



John Adams Library.



IN THE CUSTODY OF THE
BOSTON PUBLIC LIBRARY.



SHELF N^o

ADAMS

280.5

J. 2



THE HISTORY OF THE

ROYAL SOCIETY OF LONDON

AND

OF THE CASUALTY

OF THE SOCIETY

VOL. II.

GENERAL EDITOR

LONDON

Printed by R. and J. B. Smith, 10, St. Dunstons Hill, London, E.C. 4.

John Adams.

S E R M O N S
AND
DISCOURSES
ON SEVERAL
S U B J E C T S
AND
O C C A S I O N S.

BY
FRANCIS ATTERBURY, D.D.
Late Lord Bishop of ROCHESTER,
and Dean of WESTMINSTER.

VOL. II.

The SEVENTH EDITION.

L O N D O N,
Printed for L. DAVIS and C. REYMERS, against *Gray's-Inn,*
Holborn; B. DOD, in *Ave-Mary-Lane;* J. RIVINGTON,
in *St. Paul's Church-yard;* W. JOHNSTON, in *Ludgate-*
street; and M. COOPER, in *Pater-noster Row.*

MDCCLXI.

c

SERMONS

AND

~~DISCOURSES~~

ON SEVERAL

SUBJECTS

AND

ADAMS

The following Sermon
on the Power of Faith

for it came out, reflected upon
great Freedom in a former Sermon.

He from the Pulpit; and as
the same is to be seen in the

of the same, I have
to be well acquainted

Person of the Christian, to whose
having great Reason to distrust my

of the Occasion. They argued
a deliberate Person of the Sermon,

thing in it which offended them
could, in their Opinion, justify

one, who believed a Person
and a Person of the same

of the same, and a Person of the same

of the same, and a Person of the same

of the same, and a Person of the same

P R E F A C E.

THE following Sermon, preached at Mr. *Benner's* Funeral, was, soon after it came out, reflected upon with great Freedom, in a *Letter*, directed to *Me* from the Press; and exhorting me either to *defend*, or *retract the Doctrine* ^a there delivered; which is said to have *offended many serious understanding Christians* ^b. I have the Happiness, I thank God, to be well acquainted with several Persons of that Character, to whose Judgment (having great Reason to distrust my own) I appealed on this Occasion. They assured me, that, upon a deliberate Perusal of that Sermon, they saw nothing in it which offended them; or which could, in their Opinion, justly offend any one, who believed a Future State of Rewards and Punishments. Nor have I, after making what Enquiries I could on this Head, met with any one Person, who carefully considered my Doctrine, and yet judged differently of it. I might well therefore have spared myself the Trouble of re-

a 2

viewing

P R E F A C E.

viewing and defending, what appears not to me to have been blamed by any *Wise*, or *Good Man*: for, whether the Writer of the *Letter* be such, till I know who he is, I may have leave to doubt. All he says of himself is, that he is
 * L. p. 4. an *Obscure Person*^a; One, I suppose, he means, that is in the Dark, and thinks it proper to continue so, that he may take advantage from thence to attack the Reputation of others, without hazarding his own. There may be somewhat of *Wisdom*, perhaps; but sure there is little of *Goodness*, or *Fairness* in this Conduct. Several such *Obscure Persons* as these we have had of late, Who have insulted Men of great Abilities and Worth, and taken pleasure to pelt them, from their Coverts, with little Objections. The ill Success of their Attempts hath justified their Prudence in concealing themselves.

Whoever my unknown Correspondent be,
 * L. p. 5. he presses hard for an *Answer*^b, and is so
 44, 45. earnest in that Point, that he would, I perceive, be not a little disappointed, if he should miss of it. Nameless Authors have no right to make such Demands. However, the Importance of the Argument itself, the serious Air with which he hath treated of it, and the solemn Profession he makes of being acted by *no other Principle but a concern for Truth*^c, soon determined me to comply with his Exhortations. And what follows therefore, was drawn up not long after his *Letter* appeared; though the Publication of it hath been delayed by some Accidents, with an Account of which it is not necessary to trouble the Reader.

After

P R E F A C E.

After all, I shall be looked upon, perhaps, as writing rather too soon, than too late; and as paying too great a regard to an Attempt, which was so far slighted, that the worthy *Dean of Canterbury*, not long afterwards, preached the Doctrine, there opposed, before her Majesty, and printed it by her Order. And in truth, there never was a Charge maintained with such a shew of Gravity and Earnestness, which had a slighter Foundation to support it. However, it may be of some use, carefully to examine what this Writer hath said, in order, by a remarkable Instance, to shew how little Credit is due to Accusations of this kind, when they come from suspected (that is, from Nameless) Pens; and how artfully the Mask of Religion may sometimes be put on, to cover Designs which cannot be decently owned.

* See his Sermon at S. James's, Nov. 3, 1706. on Matth. xi. 21. p. 11, 12, 13.

That part of my Sermon to which the Letter-Writer hath confined his Reflexions, contains the *Explication* of an *Argument*, which I suppose employed by the Apostle, in the Text, for the *proof of a future State*. And I had reason therefore to hope, that what I offered on this head, would be favourably received, and candidly interpreted by all such as did in good earnest believe such a State. And yet, to my surprize, I have found One, who would be thought seriously to entertain this Belief, endeavouring all he can to weaken an Argument (and indeed the chief Argument drawn from Reason alone) by which it is upheld. I might have expected this Treatment indeed from the Pen of some Libertine, or disguised Unbeliever;

P R E F A C E.

liever; it being an usual piece of Art, with that sort of Men, to undermine the Authority of Fundamental Truths, by pretending to shew, how weak and improper the Proofs are, which their Assertors employ in the Defence of them. But I did not, and could not expect such Usage from a Writer, who every where ^a*insinuates*, and in one Place^a, I think, pretty plainly *professes* himself to be a sincere Christian. His *Concern for the Cause of Religion*^b would have appeared to far greater Advantage, had he employed himself rather in vindicating some of his great Principles, which are every Day openly and daringly attacked from the Press, than in lessening the Force of what I have urged in behalf of one of them. Had I erred in this Case, it had been a well meant Mistake; and might have passed unobserved, at a Time, when Infidelity finds so much Employment of another kind for all those, who have a real *Concern for the Cause of Religion*.

Besides, Discourses on such Occasions, as that on which I then preached, are seldom the Productions of Leisure; and should always therefore be read with those favourable Allowances, which are made to hasty Compositions. So the Doctrine contained in them be but wholesome and edifying, tho' there should be a want of Exactness, here and there, either in the manner of Speaking, or Reasoning, it may be overlooked, or pardoned.

When any argument of great Importance, is managed with that Warmth and Earnestness, which a serious Conviction of it generally inspires, somewhat may easily escape, even from
a wary

P R E F A C E.

vii

a wary Pen, which will not bear the Test of a severe Scrutiny. *Facile est verbum aliquod ardens notare, idque, restinctis (ut ita dicam) animorum incendiis, irridere*; said one of the best Writers in the World, who himself needed this Excuse as seldom as any Man.

In particular, what I offered on that Occasion towards the Proof of a Future State, deserved to be the less rigorously examined, because it was only by way of *Introduction* to some *practical* Points, which I chiefly designed to insist on. I had not room in a few Pages, at the Entrance of a short Discourse, to *consider all Things on all Sides*^a, to balance the several Advantages and Disadvantages that attend the Pleasures of Men and Beasts, Good Men and Bad. I pretended not fully to *State*^b, much less to *Demonstrate*, the Truth contained in the Text, as I am falsely represented^c to have done. Those are Words which I never once used; nor would the Task itself have been proper at such a Time, and before such an Auditory. My declared Intention was only to *explain* the Apostle's *Argument*^d, to *enlarge on it*^e; to *shew*, by several Instances, *the undoubted Truth of it*^f; to *open and apply it*^g; and this, by such Considerations chiefly as were in some measure applicable to the *Person* then to be interred. For whoever gives himself the Trouble of reviewing that mean Discourse, will find, that, as it consists of *Three Parts*, a *speculative Point of Doctrine*, some *practical Reflexions*, and an *Account* of the *Person* deceased; so the two former of these Points are handled with a regard to the latter; the *Practical Reflexions* being all

^a L. p. 23

^b L. p. 23

^c L. p. 22

^d 23, 40, 41

^e S. p. 4

^f S. p. 16

^g S. p. 5

^h Ibid.

P R E F A C E.

of them such as are suited to the *Character* of the *Person*, which follows; and the preceeding *Doctrine* being illustrated in such a manner, and by such *Instances*, as naturally lead both to the one and to the other: that part of the *Doctrine* I particularly mean, which is professedly

a S. p. 6. built on the *Letter of the Text*^a, and the express Authority of the *Apostle*.

It is no wonder, if, in an *Argument* handled thus briefly, and with such *views* as these, every thing should not be said, which may be thought requisite to clear it. That, as it was no part of my *Intention*, so neither was it necessary, proper, or possible on that *Occasion* to be done: and therefore, for *Omissions* of this kind, I need make no *Excuse*. As to the other *Parts* of the *Charge*, which, if true, would really blemish what I have written; I shall, as I promised, reply to them very *distinctly* and *fully*.

The *Accusation* of my *Doctrine* turns, I find, upon three *Heads*; That it is altogether *new*, *utterly foreign* from the *Intention* of the *Apostle*, on whose words I build it, and *false* in *itself*. A very heavy *Charge*! nor is the first part of it to be neglected. For in *Matters* of *Morality* and *Religion*, which are every one's *Concern*, and which have, therefore, been often and thoroughly examined, *New Doctrines*, or *Arguments* are deservedly suspected. And when one, who is, by his *Function*, a *Preacher* of *Virtue*, doth by advancing such *new Doctrines*, or *Arguments*, *make Concessions* to the

b L. p. 17. *Cause of Vice*^b (as I am said to have done) he is doubly *Criminal*. Let us see, therefore, what

P R E F A C E.

ix

what I have laid down in that Sermon, how far it is charged as *New*, and with how little Reason.

My declared Intention, in that part of my Sermon which displeases the Letter-Writer, is, to explain that great Argument for a future State, which St. Paul hath couched in the Words of my Text. "If in this Life only we have hope in Christ, we are of all Men most miserable." I suppose them to signify, That if all the Benefits we expect from the Christian Institution, were confined within the Bounds of this Life, and we had no hopes of a better State after this, of a great and lasting Reward in a Life to come; we Christians should be the most abandoned and wretched of Creatures, all other Sorts and Sects of Men would evidently have the Advantage of Us, and a much surer Title to Happiness than We. From whence I say, the Apostle would be understood to infer (though the Inference be not expressed) That therefore there must needs be another State, to make up the Inequalities of This, and to solve all irregular Appearances^a.

In the Explication of this Argument, I profess to urge (what I call) the Concession of the Apostle somewhat further than the Letter of the Text will carry us, by asserting under two different Heads, That were there no Life after this, 1st, Men would be more miserable than Beasts; and 2^{dly}, The best Men would be often the most miserable. I mean, as far as Happiness, or Misery are to be measured from pleasing and painful Sensations. And, supposing the present to be the only Life we are to lead, I see not but that This might be esteemed the true Measure of them^b.

Upon

p. 4.

p. 6.

P R E F A C E.

Upon the first of these Heads I shew, that *in this Life Beasts have, in many respects, the Advantage of Men; in as much as they (1) enjoy greater sensual Pleasures, and (2) feel fewer corporal Pains, and (3) are utter Strangers to all those anxious and tormenting Thoughts, which perpetually haunt and disquiet Mankind*^a. I enlarge on these Particulars, and then proceed on the same Foot likewise to shew, That *the best Men would be often the most miserable, since their Principles (1) give them not leave to taste so freely of the Pleasures of Life, as other Men's do, and (2) expose them more to the Troubles and Dangers of it*^b.

Both these Points I illustrate by various Instances; and, upon the whole conclude, That *therefore, as certainly as God is, a Time there will, and must be, when all these unequal Distributions of Good and Evil shall be set right, and the Wisdom and Reasonableness of all his Transactions, with all his Creatures, be made as clear as the Noon-day*^b.

I was willing to represent to the Reader, at one View, the whole Course of my Reasoning, according to the Order in which it lies, and in the very Words, which I have made use of to express it, in my Sermon. If he compares this short Account of my Doctrine, with the larger Explication given of its several Branches in the Sermon itself, he will find, That (whatever the Letter-Writer boldly affirms to the contrary) it must be understood, and is by me actually proposed, under the *Restrictions* following:

I. When I prefer Beasts to Men, and Bad Men to Good, in point of Happiness, it is upon a

Supposition,

P R E F A C E.

M

Supposition, not only that there is no other Life than this, but that Mankind are *persuaded* that there is none. The Men I speak of, are such as those *Corinthians* were, against whom St. Paul argued; Men, who *in this Life only have hope in Christ*; such as *expect no Benefits from the Christian Institution, but what are confined within the Bounds of this present Life, and have no hopes of a better State after this, of a great and lasting Reward in a Life to come*^a. This is the Account which I expressly give of them, when I enter on the Argument, and which I repeat several times^b in the Course of it; and which must be understood all along, even where it is not mentioned. And such a sort of Christians I may be allowed to suppose now, since such there manifestly were in the Days of the Apostles. Nor does it any ways interfere with this Supposition, to represent these very Men, as having now and then *the uneasy Presages of a future Reckoning*, and as scaring themselves sometimes with the *Fears* of another Life, even while they do not entertain the hopes of it. This, I doubt not, is the Case of all such who profess to disbelieve a Future State; they are not always equally satisfied with their own Reasonings about it, but tremble sometimes at the Thoughts of it. My Reprover, therefore, deals very unfairly, when he reckons this among the Advantages peculiar to *Men*, that they *have the present Support of the Belief of a Future State, and the firm Expectation of Rewards*^c in a Life to come; and assures his Readers, with equal Modesty and Truth, that this is *agreeable to what I suppose*^d, whereas I suppose the quite contrary; and, on that Supposition, all my Reasonings and Reflexions

S. p. 4.

p. 9. 13.

16.

L. p. 21.

^d See L. P. 25. 29. 31.

Reflexions turn. Nor is there a Word, throughout the whole Argument, that can justly be construed to a different Meaning.

2. Proceeding on this Supposition, I affirm, not that the best Men would be *always*, but *often* the most miserable. And that I might be sure of not being misapprehended, I repeat this (or some other equivalent) Expression at least *six* times^a, in the Compass of a few Pages. Nor doth the Argument which I am explaining, require a more extensive Supposition; it being equally necessary that there should be a Future State, to vindicate the Justice of God, and save the present Irregularities of Providence, whether the best Men be *oftentimes* only, or *always* the most miserable. The Letter-Writer dissembles his Knowledge of this remarkable Restriction; and having taken Advantage from thence to argue and object as he pleased, contents himself slightly to mention it towards the Close of his Pamphlet; which was discreetly done, since an earlier Acknowledgment of it would have discovered at first sight, even to the meanest of his Readers, the Impertinence of several of those Objections and Arguments. He would excuse this Procedure, by saying, at last, That though *I profess only to shew that the best Men are often the most miserable*, yet I argue, as if they were *always* so^b, viz. *from that Obligation to some particular Practices, from which they are never exempt in any Condition of this Life*^c: Which is as great and groundless a Misrepresentation, as any of the former; Since,

3dly, My chief Proof of this Point, is drawn from that State of *Persecution*, to which good Men,
above

^a p. 5, 6.
9. 11. 14.
16.

^b L. p. 41.

^c L. p. 32.

above all others, are subject: Because *their Principles expose them most to the Troubles and Dangers of Life^a*; because *fore Evils and temporal Incon-^a S. p. 9.*
veniences attend the Discharge of their Duty^b; ^b p. 12, 13.
 they become a *Reproach and a Bye-word^c*, are *in-
 jured and outraged, suffer unjust and illegal En-
 croachments^c*; the greatest *Saints being sometimes^c p. ibid.*
made the most remarkable Instances of Suffering^d: ^d p. 14.
 for they are *inflexible in their Uprightness—No
 Prospect of Interest can allure them, no Fear of
 Danger can dismay them^e*. Would one Imagine, ^e p. 12.
 after all these Expressions, and several others of
 the same kind that I have made use of, any Man
 so lost to all Sense of Justice, and Truth, as to
 say, *That I suppose no Case of Persecution^f?* that ^f L. p. 29.
*I do not once suppose such a State of Persecution as
 the Apostle pointed at?* but maintain my Positions
 with reference to the most quiet and prosperous
 State of this Life^g? Certainly the Letter-Writer ^g L. p. 21.
 doth not mean this as one Instance of his
 Concern for the Cause of Virtue, and the In-
 terest of practical Religion^h! I do not, indeed, ^h L. p. 3.
 build my Reasoning wholly on the Case of Per-
 secution; neither doth the Apostle himself,
 as will afterwards appear: However, I do
 not exclude it. On the contrary, I refer to it
 frequently, and should have dwelt more large-
 ly upon it, but that the other Considerations
 I suggest, were more applicable to the Cha-
 racter of the Person deceased; which was (as I
 have already said) the Point from whence I
 chiefly took my View in this Argument.
 Fourthly, Even when I do not suppose good
 Men to be under a State of Persecution, yet still
 I suppose them to live in a State of Mortifica-
 tion

tion and *Self-denial*; to be under a perpetual Conflict with their bodily Appetites and Inclinations, and struggling to get the mastery over them. I suppose them obliged, by their Principles, not to taste so freely of the Pleasures of Life (the innocent Pleasures of Life; for such I manifestly mean) as other Men do^a; but to sit as loose from them, and be as moderate in the use of them as they can^a; not only to forbear those Gratifications which are forbidden by the Rules of Religion; but even to restrain themselves, in unforbidden Instances^a. And whenever they taste even the allowable Pleasures of Sense, I suppose them to be under such Checks from Reason and Reflexion, as, by representing perpetually to their Mind the meanness of all these sensual Gratifications, do, in great measure, blunt the Edge of their keenest Desires, and pall all their Enjoyments^b. And have I not Reason therefore to say, that good and pious Persons, by the Nature and Tendency of their Principles (as they are most exposed to the Troubles and ill Accidents of Life^c, so) are the greatest Strangers to the Pleasures and Advantages of it^d? And would not these be great and needless Abatements of their Happiness, if it were confined within the Compass of this Life only? But surely it doth not from hence follow, nor have I once suggested, much less affirmed, That the Practice of Vice doth in its own Nature tend to make Men more happy, in all States of this Life, than the Practice of Virtue^e. This is an Assertion by which the great Author of our Nature, and Enactor of the Law of Good and Evil, is highly dishonoured and blasphemed; and which cannot by any one, who hath the least

* S. p. 10.

* p. 8.

* See the preceding Sect. p. 13.

* p. 13.

* L. p. 32.

least

P R E F A C E.

xy

least Sense of Religion, be repeated, without being abhorred.

That *Virtue* and *Vice* do in their own Natures tend to make those Men happy, or miserable, who severally practise them, is a Proposition of undoubted (and, I am sure, by me undisputed) Truth; as far as it relates to *moral Virtue* or *Vice*, properly so called; that is, to those *Measures of Duty*, which *Natural Reason*, unenlightened by Revelation, prescribes: For as to those *Rules of Evangelical Perfection*, in which we Christians are obliged to excel; they are (some of them) of so exalted a Nature, so contrary to flesh and Blood, and so far above our ordinary Capacities and Powers, that, if there were no other Life than this, I see not how our Happiness could generally be said to consist in the Practice of them. And therefore when God made them Matter of strict Duty to us; he at the same time animated us to Obedience (not only by assuring us of the extraordinary Assistances of his good Spirit, but) by a clear Discovery of a Future State of Rewards and Punishments; whereas the *Jews*, who had the Promises of this Life only, had also, in proportion to those Promises, a lower and less excellent Scheme of Duty proposed to them.

And here also this Author is altogether silent; for he takes no notice of these *Improvements* made by the Gospel in the *Measures of our Duty*; but he supposes every where the *Christian*, and *Heathen* Morality to be in all respects the same: and that the innocent Pleasures of Life (which must be allowed to have some

some share in perfecting human Happiness) are no more affected and retrenched by the one, than the other. He supposes all the Instances of *Abstinence, Mortification, and Self-denial*, which the Gospel enjoins, to be included within those Rules of *Virtue*, which the Light of Nature teaches us to follow; and upon this Foundation proceeds to represent me as affirming, that *the best of Men are rendered more miserable than the Wicked, by the Practice of Virtue*: whereas, in truth, I only maintain, that the best Christians (who are unquestionably the best of Men) are, by their Observance of some Gospel-Precepts, rendered (more miserable, or, which is all one) less happy, than they would otherwise be, if they were released from those Obligations. And, consequently, were there no hope of a Life after this, they, who *are not* tyed up to these Severities, would have a manifest Advantage over those who *are*.

*L. p. 43.

I instance indeed in some acts of *Virtue* common to Heathens and Christians; but I suppose them to be performed by Christians after (a Christian, that is, after) a more sublime and excellent manner than ever they were among the Heathens; and even, when they do not differ in *Kind*, from moral *Virtues*, strictly so styled, yet to differ in the *Degrees* of Perfection with which they are attended.

This Distinction between a State of *Virtue* and a State of *Mortification*, between *Moral Goodness* and *Evangelical Perfection*, and the greater Restraints (in point of worldly Pleasures and Advantages) which are laid upon Men by the former

of

of these than by the latter, ought the rather to have been observed and owned by the Letter-Writer, because in the

Fifth Place, I pretend not to compare the Happiness of Men and Beasts, good Men and bad, any further than it results from worldly Pleasures and Advantages; and the Objects of Sense that surround us. For these are my Words:

“ Were there no other Life but this, Men
 “ would really be more miserable than Beasts,
 “ and the best Men would be often the most
 “ miserable. *I mean, as far as Happiness, or Mi-*
 “ *serery, are to be measured from pleasing or painful*
 “ *Sensations^a.*” This is the Restriction which I

more expressly and formally insist on, than any other. At the very opening of the Argument it occurs; nor do I, in the Prosecution of it, use any one Instance, or Illustration, but what relates to such pleasing and painful Sensations, or to those delightful and uneasy Reflexions of Mind, which are, some way or other, *consequent* upon them. And if, *in these Respects* (and further I do not go ^b) the Happiness of Beasts exceeds ^b that of Men, and the Happiness of the Wicked ^c

that of the Virtuous, it will not weaken what I have urged, to shew, that, *in other Respects* (such as the Letter-Writer largely displays) the Advantage may lie on the contrary side; because, were it so, yet this Advantage would not be sufficient to turn the Scale, according to *my Supposition*: which is, that *without the hope of another Life, pleasing and painful Sensations* (taken together with those inward Reflexions which are naturally consequent upon them) *might be esteemed the true Measure of Happiness and Misery^c.* On ^c

this *Supposition* (which I had not then time to explain and prove) all my Reasonings proceed; and cannot therefore be affected by any Objections, which are so far from being built on the same Bottom, that they are designed to overthrow it. Whether this *Supposition* be true or false, may be a new matter of Dispute: But if it be true, the Argument I raise from thence, is certainly true, and the Objections of the Letter-Writer are as certainly vain and impertinent; being levelled rather against the *Supposition* itself, than the *Inference* that I drew from it.

This is not a proper Place to justify that *Supposition*; thus much only I shall say at present concerning it. I am so far from retracting it, that I look upon it to be a most clear and indubitable Truth; and think myself to have expressed it with more Wariness and Reserve than was necessary. My Words are—*I see not but that this might be esteemed the true Measure of Happiness and Misery: Whereas this might not only be esteemed, but would really be the true Measure of Happiness, and Misery, to the far greater part of Mankind, if they were not educated under the Hope and Fears of future Rewards and Punishment. The Objects of Sense would then determine the Views of most Men; of all such, to be sure, who conversed perpetually with them, and wanted the Opportunities and Capacities that were requisite towards withdrawing their Thoughts from these things, and fixing them on more refined and reasonable Pleasures. And even among those Few, who were better qualified, still fewer would be found, who, without the hope of an-*
other

P R E F A C E.

xix

other Life, would think it worth their while, to live above the Allurements of Sense, and the Gratifications of this World; as far as was necessary towards attaining the heights of Christian Perfection. Nor could any Argument be urged, sufficient to induce those so to do, who were otherwise resolved, and inclined. The Rule of Good and Evil would not then appear uniform and invariable; but would seem different, according to Men's different Complexions, and Inclinations; and whatever they judged to be, upon the whole, most agreeable, or disagreeable to them; that they would be sure (nay they would look upon themselves as obliged) to pursue, or decline, without being restrained by any speculative Reasonings, concerning the Nature of Virtue and Vice, and the Obligations Men are under, universally to practise the one, and eschew the other.

But this, I am sensible, lies without the Compass of my immediate Design, which is only to reckon up the several *Restrictions* under which, what I have laid down in that Sermon, ought to be understood; Restrictions, not now first devised to qualify my Doctrine, but plainly proposed together with it, and interwoven into the Body of those few short Reflections, which I had room to make concerning it. And yet the Author of the Letter, in a very grave and solemn manner, argues throughout, as if no one such Restriction had been made. Let his Cause be as good as he pretends it to be, yet surely it is not at all beholden to him for his way of maintaining it. He that *talks thus deceitfully*, even for Truth itself, must needs hurt it more

by his Example, than he promotes it by his Arguments.

But to set aside these *Restrictions*, important as they are, for the present, and take my Doctrine at large, even as the Letter-Writer himself hath represented it; that is, as briefly contained in (what he calls) my two *Positions*^a, and *the Notions on which they are founded*^b: Let us see how far the first Charge of *Novelty* can, even upon this Foot, be made good against it.

^a L. p. 20.

^b L. p. 22.

I. My *Positions* are these; That, were there no Life after this, First, Men would be really more miserable than Beasts; and Secondly, the best of Men would be often the most miserable. The *Notion*, on which they are founded is, That, supposing the present to be the only Life we are to lead, I see not but that pleasing, and painful Sensations might be esteemed the true Measure of Happiness, and Misery.

^c p. 17.

^d p. 32.

Against both the one, and the other, the Letter-Writer exclaims in a most tragical manner: He is sorry to see such Concessions made to the Cause of Vice by any Preacher of Righteousness^c; he never yet heard, nor ever expected to bear any thing like this from the Pulpit^d; he knows not that such Assertions have been ever, before this, seriously maintained by any Person of Virtue and Understanding, much less solemnly dictated as undoubted Truths from the Pulpit^e: he thinks, that all who have any Respect for the Clergy, must lament that such strange Doctrine should be recommended to the World by one of that Body; and all, who have any Regard to the Honour of Christ, must

^e L. p. 19

must lament to see it solemnly backed and confirmed by one of his Apostles^a.

