craindre ton nom.* Alii vertunt, *lætifica* cor meum, ac si verbum esset a radice יחד (our first English bibles read, *O let my hert delyte in fearinge thy name.*) sed potius est a יחד quod *unire* significat: qui sensus optime convenit præsenti loco. Subest enim antithesis, quæ non satis fuit, ut par erat, observata, inter firmum propositum, quo adhæret cor hominis Deo ubi a spiritu regitur, et inquietudinem qua æstuat, hucque et illuc rapitur, quandiu fluctuat inter suos affectus. Postquam ergo quid rectum sit didicerint fideles, accedat firmus consensus necesse est, ne in pravas cupiditates cor ebulliat. Ideoque aptissima est in verbo *uniendi* metaphora, ex qua colligimus turbulentum esse cor hominis, distrahi, et quasi dissipari in varias partes, donec Deus ad se collectum in firmo et æquabili obedientiæ tenore retineat. *Calv. in loc.*

Uni—Aduna—Constringe—Coge—Applica mentem meam ad tui nominis reverentiam. *Poli Synops. in loc.*

believer ſees his God frown, he cannot help apprehending in ſome ſenſe that his wrath will go farther, that the Lord will forſake, and entirely leave him. Hence theſe expreſſions of David, *Forſake me not O Lord, O my God be not far from me. My God, my God, why haſt thou forſaken me?* why art thou ſo *far from helping me*, and from *the words of my roaring?* (2) And hence Aſaph ſays, *Will the Lord caſt off for ever? and will he be favourable no more? is his mercy clean gone for ever? doth his promiſe fail for evermore?*

The Tyrians, it ſeems, when Alexander beſieged them, imagined, they ſaw by ſome extraordinary motion, that the image of Apollo, in which all their hopes of protection were placed, intended to quit their city; to prevent this misfortune they faſtened their god with chains of gold. (3) This I own

(2) *My God! My God,* &c. Pſal. xxii. 2. Deus meus, &c. primus verſus duas notabiles ſententias continet: quæ etſi in ſpeciem videntur contrariæ, quotidie tamen piorum animis ſimul obrepunt. Quod ſe a Deo relictum et abjectum dicit, querimonia videtur eſſe hominis deſperati: quæ enim reſidua eſt fidei ſcintilla, ubi in Deo nihil auxilii ſentitur? et tamen quod Deum ſuum bis appellat, ſuoſque gemitus in ejus ſinum deponit, non obſcura eſt fidei confeſſio. Atqui hoc inteſtino conflictu pios exerceri neceſſe eſt, quoties favoris ſui ſigna Deus ſubducit, ut quocunque vertant oculos, nihil præter noctis tenebras occurrat. Atque hoc fidelibus accidere dico, ut ſecum luctando tam carnis infirmitatem prodant, quam fidem teſtentur. *Calv. in loc.*

(3) *The Tyrians faſtened their god with chains of gold.* The tutelar god of Tyre was Hercules, to his altar they chained Apollo, a brazen ſtatue, taken by the Carthaginians from Gela in Sicily, and by them preſented to the Tyrians. Their fear of his going over to Alexander was owing to a dream of one of the citizens.

The 27th chapter of Ezekiel is a fine deſcription of this famous city. The people of God traded there in *wheat,*

own was a foolish superstition: but methinks we may sanctify the thought, and almost learn a believer's conduct from it. When he imagines his God means to forsake him, he holds him (if I may be allowed to say so.) with chains of love, he throws around him the tender arms of his piety, he weeps on his bosom, and, to make use of a better example than that of the Tyrians, he *constrains* him, as the disciples did at Emmaus, *Abide with me for the day is far spent, and it is towards evening.*

10. True love to God is not *superstitious.* Superstition usually springs from one of these *four* principles. Either first from *servile fear*, which makes people believe, that God is always wrathful, and invents means to appease him, employing for this purpose ridiculous practices unworthy of humanity

wheat, *honey*, *oil*, and *balm*, or *rosin*, 17. All useful articles, says Mr. Henry, and not serving to pride, or luxury.

Tyre was, as the prophet calls it, *the daughter of Sidon.* Isai. xxiii. 12. And Carthage and Utica were colonies from Tyre. Ambæ a Phœnicibus conditæ, illa [i. e. Utica.] fato Catonis insignis, hæc [Carthago.] Suo. *Pompon. Mel. c.* 67.

The fate of Tyre, that is, of the old continental Tyre, and of the later insular Tyre, was foretold, and circumstantially described by the prophets, particularly by Ezekiel. Their vices and their punishments were both expresly declared, before any human sagacity could discover their connection and issue; and the ruins of this once famous city preach the truth of divine revelation.

Tyre shall be as the top of a rock, a place for fishers to dry their nets on. "Such, says a good writer, hath been the fate of this city, once the most famous in the world for trade and commerce. But trade is a fluctuating thing: it passed from Tyre to Alexandria, from Alexandria to Venice, from Venice to Antwerp, from Antwerp, to Amsterdam and London, the English rivalling the Dutch, as the French are now rivalling both.——Trade is a plant

manity itſelf. (4) Or 2dly from a *natural inclination*, which we all have, *to idolatry*, which makes men think, they ſee ſome ray of the divinity in extraordinary creatures, and on this account they transfer a part of their devotion to them. (5) Or 3dly from *hypocriſy*, which makes men willing to diſcharge

plant of tender growth, and requires ſun, and ſoil, and fine ſeaſons, to make it thrive and flouriſh. It will not grow like the palm-tree, which with the more weight and preſſure riſes the more. *Liberty* is a friend to that, as that is a friend to *liberty*. But nothing will ſupport it and promote it more than virtue, and what virtue teacheth, ſobriety, induſtry, frugality, modeſty, honeſty, punctuality, humanity, charity, the love of our country, and the fear of God." *Bp. Newton, Diſſ. on Proph.* I. 11.

(4) *Superſtition is ridiculous.* Quand les hommes n'ont pas de notions ſaines de la divinité, les idées fauſſes y ſuppléent, comme dans les tems malheureux on trafique avec la mauvaiſe monnoye, quand on n'en a pas de bonne. Le Payen craignait de commetre une crime de peur d'être puni par les faux dieux. Le Malabare craint d'être puni par ſa pagode.—Dans nos ſiécles de barbarie—on leur faiſait croire que St. Chriſtophe, avait porté l'enfant Jeſus du bord d'une rivière à l'autre; on les repaiſſait d'hiſtories de ſorciers et de poſſédés, ils imaginaient aiſément que St. Genou guériſſait de la goute, et que Ste. Claire guériſſait les yeux malades. Les enfans croyaient au lougarou, et les pères au cordon de St. François, &c. *Volt. ſur la Tolerance, c.* xx.

When the monaſteries were ſuppreſſed in England in 1535, there was found ſome of the *virgin Mary's milk* at eight places, the *coals that roaſted St. Lawrence*, an angel with *one wing*, who brought over the head of the ſpear that pierced our Saviour's ſide, &c. &c. &c. *Superſtition.* See vol. I. p. 216, note 5.—p. 218, notes 6, 7.—p. 244, note 6.—p. 252, note 1.—p. 255, note 2.

(5) *Men have a natural inclination to idolatry.* The people of Tyre and Sidon hearing Herod's oration, *gave a ſhout*, ſaying, *It is the voice of a God and not of a man.* Acts xii. 22. and the Lycaonians, on hearing Paul and Barnabas, ſaid, *The Gods are come down to us in the likeneſs of men.* Acts xiv. 11. See vol.

discharge their obligations to God by grimace, and by zeal for external services; for which purpose they can perform a great number of any kind. Finally, from *presumption*, which makes men serve God after their own fancies, and establish such a worship as pleases and flatters themselves, without regarding whether they please God. (6) All these appear in the superstitions of the Church of Rome, the greatest part of which sprang from *fear* of the fire of purgatory, as mortifications, masses, jubilees, indulgences, penal satisfactions, and many more of the same kind. It is also evident, that some came from that dreadful *propensity* natural to all mankind to deify creatures; to this may be referred

vol. I. p. 182.—note 1. 183. n. 2.

" Græci homines deorum honores tribuunt iis viris qui tyrannos necaverunt. Quæ ego vidi Athenis? quæ aliis in urbibus Græcis? quas res divinas talibus institutas viris? quos cantus? quæ carmina? prope ad immortalitatis et religionem et memoriam consecrantur. *Cic. Orat. pro Milone.*

(6) *Superstition proceeds from fear, hypocrisy, presumption*, &c. D. En quoi consiste la superstition, qui a pour object la divinité mal connue? R. A honorer le vrai dieu, mais d'une manière, qui n'a point de rapport a ses perfections: à croire obtenir de lui par une pieté superficielle des graces, qu'il n'a promises qu'à une pieté solide. D. Alléguez en quelque exemple. R. Quand je suis dans un lit de mort, si au lieu de réparer le mal que j'ai fait, je me contente d'en demander pardon, et de faire quelques resolutions légères de n'y plus tomber, si j'espere que dieu me sera favorable à cause de ces demarches, je rens à dieu des honneurs, qui n'ont point de rapport à ses perfections: je crois obtenir de lui par une piéte superficielle des graces, que je ne devois attendre que d'une pièté solide. *Saur. Catechis. prem. part s.* 8.

Of all superstitions (says Mr. Voltaire) is not hating a neighbour for his opinions the most dangerous? and is it not evident, that it would be far more reasonable to adore the most paltry relicks, the milk and the shift of of the virgin Mary, than to detest and persecute a brother? *Sur Toleran. c.* xx.

referred the worſhipping of images, the invocations of ſaints and angels, the cuſtom of ſwearing by creatures, the adoration of relicks, pilgrimages, the adoration of the hoſt, and many ſuch things. Nor is it leſs true, that *hypocriſy* produced others, as beads, chaplets, roſaries, prayers by tale, frequent faſts, viſiting holy places, &c. And finally ſome came from human vanity and *preſumption*, as feſtivals, proceſſions, the magnificence of churches, and, in general, all pompous ceremonies in the worſhip of God. All theſe are contrary to the love of God; which is free from ſuperſtition. (7) It is ſuperior to ſervile fear, and accompanied with a perſuaſion that God is good, and that he loves us. It has only God for its object, it acknowledges between God and his creatures, however amiable the latter may be, an infinite diſtance, and conſequently cannot beſtow any part of that worſhip upon them, which is due to him alone. It is ſincere and ſolid, more attentive to the interior than to

(7) *Love to God is not ſuperſtitious.* The church of Rome, as our author obſerves, is extravagantly ſuperſtitious, or rather ſtupid, on this article. How unintelligible is James Suarez! " The ſpiritual life conſiſts of 15 degrees. 1. *Intuitio* veritatis. 2. *Seceſſus* animæ ad interiora. 3. *Silentium* ſpirituale. 4. *Quies.* 5. *Unio.* 6. *Auditio* loquelæ Dei. 7. *Somnus* ſpiritualis. 8. *Ecſtaſis.* 9. *Raptus.* 10. Christi, et ſanctorum *apparitio corporalis.* 11. Eorundem *apparitio imaginaria.* 12. *Viſio intellectualis.* 13. *Viſio Dei in caligine.* 14. *Admirabilis viſio Dei, diſſecta caligine.* 15. *Viſio clara*, et *intuitiva* Dei, quæ licet propria ſit beatorum in cælo, fuit tamen quibuſdam ſanctiſſimis viris etiam in hac vita conceſſa. *Alvarez, tom.* iii. *lib.* 5 *p.* 3. *apud Bon.*

All theſe ſteps *ad feliciſſimas cum Deo nuptias*, it ſeems, may be taken in a ſhort time. *Si vult homo, in una die u que ad veſperam pervenit ad menſuram divinitatis*, aſpirationum enim mediante uſu dixit Abbas Alois. *Bona. Card. Compend. cap.* ix.

to the outward appearance; for, having its principal ſeat in the heart, it rectifies a man's ſentiments, whence as from a ſacred ſource good works flow. In a word, it is humble and ſubmiſſive to the will of God, which it regards as the only rule of its duty, without paying any reſpect to the vanity of ſenſe or the caprice of the human mind. (8)

II. Genuine

(8) *The church of Rome is ſuperſtitious.* What Mr. Claude ſays of the church of Rome is too true of great numbers of her members: but is it not alſo true of ſome proteſtants, who with fewer ceremonies have perhaps as little religion as many of them? Let us not imitate their uncharitableneſs: but, where they are amiable, admire them. What ſome of them think the following ſhort extracts will ſhew.

"Indeed my brethren all exterior worſhip relates to the renewing of the heart as its principal end. Every action of piety which does not tend to eſtabliſh the kingdom of God within us is vain. Every religious performance, which ſubſiſts always with our paſſions, which leaves always in our hearts the love of the world, and its criminal pleaſures, which does not touch our hatreds, our jealouſies, our ambitions, our worldly attachments, our indolences, is rather a ſemblance of virtue, than virtue itſelf. *We are only before God what we are in heart, and affection,* he reſpects nothing in us but our love: he will be the object of all our deſires, the end of all our actions, the principle of all our affections, the governing power of our whole ſouls; all, that does not flow from theſe diſpoſitions, all, that does not either conduct us to, or eſtabliſh us in theſe, however ſhining before men, is nothing but *a ſounding braſs and a tinkling cymbal.*

All religion in this ſenſe is in the heart. God only manifeſted himſelf to men, he only formed a viſible church upon earth, he only eſtabliſhed majeſtick ceremonies, efficacious ſacraments, magnificent altars, various duties, the whole exterior of his worſhip, to conduct men to the inward duties of love and praiſe; and to form to himſelf a people pure and holy, innocent and ſpiritual, who might glorify him for ever and ever." *Maſſillon on true Worſhip, tom* ii. *Careme.*

"There is no other worſhip but love, ſays St. Auſtin: it is the kingdom of God within us, it is adoration in ſpirit

11. Genuine love to God is tranquil and *peaceable*, acquiescing in the ways of providence without

spirit and in truth, it is the only end, for which God created us, he gave us love only in order to our loving him. Order must be re-established, and the disorder, which has prevailed, must be reversed. God who is all in all, must fill the place, which self occupied once as if it were all in all—make men think thus, and all doubts will be dissipated, all the tumults of the human heart appeased, and all the pretexts of irreligion and impiety will vanish of themselves. I will not reason, I will not ask any thing of the man, I leave him to his love; let him but love the infinitely lovely God, and let him endeavour to please him, and what pleases him cannot but be the purest religion. This is perfect worship.—But what becomes, you will ask, of outward worship? Give me a society of men, who consider themselves as one family, whose father is in heaven, who live only to love God, and themselves and each other for his sake—there is no need to ask, where is his worship, or does he require any? all, that is done to honour, obey, and acknowledge his favours, is a continual worship obvious to all. What would it be then, if all men were filled with the love of God? their society would be one solemn act of worship like that of the blessed in heaven—ceremonies are not essential to religion, religion consists in love and obedience." *Fenelon. sur le culte de Dieu. let.* ii.

"If the Holy Ghost speak to the heart by divine inspirations, he will be heard in the heart with submission and entire obedience. Far from his altars be that vain and frivolous devotion, which, by aiming to conciliate Christ and the world, the gospel and our irregular passions, offers to God only some exercises of exterior worship, and suffers worldly affections to live within. Nothing is so opposite to the spirit of God: yet nothing is so common in the world, there are many observers of rites and ceremonies, very few worshippers in spirit and truth.—The Holy Ghost was sent to condemn what the wisdom of the world had of vain and profane; to supply what was wanting in the law, by enabling us to act by faith working by love, and to consummate the truths of the gospel, by rendering an inward testimony of their truth, and by communicating gifts to faithful ministers to preach them. *Flechier. Ser. tom.* ii. *Pentecote.*

out complaining, happy in itſelf without inquietude, and without chagrin, flying from quarrels and diviſions, eaſy and gentle in all things, yielding in every thing, except in the ſervice of God, and the grand intereſt of ſalvation, in which love itſelf is inflexible, and incapable of compounding. (9)

12. Real love is always *active*. Its tranquillity is not negligence, it is lively and energetical, always in peace but always in action; like the heavens, whence it came, without noiſe, in profound ſilence, perpetually moving and inceſſantly ſhedding benign influences, (1) it is not content to ſeek

(9) *Love to God is peaceable*, &c. Monſ Claude alludes, I preſume, to that fine deſcription of divine wiſdom in S. James iii. 17. *The wiſdom, that is from above, is firſt pure, peaceable, gentle, and eaſy to be intreated, full of mercy and good fruits, without partiality and without hypocriſy.* The apoſtle decribes the two excellent qualities mentioned by our author. Divine wiſdom is *eaſy to be intreated*, ευπειθης, *obſequious*; and it is alſo *direct*, *impartial* and *ſincere*, αδιακριτος και ανυποκριτος. The word of God, the ſeed of this righteous fruit, is ſown in peace by pacifick men. The conſcience of an upright man is inflexible, and his religion is exempted from the laws of complaiſance. Barclay's preface to his apology for the people called Quakers has been always admired for comprehending moſt of the beſt arguments for religious liberty, and his addreſs to his majeſty Charles II. is equally admirable for its ſincerity. St. James's direct complaiſant wiſdom is beautifully exemplified there. Complaiſance is always a crime when it betrays conſcience.

(1) *The heavens move in ſilence.* A fine image of operative modeſt love.

What call we, then, the firmament, Lorenzo?
— *Call it* the breaſt-plate of the true high-prieſt,
Ardent with gems oracular, that give,
In points of higheſt moment, right reſponſe;
And ill neglected if we prize our peace.

— They

ſeek God in his temples only: but it purſues him in houſes, chambers, and cloſets, it riſes after him to heaven, it enjoys him in the heart, where it entertains and adores him, it goes even to ſeek him in his members, and chiefly in the poor, whoſe ſecret neceſſities it enquires, and endeavours to relieve.

Finally, One of the greateſt evidences of love to God, is, *ſpontaneous* obedience, not waiting for chaſtiſements to awake us, after we have fallen into ſin: but returning immediately to repentance. Indeed, tardy repentances, which come after we have exhauſted the patience of God, and drawn the ſtrokes of his rod upon us, are much more likely to be effects of nature than of love to God. Self-love has ſo great a ſhare in ſuch a conduct, that, if we do not attribute our repentance wholly to it, we muſt in great part. Yet, it is certain, when repentance does not flow wholly from love to God, it is not wholly heavenly and ſpiritual, it is a compound of heaven and earth, divine faith and human prudence; and ſo much as it has of nature and ſinful ſelf-intereſt, ſo much it loſes of its worth and excellence. Genuine love does not then wait for carnal ſolicitations, nor till afflictions inform us of our ſtate, it freely comes to our aid, and conſtrains us to return to God, even before we

— They rove for ever, without error rove;
Confuſion unconfuſed! nor leſs admire
This tumult untumultuous; all on wing!
In motion, all! yet what profound repoſe!
What fervid action, yet no noiſe! as aw'd
To ſilence, by the preſence of their Lord;
Or hush'd by *his* command, in love to man,
And bid let fall ſoft beams on human reſt,
Reſtleſs themſelves. —— —— ——

Night-Thoughts. n. 9.

we feel the effects of his indignation. So much for the characters of love. (2)

In

(2) *Characters of love.* The holy ſcriptures abound with characters, and are able *thoroughly to furniſh the man of God.* There are characters of *individuals*—as, Abraham was *the friend of God*, James ii. 23.—Job was *perfect and upright*, one that feared God and eſchewed evil, Job i. 1.—Stephen was *full of faith and power*, Acts vi. 5. 8.—Deacons were men of *honeſt report, full of the holy Ghoſt and wiſdom*, Acts vi. 3.—Sergius Paulus was a *prudent man*, Acts xiii. 7—Elymas was *full of all ſubtilty and miſchief, an enemy of all righteouſneſs*, Acts xiii. 10.

There are characters of *nations*—as, the Chaldeans are *a bitter and haſty nation, terrible and dreadful*, Hab. i. 6, 7.—The Cretians are *always liars, evil beaſts, ſlow bellies*, Titus i. 12.—Romans were *filled with all unrighteouſneſs*, &c. Rom. i. 29.—Jews *reſted in the law, and made their boaſt of God*, &c. Rom. ii. 17.

There are characters of *virtues*, as 1 Cor. xiii. Jam. iii. 17.—and of *vices*, James iii. 15. 1 Tim. v. 8. vi. 10, &c. &c.

To characterize is to paint, a ſlight defect loſes the likeneſs, and a ſmall addition produces a caricatura. This method of diſcuſſing a ſubject, therefore, requires great caution and attention, a cool judgment and a ſteady hand: but well executed it is a mode of treating a ſubject, that produceth excellent effects, and diſcovers, perhaps ſooner than any other, the man of ripe and regular judgment, and honeſt heart to his auditors. I ſhall add only one ſhort example.

Mr. Saurin, who frequently uſes this method, gives the divers *characters* of a virtue, in a ſermon on the love of our country.

"Neh. ii. 3. *Why ſhould not my countenance be ſad, when the city, the place of my fathers ſepulchres lieth waſte, and the gates thereof are conſumed with fire.* By uniting the various circumſtances, which we have mentioned, and by connecting the words of our text with the preceding and following verſes, we find in Nehemiah's zeal for the publick good, and in his love for his country, 1. a ſpirit of *devotion.* 2. a ſpirit of *reformation.* 3. a ſpirit of *mortification.* 4. a ſpirit of *prudence.* 5. a ſpirit of *vigilance.* 6. a ſpirit of *firmneſs.* 7. a ſpirit of *diſintereſtedneſs.* Seven characters of true zeal for the public good, and of a man's love for his country." *Tom.* iv. *l'amour de la patrie.*

Monſ. Claude does not enumerate ſo many properties of love as Gerſon reckoned up.

In regard to the *emotions* included in the words *patient waiting*, you may remark, 1ſt. that the coming of Jeſus Chriſt being the ſubject in queſtion, the expectation of a believer is a true and real *hope*, directly oppoſite to the expectation of the wicked, which is a fear. The latter conſider Jeſus Chriſt on this occaſion as their judge, and enemy, who will avenge himſelf, puniſh all their ſins, and plunge them for ever into perdition. Believers, on the contrary, conſider him as their head, their huſband, their ſaviour, who will come to raiſe them from duſt and miſery, and to exalt them to his glorious kingdom. The wicked in their fore-views

up. They are, according to him, *fifty*. *Joan. Gerſon ſup. Cantic. apud Bonam.*

Nor does he make love to God the principle of *muſic*, and of *all* other *ſciences*, as others do. " ad amorem omnia conſilia reducuntur, neque muſicam ſolum docet: ſed omnium ſcientiarum, omnium virtutum, actor, magiſter, principium, et finis eſt." &c. *Bonæ Via Comp. ad Deum.*

His deſcription of love does not altogether agree with that of St. Paul in the xiiith of the 1ſt to the Corinthians, becauſe he treats of love to God: but the apoſtle of love to the *brethren*, the ſame ſpiritual affection viewed in relation to different objects. That the apoſtle ſpeaks of love to the *brethren* may be gathered from the end that he propoſed, which was to ſhew the Corinthian converts *a more excellent* way, to what? to harmony among *themſelves*, which was interrupted by jangling diſcords about gifts. The apoſtle approved of their zeal for gifts, particularly for the gift of tongues: but tells them—that *tongues were for a ſign, not to them which believe, but to them which believe not*—and that, though they ſhould ſpeak with the tongues of men, and angels, it would not anſwer their end, it would not win over the partiſans of one claſs to thoſe of another: that muſt be brought about by ſome more excellent way, that is, *by love to each other*; without which their liberality and zeal would be hypocriſy; all their miraculous flights of knowledge, reverie; all their eloquence, confuſed jargon; love, and love alone would re-eſtabliſh the peace of the church; for *love* adds he, *ſuffereth long and is kind*; *love envieth not, love vaunteth not itſelf*, &c.

views resemble the devils, who, at Christ's first appearance exclaimed, *let us alone, what have we to do with thee, thou Jesus of Nazareth?* (3) *art thou come to destroy us?* but the righteous imitate those, who attended his publick entry into Jerusalem, *Hosanna*, said they, *blessed is he that cometh in the name of the Lord.*

2. This expectation is accompanied with an holy and ardent *desire*, as being an expectation of the greatest blessings. *Come Lord Jesus*, says the church, *Lord Jesus come.* Such was David's expectation, when he was among the Philistines; *as the hart panteth after the water-brooks, so panteth my soul after thee, O God.* The desire of a believer is not less fervent, or (to speak more properly.) it is far more ardent, when he meditates on his entrance into the heavenly Jerusalem, where we shall *hunger and thirst no more, for the lamb shall feed us, and shall lead us to fountains of living waters.* What the first

(3) *What have we to do with thee?* Mark i. 24. Τι ημιν ϗ σοι, Ιησυ Ναζαρηνε; quid nobis est tibi? est hæc locutio Hebræis et Græcis familiaris, i. e. *Quid tibi nobiscum*, supple, *rei, aut causæ est?* cur nos torques? non te vexamus: sed peccatores qui nostri juris sunt, et immundi ut nos. Eam phrasin, si ex usu *latini* sermonis interpreteris, contemptum videtur inducere, ita enim Latini aiunt, Quid tibi mecum est? at *Hebræis* aliud significat, nimirum, cur mihi molestiam exhibes?——*Grot. in* Mat. viii. 29. 2 Sam. xvi. 10. 2 Kings ix. 18, 19. Justin Martyr (or whoever was the author.) makes a just observation on John ii. 4. *οτι δε ωρος ατιμιαν ουτε απειθειαν γονεων ουδαμως εμφαινεται ο χριστος ωεποιηκως τι, μαρτυρει Λουκας ο ευαγγελιστης λεγων ωερι αυτου, οτι κατεβη μετα Ιωσηφ ϗ Μαριας απο Ιερουσαλημ, ϗ ην ΥΠΟΤΑΣΣΟΜΕΝΟΣ αυτοις.* Quod vero nullo modo Christus contumeliose aut inobedienter quidquam adversus parentes egerit, ex eo apparet quod Lucas evangelista de eo testatur, Hierosolymis eum cum ipsis descendisse, et *subditum illis fuisse. Just. Mart. ad Orthod. quæst.* 136.

firſt appearance of Chriſt in the fleſh was to the ancient church, that his ſecond manifeſtation is to us, with this difference, that then he was to appear in grace, whereas now we expect him in glory—then he was to appear in the *form of a ſervant*, and in the *likeneſs of ſinful fleſh:* but hereafter he will appear in the *form of God*, thinking it *not robbery to be equal with God.* As he was then *the deſire of all nations*, how ſhould he not now be the deſire of all believers?

3. This deſire is accompanied with an *holy inquietude*, almoſt like what we feel, when we expect an intimate friend, of whoſe coming we are ſure; but are uncertain about the time: or, if you will, ſuch as an oppreſſed and enſlaved people feel, while they wait for a deliverer; or ſuch as an affectionate conſort feels, while ſhe waits for the return of her lord. On theſe occaſions days and hours move ſlowly, time is anticipated, futurity is enjoyed, and there is a prelibation of the expected pleaſure. This is the holy inquietude, which St. Paul attributes to the creatures in general, ſaying, they *groan and travail in pain together for the earneſt expectation of the manifeſtation of the ſons of God.* (4) How much more then muſt believers do ſo?

4. But

(4) *The creatures earneſtly expect the manifeſtation of the ſons of God.* Rom. viii. 19. *Exſpectatio creaturæ.* ad. verb. *Exſerto capite facta exſpectatio creaturæ.* Eſt ipſa κτισις αποκαραδοκια, more Hebræo; qualis eſt vel parturientis, vel eorum qui capite erecto, et exſerto collo ſtant, ſi fortè amicum è longinquo advenientem in auxilium ſuum exſpectantes proſpiciant. κτισις hoc loco complecti videtur hoc *univerſum quod conſpicimus*; *univerſitas rerum creatarum*, quæ tota *vanitati*, i. e. mutabilitati, et corruptioni naturali *ſubjecta fuit*, ver. ſeq. propter Adami culpam; ſecundùm veterum ſententiam, exſpectatur autem poſt univerſi conflagrationem multò melior, et purior machina. 2 Pet. iii. 13. ubi, Hebraico more, *cæli* et

4. But this inquietude does not prevent our *possessing our souls in patience*, for it does not proceed to

et *terræ* nomine, nova rerum summa sive universitas intelligitur. Sicut autem frequentes sunt prosopopæi apud omnes scriptores, ita et apud sacros; ut cùm *audire* jubentur *cœlum et terra*; cùm *montes* exsultâsse; *maria et amnes* trepidâsse dicuntur; suprà cæteros autem Paulus amat προσοποποιεῖν, nunc *legem*, nunc *peccatum*, nunc *mortem*, nunc *naturam rerum aspectabilem*. *Creatura* hîc *exspectare* dicitur propter appetitum quo omnia in propriam inclinantur perfectionem. Sensus est, q. d. tota hæc creatura irrationabilis, quæ hominum usibus servit, naturali quodam desiderio, exspectat tempus, quo filii Dei gloria donabuntur, ut unà cum eis quibus, quasi dominis, serviret, ipsa etiam gloriam (putà renovationem in statum meliorem, et ultimam perfectionem) accipiat. Hoc modo hunc locum veteres plerumque interpretantur; sed clarissimus noster *Hammondus* intelligit de *vocatione Gentium*, quæ avide exspectant revelationem evangelii. Nec ratio quidem probabilis reddi potest cur hæc περιοχη per prosopopæiam interpretetur, propter unicam vocem κλισις ut plerumque fit, quo pacto sensus redditur asper et nodosus. Quod si recolamus vocem istam κλισις præcipue de Gentibus à Judæis intelligi (ut Marc. xvi. 15. Matt. xxviii. 19. ubi κλισις et εθνη se invicem explicant) facillimum ideoque ut opinor verum apostoli elicies sensum; viz. *Gentiles quoque anhelare ad libertatem evangelicam.*

Tacitus and Suetonius both say, an opinion universally prevailed all over the east, that about this time (that is a little before the destruction of Jerusalem.) one out of Judea should obtain the empire of the world. Whether this opinion came from the Sybilline writings, the books of Moses, or the prophecies of Balaam, we know not, certain it is, a glorious time they expected. *Suet. in Vesp. cap.* 2. *Tacit. hist.* v. 13. St. Paul, who read and quoted the heathen poets, was not ignorant of Virgil's Pollio written about forty years before Christ's Birth.——Pacatumque reget patriis virtutibus orbem. *ver.* 17, &c. *Ecl.* iv.

Some think, Socrates had this time in view, when he spoke thus to Alcibiades concerning prayer. εμοι μεν ουν δοκει κρατιστον ειναι ησυχιαν εχειν . . . . αναγκαιον ουν εστι περιμενειν εως αν ΤΙΣ ΜΑΘΗ ως δει προς θεους καὶ προς ανθρωπους διακεισθαι. *Alc.* ποτε ουν παρεσται Ο ΧΡΟΝΟΣ ουτος ω Σωκρατες, καὶ ΤΙΣ Ο ΠΑΙΔΕΥΣΩΝ;

to murmuring: but ſubmits to the will of God; knowing that times and ſeaſons are in his own power,

ΔΕΥΣΩΝ; γαρ αν μοι δοκω ιδειν τυτον τον ΑΝΘΡΩΠΟΝ τις εςιν. *Soc.* υτος εςιν ω μελει ωερι συ. *Plato in Alcib.* II.

The amount, then, is this. The heathens expected ſome great revolution to be brought about by ſome extraordinary perſon, about St. Paul's time. —St. Paul was well acquainted with their opinions—It is therefore natural to ſuppoſe, the apoſtle would ſpeak on this article, and direct the eyes of the Pagans to Jeſus Chriſt—This paſſage is capable of ſuch a meaning, and it is highly probable this is the ſenſe of it. The Gentiles are earneſtly looking for *ſuch a liberty* as the goſpel propoſes to mankind.

The queſtion is, what liberty the *goſpel* does propoſe to beſtow on mankind. In days of yore, divines were not aſhamed to affirm, that liberty of judging and determining matters of faith and conſcience was a prerogative of the papal tiara, veſted by by the goſpel ſolely and excluſively in *the pope* for the time being. At the Reformation, this prerogative in this kingdom was veſted in *the crown*, and non-reſiſtance and paſſive obedience, in *ſacred*, as well as in civil matters, were ſaid to be doctrines of ſcripture, and of the eſtabliſhed church of England. At the Revolution the crown agreed to *reſign* this prerogative, and by the act of toleration did actually reſign it in regard to the proteſtant-diſſenters. If, then, an Engliſhman do not chooſe to judge for himſelf, the eſtabliſhed religion is ſuppoſed to be his, and the eſtabliſhed faith is reckoned to him for righteouſneſs. If he chooſe to examine the eſtabliſhed religion, and after examination if he approve of it, and embrace it, the wealth and honours of the national church are open to him; though, by the way, the church of England is not a wealthy church, the inequality of its emoluments make it appear ſo in a few individuals: but were all church revenues collected firſt into one aggregate ſum, and then equally divided among all the clergy, much leſs would fall to the ſhare of each than many proteſtant-diſſenting miniſters enjoy. If any miniſter thinking for himſelf cannot conform to the eſtabliſhed religion, he may diſſent, the law allows him chriſtian liberty, that is, liberty to be a chriſtian according to his own notions of chriſtianity. Chriſtian congregations of proteſtant-diſſenters *impoſe* nothing, nor entertain any ideas of *coercion* in religion, and herein they excel

power, *if he tarry wait for him*, as St. Paul after Habbakuk ſays. Heb. x. 37. that is, be not impatient,

excel all other reformed churches, their miniſters and people enjoying the moſt of any the ſweets of religious liberty. One chief inſtrument in ſubverting popery is a compariſon of the ſcripturally chriſtian church with the papal on this article. Our *Delaune*, whoſe excellent *plea* actually defies all reply, publiſhed a ſmall piece of this kind, which he called εἰκὼν θηρίου, *the image of the beaſt*. In one column he placed the head, the members, the ceremonies, and the ſpirit of *pagan* religion—In a ſecond oppoſite he placed the head, the members, the ceremonies, and the ſpirit of *popery*—And in a third he put the head, the members, the ceremonies, and the ſpirit of the *chriſtian church*. Impoſition is the *ſpirit* of the two firſt, Rev. xiii. 16, 17. and liberty and love that of the laſt. Theſe parallels are edifying, and the whole church of Rome cannot anſwer thoſe arguments for the reformation, which ariſe from them.

In regard to both clergy and laity, there is not a free man in all the pope's church. No one may profeſs to believe more or leſs than the eſtabliſhed creeds contain: no man may perform divine worſhip in any other manner, than that preſcribed by the ritual: no man may chooſe his own miniſter; in a word, the whole community is in a ſtate of infancy, and the old man at Rome is emphatically *the father* of them all. If it be enquired, what conciliates men to ſuch a bad religion, which keeps all its people in fetters? we anſwer, their chains are of gold. If it be objected, a great part of their clergy are poor? we reply, two twenty thouſands allure half a nation into a lottery. Happy the people who are *not redeemed with ſilver and gold*, either in hand, or in hope: *but with the precious blood of Chriſt, as of a lamb* unblemiſhed in his life, unſpotted and diſintereſted in his motives! 1 Pet. i. 18.

Some have enquired, why the ancient lawgivers pretended that their laws were derived from deities. Why did Draco and Solon attribute theirs to Minerva; Numa his to Egeria; Charondas his to Saturn; Minos his to Jove; Plato his to Apollo; Mercury Triſmegiſtus his to Mercury? The proper anſwer is, becauſe all mankind naturally attribute a right of religious legiſlation to God, and yield that ready obedience to what they think divine, which they would refuſe to what they thought merely human. The ancient legiſlators were poli-

patient, do not murmur, for *he will* certainly *come, and will not tarry.* They are the profane only, who ſay, *where is the promiſe of his coming? for ſince the fathers fell aſleep, all things continue as they were from the beginning of the creation.* We feel then an inquietude, but an inquietude blended with *ſubmiſſion* to the will of God. *Why*, ſays the believer, *art thou caſt down, O my ſoul? why art thou diſquieted within me? hope thou in God, for I ſhall yet praiſe him, who is the health of my countenance and my God.* (5)

5. This

politicians, and they adapted their plans to human nature. "It became a cuſtom, ſays one, eſtabliſhed by an expreſs law of Romulus, not to raiſe any perſon to the royal dignity, the prieſthood, or any of the publick magiſtracies, nor to undertake any war, till the Auſpices had been firſt conſulted, and this practice laſted above 700 years. For though it owed its origin to nothing but the *ignorance* of thoſe early ages, yet in proceſs of time, it became one of the chief myſteries of ſtate-policy." The *ignorance* here mentioned was not ignorance of God's right to govern: but of the *means*, by which he made known his mind. *Hooke's Rom. Hiſtory b.* i. *chap.* 2.

"Thus, ſays another, the wiſeſt of the heathens held the truth captive, and, by a wrong policy or baſe fear, bred in the minds of the populace ſuperſtitions as ridiculous as profane, of which they [the governors] perceived the falſehood and vanity." Let chriſtian governors weigh this juſt reflection. *Rollin's Rom. Hiſt. vol.* i. *chap.* 2.

(5) *Inquietude is blended with ſubmiſſion to the will of God.* God himſelf is the object of a chriſtian hope, and eternal life is therefore eagerly expected, becauſe God is to be enjoyed. *Which hope we have as an anchor of the ſoul, both ſure and ſtedfaſt, and which entereth into that within the vail.* Heb. vi. 19. that is, hope terminates on God, who inhabiteth heaven, of which the holy of holies was a ſhadow. "Spem habemus uſque ad interiora velaminis, id eſt, uſque ad Deum ipſum, qui habitat in ſanctum ſanctorum. Spes generatim ſonat expectationem boni, idque futuri, ardui, poſſibilis. Quia *boni*, differt à *timore*—quia *futuri*, differt à *gaudio*—quia *ardui*, differt à *communi*, deſiderio et *cupiditate*

5. This expectation neceſſarily includes a holy *preparation*, and ſuch a preparation as relates to the majeſty of him, whom we expect, the greatneſs of the judgment, that he will come to execute, and the eternal benefits, of which we hope to partake. (6) We muſt not imitate that wicked ſervant in the parable, who ſaid *my Lord delays his coming*, and who, under cover of that delay, beat his fellow-ſervants. When Eſther was to appear before Ahaſuerus, ſhe ſpent many days beforehand in preparing herſelf, adorning herſelf with her moſt coſtly habits, that ſhe might appear before him in a proper manner. Such is the waiting of a believer, he employs all his life-time to prepare

ditate—quia *poſſibilis*, differt à *deſperatione*. Eſt autem ſpes virtus theologica attingens *Deum* immediate, tam in ratione primi efficientis, quam in ratione ultimi finis. See that fine paſſage of St. Paul. Titus ii. 13, 14. *Beyerlinck Theat. in verb. Spes. Tom.* vii.

(6) *Hope prepares.* Agreeable to this is the ſaying of St. John, 1 Ep. iii. 3. *Every man, that hath this hope in him; purifieth himſelf, even as he is pure*; that is, he takes his ideas of purity from Jeſus Chriſt, and prepares to meet him with a ſpecial view to that kind of purity, which will beſt agree with the inflexible juſtice of his judge. This grace, hope, which is uſually accounted the loweſt degree of chriſtian moral excellence, is alone ſuperior to all the higheſt Pagan virtues, and produces far nobler effects. To what arduous ſervices hath it excited the people of God! Indeed, hope, if it have a large object, is always a vigorous, bold, enterprizing diſpoſition. It is ſo, when its object is natural: what muſt it be with ſuch an object as eternal felicity! a felicity altogether ſupernatural and divine!

Quid non ſpes audet?
Sperat, qui curvo ſulcos perrumpit aratro.
Sperat, qui ventis vela ferenda dedit.
Naufragus, hac cogente, natat per fœta procellis, &c. &c.
Incerti autoris, vid. vol. i. *p.* 420. *n.* 9.

prepare for that ſolemn hour, when eternity will begin. (7)

The

(7) *A Chriſtian employs all his life to prepare for eternity.* We have no book on this ſubject in Engliſh, that I have ever ſeen, beyond *Baxter's ſaint's everlaſting reſt.* It is a body of heart-divinity, abounding with the moſt animating ſentiments, and all calculated on Mr. Claude's plan of making every day preparatory to ultimate happineſs in heaven. "Thou ſayeſt, ſays this excellent man, thy comfort is all in Chriſt: but, I muſt tell thee, it is a Chriſt remembered and loved, and not a Chriſt forgotten, or only talked of, that will ſolidly comfort." *Saint's reſt, Part* iv. *Introduct.*

The ſecond advent of Jeſus Chriſt, of which our Author ſpeaks, is conſiderable in three points of light. 1. As it regards each *individual*, this our divines place at *death.* 2. As it regards a future, more glorious ſtate of the *church on earth.* A multitude of prophecies exhibit this object to our hope. 3. As it regards future, *final*, general *judgment.* A very honeſt laborious divine of our own has remarked twenty events, which he calls "natural *preparations* for the deſtruction of Anti-chriſt, and for the revival of primitive Chriſtianity." Some of theſe events follow.

"1. The revival of *learning* in Europe upon the retreat of the Greeks, with their ancient books, from the eaſt into the weſt, at the taking of Conſtantinople by the Turks, 1453.

2. The invention of *printing.*

3. The recovery of *liberty* by the Swiſs Cantons, and afterward by the Dutch.

4. The Proteſtant *reformation* begun by Luther, 1517.

8. Diſcoveries in *natural philoſophy*, by the Royal Society—by Mr. Boyle—by Sir I. Newton, and others, which have broken all pretences to Atheiſm and irreligion from philoſophy, and ſtrongly confirmed the foundations of true religion, the being and providence of God, by the certain phenomena of the natural world.

9. The erection of ſeveral *ſocieties*—for promoting chriſtian knowledge—&c. &c.

10. The converſion of the *ſtudies* of divines from ſchool-divinity, &c.

12. Modern tyrannical *impoſitions* on the conſciences of men wearing off by degrees.

16. The *tranſlation* of the crown of Great Britain from popiſh to proteſtant ſucceſſors."

I have

You might eaſily take the characters of *vices* from this pattern of characterizing virtues; however, I will add an example on *avarice* (8) taking for a text Heb. xiii. 5. *Let your converſation be without covetouſneſs, and be content with ſuch things as ye have.*

1. Avarice is a diſpoſition ſo groſs, that it *obſcures* the underſtanding and *reaſon* of a man, even ſo far as to make him think of profit, where there is nothing but loſs, and imagine that to be œconomy, which is nothing but ruin. Is it not in this manner, that a covetous man, inſtead of preventing maladies by an honeſt and frugal expence, draws them upon himſelf by a ſordid and niggardly way of living; and by this mean brings himſelf under an unavoidable neceſſity of conſuming one part of his ſubſtance to recover a health, which by an exceſſive parſimony he has loſt. There are even ſome, who

I have not tranſcribed the whole liſt of events mentioned by this writer, I am not ſure that I have not tranſcribed too many. It was peculiar to this induſtrious good man to mix reverie with religion. *Literal Accomp. of Scrip. Proph. By Will Whiſton.*

(8) *Avarice is a vice. Avarice* is thus defined by an accurate writer. "Even things inanimate often raiſe emotions accompanied with deſire: witneſs the goods of fortune, which are objects of deſire almoſt univerſally; and the deſire, *when immoderate*, obtains the name of *avarice*."

Nec ſatiantur oculi ejus divitiis. Eccl. iv. 8. Aviditatis egregia deſcriptio, bene *oculi:* ii enim ſoli fruuntur divitiis apud avaros. *Grotius in Eccl.* iv. 8.

An immoderate love of money is an extreme oppoſite to prodigality, the firſt ſaves all, the laſt ſpends all. A virtuous uſe of money is a narrow path, that lies between theſe two extremes. Moraliſts affirm, that of the two evils avarice is the greateſt. Profuſeneſs, ſay they, may be reformed by poverty: but avarice is incurable. An extravagant man benefits others, while he impoveriſhes himſelf: but a miſer neither profits himſelf, nor any other perſon, &c. &c.

who bring inevitable death upon themſelves, rather than ſpend any thing to procure neceſſary relief, and are impertinent enough to imagine that riches had better be without a poſſeſſor, than a poſſeſſor without riches; as if man were made for money, and not money for man. (9)

But 2dly,

(9) *Avarice blinds reaſon.* We will not here collect trite examples of irrational parſimony. Moral writers abound with them. They tell us of one, who by will properly executed left all he had to himſelf—of another, who, when he found himſelf a dying, diſcovered no concern about that: but was extremely diſconcerted at the approaching expence of his funeral — and of a third, who hung himſelf in a penny cord to ſave the charge of dying under the direction of a doctor. We waive theſe, and we will remark the wonderful power of intereſt over the underſtandings of miniſters in church-controverſy. The diſpute between conformiſts and non-conformiſts exhibits a ſad example of this. I do not ſcruple to put a thouſand abſurd poſitions to the account of an underſtanding blinded by *intereſt*; for, had theſe very poſitions been profeſſed by the puritans, perſecuted by the crown, and every where appeared in mean and contemptible garb; muſt they have been preached in a barn, printed in a cellar, and profeſſed at the peril of all, that men hold dear, is it credible theſe poſitions would have had ſuch defenders? Truth, and truth only, can abide all theſe fiery trials. What conviction are ſolitary arguments like to produce in a mercenary man, who is to have five thouſand a year for not believing them!

Here follow ſome of theſe poſitions. "The magiſtrate is empowered to govern the conſciences of his ſubjects. Private perſons have no right to judge, they are not maſters of their own actions, nor ought they to be governed by their own judgments: but they ought to be directed by the *publick conſcience* of their governors. If the magiſtrate impoſe any thing ſinful, he, and not the people who ſubmit to the impoſition, is accountable to God for it." *Parker Eccl. Pol.*

"When governors enjoin ceremonies in religion plainly, and diametrically oppoſite to the *law of God*, it is a *virtue* in the people to ſubmit to them." *Hickeringill. Greg. Pater.*

"It is ſafer to err, that is, to *ſin*, with our church-governors,

But 2dly, this would be but little if avarice affected only the avaricious themſelves, it goes much farther, it renders a man *uſeleſs to ſociety*. It ſubverts the idea of our living to aſſiſt one another, for a covetous man is uſeleſs to the whole world. He reſembles that *earth*, of which St. Paul ſpeaks, which *drinketh in the rain, that comes often upon it, and beareth only thorns and briars*. He is an unfruitful tree, a gulph, which draws in waters from all parts; but from which no ſtream runs; or, if you will, an avaricious man is like death, that

vernors, than to ſeparate rightly from them." *Long. Cont. Hales.*

"The people ought to ſubmit to their church-governors, although a *doubtful conſcience* may dictate the contrary." *Thomdyke Pond. et Menſ.*

The writer, who relates and confutes theſe abſurdities, laughs at the cant of *doubtful* conſciences, as it is applied to the non-conformiſts. Church-champions debated at that time of day the rights of *ſcrupulous* conſciences——*doubting* conſciences—and ſo on; and, when the civil powers obliged them to ceaſe brawling, and to allow liberty of conſcience, they came into theſe court meaſures, they proteſted, becauſe, compaſſionate ſouls, that they were! they really thought ſomething ſhould be done for *the eaſe of doubting conſciences*. Thus rolls the ball along! God knows, we, who beſt know our own conſciences, we have NO DOUBTS. "Futiliter de RE, de qua lis eſt. Nos, qui non-conformes ſumus, non hæremus judicio ſuſpenſo et pendulo; ſed judicamus credimuſque ritus illos, quibus noſmet ſubjicere refugimus, haud abſque gravi peccato a nobis poſſe recipi. De DUBIIS itaque non eſt inſtituenda queſtio." *Gul. Jenkins Refut. Grovii. ſec.* vi.

This article would fill a volume: but this is a note, and I deſiſt; adding only one verſe of a father, on magiſtratical authority over conſcience, which always pleaſes me.

Juſſum eſt principis ore Galieni
Quod colit princeps ut colamus omnes:
Æternum colo PRINCIPEM dierum
Factorem Dominumque Galieni.

Prudentius.

that devours all, and reſtores nothing; whence it comes to paſs, that no man is in general ſo much deſpiſed while he lives as a miſer, and no man's death is ſo much deſired as his. He never opens his treaſures, till he is leaving the world, he therefore can never receive the fruits of gratitude, becauſe his favours are never conferred till his death.

3d. Farther, this vice not only renders a man uſeleſs to ſociety; but it even makes him hurtful and *pernicious* to it. There is no right ſo inviolable, no law ſo holy, which he will not violate greedily to amaſs riches, and cautiouſly to preſerve them. How many violent incroachments! how many criminal deſigns! how many dark and treaſonable practices! how many infamies and wickedneſſes have proceeded from this perverſe inclination! If a covetous man is barren in kindneſſes, he is fruitful in ſins and iniquities. There are no boundaries, which he cannot paſs, no barriers which he cannot readily go over to ſatisfy his baſe paſſion for money. (1)

4th. By

(1) *Avarice is hurtful to ſociety.* The writer, who firſt affirmed that private vices were publick benefits, was certainly either a very ſuperficial reaſoner, or a very bad man. Avarice, for example, ſubverts both the throne of God and the baſes of human ſociety. Trade depends on publick faith, and publick faith on private virtues. A miſer, by ſubverting private virtues, ſubverts publick faith, and with it foreign and domeſtick commerce. It is not without reaſon, that divines enumerate the vices, which proceed from avarice. *Thomas Aquinas* numbers *ſeven*—Proditio — Fraus—Fallacia — Perjurium —Inquietudo — Violentia—Obduratio contra miſericordiam. *Iſidore* makes out *nine*——and St. Paul affirms, *the love of money is the root of* ALL *evil.* 1 Tim. vi. 10.

This vice has given occaſion to a famous caſuiſtical queſtion concerning *uſury*, which,

4th. By this we may already perceive how *incompatible* this vice is with true faith, and *with the genius of christianity.* (2.) The spirit of christianity

which, say some, is prohibited by the express command of God. Exod. xxii. 25. Lev. xxv. 35, 36. Prov. xxviii. 8. Psal. xv. 5. Ezek. xviii. 17. Some of our divines reply, " 1. The law prohibiting usury was given to the *Jews*, it was merely forensick, and it has no force beyond that œconomy. 2. It was given with limitation to the Jews, and confined to the *poor*; if thou lend money to any of my people, that is *poor* by thee, thou shalt not be to *him* as an usurer, neither shalt thou lay upon *him* usury. 3. God, who never allows sin, did *allow* the Jews to lend upon usury; thou shalt not lend upon usury to thy brother, usury of money, usury of victuals, usury of any thing, that is lent upon usury; unto a stranger *thou mayest lend upon usury*. Deut. xxiii. 19, 20." The sum seems to be, the Jews might not lend money *upon interest* to the poor; they might not lend it upon *exorbitant* interest to the wealthy trader, or to the probable adventurer, whether Jew or heathen. An usurer with us is one, who lends money upon *unlawful* interest. *Vid. Wendelini Philos. Moral. lib.* i. *cap.* 25. *Riveti Explic. Decal. ad Exod.* xx. 15.

(2) *Avarice is incompatible with christianity.*—Mr. Saurin observes, that though the scripture speaks of some monsters of mankind, who died seemingly in rebellion against God, such as Pharaoh, Belshazzar and others, yet it is not for us to pronounce certainly concerning their eternal state, as it is not in our power to comprehend the treasures of divine mercy, " there is but one (adds he) one only without exception, of whom I would venture to say, *he is certainly damned.* This one is Judas, of whom Christ said, *it had been good for that man, if he had never been born*; and the sin, which carried Judas to *his own place*, was *avarice.*"——The scripture, which tells us of many sins, into which pious men have fallen, does not (as I recollect) tell us of any one regenerate person left to this; nor is there such an awful mark set upon any other sin as that above-mentioned by Mr. Saurin. Well might he bid his people pray, Lord *incline my heart unto thy testimonies, and not to covetousness.* Psal. cxix. 36.

Incompatible with the genius, or spirit of christianity. The gospel may be truly called *the liberality of God*, and

nity is a ſpirit of love and charity, always beneficent, always ready to prevent the neceſſities of our chriſtian brethren, kind and full of compaſſion, inquiring into the wants of others, and, without aſking, ſeeking means to prevent them. But avarice on the contrary makes a man hard, cruel, pitileſs, beyond the reach of complaints and tears, rendering the miſer not only jealous

and no man can (to uſe an expreſſion of St. Paul, 1 Cor. xii. 13.) *drink into the ſpirit* of it, without imbibing a certain expanſibility of ſoul, a generoſity of ſentiment; and this will operate, I do not ſay a holy indifference to gain, and a free diſtribution of money: but a magnanimity of religious action, which the little tiny ſoul of a bigot can never comprehend. I doubt whether a mercenary bigot have a ſoul. It ſhould ſeem, he has only a hole to hide money in. Seriouſly, I cannot account for the partial ſelfiſhneſs, the unfeeling principles of ſome, who are reputed men of eminent piety, and who yet are actuated by motives of intereſt, that tend to perſecution. Covetous ſervants of a generous maſters how dare they monopolize the deity, and coolly commit the reſt of their brethren to deſtruction! Such pretenders to chriſtianity, and ſuch were formerly in this country the papiſts, and afterwards the high-church faction, would ruin a nation to ſecure a party. Strangers to benevolence, they were ſons of violence, and, if they could obtain their own ſafety, they never conſidered what their ſafety coſt the reſt of mankind. A certain writer in the diſpute between Hoadley and Blackall ſtates the accounts of queen Ann, the eſtabliſhed church, and the nation, in mercantile faſhion, and proves that all *three* had been great *loſers* by the jacobites, and were great *gainers* by the Revolution. This, I confeſs, is *ad homines*; and ſome weight ſhould be allowed to the reaſoning: but, after all, there are nobler, that is, there are diſintereſted motives. It would require too much room to inſert the whole account: and that of THE CHURCH ſhall ſuffice for a ſpecimen.

" THE CHURCH.

Debtor.	Creditor.
1. To God, his word, and his providence for her being,	1. By her firm adherence to God, and the true proteſtant

jealous of the prosperity of his neighbour: but even making him consider the pittances of the miserable as objects of his covetous desires. (3)

5th. It

Debtor.	Creditor.
her doctrine, and her preservation.	tant religion in king James's reign.
2. To the nation, for her privileges, and her revenues.	2. By her humble submission to the civil power, and her gratitude to the nation for her establishment and protection.
3. To our civil liberties, and the constitution and interest of our native country.	3. By her opposing the invasion of our liberties under King James, and joining with the nation in resisting popery, and arbitrary power.
4. To her account of profit and loss, upon the defection and apostacy of some of her spiritual guides, and her lay-members.	4. By parting with her spurious sons, those false brethren, from whom she has been in continual peril, and by a supply of learned and sober persons, who heartily love their religion and native country." *Divine rights of the British nation and constitution vindicated*, 1710.

The writer of the above was a friend to religious liberty, I therefore revere him, and make no remarks, except that, if the church gained by trading in revolution principles, she ought to have repaid her partners the noncons for their share of the stock. From the dawn of the Reformation to the abdication of James II. the nonconformists risqued all on revolution principles, and, when their accounts were settled, they obtained a toleration, with a corporation, and a test act! They are content: but then their content does not arise from motives of secular interest. "In quo differunt pastor et mercenarius? In *quatuor* sunt dissimiles. In *causa*—in *studio*—in *vita*—in PERICULO." *Hemming. Pastor. par.* 2

(3) *The miser covets the poor man's pittance.* This circumstance aggravates the crime of avarice, and the disposition is beautifully depicted in Nathan's parable, 2 Sam. xii. 1, &c. and as finely exemplified in Ahab's conduct to Naboth, 1 Kings xxi. 1. &c. Sallust well de-

 scribes

5th. It is not without reaſon, that St. Paul calls avarice, *idolatry*; for one of the principal characters of this curſed inclination is a making gold and ſilver one's God. It is money, in effect, which the covetous adores, it is this that he ſupremely loves, this he prefers above all other things, it is his laſt end, his life, his confidence, and all his happineſs. He, who fears God, conſecrates to him his firſt thoughts, and devotes to his glory and ſervice the chief of his cares, to his intereſts the whole of his heart, and for the reſt commits himſelf to the care of his providence. It is the ſame with a covetous man in regard to his treaſures, he thinks only of them, he labours only to increaſe and preſerve them, he feels only for them, he has neither reſt, nor hope, which is not founded on his riches, he would offer incenſe to them, could he do it without expence. (4)

6th. It

ſcribes avarice in this view. "Eſt bellua fera, immanis, intoleranda; quo intendit, oppida, agros, fana atque domos vaſtat; divina cum humanis permiſcet, neque exercitus, neque mœnia obſtant, quo minus vi ſua penetret; fama, pudicitia, liberis, patria atque parentibus, cunctos mortales ſpoliat."

(4) *A miſer deifies gold.*

— For ſordid lucre plunge we in the mire?
Drudge, ſweat, thro' ev'ry ſhame, for ev'ry gain,
For vile contaminating traſh; throw up
Our hope in heav'n, our dignity with man?
And *deify the dirt*, matur'd to gold?
Ambition, av'rice, the two *demons* theſe,
Which goad thro' ev'ry ſlough our human herd,
Hard-travell'd from the cradle to the grave.
How low the wretches ſtoop! how ſteep they climb!
Theſe *demons* burn mankind. — — —

Night Thoughts, n. 6.

St. Paul calls avarice idolatry, Eph. v. 3, 5. *Let not covetouſneſs be once named among you. A covetous man is*

6th. It is ſuprizing, and ſometimes ſufficiently diverting,

is an idolater. There will appear a ſingular propriety in theſe words, if we obſerve the people, to whom they were addreſſed. Let not covetouſneſs be once named among you at *Epheſus*, for this vice would ſubvert *your* religion. Covetouſneſs ſupports the *idolatrous* worſhip of Diana, which brings no ſmall gain to Demetrius, and other craftſmen, who by their craft get wealth: but a covetous man among you is as weak as he is wicked, he acts on the *principles* of an idolater, and has not ſenſe to perceive the community, in which his principles may be reduced to *practice*. See Acts xix. 24, 25.

The church of Rome, which is evidently an idolatrous church (ſee vol. I. page 183, note 2.) has choſen to arrogate to itſelf the character of ſuperlative *holineſs*. The laſt mark of diſtinction, it ſhould ſeem, that could have been thought of for ſuch a community! Pope Paul III. about 1538, appointed nine dignitaries to examine and report the ſtate of the papal church, in order to reformation, if neceſſary. Theſe commiſſioners drew up a liſt of abuſes, and delivered it in form to the pope. The firſt abuſe, and that from which, as from the Trojan horſe, all the reſt proceed, is, that *the pope's will is the peoples' law*. "*Voluntas pontificis*, qualiſcunque ea fuerit, *eſt regula*, qua ejus operationes et actiones dirigantur. Ex hoc fonte, ſancte pater, tanquam ex equo Trojano, irrupere in eccleſiam Dei tot abuſus," &c. This piece was publiſhed about 70 years before the council of Trent, and when the proteſtants availed themſelves of it, it was ſuppreſſed at Rome. Proteſtants did not fail to republiſh it, and one, in a dedication to Toby Matthews, then archbiſhop of York, thus ridicules the papal pretence to eminent holineſs. "Scripſere multi multa, reverendiſſime præſul, de notis ſive ſignis eccleſiæ. Coſterus 3, Coccius 5, Bellarminus 15, Bozius 100, alii plures, alii pauciores notas aſſignant: at omnes de Romanæ eccleſiæ SANCTITATE, quaſi *nota præcipua, et infallibili*, magnopere gloriantur. *Sancta* eccleſia—*ſancta* ſedes—*ſanctiſſimus* pater—*ſanctitas* veſtra—*Oh! quam ſancta omnia!*" &c. What an odd idea muſt theſe people have of *holineſs!* Is *Rome* the place for holineſs! *Craſſaxu Conſil. Delect. Cardinal. Præf.*

diverting, (5) to ſee in what manner all the other inclinations of a miſer, good and bad, virtues and vices,

(5) *Avarice is ſometimes diverting.*

Si dederint ſuperi decies mihi millia centum,
Dicebat nondum Scævola factus eques:
Qualiter O vivam, quam largè quamque beatè!
Riſerunt faciles et tribuere Dei.
Sordidior multo poſt hoc toga; pænula pejor;
Calceus eſt ſarta terque quaterque cute;
Deque decem plures ſemper ſervantur olivæ;
Explicat et cœnas unica menſa duas;
Et veientani bibitur fæx craſſa rubelli;
Aſſe cicer tepidum conſtat, et aſſe venus.
In jus O fallax atque inficiator eamus;
Aut vive, aut decies Scævola redde deis.

Martial.

Avarice is diverting. I will not preſume to ſay in what caſes it is proper for a miniſter of Jeſus Chriſt to render vice ridiculous, and ſo to excite the riſibility of mankind againſt it: but I will venture to affirm, ſatire is one bloodleſs weapon of the chriſtain warfare, and we have many examples of its uſe in ſcripture. *Behold! the man is become as one of us, to know good and evil! now perhaps he may put forth his hand, and take alſo of the tree of life, and eat, and live for ever!* Gen. iii. 22. *Cry aloud, for he is a God!* 1 Kings xviii. 27. *No doubt but ye are the people, and wiſdom ſhall die with you!* Job xii. 2. *Ye ſuffer fools gladly, ſeeing ye yourſelves are wiſe! Receive me as a fool, that I may boaſt myſelf a little. Are they Hebrews? So am I. Are they miniſters of Chriſt? (I ſpeak as a fool.) I am more.* 2 Cor. xi. 19, 16, 22, 23. *I heard a voice from heaven, ſaying, Reward Babylon, the great, even as ſhe rewarded you. Double unto her double. In the cup, which ſhe hath filled, fill to her double. Give her torment and ſorrow. She ſaith, I ſit a queen, and am no widow, and ſhall ſee no ſorrow. Rejoice over her, thou heaven, and ye holy apoſtles and prophets!* Rev. xviii. 4, 2, 6, 7, 20.

It is faſhionable to account the puritans of the laſt age a gloomy generation: but ſome people are not ambitious of faſhion, and to them we may be allowed to ſay two things in favour of theſe gloomy people. 1. Was it fair to perſecute and ruin people, and then to reproach them for not being merry? *They, that*

vices, his love and his hatred, his joy and h sorrow respect and obey his avarice. They move or

that wasted us, required of us mirth, saying, sing us one of the songs of Sion! Psal. cxxxvii. 3. *How shall we sing the Lord's song in a strange land!* Alas! the Lord's songs would give you no pleasure! The songs of Sion are not composed in your taste! If we must sing, compose our odes yourselves! Come, set the five-mile act to musick! Play away upon our liberties, and properties, and lives. Give us *hunger, and thirst, and nakedness, and want of all things! Hang our lives in doubt day and night! smite us from the sole of the foot to the top of the head!* drive us to despair, make us *mad for the sight of our eyes,* and then reproach us for not being merry!

2. These people were not gloomy, on the contrary, there is a satirical vein of pointed wit, that runs merrily through all their writings, and electrifies their persecutors as it runs. I do not say, their wit was as well refined as modern wit: that would be profane indeed! but it was the wit of the age, and they were chearful in the exercise of it. I could exemplify this by innumerable extracts from their polemical writings, and even by transcribing the titles of some of them: but I will only now mention two things, which afforded these dull men some diversion. 1. The shifts made to establish the *liturgy* diverted them. When kneeling at the communion was first appointed in the English episcopal church, the foreign protestants were extremely offended at it, and Beza wrote to archbishop Grindall on the subject. If, says Beza, you have rejected the doctrine of transubstantiation, and the practice of adoring the host, why do you symbolize with popery, and seem to hold both by kneeling at the sacrament? kneeling had never been thought of, had it not been for transubstantiation. Grindall replied, that though the sacrament was to be received kneeling, yet a *rubrick* accompanied the service-book, and informed the people, that no adoration of the elements was intended O! I understand you, said Beza, "There was a certain *great Lord*, who repaired his house, and, having finished it, left before his gate a great stone, for which he had no occasion. It seems, this stone caused many people in the dark to stumble and fall. Complaint was made to his lordship, and many a humble petition was presented praying for the removal

or reſt, act or do not act, agreeably to the orders, which this criminal paſſion gives them. If he be naturally

moval of the ſtone: but he remained long obſtinate; at length, he condeſcended to order a *lanthorn* to be hung over it. My Lord, ſaid one, if you would be pleaſed to rid yourſelf of farther ſolicitation, and to quiet all parties, order the ſtone and the candle to be both removed."

A bible, that wants thirty-nine human articles to make it intelligible; a divine law needing the gloſſes of a hundred and forty ſynodical canons; an inſpired prayer-book with a rubrick; theſe, and a thouſand more are odd aſſociations of ideas, and aſſociation of ideas by fancy makes mirth. *Advances of the Ch. of Eng. towards Rome, by Dr. Du Moulin*, 1680.

The other article, which they obſerved, *non ſine riſu*, as they ſaid, was the beggarly treachery of their perſecutors in regard to their *ſermons*. "Puritan miniſters! ſeditious and ſchiſmatical preachers! there was not one orthodox or learned man among them." *Clarendon. Hiſt. vol.* ii.

"Puritan preachers! mere pulpiteers! men, neither of learning nor conſcience! poiſoning in their ſchiſmatical lectures the people with antimonarchical principles." *Dugdale Pref. to View of Troubles*, &c.

"Puritan preachers! a ſpiritual militia, neither parſons, vicars, nor curates; but, like the order of the friars predicants, tickling the ears of the people with legends and miracles, debauching the people with principles of diſloyalty! all their pulpit harangues are nothing but the repeated echoes of the votes, orders, remonſtrances, and declarations of Weſtminſter. *Nalſon's Collections.*

"Preachers! men of no learning, no conſcience, furious promoters of dangerous innovations, turbulent and ſeditious in diſpoſition, ſcandalous in life, impoſed upon pariſhes to infect and poiſon the minds of our people." *Declar. of Charles* I. *Aug.* 12, 1642.

Dr. Walker has collected a whole folio of articles tending to prove theſe charges, and the abuſed noncons laugh at his ATTEMPT, as he calls it. For why, courteous reader? why, becauſe ſome of theſe "grave, worthy, proteſting, ſweet, modeſt, ingenious, learned, loyal true ſons of the church of England; theſe men of great ſpirit, well beloved of the gentry, great agents and ſufferers

naturally civil, mild, and agreeable in his converſation, he will not fail to lay aſide all his civilities, and good manners, when his avarice tells him he may get ſomething by doing ſo: and, on the contrary, when he has received ſome injury, when ſome inſult has been offered him, which is a juſt ground of reſentment, you may ſee in an inſtant his wrath is removed, and all his vehemence abated, in hope of a little money offered to appeaſe him, or in fear of a ſmall expence to gratify his reſentment. If an object of publick joy, or ſorrow

ferers for his majeſty" (ſee Dr. Walker's account of Dr. Owen, biſhop of St. Aſaph, and Dr. Lloyd, dean.) I ſay, theſe accuſers of their brethren were ſo mean as to preach the ſermons of the very men, whom they abuſed. Odd fate of a puritanical ſermon! Studied in a jail, preached under a hedge, printed in a garret, ſold at a pedlar's ſtall, bought by a prieſt's footman, uttered from a pulpit in a cathedral, applauded by a biſhop, and ordered to preſs by a grave ſeſſion of gentry! *Riſum teneatis amici!*

Mr. Jenkins publiſhed a commentary on Jude. His antagoniſt, Dr. Grove, taxed him with plagiariſm, becauſe he had made a few quotations without ſaying whence he had them. Jenkins retorted, "Illum tamen ab hac imputatione prorſus quoque liberare nequeo, qui, cum concionaretur in feſto S. Michaelis apud templum Paulinum, frequenti auditorum corona, et tunc temporis preſente patruo ſuo Groviique patrono Humphredo Epiſcopo Londinenſi, (a quo nullus dubito quin ſummas pro labore ſuo egregio laudes concionator reportaverit.) totam ſuam concionem verbatim pene integram deſumpſit e commentariis *Jenchini* in verſum Judæ nonum de diſceptatione Michaelis cum diabolo. Ut omittam quod apud tabernaculum ſuum in jejunio pro Londini conflagratione, concionem ſuam deprompſit e *prædicti authoris* commentario in Judæ verſum ſeptimum, de incendio quo Sodoma deleta fuit. Neque duos alios de tuis æqualibus a plagiariorum labe penitus immunes ſiſto, qui, ut ſatis mihi compertum eſt, totum *Jenchini* commentarium in Judam per ſingulas dominicas a capite ad calcem, in concionibus ſuis populo recitarunt."

ſorrow offer itſelf to his view, ſimply conſidering it in a general view, he will be glad or ſorry according to the nature of the thing in queſtion: but ſhould this occaſion of public joy intereſt him ever ſo little, or in any manner prejudice his pretenſions, all on a ſudden you will ſee all his joy turned into ſorrow. In like manner, when a publick calamity gives him an opportunity of gaining any thing, all his ſorrow is turned into joy. If he ardently loves any one he will love him no longer, if he begin to coſt him any thing; avarice will turn all his love into indifference and coldneſs. If reaſon and common honeſty oblige him to be of a party, who have juſtice on their ſide, he will maintain, and even exaggerate their rights, and defend the equity of them, while his purſe is not engaged: engage his purſe, and it is no longer the ſame thing; what was juſt is become now unjuſt to him, he has quickly *whys*, and *howevers* in his mouth—but, *however*, we were miſtaken in ſuch a point,—*why* ſhould we be obſtinate in ſuch, or ſuch a thing? &c. (6)

In

runt." &c. *Refutatio Grovii Reſponſ. ad Celeuſma.*

This great and excellent ſervant of Chriſt, who was deſcended by his mother's ſide from Rogers, the protomartyr, died in Newgate, after a confinement of ſeventeen weeks for conſcience-ſake. 1685. *Dr. Calamy's Acc. vol.* ii. *London.*

I might add another ſource of puritanical mirth ariſing from a contraſt of qualifications of churchmen with the epithets which were given them by one another. Adm. Reverendiſſime — Digniſſime —Ornatiſſime — Venerabiliſſime — Benigniſſime — Scientificentiſſime — Singulariſſime —Sociabiliſſime—Vigilantiſſime—Pientiſſime — Sanctiſſime——Beatiſſime——&c. &c. But I forbear. Vid. *Hen. Bebelius de Abuſ. Ling. Lat.*

(6) *Avarice governs the tempers of intereſted men, and directs their actions in publick events.* Were we to apply this

In fine, his avarice gives the *colour* and tint to *every subject*, it is the ſole rule, and meaſure, it makes things good or bad, juſt or unjuſt, reaſonable or unreaſonable according to its pleaſure. Crimes are no longer crimes, if they agree with avarice, virtues are no longer virtues, when they oppoſe it. She reigns over the ideas of a miſer's mind and the emotions of his heart, ſole arbitreſs in the judgments of his mind, ſole directreſs in the conſultations of his heart, ſole governeſs of all his paſſions. (7) Ariſtotle's definition of nature can

this to church-intereſt, and to exemplify it by hiſtory, we could not chooſe a period more proper than that from the reſtoration of Charles II. to the death of queen Ann. The ſeveral turns of the times, the variety of temper diſcovered, the veering about of church-men according as the wind of intereſt blew, are finely deſcribed, for the greater part of the time, by our excellent hiſtorian Neal, of whoſe fidelity no party has any juſt cauſe to complain, except that of the Baptiſts. (That they have, their hiſtorian Croſby hath moſt clearly ſhewn, in his hiſtory of the Baptiſts, and particularly in his preface to it.) The diſpoſition of too many of the clergy of thoſe times is properly enough ridiculed in the well-known humourous ſong called *The Vicar of Bray*.

(7) *Avarice reigns over a miſer*. Mr. Claude compares avarice to an abſolute empreſs extending her deſpotiſm over an abject ſlave. The books of Eccleſiaſtes, and Proverbs, aſſimilate avarice to ſeveral things, each ſignificant and expreſſive: the following is very beautiful in its kind. Eccl. vi. 3. *An untimely birth is better than a miſer*. "*Comparantur* in his abortivus et avarus, quia fruſtra natus uterque, cum finem naſcendi neuter adeptus. . . . In eo *præfertur* abortivus, quod ut bona, ſic nec mala vitæ ulla ſit perpeſſus: avarus vero bonis vitæ caruit, ætatem vero ſuam in mille malis et ærumnis tranſegit." *Del Rio Adag. Sac. Par.* ii. *Ad.* 307.

Prov. xvii. 8. *A gift is as a precious ſtone in the eyes of him that hath it: whitherſoever it turneth it proſpereth*. A bribe, like a diamond, ſparkles in the eyes of intereſted men, and money in all places, and on all occaſions will prevail with them.

can be no where better applied, ſhe is the principle of motion and of reſt; for ſhe does all that the centurion in the goſpel did, ſhe ſays to one Go, and he goeth, to another Come, and he cometh, Do this, and he doth it: yea ſhe goes farther than the centurion went; for ſhe ſays Pauſe, and all things pauſe, Ceaſe, and all things ceaſe to be. (8)

IV. Observe

One of our divines, diſcourſing on the inhumanity of *the prieſt* and *Levite*, mentioned by our Lord, Luke x. 31, 32. well obſerves—" that it is unfair to tax the whole body of the clergy with avarice, and inhumanity—that at the acceſſion of Conſtantine great riches, and with them great temptations to avarice poured into the church—that too many church-men, and particularly thoſe in the church of Rome, eſpecially the religious fraternities, had been ſad examples of avarice—that it was a ſin more ſcandalous in them than in others—but that, as there were ſome Zachariahs among the prieſts, and ſome Barnabaſſes among the Levites, ſo there were ſome liberal men among the Romiſh clergy, and more in other communities—that ſoldiers, magiſtrates, and merchants had diſgraced war, polity, and trade with avarice—but that it would be unfair to blame the whole order of either—and that there was nothing in the miniſtry itſelf to excite avarice: but quite the contrary," &c. *Beauſobre Diſc. ſur Nov. Teſt. D.* i.

(8) As we cannot form an idea of love, hope, or avarice in the abſtract, or independent of a perſon, it ſhould ſeem the characters of vices, or virtues would be beſt deſcribed in their ſubjects, where ſcripture affords examples. Where all the characters of a vice, or a virtue are not to be found in one perſon, ſeveral examples may be united to give a full deſcription of the article in queſtion. Juſt deſcription is extremely difficult: but what an encouragement to reflect, that it is not in the power of human nature to love vice, or hate virtue, appearing in their own colours!

Mr. Saurin *characteriſes patriotiſm* in the perſon of *Nehemiah*, and *covetouſneſs* in the unhappy *Judas*. After a juſt but terrible deſcription of the vice in the man,—declaring, that he trembled at the idea of ſuch a monſter—and exclaiming with Virgil, O execrable

IV.

Observe the Relation of one Subject to another. (9)

For example, always when in ſcripture God is called *a Father*, the relation of that term to *children*

crable love of money! and ſo on—he aſks, whether this odious picture reſemble Judas only? he goes on, and compares his *hearers* with Judas, till he pities Judas, and turns all his indignation againſt them. His deſign is to excite a perfect hatred of avarice, and thereby to deliver his hearers from its guilt and power at once. Theſe applications ſometimes produce great effects.

How richly the inſpired writings are ſtored with materials of this kind every body knows; indeed we may ſay of many beauties of the bible, as Mr. Addiſon in *the freeholder* ſays of a paſſage in Kings (2 b. viii. c. 11, 12, 13. verſes.) they only want a place in ſome Greek and Roman writer to be univerſally admired.

The orator's deſcription of the idle lives of his countrymen is juſtly admired, ἡ βασιλεῦσι, εἰπέ μοι, περιϊόντες ἀλλήλων πυνθάνεσθαι λέγειν τι καινόν; . . . . τεθνήκε ὁ φίλιππος; οὐ μὰ δι, ἀλλ' ἀσθενεῖ. tell us, Do you rather incline according to your uſual cuſtom, to ſaunter about idle, aſking each other what news? . . . is Philip dead? No: but by Jove he is ſick, &c. *Demoſt. Phil* I. Compare this deſcription of the Corinthian church with it, Λέγω δὲ τοῦτο, ὅτι ἕκαστος ὑμῶν λέγει, ἐγὼ μὲν εἰμι Παύλου, ἐγὼ δὲ Ἀπολλῶ, ἐγὼ δὲ Κηφᾶ, ἐγὼ δὲ Χριστοῦ. Μεμέρισται ὁ Χριστός; μὴ Παῦλος ἐσταυρώθη ὑπὲρ ὑμῶν; ἢ εἰς τὸ ὄνομα Παύλου ἐβαπτίσθητε; εὐχαριστῶ τῷ Θεῷ, &c. Is the figure eroteſis admired in the paſſage above mentioned? obſerve this in Mat. xi. 7. Τί ἐξήλθετε εἰς τὴν ἔρημον θεάσασθαι; κάλαμον ὑπὸ ἀνέμου σαλευόμενον; ἀλλὰ τί ἐξήλθετε ἰδεῖν; ἄνθρωπον ἐν μαλακοῖς ἱματίοις ἠμφιεσμένον; ἰδοὺ, οἱ τὰ μαλακὰ φοροῦντες ἐν τοῖς οἴκοις τῶν βασιλέων εἰσιν. ἀλλὰ τί ἐξήλθετε εἰδεῖν; προφήτην; ναὶ λέγω ὑμῖν καὶ περισσότερον προφήτου.

(9) *Obſerve the relation of ſubjects to each other.* Nothing introduces a greater confuſion into a diſcourſe of any kind than a violation of this rule. The putting together of ſingle, unconnected,

children is evident, and we are obliged not only to remark the paternal inclinations, which are in God

ed, irrelative ideas produces a perfect wilderness, and, if a discourse so composed be animated with the ill tempers of the composer, it resembles a wilderness full of tigers and lions, apes and panthers, ridiculous and terrible beasts. A violation of this rule produced almost all those expressions, which some zealots have collected and published under the title of *Dissenters Sayings*, and from which they pretended to derive proofs of principles, which the preachers never held. The truth is, the fashion of the last age in both preaching and praying was to compose of all manner of gatherings, without that accurate, assorting method, which maturer judgment has since introduced. It was not the fashion of any whole party, for each had judicious men: but it was the prevailing mistake of the bulk in all parties. There is, however, this difference between the publications of two parties; The episcopal party published by command of the head of the church, the church therefore is accountable: but among the other parties individuals only were censurable.

" O Lord, who didst deliver *David* thy servant, . . . let King *Charles* find safety under the shadow of thy wings." What *relation* was there between David and King Charles I.? *Prayer for Preservation of the King.* 1643.

" Let the happiness of the success of our sovereign *flow to the very skirts* of his people." This thought seems to be taken from Psal. cxxxiii. 2. *ointment went down to the skirts of Aaron's garments.* What have the skirts of *Aaron* to do with the *poor* in an English workhouse? *Thanksgiv. for Vict. at Edge hill.*

" Lord! look to the righteousness of our cause. See the *seamless coat* of thy Son torne, the *throne* of thine anointed trampled on, thy *church* invaded by sacrilege, and thy *people* miserably deceived with lies." What *relation* was there between the *seamless coat* of Christ, the *sale* of church-lands, and the *lies* of the clergy? *Thanksgiv. for Vict. in the North. All published by his Majesty's command.* 1643.

The compiler of these prayers, telling God Almighty a history of rebellion, says, among other things, " *We murmured against Moses*;" and with equal propriety might I say, You did more than *murmur* against Moses, you *cut his head off* before Whitehall!

The

God towards us, and the advantages which we receive from his love: but alſo the duties to which

The aſſociation of ſuch irrelative ideas into one expreſſion is arbitrary and licentious, and produces very bad effects both by leading off the attention from a ſubject, and by confounding it with other ſubjects, which have nothing to do with it. Suppoſe a prayer to begin, O Lord, who didſt form the crooked *ſerpent*, bleſs and direct the twelve *judges!* would not this mode of expreſſion ſeem to convey a moſt deteſtable idea of their Lordſhips and the law? or ſuppoſe a miniſter before preaching to pray, O thou, who didſt create *cattle*, and *creeping things*, aſſiſt *me* to preach thy word effectually to day! would not this look as if the worthy man thought himſelf a beetle or a beaſt? In the examples above quoted, there is *no* relation at all between the ideas, I will add an example of a more frequent miſtake, that is, an aſſociation of ideas irrelative in themſelves, and that *intermediate* idea, which would relate them to each other implied. I'll take the firſt at hand.

"Queſtionleſſe, there cannot be a greater blemiſh unto the honour, dignity, worth, and credit of any Chriſtian prince or potentate, of any Chriſtian magiſtrate, nobleman, general, captain, prelate, maiſter, ſuperiour, or the like, who ſhould be patternes of temperance and ſobriety unto others, than for every infamous, ſwiniſh, riotous, prophane, and diſſolute rorer, ruffian, gull-gallant, or pot-companion, every baſe and raſcal tapſter, pedler, tinker, cobler, hoſtler, mechanick, clowne or footboy, to thruſt their names into their pots, and to drink their healths." *William Prynne's Healthes-ſicknesſe againſt drinking healths.* 1628.

"There cannot be a greater blemiſh unto the dignity of the king than for a tinker to drink his health." Before this can be proved to be *any blemiſh* to his majeſty ſome *intermediate idea* muſt be admitted to *connect* the tinker and the king, ſome unworthy action on his majeſty's part muſt be ſuppoſed: but as no ſuch action can be ſuppoſed, it is abominable to inſinuate it. Without it, however, there is no relation between the dignity of a prince and the diſorders of his people, nor does the impropriety of their actions (ſuppoſing, what is not allowed, that it were an impropriety to drink the king's health) imply any defect in the character of the prince.

The

which we are bound as children of ſuch a father. The ſame may be ſaid of all theſe expreſſions of ſcripture, *God is our God*—we are *his people*—he is our *portion*—we are his *heritage*—he is our *maſter*—we are his *ſervants*—he is our *king*—we are the *ſubjects of his kingdom*—he is our *prophet or teacher*—we are his *diſciples*—with many more of the ſame kind. When we meet with ſuch ſingle and ſeparate, they muſt be diſcuſſed in relation to one another, and this relation muſt be particularly conſidered. Thus, when the *kingdom* of God, or of Jeſus Chriſt is ſpoken of, all things relative to this kingdom muſt be conſidered—as its laws—arms—throne—crown—ſubjects—extent of dominion—palace where the king reſides—&c. So when our myſtical *marriage* with Jeſus Chriſt is ſpoken of, whether it be where he is called a bridegroom, or his church a bride; you ſhould, after you have explained theſe expreſſions, turn your attention to relative things—as the love of Jeſus Chriſt to us, which made him conſent to this myſtical marriage—the dowry, that we bring him, our ſins and miſeries — the communication, which he makes to us both of his name and

The holy ſcriptures are always wiſe and pertinent on this article. " Lord! thou haſt *made* heaven and earth. . . . Stretch forth thy *hand to heal*.—Thou didſt ſay by the mouth of *David*, The kings of the earth *ſtood up againſt* thy Chriſt. . . . Now Lord! behold their *threatnings*, &c. Acts iv. 24. 30—25, 26, 29. God made of one blood all nations of men . . . and now commandeth all men every where to repent. Acts xvii. 26. 30. The God of *nature* is the God of *religion*—He *made* men, he *commands* men—he made *all* men, commands *all* men—he made all *nations* of men, he commands all men *every where*—he made all nations of *one blood*, ſubject to the ſame maladies and miſeries, he commands all nations to *repent*, and ſo applies an univerſal remedy to an univerſal malady.

and benefits—the reſt, that he grants us in his houſe, changing our abode—the banquet at his divine nuptials—the inviolable fidelity, which he requires of us—the right and power he acquires over us—the defence and protection, which he engages to afford us—but, when theſe relative things are diſcuſſed, great care muſt be taken neither to inſiſt on them too much; nor to deſcend to mean ideas; nor even to treat of them one after another in form of a parallel: for nothing is more tireſome, than treating theſe apart, and one after another. They muſt, then, be aſſociated together, a body compoſed of many images muſt be formed, and the whole muſt be always animated with the ſenſible, and the ſpiritual. I think, a preacher ought to content himſelf with making one ſingle obſervation, or, at the moſt, two, in caſe the relative things are too numerous to be collected into one point of view. In ſuch a caſe you muſt endeavour to reduce them to two claſſes: but in two different orders, and always make the difference preceptible, ſo that it may not be ſaid, you have made two obſervations of what was naturally but one. (1)

V. Observe

(1) *Collect relative ideas into one point of view.* The direct contrary is the practice of too many, whoſe whole attention ſeems turned to the dividing, and ſo diſſipating, loſing, and, if I may ſpeak ſo, gaming away the ſenſe of the text. No preachers are ſo given to this method as they, who delight in an allegorical way of preaching. The damage done to religion by it is incredible. The fathers allegorized. Porphyry of old, and Woolſton of late, with many others alike ill affected to the truth, took, or pretended to take, them at their word, and, by ruining their ſenſe of a miracle, pretended to have ruined the real ſenſe of the ſacred hiſtorians, who reported the miracles of Chriſt; and they triumphed, as if they believed themſelves. Whence came

V.

Observe whether some Things be not supposed, which are not expressed.

This is a ſource of invention different from the former, for the former is confined to things really

came all theſe mock triumphs? Whence come they ſtill? Moſt certainly from the unguarded irrelative aſſociations of ideas of ſome expoſitors. Give one the reſurrection *of Lazarus* for his ſubject, and he will preach concerning *regeneration*, becauſe regeneration is *elſewhere* called a reſurrection. Give him a *leper*, and he treats of *a ſinner*. Give him a handful of meal, or a cruſe of oil, two young pigeons, a bunch of hyſſop, or a ſcarlet line, and you may ſit down, and prepare to hear him diſcuſs a whole body of divinity, although theſe articles are no other way related to his doctrine than as they ſerve to illuſtrate it.

I will ſubjoin an example —a reproof—and a direction.

"Ταυτα δε δειγμα και τυπον επεχει ΜΕΓΑΛΟΥ ΜΥΣΤΗΡΙΟΥ· ο γαρ ηλιος εν τυπω Θεου εστιν· η δε σεληνη ανθρωπου· και ΩΣΠΕΡ ο ηλιος πολυ διαφερει ο Θεος της ανθρωποτητος· και ΚΑΘΑΠΕΡ ο ηλιος πληρης παντοτε διαμενει μη ελασσων γινομενος ΟΥΤΩ παντωτε ο Θεος τελειος διαμενει πληρης ων πασης δυναμεως και συνεσεως και σοφιας και αθανασιας και παντων των· η δε σεληνη καθα μενα φθινει, και δυναμει αποθνησκει εν τυπω ωσα ανθρωπου επειδα αναγεναται και αυξει εις δειγμα της μελλουσης εσεσθαι αναστασεως· ΩΣΑΥΤΩΣ και αι τρεις ημεραι των φωστηρων γεγονυιαι τυποι εισιν της τριαδος του Θεου και του λογου αυτου και της σοφιας αυτου τεταρτω δε τυπω εστιν ανθρωπος. Cæterum aſtra hæc typum *magni myſterii* præ ſe ferunt. Sol etenim Deum quodammodo repræſentat, Luna vero hominem. *Ut* ſol multis (quod dicitur) paraſangis antecedit lunam potentia et gloria: *ſic* Deus plurimum excellit hominem. *Ut* ſol plenus ſemper conſpicitur, nec unquam diminuitur: *ſic* Deus perpetuo perfectus exiſtit, plenus potentia, intellectu, ſapientia, immortalitate, et reliquis bonis omnibus. Luna ſingulis menſibus occumbit, ejuſque potentia emoritur, hominis conditionem oſtendans: deinde regeneratur et

ly relative: but this ſpeaks in general of things *ſuppoſed*, which have no relation to each other. For example, when we ſpeak of a change, what they call the terminus *a quo* neceſſarily ſuppoſes the terminus *ad quem:* and the terminus *ad quem* ſuppoſes the terminus *a quo*. (2)

A co-

et augetur ad deſignandam reſurrectionem cunctorum futuram. Tres dies qui præceſſere creationem duorum luminarium trinitatis myſterium ſacroſanctum repræſentant, viz. Deum, ſermonem, ſapientiam. Quartus dies typus eſt hominis, &c." *Theoph. ad Autol. lib.* ii.

God the Father—God the word—God the ſpirit—the four firſt days of the creation—the ſun and the moon—the quick and the dead—time and eternity! did ever an ignorant lay-brother botch together ſuch a Joſeph's coat as this Patriarch of Antioch has done?

Le Clerc reproves ſuch writers. "Certe (ethnici non exaudient) fatendum allegoricos interpretes ſcripturæ non immerito ab eo (i. e. Porphyrio) carpi. Neque hoc parum religioni olim nocuit, *et etiamnum nocet.*" *Ars Crit. tom.* i. *p.* 2. *ſ.* i. *c.* 16. *prope finem.*

Clement of Alexandria gives a proper word of advice. "Παραβολην δε κυριε τις νοησει ει μη σοφος και επιστημων και αγαπων τον κυριον αυτε; εγω τοινυν πιστος ο τοιος, εγω δυναμαι γνωσιν εξειπειν, ηδω σοφος εν διακρισει λογων, ηδω γοργος εν εργοις, ηδω αγνος· τοσοδε γαρ μαλλον ταπεινοφρονειν οφειλει, οσω δοκει μαλλον μειζων ειναι ο Κλημης ενιη προς Κορινθιους φησι· Parabolam autem domini quis intelliget niſi *ſapiens* et *ſciens* et qui *diligit* dominum ſuum? ſit ergo qui talis eſt fidelis, ſit ejuſmodi ut poſſit explicare cognitionem, ſit ſapiens in verbis diſcernendis, ſit in factis ſcientiſſimus, ſit caſtus et mundus. Eo enim debet eſſe magis humilis quo videtur eſſe major, dicit Clemens in epiſtola ad Corinthios." *Clem. Alex. Stromat. lib.* vi.

(2) *Implication differs from relation.* The *chief* uſe of this topick is *illuſtration.* Hypothetical elucidation and illuſtration are very beautiful: but hypothetical reaſoning, that is to ſay, arguments grounded on ſuppoſition are inadmiſſible in a ſevere inveſtigation of truth.

For example. "The Nonconformiſts are known by their canting notions of *indwelling—enlightening—ſoul-ſaving—heart-ſupporting.*" *Bp. Kennett's Regiſter and Chron. Dec.* 1662.

A covenant ſuppoſes two contracting parties—a reconciliation effected, or a peace made, ſuppoſes war and enmity—a victory ſuppoſes enemies, arms, and a combat—life ſuppoſes death, and death life—the day ſuppoſes night, and the night day — ſometimes there are propoſitions, which neceſſarily ſuppoſe others, either becauſe they are conſequences, depending on their principles, or becauſe they are truths naturally connected with others. It is always very important to underſtand well what things are ſuppoſed in a text;

The index gives this as a *character* of the Noncons in the reign of Charles II. The queſtion is, how much does it prove? I believe, nothing, except the biſhop's partiality.

Here are ſeveral things ſuppoſed. 1. It is a quotation from an anonymous author, yet he, who ſpeaks from behind the curtain, fine taſte, fine judice, is ſuppoſed a *credible witneſs*. 2. It is *ſuppoſed*, the Noncons were the *only* men, who made uſe of *compound* words. This is not true, for Homer made uſe of more words of this ſort than all the Noncons put together, and the Epiſcopalians uſed them as much as the latter. 3. It is *ſuppoſed*, certain *notions* peculiar to *nonconformity* were contained in theſe words, and expreſſed by them: but neither is this true, for none of theſe terms expreſs any other ſentiments than what were common to *all* parties at that time. 4. It is *ſuppoſed*, theſe words and notions were *the cant* of the party: but, without enlarging, I venture to affirm, if all theſe ſuppoſitions were well-grounded, and if theſe were the moſt diſtinguiſhing characters of the party, another *ſuppoſition* muſt be made, and ſuch an one as would cover thoſe Epiſcopalians with everlaſting contempt; and that is, that they robbed, rifled, baniſhed, impriſoned, or murdered thouſands for uſing a few *cant words*. We do not juſtify the conſtant uſe of ſuch terms as the above, and others like them, as ill-deſerving—hell-deſerving—God-diſhonouring—heaven-daring—ſoul-ſaving Chriſt-exalting—&c. but the hereſy is grammatical, if they are not agreeable to the analogy of the Engliſh language. The utmoſt abuſe of them therefore is no character of a heretical *divine*.

" The

text; for ſometimes ſeveral uſeful conſiderations may be drawn from them, and not unfrequently

"The notion of *mixed councils*, of *clergy* and *laity*, in which the chieſeſt affairs of the *church* were tranſacted during the *Saxon* times, if not for ſome reigns after the conqueſt, is a *new* and unaccountable pretence, an aſſertion neither for the *honour* nor the *intereſt* of THE CHURCH." *Archbiſhop Wake's State of the Church and Clergy of England Pref.*

Here, falſe *principles* are *ſuppoſed*,——that nothing is *true* but what makes for the *honour*, and *intereſt* of the *epiſcopal* church in England —that no hiſtorical fact can be ſo ſunk into oblivion as to *appear novel* to poſterity on being reſtored to light. An old fact may be newly diſcovered, the diſcovery may diſſerve a party, and yet the fact may be true, and the diſcovery of it worthy of praiſe.

"DCCXLII. Her was mycel ſinoth gegaderod at Cloveſhou, and thar was Athelbald Myrcna Cing, and Cutbert Arcebiſceop, and fela othre wiſe menn. Hic congregatum eſt magnum concilium apud Cloveſhou, *præſidente* Adelbaldo Rege Merciorum, cum Cuthberto Archiepiſcopo *Cantuarienſi*, cæteriſque *epiſcopis* ſimul aſſidentibus diligenter examinantes circa neceſſaria de ſtatu totius religionis, et de ſimbolo, &c." *Arch. Wake ut ſup. in Append. Mſſ. manu propria ſcript. penes me.*

The Latin tranſlation of the above words *ſuppoſes* ſeveral things, which, although they were true, yet ought not to have been inſerted here in a tranſlation, as if aſſerted in the original. The tranſlation ſays, king Athelbald *preſided* in the ſynod—the text only ſays he *was thar*. The tranſlation ſays Cuthbert was Archbiſhop of *Canterbury*——the text only ſays Cutbert was *Arcebiſceop*. The tranſlation ſays the ſynod was made up of the king, the archbiſhop, and other *biſhops*—the text ſays other *wiſe men*. The two firſt of theſe ſuppoſitions are of no conſequence, and I only obſerve, that in ſtrict reaſoning they need not be allowed as the ſenſe of the *text*. The laſt is an article of ſome conſequence, and I would by no means allow it; for as on the one hand, it is not ſuppoſeable all the reputed *wiſdom* of the nation centered in the biſhops, ſo on the other it is certain the laity as well as the clergy ſubſcribed and authenticated all legal deeds.

When we ſay arguments grounded on ſuppoſition ought not to be admitted in reaſoning, we mean *groundleſs*, *unneceſſary*, *illogical*, *uncertain* ſuppoſition. Where ſuppoſition

quently the very expreſſions in the text include them. (3)

For

poſition is natural, neceſſary, probable, or certain, the ſuppoſition will become a *datum*, and a preacher will be allowed to deduce arguments *ſimilar* to his datum. A probable ſuppoſition affords a probable argument, a neceſſary ſuppoſition affords a demonſtration. Our next note will explain our meaning.

(3) *Some propoſitions neceſſarily ſuppoſe others.* The Juſtinian code of canon law anathematizes Eunomians, who baptized by ſingle immerſion εις μιαν καταδυσιν Βαπτιζομενους. This canon has the force of authentick hiſtory, and we are obliged to ſuppoſe, that ſome chriſtians in the year 383, in which year the canon was made at Conſtantinople, did actually adminiſter baptiſm by *immerſion*, and by *ſingle* immerſion. *Cod. Can. Juſtin. Chriſtoph. Juſtel. edit. Gebhard. Theodor Mcierſ. Can.* clxx.

The ſame council decreed that Arians, Novatians, Sabbatarians, and other hereticks ſhould be reſtored to church-communion, on condition of their abjuring all hereſies, and delivering up all their books, which were not agreeable to the received notions of the holy catholick and apoſtolick church. Here again we muſt neceſſarily ſuppoſe——that ſome chriſtians judged for themſelves in matters of religion——that they wrote and publiſhed books againſt the general popular creeds—and that the pretended apoſtolick church impoſed terms of communion different from thoſe of ſcripture, making their own creeds, and not the ſacred ſcriptures, rules of orthodoxy. *Can.* clxx.

So again, the council at Laodicea, held in the year 364, decreed that no pſalms of private compoſition, ιδιωτικους ψαλμους, ſhould be uſed in the church. This implies, that ſome churches did uſe pſalms or hymns of private compoſition in publick divine worſhip. *Can.* clxiii.

" Titus Ariſto was an eminent lawyer, Pliny ſays, Nihil eſt illo gravius, ſanctius, doctius, ut mihi non unus homo: ſed litteræ ipſæ, omneſque bonæ artes, in uno homine ſummum periculum facere videantur. Quam peritus ille et privati juris et publici? quantum rerum? quantum exemplorum? quantum antiquitatis tenet? nihil eſt quod diſcere velis, quod ille docere non poſſit: Quid eſt quod non ſtatim ſciat? et tamen *plerumque hæſitat. Dubitat* diverſitate rationum, quas acri magnoque judicio

ab

For example. Rom. xii. 17. *Recompence to no man evil for evil.* In discussing this text you may very

ab origine, causisque repetit, discernit, expendit. . . . *Ornat hæc magnitudo animi*, quæ nihil ad ostentationem, omnia ad conscientiam refert, recteque facti non ex populi sermone mercedem, sed ex facto petit." *Vitæ J.c.torum a Gul Grotio. J.c.to Delp. lib.* ii. *cap.* 3.

In this character of Aristo, it is *supposed* as a datum, or taken for granted, that it is an *excellence* in an investigator of truth to pause, to doubt, to examine, to *form his judgment coolly* and cautiously—that it argues *magnanimity* to judge according to *evidence*, and not to be swayed by popular notions and vulgar applause. Who will deny these data? A reasoner may safely build on them.

All our divines observe, that there is a singular propriety in the answers, which our Lord gave the various sects among the Jews, that came to him with their questions, in this point of light. He *supposed* certain *data*, which each party held, and replied accordingly. Most divines allow only *three* principal sects among the Jews at Christ's advent: but Triglandius, professor of divinity, and of Jewish antiquities, has, I think, clearly proved the existence of a *fourth*, denominated *Karaites*, that is, *Scripturists*, because they rejected traditions, and received the holy scriptures, as consistent protestants do now, as the *sole* and *sufficient* rule of faith and practice. "Frequens et obvia in scriptis eruditorum mentio est sectæ cujusdam vetustioris inter Judæos, quæ aliena prorsus ab humanis in religione divina institutis, inimica Talmudi, atque traditionibus magistrorum, *solius scripturæ* opibus ac revelatione contenta, appellationem hinc meruit KARÆORUM. Epitheton קראים impositum initio fuisse ad contemtum, quomodo sub repurgatæ religionis tempus nostros *Biblistas*, *Evangelicos*, aut simili titulo salutabant, διαστολικως.

Our professor thinks, these were the people called SCRIBES —LAWYERS, in the New Testament, that is to say, people, who made the *written* scriptures their rule, in distinction from the *Pharisees*, who held *traditions* as of equal authority with the sacred writings. By embracing *all* the Old Testament they were distinguished from the *Sadducees*, who held *only the books of Moses*, as of divine authority. And they were distinguished from the *Essenes* by

very properly obſerve the truths, which are *implied*, or ſuppoſed in the words. As 1ſt. The *diſorder*

by inhabiting *towns* and *cities*, and by holding preferments, in common with the reſt of their countrymen, while the Eſſenes, it is well known dwelt in tents remote from publick places. Theſe *ſcripturiſts* are diſtinguiſhed from the Phariſees, In ſo saying thou reproacheſt *us alſo*. Luke xi. 45. Acts xxiii. 9. *The ſcribes that were of the Phariſees part, aroſe*, &c. that is, the Scripturiſts took that ſide, which the Phariſees took in St. Paul's controverſy. Our Lord is ſuppoſed to praiſe ſome of theſe men, who practiſed what they taught, Matt. xxiii. 34. xiii. 52. And to reprove others, who ſacrificed the profeſſion of their own principles to their ſinful ſecular love of thoſe riches, titles, and honours, which the court-party, the Phariſees had to beſtow. Mat. xxiii. 2. Luke xi. 45, &c.

This excellent piece of ſacred criticiſm elucidates many paſſages of ſcripture, and places the propriety of many expreſſions of our Lord in a beautiful point of light, all on the principle, with which we began this note, *ſuppoſing* propoſitions, and taking them up as data. *Jacob. Triglandii Diatribe de Secta Karaorum.*

It is the height of injudicioufneſs to ſet out with a ſuppoſition *not allowed*. For example. A pious writer publiſhed a piece 1691, entitled "*The truth, which God hath ſhewn unto his ſervant Richard Stafford.*" Here, it ſhould ſeem, the reader is to ſuppoſe—that holy ſcripture is *imperfect*——and that chriſtians *need new* revelations, and *have* them — but theſe are not to be ſuppoſed, and conſequently Richard Staff rd's diſcoveries are for his own amuſement.

Thus another entitles his book "*An Eſſay againſt Arianiſm and ſome other* HERESIES." Here that is *ſuppoſed*, which is actually to be proved, that *Arianiſm* is a hereſy. If there be ſuch a thing as *moral* hereſy, the *railer* is the heretick. *Maittaire againſt Whiſton*, 1711.

That inimitable chriſtian, Dr. Gauden, whoſe "ſoul was perfectly poſſeſſed with horror at the death of king Charles I. wrote a Steliteutick, Feb. 10, 1648, in an extacy of ſighs, tears, and indignation, ſignally marked with ſad drops of his paſſionate heart, on an occaſion in which no ink could be black enough, or have too much ſalt, vinegar, gall or aqua-fortis in it; and thirteen years after, even in 1661,

diſorder into which ſin has thrown mankind, ſo that men are expoſed to receive injuries and inſults from each other. A ſociety of ſinners is only a ſhadow of ſociety, they are actually at war with each other, and, like the Midianitiſh army, turning every one his ſword againſt his companion. The ſpirit of the world is a ſpirit of diſperſion rather than of aſſociation. Different intereſts, diverſities of ſentiments, varieties of opinions, contrarieties of paſſions make a perpetual diviſion, and the fruits of this diviſion are inſults and injuries. It may be ſaid of each in ſuch ſocieties, as of Iſhmael in the prophecy, *his hand is againſt every man, and every man's hand againſt him.*

2. We muſt not imagine that faith, and the dignity of a chriſtian calling raiſe the *diſciple of Chriſt* above injuries: on the contrary, they expoſe him oftener to evils than others; as well becauſe God himſelf will have our faith tried, that we may arrive (as the ſcripture ſpeaks.) at heaven *through many tribulations*; as becauſe a chriſtian profeſſion neceſſarily divides believers from infidels.

The

1661, finding it to have ſomething in it of a confuſed rapture, not miſbecoming ſo intenſive a grief, and ſo pious impatience, was perſuaded by his printer to publiſh it as his legitimate iſſue, and was content that his name ſhould be called upon it, intending by it to prove, that the man, the chriſtian, the king, the ſaint, the martyr, whom Judaſſes betrayed, whom Jews deſtroyed, whom cannibals devoured, had beams of divine majeſty in him, which daily conquered all eclipſings, that either his own misfortunes, or their malice caſt upon him — and farther, that the ſin of beheading king Charles queſtionleſs exceeded in many reſpects that of Chriſt's crucifiers." Now in all this, tyro, what is *ſuppoſed?* what? thou ſimpleton! why, that eminence of *learning*, *ſincerity*, and *piety* qualified the dean of Bocking for the biſhoprick of Exeter! *Pudet hæc opprobria dici!*

The world and ſin form a kind of communion between the wicked and worldly, which produces a mutual forbearance and friendſhip: but there is no communion between a believer and an unbeliever any more than between light and darkneſs, Chriſt and Belial. Thence come all the perſecutions of the church, and thence will good men continue to meet with oppoſition from the wicked to the end of time. Jeſus Chriſt, when he ſent his apoſtles, did not fail to apprize them of this; he ſaid, *I ſend you forth as ſheep in the midſt of wolves*; and again, *If ye were of the world the world would love his own, but becauſe ye are not of the world, therefore the world hateth you.*

You may make an obſervation on each of theſe ſuppoſed truths, and, having eſtabliſhed the apoſtle's precept by ſhewing that private revenge is contrary to the laws of chriſtianity, and incompatible with true piety, you may obſerve a third ſuppoſed truth.

That the goſpel not only forbids reſentment and revenge: it even commands us to *pardon* offences; and, farther, obligeth us to *do good* to our enemies, and to *pray* for our perſecutors, according to the precept of Jeſus Chriſt, *Love your enemies, bleſs them that curſe you, and pray for them, that deſpitefully uſe you:* and, according to the doctrine of St. Paul in another place, *If thine enemy hunger feed him, if he thirſt give him drink.*

It remains that you take care in treating ſuppoſed truths, 1ſt, not to *fetch* them too *far*, and to bring them about by long circuits of reaſoning. Avoid this for two reaſons; firſt, becauſe you would render your diſcourſe *obſcure* by it; for every body is not capable of ſeeing truths, which are very diſtant from the text: and, ſecondly, becauſe by this means you might bring in *all* the whole

whole body of divinity into your text, which attempt would be vicious, and contrary to the rules of good ſenſe. (4) Of ſuppoſed truths, you muſt chooſe the moſt *natural*, and thoſe, which lie neareſt the text. (5)

In

(4) *Far-fetched ſuppoſitions obſcure a ſubject.* See page 17, n. 5. A foreign writer takes up this queſtion, "An damnato forte et exuto principe, cujus hereditarium eſt regnum, primogenitus ab adeundo principatu ullo jure poſſit arceri?" He affirms the negative, and ſets about proving it by declaring—— that the fifth commandment ſaid, *honour thy father*, and that he had been taught from his infancy to conſider *princes* as parents——that *Tacitus* declared a republick was one *body*, and muſt be governed by one *ſoul*—that although princes ſin, as *Noah* did, yet he would be bleſſed, who, like Shem, covered his father's *nakedneſs*——that the author of *Eccleſiaſticus*, and *S. Gregory* the Great, had both given good counſel to ſubjects to continue to reverence vicious magiſtrates—— and moreover, that many chriſtian *fathers* and *councils* had delivered holy ſentences and decrees on the unalienable dignity of kings." Our logician introduceth this with, "Itane, Regicida? Arrige aures, Anonyme?" . . . *Arrige aures indeed!* —*Marc. Zuer. Boxhornii de Majeſtate, et Prærogativa regum.* 1649.

This piece was written in favour of the cruel arbitrary houſe of Stuart. Our illuſtrious ſenators at the Revolution went a nearer way to work. They ſaid, *Salus populi eſt ſuprema lex. Vox populi vox Dei.* The nineteenth of Ezekiel was their text, and the act of ſettlement was their juſt expoſition of it. The Stuarts, like lions, had *learned to catch prey, and to devour men:* but the nation *ſpread their net over them, put them in ward*, and ſent them *to Babylon, that their voice ſhould no more be heard upon the mountains of Iſrael.* Thence all the happineſs, that this nation has ſince enjoyed under the gentle government of princes, who deſerve to be for ever revered as true patres patriæ, reigning not in the ſophiſms of hirelings: but in the juſt affections of their ſubjects.

(5) *Chooſe natural ſuppoſed truths.* Thus biſhop Flechier, in a ſermon concerning the rich man, who ſaid, *I will pull down my barns, and build greater, and there will I be-*

In the ſecond place, do not *enlarge* on implied

ſtow all my goods; and I will ſay to my ſoul, Soul, thou haſt much goods laid up for many years: take thine caſe, eat, drink, and be merry. . . . . . "The rich man does not propoſe to employ his fortune in *faction*. . . . He does not intend to increaſe his eſtate by incroaching on his *neighbours*—nor to get richer by extortion and *uſury*—he does not mean to trouble and *perſecute* good people, who do not live as he doth—nor does he deſign to give himſelf up to a ſordid *avarice*—or to oſtentation and *pomp*—only *ſoul take thine eaſe*."

The Lord ſeems to deſcribe an Epicurean in the text, and, though he does not expreſs all, that the preacher obſerves, yet nobody, the leaſt attentive, can doubt the implication of it. *Flech. ſer. ſur l'Oblig. del'Aumone, tom.* ii.

If the following tale be true, a moſt unnatural ſuppoſition is contained in it. "Biſhop Smallbroke was ſaid by Woolſton to have taken occaſion, in explaining the miracle of the devils ſent by Chriſt into the herd of ſwine, to mention the *numbers* of each, wherein the number of ſwine being found to be one more than that of the devils, it was obſerved that ſome two of the ſwine could have but one devil, which conſequently muſt be divided into two halves, upon which his lordſhip was unluckily nicknamed, *Biſhop Split-devil. Biograph. Brit. Art. Woolſton. Rem. P.*

Unnatural ſuppoſitions. Some divines have dealt in *theſe things of diſhoneſty* in an open, barefaced way, others in a method cloſe and covert: but they only *commend themſelves to men's conſciences in the ſight of God*, who, *renouncing theſe* inuendoes, *not walking in craftineſs, nor handling the word of God deceitfully, make the* TRUTH *manifeſt.* 2 Cor. iv. 2. Dr. Daniel Featly publiſhed a violent, falſe, abuſive piece againſt the Baptiſts, whom he mortally hated, and at the beginning of the book a plate repreſentative of the people, againſt whom he wrote, performing the ordinance of baptiſm. Miniſters the adminiſtrators, and both men and women the receivers of baptiſm, are repreſented as ſtark naked in a river, and the miniſters are thruſting the people's heads down forward into the water. Such a ſight had never been ſeen ſince the world began, and if Dr. Featly *ſuppoſed*, the baptiſts adminiſtered the ordinance ſo, we are obliged to *ſuppoſe*, he knew nothing about the matter.