The Charge of Novelty is here urged with so much Warmth, and Gravity, and such an Air of Assurance, that even a wary Reader would be apt to think it well founded; and yet never was there a Censure more rashly vain, or more entirely destitute of all Colour of Truth. For first, as to the *Positions* themselves, they are so far from being *New*, that they are commonly to be met with in both Ancient and Modern, Domestic and Foreign Writers; particularly in the Works of our *English* Divines, which are in every one's Hands, and with which the Author of the Letter, I believe, is best acquainted. I begin with Archbishop *Tillotson*, who cannot be suspected to have made *Concessions to the Cause of Vice*, either through Weakness, or a worse Reason; and yet these are his Expressions; "The Condition of Men
" in this present Life is attended with so many
" Frailties, liable to so great Miseries and Suf-
" ferings, to so many Pains and Diseases, to
" such various Causes of Sorrow and Trouble,
" of Fear and Vexation, by Reason of the ma-
" ny Hazards and Uncertainties, which not on-
" ly the Comforts and Contentments of our
" Lives, but even Life itself is subject to, that
" the Pleasure and Happiness of it is by these
" much rebated: so that were we not so train-
" ed up with the hopes of something better
" hereafter, Life itself would be to many Men
" an insupportable Burthen. If Men were not
" supported and born up under the Anxieties of
" this present Life, with the Hopes and Ex-

"pectations of an happier State in another
 "World, *Mankind would be the most imperfect*
 "and unhappy part of God's Creation. For altho'
 "other Creatures be subjected to a great deal of
 "Vanity and Misery, yet they have this Hap-
 "piness, that, as they are made for a short Du-
 "ration and Continuance, so they are only af-
 "fected with the Present; they do not fret and
 "discontent themselves about the Future, they
 "are not liable to be cheated with Hopes, nor
 "tormented with Fears, nor vexed at Disap-
 "pointments as the Sons of Men are. But if
 "our Souls be immortal, this makes abundant
 "Amends and Compensation for the Frailties
 "of this Life, and all the transitory Suffer-
 "ings and Inconveniencies of this present State:
 "Human Nature, considered with this Advan-
 "tage, *is infinitely above the Brute Beasts that*
 "*perish.*" Sermon. Vol. ix. pag. 68, 69. Again,
 "What would a Man gain by it, if the Soul
 "were not immortal, but to *level himself with*
 "*the Beasts that perish,* [nay] to put himself
 "into a worse and more miserable Condition
 "than any of the Creatures below him?" Ibid.
 p. 72.

The same thing is said more shortly, but as
 fully, by the present Lord Bishop of Rochester;
 "Without that Belief [of the Joys of another
 "Life] as Christians of all Men, so Men of all
 "Creatures were most miserable." Sermon on
 Jan. 30. p. 14.

To the like purpose Mr. Glanville. "If this
 "Life be all, we have the same End and Hap-
 "piness with the Brutes; and they are happier
 "of

“of the two, in that they have lesser Cares and
“fewer Disappointments.” Sermon. p. 294.

Dr. Moor, whom my Reprover must allow
to have been a Person of Virtue and Understand-
ing, expresses himself on this occasion, in very
significant Terms. “If (says he) there be no
“Life hereafter, the worst of Men have the
“greatest share of Happiness; their Passions and
“Affections being so continually gratified, and
“that to the Height, in those things that are
“so agreeable, and, rightly circumstantiated,
“allowable to human Nature; such as the
“sweet Reflexion on the Success of our politi-
“cal Management—the general Tribute of
“Honour and Respect for our Policy and Wit,
“and that ample Testimony thereof, our Ac-
“quisition of Power and Riches; that great
“Satisfaction of foiling and bearing down our
“Enemies, and obliging and making sure our
“more serviceable Friends: To which finally
“You may add all the variety of Mirth and
“Pastime, that Flesh and Blood can entertain
“itself with, from either Music, Wine, or Wo-
“men.” *Imm. of the Soul*, L. ii. Ch. 18.
Sect. 9.

Dr. Goodman, in his *Winter Evening Confer-
ences*, a Book received with general Applause,
and now in every one’s Hands, represents one
of the Persons in his Dialogue speaking as fol-
lows: “It is plain, that nothing but the hope
“of another and better World at last, can ena-
“ble a Man tolerably to enjoy himself in this
“present—Nothing but eternal Life is a suf-
“ficient Antidote against the Fears of Death.
“And all these are the Effects and Benefits of

“ Religion. Therefore if this be uncomfort-
 “ able, Mankind must needs be the most de-
 “ plorably unhappy kind of Being in the whole
 “ World. For though other sort of Creatures
 “ are in some sort Fellow-sufferers in the com-
 “ mon Calamities of this World; yet, besides
 “ that their Share is ordinarily not so great as
 “ his, it is evident that they fear nothing for
 “ the Future, but only feel the present Evil;
 “ and they have no Restraint upon them for
 “ what they desire, nor no Remorse for what
 “ they have done. Therefore, if Mankind have
 “ not the Glory of his Conscience, when he
 “ doth well, to set against the Checks and Girds
 “ of it when he doth amiss; and *if he have not*
 “ *hopes to counterbalance his Fears, and a Re-*
 “ *ward hereafter for his Self-denial at present,*
 “ *his Condition is far the worst of any Creature*
 “ *in the World.”* Part iii. p. 43.

In like manner (*Part ii. p. 114.*) after allow-
 ing, that “ Several sorts of Brute Creatures
 “ continue longer in the World, and have as
 “ well a quicker Sense of Pleasure, as a more
 “ unlimited and uncontrolled Enjoyment of it,”
 he makes the same Inference from hence that I
 have done; “ That upon these very Considera-
 “ tions, there is great Reason to believe that
 “ there is such a thing as another World,
 “ wherein Man may have Amends made him,
 “ for whatever was amiss, or defective in this.
 “ For it is not credible with me, that such
 “ Power and Wisdom, as is plainly displayed
 “ in the Constitution of Man, should be so ut-
 “ terly destitute of Goodness, as to contrive
 “ things

“ things so ill, that *the noblest Being should be finally the most unfortunate.*”

Bishop *Wilkins*, in his *Princ. of Nat. Relig.* p. 159, 160. “ There is a strong Aversion among Men against a dark State of Annihilation, which no Man can think of without great regret of Mind; and likewise a natural Desire in all Men after a State of Happiness and Perfection. And no natural Desire is in vain. All other things have somewhat to satisfy their natural Appetites. And if we consider the utter Impossibility of attaining to any such Condition in this Life, this will render it highly credible, that there must be another State wherein this Happiness is attainable: Otherwise Mankind must fail of his chief End, being, by a natural Principle, most strongly inclined to such a State of Happiness as he can never attain to; as if he were purposely framed to be tormented betwixt these two Passions, Desire and Despair; an earnest Propension after Happiness, and an utter Incapacity of enjoying it; as *if Nature itself, whereby all other things are disposed to their Perfection, did serve only, in Mankind, to make them most miserable.* And, which is yet more considerable, the better and wiser any Man is, the more earnest Desires and Hopes hath he after such a State of Happiness. And if there be no such thing, *not only Nature, but Virtue likewise must contribute to make Men miserable.*”

I have searched the Volumes of *Sermons* published by Divines here in *England*, and find as yet but *Two* on the same *Text* with mine; one preached

preached by the learned and pious Mr. *Pemble*, the other by Dr. *Stradling*, the late worthy Dean of *Cbichester*; and both of them full of the same Points of Doctrine, and the same ways of explaining those Points, as I have employed. I refer the Reader to the Sermons themselves; and shall mention here but a Passage or two out of them.

Mr. *Pemble's* first Position is, that “*True Christians are more unhappy than other Men, if their Happiness be confined to this Life only—are in a worse State than Epicures and Atheists, and other ungodly Persons, &c.—in regard to the Nature of true Religion which they profess, which agrees not with the good liking of the World, and therefore It [the World] cannot agree with That, nor with them that sincerely profess it.—They are Men of another Generation, their Lives are not like other Men's, and therefore the World wonders at them—and always sees, in their Well-doing, a Reproof of their own Evil-doing,*” &c. He concludes thus—“*We see then the Point to be plain enough, that true Christians, barred in their Hope in Christ, for the Life to come, are more miserable than other Men; because all are alike hereafter; and for this Life, the Godly miss of those Contentments which the Wicked enjoy; nay, are more miserable, not only than Men, but than Beasts also.*”—p. 480.

Dr. *Stradling's* second Head is, “*That, upon Supposition of no better Hope [than this Life affords] all good Christians should be not only Miserable,*

“ Miserable ^a, but of all Men most miserable —, P. 463.
 “ more unhappy than the most brutish Men, yea,
 “ than the Beasts that perish. For whereas these
 “ feel their Misery when it comes, but do not
 “ anticipate it, &c. ^b Christians make them- ^b P. 474.
 “ selves yet more miserable, by their severe
 “ Principles of Mortification and Self-denial,
 “ debarring themselves of those Comforts and
 “ Satisfactions which others enjoy ^c — They lose ^c P. 478.
 “ the good Tidings here, and fall of those here-
 “ after ^d.” ^d P. 479.

To these modern Instances from our own
 Writers, I shall add that of Mr. Calvin, who
 says *, “ That Gryllus, in *Plutarch*, reasons wise-
 “ ly, when he affirms, that Men, who live
 “ without Religion [*i. e.* without a Sense of
 “ God, and a Belief of future Rewards] do not
 “ only not excel Brute Beasts, but are by many de-
 “ grees far inferior to them, in as much as they
 “ are liable to various sorts of Evils, and live al-
 “ ways in a tumultuary and restless State.” And
 “ again, — “ There is none of us but who would
 “ be thought, throughout the whole Course of
 “ his Life, to aspire after Immortality. For we
 “ are ashamed in nothing to excel the Brute
 “ Beasts, whose Condition would be no ways inferior
 “ to Ours, if we had not the Hope of Eternity af-
 “ ter Death to support us †.

* Sapiëntissime apud *Plutarchum* Gryllus ratiocinatur,
 dum homines affirmat, si ab eorum Vita semel absit Religio,
 non modo brutis pecudibus nihil excellere, sed multis par-
 tibus esse longè inferiores, ut qui tot malorum formis ob-
 noxii tumultuariam et irrequietam Vitam perpetuò trahant,
 &c. *Instit. Cap. 1. Sect. 10.*

† Nemo quidem est nostrum, qui non videri cupiat ad
 ecclestem Immortalitatem toto vitæ curriculo aspirare et
 I shall

I shall trouble the Reader with one Citation more, out of *Athenagoras*; because the Words of that Ancient Writer are very full and expressive. “ If (says he *) human Actions were not
 “ to be judged, *Men would have no Advantage*
 “ *over Beasts; indeed, more miserable than Beasts*
 “ *would such Men be, who were always busied in*
 “ *subduing their Passions, and improving themselves*
 “ *in Piety, and Justice, and every other Virtue.*
 “ At this rate, the animal and belluine Life
 “ would be the best; Virtue would be down-
 “ right Folly; the Threats of future Venge-
 “ ance, Matter of Sport and Laughter; the
 “ Pursuits of all kind of Pleasure, our chiefest
 “ Good; and the Rule, by which Men and
 “ Beasts ought then equally to guide themselves,
 “ would be that beloved Maxim of the *Epicures*;
 “ *Let us Eat and Drink, for to-morrow we die.*

This last Passage from *Athenagoras* includes, and very strongly affirms, all the Parts of my Doctrine which have been excepted against; not only my *Positions*, but the *Notion* itself also, on which they are founded; and which

eniti: pudet enim Nos nullâ re antecellere brutas pecudes, quarum Conditio nihilo nostrâ inferior foret, nisi Spes æternitatis post mortem nobis superesset. *Ib. Cap. 21. § 26.*

* Εἰ μὲν μηδεμίαν μὴδαμὲ τῶν ἀνθρώποις σπεπραγμένων γίγνοισι κρίσεις, ἕδὲν ἔξουσι πλεῖον τῶν ἀλόγων ἀνθρώποι: μάλ-
 λον δὲ κακείων σφάξουσιν ἀθλιώτερον οἱ τὰ πάθη δελαγωγῶν-
 τεσ, κ, φροσιζούσις εὐσεβείας, κ, δικαιοσύνης, κ, τῆς ἀλλῆς
 ἀρετῆς. Ο δὲ κλιωδῆς βίῃ κ, θρησκῆς ἀρετῆ ἀρετῆ δὲ
 ἀπόησι δίκης δὲ ἀπειλῆς γέλωσ πλάτυς τὸ δὲ πῶσαν θεα-
 πεύειν ἠδονῆ, ἀγαθὸν τὸ μέγιστον δόγμα δὲ κοινὸν τέτατ ἀπάν-
 των, κ, νόμοις εἰς, τὸ τοῖς ἀκολατοῖς κ, λαγοῖς φίλου Φαγω-
 μέν κ, πῶμεν, αὐριον γὰρ ἀποθνήσκομεν. *Περὶ Ἀνας. OXON.*
 Ed. p. 255.

P R E F A C E.

xxix

now, therefore, I proceed likewise to vindicate from the Charge of Novelty, by the following Authorities.

My *Notion* (as it is called) is, That *supposing the Present to be the only Life we are to lead, I see not but that pleasing and painful Sensations might be esteemed the true Measure of Happiness and Misery.* This is all I say of the Matter, there being no other Passages of like import with this throughout my whole Sermon. And have not Archbishop *Tillotson*, Dr. *Scot*, Dr. *Sherlock*, Dr. *Lucas*, and others said the same thing, in a manner less reserved, and in Terms of yet greater Force and Compass, without giving any Offence (that I know of) to any one of those many *serious and understanding Christians*,^a L. p. 4. who daily peruse their excellent Writings with Pleasure and Edification?

Archbishop *Tillotson*, Vol. ix. p. 48. “ The Determination of the Apostle is according to the Nature, and the Truth and Reason of things, That *if in this Life only we have Hopes, we were of all Men most miserable.* For although it be true, that, as things now stand, and as the Nature of Man is framed, good Men do find a strange kind of inward Pleasure and Satisfaction in the Discharge of their Duty, yet every Man that consults his own Breast, will find that his Delight and Contentment chiefly springs from the Hopes which Men conceive, That an holy and virtuous Life shall not be unrewarded. And *without these Hopes, Virtue is but a dead and empty Name.* ”

Vol. II. 265. " If we were sure that there
 " were no Life after this, if we had no Expect-
 " tation of a Happiness or Misery beyond this
 " World; the wisest thing that any Man could
 " do, would be, to enjoy as much of the pre-
 " sent Contentments and Satisfactions of this
 " World, as he could fairly come at. For if
 " there be no Resurrection to another Life,
 " the Apostle allows the reasoning of the *Epi-*
 " *cure* to be very good; *Let us eat and drink,*
 " *for to-morrow we die.*"

Dr. *Scot's* *Christ. Life*, Part iii. Vol. i. Ch. 5:
 p. 301. " If there were no other Life after
 " this, it would be Folly so much as to attempt
 " it [the Enjoyment of God by Contemplation
 " and Love, and the Imitation of his Perfecti-
 " ons]; for what Man in his Wits would ever
 " think it worth the while to spend a consider-
 " able part of his Life in waging War with him-
 " self, mortifying his Affections, crossing and
 " starving out his dearest Inclinations (which
 " yet he must do, ere he can arrive at any com-
 " fortable degree of divine Enjoyment) if there
 " were no other Recompence to be expected at
 " last, but to live a few Days longer in a raptu-
 " rous Muse, and then lie down in everlasting
 " Darkness and Insensibility? Had he not a
 " thousand times better please and gratify him-
 " self at present, content his craving Desires
 " with the Goods that are before him, and take
 " his fill of those sensual Delights that readily
 " offer themselves to his Enjoyment; than run
 " away from them in a long and wearisome
 " quest of spiritual Joys, which, for all he
 " knows, he may never arrive to, or, if he
 " doth

“ doth, is sure, within a few Moments, to be
 “ deprived of them for ever ?”

Dr. *Sherlock's* Practical Discourse concerning
 a Future Judgment, p. 116, &c. “ The whole
 “ Christian Religion is founded on, and adapt-
 “ ed to, the Belief of a Future Judgment, and
 “ is a very unintelligible Institution without it.
 “ —The temporal Promises made to an holy
 “ and virtuous Life — extend no further
 “ than Food and Rayment, to *our daily Bread*.
 “ —But who would be contented with such
 “ a scanty Provision, while he sees the greater
 “ Prosperity of bad Men, who dissolve in Ease
 “ and Luxury, were there not an happy State
 “ reserved for him in the next World? Where
 “ is the Man who would not comply with the
 “ Devil's Temptation, to fall down and wor-
 “ ship for all the Kingdoms of the World, and
 “ the Glory of them, were he not to lose a
 “ brighter and a richer Crown for it?”

Ibid. p. 119, &c. Many of our Saviour's
 “ Laws are founded on the Supposition of a fu-
 “ ture Judgment, and are extremely unreason-
 “ able, if there be no Rewards or Punishments
 “ after this Life—The only Rule of our Ac-
 “ tions would [then] be, to live as long, and to
 “ enjoy as much of the World as we can. But
 “ Christian Religion will not in many Cases al-
 “ low of this, and therefore is no Religion for
 “ this World, were there not another World
 “ to follow—How many Restraints doth the
 “ Christian Religion lay on us, to lessen the
 “ Pleasures and Satisfactions of this Life? It
 “ teaches us a great Indifferency to all the
 “ things of this World; but how unreason-
 “ able

“ able is that, if this World be our only Place
 “ of Happiness?—It commands us to mortify
 “ our sensual Appetites, to crucify our Flesh
 “ with its Affections and Lusts, to live above
 “ the Pleasures of the Body, to pluck out our
 “ right Eyes, to cut off our right Hands: but
 “ what Reason can there be to deny ourselves
 “ any of these Enjoyments, as far as is consist-
 “ ent with preserving our Health, and pro-
 “ longing our Lives, if we have no Expecta-
 “ tions after Death? Nay, if Men are contented
 “ to live a short and a merry Life, what Hurt
 “ is there in it, if Death puts an End to them?
 “ —It forbids earthly Pride and Ambition,
 “ an Affectation of secular Honours and Pow-
 “ er: But why must we submit to Meanness
 “ and Contempt in this World, if this be the
 “ only Scene of Action we shall ever be con-
 “ cerned in? For a mean and base Spirit is no
 “ Virtue; and for the same Reason it can be
 “ no Virtue to be contented with a low For-
 “ tune, to be patient under Sufferings, which,
 “ if they never will be rewarded, is to be pa-
 “ tiently miserable, and that is Stupidity and
 “ Folly: But to have our Conversation in
 “ Heaven, to live upon the Hopes of unseen
 “ Things, is Madness and Distraction, if there
 “ be no Heaven, no unseen Things for us.—The
 “ Reasons of most of the Evangelical Com-
 “ mands must be fetched wholly from the O-
 “ ther World, and a future Judgment.”

Bp. *Wilkins* Princ. of Nat. Rel. p. 67. “ If
 “ there be no such thing to be expected as Hap-
 “ piness or Misery hereafter, why then the only
 “ Business that Men are to take care of, is their
 “ present

present well-being in this World : There being nothing to be counted either good, or bad, but in order to that : Those things which we conceive to be conducive to it, being the only Duties ; and all other things, which are cross to it, the only Sins. And therefore, whatever a Man's Appetite shall incline him to, he ought not to deny himself in it (be the thing what it will) so he can have it, or do it, without probable Danger. Suppose it be Matter of *Gain* or *Profit*, he is disposed to ; if he can cheat or steal securely, this will be so far from being a Fault, that it is plainly his Duty ; that is, reasonable for him to do ; because it is a proper Means to promote his chief End. And so for other Cases of *Anger*, *Hatred*, *Revenge*, &c. According to this Principle, a Man must take the first Opportunity of satisfying these Passions, by doing any kind of Mischief to the Person he is offended with, whether by false Accusation, or Perjury, or (if need be) by poisoning or stabbing him ; provided he can do these things so as to escape the Suspicion of others, and human Penalties."

Dr. Lucas, *Enquiry after Happiness*, Part iii. p. 245. "The *Epicureans* confined the Happiness of Man to this short Life ; and by a probable Consequence resolved it ultimately into the Enjoyments of the Body." *Ibid.* p. 145. "Without another Life, all other Motives to Perfection will be insufficient. For though, generally speaking, such is the Contrivance of human Nature, &c.—yet it is certain, that not only in many extraordinary

“ Cases, there would be no Reward at all for
 “ Virtue, if there were not one reserved for it
 “ in another World; but also, in most Cases, if
 “ there were not a future Pleasure that did in-
 “ finitely outweigh the Enjoyments of this Life,
 “ Men would see no Obligation to Perfection.
 “ For what should raise them above the Love
 “ of this World, if there were no other? or a-
 “ bove the Love of the Body, if, when they
 “ died, they should be no more for ever?”
 [Pract. Christianity, Part ii. Chap. 1.] “ For
 “ the Law of our Nature being, I humbly con-
 “ ceive, nothing else but the Law and Dictates
 “ of Reason: and the Business of Reason being,
 “ in this Respect at least, only to distinguish
 “ between Good and Evil, our Reason would
 “ talk to us at another rate, because it would
 “ proceed by different Principles: Good and
 “ Evil would than peradventure be different
 “ things [from what they are at present] for
 “ whatever would make for the Pleasure and
 “ Interest of this present World, would be
 “ good; and even Pleasure and Interest would
 “ not peradventure be the same thing then, as
 “ now; for the Soul would not challenge so di-
 “ stinct a Consideration and Provision then, as
 “ now: For it would not only be lawful, but
 “ wise, for it to become sensual and worldly: and
 “ so the same pleasure and interest would mi-
 “ nister to the Happiness of both Body and
 “ Soul, &c.”
 [Ibid. Chap. 4.] “ Were there no Life to
 “ come, it would behove every Man to be con-
 “ tent with, and make the most of this. Nor
 “ do I at all doubt, but that Men may manage
 “ their

their Lusts so, as that they may not be able to
 infer Reason enough to relinquish them, from
 any Influence they have upon their worldly
 Interest. Or if any one should think it ne-
 cessary to purchase a Pleasure by shortening
 of his Life; or lessening his Estate, I cannot
 see why he may not have Reason on his Side :
 For *A short Life and a merry one*, and *My Mind*
to me a Kingdom is, would, upon the former
 Supposition, be wise Proverbs: For upon this
 Supposition, the Pleasures of the Mind would
 be narrow and faint, and the Checks of Con-
 science none, [or] insignificant.

[and]

Bp. Pearson on the Creed, p. 304, 305.

Such is the Sweetness of our Sins, such
 the Connaturalness of our Corruptions, so
 great our Confidence of Impunity here, that,
 except we looked for an Account hereafter,
 it were unreasonable to expect that any Man
 should forsake his Delights, renounce his Com-
 placencies by a severe Repentance, create a
 Bitterness to his own Soul— We are natural-
 ly inclined to follow the Bent of our own
 Wills, and the Inclination of our own Hearts.
 All external Rules and Prescriptions are bur-
 then some to us; and did not we look to
 give an Account, we had no Reason to
 satisfy any other Desires than our own,

&c. See Mr. Glanville's Sermons, p. 278.

If this be all the Life of Man, [i. e. the only Life
 he is to lead], his End and Happiness would
 then be to provide for the Body, and the
 Gratifications of its Senses.

Mr.

P R E F A C E.

Mr. *Pemle's* Sermon, p. 479. " Poor is
 " the Contentment that can be found in Vir-
 " tue and Religion, if it stretch no farther than
 " to the End of this Life—Cut from a Man
 " his Hope in *Christ* for hereafter, and then the
 " Epicure's Counsel will seem good, *Let us eat*
 " *and drink, for to-morrow we die.* Let us
 " take our Pleasure while we may. If we die
 " as Beasts, and come to nothing, then let us
 " live as Beasts too, &c. What avails us to joy
 " in Virtue and Religion? to follow an empty
 " Name of Goodness? when nothing is got
 " by it after Death, and for the Present, no-
 " thing worth the desiring? Let us restrain
 " our Eyes and our Hearts from no Pleasures
 " that may be procured; let Virtue be only
 " our Stale to win Honour, where Men, out
 " of Error, esteem highly of it: Among o-
 " thers love we Vice, where Virtue is banished,
 " &c. Good wholesome Counsel, if the Day
 " of our Death were the utmost Period of our
 " Time, beyond which no Happiness were to
 " be enjoyed!"

Dr. *Stradling's* Sermons, p. 476. " *The Im-*
 " *mortality of the Soul once denied, the Concern for*
 " *it could not be much; it being not probable that*
 " *such Men should please themselves with a pretence*
 " *of Virtue, who denied the future Rewards of it.*
 " *And from such Premises that Conclusion mentioned*
 " *by St. Paul could not follow, Let us eat and*
 " *drink, for to-morrow we die.* It is but rea-
 " sonable to imagine that they, who thought they
 " should die like Beasts, should live like them;
 " Husband that Life the best they could, which
 " should never return when once gone, and make

“ it as pleasant as they saw it was short. Which,
 “ if there were no other Life to come, was, no
 “ doubt, a rational Course, and the highest Wisdom,
 “ &c.” P. 479. “ But here some may object,
 “ that if there were no God, no Life to come, yet
 “ there is so much Satisfaction in living according
 “ to the Rules of right Reason and Virtue, that
 “ even that Consideration should oblige Men to do
 “ so, and make Men most happy.”

In Answer to this Objection he confesses (p. 480.) That, “ to live according to the Rules of
 “ right Reason is most agreeable to human Nature,
 “ and conducing to Happiness in this Life; But
 “ adds—It may be questionable, whether a dry
 “ Platonical Idea of Virtue, perishing with our-
 “ selves, or a bare moral Complacency in it, might,
 “ in the balance of Reason, weigh down those other
 “ more sensual Delights, which gratify our lower
 “ Faculties; or a severe and morose Virtue have
 “ Charms in it equal to all those various Pleasures
 “ which sooth and flatter our Appetites.” And he
 soon after subjoins these admirable Words,
 which I do in a very particular manner recom-
 mend to the Consideration of the Writer of the
 Letter: “ Far be it from me to decry moral Vir-
 “ tue, which even Heathens have granted to be a
 “ Reward to itself; but surely in the Case of An-
 “ nihilation very short of a complete one. And to
 “ cry it up, as some do, to the weakening of our Be-
 “ lief and Hope of the Immortality of the Soul,
 “ however at first blush it may seem PLAUSIBLE,
 “ IS, IN EFFECT, NO BETTER THAN a subtle
 “ Invention to ruin Virtue by itself; since it cannot
 “ possibly subsist but by the Belief and Support of
 “ another Life, &c.” p. 481, 482, 483.

The Letter-Writer (unknown as he is, and resolves to be) cannot, I persuade myself, even in his Privacy, read these Citations without blushing, after the confident Charge he hath advanced against me, of preaching *new* Doctrine. If he *had not* any of these Passages in his Eye (as one would be charitably inclined to suspect) the Accusation is extremely rash; if he *had*, it is base and dishonest. Either way there is little room to hope for any Candor, or common Justice, in the Management of this Dispute, from a Man who lays the Foundation of his Reasonings in so notorious an Untruth.