Another of theſe trickſters wrote

plied truths; it is proper, indeed, that hearers ſhould

wrote in 1647, and publiſhed in 1681 (another *prudent* Dr. Gauden) a piece of ſixteen quarto pages, entitled *The Aſſembly Man*, with deſign to vilify the aſſembly of divines, who were moſt of them paſt anſwering before the book was publiſhed. Here is a plate of an *Aſſembly Man*. Under his feet lie four volumes, called *Common Prayer*, *Caſuiſts*, *Councils*, *Fathers*— In his hand are the two ends of a rope, called *jure divino*, which runs through the loops of five large bags, in the firſt of which is 4*s*. *per diem*—in the ſecond *lecture*—in the third *ſequeſtered benefices* —— in the fourth *citizens good wives*— in the fifth *intereſt money*. On the table lies a bundle, called *articles againſt delinquents*— and over his head on a ſhelf lie four volumes, entitled *Directory*—*Concordance*—*Geneva notes*—*Ordinances*, *votes*, *diurnals*. A great many unnatural ſuppoſitions are here made; we do not wonder at a buffoon for making them: but we are ſurprized to ſee grave hiſtorians and divines pretending to derive true intelligence from them. They ought to know the merits of a cauſe, and (to uſe the language of one of that age.) to "execrate the book for the ſake of the raſcal in the title-page." *Sir John Berkenhead. Aſſembly Man.*

A German phyſician of the laſt century endeavoured, in two large folios, to expoſe unnatural ſuppoſitions by jocular contraſt, and to deſtroy vice by affecting to cheriſh it. He makes a Chriſtopher Hegendorph ſpeak an oration to the univerſity of Leipſick in praiſe of drunkenneſs—"Doubtleſs, illuſtrious auditors! as I am a young man, and about to recommend drunkenneſs to grave ſober men, I ſhall ſeem to be double drunk—but pardon me if I affirm, I am not the firſt patron of drunkenneſs—Intoxication is an ancient univerſal practice, Jews, Trojans, and Greeks got drunk. Noah and Lot got drunk—The Greeks publiſhed encomiums on intoxication—The Romans loved tipling. Tiberius and Lucius Piſo uſed to ſit at their cups three days and nights together——Egyptians, Saxons, and almoſt all people got drunk——As for the Monks, they could not poſſibly go through the hard ſervices of their ſeveral orders without plenty of liquor ——Beſide, liquor makes mirth, and mirth is life—— Drinking alſo ſets men a talking about religion, and our farmers never diſpute ſo clearly for Luther againſt Eccius as when they are animated with ſtrong liquor—

ſhould know them: but they are not principal articles. (6)

Poets and preachers can do nothing without plenty of drink, and with it what can they not do!—But, you will object, Chriſt ſays, *Be not overcharged with drunkenneſs.* Luke xxi. 34. Obſerve, he does not ſay, Be not drunk, but Be not *overcharged* with drunkenneſs. Can't you get *drunk* without getting *dead* drunk!——But St. Paul ſays, *Be not drunk with wine wherein is exceſs!* Eph. v. 18. True. But obſerve, St. Paul does not ſay, Do not get *drunk*, he only ſays, Don't get *exceſſively drunk!* "&c. I truſt I ſhall be forgiven for this tranſcript, when it is remembered, that I inſert this inſtead of the grave reveries of ſome modern divines, whoſe ſermons and ſyſtems actually ſuppoſe articles as illogical, unſcriptural, and unnatural as theſe. *Amphitheat. Sapient. Socraticæ Joco-ſeriæ. Caſp. Dornavii. tom.* ii. *Hegendorphini Declam.*

(6) *Do not enlarge on implied truths.* That is to ſay, whether you ſpeak briefly or diffuſively on implied articles, do not lay any great ſtreſs on them, they ſhould rather adorn than ſupport your reaſoning. A ſingle epithet properly placed may contain weighty argument; and, on the contrary, no wordy coverings of a ſuppoſition can turn probable implication into clear demonſtration. "Epithets, ſays one, muſt be varied according to a ſubject. In ſolliciting a king for an office, or in thanking him for a nomination, it would be abſurd to begin an addreſs to him with, moſt *powerful* and *invincible* prince; it ſhould run moſt *bountiful* and *munificent.* Ignoſces primo errori dux *mitiſſime*—Patere te exorari *clementiſſime* Cæſar—Turcarum vim a chriſtianorum humeris depelle Rex *invicte.* Reſtitue per calumniam oppreſſum *æquiſſime* Judex—In bonam partem accipias vir *humaniſſime*—Non meum eſt tibi conſilium impertiri vir *prudentiſſime.* In hujuſmodi orationis genere non ſunt ſpecioſa epitheta: ſed *argumenti* pondus obtinent. *Johan. Deſpauterii Com. Gram. De Epithet.* 1537.

The transforming of Epithets into ſubſtantives, which the laſt-quoted writer recommends, was very faſhionable, when he wrote: but, except in a very few inſtances, it is out of vogue now—*Moſt dread*, that is dreadful *ſovereign*—an addreſs fit for Pluto, and an affront to a Britiſh prince. I commit myſelf to your *fatherhood*—I congratulate your *fortitude*—I beſeech your *reverence*—My folly ſubmits to the wiſdom of your *grace.* Theſe are neither

And thirdly, take care alſo that theſe ſuppoſed things be *important*, either for inſtruction in general, or for caſting light particularly on the text, or for conſolation, or for the correction of vice, or practice of piety, or ſome uſeful purpoſe, otherwiſe

ther rhyme nor reaſon now. If no great ſtreſs ſhould be laid on probable ſuppoſitions, what ſenſible man would lay any ſtreſs on improbable ones? It is curious to trace the doctrine of improbability, and to obſerve, all ſand as it is, what ponderous edifices have been erected on it. The papal infallibility—the doctrine of tranſubſtantiation—the divine right of anglican epiſcopacy—and the divine right of kings over the religion of their ſubjects—were never proved, nor ever can be made to appear again even probable: but what wondrous things have been ſaid, and what wondrous actions have been done on ſuppoſition that they were true? The two following anecdotes will exemplify this article.

When the bible was laſt tranſlated into Engliſh, James I. as head of the church, appointed tranſlators, and gave them certain rules of tranſlation. One of theſe was, "you ſhall retain the old ECCLESIASTICAL words, not changing the word church for congregation," and ſo on. Something is here *ſuppoſed*, either that an unbiaſſed tranſlation would endanger the hierarchy, or that the oracles of God were given to ſerve the views of a party. Regal influence is too plain to be denied. Were it poſſible to ſuppoſe that the dedication of this tranſlation to his majeſty was written by the tranſlators, we ſhould ſoon find out how they underſtood the rule; for the ſpirit of the dedication was imbibed far from ſeats of learning, and ſomewhere near the throne!

In 1538, Henry VIII. wrote a letter to his biſhops directing them how to inſtruct the people. "Firſt, we ſtrictly charge and command you, that plainly and diſtinctly, without any additions, ye ſhall every holyday, wherefoever ye ſhall be within your dioceſe, when ye may ſo do with your health and convenient commodity, openly in your cathedral church, or the pariſh church of the place where ye ſhall for time be, read and declare OUR ARTICLES; and in no wiſe, in the reſt of your words which ye ſhall then ſpeak of yourſelf, if you ſpeak any thing, utter any word that ſhall make the ſame, or any word in the ſame *doubtful* to the people." *Bp. Burnet's Hiſt. Ref. vol.* i. *Addenda. p.* 361. *2 d Ed.*

wiſe you would deliver trifling impertinencies under the name of implied truths. (7)

VI.

Reflect on the Person speaking or acting. (8)

For an example, let us take the laſt mentioned text of St. Paul, *recompenſe to no man evil for evil.* Here

(7) *Impertinencies for implications.* Tertullian begins his book on baptiſm thus. "Fœlix ſacramentum aquæ noſtræ quia ablutis delictis priſtinæ cæcitatis in vitam æternam liberamur. Non erit otioſum digeſtum iſtud, inſtruens tam eos qui cum maxime formantur, quam et illos qui ſimpliciter credidiſſe contenti, non exploratis rationibus traditionum intentatam probabilem fidem per imperitiam portant: atque adeo nuper converſata iſtic quædam de Caiana hæreſi vipera venenatiſſima doctrina ſua pleroſque rapuit, imprimis baptiſmum deſtruens plane ſecundum naturam: nam feræ viperæ, et aſpides, ipſique reguli ſerpentis arida et inaquoſa ſectantur. Sed nos piſciculi ſecundum ιχθυν noſtrum Ieſum Chriſtum in aqua naſcimur, nec aliter quam in aqua permanendo ſalvi ſumus." Upon this paſſage his learned editor gives us this explanatory note, "*Sed nos piſciculi ſecundum ιχθυν noſtrum,* facit ad intellectum hujus loci B. Optatus Afer. lib. 3. adv. Parmenian (uti etiam ante me adnotarunt Latinius et Franciſcus Baldvinus) Hic (de Chriſto loquens inquit) eſt *piſcis,* qui in baptiſmate per invocationem fontalibus undis inſeritur, ut quæ *aqua* fuerat, a *piſce* etiam piſcina vocitetur. Cujus *piſcis* nomen ſecundum appellationem Græcam. in uno nomine per ſingulas literas turbam ſanctorum nominum *continet.* ιχθυς enim (ſic lego) Latine eſt Ieſus, Chriſtus, Dei filius, ſalvator. Quod ipſum repetit B. Auguſt. l. 18, de civit. dei, cap. 23. voces autem græcæ, quæ ſingulis vocis ιχθυς literis indicantur, hæ ſunt, ιησους χριστος θεου υιος σωτηρ."

Who would have thought that *baptizing them in the name of the father, and of the ſon, and of the holy ghoſt* implied all this? *Tertull. tom.* iii. *de baptiſmo. cap.* 1.

(8) *Reflect on the perſon ſpeaking.* Eraſmus enlarges on this article, which includes—family

Here you may very pertinently remark, that this precept is more beautiful in the mouth of *St. Paul*, than

mily—country—ſex—age—education—body, as beautiful or deformed, ſtrong or weak—fortune—condition—mental abilities—particular ſtudies—connections—conduct—name—&c. "Profuerit igitur quid cuique perſonæ proprium ſit, et quid quæquæ res efficiat in primis habere cognitum. ad utrumque conducet comicorum et hiſtoricorum lectio, philoſophiæ cognitio, et rerum plurimarum experientia. Et hi loci vocantur rhetoribus, &c." *De ratione concionandi, lib.* II.

FAMILY. John viii. 37. *I know that ye are Abraham's ſeed: but ye ſeek to kill me*—39. *If ye were Abraham's children, ye would do the works of Abraham*—40. *Ye ſeek to kill a man, that hath told you the truth, this did not Abraham*—42. *If God were your father, ye would love me*—44. *Ye are of your father the devil.*

COUNTRY. Deut. iv. 7. *What nation is there ſo great, who hath God ſo nigh unto them?*—8. *What nation is there ſo great, that hath ſtatutes and judgments ſo righteous?*—Col. iii. 11. *In the new man, there is neither Greek nor Jew, barbarian, Scythian, bond nor free: but Chriſt is all and in all*—Phil. ii. 15. *Be blameleſs and harmleſs, the Sons of God, without rebuke, in the midſt of a crooked and perverſe nation.*

SEX. Gal. iii. 27, 28. *As many of you as have been baptized into Chriſt, have put on Chriſt, there is neither male nor female; for ye are all one in Chriſt Jeſus.*

AGE. Titus ii. 2. *Aged men muſt be ſober, grave, temperate, ſound in faith, in charity, in patience.*—3. *Aged women muſt be teachers of good things*—5. *Young women muſt be diſcreet, chaſte, keepers at home*—6. *Young men muſt be ſober-minded*—1 Pet. v. 5. *Ye younger, ſubmit yourſelves unto the elder*—1 Tim. iv. 12. *Let no man deſpiſe thy youth.*

It would be eaſy to enlarge this liſt by aſſorting texts with topicks: but it may be more uſeful to obſerve that each article is ſubject to USE and ABUSE, that is to ſay, arguments drawn from *perſon* are ſometimes proper, and in ſome caſes abſurd.

For example of *uſe*.

Monſieur Saurin takes this topick in a Sermon on our Lord's prayer on the croſs for his executioners. Luke xxiii. 34. *Father forgive them; for they know not what they do.* "The firſt pretext, with which you colour your hatred and vengeance, is the Dignity of the *offended*, and the littleneſs of the *offender*. I am the

than it could have been in that of any other man. The reason is this, he of all the men in the world had

the offended person! I who am a person of distinction! I who have such an equipage! I who possess a very large estate! I who have such an extensive influence! I who have so many pompous titles! I am the offended person!—but, when we come to examine this SUPERB I, we frequently find, it is nothing at all; it is a man, who is only dust and ashes hoisting his haughty head in the world on account of the good fortune of a few days, and who by a lucky chance (or rather by an adorable providence, which often puts even scepters into hands the most unworthy to hold them, to shew us how little we ought to account of all the earth calls glorious.) this creature by caprice lives in a great house, though a few years ago his ancestors begged their bread. Well!—YOU are offended! YOU GRAND! YOU SUPERB! YOU ILLUSTRIOUS! YOU are offended! One of these inferior *men*, or rather in your account one of these contemptible *insects*, on which you have the condescension to tread, has rashly presumed to look in your face, yea even to oppose an insolent obstacle against your supreme will! this is the first pretext of insensible pride big with revenge. But this must not only be proposed before this pulpit, it must be stated on Calvary, in the presence of that Jesus, whom we just now heard saying, *Father forgive them, they know not what they do.* Who is this pardoning *Jesus?* who are the *men* whom he pardons, and whom he prays his father to pardon? This Jesus is the *first-born of every creature*, it is he, whom God hath made both *Lord and Christ*, it is he, in whose presence *every knee must bow.* And who are these whom he pardons, and for whom he prays? they are men, it is needless to employ any other words or images to express all that is little and mean; yet all this real dignity on one part, and all imaginable meanness on the other did not appear to Jesus Christ sufficient reasons for with-holding his love, his ideas of magnanimity were altogether different from yours." &c. *Sermon tom.* i. *sur la priere de Jesus Christ pour ses bourreaux.*

Example of *abuse.*

There was a book published in the reign of Charles II. by a Mr. Fowler, entitled *The Design of Christianity.* This book was thought by many divines to confound the doctrine of justification with that of sanctification, and so to render the attonement of Christ useless. John Bunyan wrote

had the greateſt reaſon for reſentment upon worldly principles; for never was there a man more perſecuted, never a man more unjuſtly perſecuted than

wrote againſt the book, and, among other things, ſaid, "the miniſters of the church of England are a gang of rabling counterfeit clergy, who like apes blow up the glory of trumpery, and cover the filthy parts with their tails." This was committing THE UNPARDONABLE SIN, and a nameleſs prieſt, not conſidering how twelve years and ſix months impriſonment, with various other cruel perſecutions had chagrined and ſoured the good man, publiſhed by way of anſwer, a quarto of 78 pages, entitled "Dirt wip't off—or, A manifeſt diſcovery of the groſs ignorance, erroneouſneſs, and moſt unchriſtian and wicked ſpirit of one John Bunyan, Lay-preacher, in Bedford, which he hath ſhewed in a vile pamphlet publiſh't by him againſt the deſign of Chriſtianity. - - - 2 Pet. ii. 12. *Theſe as natural brute beaſts, made to be taken and deſtroyed* (or to catch and corrupt) ſpeak evil of the things that they underſtand not."

The prieſt apologizes in the preface for "his condeſcending to defile *his* fingers with ſo very dirty a creature as this John Bunyan." However as he had "been near 20 years or longer, moſt infamous in the town and county of Bedford, for a very peſtilent ſchiſmatick, he appealed to authority whether this brutiſh, black-mouthed Rabſhakeh ought to enjoy any intereſt in his majeſty's toleration, and whether the letting ſuch firebands as fall upon the *miniſters*, the diſcipline, and rites eſtabliſh't, ſuch moſt impudent malicious ſchiſmaticks go unpuniſh't doth not tend to the ſubverſion of *all* government." The modeſt prieſt, having transferred work too dirty for himſelf to his moſt ſacred majeſty, his dread ſovereign Lord king Charles; and having got behind the throne, claps his hands and deſies, John "Do thy worſt, thou fierce and fiery Bedlam. Perſiſt in treaſuring up to thyſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God."

All through the book, Devil and Damnation, two bound-bailiffs retained to ſerve *the church*, are out after *one* John Bunyan. At length they ſeize him, and bring him before his ſovereign lord the prieſt, who thus *condeſcends* to ſay to him. "Mr. Fowler ſays, that Cal-

than he; he was perſecuted by his own countrymen the Jews, perſecuted by the gentiles, perſecuted by falſe brethren, perſecuted by falſe apoſtles, perſecuted when he preached the goſpel, perſecuted even by thoſe, for whoſe ſalvation he was labouring, perſecuted to priſon, to baniſhment, to bonds, to blood; how amiable then is ſuch a precept in the mouth of ſuch a man! (9)

How

vin, Peter Martyr, Muſculus, Zanchy, and others did not queſtion, but that God could have pardoned ſin, without any other ſatisfaction than the repentance of the ſinner. "It matters not," replies John, "I have neither made my creed out of them, nor any other than the holy ſcriptures." What John!" rejoined the prieſt, "becauſe *you* have not made *your* creed out of them, do the judgment of ſo many men famous for learning and godlineſs ſignifie nothing with *you!* This is like a ſaying of your *own*, that is, of one compoſed of pride and ignorance! how came ſuch a piece of nothing as *thou* art to be ſo highly conceited of thine *own* judgment! out of the ſcriptures! who are beſt accompliſh't for the underſtanding of them? the learned or ideots!"

I was going a while ago to apologize for the *tails* of John's apes: but it is needleſs, for ſome apes have long tails, I ſee. *Calvin, Zanchy,* and OTHERS ſaid ſo and ſo. Very well. What then? Why then I, the pariſh prieſt, I ape theſe great men, and chatter after them! Very well. What then? Why then you, John Bunyan, you very dirty creature, you fierce and fiery bedlam, you peſtilent infamous ſchiſmatical layman, you muſt ſay after me, as I do after others! No, ſays John, this would buckle a tail of conſequence on the poſteriors of an ape!

(9) *How amiable are exhortations to patience in the mouth of a perſecuted man!* The beauty of a great number of paſſages of ſcripture is highly ſet off by reflecting on the *perſons*, whoſe words they are. Thus,—*All is vanity, and vexation of ſpirit.* Eccl. ii. 11. Who ſays ſo, a monk? No, I, the wiſeſt, the richeſt, and the moſt induſtrious prince in the world, I, who had genius to invent, fortune to purchaſe, and induſtry to execute, I, who *built houſes, planted vineyards,* and ſo on, I declare all the world is *vanity* in itſelf, and

vex-

How forcible is ſuch a precept ſupported by one of the greateſt examples we can conceive! by the example of a man whoſe intereſt ſeems to dictate a quite contrary practice! When we give ſuch precepts to the worldly, they never fail to ſay to us, Yes, yes! you talk finely! you have never been inſulted as we have! had you met with what we have you would talk otherwiſe! But there is no reaſon to ſay ſo to St. Paul, any more than to Jeſus Chriſt, his maſter, the author of this divine morality; for who was ever ſo perſecuted as Jeſus Chriſt?

vexation to him, who places his felicity in it.

Prov. xxi. *It is better to dwell in a corner of the houſe-top than with a brawling woman in a wide houſe.* Who ſays ſo, a fellow of a college? No, a prince, whoſe ſeraglio contained *a thouſand women.* 1 Kings xi. 3.

Exod. v. *Moſes told Pharaoh, Thus ſaith the Lord.* Who preſumes to give language to God? A man to whom the Lord had ſpoken, iv. 1. &c. and a man empowered to prove his miſſion by miracles, iv. 30. *He gathered the elders—ſpoke the words—and did the ſigns.*

Job xxxvii. 23. *We cannot find the Almighty out.* The uttering of this expreſſion would be a diſgrace to thoſe, who never ſtudy: but how beautiful in the mouth of a man of *ſoul*, and of ſoul *inſpired* too! See Job xxxii. 8.

2 Cor. xii. 10. *I take pleaſure in perſecutions.* Who are you, a rich, reputable, beneficed gentleman? No, I, who have been *beaten with rods*—I, who have *five times received forty ſtripes, ſave one,* I glory in being perſecuted. 2 Cor. xi. 24, 25.

2 Cor. xii. 11. *I ought to be commended of you*—I who *gladly ſpend, and am ſpent for you,* ver. 15.

Solomon refers to this topick, when he ſays, *Excellent ſpeech becometh not a fool, much leſs do lying lips a prince.* Prov. xvii. 7.—And Nehemiah acted on it, when he ſaid, *Should ſuch a man as I flee? Who is there that, being as I am, would go into the temple to ſave his life?* Neh. vi. 11.—So Chriſt ſpoke to Saul, Acts ix. 4. Saul! Saul! why perſecuteſt *thou me?*—So the patriarch to his brethren. Gen. xlv. 3. *I am Joſeph!*

Christ? and after him who suffered more than his servant St. Paul? (1)

2. You may also very properly remark, that to take a different view of the apostle Paul, no man was more obliged to teach and love such a morality than *himself*. Why? Because of all those, whom God in his ineffable mercy had called to the

(1) *Who suffered more than St. Paul?* Persecution has generally been on the profane side, and piety on that of sufferers. An excellent foreign divine takes occasion from St. Paul's inflicting blindness on Elymas, Acts xiii. to enquire whether persons called hereticks ought to be punished by ministers of the gospel, and civil magistrates. "No, says he, they may not—for their errors may be involuntary—erroneous opinions may be held by men of upright lives—If they cannot believe some doctrines, it is because they cannot harmonize them with their own ideas, and if they cannot be persuaded to profess they do believe them, while they do not believe them, it is because they cannot persuade themselves to tell a lie—Men, who dare not disguise their sentiments, deserve praise for their sincerity rather than blame for their zeal—The first defenders of christianity forbore to persecute, pleaded for liberty, and promoted religion by persuasion—Tertullian says, Religion is a work of choice, it cannot be forced, nothing is more opposite to it than force. (*Sponte* suscipi debeat, non *vi*, &c. *ad Scap. cap.* 2.) Lactantius, and Augustine in his wisest days, spoke the same language—But why quote the fathers? A greater master, Jesus Christ decides the controversy. He even left his own apostles at liberty, *Will ye also go away?* John vi. 67.—He did more, he laid before them the sufferings, that they must endure if they espoused his cause, *If any man will come after me, he must take up his cross.* Mat. xvi. 24. Consider each of you, if you will go back, you may—If you follow me, it must be by choice—It would degrade the gospel to use force to support it, by such a conduct religion would seem to be destitute of sufficient reason and argument, and this would put it on a level with error and vice." *Discour. de Monsieur du Beaufobre. Past. de l'Eglise, Franc. de Berlin. Disc.* xxxii. *Elymas.*

(2) *Saul!*

the knowledge of the truth, he had been the moſt concerned in cruel efforts of rage againſt God and his church; all inflamed with fury he went from Jeruſalem to Damaſcus to ravage the flock of Jeſus Chriſt. In this raging violence of his hatred, God made him feel his love, pardoned his ſins, ſoftened his heart, and from heaven cried to him *Saul, Saul, why perſecuteſt thou me?* (2) Who then

(2) *Saul! Saul! why perſecuteſt thou me?* This is, aſſuredly, one of the fineſt expreſſions, that ever fell from the mouth of man. There is a ſimilar paſſage in Micah vi. 3. *O my people! What have I done unto thee? Wherein have I wearied thee? Teſtify againſt me—What have I not done for thee? I brought thee out of the land of Egypt—I ſent before thee Moſes and Aaron—Remember now what Balak aſked—and what Balaam anſwered*, ver. 4, 5. Our divines are greatly divided concerning the circumſtances attending St. Paul's converſion. The moſt probable account is thus ſtated by the judicious writer laſt quoted. —The converted Jews, being perſecuted at Jeruſalem, ſome of them fled to Damaſcus, the capital of Syria, about ten or twelve miles from Jeruſalem (ſome ſay ſeventy.)—Aretas reigned in Damaſcus, and allowed the Jewiſh high-prieſt at Jeruſalem to exerciſe his juriſdiction in religious matters over the Jews who dwelt in his city—Thither, properly authorized, Saul was going on the prieſts perſecuting buſineſs—near the city he and all his company heard ſeveral thunder-claps, attended with ſeveral flaſhes of lightning—one of theſe ſtruck Saul blind, and he fell flat on the ground, his face being toward the earth —In this ſtate he lay, and had a *heavenly* VISION, Acts xxvi. 19. He was in an ecſtacy, and forgetting for a while his body and ſenſible objects held a converſe with Jeſus Chriſt—none of his companions heard any other ſounds than thoſe of thunder, Acts xxii. 9.—This idea does not diminiſh the evidence of the miracle—for Jeſus diſcovered his knowledge of Saul's heart—Ananias had a ſimilar viſion—Saul had full inſtructions given him—miraculous powers were imparted to him—The apoſtle's own full conviction, confirmed by all his ſubſequent conduct—all theſe prove the reality of his miraculous converſion—God gave the law

to

then could be more obliged to preach mercy than this man, to whom God had ſhewed ſo much mercy? Might he not ſay, when he gave theſe rules of morality, what he ſaid on another ſubject, *I have received of the Lord that which I deliver unto you*, I have received the ſame mercy, which I teach you. Add to this, the apoſtle had not only met with pardoning love to an enemy on God's part, but he had alſo experienced it from the *church*. Far from rendering him evil for evil, far from avenging his perſecutions, the diſciples of Chriſt reached out the arms of their love to him, received him into their communion, and numbered him with the apoſtles of Jeſus Chriſt.

VII.

Reflect on the State of the Person speaking or acting.

Thus in explaining 1 Theſſ. v. 16. *Rejoice evermore*, you muſt not fail to conſider the ſtate of St. Paul, when he wrote that epiſtle; for he was at Athens, (3) engaged in that ſuperſtitious city, where, as it is ſaid in the xvii. of Acts, his ſpirit was *ſtirred in him*, obſerving *the city wholly given to idolatry*; where he was treated as a *babler*, *a ſetter forth of ſtrange Gods*, and where, in ſhort, he was the object

to the Jews by Moſes in thunder and lightning, a voice of words, and enſigns of glory, and ſo he gave the goſpel to the Gentiles by Paul." *Beauſobre Diſc.* xxx. *Conv. de S. Paul.*

(3) *St. Paul wrote to the Theſſalonians from Athens.* Moſt learned men think, this epiſtle was written at Corinth, whither the apoſtle went when he left Athens; this, ſay they, was in the twelfth year of Claudius, and the fifty-ſecond of the Chriſtian æra; this was the firſt-written of all his epiſtles.

(4) *Athens*

object of Athenian ridicule and raillery. (4) Yet, amid so many just causes of grief, he exhorts the Thes-

(4) *Athens exhibited many just causes of grief.* What lover of morality, what servant of God, can help grieving at seeing the wretched state of this, the first city in the heathen world? Bad as we are, we are not equal to it. The idolatry, and immorality of Athens have left an everlasting mark of imbecillity on *mere* natural religion, however cultivated and improved it may be. Athens, the seat of all polite literature; Athens, the tutor of so many famous historians, philosophers, and poets; Athens, where one would have enquired as at the oracle of God; Athens, says Pausanias, had more Gods, than all Greece beside! Athens celebrated the feasts of Bacchus, at which, says Plato, I have seen the whole city drunk! At Athens, the mysteries of Eleusis were a part of religion! "Quum Ceres in pagum Atticæ Eleusinem venit, amissam filiam mœrens, et simul quærens, puerum Iacchum secum ducebat. Eidem tristitia, labore et siti confectæ Baubo anus Eleusinii pagi indigena, potionem obtulit, quam Græci vocant cyceonem. Sed cum induci non posset ad bibendum, Baubo res illi suas, quibus fæminæ sunt, subductis vestibus ostendere cœpit. Puer Iacchus, qui cum matre Cerere ibidem erat, visis pudendis Baubonis, manum admovit, et blande ea succutere, ac contrectare auspicatus est. Quæ res Cererem ad risum compulit, ita ut cyceonem mœrore paululum inde remisso ebiberit. Hic est sensus Græcorum *Orphei* versuum, quos citat *Clemens*, [*Clem. Alex. vult in admon. ad gentes.*] in quibus exponendis et corrigendis frustra hactenus omnis doctorum natio se torsit.

Ως ειπουσα πεπλους ανεσυραλο, δειζε τε παντα
Σωμαλος ϐδε τρεπουσα τυπον, παις δ' ην Ιακχος
Χειρι τε μιν ριπλεσκε γελων Βαυϐους υπο κολποις.
Τουϑ' επει ουν εσιδησε θεα, μειδησ' ενι θυμω
Δεξατο δ' αιολον αγγος, εν ω κυκεων ενεκεσλο.

Salmasii Plin. Exerc. in C. J. Solini Polyhistor. Tom. i. *p.* 750.

S. Paul was an object of Athenian raillery. Raillery is a slight low kind of satire, and in religion it operates only on little minds incapable of much reasoning. Pedants, who affect refinement of sentiment, and liberality of

Theſſalonians always to preſerve their ſpiritual joy; not that he meant to render them inſenſible to the evils, which he ſuffered, nor to the afflictions of the new-born church: but becauſe our ſpiritual afflictions, I mean thoſe, which we ſuffer for the glory of God, and the good of his church, are not incompatible with peace and joy of conſcience: on the contrary, it is particularly in theſe afflictions that God gives the moſt lively joys, becauſe then he beſtows on his children more abundant meaſures of his grace, and more intimate communion with himſelf. Moreover, on theſe ſad occaſions we generally become better acquainted with the pro-

of ſoul, and ſo are above the *dead-doing deeds* of vulgar perſecution, and who at the ſame time imagine themſelves the eldeſt ſons of muſes and graces, attaching I know not what ideas to habits, hard words, and empty titles, the appendages ſometimes of genius, and ſometimes of inſipidity and folly; pedantick academicks I ſay, are wonderfully adapted to raillery, and too often religion is the ſubject, being that with which they are leaſt acquainted. Low wit is always contemptible: but it is ſuperlatively ſo, when it preſumes to buz about *religion*. A great man ſays, "a quotation out of *Hudibras* makes ſome men treat with levity an obligation wherein their welfare is concerned as to this world and the next: raillery of this nature is enough to make the hearer tremble." *Addiſon's Freeholder*.

The noble author of the characteriſticks had the courage to attack chriſtianity with this theatrical weapon. He pretended, ridicule was a teſt of truth: but his lordſhip has been completely anſwered, and among his numerous victors, none more fully refuted the ſophiſtry of this pretence than Brown. If truth can be *diſguiſed* it may be laughed at, and here lies all the myſtery. Socrates was miſrepreſented, and that buffoon, Ariſtophanes, rallied him out of his life. Jeſus Chriſt himſelf was ridiculed for pretending to royalty: but what did the buffoons firſt? They underſtood the principles of their art, and firſt clothed him with a ſoldier's coat, put a reed for a ſceptre into his hand, a crown of thorns on his head, and then

bowed

providence of God, we feel an aſſurance that nothing

bowed the knee before him, mocked, and ſaid Hail king of the Jews! Mat. xxvii. 29. So Ahaziah, being hurt by a fall, and having ſent meſſengers to an idol's oracle, who returned ſooner than he expected, ſneeringly aſked, Who ſent you back? *What manner of man was he?* They as contemptuouſly replied, *A hairy man, with a girdle of leather about his loyns*—a pretended *man of God!* What a pretence for ſuch a fellow to make! See 2 Kings i. 7, 8, 9, 10. *Man of God! the king ſaith, Come down.—If I be a man of God, let fire come down.*

Some ſay, "Shafteſbury contended not for the droll, and the buffooniſh; but the humourous, the eaſy, and the facetious—that his opinion if fairly examined, was no more than this—that ridicule may be made of excellent uſe, either againſt *ridicule* itſelf, when falſe and miſapplied, or againſt grave, ſpecious, and deluſive *impoſture.*" *Bayle. Shaft. Rem. H.*

Let ridicule be called what it will, it uſes reaſon in a very buffooniſh manner, when it uſurps the throne of ſober argument. Has Voltaire proved any thing by his *Optimiſt?* or Swift by his *Tale of a Tub?* or Butler by his *Hudibras?* Where nothing is proved in religion nothing exiſts, and where nothing exiſts, ridicule hath nothing to illuſtrate. On the contrary, where a fact is fairly aſcertained, ridicule may colour it, and illuſtrate it, and then,

Ridentem dicere VERUM
Quid vetat? *Horat. Sat.* i. 24, 25.

Rhetoricians make ſix ſorts of Irony—1. *Sarcaſm*, a doglike *inſult.* Nah. iii. 14. *I, verbis virtutem illude ſuperbis.* Virg. Æn. 9.—2. *Diaſyrmus*, a *reproach. Friend! wherefore art thou come?* Mat. xxvi. 50. —3. *Charientiſmus*, a *ſmoothing* joke. Bona verba quæſo. *Ter.* 4. *Aſteiſmus*, a *polite* banter. 1 Cor. viii. 1. iv. 8, 10.—5. *Mycteriſmus*, a *turning up the noſe.* Di Meliora! Luke xvi. 14.—6. *Mimeſis*, a *mimicking*, 1 Cor. xv. 32. Iſai. xxviii. 15. Micah iii. 11. I could exemplify all theſe from the ſermons of our divines, ſome proper, becauſe true, well-timed, and pointed—and others abſurd for being either groundleſs, ill-timed, or ill tempered. Wiſdom ſhould be to wit what the tutor is to his pupil. Thus it is in Bradbury's ſermons, and the direct contrary in South's. See vol. i. p. 18. note 5.—p. 14. n. 3.

thing happens without his order, and that, happen

(5) *Reflect on the ſtate of the ſpeaker*, &c. Many divines conſider the general ſtate of man, in a *moral* view, fourfold, as it is termed. The firſt is a ſtate of *perfect innocence* before the fall—The ſecond a ſtate of *total* depravity under the fall—the third a ſtate of *begun recovery* after regeneration—the fourth a ſtate of *perfect holineſs* in heaven. *Boſton's fourfold ſtate of man.*

Mr. Claude's rule includes more than the *moral* ſtate, and comprehends every thing that goes to make up the condition, in which a perſon, who ſpeaks or acts, may be. The propriety of every action depends on its exact fitneſs to all the circumſtances of him, who performs it. Abraham offered to ſacrifice his ſon: but he was immediately commanded of God to do ſo, Gen. xxii. 1, 2. his conformity to this command was his virtue—David ſlew the Amalekites, and *left neither man nor woman alive*, 1 Sam. xxvii. 9. but he had ſufficient authority from the arbiter of life and death to do ſo, Deut vii. 1, 2. See iii. 2, 3, 4. the Iſraelites *borrowed jewels of ſilver and jewels of gold* of the Egyptians, and never returned them, Exod. iii. 22. but they acted under the higheſt authority, ver. 21.—There are innumerable actions of this kind, and an attention to circumſtances is the only way of ſolving the difficulties, that attend an expoſition of them. Strictly ſpeaking, all natural actions, like all material beings, are neceſſary, proper, uſeful, and laudable in certain poſitions. The wiſdom of man is to place and arrange them. *To every thing there is a ſeaſon, and a time to every purpoſe under heaven, a time to weep, a time to laugh—a time to mourn, a time to dance—a time to embrace, a time to refrain from embracing—a time to love, a time to hate—a time of war, a time of peace*, &c. Eccl. iii. 1 to 8.

S. Paul uſes this topick to elucidate that famous theological enquiry concerning the future ſtate of retribution, as it regards pagans—Jews—and Chriſtians. *When God ſhall judge the ſecrets of men by Jeſus Chriſt, as many, as have ſinned without law, ſhall alſo periſh without law, and as many, as have ſinned in the law, ſhall be judged by the law. Tribulation and anguiſh ſhall be upon every ſoul of man that doth evil, of the Jew firſt, and alſo of the Gentile.* They ſhall be differently puniſhed, becauſe they ſinned under different circumſtances. Rom. ii. 16, 12, 9.—If the deſpiſers of Moſes's law *died without mercy, of how much ſorer*

pen what will, *all things work together for good to them*

ſorer puniſhment ſhall deſpiſers of Chriſt's goſpel be thought worthy? Heb. x. 28, 29.

Thus he illuſtrates the charity of the churches of Macedonia—they were liberal *in a great trial of affliction*, and in *deep poverty*, 2 Cor. viii. 1, 2, &c. Thus he enforces his requeſt to Philemon, *thou oweſt unto me thine own ſelf*, 19. and recommends Oneſimus to him, *not now as a ſervant* only: *but a brother beloved*, 16.—And thus S. Peter heightens his account of the impiety of falſe teachers, and the miſery of backſliders. 2 Pet. ii. 18, 19, 20, 21, 22.

Here follows an exemplification of our author's rule. Acts xxiv. 25. The preacher having obſerved from Joſephus the characters of Felix and Druſilla, and having given a brief hiſtory of his avarice, luxury, and oppreſſion, proceeds to admire the wiſdom and courage of S. Paul, his wiſdom amid ſuch a variety of ſubjects in chooſing to ſpeak of *righteouſneſs* to a covetous man; *temperance* to a man devoted to luxury; and *judgment to come* to a man, whoſe government had been oppreſſive; having remarked the courage of the priſoner, he adds, "My brethren, when men preach to eſtabliſh their reputation, when they ſeek their own glory inſtead of that of Jeſus Chriſt, they chooſe ſubjects, in which they can diſplay their geniu and flatter their hearers. Do they preach before a profeſſed infidel? they chooſe to ſpeak only of morality, and would bluſh to mention the venerable words *covenant*, *ſatisfaction*. Do they preach before giddy high-minded people, who would be offended, if the duties of religion were preſſed home? The whole ſermon ſhall conſiſt of election, reprobation, and irreſiſtible grace. Do they preach before a laſcivious court? the ſubject ſhall be the liberty of the goſpel and the mercy of God. There is an art of allying (an art truly deteſtable; but an art too well known in all ages of the church) there is an art of allying our own intereſts with thoſe of our miniſtry, and, without renouncing his character, a politick preacher will aim at harmonizing his preaching and his paſſions. Servant of Jeſus Chriſt, and ſlave to his own intereſt, he makes *merchandize of God's word!* Court-preachers! public peſts! behold St. Paul and bluſh at your baſeneſs! before Felix, before Druſilla he cries, *the unclean ſhall not inherit the kingdom of God.* In your pulpits he would have deſcribed in lively colours innocence oppreſſed, the faith of treaties expiring, the Rhine overflowing with blood, the Palatinate ſmoking in its own aſhes! - - -

them that love God. This gives us true reſt, a joy which nothing is capable of diſturbing. (5)

but let miniſters ſupport the dignity of their character, never had orators a finer opportunity of being heard with attention; never were ſubjects more ſuſceptible of a grave and ſober eloquence than thoſe of which they treat. They have the moſt powerful motives to work with, and the ſtrongeſt paſſions to work upon. They have an eternity of glory to promiſe, and an eternity of miſery to denounce. They are ſent by a maſter, in whoſe preſence all the kings of the univerſe are but *as the ſmall duſt of the balance.* Behold S. Paul all penetrated with the dignity of his office! he forgets the grandeur of Felix! he does more, he makes him forget himſelf! he makes him receive even cenſures with reſpect! he preaches of *righteouſneſs, temperance, and judgment to come!*" *Saurin. Ser. tom.* x. *ſer. ſixieme.*

One of the moſt ridiculous ſermons that I have met with is abuſive of this common place. In general the topick is *perſon*—in particular *condition*—and in a more eſpecial manner *ſex.* "Luke i. 26. *The angel Gabriel was ſent to a virgin eſpouſed to a man whoſe name was Joſeph, of the houſe of David, and the virgin's name was Mary.* - We ſee the virgin in her perigæum, and her degrees in this lower part of her orb are prick't out in the text. 1. A virgin ſuppoſeth a *woman*, a degree below man—2. A *virgin* one degree below woman. - - - A virgin is a cypher, God made it not—3. *Eſpouſed*, that's ſomewhat lower yet. It is God's and the king's highway from maid to wife: but is neither, and therefore inferior to both—4. *To Joſeph*, this brings her lower ſtill—5. *Of the houſe of David*, lower ſtill—6. Her name *Mary*, yet lower. Her huſband could not call, Mary! but it reminded her of her poverty—7. *Of Nazareth*, we are now at the ground, nay the grave, for Galilee was in the region of the ſhadow of death. From this lowly ſtate of Mary we gather comfort for ourſelves, for 1. Our *ſoul* is a woman—2. She is a *virgin*—3. She is *eſpouſed* to ſome favourite ſtudy—4. To the *body*, that is to the fleſh, which is the carpenter's ſhop, and the ſpirit, which is the carpenter—5. This carpenter is nobly deſcended—6. Mary is *Lady*, and that's the ſoul's name too—7. She dwells here at Nazareth, &c. &c." This Sermon is entitled "*The Virgin Mary*, preached in S. *Mary*'s College (New College) Oxford, on *Lady*-day, 1641. By the LEARNED Thomas Maſter, B. D."

VIII.

VIII.

Remark the Time of a Word or Action. (6)

For example, St. Paul in his first epistle to Timothy requires, that in the publick services of the

(6) *Remark the time of an expression or action.* Time is an article of so much consequence to the propriety of all publick orations, that rhetoricians always lay it down as a principal rule.

" In judiciis frequentissima est... Si dicatur signator, qui *ante diem* tabularum decessit; aut commisisse aliquid, vel cum *infans* esset, vel cum omnino *natus non esset*. Præter id, quod omnia facile argumenta, aut ex iis, quæ *ante* rem facta sunt, aut ex *conjunctis* rei, aut *consequentibus* ducuntur." *Quint. Inst. lib.* v. *cap.* 10.

Cicero makes a fine use of this place in his oration *pro Mil.* — pro *lege Manil.* — pro *Cæl.* &c.

Divines very justly lay down the same rule as of the utmost importance. " Imprimis hoc tenendum, *ante omnia*, ut textus accommodetur ad præsentia *tempora*, quod in omnibus, quoad potest, fieri debet." *Ursini Method. form. Concion.*

The same writer adds, that " as every *text* contains a variety of matter, the preacher neither can, nor must attempt to discuss all, and therefore, as he will be obliged to select some one article, it would be unpardonable to select that, which was least fitted to the time."

Another says the same of *common-places*, that the former said of the text. " As it would be a vain attempt to use them all at any one time, so the preacher will be obliged to make a choice, and he should choose those, which best suit the time. Non semper omnes tractandos esse: sed habito delectu *præcipuos*, atque eos in primis, qui *præsentibus auditoribus* magis conveniunt, et ad *præsentem ecclesiæ statum quadrant*.. reliquos in *aliud* tempus reservandos esse." *Georg. Sohnii de interp. Ecclesiastica.*

I believe, it will not appear needless to press an observation of this article, when we consider how many absurdities proceed from an inattention to it.

1. They,

the church prayers ſhould be made for *all men*; but *firſt for kings, and for thoſe that were in authority.*

1. They, who read ſermons compoſed by others, are very often ſurprized into violations of time. A German divine ſays, "One of theſe retailers of ſmall ware having picked up an old homily compoſed ſome years before when the plague was raging in the country, preached it to his congregation on the Lord's Day. Toward the cloſe, having ſharply reproved vice, he added *for theſe vices it is, that God has viſited you, and your families with that cruel ſcourge the plague, which is now ſpreading every where in this town.* At his uttering theſe words the people were all ſo thunder-ſtruck, that the chief magiſtrate was obliged to go to the pulpit, and to aſk him, *For God's-ſake, ſir, pardon the interruption, and inform me where the plague is that I may inſtantly endeavour to prevent its farther ſpreading—The plague, ſir!* replied the preacher, *I know nothing about the plague. Whether it be in the town or not, it is in my homily.* Sive peſtis—ſive non—ego ſic in poſtilla mea reperi. *Keckermanni Rhet. Eccleſ. lib.* ii. *cap. poſtrem.* ii.

2. They, who ſpend all their time in confuting *old* errors, believed formerly, but exploded now; or in ſtating, explaining, and eſtabliſhing ſome *truths*, formerly denied, or doubted, or miſunderſtood, but now generally believed by their auditors; they are inattentive to time, and are heard with diſguſt. Theſe preachers would act with leſs impropriety, were they not to affect to be the ſole conſervators of orthodoxy.

3. The doctrine of time is very important on the ſubject of *prophecies*—on that of *miracles*——*extraordinary gifts*—*dreams*—*viſions*—*revelations*——*inſpirations*——&c. Pretenders to theſe miſtake time in a manner very groſs indeed. There goes a *prophecy* about of Biſhop Uſher's concerning *the ſlaying of the witneſſes*, Rev. xi.—There are many *miraculous* events related by Fox of the Engliſh reformers—There are many *extraordinary* and extravagant tales told in Clarke's lives of the Puritans—and, in ſhort, there are *enthuſiaſts* in all our parties, though in none ſo many as in the church of Rome. The very Deiſts are Enthuſiaſts, witneſs the miraculous anſwer to Lord Herbert of Cherbury's prayer—but all theſe forget the time, in which they live; for now they ought not

thority. Here it is very natural to remark the time. It was when the church and the apoſtles were every where perſecuted; when the faithful were the objects of the hatred and calumny of all mankind, and in particular of the cruelty of theſe tyrants. Yet none of this rough treatment could ſtop the courſe of Chriſtian charity. St. Paul not only requires every believer to pray for all men: but he would have it done in *publick*, that all the world might know the maxims of Chriſtianity, always kind, patient, and benevolent. Believers conſider themſelves as bound in duty to all men, though men do nothing to oblige them to it. He was aware, malicious ſlanderers would call this worldly policy and human prudence, and would ſay, Chriſtians only meant to flatter the great, and to court their favour; yet even this calumny does not prevent S. Paul, he orders them to pray *pub-*

not to expect, nor the world to believe ſuch information. In the famous diſpute between Dr. Middleton, and his opponents, concerning the *time*, when miraculous powers *ceaſed* in the chriſtian church, four things are rendered very clear—1. That there had been *true* miracles, otherwiſe there would have been no counterfeits—2. That miracles afforded *evidence* very *popular* and pleaſing—3. That impoſture very *early* infected chriſtianity—and 4. That *credulity* is a great blemiſh in a miniſter, and propagates error and vice more than truth and virtue.

Not to enlarge, we ſhall only obſerve, time elucidates many ſcriptures. Lev. xviii. *Thou ſhalt not take a wife to her ſiſter in her life-time*, this law forbids *polygamy:* but it does not prohibit the marriage of the ſiſter of a *deceaſed wife.*—2 Kings v. 26. *Is it a time, to receive money?*—Iſaiah i. *Iſaiah ſaw a viſion in the days of Uzziah*, &c.—Iſai. xi. 10. *In that day a root of Jeſſe ſhall ſtand for an enſign.*—Eph. ii. 12. *At that time ye were without Chriſt*—2 Sam. xvii. 7. *The counſel is not good at this time*—Iſai. lv. 6. *Seek the Lord while he may be found.*—Phil. iv. *Ye ſent once and again to my neceſſity.*—Jer. xxviii. 16. *This year thou ſhalt die*, &c. &c.

publickly, and *first* for civil governors. We ought always to discharge our duty, and, for the rest, submit to the unjust accounts that men give of our conduct. (7)

IX.

Observe place. (8)

St. Paul says to the Philippians, *forgetting the things, which are behind, and reaching forth unto those*

(7) *Example.* Mr. Saurin's observations on Peter's denial of Christ, and Christ's love to Peter are drawn from this source. *The time* of Peter's denial makes his crime black indeed! the *time* of the lord's looking at him illuminates his looks! Hear our preacher. "At the very time, when Jesus Christ was giving the tendereſt marks of his love, Peter discovered the blackest ingratitude to him; while Jesus redeemed Peter, Peter denied him; while Jesus Christ yielded to the bloody death of the cross for Peter, Peter refused to confess him; but - - - Jesus looks at him! My brethren, what do these looks say! how eloquent are those eyes! never was a discourse so effectual, never did an orator express himself with so much force! It is the *man of griefs* complaining of a new burden while he is ready to sink under what he already bears. It is the beneficent *redeemer* pitying a soul ready to be lost! It is the *apostle of our profession* preaching in chains. In fine, it is the *sovereign* of the hearts of men, the almighty God curbing the efforts of the devil, and taking his conquest away."

These *four* last articles are the parts of the second division of the discourse. *Saur. Ser. tom.* i. *sur l' Abnegation de S. Pierre.*

(8) *Observe place.* Rhetoricians, after Quintilian, put this article, place, under the head *quantity*, and the latter gives Cicero's oration for Milo as an example. We will explain it by a scripture example, and *state the case* of Elisha causing the death of forty-two children for ridiculing his bald head. 2 Kings ii. 23, 24, 25. The stating of a case is the issue, to which it is brought from the *complaint* of the accuser, and the *defence* of the accused.

Thus,

those things, which are before, I press toward the mark for the prize of the high calling of God in Christ

Thus, let us suppose, Elisha was accused of killing forty-two children. Elisha confessed he killed them; but said, he killed them *justly*. Now the stating of the case here is, whether Elisha killed the forty-two children *justly*.

A case may be stated *four* ways. 1. A case is *conjectural*, when it is enquired, whether the thing were *done* or *not*. As whether *Elisha* did procure the *death* of these children? *Two bears came and tare them.*—2. A case is *finitive*, when we enquire into the name, nature, and *definition* of the supposed crime, as, Elisha *killed* them: but he did not commit *murder*, where *murder* must be defined.——3. A case in *quality* is, where it is enquired in what *manner* a fact was done, as Elisha killed the children: but he did it *justly*. Here we must enquire into *circumstances*, and prove what in this case may be deemed *just*, or *unjust*.—4. A case in *quantity* is, when we enquire into the *greatness*, or *smallness* of a crime. Here we amplify or diminish, and by considering how the fact was circumstanced by *time*, PLACE, *words*, and *actions*, enquiring who? what? where? by whose aid? why? how? when? and comparing things with things, we determine what may be deemed *great* or *little*.

Place is of great use in theology, both to *prove* and *illustrate*. Moses first published his mission in the most learned court in the world at that time, consequently later prophets had a right to glory that God sent Moses and Aaron to shew signs and wonders in the *land of Ham*. Psal. cv. 26, 27.—The prophets taught in publick places before assemblies of the whole nation, and herein they gloried over the affected privacy of false idol prophets. Isai. viii. 19. *Wizards peep, and mutter*—xlv. 19. *I have not spoken in secret, in a dark place of the earth*—Psal. xl. 9. *I have preached righteousness in the great congregation.*——Jesus Christ published his revelation in a place the most likely in the world to detect a false prophet—Mat. ii. 1. *Jesus was born in Judea*—Luke iv. 15. *Jesus taught in their synagogues*—Mat. v. 1. *On a mountain*—Mat. xiii. 1. *By the sea-side*—John viii. 2. *In the temple*—Our Lord used this topick before the priests at his trial. John xviii. 20. *I spake openly to the world; I ever taught in the synagogue; and in the temple, whither the Jews always resort, and in secret*

Christ Jesus. The place where he writes this furnishes a very beautiful consideration. He was then in *prison,*

secret have I said nothing.— The apostles bore witness of his resurrection on the day of Pentecost in the very city where he had been put to death—in publick places—and in courts of judicature. Acts ii. 46. *They continued daily in the temple*—v. 20. *Go stand and speak in the temple to the people all the words of this life*—xxvi. 26. *This thing, king Agrippa, was not done in a corner.* John iii. 23. *John was baptizing at Enon, because there was much water.* In all these, and similar passages, place is *proof.*

Place serves also to *illustrate.* Deut. xxxii. 10. *The Lord instructed his people in the waste howling wilderness*—Amos viii. 12, 13. *Flee away, seer! into the land of Judah, prophesy not again any more at Bethel; for it is the king's chapel, and it is the king's court*—John iv. 6. *Jesus sat on the well*—John ii. 2. *Both Jesus and his disciples, were called to the marriage of Cana, and his mother was there*—Acts xix. 21. *Paul purposed in the spirit, when he had passed through Macedonia, and Achaia, to go to Jerusalem, saying, After I have been there, I must also see Rome.* What a stretch of soul!

"Circa locum spectatur, sacer sit an prophanus—publicus an privatus—tuus an alienus—frequens an solitarius—pauperis an divitis—honesti nominis an infamis. Turpius erat Antonio pro rostris in conspectu populi Romani vomere. Nec indecorum est bono gravi que viro domi in nuptiis saltare, quod in foro faceret indecenter; aut in balneo nudare corpus, quod in convivio turpiter fieret. Item gravior culpa est in templis garrire frivola, aut oculis licitari puellas quam in foro aut theatro, &c." *Erasm. de Rat. concionandi, lib.* ii.

The last article, mentioned by Erasmus, is of very little use in regard to the nonconformists in this country, for a man would be accounted little better than wild among us, if he should whisper and stare people out of countenance during divine service: but in some places of worship such vulgarities are too common. Complimenting, whispering, staring, and looking people out of countenance with glasses in places of *worship* are indecent practices imported from the theatre, and extremely offensive to all, who distinguish between religion and a farce. Such indecencies are below serious reproof, especially the last. An easy censure, and, I think, the best the offender deserves, when he opticises the preacher,

prison, at Rome, loaded with chains, and deprived of his liberty; yet he speaks as if he were as much at liberty as any man in the world; as able to act as he pleased, and to dispose of himself as ever: he talks of having entered a course, running a race, forgetting things behind, pressing toward those that were before, and, in short, of hoping to gain a prize; all these are actions of a man enjoying full liberty. (9) How could he, who was in a prison, be at the same time on a race-course? how could he run, who was loaded with irons? how could he hope to win a prize, who every day expected a sentence of death? But it is not difficult to conciliate these things: his bonds and imprisonment did not hinder the course of his faith and obedience. His prison was converted into an agreeable Stadium, and death for the Gospel might well be considered under the image of a complete victory,

preacher, is for the preacher to take his own glass out of his pocket and opticise him again. I have seen a man of no small face so confounded by this treatment as to blush, and go backward, and quit the place. It happened unluckily for this pulpit-gazer, the preacher was explaining to his people at the very time, Mat. vii. 12. *All things whatsoever ye would that men should do to you, do ye even so to them; for this is the law and the prophets.*

Examples might be given, were not this note already too long: but two excellent ones may be seen in Saurin's Sermon on the life of *a courtier*, from 2 Sam. xix. 32—39. and in Bp. Massillon's to his clergy on the conduct of a clergyman in his *parish*. In both, reflections arise from the *places* in question. *Saur. Ser. tom.* iii. 5.—*Massillon Confer. tom.* i. 8.

(9) *I press toward the mark*, Phil. iii. 14. Est in hoc, et duobus superioribus versibus, continua quædam metaphora, sumpta ab iis qui cursu certant in stadio; et voces hic usurpatæ sunt *plane agonisticæ*, et scriptoribus agonisticis usurpatæ.—See 1 Cor. ix. 24.

victory, for a martyr gains an unfading crown as a reward of his sufferings. (1)

X.

Consider the Persons addressed. (2)

Let us again take S. Paul's words for an example. *Recompense to no man evil for evil*, Rom. xii. 17. They, to whom the apostle addressed these

(1) *Reward of Martyrdom.* The primitive Christians considered martyrdom as the highest dignity, to which a man could aspire; hence Cyprian, Epiphanius, Isidore and others, particularly Tertullian, speak of martyrdom as a far more glorious reward than the Grecian combatants gained in their games: and their rewards, as Tully says, were the most glorious, that Greece had to bestow. "Certaminis nomine *Deus* nobis martyria *proponit*. - - - Hic quoque *liberalitas* magis quam acerbitas *dei* præest. - - - Amavit quæ vocaverat in salutem invitare ad gloriam: ut qui gaudeamus liberati *exultemus etiam coronati. Tertul. adv. Gnostic. cap.* 6.

(2) *Consider the persons addressed.* A knowledge of the persons addressed is a branch of science essential to a minister in several parts of his ministerial labours. For example.

1. *In studying the holy scriptures.* The propriety of much scripture *language*, especially that of the bold figurative kind can only appear by the genius of the people addressed. See Ezek. xvi. 23. Joel ii. 2, &c. Nahum ii. iii, &c.—The equity and fitness of many mosaical *institutes* appear by a comparison of them with the condition of the people.—The discourses of our *Saviour*, and the epistles of S. *Paul* are both more beautiful and more intelligible by this consideration—The theological systems of the Jews, the moral philosophy of the learned heathens, the mythology of the vulgar herd of pagans, and the conditions of primitive churches, all elucidate the *doctrines* of the new testament.

2. Knowledge of persons addressed is essential in the *popish* and *hierarchical* controversy. While these œconomies are embraced by mercenary men, rewarded by state emoluments, and guarded by the sword, it will be but lost labour to address dig-

theſe words, were *Romans*, whoſe perpetual maxim was violently to revenge publick injuries, and totally to deſtroy thoſe, who intended to deſtroy them,

dignified prieſts on articles of farther reformation. It was an apt ſimilitude, that an ingenious gentleman uſed concerning the popiſh ceremonies retained in ſome reformed churches under pretence of bringing Romaniſts over to themſelves. "You reſemble, ſaid he, a floating veſſel faſtened to a rock by a rope; if you in the veſſel think to pull the rock to you by the rope, you will find, on trying, a contrary effect will follow. Hence that well-known ſaying of Biſhop Bonner; when he heard that Cranmer and Ridley had retained ſome ceremonies of the Roman church, he exclaimed, "Since our broth goes down with them ſo well, they will ſhortly feed upon the beef too!" An exclamation rather low and unepiſcopal: but, however, it was the moſt prophetical vulgariſm that his lordſhip ever uttered, as the after-hiſtory of the Engliſh epiſcopal church plainly ſhewed. See *Lewis Du Moulin, ubi ſup.*

3. Knowledge of perſons is eſſential to a miniſter in addreſſing both the *righteous* and the *wicked*. No man addreſſes the wicked ſo forcibly as he, who beſt knows human nature in general, and the condition of each ſinner in particular. Had our Dean Swift, who often went diſguiſed into low company to ſtudy human nature unmaſked, made a holy uſe of his knowledge by reproving and reforming ſuch people, he might have been one of the moſt uſeful miniſters of his day. A man, who has ſeen human nature in ſuch places is in poſſeſſion of a thouſand topicks not to be learned in higher life, where almoſt all is trick and maſquerade, what Archbiſhop Leighton ſomewhere calls an interchange of vanity and lies. The ſame may be ſaid in regard to the *pious* part of an auditory. What can a young ſpark, who has no piety himſelf, nor one pious intimate in the world, ſay to pious auditors worth their hearing! Religion itſelf is diſgraced by being in ſuch company. To put a bible in ſuch a man's hand is like hanging Sir Iſaac Newton's Principia about the neck of a beaſt. All other things may be diſpenſed with: but a thorough knowledge of the ſingular exerciſes of pious minds under conviction, converſion, temptation, affliction, in proſpects of death and in retroſpects of ſin, can never

them, or had offered them any affronts; witness the Carthaginians and Corinthians. They totally destroyed Carthage, because she had carried her arms into Italy by Hannibal's means, and had been upon the point of ruining Rome. Corinth they sacked and burnt for having affronted their ambassadors. (3) You may also remark this par-

never be dispensed with in a minister of religion, nor can he attain this knowledge without personal experience.

We often speak of a minister's *speaking to the heart*. The phrase is scriptural, and as Erasmus observes, is there used for the *consolatory* language of the *gospel*, in distinction from that of the law, which convicts, and condemns. See Isai. xl. 2. Hos ii. 14. Now this, as he adds, cannot be done but by a man, whose own heart has been comforted by the same consolation. "Nullus autem potest loqui ad cor populi, nisi loquatur ex corde." *De Rat. Conc. lib.* i. The phrase, *speak to the heart*, in modern use, stands for that excellent talent, which some ministers possess, of addressing the conscience, bringing home the matter to the man, speaking ad *rem*, ad *hominem*, what shall I call it? It *divides asunder soul and spirit*, and is a *discoverer of the thoughts and intents of the heart*. Heb. iv. 12. Such a minister surrounds his auditor, and wraps him up in convictions of sin, or in *consolations of God*, which are neither *few nor small*.

3. Knowledge of persons is essential to a minister in enforcing duties. He must distinguish husbands, wives—masters, servants—governors, subjects—parents, children—ministers, magistrates, &c. and give to each his portion in due season, rightly dividing the word of truth.

4. Finally, knowledge of persons is essential to *casuistry*. Cases of conscience differ in different circumstances; not that there is one gospel for the rich, and another for the poor: but because the *same God over all*, being *rich in mercy to all*, requires different services in different circumstances. See Acts xxi. 20, 21, &c. xxi. 40. Gal. ii. 2. iv. 13, 20, &c.

(3) *The Romans sacked Corinth for affronting their ambassadors*. See *Appian in Lyb.*—*Vell. Paterc. lib.* ii. 16.—See also the just reflections of Bishop *Bossuet* on these subjects *Hist. Univers.* vol. i. chap. 6. and above all let us never forget that necessary remark

particular circumſtance; that, although the Romans had ſucceeded in avenging their injuries, the empire owing its grandeur to ſuch exceſſes, yet their ſucceſs did not hinder the apoſtle from ſaying *Recompenſe to no man evil for evil*; becauſe neither examples nor ſucceſſes ought to be the rules

remark of Mr. *Rollin* in his *Ancient Hiſt.* vol. xii. b. 26. p. 2. c. 2. "*Perfect morality is no where to be learned but from the word of God*," not that natural religion with all its blindneſs could allow of theſe exceſſes. See *Cicero de Offic. lib.* iii. but, after admitting all its excellencies, it leaves us proud, and far from the image of God: exhibiting indeed ſomething of the rational, but debaſing it with a mixture of the brutal and infernal. When we refer to various authors, and various articles tending to elucidate the holy ſcriptures, we do ſo on ſuppoſition that it is proper to compoſe a ſermon of ſeveral topicks properly choſen and arranged. Moſt divines make mixed obſervations, that is, they ſometimes take them with the utmoſt propriety from various ſources, as from *perſon*—*place*, &c. The following example will explain my meaning.

"2 Sam. iii. 38. *Know ye not that there is a prince, and a great man fallen this day in Iſrael.* - - - Obſ. 1. A *great* man's death paſſes not without publick notice; *the King ſaid, Know ye not*, &c. Obſ. 2. *Extraordinary* perſons are not exempted from the common laws of mortality; *the prince, and the great man fall.* Obſ. 3. They, who ſtand in high, ſtand in the moſt ſlippery *places*; Abner fell by aſſaſſination. Obſ. 4. The *holy land* is not a place priviledged againſt the arreſt of death. Abner fell in *Iſrael.*" *Commemoration Sermon on the death of Colonel Char. Cavendiſh, ſlain in the ſervice of Char.* I. *Preached at Darby* 1674, *by Wm. Nailour.*

Nothing can be more plain and ſimple than theſe obſervations, yet from them the preacher derives a great variety of edifying inſtructions, very pertinent, and very proper to the occaſion.

The *time* of S. Paul's converſion is conſiderable, for it was when he was in the higheſt rage, and when the church was moſt depreſſed—The *place* alſo is remarkable, it was *near Damaſcus.* Several *other circumſtances* alſo heighten the glory of it, thunder, lightning, &c. A diſcourſe on Saul's converſion is therefore properly *mixed. See Beauſobre Diſc.* xxx. *tom.* vi.

rules of our conduct, but ſolely the will of God, and the law of Chriſtianity. (4)

(4) *The revealed will of God, and not the ſucceſs of thoſe who depart from it, ſhould be a Chriſtian's rule of action.* This remark is of great conſequence in theology. The whole book of Job ſeems to have been written with a view to this article. Job was afflicted. His friends thought, his condition a proof of his impiety. Not at all, replies Job, *The tabernacles of robbers proſper, and they, that provoke God, are ſecure.* xii. 6.

There are five ſorts of miniſters, who ought to ſtudy this article. 1. They who make worldly proſperity a mark of the true church of Chriſt. It is certain, we ſhould never find the head of the church by this rule, and it is not likely we ſhould diſcover his members by it. See vol. i. page 280, note 5.

2. They who aſpire at nothing in the church but preferment, and by unworthy actions obtain it, ſhould regard this ſubject. Theſe reprobates loſe all ſenſe of the guilt of ſucceeding in the pleaſure of ſucceſs.

3. They ought to ſtudy this, who chooſe their religion by popularity, who embrace what moſt allow becauſe the moſt allow it. The religion of Chriſt is an unſavoury thing to the vitiated taſtes of the bulk of mankind: and he, who expects to find wholeſome food on tables prepared by ſuch perſons, will find himſelf on a trial groſsly deceived.

4. They, who impoſe on their own conſciences, and flatter themſelves into unſcriptural compliances under pretence of obtaining wider fields of uſefulneſs, are under the ſame ſad miſtake. They ſucceed, in what? In doing *partial* good; for there are truths, which they dare not mention. They ſucceed, in what? In doing *momentary* good, which expires, when they depart. Succeſs to themſelves, and not to the cauſe at large, is their object. Were they to refuſe compliance with what their conſciences abhor, they might form FREE ſocieties, which would perpetuate themſelves, and even their miniſter by chooſing a ſucceſſion like him. Alas! how few have ſuch extenſive, diſintereſted views!

5. They are alſo far from Monſieur Claude's obſervation, who adopt any thing in the courſe of their miniſtry, how ſilly ſoever, that gives them popularity, which they call the ſucceſs of the goſpel. Diogenes, going to declaim to a very few auditors, and loth to ſay that to a few, which was worthy of being heard by many, began to ſing, the novelty of which

XI.

Examine the particular State of Persons addressed. (5)

For example, *recompense to no man evil for evil.* St. Paul writes to Romans: but to Roman *Christians*,

which soon brought auditors around him. Anaximenes, not being able to attract the attention of his audience by gravely declaiming, took out some very fine saltfish, and so collected the eyes and attention of his auditors. Attention acquired by such odd methods is not worth having, and yet how many means as fantastical as these have been hit on by preachers under pretence of exciting attention, acquiring popularity, and ensuring success. Vid. *Dan. Heinsii Laus Asini*. p. 1.

(5) *Examine the particular state of persons addressed.* Thus we account for many seeming contradictions in scripture. Moses made a serpent of brass, Num. xxi. 9. Hezekiah broke it in pieces, because, *in his days, the children of Israel did burn incense to it.* 2 Kings xviii. 4.—One prophet says, *Blow the trumpet in the new moon, and on our solemn feast days, for this is a statute for Israel, and a law of the God of Jacob.* Psal. lxxxi. 3, 4.—Another says, *New moons and sabbaths I cannot away with, even the solemn meeting is iniquity. My soul hateth them, for your hands are full of blood.* Isai. i 13, 15.—*I said indeed thy house should walk before me for ever: but now the lord saith, Be it far from me.* 1 Sam. ii. 30.—*At what instant I speak concerning a nation to destroy it, if that nation turn from their evil, I will repent.* Jer. xviii. 7, 8.—*Man is justified by faith without the deeds of the law.* Rom. iii. 28.—*By works man is justified, and not by faith only.* James ii. 24. These, and a thousand other passages, are harmonized only by an attention to the particular condition of the persons addressed. S. Paul beautifully calls this variety *a change of voice.* Gal. iv. 20. The same heavenly instructor speaks: but speaks, so to say, in different tones adapted to the different tempers of the auditors. This notion of revelation is a very just one, and as it authorizes our ministers in varying their addresses to their hearers, so it condemns those loose, desultory declamations, which address all, and so affect none.

tians, who saw themselves hated and persecuted by their fellow-citizens, and in general abused by the whole world. Yet, however reasonable resentment might appear at first sight, the apostle would

The peculiar circumstances of the person speaking also serves to account for many things, that fall under the immediate notice of theologists, and at first appear very unaccountable. We will exemplify a few.

1. Nothing is more common than to hear men of equal abilites affirm *directly contrary* to one another on the *same* subject. *Tillotson* and *Holcroft* had been chamber-fellows at Clare-hall. Tillotson declared in his old age, "I do in my conscience believe the [*episcopal*] church of England to be the best constituted church in the world." *Serm. on* 1 *Cor.* iii. 15. Holcroft thought, the episcopal church of England was an image of the beast, as savage and more silly than the beast itself. How are we to account for this variety? Consider the condition of each *speaker*. The image of the beast made Tillotson Archbishop of Canterbury; and the best constituted church in the world was very near hanging Holcroft for non-conformity.

2. Nothing is more frequently seen than the same divine differing from *himself*. Stillingfleet did so. In his *Irenicum*, he declared that presbyterian government was more conformable to scripture and reason than Episcopacy—that Bishops ought not to impose any ceremonies, which have no foundation in scripture—that schism was on their side, who imposed ceremonies, and not on theirs, who refused submission to them. But in his *Answer to several late treatises*, he calls those schismaticks, who deny submission to the government of the episcopal church of England, and adds, "The constitution of our church stands upon this *single point*, all things are lawful, which are NOT FORBIDDEN." Whence this difference? The peculiar condition of the speaker is to be considered. The *Irenicum* was published when the author was minister of one single Sutton in Bedfordshire. The *Answer* came out about 18 years after, when - - - - what? God forbid we should say, men should not live and learn: but it happens very unluckily, when illumination and preferment come together!

Bishop Stillingfleet's opponents said, the *point* on which his church stood, "would

would not have them obey ſuch paſſions as the light of reaſon, the inſtinct of nature, and the deſire of their own preſervation might ſeem to excite. He

"would make a pure fricaſſee of religion, it would juſtify the addition of oil, cream, ſpittle, and ſalt in baptiſm, and it would as much authorize a miniſter to preach the goſpel with a helmet on his head, and a ſword and buckler in his hand, as ſigns of our ſpiritual warfare, as it would the croſs in baptiſm. It is not enough in religion, that things are not *forbidden*, they muſt be *commanded*. Jer. vii. 31." *Lewis Du Moulin ubi ſupra.*

3. Divines have ſeen a whole church change its *doctrine*, and yet retain its *creeds*, and teſts of orthodoxy; and, what is more extraordinary, declare the *ſame* teſts the guardians of two ſyſtems of divinity as *oppoſite* as particular election and general redemption, and both of them goſpel for the time. What! Has the goſpel of 1555 been explained by any new revelation ſince, or is the old goſpel an *uncertain ſound?* Neither: but the particular conditions of leading churchmen have altered with the times, and with the tempers of civil governors.

4. Divines have ſeen a church change its *temper* of governing, and yet not alter its *form* of government. Stratagem and colluſion, duplicity and ſoft words took place with Tillotſon, and Teniſon, of Parkerian fire, and Laudean pride. The latter in days of yore excommunicated and perſecuted non-conformiſts to death: but the former in later times tell us they pity and pray for us, and eſteem us their dear brethren in Chriſt. Have they made an abatement of one word in terms of conformity *from the day that Iſrael came up out of Egypt to this day? Conſider* Mr. Claude's eleventh common place, *take advice, ſpeak your minds*, and *firſt of all give thanks for kings, and for all that are in authority, that you lead quiet and peaceable lives in all godlineſs and honeſty!*

5. We ſometimes amuſe ourſelves with contraſting the great *doers* with the great *ſufferers* in religion in the days of our anceſtors. We weigh the merits of Fox and Coverdale againſt thoſe of Cranmer and Cox—We ſet Cartwright againſt Whitgift—Baxter and Bates againſt Laud and Coſins—Watts againſt Atterbury—Bunyan againſt Bugg—and ſo on; and we enquire - - - No, we

He exhorted them to leave vengeance to God, and advised them only to follow the dictates of love. The greatest persecutors of the primitive Christians were the Jews, on whom the Roman Christians could easily have avenged themselves under various pretexts; for the Jews were generally hated and despised by all other nations, and nothing could be easier than to avail themselves of that publick hatred, to which the religion of the Jews exposed them. Nevertheless, S. Paul not only says in general *Render not evil for evil:* but in particular Recompense to *no man* evil for evil. As if he had

we will not enquire. *Claudite jam rivos, pueri, sat prata biberunt.*

Finally, this place is useful in many single theological questions. For example, Why did not the apostles speak against putting infant-baptism in the room of circumcision? The particular state of the primitive church did not require it. Infant-baptism had not been thought of then. Why did not the apostles make creeds and canons? They would have defeated their own particular view, which was to put individuals into a capacity of making creeds and canons for themselves, &c. &c.

Consider the particular state of the persons addressed. The use of the moral law is thus placed in a very proper light, "Usus legis moralis varius est secundum varios status hominis. *Primævo hominis statui* erat ut homo per illam vivificaretur. Usus sub *statu peccati* est, ut hominem de transgressione et reatu arguat - - - ut illum sic convictum ad gratiam desiderandam compellat - - - Servit præterea lex in hoc statu tum *Deo*, ut hominem cohibeat, tum *peccato*, ut peccatum augeat. Tertius usus legis moralis erga hominem jam Spiritu Dei et Christi renatum conveniens statui gratiæ est, ut sit perpetua regula vitæ. Ex hisce usibus facile colligere est, quousque lex moralis inter fideles, et sub gratia Christi constitutos obtineat, et quousque abrogata sit. *Arminii op. Theol. Disputat. Pub.* xii.

To give an example,

Rom. xi. 33. *O the depth,* &c. in order to enter into the apostle's meaning, it is necessary to consider the *subject*, to which he applies his text, and never to lose sight of the *design* of this whole epistle.

had ſaid, Do not injure thoſe, on whom you could moſt eaſily avenge yourſelves; hurt not the moſt violent

epiſtle. The apoſtle principally means to oppoſe a ſcandalous ſchiſm, which rent the church of Rome; that church was compoſed of two ſorts of Chriſtians, ſome of them came from paganiſm, others from Judaiſm; the latter deſpiſed the former, ſo they had always treated foreigners; they inſiſted on it, that for their own parts they had a natural right to the bleſſings, which the Meſſiah came to beſtow upon his church; becauſe, being born Jews, they were the lawful heirs of Abraham, to whom the promiſe was made, whereas the Gentiles partook of theſe bleſſings only by mere grace. St. Paul oppoſes this prejudice, proves that Jews and Gentiles were alike *under ſin*, that they had an equal need of the covenant of grace, that they both owed their vocation to the mercy of God, that no one was rejected as a Gentile, or admitted as a Jew, and that ſuch only had a part in this ſalvation as had been choſen in the eternal decrees of God. The Jews could not reliſh ſuch humbling ideas, nor adjuſt all this doctrine with their high notions of the prerogatives of their nation, much leſs could they enter into S. Paul's ſyſtem of predeſtination. S. Paul applies this chapter, out of which our text is taken, and the two preceding ones, to anſwer their difficulties. He turns the ſubject (if I may ſo ſpeak) on every ſide to make it clear. He reaſons, proves, argues: but after he had heaped proofs upon proofs, reaſons upon reaſons, ſolutions upon ſolutions, he acknowledges in the words of my text, that it was his glory to reſt beneath his ſubject: he claſſes himſelf in a manner with the moſt ignorant of thoſe, to whom he writes, he acknowledges that he has not received a ſufficient meaſure of the ſpirit of God to fathom ſuch abyſſes, and he exclaims upon the brink of this ocean, *O the depth*, &c. - - - *how unſearchable*, &c. *Sur les profondeurs divine, tom.* xi.

Monſieur Saurin's deſign in this ſermon is to promote Chriſtian love among people, who think differently concerning the decrees. In order to this he obſerves, that all the ways, in which it pleaſes God to diſcover himſelf to men, though ſhining with light are yet ſhaded with adorable darkneſs, they are labyinths, in which feeble reaſon is loſt. Our ideas of the deity are ideas of a vaſt profound—the works of nature are a great deep—the ways

violent enemies of the name of Jesus Christ, and the

ways of providence—and the doctrines of revelation are also distinguished by the same characters. He examines the doctrine of decrees, and among many systems chooses that, which appears to him the true one; but, adds he, "should you ask me after all, whether my own system be liable to no objections? I would lay my hand upon my mouth, I would acknowledge my ignorance, and freely own, that I chose this subject less to clear than to press its difficulties, and hereby to make you perceive that toleration, which Christians mutually owe each other on this article. We ourselves also exclaim on the borders of this abyss, *O the depth*, &c."

Mr. S. reminds me of Bucholtzer, one of the greatest of the German reformers. "Timiditas quædam Bucholcero a quibusdam objecta est, quod cum eximiis a deo dotibus esset decoratus, in certamen tamen *cum rabiosis illius seculi Theologis noluit descendere* - - - ipse juvenis sæpe ad amicos aiebat, *Desii disputare cœpi supputare*, quoniam illud dissipationem, hoc collectionem significat - - - vidit de religionis Christianæ negotiis *controversias* ecclesiis orthodoxis *moveri ab iis quos nulla unquam amoris Dei scintilla calefacerat*. Vidit ex diuturnis theologorum rixis utilitatis nihil detrimenti plurimum in ecclesias redundasse. Quapropter omnis ejus cura in hoc erat, ut auditores fidei suæ commissos doceret *bene vivere, et beate mori* - - - et annotatum in adversariis amici ejus reperierunt, *permultos in extremo agone constitutos gratias ipsi hoc nomine egisse*, quod ipsius ductu servatorem suum Jesum agnovissent, cujus in cognitione pulchrum vivere mori vero longe pulcherrimum ducerent. Atque haud scio an non hoc ipsum longe Bucholcero coram deo gloriosius sit futurum, quam si aliquot contentiosorum libellorum myriadas posteritatis memoriæ consecrasset. *Melch. Adam. vitæ Germ. Theolog. in vita Bucholceri.* See also *Baxter's Saint's Rest, p.* iv. *c.* 3.

(6) *Hurt not those, who strive to destroy the gospel.* Mr. Claude does not mean here to inculcate the senseless notions of *passive obedience*, and *non-resistance*, as too many of our divines have done from such passages of scripture. In a *letter to Monsieur Michaeli*, speaking of the disputes in England, he says, "If one party, being in power, would constrain the other against their conscience and judgment, the schism is certainly on the side of the imposers."

The

the christian profession; (6) those, who have crucified

The question is, in such a case what ought the oppressed to do? Let us take an *article of faith*, and a *rule of practice*, and see. "When a heathen child is baptized, he is changed within. He is brought to the font full of sin through Adam's disobedience: but he is washed from all his sins inwardly. The power of the holy Ghost by the priest's blessing comes upon the corruptible water of the holy font, and after that it can wash both body and soul from all sins by spiritual power." This is part of an Easter-homily, which was read annually in the church about 800 years ago. This I call an article of *faith*. *Ab. Whelock. Bedæ Hist. Eccl. Cantab.* 1644. *p.* 471.

Here follows a rule of *practice*. At the elevation of the host, the ritualists require the worshippers of it to say—"Soul of Christ, sanctify me—Body of Christ, save me—Blood of Christ, inebriate me—Water of Christ's side, wash me." This is part of a form for adoring the holy sacrament, published in the *hours of Salisbury*. This I call a rule of *practice*.

I can suppose this article, and this rule, to be simply proposed to me by a clergyman of the church of Rome. The first I do not understand, the last I do not approve, both deviate from my rule of faith and practice, the holy scriptures. I, therefore, thank him for his friendly regard to my spiritual welfare, and we part civilly.

I can suppose them laid before me by Pope John XXII, along with a parchment grant duly executed of three thousand days pardon for deadly sins, on condition of my complying. Again, I thank his holiness for an offer so generous: but I must beg leave to decline accepting it, and we part.

I can suppose them laid before me with all the religious inducements to accept them, that arise from an interest in the papal community, such as, on one side, the benefits of pardons, supererogations, indulgencies, jubilees, canonization, and so on: and, on the other, the terrors of annual excommunication, denial of extreme unction, desertion in purgatory, and damnation in hell. I can conceive myself unawed by all these, and acting rightly to persist in judging for myself.

I can go a step farther, and suppose my worthy friend the pope, finding me inconvertible by motives taken from his principles, changing his mode of persuasion, and pretending to convert me by motives taken according to my own principles from scripture. He says, Jesus Christ

cified your Saviour, and every day ſtrive to deſtroy his goſpel.

Chriſt has put the government of my conſcience into his hand, and required me to believe what he affirms to be true, and to perform what he commands to be done. He reads, and I reaſon, till, at length, reſenting his uſurpation of Chriſt's authority, I ſet my S. Paul's epiſtles againſt his S. Peter's keys, and conform to the apoſtle by *diſſenting* from the pope. *If any man teach otherwiſe* than the apoſtles taught, *and conſent not to the wholeſome words of our Lord Jeſus Chriſt, from ſuch* WITHDRAW *thyſelf.* 1 Tim. vi. 3, 5. If there be *two or three* of us in the ſame circumſtances, we *congregate in Chriſt's name*, and, wherever be the place of our aſſembling, we expect to have him by his word and ſpirit *in the midſt* of us.

All this is an affair of religion, conſcience, reaſon, argument, on both ſides *purely eccleſiaſtical.* But ſhould my brother John turn politician, intrigue at court, delude my king and perſuade him to confiſcate my goods, to confine my perſon, and to condemn me to death for my nonconformity to his noſtrums, in ſuch a caſe the doctrines of *paſſive obedience*, and *non-reſiſtance* in matters of religion would come under conſideration. The ſtate of the queſtion concerning my believing what I do not underſtand, and my performing what I do not approve, would not be altered by being put into new hands, it would remain exactly as before, and what was my duty before would be my duty ſtill. But what ſhould I do with theſe new doctrines of paſſive obedience and non-reſiſtance? I would open my eyes, ſee the artifice of my opponent, affirm that they *are*, and they are *not* theological queſtions. As *theological* queſtions, they are reprobated by every article of chriſtianity; for in matters of faith and obedience we owe *belief* to none but *revealed* propoſitions, and *obedience* to none but *divine* commands. But theſe doctrines, as they regard life, civil liberty, and property, are not theological, but *political* queſtions, they belong to ſyſtems of civil polity, and as they have no place in that ſyſtem of government, under which I live, for that conſiders the people as the origin of power, and civil governors as the executors of a truſt, ſo I reject them. In ſuch a free ſtate I choose to live, agreeably to my notions of civil government, the genius of my liberal religion, and the examples of the beſt of politicians, *I will walk at liberty, for I ſeek thy precepts. I will ſpeak of thy teſtimonies before kings, and will not be aſhamed.* Pſal. cxix. 45, 46.

XII.

XII.

Consider the Principles of a Word or Action. (8)

For example. John v. 14. *Behold! thou art made whole, ſin no more, leſt a worſt thing come unto thee.* This was the language of Jeſus Chriſt to the

(8) *Conſider the principles of words and actions.* The doctrine of principles is extremely important to a chriſtian miniſter, particularly in *five* caſes. I muſt mention only five here for want of room.

1. In ſtudying the *letter* of ſcripture, that is the nature, and principles of conſtructing, and compoſing, which prevailed with each writer in each compoſition. Nothing is more common among divines than arbitrary diſtributions of texts, chapters, and whole books, according to their *own* ſcholaſtical notions of compoſition. Theſe always imply, that the writers of theſe books, chapters, and verſes compoſed on the principles of their expoſitors. Nothing can be leſs true. Our Milton has rightly ſaid, "It is not for the majeſty of ſcripture to humble *herſelf* (Milton was a *poet* remember.) in artificial *theorems*, and *definitions*, and *corollaries*, like a profeſſor in the ſchools: but looks to be *analyſed* into thoſe ſcential rules, which are the implements of inſtruction." That is to ſay, we muſt *follow* ſcripture, and not *force* it. *Tetrachordon, p.* 23.

For example. A certain expoſitor of Eccleſiaſtes prefixes what he calls *Diagramma* doctrinæ, and lays Solomon out in ſcholaſtick form. "His deſign is to treat of the chief good—In order to this he ſhews in the firſt place *negatively* what felicity is not. It does not conſiſt in human ſcience, in ſenſual pleaſure, in moral virtue, &c."—to this part our expoſitor aſſigns the firſt four chapters.—"Secondly, He ſhews *poſitively* wherein felicity does conſiſt. Chap. v. 6. xii. 13.—Thirdly, The *uſe* of the doctrine, from the ninth verſe of the fifth chapter to the twelfth verſe of the ſixth—and from the ninth verſe of the ſeventh chapter to the end." *Joan. Serrani in Eccleſ. Sol. Commentarii Præf.*

We do not deny the doctrine of this expoſitor: we only affirm, Solomon did not compoſe the book of Eccleſiaſtes in this ſcholaſtick *method.*

the man, whom he had just before healed of an infirmity of thirty-eight years standing. Him Jesus now found in the temple. It is not imaginable,

thod. The expositor, indeed, brings detached verses together, and so makes up his method: but this displays his own genius, not that of the author. This book, it is plain, is a *dialogue* between a libertine and a moral philosopher, and this notion of the composition of the book half expounds it. Grammarians, Rhetoricians, and Poets, as well as Logicians, have served scripture thus.

2. The doctrine of principles is important in regard to *the sense* of scripture. Creeds, and articles lay down the principles of their *compilers*, of which, perhaps, the biblical writers never heard; yet these are the principles, which teachers are sworn to find, or to profess to find in all the writings of inspired men, and NO OTHER, *under pain of our displeasure!* This is the crime of whole communities, and individuals frequently imitate them. Thus a certain writer against pre-existence, in answer to the argument, that the pre-existence of human souls was not incompatible with the *goodness* of God: but highly *agreeable* to our notions of it, affirms, "God does not always do what is best; for his goodness is subordinate to his will, his actions are not necessary: but arbitrary. It would have been *best* for Christ to have come into the world immediately after the fall. It would have been *best* for the world to have been created sooner. It would be *best* for the wicked not to go to hell. But all these events are as they are; because God willed they should be." What a presumptuous *master of arts* is this! To use his own words, "he confirms a *vafrous* doctrine by *fucous* reasons, which, like sure *fulciments*, shore up its *ruent* credit." According to this genius, it is *best* for a wise man to believe what a fool thinks *best* to affirm. See vol. I. p. 266, &c. note. *No Præ-existence. By E. W. A. M. London,* 1667. *chap.* 2.

3. The doctrine of principles is of great consequence in *church-government.* Civil government has for its object civil liberty, and a just civil government takes no cognizance of mere principles. See vol. I. p. 247, note 7. Suppose a man living under a monarchical government, and believing at the same time, that a republican form of government is more perfect than that of a monarchy, this belief

nable, that this meeting was fortuitous, and unforeſeen to Jeſus Chriſt. His providence, no doubt, conducted the man that way, directed him to the temple, whither he went himſelf to ſeek him. Examine, then, upon what *principles* Jeſus Chriſt went to ſeek this miſerable ſinner, and you will find, 1. He went in great *love* to the poor man. He went in that ſame benevolence, which inclined him to do good to all, who had need, and in every place, that he honoured with his preſence. Jeſus was, as it were, a publick ſource of benefits, his

lief would not render him guilty in the eye of the law. Indeed were he to perform any overt acts diſturbing the peace of ſociety, and tending to ſubvert the monarchy, under which he lived, he would become guilty, and his doing ſo from principles would aggravate his guilt. Milton thought,—that "*mutual affection* was the eſſence of a matrimonial contract—that, where the eſſence was wanting, the form, the *contract*, was diſſolved, and the parties might ſeparate and marry again." He did more, he publiſhed, and republiſhed on this article, yet, as he did not reduce his principles to practice, he was not accounted reprehenſible in the eye of the law.

Church-government runs on very erroneous principles in this point of light. In ſome churches members are admitted in infancy *without* any religious principles, and the promiſe of a ſponſor, that the child ſhall have principles in mature age, is accepted in lieu of them. In other church-governments metaphyſical principles concerning free-will, decrees, and ſo on, are made *terms* of communion. In the primitive church, profeſſion of faith in Chriſt, accredited by a holy life, was accounted a ſufficient title to membership. The ignorant and wicked, deſiring to become wiſe and good, were admitted to a catechumen-ſtate, from which, after they had been inſtructed in the principles of chriſtianity, they proceeded to baptiſm and church-fellowſhip. Were this primitive practice revived, and put in the place of what is uſually called ſpeaking an experience, or were it made preparatory to it, great good would probably follow. A congregation divided into three claſſes, conſiſting the

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his hands every where beſtowed beneficent gifts, and he even ſought occaſions, when they did not preſent themſelves. 2. He went by an engagement of *ancient* love, which he had made for this paralytick; his ſecond favour flowed from his firſt, nor would he leave his work imperfect. Thus it is ſaid, in regard to his diſciples, *having loved his own, which were in the world, he loved them to the end.* The bounty of Jeſus Chriſt reſembles that of his eternal father, who calls, juſtifies, and in the end glorifies thoſe, whom he firſt predeſtinated;

one of the *church* properly—the ſecond of *catechumens* preparing for church-fellowſhip—and the third of *children* to be catechized—would not be ill-governed.

4. Principles are of conſequence in *preaching*. Thus one divine rants. "The tenth book of *Ariſtotle*'s ethicks, though he did not intend it, contains a *full*, and *perfect* paraphraſe, or comment upon the firſt pſalm—*Homer* may confirm the *antiquity*, and in ſome degree the *truth*, and the *right underſtanding* of the holy ſcriptures—God was pleaſed to make uſe of the incomparable wit of *Virgil* to celebrate the coming of *our Saviour*—The *ancient mythology* was *derived* from ſcripture, *confirms* ſcripture, and cannot be *diſmiſſed* without ſome wrong to ſcripture." What preaching are we to expect from men adopting ſuch principles as theſe! Some divines fall ſeriouſly and deeply into theſe dreams, *toil all night, and catch nothing*, paddle backward and forward from Homer to Moſes, and from Moſes to Heſiod, from Jeruſalem to Babylon, and Egypt, and Rome, to pattern a proverb, or match a meaning, and all on what principles? Why, forſooth! the language, cuſtoms, and ſentiments of the biblical writers are ſo far to be *admired*, yea ſo far to be *credited*, as they agree with theſe ſupreme models of learning, and ſentiment, and taſte! *The prophet, that hath a dream, let him tell it as a dream: but he, that hath my word, let him ſpeak my word as it is. Is not my word like fire?* Jer. xxiii. 28, 29. Truth, like fire, has properties of its own; neither need pauſe for a pattern from the truth and the fire of Greece. See *Meric Caſaubon's Letter to Dr. Peter Du Moulin*, 1669.

5. Principles of religion are

nated; and on this as on one of the principal foundations, S. Paul eſtabliſheth our hope for the future, *God, having begun a good work in us, will perform it to the day of Chriſt:* and elſewhere, *God is faithful, who hath called you to the fellowſhip of his ſon.* 3. It was by a principle of *wiſdom* and foreknowledge, that Jeſus Chriſt ſought this paralytick patient in the temple, in order to teach him his duty, to furniſh him with the means of doing it, and to give him a more particular knowledge of the friend, who had healed him; for he well knew, that a tender faith, ſuch as that of this man was, had need of freſh and continual aid, as a young plant needs a prop to ſupport it againſt winds and ſtorms.

In like manner, if you had to examine theſe words of Jeſus Chriſt to the Samaritan woman, *Go and call thy huſband*, John iv. You might ex-

are eſſential to the *miniſter* of Chriſt. All churches act as if they thought an unprincipled miniſter a curse to his people, therefore all require real or pretended principles. A candidate for orders in the eſtabliſhed church is obliged to profeſs, that he is *moved by the holy Ghoſt* to take orders; and, if he aſpire to be a biſhop, he is obliged to profeſs, that he does not aſpire to that honour, *Nolo Epiſcopari*. Among the proteſtant-diſſenters a confeſſion of faith is uſually required at ordination, that is, a profeſſion of the miniſter's own religious principles is required. Our old divines ſuppoſed principles of *four* ſorts neceſſary to a miniſter. "1. *Perſonal* principles for the government of *himſelf*—2. *Domeſtick* principles for the management of his *family*—3. *Political* principles for the regulation of his conduct toward thoſe, who were *without*—And laſtly, *Official* principles for the execution of his *miniſtry*." The firſt are cognizable by *God*, the ſecond by his *family*, the third by *government*, and his *neighbours*, the laſt by the *church*, over which by their own choice he ought to be appointed overſeer, inſpector, or biſhop. Vid. *Nichol. Hemmingii Paſtor. ad init.*

examine the intention of Jesus Christ in this expression. (9) He did not speak thus, because he was ignorant what sort of a life this woman lived. He knew that, to speak properly, she had no husband.

(9) *Consider the intention of Jesus Christ.* Jesus Christ often spoke obscurely to his disciples, and in parables. His *intention* in speaking so was the most wise and benevolent, that could be imagined. Had he only designed to *inform* his disciples of truths, he would have delivered his sentiments in the plainest manner: but he intended to *exercise* their minds, to form in them *a habit of thinking*, reflecting, and reasoning, and so to *endear* truths to them by giving them the pleasure of discovering them. *Lazareth our friend sleepeth—Destroy this temple—Ye shall sit on twelve thrones judging the twelve tribes*, &c. Exemplum autem de templo restaurando, et de duodecim sedibus apostolorum ea *intentione* a Christo prolatum est, ut *desiderium discendi, ac studium de non intellectis inquirendi, et interrogandi accenderet. Ziegleri in Grotii de jure bel. et pac. libros animadversiones. lib.* iii. *cap.* 1.

It is a well known maxim of lawyers, *Prior et potentior est mens quam vox dicentis*; and divines early adopted it as a rule of investigating scripture. Nicholas de Lyra *(ad cap.* xviii. *Deuteron.)* quotes, as a maxim of Hilary, this axiom, *Intelligentia dictorum ex causis sumenda est dicentis*, that is, from his scope, design, or intention. S. Augustine enlarges on this article in the fifth and tenth chapters of the third book de doct. Christian. The writers of scripture had, strictly speaking, only one primary principal meaning in what they wrote, and this we call the *literal* sense, sensum literalem esse, says Aquinas, quem autor *præcipue* intendit. Papal divines, schoolmen, and many protestants think, there is a double meaning, more properly a twofold sense in scripture, a *literal* and a *mystical* meaning, and this last they divide into *Allegorical—Tropological*—and *Anagogical.* When a literal sense is transferred to *morals*, it is called *Tropological*, as *Thou shalt not muzzle the ox, when he treadeth out the corn.* Deut. xxv. 4. transferred by S. Paul to the support of ministers. 1 Cor. ix. 9, 10. A transfer is *anagogical*, when it regards *eternal life.* Some divines think, these distinctions futile, and call them allegory, concerning which they direct. 1. Let your allegory have *scripture authority.* 2. Content your-

husband. It was then, 1. A word of *trial*; for the Lord said this to give her an opportunity of making a free confession, *I have no husband.* 2. It was also a word of *kind reproof*; for he intended to convince her of the sin in which she lived. 3. It was also a word of *grace*; for the censure tended to the woman's consolation. 4. It was farther, a word of *wisdom*; for our Lord intended to take occasion

yourself with such an *application* as scripture makes of it. Allegories *prove* nothing. *Theologia symbolica non est argumentativa. Aquin.* apud *Keckerman. Rhet. lib.* i. *cap.* 7. 3.

Intention is of the utmost importance in *casuistry*, or conscience-law. An excellent critick observes—that "γραμμα and πνευμα stand distinguished in scripture from each other—that the first is confined to the grammatical, or *literal* sense of the law, and the last is put for the *mind* and intention of the lawgiver—that Aristotle often uses γραμματα for *written* laws in opposition to the *will* of the governor—that he calls it *a foolish thing for a governor to follow strictly a written law—De Repub. lib.* iii. 15.—that Cicero also opposes the *letter* of the law against the *intention* of the law-maker. *De Invent.* i. 38—that law speaks of things in *general* terms, without accommodating them to *particular* cases, &c." *Le Clerc. Sup. to Ham. Mat.* v. 17.

The *intention* of the speaker is also of great consequence in obtaining the true sense of *proverbial* expressions—*general observations*—&c. &c. For example.

Prov. xviii. 22. *Whoso findeth a wife, find th a good thing.* Whoso findeth a *wife*—*prudent*—*chaste* wife, findeth a *blessing*, indeed: but if a wife possess contrary qualities, the finder, I fancy, will not think her a *good* thing, although prudence may keep him from saying so.

Psalm lv. 23. *Deceitful men shall not live out half their days*; that is, *some* deceitful men shall not.

cxxviii. 3. *The wife of the man, who feareth the Lord, shall be as a fruitful vine, and his children like olive-plants.* That is, temperance and chastity *generally* produce population.

xxxvii. 25. *I, who am old, never saw the seed of the righteous begging bread.* It is not *common* to see industrious families, who also are beloved, and therefore assisted by the cha-

occaſion at this meeting to diſcover himſelf to her, and more clearly to convince her, that he had a perfect knowledge of all the ſecrets of her life, as he preſently proved by ſaying, *thou haſt well ſaid, I have no huſband, for thou haſt had five huſbands, and he, whom thou now haſt, is not thy huſband.* (1)

Were

charitable, reduced to beggary.

Prov. xxii. 6. *Train up a child in the way he ſhould go; and when he is old he will not depart from it.* Pious principles inſtilled in youth *ſeldom* fail of operating in old age.

1 Cor. x. 33. *I* ſtrive to *pleaſe all* the *men*, of whom I have been ſpeaking, *in all* lawful, and expedient *things*. Gal. i. 10. *If I pleaſed men* by preaching another goſpel, *I ſhould not be the ſervant of Chriſt.*

(1) *Woman of Samaria.* Biſhop Maſſillon has a ſermon on delaying converſion, from the ſame paſſage. Mr. C. ſpeaks of the principles of *Chriſt*'s words to the woman. The biſhop treats of the *woman*'s principles in her anſwers. "I remark (ſays he) *three* principal excuſes, which ſhe makes uſe of to avoid accepting the merciful offers of Jeſus Chriſt. 1. An excuſe of *ſtation*, or condition. She is a woman of Samaria, and therefore forbidden to grant what the Saviour aſked of her, *how is it that thou - - - aſkeſt water of me, who am a woman of Samaria?* 2. An excuſe on account of the *difficulty*; *the well is deep, and there is nothing to draw with.* Finally, an excuſe on account of the great *variety of opinions*, which made it doubtful whether ſhe ſhould *worſhip with her fathers in that mountain, or, as the Jews ſaid, at Jeruſalem.* Let us hear ourſelves in this woman. The excuſes, which ſhe oppoſes againſt the grace of Jeſus Chriſt, are ſuch as we every day oppoſe againſt it. We pretend to find in our *ſtations* of life reaſons for a worldly conduct. We can form excuſes concerning *difficulty*, for we frame an impracticable idea of virtue. In fine, we find in pretended *uncertainties*, and contradictions concerning doctrines, and rules of life, motives of ſecurity, which calm our conſciences in the commiſſion of the moſt manifeſt crimes. Let us confound theſe three excuſes by opening the hiſtory of our goſpel." *Maſſ. Ser. Careme, tom.* iii. *S. troiſieme.*

Were you going to explain the ninth verſe of the firſt of Acts, where it is ſaid, *When Jeſus was taken up, his diſciples beheld him*, it would be proper to remark the ſentiments of the diſciples in that moment, and to ſhew from what principles proceeded that attentive and earneſt looking after their divine maſter, while he aſcended to heaven. (2)

(2) *The apoſtles looked after Jeſus with lively ſentiments.* Βουλει μαθειν, οτι και μελλοντες ὁραναυ τον αναβαινοντα, εχαιρον και εσκιρτων; ακουσον τȣ χριστȣ λεγοντος, οτι ανεβαινον και κατεβαινον συνεχως. τουτο δε επιθυμουντων εστιν ιδειν το παραδοξον θεαμα. και ποθεν δηλον, οτι ανεβαινον και κατεβαινον; αυτου ακουσον λεγοντος· Απαρτι οψεσθε τους ουρανȣς ανεωγμενους, και τȣς αγελȣς τȣ θεου αναβαινοντας και καταβαινοντας επι τον υιον τȣ ανθρωπȣ· τοιουτον γαρ των ερωντων το ἐθος· ουδε τον καιρον αναμενουσιν, αλλα προλαμβανȣσι την προθεσμιαν τη ἡδονη. δια τȣτο καταβαινȣσιν επειγομενοι το καινον και παραδοξον εκεινο ιδειν θεαμα, ανθρωπον εν ουρανω φαινεντα· δια τȣτο πανταχου αγελοι, και οτε ετικτετο, και οτε ανιστατο, και σημερον οτε ανεβη· ιδου γαρ δυο (φησιν) εν εσθητι λαμπρα δια του σχηματος την ἡδονην δηλουντες. &c. John i. 51. Act. i. 10. *Chryſoſt. orat: in aſcenſionem D. N. I. C. tom.* v. *orat.* 87.

Interpreters have been greatly embarraſſed in reconciling what S. Luke ſays xxiv. 50. *Jeſus led his diſciples out as far as to Bethany*, with what the ſame S. Luke ſays, Acts i. 12. *The apoſtles returned from mount Olivet.* But Olivet, ſays Mr. De Beauſobre, was ſituated between Bethphage and Bethany, and our Lord aſcended from that part of the mountain, which lay next Bethany, ſo that there is no contradiction in the Evangeliſt's accounts, for they mean the ſame place. See *Selden de jur. Nat. et Gent.* and *Baſnage Annal. Polit. Eccl.*

XIII.

Consider Consequences. (3)

Thus, when you explain the doctrine of God's mercy, it is expedient (at least sometimes.) to remark

(3) *Observe consequences.* By this method Silvanus, an ancient abbot of a monastery, convinced a travelling monk of his erroneous notions of two passages of holy scripture. The story is this. "Παρεβαλε τις αδελφος τω Αββα Σιλουανω, &c. A certain brother came to the convent at mount Sinai, and, finding the monks all at work, shook his head, and said to the abbot, *Labour not for the meat, that perisheth.* [John vi. 27.] *Mary chose the good part.* [Luke x. 42.] Zachary, said the old abbot to his servant, give the brother a book, and shew him into a cell. There sat the monk alone all day long. At night, wondering that nobody had called him to dinner, he goes to the abbot. Father, says he, don't the brethren eat to day? O yes, replied the abbot, they have eaten plentifully. And why, added the monk, did you not call me? Because, brother, replied the abbot, you are a spiritual man, and have no need of carnal food. For our parts, God help us! we are carnal, we are obliged to eat, and therefore we work: but you, brother! you have *chosen the good part*, you sit and read all day long, and are above the want of *meat, that perisheth.* Pardon me, father, I perceive my mistake. I do, subjoined the old man: but remember, Martha is as necessary a christian as Mary." *Apotheg. patrum. in Cotelerii Ecclesiæ Græcæ monument. tom.* i.

Reasoning by illation, induction, and consequences, is a fair method of arguing: but it requires the utmost caution to reason accurately in this way. All inferences have some evidence, or no evidence, some probability, or no probability, a slight presumption, or a clear demonstration according to the falsehood, inanity, probability, or certainty of *all* the premises, from which they are drawn. Thus an inference drawn from many presumptive premises may have a high degree of moral certainty, the inference containing in one aggregate sum *all* the evidence of the presumptive premises, from which it is drawn, *put together.*

mark the *good* and lawful uſes, which we ought to make of it. Theſe uſes are to renounce ourſelves

gether. Inference thus reſembles the income of a lord of a manor; for his fortune is the aggregate of many ſmall farms and quit-rents paid by a great number of poor copyholders, and tenants; or, it reſembles the clear call of a miniſter to the paſtoral office made up of a large majority of ſeparate votes.

"Probable evidence, ſays one of our beſt reaſoning divines, is eſſentially diſtinguiſhed from demonſtrative by this, that it admits of degrees; and of all variety of them, from the higheſt moral certainty to the very loweſt preſumption - - That the ſlighteſt poſſible preſumption is of the nature of a probability, appears from hence; that ſuch low preſumption often repeated will amount even to moral certainty - - - In queſtions of difficulty, or ſuch as are thought ſo, where more ſatisfactory evidence cannot be had, or is not ſeen; if the reſult of examination be, that there appears upon the whole, any the loweſt preſumption on one ſide, and none on the other, or a greater preſumption on one ſide, though in the loweſt degree greater; this determines the queſtion, even in matters of ſpeculation, and, in matters of practice, will lay us under an abſolute and formal obligation, in point of prudence and of intereſt, to act upon that preſumption or low probability, though it be ſo low as to leave the mind in very great doubt which is the truth." *Bp. Butler's Analogy. Introduction.*

Dr. Watts gives an example of inductive reaſoning. "The doctrine of the Socinians cannot be proved from the goſpels, it cannot be proved from the Acts of the apoſtles, it cannot be proved from the epiſtles, nor the book of revelations, *therefore* it cannot be proved from the new teſtament." The Socinians deny the concluſion by diſputing the premiſes. The Dr. adds, "This ſort of argument is often defective, becauſe there is not due care taken to *enumerate* all the particulars on which the concluſion ſhould depend," and, may we not add, becauſe the particulars enumerated are not ſufficiently *aſcertained?* *Logick*, iii. 2, 7.

Here are *three* remarkable modern inſtances, mentioned in a book now before me, which the learned author did me the honour of ſending as a preſent (a moſt valuable one it is) a few days ago. "The ſubverſion of freedom was the evident purpoſe of Mr. Hume in writing *the hiſtory of England.*

ſelves—to be ſenſible of our infinite obligations to God, who pardons ſo many ſins with ſo much bounty

land.—I fear we may with too much juſtice affirm the ſubverſion of chriſtianity to be the object of Mr. Gibbon in writing *the hiſtory of the decline and fall of the Roman empire.* —Mr. Lindſey affirms, that the fathers of the firſt three centuries, and conſequently all chriſtian people for upward of three hundred years after Chriſt till the council of Nice, were generally unitarians." Theſe are bold attempts. By what means do theſe gentlemen intend to eſtabliſh their theſes, and effect their ends? A little ſubverſion does all. Inſtead of beginning by aſcertaining facts, and then proceeding to deduce fair inferences, begin by aſſuming an inference, and then accommodate facts to your aſſumption, and your work will be done. Hear our excellent author. "Whatever occurs in the ancient writers of hiſtory of a ſpeculative nature, we find to be an inference from a fact ſtated, without any ſeeming view to the deduction, but to the unadulterated repreſentation of which the hiſtorian appears to have religiouſly attended. Whatever occurs in modern writers of hiſtory of a narrative nature, we find to be an inference from a ſyſtem previouſly aſſumed, without any ſeeming view to the truth of the facts recorded, but to the eſtabliſhment of which the hiſtorian appears, through every ſpecies of miſrepreſentation, to have zealouſly directed his force." This is a golden remark, and of infinite uſe in theological controverſy, as the writer of this deciſive refutation of Mr. Lindſey has moſt fully ſhewn. *Inquiry into the belief of the Chriſtians of the firſt three Centuries, reſpecting the one Godhead of the Father, Son, and Holy Ghoſt. By William Burgh, Eſq.*

Natural conſequences are very beautiful. John viii. 14. *Though I bear record of myſelf, yet my record is true.* —42. *If God were your father, ye would love me.*—46. *If I ſay the truth, why do ye not believe me?*—ix. 16. *How can a man, that is a ſinner, do ſuch miracles?*—33. *If this man were not of God, he could do nothing*—Heb. ii. 2, 3. *If the word ſpoken by angels was ſtedfaſt, and every tranſgreſſion received a juſt reward, how ſhall we eſcape, if we neglect a ſalvation ſpoken by the Lord*, &c. &c.

"If true religion lie much in the *affections*, ſuch means are to be deſired as have much of a tendency to move the affections. Such books, and ſuch a way of preaching the

bounty—to consecrate ourselves entirely to his service, as persons over whom he has acquired a new right—and to labour incessantly for his glory in gratitude for what he has done for our salvation. (4)

You

the word, and administration of ordinances, and such a way of worshipping God in prayer, and singing praises, is much to be desired, as has a tendency deeply to affect the hearts of those who attend the means." *Dr. Jonath. Edwards on Religious Affections, p.* 1.

Natural *consequence* and lawful *assumption* may be joined. Thus, one of our most respectable divines, narrating the state of the nonconformists in the reign of Charles II. and bestowing duly merited praise on their extensive labours, adds,—

(Consequential Reasoning.)

"If they through many a sharp inclement blast
The painful period of their labours pass'd,
Shall we relax our toils, when peace profound
Reigns all abroad, and sunbeams blaze around?

(Assumptive Reasoning.)

But should we (for who knows what storms may rise,
What sudden thunders shake both earth and skies?)
Be try'd like these confessors, let us dare
The fiercest wrath and heaviest doom to bear;
For *Christ*, for *conscience* wealth and ease resign,
No frowns, no terrors in their cause decline."

This, as all the other publications of this truly worthy servant of God, is the language of a fair reasoner and an upright man. *Dr. Gibbons in Mr. Palmer's Edit. of Calamy.*

(4) *The doctrine of God's mercy.* A dictionary compiled on accurate principles would affix a great number of distinct ideas to each term, and would inform us, this is the *literal* sense of a term, that is the *metonymical* sense of it, this is the *popular* meaning of a word, that is the *theological*, *juridical* sense of it, and so on. How often has Littleton's Latin dictionary led boys at school into bad Latin and English! For example. "*Misericors*—merciful, pitiful, compassionate, tender-hearted. Mitis, mansuetus. Cicero." Homuncio *misericors* would be a very *pitiful* fellow, and a Tuscan Lady would be a very *unmerciful* vixen, although she were Mauris *mitior* anguibus. (See Horat. Ode x. L. iii.)