St. *Austin*, as I find him cited by *Grotius*, was exactly of the same Sentiments. *Augustinus, sublatis præmiis pœnisque post hanc vitam, verum staturum ait a partibus Epicuri*, in *Matth. xvi. 24.*

Lactantius speaks very largely, and very emphatically to the same Purpose; where he argues against the Opinion of *Epicurus* concerning the Soul's Mortality. I will not swell this piece with a Translation of the Passages. *Quis cum hoc affirmari audiat, vitis et sceleribus abstineat? Nam, si peritura sunt animæ, appetamus divitias, ut omnes suavitates capere possimus. Quæ si nobis desunt, ab iis, qui habent, auferamus clam, dolo, vi; eo magis, si humanas res Deus nullus curet: quandocunque spes impunitatis arriserit, rapiamus, necemus—Voluptatibus igitur quoquo modo possumus, serviamus. Brevi enim tempore nulli erimus omnino. Ergo nullum diem, nullum temporis punctum fluere nobis sine Voluptate patiamur; ne, quia ipsi quandoque perituri sumus, id ipsum, quod viximus,*

viximus, pereat, Lib. iii. Sect. 17. Again, Virtus, soli homini data, magno argumento est, Immortales esse Animas; quæ nec erit secundum naturam, si Anima extinguitur; huic enim præsentis vitæ nocet, etc. Si ergo et prohibet us bonis hominem, quæ naturaliter appetuntur, et ad sustinenda mala impellit, quæ naturaliter fugiuntur; ergo malum est Virtus, et inimica nature stultumque judicare necesse est qui eam sequitur, quoniam se ipse lædit et fugiendo bona præsentia, et appetendo æque mala sine spe fructus amplioris, etc. Lib. vii. Sect. 9.

Need I urge any further Authorities? perhaps the Names of Mr. *Locke*, and Mons. *Pascal*, may be of greater weight with some Men than most of those I have mentioned; and therefore a few Lines, taken from either of their Writings, shall close these Citations.

Locke's Hum. Underst. Book xi. Ch. 21. Sect. 35. 1. Ed. If Men in this Life only have hope, if in this Life only they can enjoy, 'tis not strange, nor unreasonable, they should seek their Happiness, by avoiding all things that displease them here, and by preferring all that delight them; wherein it will be no wonder to find Variety and Difference; for if there be no Prospect beyond the Grave, the Inference is certainly right, Let us eat and drink, let us enjoy what we delight in, for to-morrow we die.

Pascal, according to his way, hath rather hinted, than fully expressed the same thought. However, those who are acquainted with his manner of writing, will easily learn his opinion from what follows: 'Tis certain that either the Soul is mortal, or immortal. And the Rules of

P R E F A C E.

*Morality will be entirely different according to the one, or the other of these Suppositions. Nevertheless the Philosophers treat of Morals without any regard to this Distinction. What a Degree of Blindness was this *? All our Actions, and all our Thoughts ought to be conducted after so different a manner, according as there is, or is not an eternal Happiness to be hoped for, that it is impossible wisely to take a single Step in Life, without regulating it by this View — 'tis our great Interest, and our chief Duty, to satisfy ourselves on this Head, upon which our whole Conduct depends †.*

The Passages I have cited (though but few of many which might have been urged to the same purpose) may seem too large and numerous. But it became me effectually to remove this groundless charge of *Novelty*, with which I am loaded. I have the rather abounded in such Authorities as relate to the *Notion*, whereon I am said to build my two Positions, because it is but once, and then but briefly intimated in my Sermon: And therefore these Authorities may serve, not only to justify, but moreover to explain, and clear it; and, by

* Il est indubitable que l'ame est mortelle ou immortelle. Cela doit mettre une difference entiere dans la Morale. Et cependant les Philosophes ont conduit la Morale independamment de cela. Quel aveuglement estrange! *ch. xxix.*
§ 54.

† Toutes nos Actions, et toutes nos Pensées doivent prendre des tous si differentes, selon qu'il y aura des biens Eternels à esperer, ou non, qu'il est impossible de faire une demarche avec sens et jugement, qu'en la reglant par la vue de ce point, qui doit être nostre dernier object. Ainsi nostre premier interest, et nostre premier Devoir est, de nous eclaireir sur ce sujet, d'où depend toute nostre conduite. *Chap. i.*

that

that means, supply the Omission, which, considering the short Bounds, within which the argumentative part of my Discourse was necessarily confined, I could not well avoid. And as to the *Positions* themselves, the Reader sees they are so far from being *New*, that there is (which I am not ashamed to own) nothing new even in my manner of handling them. The same *Instances*, the same *Mediums*, that I employ to illustrate them, are made use of also by Archbishop *Tillotson*, Dr. *Sberlock*, Dr. *Goodman*, Mr. *Pemble*, Dr. *Stradling*, &c. Nor are these Assertions that dropt from their Pens by chance, but delivered by them in places where they professed to consider and state the Points in Question; and where, yet, they have expressed themselves with (at least) as few Guards and Restrictions as I have done. It may, I think, even from hence be presumed, that I am not much mistaken in what I have laid down, since I have fallen into like Thoughts with these Writers, without knowing (I am sure, without attending in the least to) what they had written on the Subject; especially, since I have the Honour so exactly to agree with Archbishop *Tillotson*, one who, in my poor Opinion, wrote, and reasoned as justly as any Man of his time.

II. It is plain that these Writers generally built their Opinions and Reasonings, on that very Text of *St. Paul*, which gave rise to my Discourse; and it being very probable that *They*, it is very probable also that *I*, have not mistaken his Sense; though the *second* Article of my Accusation runs, That the Doctrine I have delivered,

livered, is extremely foreign from the Design of the
^a L. p. 20. *Apostle, on whom I fix it* ^a.

^{13.} Of the two Propositions, which I profess to
 maintain,

The First is this, that without Hope in another
 Life, Men would be more miserable than Beasts.

^b p. 12. Now this I am so far from fixing expressly on the
^{13. 15.} Apostle, as the Letter-Writer affirms ^b, that
 he himself, in other Places, represents me, as

only insinuating it to be agreeable to the Apostle's
 Purpose, tho' not necessarily implied in the Letter

^c L. p. 6. of the Text ^c, which is much nearer to the
^{11.} Truth; for it is with Regard to this Proposi-
 tion that I professed to urge (what I call) the Con-
 cession of the Apostle somewhat further than the

^d See p. 6. Letter of the Text will carry me ^d. And there-
 fore, after enlarging on this first Proposition, I

^e See p. 9. conclude, by simply affirming the Truth ^e of it,
 without vouching the Authority of St. Paul,
 or even alluding to his Expressions: whereas I
 refer to both, at the Close of the second, and
 say, that, "on the Accounts [beforementioned]

"what the Apostle lays down in the Text, is evi-
 dently and experimentally true; That, if in this
 Life only good Men had Hope, they were
 of all Men most miserable ^f." It is then an

^f S. p. 13. Artifice in him, to represent me as equally
 building these undoubted Truths on the Authority
 of the Apostle ^e. I speak only of the undoubted

^g L. p. 15. Truth of the Apostle's Concession ^e; and I ex-
 pressly limit that Concession to the latter of
 these two Propositions ^e, without entitling
 the Apostle to the former; for the Truth of
 which, I make my Self (not Him) answer-
 able.

There

There is (I grant) room still left for a Caviller to misrepresent my Meaning; and therefore he tells me, that "I call the Argument, " into which I have put this first Proposition, "*that great Argument* for a future State, which " is urged by *St. Paul* in the Words before us ^a. L. p. 15. But why must I needs call it so, as including that Proposition; since in the same Place I own, that I have *enlarged on* the Apostle's Argument, that is, extended it (as I elsewhere speak) *somewhat farther than the Letter of the Text will carry me?* Yes, but in my *Paraphrase upon the Text*, I explain those Words [*We are of all Men most miserable*] by these that follow [*We Christians should be the most abandoned and wretched of Creatures:*] and by *Creatures*, my froward Interpreter will understand *Beasts* ^b; ^b See L. forgetting that the Scriptural use of that Word ^{p. 13. 15.} determines it sometimes to *Men*: particularly in that Text where our Saviour commands his Disciples to *preach the Gospel to every Creature* ^c: ^c Mark I suppose, he meant not, to the brute Creatures ^{xvi. 15.} of the Air, the Sea, or the Field: For then, *St. Francis*, I am sure, would have obeyed this Command much better than either *St. Paul*, or *St. Peter*. By *Creatures* here, we are to understand *Reasonable Creatures*; and so this perverse Gentleman might, if he pleased, have understood it, in that Passage of my Sermon; and have taken, what follows there, concerning *all other Sorts and Sets of Men*, not as a distinct Proposition, but as a further Explication only of what had preceded. Had he not been very eager to find out Mistakes in what I have said, he would not thus, in one place, have strained

strained my Words to such a Sense, as he owns, in another, they will not bear; nor have ventured to say, and unsay the same thing in a few Pages; rather than miss this small Occasion of a Cavil.

As to my *second Proposition*, That “were there
“no Life [or, had we no hope of a better State]
“after this, the best Men would be often the
“most miserable [all other Sorts and Sects of
“Men having the Advantage of Us Christi-
“ans, upon such a Supposition]” — I do in-
deed *fix it expressly on the Apostle*; and am now
ready to prove, that I have not *sadly* (or at

¹⁰⁰⁴
L. p. 17.

all) mistaken his Meaning. The Apostle's Words are, *If in this Life only We have hope in Christ, We are of all Men most miserable*. Wherein have I misapprehended him?

Is it, because I suppose those *Corinthians*, whose Opinions he here encounters, to have disbelieved a *future state*, as well as the *Resurrection of the Body*? No Man, who reads St. Paul attentively, can suppose otherwise.

Less cannot be signified even by that Phrase in the Text which speaks of them, as *having Hope in Christ in this Life only*. *Sadducizing Christians*,

I suppose, they were, who said, *There was no Resurrection, neither Angel nor Spirit*; affirming perhaps with *Hymeneus*, and *Philetus*, that the *Resurrection was past already*; and that what

our Saviour had taught on that Head, was not to be understood literally, but allegorically, of the new Birth of the Soul, and of its rising from the Death of Sin to the Life of Righteousness, by the Efficacy of the Christian Doctrine, and the Operation of a Divine Principle

on

¹⁰⁰⁵
b Acts
xxiii. 8.

¹⁰⁰⁶
c 2 Tim.
ii. 17, 18.

on the Hearts of Believers. The *Sadducees** held (and so, it is likely, did these *Corinthians*) that Virtue and Vice were a sufficient Reward to themselves; and therefore, that future Rewards and Punishments were not necessary to justify the present Distributions of Providence. However, that they denied a *Future State*, either expressly, or by plain Consequence, is evident from several of *St. Paul's* Reasonings in this Chapter, which are of no Force but only upon that Supposition; as *Origen*, in his Comments on *St. Matthew*, largely and irrefragably proves^a. It will not be necessary to produce^a p. 486, his Words, since the Letter-Writer seems to^b 487. have yielded this Point, where he owns, that *St. Paul* "is here arguing against some weak Persons in the Church at *Corinth*, who professed to believe in *Jesus Christ*, and yet denied the general Resurrection, and consequently (says he) the Rewards of a future State^b."

L. p. 6.

Am I then mistaken in extending the Apostle's Assertions to *Christians in general*? WE are of all Men most miserable! that is, *You*, and *I*, and *All*, who profess to live up to the strict Rules of the Christian Institution, without a future Prospect! The Letter-Writer shall vouch for me in this respect also: For he thus expounds the Word, WE, *We Christians*, *All who now believe in Christ*^c; in which Exposition^d p. 9. he is so constant and uniform^e, that I need not, in order to any Advantage I may draw from^e See L. P. 16, 17, 18, 19. from the Death of Sin to the Life of Righteousness, Joseph. Ant. L. xiii. c. 9. Bell. Jud. L. ii. c. 8. and the Operation of a Divine Principle

thence in the present Dispute, be at the Trouble of proving the Truth of it. Thus far then we are agreed. In what Points do we differ! why chiefly, if not wholly, in this; that *I make that a general Proposition, and accommodate it to all Times, which the Apostle hath made a particular one, by accommodating it manifestly to the Times of the bitterest*

^a L. p. 14. *Persecution*; what he says, being spoken merely with respect to the bitter Sufferings the Professors

^b L. p. 10. *of Christianity then exposed its Professors to*. Upon this Head I join Issue with him; and proceed therefore to prove, that St. Paul's Assertion is not (as he affirms) *limited to the Times*

^c L. p. 18. *of the most grievous Persecution*. That it includes

^d Pref. p. 10. them, I have owned^d, but that it is *confined* to them I absolutely deny; and I think with good Reason. For, as to the Words themselves, there is nothing in them that sounds that way; or points particularly at the Case of *Persecution*. 'Tis owned, that the Apostle speaks here of *Christians in general*, that is, of Christians, as distinguished from other Sects and Professions of Men: why must these Christians needs be considered, as in a *suffering* State? What Ground, what Colour is there for such a *Restriction*? There are but *two* things urged, or insinuated by the Letter-Writer in behalf of it. And one of them is, the *Coherence* of the Text with the preceding Verle, where mention is made of *those who were fallen asleep in Christ*; which Expression he would willingly so understand, as if it were intended particularly to signify the *Martyrs, who had laid down their Lives for Christ's sake, and died, not only in his Faith,*

Faith, but for it. And, indeed, if the Apostle^a L. p. 9.
 be there speaking of the *Martyrs*, and their *Suf-*
ferings, it will be natural to understand what
 follows, in the next Verse, of a *suffering State*,
 and of that only. But this Restriction is alto-
 gether as groundless as the former. For by
those who were fallen asleep in Christ, the Apostle
 manifestly means, not the *Martyrs* alone, but
 all *departed Christians*; as our learned *Gataker*
 proves* from various Authorities, which I for-
 bear to repeat, because the thing is otherwise
 sufficiently evident; for the *οἱ κοιμηθέντες ἐν*
Χριστῷ, *ψ* 18. are plainly opposed to those who
 were still living, of whom the Apostle spake in
 the 17th Verse. And therefore he adds (*ψ* 20.)
 that *Christ, by rising, became the first Fruits of*
them that slept, *ἐκ κοιμηθέντων*. Now *Christ*
 was not the *first Fruits* of the Resurrection, in
 respect of the *Martyrs* only, but of *All* who
 died in the Christian Faith; and therefore *they,*
who were fallen asleep in Christ, must compre-
 hend all that died in the Faith of *Christ*, whe-
 ther by *Martyrdom*, or otherwise. The Apo-
 stle employs the same Word twice more in this
 Chapter, *ψ* 6. where he affirms *Christ, after*
his Resurrection, to have been seen by five hun-
dred Brethren at once; of whom (says he) *the*
greater Part remain unto this present; but some
are fallen asleep, *ἐκοιμήθησαν*. Again, *ψ* 51. *We*
shall not all sleep, (*ὅς κοιμηθῶμεθα*) *but we shall all*
be changed. In both these Places, *Sleeping* are
 opposed to *Living*, not to *Martyred Christians*;
 and so likewise, *1 Thes. iv. 15. We which are*
alive,

alive, and remain unto the coming of the Lord, shall not prevent them who are asleep, τῶν κοιμῶν-θῆντας. Nor is there a single Passage in the New Testament*, where the Word (taken in its metaphorical Sense) signifies otherwise. For as to what is said of St. Stephen, that he fell asleep, ἐκοιμήθη, (Acts vii. 60.) it means no more than that he died; though from the Circumstances of his Death, before related, it appears, that he died by *Martyrdom*.

I was willing to clear the Sense of this Phrase beyond Dispute, because, leading to the *Affertion* of the Text, it is of great use to shew the *Extent* of it, and to prove that it is not *limited to the Times of the most grievous Persecution*, as this Author peremptorily affirms^a. However, he hath still another Evidence of this *Limitation* in reserve. For, “that St. Paul speaks “this merely with respect to the bitter *Sufferings* the Profession of Christianity exposed its Professors to, is (he says) evident from Verses “L. p. 10. “30, 31, 32^b.” The Words of which run thus : *And [if the Dead rise not at all] why stand we in Jeopardy every Hour? I protest by your rejoicing, which I have in Christ Jesus our Lord, that I die daily. If after the manner of Men I have fought with Beasts at Ephesus, what profiteth it me, if the Dead rise not? Let us eat, and drink, for to-morrow we die.* That St. Paul in these Verses, argues for the Resurrection and a future State, from the *grievous Sufferings of Christians*, is indeed evident; but it is evident

* See Matth. xxvii. 52. John ix. 11. Acts xiii. 36. 1 Cor. vii. 39. 1 Cor. xi. 30. 1 Thes. iv. 13, 14. 2 Pet. iii. 4.

from hence, that he argued from the very *same* topick, *eleven* Verses before, where nothing of that kind is expressed, or intimated? I should rather think, that he proceeds here to prove his Point by a *new* medium, not before particularly insisted on. This, as it is in itself most probable, so it is most agreeable to *St. Paul's* manner of handling the present argument. For however his reasonings in these, and other parts of this Chapter may, upon a slight view of them, seem to fall in with each other; yet, upon a closer Examination, we shall find them to have been proposed by him with great variety, and distinction.

But we will suppose, that the Apostle argues from the *same* medium in both these Places, and that the 30th, 31st, and 32^d Verses are a bare Comment on his *Affertion* in the 29th; it will even from hence appear, that his *Affertion* is not *limited to the Case of Persecution*, because, in the last of these three verses, there is somewhat laid down, inconsistent with the supposal of such a *Limitation*. For the Apostle there plainly allows, that *if the Dead rise not*, it might be reasonable to resolve with the Men of this world, *Let us eat and drink, for tomorrow we die.* "Let us please and gratify ourselves with what we like best, and be as easy as we can in this World, since we have no Prospect of another."

His Doctrine here is far from being pointed on the particular Case of *Persecution*: it relates to the ordinary and quiet Course of Things; and manifestly implies, that, without Hope in another Life, the Austerities of Religion would

P R E F A C E.

be an unnecessary Entrenchment on the Happiness of those, who tyed themselves up to the strict Practice of them: that is, the best Men would by this means [as well as by reason of the Sufferings to which they are exposed] become the [least happy, or the] most miserable. And this is the very thing that I have affirmed, in my *second Proposition*; except only, that I have qualified it with the Word, *often*; thereby making allowance for those Cases, wherein Men of excellent Minds may possibly, by a long Practice of Virtue, have rendered even the Heights and Rigours of it delightful, and brought their Duty and Happiness to be in every Case consistent, without attending to the Rewards of a future State. But these Instances are so rare, that the Apostle seems to have overlooked them in his Decision; and therefore declares in general, that, *if the Dead rise not*, the Inference would be just; *Let us eat and drink, for to morrow we die.* And his Steps, therefore, I followed, his Doctrine I reasserted, when I thus explained these Words in my Sermon, “Supposing the present to be the only Life we are to lead, I see not but that Happiness or Misery might be measured from pleasing or painful Sensations.” Which being granted, it will follow, that, since *Beasts* have a manifest Advantage of *Men*, in *these Respects*, they may be called the happier Creature of the two, as enjoying greater Pleasures, allayed with fewer Pains: and so, even my *first Proposition*, tho’ it be not contained expressly in *St. Paul’s* Words, yet will be found perfectly agreeable to his Doctrine, and manner of Reasoning.

Let

P R E F A C E.

li

Let me add one thing, to prevent any Cavil, which may be raised about the Sense of these Words; that this Verse is pointed wrong in our *English* Translation; for in the Original it was read otherwise; the first Member of the Sentence ending with the Words, *What advantageth it me?* and the next beginning with those, *If the dead rise not,* [*If after the manner of Men I have fought with Beasts at Ephesus, what advantageth it me? If the Dead rise not, Let us eat and drink, for to morrow we die.*] This way of reading the Words completes the Sense of the last Clause, which would otherwise be too abrupt, and disburthens the first of a double *if*, whereby the Construction is rendered intricate.

Thus therefore most of the *Greek* Expositors divide the Verse, particularly St. *Chrystome*, and *Theophylact*. Thus the *Pseudo-Ignatius* (and his two antient Interpreters) in the Epistle *ad Tarsenses*, read it *; thus St. *Jerome* cites it, in his Comments †; thus the *Arabick* Version hath rendered it; nor doth it appear that the *vulgar Latin* read it otherwise: for the oldest *MSS.* of that Version being in Capitals, without any Distinction of Words, the present way of pointing them is of no Authority. *Daniel's* Edition of *Beza's* N. T. so divides the Verse, both in the *Greek*, and in his Version. ^a *Piscator*, therefore, ^a *Crellius*, and others, justly contend for this Division; and who pleases may, in the latter of these, see very convincing Reasons for it. However, without such

^a In loc.

* *Pat. Apost.* Vol. ii. p. 107. 138. 156. *Ed. Cleric.*

† *Isaiab* xxii. 13.

P R E F A C E.

a Division, the Sense of the Apostle is still the same, and sufficiently plain; as I might shew from the Testimony of various Expositors, if that were requisite. I shall only place their *Names* at the Bottom*; and the Reader may be assured, that all of them, though they follow the usual way of pointing this Verse, yet suppose the Apostle to have allowed the Epicure's Maxim to be good, if so be there were no Resurrection. And the Terms, in which several of them deliver his Meaning in this Case, are much fuller and stronger than any I have employed to that purpose in my Sermon.

As far therefore as the *Context* can guide us into the Meaning of *St. Paul*, we may now rest assured, that he did not intend to *limit the Assertion of the Text merely to the Times of most grievous Persecution*.

Indeed, were his *Assertion so limited*, his Argument would not be conclusive; *Christians* not being of *all Men most miserable*, merely on the Account of their Persecutions and Sufferings; for the *Jews* had been then, and have been since, persecuted for adhering to their Religion in (at least) an equal Degree with the *Christians*. No one can doubt of this, who knows the Story of that People, their Sufferings, during their several Captivities, and under

- * Theodoret.
- Gecumenius.
- Erasmus.
- Luther.
- Zuinglius.
- Marlorat.
- Pet. Martyr.
- Tilem. Heshufius.
- Vorstius.
- Andr. Hyperius.
- Annot. Author. Syn. Dodr.
- Episcopius, *de lib. Arbitr. cap.*

their several Conquerors, and particularly in the Times of the *Maccabees*. Of these Sufferings St. *Paul* hath given a very copious and moving Description in the xith Chapter of his Epistle to the *Hebrews*, in order to fortify the new-converted *Jews*; by proposing to them the heroic Patterns of Patience under Affliction, and Constancy in Religion, which had been set by their Forefathers; implying certainly, that the Instances of Constancy and Patience which he proposed, were as remarkable as those to which he invited Christians by the means of them. In later Ages, tho' the Persecutions of *Christians* were very great, yet those of the *Jews* were not less violent. For, after the miserable Slaughter made of them at the Destruction of *Jerusalem*, they were scattered into all Corners of the Earth, driven from one Kingdom to another, oppressed, spoiled, and detested every where; and sometimes even massacred, and extirpated. Persecutions therefore having been the common and equal Lot of *Jews* and *Christians*; *Christians* cannot by St. *Paul* be represented, as *of all Men most miserable, merely on the Account of those Persecutions*. It must be somewhat *peculiar* to the Evangelic Institution, somewhat that *distinguishes* the Christian Scheme of Duty from all others, which gave Rise to this Decision of the Apostle: and that plainly is, the Sublimity and Rigour of those Precepts of Mortification and Self-denial, by which Christians are obliged to walk, to govern their inward Thoughts as strictly as their outward Actions, to resist their dearest Appetites, and most natural Inclinations, and to taste even

the Innocent and allowed Pleasures of Life but sparingly; in a Word, to live, as it were, *out of* the Body, even while they continue *in it*, and are chained *to it*. Now, no Struggle of this kind can be *joyous*, but *grievous*, while it lasts; and it lasts usually, in some Degree or other, as long as Life itself; a complete Mastery of our Appetites being what the best of Men in this Life do very rarely attain. So that the State of Christians, even when they are not actually persecuted, is yet a perpetual State of Warfare, and voluntary Sufferings; such as neither the Professors of the *Jewish* Religion, nor of any other Religion, but that of Christ, were ever bound to undergo. And this Consideration, added to that of the external Sufferings to which Christians are exposed, is indeed sufficient (tho' those Sufferings, in themselves considered, be not sufficient) to justify the Apostle's Assertion, that, without *Hope in another Life*, Christians would be the (least happy or) *most miserable of all Men*.

But if the Apostle's Argument (when limited to a State of Persecution) be not conclusive in general; it is much less so with respect to those *Corinthians*, to whom it is particularly addressed, and who gave rise to that *Supposition* in the Text, on which his *Inference* is there founded. For how can an Assertion, *relating merely to a bitter State of Persecution*, include the Case of those *Corinthians*, who neither then were, nor had ever been in such a State, since the Gospel was first planted among them? That the *Corinthians* had been then *grievously* (or at all) *persecuted*, appears not from Ecclesiastical
History

History of the sacred Writings. On the contrary, they are represented by the Apostle himself in this very Epistle, as abounding in Wealth and Ease, and free from all external Pressures, and Troubles. *Now ye are full; now ye are rich* (says he) *ye have reigned as Kings without us* ^{a. 1} ¹ Cor. iv. 8. The Schisms, and Divisions, the heinous Impurities, the Intemperance, and Litigiousness, with which he reproaches some of them, are sufficient Evidences that they had not as yet been under any general Persecution; for these are the Vices of Prosperity and Abundance*. The only Difficulty they seem then to have lain under, was a Temptation to partake of the public Feasts of their Fellow-Citizens, in which they fed upon the Sacrifices offered to Idols. These Entertainments were very grateful to a People, naturally Lovers of Pleasure, and bred up in Ease and Luxury, as those of *Corinth* were: and perhaps the *Christians* of that place might find themselves under some little Inconveniencies, for refusing to partake of them.

But surely nothing of this kind could deserve the Name of an *Affliction*, much less of a *Persecution*; and therefore with relation to these, and all other Trials of their Stedfastness, which they had hitherto met with, the Apostle expressly affirms, that *no Temptation* (i. e. no

* Of their calm, plentiful, and prosperous Estate, many Years afterwards St. *Clement*, in his Epistle to the *Corinthians*, witnesses — *πᾶσα δόξα καὶ πλοῦτος* (says he) *ἔδωκε ὑμῖν* (and the ill Use they made of it as follows) *καὶ ἐπέλειεσθε τὸ γεγραμμένον, Ἐφάγαν, καὶ ἐπιεν, καὶ ἐπλατύνθη, καὶ ἐπαχύνθη καὶ ἀπηλάκησεν, ὁ ἠγαπημένον. Ἐκ τούτου ζήλω, καὶ ἔρις, καὶ σάσις, &c.* Clem. Ep. Jun. p. 4, 5.

Afflictions; for so the Word, *πειρασμοίς*, often signifies in the N. T.) *had taken them, but such*
 * Chap. x. *as was common to Man^a*, that is, none but what
 13. was ordinary, and easy to be born.

These being the Circumstances under which the *Corinthians* then were, and the argument, which the Apostle here advances in behalf of a future State, being intended to reach *their* particular Case; can we think it possible, that he should draw it *merely* from a State of *grievous Sufferings, and bitter Persecutions*, to which those *Corinthians* were utter Strangers? No certainly, when he concludes the *Corinthian* Christians more miserable than other men, who had not embraced Christianity; it must be on the Account of somewhat, which, *as* Christians, they had actually felt; at least, not purely for a Reason, the Force of which they had no ways experienced.

He argues indeed afterwards, in the same
^b Ver. 30, Chapter ^b, from the Head of *Persecution*. But
 31, 32. when he doth so, we may observe, that, with great propriety and justness, he confines his Reflections of that kind to *Himself*, and his *own* particular *Sufferings*. 'Tis *He* that *fought with Beasts at Ephesus^c; that died daily^d*; that
^c Ver. 32. *was in jeopardy every Hour^e*; and it is his *own*
^d Ver. 31. *Folly* that he there proclaims, and condemns, if he suffered all this, without a well-grounded hope of a future Reward; but he doth not endeavour (there, or elsewhere) to prove the *Corinthians*, Fools, on the Account (much less, *solely* on the account) of *Sufferings* which they had never undergone.