I do

You may alſo obſerve the falſe and *pernicious* conſequences, which ungrateful and wicked men, who ſin that grace may abound, pretend to derive from this doctrine. They ſay, we are no longer to

I do not blame the dictionary above-mentioned, it is a good one; nor do I wiſh to ſee one compiled on theſe principles, for it would conſiſt of too many folios to lie within my reach. I only mean to remind a ſtudent of divinity—that words are neceſſarily vague and equivocal—that dictionaries and lexicons are precarious helps—that each ſtudent of an art or ſcience ſhould acquaint himſelf with that ſenſe of terms, which belongs to *his own* profeſſion, leſt he ſhould fall into ſuch a miſtake as that divine did, who publiſhed a book to prove the late doctor Gill worſe than an Arminian, becauſe he had affirmed, "a man is to be *juſtified* for renouncing infant-baptiſm." The Dr. uſed the word in its *popular* ſenſe, the zealot took it in a *theological* ſenſe, and ſaid the Dr. held *juſtification* not by *good* works: but by that *wicked* work immerſion. Ergo Dr. Gill was an Antinomian. The ſame perſon publiſhed another book to prove Dr. Watts, and Dr. Doddridge dangerous innovators, and heterodox divines for preſuming to ſay, "Dr. Watts's pſalms and hymns *animated* chriſtian worſhip," for lo! Bailey's dictionary ſays, to animate is to *enliven* or *quicken*, now who can *give* life, and *quicken* a dead ſoul but Jeſus Chriſt? See beloved, the ſecond of Epheſians, and verſe the firſt!

To return, our beſt dictionaries are neceſſarily vague. "*Mercy*, ſays Dr. Johnſon, tenderneſs; goodneſs; pity; willingneſs to ſpare and ſave; clemency; mildneſs; unwillingneſs to puniſh; pardon; diſcretion." Here this laborious and accurate compiler is obliged to leave the word in a general meaning, illuſtrated by a few pertinent examples.

Divines diſtinguiſh the *mercy* of God from his *love*. "*God, who is rich in* MERCY, *for his great* LOVE, *wherewith he loved us, quickened us with Chriſt*. Eph. ii. 4, 5. The cauſes of our ſalvation are mercy and love. I ſhall give you the diſtinction between mercy and love. The object of love is the *creature* ſimply, the object of mercy is the creature fallen into *miſery*. Parents love their children: but if they be fallen into miſery love works in a way

to confider juftice now we are under grace, the more we fin the more God will be glorified in pardoning us—this mercy will endure all the time of our lives, and therefore it will be enough to apply to it at the hour of death—with many more fuch falfe confequences, which muft be both clearly ftated, and fully refuted. (5)

It

way of pity." &c. *Dr. Goodwin, tom.* i. *ser.* x. *Eph.* ii. 5, &c.

Agreeably to this notion, mercy, when put for the love of God, fignifies *undeferved* love, and by a figurative tour it may fignify *pardon* to the guilty. Luke xviii. 13. God be *merciful* to me a finner! "I cry you *mercy* for fufpecting a fryar." i. e. I beg pardon. Dryden.—By another tour it may fignify pity to one in *diftrefs*, without the idea of demerit. Happy is he, that hath *mercy* on the poor. Prov. xiv. 21.—By another tour it may fignify *difcretion*. I lie at your *mercy*. Thy *mercy*, O Lord! is in the heavens. Pfal. xxxvi. 5. Vague as the term is, and more proofs that it is fo I need not adduce, it has given occafion to much controverfy, which probably would be diminifhed, if not entirely fuperfeded by a definition of terms. The doctrine of mercy, in Mr. Claude's fenfe, is that account of the difplay of the love of God in redemption, which the Calviniftick fyftem of divinity gives. This fubject is largely difcuffed by *Dr. Goodwin, vol.* v. *part* ii. *Evangelical, or Gofpel-holinefs.*

(5) *State and refute falfe confequences drawn from the doctrine of divine mercy.* On what occafions it is proper to do fo Mr. Claude will fhew prefently. Here we only obferve, that falfe confequences deferve different treatment according to the different fources, from which they proceed. If *malice* affix confequences to any doctrine, without the leaft regard to truth, and with a malevolent defign of afperfing thofe, who believe it, a good man would not go beyond the demerit of fuch a flanderer were he to imitate a Jefuit, mentioned by Dr. Owen, who fully anfwered his opponent by only writing at the end of each of his detracting periods, *mentiris impudentiffime.* If honeft inquifitive *ignorance* infer falfe conclufions, it will be neceffary at leaft to try to inform fuch well-meaning perfons, as may be poffeffed with it. If we have *given* occafion by abftrufe language,

by

It is much the ſame with the doctrine of the efficacious grace of the holy Ghoſt in our converſion, for the juſt and lawful conſequences, which are drawn from it are, 1. That ſuch is the greatneſs of our depravity, it can be rectified only by almighty aid—2. That we ſhould be humble, becauſe there is nothing good in us—3. That we ſhould aſcribe all the glory of our ſalvation to God, who is the only author of it—4. That we muſt adore the depths of the great mercy of our God, who freely gave his holy ſpirit to convert us. (6)

You

by odd aſſociations of ideas, by violent tempers, or by innocent circumſtances, for falſe conſequences, it will be glorious to retract, and amend. It would be eaſy to exemplify all theſe: but the laſt only ſhall be attended to now, in an example from Dr. Goodwin.

"God hath laid up proportions of mercy for the wicked as a ſtock, which when [*being*] ſpent, they are broken, 'tis not ſo with the godly." A circumſtance unfavourable to this propoſition is, it is put in the *index* of a folio volume, and officially ought to contain the ſubſtance of what is advanced in the page, to which it refers. The propoſition, as it ſtands here, is incomplete, partial, exceptionable, and open to many falſe conſequences. Yet none of theſe ſeeming inferences ought to be drawn from it, becauſe the Dr. ſo explains himſelf in the *whole* place referred to as to preclude them. Suppoſe a preacher to utter ſuch an unguarded ſentence in a ſermon, and to leave it unexplained, could he blame auditors for inferring ſtrange conſequences? I trow not! *Goodwin on Eph.* ii. 5. *vol.* i.

(6) *Efficacious grace.* Our author has explained himſelf before, vol. i. p. 106. and following pages, to which we have added a few thoughts page 108, note 3.

The nature and operation of that divine power, which is eſſentially neceſſary to ſalvation under the name of *grace*, has ever been a ſubject of controverſy among divines; and, when peace is preſerved, the controverſy is edifying. Let penalties and cenſures, and evil diſpoſitions withdraw, and controverſy may become a privilege to chriſtians. Theſe, and not

mere

You muſt remark at the ſame time the abuſes, and falſe conſequences, which inſidious ſophiſters draw from this doctrine, as that, ſince the converſion of men is by the almighty power of God, it is needleſs to preach his word; and to addreſs to them on God's part exhortations, promiſes, and threatnings—that it is in vain to tell a ſinner, it is his duty to turn to God, as without efficacious grace (which does not depend upon the ſinner) he cannot do it—that it has a tendency to make men negligent about their ſalvation to tell them, it

mere ſpeculative miſtakes, have done all the miſchief. In the fifth century, S. Auguſtine and Pelagius diſputed this doctrine. Caſſian the monk, the father of the Semipelagians, ſtruck out a middle way, and each had abundance of followers. In the ninth century the ſubject was controverted again. On the Auguſtinian ſide were Godeſchalcus, Ratramn, Prudentius, Lupus, Florus, Remi; and on the oppoſite ſide of the queſtion were Rabanus, Hincmar, Amalarius, John Scotus, and others. The diſpute produced ſeveral councils, and many ſcandalous conſequences. In the ſixteenth century the zeal of Michael Baius, a doctor in the univerſity of Louvain, ſtarted this ſubject again. Dr. Baius, whoſe oracle was S. Auguſtine, was followed by the Dominicans, Auguſtines, Janſeniſts, and others; the Jeſuits and the popes took the oppoſite ſide. Controverſies on this ſubject produced no very remarkable confuſions in the reformed churches till the ſeventeenth century. Then the ſubject was ſtarted again, Arminius and Gomar took different ſides, divines divided with them, ſublapſarianiſm and ſupralapſarianiſm, freewill and freegrace were debated, and in 1618 decided, as councils decide, in the ſynod of Dort. The ſynod enacted what they pleaſed, and people continued to think as they thought before.

It ſhould ſeem, all diſputants on this, and on the other ſubjects connected with it, may be arranged in three claſſes. In the firſt we place thoſe, who *deny* the whole Calviniſtick ſyſtem, (ſo we may venture to call it now.) concerning grace and decrees. In a ſecond we put thoſe, who admit, affirm, and attempt to *explain* this ſyſtem

it does not depend on their power. These, and such like abuses, must be proposed and solidly refuted. (7)

Moreover,

system in *all* its parts, and to reconcile the whole to the received notions of the lowest capacities. In a third we place those, who take a cool medium by affirming at the same time God's *free grace* and man's *free agency*, as both declared in scripture, and by considering the conciliation of them as a *mystery* incomprehensible to us, and not necessary to be perfectly understood in our present state. The last class were called in the sixteenth century *Synergists*. Melancthon struck out this plan, Strigelius, George Major, Paul Eber, and others pursued it, and numbers have followed them. See *Bayle Synergists. Mosheim Cent.* xvi. *S.* iii. *part* ii. *vol.* iv.

(7) *Refute the fallacious reasonings of insidious sophisters.* Many have taken the liberty to attribute consequences to doctrines, which they, who taught them, never drew. One of our old divines complains of this. "Godliness, under the suspicion of being a spy, is every where stopped, examined, yea and sometimes whipt out of town for a runagate. Like Sampson, it has been brought upon Stages, which are often the Devils pulpits, to make sport for Philistines; yea it has been set up as a mark to be shot at out of God's place, the pulpit, and puritanism set up as a stalking-horse to stand behind, while they shoot through the loyns of it." *Dr. Goodwin's Serm. on Zeph.* ii. 1, 2, 3.

This practice is not yet obsolete; for of late the doctrine of regeneration, held by all Christians, has been disguised, and ridiculed on the stage in a senseless thing, called the Minor, by Foote. Here buffoonery is in character: but how easily could I exemplify it from caricatura sermons preached in christian congregations, and printed for the publick edification - - by A - - - and B - - - and C - - and so on to the end of the alphabet?

I am sorry to be obliged to add, some very good men, and worthy ministers of Christ, in other respects, have repeatedly affirmed, that ministers ought not to exhort sinners to believe and repent evangelically. What was some few years ago called *the modern question* met with more discussion than such a question deserved. That whole controversy lay in a confusion of ideas, a misconstruction of terms, and a violent

Moreover, this method muſt be taken, when you have occaſion to treat of the doctrines of election and reprobation—the propitiatory ſacrifice of Chriſt's blood—and, in general, almoſt all religious ſubjects require it; for there is not one of them all, which is not ſubject to uſe and abuſe. Take care, however, when you propoſe theſe good and bad conſequences, that you do it properly, and when an occaſion naturally preſents itſelf; for were they introduced with any kind of affectation and force, it muſt be diſagreeable. (8)

violent attachment to ſingle words, and unconnected ſentences of ſcripture. See vol. i. page 193. note 5.

(8) *Do not introduce confutations without neceſſity.* The *ſix* following canons are laid down by Urſin, Zepper, and Keckerman. "1. Labour more to confirm truth, than to ſuppreſs error, and never refute errors, except when your text requires you to do ſo.—2. Let obſolete errors alone.—3. Derive your confirmations and refutations from your text.—4. Expoſe thoſe modern errors only, from which your auditors are in danger.—5. Refute errors in a tranquil, placid manner, free from all violence and bitterneſs, and ſo convince your auditors that you aim to promote the glory of God, and the ſalvation of your people.—6. Refute the principal errors of opponents: but do not aim to diſcuſs them all." *Keckerman. Rhet. Eccl. lib.* i. *cap.* 9.

(9) *Prevent bad conſequences.* I wiſh I had room to tranſlate an example or two from Monſieur Saurin, in abridging, I am aware how much I diſguiſe him: but neceſſity has no law! In a ſermon on Hoſ. xiii. 9. *O Iſrael thou haſt deſtroyed thyſelf*, he undertakes to prove that the deſtruction of every ſinner proceeds from himſelf. As Mr. S. believed the ſame doctrines, that Mr. Claude held, it was neceſſary for him to extricate his doctrine from ſuch difficulties, as are ſuppoſed to follow the doctrine of decrees. In order to this, he neither on the one hand leaves the doctrine expoſed to falſe conſequences, nor on the other denies the doctrine itſelf; on the contrary he declares, that not only as a Chriſtian, but even as a philoſopher he believes predeſtination, for with him preſcience and preordination are the ſame thing. He thinks, nobody will deny,

 that

In general, then, this way of good and bad consequences ought to be used, when there is reason to fear some may infer bad consequences; and when

that God foresaw the issue, to which all things would be brought in the end, and consequently that not preventing was allowing and appointing them. He proceeds to lament the vanity of human curiosity in pretending to pry into that, to which the shallowness of every man's capacity might remind him he is not equal. He owns, that himself is not able to comprehend the matter. "But (adds he) there is nothing in this inability to countenance the insults of infidels, or the scruples of the timorous. I can imagine only two ways to satisfy an inquirer in this matter. One would be to give you a complete idea of the decrees of God, to compare them exactly with the dispositions of sinners, and to make it appear by that comparison that sinners were not necessitated to commit those crimes, which cause their eternal destruction. But this way is far above our capacities. Many have undertaken it, and, although we would not refuse to their piety the praises, which are due to it, yet, methinks, we owe this testimony to the truth, that they have not yet fully satisfied all the objections, to which the subject is liable. I say more, without pretending to prophecy I may venture to foretell, this never can be done; because it would be drawing conclusions from unknown premises. Who can boast of knowing all the arrangement, all the extent, all the combinations of God's decrees? The depth of these decrees, the obscure manner, in which the scripture speaks of them, and (if I may be allowed to say so.) the darkness with which they have often been covered by attempts to eclaircise them, place them infinitely beyond our reach. But there is a second way, that is to refer the matter to the decision of a being, whose wisdom and truth cannot be suspected; we may safely believe, his testimony is beyond all exception, and his conclusion an infallible oracle. We know a being infinitely capable of deciding this question, and who indeed has decided it. It is God. To his glorious Majesty I venture to put this question.

The eternal destiny of my soul, before I had a being, does it force my will? Do what they call in the schools predestination, and reprobation destroy this proposition, if

when they ſeem to flow from the text itſelf; for in this caſe they ought to be prevented and refuted, and contrary conſequences oppoſed againſt them. (9)

if I periſh, my damnation proceeds only from myſelf? Remove this difficulty my God, and take off entirely the vail, with which this intereſting truth is covered.

Let us ſuppoſe, God makes us this anſwer. The narrowneſs of your mind renders this matter inconceivable to you; it is impoſſible, that finite creatures, like you, ſhould be able to underſtand the extent of my decrees, and to ſee what connections they have with the deſtiny of my creatures. I only fully know them. I declare, then, that none of my decrees offer violence to any of my creatures, and that your deſtruction can come only from yourſelves. Have patience; you ſhall one day perfectly know what now you cannot comprehend, and you ſhall then ſee with your own eyes what you now ſee only with mine. Ceaſe then to anticipate a period, which my wiſdom defers, and laying aſide ſpeculation devote yourſelves to practice. - - - Had God explained himſelf in this manner, would it not be the height of raſhneſs and inſolence to doubt this teſtimony, and to deſire more light on the ſubject? Now, we affirm, God has given this anſwer in his juſt complaints concerning the vices of men, and in his compaſſionate attention to human miſeries, *O! if Iſrael had hearkened unto me! if thou hadſt known in this thy day*, &c. he has anſwered this by his expreſs aſſurances, that *he deſireth not the death of a ſinner*, that he is *not willing any ſhould periſh, but that all ſhould come*, &c. he has anſwered this by the comfortable ideas, which he has given us of his mercy, long-ſuffering, and patience, Rom. ii. 4, 5. - - - Finally he has given this anſwer expreſsly in our text, &c.

If the firſt way be entirely cloſed, the ſecond is entirely open: but men love to take an oppoſite way, they leave *things revealed*, and raſhly pretend to dive into *ſecret things* - - in vain the ſinner ſeeks in reprobation what flows only from his own depravity. Thou Lord doſt not ſay to thy creatures, Yield, yield miſerable wretches to my ſupreme will, which decoys you into ſin, in order to plunge you into miſery, unto which from all eternity I have ordained you. Thou Lord openeſt thy benevolent arms to us, thou uſeſt the propereſt motives to affect intelligent ſpirits, thou

XIV.

Reflect on the End proposed in an Expression or an Action. (1)

Although this is not very different from the way of principles, of which we have already ſpoken: yet it may afford a variety in diſcuſſing them.

If,

oneneſt to us the gates of heaven, and, if we be loſt among ſo many means of being ſaved, *to thee will belong righteouſneſs, to us ſhame and confuſion of face.* Wilt thou not ſay to us, *O Iſrael, thou haſt deſtroyed thyſelf?*"—*Sur la cauſe de la perte des pecheurs, tom.* ix.

I truſt, I ſhall be forgiven for inſerting this long extract, when it is remembered what numbers of all parties, like Tertullian, begin their defences of their doctrines by abuſing people, calling them hard names, and delivering them over to the devil. How could that champion think to convert Marcion by ſuch language as that, with which he begins the fifth chapter of his ſecond book. *O you dogs! O canes! quos foras apoſtolus expellit latrantes in Deum veritatis, hæc ſunt argumentationum oſſa quæ obroditis. Si Deus bonus, et preſcius futuri,* &c. There is no ſuch thing as being angry with an honeſt man, who like Mr. Saurin propoſes his ſentiments with modeſty and candour: but who was ever bullied into believing? *Let our moderation be known unto all men, the Lord is at hand.*

(1) *Reflect on ends propoſed.* Reflections of this kind are of great conſequence to miniſters. 1. In *compoſing ſermons.*——*Ordination* ſermons very properly turn on—the *deſign* of *God* in appointing a ſtanding goſpel miniſtry—on the *aims* of *bad*, and of *good* men in entering on the office, and ſo on—*Funeral* ſermons are frequently compoſed on this plan—the *deſign* of *God* in afflictive providences—the *deſigns* of *miniſters* in celebrating the praiſes of the deceaſed, and ſo on—*Faſt* ſermons, *thankſgiving*, and *commemoration*-ſermons are often with great propriety compoſed on the ſpecial *views*, and deſigns of each.

2. Attention to ſcope, end, and deſign is neceſſary to the underſtanding of the ſenſe of any *writer*, particularly biblical writers. John xx. 31. *Theſe* four goſpels *were written that ye might believe that Jeſus*

is

If, for example, you were ſpeaking of juſtification, in the ſenſe in which S. Paul taught it, you muſt obſerve the *ends*, which the apoſtle propoſed, as

is the Chriſt, and that believing ye might have life through his name.—2 Tim. iii. 16,17. *All ſcripture is given for doctrine, for reproof, for correction, for inſtruction in righteouſneſs, that the man of God may be perfect, thoroughly furniſhed unto all good works.*—Jude iii. *I write unto you of the common ſalvation, that ye ſhould earneſtly contend for the faith.* All preachers have not had the ſame views in reading theſe holy oracles of God. Some read them as an Iriſh prieſt read the act of toleration. He ſaid in a ſermon preached at Whitehall 1707, "What men call the toleration act takes away ſome penalties inflicted by former acts, on Diſſenters: but it does not repeal or weaken one tittle the act of Uniformity. Schiſm like murder remains a damnable ſin, although all puniſhment be taken away. There is not one word of toleration in that ſtatute, called the toleration act." An old woman, named Foulks, had the courage to bring this reverend prebendary of Chriſt's church, Dublin, to take his trial at Hick's Hall for this court ſermon. *Fran. Higgins. Serm. at White hall, Feb. 26, 1707.*

3. The *ſucceſs* of a miniſter's labours much depends on the people's belief of the uprightneſs of his intentions. Never, ſurely, were unworthy ends in preaching more notoriouſly expoſed than in the general courſe of court-ſermons from the acceſſion of James I. to the acceſſion of the preſent auguſt family. I except individuals: but as for the general run of court-chaplains in thoſe times, they were mere newſmongers, their ſermons were a kind of journals of the houſe of ſpiritual Lords, and they may be ſtill conſidered as a kind of tragicomical church gazettes. Compare acts of parliament and ſermons, the journals of the houſe with the ſermons of the year, and ſee whether I exaggerate. When I ſay, ſucceſs depends on this, I do not mean ſucceſs in ſtiring up ſtrife and penal laws, in obtaining the favour of a prince, or honours and preferments for himſelf: but I mean ſuch ſucceſs in promoting the glory of God, and the good of mankind, as that, at which a pious miniſter is taught by his commiſſion to aim.

4. Aims and ends ſhould be ſtudied by paſtors in order

as—1. To put a just difference between Jesus Christ and Moses, the law and the gospel, and to

order to *church-government*. There is a generation of animals of both sexes, and of all ranks and parties, who join christian churches with a view to domineer in them. The most successful chief of this illustrious band is called κατ' εξοχην (I speak as a fool.) THE POPE. Some of the first puritans, agreeably to the analogy of the English tongue, which diminishes a great goose into a little gos*ling*, and duck into duck*ling*, denominated such of their brethren as sought to domineer, more papali *Pope-lings*, that is, little popes. In latin they called one of the first *Papa ille Antichristus*, and the last *papicola*, *imago belluæ*, and I wonder they never grecised pappa into pappax, and that into papappax, and that again into papapappax. They knew Aristophanes, (See Νεφελαι. Act. I. Sc. 4.) and he might have furnished an apology for a hot-headed brother mentioned by Dr. Walker, who filthily if not falsely affirmed that a puritan said, *Diabolus cacavit Hierarchiam*. It would be absurd to blush in refuting such scribblers; for the cause of conscience dominion has been pleaded by producing the foul and factious words concerning it, which were extorted from men driven to despair by its exercise. In this controversy there is no need of literature to plead the cause of toleration, a new testament decides the matter. An Egyptian cobler founded the christian church in Alexandria, and was *pastor* of it. The good man was friendly, and his people complaisantly called him father, or abba. He was succeeded in his office by a race of men called *Fathers*. In process of time the colleagues being twelve, and being all arrived at fatherhood, it became necessary to name the chief pastor Pappa, or *Grandfather*. This interfering with another grandfather, he of Alexandria was obliged to put up with the vague title of *Patriarch*, head, or chief of the fathers. And what of all this? What! - - Why Mr. Selden published this history from the Arabick manuscript of Eutychius's origines, with a latin version and large notes of his own; and farthermore Dr. Pocock republished it, in his edition of the annals of Eutychius - Well, with what *design* did these learned men take such pains? Mr. Selden's preface to the *origines* will inform you. It was learnedly to prove that Alexandrian polity was proper for us. I only say, my rule of faith and practice is entitled "the new

to ſhew, againſt thoſe, who would blend them together, and ſo confound both in one body of religion, that they cannot be ſo united. (2)——

2. To

new teſtament of our Lord and Saviour *Jeſus Chriſt*;" my goſpel is that *according to* Matthew, Mark, Luke, and John: and not that according to the wills, fancies, and intereſts of weak or wicked writers in Arabick.

It is a melancholy conſideration, that no ſooner is a church gathered than up ſprings ſome proud and petulant *Diotrephes, who loveth to have the pre-eminence, prating* againſt the ſacred oracles delivered by the apoſtles, diſcouraging ſome, rejecting others, aſſuming a right of directing all, (3 Ep. John 9, 10.) and becoming, through the honeſt inattention of the harmleſs brethren, the patron of the living, the bible of the miniſter, and in the end the wolf of the flock, the ruin of the church. Nothing degrades a miniſter more than a mean ſubmiſſion to ſuch a contemptible ſavage, who not unfrequently rules him, poor man! with a rod of iron. What renders theſe animals *moſt* deſpicable is their total want, in general, of every qualification neceſſary to direct a flock. Groſs ignorance, violent tempers, looſe morals, ill manners, a little grimace on Sundays, and ten years ſucceſs in trade makes one of theſe monſters. He is a LORD BROTHER at *home*, and he is worſe than a *Lord biſhop* at a *diſtance*. Our churches have greater advantages than others in this caſe. For 1. We have none of theſe maſters till we ourſelves create them.—2. If our folly give them exiſtence they have no civil power over us.—3. We can unmake, and annihilate them juſt when we pleaſe.—Or 4. If the miniſter fear, as he has ſometimes through various connections reaſon to fear, that to unhorſe Diotrephes would be to give his good wife, or children, or friends a fall; (I refer to Gen. xlix. 17.) If he cannot pluck up ſuch a tare without plucking up wheat alſo, and ſo doing more harm than good (Mat. xiii. 29.) he may preſerve his own perſonal freedom by a juſt inattention to ſuch a tyrant, and by ſetting his people an example of love of liberty. Or 5. He may give up his charge, and depart, as many of the beſt of men have been driven to do. In theſe little tyrants the proverb is fulfilled, Religion brings forth riches, and the daughter devours the mother.

(2) *The law and the goſpel cannot be blended together*. Our author

2. To preſerve men from that Phariſaical pride, which reigned amongſt the Jews, who *ſought to eſtabliſh their own righteouſneſs, and not the righteouſneſs of God.*—3. To take away ſuch inadequate remedies

author explains himſelf at large on this ſubject, vol. i. page 119, and following. Some attention is neceſſary in ſtudying the holy ſcriptures, and in reading the writings of divines, in order to reconcile ſeeming contradictions on the doctrine of *law.* S. Paul affirms, Rom. vi. 14. that Chriſtians were *not* under the law; and the ſame S. Paul affirms, 1 Cor. ix. 21. that they *were* under the law; and, what is ſtill more remarkable, he ſays, I, *through* the law, am dead to the law, Gal. ii. 19. as if the law were deſtructive of itſelf. The true ſource of all difficulties on this ſubject is the vague, equivocal meaning of the term, *law*; the apoſtle uſed it in different ſenſes, Rom. iii. 27. and an inattention to this throws a veil over his writings.

Our old divines allowed this equivocal ſenſe of the word, *law*, and expounded accordingly: but, as their attention was chiefly turned to the eſtabliſhing of that article of faith, by which Luther had declared the church ſtood or fell, that is, juſtification by faith without human merit, their writings (I ſpeak with all due reverence to thoſe eminent ſervants of Chriſt.) their writings in general leave the doctrine of law in a miſt. See *Perkins's Com. on Galat. vol.* ii. *of his works.*

If we take the word law, as ſcripture often uſeth it, for the *whole Jewiſh œconomy*, we are under it, and we are not under it, one part of it annihilates another part of it, and the annihilation of one part eſtabliſheth the other. The Jewiſh religion, or the *law*, is conſiderable in *four* different points of light. 1. If the *doctrine* of Judaiſm be conſidered, it will appear to have had the ſame ſyſtem, that we have—the ſame God—the ſame mediator—revelation for a rule of faith and practice—the doctrines of creation, providence, human depravity, divine aſſiſtance, and ſo on. In this view the Jewiſh and Chriſtian are not two religions: but one in two different degrees of improvement; the childhood and the manhood of the ſame perſon.—2. The Jewiſh religion may be conſidered in a *moral* view. Here again it agrees with ours. Are Chriſtians under a natural, neceſſary, revealed, eternal, and indiſpenſible obligation to moral rectitude? So were

remedies as the law by way of ſhadow exhibited for the expiation of ſins; as ſacrifices, and purifications; as well as thoſe, which Pagan ſuperſtition propoſed, ſuch as waſhing in ſpring water, offering

were the Jews. Do we fall ſhort of that rectitude, which is requiſite to an exact conformity to the rule, and are we guilty on account of irregularity and depravity? So were they. Were they juſtified by faith? So are we. See Rom. ii. iii. iv. v. Heb. xi.—3. The Jewiſh religion may be conſidered in an *experimental* light. Thus alſo we agree. Religious pains and pleaſures, hopes and fears, joys and ſorrows are the ſame; and the pſalms of David are pictures of Chriſtian hearts.—4. The Jewiſh religion is conſiderable in point of *Polity*, *Oeconomy*, *Government*. Here we differ. Their church polity expired when Chriſt died, and in that new ſyſtem of government, which our divine redeemer ſet up, lies the ſuperior excellence and glory of the chriſtian church above that of the Jews. S. Paul, who was the apoſtle of the gentiles, magnified his office by explaining the grounds and reaſons of it; and, if I may ſo ſpeak, this topick was the *fort* of this divinely inſpired man. Their church was national, and local: ours congregational and univerſal—Their ſacerdotal adminiſtration was ſucceſſional in one family: our adminiſtration is elective—Their ſervice was pompous and expenſive: ours is cheap and plain—The ſpirit of their church was confined and partial; that of ours is liberal, and univerſal, and every chriſtian is a philanthropiſt. In vain the papal church, and others along with them, fetch muſick and habits, faſts and feſtivals, prieſts, who were princes, and princes, who were prieſts from the old teſtament; in vain do they explain baptiſm by circumciſion, and the Lord's ſupper by the paſſover, admitting and governing members of a *chriſtian* church by laws of a *Jewiſh* polity; S. Paul ſhall anſwer for us, *we are dead with Chriſt* to firſt principles, given for a temporary uſe by God, and perplexed and perpetuated by the traditions of men, Col. ii. 20, 22. And thus, *through the* doctrine, morality, and experience of the *law*, *we are dead to the* polity of the *law*, and *live unto God*. Gal. ii. 19.

A learned foreigner has treated the doctrine of *quotation from the old teſtament* with great accuracy. He does not immediately enter

ing victims to their Gods, &c.—4. To bring men to

into our views; however, he ſerves the ſubject. His deſign is to inveſtigate the purpoſes, for which the writers of the new teſtament quoted the old. In order to which he enumerates—the *quotations*—the *authors*, whoſe words are quoted—the *writers*, who quote them—and ſo on, till he comes to his laſt article, the *uſe* of the paſſages quoted. *Prophecies* are quoted for the ſake of ſhewing the accompliſhment of them—*moral* ſentences for the regulation of new teſtament morality—*allegories* for illuſtration——*arguments* to prove doctrines—ſometimes the ſame paſſages are quoted for *divers* uſes—and ſo on: but where ſhall we find a quotation for *church-government?* *Andreæ Keſſleri de Dict. vet. Teſt. in nov. allegatione.*

The apoſtle of the Gentiles, *more Paulino*, illuſtrates this ſubject by a ſet of the moſt beautiful images. We have remarked one, vol. i. page 135, note 7. Many are in his writings, and divines have imitated him by a variety of expreſſive figures. That of a ſtatuary making a model in wax or clay of an intended marble, or golden ſtatue of a king ſeems to me well-choſen. Thus Proclus, patriarch of Conſtantinople, illuſtrates 1 Cor. x. 11. Και γαρ ανδριαντοποιος ανδρι ντα βασιλεως, &c. - - - but the glory of this ſubject is intrinſick; in itſelf, and not in the theological way of ſetting it off we boaſt. See thoſe golden words of Heidegger, printed in Capitals, vol. i. page 137, note 8. *S. Procli Orat.* xiv. *apud Bibliot. Franciſci Combefis, tom.* i.

(3) *The blood of Chriſt is the only atonement for ſin.* Saurin ſays, "the epiſtle to the Philippians was written to guard the believers there againſt the errors of thoſe, who firſt polluted the doctrine of the infant-church. I mean thoſe teachers, who profeſſed to receive and ſubmit to the goſpel, but pretended,—that it ought to be mixed with the obſervations of the Levitical worſhip—and that ſuch worſhip ſhould be aſſociated with the ſacrifice of the croſs in the juſtification of a ſinner.

I aſſign this end to the epiſtles to the Philippians and Galatians to diſtinguiſh it from another end, which the apoſtle propoſed in ſome other epiſtles, particularly thoſe to the Romans and Hebrews. The two latter were intended to diſcuſs the controverſies, which were on foot between unconverted Jews, and Chriſtians: either to reclaim the firſt, or to prevent the apoſtacy of the laſt.

to the true and only atonement for ſin, which is the blood of Jeſus Chriſt. (3)

laſt. But the two former epiſtles were written againſt thoſe converted Jews, who only ſeemed to embrace Chriſtianity in order to make a monſtrous aſſociation of it with Judaiſm. The principal work of an interpreter in explaining theſe epiſtles is well to diſtinguiſh these two deſigns, and carefully to guard againſt confounding the adverſaries, whom the apoſtle oppoſes. One is the theſis of ſuch as regard the goſpel as an impoſture; the other is the theſis of thoſe, who conſider it as a religion come from God, but who think, we ought not to ſeparate from it the Levitical ceremonies, which had the ſame origin.

The principal cauſe of confuſion upon this ſubject is, that ſome of the principles, which ſerve to refute the Jews, who wholly reject the goſpel, ſerve alſo to refute thoſe, who would receive and debaſe it by mixing with it Levitical rites. For this reaſon the apoſtle repeated a part of what he had ſaid againſt the Jews in his epiſtle to the Romans, in his epiſtle to the Galatians againſt Judaizing Chriſtians, however different the doctrines of theſe erroneous people were Such are theſe principles. *Man is not juſtified by works but by faith.* Rom. iii. 28, &c. Gal. ii. 16.—*As many as are of the works of the law are under the curſe.* Gal. iii. 10.—*The law was our ſchoolmaſter to bring us to Chriſt.* Gal. iii. 24. —*Abraham believed God and it was counted to him for righteouſneſs.* Rom. iv. 3.—But there are alſo in this epiſtle to the Galatians other principles, which regard only Judaizing Chriſtians, and which cannot be applied at all to the Jews. As theſe. *If while we ſeek to be juſtified by Chriſt we ourſelves alſo are found ſinners—If I build again the things which I deſtroyed.*—Theſe can only regard the ſyſtem of Judaizing Chriſtians." *Saur. Ser. tom.* viii. *ſur les citoyens du ciel*, &c.

XV.

XV.

Consider whether there be any Thing remarkable in the Manner of the Speech or Action. (4)

For example. *In all these things we are more than conquerors through him that loved us.* Rom. viii.

(4) *Remark the manner of an expression.* This topick is of incomparable utility in disarming an adversary, in justifying your own mode of attacking him, in proving, illustrating, or aggravating a subject. A few brief examples follow.

1. To *confound* an adversary. Before Erasmus first published his annotations on the new testament, he besought Edward Lee, afterward archbishop of York, to examine and correct them. Lee did so. Erasmus, as might have been expected, abused him. Lee justified himself; and, beside disproving the assertions of his adversary, availed himself of the *manner*, in which he had treated him, and largely descanted on Erasmian modesty, which, says he, is become proverbial. The language of Erasmus is too bad to be transcribed: but Lee, having repeated, it thus interrogates and exclaims. "Rogo te Erasme. Hæccine sunt verba *te* digna, qui videri vis *solus theologus*, ac *censor orbis?* Quid potuit dici spurcius, odiosius, virulentius? Aut quis *rabula*, quis *scurra*, quis *mimus*, quis *latrinarius* tam fœda expurgasset? &c." The presumption in these cases is always against the railer. *Epist. Apol. Ed. Leei, Anno* 1519. *ad calc. ejusd. Annotat. fol.* 140.

2. The manner of an opponent will frequently justify a peculiar manner of *attacking* him. Thus our Dr. Ames justifies his exposing to papists, and to the whole world, the treatment, that the puritans had met with from the episcopalians of this country. "Cum pientissimi viri, verique tenacissimi, imo per eorum latera veritatis pars non minima, non erroris tantum, sed schismatis, sed hæreseos insimulantur, cum non privatim hæc tanta crimina, sed scriptis publicis audacter intentantur, ita ut non auditu tantum et incerto rumore: sed consignatis tabulis ad hostes jam sint perlata, quod et alias liquet, et ex colloquio Hamptoniensi a pontificiis

viii. 37. You may remark, that there is a more than ordinary force in these words *more than conquerors*; for they express a heroical triumph. He does not simply say, We bear our trials with patience; he not only says, We shall conquer in this conflict: but he affirms, *We are more than conquerors.* It is much that faith resists trials without being oppressed;

ficiis facto Gallico, et Parisiis edito, &c. &c." *Puritanismus Anglicanus. præf.* 1610. Vid. etiam. *Piercii vindiciæ. ad Exter. Theol. Appellatio.*

3. The manner sometimes *proves.* Our author avails himself of this in rendering two disputed points clear and evident. "During the last twenty years before the suppression of protestantism in France, by revoking the edict of Nantz, which had allowed the open profession of it, there was a continual series of decrees, edicts, declarations, orders, condemnations of churches, desolations of temples, civil and criminal processes, imprisonments, banishments, fines, privations of offices, depriving parents of children, and various other persecutions, nothing was heard but this kind of discourse, *The king will have it so—The king has taken it in hand*, and so on. Henceforward it must be said in the kingdom, *I do not believe because I am persuaded: but I believe because the king would have me believe.* To speak properly, this is equal to saying, *I believe nothing. I will profess myself a Turk, or a Jew, or whatever the king pleases.*" Hence our author concludes, first, That protestantism was invincible by reasoning—and next, that a religion depending on the will of a prince would naturally support itself by ruining some of his subjects, and by enslaving the rest. *Persecut. of French Protest.* 1686.

4. Manner *illustrates* and *aggravates.* 1 Thess. ii. 10, 11, 7, 8. *Ye are witnesses, how holily, and justly, and unblameably we behaved ourselves among you - - we exhorted, and comforted, and charged every one of you, as a father doth his children - - We were gentle, even as a nurse cherisheth her children. So being affectionately desirous*, &c.—2 Cor. xiii. 10. *I shall use sharpness*, &c.—Gal. iii. 1. *O foolish Galatians! who hath bewitched you?*

Manner of preaching is known to be an article of great consideration to auditors; divines, therefore, who write on the subject, never fail to exhort preachers to acquire an

oppreſſed; it is more to conquer theſe trials after a rude combat: but to affirm the believer ſhall be *more than a conqueror* is as much as to ſay, he ſhall conquer without a combat, and triumph without reſiſtance; it is as much as to ſay, he ſhall make trials the matter of his joy and glory, as the apoſtle ſays, *we glory in tribulation*, conſidering them not as afflictions and ſorrows: but as divine honours

an agreeable manner of delivering their diſcourſes. Cardinal Borromeo, who was alſo archbiſhop of Milan, drew up a plan of preaching for the uſe of the clergy of his dioceſe, and very properly, having firſt given inſtructions concerning the *matter*, or the doctrine of a ſermon, treats of what we call manner under the article *form*, by which he means ſtyle, elocution, voice, action, and whatever elſe may belong to expreſſing and delivering a ſermon. " Elocutionis genus *exquiſitum* ne affectet—*fucum* omnem fugiat—imperitæ *multitudinis* conſuetudinem loquendi ne ſequatur—verba *antiqua* et *peregrina* fugiat—*fati*, *fortunæ*, *infortunii* nomina, aliaque id generis omnino cavebit—*Epithetorum* item nimium uſum, et *poeticum* dicendi genus ne conſectetur—aniculorum non adhibeat *proverbia*—ejuſdem rei *repetitionem* vitet—Cum de peccatis, ad luxuriam pertinentibus, agit, cautionem adhibeat, ne imprudens in *obſcæna* verba incidat—videat ne loquendo turpes *cogitationes* injiciat—*adulationis* verba omnino fugiat—*ambitioſum* dicendi genus caveat—Ne *ambigue*, ne *conciſe* item, ut auditores incerto ſint, ne *obſcure* loquatur—*vocem* et *actionem* ita temperare concionator conabitur, ut non ex arte petere, ſed vere, et ex *natura* dicere videatur—non importune *ſuggeſtum palmis feriat:* ſed cum rei magnitudo poſcit—non per ſuggeſtum quaſi *volitabit*, nunc ex hoc, nunc ex illo angulo proſiliens——*Rectus* in ſuggeſtu ſtet—ne *nares* corruget—ne *labra* lambat—ne *mentum* pectori affigat—ne *brachium* tanquam gladiator immoderate projiciat—ne *tuſſiat*, ne *expuat* crebro, niſi neceſſitate coactus—ne in eloquendo per *nares* majorem ſpiritus partem effundat—ne crebro *anhelitu*." &c. &c. *Carol. Borromæi S. Prax. Cardin. et Arch. Mediol. Paſtorum inſtructiones. Capit. de form. de dec. de voce.*

honours and favours. (5) This was alſo the apoſtle's mind, when he wrote to the Philippians, *unto you it is given in the behalf of Chriſt, not only to believe on him, but alſo to ſuffer for his ſake.* He conſiders ſufferings as gifts of the liberality of God, for which the faithful are obliged to be thankful. So in this other paſſage, *I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate us from the love of God, which is in Chriſt Jeſus our Lord.* You may here remark the heroiſm and magnanimity of S. Paul. His faith ſeems to defy all the powers of nature. He aſſembles them all—*life*—*death*—*angels*, &c. to triumph over them, and to exult in their defeat. This language marks a full perſuaſion of the favour of God, and an invincible confidence in his love. (6)

Such

(5) *More than conquerors.* Whether Mr. Claude took his thoughts upon this paſſage from Chryſoſtom I know not, but both ſpeak very much alike. The whole is too long to tranſcribe, I'll inſert only a few lines.

Το γαρ δη θαυμαστον τυτο εστιν, ουχ οτι νυν νικωμεν μονον, αλλ οτι και δι ων επιβουλευομεθα νικωμεν, και ουχ απλως νικωμεν αλλ ΥΠΕΡΝΙΚΩΜΕΝ. τουτεστι, μετα ευκολιας απασης, χωρις ιδρωτων και πονων· ου γαρ πραγματα υπομενοντες, αλλα την γνωμην παρασκευαζοντες μονον, ουτω πανταχου και τροπαια ιστωμεν κατα των εχθρων. και μαλα εικοτως θεος γαρ εστιν ημιν ο ΣΥΝΑΓΩΝΙΖΟΜΕΝΟΣ. μη τοινυν απιστησης ει μαστιζομενοι των μαστιζοντων περιγινομεθα, &c. &c. *Chryſoſt. Opera, tom.* iii. *crat.* 15.

(6) *Perſuaſion of the favour of God.* I do not know whence it is (ſays Monſieur Saurin) but the fact is certain; of all churches in the world, there are none, that wreſt the doctrine of aſſurance as ſome of ours do. No where do they draw conſequences more directly oppoſite to thoſe, which naturally flow from this doctrine, than here

Such remarks as these may be made upon many expressions of Jesus Christ, wherein are discovered dignity and majesty, which cannot belong to any meer creature; as when he says, *Before Abraham was I am* (7)—*Whilst I am in the world I am*

here amongst us. People lull themselves asleep in a chimerical confidence, and they rest upon imaginary systems and assurance, which ought to rest only upon *the rock of ages*. These persons make a scruple, even when engaged in the most criminal habits, of saying, they doubt of their salvation: and, as if a persuasion of being saved discharged us from the necessity of working out our salvation, assurance of getting to heaven is considered as a virtue, which supplies the want of every other - - - *I am persuaded*, says S. Paul, of what? of being saved live in what manner I will? No, but *I am persuaded that neither death nor life can separate me from the love of God*. That is, I am persuaded I shall triumph over all temptations, and persevere in loving God. *Saurin. ser. tom.* ii. *S. premiere.*

(7) *Some phrases are expressive of dignity.* There is, undoubtedly, a great deal of truth in this remark: but, it must be allowed, great accuracy and prudence are necessary in determining and urging such modes of speech in controversy. Here, then, it should seem, the necessity of *philological* knowledge for a minister of the gospel comes in. None but a good philologist ought to deal in arguments taken from idioms, epithets, tours of expression; in a word, from the nature and structure of a language. Theodoret lays down this rule, "Non sunt dogmatum norma censenda, quæ in Ecclesia panegyrice et declamatorie dicuntur." This rule is applicable to many *anonymous orations* bound up with those of some of the fathers, which, probably, were only private declamations of students of divinity imitative of a father, laid up with his works as pretty essays and elucidations, and, after they had acquired the venerable marks of moths, and dust, and antiquity, published with the genuine works of the father. The same rule may be applied to many declamatory lives, legends, orations, and other discourses; for, in such, hundreds of fine words, lines, phrases, and expressions actually mean nothing at all. I will not at present cite examples from pretended reasoners in theology: but I will endeavour first

I am the light of the world—All mine are thine, and thine are mine, and I am glorified in them—Ye believe in

first to convey my idea by an example, in the inanity of which we have no interest. The celebrated Hakspan entered on his hebrew professorship in the university of Altdorff in Switzerland, by an oration on the necessity of sacred philology in divinity; and thus he begins, "Nobilissimi, amplissimi, prudentissimique domini Scholarchæ, Domini benignissimi—Nobilis atque consultissime domine Procancellarie—Magnifice Domine Rector—Illustres atque generosi domini Barones—Spectabiles singularum facultatum Decani, viri reverendi plurimum, consultissimi, experientissimi, clarissimi, Professores celeberrimi, fautores atque amici honoratissimi—tuque literariæ juventutis corona ornatissima, lectissima"—If the question were concerning the *oratorical* value of this address, perhaps it would diminish in comparison with the simple style of Dignissime Domine, Domine Procancellarie, et tota Universitas. But it lies before us here in a *logical* point of view, and although we were to admire the fertility of the professor's genius, the complaisance of his address, and the punctilious accuracy of his *traits de grace*; yet we must say, should a historian some seven or eight hundred years hence write the life of that Mr. Vicechancellor, whom the professor complimented, he ought neither to seek his *birth* in Hakspan's *nobilis*, nor his *mental* excellence in his *consultissime*, nor in both the necessity of possessing discretion and fame in order to procancellarian preferment. There is nobile *genus*—nobile *pectus*—nobile *nomen*—nobilis Phalaridis *taurus*—nobile *facinus*.

Monsieur Voltaire observes, God called Cyrus *his shepherd*, Isai. xliv. 28. and Nebuchadnezzar *his servant*, Jer. xliii. 10. and thence concludes very gravely, that the religions of Babylon and Persia were as agreeable to God, as that of the Jews was. (*sur la tolerance, chap.* xii.) Some divines have remarked, that Cyrus said, the *God of heaven* gave him his kingdom. 2 Chron. xxxvi. 23.—that Nebuchadnezzar called Jehovah *King of heaven*, Dan. iv. 37.—that Artaxerxes called Ezra *a scribe of the God of heaven*, and acknowledged, he had the *law of God* in his hand, Ezra vii. 12, 14.—that S. Luke wrote to a *Theophilus*, a lover of God, Acts i. 1.—that S. Paul allowed Festus to be a man *most noble*, Acts xxvi. 25. and great intelligence

 have

in God, believe also in me—Whatsoever ye shall ask in my

have they derived from each of these articles: but, were I to punish one of these triflers with a task, I would require him to compose a sermon on these words, *King Ahasuerus sent a decree, and a letter into every province, that the decree should be published in the language, and according to the writing of every people.* Esther i. 20, 22.

The learned Hakspan observes very justly, that this rule of Theodoret does not hold good in the articles of our faith. "Non eadem semper philologiæ sacræ ratio est. Alius in suggestu, in Academiis alius mysteria tradit; uterque modo diverso, &c. of this he gives many well chosen examples—De *locutionibus* sacris—De *nominibus divinis*—De *angelorum, dæmonumque* nominibus, &c. &c. Among other excellent remarks, he fully answers Goslavius, Socinus, Crellius, and others, who, having found in scripture *two* almighty Gods, one supreme, and the other subordinate, assure us, that θεος stands for the *subordinate* god, and ο θεος, theos with an article for the *supreme* God. *De spiritu sancto* 33.—*Disput. Sylloge. Theod. Hakspanii.*

It may not be improper in this place to add one word concerning those *allocutions*, or introductory titles and addresses, which are proper in christian sermons. S. Thomas taught the church of Rome, that the angel Gabriel saluted the Virgin Mary in exact conformity to Cicero's rule de benevolentia captanda, when he said, *Hail*, and so on, Luke i. 28. Accordingly, the Romish preachers, generally after the exordium, always pay their respects to this patroness in the angel's words. This is absurd. Can it be supposed, that God has doomed the virgin to undergo the fatigue of hearing all the sermons, that are preached in the papal church? There is, however, a proper use of sober introductory addresses. The French king's chaplains always begin their sermons before his majesty with—*Sire!* These are the words of Jesus Christ—Thus spake a prophet—To know God, and to love him is holiness and happiness, &c.—In the chapel of a nobleman—*My Lord*—In that of a nunnery—*Ladies*—In common—*My Brethren*, and so on. The best writers in this church advise the use of sober titles and addresses taken from scripture, and free from secular bombast. *De predicat. Evang. Joan. Segovienus. l.* ii. *cap.* 49, 50, 51.

The

my name that will I do. There are many passages of the same kind. (8)

The introductory language of the apostles is—*Men of Judea, all ye that dwell at Jerusalem.* Acts ii. 14.—*Ye rulers and elders*, iv. 8. *Men, brethren, and fathers*, vii. 2. —*Men of Israel, and ye that fear God*, xiii. 16.—*Ye men of Athens*, xvii. 22.—*My little children*, Gal. iv. 19.—*My brethren, my joy and crown*, Phil. iv. 1.—*Beloved*, 1 John iv. 1, 7, 11.—*Dearly beloved*, Ph. iv. 1. In imitation of these, our ministers say—Brethren —Christians—Fellow-Christians, &c. &c. a good judge says "true politeness consists in giving to every one the greatest satisfaction in our power, consequently it proscribes all *empty* and *long* compliments.

(8) *The manner is considerable in many passages.* This common-place like all the rest, may be very advantageously used, when proper discernment is employed: on the contrary, what an occasion of trifling when love of the marvellous suffers fancy to make the choice! Thus when scripture speaks of the jasper, the chrysolite, the topaz, the amethyst, Rev. xxi. 19, 20, &c. it is not enough to have them for *ornaments*: but we must also take them for *medicines*; they shall be pulverized, and prescribed for diseases, or hung about the neck to preserve from contagions; as if, when the holy ghost spake of precious stones, he meant to convey the idea of *healing*. By such principles Justin Martyr found the *cross* of Christ in the *horn* of the Rhinoceros, Psalm xxii. 22. Το γαρ κερατων μονοκερωτων οτι το χημα τε σαυρε εστι μονου προεξηγησαμην υμιν—thus also Tertullian, after Cyprian and Justin, expounds Deut. xxxiii. 17. *Tauri decor ejus, cornua unicornis cornua ejus, in eis nationes ventilabit pariter ad summum usque terræ*, non utique rhinoceros destinabatur unicornis, nec minoratus bicornis, sed *Christus* in illo significabatur, taurus ob utramque dispositionem, aliis ferus ut *judex*, aliis mansuetus ut *salvator*, cujus cornua essent crucis extima.

When the typical œconomy adumbrates the Messiah under the images of oxen, goats, &c. it means to point out the sacrifice of his *body*, not the dispositions of his *mind*.

Thus also Cyprian discovers in Ezek. ix. 4. the letter tau ת, and, though this letter is more like a gallows than a cross, and though the punishment of the cross was unknown when the prophet wrote, yet he imagines, the angel marked all the pious people in Jerusalem with the sign of the *cross*. God forbid

XVI.

Compare Words and Actions with similar Words and Actions.

The Evangeliſt ſpeaks of *the things, that Jeſus began to do and to teach.* Acts i. 1. Now he ſays the ſame of Moſes, *he was mighty in words and in deeds.* Acts vii. 22. Here you may obſerve, that theſe two things joined together, *doing and teaching*, are diſtinguiſhing characters of a true prophet, who never ſeparates practice from doctrine. You may then make an edifying compariſon between Moſes and Jeſus Chriſt: both *did* and *taught*; but there was a great difference between the *teaching* of the one and that of the other. One taught juſtice, the other mercy—one abaſed, the other exalted—one terrified, the other comforted. There was alſo a great difference between the *deeds* of the one and thoſe of the other. Moſt of the miracles of Moſes were miracles of *deſtruction*, inſects, frogs, hail, and others of the ſame kind, with which he chaſtiſed the Egyptians. But the miracles of Jeſus Chriſt were always miracles of *benevolence*, raiſing the dead, giving ſight to the blind, &c. (9)

So

bid we ſhould doubt the piety of theſe venerable fathers, their works will amply reward a peruſal: but would they be leſs valuable, would they not be far more pleaſing if ſuch oddities had no place in them? In ſhort, Le-Clerc's canon ſhould never be forgotten, *multa videri in verſionibus emphatica, quæ in ipſis fontibus nullam emphaſin habent.* Father Nouet uſed to compare the fathers to a wood, in which ſuch as were purſued ſaved themſelves. In truth, many an allegoriſt has found ſhelter there!

(9) *Compare ſubjects; and remark the difference.* "Prov. xix. 21. *There are many devices*

So again, when the infidelity of the Jews in rejecting the Messiah is discussed, you may examine their

vices in a man's heart, nevertheless the counsel of the Lord, that shall stand. The vanity of our devices and the stability of God's counsels are evident, for our devices and God's counsels have *three* remarkable *differences.* 1. They differ in their *nature*; our's are devices, *fancies*; God's are *counsels, wise deliberate determinations.* 2. They differ in *number*; our devices have multiplicity and variety, they are *many*; God's counsel is *one* uniform consistent plan. 3. They differ in their *manner of existing*; our devices are in our *hearts*, in intention only; God's counsels *stand*, they produce the intended *effect. Dr. Sanderson's sermons*, viii. *ad populum.*

Compare subjects; and remark differences. Our best writers on the subject of pulpit-eloquence go by this rule, they compare *pagan* with *christian* orators, the oratory proper for the *bar* with that, which becomes the *senate*, and both with that, which belongs to the *pulpit.* In their general texture they are alike: but in many particulars they differ; for the pulpit should always speak *ad populum*, except in particular places, as in royal, collegiate, and other such chapels, and churches; and even there sermons should preserve a coolness, plainness, purity and simplicity of both matter and manner. The wiser the auditors the less need of amplification and ornaments in the sermon. Amplification and persuasion imply ignorance, inattention and unwillingness in those, to whom they are addressed. In what degree these are to be supposed of any audience concerning the subject of the sermon, in that degree of narrating, reasoning, and adorning a faithful preacher will compose his discussion, and accommodate his address. In order to obtain ability for such a variety of address, a young man should well work himself, if I may be allowed such an expression, in such preparatory exercises, as may bring him to be at ease, at home, as it were, in the pulpit. This ease being acquired, his mind will be freed from a thousand incumbrances, and he will be more cool and at leisure to pursue his chief design in his sermon.

The following six rules were laid down by an excellent judge. " 1. *Begin early to try to preach.* In all things, especially in speaking, a teneris assuescere multum est.

S.

their prejudices, and their maxims as they are narrated in the gospel; and these you may compare with those of the church of Rome in rejecting the reformation, for they are very much alike. (1)

So again, when you consider S. Paul's answers to the objections of the Jews, who pleaded, that they were the people of God, and that his covenant belonged to Abraham and his posterity; you may

S. Austin says, ars concionandi in juventute discenda est. If you begin late, exercise the oftener.

2. Take an *analysis* of a text, or subject from any author, and *discuss* it yourself, as well as you can. Explain it—illustrate it—prove it—adorn it, &c. Instead of purchasing a farrago of sermons, composed by others, and to be repeated by you, learn yourself to compose.

3. *Begin with easy subjects.* Take an easy piece of scripture history, or a plain tale of a miracle, and observe times, places, persons, circumstances, and so on. Nothing can be easier than to make a few pertinent remarks on each.

4. *Let your first essays be very short.* A division into two parts will be sufficient, examine these briefly, and with few or no ornaments.

5. *Exercise first in proper places.* Not only pronounce your discourse alone in your room, or in the field; but, the day before you preach, go alone into the place of worship, where you are to preach, ascend the pulpit, familiarize yourself to the place, utter your discourse, &c. Preach in publick first in a village, among plain christians, &c.

6. *Take,* if you can find such a person, *a kind and judicious friend,* and get him to *attend* your first sermons, to *remark* and *correct* your defects, &c. The philosopher, Demonax, having heard a declaimer deliver his declamation improperly, advised him to exercise himself diligently. So I do, replied the youth, I every day declaim alone in my room. O, added the philosopher, I do not wonder you declaim so foolishly, since you have accustomed yourself to speak before only one fool of an auditor." *Keckerman. Rhet. Eccl. lib.* ii. *cap. post.* xvii.

(1) *Compare the infidelity of the church of Rome with that of the Jews.* Scripture useth this method. Jer. xxvi. 17, 18, 19, &c. *The Elders said, Micah prophesied in the days of Hezekiah - - - Did Heze-*

may obſerve, that theſe anſwers are like ours to the Roman church, when they affirm, they are the church of God. As the apoſtle diſtinguiſheth two Iſraels, one after the fleſh, and the other after the ſpirit: ſo we diſtinguiſh two churches, one which is only ſo in outward profeſſion before men, poſſeſſing the pulpits, the churches, and the ſchools; and the other which is the church in the ſight of God, having a holy doctrine, and a lively faith. Theſe anſwer preciſely to the apoſtle's *Iſrael after the fleſh, and Iſrael after the ſpirit.* As the apoſtle applies the promiſes of God, and their accompliſhment, not to Iſrael after the fleſh; but to the Iſraelites after the ſpirit; ſo we alſo apply the promiſes, which God has made to his church, not to thoſe, who occupy the pulpits, the churches, and the ſchools: but to them, who believe and practice the pure

Hezekiah, and all Judah put him to death? - - - Urijah prophesied againſt this city - - Jehoiakim ſlew him - - Nevertheleſs the hand of Ahikam was with Jeremiah that they ſhould not put him to death.

Jeremiah uſed this manner of ſpeaking. xxviii. 7, 8, 9. *Hananiah! hear thou what I ſpeak in thine ears, and in the ears of all the people. The prophets, that have been before me, and before thee of old, prophesied againſt great kingdoms, of war, and of evil, and of peſtilence. When the word of the prophet ſhall come to paſs, then ſhall it be known, that the Lord hath truly ſent him.*—xvi. 11, 12. *Your fathers forſook me, and ye have done worſe than your fathers.*—Our *Lord* uſed it. Luke xi. 47, 48. *Your fathers killed the prophets, ye allow the deeds of your fathers.*—S. *Stephen* too, Acts vii. 51, 52.—S. *Paul* alſo, 1 Cor. xi.—2 Cor. xi. 22. &c.

As the holy ſcriptures were written for the continual uſe of all ages, ſo they exhibit an aſſortment of characters, that never die. The holy ſpirit, who has thoroughly furniſhed the man of God with a great variety, has alſo given him a caution concerning a compariſon of them with living perſons. Eccl. vii. 10.—i. 9, 10.

pure doctrine of the gospel. (2) As S. Paul defines the true people of God to be those, whom God

(2) *The true church is distinguished not by occupying publick edifices: but by adhering to the pure gospel.* Mr. Claude seems to have imitated here Gregory of Nazianzen, who makes use of the same arguments against the domineering party of his day. Both are authorized by a thousand examples. Vid. *Greg. Nazianz. op. tom.* i. *orat.* 25.

Mr. Claude's *defence of the reformation*, one of the best-written books, that I ever had the happiness of reading, enters thoroughly into this subject, and discusses it in the most masterly manner imaginable. Mine is a most beautiful quarto edition in French, printed at Rouen 1673. I have seen an English edition in quarto: but I believe it is scarce, and I wish it were reprinted. Bayle, who was no incompetent judge, calls it "the best defence of the reformation, that either Mr. Claude, or any other protestant clergyman ever published." It is indeed an incomparable performance. It consists of 378 pages, and it appears to me neither to contain a line too much, nor to leave room for the reader to wish for one line more. The chapters, to which I more immediately refer, in regard to the subject contained in the text above, are the fourth of the first part; and the first of the fourth part.

We said, a thousand examples authorized a separation from a domineering party. Thus the Israelites were necessarily dissenters in Egypt, and in Babylon. Lot in Sodom, Elimelech in Moab (Ruth i. 15.) Daniel, Shadrach, and others in Babylon, S. Paul, his fellow apostles, and primitive christians, at Athens, Rome, Ephesus, Jerusalem, and other places, were all of them nonconformists to the established religions of the several countries, which they inhabited. Egypt, in the time of Joseph, Persia in the days of Nehemiah, Babylon in the time of Daniel had not invented a test-act, nor had the dissenters there any temptation to occasional conformity for the sake of holding an office under government. *Here is wisdom. Let him, that hath understanding count—He had horns like a lamb, and he spake like a dragon—He causeth all to receive a mark—and that no man might buy or sell, save he that had the mark.* Rev. xiii. 18, 11, 16, 17.

Dissenting ministers ought by all means to study the doctrine

God by his electing love hath taken from among men; so we define the true church by the same electing grace; maintaining that the Lord has made

doctrine of *occasional conformity* for the sake of their wealthy members. The history of it affords a melancholy scene of duplicity, on the side of the first imposers, and of simplicity on the side of those, who submitted to it. Our divines, we know, have taken different sides on the question: but they who deny the lawfulness of it, I humbly conceive, have embraced the sincere, defensible side. The old pretences of charity to their dear brethren the imposing conformists, and of freeing themselves from a suspicion of schism, and such like, are all laid aside now; and other new reasons are assigned: but never yet have I met with an argument for it, that was worth one rush. We set experience against a thousand sophisms; for we have often seen occasional conformity lead to a corporation-feast, that to a set of Sunday acquaintances, in whose presence whole families blush at the names of their own ministers, people, ordinances, doctrines, and devotions, with whom, in short, there generally comes a long, a black et cetera. Family prayer is exchanged for guilt and Sunday-visits—the oracles of God for novels and paltry books, that poison the morals of all the youth in the family—the plain habits of christians for the fantastick liveries of worldlings—the company of good men for that of slanderers, blasphemers, deists, and debauchees—piety and peace of conscience for pride and painful reflection—the confidence and esteem of a christian church for the ridicule and treachery of a tavern club. Miserable employment of the last days of an infatuated old sinner, stuffing a pillow with thorns to lay his throbbing head on, when he dies! God forbid, we should say this is always the case: but we know what we have often seen.

Such casuists as first led our churches into this practice were very good men: but they would have rendered better service to their cause, had they been less credulous, and less servile. While they were pretending in aukward compliments to inform the world—that they considered themselves under "*sacred obligations to adhere to their reverend fathers and brethren of the established church, to run all hazards, and to live and die together with them*—that indeed they were *not entirely*,

made all the excellent promiſes, with which ſcripture abounds, to his elect only, and that his elect are ſuch as he has choſen according to his good plea-

entirely, in every punctilio of the epiſcopal church—that they were called indeed nonconformiſts: but however *no man conformed in every thing*—that the firſt noncons had *no deſign totally to abandon the eſtabliſhed church*—that they had *held communion with both epiſcopal and nonconformiſt churches lawful*—that the *accidental conſideration of a place, or office, ſince ſuperadded had not made that unlawful, which they had accounted lawful before*—that indeed it could not be thought that the judgment and practice of ſuch occaſional conformiſts *could be throughout approved by their reverend fathers and brethren of the eſtabliſhed church*; but that neither did they pretend univerſally to approve of it themſelves—that they had *not the leaſt ſuſpicion, that perſons of ſo excellent worth and chriſtian temper as then preſided over the eſtabliſhed church would cenſure them for hypocrites: but would rather think them ſincere perſons of miſinformed conſciences*—Indeed they *humbly diſſented from their reverend fathers*: but however they *arrogated nothing to themſelves on that account*—they could *not avoid thinking themſelves right in diſſenting: but they knew themſelves to be far excelled by their reverend fathers in much greater and more important things*—" - - - I ſay, while theſe worthy men were curling their periods, and offering incenſe to epiſcopacy, they miſtook their men, and were actually gulled out of their rights and privileges by old ſharpers, whoſe bargains were better or worſe according to the penetration or ſimplicity of thoſe, who dealt with them. Had the ruling clergy of thoſe times been, (heaven forefend the thought!) had they been jockeys inſtead of prieſts, and ſold horſes inſtead of acts, and canons, neither Howe nor Calamy ſhould have gone to a fair to have purchaſed a nag for me. Lord Lanſdowne ſaid all in a word in a ſpeech in the houſe of Lords in 1719. " The receiving of the Lord's ſupper was never intended to be as a qualification for an office: but as an open declaration of being and remaining a ſincere member of the church. Whoever preſumes to receive it with any other view profanes it, and may be ſaid to ſeek his promotion in this world, by eating and drinking his own damnation in the

pleasure, without any regard to particular places, conditions, or qualifications among men. (3)

XVII.

the next." See *Lansdowne. Bayle. Rem. F. Calamy's Life of Baxter. chap.* xviii. *Howe's Letter, &c.*

"Lex *valde iniqua*, says our Pierce, qua sacerrimum eucharistiæ institutum pessime profanatur. Nefarii homines dissentientes iis irretirent laqueis." *Piercii vindiciæ. par.* i. *prop. fin.*

(3) *Comparison.* Archbishop Flechier has left a beautiful example in a sermon on Mat. xxv. 43. *I was in prison, and ye visited me not.* It is a charity-sermon for prisoners.

"Who are they? and what are we? they are debtors, criminals, and captives - - - who far from being pitied groan in their dungeons, and lie there victims to the interest, and perhaps to the passion and animosity of those, who retain them - - but are not you debtors to God for all the liberalities of his providence? &c. - - - They are criminals, and are not you? Perhaps the transports of a blind, involuntary passion have hurried them into some disorder, which the law punishes: but do not you cherish in your hearts passions yet more dangerous, which the laws leave unpunished? You have not shed your brother's blood, but how often have you wounded his reputation? how often have you troubled his rest by your inquietudes? how often have you abandoned him to poverty by your avarice? What difference is there between these miserable offenders and you, except that they bear the punishment of their sins, while you live in pleasure? they groan while you triumph, &c. - - - in fine they are captives and prisoners, and has not the holy ghost told you, that *whosoever committeth sin is the servant of sin?* Is there any heavier chain than an inveterate habit? What is the life of the greatest part of mankind but a continual slavery? We see various passions reign over them by succession; delivered from pride they are enslaved by avarice - - - thus men change their tyrants not their state, and the last avenges the excesses of the first. - - - What calamity is comparable to that of a prison? What words are lamentable enough sufficiently to paint a prisoner's misery? Shall I represent prisons to you as cursed regions, where there falls neither rain, nor dew? - - - shall I describe dungeons as sepulchres in which men are buried alive? - - - shall I shew you chil-

XVII.

Remark the differences of Words and Actions on different Occasions.

When a weak ſcrupuloſity, or a tenderneſs of conſcience was in queſtion, which put ſome of the faithful upon eating only herbs, S. Paul exhorted the ſtrong to bear the infirmities of the weak; *let not him, that eateth, deſpiſe him that eateth not, and let not him, which eateth not, judge him that eateth; for God hath received him.* Rom. xiv. 3. But when the ſame S. Paul ſpeaks of falſe teachers, who wanted to impoſe a yoke on conſcience, and who under pretext of meats and days were attempting to join Moſes with Jeſus Chriſt, as if chriſtians were yet obliged to obſerve the ceremonial law: then the apoſtle has no patience with them, but condemns and anathematiſes them, as people who preached another goſpel, and exhorts the faithful to *ſtand faſt in the liberty, wherewith Chriſt had made them free, and not to be entangled again with the yoke of bondage.* Gal. v. 1. (4)

So

dren mourning for the captivity of their fathers? fathers lamenting the poverty of their children? mothers diſabled from watching over the conduct of their daughters, daughters incapable of contributing to the ſubſiſtence of their mothers? Many enemies to inſult them, few, or no friends to comfort them, no charitable hands to relieve them! &c."

The whole is a moſt affecting picture of Jail-miſeries, apt to ſtir people up plentifully to relieve them, and carefully to avoid them: and compared with the ſtate of a criminal before God, enſlaved by his vices, and in his laſt moments abandoned by all to his miſeries, how touching and uſeful the ſight? *Flechier ſerm. tom.* ii. *Quatrieme Exh. pour l s priſ.*

(4) *Remark different occaſions.* This rule regards what our divines call *ſeeming contradictions*, and is in general the

So again, when you find in the gospel, that Jesus Christ sometimes forbad his disciples to publish

the true conciliator of apparent inconsistencies. Saurin has a fine sermon on the uniformity of God in his conduct; in which he proves to a demonstration,—that God is of one mind—that his design in revelation is uniform—and that this uniformity of design necessarily produced a variety of dispensation. S. Paul had taken up this fine notion of the deity, 1 Cor. xii. and from him Saurin took it.

1. This principle affords proof of the divinity of *Christianity* in general, and of several of its *doctrines* in particular. It is the only system of theology, that provides for the felicity of man by harmonizing all the perfections of God with all visible appearances in the world of nature, in the ways of providence, and in the nature and conditions of mankind.

2. This doctrine reconciles seeming differences in *scripture*, by shewing that on different occasions it was proper to say and unsay, to allow and disallow, to establish an œconomy, and to dissolve it. Revelation contains a record of the laws, by which God's kingdom in various circumstances has been governed. In the patriarchal state one set of laws was necessary—in the mosaical another—and in the christian a third, different from both. Samuel *reasoned* with the Jews on this principle concerning *the righteous acts of the Lord* to them and to their fathers, 1 Sam. xii. 6, 15. According to him, kings, priests, prophets, ordinances, establishments, captivities, all were appointed for the producing of moral rectitude, or *obedience*, and, for the production of this, different treatment was necessary on different occasions.

3. The doctrines of *miracles*, *gifts*, *prophecies*, *visions*, *extraordinary revelations*, and such like, are all concerned in this article; for all these were occasional benefits, granted in special cases, and not to be perpetuated in the christian church.

4. Occasion is an article of consequence in *church-discipline*. We do not imagine, that the christian religion is alterable by us; we only say, there are in church-government certain obvious, large outlines, and there is a discretionary power lodged in christian societies to fill them up. For example, 2 Chron. xxx. 18. *A multitude of the people had not cleansed themselves, yet did they eat the passover otherwise than was written*

publiſh the miracles, that he wrought, and to declare his divinity: and, at other times, that he ordered them to publiſh upon *the houſe-tops* what they

written—Ezra x. 10, 11, 9. *Ezra the prieſt ſtood up, and all the congregation made confeſſion in the ſtreet trembling for the great rain*—Mat. xii. 4. *David ate the ſhew-bread, which it was not lawful to eat*——Mat. x. 27. Gal. ii. 2. *Speak in the light, preach upon the houſe tops. I communicated the goſpel privately*—Acts xvi. 33. *The jailer, and all his were baptized in the night.*

It has been a queſtion with divines, whether if an ordinance were loſt, baptiſm ſuppoſe, it could be revived, and who ſhould be the adminiſtrator? Henry Lawrence, eſq; the reverend Meſſrs. Spilſbury, Tombes, and others of our primitive Engliſh baptiſts affirm, that in ſuch a caſe an unbaptized perſon might warrantably baptize, and ſo begin a reformation. Bp. Burnet ſays, the ſame queſtion was debated in the eſtabliſhed church at the reformation; we are ſorry to add, it was too often debated on an old popiſh principle, *right to adminiſter ſacraments by an uninterrupted ſucceſſion.* See *Croſby's Hiſt. of Baptiſts, vol.* i. *chap.* 2.

5. Occaſion is, as our author ſhews, a ſource of invention of arguments in *preaching.* To obſerve the occaſion of a *text* is often the eaſieſt way to arrive at the ſenſe of it. The occaſion of the *ſermon* is often the beſt guide in the choice of a ſubject to ſupply it. Faſts—thankſgivings—commemorations—ordinations—aſſociations——farewells——funerals—Lord's ſuppers——church-meetings—all require diſcourſes fitted to occaſions, incidents, occurrences, &c.

There ſeem to me to be four ideas in the complex notion of a good controverſialiſt, in regard to a dexterous, opportune uſe of the ſword of the ſpirit. He will *give* no occaſion to the adverſary. 1 Tim. v. 14.—he will *cut off* occaſion given by others, 2 Cor. xi. 12.—he will *ſeek* occaſion to annoy his opponent, Jud. ix. 33. xiv. 4—He will *not uſe* this liberty for an occaſion to the fleſh, Gal. v. 13. Such a polemical divine was the great S. Paul, and he thereby obtained a right to ſay, I give you occaſion to *glory* on my behalf. 2 Cor. v. 12.

Him, that is weak in the faith, receive. That is, ſay our beſt divines, receive him into *communion.* S. Paul treats in the xiv. of Romans of the doc-

they had *heard in private*, and to preach to *all nations* the myſteries of his kingdom; you muſt remark, that this difference is owing to different occaſions. While Jeſus Chriſt was upon earth, the myſteries of his kingdom were covered with the vail of his humiliation, it being neceſſary in ſome ſenſe to conceal them: but after his exaltation, it became proper to publiſh them to the whole earth. (5)

The

doctrine of toleration, and in Galatians of that of impoſition. Mr. Henry, therefore, well obſerves on this place, they were not differences of judgment, which did miſchief in the primitive churches: but it was a miſmanagement of thoſe differences, that produced evil conſequences. Some would not tolerate; and others would impoſe. It is a folly to call any thing impoſed indifferent; for impoſition makes it important.

Stand faſt in the liberty, wherewith Chriſt hath made us free. Jeſus Chriſt left *civil* liberty in *ſtatu quo*; the object of contemplation here, then, is *religious* liberty. Chriſt hath enfranchiſed his church, that is to ſay, he hath freed it from the *curſe* of the *moral* law, and from the *obſervation* of Jewiſh *polity*, or church-law. The church of Rome has wilfully ſubjected itſelf to a polity made up of Jewiſh and Pagan ceremonies, and is become, as Dr. Chandler has well expreſſed it, "a religion only fit for knaves and fools, who have ſacrificed all the valuable intereſts of mankind, or have not ſenſe ſufficiently to prize them." See his excellent *ſerm. againſt popery at Salter's hall*, 1 *Tim.* iii. 15.

Of any church, that pretends to give liberty, and yet reſtrains freedom of thought by ſubſcription to human creeds, it may be truly ſaid,

———She hath *enfranchis'd* them
Upon ſome other *pawn* for fealty. *Shakeſpeare.*

In all ſuch churches,

Placid ſubſcribers *mortgage* their eſtate,
And *pawn* their beſt, and laſt-remaining piece of plate.

(5) *Teach all nations.* Mat. xxviii. 18, 19, 20. There is hardly a paſſage of ſcripture to be produced of more con-

The ſame diverſity may be remarked in what the Lord Jeſus ſaid to the Canaanitiſh woman—that

consequence than this. It contains the *commiſſion* given by our aſcending king to his apoſtles. Our divines connect the words with Mark xvi. 17, 18. Luke xxiv. 49. and obſerve, they are diviſible into ſeveral parts or clauſes of the moſt beautiful ſimplicity, full of ſtrong argument, and reſiſtleſs motives of perſuaſion and acquieſcence.—*All power is given unto me in heaven and in earth—Go ye therefore into all the world—teach all nations—preach the goſpel to every creature—Teach them to obſerve all things whatſoever I command you—baptize them in the name of the Father, and of the Son, and of the Holy Ghoſt—He that believeth and is baptized, ſhall be ſaved—He that believeth not ſhall be damned—Behold, I ſend the promiſe of my Father to you—Tarry ye at Jeruſalem, until ye be endued with power from on high—Signs ſhall follow them, that believe—In my name they ſhall caſt out devils—they ſhall ſpeak with new tongues—If they drink any deadly thing, it ſhall not hurt them—They ſhall lay hands on the ſick, and they ſhall recover—lo! I am with you alway, even unto the end of the world.*

For the ſublimity of the ſtyle of this commiſſion ſee *Blackwall's Sacred Claſſicks, vol.* ii. *ch.* 2. And for the importance of it in regard to baptiſm, admiſſion of members, and ſuch like truths, *Dr. John Gale's ſixth ſerm.* 11 *vol. of ſermons.*

The Acts of the apoſtles is the beſt expoſition of this glorious commiſſion, for there we ſee by clear indubitable facts how they, who executed it, underſtood it. I call this an important paſſage, becauſe, expounded by Acts, it decides innumerable queſtions in theology. Who is Chriſt, and by what authority does he act? He is an *univerſal king*, and his kingdom is allowed by his Father to extend over all perſons and places—How did this king prove his right, and aſcertain his dominion? By *ſigns*, and wonders, and mighty deeds—Did he conſign over to his apoſtles a power of legiſlation? No, he ordered them to *teach* what *he* had commanded—Might the apoſtles teach and enjoin whatever he had not prohibited? They might not. They were to teach an *obſervation* of what he had *poſitively* inſtituted—Might they preach the goſpel to ſinners? To *every* rational creature in the whole world—Is the religion to be propagated

that he was *only sent to the lost sheep of the house of Israel*—and that it was *not meet to give the children's bread to dogs.* This seems contrary to an almost infinite number of passages of scripture, which affirm, Jesus Christ is *the light of the Gentiles* (6)—

to

pagated local, national, partial? It is universal—May it be propagated by fire, and sword, and penal sanctions? It may not. It is to be spread by *teaching*—What is previously necessary to baptism? Profession of *faith* in the gospel—Is baptism a standing ordinance? It is an *injunction*, and has never been repealed, and herein it differs from *promises* of miraculous gifts, and portions of divine assistance, which depend on the discretion of the promiser—Does the christian system allow a preacher of the gospel to preach terror? He is to preach to *unbelievers*, and to denounce *damnation*—Is christianity to continue? To the *end* of the world—Is it to be continued by the mere aid of learning, reason, eloquence, &c.? The presence of *Christ* is to be superadded. These, and many other articles, *hold forth this word of life* to the special attention of a christian minister, and, by a proper regard to it, he *may rejoice in the day of Christ, that he hath not run in vain, nor laboured in vain.* Phil. ii. 16.

(6) *Light to the Gentiles.* Religious bigotry was the national sin of the Jews, they affected an insignificant haughtiness in speaking of the rest of mankind, and called them *the nations*, *the gentiles*, *barbarians*, and so on. The first christians, being Jews by birth, bore the scandal of this national sin, after they had imbibed the benevolent spirit of the gospel. The curt, and sometimes obscure style of Tacitus, has given occasion to several learned men to dispute the meaning of his well-known expression, *odio humani generis convicti sunt.* (Annal. l. xv. c. 44.) Some think, he means to say, *All mankind hated Christians*; others think, it should be understood, *Christians hated all mankind.* The latter seems most natural, and agreeable to his design; for, it is plain, he is speaking of what he called *an execrable superstition*, taught by Christ a Jew, and practised by Jewish followers. The description does not fit christians: but it does Jews, who were raving mad on account of that association of Gentiles with Jews, which christianity proposed to make. S. Paul describes them in the same manner. 1 Thess. ii. 15, 16. *They killed the Lord*

Jesus

to him ſhall the gathering of the people be. Theſe and all other ſuch paſſages will perfectly agree, if you

Jeſus—and their own prophets—they perſecute us—they pleaſe not God—they are the enemies of all mankind—they forbid us to ſpeak to the Gentiles, that they might be ſaved.

Dr. Sclater, one of our old divines, remarks, not improperly, on this place, that "*all*, who hinder the preaching of the goſpel are to be reputed capital enemies to all mankind, by depriving people of the greateſt good." There is a great deal of meaning in this expreſſion. The evident deſign of the goſpel is to produce the univerſal ſocial felicity of all mankind. Now the felicity of intelligent beings cannot be produced without the removal of ignorance, vice, and inſenſibility, the three chief cauſes of human miſery. In order to remove theſe, the goſpel gives us a ſet of juſt true *notions*—a claſs of *virtues*—and powerful *motives* to engage us to admit the firſt and to practiſe the laſt. But theſe three remedies, contained in the goſpel, are to be conveyed out of the book into the man; for as they lie in the letter they operate nothing. Now this is the work of a goſpel miniſter, as an inſtrument in the hand of the holy ſpirit; and he, who conſiders the production of the greateſt ſocial good as the pole-ſtar of his miniſtry, will not greatly err in executing it. His aim will be to give light to them, who ſit in darkneſs; to diſplace confuſion, to eſtabliſh order, and to impel men to action by proper motives.

There ſeem to be *four* great objects, which deſerve the attention of ſuch a man. 1. *Perſecution.* He, who perſecutes a chriſtian miniſter for preaching the goſpel, ought to be reputed an enemy of mankind. 2. What *reſtrains freedom of thought*, without which no man can form principles of his own, is an inimical invaſion of the rights of all mankind. 3. Tedious repetitions of *human rituals* in divine worſhip, crowding the preaching of the divine word up into a corner to make room for human inventions, are on the ſame ſide againſt the rational intelligent rights of all men. 4. Obliging all miniſters to preach by *any one ſet of rules*, of grammar, rhetorick, theological phraſeology, and ſo on, deſerves to be claſſed with the former acts of hoſtility. The firſt of theſe crimes takes away the *light*—the ſecond wounds the *eye*, that ſhould ſee in it—the third ſhews

you diſtinguiſh time, and occaſion. While Jeſus Chriſt was upon earth, he was *the miniſter of the circum-*

ſhews that object in *ten minutes* only, which cannot be underſtood without the attention of an *hour*—and the fourth precludes the benefit to be derived from ſeeing the object, by confining it to a *fixed point*, at which indeed ſome eyes can ſee it beſt: but where others cannot poſſibly ſee it at all. In a plan aiming ſimply at the felicity of our fellow-creatures, there is neither grammar nor rhetorick, phraſeology, propriety, ſyſtem, nor ſenſe: but the information, ſanctification, and ſalvation of the auditors is all in all. Propriety in a barn may be impropriety in a cathedral: but if it inform, ſanctify, and ſave a ſoul in a barn, it ought to paſs for propriety; for it is in effect ſenſe, ſyſtem, learning and all.

It has been a faſhion with ſome divines to divide their ſermons by *figure*. The Spaniſh preachers have delighted much in this method, and ſome of them have laid down rules for preaching thus. The preacher is going to fill his auditors with diſguſt with ſin. In order to this he takes a text, that diſſuades from ſin in general. In his introduction he calls ſin *diſeaſe*, and then treats of various vices under the notion of bodily diſorders. An auditor ſeems to be in a county hoſpital, and the chaplain leads him from ward to ward, from bed to bed, and lectures him at every pauſe. This is not a method of preaching I ſhould chooſe, however, I am ſometimes edified by it; and I never dare preſume to proſcribe the method, for it may be eaſieſt to ſome auditors to come at the ideas of the preacher by means of ſuch figures, and if they be informed, and their felicity produced, the end is anſwered, the chaplain and I are happy in ſeeing it, and thus we approve of what we do not like. Give the gentiles *light*: that is all.

Cardinal Borromeus, in his oration to the clergy of Milan, at opening his ſixth provincial council, delivered his ideas in this manner. "Acts xx. 28. *Take heed therefore unto yourſelves, and to all the flock*, &c. Two things we muſt attend to—the preſent *ſick* ſtate of the dioceſe—and the *medicines* proper for recovering the patients committed to our care. Let us conſider the province as one large hoſpital. See, *pride* is a ſpiritual *dropſy*—The *concupiſcence* of youth is a high *fever*—*Drunkenneſs* is *madneſs*—Some

circumcision, as S. Paul speaks, that is, his personal

Some are *leprous*—others *paralytic*—some are *lame*—others *dumb*—some *deaf*—others *blind*—&c. These diseases, dangerous in patients, are intolerable in *physicians*, clerical blindness, lameness, &c. are insufferable." This is really a good discourse, and a great many just and adequate ideas are taught under images in *themselves* disagreeable: but in their effects, perchance, not so. *Past. Instruct. Carol. Borromæi, orat.* vi.

Let us judge thus of our own divines, who have exposed religious knowledge to view, 1. Under *medical* images.—Preservative or *triacle*, [treacle] against the poyson of Pelagius. By Dr. Will. Turner, 1551.—Discovery of ten English *lepers*, very noisom to the church--1. A schismatike. 2. A church-robber. 3. A simoniacke, &c. By Tho. Timme, 1592.—The sick man's *salve*, &c. By Tho. Becon, 1591.—A weapon-*salve* for the church's *sores*. Stillingfleet.—The *Anatomy* of the Masse, 1555.

2. *Musical* images.—*Harmony* from heauen—*Song* of Simeon, Luke ii. 29.—*Trumpet* of the soul, Eccl. xi. 9. by Hen. Smith, 1595.—The *upshering* of the Masse, written in meeter, 1555.—David's *Harp*. Exp. 115 Psalm. Tho. Becon, 1567.—*Dromme* of doomes-day.

3. *Natural* images—Seven *Sobs* of a sorrowful soul. Will. Hunnis, 1578. Seven penitential psalms in metre—*Hive* full of *honey*. Genesis in metre.—Handful of *honnisuckles*—*Diamond* of devotion. Fleming, 1580.

4. *Trade* images. The *craft* for to die, 1506—Heavenly *thrift*, Luke viii. 18. Christ. Shutte. 1577.—The ripping up of the pope's *fardel*, (a fardel was a pedlar's pack.)—The *way to wealth*, by Rob. Crowley, 1550.

There would be no end of transcribing titles. *Mirrors*—*looking glasses*—*spying glasses*—*spectacles* for blind papists—*pathways*—*ladders*—*doors*—*pats* for preachers—*alarms* for sinners—*cordials* for saints—*combats* with the devil—and *poisons* for the pope—These were the names of some of the artillery, with which our ancestors besieged courts and pulpits, synods and schools, then occupied by papists, and with which they actually drove them thence. I feel a sacred awe at beholding the venerable old instruments, "stirring up dialogues between *Lent* and *liberty*—deliberate aunsweares to prove papistes antichristian *schismatikes*

nal miniſterial commiſſion was only to the Jews: but

tikes—and apologies for thoſe Engliſhe preachers, which Cerberus, the three-headed dog of hell charged with falſe *doctrine*." I love to hear them ſing,

"God ſave the king, and ſpeed the plough,
And ſend the *prelates* care inough,
Inough, inough, inough."

See *Maunſell's Catalogue. Crowley, Pierce Plowman*, &c.

Our anceſtors had certainly a very high opinion of their own productions; they called them *demonſtrative* orations—*defenſative* expoſitions—*pitious* lamentations—*faithful* definitions—*godly* exerciſes—*right* godly injunctions—right godly and *learned* tractations—*ſingular* meditations—*golden* collections—*ſweet* and comfortable *things* for the poor ſoul—*ghoſtly* perſuaſions—*ſeraphical* queſtions—and *divine* reſponſes—*jewels* of joy—*caſtles* of comfort—*potations* for Lent—and *pomanders* for Eaſter—profitable books for man's *ſoul*, and right comfortable for the *body*; to all which we add our devotional wiſh: May inflexible criticiſm never ſummon you into court! There are in the houſe where I write this ſeveral good fires, and candles in proportion, to the no ſmall comfort of the family this ſnowy evening: but I proteſt, I believe, were a man to trace them to their origin, he would travel from candle to candle, from fire to fire, till he arrived at Mrs. Cook's black tinder-box, that ſtands in a ſooty hole in the kitchen chimney. Venerable flint and ſteel, tinder and tin! Parent of all this light and heat! Peace be with you!

(7) *Obſerve occaſions.* The abuſe of any thing will juſtify a preacher in decrying on one occaſion what on another he would recommend, "there are two reaſons of diſguſt with *knowledge*. 1. The little progreſs, which they make, who carry their inveſtigations fartheſt. In proportion to the advance, that we make in this wide field, we diſcover new and unbounded ſpaces, or, ſhall I ſay, new abyſſes beyond our ſkill to fathom? the more we are nouriſhed in the deep paſture of human ſcience the more hungry we are; *the eye is never ſatisfied with ſeeing, nor the ear with hearing, and of making many books there is no end.*

2. The little juſtice, that is rendered in the world to thoſe, who excel in knowledge, is another reaſon of diſguſt. *He, that increaſeth knowledge, increaſeth ſorrow; it happeneth to me even as to a fool.*

but when he was exalted to glory, his miniſtry extended over the whole earth. (7)

fool. Yes, after you have devoted your youth, injured your health, and ſpent your fortune to inform your own mind, and to enable you to inform thoſe of others, *it will happen to you even as it happeneth to a fool.* You will be told, ſciences are unworthy the purſuits of a man of quality. A Plebeian, who ſets up for a man of quality, will tell you, a man of birth and breeding ſhould aſpire at ſomething more noble than queſtions of juriſprudence, caſes of conſcience, and expoſitions of ſcripture. You will be told, there does not require ſo much knowledge to ſhine in political ſtations, and to judge upon tribunals concerning the fortunes and lives of your fellow-citizens. Young preſumptuous lads will paſs a final judgment upon your diſcourſes, and will ſay, with a deciſive tone, *this is not ſolid, that is ſuperficial.* The ſuperiority of your knowledge will raiſe up againſt you a world of ignoramuſes, who will affirm, that you corrupt youth, when you would guard them againſt prejudices: that you ſtrike at orthodoxy, when you endeavour to heal the wounds, which pedantry and perſecution have given it: that you trouble ſociety, when you would purify morality, ſubjecting to its holy laws the great as well as the ſmall, magiſtrates as well as ſubjects. In a word both in church and ſtate they will prefer novices before you, novices hardly worthy to be your diſciples.

Happy idiots! who, intoxicated with vanity, and incloſed in a circle of idiots like yourſelves, inhale the ſmoke of their incenſe, after you have been ſtupified with your own. You, who affect bombaſtick phraſes, hoiſt the ſails of your ſwelling eloquence, and ſail before a fair wind into this ocean of glory. You, whoſe ſuperb nonſenſe, whoſe ſtale common-places, whoſe pedantick ſyſtems have gained you a reputation of knowledge and erudition, your condition appears often to me preferable to that of the moſt refined geniuſſes, the moſt conſummate ſcholars. Ah! *it happeneth to me as to a fool, I have hated this life,* &c." *Saurin. ſerm. tom.* xii. *ſur le degout du monde.*

XVIII.

XVIII.

Contrast Words and Actions. (8)

Thus you may oppose the agonies and terrors, which seized Jesus Christ at the approach of death, against

(8) *Contrast words and actions.* This is, as our author presently expresses it, one of the finest topicks of illustration. There is no end of the utility of it in theology. It illustrates *revelation* by contrasting it with all systems of *natural* religion. *Never man spake like this man.* John vii. 46.—It illustrates *christianity* by placing it opposite to *Judaism. Ye are not come to mount Sinai: but ye are come to mount Zion.* Heb. xii. 18, 22.—It distinguisheth *true ministers* of Christ from *pretenders. We are not as many who corrupt the word of God: but we speak as of God.* 2 Cor. ii. 17. xi, &c.—It displays the beauty of a *true church* by comparing it with the deformity of *false* religion. Of Mohammedism, popery, and all political religions it may safely be asked, *what agreement hath the temple of God with idols?* 2 Cor. vi. 16.—It is of excellent use in preaching the *law*, by contrasting what men *are* with what they *ought to be.* 2 Pet. iii. 11.—It is excellently adapted to *comfort* by comparing the wisdom of *providence* with the folly of him, who complains of it; the sufficiency of *pardoning* mercy with the abundance of a sinner's unworthiness; the pleasures of *piety* with the amusements of sin; the privileges of a *saint* with the licentiousness of a sinner; the aids of the holy *spirit* with the efforts of the tempter; the joys beyond *death* with the agonies of dying—It is useful to recover a *backslider*, by comparing his present state with a former state. *Did I appear to the house of thy father?* &c. 1 Sam. ii. 27. xv. 17. Jer. ii. 2, 5, 20, &c. Ezek. xvi. Gal. iii. 1, 4 &c. In these, and in a thousand other cases, contrast is lovely beyond conception, and scriptnre abounds with it.

Contrasts may be taken from *person*, What *God* hath cleansed, call not *thou* [homuncio] common, Acts x. 15.—from *place*, Pass over the *isles*, send unto *Kedar*, and see, hath a nation changed their idols: but *my people* [in Judea] have changed their glory. Jer. ii. 10, 11.—from *time*—*relation*—&c. &c.

against the constancy and joy of the martyrs, who flew to martyrdom as to a victory. This contrariety of emotions is accounted for by the difference of the persons. Jesus Christ was the mediator of men towards God, bearing their sins, and engaging with the eternal justice of his father: but the martyrs were believers, reconciled to God, fighting under Christ's banner, and as mystical soldiers maintaining his righteous claims. One was filled with a sense of God's wrath against men: the others were filled with a sense of his love. Christ met death as an armed enemy; and as one who, till that time, had a right to triumph over mankind: but martyrs approached him as a vanquished enemy, or rather as an enemy reconciled, who having changed his nature was become favourable to men. In one word Jesus Christ was at war with death: whereas death was at peace and in friendship with the martyrs. (9)

In

Contrast is said to lead to the curt, *sententious* style. The book of proverbs abounds with examples: but unless the contrast be quite clear, the style will become obscure by contrast. Some contrasts must be *explained*. Thus, *I would thou wert cold or hot*. Rev. iii. 15. The doctrine of this passage is, as one observes, that "vice mixed with virtue is more dangerous to society than vice alone." He explains this passage, then, by "Lev. xiii. The man free from leprosy, and the man all leprous might go about freely, The first could not infect, the last would be avoided: but he, who had a spreading leprosy to all appearance, and who yet had some favourable symptoms, must be confined, lest he should communicate infection. The text, then, speaks of three sorts of men, the zealous, the profane, and the lukewarm. These must be contrasted in order to prove the last the most dangerous minister in the church." *Gilbert Abbas serm. 32. ap. Eman. Thesaur. de sac. concion.*

(9) *Contrast the death of Christ with the deaths of martyrs.* Many of our divines urge this argument with great

In general, we may affirm, that contraſt is one of the moſt beautiful topicks of chriſtian rhetorick; and

great force in proof of the doctrine of vicarious ſatisfaction for ſin. I confeſs, I never met with any tolerable account of the terror of Chriſt in view of death, commonly called his *agony*, his *cup*, Luke xxii. 44. 42. except in that ſyſtem, which goes on the doctrine of atonement. Innocence had no cauſe to fear on its own account, and yet Chriſt had more terror in dying than any of his followers. He did not, however, expire in terror: but, having cried with a loud voice IT IS FINISHED, bowed his head, and yielded up his holy ſoul all placid and ſerene to God his Father.

(1) *Contraſts are ſtriking.* One of the fineſt modern contraſts, that I have ſeen, is that of Bp. Maſſillon in one of his advent ſermons, *pour le jour des morts.* The ſubject is death. The text Rev. xiv. 13. The whole ſermon, except exordium and concluſion, which are ſhort, conſiſts of two, what ſhall I call them, pictures, or originals? The one is a deſcription of a *dying ſaint*, the other that of an *expiring ſinner.* I dare not attempt to tranſlate them. They are inimitably beautiful. Each departing ſoul reflects coolly on the paſt, attends to preſent condition, and looks forward to futurity. What ſources of joy to the one, and of miſery to the other!

Contraſts muſt be natural. That is to ſay, they muſt ariſe out of a real oppoſition, founded in the nature of things, and not out of fanciful, artificial oppoſitions, which owe their exiſtence to the genius of the preacher. Young miniſters are very apt to affect *the ſtriking* in their firſt eſſays, and this leads them into licentious antitheſes, falſe points of wit, comical aſſociations of terms, and ſometimes falſe doctrine. In thoſe caſes *ſpecchification* produces *ſtrikification:* but what becomes of edification? It is eaſy to affect: but to touch the paſſions properly, and to purpoſes worthy of a ſober mind, is not ſo very eaſy. I am ſtruck at ſeeing a rope-dancer exhibit; for, not having the honour of knowing the principles of his art, I am every moment afraid he ſhould fall, and break his neck. I ſhould be very differently ſtricken, ſhould a long loſt female friend, with penetration in her eye, ſenſibility in her features, and gracefulneſs in all her ſteps, unexpectedly enter my room. I ſhould be no longer myſelf. I ſhould freely,

and that which furnishes the most striking illustrations. Great care, however, must be taken, that the

freely, and instantly give myself up to the emotions of my heart, forget that I existed, and when I recovered my senses find myself bathing in felicity in the bosom of my friend. Thus unexpected truths strike: but they must appear truths to do so. Prudence and genius, versatility and gravity must unite to form a good contrast.

Contrasts must be easy to be comprehended. Some divines, and those of the church of Rome above all others, deal out contrast very profusely for the sake of gaining attention. Thus one began his sermon, on an Ash Wednesday. "If the gospel read to day command me to *set my affections on things* above, how is it, Rome! that you require me to attend to dust and ashes? The gospel says, Rise; the church bids me stoop! The gospel bids me look up; the church says Look down! &c. &c." After a long proposing of these opposites, the preacher solves the difficulty by proving, that repentance and humiliation lead to elevation and felicity. *Panigerola apud Eman. Thesaur. de sac. conc.*

This method is very commonly trite and trifling; and, if it be often repeated, it loses all its little force. The religion of the church of Rome associates the oddest things in the world; and their preachers often bring *Ave Maria* and the *text* together by violent jerks. Our divines, however, being not necessitated to work literary miracles to keep legends and lies in company with the sober truths of religion, are often naturally led to strike the attention of their auditors by just contrasts. Thus, the late pious Mr. Walker of Truro began a sermon on these words, *Blessed are the dead, which die in the Lord*, Rev. xiv. 13. - - After a pause, he exclaimed, "How! - - Blessed are the *dead!* - - Blessed are the DEAD! - - No surely - - - Blessed are the *living*; for they possess—the power of gratifying their *sensual appetites*—the means of cherishing their *passions*—opportunities of pursuing *lawful business*—advantages of *intellectual attainments*—Are not these the blessed? - - Hear S. John. Blessed are the dead, *which die in the Lord.* They enjoy advantages superior to all these." This introduction was greatly admired. It struck at once the attention of the audience, and a plan of discussion for the preacher.

In like manner, we might say, "Phil. i. 1. *Paul to the saints at Philippi* - - - Tell

the oppositions be natural, easy to comprehend, and properly placed in a full, clear, light. (1)

XIX.

Tell me freely, brethren! have I not discovered my ignorance or imprudence in the choice of my text? - - - Paul writes to *saints* - - - Alas! my auditors! this letter is not directed to some of you! - - - Were your moral state to be expressed in apostolical addresses, they must run, Paul to *drunkards* - - - Peter to *blasphemers* - - James to *Atheists* and *Deists* - - John to *hypocrites* and *Pharisees* - - However, I abide by my choice, and I am going to justify S. Paul, by proving—that intemperance, ignorance, obstinacy, and duplicity incapacitate men for profiting by scripture—and that a certain purity of mind is previously necessary to our edification.

Thus again, *Diotrephes loveth to have the pre-eminence*, John iii. 9. - - - And does not Diotrephes deserve praise for this? Perhaps he aims to excel in *knowledge* - - Perhaps he wishes to attain superior degrees of *piety* - - Perhaps he would be exemplarily holy in all manner of godliness, in *humility—prudence——patience—benevolence*, and so on - - Ah! nothing of all this. His haughty soul is content to continue void of all these excellencies. He is even a determined enemy to them, and is now casting Gaius and Demetrius, yea the inspired writings of S. John out of the church. See this ignorant, impious, singularly wicked image of *Lucifer*, aspiring to set his *throne above the stars of God*, and elevating himself on the ruins of religion. Let us consider these two subjects, the inthronization of *human* will, and the sacred *equality* taught by S. John, and for this purpose let us contrast the authority—the nature—the spirit—and the end of both.

Contrasts must be well-placed. They produce fine effects every where: but the finest, I presume to guess, in *conclusions*. Moses, collecting at the close of his ministry all his fire and force, charged the Israelites to place the *blessings* on mount *Gerizim*, and the *curses* on mount *Ebal*, and to let them stand in contrast for popular edification, Deut. xxxvii. 11, 12, 13. Christian ministers often imitate him, and any subject will admit of it. Thus Cardinal Borromeus closes his second oration to his clergy. "God, your offended judge, says, If ye be seers by office, how is it ye are blind in practice? If I appointed you to feed my flocks, why do

you

XIX.

Examine the Grounds, or Causes of an Action or an Expression; and shew the Truth or Equity of it.

For example. When the incarnation of Jesus Christ is in question, as in this text, *The word was made flesh*, you may recur to the foundations of this truth, as revealed in scripture, in order to shew that a divine person did take upon him real true humanity, in opposition to the notions of some ancient hereticks, who imagined, that the human nature of Christ was only apparent. (2) For this purpose, you must look into the ancient prophecies for such passages as attribute two natures, the human and divine, to the one person of the Messiah. To the same purpose you may also apply new-testament texts, which speak of the same subject; and you may farther observe such reasons of this singular œconomy, as theology furnisheth, and

you suffer them to perish for hunger? If ye be the salt of the earth, where is your savour? If ye be the light of the world, why do ye suffer people to sit in darkness? If I appointed you to be my mouth, why are ye dumb? If ye be unequal to your duty, why are ye so ambitious as to hold your offices? If equal to it, why do ye not discharge it? The fire of the prophets, the precepts of the gospel, the examples of the apostles, religion, piety, the state of the church, the terrible day of judgment, endless rewards, and everlasting woes, are all these nothing to you! *Past. instruct. orat. concil.* ii. *Card. Borrom.*

(2) *Some hereticks denied Christ's real humanity.* Gnosticks, Apollinarians, &c. *Epiphan. Hæres.* xxvi. 76, 77. *Soc. Eccl. Hist. lib.* ii. *cap.* 46.

Hooker rightly says, "Errors in this article of faith, are either from *dividing* the *person*, which is but one, or *confounding* the *natures*, which are two. *Hook. Eccl. Pol.*

and which are taken from the design of our salvation. (3)

In

(3) *Examine the ground of an expression or action, and shew the equity of it.* Two things are necessary here. 1. A *fact* must be ascertained. 2. The *principles* of it must be investigated. The bare mention of this subject shews the necessity of caution.

1. A fact may be *supposed*, which is not true. A certain person affirmed, baptism was essential to salvation, and thought he proved his position by adding, Jesus Christ says, *He that believeth, and is baptized, shall be saved: but he that believeth not,* AND IS NOT BAPTIZED, *shall be damned.* Mark xvi. 16. No, replied his opponent, Jesus Christ never said so.

2. A fact may be ascertained, and the *principles* of it may be declared. *I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord.* Phil. iii. 8. I give up all by choice; for I have studied both subjects, and prefer Christianity with all its disadvantages.

3. A fact may be ascertained, and it may be proper to *conceal* the principles of it. *Jesus said unto Philip, Whence shall we buy bread? This he said to prove him; for he himself knew what he would do.* John vi. 5, 6. See xiii. 27, 28, 6, 7.

4. Principles are sometimes best urged by *implication.* Thus 1 Cor. iv. We are stewards—you ought to give us credit for fidelity—you affect to doubt our principles—Well, defer your judgment of our hearts till the Lord shall judge the world—and now examine our actions, *we are made a spectacle to the world,* and so on.

5. A fact may be ascertained, the principles of it may be pretty clear, and yet circumstances may make it proper for observers only to *query.* His majesty, James I. ordered his "ambassadors to advise the states of Holland to beware in time of heretical preachers, and not to suffer them to creep into their state. His principal meaning," he is pleased to add, "was of Arminius, who was lately dead." Query, What could induce his majesty to guard the united provinces against the creeping of a dead man?

His majesty complains of fate, and says, "It was our *hard hap* not to heare of this Arminius before he was dead." Query, What could a defender of British episcopal faith have done in a

Dutch

In like manner, when you treat of the *resurrection* of Christ, or his *ascension* to heaven, you must take this topick, and shew the fidelity and credibility of the testimony borne by his apostles. Your argument may be established by observing what followed

Dutch presbyterian church, had it been his *soft hap* to have heard of Arminius during his life? His majesty is pleased to inform the states, both in Latin and English, that he is "a christian king, the defender of the faith, keeper and avenger of both the tables of the law, and nursing father of the church; and as such, that he requires a book written by professor Vorstius to be burned, and he leaves it to their christian wisdom to determine whether ever any heretique better deserved to be burned than the author himself." Query, Do nursing fathers burn their children? Old Betty shall nurse mine then.

His majesty thought proper to dedicate this book "*To the honour of our Lord and Saviour Jesus Christ, The eternal Sonne of the eternal Father*" and to style himself "*His most humble, and most obliged servant, James by the Grace of God king of Great Britaine, France and Ireland, Defender of the faith.*" Query, Was God Almighty's most obliged humble servant free from presumption? *Declar. against Vorstius*, 1612.

Verily, it is not fair for kings to write on religious controversies. The fate, that makes them kings, obligeth them to be impartial, and prohibits their throwing their weight into either scale. God forbid, said a musician once to a prince, your majesty should understand musick as well as I do! With much more reason may divines say so of polemical divinity. Few royal authors have gained any laurels in these encounters. Many have rendered themselves ridiculous by attempting to do so. James I. was laughed at by such as dare laugh during his life, and all Europe has done it since the expulsion of his family. His clergy called him *Solomon*, and he was Solomon enough to believe them. Some of the courtiers of the French king were one day calling him so before his majesty. Yes, said Lewis, his majesty is a Solomon. He is the son of David the fidler, and he writes pamphlets on religion! Bp. Burnet calls him the meanest prince, that ever sat upon a throne. *Hist. of House of Stuart, James* I.

lowed his resurrection and ascension; as the effusion of the spirit, the abolition of the empire of the devil and his idols, the conversion of whole nations to the worship of the one true God, miracles, prophecies, &c.

The same method is proper, when some *predictions* are your subjects, as the destruction of Jerusalem, and the rejection of the Jews: for you may either narrate history to shew the *execution*, or you may reason upon the subject to shew how wonderful the divine *wisdom* was in that dispensation; the whole will evince the truth of the predictions. (4)

I said also, the grounds and causes of an action or expression might be examined to *shew the equity and truth* of either. This principally takes place, when any thing surprizing and uncommon is in question; for such things at first seem to shock the minds of auditors; or when you are pressing home

(4) *Evince by investigating causes.* To this topick this sermon of Massillon must be referred, "First, What are the secret causes of our revolt against the will of God? 2. What are the advantages which accompany submission to his holy will? Whence is it, that we never will what God wills? Yet whence is it, that there is so much comfort and delight in willing only what he wills? Our rebellion against the divine will proceeds from a *vain reason*, which rashly condemns what it cannot comprehend. 2. It is owing to *self-love*, which inclines us to refer every thing to ourselves, and which condemns any thing, that does not enter into our views and schemes of happiness. 3. It proceeds from a *false notion of virtue*, which substitutes useless desires after what God does not require of us in the place of duties, which his holy will does impose on us. 4. The advantages of submission arise from a quiet *confiding* in God for future things—an *acquiescence* in his will under present embarrassments—and a deliverance from useless *regrets* concerning the past. *Mass. Myst. pour la purific. de la Sa vierge.*

home an exhortation to the practice of any duty, which cannot be performed without difficulty. For example. The Pharisees complain in the gospel, that the disciples of Christ did *not keep the traditions of the elders.* In order to justify the disciples, shew the foundations of Christian liberty, and remark, that the true worship of God does not consist in the observation of external ceremonies, much less in the observation of human traditions and customs: but it consists of true piety, real inward holiness, and actual obedience to the commandments of God. (5)

So

(5) *Shew the grounds of Christian liberty.* No subject requires more attention than this at present in our churches. It ought to be well studied, and thoroughly investigated; for, (I am sorry to say so.) there is a world of collusion among divines in this article. They give us one liberty in their *books,* and another in *practice.* Ask a papist to define christian liberty in theory, and he will tell you, "vera hominis libertas in hoc consistit, ut homo ea solum agat, quæ secundum *rationis* imperium agenda veniunt." *Joan. Segobiensis. de Prædic. Evang. lib.* ii. 11.

This is very plausible; but, the mischief is, the canonists and the courts in real practice expound it of the infallible reason of the *pope.* The episcopal church of England proposes to give its members liberty, and to allow them to determine all debates by *scripture.* However, we should be taken in were we to expect these fine professions to be realized in actual practice. Between college and church there lie several expository deeds to be executed, all essential to an entrance into the latter. In all these, not the scriptures as God gave them: but the scriptures *as expounded* by certain articles; not the church as Christ and his apostles left it: but the church of England *as established,* are the objects of contemplation. You have the liberty of refusal: but then you must purchase religious liberty by resigning some of your civil rights as a man, and a Briton. The boasted ALLIANCE of some churches with some states resembles an alliance between a good husband and a bad wife. The servants under both adore their master, pity and praise him, and eke

So again, when Jesus Christ, after he had healed the paralytick man, commanded him to *sin no more lest a worse thing came unto him.* You must go to the grounds of the expression to shew its equity. Now these are, that some sins had drawn the wrath of God upon him before —that if he continued in them that wrath would certainly return—that the favours, which we receive from God, engage us to glorify him by good works, &c. (6) This topick is of great use in explaining the commandments of the law, the

eke his vixen partner. The old coachman reads Gen. iii. 17. and says his prayers in the hayloft.—The butler admires the first chapter of Esther, and particularly the last verse—The groom, who understands prophecies, applies our Lord's epistle to the bishop of Thyatira, Rev. ii. 18, &c. to the case of the family—and the chaplain, who understands latin, and never intends to marry, sings Polyphemus's love-song.

Our Cartwright, for the puritans, affirmed at the reformation, "we meane not to take awaye the authoritie of the civile magistrate, to whom we wishe all blessednesse, and for the increase of whose godlinesse we daily praye: but that *Christ* being restored into *his* kingdome, may *rule* in the *same* by the scepter of his *word*." Whitgift replied, for the episcopalians, "Christ ruleth in hys church by the *godlie* magistrate." The *godliness* of Hen. VIII. and Q. Elizabeth were not to be disputed. Whitgift knew that, and so did Cartwright. The first therefore published for *proofs* glosses of S. Austin, and S. Jerom, and the last was forced to content himself with *writing* in the margin of his opponent's books against all such arguments—"non valet consequentia—ad rem nihil affert—Hieronymus non est in istis rebus arbiter et judex." I have Whitgift's book with many such marginal notes, all written in Cartwright's own hand.