Upon

Upon the whole therefore, I conclude, that, when St. Paul says, *If in this Life only we have hope in Christ, We are of all men most miserable*; he there considers Christians, as denying themselves in the Pleasures and Advantages of this World, for the sake of *Christ*, and not merely as persecuted for their Christianity.

Nothing now remains towards making good this interpretation of St. Paul's Words, but to shew that the Stream of Expositors falls in with it. And so indeed it doth: for this Text hath been thus expounded by Writers both Antient and Modern; *Greek and Latin*; by *Papists and Protestants*; *Lutherans and Calvinists*; by Divines of the Church of *England*, and by those who separated from her Communion. What our own Divines have said in this Case, (even where they professed to explain the Text) I have amply shewn*: As to other Authorities, the narrow bounds of a Preface (already too much extended) will not allow me to recite them in Terms. I can only refer the Reader to the Authors themselves†, who speak very home to the Point, and do all of them represent the Apostle's Decision as built on the peculiar *Disadvantages*, which *Christians* lie under, in point of *worldly Enjoyments*, and not as restrained

* I now add to them, *Assemblies Notes upon the Place. Gataker Advers. cap. xvii. Jackson, Vol. iii. p. 456.*

† Theophylact. in loc. Pseudo-Ambrosius, Hieronymus, Anselm. Remig. Ep. Rem. Erasmus, Calvin, Luther, Marlorat, Justinianus, Aretius, Hugo de Sancto Claro, Musculus, Cornelius à Lap. Claud. Guilliand. David Paræus, Tilemon. Heshufius, Piscator, *Episcopi de lib. Arb. c. iv.* Mr. Locke.

merely

merely to a *State of Persecution*. And these (had I room to produce them) would be so many fresh Evidences of the Rashness, or Insincerity of my Accuser, where he represents the *Assertions*, by me laid down, to be such as *were never before seriously maintained by any Person of*

^a L. p. 19. *Virtue and Understanding*^a.

III. Having now fully considered the *two* first Articles of his Charge, and shewn, that my Doctrine is so far from being *new*, that it is maintained by the most pious and judicious Pens, and is exactly agreeable to the Sense of *St. Paul*; I am the less concerned thoroughly to examine what is said of it under the 3^d Head of Accusation, *viz.* that it is *false and pernicious in itself*. For if the Authority of these eminent Writers, and of the blessed Apostle himself will not justify it in that respect, nothing else will. Besides, in the Passages which I have before cited at large from our own Divines, most of the Reflexions and Reasonings, which make out the Truth of both my *Positions*, are already suggested; and therefore need not here be repeated and applied to every little Exception made by this Author. Nor hath he himself put me under any Necessity of doing it, by his Method of attacking my Doctrine: for he pretends only to prove it *false*, by offering some *Observations on my manner of proceeding in the Ar-*

^b L. p. 6. *gument I have undertaken*^b: As if *Observations on my manner of proceeding in this Argument*,

would determine the *Truth or Falseness* of the *Argument* itself! And yet this is the Mark, at which his *Ten* grave *Observations* chiefly aim: not to prove the Doctrine itself false; but my
Defence

Defence of it weak and improper. And therefore he proposes every one of them with some Phrases of Admiration, which may be worthy of the curious Reader's Perusal. 1. *It hath* (he says) *a very strange Appearance,* and *is a very strange way of proceeding*^a. 2. *It is likewise as unaccountable*^b. — 3. *It is again wonderful*^c. — 4. *It is wonderful strange*^d; *it is very strange*^e. — 5. *On the other hand, it is equally strange*^f. — 6. *It is likewise unaccountable*^g. — 7. *It is extremely unaccountable*^h. — 8. *It looks very strange and unaccountable*ⁱ. — 9. *It is likewise very unaccountable*^k. — 10. *Last of all, he cannot but think it very strange*^l. — Now all these Exclamations of *strange! wonderful! unaccountable!* (managed with so happy a Variety of Expression) have plainly a *personal View*; and so have the Reflexions themselves, which are ushered by them, being intended rather to disparage *Me*, than disprove my *Doctrine*; and indeed, to disprove the one, only by disparaging the other. How this is consistent with his *solemn Assurances*, of being acted by *no other Principle*; but a *Desire that the Truth may be known in so important a Matter*^m, I do not apprehend; and must have leave to tell this Exclaimer, in my turn, that, if that were his real Aim, *his manner of proceeding is very strange, wonderful, and unaccountable*. What tendency hath it towards a Discovery of *Truth in this important Matter*; to spend two Pagesⁿ in proving, that, when I call the Text *a Concession of the Apostle*, I speak improperly^o. Sure the Fortunes of *Greece* do not depend upon such Criticisms as these! the Merits of our Dispute are no ways concerned in my use of an improper

L. p. 22.

L. p. 23.

L. p. 24.

p. 26.

p. 27.

Ibid.

p. 28.

p. 33.

p. 41.

Ibid.

p. 43.

p. 44.

L. p. 11,

12, 13.

improper Expression! which, after all, is not so improper, it seems, but that the Letter-Writer himself vouchsafes to employ it in the very same sense, and upon the very same Occasion, L. p. 17. a very few Pages afterwards; where, having produced what he calls my *Explication* of the Text, he adds, *This is in Truth a Concession*². And if it be, so also is the *Text* itself, in that Sense at least wherein I understand it.

But let this (and some other such material Remarks) pass—If there be any thing in his *ten* observations, which deserves a Reply, it is what he hath urged in the *Fourth* of them; which seems indeed to be directly leveled against the *Truth* of my Doctrine. And because it contains in it the Sum of what he hath elsewhere loosely scattered to the same Purpose, and will give me an Opportunity of proposing at one View, and briefly vindicating, what I take to be the very *Truth in this important Matter*, it shall therefore be particularly considered. He there observes, that “*The chief Happiness of any*
 “*Being, in whatsoever State it is, or of what-*
 “*soever Duration its Life is, must result from*
 “*the most excellent Parts of its Constitution; that*
 “*the Happiness of a Being, made capable of*
 “*imitating God, though for never so short a*
 “*time, must consist in that Imitation; that*
 “*Virtue is the Imitation of God, and therefore*
 “*must be the Happiness of Man: That the chief*
 “*Happiness of a reasonable Creature must consist in*
 “*living as Reason directs, whether he lives one day,*
 “*or to Eternity; whether he lives in this State*
 “*only, or in another afterwards; whether he*
 “*hath Inclinations to the contrary or not, pro-*
 “*vided*

“ vided they be such as may be conquered. For
 “ neither can the Time of his Duration, nor the
 “ Tendency of such Inclinations, alter any
 “ thing in this Matter, unless to *make Virtue*
 “ *more difficult; which doth not destroy the Ex-*
 “ *cellence of it, and present Happiness resulting*
 “ *from it, but enhance and improve it.* Besides
 “ on the other hand, the Practice of Vice,
 “ though it be with the Inclination, yet is *against*
 “ *Reason and Conscience*.” ^a L. p. 26,

These are his Words; to which I reply— ^{27.}

1. That if this Argument proves any thing,
 it proves too much; even that a Man may be
 happy under the greatest bodily Pains, and the
 most grievous Persecutions. For it is certain,
 that, notwithstanding such Pains and Persecuti-
 ons, he may still preserve his *Virtue*: and if the
 Practice of *Virtue be the Happiness of Man (Hap-*
pinefs itself, as he elsewhere speaks ^b) then those ^b L. p. 23.
 Pains and Persecutions, not robbing him of his
Virtue, would not rob him of his *Happiness*.
 This is too romantick and absurd a Doctrine
 to deserve a serious Confutation: And there-
 fore I shall dismiss it with the Words of Arch-
 bishop Tillotson ^c; *Though some Men have been* ^c Ser. Post.
so phantastically obstinate as, against the Reason ² vol. P.
the Common-Sense of Mankind, to maintain this ^{291.}
 Paradox, That “ a wise Man may be as happy
 “ upon the Rack, or in Phalaris his Bull, as in
 “ the greatest Ease and Freedom from Pain that
 “ can be imagined;” Yet Nature cries Shame of
 this Hypocrisy; and there are none of those wise
 Men, they speak of, who were ever such Fools as
 to try the Experiment.

2. If

2. If we consider the Being of Man, as circumscribed within the Bounds of this Life, I deny that *his chief Happiness results from the most excellent part of his Constitution* (as those Words are intended to exclude all regard for the Pleasures of the Body): For it results, not from any one *Part*, but from the *Whole*. The chief Happiness of a Creature, composed of Body and Soul, and designed for this Life only, is, to be as happy as it can be, during this Life, both in Body and Soul: And the more and greater Pleasure of both kinds it enjoys (which can be rendred consistent with each other) the more entire and perfect is its Happiness. I grant indeed,

3. That *the chief Happiness of a reasonable Creature must consist in living as Reason directs, whether he lives one Day, or to Eternity*. But had we no hope in another Life, the Directions of Reason for our Conduct in this, would not be the same, as they are now. Reason would then direct us to do every thing, in which we delighted; to deny ourselves no Pleasures, which Inclination, Custom, or Opinion prompted us to take; so it did not otherwise interfere with our Ease, with our Health, our Reputation, and Convenience; that is, so Men judged upon the whole, that it would conduce more to their Happiness to indulge themselves in such or such Pleasures, than to forbear them. And how falsely the greatest Part of Mankind would, through the corrupt Tendency of their Nature, and the perpetual Solicitations of the Objects of Sense, judge in such a Case, I need not say. And whenever they judged wrong, there would
be

be no sure way of setting them right; that is, of arguing them out of their Taste and Experience, to which they would always retreat and appeal, as to the sure Test and Measure of Happiness. The Restraints of *Conscience*, in such a State, would no ways check Men in their Pursuits: For Conscience being nothing but the Judgment which a Man passeth on the Reasonableness, or Unreasonableness of his own Actions, and that being to be measured from the Subserviency of those Actions to his present Happiness; whatever appeared to him, upon the best Judgment he could frame, necessary to his present Happiness, would appear highly reasonable; and his Conscience would be so far from blaming, that it would approve his Pursuit of it; nay, it would blame him for not pursuing it. And therefore,

4. To tell Mankind, in such a State as this, that their supreme Felicity *consisted in the Imitation of God*, would be to talk to them in a Language which they would not relish, or understand. For how should a poor imperfect Creature, composed of Body, as well as Spirit, and designed for this material World only, think itself obliged, or any ways able, to imitate an eternal, infinite-pure and perfect Mind? or place its Happiness in copying Excellencies, which human Life is too short, and human Nature too weak to reach? How should a Soul, made to inhabit Flesh and Blood, and to perish together with it, judge it reasonable, or possible, to live above the Desires and Infirmities of Flesh and Blood? How should one part of the Man be induced to neglect and forget the
 other,

other, in order to arrive at a Divine Perfection and resemblance, which (not hoping to reach) it would scarce think itself designed to pursue? No, the Rule of *imitating God* can never be successfully proposed to Men, but upon *Christian Principles*, such as these; that this World is a Place, not of Rest and Happiness, but of Discipline and Trial; where we are to be trained up for another and more perfect State, and to qualify ourselves for the divine Enjoyments of it, by resisting and subduing our bodily Appetites and Inclinations; a State, into which Flesh and Blood shall not enter, where our present Struggles shall be rewarded with complete Conquests, and our Imitation of God end in the undisturbed Fruition of him to all Eternity. Upon these Principles indeed it is highly reasonable to *imitate God*: but if we are designed to live only in these Bodies, and in this World, what should hinder Us from endeavouring to make the best of both? and from coming to the conclusion mentioned (and not disapproved) by the Apostle; *Let us eat and drink, for to-morrow we die?*

5. I deny not, after all, but that, even in such a State as this, the Pleasures of Virtue would be superior to those of Vice, and justly preferable, upon the Comparison; the Pleasures, I mean, of a mature and confirmed Habit of Virtue, not of the lower and imperfect Degrees of it. Such an Habit, once acquired, would indeed afford the Professors of it greater Satisfactions than any the Wicked and Licentious did, or could enjoy;

joy. But how few would judge thus rightly of Virtue at a Distance? How much fewer would be at the Pains of acquiring such an Habit, and of conquering all the Reluctancies and Difficulties, that lie in the Way towards it? And, till that were done, the strict Practice of Virtue would be entirely pleasing: to be sure, no part of the Pleasure of it would consist in the *Struggle* itself; and therefore I am much at a Loss to know, what the *Letter-writer* meant by the following Assertion, that the *Difficulty of [attaining and practising] Virtue doth not destroy the present Happiness resulting from it, but enhance and improve it.* This I take to be a Stoical Rant, without any Foundation in the Nature of Man, or the Reason of things. For no *Practice* whatsoever can be attended with *present Happiness*, any farther than it is easy and delightful to the Doer; and what is difficult to be done, cannot be easy and delightful, *while* it is doing.—Unless when those Difficulties are lost and swallowed up in the sweet Hope of a better State, which we are sure of attaining by the Means of them. Where once such a Persuasion as this is well fixed, I grant it will smoothe all the Roughness of the Way, that leads to Happiness, and render all the Conflicts we maintain with our Lusts and Passions pleasing: but surely, without the Hopes of such a State, the mere prospect of the Pleasures which Virtue in this Life may yield, would scarce make the Struggle itself delightful to those who were Strangers to such Pleasures.

Thus far, in answer to his *fourth* Remark, which contains the Grounds of *his* Doctrine, and offers at somewhat towards the disproof of *mine*. As to the rest of his *Observations on my manner of proceeding in the present Argument*, were it worth while to reduce them from their present Confusion in some Order, they might be ranged and considered under *three* Heads, my *Omissions*, my *Inconsistencies*, and the *ill Consequences* of my Doctrine. My *Omissions* are confessed, for I did not write a Treatise, but a few Pages only on the Subject; which I handled with particular Views, and pretended not to exhaust. Whether any of the Reasonings by me employed, are *inconsistent* with each other, I securely leave to the Judgment of the Reader, who hath now, toward the latter end of this Volume, the argumentative Part of that Sermon before him, *verbatim*, as it was first printed. But the *ill Consequences* of my Doctrine, which he objects, deserve to be a little considered.

My Doctrine is, as I have endeavoured to shew, the very same with that of *St. Paul*; and if this hath been made out, the same ill Consequences are equally chargeable upon both, and *He* too may be said to have *made Concessions to the Cause of Vice*, by allowing, that *if the Dead rise not*, the Inference would be just, *Let us eat and drink, for to-morrow we die*. All that needs be done toward justifying the *Apostle* (and *myself*, by his means) is, to open the Design and Manner of his Reasoning. He is there making use of that sort of Argument, which, in order to prove a Doctrin

trine true, supposes the contrary Doctrine to be true; and then shews, what Absurdities follow, upon such a Supposition: And the greater those Absurdities are, the more strongly do they evince the Falsity of that Supposition, from whence they flow, and, consequently, the Truth of the Doctrine set aside by that Supposition. Thus, in the present case, the more absurd it is to affirm, that Beasts have the Advantage of Men, and bad Men of good, in point of Happiness; or that a sensual Life may be preferred to a severe and rigid Virtue; the more clearly doth the Folly, and Falshood of that Supposition appear, which is the Parent of these wild Absurdities, *viz.* that *We have hope in this Life only*; and the Falshood of that Supposition being proved, proves the Truth of the contrary Doctrine, which was designed to be established. Now these very *Absurdities*, are by the Letter-writer represented as *Concessions to the Cause of Vice*, when indeed they are employed by me, and do in themselves tend, to confirm the Truth of a capital Article in Religion, upon which (as I verily think) the whole Cause of Virtue depends. It may suffice to have given this short, but full Answer to all the *ill Consequences* he hath vainly endeavoured to fasten on my Doctrine; and which are in truth so far from being ill Consequences of my Doctrine, that they are Consequences only of that false supposition, which I advanced, in order to disprove it, and, by that means, to prove the Truth of my Doctrine. If the Letter-Writer was sincere in this part of his Charge, he must be contented

¹ L. p. 16. to bear the Reproach of *understanding nothing of Logick, or good Sense*^a; an Imputation, which I find he looks upon as carrying a greater *Absurdity* in it, than even any thing I have said in my Sermon!

I doubt, whether he can as easily get rid of the *ill Consequences* of his Doctrine; which manifestly tends to shew, That there is no *need* of a future State, to set right the unequal Distribution of Happiness in this Life. And if once this be allowed, we give up the very best Argument for such a State, with which mere Reason furnishes us. And of what use that *Concession* can be to the *Cause of Virtue* this pretended Patron of it will be pleased to tell us. Had he substituted any *other* Argument for a Future State, in the Room of *this* he thus endeavours to weaken; had he once, throughout his Pamphlet, directed and plainly affirmed, that any convincing Evidence of such a State was to be had from Reason alone, or that even the bitter Sufferings of good Men were sufficient to prove it; his Conduct would have been so much the more excusable: But he hath offered at nothing of this kind.

Once indeed (in a very odd and wary manner) he says, *I have heard the Sufferings and Afflictions of many good Men here below, made an Argument that, in another State, all the Virtuous shall have the outward, as well as inward Tokens of God's Favour*^b. But we are left at a Loss to know, whether he approves the Argument he thus *heard*; whether he thinks it a good Argument for a future State, as well as a Proof of what shall happen *in* such a State, *if* such a State

State there should be: He says not, whether a future State be, in his Opinion, necessary, in order to a Manifestation of these *outward Tokens of God's Favour*; or whether the *inward Tokens* of it, bestowed in this Life, may not suffice to all the purposes of Virtue.

In another place he mentions *the Presumptions of Reason*, and owns, that *our Lord's Resurrection, his Assurances of a FUTURE STATE, and his Miracles, ADDED to these Presumptions* (such is his manner of Speech) are sufficient (for what? why) to satisfy all that are willing to listen to Truth^a. But of what Truth^a they are to be satisfied; and, if it be the Truth of a Future State, what Interest *They* are to have in it, and what Right *They* have to it, he cares not expressly to say. And, as to these *Presumptions of Reason*, he gives us no account of them, what they are, or whence they arise. On the contrary, he hath all along employed such Reasonings, as, if true, are strong *Presumptions against* a Future State. For he supposes Virtue to be a sufficient Reward to itself in this Life: *It is the Imitation of God* (he says) *and therefore must be the Happiness of Man^b*; nay, *the Practice of Virtue is Happiness^b itself^c*. And if so, then it is not necessary^c that a Future Reward should be reserved for Virtue; for it hath a sufficient Reward already. A virtuous Heathen is, at this rate, as happy as a virtuous Christian; a Man without the Prospect of another World, is as happy as with it: for if the *Practice of Virtue be Happiness itself*, he that possesses *Happiness itself* can, by no other Considerations, or Views,

L. p. 31.

p. 26.

p. 23.

have *any Addition* made to his Happiness. If the Doctrine of this Letter be true, This World may be our Home, and not the Place of our Pilgrimage, as we Christians think, and call it: for our present State is, it seems, a State of Fruition and Felicity, not a state of Preparation and Trial; and, should there be no other Life, yet such a Supposition will not reflect on the Justice, or Goodness of God, which are sufficiently vindicated by his wise Distribution of Good and Evil in this Life, and by that Pleasure and Pain, with which Virtue and Vice are severally and inseparably attended.

Now these Principles do, as I conceive, tend to subvert the Belief of a Future State; and have therefore been generally entertained by all those who doubted of the reality of such a State, or expressly disbelieved it, without shaking off at the same time the Obligations of Morality. Such, particularly, were the *Stoics*. Who first brought these Tenets into Repute and Fashion: An Atheistical Sect of Philosophers, that held the World to be God: and having no certain Persuasion, much less Evidence, of another Life, and yet designing to be thought Lovers of Virtue, knew not how to defend its Cause; but by affirming that *Virtue was its own Reward*; and the *Practice of it, Happiness itself*; such an Happiness, as no Afflictions, no Torments, which beset a Man, could deprive him of, or any ways diminish. I will not argue against such wild *Paradoxes* as these: the excellent Words I have once already cited^a, are a sufficient Reply to them—

^a Pref. p.

Thus to cry up Virtue, to the weakening our Belief, and Hope of the Immortality of the Soul, however at first blush it may seem plausible, is in effect no better than a subtle Invention to ruin Virtue by itself, since it cannot possibly subsist but by the Belief and Support of another Life.

Whether the Letter-writer intended, by what he hath wrote, to undermine this Belief, is left to God, and his own Conscience. Sure I am, there are several Passages in his Piece (besides those I have mentioned) which look that way; and require a great deal of Candor to be interpreted in such a Sense, as doth not reflect on the Certainty of this great Article of all Religion. For he is not afraid to say, that *he much questions, whether ever there was, or can be a Persecution, merely for the Sake of the moral Virtue of any Person*^a. A Doubt, which shakes^a p. 29. the only moral Evidence of a Future State, which he can any ways be *supposed* to allow of: For if *Virtue*, as *Virtue*, be not persecuted here, there is certainly (upon *his* Principles) no reason for rewarding it hereafter. And what could tempt him to entertain such a Doubt? Were not *Socrates*, and *Aristides* (to name no other Heathens) plain Instances of this kind? and, when *Joseph* suffered under the Accusation of *Potiphar's* Wife, was he not *persecuted merely for the Sake of a moral Virtue*? And can this be in any Degree *strange* to those who have considered how wicked Men look upon themselves as reproached and affronted, by exemplary Goodness? And how justly therefore they are represented in the Book of *Wisdom*, as speaking this Language—*The Righteous* (say they) *is not*

for our Turn, he is clean contrary to our Doings; he was made to reprove our Thoughts, he is grievous unto us even to behold; for his Life is not like other Mens, his Ways are of another Fashion—Therefore let us lie in wait for the

^a p. 11, 12. Righteous, &c. ^a For my part, I can no way
 14, 15: account for his Doubts, in so plain a Case, but upon this Foot, that he foresaw the Persecution of Virtue, as Virtue must necessarily infer a Future Reward.

But should Virtue be persecuted, yet still he denies that the Hopes of a distant Recompence would afford it any immediate Relief: for these are his Words—*That the best of Men are sometimes in this State the most miserable, as far as the Evils of this World can make them so, may possibly be true; but it is equally true, whether you suppose a Future State, or suppose it*

^b L. p. 16. *not*; that is [for I can make no other Sense of his Words] the Virtuous Persons, so persecuted, are *equally* miserable under *both* Suppositions; their Hopes of a future Happiness being no manner of Allay to their present Miseries. And how can the Belief of a Future State be more effectually supplanted than by such an Opinion? Can one think him in Earnest, when he says, that *He is sure, the Certainty of a Future State stands in need of no such Supports, as mine?* for even without them,

^c L. p. 31. *Philosophers asserted it—and so may Christians.*—He takes away the strongest Inducement which the best Philosophers had (or indeed which mere Reason could have) to believe a Future State; and then he leaves us to depend upon the bare *Assertions* of some other Philosophers.

sophers (on their Authority without Reason) for the Truth of it. And is not this a very satisfactory and ample Equivalent? What should hinder us from exchanging the clearest Evidences of a Future State, for the groundless Assurances of these Philosophers of his Acquaintance concerning it?

Other Passages there are in the Letter, equally liable to Exception: but I delight not to dwell on these Blemishes, or to make the worst and most invidious Construction of things. My chief Business was to prove, that the Doctrine delivered in my Sermon was neither *New* nor *Unscriptural*, nor *in itself false and pernicious*: and having, I hope, effectually made good what I undertook *in these Respects*, I shall not be solicitous to inquire into the peculiar Articles of this Writer's Creed, nor even to dive into the secret Springs and Motives that set him at Work.

He solemnly disclaims any Uneasiness conceived at the *Character* given of Mr. Bennet, or any Desire of lessening *mine*^a. If his Professions be real, it will puzzle him to give a good Account, why he took Occasion from *my Sermon* to vent his Thoughts on this Argument. How come I to be singled out from that Crowd of Writers, who have all along maintained the same Doctrine! Why must he particularly represent *me*, as *putting Pleas into the Mouths of licentious Persons*^b, for saying That, which^b L. p. 28. hath been so often already said by Men of Learning, and Judgment, and Virtue, [without incurring the Reproach either of their own Times, or those that followed? But (which

(which is worst of all) why are these Positions charged upon me, as their sole Author and Inventor; and the Reader led into a Belief that they were *never before seriously maintained by any Person of Virtue and Understanding* ^a?

* L. p. 19.

These are such manifest Indications of *Insincerity* and *Malice*, as all his grave Pretences of *Concern for the Cause of Virtue* will not cover, or elude. If, after all, he pleads *Ignorance* for his Excuse; since I have shewn him his foul Mistakes and injurious Misrepresentations, it will become him publicly to own and retract them; and I now call upon him, in my turn, to do it. If he doth not, they will lie heavy upon him in another World, to *whomsoever* he may have recommended himself, in *This*, by the means of them.

After I had finished this Preface, and a great part of it was printed, there came to my Hands an *Affize Sermon*, preached lately in the Cathedral at *Winchester*, by Mr. *Richard West*, Prebendary of that Church. He hath, I find, stept a little out of his way, to give his peremptory Opinion in the Points controverted between me and the Letter-Writer; and withal, to prove himself no competent Judge of them. For, after affirming, “*That the PRACTICE*
“*of Christian Virtues*, though we set aside the
“*Consideration of a Future Reward, HAVE*
“*a fairer Title to present Happiness, than their*
“*contrary Vices*; (which is better *Divinity* than *Grammar*) he proceeds to say, “*Nor does it*
“*appear that the Pharisees themselves ever de-*
“*ny’d it, THO’ a Notion hath been invented*
“*of late, that prefers brutish Pleasures* (for
“*the*

“the more brutish, it seems, the more preferable) to those of Religion.” *Serm. p. 7, 8.*

It is a shrewd Remark, which this sagacious Writer here makes, that *though a Notion hath been invented of late, yet it doth not appear that the Pharisees of old had the same Notions*; he might with as great acuteness of Judgment have observed, that the Art of Printing doth not appear to have been known to the Antients, tho’ it hath been invented since their Times. But to pass by this judicious Observation— if Mr. *West* pleases to read over my Sermon, and this Preface, he will easily see, that he hath mistaken my *Notion*, of which he here gives a very injurious Account, in very unseemly Language; to say no worse of it. He is still more mistaken in thinking *that to be a late Invention* of mine, which hath been asserted by so many pious and eminent Pens of our own, and other Communion; to whose Sentiments a Man, that professes to dedicate himself to the Study of Divinity, ought not to have been altogether a Stranger. And I am very apt to think also, that he hath, in this Paragraph, mistaken the *Pharisees* for the *Saducees*. The *Saducees*, indeed, did *set aside the Consideration of a Future Reward*, and yet pretended to support the *Practice of Virtue* upon the Foot of *present Happiness*, as *Epicurus* likewise did; from whom they are sometimes called *Epicureans*, in the *Jewish Writings*. Neither *Epicurus* nor *Zadock* declared openly for Vice and Immorality, though they denied a Future State; but held Happiness to be attainable in this Life by our own Conduct and Virtues.

But

But it no way appears, that the *Pharisees* had any such Notions, or Disputes as these stirring among them, or any Occasion to deliver their Opinion about the *Title, which the Practice of Virtue hath to present Happiness; setting aside the Consideration of a Future Reward*: And why, therefore, *their* Authority should be vouched to this purpose, I do by no means comprehend.

Much less can I imagine, why a *JEWISH* Sect [whether of *Pharisees* or *Saducees*] should be represented, as delivering their Judgment about the Consequence of *practising CHRISTIAN Virtues*; a Point in which they had as little Reason to concern themselves, as *Mr. West* hath to interpose in this Dispute, unless he were better acquainted with the true State, and Grounds of it, and with the Opinions of those who have gone before him in the Argument. I hope, this was not one of the correct Passages, which *Mr. Fervoise*, and the other Gentlemen had in their View, when they *desired him to print his most excellent Sermon*.—Of which I am tempted to say somewhat more, but shall forbear; having, I hope, sufficiently prevented whatever this Gentleman hath said, or can say, against any part of my Doctrine. And some Attacks are so harmless, that nothing but a Defence can make them considerable.

What gave rise to this civil Digression of *Mr. West*, and at whose Shrine he offered his Incense, is too plain to admit of any Doubt; and carries in it a Reflection, so much to the Disadvantage of Religion, that, could it possibly be concealed, I should think myself obliged

to pass it over in Silence. How must it afflict good Men, to consider, that our unhappy Disputes above *Rights* and *Privileges*, should spread themselves into Points of a foreign Nature, and of the most sacred Importance; and be pursued to the very Horns of the Altar, without any regard to the Interests of our common Christianity! What! can we not differ about *Adjournments*, without differing also about the *Evidences* of a *Future State*; and managing our Contests on that Head, in such a manner, as even to take part with, and make Sport for Unbelievers? Are these the blessed Effects of that *Moderation* and *Temper*, of which we have heard so much in some Men's Writings, and seen so little in their Practices? How long shall the best Words in the World be thus perversely applied to the worst Purposes; and made use of to cover, and advance Designs, widely distant from our specious Pretensions? Can we look upon it, as one Instance of that most amiable Virtue, to stand by cool and unconcerned for the great Truths of Religion? neither to defend them Ourselves, nor yet suffer them to be defended by Others? and, when we chance to spy *an Egyptian smiting an Hebrew, one of our Brethren*, to be so far from *avenging the Wrong*, as to encourage and assist the Doer of it? what is this, but to imitate the wicked Policy of our worst Enemy, which we have so often complained of? For how Eloquent have some Men been in their Invectives against a neighbouring Prince (the Subject of their Panegyrics) on some other Occasions) for making

ing

ing scandalous Leagues with *Mabometans*, and attacking Christians in Conjunction with the great Enemies of *Christendom*? And is their Conduct less liable to Reproach, who are not ashamed to espouse the Cause even of *Infidelity* itself, rather than miss an Opportunity of expressing their Resentments against Men they do not like, and of keeping up their little Party-Interests, and Quarrels? When *Popery* was at our Doors in a late Reign; did we take *this* way of keeping it out? And are *Atheism* and *Deism* less dreadful in themselves? or are we now in less Danger of being over-run with them? In God's Name, if we cannot agree in other things, let us unite at least in an equal Zeal for those capital Doctrines, which we all equally embrace, and are alike concerned to maintain: Nor let our personal Views, and Prejudices (if we will not be persuaded to part with them) ever lead us to do any thing, that may expose Religion itself to the Laughter and Scorn of profane Men; who *shoot out the Lip, and shake the Head, saying, Aha! So we would have it.*

CONTENTS.

A Large Preface in Defence of a Sermon
preached at the Funeral of Mr.
Thomas Bennet. pag. iii.

SERM. I. I Cor. xv. 19. *If in this Life only
we have Hope in Christ, we are of all
Men most miserable.* pag. 1

SERM. II. A standing Revelation the best
Means of Conviction.

St. Luke xvi. 31. *If they hear not Moses
and the Prophets, neither will they be
persuaded, tho' one rose from the Dead.* 19

SERM. III. A Sermon preached at the
Election of the Lord Mayor.

Job xxix. 14. *I put on Righteousness, and
it cloathed me; my Judgment was as a
Robe and a Diadem.* 81

SERM. IV. A Sermon preached before the
Lord Mayor, on a Day of public Hu-
miliation.

Pfal. xxx. 6, 7, 8. *In my Prosperity, I
said, I shall never be moved: Lord, by
thy Favour Thou hadst made my Moun-
tain to stand strong. Thou didst hide
thy Face, and I was troubled. I cryed
unto*

ing scandalous Leagues with *Mabometans*, and attacking Christians in Conjunction with the great Enemies of *Christendom*? And is their Conduct less liable to Reproach, who are not ashamed to espouse the Cause even of *Infidelity* itself, rather than miss an Opportunity of expressing their Resentments against Men they do not like, and of keeping up their little Party-Interests, and Quarrels? When *Popery* was at our Doors in a late Reign; did we take *this* way of keeping it out? And are *Atheism* and *Deism* less dreadful in themselves? or are we now in less Danger of being over-run with them? In God's Name, if we cannot agree in other things, let us unite at least in an equal Zeal for those capital Doctrines, which we all equally embrace, and are alike concerned to maintain: Nor let our personal Views, and Prejudices (if we will not be persuaded to part with them) ever lead us to do any thing, that may expose Religion itself to the Laughter and Scorn of profane Men; who *shoot out the Lip, and shake the Head, saying, Aha! So we would have it.*

C O N T E N T S.

A Large Preface in Defence of a Sermon
preached at the Funeral of Mr.
Thomas Bennet. pag. iii.

SERM. I. I Cor. xv. 19. *If in this Life only
we have Hope in Christ, we are of all
Men most miserable.* pag. 1

SERM. II. A standing Revelation the best
Means of Conviction.

St. Luke xvi. 31. *If they hear not Moses
and the Prophets, neither will they be
persuaded, tho' one rose from the Dead.* 19

SERM. III. A Sermon preached at the
Election of the Lord Mayor.

Job xxix. 14. *I put on Righteousness, and
it cloathed me; my Judgment was as a
Robe and a Diadem.* 81

SERM. IV. A Sermon preached before the
Lord Mayor, on a Day of public Hu-
miliation.

Psal. xxx. 6, 7, 8. *In my Prosperity, I
said, I shall never be moved: Lord, by
thy Favour Thou hadst made my Moun-
tain to stand strong. Thou didst hide
thy Face, and I was troubled. I cried
unto*

- unto Thee, O Lord, and unto the Lord I made my Supplication.* 110
- SERM. V. A Spittal Sermon at St. Bridget's Church, on *Easter-Tuesday, 1707.*
 St. Matth. xxv. 40. *Verily I say unto you, Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.* 142
- SERM. VI. An Acquaintance with God, the best Support under Afflictions. A Sermon preached before the Queen at St. James's, *October 31, 1708.*
 Job xxii. 21. *Acquaint thyself with him, and be at Peace.* 182
- SERM. VII. A Spittal Sermon preached before the Lord Mayor, &c.
 Luke x. 32. *He came and looked on him, and passed by on the other Side.* 213
- SERM. VIII. A Sermon preached before the Sons of the Clergy, at their Anniversary-Meeting in the Cathedral Church of St. Paul, *Dec. 6, 1709.*
 Rom. xi. 6. *If the First Fruit be holy, the Lump is also holy; and if the Root be holy, so are the Branches.* 255
- SERM. IX. *Concio ad Clerum Lond.*
 Rom. xiii. 1. *Omnis Anima Potestatibus sublimioribus subdita sit.* 309

A
S E R M O N

Preached in the
Cathedral-Church of St. *PAUL*,

AT THE
F U N E R A L

OF
Mr. *THOMAS BENNET*,

August 30, 1706.

I CORINTH. xv. 19.

*If in this Life only we have Hope in Christ,
we are of all Men most miserable.*

SUCH Discourses, on such Mourn- SERM.
ful Occasions as these, were insti- 1.
tuted, not so much in Honour of the
Dead, as for the Use of the Living; that
VOL. II. B Oppor-

SERM. Opportunity may be taken from hence
 I. to excite in Persons, attending on these
 ——— Solemnities, a due Sense of the Uncertainty and Vanity of all Earthly Satisfaction; to imprint upon their Minds, by proper Arguments and Reflexions, a lively Persuasion of the Certainty of a Future State, and an earnest Desire of fitting and preparing themselves for it.

There is no Season, to which such Thoughts as these are more suitable; nor any, wherein Men are likely to be more affected with them: And therefore I have chosen (not unfitly, I hope) to explain to you, at present, that great Argument for a Future State, which *St. Paul* hath couched in the Words I have read to you; *If in this Life only we have Hope in Christ, we are of all Men most miserable*: that is, If all the Benefits we expect from the Christian Institution, were confined within the Bounds of this present Life, and we had no Hopes of a better State after this, of a great and lasting Reward in a Life to come; We Christians should be the most abandoned and wretched of
 Creatures:

Creatures: All other Sorts and Sects of S E R M.
Men would evidently have the Advan- I.
tage of us, and a much surer Title to ———
Happinefs than We.

This Concession the Apostle openly makes, and from hence he would be understood to infer (tho' the Inference be not express'd) That, therefore, there must needs be another State, to make up the Inequalities of this, and to salve all irregular appearances; since it is impossible to conceive that a just and good God should suffer the justest and best of Men (such as the best Christians certainly are) to be oftentimes the most miserable.

If *St. Paul* found it necessary, earnestly to press this Argument on the *Corinthians*, soon after he had planted the Gospel among them, and confirm'd it by Miracles; it cannot but be highly requisite for Us, who live at such a Distance from that Age of Miracles, to support and enliven our Faith, by dwelling often on the same Considerations: And this Argument, therefore, I shall endeavour to open, and apply, in the following Discourse; wherein,

S E R M. *First*, I shall shew the undoubted Truth
 I. of the Apostle's *Concession*; and from
 ————— thence shall establish, in the

II. *Second Place*, the Truth of that *Con-*
clusion, which he builds upon it.

III. After which, I shall suggest to you
 some *Rules* and *Directions*, which, if
 duly pursued, will enable you to live like
 those who *have their Hope in another*
Life; like Men, who look upon them-
 selves, as being only on their Passage
 through this State, but as belonging
 properly to that which is to come; on
 which, therefore, their Eye, their Aim,
 and their Hopes are altogether fixed and
 employed.

IV. And these General Reflexions shall be
 followed (as they will very naturally be
 followed) by a just and faithful Account
 of that Valuable Person, whose Remains
 now lie before us.

As

As to the *Concession* of the Apostle, I SERM.
shall urge it somewhat further than the I.
Letter of the Text will carry us; proving
to you, under two different Heads, That,
were there no other Life but this, First,
Men would really be more miserable than
Beasts; and Secondly, The best Men
would be often the most miserable: I
mean, as far as Happiness or Misery are
to be measured from Pleasing, or Painful
Sensations; and, supposing the Present
to be the only Life we are to lead, I see
not, but that This might be esteemed the
true Measure of them.

First, Were there no Life after this,
Men would be more miserable than Beasts:
for in this Life, it is plain that Beasts
have, in many respects, the Advantage
of them; inasmuch as they enjoy great-
er Sensual Pleasures, and feel fewer Cor-
poral Pains, and are utter Strangers
to all those Anxious and Tormenting
Thoughts which perpetually haunt and
disquiet Mankind.

S E R M. The Pleasures of Sense are probably
 I. relished by Beasts in a more exquisite De-
 ———— gree, than they are by Men; for they
 taste them sincere and pure always, with-
 out Mixture, or Alloy, without being di-
 stracted in the Pursuit, or disquieted in
 the Use of them.

They follow Nature in their Desires
 and Fruitions, carrying them no further
 than she directs, and leaving off at the
 Point, at which Excess would grow
 Troublesome and Hazardous; so that
 their Appetite is not destroyed or dulled,
 by being gratified, but returns always
 fresh and vigorous to its Object. Hence
 Their Organs are generally better dis-
 posed than Ours, for receiving grateful
 Impressions from sensible Objects; being
 less liable to be vitiated by Diseases, and
 other Bodily Accidents, which disorder
 our Frame, and extremely lessen the Com-
 placence we have in all the good Things
 of this Life that surround us. Nor are
 the Pleasures, which the Brutal Part of
 the Creation enjoy, subject to be lessened
 any way by the Uneasiness which arises
 from

from Fancy and Opinion. They have not the Art of growing Miserable upon the View of the Happiness of others; it being the peculiar Privilege of Thinking Beings, when they are otherwise sufficiently blessed, to create Trouble to themselves, by needless Comparisons. S E R M.
I.

They are under no Checks from Reason and Reflexion, which, by representing perpetually to the Mind of Man the Meanness of all Sensual Gratifications, do, in great measure blunt the Edge of his keenest Desires, and pall all his Enjoyments. They are not aware of a Superior Good, or of any higher End, to which they might be ordained. They feel no inward Reproaches for transgressing the Bounds of their Duty, and the Laws of their Nature. They have no uneasy Presages of a future Reckoning, wherein the Pleasures they now taste must be accounted for; and may, perhaps, be outweighed by the Pains, which shall then lay hold of them. None of their Satisfactions are impaired by the Fear of losing them, by that Dread of Death, which

S E R M. hangs over the mere natural Man; and,
 I. like the Hand-writing on the Wall,
 ——— dampes all his Mirth and Jollity; and by
 Heb. ii. which he is, as the Apostle speaks, *all his*
 15. *Life-time subject unto Bondage*; that is,
 in a mean, dejected, slavish State of Mind.
 In a word, they have no Concern for
 what is past, no uneasy Expectations of
 what is to come; but are ever tyed down
 to the present Moment, and to the pre-
 sent Enjoyment, and in that they are vi-
 gorously, and totally employed.

In these Respects, it may be truly af-
 firmed; That, if we had hope in this
 Life only, Men would be really more
 miserable than Beasts; and on the same
 Account,

Secondly, The best of Men would be
 often the most miserable. For their Prin-
 ciples give them not leave to taste so
 freely of the Pleasures of Life, as other
 Mens do; and expose them more to the
 Troubles and Dangers of it.

The Principles of good Men give them
 not leave to taste so freely of the Pleasures
 of

of Life, as other Men's do; for their great S E R M.
 and prevailing Principle is, to sit as loose I.
 from those Pleasures, and be as moderate
 in the use of them, as they can; in order
 to maintain the Empire of the Mind over
 the Body, and keep the Appetites of the
 One in due Subjection to the Reasoning
 Powers of the Other. No small Part of
 Virtue consists in abstaining from that,
 wherein Sensual Men place their Felicity;
 in *mortifying the Deeds of the Body, and* Rom. xiii.
making no Provision for the Flesh to ful- 14.
fil the Lusts thereof. A truly good Man
 thinks himself obliged, not only to for-
 bear those Gratifications, which are for-
 bidden by the Rules of Reason and Reli-
 gion, but even to restrain himself in un-
 forbidden Instances, when by allowing
 himself in what is Innocent, he would
 either run the Risque of being further be-
 trayed into what is not so, or would
 breed matter of Offence to his weak and
 misjudging Neighbour. He lives not for
 Himself alone, but hath a Regard in all
 his Actions to the great Community
 wherein he is enclosed; and gives the
 Reins,

S E R M. Reins, therefore, to his Appetites no further, than the Indulging them is consistent
 I. with the general Good and Happiness of Society.

He is so far from grasping at all the Advantages and Satisfactions of this World, which are possible to be attained by him, that he thinks the bounding of his Desires and Designs within the Line, which his Birth and Fortune have marked out, to be a great and indispenfable Duty: He hath learned, in *whatsoever State he is, therewith to be Content*; and doth not, therefore, eagerly aspire after an higher Condition of Life, is not over-solicitous to procure to himself a larger Sphere of Enjoyment.

Phil. vi.
 11.

From these and many other Considerations (which I need not mention) it is manifest, that the best of Men do generally enjoy least of the Pleasures and Satisfactions of Life: It is as manifest, that they are most exposed to the Troubles and Dangers of it.

They are determined to live up to the Holy Rule, by which they have obliged them-

themselves to walk, whatever may be the S E R M. Consequences of it; though fore Evils, and I. great Temporal Inconveniencies should sometimes attend the Discharge of their Duty. The Hypocrite hath the Art of bending his Principles and Practice always to whatever is for his Convenience, and of falling in with the Fashion of a Corrupt and Wicked World: But the truly upright Man is inflexible in his Uprightness, and unalterable in his Purposes; Nothing can make him Remiss in the Practice of his Duty, no Prospect of Interest can allure him, no Fear of Danger can dismay him.

It will be his Lot often, to look singular, in Loose and Licentious Times, and to become a By-word and a Reproach on that account among the Men of Wit and Pleasure. *He is not for our turn,* (will they say, as their Words are represented in the Book of *Wisdom*) *He* ^{Wisd. ii.} *is clean contrary to our Doings; he was* ^{12, 14, 15.} *made to reprove our Thoughts; he is grievous unto us, even to behold; for his Life is not like other Mens, his Ways are of another Fashion.*

S E R M. *Fashion.* And these ill Thoughts, once
 I. entertained, will (we may be sure) as
 ——— Occasion offers, be followed by worse
 Usage.

Some Christian Virtues (for Instance, Humility, and Meekness) do, as it were, invite Injuries: For it is an Encouragement to base and insolent Minds to outrage Men, when they have Hopes of doing it, without a Return. If it be a Man's known Principle, to depart from his Right in a small matter, rather than break Christian Peace; Ill Men will be tempted to make illegal and unjust Encroachments upon him. He who resolves to walk by the Gospel-Rule of forbearing all Attempts, all Desires of Revenge, will probably have Opportunities every now and then given to exercise his Forgiving Temper.

Thus Good and Pious Persons are, by the Nature and Tendency of their Principles, more exposed to the Troubles and ill Accidents of Life, as well as greater Strangers to the Pleasures and Advantages of it, than other less Conscientious
 Men

Men are: And, on both these Accounts, what the Apostle lays down in the Text, is evidently and experimentally true; that, *if in this Life only they had Hope, they were of all Men most miserable.*

S E R M.

I.

From which Concession, which he thus openly makes, he would be understood (as I told you) to infer, though the Inference be not expressed, that there must, therefore, necessarily be another State, to make up the Inequalities of this, and to salve all irregular Appearances. For if God be infinitely holy, and pure, and just, and good; he must needs take Delight in those of his Creatures that resemble him most in these Perfections: He cannot but love Virtue, where-ever it is, and reward it, and annex Happiness always to the Exercise of it. And yet this is so far from being the Case, that the contrary often happens in this Life; where even the greatest Saints are sometimes made the most remarkable Instances of Suffering. We may, therefore, surely conclude, that there must be a
Future

II.

S E R M. Future State, wherein these Rewards
 I. shall be bestowed, and this Love of God
 ————— to good Men made to appear, and the
 eternal and inseparable Connexion between
 Virtue and Happiness manifested, in the Sight
 of Angels and Men. It cannot consist with the
 Divine Attributes, that the impious Man's Joys
 should, upon the whole, exceed those of the Upright;
 or that the Beasts of the Field, which serve him
 not, and know him not, should yet enjoy a more
 entire and perfect Happiness, than the Lord of
 this Lower Creation, Man himself, made in God's
 own Image to acknowledge and adore him: and
 therefore, as certainly as God is, a time there
 will and must be, when all these unequal
 Distributions of Good and Evil shall be set
 right, and the Wisdom and Reasonableness of
 all his Transactions with all his Creatures be
 made as clear as the Noon-Day.

And this, before that Revelation had
 enlightened the World, was the very best
 Argument for a Future Estate, which
 Mankind had to rest upon. Their Phi-
 losophical

losophical Reasonings, drawn from the S E R M.
Nature of the Soul, and from the In- I.
stincts and Presages of Immortality im-
planted in it, were not sufficiently clear
and conclusive. The only sure Founda-
tion of Hope, which the wisest and most
thoughtful Men amongst the Heathen
pretended in this Case to have, was,
from the Consideration suggested in the
Text: And from thence some of them
reasoned without Doubt, or Hesitancy;
and lived and died in such a manner, as
to shew, that they believed their own
Reasonings.

It may suffice, thus far to have enlarged
on that great Argument of a Future State,
which is urged by *St. Paul* in the Words
before us: “ If in this Life only we had
“ Hope, Men would really be more mi-
“ serable than Beasts; and the best of
“ Men oftentimes the most miserable.
“ But it is impossible to imagine, that
“ a God of infinite Wisdom and Good-
“ ness should distribute Happiness and
“ Misery, so unequally and absurdly:
“ It remains, therefore, that good Men
“ have

SERM. "have a well-grounded Hope in another

I. "Life; and are as certain of a future

— "Recompence, as they are of the Being,
"and Attributes of God."

III. The best Use I can make of this Comfortable Truth, thus explained, is, To exhort you from thence to live like those who have their Hope in another Life; like Men who look upon themselves as being upon their Passage only through this present World, but as belonging properly to that which is to come. And thus we may be said to live, if we observe the following plain Rules and Directions; which are not the less useful, because they are plain ones. Several of them will give a natural Occasion to those, who knew the deceased Person, of anticipating his Character in their Thoughts: For he did really in good measure (and with due Allowances made for Human Frailties) govern himself by them; and I may, for that Reason, I hope, be suffered to insist the more freely upon them.

Now,

Now, to live like those that have their S E R M.
 Hope in another Life, implies, I.

First, That we indulge ourselves in the Gratifications of this present Life very sparingly; that we keep under our Appetites, and do not let them loose into the Enjoyments of Sense: But so use the good things of this World; as not abusing them; so take delight in them, as to remember that we are to part with them, and to exchange them for more excellent and durable Enjoyments.

Brethren, (says St. Peter) I beseech you, as Pilgrims, abstain from Fleeshly Lusts: 1 Pet. ii.

They, who pass through a Foreign Country, towards their Native Home, do not usually give up themselves to an eager Pursuit of the Pleasures of the Place; ought not to dwell long upon them, and with Greediness; but make use of them only for their Refreshment on the Way, and so, as not to be diverted from pursuing their Journey.

A good Christian must partake of those grateful Repasts of Sense, which he meets with here below, in like manner as the

S E R M. *Jews* did of their Passover *with their Loins girded, their Shoes on their Feet, and their Staff in their Hand, eating it in Haste* ;

I. *that is, he must always be in a Travelling Posture, and so taste Sensual Pleasures, as one that is about to leave them, and desires to be stopped as little as he can by them, in his Way towards the End of his Hopes, the Salvation of his Soul. And to this Custom of the Jews St. Peter, in his Exhortation to Sobriety and Temperance, may be supposed to allude; Wherefore (says he) gird up the Loins of your Mind, and be ye sober.*

Exod. xii. 11.
1 Pet. i. 13.

Indeed, it is Impossible for a Man to have a lively Hope in another Life, and yet be deeply immerfed in the Enjoyments of this; inasmuch as the Happiness of our Future State so far exceeds all that we can propose to ourselves at present, both in Degree, and Duration; that to One firmly persuaded of the Reality of that Happiness, and earnestly desirous of obtaining it, all Earthly Satisfactions must needs look little, and grow flat and unfavoury: especially, when by Experience he

he

he finds, that too free a Participation of S E R M.
 These indisposes him extremely for Those; I.
 for all the Duties that are necessary to
 be performed, and all the good Quali-
 ties that are necessary to be attained, in
 order to arrive at them. He perceives
 plainly, that his Appetite to Spiritual
 Things abates, in proportion as his sen-
 sual Appetite is indulged and encouraged;
 and that Carnal Desires kill not only the
 Desire, but even the Power of tasting
 Purer Delights; and, on both these Ac-
 counts, therefore, lies too deep a Draught
 of all Earthly Enjoyments: *Having this* 1 John iii.
Hope in him, he purifieth himself, even 3.
as He (i. e. even as the Author and Re-
vealer of this Hope) is pure. A

Second Instance, wherein we may be
 said to live like those who have their
 Hope in another Life, is, if we bear the
 Uneasinesses that befall us here, with
 Constancy and Patience; as knowing
 that, tho' our Passage through this World
 should be rough and troublesome, yet
 the Trouble will be but short, and the
 Rest and Contentment we shall find at

SERM. the End, will be an ample Recompence
 I. for, all the little Inconveniencies we meet
 with, in our way towards it. We must
 not expect, that our Journey through the
 several Stages of this Life should be all
 smooth and even; or, that we should
 perform it wholly without Disasters, Ill
 Accidents and Hindrances. While we
 live in this World, where Good and Bad
 Men are blended together, and where
 there is also a Mixture of Good and
 Evil wisely distributed by God, to serve
 the Ends of his Providence; we are not
 to wonder, if we are molested by the
 One, as well as benefited by the Other.
 'Tis our present Lot and Condition, to
 be subject to such Casualties; which,
 therefore, as they ought not to surprize,
 so much less should they deject us: nor
 can they, if we look forward, and en-
 tertain ourselves with the Prospect of that
 Happiness to which we are hastening;
 and at which when we arrive, even the
 Remembrance of the Difficulties, we now
 undergo, will contribute to enhance our
 Pleasure.

Indeed,

Indeed, while we are in the Flesh, we cannot be utterly insensible of the Afflictions that befall us: what is in itself harsh and ungrateful, must needs make harsh and ungrateful Impressions upon us. And therefore, to pretend to be perfectly easy under any great Calamity of Life, must be the Effect either of Hypocrisy, or Stupidity. However, tho' it be not in our Power to make an Affliction no Affliction; yet it is certainly in our Power to take off the Edge, and lessen the Weight of it, by a full and steady View of those Divine Joys that are prepared for us in another State, which shall shortly begin, and never end: We may say, and think with St. Paul, *I reckon that the Sufferings of this present Life are not worthy to be compared with the Glory that shall be revealed.* And thus saying, and thinking, we may bear the heaviest Load that can be laid upon us, with Contentedness, at least, if not with Chearfulness. A

Rom. viii.
18.

Third Instance of our living like those that have their Hope in another Life, is, if we always take the Account of a Future

SERM. State into our Schemes and Reasonings
 I. about the Concerns of this World ; and
 ——— form our Judgments about the Worth, or
 Emptiness of things here, according as
 they are, or are not of Use, in relation to
 what is to come after.

He who sojourns in a foreign Country, refers what he sees and hears Abroad, to the State of things at Home ; with that View he makes all his Reflexions, and Enquiries ; and by that Measure he judges of every thing which befalls himself, or others, in his Travels. This Pattern should be our Guide, in our present State of Pilgrimage ; wherein we often misinterpret the Events of Providence, and make a wrong use of them, by attending to the Maxims of this Life only ; and so thinking of the World, which we are now in, and of the Affairs of it, as if both That, and They, and We had no manner of Relation to another : Whereas in truth, what we see is in Order only to what we do not see ; and both these States, therefore, must be joined, and considered together, if we intend to reflect

flect wisely and justly on present Appear-
 ances; for as *no Man knoweth Love,*
or Hatred; so neither can he discern
 Good, or Evil, purely *by what is before*
him.

S E R M.
 I.

—————
 Eccles. ix.
 I.