(6) *Behold! thou art made whole.* Ου γαρ ειπεν, ιδε υγιη σε εποιησα, αλλ' υγιης γεγονας μηκετι αμαρτανε. και παλιν, ουκ ειπεν, ινα μη σε κολασω, αλλ' ινα μη χειρον τι σοι γενηται, απροσωπως αμφοτερα τιθεις, και δεικνυς χαριτος μαλλον ϋσαν την υγιειαν η της αξιας· ϗ γαρ ενεφηνεν οτι την αξιαν

the equity of which muſt be made to appear; for it muſt be proved, that they are all founded in nature, and have an inviolable fitneſs in the order of things.

In ſhort, it is proper to take this method with all exhortations to piety, charity, &c. which are found in ſcripture. In order to perſuade people to the practice of them, their fitneſs muſt be ſhewed, by opening the grounds, reaſons, and principles of our obligations to the practice of all theſe virtues. (7) XX.

δους απηλλαγη δικην, αλλ οτι ΦΙΛΑΝΘΡΩΠΙΑ εσωζετο. *Chryſoſt. in Joann.* v. 14. 14. *Homil.* 38. *tom.* ii.

(7) *Shew reaſons for the practice of virtue*—Thus Maſſillon perſuades to a life of piety, though accompanied with many diſguſtful circumſtances. "*Then the Jews took up ſtones to ſtone him.* John x. 31. Theſe were the returns of gratitude, which Jeſus Chriſt received of men; theſe the conſolations, with which heaven permitted him to be exerciſed in the painful courſe of his miniſtry. At one time, they treated him as a Samaritan, as one that had a devil; at another, *they took up ſtones to ſtone him:* and thus the ſon of God paſſed the whole time of his life, always expoſed to the moſt obſtinate contradictions, meeting with almoſt none but ſuch as were inſenſible of his benefits, and rebellious againſt his preaching, and all this without his letting fall the leaſt ſign of impatience, or the leaſt complaint.

But muſt I add? we, my brethren! we his members and diſciples, alas! the ſmalleſt diſguſts, the leaſt oppoſitions we meet with in the practice of piety offend our delicacy! Nothing is to be heard but complaining and murmuring, when we ceaſe to taſte thoſe pleaſing attractions, which render duty delight. Toſſed and diſtreſſed, we are almoſt tempted to abandon God, and return to the world as to a gentler, and more convenient maſter; in ſhort, we would have nothing but comforts and pleaſures in the ſervice of God!

But we ought to abide in a courſe of obedience, though we do meet with diſguſts: Becauſe, 1. Diſguſts are inevitable in *this life.* 2. Thoſe of *piety* are not ſo bitter as we imagine. 3. They are leſs than thoſe of the *world.* And

XX.

Remark the good and bad in Expressions and Actions. (8)

This topick is of very great uſe in explaining the hiſtories recorded in the goſpel, where you will frequently find actions and words, which may be called *mixt*; becauſe, in general, they proceed from ſome good principles, and, in particular, they have a good deal of weakneſs and infirmity in

And laſtly, let them be as great as they may, pious people have *reſources*, which worldlings have not." *Maſſ. Careme. tom.* iv. *pour le mecredi de la ſem. de paſſion.*

This beautiful topick is exemplified every day by ſuch divines as bend their attention to prove the *reaſonableneſs* of chriſtianity—the reaſonableneſs of obſerving a *ſabbath*—the fitneſs of *morality* to the felicity of a *ſtate*—a *family*—a *perſon*, &c.—the *agreement* of *religious* and *civil* liberty, &c. &c.

(8) *Remark the good and bad in expreſſions and actions.* Our author confines his pupil to *actions* and *expreſſions*: but ſome improve his rule into obſervations on ſingle *words*, ſingle *letters*, and *points*. I think they have not ſpecificated the important meanings of thoſe various dots, flouriſhes, ſlips, &c. thoſe luſuum literariorum codicum manuſcriptorum thoſe ſprays of the pen, may I call them? which manuſcripts more or leſs contain. The Jewiſh Rabbies affirm, "non eſt in lege vel una *litera*, a qua non montes magni dependeant." Many Chriſtian divines, after them, affirm, "ne *iota* quidem, aut *apicem* in ſcripturis fruſtra exaratum," and they call themſelves viros doctiſſimos for ſaying ſo. Vid. *Hakſpanii Sylloge. Philolog. Gen.* xvii. 14.

Where ſcholars only mean to divert themſelves with orthographical wit, and for this purpoſe play tricks with a point, genius ſparkles, boys play at puſh-pin, and grave men paſs by and ſmile: but when ſuch puerilities are ſeriouſly propoſed, and made grounds of faith and practice, the matter becomes very conſequential, and muſt be fully examined. We have in ſeveral places curſorily obſerved this ſubject, as it affects divinity.

in them. If you would explain Mat. xvi. 22. *Then Peter took him, and began to rebuke him, ſaying, Be it far from thee, Lord, this ſhall not be unto thee.* You may obſerve what there is good and what bad in this expreſſion of S. Peter. 1. You ſee herein his *love* to his maſter; for his not being able to bear the diſcourſe of Jeſus Chriſt concerning his ſufferings at Jeruſalem could only proceed from his ardent affection to him. 2. Herein appears not that cold and lukewarm regard, which moſt

vinity. See vol. i. p. 32, 33, 85, 292, 293. See the notes at the bottoms of theſe pages. At preſent we only add one example. S. P. Q. R. ſignify *the ſenate and the people of Rome.* No, ſays a Sibyl, theſe four letters contain a prophecy, that the Roman church ſhall be the head of all other churches; for they ſignify *Serva Populum Quem Redemiſti.*—They mean, ſays Bede, that the Goths will be defeated in all their attempts to take the city; for they ſtand for, *Stultus Populus Quærit Romam*—Proteſtants affirm, that the letters direct them to ſubvert popery for the publick good, *Sublato Papa, Quietum Regnum*—No ſuch thing, ſay the papiſts, *Salus Papæ Quies Romæ.* I ſaid, I would adduce only one example here. I will keep my word: but I could exemplify this futility by many a theological trifle, polemical, practical, and hiſtorical, from the *Tau* of the fathers down the I. H. S. of their ſons: nor would it be unjuſt in this caſe to viſit the ſins of the fathers upon their children. Should any one think proper to write on this ſubject, he could not give his book a properer title than this of A. B. R. A. C. A. D. A. B. R. A. or, if this be antiſcriptural, S. H. I. B. B. O. L. E. T. H. So much for the good and bad in *points, accents, letters,* and *ſingle terms* in theological matters.

Remark the good and bad in expreſſions. That is to ſay, ſtudy the *ſubject* expreſſed, and diſtinguiſh the properties of its component parts. The *Sapientia Joco-ſeria* runs all on this topick, and collectors of it may furniſh divines with many ſober arguments.—" It is excellent to have an *enemy*; for his vigilance makes us cautious. *Plutarch*—It is more ſafe to hear a barbarian than an *orator*; for orators can diſguiſe by adding, ſubtracting, ex-

moſt men have for one another, but a moſt *lively* affection, intereſting him for his maſter, an affection full of tenderneſs, which could not even bear to hear a word, or entertain a thought about the death of Jeſus Chriſt. 3. You may obſerve an *honeſt freedom*, which put him upon freely addreſſing Jeſus Chriſt himſelf, uſing that familiar acceſs, which his condeſcenſion allowed his diſciples, without a mixture of mean and deſpicable timidity. 4. You ſee, in fine, a ſtrong *faith* in his maſter's power, as by addreſſing him he ſeems perſuaded, that it depended only on himſelf to ſuffer or not to ſuffer. *Lord, be it far from thee, this ſhall not be unto thee.* (9) Now, all theſe are *good* diſpoſitions. Here follow the *bad* ones. 1. Peter diſcovers groſs *ignorance* of the ways of divine wiſdom in

extenuating, amplifying, and can make black appear white. *Joan. Pic. Mirand.*—*Flattery* is a fine art; for it conciliates friends and enemies, and he, who knows not how to flatter, knows not how to converſe. *Stephan Gauzza*—*Folly* is preferable to wiſdom; for a fool is neither plagued with the queſtions of friends, nor the envy of enemies. *Eraſm.*—It is glorious to be *envied*; for virtue excites envy, and envy increaſeth virtue. *Caſper Dornavius*—*Caſp. Dornav. Amphitheat. Sapien. Joco-ſeriæ, tom.* ii.

Ruth. i. 15. *Return my daughter to your gods.* Do you know what it will coſt you to become a proſelyte to my religion?—1 Kings xix. 20. *Go back, and kiſs your father and mother; for what have I done to you?* Have I, by calling you to be a prophet, weakened your obligations to ſocial duties?—Act xvi. 27, 28. *The Jailor would have killed himſelf: but Paul cried, Do thyſelf no harm.* Believe the goſpel, and profeſs it; you may be put to death for your profeſſion: but the guilt and damage of ſuicide do not enter into the caſe of a martyr.—See Mat. xvi. 24, 25, 26, 27. John xxi. 23. Luke xx. 22, &c. x. 20. ix. 50, &c. John xiii. 13, &c.

(9) *Be it far from thee! Spare thyſelf. Propitius tibi.* ſubaud. *ſit deus.* locutio Hebræis familiaris. *Ne malum id eveniat avertat Deus.* Id abſit a te Domine; ſic aliquoties

in ſending Jeſus Chriſt into the world; for he does not ſeem yet to know, that Jeſus Chriſt muſt needs ſuffer, and with this ignorance the Lord reproaches him in the next verſe. *Thou ſavoureſt* (1) *not*

ties uſurpant lxx. interp. Vide Gen. xliii. 23. ιλεως υμιν μη φοβεισθε ο θεος υμων, &c. 2 Sam. xxiii. 17. ιλεως μοι κυριε του ποιησαι τουτο. 1 Chron. xi. 19. ιλεως μοι ο θεος του ποιησαι το ρημα τουτο.

(1) *Savoureſt* φρονειν τα του τινος, pro *cum aliquo ſentire* eſt phraſis frequens apud græcos ſcriptores. Vid. Rom. viii. 5. φρονουσιν, we render it *to mind*. *To mind* is an old Engliſh verb, ſignifying to *mark*—to *put in* mind—to regard with *affection*. Hence the old phraſe *a month's mind* for a *vehement deſire*. Fiſher, Bp. of Rocheſter, preached the funeral ſermon of Lady Margaret, Mother of Hen. VII. "*at the moneth minde of*" the ſaid Lady. Baker of S. John's republiſhed this ſermon in 1708, with a very large preface, and in his own book of this edition, lent me by my moſt worthy friend, the preſent reverend orator of the univerſity of Cambridge, he has entered with his own hand many marginal notes, and, among the reſt, he has written oppoſite to the title-page "*month's mind for the two Dukes of Suffolk*. See *Strype's Eccleſ. Memorials, vol.* ii. *page* 281." Baker's affection for Fiſher aroſe from what he imagined a ſimilarity of circumſtances. Fiſher refuſed the oath of ſupremacy, and loſt his life. Baker was a nonjuror, and loſt his fellowſhip. The preſent Rev. Dr. Goddard, maſter of Clare-hall, who knew him well, told me, that Baker refuſed the oath required to be taken at the revolution: but was winked at, and enjoyed his fellowſhip till the acceſſion of the preſent royal family, when he was ejected. Then the famous Mat. Prior gave him the profits of his fellowſhip, which he did not want for himſelf, on which Baker ſubſiſted in college till his death.

Thou ſavoureſt not the things, that be of God. Our bleſſed Lord was entirely maſter of his ſubject, and he had a right to deliver his ſentiments concerning it: but there are a thouſand caſes, which fall under the notice of miniſters, in treating which they may diſtinguiſh facts, and affirm, this is a good action, that is a bad one: but they cannot proceed farther, and aſſign the hidden motives of the heart in theſe actions, for they are known to God alone. In caſes where the motives of the heart are rendered pretty clear

not the things, which are of God: but those, which are of men. 2. His love to his master had something

clear by actions, prudence may sometimes require silence. For example.

1. In *church-history*, which it becomes a divine to study, facts are clear, and make a ground of reasoning: although motives be passed by. All through the reign of Edward VI. liberty of conscience was granted to foreigners. "Ad vos, ceu ad asylum et portum tutissimum, sub sanctissimi regis alas, confluebant Germani, Galli, Hispani, Itali, Poloni, Scoti, ut illic Deo suo in fidei *libertate* servirent, quam ipsis patria ingrata negabat." *Gualteri præfat. in* 1. *ep. D. Pauli ad Corinth.*

The Dutch had the church of Austin Friars assigned them, and John a Lasco was their minister. Saxons, and other High Germans had the same liberty, and so had the Italians, who had Bernardine, and Michael Angelo Florio for ministers. Valerandus Pollanus was pastor of a Walloon congregation at Glastonbury. French protestants, and Spaniards had the same freedom. There were also French and Walloon churches at Canterbury, Sandwich, Norwich, Colchester, &c. They preached their own doctrines, performed their own rites, and practised their own discipline. Latimer pleaded their cause in his sermons. Cranmer procured orders of council for them. And the crown not only tolerated them in England: but actually pensioned some of their great men abroad. John Sleidan had 200 crowns a year, and Justus Jonas had a similar pension. Queen Elizabeth's protection of all sorts of refugees rendered her so odious to the pope, that he assigns this in the bull of her excommunication as one reason for his censure. It was the practice of the English court, during her majesty's long reign, not only to allow liberty of conscience to refugees in England: but even to afford powerful aids to such as were persecuted for religion abroad, and who, in their native countries had taken up arms against their own sovereigns for the defence of their religious liberties. Witness France and Holland. In later times, the British court has shewn itself of the most tolerant disposition. England as well as Holland and Prussia published invitations to refugees, and acts of naturalization. Her majesty Q. Ann gave 12000l. to the relief of French refugees in 1705. The Protestant

thing merely human and *carnal* in it, ſince he only conſidered th· preſervation of his temporal life, and concerned himſelf only about his body, inſtead

tant Palatines taſted of the ſame bounty in 1709. All the nation relieved their neceſſities, and the biſhops, agreeably to their ord rs and their intereſt, forwarded the brie's, and excited the charity of all the kingdom. Here, then, is one fact.

But, Io! here follows another equally true. This ſame England, ſo liberal to foreigners, refuſeth the ſame liberty to natives. Cranmer compliments Calvin at Geneva, and burns Ann Aſkewe in England. Q. Elizabeth aſſiſts French proteſtants, and perſecutes Engliſh puritans of the ſame religion at home. Our moſt gracious queen allows a part of her bounty to French preſbyterian maſters for training French children in preſbyterian principles; and at the ſame time commands Engliſh preſbyterians to put their children to epiſcopal ſchoolmaſters to be taught hierarchical principles. Comical exhibition! Foreigners ſailing to England for religious liberty, and hailing in their paſſage Britiſh veſſels freighted with Engliſh men, women, and children, bearing away for America in ſearch of the ſame bleſſing! Here is a ſecond fact.

A third follows. John a Laſco endeavoured to move the protector to grant a ſettlement in England to foreigners by "arguments as well taken from *Policy* as charity, namely that hereby a *trade* and a gainful manufacture would be introduced into England." (Strype mem. Cranmer.) The naturaliſation act, April 3, 1709, begins by aſſerting that the *power* and *wealth* of a nation are increaſed by an increaſe of ſubjects. The placart of the ſtates of Holland and Weſt Frieſland begins by declaring that the *grandeur* and *proſperity* of a country generally conſiſts in the multitude of its inhabitants, that foreign refugees had contributed to the increaſe of *trade*, *manufactures*, and *publick wealth*: July 18, 1709. The edict of his Pruſſian majeſty, dated May 13, 1709, hints more covertly the ſame ſubject. This is a third fact.

Now what ſhall we do with theſe facts? Shall we, with ſome divines, take only the firſt, and ſet out full cry, Kings, Queens, Biſhops and Burgomaſters *favour the things of God!* King Edward was a *godlye impe!* Queene Elizabeth's majeſties highneſſe was a *jewel of joye!* The moſt high

instead of elevating his mind to that superior glory of Jesus Christ, which was to follow his sufferings, or

high and mighty princes of the arbitrary house of Stuart were by the grace of God most dreadfully gracious defenders of the *faith*, nursing-fathers, and nursing-mothers of the church of *God!* - - - Softly over the stones. I hate to be gulled. I said divines had done this: but why should they alone bear the blame? Authors of all sorts, in those days, swept all their subjects and cleansed them from Antihierarchical notions, and garnished their title pages, addresses and dedications, with theological positions, that the reigning prince was "by divine providence a powerful protector of the *faith*, and undoubted religion of the *Messiah*, most comfortable nursing parent of the Israel of *God*, in the British isles." Their works were printed *cum privilegio*, remember! See *Worden's Speculum*.

Shall we take the second fact alone, and affirm with infidels, princes and priests are all politicians: bishops are atheists in judgment, and spaniels in practice: No priest ever *favoured the things of God?* God forbid!

The most just and equal use of these three facts is this. Put all the three into one scale, and sit down coolly, and weigh some other facts against them. It is the only method of finding out the real value of them, as for example.

Here is one. Some foreign divines have spoken in the highest terms of English bishops, anglican religious liberty and church-polity. Gualter at Zurich called Cranmer, on account of his attachment to it, *the immortal glory of England*. Probably Ann Askewe, and the Baptists thought, a little *money* would purchase a deal of praise from some men. Who that deserved praise at home, would think himself obliged to import it from abroad?

Here is a second fact. The clergy at home, warm friends to one kind of imputed righteousness, have had the conscience to place all the tolerant actions of the civil powers to the account of episcopacy. One dying archbishop of Canterbury, (on whose soul Jesu have mercy!) said, and another said after him, "The *Church* of England hath been a shelter to other neighbouring churches, when a storm hath driven upon them." Had I a witch of Endor at hand, I would give her a trifle to relate the following true tale to the *old man covered with a mantle*. There

 was

or considering the great work of man's salvation, to perform which he came into the world. 3. You may

was at Canterbury in 1697, a church of French protestants of the presbyterian denomination. In this church there were a Stephen du Thoy, a Claude Rondeau, a Doctor Simon, and several other members, who adopted Socinian principles, and, to avoid excommunication, which their synod threatened, professed themselves members of the episcopal church of England, and received the sacrament in their parish churches. The Reverend James Rondeau, and Mr. Souverain subscribed and took oaths, and were beneficed in the church by his grace of Canterbury. Being off their guard, and declaring, they signed confessions of faith only as articles of peace, and that they did not understand them, some of their quondam friends of the synod along with some episcopal clergy prepared the spiritual artillery of the church against them. Finding out that the Archbishop only waited for an opportunity to censure them, they appeared before the civil magistrates at Canterbury on Sept. 9, 1697, and renouncing episcopacy declared themselves dissenters, and took refuge under the act of toleration. The next day the Reverend James Rondeau opened a nonconformist meeting by preaching from Gen. xxviii. 17. *This is none other but the house of God, and this is the gate of heaven!* I ask, who sheltered these foreigners from penal laws for conscience-sake, the episcopal *church*, or the *state? Speak ye, that sit in judgment.* YE *delivered us from the noise of archers, and we rehearse* YOUR *righteous acts towards the inhabitants of the villages of Israel.* Yes, our *hearts are towards* OUR CIVIL GOVERNORS! *Lettres & Mem. sur un schisme a Canterbury. Bounty of the Queen to the Palatines, printed* 1709.

Here is a third fact. Greatly as we celebrate our own fame for possessing the most tolerant dispositions, and for being the best constituted church in the world, all foreigners do not think with us. The marquis de Bougy, a French refugee, procured comparisons of the privileges granted by Prussia, Holland, and England, in order to determine the flight of exiles. Mr. Claude was consulted on this head concerning a settlement in Carolina, or in some of the colonies, under the protection of his Britannick majesty; and he was also consulted concerning the episcopal treat-

may alſo remark a troubleſome and criminal *boldneſs*. He means to be wiſer than Jeſus Chriſt. *Peter took him* (2) ſays the evangeliſt, *and began to rebuke him, ſaying, Be it far from thee.* Raſh attempt! as if Peter were called into the counſel of God and Jeſus Chriſt his ſon to give his opinion concerning this grand affair. 4. It even ſeems as if Peter, hearing Chriſt ſpeak of his ſufferings, imagined, this diſcourſe proceeded only from his fear of death, and from a mean timidity; for he aims to encourage and comfort him as we do perſons whoſe fears exceed the bounds of reaſon. *Lord!* ſays

treatment of Engliſh nonconformiſts, which he exceedingly diſapproved. On all theſe articles foreigners ſpoke freely. See *Lettres de Monſ. Claude, tom.* v. *Diſſert. curieuſe ſur naturaliſations.*

I muſt not add more facts, much leſs may I preſume to ſay, who SAVOURS *power*—who ſavours *money*—who ſavours the *temporal* things of God—and who the *ſpirit* and *genius* of his goſpel: but I may affirm, young miniſters will find good and bad facts in church-hiſtory, and they ſhould weigh all before they pronounce the worth of any.

(2) *Took him.* Took him *aſide* ſay ſome; took him *by the hand* ſay others. *He embraced him* ſays Grotius. This laſt ſeems well to agree with the place; and the ſame word ſo rendered Philem. 17. would aptly expreſs the apoſtle's meaning.

(3) *Example of diſcuſſing the good and bad in words and actions.* On this runs Mr. Saurin's ſermon on *tranſient devotions.* From Hoſ. vi. 4. *What ſhall I do to thee Ephraim? what ſhall I do to thee Judah? for your goodneſs is as a morning cloud, and as the early dew it goeth away.* "This tranſient devotion, of which the text ſpeaks, is *not hypocriſy*. Hypocriſy cannot ſuſpend for a ſingle moment the ſtrokes of divine juſtice: yea it is leſs likely to extinguiſh the fire of divine anger than to inflame it. God does not uſe this tender language to hypocrites, *what ſhall I do to thee Ephraim?* but on the contrary, *wo be to you hypocrites.*

Nor is it the feeble piety of a tottering Chriſtian. However imperfect his piety may be, it is, however, real; and it would be too ſevere to ſay of this piety, it is *like the*

ſays he, *be it far from thee, this ſhall not be to thee*, as if he had ſaid to him, Do not afflict yourſelf, your apprehenſions of death are groundleſs, nothing of this is like to happen to you. (3)

XXI.

the early dew and goeth away - - - but it is between theſe two diſpoſitions. It does not go ſo far as the latter: but it goes farther than the former. It is ſincere, ſo it is ſuperior to hypocriſy; but it is fruitleſs, and ſo it is inferior even to weak piety. It is ſufficient to diſcover ſin; but not to correct it. It can promiſe ſincerely: but it does not perform. It weeps: but it doth not break off bad habits. It is a certain religion of times, circumſtances, &c. and owes its birth frequently to publick calamities, to ſolemn faſts or feſtivals, or to the approach of death; but it frequently vaniſhes with the cauſes, which produced it, &c. &c. All the images, which the Lord uſeth in the ſcriptures to make himſelf known to us, thoſe, which are taken from our infirmities, our paſſions, our love, and our hatred, are too imperfect to repreſent a God too far elevated above men to be repreſented by any thing human. Yet all theſe images have a reality, which agrees to the ſupreme being in an eminent manner, in a manner proportioned to his dignity. God repreſents himſelf here as a prince, who had formed a cloſe connection with one of his ſubjects. This ſubject appears ſenſible of the honour done him. The prince ſignalizes his eſteem by a profuſion of benefits. The ſubject abuſes them. The prince reproaches him. He is hardened. To reproaches have been added threatnings, threatnings have been followed by ſuſpenſion of favours. The ſubject is touched, affected, reanimated. The prince receives the penitent with open arms, and crowns his return with redoubled acts of kindneſs. The ungrateful ſubject abuſes them again. The prince again reproaches him, again threatens him, and ſuſpends again the effects of his love. To remove the ſame miſery the ſubject uſes the ſame means, and avails himſelf of the liberty of returning, which the goodneſs of his prince allows him, and again he returns. The prince yet pities and again pardons his relenting ingrate: but this perfidious ſubject, ſlighting the tenderneſs of his maſter, falls ſo often into this ungrateful behaviour, that the prince becomes a prey to a thouſand oppoſite thoughts, he feels himſelf divided between

XXI.

Suppose things.

This topick is principally useful in controversy. (4) For example. When you are speaking of the merit of good works, you may take this

tween the fear of rewarding ingratitude, and punishing fidelity. This image is most certainly infinitely beneath God, however it is that image, which he hath chosen to employ. *What shall I do to thee Ephraim?* Ephraim, Judah, why do ye rend my heart alternately by your vices and virtues? Why do ye not suffer me either wholly to give myself to you, or wholly to detach my affections from you? why do ye not let me give a free course either to my justice or love? Either let me glorify myself by your return, or by your ruin? Your devotions tie my hands, your crimes inflame my wrath. Shall I destroy a people, who have recourse to my clemency? Shall I preserve a people, who violate my laws? *What shall I do to thee Ephraim? What shall I do to thee Judah? for thy goodness is as a morning-cloud, and like the early dew it goeth away.*" *Saur. s.r. tom.* ii. *sur les devotions posf géres.*

(4) *Suppositions are principally useful in controversy.* Nothing elucidates a subject more than this manner of discussing it: but then the suppositions must not be fanciful; but well grounded. I will give examples of both.

A certain writer published in 1664 a pamphlet entitled *The Quakers unmasked*, and applied to the people so called, 1 Sam. xiv. 15. thus translated, *And there was trembling*, or QUAKING *in the host, in the field, and among the people: the garrisons and the spoylers, they also trembled, and the earth* QUAKED; *so it was a very great trembling, or* QUAKING. Now, how could these words operate against the English people, called quakers, unless we *suppose* that the Philistine army in the text were religious quakers, and that the English protestants so nick-named were, like the philistine quakers, doomed to be destroyed by any Saul, or Jonathan, who should take it into his head to kill them?

This furious writer affirmed, that the English *quakers were the spawne of Romish frogs, Jesuites, and Franciscan friers.*

this way of ſuppoſition, and ſay, Let us ſuppoſe, that Jeſus Chriſt and his apoſtles held the doctrines of the church of Rome, and that they believed, men merited eternal life by their good works: let us ſuppoſe, that they intended to teach us this doctrine in the goſpels and epiſtles, tell me, I beſeech you, if upon this ſuppoſition (which is preciſely what our adverſaries pretend.) they ought to have affirmed what they have. Tell me, pray, do you believe yourſelf well and ſufficiently inſtructed in the doctrine of the merit of good works, when you are told, *when you have done all theſe things,*

fryers. No, replied John Audland, one of the injured friends, "we came to Briſtol from the *north*, we were born in Weſtmoreland, and have never been out of England." O, rejoined their oppoſer, "your coming out of *the north* is a ſhrewd argument of your badneſs. The Latin proverb ſaith, Omne malum *ab Aquilone*, and the Engliſh adagy is, All evil comes from *the north*, and the ſcripture informs us Jer. i. 14. *Out of the north an evil ſhall break forth*—iv. 6. *I will bring evil out of the north*—vi. 1. *Evil appeareth out of the north*—22. *Behold a people cometh from the north-country.*" As all our writer's reaſoning on theſe paſſages *ſuppoſes* the prophet ſpeaking of *the north of England*, Audland very properly, as he expreſſes it, "*unmaſked him, detected him, and took him with a* LYE *in his mouth.*" *Quak. unmaſk'd by Will. Prynne of Swainſwick, eſq.*

Gen. iii. 15. *The ſeed of the woman ſhall bruiſe thy head, and thou* [the ſerpent] *ſhalt bruiſe his heel.* "If we *ſuppoſe* our firſt parents to underſtand theſe words literally; and that God meant them ſo to be underſtood, this paſſage muſt appear abſolutely ridiculous. Do but imagine that you ſee God coming to *judge* the offenders; Adam and Eve before him in the *utmoſt diſtreſs*; that you hear *God* inflicting *pains*, and *ſorrows*, and *miſery*, and *death* upon the firſt of human race; and that in the midſt of all this ſcene of woe and great calamity, you hear *God* foretelling with great *ſolemnity* a *very trivial* accident that ſhould ſometimes happen in the world: that ſerpents would be apt to bite

men

things, we are unprofitable ſervants? (5) Again, when the example of a miſerable publican is propoſed to you, who prays, *God be merciful to me a ſinner*, who ſmites his breaſt, and dares not lift his eyes to heaven; when he is placed in oppoſition to a phariſee, glorying in his works; and when you are informed, the firſt went down *to his houſe juſtified rather than the other*—when you are told, *if it be by grace, it is no more of works, otherwiſe grace is no more grace; if it be by works, it is no more grace, otherwiſe work is no more work*; when you are told, *you are ſaved by grace through faith, and that not of yourſelves, it is the gift of God*—when you are aſſured, you are *juſtified freely by grace, through the redemption, that is in Chriſt Jeſus, not of works leſt any man ſhould boaſt*—when you hear, that *to him that worketh not, but believeth on him,*

men by the heels, and that men would be apt to revenge themſelves by ſtriking them on the head. In the name of God what has *this trifle* to do with the *loſs of mankind*, with the corruption of the *natural* and *moral* world, and the *ruin* of all the *glory* and *happineſs* of the creation? Great comfort it was to Adam, doubtleſs, after telling him, that his days ſhall be ſhort and full of miſery, and his end without hope, to let him know, that he ſhould now and then knock a ſnake on the head, but not even that without paying dear for his poor victory, for the ſnake ſhould often bite him by the heel. *Adam*, ſurely, could not underſtand this prophecy in this ſenſe, though ſome of his ſons have ſo underſtood it; a plain indication how much more ſome men are concerned to maintain a literal interpretation of ſcripture, than they are to make it ſpeak common ſenſe." *Dean Sherlock's uſe and intent of prophecy. Diſc.* 3.

This excellent writer abounds with elucidating *ſuppoſitions* in the diſcourſes and diſſertations above quoted, and the whole book exemplifies the rule laid down by Monſ. Claude, in a very juſt and beautiful manner.

(5) *When ye have done all, ſay, We are unprofitable ſervants.* Cum feceretis omnia, *ſi feceret*; nemo enim ad

him, that justifieth the ungodly, his faith is counted for righteousness—when you are taught to believe, *the wages of sin is death: but the gift of God is eternal life* (6)—tell me, I once more intreat you, can

ad perfectionem pervenire in hac vita possit; *conditionaliter* autem loquitur Christus, *si possibile esset* omnia quæ debuistis, fecisse, tamen vos servos inutiles, vel nihil promereri agnoscere debetis.

Servi inutiles sumus. Non absolute, sed comparatione facta ad servos, qui peculiaria præscripta non tantum exsequuntur: sed noctu diuque summa alacritate, et cum suo incommodo, negotiis herilibus attendunt; non enim semel, aut etiam sæpius officio perfuncti, cessare debemus, sed continuo in bono pergere, quamdiu in hac vita agimus: *a Deo hoc accepimus quod habemus, et sumus, et possumus, nec ulla suppetat superbiendi, aut gloriandi materia. Luke* xvii. 10.

(6) *Doctrine of merit.* Some divines have so little opinion of merit in a plan of redemption, that they think, the incarnation and merit of *Christ* was arbitrary, and not essentially necessary in the nature of things. This was the notion S. Basil had of redemption, and he has several followers. "*Poterat* quidem sine etiam incarnatione salutem conferre: sed *voluit* ut natura, &c." *S. Basil. Seleuc. Ep. Orat. in S. Deiparam, apud Combef. tom.* xi.

Others think their *own* merit necessary to recommend them to God. "True, Lord! says Patricius, I am a sinner, ΑΛΛ' ευγνωμονω τον δεσποτην. Very well, replies the Lord, a great reward is laid up in heaven for your good works." This is precisely the notion of many moderns. They weigh down vice with virtue, and make a balance in their own favour. *De mirac. dominic. imaginis in puteo Mag. Eccles. apud Combef. tom.* i.

Some imagine, the merits of *others* necessary. Hence the doctrine of supererogation, relicks, &c. &c. We are not to suppose, however, that all in the Greek and Roman church depend on the merits of others. "*Dig I cannot, to beg I am ashamed.* Life is short. *Dig* now, for, if you would in the next world, you cannot: nor can you *beg*. The merits of one cannot profit another. No sleepy virgin's lamp can be supplied from the oil of another." *S. Asterii Amaseæ Episc. ομιλ. περι οικον. της αστικας. apud Combef. tom.* i.

The

can you perſuade yourſelf, that Jeſus Chriſt and his apoſtles, by all *theſe* means, intended to teach you, that man acquires juſtification, and a right to eternal life by the merit of his works? (7)

You

The ſame might be ſhewn of the Roman divines: but the reformed churches alone profeſs and really practiſe the ſcripture plan. They perform good works—deny the merit of them in regard to God—and depending on the merit of Chriſt conciliate that with the free mercy of God.

The Phariſee ſtood and prayed thus with himſelf, προς εαυτον pro καθ' εαυτον vel *apud ſe*, i. e. totus in ſe ipſum verſus ſibi tantum intentus, et nihil niſi ſe ipſum ſpectans.

Prayed προσευχων nomine generalius accepto; comprehenditur id omne quo Deum compellamus; hic autem id genus quod *doxologia* dicitur denotari videtur.

I pay tithes of all I poſſeſs. Non illa tantum ex quibus vulgus ad literam legis ſolvere ſolet, ut poma et fruges terræ: ſed et ea quæ controverſi ſunt juris, putà minora olera, ova, lac, &c. potius commodis meis aliquid detrahens, quam traditiones patrum minimo tranſgrederer. Non hic a Deo remiſſionem petit peccatorum; non virtutum augmentum, quaſi harum culmen aſſecutus eſſet, nec majore Dei gratia opus habuiſſet.

Be merciful to me a ſinner. Senſus hujus precationis ex toto Pſalmo li. deſumptus; verba quidem hic ſunt pauca, tum luctu, tum verecundia vocem reprimente.

Juſtified. Sc. in ſenſu forenſi, a peccatis abſolutis, vel magis acceptus, &c. &c. Luke xviii. 13.

If it be of works it is no more of grace, otherwiſe grace is no more grace. Non habet rationem gratiæ, ſed mercedis potius; meritum enim et gratia ſe mutuo deſtruunt. elegans antanaclaſis. Rom. vi. 6.

The wages of ſin. Debita merces: οψωνια vox origine latina, proprie dicitur *piſcis aſſus*; deinde per ſynecdochen ſpeciei *quodvis edulium quod pani additur*; poſtea per ſynecdochen catechreſticam *ſtipendium militare*, quod apud veteres partim frumento, partim pecunia conſtabat; et per metaphoram mercedis loco *miſeriam et pœnam* deſignat. Rom. vi. 23.

(7) *Make doctrinal ſuppoſitions.* Biſhop Maſſillon's ſermon on Chriſt's divinity is formed upon this plan, "the glory and ſpirit of the miniſtry of Jeſus Chriſt, both prove his divinity. *If Jeſus Chriſt were only a mere man,*

You may alſo make ſuch ſuppoſitions in morality (8) as well as in controverſy, in order to give greater

I. The *glory* of his miniſtry would be an inevitable occaſion of idolatry to us, and God himſelf would be chargeable with the error of thoſe, who worſhip him.

II. The *ſpirit* of his miniſtry would become a dreadful ſnare to our innocence.

I. *The glory of his miniſtry.* 1. An illuſtrious perſon was expected by all mankind. 2. Promiſed by the prophets. 3. When Chriſt appeared, his birth, life, miracles, &c. were all grand, glorious, and unheard-of, and all correſponded with prophecy.

II. *The ſpirit of his miniſtry.* 1. He preached and practiſed holineſs, as even they, who deny his divinity, own. 2. The world received numberleſs advantages in conſequence of his coming. 3. He foretold many events ſince fulfilled. If then we own the truth of the bible we muſt own his divinity." It is only diſguiſing this maſterly defence of Chriſt's divinity to ſpeak of it as the bounds preſcribed me permit. I tranſcribe ſuch ſkeletons with regret; nor would I attempt to abridge ſuch ſermons at all, unleſs I entertained hopes of ſtirring up in ſuch as have not ſeen them a deſire to peruſe them. I allow, ſo little makes a God in this fallen church of Rome, that arguments for *Chriſt*'s divinity come in general with an ill grace from a papiſt's pen: but this ſermon is an exception. This ſermon and one of Mr. Saurin's on the ſame ſubject have anſwered my enquiries concerning Chriſt's divinity more ſatisfactorily than all I ever read beſide: perhaps becauſe they are ſhort and plain. *Maſſ. Serm. Avent. pour la circonciſion.*

(8) *You may make ſuppoſitions in morality.* The following example from Heb. xi. 1. *Faith is the evidence of things not ſeen*, in a ſermon of a Profeſſor of Divinity at Geneva, is of this kind. "The word ελεγχος ſignifies an *argument*, or a *proof*, which when good may be ſaid to render a matter *evident*, to give it *demonſtration*. *Perſuaſion* of the truth of a fact is analogous to *ſight*, Abraham thus *ſaw* Chriſt's day. Hence comes the efficacy of Chriſtian faith. *Suppoſe* 1. Ye ſaw the ſufferings of *hell*, when ſin attacks you, would ye dare to yield to temptation for the ſake of pleaſure? 2. *Suppoſe* ye were admitted for a little while to the felicity of *heaven*, would ye part with it for temporal gain? 3. *Suppoſe God*, with all the magnificent enſigns of

greater weight to your exhortations. (9)

XXII.

of his glory visible to you, would ye venture to offend him? 4. *Suppose* the *day of judgment* come, and yourselves on trial, should ye have any inclination to sin? 5. *Suppose* yourselves *dying*, would ye wish to stupify yourselves by sinning? Now faith presents all these objects to those, who believe the gospel, with as much vivacity, as if they were present and visible; faith therefore *prevents sin.*" The preacher proceeds to shew that faith also *produceth holiness.* The above example regards the rule of *supposition*, we do not propose it as a pattern of *regular arrangement. Sermons par Antoine Leger a Geneve, tom.* i. *S.* 1.

When suppositions are made grounds of moral action, they ought not only to be true in themselves: but they should be made to appear to be applicable to the action enforced. There is a great deal of duplicity in the frequent management of this article. For example. In the year 1685 the papal clergy in France, finding themselves neither able to defeat the protestant clergy, nor even to make a tolerable excuse for the abuses in their own religion, drew up in a general assembly "a complaint TO THE KING against the calumnies, with which the pretended reformed loaded them in their books and sermons." This curious complaint, signed by sixty-five prelates and their creatures, they presented to the king. To this they subjoined a confession of faith, containing the doctrine of their church, according to the council of Trent. In a left hand column stands each article of their faith, and in the opposite right hand column quotations from protestant writers, charging them with heterodoxy. The first calumniating author quoted is Professor Whitaker of Cambridge, in England. The second is Downam bishop of Derry, in Ireland. The last is Beza of Geneva. Ye holy jugglers! could your master *suppose*, think ye, all *most christian* as he was, could he suppose, that his peaceable protestant subjects at *Paris* were to be blamed for English, Irish, and all other *foreign* calumniators? The very editions quoted were not printed in *France:* but at London, Geneva, &c. - - - Ah! we understand you. *Delenda est Carthago! Voyez Pleinte de L'Assemb. Gen. du Clerg. de France.*

(9) *Make suppositions to answer moral ends.* Thus Mr. Saurin on Peter's first sermon to the Jews, Acts ii. *When they heard these things they were*

XXII.

Guard against Objections.

There are very few texts of ſcripture where this topick may not be made uſe of, and it is needieſs to

were pricked in the heart, and ſaid—Men and brethren what ſhall we do? - - - You cannot call to mind S. Peter's ſermon without envying the primitive Chriſtians the precious advantage of hearing this preacher, and without ſaying to yourſelves, how would ſuch exhortations have penetrated our hearts? - - - but, my brethren, will you allow me to aſk you one queſtion? Should you like to hear theſe apoſtolick men? Would you attend their ſermons? And, to ſay all in one word, do you wiſh S. Peter was now in this pulpit? Pauſe a little before you anſwer this queſtion. - - Compare the taſte of this auditory with the genius of ſuch a preacher, your timorous delicacy with that noble liberty which made him ſpeak ſo powerfully againſt the vices of his own times. For our parts we, who think we know you very well, we are convinced, that no preacher would be leſs agreeable to you than S. Peter—of all the diſcourſes that can be addreſſed to you, there would perhaps be none leſs favourably received than ſuch as ſhould be formed upon the plan of this, which this apoſtle preached at Jeruſalem.

One wants in every ſermon to diſcover ſome new truth, and, under pretence of ſatisfying the laudable deſire of improving in knowledge, ſeeks to be diverted where he ought to be cenſured. Another wiſhes, we would pleaſe him, and would have us adorn our diſcourſes, not in order to gain a more eaſy acceſs to his heart, not to enable us by an innocent artifice to make uſe of his love of pleaſure to deſtroy the love of inordinate pleaſure itſelf: but to flatter a kind of frivoloufneſs, which people love to have indulged till a devotional exerciſe is finiſhed, when they may plunge into more ſenſual joys. Almoſt all deſire to be amuſed, and lulled aſleep; and if nobody is ſo groſs as to ſay, Flatter my evil habits, ſtupify my conſcience, praiſe my crimes, there is almoſt no one who does not wiſh it in effect. A principle of I know not what refined ſecurity makes us deſire to be cen-

to mention examples, they will occur to every one

cenſured to a certain degree, ſo that the receiving of a light emotion may make us preſume that we have practiſed the duties of repentance, and yield us an aſſurance, which we could not poſſibly have obtained by hearing encomiums on our vices. We would have the wound touched, but not probed. We like the application of emollients, but cannot bear to have the fire and the knife go to the bottom of the wound.

Ah how little would the apoſtles have preached in your taſte! figure to yourſelves thoſe holy men aſcending this pulpit, after having walked in your publick places, after having known your domeſtick ſecrets, after having ſeen through the coverings of certain criminal actions, after having been informed of certain myſteries, which I dare not even name, and of certain ſplendid crimes committed in the face of the ſun. Do you imagine, that, knowing all theſe, theſe holy men would have ſtudied to gratify your taſte for preaching, and have ſubmitted to thoſe laws, which you chooſe to impoſe on your preachers? Would they, think ye, have gratified your curioſity by curious diſquiſitions? Would they, think ye, have conjured you not to deſpair? Do ye think they would have been content to have told you in a vague and ſuperficial manner, that you muſt be virtuous? Would they have finiſhed their ſermons by pathetically exhorting you not to form the leaſt doubt concerning your ſalvation? Ah, my brethren! methinks I hear theſe holy men animated with the ſame ſpirit which made them ſay with ſo much boldneſs to the murderers of Chriſt, *you have taken this holy Jeſus and with wicked hands have crucified and ſlain him*, methinks I hear S. Peter, &c. &c. *Saurin ſer. pour la pentecote, tom.* v.

My apology for ſuch long extracts from Monſieur Saurin is perhaps weak enough; it is my fondneſs for that writer, of him methinks I can ſay as one of Socrates, *και γαρ το μεμνησθαι Σωκρατους, και αυτον λεγοντα, και αλλου ακουοντα εμοιγε αει* ΠΑΝΤΩΝ ΗΔΙΣΤΟΝ· (*Plato in Phædone.*) and Tully will excuſe me (in *orat. pro Archia poeta.*) ſi ipſi hæc neque attingere, neque ſenſu noſtro guſtare poſſemus, tamen ea mirari deberemus, etiam cum in aliis videremus.

(1) *Guard againſt objections.* There is as much reaſon for giving this advice to preachers as there is for ſaying to an architect going to build, Guard againſt winds and ſtorms; you build in ſummer and retire; but your building

one without much reflection. (1)

Remark

ing muſt ſtand abroad all winter. It would be folly to ſuppoſe, that any religious truth, how demonſtrable ſoever, could ſtand in this world free from objections. All truths touch ſomebody's intereſt, and touch the ſecular intereſt of half mankind, and you *touch their bone and their fleſh*, and, were you a God, they would *curſe you to your face*. Perhaps no ſubject is of greater importance to truth in the chriſtian church than that of BENEFICES, and perhaps no proteſtant has written a better book on *beneficiary matters*, than that publiſhed by Fra Paoli Sarpi, who lived and died in the communion of the church of Rome, the moſt monied and the moſt corrupt of all. All communities allow the truths contained in it in theory; indeed who can deny them? but in practice - - - Ay, in practice, father Paul! we have a great many - - - very - - - weighty - - - objections - - - which require a - - - moſt - - - mature - - - deliberation. *Lay hands ſuddenly on no man* - - - You ſay, "the apoſtles never deputed a man to any eccleſiaſtical charge, who was not firſt *elected by the whole church* collected together."—You affirm, "the apoſtles *gave themſelves to prayer, and to the miniſtry of the word*, and left ſecular affairs to ſecular men; but now the chief prelates of the church, quite other ſort of men, attend the government of *temporal* things, and leave the office of *preaching* and teaching the word of God, and the doctrine of the goſpel to *friars* and *cheap inferior prieſts*." - - - Upon my conſcience, father Paul! I cannot *ſee* the evidence, or the utility of your reaſoning. - - Hear me, my friend! - - Yours is an interleaved edition of Fra Paoli *on beneficiary matters*, and, as you are a patron of the *arts* as well as a chriſtian clergyman, your connoiſſeur left eye beguiles your clerical right eye, and fixes both on the beautiful copper-plate on the oppoſite page. That copper-plate is worth three thouſand guineas annually at the bank of England. Ah! father Paul! beneficiary matters are diviſible into *two* parts—there are beneficial *bank bills* as well as beneficiary *demonſtrations!* Seriouſly, I mean to remind young miniſters—that, in guarding their doctrines againſt objections, they ſhould ſtudy *men* as well as books, and conſider what it will coſt ſome people to allow their demonſtrations.

A preacher may excite objections againſt his doctrine by an injudicious way of *pre-*

Remark, however, objections muſt be natural, and popular, not far-fetched, nor too philoſophical;

propoſing it. Caſſander, Grotius, Biſhop Forbes, and many others have propoſed a reunion of the reformed churches with the church of Rome: but the very manner, in which they propoſed it, has created objections againſt a reunion ſtronger and more numerous than any, that lie againſt a ſeparation.—"The difference, ſays one, lies more in *terms* than in things.—There is *no difference*, ſays another; Archbiſhop Sheldon and Blandford Biſhop of Worceſter both told the Dutcheſs of York that they prayed for the dead every day, although they did not own it. Barrow Biſhop of S. Aſaph, and Thorndike prebendary of Weſtminſter cauſed requeſts for prayers for their ſouls to be put upon their graveſtones. Forbes wrote for purgatory. Now ſay they, is it reaſonable to ſeparate from a church for teaching doctrines, which we ourſelves ſuffer to be taught in our own?" To all which we reply. Such propoſals of reunion to Rome as come from men, who ſo ſtate the caſe as to prove their total ignorance of the real *grounds* of ſeparation, are more objectionable than the ſeparation itſelf. See *Eſſay for Catholick Communion* 1704.

Objections againſt a doctrine may be created by an aukward manner of attempting to *prove it*. A vice-chancellor of a foreign univerſity publiſhed a ſabbath-day's meditation on the intermediate ſtate of ſeparate ſpirits: a conſolatory diſcourſe on the anniverſary of his wife's death. Some of his firſt reflections are taken from —the ſinging of *ſwans* before death—from the opinions of *Cicero*—and *Seneca*—and *Lactantius*. Alas! *miſerable comforters are they all!* The deciſions of *Jeſus Chriſt* ſhould have ſtood firſt in place, as they ſtand firſt in authority on this article. *Joachimi Hagemeieri De ſtat. anim.*

Objections, which are known to lie againſt a doctrine, may be ſtrengthened by being *omitted*. Butler, who knew every body, and every thing, was pleaſed to call a certain ſet of people *Obſollers*; and his laſt learned editor, Doctor Grey, who knew hiſtory and divinity, and every thing except equity to puritans, was pleaſed to inform the world, that he had found out after great labour, that theſe obſollers were puritan preachers, and that his author ſo called them on account of their raiſing *objections* and then giving *ſo-*

cal; in a word, they must be such as it is absolutely

lutions in their sermons; and also for their marking these parts of their sermons in the margins of their printed books by OB—SOL - - - Most inconceivably important discovery! Why Doctor! You remind me of a most monstrous erudite scholar in Gil Blas: but for whom the world would never have known that children cried at Athens when they were beaten! The truth was, the prelates made *obs*, and the puritans were forced to make *sols* to sheath them; for the former had been so intent on establishing *themselves*, and on persecuting all non-conformists, that they had forgot to establish the gospel of Jesus Christ; when, therefore, the puritans obtained audience, they were obliged to remove a thousand objections against the simple truth, which their auditors, sunk in popular ignorance and superstitions, filthy offal left by popish prelates, and not cleansed away by high-flying episcopalians, had entertained. The famous Arthur Hildersham, a worthy predecessor of the learned Doctor Grey, in the living of Ashby de la Zouch, Leicestershire, was one of these obsollers. Several of his lectures on the fourth of John are composed of *objections* and *answers*, and excellent sermons they are. The *doctrine*, the *style*, and the *temper* of his works may be set against the productions of any prelate of his own age, and they would produce the same effect as a river produces in contrast with a standing pond. Hildersham had a noble soul, a soul too great to be governed by a few faddling rules drawn up by puling masters, at a fire-side, and never tried in real action. His law neither protected nor prohibited obsollers; his law was popular edification. Hear him. "Shew me not the meat: but shew me the man. He is the most able minister of the new testament, who winneth most souls, and reapeth most fruit unto God. That kind of preaching, whereby the people of God profit most in knowledge and sanctification, is the best kind of preaching. Let no man say, he is unlearned, who teacheth profitably. When God hath set his seal on his ministry (as on these he hath done. 1 Cor. ix. 2.) who art thou, that darest dispraise, or despise, or disgrace him! God's people should not allow best of him, who praiseth himself: but of him, whom the Lord praiseth by working with him in blessing his labours. 2 Cor. x. 18. Compare the hearers of these *learned* and *eloquent* teachers, whom thou

so

lutely neceſſary to obſerve and refute. (2)

They

ſo much admireſt, with thoſe of others, who preach plainly, and whom thou deſpiſeſt for that cauſe, and judge whether is the beſt teacher. *I will know not the ſpeech of them, that are puffed up: but the power.* 1 Cor. iv. 19, 20." A man of ſuch a heart cannot do much amiſs. Give him a bible and a little common ſenſe, and he will do greater good than a thouſand doctorial editors of Hudibraſtick books, a ſort of common ſewers, ſinks of all the filth of the town, ſcraped up and ſwept in by ſcavengers in black! *Arth. Hilderſham. Lect. on John, Lect.* lxviii.

(2) *State thoſe objections only, which it is neceſſary to refute.* Some divines of modeſt and moderate principles have thought proper to ſtate objections without any deſign of refuting them; and, it ſhould ſeem, they have acted wiſely in doing ſo. For 1. It is certain, there are many literary enquiries relative to the bible, and ſeveral doctrines contained in it, which are, and ever will be indiſſoluble myſteries. 2. Theſe will always be liable to objections from all the enemies and from many of the friends of revelation. Enemies will naturally complain; and ſome friends have no ideas of myſteries in religion. 3. In this ſtate of affairs, two ſorts of believers will go to diſputing. The one will urge objections, the other will endeavour to remove them; and in their great zeal will overſhoot the mark, by attempting to elucidate what is naturally beyond elucidation; or by giving ſolutions more intricate and objectionable than the objections themſelves. Here then, 4. Modeſt moderate men ſtep in, ſtate the difficulties on both ſides, urge home the impoſſibility of obtaining demonſtration, prove that the difficulties in queſtion ought not to form even a prejudice againſt revelation, and turning the whole into moral uſe exhort the diſputants to ceaſe jarring about what none of them can determine. Theſe divines are generally known in this world by odious appellations, and quaint names of ſlander and abuſe, by which their fiery weak brethren think proper to diſtinguiſh, and puniſh them: but by what name they will be known in the next world, *the prince of peace*, who bleſſed the *peacemakers*, alone can tell!

Saurin was one of this claſs. His ſermon on predeſtination, which we have elſewhere quoted, may ſerve

They muſt be propoſed in a clear and ſimple ſtyle without rhetorical exaggerations; yet not unadorned nor unaffecting. (3)

I think,

to explain our meaning in regard to *doctrine:* and his preface to his diſſertations on the bible, tom. i. will ſhew our meaning in regard to *literary* matters. "An *ancient* book—written in a *dead* language—in which *no other author* has written—ſpeaking of *actions*—*cuſtoms*—*places*—and *nations*—of which *no veſtige* remains—is it ſtrange that there ſhould be paſſages in ſuch a book beyond the erudition of interpreters!" *Saur. Diſſ. tom.* i. *pref.*

(3) *State objections without rhetorical exaggerations.* In all argumentation it is extremely important to diſtinguiſh between reaſon and paſſion. Reaſon ſtates facts, and draws concluſions: paſſion colours them; and, if we be incautious, the colouring will miſlead us. The ſame cool equity, that is requiſite in a court of judicature, ought to be exerciſed in a chriſtian pulpit. For example.

The bill of indictment preferred againſt John Bunyan ran thus. "John Bunyan - - - hath deviliſhly and perniciouſly abſtained from coming to church to hear divine ſervice: and is a common upholder of ſeveral unlawful meetings and conventicles, to the diſturbance and diſtraction of the good ſubjects of this kingdom, contrary to the laws of our ſovereign lord the king."

The two facts are theſe. Bunyan did not worſhip Almighty God in the pariſh meeting-houſe. Bunyan did worſhip Almighty God in a farm-houſe. Now theſe two facts are innocent in themſelves, inoffenſive to ſociety, and altogether unconnected with plots of ſubverting civil government, conſequently, the citizen, who did them, ought not to have been criminated for theſe actions. But ſee what rhetorick can do! Call the pariſh meeting-houſe *the church*—name the ceremonies performed there *ſervice*—aſſert the book that contains them to be *divine*—make the whole of religion to conſiſt in *hearing* a prieſt *read* it—affirm that a *devil*, or a *devilkin* comes from hell to perſuade Bunyan not to hear it—ſay that Bunyan's abſence is of ſo much conſequence as to be *pernicious*, or deſtructive to the divine book—Call the farmer's parlour, held in fee-ſimple, a *conventicle* or meeting-place—ſay, if ſixteen harveſt-men and their wives meet there on the twen-

I think, it is never adviſeable to ſtate objections, and defer the anſwers to them till another oppor-

twentieth of Auguſt and get drunk at harveſt-home, the parlour is a *lawful* conventicle; and that if they meet there on the twenty-firſt of Auguſt to repent of drunkenneſs, and get Bunyan to pray to God there to accept their repentance, and to tell them out of the bible whether God will accept it, that then it is an *unlawful* conventicle—ſay, that the prayers and tears of theſe ſeventeen poor wretches *diſturb* and *diſtract* all the good ſubjects of the kingdom, who may happen to be at the very time extremely merry at operas, play-houſes, taverns, alehouſes, and other places, and know nothing about it—bedizen all this with the name of *our ſovereign lord the king*—and lo! this rhetorical objection ſhall ſend Bunyan to jail for twelve years and ſix months!

In a manner equally fraudulent divines bring objections into the pulpit, and delude unwary ſouls with *great ſwelling words* of inſignificance. Biſhop Hoadley affirmed, that "the laws of Chriſt's kingdom, *as he left them*, have nothing of this world in their view." Doctor Trapp thought proper to object againſt this propoſition, becauſe "it would introduce *anarchy* and *confuſion* into THE CHURCH, and eſtabliſh *hereſy*, *libertiniſm*, *infidelity*, and *atheiſm*, upon the ruins of *chriſtianity*:" that is to ſay, Chriſt left a ſyſtem of *atheiſm*, and civil powers turned it into a ſyſtem of *religion*. *Serm. on Chriſt's kingdom. May* 19, 1717.

Here are two other facts. The Britiſh parliament ſuppreſſed epiſcopacy in leſs than one hundred years after they had eſtabliſhed it. The liturgy was laid aſide, and the directory ſupplied its place, by order of *the powers that were*. And had not the power, that created liturgy and epiſcopacy, as much right to annihilate as to create them? If religion be a ſtate-tool, may not the ſtate uſe whatever tools they think beſt ſerve their purpoſe? No ſuch thing. Hear the church's objection. "Epiſcopacy, that venerable, ancient, apoſtolical order fell a ſacrifice to miſguided zeal, and blind popular fury. Then began conceited ignorance to triumph wide and far over learning and ſound knowledge, novelty over antiquity, confuſion over order, ſchiſm, hereſy and blaſphemy over unity, orthodoxy, and ſincere piety. This was refining upon the church of England!

opportunity; anſwer them directly, forcibly and fully. (4)

Here,

land! theſe our reformers!" - - *Nay but*, Rev. Mr. Archdeacon, *who art thou, that repliest againſt* THY *God! Shall the thing formed ſay to him, that formed it, Why haſt thou made me thus!* Hath not the civil magiſtrate power over the eſtabliſhed clergy, of the ſame lump to make epiſcopalians in the ſixteenth century and preſbyterians in the ſeventeenth? The *fact*, and the *rhetorick* of it muſt be diſtinguiſhed. *Dr. Waterland's ſerm. at S. Paul's, May* 29, 1723.

There are two ſorts of people, who quit the epiſcopal community; and both ought to ſtudy this article. The firſt conſiſts of thoſe, whoſe objections lie againſt the *conſtitution* itſelf, and they ought not to yield up the plain, literal, ſolid reaſons of their diſſent to any declamations, that do not touch the point in debate, however florid they may be. The other claſs quit the church on account of the *men*, who adminiſter the conſtitution; either, they ſay, their doctrines are unſound, or their lives immoral. Theſe deal very largely in rhetorical objections againſt the clergy, and paint in glaring colours the preaching and the practices of the men. The firſt is the peaceable way of diſſenting. It reprobates the conſtitution and leaves the men to the mercy of God. Civil liberty empowers them to do the firſt: chriſtianity binds them to obſerve the laſt.

(4) *Refute objections fully.* Quintilian ſays, it is as much harder to defend than to accuſe, as to heal a wound is harder than to make one. "Non ſine cauſa tamen difficilius ſemper eſt creditum (quo Cicero ſæpe teſtatur) defendere quam accuſare - - proponitur enim uno modo, varie diſſolvitur - - - hinc mille flexus et artes deſiderantur - - - accuſationibus etiam mediocres in dicendo ſufficerunt: bonus defenſor nemo, niſi qui eloquentiſſimus fuit. Nam ut quod ſentio ſemel finiam, tanto eſt accuſare quam defendere quanto facere quam ſanare vulnera facilius." *Inſt.* v. 13 *de Refutatione.*

Chriſtianity was formed perfect by Jeſus Chriſt as the human body was made by the creator, and in its original ſimplicity it required nothing of literary ſkill to anſwer objections, for its enemies could ſay nothing againſt it worth hearing: but after it fell into the butcher-

ly

Here, it may be aſked, whether in ſtating objections to be anſwered it be proper to propoſe them all together at once, and then come to the anſwers, or whether they ſhould be propoſed and anſwered one by one? I ſuppoſe diſcretional good ſenſe muſt ſerve for both guide and law upon this ſubject. If three or four objections regard only *one* part of the text, if each may be propoſed and anſwered in a few words, it would not be amiſs to propoſe theſe objections all together, diſtinguiſhing them however by firſt—ſecond—third—this may be done agreeably: but if theſe objections regard *different* parts of the text, or different matters, if they require to be propoſed at full length, and if it would alſo take ſome time to anſwer them, it would be an impertinence to propoſe them all together. In ſuch a caſe they muſt be propoſed and anſwered apart (5)

XXIII.

ly hands of bad men, who firſt chopped it in pieces and deſtroyed its form, and then made it up again another form as ſeemed good to the makers, it became very objectionable, and learning and ſkill became requiſite qualifications of its defenders. The only way, then, of ſolidly defending chriſtianity is the art of diſentangling the original, and of placing it in its primitive ſhape.

(5) *Some objections muſt be ſtated ſeparately, and others all together.* That ineſtimable ſet of ſermons againſt popery, which was preached by our miniſters at Salters' hall in 1735, affords a beautiful exemplification of our author's rule. The ſet contains our objections againſt popery. Each of theſe was propoſed *apart.* Mr. Barker opened the lecture with a general charge of corruption—Doctor Chandler followed, and objected againſt the *papal notes* of the church—Mr. Neal came next and deſtroyed popiſh *ſupremacy*—Mr. Smyth examined *infallibility*—Doctor Wright conſidered *tradition*—Doctor Harris *tranſubſtantiation*, and ſo on. Each article is an objection againſt popery, and it was fair and proper to examine each apart: but it was not neceſſary in examining each article

XXIII.

Consider Characters of—Majesty—Meanness—Infirmity—Necessity—Utility—Evidence, &c. (6)

Majesty, and Magnanimity.

Take an example of this from John xiv. 1. *Let not your heart be troubled, you believe in God, believe also*

cle to ſeparate the ſeveral objections, that there are againſt each, and to refute them apart. They are, therefore, in ſome of the ſermons ſtated *all together*. Thus Doctor Harris. " The Trent catechiſm ſays—That the ſacrament is the true body of Chriſt, which was born of the virgin, and is now in heaven, together with his ſoul and divinity—That it is entire in every part of the bread, and every drop of the wine—that no part of the ſubſtance of bread and wine remains—that the accidents of bread and wine, which do remain, are in no ſubject, but exiſt by themſelves in a wonderful manner, and which is not too curiouſly to be inquired into - - - This is *the point* I am to debate at this time." It was ſmartly ſaid by Doctor Hughes in the next ſermon, which was againſt the popiſh veneration of ſaints; " there is one ſaint, who, I fear, does not come in for his ſhare of devotions - - - it is one Saint Mathurin, who, it ſeems, has an admirable noſtrum for the cure of *folly*."

(6) *Conſider characters*. As there are certain perſonal qualities peculiar to each individual, and to deſcribe theſe is to *characterize* the man, ſo there are certain peculiarities, which belong to expreſſion, and theſe peculiars, whatever they are, are the characters, or diſtinguiſhing marks of each expreſſion. There are as many of theſe as there are intelligent emotions, which expreſs themſelves in language; for proper language is all expreſſion of emotion. Even *tones*, without articulation, are characteriſtical, that is to ſay, they expreſs fear, joy, anger, and ſo on; and there are caſes in which *ſilence* is characteriſtical. Our author's rule, then, is founded in the nature of things.

There is a kind of ſympathy between intelligence and expreſſion. Mean thoughts cannot

alſo in me. Theſe words are characterized by a *majeſty*, which exalts Jeſus Chriſt above all ordinary paſtors, and above all the prophets; for who beſide the ſon of God could ſay, *Ye believe in God, believe alſo in me?* Theſe words equal Jeſus Chriſt to the eternal father, and make him the object of our faith and confidence as well as the father; for they imply that faithful ſouls may repoſe an entire confidence in his power, protection and government, and that the ſhadow of his wings will diſſipate the ſorrows of their minds, and leave no more room for fear. (7)

You

cannot be dignified by language, and much language only gives the whole the air of ſhrivelled fruits. On the contrary, magnanimity of thought ſhines through language juſt as ſome lovely female features ſparkle through a thin gauze vail. The ſympathy lies not in the quantity: but in the *ſort* of ſtyle. Longinus treats of this in his ninth ſection, and calls ſublime language μεγαλοφροσυνης απηχημα, eccho magnitudinis animi. The holy ſcriptures inculcate the ſame idea: *a fool's voice is known by a multitude of words*, a fool's *ſpeech*, or *ſtyle* is characterized by an exuberance of terms —*hearken to the voice of my words:* Job xxxiv. 16.—*The rulers knew not the voices of the prophets:* Acts xiii. 27. —*Paul's epiſtles are weighty and powerful:* 2 Cor. x. 10. —*The ſheep know the ſhepherd's voice:* John x. 4.

(7) *Character of majeſty.* It was prophesied of the Meſſiah, *he ſhall feed in the majeſty of the name of the Lord his God*; that is to ſay, he ſhall *teach* a ſublime doctrine, and he ſhall *rule* like God with an irreſiſtible authority. Micah v. 4. Jeſus of Nazareth exactly anſwers this deſcription. The TRUTH of his doctrine is the ſublimity of it, and the demonſtration, that attends it, carries along with it the ſoft impelling ſway of irreſiſtible conviction, forming principles of ſelf-ſuaſion (if I may ſo ſpeak) within the ſoul of each diſciple. There are various *degrees* of the ſublimity of truth. The whole truth of a gnat or an acorn would form a noble body of ſcience: what muſt the truth of GOD be! Him *no man had ever ſeen*; he inhabited *light that none could approach*; yet all human felicity lay in the know-

You ſee alſo a character of *tenderneſs* and infinite love towards his diſciples, which appears in the aſſurance, with which he inſpires them, and in the promiſe, which he tacitly makes them, of always powerfully ſupporting, and never forſaking them. The ſame characters, or others like them, may be obſerved in all this diſcourſe of our Saviour, which goes on to the end of the ſixteenth chapter. As in theſe words, *I am the way, the truth, and the life*—in theſe, *He that hath ſeen me, Philip, hath ſeen the father*—in theſe, *Whatſoever ye aſk in my name I will do it*—and again in theſe, *I will*

knowledge of him. *The only begotten of the Father* was full of *true* ideas of him, and, being alſo full of *grace*, he declared him to us; declared the moſt ſublime ſubject in the moſt majeſtick manner. It was *the voice of the Lord, powerful and full of majeſty*. Pſal. xxix. 4.

The text above is, as our author obſerves, no incompetent proof of our Lord's divinity. *Ye believe in* GOD - - - *believe alſo in* ME. What an aſſociation of ideas! Had ever prophet preſumed to utter ſuch language as this? This is one of the many texts, that diſgrace the character of Chriſt in the ſame proportion as his divinity is denied. He aſſociated himſelf as a ground of confidence with the Father, and propoſes both together to the faith of his diſciples. A dangerous aſſociation if he were a mere man!

This text affords a proof of that obſcurity, which the poverty of language neceſſarily ſheds on ſentiment. The copious greek language, which makes a thouſand words out of one verb, is after all obliged to expreſs an *indicative* and an *imperative* ſentiment by the ſame term; and there are caſes, in which it will be hard to come at the preciſe idea of the ſpeaker. The verb πιςευετε in this text is of this kind; and its ambiguity of mood has given riſe to four readings of the text.—1. Ye *do* believe in God: ye *do* alſo believe in me: be not troubled then—2. *Believe* in God: *believe* alſo in me: and give yourſelves no farther trouble—3. *Believe* in God: ye *do* believe in me; thus you will be free from anxiety—4. Ye *do* believe in God: *believe* alſo in me: and make yourſelves eaſy. Our

I will not leave you orphans (8) *I will come to you.* In general, we ſee almoſt in every verſe majeſty, tender-

Our beſt criticks adopt the *ſecond* reading, becauſe it is not uſual in ſcripture ſtyle to uſe the ſame verb in the ſame ſentence in *both* moods —and becauſe it agrees with the apparent *deſign* of the ſpeaker, which was to ſtrengthen the courage and comfort of the diſciples by ſtrengthening their faith. Vid. *Poli Synopſ. in loc.*

(8) *I will not leave you orphans.* Οὐκ ἀφήσω ὑμᾶς ὀρφανούς. Non relinquam vos *orbos*, i. e. *ſolos*, et præſentia mea ac gratia deſtitutos. Veſter ero patronus, et vos potenter protegam. This, as our author juſtly obſerves, is characterized with *tenderneſs.* Chriſt is a perſon of genuine affection; ſenſibility to human woe is his *real character.* To expreſs this he deſcribes his emotions by *imagery* of the tenderſt kind. Is there in nature a more pitiable object than an expoſed *orphan?* Is there a nobler idea than this of an *ever-living father*, an everlaſting patron? I venture to alter and adapt four lines to the ſubject.

——————————— with head declin'd,
Like a fair flow'r ſurcharg'd with dew, he wept.
And words addreſſ'd ſeem'd into tears diſſolv'd,
Wetting the borders of his homely garb.

Milton. Samſ. Agon.

A ſtudent of divinity cannot help obſerving four things on this ſubject. 1. *A ſingularity of character in Chriſt.* He had every thing human in the higheſt perfection. His joys were grave—his griefs were juſt—his gentleneſs and his goodneſs, his inflexibility and his humanity, all his excellencies were in perfect harmony with each other, and all moved on in the ſolemn ſtate of all the other complete works of nature.— 2. *The inhumanity of ſome of his pretended diſciples.* Compare the ſentiments and language of pretended patrons of the church with thoſe of our divine patron. Unfeeling authors of eccleſiaſtical woe! who taught you to bluſter, and order, and curſe in the church!—3. *The true character of an original diſciple of Jeſus.* Like his divine maſter his ſoul diſſolves at human miſery, and his beneficent hands relieve it. Conformity to modes and forms may make *perſona*, a maſk in grammar, and a *parſon* in law: but, good God! how different is evangelical ſenſibility of ſoul from

tenderneſs, love of holineſs, confidence of victory, and other ſuch characters, which it is important to remark. (9)

Meanness and Infirmity.

You will very often obſerve characters of meanneſs and infirmity in the words and actions of the dif-

from all this!—4. *The nature and uſe of affection in a preacher.* O how deep into the heart go thoſe periods, which are ſown in the unforced, uninvited tears of the preacher! S. Paul's laſt ſermon to the Epheſians was delivered in the true ſpirit of his pattern. He delivered it *with many tears*; the people *wept ſore—fell on his neck—kiſſed* the departing ſervant of God—and *ſorrowed moſt of all for the words, which he ſpake, that they ſhould ſee his face no more.* Acts xx. 18, 37, 38.

(9) *Obſervation of characters is important.* The great conſequence of this will appear by one ſingle conſideration. All perfect productions have properties real and excellent. Some imperfect beings, not having theſe properties, endeavour to *act* them. When a vaſſal acts like a baron, we ſay he *lords* it, and when a bad man ſtrives to act the character of a good one, without endeavouring to obtain qualities eſſential to a good man, we juſtly conſider him as an eccleſiaſtical ſtage-player, and call him a *hypocrite*, a moral diſſembler with *holy leer.* Lewis the fourteenth is ſaid to have poſſeſſed none of the qualities of a king: but to have acted the part of one as well as he could. This is what our James I. called *kingcraft*, of which, God knows, the poor ſoul had very little! There is in the church prieſtcraft—prophetcraft—chriſtiancraft; that is to ſay, wicked men have found it worth their while to try to act the parts of men, who really poſſeſſed the qualities, that conſtitute theſe characters.

The auguſt character of the Meſſiah has been attempted by impoſtors (See *Joſeph. de bell. Jud. L.* vi. *E.* 5. *S.* 2.) Now as it is important to diſtinguiſh the true Chriſt from falſe Chriſts, ſo it muſt be of conſequence thoroughly to inform chriſtians of the real character of our inimitable Jeſus. Moreover, as he is to be humbly imitated by his diſciples, it

is

diſciples of Jeſus Chriſt. As when they aſked him, *Wilt thou at this time reſtore again the kingdom to Iſrael?* Acts i. 6. (1) You ſee, even after the reſurrection of Jeſus Chriſt, they were full of that *low* and carnal idea, which they had entertained, of a temporal Meſſiah. (2)

You

is neceſſary they ſhould be thoroughly acquainted with their model. See *vol.* i. *p.* 344.

(1) *Reſtore the kingdom*, &c. There are (ſays Calvin) as many errors as words in this queſtion. They dream of an *earthly* kingdom - - - they aſſign the *time* - - they ſhut out the gentiles, reſtraining the kingdom to *Iſrael* - - they would know what was *not* revealed, whereas true wiſdom is to ſtop in learning where Chriſt our maſter pauſes in teaching. Hence he properly infers the abſurdity of aiming to be *wiſe above what is written*, and reproves ſuch as love to deal in dark myſteries, either in things not revealed at all, or but darkly and obſcurely mentioned. *Calv. in Act.* i. 6.

(2) *The idea of a temporal Meſſiah is mean and carnal.* This mean idea hath poſſeſſed the minds of profeſſed diſciples of Chriſt in all ages. The apoſtles ſoon ſtruggled through ſuch low ſecular notions: but a very large ſucceſſion of their pretended followers have expired incurable under this diſeaſe. They have few ideas of piety, and none of dignity detached from the worldly parade of rich endowments, palaces, cathedrals, founding titles and gaudy habits; as if all religion were nothing but a raree-ſhow. The pagans reproached the primitive chriſtians for not building ſpacious temples. Lactantius, Arnobius, Minutius Felix, and others juſtified the people of God by ſhewing—the *nature* of the deity—the *kind* of worſhip, that he required —the *inutility* and *danger* of pomp in religion; and ſo on. After Conſtantine arrived at the throne, riches were ſquandered with unparalleled profuſion in building and adorning publick edifices of religion. Euſebius, who preached at the dedication of that at Tyre, was ſo infatuated as to affirm, that in the ſplendor of that temple was accompliſhed the prophecy of Haggai, who had ſaid, *the glory of the latter houſe ſhall be greater than that of the former*, ii. 9. that is, according to this court chaplain, chriſtians ſhall build nobler

You alſo ſee a *raſh curioſity* in their deſiring to know the times and ſeaſons of thoſe great events, which God thought fit to conceal.

Obſerve again, Peter's viſion. A great ſheet was let down from heaven, and filled with all ſorts of animals; a voice ſaid to him, *Riſe Peter, kill and eat*; to which he anſwered, *Not ſo Lord, for I have never eaten any thing that is common and unclean.* You ſee in this anſwer an *over-ſcrupulous* conſcience all embarraſſed with legal ceremonies; and a very defective imperfect knowledge of goſpel-liberty. (3)

There

nobler temples than Jews builded. Full of this puerile plan, they imitated the old temple. There was a *porch* for ſtrangers, catechumens, and penitents. There was a choir, like the *holy* place, for believers; and emperors had ſtalls at the upper ends. There was alſo a ſanctuary, or a *moſt* holy place for eccleſiaſticks, and before them ſtood the communion table covered with finery, after the faſhion of the old mercy-ſeat. Each part was ſeparated from the other by baluſtrades, gilt and adorned. Such palaces would have been diſgraced by the neat plain ſimplicity of common dreſs, and now that the church was a palace churchmen muſt dreſs like princes, and bring in the old Aaronical habits. Men of real abilities and true piety fled; for they knew their Lord's *kingdom was not of this world.* How could the remnant fill up the time devoted to religion? A ritual muſt be prepared, a price paid for reading it; and, leſt mens minds ſhould hereafter revolt, the whole muſt be endowed with eſtates, and guarded by penalties. Thus roſe popery according to the *prophecies that went before.* S. Jerom, S. Bernard, and many others have clearly ſhewn, that all pomp is injurious to real religion. We ſpeak of pomp in *religion* only.

(3) What *God* hath cleanſed that call not *thou* common. *Tu.* eſt antitheſis q. d. cum *Deus* leges de cibis immundis abrogaverit, *tu homuncio* inani ſcrupulo a quibuſdam tanquam immundis ne abſtineas.

There is almoſt an infinite number of texts in the new teſtament, where ſuch infirmities appear, and you muſt not fail to remark them in order to prove,—1. That grace is compatible with much human weakneſs.—2. That heavenly light ariſes by degrees upon the mind, and that it is with the new man as with the natural man, who is born an infant, liſps in his childhood, and arrives at perfection inſenſibly and by little and little.—3. That the ſtrongeſt and fartheſt advanced Chriſtians ought to bear the infirmities of the weak, ſince God himſelf does not *break the bruiſed reed, nor quench the ſmoaking flax*. This he was pleaſed to exemplify in the moſt ample manner in the perſon of Jeſus Chriſt, when he was upon earth. (4)

NECES-

(4) *Characters of meanneſs and infirmity*. It ſhould ſeem, there are two dangerous extremes incident to obſervations of this kind. Some divines, on the one hand, deny theſe characters in the penmen of ſcripture, leſt by allowing them they ſhould weaken the evidences of their inſpiration. Thanks be to God, the biblical writers have better claims to inſpiration than any that can ariſe from grammar or rhetorick of ſtyle, or even at places from elevation of ſentiment, or abſolute perfection of moral rectitude. They never pretended to place the evidences of their miſſion on ſuch precarious grounds. They loſe nothing of their dignity by our allowing Mr. Claude's rule. The other extreme lies in calling all that meanneſs and infirmity, which does not ſquare with our arbitrary laws of dignity and magnanimity. Writers of this claſs are very free in making trammels for apoſtles to amble in: but the attempt is raſh, and generally diſgraceful to the undertaker. Glorious logick! My tutor would have ſaid ſo and ſo. Ergo, S. Paul ſhould have ſaid ſo! In regard to *ſtyle*, tranſlations often miſlead preachers, and give an air of meanneſs to the ſtyle, and a low turn of thought to the ſubject. God commanded Ezekiel during the captivity, while Iſrael and Judah were two kingdoms, to ſignify to the captives that the two king-

Necessity.

In regard to *necessity*, you may very often remark this in explaining the doctrines of religion: as when you speak of the mission of Jesus Christ into the world—of his familiar conversation with men—of his death—resurrection—and ascension to heaven, &c. for you may not only consider the *truth*, but also the *necessity* of each; and by this mean open a most beautiful field of theological argument and elucidation. (5)

The

kingdoms should hereafter be united, and incorporated into one civil state. In order to express this by a visible sign, as usual, the Lord ordered him to take *two wooden tablets*, to write upon one *Judah*, and upon the other *Israel*, and to frame them so that they might be jointed together, and become one in his hand. Our translators rendered the phrase *two sticks*, Ezek. xxxvii. 16. A certain preacher (I fear it was Mat. Mead) took this text, and, as he thought—that "they were *faggot sticks*—that dry sticks would snap—that faggots must be made up either while the sap was in the wood, or after it had been soaked well in water—and that humiliation would soak and soften his auditors"—he ventured to conclude with "First, An use of humbling, that the people of God should be *two sticks*: and Secondly, An use of rejoicing that God had made the *two sticks one*." I know not who published this sermon, for the title page is gone: but the fault is too common.

(5) *Necessity*. This is one of the many abstract terms, which stand for things, that are not as though they were. Mr. Claude seems to take it in general for what is fit and proper in the nature of things, and what, therefore, is an essential part of the whole. S. Paul illustrates the gospel by this topick in his epistle to the Hebrews—There is made *of necessity* a change of the law—it is *of necessity* this man have somewhat to offer—there must *of necessity* be the death of the testator. Heb. vii. 12. viii. 3. ix. 16.

In this plain popular sense, it should seem, the word *necessity* is friendly to religion: but in its metaphysical meaning it is a source of unprofitable

The ſame may be affirmed of ſending the comforter, that is, the holy ghoſt into the world; in explaining theſe words, *I will pray the father and he ſhall give you another comforter*, John xiv. 16. You may very properly conſider the neceſſity of this *comforter*; either becauſe without his light and help we can never releaſe ourſelves from the bondage of ſin and ſatan—or becauſe without his aſſiſtance all that Jeſus Chriſt has done in the œconomy of ſalvation would be entirely uſeleſs to us. You may alſo obſerve the neceſſity of his *eternal abode* with us—becauſe it is not enough to be once converted by his efficacious power, we need his continual preſence and efficacy to carry on and finiſh the work of ſanctification; otherwiſe we ſhould quickly relapſe into our firſt condition. (6)

UTILITY.

ſitable diſputation, curious as chaſms in rocks, and like them dangerous to common travellers. See *Butler's Analogy, ch.* v. *Locke's Eſſay*, ii. 21. *Limborch—Law—Leibnitz—Clarke—Hobbes—Spinoza*, &c. &c.

(6) *Neceſſity of the holy ſpirit.* Unus ergo et idem ſpiritus, qui in prophetis et Apoſtolis, ibi parce datus, hic large commodatus; nec tamen ante reſurrectionem domini exhibitus, ſed per reſurrectionem Chriſti contributus. Rogabo enim, aiebat, patrem et alium advocatum dabit vobis, *ut vobiſcum ſit in æternum.* Et quoniam dominus in cœlos eſſet abiturus paracletum diſcipulis *neceſſario* dabat, ne illos quodammodo pupillos quod minime decebat relinqueret, et ſine advocato et quodam tutore deſereret. Hic eſt enim qui ipſorum animos menteſque firmavit, qui evangelica ſacramenta diſtinxit, qui in ipſis illuminator rerum divinarum fuit, quo confirmati pro nomine domini nec carceres nec vincula timuerunt, quinimo ipſas ſeculi poteſtates, et tormenta calcaverunt, armati jam ſcilicet per ipſum atque firmati, habentes in ſe dona, quæ hic idem ſpiritus eccleſiæ Chriſti ſponſæ quaſi quædam ornamenta diſtribuit et dirigit. Hic eſt enim, qui prophetas in eccleſia conſtituit, magiſtros erudit, linguas dirigit, virtutes et ſanitates facit, opera mirabilia gerit, diſcretiones ſpirituum porrigit, guber-

Utility.

Where a thing does not appear abſolutely neceſſary, you may remark its *utility:* as—in ſome particular miracles of Jeſus Chriſt—in ſome peculiar afflictions of the faithful—in the manner in which S. Paul was converted—and in an infinite number of ſubjects which preſent themſelves to a preacher to be diſcuſſed. (7)

Evidence.

gubernationes contribuit, conſilia ſuggerit, quæque alia ſunt chariſmatum dona componit et digerit, et ideo eccleſiam domini undique et in omnibus perfectam et conſummatam facit. Erudiuntur enim in illo, et per ipſum corpora noſtra ad immortalitatem proficere, dum ad decreta ipſius diſcunt ſe moderanter temperare. Hic eſt enim, qui contra carnem deſiderat, quia caro contra ipſum repugnat. Hic eſt, qui inexplebiles cupiditates coercet, immoderatas libidines frangit, illicitos ardores extinguit, flagrantes impetus vincit, ebrietates rejicit, avaritias repellit, luxurioſas commeſſationes fugit, caritates nectit, affectiones conſtringit, &c. Hic in apoſtolis Chriſto teſtimonium reddit, in martyribus conſtantem fidem religionis oſtendit, in virginibus admirabilem continentiam ſignatæ charitatis includit, in cæteris incorrupta et incontaminata doctrinæ dominicæ jura cuſtodit, hæreticos deſtruit, perverſos corrigit, infideles arguit, ſimulatores oſtendit, improbos quoque corrigit; eccleſiam incorruptam et inviolatam perpetuæ virginitatis et veritatis ſanctitate cuſtodit." *Novat. de Trin. c.* 29.

(7) *Obſerve utility.* According to our author, it was abſolutely neceſſary for the Meſſiah to prove his miſſion by miracles: but it was not abſolutely neceſſary for him to work them in this village rather than in that. It is abſolutely neceſſary for believers to be afflicted: but it is not neceſſary for each believer to ſuffer the ſame kind and the ſame degree of affliction. The converſion of Saul was neceſſary: but the manner of it was not ſo. Thus by diſtinguiſhing two ſorts of actions he conciliates neceſſity and free agency. Thus we affirm in general—private prayer is neceſſary: the time and place of offering it arbitrary—charity to the poor is neceſſary: the way of adminiſtering it arbitrary: and ſo on. All this is plain, popu-

lar,

EVIDENCE.

Evidence muſt be particularly preſſed in articles, which are diſputed, or which are likely to be controverted. (8) For example, Were you to treat of

lar, and edifying; and here on theſe ſubjects the pulpit ſhould pauſe. Metaphyſical refinements may proceed in private, or in the ſchools, a great deal farther; and, if the inveſtigator loſe himſelf very little damage will be done: but to puzzle and perplex plain chriſtians with the exquiſite ſubtilties of the ſchools is a moſt intolerable abuſe of divinity. Did ever man exiſt, who underſtood the following propoſitions? If unintelligible, where is their utility? - - - Alas! I forgot myſelf. They are uſeful. "The *infection* of nature deſerveth God's damnation—works before grace do not deſerve grace of *congruity*—God doth *work* inviſibly in us by infant-baptiſm, and by it doth quicken, ſtrengthen, and confirm our *faith* in him. *Epiſcopal articles*, ix, xiii, xxv.

Utility. There is no rule of elucidation more important than this. Nothing can be more abſurd than to labour to eſtabliſh a point in a popular diſcourſe, which the people are incapable of applying to ſome good uſeful moral purpoſe at home. Some of our miniſters love to excite the diligence of their people by repreſenting the chriſtian ſabbath as a market-day, and the truths of the goſpel as wares expoſed to ſale; and the idea is not wholly unſcriptural, ſee Iſai. lv. 1, 2, &c. But is it worth while, on ſuch days, to neglect real buſineſs, in order to tickle the fancies of idlers by rope-dancing—vending trinkets—or exhibiting a ſhow-box! Compared with ſuch harlequins, yon buſy honeſt fellow, who ſells ruſh-rope to the thatcher, and ſickles and rakes to the labouring ruſticks, is a pillar of a community, a moſt reſpectable member of ſociety.

(8) *Evidence*. Our author ſuppoſes, evidence ariſes to ſome truths from ſurrounding *circumſtances*—as from place—manner of expreſſion—&c. &c. and he ſubjoins an example, to which, as contraries illuſtrate each other, we will add the following.

A certain ſupralapſarian divine preached from 1 Chro. iv. 22. *and theſe are ancient things*, and endeavoured to eſtabliſh in his ſermon the

 ſupra-

of the ſecond commandment in oppoſition to the cuſtom and practice of worſhipping images in the church of Rome, you ſhould preſs the *evidence* of the words. As, 1. It has pleaſed God to place this command not in ſome obſcure part of revelation: but in the *moral law*, in that law, every word of which he cauſed to proceed from the midſt of the flames.

2. He

ſupralapſarian ſyſtem of the order of God's decrees in oppoſition to ſublapſarianiſm—the *love* of God was an ancient thing—the ſetting up of Chriſt as the *covenant-head* of his people was an ancient thing—and ſo on. Certainly the good man's text formed a ſtrong prejudice againſt his doctrine; for it is *placed* not in a diſcourſe concerning redemption: but in a genealogy interlined with here and there a hiſtorical anecdote. Some of theſe families were craftſmen, and inhabited ſuch a part of the country—others wrought in pottery and dwelt in ſuch a part—ſuch a family had a linnen manufactory—and ſuch a houſe were lords of the ſoil—one was allied to the royal family of Egypt—another had two wives—and theſe are ancient *traditions*—or theſe are extracted from ancient *records*. Is not the *place* of this line proof of its meaning? We refer to verſes 14—23—21—22. 32—18—5.

Evidence muſt be urged in controverted points. It is faſhionable with many divines to boaſt of their averſion to controverſy, and to make a merit of teaching only ſuch doctrines as are not diſputable. What a poor piece of buſineſs is this! Is there any one doctrine of natural or revealed religion, which is not controverted? Does not every deiſt deny our bible, and every atheiſt the being of our God? A man, therefore, who determines to teach only undiſputed articles, determines *ipſo facto* to teach nothing at all.

The inſpired writings do not countenance any ſuch notions. The whole Jewiſh religion is ſtyled *Jehovah's controverſy*, Hoſ. iv. 1. Micah vi. 2. Jer. xxv. 31. The Jewiſh polity conſidered all civil and eccleſiaſtical matters as controvertible, and provided very properly for the deciſion of all caſes. 2 Chron. xix. 8, &c. The whole book of Job is a controverſy. The miniſtry of

our

2. He uſes not only the term *image*, but *likeneſs*, and ſpecifies even the likeneſſes of *all* the things in the world, of thoſe which are *in heaven above*, of thoſe which are *in the earth beneath*, and of thoſe which are *under the earth*.

3. In order to prevent all the frivolous objections of the human mind, he goes yet farther, not only forbidding the *worſhipping* of them, but alſo the making *uſe* of them in any manner of way; and, which is more, he even forbids the *making* of them. *Thou ſhalt not bow down thyſelf to them. Thou ſhalt not ſerve them. Thou ſhalt not make unto thee any graven image*, &c.

4. Add

our Saviour was a perpetual controverſy. S. Paul's epiſtles are, moſt of them, controverſial. The apoſtles came at truth by *much diſputing* among themſelves, Acts xv. 7. and they convinced Jews and Gentiles by diſputing with both. Acts xvii. 17. xix. 8.

Strictly ſpeaking, a diſpute is an *oral* controverſy, and a controverſy is a *written* diſpute. Now, to controvert or diſpute a point, either by word or writing, is only to agitate a queſtion in order to obtain clear adequate ideas of it. Can it be imagined, religion does not admit of this? Let us ſum up the matter in two undeniable remarks. 1. It is a fact, every article of religion is denied by ſome, and cannot be believed without debate and examination by any. 2. It is a certain fact, religion empowers us to inveſtigate, debate, diſpute, and controvert each article in order to aſcertain the evidence of it.

Whence, then, the outcry againſt controverſy? It proceeds in different men from very different cauſes. 1. Some artfully decry controverſy in order to deſtroy free inquiry, which would endanger their eſtabliſhed errors. Gloom in the doctrine and ſilence in the diſciple, obſcurity in the creed and obedience in the ſubſcriber aſſort well together. *'Tis dumb amaze—and liſt'ning terror all!*

2. Others hate diſputes, becauſe, all ſaintiſh as they are, all devoted to the will of God, all devoured with zeal for his glory, and the good of precious ſouls, they hate

4. Add to all this, that the Lord ſubjoined the higheſt *intereſts* to enforce it. He intereſted herein his majeſty, his covenant, and his infinite power; *for* (ſays he) *I am Jehovah thy God.* He goes farther, and intereſts his jealouſy, that is, that inexorable juſtice, which avenges affronts offered to his love. Yea, in order to touch us ſtill more ſenſibly, he even goes ſo far as to intereſt our children, threatening us with that terrible wrath, which does not end with the parents, but paſſes down to their poſterity. What could the Lord ſay more plainly and evidently to ſhew that he would ſuffer no image in his religious worſhip? After all this, is it not the moſt criminal preſumption to undertake to diſtinguiſh in order to elude the force of this commandment?

You

hate (ſuch is their inſufferable arrogance!) they hate to be contradicted. To doubt their infallibility, to diſpute their oracular declarations, to think differently, and to dare to inform others of your reaſons for doing ſo, what is this but the black mark of reprobation!

3. Others, again, declaim againſt diſputing their doctrines to ſave themſelves the diſgrace of expoſing their ignorance, or the labour of examining, underſtanding, and defending their own theſes. Lazineſs, pride, and intolerance diſtinguiſh theſe three ſorts of placid divines.

4. There are others, who diſtinguiſh between *controverſy* and the *temper*, in which it is uſually conducted; and, as they obſerve, that few men have thoſe generous, liberal, benign diſpoſitions, which are eſſential qualities of a good controverſial chriſtian, they think it more conducive to the general good to decry a *diſputatious ſpirit*, by which they intend not to ſuppreſs *inquiry*, debate, diſpute, controverſy: but the wicked *tempers*, which generally animate them.

There are in ſome of our churches profeſſed meetings of chriſtians for the purpoſe of debating a point of theology, or a portion of ſcripture, or a caſe of conſcience, and theſe, properly managed with coolneſs, candour, gentle and kind diſpoſitions, have often been productive of mutual edification. See *Dr. Owen's*

You may, if you choose, over and above all this, add Moses's explication of this command in the fourth of Deuteronomy. (9)

You may also use the same character of *evidence* when you explain several passages, which adversaries abuse—as these words, *this is my body which is broken for you*—and these in the sixth of John, *eat the flesh of the son of man and drink his blood*—and

Owen's pract. cases of conscience resolved at church-meetings.

No theological subject requires more accurate investigation than this article of *evidence*. Evidence is that which demonstrates. Now there are various *kinds* and *degrees* of evidence, and it would very much contribute to clear a point in debate, were disputants first of all to agree on certain data, or *what* should be allowed evidence in the case in question. In law this is a matter of great consequence, and, when divines proceed in the methods used in our courts of law, they gain infinite advantages over their opponents. They do, as it were, swear the witnesses before they admit them as evidence. Dr. Stennett has given the death wound to Mr. Addington's arguments for infant-baptism by this method.

(9) *Explain the second commandment.* Abbè Pluchè speaking of idolatry says, "this history of the extravagancies of our forefathers does indeed present the reader with a deplorable prospect: but it may methinks engage our curiosity, not only by the novelty of the insights it gives us into the origin of this senseless worship, but - - it is of greater concern to piety, by setting in a good light the infinite superiority of the instructions of *christianity* above those of philosophy. We shall see the latter wandering from age to age, heaping new errors incessantly upon the first, and more and more losing sight of truth or criminally detaining it captive; then authorizing men to adore all and every one of the parts of the universe, and at last inclining them to adore nothing at all. Christianity is the only doctrine, that ever attacked idolatry with efficacy, rendered augurs contemptible, sunk the credit of astrology, made the perplexing superstitions that tyrannized over the universe fall to the ground, and even rectified the reason of those who did not believe the gospel." *Hist. of the Heavens, v.* i. *c.* 2.

and those passages also in S. James, which speak of justification by works—for in treating these passages in opposition to the false senses, which the church of Rome gives of them, you must assemble many circumstances, and place each in its proper light, so that all together they may diffuse a great brightness upon the text, and clearly shew its true sense. (1)

XXIV.

(1) *Character of evidence.* Thus Massillon on John viii. 46. *If I say the truth why do ye not believe me?* - - - the world opposes two pretexts against the evidence of the most terrible truths of God's word. 1. In order to calm themselves, amidst a thousand abuses authorized in the world, they tell us, they think their state very safe, their conscience does not reproach them, and if they were persuaded there was any danger, they would change their condition directly. 2. They say, the scripture is not so clear and precise upon certain points as we pretend, and what appears so clear to us does not appear so to every body. The first pretext is the good faith and tranquillity of their conscience—the second the obscurity and uncertainty of scripture rules. To these I oppose a double character of evidence, which belongs to the law, which will confound these two pretexts, and condemn all the vain excuses of sinners in the day of the Lord's vengeance. For, 1. It is evident in the conscience of the sinner. 2. It is evident in the simplicity of its rules. The evidence of God's law in your consciences will judge your pretended good faith and security: and the simplicity of its rules will judge your affected doubts, and pretended uncertainties. *Mass. ser. Careme* 4. *S. premiere.*

To this also must be referred that admirable sermon of the same preacher on 1 Cor. ii. 12. *Now we have received, not the spirit of the world, but the spirit which is of God.* A skeleton of his exordium will give a faint idea of his sermon. He says from Austin, "that the spirit of the world and the spirit of God form here in this world two cities, Babylon and Jerusalem, which have each their laws, maxims, citizens, &c.—that these two spirits divide the whole world, involving empires and families, courts and cloisters—that it is impossible to be a member of both, and more still to belong to neither—that these dif-

XXIV.

Remark Degrees. (2)

For example, Gal. i.8 *If we, or an angel from heaven, preach any other gospel unto you, than that, which we have preached unto you, let him be accursed.* After you have remarked the extreme force and significancy of the words, observe that the apostle denounced an anathema *twice*, even denouncing it against *himself*, should he ever be guilty of what he condemns, denouncing it even against an *angel* from heaven in the same case.

You

different men will agree in the same external form of worship—that it is easy to deceive ourselves, especially if we practise the most sacred externals of religion—that in short the only way is to strip ourselves of outward distinctions, inquire what spirit rules in our hearts, and judge of this by the word of God—in order to this we must remark the different *characters* attributed in scripture to each of these spirits —as first christianity is characterized by separation, reflection, prayer, self-denial, repentance, &c. —the spirit of the world is opposite to all this, a sinning, self-gratifying, prayerless spirit, &c. *Mass. serm. Myster. Pentecost.*

(2) *Remark degrees.* Degree is the *comparative* condition of any thing, and the study of this topick is necessary to the obtaining of *accuracy* in theology. An accurate sermon is a discourse made up of an exact *quantity* of each component part. There is a certain degree, or quantum of *truth*—there is an exact point of light, or degree of *evidence*, in which this truth is placed—there is a nice quantum sufficit of *imagery*, colouring and enlivening the evidence—there are nice degrees of *temper* adjusted to all parts; the reasoning is vigorous, the narration cool, the suasion pathetick, soft and warm, and so on—there is a sort of *style* adapted to the subject—and there is a degree of vehemence or indifference in the very *words* or *letters*, that express the whole, suited to the importance or the comparative insignificance of each part. The composition of such

You muſt obſerve, the apoſtle does not always uſe the ſame vehemence when he ſpeaks againſt error. (3) In the fourteenth of the epiſtle to the Romans he contents himſelf with calling thoſe *weak in the faith*, who would eat only herbs, and exhorts the other believers to bear with them. In the third chapter of the firſt to the Corinthians he proteſts to thoſe, who build with wood, hay, and ſtubble upon Chriſt the foundation, that their *work*

ſuch a ſermon is a work of great labour, and yet it muſt not appear to be laboured at all. The art of compoſing ſuch a diſcourſe is merely human, and, it ſhould ſeem, is baniſhed by S. Paul from the chriſtian pulpit, and confined to ſchools and places of human ſcience. 1 Cor. ii. Natural eloquence cannot be denied an entrance into the pulpit: but artificial eloquence is expreſsly forbidden. There is a great deal of reaſon for this diſtinction; for, were ſcholaſtick eloquence, or the purer eloquence of ſimple accuracy eſſential to a good ſermon, either the people would have very few ſermons, or the preacher would have ſuch intolerable difficulties in compoſing his diſcourſes, that all the other parts of his office would lie neglected; and, after all, very little benefit would be derived from his labours. What numbers in the ſpring enjoy the fragrance of univerſal nature, who are incapable of culling the ſweets, and combining the ſprigs, that form the delicate noſegay of a fine lady!

Some attention to degrees, however, is eſſential to a miniſter in ſtudying ſcripture—in inveſtigating and reaſoning on ſubjects—in determining the direction of promiſes and threatnings—in relieving troubled conſciences—and ſo on. There are degrees of puniſhment pointed againſt degrees of ſin—degrees of glory adapted to degrees of virtue—degrees of aſſurance proportioned to degrees of faith, &c. &c.

(3) *S. Paul does not ſpeak againſt all errors with equal vehemence.* Our author ſuppoſes S. Paul an example to chriſtian miniſters, and conſiders his conduct towards erroneous perſons as a directory of ſtanding authority: but this general notion ought to be particularly explained, leſt it ſhould ſeem to authorize the dangerous maxim of ſuppreſſing error by corporal puniſhments.

work ſhould be burnt, but that *they* ſhould *be ſaved*, though it ſhould be *by fire*. In the ſeventeenth

1. It is allowed, the apoſtles inflicted corporal puniſhments, as in the caſes of Elymas, Ananias and Sapphira: but theſe were *extraordinary* caſes, and were wrought by miraculous power.

2. There were *no* exertions of this power in caſes of error of judgment: nor any in caſes of thoſe wrong practices, which did not deſtroy the eſſence of chriſtian worſhip: but on the contrary a kind and gentle mutual toleration prevailed. See Rom. xiv.—1 Cor. xi.—1 Cor. x. 29 - - 33.

3. It is certain, *this* paſſage, Gal. i. 9. cannot authorize the ſuppreſſing of error by corporal puniſhments. For, 1. Neither had S. Paul, nor the Galatian church any magiſtratical authority. Nor, 2. Could the ſuppoſed caſe of anathematizing an angel include the idea of corporal puniſhment. *If we, or an angel from heaven preach any other goſpel unto you than that ye have received, let him be accurſed:* that is to ſay, conſider us as perſons excommunicated.

Excommunication in the primitive church was the power of excluding perſons from their community. This power was poſſeſſed by each chriſtian aſſembly. The people voted, and the paſtor declared the excluſion. None were excluded but enormous offenders, who could not be brought to repentance. Even they were re-admitted on a future reformation. No corporal puniſhment, no fine, no exile, no civil incapacity followed. Thus ſtood the matter in the firſt three centuries, the beſt and pureſt ages of chriſtianity. See *Moſheim. Cent.* i. *part* ii. *c.* 3.

From the time of Conſtantine the great, excommunication became truly infernal; for the barbarous nations, which were converted to chriſtianity, conſidered chriſtian miniſters as a kind of druids, and the Roman pontiff as the ARCH DRUID, hence they confounded the *excommunication* in uſe among chriſtians with *that*, which had been practiſed in the times of paganiſm by the prieſts of the gods, and conſidered them as of the ſame nature and effect. Dr. Maclaine, from whom I quote this, gives us a remarkable paſſage from Cæſar (*De bel. Gall.* vi. 13.) in proof of druidical tyranny, and rightly obſerves, that the Roman pontiffs were too artful not to countenance the error of introducing it into chriſtianity. *Moſheim. Cent.* viii. *part* ii. *c.* 2. 6. *p.*

teenth of Acts we are told, *his ſpirit was ſtirred*, when he ſaw the idolatry and ſuperſtition of the Athenians. Elſewhere, he ſays, *if any man defile the temple of God, him ſhall God deſtroy.* In all theſe there is a force: but nothing like what appears in theſe reiterated words, *though we, or an angel from heaven, preach any other goſpel to you, than that, which we have preached unto you, let him be accurſed. As we ſaid before, ſo ſay I now again, If any* man *preach any other goſpel unto you, than that which we have preached, let him be accurſed.* Why ſo? becauſe the apoſtle ſpeaks here of an *eſſential* corruption of the goſpel, (4) which the falſe apoſtles aimed at in the churches of Galatia; they were anni-

(4) *S. Paul ſpeaks of an eſſential corruption of the goſpel.* The goſpel is in general that ſyſtem of religion, which Jeſus Chriſt taught. This religion adapts itſelf to the relief of the three principal cauſes of human miſery, *error, guilt* and *vice.* Agreeably to this view, Jeſus Chriſt executes three offices, he, as a prophet gives us a revealed body of inſtruction, and ſo removes error; as a prieſt he atones for our ſins, and intercedes for our ſalvation, and ſo takes away guilt and future puniſhment; and as a king he gives us ſtatutes of divine worſhip, which regulate conduct towards God, and moral laws, which regulate perſonal and ſocial action, he will reward virtue, puniſh vice, and thus deſtroy ſin and eſtabliſh holineſs. A man, who denies the ſufficiency of the holy ſcriptures, does eſſentially corrupt the goſpel: he, who allows it, and yet miſtakes the meaning of them, does not; he is conſtitutionally right: but accidentally wrong. The ſame may be ſaid of the other branches of the goſpel.

The circumſtantials of religion may be corrupted, and the fundamentals may not. The fundamentals may be corrupted in part, or in the whole. The conduct of chriſtians muſt be regulated by an exact ſtate of the caſe, which, by the way, is ſometimes extremely difficult to come at. What a leſſon of moderation may we learn here! An example from Saurin will preſently explain our meaning.

annihilating the grace of Chrift by affociating it with the mofaick œconomy; they aimed at the entire ruin of the church by debafing the purity of the gofpel. (5) In this cafe the confcience of this good man could contain no longer, he ftretched his zeal and vehemence as far as poffible, he became inexorable and pronounced anathemas; nothing prevented him, neither the authority of the greateft men, no nor yet the dignity of the glorious angels, *if we, or an angel from heaven, preach any other gofpel, let him be accurfed.* (6)

XXV.

(5) *Falfe apoftles debafed the gofpel.* Καθαπερ γαρ εν τοις βασιλικοις νομισμασιν ο μικρον του χαρακτηρος περικοψας ολον το νομισμα κιβδηλον ειργασατο, ουτω και οτης υγιους πιστεως και το βραχυτατον ανατρεψας τω παντι λυμαινεται, επι τα χειρονα προιων απο της αρχης. *Chryfoft. op. tom.* iii. *in Galat.* i. 7.

Athenienfes (inquit Dounæus in Not. in Chryfoft.) odio Chiorum adulterinis fuis nummis χ. figuram infculpentes, in deteftationem eorum objiciebant, quod perfidi fuiffent focii. *Hinc forfitan Theognis.*

Χρυσου κιβδήλοιο καὶ ἀργύρε ἄνσχετος ἄτη,
Κύρνε, καὶ ἐξευρεῖν ῥάδιον ἀνδρὶ σοφῷ·
Ἐι δὲ φίλε νόος ἀνδρὸς ἐνὶ στήθεσσι λέληθε
Ψεδνὸς ἐών, δόλιον δ' ἐν φρεσὶν ἦτορ ἔχει·
Τῆτο θεὸς κιβδηλότατον ποίησε βροτοῖσι,
Καὶ γνῶναι πάντων τῆτ' ἀνιηρότατον.

Auri adulterini et argenti tolerabile detrimentum,
Cyrne; et invenire facile eft viro fapienti:
Si autem amici mens viri in pectoribus latuerit
Tenuis exiftens, dolofumque in præcordiis cor habeat;
Hoc Deus fucatiffimum fecit hominibus,
Et cognitu omnium hoc difficillimum.

Θεογν. γνωμαι. 119.

(6) *Other foundation can no man lay,* &c. Saurin obferves, "S. Paul fpeaks of three forts of preachers. 1. Such as *lay another foundation*; with thefe we have no

XXV.

Observe different Interests. (7)

Thus, if you are explaining the miracle, which Jesus Christ wrought in the Synagogue on a Sabbath-day, when he healed the withered hand in the

no other concern than that to which charity obliges us: but what a sad condition must that man be in, who devotes his life and learning to lay another foundation; who says, You have heard it said of old time by Jesus Christ, *Search the scriptures*, but I say unto you, the scriptures are dangerous, &c. &c.? The second sort are those, who *build upon this foundation wood, hay, stubble*, &c. and the third sort are such as *build upon this foundation gold, silver, precious stones*. These two sorts are in *our* churches, and I place them in different classes. In the first class I oppose a ministry spent in agitating questions of mere curiosity, against that, which is employed in demonstrating the gospel. In a second class I oppose discourses of mere speculation, which tend only to exercise the mind, against those practical discourses, which sanctify the heart, which make the child obedient to his father, &c. In a third class I place the productions of a trifler ascribing his own imaginations to the holy ghost, and giving religion I know not what marvellous glare, more fit to dazzle children than to satisfy prudent men, against the labours of those ministers, who always walk with the light of the gospel in their hands, and infallible truth for their guides," &c. &c. After adding two classes more, he says, "but I'll venture no farther, and I sacrifice to charity all the details, of which the subject is capable. I will not even mention here what such are threatened with as prefer *hay* and *stubble* before *gold, silver, and precious stones*; nor what belongs to those, who teach such doctrines: let them weigh the apostle's words, *shall be saved, yet so as by fire*. Let preachers think what account they will give of their ministry; and let hearers ask how they will account for their time, and their superstitious docility." *Saur. ser. tom.* x. *ser. quatrième.*

(7) *Different interests.* This beautiful topick of illustration

the preſence of the Herodians and Phariſees; you may remark the different *intereſts* of the ſpectators in that act of our Lord Jeſus; for on the one hand, *Moſes* and his religion ſeemed intereſted therein two ways. 1. This miracle was done on a *day*, in which Moſes had commanded them to do no manner of work. And 2. This was done in a *ſynagogue* conſecrated to the moſaick worſhip, ſo that it was in a manner inſulting Moſes in his own houſe.

Farther,

tion may ſerve for a clue to many paſſages of ſcripture, to almoſt all hiſtory profane and ſacred, and to numberleſs affairs, which are daily tranſacted before our eyes. It ſuppoſes, as all theſe modes of illuſtration do, a true fact. Different men have divers intereſts, and divers intereſts operate different ſentiments. Suppoſe a man to place all his happineſs in ſenſual gratifications, the gratifying of his ſenſes will become his main intereſt, and this diſpoſition will beguile his reaſon, and form his opinions. Suppoſe another to place his glory in popular applauſe, this paſſion for vulgar praiſe will make him avoid a profeſſion, yea an examination of truth, leſt it ſhould tarniſh his beauty in the publick eye. Suppoſe even a good man under a momentary unworthy influence, and for that moment he will purſue a track contrary to his general courſe of action, and do for a moment what he has hated for a month.

On this ground we plead for two things as eſſential to the illumination of the mind, and the ſanctification of the heart. 1. External objects to be preſented by the word of God. And 2. Internal influence to ſway the mind and the heart, to depreſs bad diſpoſitions, and to impart and ſtrengthen good ones. A diſintereſted ſtate of mind is, aſſuredly, the beſt of all previous qualifications in a ſtudent of divinity: but thoſe modes of education, which form ſecular intereſts, before they propoſe religious truths to examination, effect a total ſubverſion of reaſon and religion.

As different intereſts ſometimes divide men, ſo at other times they fall into one common intereſt, and unite them. The Phariſees hated the Herodians, and Herod deteſted Pilate: yet all agreed in oppoſing and deſtroying Jeſus Chriſt. Luke xxiii. 12. Mat. xxii. 16.

Farther, the *Herodians*, who were particularly attached to the perſon of Herod, either for political reaſons, or for ſome others unknown, were obliged to be offended; for this miracle had a tendency to prove Chriſt's Meſſiahſhip, and thereby (as was commonly thought.) his right to the kingdom of Iſrael, and conſequently this muſt blacken the memory of Herod, who endeavoured to kill him in his infancy. (8) The *Phariſees* were no leſs intereſted, for they conſidered Chriſt as their reprover and enemy, and could not help being very much troubled, whenever they ſaw Jeſus Chriſt work a miracle. Obſerve the intereſt of our Lord *Jeſus Chriſt*, his concern was to do good, wherever he had an opportunity, and to glorify God his father,

(8) *Herodians.* Divines entertain various opinions concerning the Herodians. Some think, they were *pagans*, to whom Herod had given lands in Judea. Others ſuppoſe, they were officers and *ſoldiers*, who guarded Herod: This is the opinion of Jerom and Chryſoſtom. Others ſay, they were the *domeſticks* of Herod. Epiphanius, and many after him, affirm, they were Jews, who flattered Herod by maintaining that *he* was the Meſſiah. Origen thought, it was a nickname given by the Phariſees and zealots to thoſe, who held that it was lawful to pay *tribute* to Herod. It is certain, they were a court party, as the Phariſees were the popular party, and moſt likely they were Sadducees. Dean Prideaux derives the appellation from Herod, and ſuppoſes the Herodians to have been the followers of Herod in the *two* principal tenets, in which he differed from the Jews. 1. The law forbad the Jews to *ſet a ſtranger over them for a king.* Deut. xviii. 15. Herod and the Herodians underſtood the command only of a voluntary election, and not of a neceſſary ſubmiſſion, and on this ground they aſſerted the lawfulneſs of paying tribute to Cæſar. 2. Herod and the Herodians thought it lawful for Jews to comply with pagans in matters of religion, and to become occaſional conformiſts to them. Theſe two principles diſtinguiſhed the ſect. *Connect. part* ii. *b.* v.

father, by confirming the word of his gospel by acts of infinite power. The *poor afflicted man* had a double interest in it, the healing of his body, and the improvement of his mind.

Thus this action of Jesus Christ, having divers relations, becomes as it were a point, whence many lines may be drawn, one on this side, another on that, and hence arise the different remarks, which may be made upon it. (9)

(9) *Different interests.* Massillon in a sermon on Christmass-day composes by this topick. "God and man are interested in Christ's birth. 1. *God's* glory was concerned. For *idolatry* had transferred that worship to others, which was only due to him. *Formality* prevailed among the Jews, and they rendered him a service not worthy of him. *Philosophy* had conveyed away the glory of his providence and eternal wisdom. Three daring insults, which mankind offered to God, and which Christ came to remove.

2. The peace of *mankind* was interested in Christ's birth, for they had robbed one another of that—by pride—by voluptuousness—by revenge. Christ's grace heals the first—his doctrine the second—his example the last--" *Pour Noel. Avent.*

So again, "Mat. ii. 2. *We have seen his star and are come to worship him.* The star, like the gospel, directing to Christ, meets with worshippers in the wise men—in the priests, dissemblers—in Herod, a persecutor—So it is with the gospel now, a few receive it—many disguise it—more still despise and persecute it. Thus, we are to treat, 1. Of the truth admitted. 2. The truth disguised. 3. The truth persecuted, either by the practice of libertines whose conduct runs it down; or by people of pleasure who exaggerate their own happiness, and the difficulties of christianity; or by fools who mock and deride it." *Mass. Avent. pour le jour de l'Epiphanie.*

XXVI.

Distinguish. Define. Divide.

To ſpeak properly, we diſtinguiſh when we conſider a thing in different views. (1) As, for example, Faith is conſiderable either objectively, or ſubjectively. In the view of its *object* faith is

(1) *Diſtinguiſh.* They ſay, Qui bene diſtinguit bene arguit. There is no maxim more evident. Thus for example. " Heb. ii. 14, 15. Some perſons *through fear of death are all their life time ſubject to bondage.* Theſe perſons muſt be diſtinguiſhed. 1. Some fear death from a pure *inſtinct of nature*—2. Some from a principle of *religion*—3. Others from a ſpirit of *infidelity*—4. Some from an *attachment* to the world—5. Others from a weakneſs of *imagination.*" *Serm. par Bertheau. tom.* ii. *ſerm.* xii.

To diſtinguiſh is to conſider things in different views. Thus we anſwer a famous queſtion in theology. Was Jeſus Chriſt a *legiſlator*, as Grotius affirms? *De jure bell. ac. pac.*

Or was he, as a Saxon lawyer affirms, only an *interpreter* of the old law of Moſes? *Ziegleri in Grot. Prolegomena.*

The Socinians embrace the firſt, and the moral part of their ſyſtem reſts on this propoſition; Jeſus Chriſt gave a new, and a milder law than Moſes. Other divines take the laſt propoſition, and deduce conſequences, we think, incongruous with that idea of a new-teſtament church, which the apoſtles give. We *deny* both the above propoſitions, and we *affirm* both, by *diſtinguiſhing* the different objects in contemplation. In regard to the *moral* law, that is, thoſe neceſſary obligations, which ariſe from the natural relations, that intelligent beings bear to each other, we deny that Jeſus Chriſt was a *legiſlator*, and we ſay he was an interpreter, an explainer of it, giving by certain facts, which he taught, and by certain works, that he performed, more force to this law than either philoſophers had given in natural religion, or Moſes in his ſanctions. In regard to *poſitive inſtitutes*, ſuch as baptiſm, the Lord's ſupper, and, ſome add, the ſabbath, and rules of church-government, we affirm, Jeſus Chriſt was not a refiner of old rites, an interpreter

is the work of Jesus Christ, his word and cross produce it; for take away the death of Jesus Christ and there is no more faith. His resurrection also is the cause of it, *If Jesus Christ is not risen, our faith is vain, we are yet in our sins.* But if you consider faith in regard to its *subject*, or, to speak more properly, in regard to its efficient cause producing it in the subject, it is the work of the Holy Ghost. So again (to use the same example.) faith may be considered with a view to justification, or with a view to sanctification. In the first view it is opposed to works: in the second it is the principle and cause of good works, it contains them in summary and abridgment. (2)

Thus

terpreter of old institutes: but a *legislator*. It is indeed generally said—that baptism is circumcision purified—the Lord's supper the passover refined—and church discipline pagan and Jewish maxims of polity and jurisprudence purified: but no proof of these popular notions can be adduced. The baptism of Jewish proselytes was probably taken from John the baptist, certainly it is not so ancient as many pretend. See *Dr. Gill's Dissertation on this subject, Body of Div. vol.* iii.

Nothing can be of greater consequence in theological debates than just and necessary *distinction*. Confusion of ideas produces confusion of subjects, and this confusion of arguments. It would be easy to produce a volume of examples, in which, it would evidently appear, the disputants had not disentangled the point in debate, and had therefore affirmed one thing and proved another, and so demonstrated nothing at all but their own carelessness.

(2) *Faith includes good works.* Gregory speaking of the converted thief says, "His hands and his feet are bound, his whole body is upon the rack, he has nothing free but his heart and tongue; *with his heart he believes unto righteousness, and with his mouth he makes confession unto salvation.*

Those divines, who deny the necessity of good works in order to salvation, adduce in proof the case of the thief converted on the cross. Others have replied, the thief performed all the good

 works,

Thus man may be confidered with a view to *civil* fociety, fo he is obliged to fuch and fuch duties,

works, that his condition would admit of; confequently, his converfion proves againft you.

The accounts given us by ecclefiaftical writers, of fuch divines as have denied the neceffity of good works in order to falvation, are very fallacious. John Agricola, a native of Iflebe, or Ayflebe in Saxony, is called the father of the Antinomians. Luther fuppreffed Agricola's doctrine as well as he could, and his notions concerning the ufe of the law have been grofsly mifrepefented by the difciples of that reformer. They, who were called Antinomians in the time of the protectorate in England, and their great patron Dr. Crifp, have been ferved in the fame manner. Dr. Crifp was a man of eminent piety, on whofe character malice itfelf dare not caft a fhade. Agricola never acted an Antinomian part but once. He affifted Pflug and Helding in drawing up, by order of Charles V. that curious fyftem of theology called the INTERIM, a temporary creed to be believed and taught for *truth*, till it fhould fuit the emperor to publifh another. This was a rank antinomian action, and I could never forgive this heathen for proftituting the confcience of a whole empire to pleafe the emperor, were I not obliged to involve other compilers of interims in the fame fentence of condemnation. God help us, what a world is this! The maker of the creed was an Antinomian, and the fubfcribers to it were all pious and orthodox divines, whofe names preferve the odour of fanctity to this day!

Dr. Mofheim fays, in Cromwell's time there fprang up " a certain *fect of prefbyterians*, who were called *antinomians* or enemies of the law, and they ftill fubfift." This is one of the many inaccuracies of this excellent hiftorian. We have no fuch *fect*. Antinomianifm is a fort of furfeit, which in *all* churches has been found to fucceed a plenty of evangelical preaching. When the merit of works is exploded, when free juftification is preached, when the unworthy are encouraged to hope for a free pardon of all their fins, and fo on; it is generally feen, fome zealous preachers overfhoot the mark, and generate doctrinal antinomianifm. One plain diftinction, methinks, would prevent error on this article. Good works are not effential to *juftification*. Good works are effential to *falvation*.

duties, and partakes of ſuch and ſuch advantages, or he may be conſidered with regard to *church-fellowſhip*, and ſo he is ſubject to other laws and enjoys other privileges. This cuſtom of diſtinguiſhing into different views is very common in preaching. (3)

DEFI-

(3) *Diſtinguiſh.* Thus Saurin on Luke xxiii. 34. "*Father forgive them for they know not what they do.* Some ſay, this expreſſion is not ſtrictly true, but it is an overflow of affection in Jeſus Chriſt, like the deſire of Moſes to be *blotted out of the book of life*; and the *wiſh* of S. Paul *to be accurſed.* We dare not adopt this ſyſtem in regard to the Lord Jeſus. We actually believe, the ignorance of theſe murderers of Chriſt diminiſhed their crime; for, we muſt *diſtinguiſh* three ſorts of ignorance. There is 1. An *invincible* ignorance, in which the will has no part. It is an inſult upon divine juſtice to ſuppoſe, it will puniſh men becauſe they were ignorant of things, which they were phyſically incapable of knowing. 2. There is a *wilful* and obſtinate ignorance; ſuch an ignorance, far from exculpating, aggravates a man's crimes. There is 3. A ſort of ignorance which is neither *entirely* wilful, nor *entirely* invincible, as when a man has the means of knowledge and does not uſe them. The ignorance of theſe murderers of Chriſt was of the laſt kind." *Saur. tom.* i. *priere de J. C. pour ſes bourreaux.*

So again on Judas's deſpair. "Deſpair muſt be *diſtinguiſhed.* 1. From a *malady.* 2. From a rigorous but paternal *chaſtiſement*, wherewith the Lord, ſometimes, by ſuſpending the effects of his love tries the greateſt ſaints. 3. From the exerciſes of *penitence.* A man very much ſhocked at the baſeneſs of his paſt ſinful conduct, and trembling for the conſequences does not deſpair, this is not deſpair, this is a virtue." *Sur le deſeſpoir de Judas, tom.* i.

Here follows another example from a learned profeſſor of Divinity in the French reformed univerſity at Saumur. "An *Eccleſia poſſit errare?*" Whether the church can err? We will explain, ſays he, this queſtion, by *diſtinguiſhing* the meaning of each word. The word *church* either ſtands for thoſe, who *profeſs* chriſtianity, or for thoſe, who are *really* chriſtians. Real chriſtians may be conſidered *collectively*, in a body;

Definition.

This is ſometimes uſed when an act of God is ſpoken of, as the pardon of our ſins—the juſtification

body; or *diſtributively*, in ſeparate congregations; or *individually*, in particular perſons." The object in contemplation being thus diſtinguiſhed, the queſtion is eaſily anſwered. If we take the word church in the firſt ſenſe, it includes the *Greek* church, the *Roman* church, the *reformed* churches, &c. Who will pretend to ſay, theſe cannot err? They mutually tax each other with error. The other meanings of the word make the queſtion equally plain.

Our profeſſor goes on. "The word *err* may be taken 1. *Subjectively*, as it reſpects the erroneous perſon, who may err either *wilfully*, and *obſtinately*, or *ſincerely*, and *conſcientiouſly*; and farther, who may fall into error for *a time*, or may *continue* in it for ever. 2. The word *err* may be conſidered *objectively*, for there are *fundamental* errors, and *circumſtantial* errors."

"The third diſtinction regards the word *poſſit*; for it may be taken *abſolutely*; for that is poſſible, conſidered in itſelf, which implies no contradiction: or it may be conſidered *hypothetically*, for a thing poſſible in itſelf may be *impoſſible to us*, becauſe God has otherwiſe determined it. Multum intereſt igitur ſcire, *quo ſenſu* negandum, *aut affirmandum ſit* Eccleſiam poſſe errare." *Cameron Prælect. tom.* i. *de Eccleſ.*

I wiſh, they at Rome, who profeſs infallibility, and others at home, who act on the preſumption of their poſſeſſing it, would condeſcend to make a few of theſe neceſſary diſtinctions, for the eaſe of their oppreſſed brethren's conſciences. When I take this *hierarchical datum* into examination, *the church hath power to decree rites and ceremonies*, it crumbles all to pieces in my hands. I aſk, of whom ſpeak theſe prophets? of themſelves, or of ſome other men? Who is the *church?* The *common people* of England? Have they power to decree rites? Is the *convocation* the church? have they power without act of parliament? Is the *houſe of parliament*, king, lords, and commons, the church? Does this honourable body anſwer the *ſcriptural* definition of a church? Or do they anſwer that definition of a church, which

cation of our perſons, &c.—or when a virtue or a vice is in queſtion, for then it may not be improper to define. (4)

DIVI-

which the eſtabliſhed *articles* give? A thouſand queſtions would ariſe on the other words, *power*, *decree*, *hath*, *rites*, *ceremonies*—are they *pagan* rites, *jewiſh* rites, *popiſh* rites, *moravian* rites, &c. &c. &c. So many diſtinctions, ſo many rays of light thrown on abſtruſe queſtions.

(4) *Definition.* Nothing ſeems eaſier at firſt ſight than definition, yet nothing requires greater ſkill; for to define a guinea is not to give one and twenty ſhillings for it, yet (if I may ſpeak ſo) we have often been ſerved thus in definitions. Had we aſked a philoſopher ſome years ago what *matter* was? He would have anſwered from Ariſtotle, *that it was what was neither which, nor how great, nor what, nor any thing of what being was determined by. Ariſt. Phyſ. lib.* i. *cap. ult.*

Should you inquire of a botaniſt now a days what *parſley* is? He would tell you, it is an *umbelliferous plant, whoſe leaves are divided into fine oblong narrow ſegments, whoſe ſeeds are ſomewhat crookedly plano-convex, with yellow ridges on the convex ſide*, &c. All this may be pretty, and even pompous in books: but reduce theſe definitions to the common uſes of life, and who I wonder would underſtand a word you ſaid? Begging pardon of theſe gentlemen, into whoſe provinces we have wandered, may we not naturally ſuppoſe, that divinity, having been in the ſame hands, has met with the ſame treatment? Should we aſk Thomas Aquinas what *faith* is? he would tell us—that *actus primus eſt forma et integritas rei*,—and that *actus ſecundus eſt operatio*, —and that theſe are either *eliciti*, or *imperati*, &c. He is not the only one, who has obtained the title of *Doctor Angelicus* for manufacturing ſuch obſcurities as theſe. We have many ſuch ſcholaſtick angels ſtill. *Aquin. ſum. pars* i. *Quæſt.* 48. *Art.* 5.

"The rules of a good definition (ſays Dr. Watts) are 1. It muſt be univerſal, or adequate. 2. Proper and peculiar to the thing defined, and agree to that alone. 3. Clear and plain. 4. Short, and have no ſuperfluous words, or tautology. 5. Neither the thing defined, nor a mere ſynonimous name ſhould make any part of the definition." *Logic.* i. 6, 5.

A claſs of grave pious men riſe up in the church, and re-

Division.

This either regards different ſpecies of the genus, or different parts of a whole, and it may ſometimes be uſed profitably. Thus, in ſpeaking of God's providence in general, you may conſider the extent of that providence, to which are ſubject 1. Natural

recommend a ſpecies of religion to me, which they call *myſtical Divinity*, a *ſhort way to the deity*, to the *top* of the mountain, to the *third heaven*, to *the darkneſs in which Jehovah dwells*. I aſk them to *define* this myſtical divinity: but it is impoſſible to get an anſwer from theſe provoking writers.

Myſtica theologia, ſays one, eſt *ſecretiſſima* mentis cum Deo *locutio*. *Dionyſ. Carthuſ. ſup. Dion. Myſt. Theol.*

A ſecond ſays, Eſt animi *extenſio* in Deum per amoris deſiderium. *Gerſon de Myſt. Theol. Spec. Conſid.* 28.

Again, Eſt *motio* angogica in Deum per purum et fervidum amorem. *Idem Gerſon, ibid.*

A third affirms, Eſt cœleſtis quædam Dei *notitia* per unionem voluntatis Deo adhærentis elicita, vel lumine cœlitus producta. *Joan. a Jeſu Maria Myſt. Theol. cap.* 1.

A fourth calls it *Sapientia experimentalis*. *Balth. Corderius Iſag.* &c.

I tranſcribe theſe from one of theſe maſter dreamers, who, had he been a rational creature, would not have pretended to define a ſubject which he calls indoctam ſapientiam, omni ſapientia humana ſuperiorem, by which, adds he, mens deum ſuum *ſine diſcurſibus* agnoſcit, et quaſi contrectat, et *ſine ratiocinationibus* guſtat. It is, continues he, Res abſtruſa et difficilis, ac prorſus divina, *certis finibus circumſcribi nequit, et dialecticorum regulis concludi*. Yet theſe are the men, who pretend to conduct rational creatures ad myſticorum oraculorum luciditſimum, *indemonſtrabile*, et ſummum faſtigium; ad ſimplicia et immutabilia theologiæ myſteria, quæ in *caligine ſplendidiſſima* ſilentii aperiuntur! *Bonæ Cardinalis op. via compend. ad Deum, per motus anagogicos, et ignitas aſpirationes*.

Moſt of the myſtick divines diſtinguiſh the myſtick life into the *purgative*, which reſpects the ſenſes; the *illuminative*, that belongs to the *reaſon*; and the *unitive*, which belongs to the mind or ſpirit, the

ral causes. 2. Contingent. 3. Independent. 4. Good and bad. 5. Great and small. (5)

XXVII.

Compare the different Parts of the Text together.

This is a very useful topick, and it will often furnish very beautiful considerations, if we know how to make a proper use of it. For example, In this text of S. Paul to the Romans, *there is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the spirit.* You may make a very edifying comparison between this last part, *who walk not after the flesh, but after the spirit*, with the first part, *there is no condemnation*; and you may remark, that in the one, the apostle expresses what God does in favour of the faithful, and in the other what the faithful do for the glory of God. God absolves them; and they live holily, and devote them-

the superior part of the soul. The famous Fenelon's *maxims of the saints* are, it is said, made up of these. A learned professor of divinity in a foreign university hath proved, that the whole is derived from the philosophy of Plato. "Mysticam theologiam Platonicæ philosophiæ originem debere, communis et recepta fere hodie est sententia." *Buddei Analect. Exerc. Histor. Philos. Pythag. Platonica.*

(5) See the whole chapter of Division, vol. i. c. 4. p. 43. Sit igitur divisio, rerum plurium in singulas partitio, singularum in partes discretus ordo, et recta quædam collatio, prioribus sequentia annectens; dispositio, utilis rerum ac partium in locos distributio. Sed meminerimus ipsam dispositionem plerumque utilitate mutari, nec eandem semper primam quæstionem ex utraque parte tractandam. *Quint. Inst. lib.* vii. *cap.* 1. *de dispositione.*

themſelves to good works. God impoſes holineſs upon us in juſtification, and juſtification is the parent of holineſs, take away juſtification, and there cannot poſſibly be any good works, take away good works and there is no more juſtification. (6)

You

(6) *God impoſes holineſs upon us in juſtification.* Mr. Claude's words are, la ſainteté eſt la *condition.* The word *condition* with us conveys an idea of *power* to perform, and *merit* in performing: but, it is certain, Mr. Claude meant no ſuch thing, for he aſcribes all our ſalvation to the grace of God. As the word *condition* is of very vague and uncertain meaning in the French tongue, ſometimes put for place, employment, office, nature, circumſtances, &c. *un homme de condition,* is a man of quality —*J'accepte la condition,* I embrace your offer, &c. &c.— as the word is ſo equivocal, I have given it what I think was Mr. Claude's meaning. Moſt parties among chriſtians have (if I may be allowed to ſpeak ſo.) their *church-idiom,* an aſſociation of terms forming a peculiar phraſeology to themſelves: but as a literal tranſlation of a claſſical author would make bald Engliſh, and bad ſenſe, and we ſhould quarrel with the writer for aſſerting what he never believed, ſo in religious controverſies, we ought to take people's words in their own ſenſe, not ours, otherwiſe we may jangle about the letters of the alphabet till we are called to judgment. Indeed, it is not to be wondered at, that proteſtants have ſuch a hatred to the word *merit,* and many of them to the word *condition,* which, they think, is a ſlip of the ſame tree, when it is conſidered to what a length of blaſphemy the ignorance of ſome in the Romiſh community have carried it. Their works deſerve heaven for themſelves, and for their neighbours. If we will believe them, the very devil is afraid of a ſaint's aſhes a thouſand years after his death, and the virgin Mary has done more for God than God has done for her, and for all mankind. Plus fecit Maria deo, quam homini deus, Deus quodammodo plus obligetur nobis quam nos ſibi. Tu O virgo! ſolum cecineſti, quia fecit mihi magna qui potens eſt; ego vero cano et dico, quia tu feciſti majora ei qui potens eſt. *(Bernardin. ſenenſ. ſerm. 61. et Bern. de buſt. Mar. apud Uſher de invocat. ſanct.)*

and

You may alſo compare this laſt part with the condition in which the believer is here conſidered; he is *in Chriſt Jeſus*, and remark that theſe two things perfectly agree together, becauſe Jeſus Chriſt is the true cauſe of our juſtification, and ſanctification is the principal effect of our communion with Jeſus Chriſt. (7)

So

and hence we are adviſed by Anſelm rather to truſt Mary than Chriſt. Velocior eſt nonnunquam ſalus memorato nomine Mariæ, quam invocato nomine domini Jeſu unici filii ſui. *(de excellentia beatæ virg. cap. 6.)* This is horrid! but, after all, do we really think, all the members of that church affix the ſame meaning to the word *merit* that we do! when they ſing, O felix culpa, quæ talem ac tantum MERUIT habere redemptorem; do they indeed think, Adam's ſin *deſerved* to be rewarded with the redemption of himſelf and all mankind? do they not rather mean what Dr. Young meant when he ſaid,

Bold thought! ſhall I dare ſpeak it? or repreſs?
Should man more *execrate*, or *boaſt*, the guilt
Which rous'd ſuch vengeance? which ſuch love inflam'd?
Night Thoughts, N. 4. 209.

See more to this purpoſe in archbiſhop Uſher's works, chap. xii. *of merits*, where the good biſhop proves, that neither the ancient fathers, nor the ancient members of the Romiſh church held what *we* call the doctrine of merit, though they uſed the word. Who does not know that words in this age mean what they did not in the laſt?

(7) *Juſtification.* Many of our divines have well obſerved, that on a clear diſtinction between juſtification and ſanctification depends an accurate knowledge of the whole plan of redemption. When theſe two doctrines are confounded, the reſt of the ſyſtem cannot be clear. The firſt is an act of God *without* us; the laſt is an operation of his bleſſed ſpirit *in* us. Theſe two muſt be diſtinguiſhed: but they may not be divided. When they are undiſtinguiſhed, law and goſpel, works and grace, the merit of Chriſt and the efforts of chriſtians run together into one maſs of obſcurity and confuſion. When they are divided they produce myſticiſm or libertiniſm, or both. Many very good men, however, ſtumble on thus all their days; but we

So again, in this beautiful paſſage in the ſecond of Epheſians. *God who is rich in mercy, for his great love wherewith he loved us, even when we were dead in ſins, hath quickened us together with Chriſt, by grace are ye ſaved.* You may oppoſe and compare theſe two ſubjects in the text, *dead in ſin*, and *rich in mercy*, as being two extremes, extreme miſery, and extreme mercy, one in us, and the other in God. (8) The greatneſs of our crimes manifeſt the

are ready to admit that apology for them, which Voſſius made for Peter Hinkelman, and others of his day. "Quamquam autem iſtius farinæ ſcriptores ſequius de nobis mereantur, minime tamen par pari damus hoſtimentum: ſed ingenue fatemur utut παραδοξα, imo non pauca αδοξα plane ſint, quæ ex eorum libris Caniſius, ex Caniſio item congeſſit Bellarminus: nihilominus nos putare pleroſque omnes eorum rectius ſentire quam loqui: nec tam oppugnatum ire operam quam fiduciam in bonis operibus collocatum: neque tam eorum neceſſitatem ad ſalutem quam ſalutis meritum condemnare: neque tam impugnare individuum eorum nexum cum fide juſtificante, quam coram juſtitiæ divinæ throno ad actum juſtificationis negare concurſum. Quæ ſi ita ſunt, quamquam injuria eccleſias noſtras inceſſant, ac in ſermone periculoſa admodum υπερβολη et illaudabili καταχρησει utantur: tamen vetus et acerba iſtæc inter partes velitatio magnam partem vera fuerit λογομαχια." *Ger. Joh. Voſſii Theſ. Theol. de bon. operibus.* See *Downame Biſhop of Derry on Juſtification, lib.* ii. *c.* 6. 19, 20, &c.

(8) *You may compare the two parts of the text.* This method of elucidation is applicable to *arguments* in a diſcourſe, as well as to clauſes in a text. Thus, for example, S. Paul affirms, *Jeſus Chriſt hath aboliſhed death.* One of our divines obſerves, "the Jew, Aben Amram, and the Mohammedan, Achmet Ben Abdallah, object, it is moſt impertinent, abſurd and falſe to affirm that Jeſus hath aboliſhed death in any ſenſe at all; for this makes the juſtice of God go on to exact a debt, when full payment is pretended to have been made. In anſwer to this reaſoning, I ſhall ſhew two things. 1. That the principles, on which it ſtands, are ſuch as the Jew cannot abide by: but all the abſurd opinions charged

the riches of God's mercy, and the riches of his mercy absorb the greatness of our crimes. Had our sins been less, it must indeed have been mercy to pardon our sins, but not *riches* of mercy. If God

charged upon *our* religion, in this matter, bear full as hard upon, and are equally acknowledged in *his own*. 2. That the continuance of labour, and sorrow, and bodily death, notwithstanding the apostle's assertion here, that *Jesus Christ hath abolished death*, is most strictly rational and true." *Dr. Stanhope's sixth serm. at Boyle's lecture.*

So again, in regard to the *christian* interpretation of prophecies. "If *we* bring no *texts* concerning the Messiah, which the *Jews* did not allow to concern him—nor urge them in any *sense* which they did not admit--then I am sure the *Jews* cannot profit themselves of, nor can we fairly be accountable for such pretended incoherencies. It lies upon the synagogue to vindicate itself, &c." *The same, serm.* 8.

Strictly speaking, this method of arguing may operate the silence of an opponent: but it will not produce conviction in him. Positive evidence must do that. However, it has its use. See vol. i. p. 300, &c. vol. ii. p. 174, &c. 193, &c.

Mr. Claude has made two topicks of *comparison*, or contrast. The one (xvi. p. 174.) is a comparison of one text with *another* text, or one subject with *another* subject. This other (xxvii) is a comparison of one part of the *same* text with another, or one part of a history with another part of the *same* history, and the utility of this method will appear by the following examples.

John xvi. 13. *When the spirit of truth is come, he will guide you into* ALL *truth.* What! will the holy spirit answer *all* the questions, that we may think proper to ask? Will he inform us of the *mode* of the divine existence, suppose? Compare the foregoing words with the following. *He shall not speak concerning* HIMSELF. He shall not acquaint you with the mode of his own existence, and so on. *Whatsoever he shall* HEAR *that shall he speak*, he shall fix your attention on the truths of revelation, he shall affect your hearts with my doctrines, &c.

Thus a *period* may be compared. *God will have* ALL *men to be saved—Christ gave himself a ransom for* ALL—*make prayers for* ALL *men.* This passage ought not to be urged in the arminian controversy; for a part of this period

God had been only lightly inclined to mercy he might indeed have pardoned ſmaller ſins, but this would never have extended to perſons *dead* in their ſins; this belongs only to extraordinary and abounding mercy. (9)

In

period fixes the ſenſe to *ranks*, or degrees of men. Pray for KINGS, *and for all that are* IN AUTHORITY. The meaning, then, is, pray for all *ranks* and degrees of men, for God will ſave ſome of all *orders*—Chriſt gave himſelf a ranſom for perſons of all *degrees*. 1 Tim. ii. 1—6.

Acts xvi. S. Paul baptized Lydia and her *houſhold*, 15.—S. Paul entered into the houſe of Lydia, and when they had ſeen the *brethren*, they comforted them, and departed, 40.—S. Paul baptized the jailor, and *all his*, 33.—The jailor rejoiced, *believing* in God with all his houſe, 34. Theſe paſſages ought not to be brought in proof of infant-baptiſm; for a compariſon of one part of the hiſtory with the other proves that infants were incapable of what is affirmed of the houſholds, or families.

(9) Here our author's topicks end; and, it is to be remembered, they are ſubject to both uſe and abuſe. Whoever chooſes may conſult *Quintiliani inſtitutiones orat. lib.* v. *c.* 10. *Cicero de oratore, lib.* ii. *et in topicis. Ariſtotelis Rhetor. lib.* ii. *c.* 23, 24, &c. at preſent we will only add a note or two, which the intelligent reader will apply himſelf.

"Inventio argumentorum, inventio proprie non eſt. Invenire enim eſt ignota detegere, non ante cognita recipere, aut revocare. Hujuſce autem inventionis uſus atque officium non aliud videtur, quam ex maſſa ſcientiæ quæ in animo congeſta et recondita eſt, ea quæ ad rem, aut quæſtionem inſtitutam faciunt, dextre depromere. Nam cui parum aut nihil de ſubjecto quod proponitur innotuit, ei loci inventionis non profunt; contra, cui domi paratum eſt, quod ad rem adduci poſſit, is etiam abſque arte, et locis inventionis argumenta tandem (licet non ita expedite, et commode) reperiet et producet. Adeo ut hoc genus inventionis inventio proprie non ſit, ſed reductio tantum in memoriam, ſive ſuggeſtio cum applicatione. Attamen quoniam vocabulum invaluit, et receptum eſt, vocetur ſane inventio. Siquidem etiam feræ alicujus venatio, et inventio, non minus cum illa intra vivariorum ſepta indagetur, quam cum in ſaltibus apertis, dici poſſit. Miſſis

vero

In order to render this chapter more complete, it may not be improper to add an example of the discussion of a text by way of observations. (1) Let

vero verborum scrupulis, illud constet, SCOPUM ET FINEM HUJUSCE REI, ESSE PROMPTITUDINEM QUANDAM, ET EXPEDITUM USUM COGNITIONIS NOSTRÆ, POTIUS QUAM EJUSDEM AMPLIFICATIONEM AUT INCREMENTUM. *Bacon de Augment. scient. lib.* v. *c.* 3.

Απαντα μεν τοι τα ασεμνα, δια μιαν εμφυεται τοις λογοις αιτιαν, δια το περι τας νοησεις καινοσπουδον. (περι οδη μαλιστα κορυβαντιωσιν οι νυν.) αφ ων γαρ ημιν ταγαθα, σχεδον απ αυτων τυτων καὶ τα κακα γιγνεσθαι φιλει. Οθεν επιφορον εις συνταγματων κατορθωσιν τα τε καλλη της ερμυνειας, καὶ τα υψη, καὶ προς τυτοις αι ηδοναι· καὶ αυτα ταυτα, καθαπερ της επιτυχιας, ωτως αρχαι καὶ υποθεσεις καὶ των εναντιων καθιστανται. Τοιωτον πως καὶ υπερβολαι, καὶ τα πληθυνθικα·

Omnia quidem quæ sunt *adeo* indecora, innascuntur scriptis una ex causa, nempe *ex studio Novitatis* in sensibus proferendis, (qua in re hodierni præsertim scriptores insaniunt) &c. *Longin. de sublim. sect.* 5.

I beg leave to subjoin one topick more, if I may call it so—I mean A HOLY LIFE, without which the most dexterous application of all the above rules is of no avail. Can it be better expressed than in a character of a great divine, drawn by a poet of our own?

His preaching much, but more his PRACTICE wrought,
(A living sermon of the truths he taught)
For this *by rules severe his life he squar'd*,
That all might *see* the doctrines which they heard:
For priests, he said, are *patterns* for the rest,
The gold of heav'n, who bear the God impress'd:
But when the precious coin is kept unclean,
The sovereign's image is no longer seen:
If they be foul, on whom the people trust,
Well may the baser brass contract a rust. *Dryden.*

(1) *Example of discussion by way of observation.* Our author derives his observations in the following essay from various topicks before-mentioned: but there is one character, in which they all agree; they all aim to *change the heart by informing the mind.* This is what our old divines call the best preaching, savoury truth, wholesome

Let us take this. 1 Thef. iv. 7. *God hath not called us to uncleanneſs; but unto holineſs. He therefore that deſpiſeth, deſpiſeth not man but God, who hath alſo given unto us his holy ſpirit.* Let this be divided into two parts; the firſt, St. Paul's doctrine touching ſanctification, *God* (ſaith he) *hath not called us to uncleanneſs, but unto holineſs:* and the ſecond, the inviolable divinity of this doctrine; *he*

ſome matter, ſpiritual doctrine, ſound, powerful, ſearching preaching; and great encomiums they juſtly beſtow on miniſters, who prefer this before the more gaudy: but leſs uſeful materials of glaring ſhowy ſermons, which aim only to tickle the ear. One may ſpeak for all.

"A powerful ſearching miniſtry, that bringeth men to a ſight and ſenſe of their ſins, is beſt to fit men for converſion to God. There is a playing with ſcripture in oratorian flouriſhes, and a ſound inculcation of it - - - It is ſaid, Pericles left a ſting in the minds of his hearers. That is the beſt preaching, which woundeth the heart; it is moſt for the glory of God, and for the good of ſouls. Speaking pleaſing things to tickle the ear better becometh the ſtage than the pulpit. It is ſaid *The words of the wiſe are as goads, and nails faſtened by the maſter of aſſemblies,* Eccleſ. xii. 11. Words that have a notable *acumen* in them; ſome ſpiritual ſharpneſs to affect the heart, and quicken our dull affections - - - He is not a wiſe preacher, who doth not mind his *end*, whoſe ſpeech is fuller of flaſhes of wit than of ſavoury wholeſome truths, who rather thinketh to pleaſe the ear than to awaken the conſcience: he doth not act like *the maſter of aſſemblies.* They are the beſt preachers, and moſt affectionate to you, who wound your ſouls. The work of a miniſter is not to gain applauſe to himſelf: but ſouls to God. He is the beſt preacher, who maketh you go away, and ſay, not, how well he hath preached! but how ill have I lived!" *Dr. Manton's* 1 *Serm. on Acts* ii. 37, 38.

Dr. Bates in his funeral ſermon for this Dr. Manton applies a pretty hiſtorical anecdote from Suetonius to this ſubject. "Dr. Manton abhorred a vain oſtentation of wit in handling ſacred things, ſo venerable and grave, and of eternal conſequence. Indeed what is more unbecoming a miniſter of Chriſt

he therefore that despiseth, despiseth not man but God, who hath also given unto us his holy spirit.

As to the first, the sense of the apostle's words is clear; for he means to affirm, when God calls us to the communion of Jesus Christ, and to the hope of his salvation, he does not leave us at liberty to sin, and to follow our own lusts: but he imposes on us a necessity and obligation to good works, and a holy life. Observe 1. It is not only here, that S. Paul declares himself upon this subject: it is a doctrine diffused through all his epistles. In that, which he addresses to the Romans, he employs whole chapters to establish holiness and persuade to the practice of good works; either by conclusive reasoning, or by clear explications, or by exhortations and precepts. He does the same every where else, and to this he refers all the benefits of religion, and all our advantages of knowing God and his mysteries. Herein he follows that general spirit, which animated the Evangelists, and first founders of Christianity. Whichever way you turn your eyes, you will find in these divine men only an ardent desire, and a perpetual design of abolishing the empire of sin, and of making

Christ than to waste the spirits of his brain, as a spider does his bowels, to spin a web only to catch flies, to get vain applause by foolishly pleasing the ignorant? And what cruelty is it to the souls of men? It is recorded, as an instance of Nero's savage temper, that in a general famine, when many were perishing for hunger, he ordered a ship should come from Egypt, the granary of Italy, laden with sand for the use of wrestlers. In such extremity, to provide only for delight, that there might be spectacles on the theatre, when the city of Rome was a spectacle of such misery, as to melt the heart of any but a Nero, was most barbarous cruelty: but it is cruelty of a heavier imputation for a minister to prepare his sermons to please the foolish curiosity of fancy with flashy con-

making piety and holineſs reign in its place. Read the Evangeliſts, the Acts of the Apoſtles, the Epiſtles, in a word all the books of the new-teſtament, and you will find this the ſhining character of them all.

Theſe glorious authors have in this, as in every thing elſe, followed the ſteps of Jeſus Chriſt their ſovereign Lord, who in all his converſation upon earth propoſed nothing elſe but to inſpire thoſe, whom he honoured with his preſence, with a hatred of ſin, and a love of holineſs. This appears in all his actions, and in all his ſermons, particularly in that admirable one, which he preached on the mount, related by S. Matthew in the fifth, ſixth, and ſeventh chapters of his goſpel; there you will find theſe admirable words, which regard all the faithful, *ye are the ſalt of the earth, but if the ſalt have loſt his ſavour wherewith ſhall it be ſalted? It is thenceforth good for nothing, but to be caſt out, and trodden under foot of men. Ye are the light of the world. A city that is ſet on an hill cannot be hid. Neither do men light a candle and put it under a buſhel: but on a candleſtick, and it giveth light unto all, that are in the houſe. Let your light ſo ſhine before men, that they may ſee your good works, and glorify your father which is in heaven.* There you will meet with thoſe admirable and important words, ſo worthy of being eternally engraven upon your hearts, *Except your righteouſneſs ſhall exceed the*

conceits, nay, ſuch light vanities as would ſcarce be endured in a ſcene, while hungry ſouls languiſh for want of ſolid nouriſhment."

I believe, were an accurate inquiſition made to determine what conſtituted the acumen—the pungent—*the dividing aſunder of ſoul and ſpirit*—in a ſermon, it would be found to lie in THE TRUTH of what was ſaid.

the righteouſneſs of the ſcribes and phariſees, ye ſhall in no caſe enter into the kingdom of heaven. (2)

It is evident, that, of all the religions which have hitherto been propagated in the world, no one was ever comparable to the Chriſtian upon the ſubject of piety and holineſs. I grant, all have profeſſed to direct men to this: but they have been ſo far from excelling in it, that ſome have confounded all our ideas of vice, by making that paſs for virtue, or at leaſt for an indifferent thing, which really was an enormous crime. Others have been defective in enumerating human virtues. Some were content to regulate external actions without troubling themſelves about the heart. All together were deficient in their motives to good

(2) *Except your righteouſneſs exceed that of the phariſees.* Mat. v. 20. Mr. Claude's application of this paſſage to *our* obedience, not to *Chriſt*'s in our ſtead, is perfectly agreeable to the whole ſcope of theſe chapters, in which no mention is made of imputed righteouſneſs, nor does this text ſeem to belong to that article of our faith.

Thoſe commentators, who include the righteouſneſs of Chriſt, by which we are juſtified, do not exclude inherent holineſs, which is our ſanctification. Thus one, "inherent righteouſneſs, or the ſanctification of the ſpirit, is preferable to any righteouſneſs of a natural man; it *exceeds* it in its author—nature—effects—and uſefulneſs." *Dr. Gill on the Place.*

Another ſays, "We muſt do *more* than the phariſees, and *better* than they, or we ſhall come ſhort of heaven. They were *partial* in the law, and laid moſt ſtreſs on the ritual part of it: but we muſt be *univerſal*, and not think it enough to give the prieſt his tithe: but muſt give God our hearts. They minded only the *outſide*: but we muſt make *conſcience* of inſide godlineſs. They aimed at the praiſe of *men*: but we muſt aim at acceptance with *God*. They were *proud* of what they did in religion: but we, when we have done all, muſt *deny ourſelves*, and ſay, *we are unprofitable ſervants*, and truſt only to the righteouſneſs of Chriſt; and thus we may go beyond Scribes and Phariſees." *Henry on the Place.*

good works, giving only cold and powerlefs rules, without any arguments taken from our true motives to hate fin, and love holinefs. (3)

In

(3) *No religion is comparable to Chriftianity on the fubject of holinefs.* All our apologifts plead this in proof of the divinity of chriftianity. By the way, the word *apology*, ufed by the greek and latin fathers, fignified in general a difcourfe, a plea, a declamation, and they, properly enough, called their arguments apologies for chriftianity: but with us apology fignifies *excufe* for fomething *wrong*, not *vindication* of what is right. Apologies for *chriftianity*, therefore, imply too much. To return, The holinefs of the gofpel is one grand argument for the divinity of it; and what one of the fathers affirmed of it in comparifon with paganifm may be fairly applied to the fimplicity of the worfhip of fome reformed churches in comparifon with that of Rome, and other corrupt communities like it. "Quomodo enim deus aut amabit colentem, fi ipfe non ametur ab eo, aut præftabit precanti quicquid oraverit, cum ad precandum neque ex animo neque obfervanter accedat? ifti autem cum ad facrificandum veniunt, nihil intimum, nihil proprium diis fuis offerunt, non integritatem mentis, non reverentiam, non timorem. Peractis itaque facrificiis inanibus, omnem religionem in templo, et cum templo, ficut invenerant relinquunt: nihil que fecum ex ea neque afferunt, neque referunt. Inde eft, quod ejufmodi religiones nec bonos facere poffunt, neque firmæ, ac immutabiles effe. Traducuntur ab his homines facile: quia nihil ibi ad vitam, nihil ad fapientiam, nihil ad fidem difcitur. Quæ eft enim fuperftitio illorum deorum? quæ vis? quæ difciplina? quæ origo? quæ ratio? quod fundamentum? quæ fubftantia? quo tendit? aut quid pollicetur, ut ab homine poffit fideliter fervari, fortiterque defendi? in qua nihil aliud video quam ritum ad folos digitos pertinentem. Noftra vero religio eo firma eft, et folida et immutabilis quia juftitia docet, quia nobis cum femper eft, quia *tota in animo colentis eft*, quia mentem ipfam pro facrificio habet. Illic nihil aliud exigitur quam fanguis pecudum, et fumus, et inepta libatio; hic bona mens, hic purum pectus, innocens vita." *Lactant. Div. Inft. lib.* v. *c.* 20.

With good reafon therefore might Tertullian triumph as he did that every mechanick among Chriftians knew more than

In all these respects christianity is admirable. There is no vice whatever, which it does not condemn, no virtue, which it does not ordain. It not only regulates the exterior, but it goes even so far as to purify the heart, the source of all our actions. It gives us precepts for all the different states and conditions, in which men can be placed. It maintains the force of its precepts by the most amiable examples, that can be conceived. It affords us in Jesus Christ himself a perfect model, and it accompanies all this with an infinite number of powerful motives, and prevailing reasons. It is, then, in this general spirit of christianity that S. Paul writes these excellent words, *God hath not called us to uncleanness, but unto holiness.* (4)

2. But,

than the greatest of the heathen philosophers.

" Quid enim Thales ille princeps physicorum scisciranti Cræso de divinitate certum renunciavit, commeatus deliberandi sæpe frustratus? deum quilibet opifex christianus et invenit, et ostendit, et exinde totum quod a deo quæritur, re quoque assignat: licet Plato affirmet factitatorum universitatis neque invenire facilem, et inventum enarrari in omnes difficilem." *Tertul. Apol. c.* 46.

(4) *Holiness is the general spirit of christianity.* Since this is undeniable, since as all man's misery consists in the loss of God's favour, and image; and one great end of redemption is to restore us to the former, and re-impress us with the latter; and since this is the end of all ordinances, for *who is Paul? or what is Apollos* but instruments of this? how strange is it that other things should be made the substance of the gospel, and this, this for the sake of which the whole stands, as a building for its inhabitant, this grand article of *sanctification* should be coldly treated, or intirely neglected? It is coldly treated, when ministers after they have spent an hour in clearing and proving a controverted point, just for two minutes lightly add, it is needless to dwell upon the fruits of this faith, for if the people be partakers of this grace, it will *teach them to deny ungodliness, and to live soberly.* Did Jesus Christ and his apostles do so? Did the primi-

2. But, beſide all this, I cannot help remarking, S. Paul does not content himſelf with propoſing, in general, that the end of the Chriſtian religion is to ſanctify men; but he makes a particular application of it to his Theſſalonians, to whom he addreſſes his epiſtle, God (ſays he) hath not called *us* to uncleanneſs but to holineſs. As he ardently loved that people, he did not content himſelf with general inſtructions concerning maxims of

primitive Chriſtians do ſo? Did they treat holineſs in ſuch a trite, jejune manner? Certainly not. It is ſometimes intirely neglected, by placing it in what it does not conſiſt. Holineſs is neither zeal for forms nor againſt them; but it is a conformity to the bleſſed God. How much preſſed in primitive days let any one judge.

Thus Clemens Romanus. Ημεις ουν ΑΓΟΝΙΣΩΜΕΘΑ ευρεθηναι εν τω αριθμω των υπομενοντων αυτον, οπως μεταλαβωμεν των επηγγελμενων δωραιων. Πως δε εσται τυτο αγαπητοι; εαν εστηριγμενη η η διανοια ημων πιστεως προς τον θεον - - - εαν επιτελησωμεν τα ανηκοντα τη αμωμω βουλησει αυτυ. &c. *Clem. Rom. Ep.* 1. *ad Corinth.*

To the ſame purpoſe Polycarp. Ο Θεος ημας εκ νεκρων εγειρει, εαν ΠΟΙΩΜΕΝ ΑΥΤΟΥ ΤΟ ΘΕΛΗΜΑ, και πορευωμεθα εν ταις εντολαις αυτου, και αγαπωμεν α αγαπησεν, απεχομενοι πασης αδικιας. - - ο γαρ εχων αγαπην μακραν εστι πασης αμαρτιας. *Polycarpi Epiſt. ad Philip.*

And thus Ignatius. Ουδεις πιστιν επαγγελλομενος οφειλει αμαρτανειν. - - - οι επαγγελλομενοι χριστυ ειναι ουκ εξ ων λεγουσι μονον, αλλα εξ ων ΠΡΑΤΤΟΥΣΕΙ γνωριζονται· εκ γαρ του καρπυ το δενδρον γινωσκεται ΑΜΕΙΝΟΝ ΕΣΤΙ ΣΙΩΠΑΝ ΚΑΙ ΕΙΝΑΙ, Η ΛΑΛΕΙΝ ΚΑΙ ΜΗ ΕΙΝΑΙ· ουκ εν λογω η βασιλεια τυ θεου αλλ 'εν δυναμει. Καρδια πιστευεται, γοματι δε ομολογειται· τη μεν εις δικαιοσυνην· τωδε εις σωτηριαν. ΚΑΛΟΝ ΤΟ ΔΙΔΑΣΚΕΙΝ ΕΑΝ Ο ΛΕΓΩΝ ΠΟΙΗ. ος γαρ αν ποιηση και διδαξη, ουτος μεγας εν τη βασιλεια· ο κυριος ημων και θεος Ιησους Χριστος ο υιος του θεου του ζωντος ΠΡΩΤΟΝ ΕΠΟΙΗΣΕ, ΚΑΙ ΤΟΤΕ ΕΔΙΔΑΞΕΝ. *Ignat. Epiſt. ad Epheſios.*

There would be no end of quotations of this kind, all proving that (however people now-

of Christianity, he would have them make a holy application of these to themselves, and put them in practice; for without this the truths of religion may be useless, or, to speak more properly, they are rather hurtful than profitable; the Lord says, *he that knows his master's will and does it not, shall be beaten with many stripes.* (5)

The

now-a-days consider the doctrines of grace) this grand article of *sanctification* through the blood of the cross, and the aids of the holy ghost, was the true, genuine spirit of primitive Christianity.

(5) *Without practice the truths of religion may be useless - - - or hurtful.* There is not one single doctrine in all the christian system, which doth not reduce itself to practice; and this is the glory of the system. The doctrine of GOD requires the practice of *worshipping* him. The *unity* of God requires the practice of *sole* worship of him. The *spirituality* of God requires mental *spiritual* worship. His *justice* is an object of *fear*; his *goodness* a ground of *hope*; and so on.

The same may be affirmed of the doctrine of PROVIDENCE. The *superintendence* of God requires the *assiduity* of his servants. The *obscurity* of providence requires the *patience* of good men. The *equity* of the governor requires the *confidence* of the governed: and so on.

The knowledge of these, and other truths of religion, we often say with Mr. Claude, may be useless and pernicious, when unaccompanied with practice: but, strictly speaking, libertines, who pretend to this knowledge, pretend to more than they possess; for they have viewed the truths of religion only on one side; they have not seen them in their connection, order, and dependence; their knowledge, therefore, is partial and incompetent, and to them may be applied the words of the prophet, *It is a people of no understanding, therefore he that made them will not have mercy on them, and he that formed them will shew them no favour.* Isai. xxvii. 11.

It is curious to see the various shapes into which divines have cast the doctrine of *speculation.* Paschal has proved, that Lessius, Filiutius, Escobar, and other Jesuits, in their systems of moral divinity, allow murder, and many other crimes to be *lawful* in speculation, and only

The apoſtle then would ſtir up the Theſſalonians to holineſs, and in order to do ſo more effectually he joins himſelf with them, and acknowledges that himſelf, as well as the people at Theſſalonica, was under the ſame obligation. God (ſaith he) hath not called *us* to uncleanneſs but to holineſs. There is not one perſon in the church exempt, it is a common duty, a rule without exception, and againſt which no privilege can be alledged, it is not ſaying, I am an apoſtle, or I am not; I am a miniſter, or I am not; I am in an eminent ſtation in the church or in the world, or I have

only not *ſafe* in practice, on account of political conſequences. In plain Engliſh, If a man ſlap your face, you ought to puniſh the affront by killing him, if you can avoid hanging for doing ſo. *Provincial Letters, l.* xiii. See the ſubject at large in *Hoſpinian. Hiſt. Jeſuitica.*

The calviniſt divines conſider a contemplation of ſinning as a kind of mental immorality, and name it *ſpeculative wickedneſs.* Of this kind, they ſay, are impure dreams, and all contemplative enjoying pleaſures, and acting over ſins in the mind. See *Dr. Goodwin, vol.* iii. *b.* vi. *c.* 4.

Monks and myſticks conſider contemplation as the higheſt degree of moral excellence, and with them a ſilent ſpeculator is a divine man, while practical chriſtians, who are the pillars of ſociety, are reputed hereticks or *the world,* as their cant phraſe is.

Among proteſtants, ſpeculation runs into various fantaſtical forms. In ſome communities, the belief of ſpeculative points, not reducible to practice, is a teſt of *orthodoxy.* In others it is the *evidence* of intereſt in Chriſt. In others, again, an effort of fancy is eſſential to the *piety* of a religious action. What was that caſuiſt thinking of, who wrote *the practice of piety,* when he ſaid, "that all communicants, at the article of their receiving, ſhould imagine the poſture of Chriſt upon the croſs?" To ſpeculate is to meditate—to contemplate—to take a view of any thing with the mind. This is an operation of intelligence, and God himſelf exerciſes it. There is neither virtue nor vice in mere contemplation. A mental approbation of an improper action

have no diſtinction in either; nobody will mind me, or take me for an example; all theſe are vain ſubterfuges: the law of holineſs is the law of all, it obliges the great and the ſmall, the young and the

action may be involuntary, then it is an infirmity to be pitied; and it may be voluntary, and laid in the mind as ground of future action in the life, and then, undoubtedly, it is to be abhorred; it reſembles an iniquitous law of a corrupt legiſlator.

Speculation with approbation forms an important branch of miniſterial ſcience, particularly in *two* caſes. 1. Mental approbation of a virtuous action, or a virtuous courſe of action, although the ſpeculator have not power to reduce his plan to practice, is virtue. It argues a good ſtate of mind ſanctified by divine grace. To this belong holy reſolutions, the grounds of holy actions. See Pſal. ci. *I will walk in my houſe with a perfect heart*, &c. 1 Kings viii. 18. *It was in thine heart to build an houſe—Thou ſhalt not build an houſe—but thou didſt well, that it was in thine heart.* See 2 Cor. viii. 12.—Rom. vii. 18. &c. The diſcuſſion of this article is neceſſary to the conſolation of many pious ſouls, whoſe plans are noble, though their powers are feeble. Such perſons often diſtreſs themſelves on account of their weakneſs, and criminate themſelves alſo for the evil of their thoughts: but they ought to diſtinguiſh thoſe ſinful thoughts, which they approve, from others, which they abhor, and ſuch weakneſſes as are voluntary, from others, which are not ſo; for the religion or irreligion of ſpeculation lies in that *approbation* of virtue or vice, that *accompanies* it.

2. Mental approbation of vice, although the ſpeculator have not power to realize his plan, is vice, and argues a depraved ſtate of heart. The emperor Caligula was a monſter of iniquity, and hiſtorians juſtly impute to him the guilt of intentional crimes, which he never perpetrated. He left at his death a large box filled with various poiſons, and two liſts of names of perſons doomed to die, the one entitled *Gladius*, the other *Pugio*. By diving into the human heart, and by developing and expoſing iniquitous plans of action, actually impracticable, chriſtian preachers detect hypocrites, and diſcover the exceeding turpitude of fallen men. 1 John iii. 15. *Whoſoever*

the old, paſtors and flocks, magiſtrates and people, both ſexes, every age, every condition; all are under this law without any diſtinction, for *God hath not called us to uncleanneſs, but to holineſs.* (6)

3. More-

ſoever HATETH *his brother is a murderer.* Pſal. xiv. 1. *The fool hath ſaid in his heart, There is no God.* John xv. 24. *They have hated me, and my father.* Rom. viii. 7. *The carnal mind is enmity againſt God.* One of our divines ſays, "Sin is called by ſome *Deicide*, a ſlaughtering of God; becauſe every ſin, being enmity againſt God, doth virtually include in its nature the deſtruction of God." *Charnock's two Diſcourſes—on enmity againſt God. Sueton. vit. Calig. c.* 49.

(6) *The law of holineſs is the law of all.* Thus beautifully amplified by Saurin. "La loi de la ſaintetè que je prêche aujourd'hui eſt pour vous nos maitres et nos ſouverains. Arbitres de vos propres loix, vous ne voyez aucun mortel ſur la terre, auquel vous deviez rendre compte de votre conduite: mais, il y a un Dieu au ciel, dont vous etes vous-meme les ſujets et les creatures, et qui veut que vous ſoyez ſaints. La loi de la ſaintetè eſt pour vous, ſacrificateurs et Levites de la nouvelle alliance. Bien loin que le ſacrè caractere, dont vous êtes revêtus, vous diſpenſe d'etre ſaints, il vous y engage d'une maniere plus ètroite et plus preſſante. Cette Loi eſt pour vous tous mes chers auditeurs, de quelque ordre, de quelque profeſſion, de quelque rang, que vous puiſſiez etre. Si vous êtes *la génération élue, la ſacrificature royale, le peuple acquis*, vous devez être auſſi *la nation ſainte*; asin d'annoncer les louanges de celui qui vous a appellés des ténébres à ſa merveilleuſe lumiere. Quelque prérogative que Moyſe ait eû par deſſus nous, nous avons le meme ordre a vous preſcrire, et la voix du ciel nous dit aujourd'hui comme à lui: *parle à toute l'aſſemblée des enfans d'Iſraël, et di leur, ſoyez ſaints, car je ſuis ſaint.*" *Saurin ſer. ſur la ſainteté. tom.* iv.

"Honorare, et non imitari, nihil eſt aliud quam mendaciter adulari. Chriſtus pro nobis paſſus eſt, relinquens nobis exemplum ut ſequamur veſtigia ejus. Quis eſt, quem pudeat dicere, impar ſum deo? plane impar. impar ſum Chriſto? etiam mortali Chriſto impar. Petrus hoc erat quod tu. Paulus hoc erat quod tu. apoſtoli et Prophetæ hoc erant, quod tu. Si piget imitari dominum, imitare

3. Moreover, these words must be understood in good earnest, and without deceit. Some perhaps may say, "true, *God does not call us to uncleanness*, that is, in calling us, he does not command us to sin: but it does not follow, that he has absolutely forbidden it; for there are many things, which God does not command: but which also he does not forbid; he leaves us at liberty, he permits many oblique practices, and will not condemn us if we do them. I understand, then, says one, that God indeed has not commanded us to be unholy, but he allows us to be so, and will not be offended when we sin." This is a criminal subterfuge. The true sense of the apostle's words, *God has not called us to uncleanness*, is not barely that God has not commanded us to sin; for who imagines he has? or who can entertain an opinion so contrary to the ideas, which all men have of God? but the apostle means, God *hath* forbidden it, and his adding *but unto holiness* makes his meaning plain and indisputable. (7)

Sin

imitare conservum. Coronatur rusticitas, non excusatur vanitas." *Ang. serm.* 325. *tom.* v. *p.* 893.

(7) *God allows what is not forbidden.* Mr. Claude justly reprobates this dangerous axiom; so I call it, for it lies at the bottom of some mighty fabricks. We have before observed, that positive law is *essentially necessary* to positive obedience. vol. i. 216. vol. ii. 130. Hireling priests laugh at this article, and forge lies to keep themselves in countenance. "A certain puritan, says a great learned doctor, scrupled paying his rent, because his landlord could not produce a *text* of scripture in proof of his right to demand it; and this is the cant of all the nonconformists, they will do nothing but what they have scripture for." Why, you rogue of Babylon! you great mass of corruption, putrifying in prunella! have you not sworn, that "Athanasius's creed may be proved by most certain warrants of holy scripture;" and do you

 wonder,

Sin and holineſs are incompatible with God's calling, becauſe they are incompatible with communion with him, and it is in their nature to deprive us of the manifeſtations of his love. *His eyes are too pure to behold iniquity*, and it is for this reaſon that he ſays, *Be ye holy, for I am holy.* We are called to be conformed to the image of his ſon, and his ſon is righteous, *holy, harmleſs, undefiled, ſeparate from ſinners.* We are called to be *temples of the holy ghoſt*, where corruption and ſin can have no authority.

I acknowledge, ſins committed after the faithful are called do neither cut them off from the mercy of God, nor from a right to ſalvation, nor entirely from a hope of obtaining it: they do not ſeparate them from communion with Jeſus Chriſt their redeemer, nor make them ceaſe to be temples of the holy ghoſt: if this were the caſe, the condition of believers would be very miſerable. Yet, it is certain, ſin in general extremely beclouds all theſe advantages, and very much diminiſhes both their former value, and our future deſires after ſuch enjoyments; and the greater and more fre-

wonder, after this, that we call for chapter and verſe for every thing? A man, who can prove that creed by ſcripture, may prove any thing by it. But ſeriouſly, a diſtinction ſhould be made between *moral* and *poſitive* inſtitutes. Moral obedience is founded in the nature of things, and particular duties are enforced by general commands. *Thou ſhalt not ſteal* forbids all fraud, and enjoins all ſorts of equity. It is not neceſſary, therefore, to find a moral command for every branch of moral rectitude. But the caſe is widely different in regard to *poſitive* inſtitutes. The chriſtian mode of divine worſhip is a courſe of action founded on poſitive commands, and wholly regulated by them; and on this ground we reject every thing in divine worſhip not commanded. For example, we aſk why chriſtians celebrate Eaſter, and keep Lent, and

frequent our backſlidings are, the more will our communion with God and Jeſus Chriſt be interrupted and diſturbed. Moreover, it is certain, the love and tenderneſs, which God has for the believer, when in a ſtate of juſtification, expreſſeth itſelf in a paternal diſpleaſure, when he falls into ſin, and hence come thoſe chaſtiſements and ſtrokes of his rod, with which he viſits them; and hence alſo thoſe diſquieting horrors of conſcience, with which the faithful are ſometimes agitated.

In brief, it is certain, the paternal love, and royal mercy of God for a believer fallen into ſome enormous crime, and thoſe remains of communion, which the backſlider yet has with Jeſus Chriſt, only ſubſiſt upon aſſurance of the repentance and return of this rebellious child; ſo that it will always remain true, nothing is more oppoſite to the divine vocation than ſin, as there is nothing more oppoſite to the life, and natural functions of the body than the ravages of a burning malignant fever, which of itſelf tends to death, and

and faſts and feſtivals? The incorporating of theſe rites into the religion of Jeſus originated ſomewhere. They are no parts of the *moral* law—they are no where *poſitively* inſtituted by Jeſus Chriſt—they are, therefore, human *traditions* to us, and they were human *inſtitutes* to our anceſtors, who appointed them.

The damage done to religion by the ſign of the croſs in baptiſm does not ſo much lie in two ſtrokes of a prieſt's finger, as in previouſly admitting the deſtructive *principle* on which it is grounded. Before I can add any ceremony to a poſitive inſtitute, I muſt neceſſarily affirm *my* right of religious legiſlation. Now this principle once admitted, popery follows. It is *your* will, that your infant ſhould be chriſtened and croſſed. It is *my* will, that every tenth year you ſhall plough and ſow the whole pariſh, and I will reap it. It is the will of the *biſhop*, that I ſhould pay him a part of the plunder. It is the will of

and which in the iſſue will certainly procure it, unleſs remedies be applied, or nature itſelf makes ſome extraordinary efforts. (8)

4. This conſideration leads us to a fourth, which condemns the fooliſh illuſion of the greateſt part of mankind, who imagine, they can join together uncleanneſs and holineſs. On the one hand, they ſay, they can indulge their paſſions and ſenſual pleaſures, if on the other they do ſome good works. They even pretend, that with the one they compenſate for the other, and that their alms, their prayers, their faſtings, and ſuch exerciſes are of ſo much value before God, that on account of them he will take no notice of their ſins.

The

of a *king*, that the biſhop ſhould pay him a dividend; and it is the will of a *pope*, that princes ſhould grant him a ſhare. It is the will and pleaſure of us *all* to call this THE RELIGION OF JESUS CHRIST. S. Paul had a quite contrary idea of religion, when he reproved *will-worſhip*. Col. ii. 18—23.

(8) *Nothing is more oppoſite to the divine calling than ſin.* There is no extravagance, into which ſome theologiſts have not run. It has been affirmed, ſin does a believer no harm. It lies on thoſe, who ſay ſo, to prove their aſſertion. Sin hurts the body—the property—the character—the comfort—the ſoul of a good man, as good men daily find by woful experience. One, who is ſuppoſed to carry his notions of grace farther than moſt modern divines, has well obſerved—"that aſſurance of hope is founded on *experience* of the love of God—that no man, by enjoying the holy ſpirit as a comforter, can find any ground for being leſs afraid of ſinning, or of its conſequences, than he was before—that, when S. Paul was in diſtreſs, he heard nothing from Jeſus Chriſt to relieve him but theſe words, *my* grace is ſufficient for thee, &c.—that, when S. John was terrified in the iſle of Patmos, Jeſus Chriſt encouraged him, by reminding him of the ſame truth, which encourages the worſt of mankind, when they firſt underſtand it, *Fear not, I am the firſt and the laſt*, &c." This writer, therefore, ought not to be taxed with introducing libertiniſm. *Sande-*

man's

The apoſtle ſtrikes here at this vain and pernicious opinion, when, on the one hand, he ſays, without reſtriction or limitation, *God hath not called us to uncleanneſs*, and on the other oppoſes ſanctification againſt uncleanneſs, as two things which deſtroy each other, and which can never be aſſociated together. The one is the ſtate from which effectual calling takes us, the other is that to which it conducts us; the one is the kingdom of *darkneſs* whence the divine voice calls us, the other is the kingdom of *marvellous light* into which it introduces us. (9)

Nor

man's Let. on Theron and Aſpaſio, let. vi. *vol.* ii.

Our author's ſyſtem lies between two dangerous extremes. They, who affirm, ſin does not hurt a believer, encourage vice: and they, who affirm, ſins committed after regeneration exclude believers from the benefit of redemption, drive the ſinner to deſpair. Mr. Claude's ſyſtem oppoſes a powerful barrier againſt ſin by threatning a backſlider with the loſs of God's comforting preſence, the higheſt of all poſſible enjoyments; and he at the ſame time, by repreſenting God as a merciful father, guards againſt deſperation, and provides for the ſinner's return to his *firſt love*. See Hoſ. ii. 7.

(9) *God hath called you out of darkneſs into his marvellous light.* 1 Pet ii. 9. The pagan religion was *total* darkneſs, the Jewiſh *partial* light, or comparative darkneſs: from both the divine calling brought men into the *perfect* light of the goſpel, a light truly marvellous! A Roman commentator ſuppoſes S. Peter to take his ideas in this place from Iſai. lx. 2. *Darkneſs ſhall cover the earth: but the Lord ſhall riſe upon thee.* xliii. 21. *This people have I formed for myſelf, they ſhall ſhew forth my praiſe.* Pſal. xxii. 22.—cii. 18. "Hoc B. Petrus deſumpſit a prophetis. Hoc olim per denſas Egyptiorum tenebras adumbratum fuit: quandoquidem Iſraelitæ clariſſimo lumine gauderent, infidelibus in pluſquam cimmeriis tenebris degentibus." An aſſortment of new teſtament texts with old teſtament paſſages tends very much to elucidate both. *Feuardentius in loc.*

Nor are we to hope for any compenſation on our part towards God. A thouſand good works cannot expiate the guilt of the leaſt ſin, and one ſingle ſin would be more likely to deſtroy a thouſand good works, than a thouſand good works would be to ſuſpend the puniſhment of one ſingle ſin. You will aſk, then, How are the ſins, which we commit after calling, to be pardoned? I anſwer, If we could fully diſcharge our duty, we ſhould commit none at all, becauſe every ſin is contrary to our vocation, and all produce bad effects in us: but as it is impoſſible for us in this life to attain this perfect ſanctification, to which God calls us, there is only one way of having the ſins pardoned, into which we fall, and this way is not by pretending to compound with God, by placing our ſins on this ſide, and our duties on that; but only by an application by a lively faith to the blood of Jeſus Chriſt, and to the mercy of God the father, and at the ſame time leaving off the courſe of our ſins, and by mortifying them in ourſelves by a ſincere repentance. Sin, which has two lives, one in God, and the other in us, one in the remembrance and wrath of God, and the other in the love, which we have for it, cannot die in God, (if I may be allowed ſo to expreſs myſelf.) that is, cannot be pardoned by his juſtice, till firſt it dies in us; till we renounce that unjuſt approbation, which we have had for it, and feel a hatred againſt it. (1)

5. More-

(1) *We can make no compenſation to God.* To compenſate, ſtrictly ſpeaking, is to make amends for depriving a perſon of one right by performing ſome other. The doctrine of compenſation, therefore, is the doctrine of *ſubſtitution.* Now what can we ſubſtitute of equal value in the place of moral rectitude? External privileges of birth, education, fortune, &c. a zealous profeſſion of religion; a ſtrict obſervance of religious rites; juſt ſpeculative

5. Moreover, you may remark here upon the term *called*, which ſcripture ſo often uſes, and which our apoſtle employs in this verſe, that a Chriſtian ſociety is not a fortuitous or tumultuous aſſembly, which hazard or human caprice has formed; nor is it a mere human aſſembly, which the ſimple light of reaſon, inſtinct of nature, or the authority of magiſtrates has convened: but it is a divine aſſembly, gathered by the order and authority of the ſupreme monarch of all mankind. It is an aſſembly, of which he himſelf is the founder and author; either as it is formed according to his eternal counſels, or as he has been pleaſed to appoint its laws, offices, and rules, or in fine as he has laid the inviolable foundations upon which it is eſtabliſhed. It is formed by the power of his voice, or his word, and by the infuſion of the holy ſpirit; for to theſe principles only can the forming of chriſtian aſſemblies be referred.

S. Paul admirably expreſſes this in his epiſtle to the Romans, *whom he did foreknow* (ſays he) *he also*

culative opinions; good reſolutions; extreme ſufferings; all theſe, with whatever elſe can be imagined of the kind, have their value: but they cannot weigh againſt perſonal holineſs. This made Herbert ſay,

All Solomon's ſea of braſs and world of ſtone
Is not to be compar'd with one good groan. *Temple.*

In our author's ſyſtem, man is conſidered in *two* points of light. In the firſt he is a criminal before his judge, pardoned, and accepted for the ſake of a compenſation, which Chriſt in his one perſon, as the ſinners ſubſtitute, produceth. This is juſtification. In the ſecond he is a ſon, and nothing can be ſubſtituted in the place of love and obedience to his father. In this latter ſenſe Mr. Claude reprobates compenſation.

Some pretend to compound with God. Compoſition differs

alſo did predeſtinate to be conformed to the image of his ſon; and whom he did predeſtinate, them he alſo called; and whom he called, them he alſo juſtified; and whom he juſtified, them he alſo glorified. This is to teach us that this ſociety, in its commencement, progreſs and end is all of God. This truth is not only a very juſt and beautiful notion: but it is more, it is a very weighty, important, and neceſſary doctrine. (2)

1. It

fers from compenſation. The latter puts *ſomething elſe* in the place of moral rectitude: but the former gives only a *leſs degree* of rectitude; it gives a penny the value of a pound, makes one good work go for two, and acquires by the imperfect obedience of five years all that is due to a whole life of unſpotted purity. Theſe, we preſume, are two of the *ways*, in which, S. Paul ſays, *are deſtruction and miſery.* Rom. iii. 16. Yet theſe are *the ways of* pagan *darkneſs*, for the ſake of walking in which we *leave the paths of uprightneſs.* Prov. i. 13.

(2) *The convening of the church by the authority of God is an important doctrine.* Our author aſſigns his reaſons, and there are, we think, the three following to be added. 1. This is a point laboured in the holy ſcriptures. God is every where made the origin of all religion. 2. This idea agrees with all the reſt of the plan of redemption; the oppoſite notion is incongruous with it. 3. This has always produced, and muſt always continue to produce the nobleſt moral effects. This ſtate of things is true of individuals, as well as of the church in a collective body. Each may truly ſay, *By grace I am what I am.* 1 Cor. xv. 10.

This doctrine is taught in the epiſtle of James i. 17. in hexameter *verſe.* The firſt line is perfect; the next becomes ſo by a ſmall tranſpoſition.

Πασα δοσις ἀγαθη, καὶ παν δωρημα τελειον,
Ἴς ἀπο των φωῶν πατρος καταβαινον ἀνωθεν.

Every good gift, and every perfect gift is from above, and cometh down from the father of lights, &c. There was in the primitive church, among other extraordinary gifts, that of *pſalmody*, 1 Cor. xiv. 26. and it is not improbable, that

1. It obliges us to acknowledge that all we are, and all we have, is of God, we hold all of him, and owe him an entire devotedneſs.

2. It condemns that abſolute and ſupreme dominion, which men would exerciſe over the church. Were our calling into this aſſembly natural and human, I would conſent with all my heart that men ſhould have the authority, and eſtabliſh an empire as abſolute as they could: but as the church is a divine ſociety, which God only has convened, none but himſelf can have a right to the ſupreme government of it. This made S. Paul himſelf, as great an apoſtle as he was, proteſt he had *no dominion over the faith* (3) of Chriſtians. He could not bear to have it ſaid by one, *I am of Paul*; and by

that theſe are two of the lines, which were then ſung in the church, and which, being quoted by S. James, are preſerved to this day, a monument of what truths the brethren taught one another in *pſalms, and hymns, and ſpiritual ſongs*. Col. iii. 16.

(3) *S. Paul proteſted, he had no dominion over faith.* 2 Cor. i. 24. Ουκ ειπεν, υμων, αλλα της ΠΙΣΤΕΩΣ, inquit *Chryſoſtomus* in locum.

Dominion over faith is the moſt abſurd and impious claim, that was ever ſet up by bad men: abſurd, becauſe it can never be obtained; and impious, becauſe it ſubverts that very principle, on which all religion is founded. This is the true reaſon of our diſſent from the epiſcopal church in this kingdom. Epiſcopalians always pretend, that we diſſent for trifles, and do ſo through petulance, caprice, faction, obſtinacy, and what not: but, when THE CHIEF SHEPHERD ſhall appear, and *judge between cattle and cattle*, theſe ſhepherds of Iſrael ſhall know, that we diſſented, becauſe *with force and with cruelty they* RULED *us. Seemeth it a ſmall thing to them to have eaten up the good paſture: but they muſt tread down the reſidue with their feet; and to have drunk of the deep waters: but they muſt foul the reſidue with their feet?* God hath *ſet up* ONE *ſhepherd* over us; he is our *God*, and Chriſt *the prince* among us. See *Ezek.* xxxiv. 17—2—4—18—23—24.

by another, *I of Cephas*; and by a third, *I of Apollos.* S. Peter in like manner ſpeaking to the paſtors or elders, and injoining them to feed the flock of Jeſus Chriſt, abſolutely forbids their pretenſions to maſterſhip, *not* (ſays he) *as being lords over* God's *heritage.* (4)

3. This

(4) *Cleris.* i. e. gregibus. Olim populus Iſraeliticus dicebatur κληρος, ſive patrimonium, et hæreditas dei; nunc populus chriſtianus, et cœtus fidelium ex Judæis, et gentibus conflatus.

ΚΑΝΩΝ δε εκλησιαστικος η συνωδια καὶ η συμφωνια νομου, τε καὶ προφητων, τη κατα την του κυριου παρουσιαν παραδιδομενη διαθηκη. *Clem. Alex. Strom. lib.* 6.

Not lording it over God's heritage, God's *clergy*. Popiſh commentators, and their followers, who plead for prieſtly dominion over conſcience, are miſerably perplexed with this paſſage. Here the *people* are called clergy, and their miniſters are *forbidden* to play Jupiter among them. In the papal ſyſtem, the *prieſts* are clergy, and they are commanded to *rule* the people. When Joſhua divided the holy land by lot among the Iſraelites, it pleaſed God to provide for a thirteenth part of them, called Levites, by aſſigning them a perſonal eſtate equivalent to that proviſion made by real eſtate, which was allotted to each of the other twelve parts. In conformity to the ſtyle of the tranſaction, the Levites were called God's *lot*, *inheritance*, or *clergy*. This ſtyle, however, is not always uſed by the old teſtament writers. Sometimes they call *all* the nation God's lot. *Jacob is the lot of Jehovah's inheritance.* Deut. xxxii. 9. David ſed *Iſrael, God's inheritance.* Pſal. lxxviii. 71—xxviii. 9. &c. The new teſtament writers adopt this ſtyle, and apply it to the *whole* chriſtian church. S. Peter ſays, *ye*, believers, *are a choſen generation, a royal prieſthood.* 1. ii. 9. And here again he calls the whole church *God's heritage.* It is the church as diſtinguiſhed from the *world*, and not one part of the church as diſtinguiſhed from another part. By what ſtrange art then do prieſts call themſelves *clergy*, and ſome of them *the* clergy, and denominate others *laity* (from λαος the people) or by what artifice do they aſſume dominion over their brethren, call themſelves *lords*, and pretend to conciliate the whole with a paſſage of holy writ, which expreſsly forbids

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3. This conſideration is alſo a motive to holineſs; for as it is God himſelf who has called us, as he has honoured us by making us a part of the myſtical body of his ſon, as we live under his divine laws, and under his inſpection, what purity ought to prevail in all our conduct!

4. This

both the dominion, and the diſtinction? Among the multitude of abſurdities exhibited by divines, who have written concerning *the clergy*, by which they always mean themſelves, there are three, that challenge a particular attention. 1. They pretend a *divine right*, and yet God knows, and the whole world know, hiſtorians have developed the whole ſubject, and have put it in the power of a child to prove to a demonſtration, that at beſt they are only of *human* appointment. 2. The powers, that create them, create them on condition of their renouncing all authority in matters of faith; and oblige them actually to ſtipulate, that they will believe all the creed of their creators great grandfathers, and no other; and yet theſe very men pretend to *authority*. Thus *Hooker*, "We hold that God's clergy are a ſtate which hath been, and will be as long as there is a church upon earth, neceſſary by the plain word of God himſelf; a ſtate whereunto the reſt of God's people muſt be *ſubject*, as touching things that appertain to their ſoul's health." Is it not pleaſant to hear theſe ſlaves talk of ruling? 3. Theſe very men, who hold the main article of popery, pretend to write *Confutations* of popery. Thus did Dr. Bennet: but let any man read the ſame Doctor's dreams in his *eſſay on the* 39 *articles*, and judge whether papiſts have any thing to fear from ſuch divines as he. The church of Rome is the only conſiſtent church on theſe articles. Clerical authority there pleads for itſelf with a good grace: but we, we who allow ourſelves valid clergymen only on account of a commiſſion derived from a prince, what have we to do to dethrone the *pope*, to boaſt of *ruling*, and to talk of *divine* appointment! Formerly, ſome divines were ſo raſh as to ſport with majeſty, and to enquire whether the king or queen of Great Britain, the head of *the* church for the time, were clergyman or layman? Modern divines omit this dangerous queſtion, and we commend their prudence. If Q. Ann were a layman, and

elected

4. This doctrine of our divine calling furnishes us with abundant matter of consolation in our afflictions, and assurance in our dangers. I say consolation in our afflictions, since we can never suffer any thing distressing enough to make us forget the honour of our calling, nor can any of our afflictions compare with the glory, which is prepared for us. I say also assurance in all our dangers; for, since it is God himself, who has called us, he himself will also support us. When he made the world of nature he joined the title of preserver to that of creator, and he does the same in grace; for this reason the apostle says, *God is faithful, who hath called you to the fellowship of his son*; you see, the apostle infers our protection from our calling; and in that beautiful chain of our salvation, which we have already alledged, he joins calling in an indissoluble bond with justification, and glorification, *whom he called, them he justified, and whom he justified, them he also glorified.* (5)

6. Saint

elected bishops and court-chaplains, how dare Dr. Bennet publish a book entitled, "*the rights of the clergy - - - shewing that God has given, and appropriated to the clergy, authority to ordain, baptize, preach, preside in church prayers, and consecrate the Lord's supper. Wherein also the pretended divine right of the* LAITY *to elect, either the persons to be ordained, or their own particular pastors, is examin'd and* DISPROVED?" If her majesty were a clergyman, might she preach, baptize, &c.

Sed taceam, optimum est, plus scire satius est,
Quam loqui servum hominem, ea sapientia est.

Plaut. in Epid.

(5) *Whom he justified them he glorified.* Magnificentissima conclusio totius superioris de justificatione gratuita disputationis. *Beza in Rom.* viii. 31.

All our divines allow, that the epistle to the Romans is a regular system of christian theology. It is natural therefore, to expect some account of predestination. S. Paul actu-

6. Saint Paul, placing before our eyes the nature of chriſtian calling, tacitly remarks the difference between the works of God, and thoſe of the devil. Almoſt in every thing the devil preſumes to imitate God: but he imitates him in a contrary ſenſe. Has God his myſtery, *a myſtery of godlineſs?* the devil has his, *a myſtery of iniquity*. Does God caſt his ſeed into the field? the devil will not fail to ſow his: but God ſows good wheat, Satan tares. God ſpoke to our firſt parents in paradiſe, and Satan alſo would ſpeak to them: but God ſpoke to make them happy, Satan to render them miſerable. To come nearer to our ſubject, God has formed his ſociety, he has convoked and aſſociated men in one body: the devil alſo has collected one, he has his voice and calling, his ſpirit and power, his laws and empire even as God has his: but with this difference, God calls us *not to uncleanneſs, but to holineſs*; the devil calls us *not to holineſs, but to uncleanneſs*; the one conducts men from darkneſs

actually introduces the word, and treats of the ſubject, and this verſe ſeems to be, what Beza calls it, the concluſion of his doctrine of juſtification, and the introduction to that of predeſtination. Arminian divines get rid of this article by curious criticiſms on ſingle terms, and by pretended elucidations, which ſeem not to have fallen under the apoſtle's notice. Some have ſaid, "S. Paul puts theſe verbs *in aoriſto*, and an aoriſt, ſay they, is ſometimes put for a future, and thus a genuine conſtruction of the words refutes the predeſtinarian explication." We plead the ſcope of the place againſt ſuch concluſions as are drawn from grammaticiſms. Nothing is more frequent among verbal criticks than affirming—this place may mean ſo and ſo—this word may be taken in this or that ſenſe—this phraſe is vague, and has ſeveral meanings—and ſo on: but in argumentation it is not ſufficient to affirm, the word *may* be underſtood thus, it muſt be proved, that it *muſt* be underſtood thus, and cannot, conſiſtently with the ſcope of the writer, mean otherwiſe. Thus

nefs to light, from fin to holinefs, from filthinefs to purity: the other precipitates them from light to darknefs, and from innocence to corruption, and fin. (6)

7. Before

Thus an excellent critick. "Nihil frequentius - - quam allatis argumentis ita refpondere: *potefl hic locus ita accipi; potefl hæc vox aliter intelligi*; at hoc pro probatione tropi nequaquam fufficit. Demonftrandum enim ex ipfa textus evidentia, non folum *poffe* aliter intelligi: fed et *non debere aliter intelligi*, &c. *Glaffii Philol. Sac. L.* ii. *p.* 1. *Tract.* 2. *Sect.* 1. *Can.* iv.

(6) *Satan imitates God.* This idea is common, and feems to be well-grounded. S. Paul's words are well known. *Satan himfelf is transformed into an angel of light—His miniflers alfo are transformed as the miniflers of righteoufnefs—Falfe apoftles transform themfelves into the apoftles of Chrift.—I fear, left by any means, as the fcrpent beguiled Eve, through his fubtilty, fo your minds fhould be corrupted from the fimplicity that is in Chrift.* 2 Cor. xi. 14, 15, 13, 3.

The apoftle alfo makes the contraft. *God, who commanded the light to fhine out of darknefs, hath fhined in our hearts, to give the light of the knowledge of the glory of God, in the face of Jefus Chrift—The God of this world hath blinded the minds of them which believe not, left the light of the glorious gofpel of Chrift fhould fhine unto them.* 2 Cor. iv. 6, 4.

To this we afcribe,

1. *Hypocrify.*

Satan - - - - was the firft
That practis'd falfhood under faintly fhow,
Deep malice to conceal, couch'd with revenge.
Milton Par. Loft. B. iv. 12.

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For neither man nor angel can difcern
Hypocrify, the only *ill* that walks
Invifible, except to God alone,
By his permiffive will through heav'n and earth;
And oft though wifdom wake, fufpicion fleeps
At wifdom's gate, and to fimplicity
Refigns her charge, while wifdom thinks no ill,
Where no ill feems. *B.* iii. *l.* 683.

2. The

7. Before I quit this part I cannot deny myſelf the liberty of giving a moſt certain rule for diſtinguiſhing the falſe religion from the true. I will not ſay, falſe religions are thoſe, which openly ſollicit to ſin; for what religion can you find in the world, which does not profeſs to forbid vice, and command virtue? but I affirm, ſince all falſe religions are the productions of the devil, and ſince his great and ardent deſign is to preſerve and propagate ſin amongſt men, it is impoſſible, there ſhould be a falſe religion in the world, which does not by covert and indirect ways labour to ruin true holineſs, and to continue men in ſin. Were it otherwiſe, it would be certain, the devil had forgot the art, which he has practiſed from the beginning of the world.

Allow me to ſhew you this peaceably without offending any of you. Conſider, I beſeech you, that religion, which under the fair pretence of mortifications, faſts, penitential habits, and other ſuch auſterities, fills the minds of men with pride and preſumption under pretence of merit, metamor-

2. The various *religions* in the pagan world. There were temples—oracles—ſacrifices—prieſts—prophecies—miracles, &c.

3. The ſeveral *corruptions* of revealed religion. The true chriſtian church has Chriſt for its head—ſcripture for its law—miniſters for officers, &c.—The papal church has a pope for its head—traditions for laws—prieſts for officers—twelve cardinal prieſts in imitation of twelve apoſtles—cardinal deacons in imitation of the ſeventy diſciples, &c. The whole of popery is a deviliſh imitation of a godlike œconomy: but the former tends all to miſchief and miſery, while the latter is productive of nothing but holineſs and felicity. Rome calls to ſlavery; God to liberty—Rome to bigotry; God to benevolence—Rome to ſuperſtition; God to rational piety—the one to *uncleanneſs*; the other to *holineſs*.

morphoſing men into proud Phariſees, and teaching each to ſay, *I faſt twice a week, I give tithes of all I poſſeſs, I am not as other men, not as that publican.* (7)

Conſider that religion, which under the admirable vail of good works, and acts of devotion, makes the greateſt part of piety conſiſt in actions altogether ſuperſtitious, vain, and ridiculous: committing the two evils, with which God formerly reproached the Jews, *forſaking the fountain of living waters, and hewing out to themſelves broken ciſterns, which can hold none.* Is not the religion we ſpeak of guilty of this? almoſt all its devotion ſtands in the choice of foods, in the celebration of feaſts, in pilgrimages, in touching and venerating relicks, in

(7) *Conſider that religion, which cheriſhes pride.* Mr. Claude means *popery*, a religion (if it be not profane to call ſuch a farrago religion) calculated to gratify the moſt boundleſs ambition. The power and pomp, and riches of the prieſthood: the magnificence of temples, ſtatues, pictures, veſtments, proceſſions, and inſtallations; the veneration paid to dreamers, viſionaries, and enthuſiaſts; the doctrines of ſupremacy, infallibility, ſupererogation, and merit; the ſplendid ceremonies and duties of popery, all are calculated to ſatiate human ambition; and accordingly this church hath produced the proudeſt mortals, that ever the ſun beheld. Cæſars and Alexanders are novices to Popes; the latter have claimed more ſubjects, a larger revenue, and a greater extent of juriſdiction than the former ever thought of. Our laborious hiſtorian, John Fox, cloſeth the firſt volume of his acts and monuments with what he calls *the image of antichriſt exalting* HIMSELF *in the temple of God*, that is, a narration of the powers claimed by the pope extracted out of pontifical decrees, extravagants, &c. It is a very curious compoſition: but too long to inſert here. It concludes, "the whole world is my dioceſe - - - - - and it ſtandeth upon neceſſity of ſalvation for every human creature to be ſubject to ME."

in telling beads, in visiting tombs, and in other things of the same kind. (8)

Consider that religion, which under pretence of humility and godly fear forbids men ever to be assured of their salvation, and commands them to remain always ignorant or uncertain of participating the favour of God when they die. Is not this entirely to reverse sanctification, and to destroy its true principle? for the principle of true holiness, or, to speak more properly, the essence and soul of holiness, what is it? is it not that filial love, which we have for God? but how can that love subsist with a perpetual uncertainty? how stand with perpetual doubts whether God be a friend or an enemy, whether he resolve to save or to destroy us? and with these cruel perplexities, which accompany this uncertainty, whatever good I do, whatever righteousness I am enabled to do, however abundant the measures of grace, which God communicates to me, I cannot assure myself either of my election or perseverance, and must believe, perhaps God has rejected me, and will eternally destroy me. I must suppose that, notwithstanding all the grace, which he has hitherto bestowed upon me, notwithstanding the remission of my sins which he has granted me, notwithstanding his bringing me into communion with Jesus Christ, notwithstanding his giving me his holy spirit, yet all

(8) *Consider that religion, which places piety in superstition.* It is somewhat remarkable, that, in the index to the best edition of the council of Trent, the allowed authentick system of modern popery, we do not once meet with the word PIETY, so that we know not what the church places it in. What a body of divinity! The POPE (Pontifex) indeed is there, and above forty references under it. So very intent is papal zeal on establishing popery, that it forgets even to mention piety!

all this does not hinder that he may hate me in his heart, and perhaps may have hated me eternally. Tell me, pray, is this to repreſent God as an amiable being? is not this overturning holineſs inſtead of eſtabliſhing it? (9)

Let us paſs now to the ſecond part of our text; it conſiſts in the aſſurance, which the apoſtle gives that the doctrine he propoſes is inviolable, and entirely divine. *He therefore* (adds he) *that deſpiſeth, deſpiſeth not man, but God, who hath alſo given unto us his holy ſpirit.*

You muſt obſerve, firſt, that we muſt not think, that by this rejection of the doctrine, the apoſtle means ſimply ſuch an open and declared rejection as infidels make, ſuch an one as Jews and Pagans make, who openly blaſpheme the goſpel. It is not likely S. Paul addreſſed himſelf here to people,

(9) *Conſider that religion, which forbids aſſurance, under pretence of humility.* We have mentioned this ſubject before. See vol. i. 258, 259. The church of Rome, by inculcating the doctrine of human merit, deſtroys aſſurance, as many of our old divines have fully ſhewn. The pretence of humility deſerves to be exploded; for the fineſt notion we can form of one chriſtian grace is to conſider it as in perfect harmony with all other chriſtian graces. True faith is always humble; and genuine humility is in perfect harmony with faith. Half the religion of ſome good people among proteſtants conſiſts of doubting and complaining, and under pretence of humility too: but their folly ſhould not be charged on the conſtitution of things among us. Papiſts have uncertain grounds of acting and believing, as traditions, eccleſiaſtical archives, papal infallibility, and ſo on: but proteſtants lay the ſure word of God as ground of faith. Papiſts are required to yield implicit faith in the unexamined opinions of others: but proteſtants are required to ſee with their own eyes, to believe on their own evidence. The parallel might be run a great way: but theſe hints are ſufficient to ſhew which community conſtitutionally produces faith, and which generates fear.

people, who did not at all acknowledge christianity; he speaks to christians, who were called already to the profession of christianity in the church, and who externally embraced the religion of Jesus Christ. It is less likely still, that, among the professors of christianity, there should be any found in the apostles times, who boldly and openly denied the necessity of sanctification and good works. There were indeed afterward certain hereticks called Gnostics to whom they impute horrible maxims upon this subject; but, besides that it is very doubtful whether these people held all the maxims charged upon them, besides this, I say, I do not think the sect was sprung up when S. Paul wrote this epistle to the Thessalonians, or if it were in embryo, it was not yet formed completely, nor publickly known. (1) I am

(1) *Gnostics.* Other heresies in the primitive church had their names from their authors, as Marcionites, Carpocratians, Valentinians, &c. but *Gnostic* seems to be common to them all, and if we may judge by the word, a Gnostic was one who placed his religion in speculation only; a man might therefore be a Gnostic not only by believing errors, but even by mistaking the end of evangelical truths, which are revealed not barely to gratify speculation, but to direct practice. I suppose it is difficult to say at what time this spirit first wrought in the churches, but it is certain, the epistle of James is directed against it, the whole design of that apostle being to shew the uselessness of believing even truth itself, without a corresponding conduct. Hence Lactantius says, "Omnis sapientia hominis in hoc uno est ut Deum *cognoscat*, ET COLAT. Hoc nostrum dogma hæc sententia est. Quanta itaque voce possum testificor, proclamo, denuncio, &c." *Lact. div. inst. lib.* iii. *cap.* 30.

It is doubtful, whether the Gnostics were known in S. Paul's time. Mr. Claude follows Clement of Alexandria, who affirms, that the Gnostic sect first rose under the emperor Adrian. It should seem from 1 John ii. 18.

I am therefore perſuaded, S. Paul ſpeaks here of another kind of contempt, *he that deſpiſeth* is he, who *practically* deſpiſeth, who profeſſing to be a chriſtian yet remains immerſed in ſin, and not in any way devoting himſelf to holineſs. The apoſtle ſpeaks againſt ſuch deſpiſers as theſe, and of theſe he ſays, they *deſpiſe not man but God.* (2)

There

18.—1 Tim. vi. 20.—Col. xi. 8.——that the Gnoſtic hereſy did ſpring up in the days of the apoſtles: but, it is certain, it was not very conſpicuous till Adrian's time.

It is doubtful whether the Gnoſtics held all the doctrines uſually imputed to them. This amiable ſpirit of equity deſerves to be imitated, eſpecially in an inveſtigation of primitive errors. No part of church hiſtory needs more elucidation. All, who diſputed with the prevailing party, and diſſented from them, were reputed hereticks; and their tale was told by their opponents. We know by experience how domineering parties tell the tales of the oppreſſed. Few take pains to underſtand pretended hereticks, and fewer ſtill have the courage to do them juſtice. It is almoſt impoſſible to believe, that theſe people held ſuch notions of the firſt cauſe—the holy ſcriptures—-Jeſus Chriſt—-and morality—as are imputed to them.

Priſcillian, biſhop of Abila, is ſaid to have revived the old Gnoſtic doctrine in Spain in the fourth century. Ithacius, biſhop of Soſſuba, procured firſt from the emperor Gratian his baniſhment, and afterward from the emperor Maximus his death. This Ithacius was the firſt perſon who introduced *civil* perſecution into the church. Sulpicius Severus gives the bloody wretch this character. "He was a man abandoned to the moſt corrupt indolence, and without the leaſt tincture of true piety. He was audacious, talkative, impudent, luxurious, and a ſlave to his belly. He accuſed as *hereticks*, and as protectors of Priſcillian, all thoſe, whoſe lives were conſecrated to the purſuit of piety and knowledge, or diſtinguiſhed by acts of mortification and abſtinence." What credit is due to what ſuch men ſay of hereſy and hereticks! See *Moſheim, cent.* iv. *p.* 2. *note.*

(2) *Deſpiſeth God.* Sin is a practical contempt of God. They *rebelled* againſt the words

There is a great deal of reason to think, the apostle speaks of such, for, it is certain, these are the most cruel enemies of religion, and the most odious kind of men, that can be imagined in a church. They are odious, for to all the other vices, with which they are infected, they join hypocrisy; they have the voice of Jacob and the hands of Esau; *whited sepulchres*, under fair outsides concealing rottenness and putrefaction. They, who are openly profane, are not, however, such deceivers as these, they do not deceive us, they impose upon nobody: but these are impostors, (3) who

words of God, and *contemned* the counsel of the most high. Psal. cvii. 11.—Wherefore doth the *wicked contemn* God? Psal. x. 13.—Hence the exhortation of S. Paul, *Despise not prophesyings*. 1 Thess. v. 20. Our Lord explains and reproves this disposition. Mat. xxii. 5. A certain king sent his servants - - - to say - - - come unto the marriage - - - but they *made light of it, and went their ways, one to his farm, another to his merchandize.* "*The seat of scorners*, says Dr. Manton, is the highest degree of sin." Psal. i. 1.

(3) *Impostors*. Such were, in the primitive church, the false apostles, whom S. Paul treats with so much just abhorrence. 2 Cor. ii. 17. *We are not as many who corrupt the word of God*, καπηλευοντες, manufacturing the word of God, dealing deceitfully with it, lowering its value by mixing it with pagan philosophy, or Jewish traditions. —iv. 2. *We have renounced the hidden things of dishonesty, not walking in craftiness, nor handling the word of God deceitfully. We speak as of sincerity, as of God*, &c. Sincerity, or purity is twofold, first in the *doctrine* delivered, called *the sincere*, that is the pure *milk of the word*, unmixed with human conjectures and traditions. 1 Pet. ii. 2. Secondly, in the preacher, whose intentions are pure and his actions upright. In both these the false apostles of old were defective; and modern hypocrites exactly resemble them. Salvian contrasts these prettily, "Non potest dici de gentibus, evangelia legunt, et impudici sunt—apostolos audiunt, et inebriantur—Christum sequuntur et rapiunt—

who hide the horror of their crimes under a fair exterior; falſe prophets, who ſay *Lord, Lord*, and who yet remain *workers of iniquity*, and what in the world can be ſo odious as this? Theſe are the moſt cruel enemies of the church and of religion, theſe do us a hundred times more harm than the moſt open, declared, perſecuting enemies can do, however proud and vindictive the latter may be.

Declared enemies calumniate religion; but they are not believed, and religion ſufficiently defends itſelf

unt—vitam improbam agunt, et probam legem ſe habere dicunt." &c. &c. *Lib.* iv.

Whited Sepulchres. Mat. xxiii. 27. Our Lord alludes to the popular cuſtom of covering common graves with lime or chalk, or with a whited board, rail, or ſtone, which was done annually, when the roads were repaired, on the firſt of Adar, in our February. The general intention was to prevent travellers contracting a ceremonial uncleanneſs by touching the dead. The whiteneſs warned them to avoid the place. The Phariſees, affecting ſuperior piety, *built tombs for the prophets, and garniſhed the ſepulchres of the righteous.* Verſes 29, 30. Some graves, either through poverty, neglect, or heavy rains waſhing off the thin whitening, *appeared not, and men, that walked over them, were not aware of them.* Luke xi. 44. To theſe *three* ſorts of graves our Lord likens the phariſees, that is to ſay, he conſidered their hypocriſy in three different points of light. Their exterior *concealed* their odious inward diſpoſitions—It made a great *ſhew* in the eyes of mankind—and it *deceived* the unwary into a dangerous admiration and imitation of them.

Hypocriſy is well characterized by its affected veneration for virtuous predeceſſors. Dion ſays, the emperor Caracalla, one of the worſt of men, hated good men as long as they lived, and honoured them after they were dead. Herod, who murdered Ariſtobulus for his virtues, paid him the higheſt funeral honours after his death. Thus the Jews dealt with the prophets, and thus modern hypocrites erect ſtatues of the apoſtles, procure fine pictures of Jeſus Chriſt, and his renowned diſciples, and cheriſh, like the old phariſees, the ſame bloody diſpoſitions, that brought them all to the grave. Ah! could your ſtatues ſpeak! - - -

itſelf againſt their accuſations; but theſe are commonly believed, when they diſhonour chriſtian piety. Why (ſay people) ſhould we not believe them? theſe are friends and not enemies, their deſigns are evident, it is a ſpirit of religion, which animates them. Perſecutors only trouble the outward ſtate of the church, and frequently while they diſturb its outward repoſe, they contribute (in ſpite of their deſigns.) to augment its faith and holineſs: but theſe wicked hypocrites, of whom we ſpeak, attack the very vitals of religion, and by their contagious and bad examples ſurprize the ſimple, and defile their piety. But why do I ſpeak of the ſimple? the ſtrongeſt chriſtians, even thoſe, who are fartheſt advanced in the practice of piety, cannot ſecure themſelves againſt their poiſon; for what can be more dangerous than a bad example, which inſinuates under the veil of brotherhood and friendſhip? *A little leaven* (ſays the apoſtle.) *leaveneth the whole lump.* A vicious converſation is a peſtilent diſeaſe in the church, or, if you will, it is a ſpark of fire in a ſtack of ſtraw. Alas! we are all, great and little, ſtrong and weak, too much like combuſtible matter, we have all of us too much inclination to ſin, when we are tempted on any ſide, and how much more liable are we to fall into it when aſſaulted from a quarter, of which we were not aware, and conſequently for which we were not prepared? (4)

2. But

(4) *Hypocrites.* Our divine maſter had ſuch an abhorrence of hypocriſy, that he not only commanded his followers not to *be* hypocrites, but not to be *like* them. Chriſtus diſcipulis ſuis in mandatis dedit, ne eſſent ωσπερ οι υποκριται quaſi vel tanquam hypocritæ; aliud erat hypocritas eſſe, aliud *tanquam* hypocritas, *voluit autem ne hypocritis quidem ſimiles fieri. Baylæus in conci-*

one

2. But you will aſk me, Are all thoſe hypocrites, who ſin in the church? Are there no true believers, who ſometimes backſlide from holineſs, and who conſequently offend ſome of the brethren, and give bad examples to all? Alas! too many true believers fall into ſin; and, I doubt not, S. Paul had theſe in view, and addreſſed theſe words to them as well as to hypocrites, comprehending both in the number of deſpiſers of this doctrine. I grant, when a believer falls into ſome ſin, it does not follow from thence that he has abſolutely rejected the doctrine of ſanctification. God forbid we ſhould think ſo! he falls through infirmity, for our regeneration is never ſo entire as

one latina, apud Leigh. in Crit. ſac.

Mat. vi. 2. *When thou doeſt thine* ALMS, *do not - - as the hypocrites do.*—5. *When thou* PRAYEST, *thou ſhalt not be as the hypocrites are.*—16. *When ye* FAST, *be not as the hypocrites.*—8. *Be not ye therefore* LIKE *unto them.* As if the Lord had ſaid, Do not affect to perform your religious exerciſes as theſe men perform the ſame exerciſes. Do not, under any ſpecious pretences, imitate them. This is advice of great importance, and deſerves more attention than hath uſually been paid to it.

Five minutes attention to the doctrine of *imitation* opens a wide field of ſpeculation, and were we to diſcuſs the ſubject, we ſhould fill a volume. Notes are only hints, and a hint ſhall ſerve here. Obſerve this train.

The pope attempts to convert the Chineſe. The Chineſe refuſe to accede to the papal terms, unleſs ſome conceſſions be made in favour of their old religion. The pontiff ſends miſſionaries properly inſtructed, and authorizes them to accommodate chriſtianity to the liking of the emperor, and the empire, by imitating the old ceremonies, yea by incorporating them into the religion of Jeſus. Clement XI. Cardinal Tournon, Mezzabarba, and the Jeſuits ſeem to me to differ very little, after all their diſputes. All make Chriſt conform to Confucius. This is the conſtant courſe of papal propagation of the goſpel.

The

as to exclude all remains of weakneſs in our underſtandings and affections: and if thoſe, who declaim upon this ſubject, were better acquainted with human nature, they would not ſay ſo peremptorily as they do, that ſin could not dwell in the ſame heart with faith and love, and the other principles of regeneration. To prove this I only adduce the example of S. Peter. Who can believe that, when Jeſus Chriſt ſaid to him, *I have prayed for thee that thy faith fail not*; who, I ſay, can believe that theſe words are to be underſtood only of ſome bare illuminations of his underſtanding, without any true piety or love in his heart? Who can believe, that S. Peter in the moment of his fall, when he was carried away with an impetuous fear, ſuddenly felt all love and piety expire in his heart? Who can think, that all his attachments to his divine maſter were ſuddenly diſſolved in

The reformers acted on the ſame principle in regard to the papiſts, and retained rites, ceremonies, habits, geſtures, and ſo on; they were not hypocrites: but they were *like* them. The epiſcopal church retains the reſemblance ſtill.

Some modern diſſenting miniſters, poſſeſſed with I know not what rage of imitation, and dazzled with the gaiety and popularity of ſome modern pious conformiſt miniſters, affect to imitate them. Some put on gowns; others ſet up organs; ſome compoſe liturgies, others ſing anthems, learn light tunes and theatrical airs, while others introduce gloria patri, repeat the Lord's prayer, affect to preach and pray like them, and, in a word, to conform as far as they can, and farther than they ought. So, I imitate a pariſh prieſt—the prieſt imitates biſhop Cranmer—Cranmer the pope—the pope Aaron, Confucius, Zoroaſter, or any body that comes in his way. See *Dr. Owen's Sermon, entitled Righteous zeal, from Jer.* xv. 19, 20. *Let them return to thee: but return not thou unto them.* I admire this ſaying of Ruſhworth. "It is poſſible for an ingenuous man to be of a party; and yet not partial." *Pref. to Coll.*

in ſo complete and abſolute a manner, that there did not remain in the bottom of his heart the leaſt conſideration for him? His ready return to Jeſus Chriſt, when Jeſus Chriſt looked at him, accompanied with bitter repenting tears, fully proves, that if his love and piety had ſuffered an eclipſe, they were not however annihilated. In effect, we muſt judge of the ſpiritual as of the natural life, both may undergo very great and enervating changes without periſhing entirely.

We muſt then, it ſeems, diſtinguiſh an abſolute from a partial contempt of the doctrine of holineſs. (5) Hypocrites, who under the maſk of

(5) *Diſtinguiſh an abſolute from a partial contempt of ſanctification.* There are three principal reaſons for this diſtinction. 1. Hence ariſes an argument for *chriſtianity* againſt the pleas of falſe religions. You object, ſays Tertullian to the pagans ſomewhere, you object againſt us, that we have many unrighteous perſons in our community. We allow it: but ſee how you and we differ. Our unrighteous members are reproved, and if incorrigible are expelled: but among you the wicked are cheriſhed, honoured and adored. I forget where this paſſage is, and, as I quote it from my memory, probably it is not exact. The ſentiment, however, is juſt, and applicable to modern infidelity. 2. This diſtinction ſhould be made for the ſake of thoſe *pious ſouls* in our communities, whoſe ignorance would drive them to deſpair, after through infirmity they had fallen unwarily into ſin, were they not informed of the difference between ſins of infirmity and ſins of enmity. 3. Chriſtian miniſters ſhould inculcate this diſtinction in regard to *church-diſcipline.* It happens, ſometimes, that there are in chriſtian churches pious perſons phyſically defective. Such are they, who have been diſordered in their ſenſes, and who after recovery retain a certain wildneſs and irregularity in all they do. Such alſo are they, who are conſtantly or periodically afflicted with lowneſs of ſpirits, or, what is ſtill worſe, a too great flow of animal ſpirits, animating them to take bold ſtrides in their de-

of external profeſſion conceal a profane heart, and live a profane life, are guilty of the firſt rejection; and the faithful, when they fall into ſin, are guilty of the ſecond: but, be it which it may, it is always true, that every ſin which we commit, however ſmall, is a contempt of the doctrine of ſanctification; for did we obſerve it as we ought, we ſhould never ſin, as the goſpel is not content to demand an imperfect ſanctification of us, but on the contrary it exacts a complete and perfect holineſs, as well in degrees as in parts, ſo that always, when we commit any ſin, we do in a manner renounce the honour of our calling, and commit an outrage on the doctrine of Jeſus Chriſt.

3. I ſay on the doctrine of Jeſus Chriſt, that is, on the ſon of God, even on God himſelf; for this law of holineſs is neither of S. Paul, nor of any other man, but of God and his beloved ſon: *he that deſpiſeth* (ſays the apoſtle) *deſpiſeth not man but God.* He means, that he rejects the authority of God himſelf, who is the author and publiſher of this law. Every ſin contains two, one conſiſts in our doing a thing bad in its nature, and contrary to that publick and inviolable order, according to which reaſonable creatures ought to act: the other conſiſts in our offending the infinite authority and majeſty

deportment. God forbid, we ſhould deny theſe people the comforts of religion! In order, however, to their enjoyment of them, it is neceſſary not to exact that uniformity of action in them, which would be eſſentially requiſite, were they phyſically perfect. Alas! *who can underſtand his errors!* Let us not *beat* theſe *fellow-ſervants.* They are objects of pity, and ſhould be borne with in the church as far as poſſible; for, poor ſouls! what ſhould they do in the world? Here they are irregular and queer: but there they would be driven raving mad.

majesty of our legislator, and in revolting from the obedience we owe him. S. Paul, having regard to the first, calls sins *uncleannesses* contrary to true holiness: but in regard to the second he calls them *rejections of God*, that is, rebellions against his supreme authority: doubtless a great and enormous crime, and worthy of the most rigorous punishment. (6)

For this reason, (by the way) we reject that frivolous distinction, which the schoolmen in the church of Rome have invented, of *venial sins*. (7) It

(6) *Sin is bad in its nature, and it is also an offence against the infinite authority of God, our legislator.* This is a truly *christian* observation, and this way of stating sin, in order to discover its turpitude, and to destroy its empire, is one noble advantage, which a christian minister possesses above a mere moral philosopher. The philosopher considers sin as a disordering of the established course of things, as heterogeneous and incongruous. The servant of Christ adopts this idea, and adds another, which makes the incongruity appear horrible. He introduces a legislator, reads his law, explains its purity, exhibits revealed motives of obeying it, exposes the folly of resisting *God*, and so possesses the soul of the sinner with a most wise and cordial aversion to sin, along with a just and affectionate obedience to God. The *written* law is a set of *true words given from one shepherd*, and, in the hand of a wise *master of* publick *assemblies*, these words *are as goads, and as nails fastened.* Eccl. xii. 10, 11.

(7) *Venial sins.* Our author rightly calls this a frivolous distinction of the schools. Thomas Aquinas, and his followers lay down seven idle distinctions between venial and mortal sins. They are not worth repeating. Our divines unanimously reject this distinction. Baxter confutes Aquinas by fourteen arguments, and explains the passages urged by the papists. 1 John v. 16, 17. —James i. 13, 14. The sum seems to be, 1. All sin is *mortal*, or deserves eternal death in its own nature. 2. All sin is *venial*, pardonable, remissible, on repentance. *Baxt. Meth. Theol. Christ. par.* i. *cap.* 15. *Qu. An dentur peccata sua natura venalia?*

The

It is moſt certain, that the ſmalleſt ſins, which can be committed, contain in them that rebellion, of which we ſpeak, ſince, however ſmall the offences may ſeem conſidered in themſelves, they are always violations of the law of the ineffable majeſty of God, who forbids them; and this violation, in what manner ſoever you conſider it, muſt needs deſerve death. What can appear ſmaller conſidered in itſelf than the ſin of our firſt parents? Eating a fruit agreeable to the eyes and taſte, and ſeemingly deſigned by nature only for the nouriſhment of animal life, was that ſuch a mighty thing? But whatever the action was, conſidered in itſelf, it was *forbidden*, nor could our firſt parents do it without oppoſing the infinite majeſty of their creator, who had ſaid to them *you ſhall not eat it:* they could not do this without refuſing that obedience, which they owed to God, nor conſequently without falling into that which conſtitutes the eſſence of the greateſt of all crimes. (8)

How

The following reflections of a Romiſh divine are to the purpoſe. " I will endeavour to avoid venial ſin—becauſe, how venial ſoever I imagine it, it offends God.—Becauſe how venial ſoever I ſuppoſe it, there is no imaginable reaſon for allowing it—becauſe I can never enter heaven with it—my venial ſins are extremely numerous—they are attended with dreadful conſequences.—The remedy, O my God! is an attachment not only to thy law: but to *all* the *perfection* of thy law." *Bourdaloue Serm. tom.* xv. *retraite, ſecond jour.*

(8) *Adam could not eat without falling into what conſtitutes the eſſence of the greateſt crimes.* " In hac lege Adamo data omnia præcepta condita recognoſcimus, quæ poſtea pullulaverunt data per Moyſen, i. e. diliges dominum tuum de toto corde tuo, et ex tota anima tua; et diliges proximum tibi tanquam te, &c." *Tertull. ad Judæos.*

" Quis dubitabit ipſum illud Adæ delictum hæreſin pronuntiare, quod per electionem

How needful is it to have this truth continually in view, that we may not deceive ourſelves as we too often do! I do not know how it comes to paſs: but when we judge of ſins we almoſt always conſider them only as they are in themſelves; and hence in general they appear to us ſmall and trifling, not worthy of our attention, and leſs ſtill of our repentance, after we have committed them. Is not this a moſt lamentable ſelf-deception? We do not remember, that, however inconſiderable our ſins may be in themſelves, they are always extremely conſiderable in regard to our ſupreme legiſlator, who has forbidden them, for they are nothing leſs than ſo many rejections of the bleſſed God.