We, perhaps, when we see Vice re-
 markably Prosperous, or Virtue in deep
 Distress; when a Man, who is, and does
 Good to Mankind, happens to be cut off
 in the Vigour of his Strength, and in
 the midst of his innocent Enjoyments;
 whilst *the Wicked grow Old, yea are*
*mighty in Power, * and come to their * Job xxi.*
Grave in a full Age, like as a Shock of
Corn cometh in, in his Season: We, I
Job v. 26.
 say, in such Cases, are ready to cry out
 of an unequal Management, and to blame
 the Divine Administration; whereas, if
 we considered, that there is another State
 after this, wherein all these seeming Ir-
 regularities may be set right; and that,
 in the mean time they are of use to dis-
 tinguish the Sound from the False Be-
 liever, to exercise the Faith of good Men,
 and, by that Means, entitle them to a
 greater Reward; This one Consideration

S E R M. would make all our Murmurs cease, and
 I. all those fancied Difficulties vanish.

———— Many other Instances, like these, there are, wherein, I say, we shall never be able to give ourselves a Satisfactory Account of the Divine Conduct, as it appears to us at present, without drawing our Arguments and Reflexions from a future State, and forming such a Scheme of things, as shall at once take in both Time and Eternity. We may, in the

Fourth place, be said to live like those that place their Hope in another World; when we have, in a great measure, conquered our Dread of Death, and our unreasonable Love of Life, and are even prepared, and willing to be dissolved, and to be with *Christ*, as soon as ever he thinks fit to call us. Till we have wrought ourselves up into this Degree of Christian Indifference, we are in *Bondage*; we cannot so well be said to have our Hope, as our Fear in another Life, while we are mighty loth and unwilling to part with This, for the sake of it.

Not

Not that it is in the Power of Human Nature without extraordinary Degrees of Divine Grace, to look Death in the Face, unconcerned; or to throw off Life with the same Ease, as one doth a Garment, upon going to Rest: These are Heroic Heights of Virtue; attained but by few, and matter of strict Duty to none. However, it is possible for all of us to lessen our Natural Fears of this kind, by Religious Considerations; by a firm Belief of, and a frequent Meditation upon those Joys that shall be revealed, to raise ourselves up into a Contempt of present Satisfaction, and into a Resolution of submitting ourselves, if not joyfully, yet meekly, and calmly, to the Sentence of Death, whenever it shall please God to inflict it upon us. This, I say, is a very practicable Degree of Christian Magnanimity and Courage; and it is both the Duty and the Interest of every good Christian to attain it. Which we shall be the better enabled to do, if, in the

Fifth and last place, We make a proper Use of such Opportunities as these,
and

SERM. and of all other Seasons of Serious Re-
 I. flexion, which are afforded us, in order
 ————— to fix in our Minds a lively and vigorous
 Sense of the things of another World. They are under the Disadvantage of being Distant; and, therefore, operate but faintly upon us. To remedy this Inconveniency, we must frequently revolve within ourselves their Certainty, and great Importance; so as to bring them near, and make them familiar to us: till they become a constant and ready Principle of Action, which we can have recourse to upon all Occasions.

If we really live under the Hope of future Happiness, we shall be apt to taste it by way of Anticipation and Fore-Thought; an Image of it will meet our Minds often, and stay for some time there, as all pleasing Expectations do; and that, in proportion to the Pleasure we take in them. I appeal to you, if it be not so in your Temporal Affairs. Hath any of you a great Interest at Stake in a far-distant Part of the World? hath he ventured a good Share of his Fortune thither?

and may reasonably hope for a vast and exceeding Return? His Thoughts will be often employed on this Subject; and, the nearer the time of his Expectation approacheth, the more he will think of it: for, *where his Treasure is, there will his Heart also* most certainly be. Now, our Spiritual Interests, and the great Concernments of a Future State would, doubtless, recur as often to our Minds, and affect them as deeply, if we were but as much in earnest in our Pursuit of them: and therefore, we may take it for granted, that we are not so disposed as we ought to be towards them, if we can forget them for any long time, or reflect on them with Indifference and Coldness.

That this may not be the case, it will, I say, be necessary for us to take Set times of meditating on what is future, and of making it by that means, as it were, present to us: It must be our solemn Business and Endeavour, at fit Seasons, to turn the Stream of our Thoughts from Earthly, towards Divine Objects; to retire from the Hurry and Noise of this World,

S E R M.
I.

Lukexii.

34.

SERMON. World, in order to entertain ourselves with
I. the Prospect of another.

This is the proper Use we are particularly to make of the present sad Solemnity; and thus, therefore, I have endeavoured to employ it. Nor will it be unsuitable to that Design, if I close these Reflexions with some Account of the Person deceased, who really lived like one that had his Hope in another Life; a Life, which he hath now entered upon, having exchanged Hope for Sight, Desire for Enjoyment.

I know, such Accounts are looked upon as a Tribute, due to the Memory of those only who have moved in a high Sphere, and have out-shone the rest of the World by their Rank, as well as their Virtues. However, the Characters of Men placed in lower Stations of Life, tho' less usually insisted upon, are yet more useful; as being imitable by greater Numbers, and not so liable to be suspected of Flattery, or Design. Several of this Auditory were, perhaps, entire Strangers to the Person, whose Death we now lament; and the
greatest

greatest part of you, who were not, had, S E R M.
for that Reason, so just an Esteem of I.
him, that it will not be unwelcome to
you, I presume, to be put in Mind of
those good Qualities which you observed
in him. And therefore, I shall, in as few
Words as I can, comprise, what *Twenty*
Years Experience hath enabled me justly
to say of him.

He was a serious sincere Christian; of
an Innocent, Irreproachable, nay, Exem-
plary Life; which was led, not only at a
great Distance from any foul Vice, but
also in the Even and Uniform Practice of
many Virtues; such as were suitable to a
Life of great Application and Business,
such as became and adorned the State and
Profession to which it pleased God to call
him.

He highly valued, and heartily loved
that Church wherein he was baptised,
and educated; of which he gave the best
Proofs, by being a constant Frequenter
of its Worship, and, in the latter Part of
his Life, a never-failing Monthly Com-
municant; I add also, and by adhering
steadily,

S E R M. steddily to its Interest; two things which
 I. ought never to be separated!

Nor was his Attendance on Divine Offices a matter of Formality and Custom, but of Conscience; as appeared by his composed and serious Behaviour, during the Service. It was such, as shewed him to be in earnest, and truly affected with what he was doing.

His Religion did not spend itself all in Public; the Private Duties of the Closet were equally his Care; with these he began each Morning, and to these he repaired, as often as he entered upon any Business of Consequence (I speak knowingly;) and his Family were every Evening summoned by him to Common Devotions; and in these too, his Regard for the Public Service of the Church appeared; for they were expressed always in her Language.

Indeed, he was a very singular Instance of all those Domestic Virtues that relate to the good and discreet Government of a Family. He had great natural Prudence, which Experience had much improved; he

he was of a sweet Temper ; and a mighty S E R M.
Lover of Regularity and Order : and, by I.
the happy Mixture of these good Quali-
ties, managed all his Affairs (particularly
those within Doors) with the utmost Ex-
actness ; and yet, with as much Quiet
and Ease, to himself, and others, as was
possible.

Those about him grew insensibly Active
and Industrious by his Example, and En-
couragement ; and he had such a gentle
Method of reprovng their Faults, that
they were not so much afraid, as ashamed
to repeat them. He took the surest way
to be obeyed, by being loved, and respect-
ed ; for he was free from any of those
rough, ungovernable Passions, which hur-
ry Men on, to say, and do very hard, or
offensive things. He had indeed a certain
Quickness of Apprehension, which in-
clined him a little to kindle into the first
Motions of Anger, upon some particular
Occasions : but this Part of his Disposition
he had so far conquered, that, for a long
time before he died, no one, who had
occasion to receive his Orders, did, I be-
lieve,

S E R M. lieve, hear an intemperate, or harsh Word
 I. proceed from him; or see any thing in
 ——— his Behaviour, that betrayed any misbecoming Degree of inward Concern.

He took care to season the Minds of his Servants with religious Instructions; and, for that End, did himself often read useful Discourses to them, on the Lord's Day, of which he was always a very strict and solemn Observer. And what they thus learned from him in one way, they did not unlearn again, in another: for he was a Man, not only sincerely Pious, but of the nicest Sobriety and Temperance, and remarkably punctual and just in all his Dealings with others. I see many Authentic Witnesses of this particular Branch of his Character.

He abounded in all the truest Signs of an affectionate Tenderneſs towards his Wife and Children; and yet did ſo prudently moderate and temper his Paſſions of this kind, as that none of them got the better of his Reason, or made him wanting in any of the other Offices of Life, which it behoved, or became him
 to

to perform: And therefore, tho' he ap-
peared to relish these Blessings as much as
any Man; yet he bore the Loss of them,
when it happened, with great Composure
and Evenness of Mind.

He did also in a very just and fitting
manner, proportion his Respects to all
others that were any ways related to him,
either by Blood, or Affinity; and was very
observant of some of them, even where
he could not be determined by any Views
of Interest, and had manifestly no other
Obligations, but those of Duty and De-
cency, to sway him.

In what manner he lived with those
who were of his Neighbourhood and Ac-
quaintance, how obliging his Carriage
was to them, what kind Offices he did,
and was always ready to do them, I for-
bear particularly to say; not that I judge
it a slight, but because I take it to be a
confessed Part of his Character, which
even his Enemies (if there were any such)
cannot but allow: for, however in Mat-
ters where his Judgment led him to op-
pose Men, on a public Account, he
would do it vigorously and heartily; yet

S E R M. the Opposition ended there, without sowing
 I. ——— (to use the Words of a great Writer) soft
 and easy, as his Principles were stubborn.

In a word, whether we consider him as an Husband, a Parent, a Master, Relation, or Neighbour; his Character was, in all these Respects, highly fit to be recommended to Men; and, I verily think, as complete as any that ever fell under my Observation.

And all this Religion and Virtue sat easily, naturally, and gracefully upon him; without any of that Stiffness and Constraint, any of those forbidding Appearances, which sometimes disparage the Actions of Men sincerely Pious, and hinder real Goodness from spreading its Interest far, and wide, into the Hearts of Beholders.

There was not the least Tang of Religious (which is indeed the worst sort of) Affectation in any thing he said, or did; nor any Endeavours to recommend himself to others, by appearing to be even what he really was: He was faulty on the other Side, being led, by an Excess of
 2 Modesty,

Modesty, to conceal (as much as might S E R M.
be) some of his chief Virtues; which I.
therefore were scarce known to any but
those who very nearly observed him, tho'
every Day of his Life almost was a Witness
to the Practicè of them.

I need not say, how perfect a Master he
was of all the Business of that useful Pro-
fession, wherein he had engaged himself:
You know it well; and the great Success
his Endeavours met with sufficiently
proves it. Nor could the Event well be
otherwise: for his Natural Abilities were
very good, and his Industry exceeding
great, and the Evenness, and Probity of
his Temper not inferior to either of them.

Besides, he had one peculiar Felicity,
(which carried in it some Resemblance of
a great Christian Perfection) that he was
intirely contented and pleased with his Lot;
loving his Employment for its own sake,
(as he hath often said) and so, as to be
willing to spend the rest of his Life in it,
tho' he were not (if that could be supposed)
to reap any further Advantages from it.

Not but that the Powers of his Mind
were equal to much greater Tasks; and

S E R M. therefore when, in his later Years, he
 I. was called up to some Public Offices
 and Stations, he distinguished himself in
 all of them by his Penetration, and Dex-
 terity in the Dispatch of that Business
 which belonged to them, by a winning
 Behaviour, and some Degree even of a
 smooth and popular Eloquence, which
 Nature gave him. But his own Inclina-
 tions were rather to confine himself to his
 own Business, and be serviceable to Reli-
 gion and Learning, in the way to which
 God's Providence had seemed more parti-
 cularly to direct him, and in which it had
 so remarkably blessed him.

When Riches flowed in upon him, they
 made no Change in his Mind, or Manner
 of Living. This may be imputed to an
 eager Desire of heaping up Wealth; but
 it was really owing to another Principle:
 He had a great Indifference to the Plea-
 sures of Life, and an Aversion to the
 Poms of it; and therefore his Appetites
 being no ways increased by his Fortune,
 he had no Occasion to enlarge the Scene
 of his Enjoyments.

He

He was so far from overvaluing any of the Appendages of Life, that the Thoughts even of Life itself did not seem to affect him. Of its Loss he spake often, in full Health, with great Unconcern; and, when his late Distemper attacked him (which, from the Beginning, he judged Fatal) after the first Surprise of that sad Stroke was over, he submitted to it with great Meekness, and Resignation, as became a good Man, and a good Christian.

Though he had a long Illness (considering the great Heat with which it raged) yet his Intervals of Sense being few, and short, left but little Room for the Offices of Devotion; at which he was the less concerned, because (as he himself then said) he had not been wanting in those Duties, while he had Strength to perform them. Indeed, on the Lord's Day which immediately preceded this Illness, he had received the Sacrament; and was, therefore (we have Reason to believe) *when the Master of the House soon afterwards came*, prepared and ready to receive him.

As the Blessings of God upon his honest Industry had been great, so he was

S E R M. not without Intentions of making suitable

I. Returns to him, in Acts of Mercy, and
 ——— Charity. Something of this kind he hath taken care of in his Will, drawn up at a time, while his Family was as numerous as it is now, and his Circumstances not so plentiful. One part of the Benefactions, there directed, was worthy of him ; being the Expression of a generous and grateful Mind towards the *Persons* who had most *obliged* him ; and of a pious regard to the *Place* of his *Education*. More he would probably have done, had not the Disease, of which he died, seized him with that Violence, as to render him incapable of Executing whatever of this kind his Heart might have intended.

He is now gone, and his Works have followed him : Let us imitate his Example, that, when We also depart this Life we may share his Heavenly Reward, and be as well spoken of by those who survive Us!

Now to God the Father, the Son, and the Holy Ghost, be ascribed all Majesty, Might, and Glory, now, and for ever. Amen.

A Stand-

*A Standing Revelation, the best Means of
Conviction.*

A
S E R M O N

Preached before Her

M A J E S T Y

A T

St. J A M E S ' S Chapel,

On *Sunday, October 28, 1705.*

Being the Festival of St. SIMON and St. JUDE.

LUKE xvi. 31.

*If they hear not Moses and the Prophets,
neither will they be persuaded, though one
rose from the Dead.*

THE Happiest of Mankind are of- S E R M.
ten subject to this great Infirmity, II.
That, overlooking those solid Blessings ———
which they already have, they set their
D 4 Hearts

S E R M. Hearts upon somewhat which they want ;

II. some untried Pleasure, or Advantage,

———— which if they could but taste, if they could but obtain, they should then be certainly and completely blest. And yet, no sooner have they climbed that Hill, which thus determines their View at a Distance, but a new Prospect is opened to them, and they find themselves as far removed from the imaginary Point of Happiness, as ever.

In like manner, the Standing Evidences of the Truth of the Gospel, though in themselves most firm, solid, and satisfying, yet make but faint Impressions on the Minds of many Christians; who, after all the old Miracles done by our Saviour and his Apostles, are still ready to demand new ones; to desire, that some Special Proof should be given, some Extraordinary Application made, to Them in particular: And then, they would resign all their Scruples, believe without Doubt, and obey without Reserve. Thus do the *Ungodly reason with themselves, but not aright*, as the Lips of Truth have
assured

assured us: For, *If they hear not Moses and the Prophets, neither will they be persuaded, though one rose from the Dead.* S E R M. II.

The Assertion is our Saviour's, though uttered by him in the Person of *Abraham*, the Father of the Faithful; who, on the Account of that Character, is very fitly introduced, in the Parable concerning the Rich Man and *Lazarus*, declaring, what Arguments and Motives are most likely to produce in Men that firm, unshaken Faith in God, of which he himself was so illustrious a Pattern.

The Parable was intended against the Voluptuaries of that Time (such as One of the Apostles of this Day, *St. Jude*, describes throughout his Epistle;) Men, who notwithstanding they professed themselves *Jews*, lived like *Heathens*, dissolutely, without regarding any of the Rules, or Restraints of Religion, made the best of this World, and had no Hopes, no Thoughts of another. Sensual Wits they were, who, 'tis probable, took Pleasure in ridiculing the Notion of a Life to come, and saying scornfully of it, that it was a
Dark

S E R M. Dark invisible State, of which they knew

II. nothing, and could not easily believe much,
 — till they had some more Authentic Accounts of it, than as yet had been given them. Might they indeed receive News from thence, by an Hand that was to be relied on; would any of their old Companions in Vice, who had made the sad Experiment, be so kind as to return and certify them of what he had learnt, they should readily give up their Assent to so Commanding an Evidence, and suit their Practices to that Persuasion: But till they saw somewhat of this Nature done, they desired to be excused.

To confute these vain Reasonings and Pretences, our Saviour made use of that instructive and affecting Parable, which concludes with the Words I have read to you. I need not lay before you the several Circumstances of that Parable: It is sufficient, if I put you in mind, how, towards the Close of it, the Rich Man is represented, lifting up his Eyes from the Place of Punishment allotted to him in the other World, discerning *Abraham* afar off, and

Lazarus

Lazarus together with him in Glory; and making this Request, among others, to the blessed Patriarch, that he would please to send *Lazarus* to his five Brethren, now alive, in order to *testify unto them, lest they also* (says he) *come into this Place of Torment.* A Request, very fitly addressed to *Abraham*, the Father of the *Jewish* Nation, on the Account both of his great Familiarity and Friendship* with God, which might enable him; and his known Character of Compassion and Tenderness †, which would incline him to perform it. Nevertheless, *Abraham*, instead of indulging the Suppliant in his Desire of now Evidence, refers him to That, which his Brethren already had; *They have Moses and the Prophets, let them hear them:* They have *Moses* and the *Prophets*, whom God, for my Sake, and in Virtue of the Covenant made with Me, and my Seed, sent to their Forefathers, and by whom he revealed his Own Will; and their Duty in a more ample Manner, than it had been declared to any of my Descendants before them. This Standing

S E R M.
II.

* 2 Chron. xx. 7.
† If. xli. 8.
Ja. ii. 23.
Gen. xviii. 23, &c.

S E R M. Standing Revelation, which They (and
 II. which, none but they, and the rest of
 — my Seed) enjoy, was attested in the most
 Solemn, Authentic, and Credible Man-
 ner; and is sufficient to influence their
 Faith and Practice, if they do but attend
 to it; *They have Moses and the Pro-
 phets, let them hear Them.* Not satisfied
 with this Answer, the tormented Person
 renews his Intercession, with the same
 Freedom that the *Patriarch* himself had
 once used in behalf of the *Sodomites*;
 representing further to *Abraham*, That
 the Means of Conviction, which his Bre-
 thren enjoyed, though sufficient, yet not
 having prevailed, it would be great Cha-
 rity to try Others; and that the Expe-
 dient now proposed, could not fail of
 Success: *Nay, Father Abraham, but if
 one went unto them from the Dead, they
 will repent.* He thought so, but *Abraham*
 knew otherwise; and therefore shuts up
 the Discourse with this full and final Re-
 solution of the Case, That, *If they heard
 not Moses and the Prophets, neither would
 they be persuaded, though one rose from the
 Dead.*

Dead. The Meaning of which Words, S E R M.
when cast into a General Proposition, is, 11.
that “ They, who are not induced to Be-
“ lieve and Live as they ought to do, by
“ those Discoveries which God hath made,
“ and those Commands which he hath gi-
“ ven to them in Scripture ; would stand
“ out against any Evidence, any Applica-
“ tion whatsoever ; even that of a Mes-
“ senger, sent Express from the other
“ World, to inform, and reclaim them.”

This is, I confess, a very surprizing Truth, and not likely to be entertained readily, upon the first Proposal. That I may, therefore, set it in as clear a Light as is possible, I shall endeavour, in what follows :

- I. To State and Limit the due Extent of it.
- II. To confirm the Truth, so stated, by various Arguments and Reflexions. After which, I shall,
- III. Deduce some Inferences from it.

As

SERM. As to the Extent of this Assertion, we
 II. may observe,

- I. *First*, That it is evidently to be understood of such Persons only, as are placed in the same Circumstances with the *five Brethren* in the Parable; such, consequently, as have been born, where the True Religion is professed, and bred up in the Belief of it; have had all the early Prejudices of Education on the Side of Truth, and all manner of Opportunities and Advantages towards acquainting themselves with the Grounds of it; and yet, notwithstanding all these Advantages, have shut their Eyes against it, and withstood its Force. For, as to others, who have lived under the Guidance of Reason alone, without the Assistance of Supernatural Light, it is highly probable; that tho' *Moses* and the Prophets, [the Tenor of a Divine Revelation] when first proposed to them, should not; yet Miracles, or a Message from the Dead, would persuade them; according to what is elsewhere laid down by our Saviour, That, *If the mighty Works,*

Works, which were done in Chorazin and Bethsaida, had been done in Tyre and Sidon, they would have repented in Sackcloth and Ashes.

S E R M.
II.

Secondly, Neither is the Assertion to be rigorously extended to All those, who have been educated under the Influence of a Divine Revelation, and yet lived in Opposition to the Rules of it: For there is great Reason to believe, that there are many Persons, who, through the Heat of their Lusts and Passions, through the Contagion of Ill Example, or too deep an Immersion in the Affairs of Life, swerve exceedingly from the Rules of their Holy Faith; and yet would, upon such an extraordinary Warning as is mentioned in the Text, be brought to comply with them. But this Truth is pointed chiefly, if not solely, upon Sinners of the first Rate, who have cast off all Regard for Piety and Goodness; have set up for a Life of Sense, and are Wicked by Principle; for such likewise those *Five Brethren* were; they lived in the same Degree of Luxury and Uncharitableness, as their
dead

SERM. dead Brother had done; they *heard not*

II. *Moses and the Prophets*, believed nothing

of Religion, of its Threatenings, or its Promises; looked upon all Revelation as a Cheat, and all Pretenders to it, as Impostors. Of such as these we may suppose the Text to affirm, that even a Message from the Dead would not be sufficient to reclaim them. We may observe,

Thirdly, That even of these profligate Creatures themselves it is not said, That so astonishing a Scene would make no manner of Impression; would have no present Influence upon them; but only, That it would not produce a lasting Effect, nor work an entire Conversion. It is certain, that they would be very much roused and awakened by such a Sight; but they would not, however, be convinced, and reformed; *ὅτι μὴ περιθρήσονται*, says the Original; an Expression of some Force, which our *English* Translation doth not fully reach, and which plainly signifies, that they would not be so far wrought upon, as to change their whole Mind, and Course of Life, and become New Creatures.

Regard

REGARD being had to these several Re-
strictions, the Doctrine of the Text may, SERM.
II.

I think, be more full represented to you
after this Manner: "That where Men
" have been brought up in the firm Be-
" lief of a Divine Revelation, and have
" afterwards shaken it off, have reasoned
" themselves not only into a Disbelief,
" but a Contempt of it, and given them-
" selves up to *commit Iniquity with Greedi-*
" *ness*; in such a case, the standing Or-
" dinary Means of Conviction failing
" to influence them, it is not to be ex-
" pected, that any extraordinary Means,
" of what kind soever, should be able to
" do it; no, not though One should come
" from the Dead, on Purpose to warn
" them of their Danger. - For, however
" such a Message might startle and amaze
" them at the first, might for a while put
" new Thoughts, new Resolutions into
" them; yet it would work no Total
" Change: They, who were absolute
" Infidels before such a Message, would,
" in all Probability, continue Infidels
" still."

SERM.

II.

II.

Which Truth, thus largely explained and stated, I proceed now, under my

Second general Head, to confirm, by various Arguments and Reflexions. And

First, We will suppose, that such a Message from the Dead, as That, for which the Rich Man here intercedes, is really in itself an Argument of greater Strength and Force to persuade a Sinner out of the Error of his Ways, than any Standing Revelation, however so well attested and confirmed: I will shew, nevertheless, that it would not be complied with. Because

1st, It is not for want of Strength, that the Standing Ordinary Ways of Proof are rejected, but for want of Sincerity and a disinterested Mind in those to whom they are proposed; and the same want of Sincerity, the same Adhesion to Vice, and Aversion from Goodness, will be equally a Reason for their Rejecting any Proof whatsoever. The Evidence they had before, was enough, amply enough to convince them; but they were resolved not to be convinced: And to Those, who are resolved not to be convinced, all Motives, all

All Arguments are equal. He that shuts S E R M.
his Eyes against a small Light, on Purpose II.
to avoid the Sight of somewhat that dis-
pleases him, would (for the same Reason)
shut them also against the Sun itself; and
not be brought to see that, which he had
no mind to see, let it be placed in never
so clear a Light, and never so near him.
The Truth is, such a Man understands
by his Will; and believes a Thing True,
or False, merely as it agrees, or disagrees
with a Violent Inclination: And there-
fore, whilst that Inclination lasts in its
Strength, he discerns nothing of the dif-
ferent Degrees of Evidence, nor distin-
guisheth at all between a Weak Motive
and a Strong one. But,
2dly, A Motive, however stronger in
itself than Another, may yet make a
weaker Impression, when employed, after
that the Motive of less, though sufficient,
Strength hath been already resisted. For
the Mind doth, by every Degree of af-
fected Unbelief, contract more and more
of a general Indisposition towards Be-
lieving: So that such a Proof, as would
E 2 have

SERM. have been closed with certainty at the

II. first, shall be set aside easily afterwards,

when a Man hath been used to dispute himself out of plain Truths, and to go against the Light of his own Understanding. 'Tis in Infidelity, as in a vicious Course of Life; a sturdy, hardened Sinner shall advance to the utmost Pitch of Impiety with less Difficulty, less Reluctance of Mind, than perhaps he took the first Steps in Wickedness, whilst his Conscience was yet Vigilant and Tender. Should therefore the Evidence of one arising from the Dead, be in itself more powerful than that of the Standing Gospel-Proofs, yet, we see, it would operate as little, or less than they, upon a Person who had beforehand rejected those Proofs. Nay,

3dly, The peculiar Strength of the Motive may of itself, perhaps, contribute to frustrate the Efficacy of it; rendering it liable to be suspected by him to whom it is addressed. He is conscious, how little he hath deserved so Extraordinary a Privilege; how much rather he hath deserved to have the Ordinary Means of Grace with-

withdrawn, which he hath so long baffled S E R M.
and defied: And he will, therefore, as II.
soon as his first Surprise is over, justly
begin to wonder, how such a Favour
came to be bestowed on him; why God
should, for his Sake, do what was never
before done, since the Foundations of
the World were laid; should reverse the
Laws of Nature merely to produce an
Effect, which tends rather to spread the
Interests of Irreligion, than to stop the
Growth of it; which encourages Men to
be as vicious as they can, in order to qua-
lify themselves for God's greatest Indul-
gences and Mercies: For that (he well
knows) is his only Qualification. He will
conclude therefore, That there must have
been some Mistake, or Delusion in the
Matter. It might be a mere Dream which
he saw, the Imagery of a melancholic
Fancy; such as now and then presents
itself to musing, thoughtful Men, when
their Spirits are low, and the Spleen hath
gotten Possession of them; and such as
they mistake at that Time for a Reality,
though they are afterwards satisfied, that it

SERM. had no Existence any where, but in their
 II. Own disordered Imagination.