4. Re-

tionem ſuæ potius quam divinæ ſententiæ admiſit, niſi quod Adam nunquam figulo ſuo dixit, non prudenter deſinxiſti me: confeſſus eſt ſeductionem, non occultavit ſeductricem: *rudis admodum hæreticus fuit:* non obaudiit: non tamen blaſphemavit creatorem, nec reprehendit auctorem, quem a primordio ſui bonum et optimum invenerat." *Tertull. adv. Marcion, lib.* ii. *cap.* 2.

That ſin has entered into the world nobody diſallows. Alas! who does not feel irregularities in his own boſom? That it entered by *one* man, and from him deſcends to all his poſterity, as the ſcripture teaches, we have all the reaſon in the world to believe: but how to reconcile this with the divine perfections is the queſtion. Take which ſide of the queſtion you will, believe with ſome that we bring our propenſities to ſin into the world with us; or believe with others, that we catch the contagion here, difficulties there are, and difficulties there will be on either ſide. The fact is undeniable, I am a ſinner, I inquire how I became ſo? and how a gracious God could ſuffer ſuch a misfortune to befal me? Are my difficulties all ſolved by proving that not Adam, but a careleſs tutor, a looſe companion, or a bad neighbour corrupted my innocence? Not in the leaſt, I have as much to ſay againſt God in one view as in the other; nay he, who holds original ſin, appears to me the moſt reaſonable

4. Remark here, I intreat you, the conduct of S. Paul. He does not tell the Theſſalonians of his own authority; nor does he cloath himſelf with ſuperb and pompous titles in order to conciliate reſpect to his perſon, and veneration for his doctrine; he does not ſpeak to them concerning his rapture to the third heaven, nor of his viſions, nor

ſonable man, for he ſays, God allowed ſin to enter once by one man; but he who denies it tells me, that God does this ten thouſand times over every day, and that, though purity is his own image, yet he ſuffers thouſands of innocent creatures to be rifled of it every hour. —I ſhall be forgiven for interrupting Mr. Claude a few moments longer, while his countryman Saurin gives us a uſeful word of advice.

"It is a maxim, from which a divine ought never to depart, that, though we know in general what the attributes of God are, yet we are profoundly ignorant in determining their ſphere of action. We know in general that God is free, that he is juſt, and that he is merciful: but we are very ignorant in determining how far theſe perfections ought to go, becauſe their infinity abſorbs our capacity. An example will make this plainer. Suppoſe two philoſophers ſubſiſting before the foundation of the world, and diſcourſing together upon the plan of the world, which God was about to create. Suppoſe the firſt of theſe philoſophers had maintained this theſis. God will create intelligent beings, he could if he pleaſed communicate ſuch knowledge to them as would neceſſarily conduct them to the chief good: but he will give them reaſon, which by their abuſe will conduct them from ignorance to vice, from vice to miſery. Moreover, God is about to form a world, where virtue will almoſt always be in fetters, and vice upon a throne, tyrants crowned, and good people confounded. Suppoſe the firſt of our philoſophers had maintained this theſis, would not the ſecond have remonſtrated againſt this plan? would he not in all appearance have had reaſon to maintain, that, God being full of goodneſs, it was impoſſible he ſhould create men, whoſe exiſtence would be their miſery; that, being ſupremely holy, it was not poſſible he ſhould permit ſin to enter into the world? yet, however plauſible the reaſons of this philoſopher might have

nor of his miracles, nor of his labours, nor even of the perſecutions, which he had ſuffered for religion, although all theſe ought to have rendered him very reſpectable among good people. (9) When it was needful to exalt the grace of God to him, he ſpoke of his raptures, miracles, and viſions; and when it was needful to ſhew the faithfulneſs of his conduct in diſcharging his miniſtry, againſt the bold accuſations of his enemies, he

have appeared, the event has juſtified the former. It is certain, God has created this world upon his plan, and it is alſo certain there is nothing in this world, which claſhes with his attributes, whatever pains we are at to anſwer objections. It is our littleneſs, they are the narrow limits of our minds, and the immenſity of God himſelf, which prevent our ſeeing how far the attributes of God can go." *Saur. ſer. ſur les tourm. de l'enfer. tom* ii.

(9) *S. Paul does not eſtabliſh his doctrine by praiſing himſelf.* How different is this from the conduct of thoſe, who endeavour to lull the preſent age aſleep by ſinging the praiſes of the laſt; who argue thus,—Cranmer was a martyr, therefore the thirty-nine articles muſt be ſubſcribed—Ridley was a right reverend ſufferer at a ſtake, therefore you muſt ſing te Deum—Biſhop Hooper was very humble and very happy in the fire, therefore the book of homilies contains a wholeſome doctrine, and ſo forth. Vain pretences! As well hum the Britiſh ditty, Saint David was a holy man: and a holy man was he - - - And what then? Why - - - - Nothing.

S. Jude reproves this practice, ver. 16, 17. *Their mouth ſpeaketh great ſwelling words, having men's perſons in admiration becauſe of advantage: but, beloved, remember ye the words, which were ſpoken before of the apoſtles of our Lord Jeſus Chriſt.*

What think we of theſe arguments? "Some hereticks of old, and Anabaptiſts of late, have looked upon the Canticles only as an ordinary love ſong, yet the PIOUS in all ages have eſteemed it an allegorical dialogue between God and his church." *Dr. Nicholls' Commentary on the articles of the church of Eng. art.* vi.

King Edward's forty-two articles came into the world with this title, "Articles agreed upon by the biſhops, and other *learned* and *good* men

he recounted his voyages, labours, and perſecutions: but when he had a law to impoſe upon men's conſciences, or a doctrine of faith, or a rule of conduct to eſtabliſh, he introduced it only with the name of *God*. Nothing but what is divine; no conſideration at all of man is mentioned here; for faith and conſcience acknowledge no authority but

men in the laſt convocation held at London in the year 1552, &c. Dr. Heylin and Dr. Atterbury affirm that the articles were really drawn up *in convocation*, as the title imports. Dr. Heylin reaſons thus, "Had it been otherwiſe, King Edward, a *moſt pious* and *religious* prince, muſt needs be looked on as a wicked and lewd impoſtor, in putting ſuch a horrible cheat upon all his ſubjects, by fathering theſe articles on the convocation, which begat them not, nor ever gave conſent to them." Edward was born October 1538, the articles were drawn up in 1551. Is it imaginable, this *moſt pious* and *religious* child of 13 years of age compiled the articles, wrote the title, or had any thing more to do than ſet his hand to a paper offered him at the council table? Biſhop Burnet affirms, the title is a forgery, and brings authentick proof from Cranmer's own confeſſion, that the articles were drawn up by himſelf and Ridley, and not in convocation. Yet this does not ſatisfy, the old argument drawn from the *piety* of the king muſt be repeated, and ſtrengthened by adding—"to charge ſuch a ſhuffling trick upon a *pious* prince and his *miniſtry*, to whom we owe the benefits of *our* reformation, and upon the *moſt eminent* of the proteſtant *clergy*, many of which *laid down their lives* for our common religion, is a degree of *incaution* one would not expect from his lordſhip's *prudence*." But why, good Dr. Nicholls, do you charge Burnet with imprudence and incaution for performing the part of an impartial hiſtorian, by detecting the fraud of the title of an old pamphlet of our anceſtors? O, replies he, "to expoſe their imperfections ſtrikes at the truth of *our* religion, and gives occaſion to *our* common adverſaries to blaſpheme." - - Ay! there's the rub! *Nicholls ubi ſupra.*

S. Paul neither ſpoke of his raptures - - - nor of his labours - - nor of his perſecutions. He differed then from ſuch preachers as repeat in every ſermon their own great

but that of God, nor obey any voice but that of the common master of all creatures. *We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants*, says the apostle elsewhere. Herein he resembles the prophets, who, when they advanced any thing, always used this preface, *Thus saith*

doings and sufferings. All may be true, and yet nothing to the purpose. Some very good men offend grosly in this point, under pretence of preaching their own *experience*. We love an experimental preacher, a man who treats of heart-religion, a man who has actually felt the pains and pleasures, of which he speaks to others, a man who, while he preaches, is deeply affected with his subject, and feels what he is saying; we are provoked with a man, who discovers no emotions when he treats of those parts of religion, which interest human passions: but all this will not satisfy some preachers; they must coldly tell us in winter how warm they were last Midsummer; they must inform us when and where they were converted, and on what occasions they were comforted with such and such sweet passages of scripture; how they have backslidden, and how they have been restored; where they found the text, and what suggested their ideas under it, and so on. Whatever motives may induce these good men to use this method, and by whatever misconstrued passages of scripture they may seem to justify the practice, it is certainly attended with several glaring improprieties. 1. It is a deviation from the commission; preach the *gospel* is the precept: but this is preaching self.—2. It is without precedent, *we preach not ourselves: but Christ Jesus the Lord.* 2 Cor. iv. 5.—3. The minister's experience thus delivered has the air of a *standard* for the people, and so is apt to excite in some contempt, and in others unnecessary fears.—4. It betrays great *imprudence*, not to say *rudeness*. Why should a man wantonly lay himself under the difficult necessity of speaking of himself, of all subjects the hardest in the world for a modest man to discuss?—5. It adds no weight to *argument*; for a doctrine is not therefore true, because it hath given the preacher pleasure or pain.—Finally, It excites unnecessary *ridicule* in disaffected hearers, and exposes, not unfrequently, a whole party to contempt.

ſaith the Lord. With this view our apoſtle, ſpeaking of himſelf and his aſſociates, ſays, *we have this treaſure in earthen veſſels, that the excellency of the power may be of God, and not of us.* (1)

5. But, you will ſay, the Theſſalonians had received the doctrines of the goſpel, and particularly this doctrine of the neceſſity of holineſs from the mouth of man only, methinks, they could therefore

(1) *Conſcience acknowledges no authority but that of God.* Mr. Claude treats of this intereſting ſubject at large in his *defence of the reformation*, and eſtabliſhes the propoſition above with his uſual ability in three chapters. Chap. vii. is thus entitled, "The authority of the prelates of the latin church ought not to have obliged our anceſtors to yield a blind obedience to them, nor to prevent an examination of their doctrine - - - for 1. The word of God expreſly forbids all paſtoral domination, Luke xxii. 25, 26.—1 Pet. v. 3.—2 Cor. i. 24.—Mat. xxiii. 8, 9, 10.—2. The ſcripture commands all believers to examine for themſelves, Mat. xvii. 6, 12.—1 John iv. 1.—2 Cor. iv. 2 —Gal. i. 8, &c. —3. God gave the holy ſcriptures to all the people, Deut. v. i, &c.—iv. 10.—vi. 6, 7, &c.—Pſalm. i. 2.—Rom. i. 7.—John v. 39.—Acts xvii. 11."——The eighth chapter proves "that prelatical authority over conſcience is the moſt pernicious maxim in the world - - for on this ground 1. The Jews would have been right in retaining the traditions of the elders —2. God would have been unjuſt in puniſhing the whole nation with captivity in Babylon.—3. The Jews would have done right in rejecting and crucifying Chriſt.—4. Jeſus Chriſt, his apoſtles, and diſciples would have acted unjuſtly.—5. The pagans would have done right to reject the goſpel.—6. Sometimes Arians would have been right, for in ſome councils they were in power; and at other times oppoſite teachers would have been right for the ſame reaſon. —God himſelf frequently waives his authority in propoſing truths, and leaves them to examination; ſo that theſe two concluſions may be ſeparately and independently drawn. This doctrine is *true*—This doctrine is *divine*, &c." The ninth chapter examines, and refutes all the pretended reaſons brought by prelates for the ſupport of their uſurped authority, and the author, having

fore only conſider it as the doctrine of man, and conſequently that, by deſpiſing it, they ran no other riſque than that of deſpiſing a man. S. Paul precludes this objection in the laſt words of our text. *God* (ſaith he) *has alſo given unto us his holy ſpirit.* It is almoſt as if he had ſaid, I own, I brought this goſpel to you, but I was not the author of it; I am only a ſimple inſtrument, a ſecond cauſe, for all, that I have preached to you, comes from the Holy Ghoſt. It was he, who directed my ſteps toward you, he opened my mouth, and he formed the words, which I have ſpoken to you. (2)

This

having quoted ſeveral paſſages of ſcripture in defence of his doctrine, concludes thus, "Were the members of the church of Rome accuſtomed to read the holy ſcriptures, they would meet with a thouſand proofs of this truth: but moſt of our controverſies originate in their negligence of this divine book, and their negligence of the book proceeds from their exceſſive confidence in their guides."

(2) *The holy ghoſt formed the words which I have ſpoken to you.* The pſalmiſt gives the higheſt characters of the words of the holy ghoſt in theſe propoſitions.—The law of the Lord is *perfect.*—The teſtimony of the Lord is *ſure.*—The ſtatutes of the Lord are *right.*—The commandment of the Lord is *pure,*—&c. xix. 7, 8, &c. What he elſewhere ſays of thunder may be truly applied to the written word. The voice of the Lord is *powerful,* the voice of the Lord is *full of majeſty,* xxix. 4. How miſmatched are the trite additions of men, when joined to them! They are the ſqueakings of a puppet affecting to imitate and perpetuate thunder. If there be any caſe, in which it is unlawful to *add,* or *take away,* (Rev. xxii. 18, 19.) it muſt needs be in the adminiſtration of the two ſtanding ordinances, baptiſm and the Lord's ſupper. Jeſus Chriſt ordained the firſt to be adminiſtered *in the name of the Father, and of the Son, and of the holy Ghoſt,* Mat. xxviii. 19. What authority for adding, "We receive this child into the congregation of Chriſt's flock, and do ſign him with the ſign of the croſs, &c?"

A certain writer objected againſt the epiſcopal church, "that

This advances the truth of S. Paul's miniſtry, and gives a ſupreme authority to his words; but it no way exalts his perſon, any more than as an interpreter, whom it had pleaſed God to chooſe; now this teaches us,

1. That the apoſtles ſaid nothing of themſelves; but that they were inſpired by the holy ſpirit, who ſent them.

2. That they themſelves knew they were inſpired; for the ſame ſpirit, who ſpoke by them, gave them the knowledge of it, not indeed by ſenſible characters as he did the prophets, but by the conſideration of the majeſty and ſanctity of their meſſage, and by comparing their preaching with the powers of nature, which was never capable of forming a doctrine ſo effectual. To this may be added, that S. Paul, who as well as the other apoſtles having received his miſſion immediately from Jeſus Chriſt, muſt rationally conclude, that he, who had conſtituted him apoſtle of the gentiles, and had appointed him to ſo great a work as the converſion of the heathen, had not refuſed him the extraordinary influence of his grace.

In fine, his own experience muſt eaſily convince him that he was animated with the ſpirit of Jeſus Chriſt in a degree, which rendered his doctrine

"that in the adminiſtration of the communion the prieſts added words of their own to the words of Chriſt's inſtitution, as *preſerve thy body and ſoul unto everlaſting life*. A prieſt, who undertook the defence of his practice, informed him—that it was a *lovely* practice—that there was no *harm* in it—and that, had not the church provided theſe words, ſome men would uſe *worſe*. One uſed to carry the cup to each communicant, and, when he delivered it to one, to ſay—Dare you take this?—to another, Take this, and love Chriſt's miniſters better—to a third, Here, take this, and leave off your lying—to a fourth, Take this, and take heed the devil does not enter into you." Would not one think, theſe animals were retained to burleſque religion! *Barbon's Liturgy, a divine ſervice, obj.* 35.

trine infallible, as he had not only not taught any thing foreign from the true gospel of Jesus Christ; but he had been enabled to penetrate all its mysteries in a wonderful manner, as we may see in his epistles. This is the testimony, which himself bears in this epistle, *Our exhortation* (says he) *was not of deceit, nor of uncleanness, nor in guile, but as we were allowed of God, to be put in trust with the gospel, even so we speak, not as pleasing men, but God, who trieth our hearts.* And this was what obliged the faithful to receive the word with an entire obedience, as he says in another place in this epistle, *we thank God without ceasing, because when ye received the word of God, which ye heard of us, ye received it not as the word of men, but as it is in truth the word of God, which effectually worketh also in you that believe.*

6. Finally, you may remark, that the faith of these believers was produced by the conjunction of two spirits, or to speak more properly, by one and the same spirit working in two places; in the *faculty* of the hearer, this we call the *interior* spirit communicated to each believer; and in the ministration of the *word*, this we call the *exterior* spirit. From this conjunction arises that approbation or consent, which we give to the mysteries of grace, and that persuasion, which we have of their truth. (3)

If

(3) *The holy spirit works exteriorly in the word, and interiorly in the believer,* that is to say, the holy spirit proposeth truth in the scriptures, and formeth in those, who believe, dispositions to admit it. This doctrine is utterly incompatible with all that ecclesiastical artifice, which places religion in submission to authority. This deprives us of scripture, the only *rule* of faith, and gives us instead of it a *human* creed: and it renders personal conviction unnecessary. Observe the following monstrous propositions.

"All

If you ſuppoſe, that the ſpirit of God illuminates and animates the faculty of man, and that an object purely human, or one, in which the ſpirit of God is not, is applied, this conjunction can only produce reſiſtance and rejection, inſtead of perſuaſion; becauſe the ſpirit of God, which is in the faculty, and the ſpirit of falſhood, which is in the miniſtry, can never unite. For this reaſon, S. John in his firſt epiſtle aſſures the faithful, that they ſhould not be left to the ſeductions of falſe teachers, *for* (ſays he) *you have an unction from the holy one*, that is from the ſpirit of God.

If on the other hand you ſuppoſe the ſpirit of God in the preaching of the word, and in the faculty or underſtanding of the hearer the ſpirit of vanity, and the ſpirit of the world, nothing can be produced by ſuch a conjunction but infidelity and

"All are obliged to ſubmit to all *unſinful* conditions of the epiſcopal communion where they live, if impoſed by the eccleſiaſtical government thereof. There is leſs ſecurity of ſalvation to be had even on performance of the moral conditions of ſalvation out of this epiſcopal communion than in it.

"This viſible church, to whoſe external communion the ordinary means of ſalvation are confined, is no other than the epiſcopal communion of the place where any one lives, whilſt he lives there.

"No other miniſters have authority of adminiſtring the ſacraments but only they who receive their orders in the epiſcopal communion."

In defence of theſe abſurd propoſitions, and others like them, Dodwell wrote a quarto book of 627 pages, entitled *The ſinfulneſs and miſchief of ſchiſm*. We celebrate theſe men for their *learning*: but, in the name of all that is ſacred, can Latin and Greek ſupply the place of common ſenſe? What avail his fixing the year, in which Athenagoras wrote his apology; the time when Clement of Rome died; the ſenſe of the word Atavus, and ſo on, while he is robbing God of his honour and men of their liberty?

All writers of this ſort do but diſguiſe the fact, and, in com-

and rebellion against the gospel; for the reason before-mentioned, because the one spirit being heavenly, and the other earthly, they can never unite with each other; and it is in such a case that S. Paul says to the Corinthians, *if our gospel be hid, it is hid to them that are lost, in whom the God of this world hath blinded the minds of them, which believe not.*

This may serve for an example of discussing texts by observations; (4) but to these two general ways

comparison with them, Mountague is an ingenuous opponent. He entitles his nostrums *An appeal to Cæsar*—drags his adversaries before his *most gracious and dread sovereign* king Charles—gets White, Dean of Carlisle, to write an approbation—"concludes with the viii. CANON, and leaves the execution to *authority*, which he hopes will not be neglected." Chap. xxxiv. This is speaking out: the rest is all grimace. Some former learned owner of this learned book has learnedly written in a blank leaf "Amantissima amici Richardus Montacuti DOCTISSIMA viri." Alas! we dare not write Latin against you: but we remember a Roman, who said—

——————Laudare paratus
Si bene ructavit, si rectum minxit amicus.
Juv. Sat. iii.

(4) *Example of discussion.* It is needless to recapitulate our author's observations; in general, we may venture to affirm, they are all pertinent and edifying, and lead up to that one general *object*, which the text aims to exhibit. A French author of excellent taste remarks another sort of observations, which he, properly enough, arranges under the article CONCETTI. He gives us these following examples from sermons of his countrymen. "John xx. 4. *John did outrun Peter, and came to the sepulchre.* Observe how young persons hasten to the grave, John came to the sepulchre before Peter.—Mat. vi. 27. *Which of you by taking thought can add one cubit unto his stature?* You, women, who wear pattens, do you mean to affront Jesus Christ by adding to your stature!—The human heart is triangular, the world is globular, how can the world, then, satisfy the desires of mankind?

ways of discussion, explication, and observation, there may be added two more, which it will be proper sometimes to use: these I proceed to mention, and I shall devote to each a separate chapter.

kind?—In Hebrew the same word signifies both life and death, one point only distinguishes it; alas! there is but a point between the birth and death of men!—Mat. xxvi. 23. *He that dippeth his hand with me in the dish, the same shall betray me.* The fall of Judas was a punishment for his incivility to Jesus Christ. This unmannerly servant presumed to dip his hand in the dish with his master!—Our Lord sweated great drops of blood in *all* parts of his body. He was God; God is all eye; he could, therefore, weep and sweat no otherwise.—Jesus was silent before Herod, because the lamb always loses his voice at the sight of the wolf.—He was naked on the cross because he had fallen into the hands of robbers—He eclipsed the sun, and would have no light at his funeral, in order to discourage the parade of flambeaus at a burial—He lay in a sepulchre of stone to express his abhorrence of luxury—He published his resurrection first to a woman, because, intending to make it as notorious as possible, he knew she could not keep a secret: but, like all her sex, would publish all she knew to the whole world." How easily might we pattern all these among our countrymen: but we will not. Let France take the glory of these *conceits! La Man. de bien penser dans les ouvrages d'esprit. Prem. Dial.*

Observe these words of Tertullian, "Diabolus tragœdos cothurnis extulit, quia nemo potest adjicere cubitum unum ad staturam suam, mendacem facere vult Christum." *De Spectac. cap.* xxiii.

CHAP. VII.

Of Texts to be discussed in a way of continued Application.

WE have said, there are two general ways of discussing a text, that of explication, and that of observation. These two ways of preaching we call *textuary*, because, in effect, they keep to the text without digression, they regard it as the subject-matter of the whole discussion, or, if you please, as the field, which they have to cultivate, or to reap: but, beside these, there is a third way, which is, without explaining or making observations, the making of a continual application of it, and the reducing of it immediately to practice. (1)

In

(1) *Make a continual application of the text.* The capital art of a preacher is to bring his subject home to the bosoms of his hearers. Divines take different methods of doing this; some apply as they go on, others reserve the application to the last, and close the sermon with it. An eminent professor of divinity in the university of Leyden makes a just distinction to determine the propriety of each method. "Applicatio a nonnullis solet subjici singulis partibus explicatis: ab aliis toti textui applicato. Sed hic non est valde laborandum, *quomodo* id fiat, modo id *commode* fiat. Tum enim præstat doctrinas toto textu explicato reservare, quando *partes fere ad eundem scopum spectant*; quia alioqui eadem res repeti videtur. Sed

In this manner we muſt principally manage texts exhorting to holineſs, and repentance, as this of

Sed *ſi partes explicatæ ſint diverſi generis*, tum non eſt inutile, primæ parti explicatæ nonnullas doctrinas ſubjicer, ut tædio auditori occurratur, et major rerum varietas in textu appareat, quæ ſemper facit auditores attentiores. Interim tamen *illas doctrinas convenit ad finem ſervare, in quibus maximum πάθος requiritur. Anton. Walæi opera. Methodus formand. Concion. ration. tradens. tom.* ii. *p.* 425.

When all the parts of a ſermon tend to eſtabliſh *one* point, then the application ſhould be reſerved till the cloſe: but when each part eſtabliſheth a *different* article, then each ſhould be applied, as the preacher goes on.

To give notice, that we are going to apply, is ſaid to be an improper method "The uſual method is vicious. The preacher, when he diſtributes his matter, frequently ſays, I ſhall explain the ſubject—then eſtabliſh it—and cloſe with an application, or, having diſcuſſed his ſubject, he ſays, now I come to the application. He ſhould do it without ſaying he is going to do it; and, to facilitate this part of his work, he ſhould have in readineſs various forms of *tranſition*, and by them paſs from explaining and amplifying to applying. In a moral application ſome ſuch form of tranſition as this ſhould be uſed—Brethren, God not only ſpoke thus to his people formerly, he ſpeaks thus to us alſo now—See how he chaſtiſed David, he will chaſtiſe you alſo in a like caſe—Thou art this Abraham, this David, this Jonah—This doctrine is eaſy to hear: but how hard to practiſe!—I have been explaining my text: but, believe me, the beſt comment is a holy life—Think, I beſeech you, auditors! might not this be a moſt uſeful ſubject to us?—O that there were as many doers of this command as there are hearers of it!—Examine, ſinner! doth not this admonition belong to thee?—Was a ſubject ſo important, ſo comfortable, ſo terrible, given us merely to ſpeculate, think ye?—How well is this ſubject fitted to inform the ignorant, to comfort the diſtreſſed, to ſupport the weak, to alarm the careleſs!—Heavenly father; enable us to lay theſe things to our hearts!—Do ye believe this doctrine, brethren! reduce it to practice then—Without ſuch truths as theſe, how ſhould we paſs through life? or what ſhould we do at death?—Let us bleſs God, who by his prophet, his apoſtle,

of Zephaniah, *examine yourſelves diligently, O nation not deſirable*; for, inſtead of explaining the terms—or making obſervations on the neceſſity of the exhortation—the prophet who ſpoke it—the Jews to whom

apoſtle, his ſon, ſent us ſuch information, ſuch encouragement, as this, &c." Tranſitions of this kind aptly connect doctrine and uſe, and preſerve all the ſpirit of an application without the form of it. Many of theſe were uſed by Bucholtzer. Vide *Keckerman, Rhet. lib.* i. x.

Pagan orators uſed concealment as an artifice: but chriſtian miniſters may obſerve, that in this, as in many other caſes, artifice originated in nature—that, whatever were the rules, and motives of heathen rhetoricians, it is ſtrictly true, previous information of intention to affect puts auditors on their guard, and frequently precludes the intended effect. Yet, after all, I muſt confeſs, the notion of ſurprizing people into faith and obedience doth not ſeem to me to comport well with a ſyſtem of truth and argument. The introduction of application by tranſition is beautiful becauſe it is natural; and, if pagan rhetoricians make a rule, and an art, and a merit of convincing and perſuading an audience without apprizing them that they intend to do ſo, they make a great noiſe about - - - Nothing.

Some preachers have certainly abuſed application both in an illiterate and heterodox manner. "Will ye have Jeſus Chriſt? What ſay ye? Speak now, or for ever after hold your peace! Now or never! See ſinners, I offer you the Lord Jeſus Chriſt, will ye accept him? Ah poor Chriſt! Muſt he go a begging! Out ye hard-hearted! What will Chriſt ſay, when he comes to judge you? I'll tell you what he'll do. He will bind you in bundles and burn you. He will ſay, Here is a bundle of drunkards, and there is a bundle of liars. Take them, Devil! Take them, Devil!" Theſe are bad phraſes of the better ſort of much worſe. I ſpare the authors, and quote nobody: but every one knows where to find them.

We have divines, who, juſtly offended with this method, go into the other extreme, and make no application at all. Mr. Huſſey's book, entitled *God's operations of grace: but no offers of grace*, is written expreſsly againſt applications. "Where doctrines of Chriſt have been ſpied out, they have been preſently murder'd, or knockt down, by ſhooting from

whom it is addressed—the description of the nation *not desirable*—the mercy of God in calling these sinners to repentance, &c. the whole may very usefully be turned into practice, and we may enter upon that serious self-examination, which the prophet commands. (2)

The

from the stalking horse of *use* and *application*. Ah! vile doings among soul-murderers! and text-murderers! who go and let out the life of a text, and kill it upon the spot." *Glory of Christ. Introduct. S.* 31. *page* 11.

Mr. Hussey's design, and that of other divines, who have adopted his method, was to secure to the holy spirit the sole glory of converting and sanctifying the souls of the elect: but other preachers, who use sober applications, are equally zealous to preserve the glory to God; and, if the latter may not use *application* lest they should rob God of the glory of *sanctifying* the heart, assuredly the former may not use *explication*, lest they should deprive God of the honour of enlightening or informing the *mind*. In both, the means are ours, the blessing his. After all, some have observed these doctrinal divines, who affect to discharge their office fully by narrating and reasoning, and reject persuasion, should not forget, that reasoning is persuasion—and that they themselves slide almost as often as any men into personal application, especially in discussing certain favourite points of divinity. This remark is abundantly verified in Mr. Hussey's manuscript sermons, a hundred of which, I suppose, I have read; and, I think, I could exemplify it plentifully, were it necessary, from printed sermons of others of his judgment on the article of application.

(2) *Examine yourselves.* Zeph. ii. 1. Our translation has it, *Gather yourselves together, yea gather together, O nation not desired.* The French is, *Epluchez vous*, sift, or *examine*, consider with attention.

קשש, recollegit, excussit, inquisivit juxta *Kimchium* proprie est, stipulas colligere, id fit accurata scrutatione, hinc dicitur de qualibet diligenti inquisitione—-excutite vos ipsos iterum excutite. *Buxtorf.*

Scrutamini vos ipsos, et scrutamini. First, examine and reform yourselves, then examine and reform others.—Examine, again and again examine.

O na-

The ſame may be ſaid of 1 Cor. xi. 28. *Let a man examine himſelf, and ſo let him eat of that bread, and drink of that cup*; for, laying aſide all theological obſervations, you may actually enter upon ſelf examination. (3)

This

O nation not deſired. Non amabilis—non amata—non deſiderabilis. *Hieron.*—Nullius pudoris. *Grot.*—Thou unbluſhing, unlovely nation, enriched with mercies, but inſenſible to all.

O nation not deſiring. Populus non volens converti ad legem. *Jonathan.*—Non obſtantibus mandatis, monitionibus, promiſſis, et minis, vel nullo, vel non ſatis valido deſiderio moventur. *Marckius.*—O inſenſible nation, not even deſiring to be reformed. *Cocceius.*

(3) *Enter upon examination.* Of this kind is a ſermon of Saurin, preached at Rotterdam on new-year's day 1727, from Pſalm xc. 12. *So teach us to number our days that we may apply our hearts unto wiſdom.* He begins thus, "By what privilege does this church nouriſh ſo many members in its boſom, to aſſiſt in the ſolemnity of this day, and to compoſe an aſſembly ſo numerous? By what privilege are you with your children, friends, fellow-citizens?—not all—for the mourning, which covers ſome of you, tells me, death has taken away one part the laſt year, &c." Having finiſhed his exordium, by briefly obſerving the relation the words as a prayer of Moſes had to the Iſraelites, and by addreſſing a ſhort prayer to God to ſucceed his endeavours, he ſays, "Let us apply this to our life, which is ſo much like that, which the Iſraelites paſſed in the deſert, let us firſt reckon our days. And 2dly, Attend to the concluſions, which wiſdom draws from the account." Firſt, He reckons thoſe days wherein we feel neither good nor evil, joy nor ſorrow, and in which we practiſe neither vice, nor virtue, and which he calls *days of vanity*, theſe he numbers and compares with days of *reality*. Secondly, He numbers our days of *adverſity* with thoſe of *proſperity*. Thirdly, He compares our days of *wearineſs*, and *diſguſt*, with our days of *joy* and *pleaſure*. Fourthly, He compares thoſe devoted to the *world*, with thoſe dedicated to *religion*, and finally reckons to what the whole amounts. "I ſuppoſe, ſays he, the devotion of this day has col-

This manner, well and wisely disposed, by choosing proper occasions, will produce (as I have elsewhere

lected eighteen hundred persons to this exercise. I reduce these eighteen hundred persons to six classes.

The first of persons	between 10 and 20,	——	530.
The second —	between 20 and 30,	——	440.
The third —	between 30 and 40,	——	345.
The fourth —	between 40 and 50,	——	255.
The fifth —	between 50 and 60,	——	160.
And the last of those of 60 years and upwards about			70.
			1800.

According to the reckoning of such as pursue these inquiries, each of these classes must furnish a tribute of ten persons this year to death, and upon this principle there must die this year sixty of my hearers, upon the same principle in ten years there will remain only 1270 of these 1800 persons. In 20 years there will remain but 830. In 30 only 480. In 40 but 230. In 50 but 70." He then passes to the conclusions, which wisdom draws, and maintains the applicatory turn to the end. *Tom.* xii. *sur le compte des jours.*

Of this kind also is a sermon of Fenelon on true and solid piety. The text is Isai. xxxviii. 15. *I shall go softly all my years in the bitterness of my soul.* He begins by observing how necessary it is for sinners to make an exact scrutiny of their sins, that they may humble themselves before God, and even for the greatest saints, lest their very graces become hurtful, or the means of inspiring them with pride, presumption, and self-complacence. "The deceitful balances of the world, adds he, which the scripture calls *abominable*, are very different from those, which the justice of God uses to weigh our actions; let us not content ourselves with a conduct outwardly regular, let us examine whether the essence of piety be in our sentiments, and actions. Let us make this examination in regard to God, ourselves, and our neighbours. First, Do you love to suffer for *God?* Should you believe all his mysteries, your sacrifice would be imperfect, if your will remained unmortified. In vain you follow Jesus Christ, unless you carry the cross with him, in vain you hope for his glory, and kingdom, unless you partake of his reproaches and sufferings, &c. Secondly, Are you disposed to die to be united for ever to Christ?

where ſaid) an excellent effect: but always remember on this rule, that in uſing this method ſomething ſearching, and powerful muſt be ſaid, or it would be better let alone. (4)

We

Chriſt? There is I know not what ſecret infidelity in our hearts, which ſtifles all theſe ſentiments. Who, to ſee the pains we take to render this life long, and agreeable, who would believe, we expect another perfectly happy, and eternal? The hope of ſeeing Jeſus Chriſt, that amiable and conſolating object, &c. Thirdly, Are we glad to be employed in the ſervice of God? That is to ſay, do we feel a ſincere joy, when we pray, and meditate in his preſence? Prayer is the meaſure of our love, he, that loves much, prays much, he, that loves little, prays little, he, whoſe heart is cloſely united to God, has no greater conſolation than that of enjoying the preſence of the object he loves, &c. 4. Are we determined to give ourſelves up diſintereſtedly to God? Do we regard the care of his providence as our beſt reſource? Whence is it, that ſo many people undertake good works without ſucceſs? It is becauſe they undertake them without faith, it is becauſe they do not renounce themſelves, &c.

Secondly, Let us examine *ourſelves*. Firſt, Is not our zeal imprudence? 2. Is not our prudence carnal policy? Thirdly, Is not our devotion the effect of our humour? Fourthly, Is not our charity amuſement, our friendſhips vain and irregular?

Thirdly, Let us examine in regard to our *neighbour*. Firſt, The Foundation of peace with all men is humility, do we humble ourſelves to each other? Secondly, Do we perform any good works for one another? Finally, Can you ſuffer? If you have a lively faith, and ſtrong love, the world will blame and tempt you, and if poſſible prevent your enjoying the tranquillity of the ſtate; friends and enemies will appear in concert to aim at the ruin of your pious deſigns, the very people, with whom you are united to glorify God, will in a manner tempt you, different humours and prejudices will try you, their defects and yours will perpetually jar, unleſs, &c." *Oeuvres philoſ. tom.* ii. *p.* 437. *edit. Amſt.* 1731.

(4) *Application produces excellent effects.* There ſeem to me *three* eſſentials of a good applicatory ſermon.—1. A *ſelect ſubject* wiſely and judiciouſly adapted to the ſtate of the hearers addreſſed.—

We will exemplify one of the texts, which may be discussed by way of perpetual application. Let us take St. Paul's words to the Philippians, *Work out your own salvation, with fear and trembling.* Begin with a tender exordium, lamenting the condition of mankind, that so few know the truth; for there is almost an infinite number, to whom it is not preached, who are left in the thickest darkness; almost an infinite number, to whom it is preached, who corrupt it with errors and superstitions, and who almost never hear it but with a confused mixture of falshoods and human inventions; almost an infinite number of such as know it clearly: but yet neglect it, and by their negligence preclude the admirable fruits, which it ought to

2. A *temper* in the preacher, while he discusses it, free from anger, and sourness, and every other bad disposition, and breaking out all along with the discussion so as to free the auditors from all suspicion of malice or collusion, and to overpower them with a full persuasion, that the minister sincerely aims to promote their felicity. To reprove is to break a bone, or to lay on a blister, and tender skill is essential to the operation. How many just reproofs have lost all their force by the imprudence of him, who gave them!—3. *A conformity of exterior circumstances.* A certain negligence of dress, a certain inattention to style and method, the absence of every thing tending to divert attention, and the presence of whatever tends to excite it, are necessary on these occasions. A prodigious fat priest in a certain parish, on a fast day ascended the pulpit with a good sermon and an honest heart, I dare say: but he produced only risibility in his hearers through innocent exterior circumstance. His soul seemed buried alive in fat many a fathom deep, his mouth pointed above the opposite gallery, his eyes rolled towards the cieling, when forth from collops of fat came these words,—"Colossians—the third—chapter, and—the fifth verse—*mortify therefore your members—which—are—upon the earth*" - - On a *fast* day the worthy man should have

to produce. Having expreſſed aſtoniſhment that ſo *few will be ſaved*, and finally having ſhewed the true cauſes, why ſo few apply to it in the manner they ought, the exordium muſt be finiſhed by an exhortation to profit by this time of our calling, and not when we go out of the world to have to aſk ourſelves what we have been doing in it; and to reproach ourſelves with having abuſed the patience and mercy of God. *Let us* NOW *work our ſalvation with fear, and trembling*, &c. This exordium

have read prayers. How would he have ſhone in this part of the litany; "That it may pleaſe thee to give and preſerve to our uſe the *kindly* fruits of the earth, ſo as in due time we may *enjoy* them."

Bp. Burnet ſays, "Great judgment muſt be uſed to make applications fall the heavieſt, and lie the longeſt on ſuch particulars as may be within the compaſs of the auditory: directions concerning high devotion to a ſtupid ignorant company, or of generoſity and bounty, to a very poor people; againſt pride and ambition to ſuch as are dull and low-minded, are ill-ſuited and ſo muſt have little effect on them.—The application muſt be clear and ſhort, very weighty and free of every thing that looks like the affectations of wit, and eloquence; here the preacher muſt be all heart and ſoul, deſigning the good of his people.—If he is maſter of eloquence he is to employ it all in giving ſometimes ſuch tender touches as may ſoften, and deeper gaſhes ſuch as may awaken his hearers—ſuch an eloquence as makes the hearers look grave, and as itwere out of countenance, is the propereſt. *Paſt. care. chap.* 9.

Adapting the matter to the audience at court in Harry the VIII. days, had like to have conveyed honeſt Latimer from the pulpit to the tower, but his ſimple apology ſaved him. "I had been a very dolt to have preached ſo, at the borders of your realme, as I preache before your grace. I never thought myſelf worthy, nor I never ſued to be a preacher before your grace, but I was called to it, and would be willing if you miſlike me to give place to my betters; but if your grace allowe me for a preacher, I woulde deſire your grace, to geve me leave to diſcharge my conſcience." *Latimer's ſermons.*

ordium muſt be rendered lively and agreeable, and executed ſo that it may awaken the hearer, and obtain a particular attention. (5)

This

(5) *In applicatory ſermons, you ſhould endeavour to obtain a particular attention.* Here, if any where, the preacher ſhould addreſs the eyes, and ears of his auditors, as well as their reaſon; for to hear truths, which directly addreſs the paſſions, delivered in a cold, lifeleſs, unaffected manner, is enough to make a man mad. *Abbe Furetiere* tells us a tale not foreign from the purpoſe. "A gentleman attended a certain prince one day to a ſermon. The prince aſked him at his return what he thought of the preacher. Loth to ſay any thing to the preacher's diſadvantage, and not being able in conſcience to praiſe him, he told the prince, that his attention was diverted from the pulpit by the behaviour of a young eccleſiaſtick, who, ſtanding by a pillar near his ſeat, behaved like a raving madman. He wrung his hands—he rolled his eyes to heaven--he ſtamped—he exclaimed—*O! Monſieur Racine! — O! Monſieur Racine!* What could he mean? ſaid the prince. I aſked him what was the matter, as we came out, continued the gentleman, and he ſaid, What ſir! did you never hear what happened to Monſieur Racine's tragedy of Alexander, which is a finiſhed piece? His friends had all aſſured him, it was an excellent tragedy, and they had great reaſon for ſaying ſo. Truſting to their judgment, he gave it Moliere's company to act. What followed? It was damned the firſt night. Racine was extremely chagrined at this diſappointment, and reproached his friends with either want of judgment, or fidelity. O, ſaid they, the tragedy is excellent: but Moliere's company excel only in comedy, and they ſpoiled it in acting. Give it to the Burgundy-hotel, and, you'll ſee, it will meet with applauſe. He followed their advice, and the piece gained him great reputation. Now, this is my caſe, I compoſed the ſermon which you juſt now heard. In the opinion of connoiſſeurs it is a finiſhed piece. Unhappily, I gave it to this vile executioner to preach, and ſee what effects it produced in his ungoverned mouth! where he ſhould have elevated his voice, you could hardly hear him; and in the ſoft and tender parts, where he ſhould have melted his audience, the beaſt bellowed like a mad bull. But I'll play Monſieur Racine with him, I'll take my ſermon

This being done, you muſt obſerve, that, were you about to treat of theſe words in the ordinary way, you could not fail to make ſeveral reflections on the doctrines. 1. On theſe terms *your own ſalvation*, which are very weighty, and of great importance.—2. On St. Paul's command, that we ſhould *work it out*, on which you would have many things to ſay, and finally on that *fear and trembling*, which muſt accompany our labour, for many important reflections would alſo ariſe from that—but, you may add, that, laying apart all doctrines, which very often ſerve only for amuſement through our levity, your deſign is to endeavour to enable your auditors to do what St. Paul commands; and to aſſiſt them actually to labour during this hour devoted to piety to *work out their own ſalvation with that fear and trembling*, which ſo great a work demands. (6)

Here,

mon from him, and I'll give it to ſomebody, who knows how to pronounce it." *Furetieriana, p.* 73.

One of our writers on this ſubject obſerves, "There are *two extremes* in the *voice*. The one is a *drawling dulneſs*, which ſhews unconcernedneſs and want of zeal. The other is a *boiſterous noiſe*, which argues rudeneſs, and want of modeſty and manners. There are alſo *two* extremes in *action*. Some are *mimical*, fantaſtical, and violent; this is rude and irreverent. Others ſtand like *images*, and preach without any motion at all; this is ſtupid and unnatural. Motion ſhould be grave, decent, free, natural, moderate and ſuitable, without diſtortion, conſtraint, or affectation. All rules of preaching are reducible to *four* heads. It ſhould be *plain—practical—methodical—affectionate*."

Glanvil's Eſſay on preaching, part I.

(6) *Enable your auditors to work out their own ſalvation*. This way of preaching has of late been almoſt totally laid aſide by many pious men, under a miſtaken notion of its incongruity with the doctrine of decrees. I will not venture to ſay, it is conſiſtent with *their* notions of the decrees: but I truſt I may be

Here, becauſe the ſubject is practical, and one would wiſh to open all avenues to conſcience, and effectually to move the hearer, it would not be improper (after making a kind of diviſion into three parts, the firſt of which ſhould be ſome conſiderations on *our own ſalvation*. Secondly, the acts by which we *work it out*. And laſtly, the *fear and trembling*, with which theſe acts are accompanied.) to put up a ſhort prayer to God in form of a wiſh, brief, but lively, that it may pleaſe him to bleſs this ſermon, and to give us all neceſſary power to enable us to ſet about the work of our ſalvation, that it may be much forwarded, before we go out of the aſſembly. (7)

After

be allowed to ſay without offence, it is perfectly agreeable to the *ſcripture* doctrine of decrees, for this plain reaſon: the ſame ſcripture, which teaches the one, exemplifies the other; and he, who from all eternity foreſaw, and fore-ordained (which when we ſpeak of God is the ſame thing.) what would be the end of all things, formally declares, that, *as he lives, he deſireth not the death of a ſinner: but had rather that he ſhould turn and live.* For this purpoſe he orders his miniſters to bid to the marriage *as many as they find*, and even *compel them to come in, that his houſe may be filled.* It would become miniſters to do all his commands *without murmuring and without diſputing*, to leave to God the harmonizing of his word, as well as of his works of nature, and moral government: and, if any objector demand conſiſtency, to ſay, *I know the Meſſias cometh, who is called Chriſt, and when he comes he will tell us all things.*

(7) *It is not improper to put up a ſhort prayer to God.* Some preachers do this conſtantly, others only on particular occaſions. Foreign preachers afford many beautiful patterns. Here follow a few.

Dominus Deus adſit nobis ſpiritu ſuo! *Concio* I. *Didact. Focconis.*

Deus, pater omnis conſolationis, largiatur nobis vivificam ſpem omnis conſolationis, faciat que ut corda noſtra valde exſultent, et clangant, ad ejus gloriam, et noſtri omnium ſalutem!

Concio I. *Conſolatoria.*

Adſit

After this preparation, the firſt thing you may, ſay, which I beſeech you to meditate on, is, that God has had ſo much compaſſion for us as to prepare a *ſalvation*. We were his enemies, and he has mercifully propoſed reconciliation. We were dead,

Adſit nobis Jehova ſpiritu ſuo ſancto, et hanc gratiam nobis largiatur, ut hanc partem ſolide explicemus, et doctrinam, quæ ex ea emanat, obſervemus ad commodum noſtrum. Amen. *Con.* II. *Dehortatoria.*

The biſhop of Bellai in France uſed to ſay, "Two things ſurprized him, the one, that the Roman Catholics, who ſay the bible is a very obſcure book, ſo ſeldom explain it in their ſermons; and the other, that the proteſtants, who affirm it is as clear as the day, ſhould do nothing but explain it in their churches." This remark is not altogether improper; in ſome reformed churches, as well as in the popiſh church, ſermons are almoſt ſhut out to make room for long liturgies, and the defence of them takes up the remaining ſhort time, that ought to be applied to the explication of the oracles of God. In ſome other communities, long and perpetual preaching almoſt excludes prayer. This is notorious in the laſt prayer, which is generally too ſhort: but which might be rendered very edifying, were the preacher to recapitulate and pray over the chief heads of his ſermon. *See Bibliot. anc. et mod. tom.* xiv. 1720.

Our preachers ſay often in their ſermons—May God bleſs this word to our edification!—Lord! write this truth on our hearts!—Bleſſed ſpirit ſanctify our attention! —O thou, who knoweſt our inſufficiency, aſſiſt us we beſeech thee! &c. &c. &c.

"Superſtition (ſays Voltaire) is to religion what aſtrology is to aſtronomy, a very fooliſh daughter of a very wiſe mother; theſe two daughters, adds he, have a long time enſlaved the whole world." True: but in avoiding ſuperſtition let us take care of atheiſm. Our anceſtors ſeemed to think themſelves in an enchanted world, and one of our graveſt hiſtorians at the Reformation attributes the loſs of an Engliſh fleet in a ſtorm to the *necromancers of the Frenche kynge*; and hence thoſe numerous exorciſms in religious worſhip, wherein it was hard to ſay whether God or the devil were invoked. The reformation awoke men as out of a dream, who, perceiving

dead, and he has prepared a resurrection for us. We were plunged into an abyss of misery, and he has kindly stretched out his hand from on high to help us. Salvation consists in benefits inexpressible, of immense value, which we cannot sufficiently esteem; for they must be proportioned to the worth of the blood of Jesus Christ who merited them. This

ceiving how they had been imposed on, thought they could never get far enough from ignorance and superstition, till, not knowing where to stop, we are fallen into downright infidelity and irreligion. Compare our modern English historians with Rollin, and other foreign writers on this head, and it will soon appear, that infidelity is our fashionable crime, and that the late Mr. Hervey complained but too justly, that in such a voyage as Lord Anson's so many fine opportunities were lost of acknowledging the mighty God in the great deep. This is a single instance: but it is a true specimen of the whole. Whatever historians, or philosophers may do, least of all, surely, can divines avoid *setting the Lord always before us*, particularly in the pulpit. Is it not an article of our faith, that *without him we can do nothing?* Our author would inculcate this, and well knowing that, prayer before sermon being ended, the people would dispense with divine helpwhile they listened to the preacher, at least they would not retain a sense of its *necessity* on their minds, directs to a short petition here, and he has the sanction of able preachers to confirm the rule. Here follow examples. "The descent of the spirit is the mystery of which I am to speak to day: but as we cannot see light without light, so neither can we speak of the spirit of God without the succours of the same spirit. Without him every heart is intractable, every word unfruitful, without him every preacher preaches in vain; without him every hearer is insensible to the truth, even though he hear it, let us then address our prayers together to him, &c." *Flechier ser. tom.* ii. *pentecote.*

"In vain we form the wise design of redeeming future time, if we have not time to execute it. O God! our *times are in thy hand*, thou needest only say to these mortals, *Return ye sons of men*, and all these bodies now alive and in motion will become carcases without motion,

This blood, which has acquired them for us, is of all things in the world the moſt ſacred and valuable, and yet the moſt mournful and affecting. Enter then, I intreat you, with me into this meditation. Whence is it, we take ſo little pains about that, which is ſo very important to us? Salvation preſents itſelf every day to us as a rich treaſure, coming from the boſom of eternal mercy, as the divine and incomparable production of the bloody death of the Son of God. It is a veſſel, which preſents itſelf to us in this ad ſhipwreck, that we have made. Yet we do not think about it, and when we reflect on the little attention, that we

motion, and without life, and all our deſigns will be unſucceſsful. Leave us only to our own vanity, and the vapour of our life will diſſipate, and loſe itſelf in the air. Suſpend thine order great God in favour of this aſſembly of penitents! preſerve this vapour a little longer! grant each of us a little more time, that we may recover what we have loſt! O grant we may *think on our ways and return to thy teſtimonies*. Amen." *Saur. ſerm. on redemption of time, tom.* viii.

"My brethren, let us ſeek the preſence of God with all the application, let us demand it with all the ardour, of which we are capable. Let us ſay to our Jeſus as once his diſciples did, *Lord abide with us, for it is towards evening, and the day is far ſpent!* God grant this prayer may be heard. Amen!" *Saur. ſerm. on the preſence of God, tom.* vii.

"Thou great God! God of love! bleſs extraordinarily this holy work! root out of our hearts this *love of the world*, which is *enmity againſt thee!* grant us grace to *ſeek firſt the kingdom of God, and his righteouſneſs*, and deign at length, according to thy promiſe, to *add all other things unto us*. Amen!" *Superville, tom.* i. *ſer.* 6.

Thus Maſſillon in his ſermon on the *ambition of the clergy*, after the *exordium*, "May it pleaſe Jeſus Chriſt, my brethren, that truths ſo important, may fall upon teachable and prepared hearts!"—Again, on *the uſe of church revenues*, after the *diviſion*, "It remains, O my God, only with thee to bleſs theſe inſtructions, and to give ears to thoſe that hear me." *Tom.* i. *confer.*

 Indeed,

we have hitherto paid to the voice of God, who hath ſo often ſpoken to us, we are aſtoniſhed to find ourſelves under ſuch extreme ſtupidity. (8)

That

Indeed, there is hardly a French ſermon to be found without this neceſſary part. A part ſo reaſonable that, it is ſaid, Pericles never ſpoke in public at Athens till he had prayed the gods to direct him.

(8) Our author diſcovers great ability in diſcuſſing this ſubject in the applicatory method. It is extremely delicate and difficult.—1. He makes a judicious choice of *topicks*, all true, indiſputable and of allowed importance.—2. He ſelects that *part* of each topick, which is beſt adapted to his purpoſe, not aiming to ſay all that could be ſaid: but only what ſuited his preſent particular view.—3. He makes each article project into a ſtriking point of view by *contraſt*.—4. He ſupples and ſoftens the auditor by a *tender mode of expreſſion*.—In all he appears a *maſter of aſſemblies faſtening nails in a ſure place*. I allude to Eccl. xii. 11.

Firſt, The topick here is *ſalvation*, the important wiſh of every human ſoul.

Secondly, Salvation is conſidered as ſpringing from *mercy*—flowing through mediatorial *blood*—and bringing along with it an ocean of rich *benefits*; parts only of the topick: but parts highly adapted to touch the heart.

Thirdly, The mercy of God is contraſted with our *miſery*—the agonies of Chriſt ſet againſt our *inſenſibility*—the *benefits* propoſed againſt *damage*, *danger*, and *death*. All this is heightened with the beautiful *image* of a ſhipwrecked mariner inattentive to a friendly veſſel coming on purpoſe to ſave him, a veſſel freighted with treaſures for him infinitely exceeding all he had loſt.

Fourthly, All is ſoftened with melting phraſe—Meditate, I *beſeech* you—God *mercifully* propoſes ſalvation—he *kindly ſtretcheth out* his hand—Salvation comes from the *boſom* of mercy, &c. &c. Theſe are "apes in tenero Claudii ore dulces favos ponentes." I allude to the fable of Plato's bees.

The human paſſions are ſources of eloquence, and no miniſter can poſſibly excel in this part of pulpit eloquence, unleſs his own affections be thoroughly moved. The chriſtian paſtor, of all men in the world, ſhould have an affectionate heart. When he preaches thus, it is the ſhepherd in ſearch of his ſtrayed ſheep, the father in purſuit of his loſt child. Is

it

That we may the better perceive the importance of this ſalvation, and the neceſſity of attaching ourſelves to it, methinks, we need only turn our eyes a little to the miſerable ſtate of thoſe, who neglect it during the whole courſe of their lives, and at length go out of the world without having at all employed themſelves about it. Behold! I beſeech you, what a great number of unbelieving and profane ſinners there are in the world! Would you chooſe to be of their number? One is a giddy young creature, whoſe head is full of nothing but pranks, and miſtakes. Another is an old miſer, who has filled his houſe with extortions and iniquities. A third is a proud and cruel wretch, who delights and glories in violence and blood like a wild beaſt. A fourth is a ſly hypocrite, who never appears in the world unmaſked, who never goes out but to ſet ſnares, nor ever ſtirs but to deceive the ſimple, a notorious impoſtor, who thinks only how he may impoſe on the whole world. Another is a filthy epicure, always drowned in wine, or immerſed in ſenſual pleaſures, a ſwine whoſe ſoul is buried in fleſh, and who thinks of nothing but how to invent new pleaſures. (9)

How

it poſſible for ſtatues to diſcharge this part of neceſſary duty! As well might a marble parent ſupply the place of a real one.

(9) *A proud and cruel man - - is a wild beaſt—an epicure - - is a ſwine.* Our author's aim is to excite hatred of ſin, pride, intemperance, and ſo on. To do this, laying aſide a falſe finical delicacy, he expoſes vice to view under diſagreeable images. Scripture and profane writers exemplify the method. In general, we may previouſly obſerve, on the one hand, that purity and ſimplicity of manners are generally accompanied with a blunt, rough, rank ſpeech; and, on the other, that depravity of manners generally hides itſelf under an affected refinement and delicacy of ſtyle. The old prophets ſpoke bluntly: but they were very

How many abyſſes has vice opened to ingulph mankind! Into how many ſhapes does it transform itſelf to ſurprize and deſtroy them! Sometimes it appears under the beautiful vail of riches and grandeurs,

very holy. Modern courtiers ſpeak refinedly: but they are behind the curtain extremely vicious. Here and there indeed a bold libertine is an exception to this rule.

S. Jude calls the wicked *brute beaſts*, verſe 10. 2 Pet. ii. 12.—S. Peter reſembles a backſlider to *a dog turning again to his own vomit*; *a ſow that was waſhed wallowing in the mire*. 2 Pet. ii. 22. —The Lord likens the lukewarm to an emetic, and ſays, *I will ſpue thee out of my mouth*. Rev. iii. 16.—The prophet likens the Jews to a brazen, ſcolding, proſtitute, a meer billingſgate, *Thou doſt the work of an imperious whoriſh woman*. Ezek. xvi. 30.—He compares national ſubſidies to the gifts of a rake to his miſtreſs, verſe 33.—All naſty images expreſſive of a filthy people, whoſe vices rendered them objects of general abhorrence.

In this view, we do not wholly approve of Ariſtotle's rule. He ſays, Tropes ſhould be taken from *agreeable* things. (*Rhet.* iii. 2. 4.) Nor can we with the archbiſhop of Cambray wholly reject the propriety of Horace's line,

Proſcripti regis Rupili *pus* atque venenum.

For, at this rate, unjuſt actions, and odious perſons could never be expoſed by imagery, agreeable images cannot colour diſagreeable objects, and to be denied the uſe of the latter would deprive an orator of one mean of perſuaſion. However, we allow the rule in general, and think great caution neceſſary in the agreeable uſe of diſagreeable images.

If it be neceſſary after ſcripture to add human authority, the following may be ſubjoined. "Sin vile ſit *argumentum* et ſervile, *metaphoræ* quoque *tales* erunt, veluti *ſterquilinium publicum* pro ſordido lenone—Laberius vetulam impudicam et moroſam vocavit *grunnientem ſcrofam* —Lucius Pomponius ſtultum quendam comicum irridens vocat *comicum commictilem*, hoc eſt dignum, in quem canes meiant." *Eman. Theſaur. orat. de metaph. cap.* viii.

"Qui in ſtatuas mortuorum ſæviunt ſimiles ſunt *canibus*, qui ſaxum mordent, non illum, qui projecit."

Plato. Rep. v.

"Pleba

deurs, ſometimes under the agreeable charms of ſenſual pleaſures, ſometimes under the juſtice of ſupporting one's own intereſts and ſatiating a juſt revenge, ſometimes under the reaſons we have to envy another's proſperity, ſometimes under the idea of the joy of ſucceeding in a lawful enterprize, or under an idea of the ſhame of not ſucceeding in what we have undertaken. In ſhort, ſin is a Proteus changing itſelf into a thouſand ſhapes, or, if you will, a ſerpent twiſting itſelf a thouſand ways to ſlide into men's hearts, in order to prevent their thinking about their ſalvation. (1)

Moreover, if you caſt your eyes on this part of the world, which appears the moſt civilized and refined, you will ſee people ſo immerſed in an almoſt infinite number of occupations perpetually employing them, that there does not remain a moment to think of the moſt important matters. Some are wrapt up in the ſtudy of human ſciences, and others in worldly employments. Each gives himſelf up entirely, and none remembers that piety and the fear of God ought to be a pro-

"Plebs eſt ſimilis *nauſeantibus*, qui alimenta ſua ejiciunt." *Demoſthenes.*

"Poeſis eſt ſimilis *formæ juvenili*, nam ſi hæc *deflorait*, et iſta numerum amiſit, utraque carret gratia." *Demoſthenes.*

"Oratores nutricibus ſunt ſimiles, quæ cibos ipſæ devorant, *faliva* autem pueros *inungunt*." *Democrates apud Ariſt. Rhet.* iii. 4.

See how Cicero deſcribes Anthony the younger, who had got ſo drunk at the wedding of Hippias as to vomit next day in open court. *Cic. Phil.* 2.

(1) *Sin diſguiſes and varies itſelf.* Man cannot, it is allowed, purſue evil under the idea of evil: he purſues it under the notion of good. Hence *deception* is eſſential to the empire of ſin. This is carried on various ways—as by giving vices the *names* of virtues—by propoſing ſinful purſuits *partially*, &c. &c. It is glorious to religion to require nothing but expoſure to recommend it.

profeſſion common to them all. Piety does not hinder lawful employments: but it reſtrains them within proper bounds, that itſelf may not be hindered by them. (2)

To theſe conſiderations you may add another, which more immediately regards good people, that is, the ſmall number of believers, who in a manner are ſeparated from the world to ſerve God. It is certain, that, at what diſtance ſoever we are removed from the world, and it's vanities, we have yet too much communication with worldly things, on which account we ſhould look upon our ſalvation as in perpetual danger of being torn from us. We are, I grant, ſeparated from the worldly by the

(2) *Piety does not hinder lawful employments.* This article ſhould be thoroughly inculcated among young people under firſt religious impreſſions. When the light of religion firſt breaks in upon a benighted ſoul, it diſcovers ſo many great and glorious objects, that a little human mind is apt to be abſorbed in them. It is the ſame under great diſtreſs, and in high enjoyments.—*My heart is ſmitten ſo, that I forget to eat my bread.* Pſal. cii. 4.—*The diſciples had forgotten to take bread.* Mat. xvi. 5. *The woman left her water-pot, and went her way.* John iv. 28.—*He, that was healed, wiſt not who it was.* John v. 13.—*Joſeph and his mother knew not of it.* Luke ii. 43.—*I, Daniel, was mourning three full weeks. I ate no pleaſant bread,* &c. Dan. x. 23.

Young people ſhould be exhorted to *excel* in their ſeveral profeſſions, religion is honoured by it, and an old calumny is wiped off. *Pharaoh ſaid, Ye are idle, ye are idle, therefore ye ſay, Let us go and do ſacrifice to the Lord.* Exod. v. 17.—*The king ſaid, Ye, Moſes and Aaron, hinder the people from their works.* v. 4. S. Paul exhorts to what we recommend, Titus iii. 8. 14. See page 11. of this volume. For this reaſon ſome of us preach lectures in villages on week-days at five in the morning, before poor people go to work, and at ſeven in the evening, after they have done, and induſtrious people find leiſure to attend them: but unleſs they excel in buſineſs all day, we cannot bid ſlanderers defiance.

the profeſſion of the goſpel: but do we not yet live in a commerce with them in civil life? and are we not conſequently always expoſed to the influence of their bad examples, and to the falſe ſhame of ſeeing ourſelves oppoſite in ſentiments, maxims, and cuſtoms to the reſt of mankind? are we not expoſed to the flattering baits of their promiſes, the violence of their threatnings, the deluſion of their ſophiſms and artifices, and in one word to an infinite number of temptations ariſing from them? (3)

Were we, through theſe temptations, prevailed on to lay aſide the work of our ſalvation for a time, or to labour but negligently at it, our loſs would be inevitable. You cannot but ſee how neceſſary it is never to diſcontinue the work we have undertaken, never to relax, but rather to *hold faſt what we have received till the Lord comes.* Salvation can never be obtained unleſs we ſtrive againſt the

(3) *We are in danger from worldly connections.* Caſuiſts will diſtinguiſh thoſe connections with bad men, which are *neceſſary*, from others, which are *arbitrary*, depending ſolely on the will of the chriſtian. Of the firſt ſort are, 1. All *natural* connections with parents, brethren, ſiſters, children, and ſo on. 2. All *civil* connections for government, trade, literature, and ſo on. Theſe connections are not ſinful: but they may be productive of much ſin through our imprudence. *Arbitrary* connections are ſinful in themſelves, they lie out of the path of duty, and they generally produce great miſery and ſcandal. S. Paul preferred the company of a bad man, who did not profeſs to be religious, before that of a looſe living profeſſor of chriſtianity. *I wrote unto you not to company with fornicators. Yet not altogether with the fornicators of this world, or with the covetous, or extortioners, or with idolaters; for then muſt ye needs go out of the world. But now I have written unto you not to keep company, if any man, that is called a brother, be a fornicator, &c.* 1 *Cor.* v. 9, 10, 11. See a critique on this verſe, vol. i. p. 145.

the ſtream of the world. We muſt not only make ſome efforts; but we muſt make them perpetually; for, if we ſuſpend or diminiſh our efforts ever ſo little, it will be impoſſible for us not to be carried away. Sin will gain ground by the leaſt negligence, and conſiderably remove us from the end we propoſe. It is not in this ſpiritual work as it is in temporal concerns; we may lay aſide the latter for a time without ſuffering any damage: but as to our ſalvation, it is certain, the leaſt interruption is capable of retarding it, and two days of ſuſpenſion will ruin more than a thouſand well-ſpent days can advance. (4)

After

(4) *Salvation requires continual efforts.* Our Lord's language is very remarkable, Luke xiii. 24. STRIVE *to enter in at the ſtrait gate.* Αγωνιζεσθε. Eraſmus renders it *Laborate*—Vatablus has it *Certate*—Lucas Brugenſis paraphraſes it, *Enitimini omnibus viribus.* The word is certainly very expreſſive, equal to our Engliſh phraſe *ſtrain every nerve*, or, without a figure, *earneſtly employ all your powers* to obtain eternal happineſs.

Our divines generally make *two* practical remarks on theſe words. 1. The words are an *anſwer* to a queſtion. *One ſaid, Lord, are there few, that be ſaved?* To this curious uſeleſs queſtion the Lord replies, *Strive to enter*, and ſo on; as if he had ſaid, Do not inquire concerning abſtruſe and uſeleſs ſubjects: but employ your time and attention to ſecure your own ſalvation. 2. The words *prove*, that, be the ſecret purpoſe of God what it may, there is nothing in it to excuſe indolence, or to diſcourage diligence. Do you aſk, *Are there few that be ſaved?* I have ſaid, *Strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it*, Mat. vii. 14. but there is nothing in this doctrine inconſiſtent with ſtriving: on the the contrary, it enforces the utmoſt diligence.

The ſcripture uſeth a great number of ſtrong, ſignificant terms, fully expreſſive of the greateſt attention. *Strive—labour—run—wreſtle—fight—give diligence* to make your calling and election ſure. 2 Pet. i. 10.

After all, ſay you, what intereſt have we in this ſalvation? and why muſt we quit all things to apply ourſelves to this with ſo much diligence, and earneſtneſs? My brethren, to judge rightly of the intereſt you have in it, I intreat you to conſider ſome few truths, which are not unknown to you, although perhaps they have never made all the impreſſion on you, which they ought to have made. Remember, then, you muſt die, this neceſſity is impoſed on us all, in ſo inviolable a manner, that no man can poſſibly exempt himſelf. Remember, God has hid from you, under an impenetrable vail the hour of your death, and all that you can know is, that your life will be ſhort, and that there does not paſs one ſingle moment, in which your death may not happen. You are always in danger, and always liable to ſome dreadful accident. Remember, immediately after your death, you muſt be obliged to appear and anſwer for the *deeds done in the body* before the tribunal of God; for, as God is the governor of the univerſe, and you are not only one of his creatures, but one of his reaſonable creatures, for whom he has made laws, and preſcribed the bounds and meaſures of their duty, he muſt neceſſarily be your judge. (5)

As,

(5) *Remember, you muſt die.* Saurin ſomewhere ſays, he choſe to introduce death into *every* ſermon, as that ſubject, which was beſt adapted to affect the hearers, and to render them tenacious of religious impreſſions. Moſt of our maſters in Iſrael do ſo, eſpecially in their applications, and good effects are generally produced. It is not impoſſible, however, that this ſubject may be familiarized till it has no force. Sickneſs and death do not appear to phyſicians and ſoldiers as they do to other men, whoſe profeſſions never throw them in the way of the dying or the dead. On this, then, as well as on a thouſand other articles, prudence muſt guide the preacher; *wiſdom is profitable to direct.* Eccl. x. 10. Our author's tranſition from

As, then, death is inevitable, ſo is judgment but alas! what judgment! a judgment ſo terrible that St. Peter reaſons in this manner, *If the righteous ſcarcely be ſaved where ſhall the wicked and ungodly appear?* (6) A judgment ſo dreadful, that ſinners will cry to the *mountains*, *Fall on us*, *and to the hills*, *Cover us*, *hide us from the face of the lamb*, *for the day of his wrath is come.* A judgment ſo exact that all our thoughts and all our words, all the principles and emotions of our conſciences, all the ſecrets of our hearts, our connections, ways, ends, artifices, crimes, in general all that belong to us ſhall be diſcovered before the eyes, and under the hands of our judge, nor can any thing eſcape the light of his eyes, or the trial of

death to judgment is natural and beautiful, and his choice of theſe plain, eaſy articles in an *applicatory* diſcourſe is agreeable to the nature of it; for here the preacher ſhould ſelect clear, allowed truths, which require little or no exerciſe of judgment in the auditor. The heart is to be impreſſed, and the mind muſt be relieved from ſuſpenſe, and engaged by evidence to affect the heart. "In applicatione neceſſaria eſt ingenii vis et celeritas, quæ duas res, quæ videntur remotæ et diſſentaneæ, conciliat; et porro requiritur ſingularis in vocibus et comparationibus perſpicuitas, ut auditor *ſine labore* veritatem et rerum convenientiam agnoſcat." *Eman. Theſaur. de art. orat. Metaph. Deceptionis.*

(6) *If the righteous ſcarcely be ſaved.* 1 Pet. iv. 18. Our author very properly applies this paſſage to a *future* ſtate, at the happineſs of which the righteous arrive with difficulty, through the various afflictions, perſecutions, and temptations, that lie in the way: but the words ſeem literally to belong to the then *preſent* ſtate of the church, when S. Peter wrote. We ſubmit the four following reaſons to conſideration. 1. The epiſtle was written before the deſtruction of Jeruſalem, and the writer adverts much to that expected event. 2. The preceding verſe ſays, *the time* is come *that judgment muſt begin at the houſe of God*, that is to ſay, national calamities muſt overwhelm us along with our countrymen,

of his wiſdom and equity. Above all, remember, this judgment muſt needs be followed with eternal life, or eternal death, with perfect ſalvation or damnation. There is no medium between theſe things, heaven and hell will then divide the world, and they, who have not the happineſs of hearing this comfortable voice, *Come ye bleſſed of my Father, inherit the kingdom prepared for you*, will receive this dreadful ſentence, *Depart ye curſed into everlaſting fire prepared for the devil and his angels.* This judgment is ſo certain, that the Lord, not content only to declare it in his word, gives us ſome forebodings of it in our conſciences. What believer does not feel every day a tribunal of God prepared in his heart? who does not hear this ſecret voice demanding an account of his actions, making inquiry into the uſe he has made of benefits received, of the obedience he has rendered to the law, the fruit he has yielded to the goſpel, the improvement of opportunities, and, in one word, of the virtues he has practiſed, or the ſins he has committed? who is that ſinner, however inſenſible, who does not frequently feel in his heart ſome preſentiments of this judgment? Do not all the fears and terrors, the inquietudes, and remorſes, which uſually agitate wicked men, come from hence? We have every one of us theſe prelibations throughout

men, the Jews. 3. The text is a quotation from the ſeptuagint verſion of Prov. xi. 31. *Behold, the righteous ſhall be recompenſed in the earth, much more the wicked and the ſinners.* S. Peter's *ſcarcely ſaved* is ſynonimous to the wiſe man's *recompenſed in* THE EARTH. 4. The following verſe recommends patience under *preſent* ſufferings. Our author's application of the paſſage to final judgment is rational; for, if preſent afflictions try the righteous and terrify the wicked, what muſt the final judgment do?

out life: but they become incomparably ſtronger at the approach of death. Then man feels the hand, the mighty hand of the omnipotent God drawing him to himſelf. Then is he ſeized and forced in ſpite of himſelf before the throne of the ſovereign judge of the world. In theſe laſt moments of life, as the eyes of the body are darkened, thoſe of the mind are enlightened, and, penetrating into the ſecrets of the world to come, diſcover the good or evil conſequences, which we muſt expect. What dreadful blindneſs is it then, that, with ſo much certainty, ſo many marks, ſo many outward and inward teſtimonies of this divine judgment, we ſhould yet neglect to prepare for it, and leave an article ſo capital, on which eternity depends, to hazard. (7)

One of the moſt uſeful and admirable powers, which nature has beſtowed upon man, and which follows reaſon, and diſtinguiſhes man from other animals, is prudence, a ſagacity reſpecting future things. Beaſts, which have not received this advantage

(7) *Conſider judgment.* The force and the beauty of this branch of our author's application lie in the *properties* of the ſubject. A judgment ſo *terrible*—a judgment ſo *exact*—a judgment ſo *certain*—a judgment *inevitable*—a judgment that *iſſues* in eternal happineſs or miſery, this is the ſubject, and theſe the properties of it, which the wiſdom of God uſes to alarm and affect a ſinner. How highly fitted to anſwer the end!

That incomparable ſermon of Maſſillon, entitled *the death of the righteous and the wicked*, is all made up of theſe plain, affecting articles. I could never read his deſcription of the wicked man's *laſt* moment's without a mixture of pity and fear. The paſſage begins with "Alors le pecheur mourant," and ends thus. "At length, amidſt theſe diſtreſsful efforts, his eyes fix—his features alter—his countenance is diſfigured—his livid mouth falls open of itſelf—his whole frame trembles—and, by a final ſtruggle, his unhappy ſoul ſtarts with reluctance from its

tage from the hand of nature, only act and display their feeble senses about present things; they walk the way, that offers to their eyes, they eat the herb, which they see, and only move as they are inticed by the objects, at which they look: but, as they have no knowledge of futurity, they are at perfect rest. It is quite otherwise with man, his reason anticipates years, and ages, he sees things long before they arrive, he knows them by a concatenation of their causes and effects, and at the same time provides to forward or to frustrate them. (8) By this prudential foresight kingdoms and

its habitation of clay, falls into the hands of God, and finds itself naked at the bar of his formidable tribunal.

Thus, my brethen, do they die, who forget God through life! Thus will you die, if your sins accompany you to your death. Every object around you will change, you alone will remain the same—you will die: and you will die wicked, as you have lived; your death will resemble your life - - - - - O preclude this misery by living the life of the righteous." *Serm. Avent.*

(8) *Beasts have no knowledge of futurity.* This argument for the immortality of the human soul is prettily urged in the following lines;

Deep in rich pasture, will thy flocks complain?
Not so; but to their master is deny'd
To share their sweet *serene*. Man, ill at ease,
In this, not *his own* place, this foreign field,
Where nature fodders him with other food,
Than was ordain'd his cravings to suffice,
Poor in abundance, famish'd at a feast,
Sighs on for something *more*, when *most* enjoy'd.
Is heav'n then kinder to thy flocks, than thee?
Not so; thy pasture richer, but remote;
In part, remote; for that remoter part
Man bleats from *instinct*, tho' perhaps, debauch'd
By *sense*, his *reason* sleeps, nor dreams the cause.
The cause how obvious, when his reason wakes!
His grief is but his grandeur in disguise;
And discontent is *immortality*. *Night Thoughts, N. 7.*

"Tous

and empires ſupport themſelves, by this cities and families are preſerved, and by this all men endeavour, each as far as it is in his power, to procure a comfortable condition in this life. (9) How then comes it to paſs, that, while we employ our prudence ſo uſefully about temporal things, we are all on a ſudden deprived of it, when we ſhould be concerned about the moſt important of all future things,

"Tous les autres êtres, contens de leur deſtinée, paroiſſent heureux, a leur maniere dans la ſituation où l'auteur de la nature les a placés: les aſtres tranquilles dans le firmament ne quittent pas leur ſejour pour aller éclairer une autre terre: la terre réglée dans ſes mouvemens ne s'elance pas en haut pour aller prendre leur place: les animaux rampent dans les campagnes, ſans envier la deſtinée de l'homme qui habite les villes, et les palais ſomptueux; les oiſeaux ſe réjouiſſent dans les airs, ſans penſer s'il y a des creatures plus heureuſes qu'eux ſur la terre: tout eſt heureux—l'homme ſeul ne rencontre rien ici-bas où ſon cœur puiſſe le fixer, &c. *Maſſ. ſur l'avenir, tom.* i. *car.*

(9) *By prudent foreſight cities and empires are preſerved.* There are two general cauſes of the preſervation of ſtates, the firſt are *internal*, and ſubſiſt in the ſtates themſelves; theſe may be foreſeen: but the laſt, *external* cauſes, cannot be foreſeen, becauſe they depend on an infinite variety of circumſtances. The three ſorts of government, monarchy, ariſtocracy, and democracy have others, which reſemble them, and into which they often degenerate, and ſo diſſolve themſelves. Monarchy may run into deſpotiſm, ariſtocracy into oligarchy, and democracy into anarchy. Thoſe governments, which have the ſtrongeſt conſtitutional checks againſt degeneracy, are beſt calculated to perpetuate themſelves, and the operation of theſe checks may be foreſeen, and foretold. On theſe principles Polybius, and others, foretold the fate of Rome, and other ſtates.

On principles ſomewhat ſimilar wiſe men foreſee and foretell the fate of individuals. Thus Hector foretold the death of Achilles, and Patroclus that of Hector. (*Hom. Il.* xvi. 852. xxii. 358.) Theſe, and other ſuch inſtances of human ſagacity, muſt not be confounded with a ſpirit of prophecy.

things, ſalvation or damnation? is it not for this reaſon, that St. Paul, ſpeaking of worldly men, calls them animals? (1) *The animal man, ſays he, receiveth not the things of the ſpirit of God.* As if he had ſaid, This man, who for the world teſtifies that he is truly man, who has ſo much induſtry, vivacity, and penetration for futurity, and ſo much ſolidity of judgment in the choice of ways and means, is yet a brute beaſt, a ſimple animal without reaſon and without intelligence, when the affair of his ſalvation is in queſtion. Let us not be of this number, my brethren, let us not ſleep like the fooliſh virgins, while we wait for the bridegroom. Jeſus Chriſt is *made unto us wiſdom*, and this wiſdom conſiſts in always having the eyes open, and the mind concerned and active about what muſt follow this life, and the means, by which we may attain eternal felicity. (2)

I can-

(1) *The natural man, &c.* 1 Cor. ii. 14. *L'homme animal* ne comprend point les choſes qui ſont de Dieu. Our text has it, the *natural man*, (Ψυχικος ανθρωπο) on which archbiſhop Leighton makes this remark. "The apoſtle 1 Cor. ii. 14. names the man by his beſt part, his ſoul, intimating that the ſoul even in the higheſt faculty of it, the underſtanding, and that in the higheſt pitch of excellency, to which nature can raiſe it, is blind to *ſpiritual* objects." *Select works, p.* 6.

Mr. Claude does not underſtand the apoſtle's Ψυχικος in ſo exalted a ſenſe: but ſeems to uſe it with naturaliſts for what is common to irrational; "the ſcripture does not term men peculiarly captivated to brutiſh affections Ψυχικοι ανθρωποι, natural men, but αλογα ζωα φυσικα, 2 Pet. ii. 12. *natural brute beaſts.* Auſtin therefore expounds it thus (*Tract.* 98. *Johan.*) animalis homo, i. e. qui ſecundum hominem ſapit, animalis dictus ab anima, carnalis a carne, quia ex anima et carne conſtat omnis homo, non percipit ea quæ ſunt ſpiritus dei, i. e. Quid gratia credentibus conferat crux Chriſti, &c." *Owen on the ſpirit*, p. 217.

(2) *Jeſus Chriſt is made unto us wiſdom.* 1 Cor. i. 30. The ſcope of this place determines the meaning of S. Paul

I cannot help obſerving here two illuſions, to which the greateſt part of mankind are ſubject. Firſt, we almoſt always imagine, our ſalvation is a very eaſy thing, which requires but very little time. One moment, ſay we, is ſufficient for converſion, and a true converſion though wrought in a moment is ſufficient to ſave us. Beſide the time of calling is long, it endures till death. This is as much as to ſay, that, when we have employed the beſt part of our days in our pleaſures and ſinful intereſts, we ſhall have time enough to repent and be ſaved. Never was any thing more falſe or deceitful than this idea of ſalvation. I grant, there needs only a good and ſincere converſion in order to ſalvation. Provided it be good and ſincere it cannot fail of being effectual. I own farther, that a true and ſincere converſion at the laſt hour of life is not altogether unexampled. God ſhews us now and then one, to make us admire the marvels of his grace, and the depths of his electing love: but, granting all this, I beg you alſo to remark the following truths. Firſt, True and ſincere converſions in the laſt moments of life are ſo *rare*, that God has left us but one example in all ſcripture; and even that example is ſingular in its circum-

Paul in theſe words. In this chapter the apoſtle contemplates *three* objects—the Jewiſh religion—that of moral philoſophy of the pagans—and the goſpel, or that body of ſcience, which was taught by Jeſus Chriſt. He allows the goſpel appeared ſcandalous to ſome Jews, and ridiculous to ſome Greeks, yet to others, *both Jews and Greeks*, it ſeemed the power and the wiſdom of God. The apoſtle tries the cauſe in diſpute, pronounces in favour of the goſpel, and adduces effects for proofs. The goſpel of Chriſt is become to us both a ſyſtem of knowledge and a ſource of holineſs. *Chriſt is made unto us wiſdom, righteouſneſs, holineſs, and redemption.*

cumſtances, it is that of the converted thief. But, beſides that nothing leſs than a croſs, that is, a moſt infamous and cruel death, was neceſſary to affect him, there was needed alſo, to work this great miracle, the dying preſence of the eternal ſon of God. It was in that grand action, in which our redeemer offered his eternal ſacrifice for the whole world; in that action in which he cauſed the ſmoke of his oblation to aſcend as it were from earth to heaven, in a ſweet-ſmelling ſavour to God the father; in that action, in which the ſun was eclipſed, the earth trembled, the graves opened, the vail of the temple was rent in twain; it was, I ſay, very juſt that the Saviour's blood ſhould work ſuch a miracle, and that the ſpirit of grace, to honour the death of the eternal ſon of God, ſhould diſplay his power in an extraordinary manner: but let no one imagine from this example, that it ſhall be ſo with him. Jeſus Chriſt does not die every day, his blood was ſhed but once, and who told you that what he did in the act of his ſacrifice, he will repeat again every day? (3)

2. Con-

(3) *The example of the thief on the croſs.* The converſion of the thief on the croſs is a credible hiſtorical fact: but, before we can apply this to the condition of any other perſon, we muſt aſcertain the true nature of the fact, and from correſponding circumſtances prove it a caſe in point. Now this is extremely difficult to do. Monſieur Tillemont has collected many various opinions concerning the penitent thief: but all conjectures not ſupported by holy ſcripture are uncertain. Saurin ſtates theſe hiſtorical conjectures, endeavours to prove that the two thieves were notorious criminals, who deſerved to die, allows and demonſtrates the truth of the converſion of one, and takes particular care to evince that nothing can be deducted from this man's converſion in favour of procraſtinating.

"If any thing (ſays he) ſeem

2. Converſion in the laſt hour is the moſt *difficult* thing in the world, the ſoul is as it were exhauſted, without power, without light, without vigour; the heart is bound by a thouſand old habits, long ago contracted, and which like ſo many chains prevent a freedom of action. The conſcience has long been in a profound lethargy, all the doors of the ſoul are ſhut againſt ideas of piety, and theſe ideas like ſtrangers know none of the avenues to the heart. In ſhort the whole man is ſo ſunk in ſtupidity, and ſo incorporated with the world (if I may venture to ſay ſo.) that the world is at it were converted into his own ſubſtance, and become eſſential to him. By what means then ſhall a man be brought out of ſuch a miſerable ſtate? By what means then can he be detached from all the relations and connections, which he has formed with the world and its vanities? I know, God can do it, for nothing is impoſſible to him: but for this purpoſe there muſt be an extraordinary fund of grace, a ſingular effort of the omnipotence of God. If the Lord ſaid, it was *eaſier for a camel to go through a needle's eye than*

ſeem to invalidate what we have ſo often preached againſt the delay of your converſion, it is the example of the penitent thief. This is the intrenchment, from which the moſt obſtinate ſinners defy us to force them. I will tell you, my brethren, what there is comfortable in this example on your death-beds, ſhould providence cauſe me to ſurvive and attend any of you: but, while you are well, in this pulpit, to men, who take advantage of every thing to fortify themſelves in corruption, it would be needleſs to attempt to prevent the devil's uſing the example of the *wicked thief* to hinder your labouring after converſion, becauſe you have deferred it ſo long, we muſt endeavour now to prevent his uſing that of the *good thief* to engage you to defer the work ſtill longer." *Ser. ſur les deux Brigands, tom.* i. *ſer.* xi.

than for a rich man to enter the kingdom of heaven: how much more may we ſay ſo of an *old* rich man, of an old ſinner, who has added to the obſtacle of his riches thouſands of vices, and crimes. (4)

3. I am

(4) *Converſion is difficult in a dying illneſs.* Saurin adopts Mr. Claude's juſt and neceſſary diſtinction on this ſubject and expatiates beautifully on it. He affirms, there is an *ordinary*, and there is an *extraordinary* way of converting a ſoul. The firſt is a rule to us: the laſt is always open to God, and his wiſdom determines when to make uſe of it. "God has eſtabliſhed laws in nature with the utmoſt wiſdom, he has aſſigned a *pavilion for the ſun, fixed the earth upon pillars, and ſet bounds to the ſea:* yet ſometimes he has been pleaſed to paſs theſe laws, to *ſhake* the earth, to *ſtop* the ſun, to *divide* the ſea, and has diſcovered as much wiſdom in violating the laws of nature as in eſtabliſhing them. In like manner, religion has its laws, which wiſely eſtabliſh God's uſual way of working: yet ſometimes he has been pleaſed to diſpenſe with theſe laws and extend their limits. Inſtead therefore of judging of the general laws of religion by particular examples, you ought to govern your ideas of particular examples by theſe general laws. Complaiſant directors! Remiſs caſuiſts! Publick peſts! who amuſe your penitents with deceitful hopes; when a phyſician has exhauſted all the ſecrets of his art to reſtore the health of his patient, and ſees they are unſucceſsful, when every ſymptom of overloaded nature publiſhes the approach of death, he ſays, the caſe of his patient is deſperate, he does not pretend, God cannot heal him, he does not even pretend to ſay, he has never ſeen a recovery in ſuch a caſe, he ſpeaks according to the ordinary courſe of nature, according to the maxims of his art, he ſpeaks as a phyſician, not as a *wonderworker.* In like manner, when we ſee a man, who has perſiſted thirty, forty, fifty years in criminal habits, when we ſee ſuch a man taken ill and deſpairing of life, weep, ſigh, pray, and pretend to converſion, we ſay, his ſtate is ſuſpicious, and infinitely ſuſpicious: but we ſpeak according to the ordinary laws of religion, and do not mean to exclude miracles, we know, God is almighty, &c." *Sur le renvoi de converſion, tom.* ii.

This diſtinction is neceſſary to the underſtanding of many paſſages of ſcripture—to the diſcuſſion of many hiſtorical

3. I am not afraid to ſay, that the ſin of thoſe who defer their repentance, is of ſo *aggravated* a nature, that it renders them altogether unworthy of God's extraordinary aid to convert them. Such people are crafty deceivers, who act fraudulently with God, and pretend to dupe him with their artifices; for they do as much as ſay, God calls us, and, we acknowledge, repentance is juſt and neceſſary, if we mean to be ſaved; but in order to this we muſt quit our pleaſures. What then ſhall we do to enjoy our delightful ſins and yet avoid damnation? This is the way, we will be wiſer than God; we will employ all our beſt days in debaucheries and ſins, and ſo content ourſelves with them; and when we are no longer good for any thing, we will be converted, and ſo prevent our damnation. Do you think, a reaſoning ſo horrible, a procedure ſo deteſtable can be agreeable to God? Do you think it will extremely invite him to beſtow extraordinary converting grace on ſuch affronting wretches? No ſurely! What! becauſe God is free in the diſpenſation of his grace, is there any likelihood that he will beſtow it to eſtabliſh and reward deceit? (5)

Con-

torical facts—and to the elucidation of many caſes of conſcience—all which may become ſources of innumerable errors and vices, unleſs diſtinctions be made between ordinary and extraordinary—judicial and extrajudicial—intrinſick and extraneous. It is needleſs to give inſtances of each: they will occur to the leaſt attention.

(5) *Will God beſtow extraordinary grace to reward deceit!* Thus amplified by Saurin. "Strange reaſoning! deteſtable ſophiſm, my brethren! this is the higheſt pitch of corruption! this is ingratitude of a ſupreme degree! how ungrateful ſoever ſome people are, the worſt ſhew a little ſenſibility in the inſtant of receiving favours; when they have forgotten them,

Confider, I intreat you, there cannot be a more foolifh and rafh defign than that of putting off repentance to old age, fince it takes for granted the moft doubtful and uncertain thing in the world, which is that we fhall *live* to a hoary old age. Is not this the groffeft of all illufions? I omit urging what all the world knows, that no one can affure himfelf of the morrow. I fay to you fomething more ftriking. Make the different orders of men pafs before your eyes, count them one by one, and, it is certain, the number of thofe, who die before they are thirty years of age, is incomparably greater than of thofe, who come to that age. How many die between thirty and forty! how few arrive at fifty! fewer ftill live to fixty, and how very fmall in all ages and countries is the number of old men? In a city, which contains a million of fouls, you will find two, or perhaps three thoufand old people, that is, in the proportion of two or three hundred to every hundred thoufand fouls. (6)

Now,

them, indeed, they may become ungrateful: but behold! in this finner's reafoning a new kind of outrage, a wicked art of inclofing within the circumference of his ingratitude the prefent and the future, favours received, and favours expected! In the perpetration of every crime I fhall remind myfelf of mercy one day to be beftowed, and fhall find in this idea a motive for firmnefs in rebellion, and boldnefs in fin. Is not this an excefs of corruption? This is the moft deteftable ingratitude! &c." *Saur. renvoi, tom.* ii.

"Quid ergo, fratres? Cum nos multis peccatis et criminibus fentiamus obnoxios, numquid defperandum eft? Abfit hoc a populo Chriftiano. Non quidem defperandum eft; fed nec in ipfis peccatis inimica fecuritate perfeverandum. Qui enim dixit, cum converfus ingemueris, falvus eris: ipfe dixit, nolite tardare converti ad Dominum, nec differatis de die in diem." *Cæfarii. ferm.* 102, *in append. Aug. op. tom.* v. *p.* 374.

(6) *The vitality of old people is in the proportion of two or three hundred to every hundred*

Now, allowing this, what foolish security is it to imagine you shall be in the happy number of these two or three hundred, in a multitude of a hundred thousand! Were a man to hazard his fortune on such an uncertainty he would pass in the world for a madman, and all his relations and friends, his wife and children would pity and confine him: but thou! miserable wretch! dost thou hazard thy salvation, thy soul, the friendship of thy God, thine eternal happiness on this frivolous hope! and to complete thy misery, does thy wife, do thy children, thy friends, thy relations, do all the world let thee go on to do so! or, if they advise thee, dost thou pay no regard to their advice!

The second illusion, which beguiles multitudes, is an imagination, that they discharge their duty, when,

red thousand. This observation is not strictly *theological:* but it is pertinently introduced here, and may serve for an example of what our Dr. Gill recommended in an ordination sermon from 2 Tim. ii. 7. *Consider what I say; and the Lord give thee understanding in* ALL *things.* Consider principally *revealed* truths: but, as *all* sciences may subserve religion, do not neglect the acquisition of *human* knowledge.

This article belongs to *political arithmetick*, and writers on the doctrine of life-annuities treat of it with great perspicuity, and, in general, on solid principles. Mr. De Moivre—Dr. Halley—Sir William Petty—Arbuthnot—Davenant—King—Kersseboom—and others have bestowed much laudable labour on this subject. The substance may be found in Postlethwaite's Dictionary, under the word ANNUITY.

There is a wonderful tendency in remarks of this kind to arouse and affect the bulk of ordinary hearers: but they ought to be made very seldom, and very soberly. It is not necessary for a preacher to investigate these articles with the accuracy of an annuitant; it is sufficient for him to have the *authority* of allowed judges for what he affirms, and it is enough for him to speak in general terms, as Mr. Claude does: "The proportion is of two *or three* hundred."

when, without concerning themſelves about their own ſalvation, as the apoſtle commands, they employ themſelves about that of *other* people. There are in general two ways of doing this. 1. By *ſaying* the fineſt things in the world about religion. Obſerve what paſſes in the world. You will hardly find one among many employed about his own converſion: yet every body will tell you, we ought to be good people—the corruption of the age we live in is prodigious—there is hardly any virtue or good faith—there is very little profeſſion of practical religion, and almoſt no real godlineſs. Theſe common-place-ſayings are in the mouths of all: but, with all theſe fine ſpeeches, you will rarely find one retiring from general views, ſeriouſly reflecting on himſelf, and ſaying What am I? Am I not like others? Since I allow, every one ought to correct himſelf, is it not juſt that I ſhould begin with myſelf, put the firſt hand to the work, and ſet an example to my brethren! (7)

The ſecond way of pretended concern about the ſalvation of others, without attending to your own, is ſtill more ſcandalous than the firſt. It conſiſts

(7) *Many bad men ſay fine things about religion.* The excellent Mr. Edwards, than whom no man hath written better on religious affections, ſays, "Fluent fervent abundant talking of religious ſubjects is no certain ſign of truly gracious affections; for it *may* proceed from holy affections, and it may *not*. There are two extremes in this caſe. Some think a fulneſs of talk a juſt ground for ſuſpecting the talker to be a Phariſee, an oſtentatious hypocrite. Others raſhly pronounce him, on the ſame account, an eminently pious man. The probability lies *againſt* the great talker in the opinions of Edwards—Shepard--Flavel--&c. See *Edwards on relig. affections part* 2. *ſ.* 3.

consists in being always on the watch to *censure* and slander the actions of others. If they be really blame-worthy, you will hear them exclaim against the crime, they will appear to be extremely offended, they will set them off with the blackest circumstances, and exaggerate them in every degree: but if the actions of others be apparently good and virtuous, not being able to condemn them in themselves, they will condemn them in their principles. It is only, say they, the effect of ambition or hypocrisy, they only want to make a parade, to be talked of, and raise their credit and reputation with good people. Certainly all these are very distant from St. Paul's meaning, when he says, *work out your own salvation.* I will not say, we should entirely neglect the salvation of our neighbours, God commands, and charity obliges us to attend to it, and it would be a very unworthy and wicked saying, should any, like Cain, cry out *Am I my brother's keeper.* However, I do affirm, it is not this only, which ought to employ us, it is not our first, and principal occupation; we must *begin* by working out our own salvation, to this we must particularly apply ourselves, lest while we correct others we become incorrigible ourselves. *I keep under my body*, says the apostle, *and bring it into subjection; lest that, by any means, when I have preached to others, I myself should be cast away.* (8)

But

(8) *Deluded people censure and slander others.* Mr. Claude considers slanderers, that execrable class of bad men, as trafficking in two sorts of commodities, actions and principles. First, they are collectors, carriers, wholesale and retail venders of all the improper *actions*, that are performed within their circle. Far from the christian disposition

But it is time to paſs to the *ſecond* part of this ſermon, in which I require leſs the attention of your minds than the emotions of your hearts. I intreat you both ſimply to hear and judge of the truth and importance of what I ſay to you, and to act yourſelves. May your conſciences do what my tongue dictates, *work out your own ſalvation!* let us work at it now, without putting it off to another time, and let a juſt comment of theſe divine words be found to day in the exact obedience, which we render to them.

The firſt act, by which we muſt begin, is a holy *reconciliation to God.* For this purpoſe having caſt our eyes on the greatneſs of the ſins, which we have committed, and which we are perpetually committing againſt him, and having conſidered what favours we have received, and how ſhamefully we have abuſed them, having conceived a juſt grief for our innumerable ſins, let us humbly have recourſe

ſition of pity, they take an infernal pleaſure in propagating evil, and in aggravating it with a hundred falſe circumſtances. Moſt congregations have one of theſe; (happy if they have but one!) he is generally a great *news-monger*, though he declares nobody hears ſo little news as he; a great dealer in *ſecrets*, though, good ſoul! nobody hates whiſpering ſo much as he does; he is exceſſively *buſy*, though he never goes out of his way; he would be miſtaken for one of Samſon's foxes, were we not to obſerve his total want of ſenſe; he is, in a word, the Jack Ketch of the ſociety, who executes all the criminals that fall into his hands. All this is wicked: but what ſhall we ſay of a wretch, who proceeds to cenſure the *principles* of good actions! No words can expreſs the guilt of ſuch a man. To him may truly be applied the words of a prophet, *In thee is found the blood of the ſouls of poor innocents.* Jer. ii. 34.

What king ſo ſtrong,
Can tie the gall up in the ſlanderous tongue!
Shakeſpear.

recourſe to his mercy. (9) Let each of us in particular recall his wanderings from God, his tranſgreſſions

(9) *Having conceived a juſt grief for our . . . ſins, let us . . . have recourſe to mercy.* This ſeems to have been the true original method of preaching. It is a ſtate of facts; it is founded in the nature and fitneſs of things; and it has been that method, which the holy ſpirit has thought fit to ſeal and ſucceed in the hands of his miniſters. Mere deſcriptions of ſin affect, exhibiting its conſequences affright, vehement cenſures of it alarm, reaſoning concerning it opens the gloomy road to deſpair: but all this does not convert. On the other hand, preaching profuſions of divine goodneſs without urging the guilt and miſery of ſin, does not anſwer the great end of preaching, the converſion of the ſoul. It is the union of both ſubjects, that poſſeſſes the ſinner with a loathing of himſelf, and a love to God. I call this the *original* method. Thus S. Peter preached to the Jews, Acts ii. Thus S. Paul preached to the Gentiles, Acts xiii. xiv. &c. I call this *a ſtating of facts*, for it is ſtrictly true — that errors and vice are in the world—that they are ſources of miſery to men, and reaſons of puniſhment with God the judge of mankind—that God is a merciful parent as well as an equitable judge—that his goodneſs ſent his ſon to beſtow forgiveneſs, wiſdom, and virtue as a benevolence—that theſe are ſet before unworthy men in the goſpel—and that if they have any ſenſe of duty, or any deſire after felicity, they muſt fall in with this eligible plan of recovery. Theſe are facts, and a good applicatory ſermon only ſtates them. I ſaid, this method of addreſs is founded in *the nature* and fitneſs *of things*. Preſumption and deſpair are the two dangerous extremes, to which mankind are prone in religious concerns. Charging home ſin precludes the firſt, proclaiming redemption prevents the laſt. I affirmed, the holy ſpirit had *ſucceeded* this method to the converſion of ſouls. Wickliff, Luther, Knox, Latimer, Gilpin, Bunyan, Livingſtone, Franck, Blair, Elliot, Edwards, Whitfield, Tenent, and all, who have been eminently bleſſed to the revival of practical godlineſs, have conſtantly availed themſelves of this method; and, prejudice apart, it is impoſſible to deny, that great and excellent moral effects have followed. See *Gillies' Succeſs of the Goſpel.*

greſſions of his laws, how often, and how variouſly each has diſhonoured his calling, with what negligence each has violated his natural and religious obligations, and particularly thoſe, to which his Chriſtian profeſſion engaged him. Let the paſſionate remember the injuſtice of their angry tranſports. Let the covetous remember the many oblique ways they have taken to amaſs riches. Let the outrageous, the proud, the ſlanderous, the revengeful, remember the injuries they have done their neighbours. Let the worldly and voluptuous think of the many vain and raſh deſires they have had for earthly things. In one word, let each of us review his paſt conduct, let each weigh his actions in the balances of the ſanctuary; and, acknowledging himſelf a tranſgreſſor, a diſobedient and rebellious child, unworthy of the love of God, fall at the footſtool of his mercy with profound humility. This is the act of repentance ſo pathetically expreſſed in the fifty-firſt pſalm. *Have mercy upon me O God, according to thy loving-kindneſs; according to the multitudes of thy tender mercies, blot out my tranſgreſſions. Waſh me thoroughly from mine iniquity, and cleanſe me from my ſin. For I acknowledge my tranſgreſſions, and my ſin is ever before me. Againſt thee, thee only have I ſinned, and done this evil in thy ſight.* (1) This is the repentance, which the

(1) *Againſt thee, thee* ONLY, *have I ſinned.* It is a ridiculous ſenſe of this paſſage, which ſome have given. Kings, ſay they, when they ſin, ſin only againſt *God*, and are *accountable* only to him. Both theſe propoſitions are falſe, and neither can be intended in the text. Kimchi, and after him ſeveral chriſtian expoſitors take the words to ſignify, Thou, O God, only *knoweſt* my guilt in theſe tranſactions; no mortal is able to prove it.—Calovius, and

the church, afraid of the anger of God, expresses in the sixty-fourth of Isaiah. *We are all as an unclean thing, and all our righteousnesses are as filthy rags, and we all do fade as a leaf, and our iniquities like the wind have taken us away; and there is none that calleth upon thy name, that stirreth up himself to take hold of thee; for thou hast hid thy face from us, and hast consumed us because of our iniquities.* (2) This is the repentance, which Jesus Christ proposes to us in the

and others say, Against thee *chiefly* have I sinned. I have injured Uriah, and am guilty on that account: but, great as that crime may be, it is not equal in enormity to the crime, that I have committed against *thee*. "From this topick, says Mr. Henry, Joseph fetched the great *argument* against sin, Gen. xxxix. 9. and David here the great *aggravation* of it."

Henry on the place.

(2) *The church expresseth repentance in the sixty-fourth of Isaiah.* This chapter seems to be a prophetical description of the state of the Jews after the destruction of Jerusalem. The prophet speaks of a time, when the metropolis, the other cities, the temple, and *all* their *pleasant things were laid waste.* v. 10. 11.—It was after God had revealed by his spirit what men had not perceived since the beginning of the world. ver. 4. 1 Cor. ii. 9.—The prophet personates the bulk of his countrymen at the time foreseen. *None calleth upon thy name, none stirreth up himself to take hold of thee.* ver. 7. and therefore *we are all,* the whole nation, a few individuals excepted, are in the condition of a leper, and all our pharisees and scribes, and pretended good men, are in the state of menstruous women, we are in the state of a tree in autumn, and the punishment of our iniquities hath taken us away; we are excluded our religious privileges, and exposed to endless maladies. *Immundus,* ut leprosus, seperatus a consortio hominum et Dei.—*Justitiæ nostræ,* Ego de personis potius quam de actibus locum intelligo. Micah vi. 9. Wisdom, that is, the *man* of wisdom, &c. Prov. xiv. 1. Foolishness, that is, the foolish *woman.* Psal. cxx. 7. I peace, that is, I am a *man* of peace, &c. This form of speaking is equal to a superlative, *extremely* foolish, *excessively* wicked, &c.

Poli Synops.

the example of the prodigal ſon, in theſe tender words of confeſſion, *Father! I have ſinned againſt heaven and before thee, and am no more worthy to be called thy ſon.* If our repentance brings us to the foot of God's tribunal, let it bring us there profoundly humbled; for *God reſiſteth the proud, but giveth grace to the humble.* (3) Let it bring us there deeply affected, for a careleſs repentance is a treacherous repentance, betraying conſcience by its fears, which are not only ineffectual, but even pernicious: juſt as the uncertain criſes of diſeaſes weaken inſtead of relieving nature. As our repentance, however ſincere, avails nothing without a propitiatory ſacrifice for ſin, let us add a holy and fervent recourſe to the blood of Jeſus Chriſt, and to the ſatisfaction, which he preſented to God the father on the croſs. This is the faith, which is ſo often recommended to us in ſcripture, and to which the goſpel is not afraid of joining the promiſes of eternal life. *If any man ſin* (ſays St. John) *we have an advocate with the Father, Jeſus Chriſt the righteous, and he is the propitiation for our ſins. We are*

(3) *God reſiſteth the proud.* James iv. 6. This is part of a difficult period of ſcripture, concerning which Mr. Claude gave his judgment in a letter to a lady, who had required it. "There are, ſays he, two difficulties in this paſſage. The firſt is, it is a ſeeming *quotation* in the fifth verſe. But there is no particular quotation at all; S. James only ſpeaks the *general* ſenſe of ſcripture; and the words would be clearer read thus. verſe 4. Ye adulterers, and adultereſſes, know ye not that the friendſhip of the world is enmity againſt God? Whoſoever therefore will be a friend of the world becomes an enemy of God. Do ye think, the ſcripture ſpeaketh in vain?—verſe 5. The ſpirit, that dwelleth in us, ſtriveth againſt envy.—verſe 6. But he giveth more grace, &c. —The other difficulty is the *connection* of the fifth verſe with the preceding verſes: but this is difficult only to inattentive readers," &c.

Oeuvres poſthum. Let. 9. *V.* v.

are juſtified freely (ſays St. Paul) *by God's grace through the redemption that is in Chriſt Jeſus, whom God hath ſet forth to be a propitiation through faith in his blood.* Through this redeemer God will be reconciled to us, and we ſhall find grace in his ſight, when we preſent ourſelves before him in communion with this great Saviour; for *there is no other name given among men whereby we can be ſaved*, his *blood* alone *cleanſeth from all ſin.* What joy, my brethren! to waſh in this myſtical Jordan! how happy ſhall we be, if we can lay our hands on the head of this holy victim, that in charging him we may diſcharge ourſelves of all our crimes. *Come unto me* (ſays he) *all ye that labour, and are heavy laden, and I will give you reſt.*

As this peace with God is not made in a moment, there muſt be great efforts to bring our hearts into a ſtate proper for ſuch a reconciliation. Having, then, as well as we are able, collected our own ſins before our eyes, let us make ſome reflections on the horrors of them. And *firſt*, let us well examine what we are by nature compared with the *great* God. A little handful of duſt and aſhes, a little earth kneaded together with blood, miſerable little worms, a leaf carried away with the wind, a vapour which the ſun exhales and diſſipates. Are we not in compariſon of God infinitely leſs than a drop of water to the ocean, or a grain of ſand to the whole univerſe. We have a ſtature of five or ſix feet, a ſubſiſtence in the world of a few years, a life full of infirmities, a death perhaps ſudden, but however ſo certain that neither reaſon nor obſervation can have the leaſt doubt about it: and yet altogether miſerable as we are, miſery and nothingneſs itſelf, we have dared, or rather we have inceſſantly preſumed to offend and inſult the infinite

infinite majesty of our Creator and Lord! this vain shadow vaunts itself against the sun! this drop of water contends with the ocean! and this ridiculous grain of sand proudly elevates itself against the creator of the universe! Tell me, I intreat you, is there the least spark of reason in all this? Are we not always fools when we offend God? Is it possible to conceive a blindness equal to ours, when such mean vile creatures as we dare to violate the laws of the Lord of all? (4)

2. Does not our blindness appear yet more strange if to this we add the *power* of the God, whom we offend? I affirm, it would be folly and stupidity to rebel against him in consideration only of his infinite majesty, compared with our nothingness: yet if our offences could pass off with impunity, if our meanness could secure us from the strokes of his vengeance, our folly, however great, would only be considerable in itself, and not in its consequences; we should sin against the general dictates of right reason: but we should do nothing contrary to the particular voice of prudence. But it is far otherwise; for the God we offend is arbiter of the death and life of all mankind, the sole dispenser of adversity and prosperity, all creatures are under the laws of his providence, as a great army, which marches by his orders, and obeys all his commands; he has eternal prisons for the punishment of his adversaries; he has dreadful

 execu-

(4) *This grain of sand elevates itself against the creator of the universe.* Mr. Claude's design is to aggravate sin, or rather to *expose* its aggravation. He therefore contrasts the *meanness* of the offender with the *majesty* of the offended. An excellent point of view, purely scriptural, and highly adapted to shake the conscience, and awake the criminal. See Job xxxviii. xxxix. xl. 4.

executioners of his juſtice, to whom he iſſues his orders, and into whoſe hands he delivers his criminals, to ſuffer ſuch vengeance as he commands. All creatures follow his love and hatred, all live and ſmile on the objects of his favour, all frown at and deſtroy thoſe, who incur his diſpleaſure. He plants, he plucks up; he builds, he deſtroys; he kills, he makes alive; he raiſes, he abaſes; he comforts, he afflicts: and all the deſtinies of all creatures, their goods and their evils, from the greateſt to the ſmalleſt things, from the throne to the dunghill, from the loſs of life to the fall of one of our hairs, all depend on his will. What wildneſs then ſo frequently and cruelly to offend an almighty God, a righteous avenging God, who will *not juſtify the wicked*, who will not *hold* the ſinner *guiltleſs*, and who has proteſted, *the wicked ſhall not ſtand in the judgment!* (5)

3. To this reflection another may be added, which will much contribute to diſcover the enormity of our ſins. Conſider how much we are indebted to God not only for his *patience* hitherto, but for that almoſt infinite number of *mercies*, which he has afforded us, and particularly for calling us to the profeſſion of the *goſpel*. I own, our

(5) *To the majeſty add the power of God.* This is another juſt method of expoſing the turpitude of ſin. Omnipotence employed to make a ſinner miſerable, what a thought! What a dreadful thought! Mr. Claude places three paſſages in the cloſe of this period in beautiful gradation. Firſt, God will *not juſtify* the wicked, Exod. xxiii. 7. Next, God will not hold him *guiltleſs*, Exod. xx. 7. Laſt, God has proteſted he ſhall *not ſtand* in the judgment, Pſal. i. 5. See Nahum i. where the prophet makes a noble uſe of the argument taken from divine power. *Jehovah is great in power, and will not at all acquit the wicked.* Ver. 3.

our actions would be very punishable by the law of God, for God has given it to us, he has naturally engraven it on our hearts, and it is our duty to follow and obey it: but must it not be acknowledged, that we are infinitely more worthy of punishment, when to the voice of his law he has added that of his divine patience waiting long for our repentance? (6) What has prevented the Lord's executing his great vengeance on us? Why were we not destroyed the first moment we offended him? What then shall we say, when this patience shall reckon the days, months and years of its exercise towards us? What shall we have to answer when it shall accuse us, that instead of employing these days, months, and years to our conversion and sanctification, we have made no other use of them than to increase the number of our sins? But what will become of us when, after the voice of the law, and the complaints of patience, we shall find the favours and mercies of God rise up against us one after another, and all together join in a thousand reproaches of our ingratitude? It would be

 enough

(6) *Divine patience waiteth for our repentance.* Some ministers have been slow to use this topick, lest they should injure the doctrine of irresistible grace. We would beg attention to the following facts. First, it is certain, the inspired writers, whose orthodoxy cannot be doubted, used this style. *The long-suffering of God waited in the days of Noah.* 1 Pet. iii. 20. *The Lord will wait that he may be gracious.* Isa. xxx. 18. Secondly, It is certain, the scriptures are not written on principles of metaphysical accuracy: but they speak after the manner of men, according to general appearance and popular notions. Thirdly, We hazard nothing when we follow inspired guides: we risque every thing when we make unknown purposes rules of action. This argument, taken from divine patience, is a most affecting one, and has been applied to the noblest uses by ministers.

enough for each crime to appear in its own turpitude, it would be enough for all our ſins together to appear in that horror, which their number gives them: but what muſt we ſay when there are a thouſand ſins in one; I mean when each ſin is infinite in its nature? Beſides our rebellions againſt the ſupreme authority of God, beſides our extreme obſtinacy and hardneſs againſt his patience, each ſin is a particular outrage againſt all the favours we have received of God: and as his favours have been infinite, ſo each of our ſins has contained an infinite number of outrages againſt the Lord. (7)

Theſe three reflections may be followed by a fourth, on the indiſpenſible neceſſity of a lively and profound repentance to reconcile us to God. Let us not flatter ourſelves, the God we adore can never renounce his holineſs. The love of good, and hatred of evil, are as natural and eſſential as his omnipotence and infinity. Yet muſt God renounce his holineſs if he receive us into his favour without our renouncing ſin. He would have communion

(7) *Sin is infinite in its nature.* To the infinite guilt of ſin great objections have been made by many divines: but no objection, ſurely, can lie againſt the expreſſion taken in the ſober ſenſe of our author. Three words ſhall ſuffice. 1. By the word *infinite* Mr. Claude means *innumerable.* 2. He affirms, every offence committed againſt God, is committed againſt innumerable *favours* beſtowed on God's part, each of which is a reaſon of obedience. 3. He argues, Suppoſe a man at forty years of age to have received a hundred thouſand millions of favours from God, one ſin againſt God includes a hundred thouſand millions of *acts of ingratitude*; and, if he have received innumerable favours, each ſin contains innumerable acts of ingratitude. If to this we add, that each excellence in God is a reaſon of obedience, that his excellencies are innumerable, and that ſin is againſt all his excellencies, who can deny the *infinity* of ſin!

munion with ſin if he had communion with impenitent ſinners. It is then as impoſſible to unite ourſelves to God without repentance, as it is to unite life and death, light and darkneſs; as impoſſible as for God to deny himſelf, or to ceaſe to be. Neither let us flatter ourſelves about the quality of this repentance, for it is not a cold and careleſs repentance, it is not that, which conſiſts in words only, it is not that, which paſſes lightly through the mind, and which hardly touches the heart. God requires a penitence, which pervades all the powers of the ſoul, which penetrates to the bottom of them all, which produces ſighs, tears, and regrets, which is accompanied with a lively grief, a bitter ſadneſs, not only for having expoſed ourſelves to puniſhment, but alſo for having offended the Lord, and ſo drawn down upon ourſelves his juſt indignation. In one word, an habitual and powerful repentance, which breaks the mind and rends the heart, keeps us a long time in that ſtate, and empowers us ſincerely to return to righteouſneſs and holineſs. (8)

To

(8) *Repentance muſt be habitual.* How rational and ſcriptural is this kind of repentance, and how much to advantage the reformed churches appear, when the repentance preſcribed in them is contraſted with the confeſſions, and pennances, that are preſcribed in the church of Rome! The following is a form uſed by our anceſtors in the reign of King Edgar, about the year 967, the Saxon manuſcript of which is in Bene't college, Cambridge.

"Lugenti animo pænitens confeſſionem ſuam ſuo confeſſario humillime referat; et conquiniſcens dicat ſuppliciter in hunc modum.

"Confiteor Deo omnipotenti et confeſſario meo ſpirituali medico omnia peccata, quæ malorum ſpirituum inquinamento unquam perpetravi; ſive in facto, ſive in cogitatione; ſive cum maſculis, ſive cum fæminis; aliave creatura, ſive ſecundum naturam, ſive contra naturam.

"Confiteor engluviem ciborum et mane et veſperi.

To incline you more effectually to this repentance, let us (I beseech you) lift up our eyes to the mercy

Confiteor omnimodam avaritiam, et invidiam, et detractationem, et bilingue vitium, mendacitatem, et inanem jactantiam, et vaniloquium, prodigalitatem impiam, et cujusque generis fastum, qui effrænato huic corpori meo aliqualiter acciderit. Confiteor me frequentius fuisse peccati authorem, peccati fautorem, peccati conscium, et peccati doctorem.

" Confiteor animo meo perpetratum homicidium, perjuria, seditionem, superbiam, et neglectum preceptorum Dei. Confiteor omnia, quæ oculis unquam viderim vel concupiscendo, vel vituperando indebite; etiam omnia, quæ vel auribus audiverim vana et superflua, vel ore meo locutus fuerim.

" Confiteor etiam corporis mei peccata omnia, cutis, carnis, ossium, et nervorum, renum, et cartilaginum, linguæ, et labiorum, faucium, dentium, et cæsariei, medullæ, et rei cujusque alterius, quæ vel mollis est, vel dura, humida, vel sicca.

" Confiteor baptismum meum me pejus observasse quam Domino meo sum pollicitus, professionem-que, qua tenebar in Dei et sanctorum suorum laudem custodire, et in mei ipsius salutem eternam. Confiteor me horas meas canonicas sæpius neglexisse, sæpiusque pejerans Domini vitam, et nomen ejus in vanum accepisse.

" Rogo et obtestor Dominum meum pro his omnibus remissionem, ut in me nunquam ex insidiis prævaleat Diabolus, ne forte moriar absque confessione, et peccatorum meorum emendatione, sicut hodie confessus sum omnia mea peccata coram Domino nostro Salvatore Christo, qui cœlum et terram moderatur et coram sacro isto altari, et reliquiis istis, et coram confessario meo, et domini missali sacerdote; et sicut puram edicti et veracem confessionem, et prompti sum animi corrigere omnia peccata mea, et qua possim sedulitate ea semper postea declinare.

" Et tu Jesu Christe Salvator mi, misere animæ meæ, et remitte precor, deletoque peccata mea, et transgressiones meas, quæ vel olim, vel recentius unquam perpetravi, et ducas me in sublime regnum tuum, ut illic versor cum electis et sanctis tuis absque fine, et in æternum. Nunc et te humiliter obsecro, sacerdos Domini, ut tu mihi testis sis in die judicii, ut nullam in me potestatem habeat Diabolus, et ut tu apud Dominum

mercy of God, and to the blood of the covenant, which Jesus Christ hath shed for us. Let us not imagine, while we feel remorse for sin, that there is *no balm in Gilead*, no consolation in God: (9) doubtless

minum mihi sis causidicus, ut peccata mea, et transgressiones commissas corrigam, et ab ejusmodi aliis committendis desistam. Ad hoc præstandum adjuvet me Dominus ille, qui vivit et regnat absque termino in æternum. Amen." *Spelman. Concil. Decret. &c. Eccles. Brit. Canones dat. sub Edgaro Rege. p* 459.

Habitual repentance. Mr. Claude does not mean to *limit the Holy One of Israel*, Psal. lxxviii. 41. and to make a given length of time essential to true repentance: but he intends to inculcate the necessity of continued acts of piety. To hear some speak of conversion, one would suppose, it began in conviction of sin, which lasted a few days, or weeks, and was succeeded by an *assurance* of salvation, in which the convert is bound to continue, happen what will, the remaining part of his life. Faith, in this case, consists in believing you shall be saved, and to question this is unbelief, the great, yea the only sin. On the contrary, faith is the *belief of a truth*, 2 Thess. ii. 13. and repentance is sorrow for sin. Belief grows with increasing evidence, and repentance is repeated with the repetition of sin. Repeated acts constitute a habit, and thus repentance becomes habitual.

(9) *Balm in Gilead.* Jer. vii. 22. Gum--rosin--balsam --turpentine, &c. This text is one of those, which afford a rich variety of matter, convertible to various purposes, according to the genius and prudence of the preacher. Were a minister preaching on a Lord's-day during a fair, or to a trading company, or a factory, where would be the impropriety of his taking the *literal* meaning? His discourse would turn on the *natural* advantages of Judea—on their *artificial* improvements — on the advantages which they *derived* from commerce, and on those which they *communicated* to other nations — on the influence of their *religion* on trade, as containing the whole class of trade virtues in their system of morality — from all these he would derive arguments in proof of the truth of revelation against infidels, and exhortations to believers to imitate and excel the Jews, &c.

The same text on a fast-day might

doubtleſs there is, and were we ſuch as we ought, we might *come with boldneſs to the throne of grace*, and be aſſured of *obtaining mercy and of finding grace to help in time of need. Come now*, ſays God by the prophet, *let us reaſon together, though your ſins be as ſcarlet they ſhall be as white as ſnow, though they be red like crimſon they ſhall be as wool.* And again, *Have I any pleaſure at all that the wicked ſhould die, ſaith the Lord God, and not that he ſhould return from his ways and live?* This is the perpetual language of the goſpel, this is the voice of the blood of Chriſt, theſe promiſes declare the remiſſion of our ſins, and the blood of Jeſus Chriſt purifies our *conſciences from dead works.* Let us then go with faith and hope to the *propitiatory*, which God in all ages ordained. (1) Let us go with

might be conſidered in connection with the *context*. Is there no hope of national proſperity in ſuch and ſuch a caſe? No. Should your vices bring on ſuch a time as that deſcribed in this chapter, your caſe would be irremediable. Now then prevent it, &c. Here this ſermon would turn on national vices, and divine temporal puniſhments.

The ſame paſſage has been often diſcuſſed in the ſenſe of Mr. Claude. Is there no relief for a guilty conſcience? There is none in the world. Is there any in the church? Yes. The death of Chriſt is the balm, the Spirit is the phyſician, the bible is the preſcription. Theſe familiar images facilitate the underſtanding of the ſubject, and for this reaſon many miniſters delight to preach Chriſt by texts of this kind.

(1) *Let us go to the propitiatory*. Rom. iii. 25. So many expoſitors read the word. The ſenſe ſeems to be contained in one or other of theſe propoſitions. God hath *foreordained* Chriſt a *propitiator*—God hath *foretold* the *propitiation* of Chriſt—God hath *foreſhewed* Chriſt in the Moſaical *propitiatory*, or mercy-ſeat.

"*Whom God hath appointed to be a propitiation . . for a demonſtration of his righteouſneſs.*" So *Worſley's New Teſtament* reads it.

"Whom

with humility to the grace, which calls us. Let us be reconciled to a God, who only seeks to do us good. We have lived long enough under disgrace, let us try to recover his peace, and with his peace the tranquillity and joy, which we have lost. Is it any pleasure to those, who desire to work out their salvation, to live a little longer at war with God? Are not the days of his anger days of desolation and mourning for us? Let us then seek his face and his favour, let us ask his blessing. *My heart said of thee, Seek my face. I will seek thy face, O Lord.* (2)

O!

"Whom God hath set forth to be an atonement, as a sacrifice for sin, and the price of our redemption, to declare his justice in overlooking for so many ages the sins of mankind." So *Adam* expounds it.—*Paraph. on* xi. *chapters of Romans.*

(2) *Seek my face.* Ps. xxvii. 8. Our translation interpolates, WHEN THOU SAIDST, *Seek ye my face; my heart said unto thee, Thy face Lord will I seek.* The French more literal. *Mon cœur me dit de par toi, Cherche ma face, Je chercherai ta face O Eternel.* The Latin and Greek bibles translate in much the same manner. The former, *Tibi dixit cor meum, quærite faciem meam; faciem tuam domine quæram.* The latter, σοι ειπεν η καρδια μου, &c. The literal meaning of the Hebrew seems to be, *My heart said to,* or *concerning thee, Seek my face; Thy face, O Jehovah, I will seek.* However, Calvin's comment justifies the interpolation in our text.—"In dictione לך ambiguus potest esse sensus. Tantundem Hebræis valet ac Latinis, tibi. Sed quia litera servilis ל non raro pro de sumitur, non male vertetur, de te dixit cor meum: in quam partem major pars interpretum inclinat. Mihi tamen (ut ingenue loquar) magis probatur, notari mutuum prophetæ cum Deo COLLOQUIUM. Dixi nuper fieri non posse ut quisquam fide assurgat ad deum quærendum, donec ejus invitatione patefactus fuerit aditus: quemadmodum etiam alibi ostendi prophetæ testimonio, *dicam illis vos populus meus et illi vicissim mihi, tu deus noster.* Zech. xiii. 9. Jam ergo David se hac clave januam sibi ad deum quæ-

O! how happy ſhould we be, my brethren, could we ſee this gracious face of God, in which there is a *fulneſs of joy*, as the prophet ſpeaks! (3) Should

quærendum fuiſſe apertam dicit, quia veluti Deo ſuccinens, promiſſionem hanc in medium attulerit, et certe niſi hac præeunte ſymphonia, nemo invocationis chorum ducet. Simul ergo ac deum *ſe liberaliter nobis offere audimus*, prompto animo reſpondeamus, Amen: Ejuſque promiſſiones non ſecus reputemus nobiſcum, ac ſi familiaris cum eo nobis ſermo eſſet. Ita nihil opus eſt anxium artificium, et longas ambages quærere, quibus ſe fideles in Dei gratiam inſinuent, quando hæc præfatio facilem illis viam ſternit. Quantumvis indigni ſimus quos excipias Domine, mandatum tamen tuum quo accedere nos jubes, ſatis animi nobis facit. Vox ergo Dei in animis noſtris, non ſecus atque echo in concavis locis, reſonare debet, ut ex mutuo conſentu emergat invocationis fiducia, &c."—*Calv. in loc.*

Our Pool, having given many opinions of others, adds, "The paſſage is imperfect, and ſhould be ſupplied thus. Thou ſaidſt, Seek my face. My heart hath revolved this command of thine, and repeated it under all my trials. I have made it the rule of my paſt actions, and it is the ground of the following prayer." See a ſimilar defect, 1 Kings xx. 33, 34.

(3) *There is a fulneſs of joy, as the prophet ſpeaks.* Chriſtian preachers differ very much in their methods of quoting ſcripture in public. Some always name chapter and verſe; others never. It is a popular notion, that the quoting of chapter and verſe fully proves a miniſter's intimate knowledge of ſcripture. I do not think ſo; I believe, on the contrary, if it prove any thing, it proves on the other ſide. A *ſtudent* of ſcripture does not ſuffer himſelf to attend to the figures, they would miſlead him, divide his attention, and break the meaning. He reads on, as the authors wrote, and purſues, as we ſay, the thread of the argument.

Many learned men have juſtly lamented the preſent diſpoſition of the Bible into chapters and verſes. "There ſeem to me, ſays one, no conveniences in the diviſion of the ſacred books into chapters and verſes, that can balance the inconvenience and prejudice they bring. . . The ſections and pauſes are improper.

Should we behold it, let us not imagine we are to ſtop there; the work then would be but half done; we

proper. . . The argument is mangled and broke off. . . There is not one chapter in the New Teſtament, that is not faultily divided. . . . The whole frame is cramped and disfigured by its odd diſpoſition into chapters and verſes." &c. In proof of this, he obſerves, That Acts xxi. concludes with a comma —that the 1ſt verſe of the vii. chapter of the 2d of Corinthians ought not to have been divided from the laſt verſes of the vi chapter—that the laſt verſe of vii of S. John ſhould be the 1ſt of the viii.—&c. &c. — *Blackwall's Claſſicks, vol.* ii. *part* 2. *chap.* 1.

Robert Stephens formerly, Worſley and others lately, have endeavoured to remedy this inconvenience by printing the New Teſtament as it was written. The utility of this method is manifeſt.

To return to the quotation of chapter and verſe. It ſhould ſeem, in *argumentative* preaching it is proper to quote texts for authority, and to name chapter and verſe for the auditors to look, turn down, and examine leiſurely: but in *applicatory* ſermons, as in this of Mr. Claude, it ſeems moſt eligible to urge plain well known paſſages without naming the places; at leaſt, we have obſerved the ableſt preachers prefer this method. When the ſame diſcourſes are printed, it may anſwer a good end to throw chapter and verſe into the margin. Figures in the text disfigure the print, and encumber the reader, eſpecially if, in reading to others, he read them.

The New Teſtament writers uſe various methods.—Sometimes in particular, It is written in the *ſecond* Pſalm. Acts xiii. 33.—Sometimes in general, *Moſes ſaith*, I will provoke you. *Eſaias ſaith*, Lord, who hath believed? Rom. x. 19. 16. *God ſaith* in Hoſea. Rom. ix.—Sometimes more general, *It is written*, I have made thee a father. . . What *ſaith the Scripture?* Rom. iv. 17. 3. It is written *in the Prophets*, Mark i. 2. *The Apoſtles* of the Lord *told you* there ſhould be mockers, Jude 17, &c. I have heard a learned able miniſter preach an excellent ſermon, which with great compoſure he began thus: "My text, brethren, is in the book of Pſalms. I have forgot both the verſe and the pſalm. If I recollect them before I finiſh my diſcourſe, I will inform you. I take pleaſure in knowing that you can tell where to find

we muſt uſe all poſſible means to preſerve an advantage ſo ineſtimable. In order to work out our own ſalvation we muſt indeed be reconciled to God, and we muſt alſo uſe means to maintain peace; for the one without the other would be nothing. To preſerve this advantage then three things are neceſſary. 1ſt. Our faith muſt be kept and increaſed. 2d. We muſt live a holy chriſtian life. 3d. Repentance muſt be familiarized; for, (ſuch is our miſery) whatever application we make to holineſs, we ſhall always be committing many ſins. I grant, theſe three things are not barely the practice of one day; and they demand much more application than we can make during the few remaining moments of this exerciſe. Let us, however, underſtand what we may do now, without deferring it any longer. We may without delay form good, and holy reſolutions. (3)

1. In regard to the preſervation and increaſe of our *faith*, as both depend on the frequent reading of holy ſcripture, and books of piety, on meditating

find them better than I can at preſent. The words are, *The Lord God is a ſun and ſhield: the Lord will give grace and glory: no good thing will he withhold from them that walk uprightly.*

(3) *We may form good reſolutions.* Some miniſters exclaim bitterly againſt reſolutions, and all the religion of ſome hearers is to ſit and form them. Extremes are met with every where. The doctrine of reſolutions is a very plain and eaſy ſubject. It is a virtue to make them, and it is a ſin to break them. Peter was not to blame for reſolving to live and die with his maſter: his fault lay in ſtarting from his engagement. It was a virtue in David to draw up a plan of holy living before he came to the kingdom, and to reſolve to realize it. Pſal. ci. Indeed, though the beſt may break their reſolutions, and fall very ſhort of their deſigns: yet they, who never ſo much as reſolve to do well, will aſſuredly never do ſo.

tating on the divine myſteries, on aſſiduity in religious exerciſes, on attachment to prayer, and in fine on a holy remoteneſs from worldly things, as much as the duties of civil life will permit; let us form now this moment the deſign of carefully performing all theſe articles: I mean, of reading the book of God, of ſeriouſly meditating on its contents, of being aſſiduous and attentive in publick aſſemblies of worſhip, of praying to God as often as poſſible, and of ſhaking off as much as ever we can the thoughts and occupations of this preſent life. (4) To what can we better apply ourſelves

(4) *Let us read the book of God.* St. Paul gave this advice to Timothy, *Give attendance to reading.* 1 Tim. iv. 13. There are two extremes. Some read a great deal: but never meditate. Ariſtippus conſidered theſe, very properly, as great eaters, who digeſt nothing. Mr. Claude adviſed one of this ſort to read nothing for three or four years, as if he had ſaid, (adds Bayle) *you have eaten enough; now digeſt.* On the other hand, ſome never read. This is abſurd, if they profeſs a *written* religion.

There are *four* principal methods of reading the holy ſcriptures. 1. It is adopted by ſome as a proper part of *private* devotion. Were a young perſon to get by heart only one verſe, a part of this private reading, every night or morning, it would in ſeven years richly furniſh his mind with ſcripture. In private the ſcripture ſhould be ſtudied. 2. *Family* reading requires ſkill. Some read a period only of eight or ten verſes. Others ſuch a period with an expoſition, as Henry's, Guyſe's, &c. Others read a chapter. Others again oblige each child, or ſervant, to read one. Circumſtances determine the propriety of each mode of reading. 3. *Social* reading is profitable. There are, in many reading ſocieties, and in all private meetings for prayer there ought to be, a good reader of ſcripture. It furniſhes ideas and expreſſions to plain chriſtians. 4. Some of our churches read the ſcriptures in *public* worſhip conſtantly, others on church-meeting days, faſt-days, and other extraordinary times. The former ſeems to me not only a primitive:

ſelves than to read the ſcripture, that heavenly book, which contains in it treaſures of wiſdom and knowledge? and to which we may ſay, as the diſciples to the Lord, *thou haſt the words of eternal life.* How can we employ ourſelves better, when alone and free, than in converſing with the doctrines and precepts of religion, and endeavouring to know and comprehend them? We may truly ſay, when we apply to theſe things, *we are ſatisfied with the marrow of God's houſe, and drink of the river of his delights.* Where can we be happier than in the houſe of God, when we have opportunity? In hearing his word, in ſinging his praiſes, in a participation of the ſacraments, and in the reſt of the ſervices of his houſe we find a harveſt of conſolation, edification, and joy. What can we do better when in our houſes, than to watch againſt a too ſtrong attachment to worldly things, ſince the world is an abyſs, out of which, when we are once plunged, we cannot eaſily get. You are not ignorant how difficult it is to take care and manage your worldly affairs with innocence: but if that were poſſible, what is the world but trouble and torment? (5)

To

primitive: but an apoſtolical practice. *Cauſe this epiſtle to be read* in *the church of the Laodiceans.* Col. iv. 16. *I charge you that this epiſtle be read unto* all *the holy brethren.* 1 Theſ. v. 27. When our author's rule is thus obſerved, a people may be truly ſaid to be *nouriſhed up in the words of faith, and of good doctrine.* 1 Tim. iv. 6.

(5) *Where can we be happier than in the houſe of God?* The general neglect of public worſhip is an uſual topick of complaint. Miniſters lay the blame on the people, the people on the miniſters. Probably, the blame ought to be divided between both. The true ſecret of filling a place of worſhip is the art of making the place a ſeat of *pleaſure* and happineſs

To theſe holy reſolutions, let us add others, which concern holineſs of life. Let us now this inſtant

happineſs to the people. Some attention ſhould be paid to the houſe, that hearers may hazard nothing in their health. Great heats and exceſſive colds, damps and dangerous draughts of air ſhould be prevented. The aſſembly ſhould be ſo diſpoſed as be freed from the incommodiouſneſs of crowding, and from the ſolitary pain of being placed where they become gazing ſtocks. The clatter of pattens, pew-opening, the clapping of doors, and all other rude noiſes ſhould be baniſhed. The worſhip itſelf ſhould be ſo conducted as to intereſt all; zeal and prudence muſt direct it. The vile tubs, that we call pulpits, which bury a man alive, and betray him into a thouſand unnatural geſtures, often provoking the contempt of the people, ſhould be exchanged for light, low and decent roſtrums. Above all, the miniſter, who officiates, ſhould excel in all office-qualifications, in modeſty, zeal, humanity, energy, and ſo on. The horrid habit of ſleeping in ſome is a ſource of infinite pain to others, and damps, more than any thing elſe, the vivacity of a preacher. Conſtant ſleepers are public nuiſances, and deſerve to be whipped out of a religious aſſembly, to which they are a conſtant diſgrace. There are ſome, who have regularly attended a place of worſhip for ſeven years twice a day, and yet have not heard one whole ſermon in all the time. Theſe dreamers are a conſtant diſtreſs to their preachers, and, could ſober reaſoning operate on them, they would ſoon be reclaimed. In regard to their *health*; would any but a ſtupid man chooſe ſuch a place to ſleep in? In reſpect to their *character*, what can be ſaid for him, who in his ſleep makes mouths and wry faces, and exhibits ſtrange poſtures, and ſometimes ſnorts, ſtarts and talks in his ſleep, rendering himſelf ridiculous to the very children in the place? Where is his *prudence*, when he gives ſuch occaſion to malicious perſons to ſuſpect him of gluttony, drunkenneſs, lazineſs, and other uſual cauſes of ſleeping in the day-time? Where is his *breeding*? He ought to reſpect the company preſent; what an offenſive rudeneſs to ſit down and ſleep before them! Above all, where is his *piety* and fear of God? There will come a time in the exiſtence of this wretched drone, in which he will awake and

inſtant form the deſign of never doing any thing till we have firſt conſulted conſcience, to know what it permits, what it forbids, and what it ordains. I ſee many people, who appear to have the beſt intentions in the world, who would, as they ſay, live holily, and who for that purpoſe deſire particular rules, precepts, and directions. I approve of theſe deſires: but this we ſay on this earneſt requeſt of theirs for rules and precepts. Conſult on every action the light and precepts of a good conſcience, follow them in good faith, without violating, without warping, without entangling them with foreign views, and be aſſured, you will find therein the beſt and moſt certain of all directions. Let us reſolve, my brethren, to acquit ourſelves the beſt that we can of all our duties towards God, by a conſtant practice of piety; of all duties of juſtice and love towards our neighbour; and of all the duties of ſobriety and temperance, that we may do nothing diſhonourable to our nature or calling, nothing which does not comport with our heavenly original,

and find the Philiſtines puniſhing the idler, who was ſhorn in his ſleep!

Miniſters have tried a number of methods to rid our aſſemblies of this odious practice. Some have reaſoned, ſome have ſpoke louder, ſome have whiſpered, ſome have threatened to name the ſleeper, and have actually named him, ſome have cried fire, ſome have left off preaching, Dr. Young ſat down and wept, Biſhop Abbot took out his teſtament and read Greek. Each of theſe awaked the auditors for the time: but the deſtruction of the *habit* belongs to the ſleeper himſelf; and if neither reaſon nor religion can excite him, why, he muſt ſleep on, I think, till death and judgment awake him!

I have thrown together here ſeveral ſeeming heterogeneous articles: but all with a view of ſhewing how Mr. Claude's good deſign of making a meeting-houſe a paradiſe is defeated.

original, and tend to the happineſs, for which we are reſerved.

Finally, as, while we are in this earthly ſtate, we are conſtantly ſubject to falls, let us remember to have our eyes open alſo on this article. Let us not paſs one day without examining what of this kind has happened to us, and having acknowledged our faults, let us not defer repenting of them till to-morrow. I own, repentance is not an agreeable thing, it is a grace, which is an enemy to depraved nature; ſhe never viſits us but to trouble our repoſe. Her approach makes us tremble, and her looks are fierce and threatening; but (beſides that it is a neceſſary virtue as we have already ſaid) (6) her firſt approaches only are hard and diſagreeable, her firſt interviews only are ſorrowful, for when ſhe leaves us, or, to ſpeak more properly, when ſhe abides with us, ſhe diffuſes in our ſouls a thouſand delights, a thouſand conſolations. We may apply to her what David ſays of God. *Clouds and darkneſs are round about her, righteouſneſs and judgment*

(6) *We have already ſaid; . . . repentance at firſt is diſagreeable.* See Vol. I. p. 110, 111, 112. The doctrine of repentance is highly proper to be urged in proof of that of *religious feelings*. A man in a ſtate of ſin is in a ſtate of danger. Religion expoſes this danger. Now it would be unnatural, were it poſſible, to diſcover one's ſelf in a dangerous ſtate, and not to feel *pain* on account of it. This pain is repentance. If it ariſe from the mere apprehenſion of being loſt, it is what our divines call *legal* repentance: If from a belief of the excellence of God, and from a tender concern for his glory, if this concern be accompanied with faith in the mediator, it is denominated *evangelical* repentance. Moſt converts begin with the firſt and proceed to the laſt; and in ſome the firſt mixes with the laſt all their days.

judgment are the habitation of her *throne.* The ſucceſſive acts of her government are like the prophet's viſion, when a burning fire and an impetuous wind were ſucceeded by a ſoft and tranquil ſound, in which was heard the voice of God. (7)

Let

(7) *Darkneſs is round about repentance . . righteouſneſs is the habitation of* HER *throne.* Our author here illuſtrates his ſubject by a figure of ſpeech, and ſpeaks of repentance *allegorically* as an empreſs mildly reigning over the ſoul of the penitent. In like manner he before conſidered avarice as a deſpotical governeſs, p. 81. Some have pretended, great myſteries were included in the ſexes of graces, muſes, virtues, and ſo on. The truth is, the words expreſſive of repentance, faith, avarice, and others in common uſe, are of the feminine gender in Latin, and therefore we ſay, in imitation of Roman eloquence, of repentance, *ſhe* reigns—of a ſhip, *ſhe* ſails faſt —of a church, *ſhe* ſays ſo and ſo. Love is a gentleman, and hope is a lady, the moon is a lady, and the ſun is a lord. We have often objected againſt this ſtyle, when it is uſed inſtead of *argument* in a diſcourſe, where ſevere, rational, logical accuracy is requiſite: but when it is employed to *illuſtrate* a ſubject, as here by our author, it is proper, and tends to affect. Eccleſiaſtical writers ſhould remember, that giving ſex or gender to theſe ſubjects is eſſential to grammatical purity in Greek and Latin: but the ſame writings rendered into Engliſh, ſo as to expreſs gender or ſex, ceaſe to be grammatical purity, and actually become either fine illuſtrations, or ſenſeleſs abſurdities. See *vol. i. page* 397. *note* 7.

Repentance reſembles the prophet's viſion. 1 Kings xix. 11, 12. *The Lord paſſed by, and a great and ſtrong wind rent the mountains . . and after the wind an earthquake . . and after the earthquake a fire . . and after the fire a ſtill ſmall voice.* There are three principal expoſitions of this viſion. Grotius, and many others think, the Lord intended to teach Elijah a ſpirit of moderation, and to abate his vehement zeal. Others think, the wind repreſented Hazael, the earthquake Jehu, and the fire Eliſha. They ground this on verſes 15, 16, 17. Monſ. Roques takes the viſion to be an anſwer to the plaintive

prayer

Let us now pafs to the third part. As this peace, which repentance works in us, is not a carnal fecurity, a finful lethargy, it is not contrary to every kind of fear, or, more properly, it is not only compatible with fear, but it is preferved only by means of fear. St. Paul, therefore, was not content with commanding us to *work out our own falvation*; but he adds, *with fear and trembling*; prefcribing in thefe words, the manner of our conducting ourfelves in the work of our falvation. On this, we have a few reflections to make before we finifh this fermon.

Firft, then, you muft refute a falfe fenfe of the apoftle's words, that, by *fear and trembling*, he meant we fhould indulge the fear of a *flave* or an *enemy*, which would make us confider God as a judge always fevere, and always angry, or as a hard mafter, who, let us do what we would, would always be diffatisfied with our fervices, who would only meditate evil, and feek every occafion of avenging himfelf on us, and who even fets fnares to entangle us in perdition. Far from this being a chriftian virtue, it is certain, on the contrary, nothing is more pernicious to the creature, nothing more injurious to God, nothing more oppofite to true piety. This fear, which is only proper to devils and damned fpirits, is a perpetual fource of inquietudes and agitations, and it can only in the end

prayer of the prophet, as if God had faid, "True, the children of Ifrael have thrown down my altars, and flain my prophets, as you fay: but do not imagine their crimes fhall go unpunifhed, I have winds, earthquakes, fires, and plagues in referve for them, and I have alfo foft confolations for my prophets, and people among them." *Saur. Differt. Tom.* iii. *Difc.* x.

end drive to madneſs and deſpair. What poſſibility is there of ſaving ourſelves from the hands of the devil, if God is reſolved on our deſtruction. Or what hope can we have of eſcaping puniſhment, if his natural properties incline him to hate and deſtroy us? Above all, what can be more injurious to God than ſuch a thought? *As I live, ſaith the Lord* himſelf, *I have no pleaſure in the death of the wicked, but that the wicked turn from his way and live.* No, my brethren, God is not naturally an enemy to his own work. I grant he is juſt: and becauſe he is juſt, I conceive, he will not always chaſtize us for our ſins. Moveover, he has ſo much goodneſs and tenderneſs for us, that he freely opens a way for our return to his favour after all our offences, having, for this purpoſe, offered up his ſon a ſacrifice for ſin, and is now calling us to repentance. Beſides all this, he has promiſed to treat us with the tenderneſs of a father, and to carry his love ſo far as to bear with our defects and weakneſſes, the deficiencies of our repentance and faith in Jeſus Chriſt. He has commanded us to put our confidence in his mercy, and to be perſuaded, that *as a father pitieth his children, ſo will the Lord pity them that fear him.* Far from us be this ſervile fear, which is ſo incompatible with piety! Piety is nothing but a profound eſteem, an infinite love for God: but how could we eſteem and love him, if we imagined he was jealous of our happineſs, and an enemy to our perſons? (8)

In

(8) *Far from us be ſervile fear!* Mr. Claude reaſons againſt ſlaviſh fear from ſeven topicks. 1. From the *nature* of God; from his juſtice, goodneſs, &c.—2. From the *teſtimony*

In the ſecond place, the fear in queſtion is what is called *filial*, which not only agrees very well with confidence and love: but which is their perpetual aſſociate. This fear inſpires us with different emotions according to the different objects we meet with. 1. It impreſſes us with a profound reſpect and veneration always when we appear before God, a reſpect which ariſes from a conſideration of his infinite majeſty, the rays of which dazzle us; of the ineffable wiſdom and glorious power, which ſhine in all his works; of his juſtice and holineſs, and in one word, of all his perfections; ſo that we cannot conſider them without diminiſhing in his preſence, and acknowledging, that in compariſon with him we are but duſt and aſhes.

2. When we remember the great privilege which God has granted us by declaring himſelf our father in Chriſt Jeſus, it is not poſſible for us not to be under perpetual apprehenſions of offending him, and of drawing upon ourſelves, by our miſconduct, the juſt effects of his indignation. The ſight only of ſin alarms us, and were we ſure we never ſhould commit it, the idea itſelf would be horrible enough to make us tremble; almoſt like a man who from the top of a high tower looks down a precipice, or like ſeeing on ſhore the abyſſes of the ſea,

teſtimony of God; he hath *ſaid*, he deſireth not the death of a ſinner.—3. From the *works* of God; he hath given his ſon to die.—4. From his *promiſes*; he hath promiſed to accept us, &c.—5. From his *command*; he hath commanded us to confide in his mercy.—6. From his *expoſtulations*; he hath perſuaded us, &c. In fine, from the *incompatibility* of ſervile fear, with piety and human felicity, which religion evidently tends to promote. Theſe are ſubſtantial helps againſt deſpair, excellent in themſelves, and well authenticated to us.

ſea, the horrors of a tempeſt: for however ſafe we are, theſe objects will not fail to affright us. (9)

3. When we reflect on ourſelves, and conſider our natural inclinations prone to evil, and compare them with thoſe good and holy diſpoſitions, which grace has formed in us, it is impoſſible not to acknowledge, that all we have of good comes from God, that of ourſelves we are incapable of the leaſt good thing, and that *it is God who worketh in us both to will and to do of his good pleaſure.* Now this produces that humility, which the Scripture calls ſometimes *fear*, as in that famous paſſage to the Romans, *Be not high minded: but fear*; and in theſe admirable words of the ſecond pſalm, *Serve the Lord with fear, rejoice before him with trembling.* In both theſe places *fear* ſignifies *humility.* (1)

4. When

(9) *Filial fear agrees with love.* One of the fineſt notions, that can be formed of any one chriſtian grace, is that of its *harmony* with all other chriſtian graces. No general rule of deſcribing a virtue will tend more towards preſerving us from error than this. Hope lightens fear, and fear is ballaſt to hope. Faith keeps repentance from running into deſpair, and repentance keeps faith from riſing to preſumption. The *new man*, or that *ſet* of graces, which conſtitutes a chriſtian, is, like the natural body, a beautiful compoſition of ſeemingly oppoſite materials formed into one uniform ſyſtem, each part eſſential to the whole, and the whole the glory of each part.

(1) *Fear ſignifies humility.* That is to ſay, fear is ſometimes ſpoken of *metonymically.* The *fear* of Iſaac, Gen. xxxi. 42. is the *God* whom Iſaac feared.—I will mock when your *fear* cometh, Prov. i. 26. that is, when thoſe *calamities* come, of which ye are afraid. —The *fear* of the Lord is clean, Pſal. xix. 9. that is, the *law* of the Lord.—I will teach you the *fear* of the Lord, Pſal. xxxiv. 11. that is, I will inſtruct you in the *worſhip* of God.—By the *fear* of the Lord are riches and honour, Prov. xxii. 4. that is by a courſe of *moral obedience.*

4. When we confider not only that ftate of natural corruption whence we were taken, but alfo the infirmities and weakneffes, which remain fince our regeneration, and when we compare thefe with the numerous fnares, which are fet for us, with that formidable multitude of enemies, which attack our falvation, with the force and addrefs, which they difplay to furprize and enfnare us: however intrepid we may be, it is not poffible, if we fincerely intend to be faved, but we muft fear making fome falfe ftep, and confequently this will awaken all our diligence and caution to endeavour to guard againft it; for, after all, there is no art, which our adverfaries will not try to make us ftumble, nor is there any fin, which we are not capable of committing. Which of us, however advanced he may be in piety, can anfwer for his own heart? This made Jefus Chrift fay to his difciples, *Watch and pray, left you enter into temptation; for the fpirit is willing: but the flefh is weak.* (2)

5. Though

(2) *There is no fin, which we are not capable of committing.* Our author does not intend to contradict what he had elfewhere affirmed, concerning the impoffibility of a good man's committing the fin againft the Holy Ghoft. He only means, that, were we wholly left to the natural depravity of our hearts, and were we denied the aids of the bleffed Spirit (neither of which can come to pafs according to Mr. Claude's fyftem) we might proceed to the commiffion of every fin, and confequently of the unpardonable fin. The Calviniftick fyftem is preferable to every other on this article, as it lays a folid ground of hope for every true believer, that he fhall not fo fin as to perifh everlaftingly. All other fyftems leave the unpardonable fin open to every chriftian: but this fhuts the gulf, and fo provides *ftrong confolation for the heirs of promife.* Heb. vi.

5. Though the grace of God, which ſupports us in temptations, be capable of preſerving us, yet, ſhould God ſuſpend the influence of his grace, what advantages would not the fleſh obtain over the ſpirit, as the falls of David and Peter too ſufficiently teach us? This conſideration ſhould perpetually make us *fear and tremble*, for who can aſſure us, that there will be no moments in our lives, in which God will leave us a prey to the temptations of the world, and the occaſions of ſin? And ſhould this happen, it would be the moſt deplorable and miſerable ſtate, into which a believer could fall. This is then a juſt ſubject of fear, which ought always to make us lift up our eyes and prayers to God, to beg him not to *lead us into temptation*, but to deliver us from the wiles of the enemy, and the evil tempers of our own hearts.(3)

In

vi. 17, 18. See the ſubject at large in Monſ. Claude's *Oeuvres poſthumes, Tom.* iv. *Traite du peche contre Le S. Eſprit.*

(3) *This is a juſt ſubject of fear.* We conclude this chapter by curſorily obſerving the peculiar turn of our author's applicatory ſermons. To *apply*, in his ſenſe, is to bring home to the conſcience. In order to this his aim is to convince the *judgment*, that ſo the paſſions, which are excited, may be excited rationally and voluntarily. Now there are only two ways of doing this; either unknown truths muſt be ſtated and proved, or known allowed truths muſt be urged. Mr. Claude wiſely prefers the latter method, and compoſes applicatory ſermons of the plaineſt ſimpleſt truths in the world, and like a true maſter in Iſrael exclaims, This is a *juſt* ground of hope—that is a *juſt* ſubject of fear, &c.

The following remark of the Archbiſhop of Cambray, may not improperly be applied to this method of preaching.

" Some zealous preachers, under pretence of apoſtolical ſimplicity, do not effectually ſtudy either the doctrine of Scripture, or the powerful manner of perſuaſion that we are taught there. They imagine

In a word, there are *five* kinds of fear, in which we ought continually to be. A fear of *respect*, re-

gine that they need only bawl, and ſpeak often of hell and the devil. Now without doubt a preacher ought to affect people by ſtrong, and ſometimes even by terrible images: but it is from the Scripture that he ſhould learn to make powerful impreſſions. There he may clearly diſcover the way to make ſermons plain and popular, without loſing the force and dignity they ought always to have. For want of this knowledge a preacher oftentimes doth but ſtun and frighten people: ſo that they remember but few clear notions: and even the impreſſions of terror they received, are not laſting. This miſtaken ſimplicity that ſome affect, is too often a cloak for ignorance: and at beſt it is ſuch an unedifying manner of addreſs, as cannot be acceptable either to God, or men. Nothing can excuſe ſuch homely preachers, but the ſincerity of their intentions. They ought to have ſtudied and meditated much upon the word of God, before they undertook to preach. A prieſt who underſtands the Scripture fully, and has the gift of ſpeaking, ſupported by the authority of his function, and of a good life, might make excellent diſcourſes without great preparation. For one ſpeaks eaſily of ſuch truths as make a clear and ſtrong impreſſion on his mind. Now above all things, ſuch a ſubject as religion muſt furniſh exalted thoughts: and excite the nobleſt ſentiments: and this is the deſign of eloquence. But a preacher ought to ſpeak to his audience, as a father would talk to his children, with an affectionate tenderneſs: and not like a declaimer, pronouncing an harangue, with ſtiffneſs, and an affected delicacy."—*Dialogues on Eloquence, dial.* 3.

The following rules for obtaining facility of ſpeaking ſeem to me very juſt. "You are well verſed, ſays the writer, in *literature*, and you have a due *ſenſe and reliſh of religion* on your own ſoul; to theſe add the following rules.

"1. Do not content yourſelf with *general* knowledge: but endeavour to ſettle in your mind the genuine notion of all the doctrines and duties of religion. If you be thus *maſter of the ſubject*, you will be able to ſpeak readily and diſtinctly on all occaſions. Want of clearneſs of ſpeaking generally ariſeth from a defect of clear thinking.

"2. *Be*

remembering what we are in the eyes of that infinite Majesty, who sees us, and in the hands of the perpetual Providence, which governs us—A fear of *horror* in regard to sin, remembering that the greatest of evils is that of offending a good and merciful God, of whom we have received so many favours—A fear of *humility*, remembering that all we are, and all we have by grace, we hold not of ourselves, but God—A fear of *precaution*, remembering that *the just falleth seven times a day*, and that *if we say, We have no sin, we deceive ourselves, and the truth is not in us*—A fear of *attachment* to God, saying to him with the prophet, *Forsake me not, O Lord, O my God, be not far from me.* In this manner let us work out our own salvation, and God, beholding his talents multiply in our hands, will increase their number by adding blessing upon blessing, till at length he will change grace into glory, and give us the entire and perfect enjoyment of his everlasting inheritance.

"2. *Be much in the study of the Scriptures*; this will furnish you with *matter*, and it will give your *style* a tincture, that will render it more acceptable to the pious.

"3. *Converse with the writings of* those practical, pressing, *awakening divines*, who speak truth naturally to the souls of men. Here you will acquire the best sort of pulpit-eloquence.

"4. *Preach constantly*. Frequency will render the work easy to be performed by yourself, and what is so will be more easy to be understood by the hearers."—*Glanvil's Essay on Preaching, part* 1.

CHAP.

CHAP. VIII.

Of Texts to be discussed in Propositions.

TO these three, a fourth may be added, which consists in reducing the texts to a number of propositions, two at least, and three or four at most, having mutual dependence, and connection. Thus for example, Rom. viii. 13. *If ye live after the flesh, ye shall die: but if ye through the spirit do mortify the deeds of the body, ye shall live.* You may, without pretending to explain the terms, *flesh—spirit—death—life*, or the phrases, *live after the flesh—mortify the deeds of the body*—(which is the usual method.) you may reduce the whole to two *propositions*; the one, that the damnation of sinners is inevitable—and the other, that a good and holy life is both a principal end of the gospel, and an inseparable character of christianity. When this method is taken, there is much more liberty than in the former, and a more extensive field opens. In the former methods you are restrained to your *text*, and you can only explain, and apply that; you can make no other observations, than such as precisely belong to it: but here your subject is the matter contained in your *propositions*, and you may treat of them thoroughly, and extend

them as far as you pleaſe, provided you do not violate the general rules of a ſermon. Here you muſt propoſe not to treat of the text, but of thoſe *ſubjects*, which you have choſen from ſeveral contained in the text. The way of explication is moſt proper to give the meaning of Scripture; and this of ſyſtematical divinity. (1) The way of application rather regards practice than theory: but this, which we call the way of propoſitions, or points, is more proper to produce an acquaintance with

(1) *Syſtematical divinity.* Some writers have exclaimed bitterly againſt ſyſtems of divinity, others have exaggerated the utility of them. Perhaps the truth may be, neither ſide has taken ſufficient pains to underſtand the other. Theology reduced to a ſyſtem is nothing more than a regular arrangement of what we hold for religion, and there can be no damage done by ſuch orderly diſpoſitions of truths: on the contrary, much benefit ariſes to a ſtudent of divinity by them, for a ſyſtem is as advantageous to a miniſter, as a regular ſet of books to a merchant. A miniſter's fancy is a kind of waſte book, his ſyſtem is a ſort of ledger. There are many ways of abuſing ſyſtems, and theſe abuſes have given juſt ground of complaint. If human ſyſtems be made ſtandards of orthodoxy, if they be impoſed on miniſters, if they be given not to be examined, but only to be defended, if they take a place, which belongs to the ſacred Scriptures, if aſſent to them be a ground of poſſeſſing civil and eccleſiaſtical benefits, then indeed they deſerve all that has been ſaid againſt them.

Syſtem is defined a ſcheme, which unites many things in order, and reduces them to regular dependence; and the following remarks ſeem juſt. "A regular order is required in the general arrangement of a ſyſtem of divinity, and a connection is to be preſerved in the ſeveral matters that form it—the definitions ſhould be juſt—the diviſions exact—the arguments ſolid——the proofs clear——the citations concluſive——the examples ſtriking—the terms of each theſis are to be explained at the beginning——from each definition certain axioms are to be drawn—from thence pro-

with ſyſtematical divinity, and it will equally ſerve theory and practice. (2)

For

propoſitions are to be formed —which are to be illuſtrated by ſcholia, and proper reaſoning."—*Elements of Univerſal Erudition, by Baron Bielfeld, vol.* i. *book* 1. *chap.* 1. *ſ.* 5.

(2) *Propoſitions*. This rule is beautifully exemplified by Saurin in his ſermon on Chriſt's divinity. " The doctrine of the divinity of Jeſus Chriſt (ſays he) we ground on three *propoſitions*. 1ſt, Jeſus Chriſt is ſupremely adorable, and ſupremely adored by beings the moſt worthy of our imitation. 2dly, It implies a contradiction to ſay, that God communicates the honours of ſupreme adoration to a ſimple creature. 3dly, Our ideas of this ſubject are perfectly conformable to thoſe of the ages, in which orthodoxy is beſt eſtabliſhed, and leaſt ſuſpected." The text is Rev. v. 11, 12, 13, 14. and the ſermon a full anſwer to all that can be objected againſt the doctrine. *Saur. ſer. tom.* ii. *ſer.* 4.

Maſſillon abounds in this method; but ſeldom mentions them in form: a ſingle propoſition is the ground of the ſermon, and its proof, the parts. Thus, in a ſermon on indifference in religion. " Lukewarmneſs is a certain prelude of a fall. 1ſt, Becauſe ſpecial aids are neceſſary to perſeverance in grace; but they are not afforded in this ſtate. 2dly, Becauſe the paſſions, which draw us away, ſtrengthen in this ſtate. 3dly, Becauſe all external helps to piety become uſeleſs in ſuch a ſtate." *Ser. Car. tom.* iv. *pour le jeudi de la* 3 *ſem.* Sometimes three propoſitions are the three *parts* of his ſermon. Thus, on " Mat. viii. 10. 1ſt, Religion is reaſonable. 2dly, Religion is glorious. 3dly, Religion is neceſſary. *Ser. Car. tom.* i. *pour le jeudi apres les cendres.*

So again, " 1 Cor. ii. 7, 8. 1ſt, A ſuffering God renders humiliations honourable. 2d, A God carrying our griefs renders ſufferings amiable. 3d. A God united to man confounds reaſon, and renders even faith reaſonable." *Myſter. pour l'incarnation.*

Mr. Superville, from Mat. xxii. 41. 46. extracts three propoſitions, which he calls three *leſſons*. 1ſt, " Two truths may be certain, and worthy of all acceptation, though we know not how to make them agree together. Chriſt was David's ſon, and David's Lord. 2d, There always were obſcurities

For example, let us take the text juſt now quoted. *If ye live after the fleſh, ye ſhall die; but*

obſcurities in revelation, nor is it poſſible, or fit that it ſhould be otherwiſe. 3dly, Pride, and indocility, are vices ſo odious to the Lord, that they provoke him to leave in ignorance thoſe, who, being altogether blind, boaſt arrogantly of their knowledge." *Ser. ſur les obſcur. de la revel. tom.* i.

Mr Saurin, in a ſermon on Eccleſ. vii. 29. lays down ſeven propoſitions, which he calls *maxims*. "1. A miſerable being ought to endeavour to diminiſh his miſeries, inſtead of labouring to increaſe them. 2. Not to attend to evils, which cannot be healed but by attention, is to perpetuate, and aggravate them. 3. Every ſyſtem of happineſs, which has no relation, or only a diſtant one, to the perfection of the faculties, and the condition of the being, that it would render happy, is a falſe ſyſtem, at leaſt it is an incomplete ſyſtem of happineſs. 4. A good, of which the world has high notions: but which we know by reaſon, by feeling, by experience, by all the kinds of proofs, that the ſubject will admit of, is incapable of making us happy, is not a good in regard to us. 5. To float in uncertainty on the moſt intereſting queſtions, and not to collect all one's attention, not to ſuſpend all one's occupations in endeavouring to clear theſe queſtions, to baniſh doubt, and acquire certainty, is to act contrary to our true intereſts. 6. The greatneſs of an object makes up for its uncertainty; or, to expreſs myſelf more clearly, a great good, if it be poſſible, and probable, though uncertain, merits the ſacrifice of a ſmall good, though preſent, and certain: and a great evil, though diſtant, and uncertain, merits, in order to avoid it, an expoſure to a ſmall evil preſent, and certain. Finally, a conduct, which we are ſure of repenting, is an unreaſonable conduct. Theſe maxims (adds he) are ſo generally received in the world, that according to our violation, or practice of them, we are reputed as more or leſs diſtant from wiſdom, or folly; and when we have violated them to a certain degree, we are generally regarded as madmen. We are going to prove, that ſinners in the plans of happineſs, which they form to themſelves, violate all theſe maxims." *Saur. ſer. tom.* iv. *ſ.* 10. *ſur le travers, &c.*

Propoſitions

but if ye through the spirit do mortify the deeds of the body, ye shall live. After saying in a few words, that by those, who *live after the flesh*, the apostle means the worldly, and wicked, such as are governed by worldly interests, and carnal passions; and that by the *death*, with which he threatens them, he means eternal damnation; and that, on the contrary, by *life*, he intends that eternal salvation, and heavenly glory, which the gospel promises; and that, by the *mortification of the deeds of the body*, of which he speaks, and of which he says the holy *spirit* is the author, he intends an holy life, spent in the exercise of virtues, and practice of good works; after briefly saying this, reduce the whole discourse to two propositions, first, The damnation of the wicked is inevitable.—Secondly, The practice of good works, and an holy and religious life is the principal end proposed in the gospel, and a principal character of a true christian. (3)

You

Propositions or points. Our author uses these terms synonimously; our English divines take the latter in a far more vague and equivocal meaning.—" The death of Christ is the foundation of the spirit of life; to unfold this *point* therefore, because it is a *special* point."—" For the understanding of this comfortable *point*"—*Sibbs.*——" The *point* to be considered is the expediency of a divine revelation. Common reason will lead us to acknowledge the being of a *God*—will give us some notions of his *power*, *wisdom*, *justice*, and *goodness*, —will suggest to us the belief of a *providence*—will teach us the relation in which we stand to God as *creatures*——our obligations to *worship* and *obey* him in the general—the duties of *justice*, *charity*, and *temperance* in the more obvious instances, and lastly, that we *deserve* to suffer, as often as we deviate from the known rules of duty. These *points* cannot be disputed," &c. *Conybeare.*

(3) *If ye live after the flesh*

ye

You may enter on the firſt propoſition, by obſerving, that it is deplorable to conſider the blindneſs

ye ſhall die. How different is the ſketch ſtruck out by our diſintereſted author from that, which formed the plan of a ſermon on a ſimilar paſſage by one of the intolerant biſhops of Charles II! I am ſorry to ſay, it was the *laſt* ſermon, that Laney, Bp. of Ely, preached before his majeſty; for, however men live, one would wiſh to ſee them *die* in a chriſtian temper. This ſermon is entitled *Of comprehenſion*, that is to ſay, gentle reader, the opinion of Bp. Laney and his faction on the generous, liberal ſcheme of ſome great and good patriots for ſo modelling the eſtaliſhed church as to comprehend the non-conformiſts. The ſtyle of this ſermon is low and vulgar, the ſpirit of it is fiery and intolerant, and the whole deſign of it is to eſtabliſh the hierarchy on the ruins of non-conformity. The text is Gal. vi. 7, 8. *Be not deceived, God is not mocked; for whatſoever a man ſoweth, that ſhall he alſo reap. For he, that ſoweth to the fleſh, ſhall of the fleſh reap corruption: but he, that ſoweth to the ſpirit, ſhall of the ſpirit reap life everlaſting.* A ſpice of this man's perverſion of the ſacred oracles of God will be ſufficient to excite in us a juſt diſlike of the whole art. "St. Paul exhorts *him, that is taught in the word, to communicate to him, that teacheth, in all good things.* If there be any coherence in the diſcourſe, any reaſon in the *rational* particle *for*, the communicating our goods for the goſpel is *true ſowing to the ſpirit.* Our worldly goods by nature and kind are carnal, yet being *ſown to the ſpirit* [that is to ſay, lands being ſettled on the church of England] become ſpiritual, they are infranchiſed and incorporate into the family and retinue of the ſpirit, they alter their property by giving the reſpect that perſons of low birth have, when they are adopted or affianced into a more noble ſtock. When the fleſh ſerves the ſpirit, it is advanced above her condition, the volatile nature of the fleſh is fixed by the ſpirit, and helps to make up the *title to life everlaſting.*

"*It is reported*, from a *houſe of Chloe*, that . . a church ſhall be contrived, that will give room and liberty to them all. . . It is to be called a comprehenſive church . . though I think it might better be called a *drag-net*. . . . It is a Trojan horſe, with

nefs, in which the greateſt part of the people in the world live, who ſeldom think of the puniſhments of hell, or the conſequences of death. You may remark, that from this blindneſs comes their inſenſibility to religion, and their extreme attachment to the vanities of this preſent world; for it would be impoſſible for them not to endeavour to avoid the eternal torments, which await ſinners after this life, were they well perſuaded of the truth of them, as nature itſelf would lead them to this, and ſelf-love would reduce knowledge to practice. Yet you may add, that, however great this blindneſs is, it is, in a meaſure, affected, and voluntary, proceeding more from the malice of the heart, than the darkneſs of the underſtanding; for the paſſions avoid thoſe objects, which are diſagreeable to them, and perpetually ſubſtitute others to employ the mind. Whence it may be concluded, that it is of the laſt importance to meditate on this matter, on which depends the juſtice, or injuſtice of our life, the good, or bad ſtate of our death, and our eternal intereſt in a future world.

Having this prepared the people's minds, enter into the matter more particularly, and, above all things, take care to eſtabliſh the truth, and evidence

with a *comprehenſive belly*. . It is deſired for what governs all the world, *gain* and *profit*. . . but it is the greateſt diſhonour that can be to the ſpirit to make it ſerve for *compoſt* only to lay in the field of the fleſh." In plain Engliſh, it was ſuppoſed by a junto, at the houſe of one of the king's Chloes, that the removal of penal laws for conſcience ſake would open church-preferments to the non-cons. Glorioufly ſaid, and like a Stuartine biſhop!

dence of your propoſition (4) by obſerving, firſt that *Man is a creature ſubject to a law*, that even the light of his conſcience diſcovers an eſſential difference between vice, and virtue, good actions, and bad, that thence come the emotions of conſcience, and the judgments we make of one another's actions, approving or condemning them; for this neceſſarily proves, that there is a common rule by which, we acknowledge, all men ought to live; and this is a truth ſo natural to all men, that the wickedeſt of all, who endeavour to elude its application to themſelves, do however acknowledge it, when propoſed in general, and applied to other ſubjects. (5) If there be a law common to all men,

(4) *Above all things take care to render the truth of your propoſition evident.* We have before obſerved, that the *pungency* of a ſermon lies in the *truth* of the doctrines, that compoſe it. *Vol.* ii. *page* 274. To which we beg leave to add, the truth of a doctrine muſt be made *apparent*, or it cannot produce its effect. Some truths in learned ſciences admit of only learned demonſtrations; they are the ſame to the lower claſs of mankind therefore as errors, for they cannot comprehend the arguments that eſtabliſh them: but theology is not a ſcience of this kind, it admits of popular proof, and this is its glory. A good judge has well ſaid, "The whole art of evangelical popular perſuaſion lies in an ability of blending the hard with the eaſy, the obſcure with the obvious, ſo that the learned may not be nauſeated with vulgariſms, nor the populace perplexed with ſophiſms."—— *Eman. Theſ. de argut. cap.* xviii.

(5) *There is a rule, by which all men ought to live. . . The moſt wicked allow it.* That is, the moſt wicked are obliged to allow it, if they reaſon conſequentially. Mr. Hobbes ſuppoſed, "That the deciſions of the civil magiſtrate were to be the *rule* of morality, and that the very *obligations* of duty could be founded only in his will." To which a divine well replied, "What if the magiſtrate himſelf ſhould be under a

men, there muſt be a Supreme Judge, before whoſe tribunal they muſt appear to give an account of their actions; and if there be a ſupreme tribunal to judge them, it neceſſarily follows, that there are puniſhments ordained for the tranſgreſſors of this common law. Law, Judge, Puniſhment, are three things, which reaſon and nature have joined together in indiſſoluble bonds. A law is no law if it does not ſuppoſe a judgment, and judgment is no judgment if it does not ſuppoſe puniſhment: but if theſe three things be inſeparable from each other, they are alſo from a fourth, the nature of man, and dignity of his condition as he is a reaſonable creature, reaſon being only a principle of good or evil, or, if you pleaſe, a power which renders

a *miſtake?*—Should either refuſe to eſtabliſh any ſcheme of *virtue* at all?—Or chooſe an *imperfect* one?—Or, having once made a right choice, through levity of temper *change* it?—Thoſe, who are incapable of being influenced to a virtuous life in any other way than this, muſt be left in very *uncertain* condition."—*Dr. Conybeare's Sermon on the Expediency of a Divine Revelation.* 1729.

"There are, ſays Bayle, laws of reaſoning independent on the will of man. Rules of reaſoning are not therefore juſt and true, becauſe men have thought proper to throw them into ſyllogiſtical form; they are juſt in themſelves. Sophiſms may violate theſe rules: but they cannot free themſelves from theſe criteria. As there are immutable laws for the operations of the judgment, ſo there are ſimilar laws for acts of volition. Theſe are not arbitrary, they are natural and neceſſary, and lay us under indiſpenſible obligations; and as it is inaccurate to reaſon contrary to the fixed laws of ſyllogiſm, ſo it is unjuſt to will any thing not conformable to fixed laws of volition. There is in virtue a natural and interior fitneſs, and in vice a ſimilar unfitneſs and injuſtice, ſo that virtue and vice are two kinds of qualities naturally and morally different."—*Baile Penſees.*

ders us capable of good and evil, in oppoſition to brute beaſts, not naturally made capable of either vice or virtue. It muſt therefore be owned, that we are ſubject to a law, a law relates to a judge, a judge to a diſpenſation of puniſhments, ſo that theſe four things, reaſon, law, judgment and puniſhment, are truths of inconteſtible evidence, nor can any one be denied without deſtroying them all. (6)

Now from all this it appears how pernicious this wilful blindneſs is, which makes the wicked deny the pains of hell; for thereby they turn themſelves into brute beaſts, and, openly profeſſing to deny their own reaſon, they degrade themſelves below that admirable dignity of their nature, which places them above all other animals.

Having thus eſtabliſhed your propoſition by reaſon, you may eſtabliſh it by the *conſent of all mankind*; for in the thickeſt darkneſs of paganiſm, when, as the Scripture ſays, *God ſuffered all nations to walk in their own ways*, even then, it was always acknowledged, that as there was a reward propoſed to

(6) *Reaſon, law, judgment and puniſhment . . . are connected together.* Our excellent Dr. Sam. Clarke has placed theſe articles in the cleareſt light, and proved their connection in the moſt maſterly and concluſive manner. "Though eternal moral obligations are incumbent indeed on all rational creatures, antecedent to any reſpect of particular reward or puniſhment, yet they muſt certainly and neceſſarily be attended with *rewards* and *puniſhments*; becauſe the ſame reaſons, which prove God himſelf to be neceſſarily juſt and good . . prove alſo that he cannot but be *pleaſed with* and approve ſuch creatures as imitate and obey him . . and *diſpleaſed* with ſuch as act contrary . . and, conſequently, that he cannot but ſome way or other make a *ſuitable difference* in his dealings with them." &c.—*Demonſtrat. of Being and Attributes of God.*

to the juſt, and virtuous, ſo there were alſo puniſhments determined for the unjuſt and impious. I own, when the pagans philoſophized on theſe puniſhments, they almoſt all ſaid chimerical, and unreaſonable things, yet, allowing this, they were not far from this general idea, that there muſt neceſſarily be a puniſhment annexed to vice. (7)

This

(7) *Prove your doctrine by affirming the conſent of all mankind.* Univerſal conſent has been diſputed as a *fact*, and denied as an *argument*: yet we have great authority for the truth of the fact, and ſtrong reaſons to retain the argument. We will collect both in this note from divines, hiſtorians, philoſophers and travellers of great judgment and approved fidelity.

"It is objected (ſays Mr. Saurin) that what is conſidered as a crime by one nation is regarded as a virtue by another, notions therefore of virtue and vice are arbitrary. But if one nation reſpects as a virtue what another deteſts as a vice, I conclude, that it is becauſe they both agree in this general propoſition, that virtue is preferable to vice, and juſtice to injuſtice. One nation maintains that a child's love to his father muſt incline him to ſuccour his father to the laſt extremities of his life, and carefully to guard, and if poſſible lengthen the life of a perſon ſo dear to him. Another nation maintains that a child's love to his father ſhould engage him to eat his father, when arrived at a certain age, that he may deliver him from the infirmities of old age, and the anguiſh of a ſlow death, and that he may give in his own bowels a refuge to him, who carried him in his. But both theſe nations agree, that children ſhould love their parents. Love to parents, then, is unanimouſly conſidered as a virtue. *If* then univerſal agreement be a concluſive argument, it concludes for our ſyſtem."—*Saur. Ser. ſur le travers de l' eſprit humain. tom.* iv.

If *univerſal conſent* be a concluſive argument, ſays Mr. Saurin.——I conceive what Mr. Locke ſays of the *univerſal conſent* of mankind concerning the being of God, may be applied to future puniſhments. His words are theſe: "I think that the *univerſal conſent* of mankind, as to the being of a God, amounts to thus much: That the

This may be further proved by the *principle of all religions*. There never was, nor can there ever be

the vaſtly greater majority of mankind have, in all ages of the world, actually believed a God; that the majority of the remaining part have not actually diſbelieved it; and conſequently thoſe, who have actually oppoſed the belief of a God, have truly been very few; ſo that comparing thoſe, that have actually diſbelieved, with thoſe, who have actually believed a God, their number is ſo inconſiderable, that in reſpect of this incomparably greater majority of thoſe who have owned the belief of a God, it may be ſaid to be the *univerſal conſent* of mankind."—*Eſſay, b.* i. *c.* 4. *ſ.* 8. *note.*

An approved hiſtorian affirms, "In every people we diſcover a reverence, and awe of the Divine Being; an homage paid to him, and an open profeſſion of an entire dependance upon him in all their undertakings and neceſſities, in all their adverſities and dangers. Incapable of themſelves to penetrate futurity, and to aſcertain events in their own favour, we find them intent upon conſulting the divinity by oracles, and by other methods of a like nature, and to merit his protection by prayers, vows, and offerings."——*Rollin's Anc. Hiſt. b.* x. *c.* 3.

A modern traveller ſays, "The ſavages of Canada think that the country of ſouls is very far weſtward, that they have great difficulties to ſurmount, and great dangers to run through before they arrive there. They ſpeak of a river they have to paſs, where many have been wrecked; of a dog, from which they find it hard to defend themſelves; of a place of torment, where they expiate their faults; of another where the ſouls are tormented of the priſoners of war that have been burnt."——*Charlevoix's Voyage to Canada, letter* 23.

I cannot help obſerving, that all ancient and modern accounts concerning pagan ignorance of God, future rewards and puniſhments, &c. do not in the leaſt diſprove Mr. Locke's aſſertion, "That we have *no innate ideas*," as a late reverend author, methinks, rather too haſtily concluded. Perhaps they prove thus much, That the evidence of theſe truths is ſo clear, that a moderate uſe of our faculties will perceive it. See an inſtance of this in *Crantz's Hiſt. of Greenland, vol.* i. *p.* 197.

Οταν ουν το μη ειναι εν τοιειον

ως

be any, which is not founded on this principle, that God is our ſovereign judge, who holds in his hands our life and death; this made a profane writer ſay, Fear made Gods; meaning that from this ſource all religions generally proceeded.

Finally, you may proceed to *revelation*, and obſerve, that revealed religion has carefully placed this truth in full evidence. You may eſtabliſh this by reciting ſome principal texts of Scripture, which expreſsly ſpeak of the damnation of ſinners. Such texts are not difficult to find. (8) The *truth* of the puniſhment being thus proved, go on to the *degree* of it, which is very important, and will make a deep impreſſion. You may ſay, 1ſt. That this puniſhment muſt not be in this life only, but after death; the reaſon is plain, it is a puniſhment which muſt *follow* the judgment, for the judgment cannot be till life is ended, as the courſe of life we purſue muſt be finiſhed, before the decree can be pronounced to acquit, or condemn us. It muſt not

ὡς επι το πλειστον καν μη θελωσι τοι; πασι συμφωνηται επι τας αρχας των ολων παραγινομενοις. Quum igitur deum eſſe unum, plerique omnes ut plurimum vel inviti conſentiant, *ubi* ad univerſorum principia applicaverint.—*Athenag. Apol.*

(8) *Texts, that ſpeak of the damnation of ſinners, are not difficult to find.* The notion advanced by ſome, that the *Old* Teſtament ſpeaks of only *temporal* rewards and puniſhments, would make a conſiderable difference in our bodies of divinity, if it were well founded. Our divines, ancient and modern, teach the doctrine of future puniſhments, and confirm it by a multitude of paſſages in both Teſtaments, for which, we think, they have the beſt authority. However, when this doctrine is to be eſtabliſhed in a *ſermon*, it ſhould ſeem moſt eligible to quote undiſputed New-Teſtament texts; for as there can be no neceſſity for quoting many, it would be imprudent to omit thoſe, which prove moſt and quickeſt.

not then be imagined, that the punishment, of which we speak, consists in the afflictions of this life only. 2d. It must be a punishment, which involves both soul and body, for, as both have joined in the practice of vice, both must also partake of the punishment; whence it follows, that the punishment can neither be temporal death, which does not affect the soul, nor the inquietudes, and agitations of conscience, which do not affect the body. 3d. It must be a real punishment, that is, something which has truly the essence of pain, and actually relates to the justice of God, whence it follows that it cannot consist (as some pretend) in the annihilation of body and soul; for divine justice demands an eternal pain, which glorifies it, and consequently which does not destroy its subject, but continues its subsistence for a perpetual monument of God's hatred to sin. 4th. It must be a punishment proportional in greatness, as well as in duration—to the greatness of the judge who ordains it, the tribunal which decrees it, and the almighty hand which executes it. Here a strong and pathetical description may be made of the greatness of the punishments of the damned. (9)

Having

(9) *Describe pathetically the punishments of the damned.*—Some preachers, (says Saurin) under pretence that the doctrine of eternal punishments has thrown some weak people into doubts about the divine perfections, have thought it their duty to remove that stumbling-block, by presuming that the idea, which Scripture gives of eternal punishments, is only intended to terrify sinners; they think it allowable to suppose, that in the end God will relax the rigour of them: but if the design of God in denouncing the punishments of hell was only to terrify the impenitent, would it become us to oppose his wise designs, and with our profane hands pull down the dams, with which he

Having thus eſtabliſhed the truth of our propoſition, and treated of the degrees of puniſhments, we may paſs on to the vain *ſubterfuges*, which ſinners uſe on the ſubject. 1ſt, It is a diſtreſſing ſubject, therefore they do not like to think about it. You may obſerve the folly of this conduct, for their condemnation is not the leſs certain for their forgetting it. They reſemble priſoners, already in irons, and doomed to puniſhment, who ſtifle the ſenſe of their miſery by plunging into debauchery. They reſemble the old world, who were *eating, drinking, marrying, and giving in marriage*, as the ſcripture ſays, and ſuddenly, when they leaſt of all thought of it, *the flood came and took them all away*. They cry *peace, peace*, while deſtruction advances a great pace towards them; and irrecoverably loſe the precious moments, which yet remain for their eſcape. 2dly, When worldly men cannot entirely avoid the thought of damnation, which

he meant to ſtop the current of our crimes? Would we penetrate into his counſels, and, after having (as it were) extorted his confidence, indiſcreetly publiſh his ſecrets?-- Let us not *be wiſe above what is written*, let us preach the goſpel as it has pleaſed God to commit it to us. He has not judged that the doctrine of eternal puniſhments would wound the holineſs of his attributes, don't let us think ſo then." *Ser. de l'enfer. tom.* ii.

"Where is the miniſter of the goſpel who has not a thouſand, and a thouſand times, diſplayed the charms of religion, and diſplayed them in vain? Some ſouls muſt be terrified, ſome ſinners muſt be *ſaved with fear, and pulled out of the fire*. Some hearts are ſenſible only to one religious object, that is hell, and, if there be any one way of preventing their being really precipitated into that frightful abyſs by and by, it is by precipitating them there in imagination now. *Knowing therefore the terror of the Lord, we perſuade men.*" *Sur les Compaſ.*

which is frequently the caſe, for God often thunders in their conſciences, as well as in the air, and theſe thunder claps frequently awake the moſt ſleepy; when this is the caſe, I ſay, they venture to take refuge in *falſe notions*. 1. They flee to the mercy of God. "God, ſay they, is indeed our judge: but he is a gracious judge, he has the compaſſions of a father," and ſo on. When a ſinner would flatter himſelf, he will not fail to magnify reigning grace, and to collect all the moſt tender, and ſoft paſſages of ſcripture on the ſubject. What a marvellous abuſe is this of mercy! To make it an argument againſt the juſt puniſhments their crimes have deſerved. True, God is merciful: but he is ſo only to repenting ſinners, and not to thoſe, who perſevere in their crimes. Mercy, on the contrary, arms itſelf to purſue the impenitent, for mercy is cruelly abuſed, nor will mercy allow the impunity of that ſinner, who perſiſts in ſin, and would make compaſſion itſelf an accomplice in his crimes. 2. The wicked ſeldom fail to abuſe the evangelical doctrine of the death of Chriſt. "*The blood of Jeſus Chriſt* (ſay they) *cleanſeth from all ſin.*" But this is to make Jeſus Chriſt the miniſter of ſin, and to entertain the moſt horrible of all notions, that he came into the world to leave men in an abyſs of corruption, and to make himſelf a church, a myſtical body compoſed of infidels, and libertines. Harſh as this may appear, it muſt be ſo, if there were any room for the illuſion of theſe miſerable people, who, to evade the neceſſity of repentance, oppoſe the unapplied blood of Chriſt againſt the fear of damnation. (1)

3. The

(1) *Impenitent ſinners take refuge in falſe notions.* As all our miniſters allow, that the doctrines of grace may be miſunderſtood

3. The greateſt part of theſe people, when they ſee the ſword of divine juſtice, accuſtom themſelves to hide in a *multitude* like themſelves, and to oppoſe their numbers againſt the natural fear of puniſhment. "If God (ſay they) were as rigorous as you repreſent him, Paradiſe would be a deſert, and all men would be damned, for how few keep his commandments! how few forſake ſin by ſuch a repentance as you require of us!" But Jeſus Chriſt has already anſwered this vain objection, *many are called*, ſaid he, but *few choſen*. Iſaiah and St. Paul have anſwered it, *though the number of the children of Iſrael be as the ſand of the ſea, a remnant* only *ſhall be ſaved*. How great ſoever the number of thoſe, who periſh, may be, their perdition will be never the leſs. The death of them, who were ingulphed in the deluge, was not the leſs painful for being general; nor was the deſtruction of the five cities by fire from heaven the leſs terrible to the unhappy ſufferers, becauſe Lot and his family only were ſaved. (2)

4. One

underſtood and abuſed by libertines, what becomes of that argument againſt chriſtianity, which is derived from the looſe lives of ſome of its profeſſors? Every doctrine has been abuſed, becauſe every doctrine has been miſunderſtood by ſomebody. Chriſtianity in this point is analogous to Judaiſm, natural religion, the bleſſings of providence, and the whole created univerſe. Obſerve how ſome heathens abuſed the doctrine of the immortality of the ſoul.

"A malis mors abducit, non a bonis, verum ſi quærimus. Et quidem hoc a Cyrenaico Hegeſia ſic copioſe diſputatur, ut is a rege Ptolemæo prohibitus eſſe dicatur illa in ſcholiis dicere; quod multi his auditis mortem ſibi ipſi conſciſſerent. Callimachi quidem epigramma in Cleombrotum eſt, quem ait, cum ei nihil accidiſſet adverſi, e muro ſe in mare abjeciſſe lecto Platonis libro." *Ciceron. Tuſc. Diſp.*

(2) *Deluded people try to hide*

4. One of the moſt common evaſions, which the wicked uſe to elude their converſion, is to conſider damnation as a very diſtant thing, and to oppoſe to the idea the advantages, and ſweetneſſes, which they find in ſinful preſent objects. "Let us enjoy (ſay they) the time preſent, and not trouble ourſelves about futurity." I grant, when *God is for us*, this maxim of not troubling ourſelves about futurity is good, and neceſſary to preſerve a tranquillity in the mind: but it is only good becauſe it is wiſe, and it is only wiſe becauſe we therein commit the care of futurity to the providence of an all-merciful, and almighty Father, who watches over believers, and will ſuffer no evil to befal them. But there is no greater folly than to be careleſs about futurity when *God is againſt us*. With the help of this negligence, our puniſhments increaſe in proportion to our ſins. *After thy hardneſs, and impenitent heart*, (ſays the apoſtle) *thou treaſureſt up unto thyſelf wrath againſt the day of wrath, and revelation of the righteous judgment of God.* (3) Sinners, you would have been a thouſand times

hide themſelves in the multitude. I know of no writer, who goes deeper into this illuſion than the celebrated Voltaire. Againſt all poſitive proofs brought by divines for Chriſtianity, he conſtantly oppoſes the multitudes, that live without it, the number and antiquity of the Chineſe, the Japaneſe, the Mexicans, and ſo on. This is the *fort* of writers of this ſort, and a beggarly one it is!

(3) *Day of the revelation of the righteous judgment of God.* The following plan for diſcuſſing this doctrine in the *propoſitional* way, appears to me beautifully juſt and clear. "Eccl. xi. 9. *Rejoice, O young man! in thy youth, and let thy heart cheer thee in the days of thy youth, and walk in the ways of thy heart, and in the ſight of thine eyes: but know thou, that for all theſe things God will bring thee into judgment.*

times leſs miſerable, if God had ſhortened your days, if he had done you the favour (if I may ſpeak ſo) of putting you to death in your cradle; had he ſubjected you to the pain of natural death, he would at leaſt have ſaved you from the accumulated torments, which the commiſſion of ſo many actual ſins have deſerved; and the longer you live the more terrible will the judgments of divine juſtice be; for as your days increaſe, the number

ment. Propoſition 1. There *is a judgment* to come. Prop. 2. *Thou* ſhalt be *brought* to judgment. Prop. 3. *God* will bring thee to judgment. Prop. 4. God will bring thee to judgment *for theſe things*, the ways of thy heart, &c. Prop. 5. God will bring thee to judgment for *all* theſe things. Prop. 6. All this is *certain* and evident; for it is not think or believe: but *know* thou."

This ſermon was preached at the Abby Church in Weſtminſter, before the houſe of Peers, Oct. 10th, 1666, on a day of faſting and humiliation, on account of the late fire of London, by Seth Ward, Lord biſhop of Exeter; and, although I praiſe the *form* of diſcuſſion, as an example of of the clear, yet far be it from me to applaud the *ſpirit*, in which the application runs. It goes exactly *more epiſcopali*, or, ſhall I rather ſay, *more Neronio?* What a cruel heart muſt a man have, who could coolly apply ſuch a calamitous event as the fire of London, and ſuch an awful ſubject as fiery future judgment, to purpoſes of *perſecution!* Alas! Alas! Had not ſome non conformiſts, who were burnt out, ſuffered enough by fire without the addition of impriſonment for conſcience-ſake! Was the fire of London, indeed, intended to eſtabliſh the hierarchy! And was perſecuting men for conſcience-ſake the *beſt* uſe, that a Britiſh houſe of Peers could make of that national calamity, the burning of half their metropolis! Let us hear this inhuman diſciple of the moſt compaſſionate of maſters.

"God hath upheld our *religion* and government . . and hath given us this *ſeaſonable* opportunity . . to attend the publique ſervice. It is difficult to reſtore our city, and defend our country, to reſtore the houſes of God, and

number of your ſins increaſe too. (4) Beſides all this, who told you that your damnation was at the diſtance

and publique buildings, to re-edify ten thouſand private habitations, to ſuſtein the poor and needy, to preſerve the rights and properties of men, to find ſuch a temper of juſtice and equity, that there be no decay, no juſt *complaining in our ſtreets*, to uphold the traffic of the nation, and to keep it in order and ſecurity, free from private robberies and publick inſurrections, and therefore, *in order to all thoſe ends*." . . . . Now, reader, what do you think his Lordſhip ought to ſay next? He has laid down, you allow, a great number of deſirable *ends*: what *means* ought he to propoſe to his noble auditors for the obtaining of them? I proteſt, no good chriſtian would gueſs what follows. Hear his Lordſhip's own words. "*In order to all thoſe ends*, to uphold *our religion* in the zealous and effectual exerciſe, in the ſincerity and UNIFORMITY thereof, to preſerve it from encroachments, and undermining TOLERATIONS, ruinous to religion, deſtructive to the government of the nation." Thanks be to God! time has proved this a lying prophet. Epiſcopal *uniformity* has been diſpenſed with, *toleration* has been granted, and yet neither is religion ruined, nor government deſtroyed.

If, young ſtudent, you have a mind to amuſe yourſelf, by examining the paw of this dead lion, you may caſt his doctrine into propoſitional form—as—the act of parliament, that forbids a non-conformiſt miniſter to come within five miles of a corporation town, will uphold national traffic—will preſerve the rights and properties of men—will reſtore publick buildings—will re-build ten thouſand private houſes—will prevent all juſt complaining in OUR STREETS. Nothing, you ſee, can be clearer. They can never complain in the ſtreets, who muſt not come within five miles of the town!

(4) *Had ye died in your cradle, ye would have been ſaved from accumulated torments*. Various opinions concerning the future ſtate of infants have been adopted. Some think, all dying in infancy are *annihilated*; for, ſay they, infants, being incapable of moral good and evil, are not proper objects of reward or puniſhment. Others ſay, infants are moſt of them *damned* for Adam's ſin. Some think,

diſtance you imagine? The Lord once ſaid to Cain, *If thou doſt evil, ſin lieth at the door.* This every ſinner ought to apply to himſelf, his crimes are at the door. Death follows ſin, ſtep by ſtep, wherever it goes, and who can aſſure you of twenty-four hours life? "Converſion (you ſay) is proper for old men; but it is not proper for young people: let us paſs our juvenile years without perplexing ourſelves about theſe ſcrupulous reflections, they will come in their ſeaſon." No, they will never come; for the inſult you offer to the mercy of God, who calls you, by proudly putting him off

think, they ſhare a fate ſimilar to that of adults, a *part* are ſaved, and a *part* periſh. Others affirm *all are ſaved*, becauſe all are immortal, and all are innocent. Others, perplexed with theſe divers ſentiments, think beſt to leave the ſubject untouched. Cold comfort to parents, who bury their families in infancy! The moſt probable opinion ſeems to be, that they are *all* ſaved through the merit of the mediator, with an everlaſting ſalvation. This has nothing in it contrary to the perfections of God, or to any declarations of the holy ſcriptures; and it is highly agreeable to all thoſe paſſages, which affirm, *where ſin hath abounded, grace hath much more abounded.* On theſe principles, the death of Chriſt ſaves more than the fall of Adam loſt.

Great objections have been made againſt revelation on account of its commanding the Iſraelites, at certain times, to ſlay the *infants* and *ſucklings* of devoted cities: but theſe objections are founded on an unfair parallel between the government of God and juſt civil governments among men. There are *three differences* between them, and an attention to theſe ſolves the difficulty. 1. Magiſtrates are guardians of life: but not *authors* of it, as God is. 2. Magiſtrates cannot *indemnify* an infant for the loſs of its natural life: God can. 3. Magiſtrates cannot *foreſee* whether the infant would be a bleſſing or a curſe to ſociety: God can. We cannot uſe too much caution in compariſons of this kind.

off till a *more convenient ſeaſon*, will provoke him to withdraw when that ſeaſon comes. You would fix God your time, you would act like ſovereigns to him, you would have him go, when you ſay go, and come, when you ſay come: but you are not maſters. Do you think to deceive, and act fraudulently with him? Why, were it only for your hypocriſy, you would render yourſelf eternally unworthy of converſion.

5. The wicked have moreover uſed themſelves to another illuſion, that is, to *extenuate* their ſins, and to hide the enormity and number of them. "We are not (ſay they) ſo criminal as is imagined; it is the cuſtom of preachers to exaggerate every thing, and to over-act all. We love pleaſure, it is true, we labour to acquire riches, we have pride and ambition, we would cut a good figure in the world, and what can be more natural than all this? And where are the ſaints, who are not affected with the ſame paſſions?" Fooliſh ſouls! I ſincerely pity you! I own, were ye to give an account of your actions to me, or, if you pleaſe, to the moſt ſevere, and diſcerning of all men, yea, were ye to give an account of your lives to an angel, or to all the angels of heaven together, perhaps you might palliate your crimes, no doubt you would have art, and addreſs enough to conceal, at leaſt one half of your ſins, and to diminiſh conſiderably the enormity of the other half: but neither men, nor angels are to enquire into your lives; you muſt appear before the tribunal of an all-ſeeing God, before whom there is no vail ſo thick, which he does not penetrate, and in compariſon of whom *the heavens are unclean*, and the angels unwiſe. *Whither will ye go from his ſpirit, or whither will ye flee from his preſence?*

presence? If you ascend up into heaven he is there, if you make your bed in hell he is there, if you take the wings of the morning, and dwell in the uttermost parts of the sea, even there shall his hand lead you, and his right hand hold you. If you say, Surely the darkness shall cover me, be assured, *the night shall be light about you*, know *that the darkness hideth not from him, but the night shineth as the day, the darkness and the light are both alike to him.* It is any easy thing to flatter one's self, and to declare one's self righteous, by comparing one's self with thieves, and high-way robbers: but when a man compares himself with the unspotted purity of God, when God's immortal hand applies the rule of his law to the heart, the holiest must become nothing, and say to him, *Unto thee, O Lord, belongeth righteousness, but unto me shame, and confusion of face. If thou, Lord, shouldst mark iniquity, O Lord who can stand?* My righteousness before thee is as filthy rags. Now if this be the language of a holy man,—*if the righteous scarcely are saved, where shall the ungodly, and sinner appear?* (5)

But

(5) *The wicked extenuate their sins.* There is a fine passage to this purpose in the thirty-sixth psalm. *The transgression of the wicked saith within my heart, that there is no fear of God before his eyes; for he flattereth himself in his own eyes until his iniquity be found to be hateful.* Abundance of literal criticism has been made on this verse, a great many difficulties started, and all learnedly run down, one side rejecting what another applauded. It should seem, there is an art of grinding and pulverizing the letters of the Hebrew alphabet, practised with infinite labour, and tending to nobody's edification. This verse has given ample scope to expositors of this sort; and, after all, it gives no tolerable sense without admitting that rule of exposition, which goes on the *idiom* of a language, and gives rather

But, to ſpeak plainly, all theſe are only vain pretences, the falſhood of which even the wicked acknowledge; the only reaſon why they avoid converſion is that ardent love, that obſtinate attachment, which they have to vice. This is the true cauſe, and all the reſt are only, if they would ſpeak honeſtly, all the reſt are only vain pretences. The avaritious is not ignorant that an intenſe, furious love to the world is odious to God, and men. The ambitious knows the goſpel of Jeſus Chriſt calls us to far more noble dignities than any the world can offer, he knows that his ambition is incompatible with that chriſtian moderation, which religion ordains. The voluptuous is not ignorant that his debaucheries and exceſſes are directly contrary to the profeſſion of the goſpel. In general, all ſinners know very well that they do wrong, and they know alſo that by ſuch means they draw down upon themſelves the wrath, and curſe of God. Yet, however clear their knowledge of theſe awful truths may be, when the idea of riches preſents itſelf to the covetous, when that of honours tempts the ambitious, when that of pleaſure ſtares at the debauchee, ſo powerfully are their paſſions touched by theſe objects, that they are inſenſible

ther the ſenſe of the whole than of each component part. "I have made my own obſervations on that wicked man, Saul, and I have imagined, he is an atheiſt. I obſerve, although he commits many crimes, for which, did he fear God, he would always bluſh, yet he never bluſhes till his iniquities appear hateful in the eyes of his fellow creatures. He even affects to be a good man, and wears the maſk till it cements with his face, accounting himſelf as good as any other man, till ſomebody detects his vices, and expoſes him to ſhame; and this is the common condition of almoſt all bad men." This ſeems not an improbable ſenſe of the paſſage.

ſible to every thing elſe, all their reaſon evaporates, and vaniſhes before theſe dear objects, the mind is for one thing, the heart for another, and in this combat between judgment and affection, the heart always obtains the conqueſt. Now, I aſk, is not this love to ſin the greateſt folly in the world? when on the one hand it renders us incapable of enjoying ourſelves, and diſhonours us in our own eyes, depriving us of one of the moſt ſweet, and valuable of all our bleſſings, which is a juſt eſteem of ourſelves, the joy of being able to approve our own conduct: and on the other hand deſtroys us, for it draws upon us the condemnation of God, and conducts us a great pace towards thoſe eternal torments, which he has prepared for the wicked. (6)

Paſſing

(6) *Sin diſhonours us in our own eyes.* Perhaps one cauſe of much unprofitable preaching is an indiſtinct notion of the dignity of human nature. Conſider man *phyſically*, and too great things cannot be ſaid of his dignity, *he is fearfully and wonderfully made.* But view him *morally*, and he is *fearfully and wonderfully vile.* It is eaſy to ſee how dangerous a miſtake is here; for the remedies we apply will always be ſuited to the ideas we form of the maladies we would remove. Hence on the one hand light and gentle reproofs of the moſt enormous crimes, and hence on the other, thoſe weighty and powerful diſcourſes, which are ſo much admired, becauſe ſo much felt: Mr. Claude's *ſeven* obſervations might be all exemplified from the greateſt preachers amongſt his own countrymen: but I will mention only a few.

Our author's laſt obſervation, that depravity of *heart*, and not defect of underſtanding, emboldens numbers in ſin, is the ground of the following ſermon.

Bp. Maſſillon on John vii. 27. compoſes his exordium of this thought, that the greateſt part of thoſe, who ſay they are infidels, are *not* ſo. He obſerves, "that, if the *fool ſays there is no God*, it is *in his heart* he ſays ſo; that is, it is the language of *deſire*, he wiſhes there was none." He adds,

Paſſing on to the ſecond propoſition, (that the practice of good works, and an holy and religious life

adds, " to be a debauchee and admit a hell is to be a novice in debauchery, the libertine muſt therefore, to keep himſelf in countenance, affect to deny it." He concludes with this fine remark, " Religion would have no enemies, if itſelf were not an enemy to vice." *Pour le mardi de la* iv. *ſem. Car.* iv.

Mr. Claude's 2d obſ. that ſinners on certain occaſions *magnify mercy*, is the maxim on which, I preſume, Maſſillon compoſed the ſermon entitled *Vain confidence.* The text is Luke xxiv. 21. He obſerves " that expecting to be crowned without warring a good warfare is an error the moſt univerſal, and the moſt eſtabliſhed among profeſſing chriſtians, though it has no authority from Jeſus Chriſt;" and, alluding to his text, adds, " when the Lord appears a ſecond time upon earth, he will find many infidel-diſciples, who will ſay to him, *we truſted.*" *Lundi de paſques. Car.* iii.

Mr. C's 5th remark, on conſidering puniſhment as a *diſtant* thing, is the ground of Saurin's ſermon on Eccl. viii. 11, 12. " I am ſtruck with horror (ſays he) when I conſider this diſpoſition in its true point of light; it ſeems to me as if it were impoſſible, except to monſters, who have eradicated not only every ſeed of piety and religion from their hearts, but even every degree of reaſon, and humanity.——But let us rend the vails, with which we uſually conceal ourſelves from ourſelves, let us dive into theſe hearts *deceitful above all things, and deſperately wicked*, and we ſhall find that this diſpoſition, which, at firſt ſight, makes us ſhudder with horror, is one of thoſe with which we are moſt familiar. Were we convinced that God had the formidable deſign of plunging us into the depths of hell on the firſt act of rebellion, who is he, who is he, who would have the madneſs to be a rebel? Why then are we rebels? The wiſe man tells us, *becauſe ſentence againſt an evil work is not executed ſpeedily.*" *Sur le delai que Dieu accorde aux pecheurs. tom.* vii.

That moſt admired piece of modern eloquence, Maſſillon's ſermon on the death of the ſinner, and the death of the righteous, ſaid by ſome good judges to be the fineſt piece of eloquence that the latter ages have produced, is an aſſemblage of *all* the above-mentioned

life is the principal end, which the gospel proposes, and the principal character of a true christian) you must first establish it by solid scripture proofs. As—*The grace of God that bringeth salvation hath appeared to all men, teaching us that denying ungodliness and worldly lusts, we should live soberly, righteously, and godly in this present world.* Tit. ii. 11, 12.—*This is a faithful saying, and these things I will that thou*

mentioned observations, represented under the most affecting images. The following passage has been exceedingly admired. " Alors le pécheur mourant, ne trouvant plus dans le souvenir du passé que des regrets, qui l'accablent; dans tout ce qui se passe à ses yeux, que des images qui l'affligent; dans la pensée de l'avenir, que des horreurs qui l'épouvantent: ne sachant plus á qui avoir recours: ni aux créatures, qui lui échappent: ni au monde, qui s'évanouit; ni aux hommes, que ne sauroient le délivrer de la mort; ni au Dieu juste, qu'il regarde comme un ennemi déclaré, dont il ne doit plus attendre d'indulgence: il se roule dans ses propres horreurs; il se tourmente, il s'agite pour fuir la mort qui le saisit, ou du moins pour se fuir lui-même: y sort de ses yeux mourans, je ne sai quoi de sombre, et de farouche, qui exprime les fureurs de son ame: il pousse du fond de sa tristesse des paroles entrecoupées de sanglots, qu'on n'entend qu'a demi; et qu'on ne sait si c'est le desespoir ou le repentir qui les a formées: il jette sur un Dieu crucifié des regards affreux, et qui laissent douter si c'est la crainte ou l'esperance, la haine ou l'amour qu'ils expriment: il entre dans des saisissemens où l'on ignore si c'est le corps qui se dissout, ou l'ame qui sent l'approche de son juge, il soupire profondement; et l'on ne sait si c'est le souvenir de ses crimes qui lui arrache ces soupirs, ou le desespoir de quitter la vie. Enfin au milieu de ces tristes efforts, ses yeux se fixent, ses traits changent, son visage se défigure, sa bouche livide s'entrouvre d'elle-même; tout son corps frémit; et par ce dernier effort, son ame infortunée s'arrache comme á regret de ce corps de boue, tombe entre les mains de Dieu, et se trouve seule aux pieds du tribunal redoutable. *Avent* p. 61. 62. *a Paris*, 1762.

See p. 350 of this vol.

thou affirm constantly, That they, which have believed in God, might be careful to maintain good works. Tit. iii. —The same apostle elsewhere, distinguishing true from false professors, says, *For many walk of whom I have told you often, and now tell you even weeping, That they are the enemies of the cross of Christ, whose end is destruction, whose God is their belly, and who glory in their shame, who mind earthly things: but our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus.* Phil. iii.—*We are his workmanship*, says the same apostle, *created in Christ Jesus unto good works, which God hath before ordained that we should walk in them.* The whole sixth of Romans is written to shew that the true end of the doctrine of grace is to sanctify men. *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. Know ye not, that so many of us as were baptized into Jesus Christ were baptized into his death? Therefore we are buried with him by baptism into death, that like as Christ was raised up from the dead by the glory of the Father, even so we also should walk in newness of life.* &c. (7) Again, in

(7) *We are buried with him by baptism into death.* Almost all commentators allow, that this passage is descriptive of the mode and end of primitive baptism. The mode was that of immersion, and the end or design of immersing the disciple of Christ was to represent his faith in a redeemer, who died, was buried, and rose again, and his own professing to die to sin, and to rise into newness of life. " Christum sepultum per baptismum repræsentamus. Ostendit non verba tantum baptismi, sed et ipsam ejus *formam*, hoc innuere. Nam immersio totius corporis *in flumen*, ita ut non conspiceretur amplius, imaginem gerebat sepulturæ quæ datur mortuis. Confer. Cor. xi. 12. Alludit ad illum ritum *immergendi*, ubi corpus quasi sepeliebatur,

in his epiſtle to the Galatians, having ſtrongly defended that goſpel liberty, which Jeſus Chriſt has acquired by his blood for us, he prevents an abuſe, which might be made of it, by adding, *Brethren, ye have been called to liberty, only uſe not liberty for an occaſion to the fleſh—Walk in the ſpirit, and ye ſhall not fulfil the luſt of the fleſh—for the fleſh luſteth againſt the ſpirit, and the ſpirit againſt the fleſh, and theſe are contrary the one to the other—Now the works of the fleſh are theſe, adultery, fornication, uncleanneſs, laſciviouſneſs, idolatry, witchcraft, hatred, variance, emulations, wrath, ſtrife, ſeditions, hereſies, envyings, murders, drunkenneſs, revellings and ſuch like, of the which I tell you before, as I have alſo told you in time paſt, that they, which do ſuch things, ſhall not inherit the kingdom of God. But the fruit of the ſpirit is love, joy, peace, long-ſuffering, gentleneſs, goodneſs, faith,*

ebatur, et mox rurſus extrahebatur tanquam e ſepulchro."—*Poli Synopſ. in loc.*

Now, to a man, who allows that baptiſm was originally adminiſtered to *adults* by *immerſion*, the modern baptiſts only propoſe one modeſt queſtion. If the founders of the chriſtian church adminiſtered baptiſm ſo, and if no authenticated religious legiſlators have ariſen ſince, by what authority is it now adminiſtered to *infants* by *ſprinkling*, ſeeing ſuch an adminiſtration changes both ſubject and mode? *The baptiſm of John, whence was it? From heaven or of men?* Matt. xxi. 25. All, who pretend to defend that innovation, infant-ſprinkling, do but trifle, except they go to the true ground of the debate, and either prove—that infant ſprinkling is ſomewhere *appointed* by Chriſt our legiſlator—or that the authority of Chriſt is *not neceſſary* to the eſtabliſhment of a poſitive inſtitute—or that ſome perſon has ſince appeared *veſted* with ſuch authority as Chriſt himſelf exerciſed. Circumſion, Abraham's covenant, Greek particles, and a thouſand more ſuch topicks, no more regard the ſubject than the firſt verſe of the firſt book of Chronicles, *Adam, Sheth, Enoſh.*

faith, meekneſs, temperance, againſt ſuch there is no law. And they that are Chriſt's have crucified the fleſh, with the affections and luſts. (8) We muſt here

(8) *Chriſtians have crucified the fleſh.* S. Paul lays down in this period a beautiful model of the manner of diſcuſſing difficult and abſtruſe queſtions in theology. Every queſtion is ſubject to two ſciences, philoſophy and theology. Philoſophy explains it; theology improves it. If philoſophy cannot comprehend the mode, and yet allows the fact, theology does not alter the ſtate of the caſe: but, taking the fact allowed, and leaving conjectures and debates concerning the reaſons of it, applies itſelf to an improvement of the whole caſe to moral purpoſes. This is building on ſure ground.

The caſe before us is of this kind. The ſenſes of my body rebel againſt the deliberate reaſonings of my mind, or, as the apoſtle words it, *the fleſh luſteth againſt the ſpirit.* How is it conſiſtent with the wiſdom and goodneſs of my creator to put my reaſon to ſuch a ſevere and conſtant trial? This is a difficult queſtion. Let us ſee how the apoſtle handles it.

1. Obſerve, the queſtion is not the invention of modern philoſophers. They often boaſt more than they ought of ſuperior ſagacity. Their predeceſſors, pagan philoſophers knew this objection; it was agitated in the apoſtle's days. He himſelf knew it.

2. S. Paul allows the fact. *The fleſh luſteth againſt the ſpirit, ſo that ye cannot do the things that ye would.*

3. He expoſes the diſmal conſequences of yielding to the current. In this world ignorance produces *idolatry*, avarice *witchcraft*, pride *variance*; and in a future ſtate perſons under the power of their paſſions will be excluded from *the kingdom of God.*

4. He oppoſes againſt this ſad condition religion, that ſpiritual religion chriſtianity, including *love, joy, peace,* and ſo on; a religion that gives energy to the dictates of right reaſon, and teaches it how to obtain an empire over the ſenſes.

5. He obſerves, that, difficult as it might appear to realize this ſyſtem, facts proved, ſome had realized it, *they that are Chriſt's have crucified the fleſh.*

6. He propoſes them as an example to others; *This I ſay then, Walk in the ſpirit, and ye ſhall not fulfil the luſt of the fleſh.*

This

here repeat almoſt all the whole New Teſtament, if we would particularly mention all the paſſages, which oblige us to good works, for the whole book enforces obedience. It is ſufficient to ſpeak of our Lord's divine and admirable words, *Let your light ſo ſhine before men, that, ſeeing your good works, they may glorify your Father, which is in heaven.* Indeed, by a general view of the end, for which Jeſus Chriſt came into the world, you will ſee he came to *deſtroy the works of the devil.* The works of the devil are principally two, ſin, and puniſhment. Let us not imagine, that Jeſus Chriſt came into the world to take away puniſhment only, and to leave ſin triumphant; he came to deſtroy both. I will even venture to ſay, he came to deſtroy ſin rather than ſorrow. Suffering concerns only the creature: but ſin concerns the creator as well as the creature; it diſhonours the one, and diſtreſſes the other. Puniſhment indeed makes man miſerable: but at the ſame time it glorifies divine juſtice: but ſin is equally contrary to the glory of God and the dignity of man. The principal end of Chriſt's coming upon earth was to deſtroy ſin. Is it likely, think ye, that Jeſus Chriſt would have quitted his manſion of glory, and deſcended to this earth to acquire an impunity for criminals, leaving them immerſed in ſenſuality and ſin? Is it likely, that he can hold communion with people in rebellion, and

This is a beautiful model of the apoſtle's method, and nothing can be objected againſt it. It did not lie on him, as an apoſtle of Chriſt, to *explain* the difficulty, that he left to philoſophers: it only became him to improve an allowed fact to a pious purpoſe. This mode of preaching would ſhut many a brangle out of the church.

and profaneneſs? Is it poſſible for him, the *holy* Jeſus, to join his ſpirit to our fleſh, his purity to our profanity, his holineſs to our iniquities? This would be ſaying he came to unite things, which cannot unite, and which are naturally and neceſſarily incompatible. One of the moſt imbittered enemies of our religion reproached the primitive chriſtians, that their Jeſus came into the world to make the moſt horrible and dreadful ſocieties, for (ſaid he) he calls ſinners, and not the righteous, ſo that the body he came to aſſemble is a body of profligates, ſeparated from good people, amongſt whom they were heretofore mixed; he has rejected all the good, and collected all the bad in the world. Falſe and cruel accuſation! Origen, in the name of the whole church, ſolidly refuted it. "True, ſays he, our Jeſus *came to call ſinners:* but it was *to repentance*; he aſſembles the wicked: but it is to convert them into new men, or rather to change them into angels. We come to him covetous, he makes us liberal; unjuſt and extortioners, and he makes us equitable; laſcivious, and he makes us chaſte; violent and paſſionate, and he makes us meek; impious and profane, and he makes us religious." This is the true effect of communion with Jeſus Chriſt, it transforms us into his image, and this transformation is ſo eſſential, that if it does not appear in a man, we are obliged to conclude, he is not in communion with this great Saviour. But beſides that holineſs, love, and equity are inſeparable from communion with Jeſus Chriſt conſidered in himſelf, I add, they are alſo from communion with our heavenly Father, to which communion with Jeſus Chriſt leads us. As he came into the world in the quality of a mediator,

tor, he called men to himſelf only to unite them to God; for which reaſon he ſaid, *I am the way, the truth, and the life; no man cometh to the Father but by me:* and elſewhere, *Neither pray I for theſe alone, but for them alſo, which ſhall believe on me through their word, that they all may be one, as thou Father art in me, and I in thee, that they alſo may be one in us.* But how is it poſſible that God ſhould hold communion with people, who live in ſin? *Thou art not a God* (ſays the prophet) *that haſt pleaſure in wickedneſs, neither ſhall evil dwell with thee. The fooliſh ſhall not ſtand in thy ſight, thou hateſt all workers of iniquity.* It is evident then that the religion of Jeſus Chriſt, which brings us into communion with God, brings us alſo at the ſame time into true holineſs, without which communion with God is not attainable. It is inconceivable, that, while we remain immerſed in ſenſuality, and ſin, we can be the temples of the Holy Ghoſt, as the ſcripture ſays true believers are. Can the Holy Ghoſt dwell in a man without producing effects of his power and grace? Can he dwell idly in a man? Can he poſſeſs his heart and affections, and yet leave his affections enſlaved to ſin? It is with the holy Spirit as with fire, which cannot be any where without heat; or, if you pleaſe, as the ſun, which cannot be above the horizon without giving light; *That which is born of the fleſh is fleſh,* ſays our Saviour, *and that which is born of the ſpirit is ſpirit.* With the ſame view the apoſtle tells the Romans, *They, that are after the fleſh, do mind the things of the fleſh, but they, that are after the ſpirit, the things of the ſpirit.* It is then impoſſible to be a true chriſtian, or to have communion with Jeſus Chriſt, unleſs we partake of his ſpirit; *If any man have*

not the ſpirit of Chriſt, ſays S. Paul, *he is none of his. Becauſe ye are ſons*, he ſays elſewhere, *God hath ſent forth the ſpirit of his ſon into your hearts, crying Abba, Father.* From all which it clearly follows, that an unſanctified man has not the ſpirit of Chriſt, is not in communion with him, does not belong to his myſtical body, is not a true believer, in a word, is not a real chriſtian. Holineſs is an inſeparable companion, and a neceſſary effect of the goſpel, and it is alſo an infallible character or mark of a ſound convert. (9)

But,

(9) *Holineſs is the mark of a ſound convert.* A mark is a token by which any thing is known; a mark of converſion is ſuch a character as diſtinguiſhes a true convert from a hypocrite. Pious perſons are naturally deſirous of aſcertaining the truth and genuineneſs of their piety, and divines lay down many ſigns, tokens, or marks, by which they may be aſſiſted in their enquiry. The unhappineſs is, each of theſe marks may be counterfeited, ſo that there is uſually as much difficulty in aſcertaining the goodneſs of the *mark* as in making out the truth of that faith, which is to be proved by it. We will take the liberty to make a few obſervations on this ſubject.

1. Some lay down *ſpurious* marks. Thus one. "The beſt men cannot be ſure of themſelves until they have been proved. . . But to ſee a good man, with Job, holding a dreadful diſeaſe no evil in compariſon of *letting go his integrity*, is a noble trial and inſtance of juſtifying faith." This ſermon is "*Againſt the dangerous and ſinful practice of inoculation.*" The text is Job xi. 7. and according to our preacher's reaſoning, to be inoculated is to *let go integrity*, and conſequently to die of the ſmall-pox in a natural way, through a dread of offending God by being inoculated, is a mark of juſtifying faith.—*Maſſey's ſer. at S. Andrew's, Holbourne, July*, 1722.

2. Some lay down *arbitrary* marks of their own deviſing, *un*ſcriptural if not *anti*ſcriptural. The Athanaſian creed affirms, *Except every one do keep the catholic faith whole and undefiled, without doubt he ſhall periſh ever-*

But, if holineſs be a neceſſary conſequence of the goſpel, it is no leſs true that the goſpel is an inexhauſtible ſource of motives to holineſs. I paſs over its precepts, and rules of conduct, which give us an idea of holineſs in a manner ſo lively, ſo beautiful, and ſo full of charms, that it alone is a powerful motive to obedience. Nor will I ſtop to obſerve, that the nature of vice is repreſented in the goſpel ſo fully, and the horror of it ſo well deſcribed, that we muſt needs hold it in abhorrence. It ſhall be ſufficient now to remark to you, and (if may venture to ſay ſo) to make you feel by your own experience, that nothing can be conceived more powerful than the reaſons, by which the chriſtian religion enforces the neceſſary practice of good works. All its myſteries point at

everlaſtingly. Where has Jeſus Chriſt ſaid ſo?

3. Some lay down *general* marks, as—that chriſtians believe *the truth*—love the people of *God*—deſire to do *good*, and ſo on. The queſtion in all theſe returns, who are the people of *God?* What is *the truth?* &c.

4. Some lay down *precarious* marks, as—that good men love *prayer*—rejoice in religious *ordinances*—pity and relieve the *poor*—and ſo on. All theſe may be found in a believer at one time, and thro' the infirmity of his nature may be abſent at another. Should he always judge of his ſtate therefore by a preſent frame, he might, as a good divine uſed to ſay, look for the time on a ſun dial when the ſun did not ſhine.

Mr. Claude, along with all our beſt divines, takes the good man altogether, if I may ſpeak ſo, and forms a judgment of his ſtate by *the general habitual courſe of his life*. In like manner we ſay of one man, he enjoys a good ſtate of health, of another, he is very rich, of a third, he is a very chearful companion; yet the firſt has been now and then ſick, the ſecond has ſometimes wanted money, and the third has had days of gloom and ſhade. Holineſs then is the general character of a good man.

at this. All the moſt grand, and moſt marvellous things it teacheth, regard this. All its doctrines are ſo many bonds, bonds the ſtrongeſt, to bind our hearts to the obedience of faith, or, to uſe the language of S. Paul, they are ſo many *weapons of war, mighty through God, to caſt down imaginations and every high thing, and to bring into captivity every thought to the obedience of Chriſt.* (1)

The

(1) *The doctrines of the goſpel caſt down imaginations,* or reaſonings. This ſubject is diſcuſſed in a moſt maſterly manner by the great Saurin in three ſermons on Eccleſ. vii. 29.