Or, if he cannot help Believing, that such things he saw and heard, he may still have room to believe, That what this Airy Phantom said, is not absolutely to be relied on: For it might be one of those Ill-natured Beings, who are at Enmity with Mankind, and do, therefore, take Pleasure in disturbing and perplexing their Minds, and filling them with vain and groundless Terrors. Or it might, after all, be one of his jocund Unbelieving Acquaintance [now alive,] dressed up in such a Form, and acting such a Part, on Purpose to get the Advantage of his Credulity, and to expose him.

But whoever, or whatever it was, 'tis not conceivable that it should be indeed that very Person, whose Shape and Voice it assumed: For if there be any such thing as Hell, he is certainly tormented in the Flames of it. And while he is so, can it be imagined that he should either be enough at Ease, or have Concern and Compassion enough for his surviving Friends,

to contrive such Expedients for their Recovery? And by that Means defeat himself of the Pleasure he may one Day hope for in their Company? Damned Spirits do not, surely, use to entertain such charitable Designs: They must needs be all Envy, Despair, and Rage; and have so much of a Diabolical Nature in them, as to wish rather, that all Men should share, than endeavour that any should escape, their Torments.

For these, and many other Reasons, which the Evil Spirit, who is ever ready to assist Men's Doubts on these Occasions, will be sure to infuse, he'll suspend his Judgment of this strange Event a while, till he hath considered further of it. In the mean time, during this Suspense, the Heat of the Impression abates, and that of his Lusts and Passions returns; and then 'tis Odds but the Scale turns at last on Nature's Side, and the Evidence of one or two Senses gives Way to the united Bent and Tendency of all the five. Especially, if it be considered,

E 4^{thly}

S E R M. 4^{thly}, How far these Suspensions of his
 II. will be improved and heightened by the
 — Raillery and Laughter, he will be sure to
 meet with; on this Head, from his old
 Friends and Companions. We may ima-
 gine, what Reception they would give to
 such a Story, and the Teller of it; how
 many pleasant and gay Things they would
 say on this Occasion: Which will have so
 much the keener Edge, in the present
 Case, because they are turned upon One,
 who, 'tis probable, hath taken the like
 Liberties before; hath himself laughed
 with them on this very Supposition as
 loudly, and ridiculed such *Idle Tales*, as
 heartily as any Man. They will be sure;
 therefore, to put him in mind of his own
 waking Thoughts, ere these Dreams had
 as yet made their Impression on his Fancy;
 and to encounter him with those Reason-
 ings, and that Scorn, with which he used
 to encounter others, on the like Occasions;
 till they have made him ashamed first to
 Vouch the Truth of the Relation, and
 afterwards even to Credit it. For, when a
 Man is surrounded on all Sides with Opposi-
 tion

fition and Contempt for believing, what S E R M. 2
he himself would not have believed, upon 11. 1
the Relation of another; and what, for
his Vices sake, he passionately wishes he
may not have Reason to believe; 'tis not
hard to imagine, how he may be brought
to give up the clearest Evidence, and suffer
himself to be disputed out of his Senses.
But if all these Engines fail of doing the
Work; yet,

Lastly, Time, and a Succession of other
Objects will bring it about. Every Day
the Impression loses somewhat of its Force,
and grows Weaker, till at length it comes
to lie under the same Disadvantage with
the Standing Proofs of the Gospel, that is,
to be distant; and, accordingly, to operate
also (as those, and all other distant things
do) but faintly upon careless unawakened
Minds. They, who attend sick Beds, will
tell you, how often they have met with
Cases not unlike this; wherein Men, upon
the near Approach of Death, have been
rouzed up into such a lively Sense of their
Guilt, such a passionate degree of Concern
and Remorse; that, if ten thousand Ghosts
had

S E R M. had appeared to them, and Hell itself had
 II. been laid open flaming to their View;
 — they scarce could have had a fuller Con-
 viction, or a greater Dread of their Dan-
 ger: and yet, no sooner had their Distem-
 per left them, but their good Thoughts
 and Resolutions began to leave them too;
 till they had at last, perhaps, forgotten
 their first Fears and Agonies as much, as
 if they had never felt them; their solemn
 Vows and Promises as thoroughly, as if
 they had never made them. Thus, in all
 likelihood, would it be with a Libertine,
 who should have a Visit made to him from
 the other World: the first Horror and
 Astonishment it raised, would go off by
 Degrees, as new Thoughts, new Diver-
 sions came on; it would be driven out
 by Business, or Pleasure, or the various
 Accidents of Life, that might afterwards
 befall him; till, at last, he came, perhaps,
 to reflect upon it, with as much Indiffe-
 rence, as if it were a Story only, which he
 had heard, or read, and which he himself
 was no way concerned in.

Hitherto

Hitherto I have supposed, That the Evidence of one risen from the Dead, hath really the Advantage, in point of Force and Efficacy, of any Standing Revelation, how well soever attested and confirmed; and, proceeding on that Supposition, I have endeavoured to shew, That such Evidence, however in itself forcible, would certainly not be complied with. But the Truth is, and, upon a fair Balance of the Advantages on either Side, it will appear, That the common Standing Rules of the Gospel are a more probable and powerful Means of Conviction than any such Message, or Miracle: And that,

First, For this plain Reason, Because they include in them that very kind of Evidence, which is supposed to be so powerful; and do, withal, afford us several other Additional Proofs, of great Force and Clearness.

Among many Arguments, by which the Truth of our Religion is made out to us, This is but One, That the Promulggers of it, *Jesus Christ*, and his Apostles, did that very thing which is required to be

S E R M.

II.

be done ; raised Men and Women from the Dead, not once only, but often, in an indisputable Manner, and before many Witnesses. St. *Peter* raised *Dorcas* : Our Saviour raised the Ruler's Daughter, the Widow's Son, and *Lazarus* ; the first of these, when she had just expired ; the second, as he was carried to the Grave on his Bier ; and the third, after he had been some time buried. And having, by these gradual Advances, manifested his Divine Power ; he at last exerted the highest, and most glorious Degree of it ; and raised Himself also, by his own All-quickenig Virtue, and according to his Own express Prediction. We did not indeed see these things done ; but we have such authentic Accounts of them, that we can no more doubt of their Reality, than if we had actually seen them. For tho' no Evidence affects the Fancy so strongly as that of Sense ; yet there is Other Evidence, which gives as full Satisfaction, and as clear a Conviction to our Reason ; so that there are some distant Matters of Fact of the Truth of which we are as certain, as

we

we are of what happens before our Eyes; S E R M.
the concurring Accounts of many such II.
Witnesses, as were every way qualified
to inform us, and could have no Interest
in deceiving us, and sealed the Truth of
their Testimony with their Blood, ren-
dering it (*Morally*, as we speak, or, as we
might speak) *Absolutely* impossible that
these things shall be false. And what
can we say more for the Evidence that
comes by the Senses? for can any thing
be more certain than That, which 'tis im-
possible should not be true? And of this
nature are many of those Miraculous Facts,
upon which the Truth of our Religion is
founded; particularly, that most important
Miracle of all, the Resurrection of our
Lord: It is so convincingly attested, by
such Persons, with such Circumstances,
that They, who give themselves leisure to
consider and weigh the Testimony, at what
Distance soever they are placed from the
Fact itself, cannot help closing with it;
nor can they entertain any more Doubt
of the *Resurrection*, that they do of the
Crucifixion of *Jesus*. And therefore, I
say,

SERM. say, if this Miracle of *Christ's* Rising from
 II. the Dead *heretofore* be not sufficient to
 convince a resolved Libertine; neither
 would the Raising of one *now* from the
 Dead be sufficient for that Purpose; since
 it would only be, the doing that over a-
 gain which hath been done already, and
 of the Truth of which (all things con-
 sidered) we have as much Reason to be
 satisfied, as if we ourselves had stood by
 and seen it.

Thus far the Old Standing Proofs of
 the Gospel, and the New Miracle demand-
 ed, are (in Reality and right Reason)
 Equal; and should therefore (reasonably)
 have equal Influence and Effect. But
 there are also several other Accessary Proofs,
 by which the Truth of the Gospel was
 further demonstrated. It was attested by
 Miracles of all sorts, done in great Va-
 riety and Number; by the visible centering
 of all the Old Prophecies in the Person of
Christ; and by the Completion of those
 Prophecies since, which He himself utter-
 ed; by the Holy and Unblemished Lives;
 the Exemplary Sufferings and Deaths of
 the

the Publishers of this Religion, and by the S E R M.
surpassing Excellence of that Heavenly II.
Doctrine which they published; finally, —————
by the miraculous Increase of the Profes-
sors of Christianity, without any visible
Grounds and Causes, and contrary to
all Human Probability and Appearance.
Now, if the Proof of a Future State, by
an immediate Appearance of one from the
Dead be (in truth, and at the bottom) but
equal, to that single Proof of Christianity,
taken from our Lord's Resurrection; how
much inferior must it be to these several
Proofs United? And therefore, how little
Probability is there, that He, who is not
wrought upon by the one, would be con-
vinced by the other? But I have not time
to pursue this fruitful Head of Argument
as far as it deserves; by displaying, first,
the General Evidences of our Religion, in
all their Force and Brightness, and then,
comparing them with That of a parti-
cular Apparition; and, by this means,
Calculating, as it were, the several De-
grees of Credibility and Conviction, by
which the One surpasseth the Other. Such
an

S E R M. an Attempt would carry me beyond the

II. Bounds of a single Discourse. I have

———— Room only at present to suggest a General Reflexion or two, which may contribute to illustrate this Point; and proceed therefore to observe,

Secondly, Another great Advantage which the Standing Proofs of the Gospel have over such an Extraordinary Appearance; that this hath all its Force at once, upon the first Impression, and is ever afterwards in a declining State; so that the longer it continues upon the Mind, and the oftener it is thought of, the more it loses: Whereas Those, on the contrary, gain Strength and Ground upon us by Degrees; and the more they are considered and weighed, the more they are approved.

There is a like Difference between the ways in which these several Proofs operate, as there is between the several Impressions made upon thoughtful Minds by the Works of Art, and Nature. The Works of Art, which are extremely nice and curious, strike and surprise us most upon the first
View;

View; but the better we are acquainted S E R M.
with them, the less we wonder at them: II.
Whereas the Works of Nature will bear
a Thousand Views, and Reviews, and
will still appear new to us; the more
frequently and narrowly we look into
them, the more occasion we shall have to
admire their fine and subtle Texture, their
Beauty, and Use, and excellent Contri-
vance. The same we may say of the Stand-
ing Evidences of the Gospel; every time
they are considered and inquired into, they
gain upon sincere unbiassed Minds, ap-
pear still more reasonable and satisfactory
than before, and more worthy every way
of that inimitable Power and Skill which
wrought them: And, on that Account
they are, doubtless, better contrived to
work a rational, a deep, and durable Con-
viction in us, than those astonishing Mo-
tives, which exert all their Force at once,
upon the first Proposal. An Argument,
that is some time working its way into
the Understanding, will at last take the
surer hold of it; as those Trees, which
have the slowest Growth, are, for that

VOL. II. F Reason,

S E R M. Reason, of the longest Continuance. To
 II. all which, we may add, in the

Third place, That, let the Evidence of such a particular Miracle be never so bright and clear; yet it is still but *Particular*; and must, therefore, want that kind of Force, that Degree of Influence, which accrues to a Standing *General* Proof, from its having been tryed and approved, and consented to by Men of all Ranks and Capacities, of all Tempers and Interests, of all Ages and Nations. A wise Man is then best satisfied with his own Reasonings and Persuasions, when he finds that wise and considering Men have in like Manner reasoned, and been in like Manner persuaded; that the same Argument, which weighs with him, has weighed with Thousands, and Ten thousand times ten thousand before him; and is such as hath borne down all Opposition, where-ever it hath been fairly proposed, and calmly considered. Such a Reflexion, tho' it carries nothing perfectly decisive in it, yet creates a mighty Confidence in his Breast, and strengthens him much in his Opinion: Where-

Whereas He, who is to be wrought upon S E R M.
by a special Miracle, hath no Helps, no II.
Advantages of this kind toward clearing
his Doubts, or supporting his Assurance.
All the Force of the Motive lies entirely
within itself; it receives no Collateral
Strength from external Considerations;
it wants those Degrees of Credibility that
spring from Authority, and concurring
Opinions: which is one Reason why (as
I told you) a Man is capable of being dis-
puted out of the Truth and Reality of
such a Matter of Fact, tho' he saw it with
his Eyes.

This therefore is a further Advantage,
which the Standing Proofs of a Revela-
tion have over any occasional Miracle;
That, in the admitting such Proofs, we
do but fall in with the General Sense and
Persuasion of those among whom we con-
verse: whereas we cannot affirm the Truth
of such a Miracle, without incurring the
Scorn and Derision; at least, not without
running cross to the Belief and Apprehen-
sion, of the rest of Mankind; a Difficulty,
which (as hath been already shewn) a mo-

S-E-R-M. deſt and good Man is ſcarce able, but a
 II. Man addicted to his Vices, is neither able
 — nor willing, for the mere Sake of Truth,
 to encounter.

Let us lay theſe ſeveral Reflexions together, and we ſhall find, “ That even a
 “ Meſſage from the other World is not an
 “ Argument of ſuch invincible Strength,
 “ but it would be reſiſted by ſuch as had
 “ before-hand reſiſted the General Proofs
 “ of the Goſpel; and that our Saviour
 “ therefore uttered no Paradox, but a
 “ great, a clear, and certain Truth, when
 “ he ſaid, That they who *hear not Moſes*
 “ *and the Prophets, will not be per-*
 “ *ſuaded, though one roſe from the Dead.”*
 From which Truth it is now Time, as
 my

III. *Third* General Head directs, to deduce
 the ſeveral *Inferences*, which I intended.

And,
Fiſt, We learn from hence, what is
 the true Uſe and End of Miracles: They
 are not private, but public Proofs; not
 Things to be done *in a Corner*, for the
 ſake of ſingle Perſons, but before Multi-
 tudes,

tudes, and in the Face of the Sun. Again, S E R M.
They are Signs to those who believe not, II.
not to those who believe: I mean, that
the Great, the Chief End of them is, to
establish the Truth of a New Revelation
in those Countries where, and at the
Time, when, it is first promulged and pro-
pagated; not to confirm Men in the Be-
lief of it, after it is sufficiently established.
Miracles are the immediate Act of Om-
nipotence; and therefore, not to be em-
ployed, but where the Importance of the
Occasion requires them: much less are
they to be employed, where they are nei-
ther requisite, nor likely to succeed; as
the Case is, where Persons, who are not
convinced by the Old Miracles, demand
New ones. It follows from hence,

Secondly, That we have great Reason to
look upon the high Pretensions which the
Roman Church makes to Miracles, as
groundless, and to reject her Vain and Fa-
bulous Accounts of them. Half the Saints,
which have place in her peculiar Calen-
dar, were, if you will believe Her, con-
verted by Miracles: Apparitions, Visions,

S E R M. and Intercourses of all kinds between the
 II. Dead and the Living, are the frequent
 ——— and familiar Embellishments of those pious Romances, her Legends; which exceed the Scripture it self in Wonders, and do, indeed, by that Means, contradict the Doctrine and Design of it: for, where *Moses* and the Prophets are received, there, a continued Succession of Miracles is needless; and consequently, not to be expected, believed, or pretended. It may be a

Third Use of what hath been said, To take an Occasion from thence of Considering, how *sure the Foundation of God standeth*, [*that foundation of the Apostles and Prophets, upon which the Church is built, Jesus Christ himself being the Head Corner-Stone, as the Collect for this Day speaks;*] how very Strong and Irrefragable the first Evidences of Christianity needs must be, since they appear (both from Reason and Revelation) to be such, as that They who resisted them, would resist every thing besides them. But this is sufficiently understood from the whole

Tenor

Tenor of the preceding Argument : which S E R M.
instructs us also, in the II.

Fourth place, to condemn the Folly and
Impiety of those Persons (for such there
have been) who have obliged themselves
to each other, to appear after Death, and
give an Account of their Condition in an-
other World; and the worse Use that hath
been made of these Ill Contracts, when the
surviving Party hath hardended himself in
his Wickedness, upon the Other's Failure.
It is stupidly foolish, thus to venture our
Salvation upon an Experiment, which we
know not whether God will suffer, and
which, we have all the Reason imaginable
to think, he will not suffer to take place.
It is highly Impious to resolve to persist in
our Unbelief, till something more is done
for our Conviction, than God hath thought
fit should be done, for the Conviction of
any Man in our Circumstances. An Apo-
stle, indeed, once said, *Except I shall see in* John xx.
his Hands the Print of the Nails, and put my 25.
Finger into the Print of the Nails, and thrust
my Hand into his Side, I will not believe; and
God was pleased to stoop to his Request,
F 4 and

S E R M. and to plant Faith in his Heart by such an
 II. Experiment. But it was on the Account
 ——— of the Public Character he was to bear, as
 an Apostle; that is, a Witness of the Re-
 surrection of *Christ* to the rest of the
 World; and it might therefore be fit, that
 he himself should, in a very particular and
 extraordinary Way, be satisfied of it; not
 merely for his Own sake, but for the sake
 of all Those who should hereafter believe
 in his Testimony. The manner of his Con-
 viction was designed, not as a peculiar Pri-
 vilege to Him; but as a standing Miracle,
 a lasting Argument for the Conviction of
 Others, to the very End of the World.
 Besides, though slow of Belief, he was at
 the Bottom honest and sincere; not led
 into those Doubts which he entertained,
 by his Lusts and Vices; not a Revolter
 from the Truth which he had once em-
 braced: And They, therefore, have no
 Reason to expect to be favoured as He was,
 who stand not possessed of any One of those
 Qualifications that belonged to Him, but
 (are generally speaking) the very Reverse
 of his Character.

Fifthly,

Fifthly, From the same Truth we may also be taught to correct a Vain Thought, which we are sometimes apt to entertain: That, if it had been our Lot to converse with *Christ* and his Apostles; and to be Eye-Witnesses of their Miracles; we should, by such an Advantage, have been secured from any Degree of Doubt, or Infidelity: Whereas certain it is, that They, who at this Distance from the first Rise of the Gospel, after weighing the several Evidences of it, waver in their Faith, would have wavered though they had seen the first Promulgers of it work Wonders. Even that Sight itself did not hinder many, to whom the Gospel was first preached, from *turning it into Lasciviousness, and denying the Lord Jesus*, as *St. Jude* complains. Deceived we are, if we think, that God hath not furnished every Age of the Church with sufficient Inducement to embrace the Faith; and the latest Ages, perhaps, with the strongest Inducements to it. Indeed, the Lustre of the Primitive Miracles is now wanting to us: But then we are freed from several Inconveniencies, under which the first Christians laboured,

and

S E R M.
II.

SERM. and we enjoy likewise several Advantages
 II. which they wanted. We have no Original
 ——— Prejudices against the Gospel to subdue, as
 They had; for we have been educated in
 the Belief of it; We are not tempted, as
 They were, to revolt from it, by the Dread
 of Dangers and Death; for all manner of
 Encouragements attend Our Profession of
 it. The miraculous Success of the Apostles
 Preaching, and the Accomplishment of
 many of their Predictions, which to those
 early Christians were Matters of Faith on-
 ly, are to Us Matters of Sight and Expe-
 rience. And we, that live at the greatest
 Distance from the Age of the Apostles,
 have in this the Advantage of such as were
 much nearer to them: That even these
 last and worst of Times have produced the
 best Apologies for our Faith, the most Ac-
 curate, and Rational, and Unanswerable
 Accounts of the Truth of Christianity.
 To apply, therefore, the Words of *Solomon*
 to the present Case; *Say not thou, What is*
the Cause that the Former Days were better
than these? for thou dost not enquire wisely
of this thing.

The

The *Last* Inference, which the Doctrine S E R M. 2
delivered suggests to us, is, That we should II.
be invited from thence to magnify and to
adore the Divine Wisdom, which hath so
ordered the first Proofs and Evidences of
our Faith, that they will be equally satis-
factory and convincing to the End of the
World. *I know* (saith the Wise Man) *that* Eccl. iii.
whatsoever God doth, it shall be for ever: no- 14.
thing can be put to it, nor any thing taken
from it; and God doth it, that Man should
fear before him. Accordingly, he hath pro-
posed a Standing Revelation, so well con-
firmed by Miracles, once for all, that it
should be needless to recur to them, ever
afterwards, for the Conviction of any Man,
who was born within the Pale of Christi-
anity. This was the shortest, the fittest,
and wisest Way that could have been
taken; the best suited to the Majesty of
God, and to the other Methods of his Pro-
vidence; and the best accommodated also
to the Nature, Capacities, and Interests of
Men. It had been below him, by an im-
mediate Interposition of his Omnipotence,
to have been appealing every Day to his
Creatures for the Truth of his Religion;
an

S E R M. an Endless, and an Unbecoming Task, to
 II. be put upon offering Supernatural Proofs,
 ——— for the Conviction of impious Men, as often as their Infidelity should be pleased to demand them! Not so doth he proceed in the Government of the Natural World: He made it, indeed, at the first, after a Miraculous and Incomprehensible manner; but he steers and directs the Affairs of it, ever since, by standing Rules and Laws, and by the Ordinary Ministry of Second Causes. With Equal Wisdom hath he tempered the Conduct of the Moral World also: for though he ushered in the Mosaic, and Christian Institutions, by a great Variety of amazing Signs and Wonders; yet, as soon as the Truth of those Revelations was thus illustriously manifested, and the Accounts of these things were committed to Writing, Miracles, in great measure, ceased; and the Appeal afterwards was to the written Word, [*to the Law, and to the Testimony,*] which supplied the Room of them.

Indeed, Motives that address themselves coolly to our Reason, are fittest to be employed upon Reasonable Creatures: It is

no ways congruous, that God should be always frightening and astonishing Men into an Acknowledgement of the Truth, who were made to be wrought upon by calm Evidence, and gentle Methods of Persuasion. Should such a Miracle as that which is mentioned in the Text; be indulged to One, Others would think themselves equally entitled to it; and, if indulged to many, it would no longer have the Effect of a Miracle; its Force and Influence would be lost by the Frequency of it. Or, supposing it to continue in its full Strength, how often soever repeated; yet the Faith it produced would not be so free and voluntary an Act, as That ought to be, to which are annexed all the Glorious and Invaluable Privileges of Believing. In a word, good Men have no need of a Miracle; for they are convinced, without it: And it would be of dangerous Consequence to the Bad: for They, we find, would not, even with it, be convinced. And therefore, the Allowance of such a Favour to them, would serve only to render them more Obdurate and more Inexcusable;

S E R M.

II.

To the RIGHT HONOURABLE
Sir THOMAS RAWLINSON,
LORD MAYOR of the City of LONDON.

My LORD,

QUIET at Home, and Conquest Abroad,
are two of the greatest Blessings that
can happen to a People; and these have re-
markably distinguished the Year of Your
Lordship's Magistracy: Which as it hath
been a continued Scene of Victories and Suc-
cesses, so it began, and ended, without any
of those unnatural Struggles for the Chair,
which have so long and often disturbed the
Peace of this great City. That those Pas-
sions, which seem now to be somewhat calmed,
may be entirely laid asleep, and never more
awakened; that the City may flourish in
Trade and Wealth, and all Manner of out-
ward Advantages; particularly that it
may never want such Magistrates to guide
and govern it, as Your Lordship and your
worthy Successor, is the sincere Wish, and
heartly Prayer of,

My LORD,

Your most Obedient, Humble Servant,

FR. ATTERBURY.

JOB xxix. 14.

*I put on Righteousness, and it cloathed me;
my Judgment was as a Robe, and a
Diadem.*

JOB'S Reflexions on the flourishing S E R M.
Estate he had once enjoyed, did at the III.
same time afflict, and encourage him. —
Doubtless it encreased the Smart of his
present Sufferings, to compare them with
his former Happiness: And yet a Remem-
brance of the good Use he had made of
Prosperity, contributed to support his
Mind under the heavy Weight of Ad-
versity which then lay upon him. He
had been a Person, not only of great
Opulence, but Authority; a Chief Magi-
strate in the Place where he dwelt;
as appears from several Passages in the
Book which bears his Name; and he had
(it seems) executed that high Office justly
and honourably; with great Satisfaction
to himself, and with the Universal Ap-
VOL. II. G plause

SERM. pause of his Country. To this Confidence
 III. ration therefore he retreats, in the midst
 ——— of all his Pressures, with Comfort and
 Confidence; in this Thought, notwithstanding the sad Afflictions, with which he was overwhelmed, he mightily exults and triumphs. For hear, how he expresses himself on this Occasion, in the Verses next to that of the Text! *I delivered the Poor that cried, says he; the Fatherless, and him that had none to help him. The Blessing of him that was ready to perish came upon me; and I caused the Widow's Heart to sing for Joy. I was Eyes to the Blind, and Feet was I to the Lamè; I was a Father to the Poor, and the Cause which I knew not, I searched out: and I brake the Jaws of the Wicked, and plucked the Spoil out of his Teeth.* One would imagine these to be the Expressions of a Man, blessed with Ease, and Affluence, and Power; not of one, who had been just stripped of all those Advantages, and plunged in the deepest Miseries, and was now sitting Naked, upon a Dunghill! *But the Spirit*
 of

of a Man will sustain his Infirmities; SERM.
the Consciouſness of Integrity, the Sense III.
of a Life spent in doing Good will enable a Man to bear up under any Change of Circumstances; and, whatever his outward Condition may be, is such an inward Spring of Contentment and Pleasure, as cannot fail. This was that, which not only armed the Mind of *Job* with Firmness and Fortitude, but filled it also with those pleasing Reflexions, which the Words I have read to you contain. Therein he particularly mentions, and values himself upon, the Compassion, and Readiness, and Zeal, with which he had applied himself to relieve the injured and afflicted; the Impartiality he had observed, the great Diligence he had used, and the fearless Courage he had shewn, in the Administration of Justice: He adds also, in the Words of the Text; *I put on Righteousness, and it cloathed me; my Judgment was as a Robe, and a Diadem*; that is, my chief Delight, my greatest Honour, and Happiness lay in thus discharging the Duties of my Station; so
G 2 that,

Actions, and in discharging the high Trust S E R M.
that is reposed in him, with Integrity, III.
Wisdom, and Courage. Then doth he
appear most Venerable, and every way
Valuable, when, with upright *Job*, he
can truly say, *I put on Righteousness, and
it clothed me; my Judgment was as a
Robe, and a Diadem.*

We may, I say, in the
First place, Take Occasion from hence I.
to consider, What a Public Blessing a
good Magistrate is. The Virtues of pri-
vate Persons, how bright and Exemplary
soever, operate but on Few; on those
only who are near enough to observe,
and inclined, to imitate them: their Sphere
of Action is narrow, and their Influence
is confined to it. But a just and wise Ma-
gistrate, is a Blessing as extensive as the
Community to which he belongs; a Bless-
ing, which includes all other Blessings
whatsoever, that relate to this Life; se-
cures to us the Possession, and enhances
the Value of all of them; which renders
the Condition of the Happiest among Men

S E R M. still more happy, and the State of the
 III. Meanest less miserable, than it would
 otherwise be: and for the Enjoyment of
 which no one Man can well envy another; because all Men in their several Ranks, and according to their several Proportions and Degrees, do alike share in it.