The firſt ſermon conſiders man in relation to the different ſyſtems of religion, which he adopts, and ſhews the abuſe he makes of his reaſon by adhering to certain *doctrines.* The third conſiders man in relation to the different ſyſtems of felicity, which he purſues, and ſhews the abuſe he makes of his reaſon in his *purſuits of happineſs.* The *maxims* quoted at the begining of this chapter are the parts of this diſcourſe: but the ſecond ſermon more immediately relates to the ſubject, of which Mr. Claude is here ſpeaking. In it he conſiders man as ſubject to a ſupreme legiſlator, and ſhews the abuſe he makes of his reaſon in regard to *moral virtues.* He reduces the irregularities of the mind in morality to ſix claſſes. The firſt he calls the irregularities of ſcepticiſm. 2d. The biaſs we have for the marvellous. 3d. The irregularities of orthodoxy. 4. Of exaggeration. 5. Of libertiniſm. 6. Of accommodation, and compoſition. In that on orthodoxy, he oppoſes ſuch " as imagine that the eſſence of a chriſtian's calling is to have ſound ideas of the myſteries of religion, and to embrace its promiſes, but that it is even dangerous to dwell much on its precepts. This pretence has againſt it (adds he) a world of demonſtrations; but you will perceive the injuſtice of it ſufficiently if the ſpirit of God is pleaſed to declare himſelf deciſively on two propoſitions. 1ſt, The moſt ſound and pure orthodoxy is uſeleſs, it is even dangerous, if it does not regulate the heart, and ſanctify the life. Moreover, the more perfect a man's knowledge, and the more pure his orthodoxy, the more rigorous will his puniſhment be, if his virtues are not ſuitable

The gospel consecrates to holy uses, even what the light of nature teacheth us—as, that God is our *creator*, who at the beginning called us into existence by his power, and made us what we are —that he is our *preserver*, who by a perpetual influence supports us, and prevents our falling back into non-entity—that it is his providence, which governs *all* the whole universe, particularly watches over us, and furnishes whatever his goodness and wisdom judge needful for us. What can more forcibly incline us to a practice of obedience than these important truths if well considered? For what obligations have we to God since he is our

suitable to his light." This he requires at the oracles of God, and receives from Luke iii. 47. Mat. xi. 21. 2 Pet. ii. 21. 1 Cor. xiii. 1. &c. James ii. 19. a clear answer in the affirmative. His second proposition is, "The doctrines, which men have thought most proper to favour their indolence, are most proper to excite vigilance. Moreover, one chief end of the holy Spirit in revealing these doctrines, was to awaken our attention to practical piety." These he takes one by one to scripture, and receives a clear answer, that they all enjoin the strictest diligence. *Man's original depravity and weakness*, Mat. xxvi. 41. Phil. ii. 12, 13.— *Decrees*, 2 Pet. i. 10. 2 Tim. ii. 19. Deut. xxx. 11, 12, to the end. *Free justification by the blood of Christ without works*, Rom. vi. 1, 2, &c. Jam. i. 21. 26. *Perseverance*, Ezek. xxxiii. 12, 13. He closes by saying "it would be easy, my brethren, to heap up a far greater number of passages to prove these propositions: but, I sometimes ask myself, have we not declaimed too much, or written too much against those, who maintain that some doctrines in our gospel weaken the necessity of good works? There are some errors perpetuated only by our continuing to refute them.—— Men, who profess to believe the bible a divine revelation, affirming that it is dangerous to press the necessity of its precepts, do they deserve to be seriously refuted? I pronounce nothing on this problem. But heap who will distinction

creator who gave us life, and being? Ought not we to devote all to him, from whom we received all? And if we owe him all, ſhould not we be monſters rather than men to diſhonour his creation, to inſult his bounty, to rebel againſt his laws, and to have his glory always before our eyes? But, perhaps, creation may appear to you a diſtant benefit, which muſt needs have loſt much of its value by the great number of ages, which have expired from the beginning of the world till now; or perhaps by the many years, which have paſſed ſince your birth. Surely, were this the caſe, a favour, which beſtowed on us all we are, and all we have, however long ſince it was conferred, ought not to be forgotten on that account. But this is not true, for he, who created man at the beginning, he, who brought us into being, he it is, who ſtill preſerves us; and whoſe influence is ſtill neceſſary to our exiſtence: ſhould he ſuſpend it but one moment we ſhould be no more. Every day, every moment then does God renew the favour, or, to ſpeak more properly, every day, every moment he increaſes the number of his favours. David, ſpeaking of the Meſſiah, ſays, *thou haſt the dew of thy youth, from the womb of the morning*. (2) And in another place, on a different ſubject,

tinction upon diſtinction; loſe himſelf who will in ſcholaſtical labyrinths; *ſeek out*, who will, *many inventions*: for our parts, we will always admit the definition, which an apoſtle has given of religion. *Pure religion and undefiled before God and the Father is this, to viſit the fatherleſs and widows in their affliction, and to keep himſelf unſpotted from the world.*" *Saur. tom.* iv. p. 376. *a la Haye.* 1755.

(2) "*In holineſs very beautiful*, more than the *aurora*, or *womb of the morning*, when ſhe is ready to bring forth the ſun,

ſubject, *day unto day uttereth ſpeech, night unto night ſheweth knowledge.* (3) But we may ſay of God's wonderful preſervation of us, that our life, our motion, our being, come every morning, not from the *womb of the morning*, but from the immortal ſources of the goodneſs, and power of God.(4) One of his favours uttereth ſpeech to another, ſince the moments are not more cloſely joined together than his favours are. Yet, more than all this, he adds his

ſun, and then it is a noble figure to expreſs the glorious beauty of God's ways." *Reynolds on the place.*

" Si quis diſtinctius habere velit ſenſum verborum, ita reſolvat, ex utero produituram eſſe innumeram ſobolem, ſicuti ros ab aurora diſtillat." *Calv. in loc.*

(3) *Day unto day.* " Dies quidem unus, ſi ſatis attenti eſſemus ut decebat, nobis idoneus eſſet gloriæ Dei teſtis: nox etiam una idem officium præſtaret. Sed quum videmus ſolem et lunam *quotidie* ſuo ambitu mundum complecti, interdiu ſolem ſuper capita noſtra extare, lunam ſuccedere vicibus, gradatim ſolem aſcendere, et ſimul propius ad nos accedere, poſtea iter ſuum reflectere, ut a nobis paulatim recedat, hinc dierum vel noctium longitudinem confici, et hanc veritatem æquabili lege ita eſſe diſpoſitam ut quotannis recurrat, hæc longe clarior teſtificatio eſt." *Calv. in Pſal.* xix.

Hic eſt enim (i. e. Chriſtus) qui ſicut ſponſus egreditur de thalamo ſuo, exultavit ut Gigas ad currendam viam, a ſummo cœlo egreſſio ejus, et uſque ad ſummum regreſſio ejus. *Novat. de trin. cap.* xiii.

(4) Pſ. cx. 3. *Thy people ſhall be willing in the day of thy power, in the beauties of holineſs from the womb of the morning: thou haſt the dew of thy youth.* We have elſewhere ventured a conjecture on this obſcure paſſage. See *Saurin's ſermons*, vol. ii. p. 84. *Thy people ſhall be willing in the day, when thou ſhalt aſſemble thy hoſt in holy pomp.* We have ſuppoſed the paſſage a prophetical alluſion to the old Jewiſh cuſtom of conquerors returning from victorious battles, when they, and their armies preſented to God a part of the ſpoils taken in war. Theſe *free will* offerings were carried in ſolemn proceſſion by the army to the temple. Thus the Meſſiah ſhall cloſe the ſcene of his glorious atchievements. His

his providential care, he watches over us while we ſleep, he thinks about us when we forget him, he defends, and protects us when we do not ſee him, he nouriſhes, and cloaths our bodies, he furniſhes matter for our thoughts, and actions, he numbers the very hairs of our heads, and not one of them falls without him. O powerful motives to love, and obedience! Shall it be ſaid, that God preſerves ungrateful and rebellious creatures, who do nothing but affront him? Shall it be ſaid, his ſun chears us in the ſame manner as it does ſerpents, and vipers, and that it influences us as it does envenomed dragons? Shall we keep none of his commandments, while he keeps each, the leaſt hair of our heads? Alas! ſhall we be ſuch miſerable wretches as to abuſe his own benefits to his diſhonour?

But all theſe motives, however great and powerful, are nothing in compariſon of thoſe, which the goſpel does not borrow from the light of reaſon, but takes from its own ſource, I mean ſuch as come from ſupernatural revelation. Theſe motives are almoſt all comprehended in Jeſus Chriſt, and in the myſteries of his œconomy, and they are ſuch as muſt affect every ſoul, which is not, I do not ſay hard and inſenſible, but entirely dead in ſin, or poſſeſſed by the devil; for, in one word, that God after all our rebellions, and all our crimes, ſhould yet be reconciled to us, that he ſhould give his ſon, that he ſhould give him to be fleſh and blood like us, that he ſhould give him to

His followers and their offerings ſhall be numerous as the drops of *dew*, which the *morning* brings forth in *the youth*, or ſpring of the year.

to be our head, our brother, and our example, that he ſhould give him to die for us, to die the moſt bloody, the moſt ignominious, and the moſt cruel death, that could be conceived, is not this love and mercy worthy of eternal praiſe? And what horrible ingratitude muſt it be, if after all this we ſhould be yet capable of wilfully ſinning againſt a God ſo good, and of counting *the blood of ſuch a covenant an unholy thing?* (5)

After

(5) *Motives taken from revelation.* Thus Saurin. "Above all enter into his ſanctuary, fix your meditation on the incarnate word, comprehend, if your mind be capable of comprehending, what it is for a God to *become of no reputation, and to take upon him the form of a ſervant.* Conſider the majeſty of God, approach his throne, behold his fiery flaming eyes, ſee the power, and majeſty, which fill his ſanctuary, view the armies of heaven miniſtering to his will, and thus, if poſſible, form ſome idea of the ſupreme being. Think that this God united himſelf to mortal fleſh, in order to ſuffer for us whatever the fury of men, and the rage of devils could invent. I know not, my brethren, what impreſſions theſe objects make on you, for my part, I own, if any thing could render chriſtianity doubtful or problematical to me, it would be what it tells us on this myſtery. I own, I need at leaſt all my faith, and all the authority of him, who ſpeaks in our ſcriptures, to perſuade me that God would abaſe himſelf in this manner. But if amidſt the darkneſs with which this myſtery is covered, I ſpy a ſmall glimmering light to reduce it in ſome ſort to my ſize, this glimmering ray diſcovers to me the puniſhments, which God will inflict on thoſe, who deſpiſe ſo great a ſacrifice. After this, the doctrine of eternal puniſhments ſeems to have nothing contrary to divine juſtice. No, this burning lake with its ſmoke, this eternity with its abyſs, theſe devils with their rage, this hell with its horrors, have nothing, methinks, too rigorous for men who have *trodden under foot the Son of God, counted the blood of the covenant an unholy thing, and crucified afreſh the Lord of glory.*" *Saur. ſer. ſur les tourmens de l'enfer. tom.* ii.

 How

After this, ſome moral conſequences may be drawn from the truth you have proved. As firſt, that chriſtianity is diſhonoured when the outward profeſſion of it is attended with a bad life, for it proves how little efficacy religion has had upon us, and it gives occaſion to the profane to inſult the chriſtian religion, and to impute to it the vices of its profeſſors. *Our converſations*, ſays Tertullian, *bluſh when compared with our ſentiments.* St. Paul ſpeaks ſtronger ſtill, *the name of God*, ſays he, *is blaſphemed among the Gentiles through you.* 2. You may alſo ſhew how they deceive themſelves, who, without ſanctification and good works, imagine themſelves chriſtians. They are by no means chriſtians; they ſcandalouſly bear a name, which they have raſhly uſurped, but which indeed does not belong to them; they are *baſtards and not ſons*, or rather they are *born of fleſh and blood*, but not of God: but true chriſtians, according to St. John, are *born of God, and not of the will of the fleſh, nor of the*

How awfully true is the following complaint of the good Fenelon to his God. "O God! Men ſleep in thy tender, and paternal boſom, and full of deceitful dreams are inſenſible of the mighty hand that holds them. Wert thou a barren, weak, and inanimate body, ſuch as a fading flower, a paſſing river, a decaying houſe, a picture which is only an aſſemblage of colours to ſtrike the fancy, or an uſeleſs metal to dazzle the eye, they would perceive thee, and would fooliſhly attribute to thee the power of giving them pleaſure, though indeed inanimate things, which have no pleaſing ſenſations, can communicate none. Of pleaſure thou art the only ſource. Wert thou only a groſs, brittle, and inanimate being, a maſs without life, the ſhadow of a being, thy vain nature would buſy their vanity, thou wouldeſt be an object proportioned to their baſe, and brutal minds." *Oeuvres philoſ. tom.* i. 176. *tom.* ii. 155.

the will of man. 3. The vaineſt of all hopes is to imagine that we may be ſaved by the bare profeſſion of chriſtianity, without any regard to good works. I own the chriſtian religion gives life: but it is only to thoſe, who are ſanctified. *You ſhall live*, ſays the apoſtle, but on what condition? *if ye mortify the deeds of the body*, (6) The bare outward profeſſion, far from ſaving men, will only aggravate their condemnation, according to this inviolable maxim of Jeſus Chriſt, *That ſervant, which knew his Lord's will, and prepared not himſelf, neither did according to his will, ſhall be beaten with many ſtripes.* In another place, deſcribing the form of the laſt judgment, he ſays, many will come to him in that day, ſaying, *Lord, Lord, have we not propheſied in thy name, and in thy name have caſt out devils, and in thy name have done many wonderful works?* But he *will profeſs unto them, I never knew you, depart from me, ye that work iniquity. Depart into everlaſting fire, prepared for the devil and his angels.* Finally you may add reproofs, and exhortations.

It muſt not be thought, that theſe *four* ways of diſcuſſing texts are ſo heterogeneous, that they can never be mixed together; on the contrary, there are

(6) *Conditions of ſalvation.* Our author does not mean to eſtabliſh the popiſh notion of merit, when he calls holineſs a *condition*, he only means that it is (as they call it) *cauſa ſine qua non*; that is, that good works are neceſſary to *ſalvation*, not to *juſtification*. In this he agrees with ſcripture, Matt. x. 22. Heb. x. 36. xii. 4. Rom. x. 10. So that he is to be underſtood here in perfect conſiſtency with what he ſays elſewhere on Phil. ii. 13. Vol. i. p. 197, &c. They are, ſays one, the way to the throne, not the price of the crown. *Via regni, non cauſa regnandi.* —*Bernard.*

are a great many texts, in which it will be neceſſary to make uſe of two, or three, and ſometimes even of all the four ways. When a text is *explained*, it will be very often needful to make ſome *obſervations* alſo, and the matter will require as long an *application*. Sometimes to explain a text well, the matter muſt be reduced into many *propoſitions*, as we have obſerved on theſe words, *It is God that worketh in you to will and to do of his good pleaſure.* In like manner, when the method of *obſervation* is uſed, it very often happens that ſome part of the text needs *explaining*, and ſo of the reſt. (7) Theſe four ways muſt be diſtinguiſhed for two reaſons. 1ſt. Becauſe they are very different from one another: to explain, to make obſervations, to apply, and

(7) *Methods of diſcuſſion may be mixed.* Mr. Saurin, on Heb. x. 5, &c. *Sacrifice and offering thou wouldſt not, but a body haſt thou prepared me: in burnt offerings and* ſacrifices *for ſin thou haſt had no pleaſure. Then ſaid I, Lo, I come (in the volume of the book it is written of me) to do thy will, O God,* firſt conſiders the words as proceeding from Chriſt's mouth, and ſecondly as the language of his people. In the firſt part he ſays, there are three things neceſſary. 1ſt, Our text is a citation, it muſt be *verified.* 2. It is difficult, it muſt be *explained.* 3. It is one of the moſt eſſential truths of religion, it muſt be ſolidly *proved.*

Mr. Dumont uſes very agreeably *propoſition* and *application* on 1 Cor. xiii. 9. He diſcuſſes the ſubject in two ſermons. In the firſt he ſays, "I will *explain* this humbling truth in two *propoſitions* expreſſed in the text; the one, that God has not judged it neceſſary to reveal himſelf fully to us, *we know but in part.* The other, that our knowledge of what God has been pleaſed to reveal is very imperfect, *we prophefy but in part.*" In the ſecond ſermon he *applies* the ſubject to uſe, and teaches a leſſon of faith, humility, meekneſs, reſignation, diligence, deadneſs to the world, &c.—*Serm. par Dumont, ſur l' imperf. de nos Connoiſſances.*

and to reduce to propoſitions, are four very different ways of treating a text. A compoſer, then, muſt not confound them together: but he muſt obſerve the difference well, that he may uſe them properly. 2d. Becauſe it is cuſtomary to give the diſcuſſion of a text the name of the *prevailing* manner of handling it. We call that the way of explication, in which there is more explication than obſervation. We not only call that the way of obſervation, which has only obſervations, but that in which there is more obſervation than explication, or application; and ſo of the reſt.

CHAP.

CHAP. IX.

Of the EXORDIUM.

THE Exordium is that part, in which the minds of the hearers are *prepared*, and a natural and eaſy way opened to the diſcuſſion. (1)

But firſt, a queſtion preſents itſelf (on which opinions are much divided) whether Exordiums be ne-

(1) *The Exordium prepares the hearers for the diſcuſſion.* Mr. Claude's rules for Exordiums are perfectly agreeable to thoſe of ancient orators, and moſt likely taken from them, to whoſe directions nothing can be added. It ſhall ſuffice to obſerve his agreement with ſome.

" Quod principium Latine vel Exordium dicitur, majore quadam ratione Græci videntur προοιμιον nominaſſe: quia a noſtris initium modo ſignificatur, illi ſatis clarè partem hanc eſſe ante ingreſſum rei de qua dicendum ſit, oſtendunt. Nam ſive propterea quòd οἶμη cantus eſt, et citharœdi pauca illa quæ antequam legitimum cartamen inchoent, emerendi favoris gratia canunt, proœmium vocaverunt: oratores quoque ea quæ priuſquam cauſam exordiantur, ad conciliandos ſibi judicum animos præloquuntur, eadem appellatione ſignarunt: ſive quod οἶμον iidem Græci viam appellant, id quod ante ingreſſum rei ponitur, ſic vocare eſt inſtitutum: certe proœmium eſt quod apud judicem dici priuſquam cauſam cognoverit, profit. *Quint. inſt. lib.* iv. *cap.* i.

neceſſary? or even whether they be not in all caſes quite uſeleſs, and in ſome hurtful? Whether it would not be better entirely to omit them, to begin immediately with the connection of the text with preceding verſes, paſs to the diviſion, and ſo enter on the diſcuſſion? There are many of this opinion, and their reaſons are, 1ſt. That there appears too much *artifice* in an Exordium, which is more likely to diſſipate than to conciliate the attention of your hearers. "It is evident (ſay they) to the auditors, that you deſign to come inſenſibly, and by a kind of artful manœuvre to your matter, and to lead your hearers almoſt imperceptibly to it: but this ſeems a fineſſe altogether unworthy of the goſpel, and contrary to that ſincerity, ingenuouſneſs, gravity, and ſimplicity, which ſhould reign in the pulpit. Indeed, when a wiſe hearer perceives you deſign to deceive him, he conceives a ſtrong prejudice againſt you, and that prejudice will certainly be hurtful in the following part of the diſcourſe."

They add in the *ſecond* place, that "Exordiums are *extremely difficult to compoſe*, and juſtly ſtiled the *croſſes of preachers*. Should ſome ſmall advantage be gained by Exordiums, it would not be of conſequence enough to induce us to compoſe them. In ſo doing we ſhould waſte a part of our time and ſtrength, which might be much more uſefully employed."

They ſay *thirdly*, that "the principal end propoſed in an Exordium is either to conciliate the hearer's affection, or to excite his attention, or to prepare the way to the matters to be treated of: but all theſe are to be *ſuppoſed*. As to their affection, paſtors, who preach to their own flocks, ought

ought not to doubt that. We ſpeak to chriſtians, to perſons who conſider us as the miniſters of Jeſus Chriſt, whom conſequently they reſpect and love. As to attention, it ought alſo to be ſuppoſed; not only becauſe pulpit-ſubjects are divine and ſalutary to men, but alſo becauſe ſuch only come to publick worſhip as deſire to hear the word of God attentively: and indeed, if the auditors have not that diſpoſition of themſelves, an Exordium cannot give it them. Such a diſpoſition is an effect of a man's faith, and piety, and it is not to be thought, that an Exordium of eight or ten periods can convert the worldly and profane, or give faith and piety to thoſe, who have them not. As to what regards the introducing of the matter to be treated of, the bare reading of the text ſufficiently does that; for, according to the common way of preaching, the text contains the ſubject to be diſcuſſed."

Finally, they add, "delivering an Exordium is only miſpending *time*, uſeleſsly diſſipating a part of the hearers attention, ſo that afterward they frequently ſleep very quietly when you enter on the diſcuſſion. Would it not be better then immediately to engage them in the matter, ſo that their attachment may afterward ſerve to maintain their attention, according to the natural inclination which all men have to finiſh what they have once begun?"

But none of theſe reaſons are weighty enough to perſuade us to reject Exordiums, or to be careleſs about them. As to the firſt. The art, which appears in an Exordium, ſo far from being odious in itſelf, and ſeeming unnatural to the hearers, is

on the contrary altogether natural. (2) It is disagreeable to enter abruptly into theological matters without any preparation. It would not be necessary, were our minds all exercised about divine things: but as, alas! we are in general too little versed in such exercises; it is good to be conducted to them without violence, and to have emotions excited in us in a soft, and insensible manner. It is not finesse, and deceit, since in doing it we only accommodate ourselves to the weakness of man's mind, and indeed it is what he himself desires. Moreover, it is to be observed, that hearers are now so habituated to an Exordium, that if they heard a preacher enter abruptly into his matter, they would

(2) *The art of introduction is altogether natural.* That is, it is natural to man to enter coolly and deliberately on a new, and foreign subject; and to lead men by an Exordium from earth (as it were) to heaven is an art perfectly agreeable to such natural inclinations. It may not be improper to subjoin what Quintilian says of composition, as the remark is just and very beautiful.

"Neque ignoro quosdam esse, qui curam omnem compositionis excludant, atque illum horridum sermonem ut forte effluxerit, modo magis naturalem, modo etiam magis virilem esse contendant. Qui si id demum naturale esse dicunt, quod a natura primum ortum est, et quale ante cultum fuit, tota hæc ars orandi subvertetur. Neque enim locuti sunt ad hanc regulam et diligentiam primi homines, nec procemiis præparare, docere expositione, argumentis probare, affectibus commovere scierunt. Ergo his omnibus, non sola compositione caruerunt: quorum si fieri nihil melius licebat, ne domibus quidem casas, aut vestibus pellium tegmina, aut urbibus montes ac sylvas mutari oportuit. Quæ porro ars statim fuit? quid non culta nitescit? cur vites coercemus manu? cur eas fodimus? rubos arvis excidimus? terra et hæc generat. Mansuefacimus animalia? indomita nascuntur. Verum, id est maxime naturale, quod fieri natura optime patitur." *Inst. lib.* ix. *cap.* iv.

would be extremely disgusted, and would imagine, the man was aiming to do with them what the angel did with Habbakkuk, when he took him by the hair of his head, and transported him in an instant from Judea to Babylon. (3) Some time, then, ought to be employed gently to lead the mind of the hearer to the subjects, of which you are going to treat. You are not to suppose that he already understands them, nor that he is thinking on what you have been meditating, nor that he can apply it instantly without preparation.

The second reason may have some weight with weak and lazy preachers, but it has none with wise and diligent students: and, after all, exordiums are not so difficult, as to be impracticable; a little pains taking is sufficient, as we every day experience.

The third is not more considerable. I grant, preachers ought to suppose the love and affection of their hearers: yet it does not follow, that they ought not to excite it, when they preach to them. Perhaps their affection is not always in exercise, it may be sometimes suspended, and even opposed by contrary sentiments; by coolness and indifference, by hatred or envy, arising from the defects of the pastor

(3) *Habbakkuk was instantly transported from Judea to Babylon.* He alludes to the history of Bell and the Dragon, verse 36, where this quaint story is related. The sudden transport of the prophet has, however, this excellency, that it is of a piece with the rest of the history, which describes Daniel rather as a conjuror than a prophet. It is said of the Lord, *He put forth the form of an hand, and took* Ezekiel *by a lock of his head, and brought him to Jerusalem:* but this was done *in the visions of God*, that is, the prophet *dreamed* that he was thus carried to Jerusalem.——Ezek. viii. 3.

paſtor (for however able, he is not perfect) or from the depravity of the hearers. The ſame may be ſaid of attention, although they ought to have it entirely for the divine truths, which the preacher ſpeaks: yet, it is certain, they have it not; and all that a preacher can deſire is, that his hearers have a general diſpoſition to hear the goſpel. The preacher muſt endeavour to give them a peculiar attention to ſuch matters as he has to diſcuſs. As to the reſt, it muſt not be thought, that the bare reading of the text, or the connection, or the diviſion only can produce that effect: a greater compaſs muſt be taken to move the human mind and apply the ſubject. And this alſo may be ſaid of preparation, for which an exordium is principally deſigned. The reading of the text may do ſomething, connection and diviſion may contribute more; but all this without an exordium will be uſeleſs.

Nor is it difficult to anſwer the fourth reaſon, for, beſide the advantages of an exordium, which are great enough to prevent our calling it loſt time, its parts are ordinarily ſo ſhort, that they cannot juſtly be accuſed of diſſipating or fatiguing the hearers' minds. To which I add, that the exordium itſelf, if well choſen, will always contain agreeable and inſtructive matters, ſo that conſidered in itſelf ſomething good is always to be learned from it.

We cannot approve then of the cuſtom of the *Engliſh preachers*, who enter immediately into the literal explication of the text, and make it ſerve for an exordium, after which they divide their diſcourſes into ſeveral parts, which they diſcuſs as they

they go on. (4) Surely the hearer is not ſuddenly able to comprehend their explications, having yet neither

(4) *We cannot approve of the Engliſh cuſtom.* Mr. Claude died on the 13th of January, 1687, leaving this piece in manuſcript, which, we have ſuppoſed, vol. i. preface, p. 24, was written before 1676, that is to ſay, about the middle of the reign of Charles II. The Engliſh preachers, therefore, to whom he refers, muſt be they, who flouriſhed about that time. It is always difficult to give general characters, it is particularly ſo in regard to the time, of which our author ſpeaks; for there flouriſhed at that period ſome of the beſt, and ſome of the worſt preachers, that England ever had. Nothing can equal the abſurdity of ſome, nothing can excel the piety, the judgment and the taſte of others. However, the general running method, as Mr. Claude ſays, was a bad one. Many great truths were thrown together, and delivered to the people in a confuſed, clumſy manner. The parts of ſermons were called by barbarous names, taken from obſolete treatiſes of logick. The faſhionable book, ſtudied then as a guide, was *Wilkin's Eccleſiaſtes*, which was firſt publiſhed in 1646, and had run through ſix editions before this eſſay of Mr. Claude was written. The book contains rude outlines of compoſition, capable of great improvement.

The uſual method, I think, was this. The firſt part *explained* the terms and ſubject-matter, removing the difficulties, and rendering the doctrine clear. The ſecond part was *confirmation*, this conſiſted of ſcripture and reaſoning. The third was *application*, preſſing home the neceſſity, &c. Then followed their *corollarys* as they termed them, ſometimes twelve, ſometimes twenty, and ſometimes fifty. Theſe were called *uſes*, 1. Of *information*—2. Of *inſtruction*—3. Of *examination*—4. Of *reproof*—5. Of *encouragement*—6. Of *comfort*—7. Of *exhortation*—and ſo on.

Bp. Burnet, who firſt publiſhed his *Paſtoral Care* in 1692, four years after the publication of this piece of Mr. Claude, though he diſcharges preaching from an enormous load of lumber, yet ſays, "Sermons are reduced to the plain opening of the meaning of the text in a few ſhort illuſtrations of its coherence with what goes before and after, and of the parts of which it is compoſed. To that

neither emotions nor preparation. Methinks, it would be much better gently to ſtir them up, and move them by ſomething, which gives no pain, than to load them all on a ſudden with an explication, which they can neither clearly comprehend, nor perhaps diſtinctly hear. (5)

Leaſt

that is joined the clear ſtating of ſuch propoſitions as ariſe out of it in their nature, truth, and reaſonableneſs, by which the hearers may form clear notions of the ſeveral parts of religion, ſuch as are beſt ſuited to their capacities and apprehenſions. To all which applications are added, tending to the reproving, directing, encouraging, and comforting the hearers." This is vague, and indeed it is only the old method new worded, and freed from the incumbrances of fathers, originals, councils, &c.

(5) *Auditors cannot clearly comprehend an explication on a ſudden.* Mr. Claude ſuppoſes, that the mind is not prepared for divine ſubjects in the generality of hearers before they come, and that it is not likely they ſhould be prepared by hearing the text, and the connection. This is in general true of *all* religious ſubjects, and it is a reaſon for the uſe of introductions: but there are ſome *difficult* ſubjects, to the underſtanding of which, I had almoſt ſaid, exordiums are eſſential. Dr. Calamy's ſermons on the Trinity are nine in number, and from eight different texts: yet ſeven of theſe have no exordium at all. The third begins thus: "*Having, as was propoſed, given ſcriptural proof of the Son's deity, and made a few remarks upon the deity that is aſcribed to him in our ſacred writings; I now proceed thirdly to offer ſomething,*" &c. Can it be ſuppoſed, the hearers were ſo ſoon brought into a ſtate of mind fit to enter on this profound ſubject?

Dr. Owen on Hab. iii. 1, &c. begins thus. "Of this chapter there are four parts. Firſt, The title and preface, ver. 1. Secondly, The prophet's main requeſt in it, ver. 2. Thirdly, Arguments to ſuſtain his faith in that requeſt, from verſe 3 to 17. Fourthly, A reſignation of himſelf and the whole iſſue of his deſires unto God, from ver. 17 to the end. We ſhall treat of them in order." Theſe four heads multiply into almoſt one hundred and fifty obſer-

Leaſt of all do we approve of the cuſtom of ſome of our own preachers, who, intending to explain the text, or to make ſome reflections throughout the whole ſermon, enter immediately into the matter without any Exordiums at all. I am perſuaded, they are induced to do thus only for the ſake of

obſervations, uſes, reaſons, &c. Ought not ſo abſtruſe an affair to have been introduced by an Exordium on patience and perſeverance?"——*Dr. Owen's ſermons, and tracts, fol.* 238.

The people cannot diſtinctly hear the explication at firſt. Moſt congregations are for a few minutes after prayer in a little ſort of buſtle, and the beſt way for the preacher to obtain audience is either to *pauſe* two or three minutes before he reads his text, till the people have ſeated themſelves, and are ſtill, or to *ſing* one or two verſes between prayer and ſermon. Preachers, who know how to govern their voices, are always very cautious in uttering their firſt words, for if they pitch too high, they ſoon find themſelves obliged to bawl out in diſagreeable unnatural tones of ſpeaking. Moſt begin low, and this is the only way to obtain audience, for it warns the people to liſten, if they intend to hear: on the contrary, if a ſpeaker ſets off loud, they will not be afraid of making a noiſe, for they will think, they are ſure to hear, make what noiſe they will. People, who come late, after the worſhip is begun, are great diſturbers, and they ought either to leave off the lazy habit, or to ſit down as ſoon as they get in at the door. Coughing, again, is another common diſturbance. Juſt as the preacher is going to utter that one word, on which the ſenſe of a whole period depends, out iſſues a cough from ſome wide mouth, that ſhakes all the air, prevents the hearing of five hundred attentive people, and gives half the houſe the head-ach. They, who have very bad coughs, ſhould keep at home, they, who cough by rote, ſhould be reproved, and they, who have colds, and yet think proper to attend a ſermon, ſhould cough into a handkerchief, and ſo leſſen the noiſe. Every cough is a kind of attack on the preacher's voice, and it is miſerable for him to ſtand up merely to be pelted. The moſt and beſt a publick ſpeaker can do in ſuch a caſe, is to

 utter

of avoiding the difficulty of compoſing an Exordium, that is, in one word, only for the ſake of indulging their idleneſs and negligence. (6)

Taking

utter his ſermon by periods, and, by making proper pauſes between each, to give the people time to eaſe their lungs.

(6) *Some enter on the matter without any Exordium.* I ſuppoſe, Mr. Claude means, that Exordiums *in general* ought to be uſed: but not that they may never be omitted. Certainly it is as proper ſometimes to omit an introduction as at other times to uſe one.

Quintilian, after giving rules for Exordiums, adds, "Hæc de proœmio *quoties erit ejus uſus: non ſemper autem eſt.* Nam et ſupervacuum aliquando eſt, ut ſi ſit præparatus ſatis etiam ſine hoc *judex*: aut ſi *res* præparatione non egeat. Ariſtoteles quidem in totum id neceſſarium apud bonos judices negat. *Quint. lib.* iv. *c.* i.

Διοπερ αν δηλον η (i.e. τελος τε λογε) ϗ μικρον το πραγμα, ε χρηϛεον προοιμιω.—*Ariſt. Rhet. l.* iii. *c.* 14.

See Cicero's ſecond and third orations concerning Catiline, the beginnings of which are not ſo properly Exordiums as propoſitions, ſtating the purport of the whole orations.

Quintilian ſpeaks ſo beautifully, and ſo very aptly to the purpoſe, that I ſhall be forgiven for tranſcribing a few lines.

"Nemo autem a me exigat id præceptorum genus, quod eſt a pleriſque ſcriptoribus artium traditum, ut quaſi quaſdam leges *immutabili neceſſitate* conſcriptas ſtudioſis dicendi feram: utique proœmium, et id quale: proxima huic narratio; quæ lex deinde narrandi: propoſitio poſt hanc, vel, ut quibuſdam placuit, excurſio: tum certus ordo quæſtionum; cæteraque: quæ velut ſi aliter facere fas non ſit, quidem tanquam juſſi ſequuntur. Erat enim rhetorice res prorſus facilis ac parva, ſi uno et brevi præſcripto contineretur. Sed mutantur pleraque cauſis, temporibus, occaſione, neceſſitate. Atque ideo res in oratore præcipua conſilium eſt, quia varie, et ad rerum momenta convertitur.

"Quid enim ſi præcipias imperatori, quoties aciem inſtruet, ut dirigat frontem, cornua utrinque promoveat, equites pro cornibus locet? Erit hæc quidem rectiſſima fortaſſe ratio, quoties licebit: ſed mutabitur natura loci, ſi mons occurret, ſi flumen obſtabit,

Taking it for granted then that an Exordium muſt be uſed, it may be aſked, what are the principal benefits we expect to receive from them? And with what general views ought they to be compoſed? In anſwer, we ſay, the principal deſign of an Exordium is to attract or excite the *affections* of the audience—to ſtir up their *attention*—and to *prepare* them for the particular matters, of which we are about to treat. (7)

The two firſt of theſe muſt only be propoſed *indirectly*. A preacher would render himſelf ridiculous, if in ordinary diſcourſes, and without caſes of extreme neceſſity, he ſhould *labour* by this mean to acquire the eſteem and affection of his congregation. This method would be more likely to make them rather deſpiſe than eſteem him.

You muſt not then compliment the people, nor praiſe yourſelf, nor indeed ſpeak of yourſelf in any manner

ſtabit, ſi collibus, ſylvis, aſperitateve aliqua prohibebitur." In ſhort, he reduces all to *Quid deceat*, and *Quid expediat*, and of theſe every man can beſt judge for himſelf. *Quint. inſt. lib.* ii. *cap.* xiv.

(7) *Introductions are intended to excite affection and attention. and to prepare the auditor for the ſubject.* "Cauſa principii nulla alia eſt, quam ut auditorum quo ſit nobis in cæteris partibus accommodatior, præparemus. Id fieri tribus maxime rebus, inter actores plurimos conſtat, ſi *benevolum, attentum, docilem* fecerimus: non quia iſta per totam actionem non ſint cuſtodienda, ſed quia in initiis maxime neceſſaria, per quæ in animum judicis, ut procedere ultra poſſimus admittimur." *Quint. inſt. lib.* iv. *cap.* i.

"Ubique curandum ut res afferantur novæ et variæ, inque præſentibus futurorum ſemina adſpergantur: quo ita auditoris animus detineatur quaſi ſuſpenſus, et ad ſequentia magis feſtinet. *Voſſius inſt. poet. l.* iii. *c.* v.

Το μεν ουν αναγκαιοτατον εργον τȣ προοιμιȣ ϰ᾽ ἰδιον τȣτο, δηλωσαι τι εϛι το τελος τȣ ἑνεκα ο λογος.—

manner of way. (8) These are affectations, which never succeed, and yet some able preachers slip into this weakness, especially when they preach to strange congregations, and above all when they address assemblies of the rich, the learned, or the noble.

Then they never fail to interlard their Exordiums with some common place saws—either the pleasure it gives them to be called to that pulpit—or an affectation of self-contempt—a confession of their great weakness—or something of this kind. To speak my opinion freely, I think these are pedantick

Aristot. Rhet. lib. iii. *c.* xiv. *de proœmiis.*

(8) *Do not compliment or flatter the people.* Whence is flattery to be banished, if suffered to stalk in the pulpit? a place where every species of insincerity ought to be reproved, if for no other reason, yet lest the hearers should infer what the Corinthians did from Paul's non-fulfilment of his promise to visit them. That is, that the gospel *is yea, yea, and nay, nay.* Comp. 1 Cor. xvi. 5. 2 Cor. i. 15, 16, 17, 18.

No men so subject to this false and fulsome flattery as the French popish preachers, especially in their *funeral orations.* The Bishop of Meaux, in his funeral oration for the Duchess of Orleans, closes his Exordium with these words, addressed to the Duke: "These are truths, which I have thought worthy of being proposed to so *great a prince,* and to the *most illustrious assembly in the universe.*" Could Bossuet be ignorant that this princess was poisoned by order of the Duke for being too intimate with his brother Lewis 14th? Did not he know what pains her confessor took to keep it from the English ambassador Montague? Was he only a stranger to the intrigues of Lewis to prevent a rupture with Charles the second on the account of it? How dare he call such an assembly the *most illustrious in the universe?* How could he call such a criminal *so great a prince,* in the house of that God, in *whose eyes a vile person is abhorred?*

In his oration for the Queen of Charles the first of England, he says, "It would be needless to say much on the glorious

dantick airs, which have a very bad effect. Senſible auditors do not like to hear ſuch fantaſtical pretences,

ous birth of this princeſs. We ſee nothing under the ſun which equalsits grandeur. St. Gregory gave in the firſt ages this ſingular encomium of the crown of France. *It is as far above all other crowns in the world, as the royal dignity ſurpaſſes a private patrimony.* If this was ſaid in the time of King Childebert, if the Merovean race was exalted to this height, judge what his holineſs would have ſaid of the blood of St. Lewis, and Charles the great. Iſſued from this race, daughter of Henry the great, and of ſo many kings, her magnanimity was ſuperior to her birth." &c.

Judge what his holineſs would have ſaid of the blood of S. Lewis! . . No. . Judge what a ſordid court chaplain would ſay for a biſhoprick! *Boſſuet. oraiſ. funeb.*

Rollin ſays, " Boſſuet's orations, of Henrietta of France, Queen of England, and that of the Ducheſs of Orleans, are full of thoughts, which Hermogenes calls majeſtick, which carry their conviction with them, forcibly ſeize the judgment, move our paſſions, and fire our ſouls." He quotes a part of this very paſſage to prove it. *Belles lettres.* ii. 3. 2.

An able critick ſays, " On the contrary, this funeral oration upon the Ducheſs of Orleans is a perfect hodge podge of chearful and melancholy repreſentations." &c. *Elem. crit. vol.* i. *ch.* viii.

Even the charming Biſhop of Clermont falls into this dangerous ſnare in almoſt all his funeral orations. In that for Lewis XIV. he ſays: " This king was the terror of his neighbours, the aſtoniſhment of the univerſe, the father of kings, greater than all his anceſtors, *more magnificent than Solomon in all his glory.*——The world was dazzled with the glory, that ſurrounded him, enemies envied his power, ſtrangers came from the moſt diſtant iſlands to vail their faces before the glory of his majeſty, his ſubjects were ready to erect altars to him, and the illuſions, that were around him, ſeduced all except himſelf."——How truly is it ſaid, *nemo omnibus horis ſapit! Maſſil. oraiſ. funeb.*

I mention theſe occaſions, rather than any other, becauſe this fault prevails moſt with us in *funeral ſermons*, in which lies are laviſhed, with the utmoſt profuſion, common abilities exalted to apoſtolical, common duties to unexampled piety,

tences, which are both contrary to the gravity of the pulpit, and to the decency of a modeſt man. (9)

How then, you will aſk, muſt the *affections* of the hearers be attracted? I anſwer, *indirectly*, by an Exordium well choſen, and well ſpoken, and this is the ſureſt way of ſucceeding.

In regard to *attention*, it is certain, it ought to be awakened, and fixed in the ſame manner, that is, by ſomething agreeable, and worthy of being heard, a compoſition of piety and good ſenſe. I do not diſapprove of aſking ſometimes for attention,

piety, and common afflictions to the pains of martyrdom, vices are extenuated, virtues exaggerated, the whole world the worſe for the loſs of—They remind us of a French writer, who, cenſuring a very different practice, but which affects *all nature* too, ſays, "*The prieſts dance, the ſoldiers dance, the gods dance, the devils dance*," &c.

(9) *Pedantick airs are contrary to modeſty.* "It is a matter of experience, that congruity or propriety, wherever perceived, is agreeable; and that incongruity or impropriety, wherever perceived, is diſagreeable.—Nothing is more intimately related to a man, than his ſentiments, words and actions; and therefore we require here the ſtricteſt conformity. When we find what we thus require, we have a lively ſenſe of propriety: when we find the contrary, our ſenſe of impropriety is not leſs lively. Hence the univerſal diſtaſte of *affectation*, which conſiſts in making a ſhew of greater delicacy and refinement, than is ſuited either to the character or circumſtances of the perſon." *Elem. crit. vol.* i. *c.* x.

Hence Shakeſpear properly enough to our purpoſe.

"But good my brother,
Do not, as ſome ungracious paſtors do,
Shew me the ſteep and thorny way to heav'n,
Whilſt like a puft and careleſs libertine,
Himſelf the primroſe paths of dalliance treads
And recks not his own reed."—That is, regards not his own doctrine. *Hamlet.*

"Fre-

tion, either on account of the importance of the matter, the ſolemnity of the day, the ſtate of the church, or, in ſhort, of any other particular occaſion: but it muſt not be done often, for then it would never be minded, and when it is done the fewer words the better. (1)

The

"Frequentiſſime vero proœmium decebit et ſententiarum, et compoſitionis, et vocis, et vultus *modeſtia:* adeo ut in genere cauſæ etiam indubitabili, fiducia ſe ipſa nimium exerere non debeat. Odit enim judex fere litigantis ſecuritatem. cumque jus ſuum intelligat, tacitus reverentiam poſtulat."—*Quint. lib.* iv. *c.* i.

Μύθων τε ῥητὴρ ἔμεναι, πρηκτῆρά τε ἔργων.
Verborum que orator ut eſſes, actor que rerum.
Hom. Iliad. ix. *l.* 443.

(1) *You may ſometimes aſk for attention.* A prudent preacher will ſoon obſerve when this is proper. *He, that hath ears to hear, let him hear.* Mat. xi. 15.—*Hear, and underſtand.* Mat. xv. 10.—*Hear the word of the Lord, ye ſcornful men.* Iſaiah xxviii. 14.—*Hearken, O Iſrael, to the ſtatutes I teach you.* Deut. iv. 1.—*Hearken, O people, every one of you.* 1 Kings xxii. 28.—*Men, brethren, and fathers, hearken.* Acts vii. 2. The moſt uſual, eaſy, and natural method ſeems a brief *allocution.* Thus the Athenians Ανδρες Αθηναιοι, uſed alſo by S. Paul in the Areopagus, Acts xvii. 22.—So the Romans, *Quirites*—and ſo the Jews, *Ye men of Judea*—We have ſpoken of theſe before. Page 172, 173.

The fathers, about the time of Chryſoſtom, made uſe of what ſome have called *præexordia,* and, they thought, they derived the cuſtom from the apoſtles. Paul begins his epiſtles with *Grace and peace be with you from God the Father, and our Lord Jeſus Chriſt.* In imitation of this, when a father aſcended the pulpit, he uſed to pauſe a moment, and then ſay, *Peace be with you all!*—or *The grace of our Lord Jeſus Chriſt be with you all!* or ſomething of this kind. In return the people anſwered, *And with thy ſpirit!* And then he entered on his ſermon. "Non incipit aliquid epiſcopus ad populum dicere, niſi prius in nomine Dei populum ſalutaverit."—*Optat. Milev. Append. lib.* vii.—*Niceph. Hiſt.* xiv. 23.—*Chryſoſt. ad Coloſſ. Hom.* iii.

The *principal use* of an Exordium is to *prepare* the hearer's mind for the particular matters you have to treat of, and insensibly to conduct him to it. If this end be not obtained, the Exordium cannot but be impertinent; and, on the contrary, if this end be answered, the Exordium cannot be improper.

When I say, the hearer's mind must be prepared for, and conducted to the matter, I mean to say, these are two different things. You *prepare* the hearer for the matter, when you stir up in him such *dispositions* as he ought to have to hear well, and to profit much. You insensibly *conduct* your hearer to the matter, when by the natural connection of the subjects of which you speak, you lead him from one thing to another, and enable him to enter into the doctrine of your sermon.

Let us advert a moment to each. The *preparation* must be determined by the subject, of which you are going to speak; for if it be a sad and afflicting subject, in which you aim to excite the compassion, the grief, and the tears of your audience, you must begin the Exordium by imparting such a disposition. (2)

If

(2) *Impart the disposition which you would excite.* Would you affect your auditors? be affected yourself. Would you excite their grief? weep yourself. Nothing can be more natural than this method, yet nothing requires greater delicacy. These emotions must not be acted, they must be free and natural. They cannot be acted, they may be affected: but the affectation will be discovered, and it will excite the contempt of the hearers, they will think the preacher a hypocrite, who aims to impose on them.

The best method seems to be that, which the most popular and pious preachers use. They study till they thoroughly understand the subject. They habitually feel it. They retire ten minutes before

If you have to treat of a profound and difficult myſtery, aim to diffuſe elevation and admiration among the hearers. If ſome terrible example of God's juſtice be the ſubject, endeavour to ſtir up fear. If ſome enormous crime, prepare the mind for horror by a meditation on the enormity of human corruption. If you have to treat of repentance, and in an extraordinary manner to intereſt your hearers in it, you muſt begin to diſpoſe them to it by general ideas of God's wrath, which we have deſerved —of the little fruit we have borne to his glory—or ſomething of a like nature. If, on the contrary, the matter you have to treat of be common and tranquil, aim in your Exordium to place the mind in its natural ſtate, and only endeavour to excite honeſt and chriſtian tempers, which we all ought always to have. In a word, the Exordium muſt always participate the ſpirit of the ſubject, that you mean to diſcuſs, in order to diſpoſe your hearers for it. Not to uſe in this manner, is to loſe all the benefit of an Exordium: and to uſe it to an oppoſite purpoſe would be to renounce common ſenſe, and to act like an idiot. (3)

The

before preaching, and in fervent prayer to God, poſſeſs their ſouls with a full idea of the importance of the matter, of which they are going treat. They go from prayer to the pulpit, as Moſes went down from the mount from God to ſpeak to the people. This was the primitive uſe of one of thoſe little rooms, which were always added to places of worſhip. The *ſacriſty* was that, in which the utenſils of divine worſhip were kept. The *veſtry* was that, in which the miniſters veſtments were kept. Where there is only one veſtry, and the preacher has no other convenient room at hand, this ſhould be left free for his uſe before worſhip begins.

(3) *An Exordium is intended to prepare the hearers.* It may happen, the hearers may be *previouſly* prepared, by ſome awful, or pleaſing circumſtances,

The ſecond uſe of an introduction is to *conduct* the hearer gradually to the ſubject, of which you are about to treat. This (as I have ſaid) depends on the connection between the ſubjects of the Exordium with themſelves, and with the matter of the diſcuſſion. I ſay firſt with *themſelves*, for they muſt, as it were, hold each other by the hand, and have a mutual dependence and ſubordination, otherwiſe the auditor will be ſurprized to find himſelf ſuddenly tranſported from one topick to another. I ſay alſo with the *diſcuſſion*, for the Exordium is principally intended to introduce that.

The firſt quality of an Exordium is *brevity*. This, however, has a proper meaſure, for as it ought not to be exceſſively long, ſo neither ſhould it be too ſhort, the middle way is beſt. The longeſt exordium may have ten or twelve periods, and the ſhorteſt ſix or ſeven, provided the periods be not too long. The reaſon, is, that on the one hand, proper time may be given the hearer to prepare himſelf to hear you with attention, and to follow you in the diſcuſſion of the matter; and, on the other, that in giving time ſufficient for that, you may prevent his wandering out of the ſubject, wearying himſelf, and becoming impatient. If the Exordium were too ſhort, it would oblige the hearer to enter too ſoon into the matter without preparation enough; and exceſſive length would weary him, for it is with an auditor, as with a man who viſits a palace, he does

ſtances, ſome publick event, or ſome particular caſe known to the auditors; then there is no need of an exordium to prepare.

does not like to ſtay too long in the court, or firſt avenues, he would only view them tranſiently without ſtopping, and proceed as ſoon as poſſible to gratify his principal curioſity. (4)

2. An Exordium muſt be *clear*, and conſequently diſengaged from all ſorts of abſtruſe and metaphyſical thoughts. It ſhould be expreſſed in natural and popular terms, and not overcharged with matter. Indeed, as the auditors are neither enlivened nor moved yet, you muſt not expect of them at firſt a great degree of penetration and elevation, nor even a great attempt towards theſe, though they may be capable of them, when they are animated. You muſt, therefore, in an Exordium, avoid all that can give pain to the mind, ſuch as phyſical queſtions, long trains of reaſoning, and ſuch like. However, do not imagine that, under pretence of great clearneſs, an Exordium muſt have only theological matter, or conſiſt rather of words than things. This would be falling into the other extreme. An Exordium, then, muſt contain matter capable of nouriſhing and ſatisfying the mind, to do

(4) *Exordiums muſt be of moderate length.* "Ridendi vero, qui velut leges proœmiis omnibus dederunt, ut intra quatuor ſenſus terminarentur. Nec minus evitanda eſt immodica ejus longitudo, ne in caput excreviſſe videatur, et quo præparare debet, fatiget."—*Quint. l.* iv. *c.* i.

"In particular, long periods ought to be avoided till the reader's attention be thoroughly engaged, and therefore a diſcourſe, eſpecially of the familiar kind, ought never to be introduced with a long period.—An example of this fault is in the commencement of Cicero's oration, *pro Archia poeta.*"—*El. of Crit. c.* xviii.

It is impoſſible to inſert examples at length here: but there are abundance of very beautiful ones in many modern Engliſh ſermons, in every body's hands.

do which they muſt be clear, eaſy to comprehend, and expreſſed in a very natural manner. (5)

3. An Exordium muſt be *cool and grave*. Conſequently no grand figures may be admitted, as apoſtrophes, violent exclamations, reiterated interrogations, nor, in a word, any thing that tends to give vehement emotions to the hearers; for, as the diſcourſe muſt be accommodated to the ſtate of the hearer, he in the beginning being cool, and free from agitations, the ſpeaker ought to be ſo too. (6)

No

(5) *Exordiums muſt be clear.* "In cæteris artibus id maxime excellit, quod longiſſime ſit ab imperitorum intelligentia ſenſuque disjunctum; in dicendo autem vitium vel maximum eſt, a vulgari genere orationis atque a conſuetudine communis ſenſus abhorrere."—*Cic. de Orat. l.* i.

Quintilian from Livy ſpeaks of a maſter, who uſed to direct his pupils to render their compoſitions difficult, and when they complained, they were obſcure and unintelligible, *So much the better*, ſays he, *I don't underſtand them myſelf.*

(6) *An Exordium muſt be cool.* Mr. Claude's rule is undoubtedly good in general, and his reaſon weighty. An author, often quoted in theſe notes, agrees with him. "Vida, following Horace, recommends a modeſt commencement of an epic poem; giving for a reaſon, that the writer ought to huſband his fire. This reaſon has weight, but there is a reaſon ſtill more weighty: bold thoughts and figures are never reliſhed till the mind be heated and thoroughly engaged, which is not the reader's caſe at the commencement. Homer introduces not a ſingle ſimile in the firſt book of the Iliad, nor in the firſt book of the Odyſſey."—*Elem. Crit. vol.* ii. *c.* 21.

This, however, is a rule ſometimes diſpenſed with. Cicero begins one oration thus. "Jamne vides, bellua, jamne ſentis, quæ ſit hominum querela frontis tuæ?" Another thus. "Quonam meo fato, P. C. fieri dicam, ut nemo his annis viginti reipublicæ hoſtis fuerit, qui non bellum eadem tempore mihi quoque indixerit?" Another thus. "Quouſque tandem abutere, Catalina patientia noſtra? Quamdiu etiam furor

No wiſe man will approve Exordiums full of enthuſiaſms, and poetical raptures, full of impetuous or angry emotions, or of bold interrogations, or ſurprizing paradoxes to excite admiration. (7) You

furor iſte tuus nos illudet? Quem ad finem ſeſe effrenata jactabit audacia?" &c. He therefore wiſely varied his method as he ſaw reaſon. Thus himſelf expreſſes it. "Etſi, Quirites, non eſt meæ conſuetudinis, initio dicendi rationem reddere qua de cauſa quemque defendam—tamen in hac defenſione," &c.—*Ciceron. Orat. in Piſo—in Ant. Phil.* 2.—*in Cat.* 1.—*pro Rabirio.*

Flechier begins a funeral oration thus. "With what deſign, Sirs, are you aſſembled here, and what idea have you of my miniſtry? Am I come to dazzle you with the glory of terreſtrial honours and dignities? Do you come to interrupt your attention?" &c. —*Flechier Oraiſ. Funeb. de M. Le Tellier.*

Fenelon thus. "Bleſſed be God, my brethren, who has this day put his word into my mouth to bleſs and praiſe the work which he accompliſhes in this houſe. I own I have long wiſhed to pour out my heart before theſe altars—It is then in a tranſport of joy that I ſpeak."—*Oeuvres phil. tom.* ii. *ſer.* 1.

Saurin thus. "Can you have patience with us once more, if we proceed in drawing the ſad picture of your miſeries?"—*Saur. Ser. tom.* iv. *ſer.* 9.

None of theſe are cool exordiums, yet none of them appear improper. Mr. Claude's rule is good in general, on particular occaſions, it ſeems, it may be laid aſide.

(7) *Enthuſiaſms.* Mr. Claude means all violent tranſports of paſſion, ſuch as thoſe, with which the poets and Delphian prieſteſſes were inflamed, which violently agitated the bodies of the latter in delivering their oracles; and which ſo powerfully animate the deſcriptions of the former. Plato ſpeaks of the firſt. Ὅυτω δὲ καὶ ἡ μουσα ενθεους μεν ποιει αυτη, δια δε των ενθεων τουτων αλλων ενθουσιαζοντων, ορμαθος εξαρταται. *Plat. in Ione.*

Virgil of the laſt,

Ventum erat ad limen, cum virgo: poſcere fata
Tempus ait: Deus, ecce, Deus. Cui talia fanti
Ante fores, ſubito non vultus, non color unus,

Non

You muſt in the beginning ſpeak gently, remembering that your auditors are neither yet in heaven, nor in the air, nor at all elevated in their way thither, but upon earth, and in a place of worſhip. (8)

4. An

Non comptæ manſêre comæ : ſed pectus *anhelum*,
Et rabie fera corda tument ; *majorque* videri,
Nec mortale ſonans : *afflata* eſt numine quando
Jam propiore Dei. *Virg. Æneid.* v. 45.

Very likely, the heathens, uſed long to conſider diſtortions as evidences of inſpiration, and obſerving that convulſions were common at the approach of death, conceived the notion of men's prophesying juſt before their departure. However that be, this we may depend upon, twang, and tautology, diſtortions, and convulſions, are no certain indications of divine aſſiſtance. Scripture-enthuſiaſm is conformity to the bleſſed God. 1 John iv. 12, 13. It is eſpouſing God's intereſt (if I may ſo ſpeak) in God's own way. Had truth always been propagated by love, the word enthuſiaſm would have have retained its primitive idea, that is, it would always have been taken in a good ſenſe: but now, its friends have miſtaken the thing, and its enemies the name.

For example, A pamphlet publiſhed in 1655 by ſome, who were impriſoned at Norwich for matters of conſcience, in anſwer to a clergyman of that city, who printed againſt them, is intitled, "*Iſhmael and his mother caſt out into the wilderneſs, among the wild beaſts of the ſame nature.* Or a reply to a book put forth by one of Iſhmael's children, who calls himſelf a miniſter of the goſpel, but is clearly made manifeſt by *the light of God in his ſervants* to be a ſcoffer, and enemy of the goſpel, which *the ſaints of God* ſuffer for.— *Given forth from the ſpirit of the Lord in us*—whoſe names in the fleſh are." &c.— This child of Iſhmael is addreſſed by theſe *inſpired* ſaints thus, *Shame cover thy face thou full of rottenneſs and filthy dreams, what haſt thou to do, thou dreamer, to profeſs thyſelf a miniſter of the goſpel, who art but yet in thy mediate natural conceivings.*"——God forbid, we ſhould juſtify the impriſonment of men for conſcience-ſake: but, in good earneſt, do ſuch men think themſelves inſpired?

(8) *If you are in the clouds, your*

4. An Exordium, however, ought not to be ſo cool and grave, as not to be at the ſame time *engaging and agreeable.* (9) There are three principal ends, which a preacher ſhould propoſe, to inſtruct, to pleaſe, and to affect: but, of theſe three, that which ſhould reign in an Exordium is to pleaſe. I own, you ſhould alſo aim to inſtruct and affect: but leſs to inſtruct than to pleaſe, and leſs ſtill

your auditers are upon earth. Our author rallies the enthuſiaſt. Salluſt's remark is very juſt on this occaſion as well as on writing hiſtory; the hearers, obſerving the preacher's vehemence, and deſpairing of attaining the like, will condemn him, and perhaps diſtreſs themſelves. " Ac mihi quidem, tametſi haudquaquam par gloria ſequatur ſcriptorem, et actorem rerum: tamen in primis arduum videtur, res geſtas ſcribere: primùm quòd facta dictis exæquanda ſunt; dein quia plerique, quæ delicta reprehenderis, malevolentia et invidia, dicta putant, ubi de magna virtute, atque gloria bonorum memores; *quæ ſibi quiſque facilia factu putet, æquo animo accipit; ſupra, veluti ficta pro falſis ducit.*" *Sal. Bel. Catal. exord.*

(9) *Exordiums muſt be agreeable.*——What Quintilian ſays of narration agrees exactly with Mr. Claude, " Quantum opus eſt autem, non ita ſolum accipi volo, quantum ad indicandum ſufficit, quia *non inornata debet eſſe brevitas,* alioqui ſit indocta: nam et fallit voluptas, et minus longa quæ delectant videntur: ut amænum et molle iter, etiamſi eſt ſpatii amplioris, minus fatigat quam durum arduumque compendium. Nec enim mihi unquam tanta fuerit cura brevitatis, ut non ea quæ credibilem faciunt expoſitionem, inſeri velim. Simplex enim, et undique præciſa, non tam narratio poteſt vocari, quam confuſio." *Quint. inſt. lib.* iv. *cap.* 2.

" Altum aliis aſſurgat opus; tu nocte dieque
Exiguum meditator; ubi ſint omnia culta,
Et viſenda novis iterumque iterumque figuris.
Quod ſi longarum cordi magis ampla viarum
Sunt ſpatia, anguſtis cum res tibi finibus arcta,
In longum trahito arte; viæ tibi mille trahendi,
Mille modi:" &c. *Vida de art. poet. l.* ii. *c.* 339.

ſtill to affect than to inſtruct. Indeed, if you can judiciouſly and properly introduce any thing tender into an Exordium (eſpecially on extraordinary occaſions) you may to good purpoſe: but, be that as it may, the agreeable ſhould reign in this part. You eaſily ſee by this that you muſt baniſh from the Exordium all ill-natured cenſures, terrible threatenings, bitter reproaches, and in general all that ſavours of anger, contempt, hatred, or indifference, and in ſhort every thing that has the air of quarrelling with the hearers. (1) Their attention

(1) *Avoid every thing that has the air of quarrelling with the hearers.* It muſt be allowed, ſome weak paſſionate men have grievouſly offended their auditors in this way, and a great imprudence it is. It is unmanly to accuſe where decency forbids the accuſed to anſwer. It never produces any good effects, either in the accuſed, or in other hearers; and it always ſinks the preacher's reputation with both. The former are provoked, the latter are filled with pity or contempt. It betrays a total want of ſelf-government, and exhibits nothing but paſſion and revenge, and theſe in a place, from whence, of all others in the world, they ought to be for ever excluded. However, where theſe ſad caſes have happened, the good people ſhould overlook them, and remember their miniſter is but a man.

There is a ſort of looſe living hearers, whoſe ill-turned minds give an ugly caſt to all the diſcourſes of the moſt undeſigning preacher. Theſe people know they deſerve reproof, and they imagine every reproof given in the courſe of a man's labours is pointed at them. What is the good miniſter to do? There is a method to avoid giving offence to this ſort of people, but a faithful preacher dare not uſe it. What ſhould we think of a paſtor, who ſhould give publick notice, that, as he deſired to give offence to none, and as he had reaſon to believe many of his congregation lived in ſome practices, which they would not chooſe to hear reproved, he would oblige them by omitting to cenſure all ſuch practices; and that, in order to aſcertain theſe, he would always ſit in the veſtry half

tion muſt not only be excited, you may ſufficiently do ſo by cenſures and reproaches: but you muſt ſoftly inſinuate yourſelf into their eſteem, ſo that they may not only not oppoſe what you ſay, but be well ſatisfied you are an honeſt and well-meaning man. (2)

5. *The whole of the exordium muſt be naturally connected with all the matter of the text.* I ſay firſt the *whole* of the *exordium*, for great care muſt be taken to put nothing there foreign to your ſubject: therefore the beſt exordiums are thoſe, which are compoſed of two propoſitions, the firſt of which is naturally and immediately connected with the ſecond, and the ſecond naturally and immediately with the text. Each of theſe propoſitions may be either proved, or amplified: but the laſt muſt always conduct you with eaſe to the ſubject in queſtion, nor

half an hour before preaching to receive ſuch liſts of errors and vices as they would pleaſe to have ſpared? Could honeſt Micaiah have done ſo, even Ahab would not have exclaimed, *I hate him, for he never prophesieth good unto me.* 2 Chron. xviii. 7.

(2) *Satisfy your hearers, that you are a well-meaning man.* Hence Quintilian ſo much inſiſts on his orator's being a *good* man. The whole firſt chapter of his twelfth book is ſpent in proving the neceſſity of this; and, if this be ſo needful at the bar, how much more ſo is it in the pulpit! His concluſion is enough to make a chriſtian miniſter bluſh. "*Men had better be born dumb, and even deſtitute of reaſon, than pervert thoſe gifts of providence to pernicious purpoſes.* Mutos enim naſci, et egere omni ratione ſatius fuiſſet, quam providentiæ munera in mutuam perniciem convertere." *Quint. l.* xii. *c.* i.

"Ad docilitatem autem reducere *hæc* omnia poterit ſi quis velit atque illud etiam ut quis vir *probus appareat.* Iſtiuſmodi enim viris libentius attendere conſueverunt." *Ariſt. Rhet. lib.* iii. *cap.* xiv. *de proœmio.*

nor muſt the firſt be very diſtant. According to this maxim, all exordiums muſt be condemned, which, inſtead of leading you into the text, make you as it were tumble from a precipice into it, which is intolerable. Thoſe alſo are to be condemned, which conduct to the text by many long circuits, that is, by many propoſitions chained together, which is certainly vicious, and can only fatigue the hearer. I add in the ſecond place, the exordium muſt be connected with the *whole* matter of the *text*. It ought not merely to relate to one of its parts, (or to one view only, if you intend to conſider it in different views) but to all. One of the principal uſes of an exordium is to prepare the mind of the hearer for the matter to be diſcuſſed. If, therefore, the exordium refer only to one of its parts, or to one view only, it will prepare the mind of the hearer for that one part, for that one view only, and not for the reſt. (3)

6. An

(3) *Your whole exordium muſt be connected with the whole text.* "We are framed by nature to reliſh order and connection. When an object is introduced by a proper connection, we are conſcious of a certain pleaſure ariſing from that circumſtance.——Every work of art that is conformable to the natural courſe of our ideas, is ſo far agreeable; and every work of art that reverſes that courſe is ſo far diſagreeable. Hence it is required in every ſuch work, that, like an organic ſyſtem, its parts ſhould be orderly arranged and mutually connected, bearing each of them a relation to the whole, ſome more intimate, ſome leſs, according to their deſtination: When due regard is had to theſe particulars, we have a ſenſe of juſt compoſition, and ſo far are pleaſed with the performance.—The two prefaces of Salluſt, look as if they had been prefixed by ſome blunder to his two hiſtories: they will ſuit any other hiſtory as well, or any ſubject as well as hiſtory. Even the members of theſe prefaces are but looſely connected:

6. An Exordium *muſt be ſimple.* We would not entirely baniſh figures: on the contrary, we would always employ ſuch as may render the diſcourſe pleaſant and agreeable: but pompous and magnificent expreſſions muſt be avoided, as far as the things ſpoken will permit. Do not uſe a ſtyle too elevated, bordering on bombaſt—nor periods too harmonious—nor overſtrained allegories—nor even metaphors too common or too bold, for indeed the hearer's mind, yet cool and in its natural ſtate, can bear nothing of this kind. *(4)*

7. An exordium muſt *not be common.* As this is a rule much abuſed, it will be needful to explain it. By a common exordium, I do not mean an exordium,

nected: they look more like a number of maxims or obſervations than a connected diſcourſe." *Elem. of crit. vol.* i. *c.* i.

(4) This direction of Mr. Claude's is ſo nearly allied to what he ſays on the *third* property of an exordium, that is, that it ſhould be *cool and grave*, that I ſhall refer the reader to that, only begging leave to ſay a word on *harmonious periods*, about which he adviſes not to be too nice.

The harmony of a period flows from the proper arrangement of the words and ſentences, of which the period is compoſed. This art was invented by the Greeks, carried to a great degree of perfection by the Romans, abuſed awhile, and at length quite loſt: till, after the reformation, with other branches of ancient polite learning it revived: but it has not been carried to any great perfection with us. Our faſhion is the *clear*, and not the muſical.

Wonderful are the prejudices of ſome againſt it, it is thought too trifling for a grave mind, and it is ſaid, a good ear is worth a thouſand rules.

Indeed, it ſhould ſeem, it is an art too trifling for the *pulpit:* but in all other productions, and even in ſome *printed* ſermons, it has inconceivable charms. In *poetry*, it is intolerable not to attend to it. Pronounce the two following, and try the contraſt:

exordium, which will ſuit many texts; for, if the texts are parallel, and the ſubject be managed with the ſame views, and in the ſame circumſtances, what occaſion is there to compoſe different exordiums? By a common exordium, I mean, in the firſt place, one taken from trivial things, and which have been ſaid over and over again; theſe the people already know, and your labour will be infallibly thrown away. Such are exordiums taken from compariſons of the ſun—of kings—of conquerors—of the ancient Romans, &c.—or from ſome hiſtories of the Old Teſtament, which have

"I'll caſt him down as deep
As Tartarus (the brood of night) where Barathrum doth ſteep
Torment in his profoundeſt ſinks; where is the floor of braſs
And gates of iron: the place for depth as far doth hell ſurpaſs,
As heaven for height exceeds the earth."

This is inſufferably harſh. The following is as ſoft:

"Teach me to feel another's woe,
To hide the fault I ſee;
That mercy I to others ſhow
That mercy ſhow to me.
If I am right, O teach my heart
Still in the right to ſtay;
If I am wrong, thy grace impart
To find that better way."

Can any man be inſenſible to the majeſtick and melodious gravity of the firſt verſes of St. John? (Mr. Maſon, in his *Eſſay on the Power and Harmony of Proſaic numbers*, has thus meaſured them. *chap.* viii.)

In thĕ bĕ|gīnnĭng wăs | thĕ wōrd, | ănd thĕ wōrd | wăs wĭth Gōd, | ănd thĕ wōrd | wās Gōd. | Thĕ sāme | wās ĭn thĕ | bĕgīn|nĭng wĭth Gōd.

Every ear muſt feel a difference, and though true wiſdom may be conveyed under very diſagreeable ſounds, yet how deſirable is it to have ſound and ſenſe agree!

With us, this kind of knowledge is moſt uſeful in reading the ſcriptures in publick, or in giving out the pſalm or hymn. There are ſome lines in our pſalms and hymns, in which the reader muſt either ſacrifice

have been often repeated—or of ſome well-known types, as the Iſraelites paſſage through the Red Sea—and many more of the ſame kind. In the ſecond place, I mean, by a common or general exordium, one, which may be alike applied to two texts of different matter, or to two contrary interpretations

ſacrifice *ſound* or *ſenſe*, for he will find he cannot preſerve both. A good reader of a hymn in publick worſhip will edify the people by giving out line by line, for he will ſound ſo as to explain and enforce the ſenſe: but unleſs the hymn can be well ſounded by him, who gives it out, it would be better only to name the pſalm to be ſung, read only the firſt line, and let the people ſing on. This is the method uſed in foreign churches: but they, who cannot read, old people, whoſe eyes are dim, and the poor, who have no books, cannot ſing. If, then, the hymn be read line by line, great care ſhould be taken to chooſe expreſſive ones, and great decency and propriety ſhould be regarded in giving them out. They ſay, had David heard ſome men read ſome of his pſalms, he would have gone mad.

"Expreſſion is the dreſs of thought, and ſtill
Appears more decent as more ſuitable:
A low conceit in pompous *words* expreſs'd,
Is like a clown in regal purple dreſs'd,
For different *ſounds*, with different ſubjects ſort,
As ſev'ral garbs with country, town, and court."
Pope on Critic.

This ſubject is handled with great accuracy by Mr. Maſon in the above quoted piece, and many eaſy and excellent rules given to publick ſpeakers in his *Eſſay on Elocution*, which, however inſignificant they may appear to ſome called preachers, are not beneath the notice of any man, learned, or unlearned, who would be heard with pleaſure.

"If this ſcience (ſays he) be ſubject to abuſe, (and what is not?) does it therefore deſerve contempt? If fools and fops ſometimes appear in rich and gay attire, that is no reaſon that a man of ſenſe ſhould be a ſloven." *On the power of proſaic numb. chap.* x.

interpretations of the ſame text. It is in this ſenſe that common exordiums are vicious and diſtaſteful.

8. Even in metaphorical or figurative texts, it is quite puerile to make an exordium join the text by a metaphor; for, whatever ingenuity there may ſeem to be in it, it is certain, there is no taſte, no judgment diſcovered in the practice, and, however it may paſs in college-declamations, it would appear too trifling in a goſpel-pulpit. The exordium, then, muſt be connected with the text by the matter itſelf, that is, by the *ſubject* intended to be conveyed by the figure, and not by the figure. I would not, however, forbid the joining of the exordium to the text ſometimes by the figure, provided it be done in a chaſte and prudent manner.

Let us give one example. *He that eateth my fleſh, and drinketh my blood, hath eternal life.* John vi. 54. An exordium to a ſermon from this text may be taken from the idea, which holy ſcripture teaches us to form of our converſion, as if it were a NEW *birth*, which begins a new life—that for this purpoſe, it ſpeaks of a new *man*, a new *heaven*, which illuminates, and a new *earth*, which ſupports him—that, attributing to this new man the ſame *ſenſes*, which nature has formed in us, as ſight, hearing, feeling, ſmelling, taſting; it attributes alſo to him *objects* proportioned to each of theſe myſtical ſenſes, and aſcribes to them *effects* like thoſe, which our ſenſes produce by their natural operations.—It tells us—that our *eyes* contemplate the cæleſtial *light*, which illuminates and guides us in the ways of righteouſneſs—that our *ears* hear the *voice* of God, who calls us, and who

by

by these means makes us obey our vocation.—It tells us that the gospel is a *savour* of life, which communicates salvation to us.—And finally, it attributes to us a *mouth* to eat the *flesh*, and drink the *blood* of the Son of God, in order to nourish us to life eternal. It is this last expression, which Jesus Christ has made use of in the sixth of John, and which says in my text, *he, that eateth my flesh and drinketh my blood, hath eternal life.*

This exordium joins itself to the text by the figure made use of in the text, but in such a manner as not to be chargeable with affectation, or witticism; for it is by a serious reflection on the *scripture use* of the figure, acknowledging it to be a figure, and *preparing* the hearer to attend to the explication.

To these rules, I subjoin a word or two on the *vices* of exordiums. 1. There are some preachers, who imagine it a fine thing to take exordiums from the persons of their hearers, or the circumstances of times, places, general affairs, or news of the world: but I believe this is altogether a vicious method, and should never be used but on extraordinary occasions. First, there is too much *affectation* in it. Is it not a vain parade to begin a discourse with things, which have no relation to the matter? It is certainly contrary to the chastity and modesty of a christian-pulpit: Secondly, exordiums of this sort are usually pulled in by head and shoulders. How should it be otherwise, when the articles, of which they are composed, have, if any, only a very distant relation to the text? By such means you defeat the principal design of an exordium, which is to prepare the hearers minds, and to conduct them insensibly to the

the ſubject. And finally, it is very difficult in ſuch exordiums to avoid ſaying impertinencies; for what in a publick diſcourſe can be more indelicate than to ſpeak of yourſelf, or hearers, or times, or news? In my opinion, ſuch exordiums ought to be entirely rejected. (5)

2. You muſt alſo, for the moſt part, reject exordiums taken from profane hiſtory, or what they call the apothegms of illuſtrious men. (6) This method ſavours too much of the college, and is by no means in the taſte of pious well bred men. Alexander, Cæſar, Pompey, all the great names of antiquity have no buſineſs to aſcend a goſpel-pulpit, and, if they are not ſuffered now-a-days, either in orations in the ſenate, or in pleas at

(5) *By vicious exordiums the principal deſign of an exordium is defeated.* "Nec minus diligenter, ne ſuſpecti ſimus in ulla parte, vitandum; propter quod minime oſtentari debet in principiis cura, quia videtur ars omnis dicentis contra judicem adhiberi. Sed ipſum eſt evitare, ſummæ artis." *Quint. lib.* iv. *de Exord.*

(6) *The apothegms of illuſtrious men ſhould ſeldom appear in a ſermon.* We may venture to add, they ſhould never appear without peculiar diſcernment in the choice, and peculiar propriety in the application. A famous Jeſuit expoſitor relates a remarkable ſaying of Auguſtus, applies it to S. Peter, and thus ſpouts away. "Urbem Romam ita excoluit Auguſtus, ut jure ſit gloriatus, *marmoream ſe relinquere, quam lateritiam accepiſſet.* Meliori jure gloriari poteſt multo Auguſtior Auguſto Petrus, cœleſtem ſe feciſſe Romam, quam Tartaro addictam invenit. Petri enim in terris Dei vices gerentis, cœleſti cathedra, cœleſtibuſque clavibus, ita eſt adornata, ut cœleſtis, potius urbs, quam terreſtris merito debeat appellari. Dabat olim orbi jura terrena, nunc jura dat cœleſtia; in corpora dominatum olim obtinebat, nunc obtinet in ipſos etiam animos; ligabat olim, ac ſolvebat ferreis compedibus carnem, nunc ligat ſolvitque ſpiritalibus vinculis ſpiritus. Lateritiam Romam

at the bar; much leſs ought they to be allowed in chriſtian ſermons. It may not be amiſs, if they appear now and then in the diſcuſſion, or in the application: but even there we ought to ſee them but ſeldom, not oftener than once a year at moſt: but to introduce them at the beginning of a ſermon

Romam accepit, marmoream, immo auream reddidit Petri cathedra." Ah Father! were an acute proteſtant to call you *ad examen* on theſe articles, at the tribunal of hiſtory,—ſcripture—reaſon, or conſcience, he would excite in your ſoul ſuch an idea of turpitude, that your reverence would bluſh for thus declaiming! Yes! you have obtained the city——the ſee——and the keys: but you have dethroned princes——traduced the apoſtle—butchered his defenders—and betrayed his maſter to obtain them! *Sebaſt. Barradii comment. tom.* xi. *lib.* i. *cap.* 1.

Almoſt every vice has been at one time or other in faſhion, and this vicious way of preaching had once a great run. It was accounted learned, pious, and ingenious: but it was unnatural and unedifying, and ſoon fell firſt into diſuſe, and then into diſgrace.

We will ſubjoin an example or two. "Brutus, conſulting the oracle, who ſhould be conſul, received this anſwer, that he ſhould be conſul, who firſt kiſſed his *mother*; he by and by fell on his face, kiſſed the *earth*, returned home, and was created conſul. Thus men of the world do," &c. "Cyrus and Diogenes lived both but for a time, and both in a time, though not both in a tub; and, Plutarch ſays, they both died in one day. Death, you ſee, makes no difference." &c. &c. *Geo. Hall's ſermons*, 1641, *on Gen.* iii.

"As Pompey ſaid, when going on a publick, but dangerous expedition, *Neceſſe eſt ut eam, non ut vivam*, ſo muſt we," &c. . . "As Juvenal ſaid of children, *Maxima debetur pueris reverentia*, ſo I may ſay, in ANOTHER ſenſe of the holy ſcriptures." *Dr. Reynold's ſer. bef. the aſſembly of divines*, 1652, *Self-denial.*

"Cæſar was wont to command his ſoldiers *faciem ferire*, to ſtrike at the *face*: the laws of our ſpiritual warfare give us another rule." "Pythagoras ſaid, Above all things, be ſure to make yourſelf maſter of your belly." &c. *Hale's golden remains, Ser.* i. 1 *Cor.* vi. 13.

mon is intolerable. I ſay much the ſame of citations from profane authors, they muſt be forborne, unleſs it be ſomething ſo particular, ſo agreeable, and ſo apt to the text, as to carry its own recommendation along with it. Of this kind, I think, was the exordium of a ſermon on this text. *So teach us to number our days, that we may apply our hearts unto wiſdom.* It was taken from Plutarch, who relates, that Alcibiades called one day to ſee Pericles, and was told by his domeſticks, that their maſter was buſy in preparing his accounts to lay before the republick: to which he immediately replied, Inſtead of labouring to make up his accounts, it would be incomparably better to render himſelf not accountable to them at all. It was added—that this is the notion of almoſt all wicked men, who, being ignorant of God their governor, and feeling their conſciences charged with a thouſand crimes, think only of eluding the judgment of God, and of avoiding that account, which they will one day be obliged to give to the maſter of all creatures—that if only one man, or two men were in queſtion, the attempt of Alcibiades might ſucceed: but as it was God, with whom they had to do, it muſt be worſe than fooliſh to imagine, his tribunal could be avoided—that there was no other way to take than to prepare to give an account to God, nor any advice more reaſonable than to labour continually to do it well—and that, for this purpoſe, even ſelf-intereſt ſhould oblige us to have recourſe to God to aſſiſt us by his grace—this is what the church aims to teach us in the words of the prophet, *So*

teach

teach us to number our days, that we may apply our hearts unto wisdom. (7)

In general, the best exordiums are taken from *theology*; for, as on the one hand, they have always more relation to the matter of the text, so, on the other, they much better prepare the hearers' minds, being more grave, and free from the puerile pedantries of the college.

In order to compose an exordium, after you have well considered the senses of the text, and observed what are the principal matters, which ought to enter into the discussion, and after you have made the division, endeavour to reduce the whole to one common idea, and then choose some other idea naturally connected with that common idea, either immediately, or by means of another. If it be immediately connected with the subject, endeavour to reduce it to one proposition, which may be cleared and proved as you go on, or if it have parts, which require separate explications and proofs, it must be managed so as to include them, and finally, by the natural connection of that proposition with the discussion, enter into the text. If the proposition be connected with the text only remotely, then establish the first, pass on to the second, and so proceed from the second to the text. (8)

Exordiums

(7) *Citations from profane authors may be used, when they are pertinent, and carry their own recommendation with them.* Mr. Claude is to be understood here, as almost every where else, as reprobating only improprieties. He wisely observes, that circumstances may render every thing proper, and every thing improper. A fitting of composition to these circumstances is the true art of composing.

(8) *Connect the parts of the exordium with the subject of the discourse.* "Quoties autem procemio fuerimus usi, tum

Exordiums may be *taken from* almoſt all the ſame topicks as obſervations, that is from *genus*, *ſpecies*, *contraries*, *&c.* For there are but few good exordiums, which might not go into the diſcuſſion, under the title of general obſervations. Of ſuch obſervations that muſt be choſen for an exordium, which is leaſt eſſential, or leaſt neceſſary to the diſcuſſion, and which beſides is clear, agreeable, and entertaining. (9) A *compariſon* may ſometimes be employed in an exordium: but not often, nor muſt trivial compariſons be uſed, which all the world know, or which are taken from any thing mean, nor muſt they be embarraſſing, taken from things unknown to the people, as thoſe are, which are borrowed from mechanicks, aſtronomy, &c. of which the people know nothing at all.

Bible-hiſtory may be uſed: but ſparingly; and the application muſt be always juſt, agreeable, and in ſome ſort new and remarkable.

Types may alſo be employed: but with the ſame precautions, always conſulting good ſenſe, and taſte.

The

ſive ad expoſitionem tranſibimus, ſive protinus ad probationem, id debebit in principio poſtremum eſſe, cuicommodiſſimè jungi initium ſequentium poterit. Ut non abruptè cadere in narrationem, ita non obſcurè tranſcendere eſt optimum. Si verò longior ſequetur, ac perplexa magis expoſitio, ad eam ipſam præparandus judex erit: ut *Cicero* ſæpius, ſed hoc præcipuè loco fecit: *Paulo longius exordium rei demonſtrandæ petam; quod quæſo, judices, ne moleſté patiamini. Principiis enim cognitis, multo facilius extrema intelligetis.*"—— *Pro Cluent. Quint. inſt. lib.* iv. *de exordio.*

(9) *Exordiums muſt be agreeable and entertaining.* "Verum quoniam non eſt ſatis demonſtrare diſcentibus, quæ ſint in ratione procemii, ſed dicendum etiam quomodo perfici facillimè poſſit: hoc adjicio, ut dicturus intueatur, quid, apud

The beſt method is to compoſe ſeveral *exordiums for the ſame text*, by turning your imagination divers ways, by taking it in all its different relations, for by ſuch means you may chooſe the moſt proper. But after all theſe general precepts, which indeed ought to be known, and by which exordiums muſt be regulated, it is certain, *the invention and compoſition of an Exordium can only become eaſy by practice.* (1) A young preacher ought not

apud quem, pro quo, contra quem, quo tempore, quo loco, quo rerum ſtatu, qua vulgi fama dicendum ſit, quid judicem ſentire credibile ſit antequam incipiamus: tum quid aut deſideremus, aut deprecemur, ipſa illum natura eò ducet, ut ſciat quid primum dicendum ſit." *Quint. ut ſupra.*

(1) *Practice makes compoſition eaſy.* The very ingenious author of *Elements of criticiſm* ſays, "*Taſte muſt be improved by education, reflection, and experience,*" and adds the following note. "That theſe particulars are uſeful, it may be ſaid neceſſary, for acquiring a diſcerning taſte in the fine arts, will appear from the following facts, which ſhew the influence of *experience ſingly.* Thoſe who live in the world and in good company, are quick ſighted with reſpect to every defect or irregularity in behaviour: the very ſlighteſt ſingularity in motion, in ſpeech, or in dreſs, which to a peaſant would be inviſible, eſcapes not their obſervation. The moſt minute differences in the human countenance, ſo minute as to be far beyond the reach of words, are diſtinctly perceived by the plaineſt perſon: while, at the ſame time, the generality have very little diſcernment in the faces of other animals to which they are leſs accuſtomed. Sheep, for example, appear to have all the ſame face, except to the ſhepherd, who knows every individual in his flock, as well as he does his relations and neighbours. The very populace in Athens were critics in language, in pronunciation, and even in eloquence, harangues being their daily entertainment. In Rome at preſent the moſt illiterate ſhopkeeper is a better judge of ſtatues, and of pictures, than perſons of the higheſt education in London. Theſe facts afford convincing evidence, that a diſcerning taſte depends ſtill more on experience than on nature." *Chap.* xxv. *on taſte.*

not to complain of trouble, nor to be any way negligent in the matter, for he may be ſure of ſucceeding by attention and application.

CHAP.

CHAP. X.

Of the CONCLUSION. (1)

THE Conclusion ought to be lively and animating, full of great and beautiful figures, aiming to move christian affections—as the love of God—hope—zeal—repentance—self-condemnation—a desire of self-correction—consolation—admi-

(1) *Conclusion.* This in a sermon answers to what in an oration is called the *peroration.* "It recapitulates, or sums up the strongest and chief arguments, and by moving the passions, endeavours to persuade the hearers to *yield* to the force of them." —*Arist. Rhet.*

The fire of the preacher should blaze here, he should collect the ideas of his whole sermon into this part, as rays are collected in the focus of a burning glass, and inflame the hearts of his auditors. The three following general rules seem very proper. "1. Let the peroration, or conclusion, be short.—2. Let it be bold and lively.—3. Let some one or more striking idea, not mentioned before in the discussion, be reserved for this part, and let it be applied with vigour. Bucholtzer used to say, *A good preacher was known by his conclusion.* He often closed his sermons designedly in a curt, terse, abrupt manner.—Here, my brethren! I stop, and I leave the holy spirit to preach to you.——Now, christians! I have done my part. May the Lord condescend to do his in your hearts!—I have planted, and watered. May God give the increase!—I have been preaching to you, and setting before you the gospel of salvation,

admiration of eternal benefits—hope of felicity—courage and conſtancy in afflictions—ſteadineſs in temptations—gratitude to God—recourſe to him by prayer—and other ſuch diſpoſitions. (2)

There

vation. May the Lord God apply it to your hearts, for his glory, and for your eternal felicity!—May the Lord ſet home to your hearts what I have been preaching! For my part, I am only his meſſenger to you. He is the ſhepherd and biſhop of your ſouls!—With ſome one ſuch ſentence he frequently concluded his diſcourſe." *The words of the wiſe are as goads, and as nails faſtened by the maſters of aſſemblies.* Eccl. xii. 11.—*Keckermanni Rhet. Eccl. lib.* i. *cap.* x.

(2) *A concluſion ſhould excite chriſtian diſpoſitions.* Biſhop Burnet ſays, "A ſermon, the concluſion whereof makes the auditory look pleaſed, and ſets them all a talking with one another, was certainly either not rightly ſpoken, or not rightly heard; it has been fine, and has probably delighted the congregation rather than edified it: but that ſermon that makes every one go away ſilent, and grave, and haſtening to be alone to meditate, and pray the matter over in ſecret, has had a true effect."—*Paſt. Care, ch.* ix.

The publiſher of Maſſillon's ſermons deſcribes in the preface, the biſhop's method of preaching, by ſaying that "What formed the diſtinct character of Father Maſſillon's eloquence was, that all his ſtrokes aimed directly at the *heart*, ſo that what was ſimply reaſon, and proof in others, was feeling in his mouth. He not only convinced, he affected, moved, and melted his hearers. He did not confine himſelf to diſcover only the injuſtice, and unreaſonableneſs of vice, he ſhew it in ſuch a hideous, and hateful light, that you could no longer ſuffer yourſelf to be under the empire of ſuch a cruel tyrant; you could no longer conſider it in any other light than that of a ſworn enemy of your felicity. Entering into an holy indignation againſt yourſelf, you would appear to yourſelf ſo blind, ſo unjuſt, ſo miſerable, that you would ſee no other remedy than that of falling into the arms of virtue." After this deſcription he ſubjoins, "Sermons compoſed in this taſte cannot fail of being heard with extreme attention, every one ſees himſelf in the lively, and natural pictures in which the preacher paints the

There are three ſorts of diſpoſitions, or emotions, the violent—the tender—and the elevated. The *violent* are, for example, indignation, fear, zeal, courage, firmneſs againſt temptations, repentance, ſelf-loathing, &c. (3)

The

the human heart, and diſcovers its moſt ſecret ſprings of action. Every one imagines, the diſcourſe is addreſſed to him, and thinks the orator meant him only. Hence the remarkable effects of his inſtructions: nobody after hearing him ſtopped to praiſe, or criticiſe his ſermon. Each auditor retired in a penſive ſilence, with a thoughtful air, downcaſt eyes, and compoſed countenance, carrying away the arrow, which this chriſtian orator had faſtened in his heart. Theſe ſilent ſuffrages exceed the loudeſt applauſes. When Father Maſſillon had preached his firſt advent at Verſailles, Lewis the XIVth ſaid theſe remarkable words to him, *Father, I have heard many fine orators in my chapel, and have been much pleaſed with them: but as for you, always when I have heard you, I have been very much diſpleaſed with myſelf.* A finiſhed encomium, which does equal honour to the taſte and piety of the monarch, and the talents of the preacher." —*Serm. de Maſſillon. pet. car. pref.*

(3) *Some emotions are violent, and muſt be excited by violent concluſions.* Example of the violent from Saurin's ſermon on the *ſeverity of God.* The text is Heb. xii. 29. *For our God is a conſuming fire.* Having ſpoken of ſudden unprepared deaths, and the uncertainty of ſick-bed repentances, he adds, "*God's thoughts are not as our thoughts.* True, we have ſeen ſome few examples of people, who have proved after their recovery, that they were converted in their ſickneſs; and who make us preſume that ſome dying people may alſo be converted in the ſame manner: but yet, *Our God is a conſuming fire.* How rare are theſe examples! Need we prove it? Need we demonſtrate it? You are our proofs, you are our demonſtrations. Which of us has not been ſick, and (I ſpeak of perſons of a certain age) which of us has not ſeen himſelf ſometimes at the brink of death? Who has not made reſolutions in that terrible moment, who has not promiſed to reform himſelf? The laws of theſe exerciſes forbid

The *tender* emotions are joy, consolation, gratitude; tender subjects are pardon, pity, prayer, &c.

forbid me certain details, it is not allowable to name such of you as hear me: but I appeal to your consciences, and if your consciences be asleep, I appeal to the immortal God. How many persons are there amongst you, who have made us the depositaries of your resolutions, who engaged solemnly to renounce the world and its maxims? How many of you by these appearances of conversion have imposed on us, and imposed on yourselves too? How many, whom we should have alledged as new examples of people converted on a death-bed, if God had not restored you to life? Are you converted indeed? Have you renounced the world, and its maxims? Ah! when we would judge by the conduct of those, who are raised from sickness, of the fate of those, who are are dead . . . My brethren, I dare not examine this matter to the bottom, and I leave it to your meditation.

"*God's thoughts are not as our thoughts.* It is true, there is nothing in our scriptures, which authorizes us to shut the gates of heaven against a dying man, who discovers tokens of repentance: Nor is there any thing, which authorizes us to tell him, There is no hope for you, you are lost without remedy: but yet, *Our God is a consuming fire*, and there are hundreds of passages in scripture, which authorize, What do I say? There are hundreds of passages which forbid us, under pain of being punished with all the judgments reserved for the crimes, to conceal any thing from the criminal; there are hundreds of passages, which command us to tell you, you who are fifty years of age, you who are sixty, you who are fourscore, you who after this put off your conversion, that it is a madness, an excess of hardness, and indolence, which all the flames of hell can never expiate.

"After all, this is an article, of which your pastors hope to render to God a faithful account, how undeserving soever we acknowledge ourselves of his patience. How often have we represented to you the dreadful consequences of your delays? We would take you to witness, walls of this church! if you were capable of giving evidence. But you shall be our witnesses, ye discourses preached in these assemblies! a remembrance of which shall be awakened in that great day, when our hearers shall give an account of

&c. (4) The *elevated* are admiration of the majesty of God, the ways of providence, the glory of

of the use they have made of them. Consciences! you shall be our witnesses, you have heard our directions. You yourselves shall be our witnesses, gainsayers! you, who have so often pretended, by reversing the ideas, which the gospel gives us of the mercy of God, to obscure others, which it gives us of his justice and vengeance—*We are innocent of your blood, we have not shunned to declare to you the whole counsel of God*——and though, when called before his tribunal, we must say to him under a sense of the weaknesses, with which our ministry was accompanied, *Enter not into judgment with thy servants, O Lord*; yet will we even then venture to say, when we recollect the overtures we have made, and the intreaties we have used to stir you up to improve the present moment, *I have preached righteousness in the great congregation. Lo, I have not refrained my lips, O Lord, thou knowest, and though I have laboured in vain, and spent my strength for nought, yet my judgment is with the Lord, and my work with my God.*

"Ah! May God animate us with nobler motives! God grant, not that the torments inflicted on our hearers in the œconomy of eternity may be the apology of our ministry, but rather may God make you *our crown and joy in the day of the Lord!* Amen."—*Saur. Ser. tom.* vi. *ser. quatrieme.*

(4) *Tender conclusion.* Example of a tender conclusion, from a sermon of Bp. Massillon to his clergy. "And indeed, my brethren, can a pastor live either without prayer, or can he pray but seldom, or can he pray without fervour, and zeal, or can he confine all his prayers to a cold, inattentive, and hasty rehearsal of his breviary, while he passes his life amongst his parishioners, and sees the greatest part of them living in sin, and perishing every day before his eyes? When the high-priest Aaron saw a part of his people smitten by the hand of God, and expiring before him, he ran between the dead, and the living—he lifted his hands to heaven—he wept for the misery of such as fell before his eyes—he cried—he wrestled—and his prayer was heard, the plague was stopped, and the sword of God's anger retired. A good pastor never prays for his people in vain. *And Aaron stood*

of Paradiſe, the expectation of benefits, &c. (5.)

There

between the dead, and the living, and the plague was ſtayed.

"This, my brethren, is the image of a good paſtor. Amongſt his people, (as I may ſay) he walks between the dead, and the living; he ſees by his ſide ſome of his flock dead, and others ready to expire, having only ſome flattering ſigns of life. He ſees the inviſible ſword of God's wrath hang over theſe people, he ſees reigning crimes, and haſtening death. All this he beholds, and it is a ſpectacle, which he has every day before his eyes. If he is not affected with this: he is not a paſtor, he is a mercenary wretch, who ſees in cold blood the deſtruction of his flock. He is either a miniſter fallen from the grace of the prieſthood, or one who has never received it. But if this affects him, ah! what muſt the firſt motion of his grief and zeal be? He will addreſs himſelf to God, who wounds and heals—he will offer to him ſecret tears of grief and love for his people—he will remind an angry God of his ancient mercies—he will move his paternal heart by his ſighs—and offer himſelf to be accurſed for his brethren.——*Aaron ſtood between the dead, and the living, and the plague was ſtayed.*

"No, my brethren, a prieſt, a paſtor who does not pray, who does not love prayer, does not belong to that church, which *prays without ceaſing*. He is not united to the ſpirit of prayer, and love. He is a dry and barren tree, which cumbers the Lord's ground. He is the enemy, and not the father of his people. He is a ſtranger, who has uſurped the paſtor's place, and to whom the ſalvation of the flock is indifferent. Wherefore, my brethren, be faithful to prayer, and your functions will be more uſeful, your people more holy, your labours will ſeem much ſweeter, and the church's evils will diminiſh." *Maſſil. diſc. ſynodaux, tom.* ii. *diſ.* x.

(5) *Elevated concluſion.* Example of an elevated concluſion from Saurin. "I am God's (thus ſpeaks the believer) I am God's, not only becauſe he has a ſovereign empire over me as a creator; not only becauſe as a redeemer he has the right of a maſter over a ſlave, whom he has purchaſed; but I am God's, becauſe I love him, and becauſe I know God is worthy

of

There are ſome chriſtian paſſions which may be excited either by a tender, or violent method. Repentance

of my love. The lively impreſſions, which his adorable perfections have made on me, make me impatient with every thing, that intercepts my view of him. I could not be content to be any longer upon earth, except his law, which is the rule of my conduct, ordained it: yet the law, which ordains me to live, does not forbid my deſiring to die. Death I conſider as the ſummit of my deſires, and as the conſummation of my happineſs. While I am *in the body, I am abſent from the Lord.* But it is incomparably better for me to be *abſent from the body, and preſent with the Lord*, and what ſhould ſtay me upon earth, when God ſhall pleaſe to call me to himſelf!

"It ſhall not be you, *criminal* objects. You I never loved, and, if I have ſometimes ſuffered myſelf to be ſeduced by your deceitful delights, I have been ſo puniſhed by the griefs you have cauſed me, by the confuſion the remembrance has made in my conſcience, that I have no fear of your entering into the plan of my felicity.

"It ſhall not be you, *lawful* objects, how tender ſoever the bonds, which unite me to you are; you are only rills of happineſs to me, and I go to the ſpring of felicity; you are only emanations of goodneſs, and I go to the *bleſſed God.*

"Nor ſhall it be you, objects of *religion.* You are only means, and death will conduct me to the end. You are only the way, and death will bring me home. True, I ſhall read no more excellent books, in which ſuperior geniuſſes have drawn the truth from an abyſs of prejudices, and darkneſſes, where it was buried. I ſhall no more hear diſcourſes in which the preacher, animated by the ſpirit of God, endeavours to raiſe me above the preſent world: but I ſhall contemplate, I ſhall hear the eternal wiſdom, and therein diſcover the views, deſigns, and plans of my creator; and I ſhall learn more in one moment of that union, than all books and all religious diſcourſes could poſſibly teach me.

"True, I ſhall no more give myſelf up to you, Cloſet-exerciſes, holy meditations, efforts of a ſoul, that ſeeks its God, and which cries to him, *Lord, ſhew me thy glory*, Lord diſſipate theſe clouds, and darkneſſes,

pentance is of this kind, for which extremely tender motives may be employed, as the love, and bounty of God, which we have ſo unworthily treated. Violent motives may alſo be uſed, as cenſure, an enumeration and deſcription of the enormity of the ſins reigning amongſt us, the horror of our ingratitude, the fear of God's judgments, the juſtice of his ſcourges, and chaſtiſements, &c. (6)

In

darkneſſes, which hide thee from my ſight; let that light approach me, which has hitherto been inacceſſible: but this light will be approached, theſe clouds and darkneſſes will be diſſipated, I ſhall be no more in the cloſet: but I ſhall be like the ſeraphims at the foot of the throne of God, and the lamb.

"True, I ſhall no more know you holy ſacraments, auguſt ceremonies which have ſo often filled my ſoul with conſolation, which have ſo much contributed to unite my heart to God, and which have ſo often been to me a heaven upon earth: but I ſhall receive you immediately, effuſions of divine love! Pleaſures at God's right hand! Fulneſs of joy! I ſhall . . . . . Alas! Perhaps your hearts eſcape me, my brethren, perhaps theſe diſpoſitions, ſuperior to your piety, are no longer the ſubjects of your attention. I have however no other direction to give you, and the abridgment of all this diſcourſe, of all my preaching, and of all my whole miniſtry is, Love God, be to God by inclination what you are by condition and engagement, then the miſeries of this life will be ſupportable, and then the approaches of death will be delightful. God grant you this grace, to him be honour, and glory for ever, amen." *Saur. ſer. tom.* viii. *ſer.* ii. *ſur l'empire de Jeſus Chriſt.*

(6) *Concluſion may be mixed.* Example of a mixed concluſion from Maſſillon. "The annihilation of the ſoul is the laſt reſource of impiety. But what puniſhment would it be for a wicked man to be no more? He wiſhes for annihilation, and propoſes it as his higheſt hope. He lives tranquil in the midſt of his pleaſures in this agreeable expectation. What! Will the juſt God puniſh a ſinner by giving him

In like manner, firmneſs againſt temptations may be diſcuſſed; for tender motives may be uſed, as the vanity of the promiſes and hopes of this world,

him what he deſires? Ah! It is not thus that God puniſhes. For what can the wicked find ſo very bad in annihilation? Would it be the privation of God? But a wicked man does not love him, he does not know him, he will not know him, for his god is himſelf. Would it be annihilation? But what more pleaſing to ſuch a monſter, who knows that if he lives after death it is only to ſuffer, and expiate the horrors of an abominable life. Would it be the loſs of worldly pleaſures, and of all the objects of his paſſions? But when he ceaſes to be, he muſt ceaſe to love. Imagine if you can a more deſirable lot for the wicked, and ſhall this after all be the ſweet end of his debaucheries, horrors, and blaſphemies!

"No, my brethren, *the hope of the wicked ſhall periſh:* but his crimes ſhall not periſh with him. His torments will be as endleſs as his pleaſures would have been, if he had been maſter of his fate. He would fain perpetuate upon earth his ſenſual pleaſures. Death limits his crimes: but does not limit his criminal deſires. The juſt judge who ſearches the heart will proportion then the ſuffering to the offence, immortal flames for intentionally immortal pleaſures, and eternity itſelf will be only a juſt compenſation, and an equality of puniſhment. *Theſe ſhall go away into everlaſting puniſhment.*

"What is the concluſion of this diſcourſe?——That a wicked man is to be pitied for placing his higheſt hope in a frightful uncertainty about revealed truths.—He is to be pitied, in that he is not able to live peaceably, unleſs he lives without faith, without worſhip, without God, without hope—that he is to be pitied if the goſpel muſt be a fable, the faith of all ages credulity, the conſent of all men a popular error, the firſt principles of nature and reaſon childiſh prejudices, the blood of ſo many martyrs, whom the hope of a futurity ſupported in torments, a concerted game to deceive mankind; the converſion of the univerſe a human enterprize, the accompliſhment of prophecies a lucky hit, in one word, if all that is beſt eſtabliſhed in the univerſe muſt be found falſe, ſo that he may not be eternally miſerable. What madneſs to be able

world, which are only falſe, and deluſive appearances—the conſideration of the miſerable ſtate of backſliders and apoſtates—the dignity to which God calls his children—the eternal rewards which attend perſeverance—the joy of a good man when he has gained a ſignal victory over temptations—Violent methods may alſo be employed, as—inſpiring an holy ambition to defeat the deſigns of the world—a contempt of the plots, and powers againſt us—the hope, or rather the inviolable aſſurance we have that all the powers of earth joined together cannot ſhake us. St. Paul uſes mixed motives at the end of the eighth of Romans. *Who ſhall ſeparate us from the love of Chriſt? Shall tribulation, or diſtreſs, or perſecution, or famine, or nakedneſs, or peril, or ſword? Nay, in all theſe things, we are more than conquerors through him that loved us. For I am perſuaded, that neither death, nor life, nor angels, nor principalities, nor powers, nor things preſent, nor things to come, nor height, nor depth, nor any other creature ſhall be able to ſeparate us*

able to contrive a kind of tranquility made up of ſo many fooliſh ſuppoſitions!

"O man! *I will ſhew you a more excellent way.* Fear this futurity, which you force yourſelf to doubt. Aſk us no more what paſſes in that other life, of which we ſpeak: but aſk yourſelf frequently what you are doing in this. Calm your conſcience by the innocence of your manners, and not by the impiety of your ſentiments. Set your heart at reſt by calling upon God, and not by doubting whether he ſees you. The peace of the wicked is only a frightful deſpair; ſeek your happineſs, not in ſhaking off the yoke of faith, but in taſting how ſweet it is. Practiſe the maxims it preſcribes, and your reaſon will no longer refuſe to ſubmit to the myſteries it propoſes. Futurity will ceaſe to be incredible to you, when you ceaſe to live like thoſe that confine all their felicity within the narrow bounds of life. Then far from

us from the love of God, which is in Jesus Christ our Lord. (7)

A conclusion should be *diversified.* I mean, we should not be content to move one single christian passion, many must be touched, and a proper length of discourse assigned to each, in order to stir up the passion. Too long time, however, must not be spent: but, when the effect is evidently produced, pass to another passion. As the conclusion ought to be composed at least of four, or five reflections (naturally arising from the text, either general, from the whole text, or particular, from some of the parts, into which it is divided) so if possible these reflections must be placed in prudent order, so that the weakest and least powerful may be the first, and the strongest last, and so that the discourse may become more rapid as it runs.

I think, however, it would be vicious to finish with motives too violent, as subjects tending to horror—indignation—or heavy censure. It would be much better in general to close with a tender, or even with an elevating motive. Different motives may be (and indeed they ought to be) mixed in the same conclusion, that is, violent, tender, and elevated, in order to stir up many passions of different kinds.

Conclusion sometimes delights in examples, similitudes, short and weighty sentences, the inventions

from fearing this futurity, you will hasten to it in desire, you will sigh after the happy day, when the son of man, the father of the world to come, will appear to punish infidels, and to receive into his kingdom all such as have lived in expectation of a blessed immortality." *Massil. ser. Car. tom.* i. *pour le lundi de la* 1. *sem.*

(7) *St. Paul concludes with mixed motives.* We cannot

tions of a fine imagination, and, in one word, it need not be either ſo chaſte or ſo regular as the body of the ſermon, where more accuracy muſt be obſerved. There is no danger when a preacher in a concluſion gives himſelf up to the (8) fire of his

omit this opportunity of obſerving the beauty of that fine method of concluding publick worſhip, uſed after apoſtolical example in chriſtian churches. The preacher ſhuts up all by lifting holy hands in prayer to God, by ſpreading them over the people, and by ſaying, *The grace of our Lord Jeſus Chriſt, the love of God, and the fellowſhip of the Holy Ghoſt be with you all. Amen.* Some add other words of their own—the *ſaving* grace of our Lord Jeſus—the *everlaſting* love of God *the father*—the *ſweet* and *comfortable* communion of the Holy Ghoſt be, *and remain* with you, and ſo on. When ſhall we ceaſe to be wiſe above what is written! When ſhall we be content with the ſimplicity of revelation! This, though ſhort, is a fine ſignificant part of ſacred worſhip, and the people ſhould be taught to avoid that hateful cuſtom of hurrying out before it is completed. It ſhould be uttered gravely, deliberately, affectionately, and kindly by the preacher, and it ſhould be attended to in a ſimilar manner by the people.

(8) *A preacher may give himſelf up to the fire of his genius.* The Archbiſhop of Cambray, that fine cool reaſoner in his other works, is remarkable for this fire in his ſermons, particularly in the concluſions of them. The following ſpecimen is from a ſermon of his on the feaſt of St. Bernard.

"Who are you, you profane men, who laugh when you ſee a renewed ſinner following Jeſus Chriſt, and counteracting the torrent of all his paſſions? What then, you cannot endure that we ſhould declare ourſelves openly for the God, who created us? According to you, it is a weakneſs to fear his eternal and almighty juſtice, and not to be ungrateful to his goodneſs. According to you, it is a folly to live by faith, in hope of eternal life. Who then are you, you that make game of religion, as well as of the religious? Are you of another religion? Do not you believe any? Go then out of our

his genius, provided he ſay nothing extravagant,

our churches, be gone from our myſteries, go live without hope, without Chriſt, without God in the world. Go where your impious, and brutal deſpair would hurry you. But alas! who would believe it? You are chriſtians, and you have promiſed to renounce the world, and its pomps, to carry the croſs after Jeſus Chriſt, to deſpiſe all you ſee, and to aſpire after inviſible realities. You have promiſed, you dare not deny your promiſe, you dare not renounce your ſalvation, you tremble when approaching death ſhews you the abyſs that opens under your feet. Miſerable wretches! fooliſh people! You would have us think you wiſe, and you treat thoſe as fools, who, hoping for benefits which you pretend not to have renounced, labour to obtain them. O deſtruction of common-ſenſe! O monſtrous folly! O devils, you poſſeſs them, it is not they that ſpeak, it is you who blaſpheme in them. We want, my brethren, another Bernard, though I know not whether the impiety, unknown in his age, but faſhionable in ours, would not reſiſt all his doctrine, and all his miracles. Does he not ſpeak to you every day by his writings, and by hiſtories of his times which atteſt what he did? Let us hear him, my brethren; at leaſt, at leaſt in this day harden not your hearts. O my children, (Thus he ſpeaks, and thus he has a right to ſpeak to you) O my children! Muſt I then riſe up in judgment againſt you? The light which your fathers ſaw, and which from generation to generation has been reflected even on you, does it only ſerve to diſcover your iniquities? What have I not ſuffered that I might preſent you all together as a virgin without ſpot to the holy bridegroom? But what do I ſee amongſt you! O my children! I have offered you a bleſſing, and you have rejected it. The curſe will come, it will come, and you will be overwhelmed with it. It will diſtill on your heads drop by drop to the end. No, I will no longer be your father. I will harden my heart, and my ſoul ſhall reject you for ever. I will forget you, I will be aſhamed of you at the coming of Jeſus Chriſt, and I will demand of him vengeance for my words, or rather for his which you have ſo often deſpiſed." *Fen. Oeuvres philoſ. tom.* ii. *p.* 270.

 I con-

gant, or capricious, nothing that ſavours of en thuſiaſm, or declamation.

I conclude theſe notes with one word of Bp. Burnet's, and one of Bp. Wilkin's.

The former ſays, "Artificial eloquence without a flame within, is like artificial poetry, all its productions are forced, and unnatural, and in a great meaſure ridiculous. Art helps, and guides nature; but if one was not born with this flame, art will only ſpoil, and make him redundant. A man muſt have in himſelf a deep ſenſe of the truth and power of religion. He muſt have a life and flame in his thoughts with relation to theſe ſubjects. He muſt have felt in himſelf thoſe things, which he intends to explain, and recommend to others. There is an authority in the ſimpleſt things that can be ſaid when they carry viſible characters of genuineneſs in them." *Paſt. care, chap.* ix.

Bp. Wilkin ſays, "As the milder affections τα ἠθη, do beſt ſuit with the introduction, which inſinuates into the love, and attention of the hearers; ſo τα παθη, the more eager, and vehement affections will beſt become the concluſions." "But (adds he from Luther) bene oraſſe, eſt bene ſtuduiſſe." And this indeed is the ſoul of all. *Wilk. Eccleſiaſtes.*

Give attendance to reading, exhortation, and doctrine. Neglect not the gift that is in thee, meditate upon theſe things, give thyſelf wholly to them. Take heed to thyſelf, and to thy doctrine, continue in them; for in doing this, thou ſhalt both ſave thyſelf, and them that hear thee. Paul to Tim.

THE END.

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