Pf. cxxxii.

2.

As the precious Ointment upon the Head, which ran down unto the Beard of Aaron, and went down from thence even to the Skirts of his Cloathing: Such, and so Universal are the Benefits which a good Ruler bestows; in like manner are they derived from him, the Head, and gently diffused over the whole Body which he governs, refreshing every Part of it, as they descend, from the Highest to the Lowest. I shall not attempt to prove a Point, in itself so evident; to us especially of this happy Island, who have the most convincing Argument for it, our own Experience; and are blessed with a Reign, the Advantages of which are common to Prince and People, to the meanest Subjects, as well as to those of the highest Place and Dignity: All share in them,
 and

and All therefore have Reason to bless SERM.
God for them, and for the great Instru- III.
ment of his Goodness, by which he be-
stows them.

However, as manifest a Truth as this is, it may deserve sometimes to be inculcated; because we are too apt, all of us, to forget it; and some Men have ventured to espouse such wild Opinions, as do, in effect, subvert and deny it.

The Benefits of a just and good Government to those who are so happy as to be under it, like Health to vigorous Bodies, or fruitful Seasons in Temperate Climes, are such common and familiar Blessings, that they are seldom either valued or relished, as they ought to be. We sleep over our Happiness, Great as it is, and want to be roused into a quick and thankful Sense of it, either by an actual Change of Circumstances, or by a Comparison of our own Case with that of other Men.

Few of us consider, how much we are indebted to Government itself, because few of us can, or do represent to our-

S E R M. selves in lively Colours, how wretched
 III. the Condition of Mankind would, and
 must be without it; how to *That* we
 owe, not only the Safety of our Persons,
 and the Propriety of our Possessions; but
 our Improvement in the several Arts and
 Advantages of Civil Life, and in all
 Knowledge, both Human, and Divine; *at*
 even in the Knowledge of the Blessed
 Nature, and Will of God himself, and
 of the best Ways of serving, honouring,
 and adoring him. We, who are used to
 see Men acting under the Awe of Civil
 Justice, cannot readily conceive, what
 Wild and Savage Creatures they would
 be, without it; and how much beholden
 therefore, we are, to that wise Contri-
 vance, which makes use of our Fear to
 quell our other Passions and Lusts, as
 Beasts and Birds of Prey are employed to
 hunt down those of their Kind. The In-
 conveniencies attending all, even the best
 of Governments, we quickly see, and
 feel, and are nicely sensible of the Share
 that we bear in them; and, though these
 be little in Comparison of those mighty
 Advan-

Advantages that redound to us from SERM.
 thence, yet we muse so much on the one, III,
 that we are apt altogether to overlook,
 and forget the other.

Our ingratitude in this Respect, goes
 further: for some there have been, who
 have disputed even against Magistracy it-
 self, as an Unchristian Institution; or de-
 nnyed at least, that the Power of the Sword
 could, on any Account, be lawfully ex-
 exercised by the Followers of a meek and
 suffering *Jesus*. And this hath been main-
 tained, not only by warm *Enthusiasts*,
 but by cooler and more discerning Heads,
 even by some of those who style them-
 selves *Unitarians*, and would be thought
 to reason better, and see further into the
 Sense of the Scripture than any Men. I
 think, they have given no good Proof of
 either, in asserting this Extravagant and
 Pernicious Principle; for which, after all,
 they have no Ground or Colour, but a
 Passage or two of Scripture, miserably
 perverted, in Opposition to many express
 Texts, and indeed to the whole Tenor of
 Divine Writ. Strange it is, that They,
 who,

S E R M. who, in matters of Faith, reject the plainest

III. Sense of Scripture, because it seems to

disagree with what they call Reason; should, in this Case, reject the plainest Reason in the World, because of a Text or two in Scripture, that may be thought to clash with it. But the true Reason of their flying to this strange Doctrine was, to be Even with the Magistrate; who, they found, was against *Them*; and they resolved therefore at any Rate to be against *Him*. However, this Opinion (like some others, that have been since taken up by other Sectaries) was to last no longer than they were undermost. For so the Event actually proved, in Relation to the *German Anabaptists*: who no sooner got the Reins into their own Hands, than they altered their Minds in this Point; and tho' they held the Power of the Civil Sword to be altogether unlawful, whilst They were to be governed by it, yet they esteemed it very Lawful, and very Convenient, when it came to Their turn to govern: *The Earth, now, and the Fulness thereof were the Lord's, and the Meek were*

were to inherit it. The Unitarians indeed never had, any of them, such an Opportunity of explaining themselves; should they have found one, it is very probable they would have made the same Use of it. Let us leave these absurd Tenets, whenever they revive, to be confuted by that Power which they thus affront and deny; and let us proceed to the Consideration of what I observed from the Text, in the

Second place, Concerning those outward Marks of Distinction and Splendor which are allotted to the Magistrate, and which the *Robe and Diadem*, expressly here mentioned by *Job*, may be supposed to comprehend. II.

The Practice of all Ages, and all Countries (whether Christian, or Heathen; Polite, or Barbarous) hath been, in this manner to do Honour to Those, who are invested with Public Authority. The Reasons are obvious; I shall mention some of them. It was Intended by this Means,

First,

SERM. 91. *First*, to excite the Magistrate to a due

III. Degree of Vigilance, and Concern for the

Public Good: That He, being conscious of the true End for which these Encouragements were given, might study by all possible Ways to deserve them; and to excel the rest of Mankind as much in Worthy Deeds and Atchievements, as he out-shines them in all other Advantages. The Honours, and the Burthens, of great Posts and Employs, as they were joined together at the first, so were they designed never to be separated. The Magistrate was not made great, in order to afford him Opportunities of indulging himself in Sloth and Vice; but in order to inspire him with Resolutions of living suitably to his high Profession and Calling;

Phil. iv. 8.

that, *whatsoever things are Honest, whatsoever things are Just, whatsoever things are Lovely, whatsoever things are of good Report, if there be any Virtue, and if there be any Praise, he might be induced to think on these things, and to abound in the Practice of them.* A

Second

Second Reason of these Marks of State and Dignity, which are annexed to Magistracy, is, for the Security of the Magistrate's Person, in which the Public Tranquillity and Safety are always involved. He, who will faithfully perform his Duty, in a Station of great Trust and Power, must needs incur the utter Enmity of many, and the High Displeasure of more; he must sometimes struggle with the Passions and Interests, resist the Applications, and even punish the Vices of Men potent in the Common-wealth, who will employ their ill-gotten Influence towards procuring Impunity, or extorting undue Favours, for themselves, or their Dependents. He must conquer all these Difficulties, and remove all these Hindrances out of the Way that leads to Justice; must dare even to *break the jaws of the Wicked, and to pluck the Spoil out of his Teeth*; *i. e.* to ravish the Prey from any mighty Oppressor, when he hath seized, and is just ready to devour it. He is the Guardian of the Public Quiet; appointed to restrain Violence, to quell Seditions

SERM.
III.

Job xxix.
17.

and.

SERM. and Tumults, and to preserve that Order and Peace which preserves the World.

— It is apparent on these, and many other Accounts, what Hazards a good Magistrate runs; and therefore the Retinue of State which belongs to him, is such, as may at the same time be his Ornament and Defence: the Public justly screening him from the Dangers which he is to incur for the sake of it. A

Third plain Reason of the Public Honours done to the Magistrate is, that he may not only be the secure, but had also in due Estimation and Reverence by all those who are subject to him. 'Tis by Respect and Distance that Authority is upheld; and 'tis by the outward Marks and Effigins of Honour that Respect is secured, especially from Vulgar Minds, which do not enter into the true Reason of Things, but are governed by Appearances. 'Tis in the Civil Government, as in the Offices of Religion; which, were they stript of all the External Decencies of Worship, would not make a due Impression on the Minds of those who assist at them. But

a dif-

a discreet Use of proper and becoming Ceremonies, renders the Public Service of the Church Solemn and Affecting; awes the Unbeliever, inspirits the Sluggish, and enflames even the Devout Worshiper. In like manner, the Solemnities that encompass the Magistrate, add Dignity to all his Actions, and Weight to all his Words and Opinions; producing such Effects, as *Job*, in that Chapter from whence my Text is taken, hath thus elegantly described; *When I went out, says he, to the Gate through the City, when I prepared my Seat in the Street; the Young Men saw me and hid themselves, and the Aged arose and stood up: Unto me Men gave ear and waited, and kept Silence at my Counsel; after my Words they spake not again, and my Speech dropped upon them: And they waited for me, as for the Rain, and opened their Mouth wide as for the latter Rain.*

S E R M.
III.

Job xxix.
7, 8, 21,
22, 23.

Finally, These external Marks of Honour are therefore appropriated to the Magistrate, that he might be invited from thence to Reverence Himself: that

SERM. that he may be led to remember, *Whose*

III. *Image and Superscription* he carries ; not

— only that of the Community, over which he presides, and for which he acts, but the Image even of God himself, by whom *the Powers that be, are ordained*, and from whom they must ultimately derive their Authority. The Outward Splendor of his Office, is the Badge and Token of that Glorious and Sacred Character which he inwardly bears: and the one of these, therefore, ought constantly to put him in mind of the Other, and excite him to act up to it, throughout the whole Course of his Administration. He who thus esteems and reverences himself will not fail to take the truest Methods towards procuring Esteem and Reverence from others ; he will exercise himself with Pleasure, and without Weariness, in that God-like Employment of doing Good, which is assigned him ; and by Reason of which even the Title of *God* is in Scripture bestowed on him : He will do nothing that is beneath his High Station, nor omit doing any thing which becomes it : He will not

not prostitute his Power to mean and un- S E R M.
 due Ends; nor stoop to little and low III.
 Arts of courting the Favour of the Peo-
 ple, without doing them real Service:
 He will stand his Ground against all the
 Attacks that can be made upon his Pro-
 bity; no Man's Power shall scare him
 from doing his Duty, no Man's Impor-
 tunities shall weary him, no Man's Flattery
 shall bribe him, no By-Views of his own
 shall mislead him: He will arm himself
 perfectly in his Integrity; *Righteousness* If. xi. 5.
shall be the Girdle of his Loins, and Faith-
fulness the Girdle of his Reins. He will
 know how to prize his Advantages, and
 to relish the Honours which he enjoys,
 as they are the Testimonies of Public
 Esteem, and the Rewards of Merit: but
 he will not so far please himself with
 them, as to forget what I, under my

Third, and last General Head, pro- III.
 posed to consider; That the chief Ho-
 nour of the Magistrate consists, in main-
 taining the Dignity of his Character by
 suitable Actions, and in discharging the
 VOL. II. > H high

SERM. high Trust that is reposed in him, with
 III. Integrity, Wisdom, and Courage.

Some Magistrates are contented that their Places should adorn them: and Some also there are, who study to adorn their Places, and to reflect back again the Lustre they receive from thence; so that we may apply to them what was said of *Simon the Son of Onias*, That, when he put on the Robe of Honour, and was cloathed with the Perfection of Glory, he made the Garment of Holiness honourable.

Eccclus i.
 II.

To many such worthy Magistrates as these, who have thus reputably filled the Chief Seats of Power in this great City, I am now addressing my Discourse: and whom, therefore, if I detain with a short Account of the pressing *Obligations* of this Sort which lie on the Magistrate, and of the best *Means* of discharging them; I shall not, I hope, be thought so much to prescribe Directions for the future, as to praise what is already past, and to give *Honour* to Those to whom *Honour* is justly due, for their Public Services.

To

To be very desirous of a good Name, S E R M.
and very careful to do every thing, that III.
we innocently and prudently may, to ob-
tain it, is so far from being a Fault, even
in Private Persons, that it is their great
and indispensable Duty; but Magistrates
and Ministers of Justice are in a peculiar
manner obliged to it: for they have more
Opportunities than other Men have, of
purchasing public Esteem by deserving
well of Mankind; and such Opportunities
always infer Obligations.

Reputation is the great Engine, by
which those who are possessed of Power,
must make that Power serviceable to the
Ends and Uses of Government. The
Rods and Axes of Princes, and their De-
puties, may awe many into Obedience;
but the Fame of their Goodness, and
Justice, and other Virtues, will work on
more; will make Men not only obedi-
ent, but willing to obey, and ready to
come into every thing that is done, or
designed, for the Public Advantage, by
Those who (they are satisfied) sincerely
mean it.

SERM. An Established Character spreads the
 III. Influence of such as move in a high
 Sphere, on all around, and beneath them ;
 it reaches further than their own Care
 and Providence, or that of their Inferior
 Officers can possibly do: It acts for them,
 when they themselves cease to act, and
 renders their Administration both Prosperous
 and Easy.

Besides, the Actions of Men in high
 Stations, are all Conspicuous ; and liable
 to be scanned, and sifted. They cannot
 hide themselves from the Eyes of the
 World, as private Men can : Even those,
 who attend on their State and Dignity,
 and make up their Honourable Train,
 are, as it were, so many Spies, placed
 upon them by the Public, to observe
 them nearly, and report their Character.
 Praise therefore or Blame, being the
 necessary Consequence of Every thing
 they do, they have more Reason to act
 always, with an immediate Regard to the
 Opinion of the World, than other Men
 have ; and to resolve to make all those
 Actions

Actions worthy of Observation, which are sure to be observed. SERM. III.

Great Places are never well filled, but by Great Minds; and it is as natural to a Great Mind to seek Honour by a due Discharge of an high Trust, as it is to little Men to make less Advantages of it.

On all these Accounts, Reputation becomes a signal, a very peculiar Blessing to Magistrates; and their Pursuit of it is not only allowable, but laudable: so it be carried on by Methods which are every way Innocent and Justifiable, and with a View of making a good Use of a good Character when established; so That be not rested in, as an End, but only employed as a Means of doing still further good, and as an Encouragement to proceed in doing it: In a word, so Honour be not sought after by the Violation of Conscience, or the *Praise of Men* preferred, in any Respect, to the *Praise of God*.

Now, tho' all the several Branches of the Magistrate's Duty, when faithfully performed, and all those good Qualifications of Mind, which enable him to perform

SERM. it, do, in some Degree or other, tend
 III. to create a Public Esteem of him; yet
 ————— there are some Points of Duty, some Qua-
 lifications, that have a more direct and
 immediate Influence to this Purpose:
 They are such as follow.

A good Magistrate, who would endear himself to those whom he governs, must, above all things, be endued with a public Spirit, that is, with such an excellent Temper of Mind, as sets him loose from all narrow selfish Views, and makes him bend all his Thoughts and Endeavours towards promoting the Common Good of the Society which is committed to his Care. The Welfare of That is the Chief Point which he is to carry always in his Eye, and by which he is to govern all his Counsels, Designs, and Actions; directing his Zeal against, or for Persons and Things, in Proportion as they do, or do not interfere with it. To this good End he must sacrifice his Time, his Ease, and his private Advantages; and think all of them well spent, in obtaining it. Nothing certainly can better become a Per-
 son,

son, invested with a public Character, S E R M.
 than such a public Spirit; nor is there III.
 any thing likely to procure him larger
 Returns of Esteem and Honour: The
 Common Acknowledgements of the Body
 will at length center in him, who ap-
 pears sincerely to aim at the Common Be-
 nefit. Especially if in this be added,

An Impartial Distribution of Justice,
 without Respect of Persons, Interests, or
 Opinions. When Right is to be done,
 the good Magistrate will make no Di-
 stinction of Small or Great, Friend or
 Enemy, Citizen or Stranger, *for the* Deut. i.
Judgment is God's; and he will look 17.
 upon himself as pronouncing it in *his*
 stead, and as accountable at *his* Bar for
 the Equity of it. The Scripture forbids
 even the *Countenancing a Poor Man in* Exod.
his Cause; which is a popular Way of xxiii. 3.
 perverting Justice, that some Men have
 dealt in; tho' without that Success, which
 they proposed to themselves in it. But
 the truly upright Judge will always
 countenance Right, and discountenance
 Wrong, whoever be the Injurer, or the

S E R M. Sufferer. And he who steers his Course
 III. invariably by this Rule, takes the surest,
 as well as the honestest, way to make all
 Men to praise him.

Courtesy and Condescension is another
 happy Quality, which never fails to make
 its way into the good Opinion, and into
 the very Hearts of those who are under
 the good Magistrate's Inspection: When
 he doth, as it were, lessen the Distance
 which there is between Him and Other
 Men, and by that means allay the Envy
 which always attends an high Station;
 when he is Easy of Access, Affable, Pa-
 Job xxix. 16. tient to hear, and to search out the Cause
 that he knew not; when, as a Roman
 Writer speaks*, not only his Door, but
 his very Countenance is open to all that
 have any Occasion to approach him.

Bounty also, and a generous Contempt
 of that in which too many Men place

* *Cura ut aditus ad Te Diurni atque Nocturni pateant, neque Foribus solum Aedium tuarum, sed etiam Vultu ac Fronte, quæ est Animi Janua; quæ si significant Voluntatem abditam esse ac reclusam, parvi refert patere Ostium.*
 Quint. Cic. de Petit. Conf. ad M. Tull. Frat.

their Happiness, must come in to heighten his Character. There is scarce any Quality more truly Popular than this, or more suitable to the Public Station, in which he shines. It includes Hospitality to the better Sort, and Charity to the Poor; two Virtues, that are never exercised so gracefully and well, as when they accompany Each other. Hospitality sometimes degenerates into Profuseness, and ends in Madness and Folly. When it doth so, it ill deserves the Name of a Virtue: Even Parsimony itself, which sits but ill upon Persons of a public Figure, is yet the more pardonable Excess of the two. It is as little the Sign of a wise, as of a good Man, to suffer the Bounds of Temperance to be transgressed, in order to purchase the false (tho' fashionable) Repute of a Generous Entertainer. But, in the Offices of Charity there is no Danger of Excess; the Exercise of them is always well-pleasing to God, and honourable among Men. *He hath dispersed, saith the Psalmist, he hath given to the Poor; his Horn shall be exalted with Honour.*

S E R M.
III.

Pf. cx. 9.

S E R M.

III.

1 Sam. ii.
30.

But of all good Qualities, That which recommends and adorns the Magistrate most, is his Care of Religion ; which, as it is the most valuable thing in the World, so it gives the truest Value to them, who promote the Esteem and Practice of it, by their Example, Authority, Influence, and Encouragement: For, *them that honour me,* says God, *will I honour* ; as, on the other hand, *they that despise me shall be lightly esteemed.* This is the Magistrate's peculiar Province, his most Glorious Employment ; to give Countenance to Piety and Virtue, and to rebuke Vice and Prophaneness ; to put the Laws of Men in Execution against such as trample on the Laws of God ; and to protect Religion, and All that belongs to it, from the daring Insults of those who *sit in the Seat of the Scorners.* And (give me leave to say, that) there never was a time, when the Interposition of the Magistrate was more necessary to secure the Honour of Religion, and uphold the Authority of those great Principles of it, by which his own Authority is best upheld. For we live in Evil
Days,

Days, when the most important and confessed Truths, such as by the Wisest and Best Men in all Ages have been revered, are by Licentious Tongues questioned, argued against, derided; and these things not only whispered in Corners, but *proclaimed upon the House-tops*; owned and published, in Defiance of the Common Persuasion, the Common Reason, and the Common Interest of Mankind; and of All Authority, both Sacred and Civil. Libertinism hath erected its Standard, hath declared War against Religion, and openly lifted Men of its Side and Party: a general Looseness of Principles and Manners, hath seized on us like a Pestilence; *a Pestilence that walketh not in Darkness, but wasteth at Noon-Day*: The Contagion of which hath spread itself through all Ranks and Degrees of Men; hath infected both the Camp, and the Congregation: Who knows what the Zeal and Courage of a good Magistrate might do towards stopping it? *Let Phineas stand up and execute Judgment, that so this Plague may be stayed.*

S E R M.

III.

Pf. xci. 6.

Pf. cvi.

30.

God

SERM. God hath indeed blessed the Arms of
 III. the best of Queens, taken up in Defence
 ——— of the best of Causes, with unparalleled
 Successes abroad: may she be alike Victo-
 rious at home, over Lewdness and Infi-
 delity! over such as reverence not the
 Altars of God, and scorn those who mi-
 nister at them! That so the Felicities of
 her Wonderful Reign may be complete,
 and we may have nothing left to wish for
 on Earth, but the Continuance of it; nor
 have any thing more to fear from the
 ill Influence of our Vices, than we have
 now (God be thanked) from the Attempts
 of our Enemies!

*Now to God the Father, the Son, and the
 Holy Spirit, be all Praise and Glory
 ascribed, from henceforth for ever-
 more. Amen.*

S E R M O N

Preached at St. PAUL'S,

Before the Right Honourable

The Lord Mayor,

A N D

The Court of Aldermen,

On *Wednesday, April 9, 1707.*

Being a DAY of

Public Humiliation,

Appointed by Authority.

PSAL. xxx. 6, 7, 8.

In my Prosperity I said, I shall never be moved. Lord, by thy Favour thou hast made my Mountain to stand strong: Thou didst hide thy Face and I was troubled. I cried to Thee, O Lord: and unto the Lord I made Supplication.

Or, as it is in the Translation now used in our Church :

In my Prosperity, I said, I shall never be removed: Thou, Lord, of thy Goodness hadst made my Hill so strong. Thou didst turn thy Face from me, and I was troubled. Then cried I unto Thee, O Lord, and gat me to my Lord right humbly.

SERM.

IV.

THE Collection of *Psalms*, which make a Part of the Daily Service of the Church, is on no Account more valuable than this, That therein the Heart
of

of Holy David (*the Man after God's own Heart*) is laid open and naked before us: The several Postures of his devout Soul in all Conditions and Circumstances of Life; his Hopes and Fears, his Desires and Aversions, his Joys and Grievs are there displayed with great Simplicity and Freedom: All his Infirmities and Defects are distinctly registered; the false Judgments he made of things are owned; and the Methods pointed out by which he rectifieth them. And these Accounts of himself are very instructive and useful to all such as seriously peruse and study them, and are desirous of improving themselves in Piety and Virtue, by the Means of so admirable a Pattern.

SERM.
IV.

One great Instance of this kind we have in the Words of the Text; wherein the good Psalmist acknowledges and condemns the foolish Thoughts, which a Reflexion on the prosperous State of his Affairs had sometimes occasioned in him: *In my Prosperity I said, (that is, vainly said) I shall never be moved; Thou, Lord, of thy Goodness hadst made my Hill so*

strong!

SERM. *strong!* or, according to the Reading of
 IV. the LXX. which seems more significant,
 — *hast added Strength to my Dignity!* He
 proceeds to shew, how God began to pu-
 nish this vain Elation of Mind, by with-
 drawing his Favours: *Thou didst turn
 thy Face from me, and I was troubled:*
 And then, how he entituled himself to the
 Continuance of the Divine Protection and
 Goodness, by *Humiliation and Prayer:*
*I cried unto Thee, O Lord, and gat me to
 my Lord right humbly.*

Our *Successes* have been very great
 and surprising; and our *Hearts*, I fear,
 have been but too much *lifted up* by
 the Means of them. So that we have
 Reason to *humble* ourselves before God
 (as we now do) by *Fasting and Pray-*
er; lest he should punish our Misuse of
 his Mercies, by *stopping* the Course of
 them.

I shall speak therefore not unsuitably
 either to the Design of these Words, or
 to the Occasion of this Assembly, if I
 consider,

I. What

I. What *Ill Effects* great *Prosperity* usually hath on the Minds of a People; tempting them to say within themselves, as the Psalmist did, in the like Case; *We shall never be moved; Thou, Lord, of thy Goodness hast made our Hill so strong.* SERM. IV.

II. How *Vain*, and *Sinful*, these *Imaginations* are: For holy *David*, by his way of mentioning, plainly condemns them. II.

III. What the *Consequence* of them often is: They provoke God to stop the *Current* of his *Goodness* towards us: *He hideth his Face, and we are troubled.* III.

IV. In what manner are we to behave ourselves, in order to *secure* the *Continuance* of the *Divine Favour* and *Protection*: We must *cry unto the Lord, and get ourselves to our God right humbly.* IV.

SERM. I. Good Men know very well, that
 IV. we are here in a State of Discipline and
 ——— Trial; that we are to pass through things
 Temporal to things Eternal, and that
 nothing therefore can be reckoned Good
 or Bad to us in this Life, any further
 than it prepares, or indisposes us for the
 Enjoyments of another. And yet they
 over-look this great Truth in the Judg-
 ments they generally pass on the several
 States of Adversity and Prosperity. The
 Temptations and Difficulties, that attend
 the Former of these, they can easily see,
 and dread at a Distance; but they have
 no Apprehension, no Suspicions of the
 Dangerous Consequences of the Latter.
 And yet it is certain, that the Tempta-
 tions of Prosperity are the most mischie-
 vous and fatal of the two; insinuating
 themselves after a gentle, but very power-
 ful manner; so that we are but little a-
 ware of them, and less able to withstand
 them. Wise *Agur*, therefore, equally di-
 rects his Petition against both these Ex-
 tremes; *Give me* (says he) *neither Po-*

erty nor Riches; lest (on the one Side) S E R M.
I be poor and steal, or (on the other) I V.
I be full and deny thee, and say, Who
is the Lord? And, according to this
Pattern, hath our Church taught us to
pray that God would, not only in all
time of our *Tribulation*, but in all time
of our *Wealth* also, be pleased to deliver
us.

Indeed, a State of great Prosperity and
Abundance, as it exposes us to various
Temptations, and furnishes us with all
manner of Opportunities and Encourage-
ments to Sin, so it is often prejudicial
to us, on this Account (particularly men-
tioned in the Text); that it swells the
Mind with undue Thoughts and Opini-
ons, renders us Secure and Careless,
Proud, Vain, Self-sufficient; banishes
from our Thoughts a lively Sense of
Religion, and of our Dependence on
God; and puts us upon so eager a Pur-
suit of the Advantages of Life that are
within our Reach, or View, as to leave
us neither Room, nor Inclination to re-
flect on the great Author and Bestower

SERM. of them. We do then, more than at

IV. any other time, lie open to the Impres-

— fions of Flattery; which we admit with-

out Scruple, because we think we deserve

it; and, that we may be sure not to want

it, we take care to flatter ourselves with

imaginary Scenes and Prospects of fu-

ture Happiness: We like our present

Circumstances well, and dream of no

Change but for the better: not doubt-

Isa. lvi. 12. ing but that *to Morrow shall be as this*

Day, and much more abundant. We say,

Job xxix. *We shall die in our Nests, and multiply*

18. *our Days as the Sand; that we shall never*

be removed, God in his Goodness having made

our Hill so strong!

And this enchanting Power, which Pro-

sperity hath over the Minds of private

Persons, is more remarkable in Relation

to great States and Kingdoms; where all

Ranks and Orders of Men being equally

concerned in public Blessings, equally

join in spreading the Infection that at-

tends them; and they mutually teach,

and are taught that Lesson of vain Con-

fidence and Security, which our Corrupt

Nature,

before the Lord Mayor, &c.

Nature, unencouraged by Example, is of itself but too apt to learn. A very prosperous People, flushed with great Victories and Successes, are rarely known to confine their Joys within the Bounds of Moderation and Innocence; are seldom so Pious, so Humble, so Just, or so Provident as they ought to be, in order to perpetuate and increase their Happiness: Their Manners wax generally more and more Corrupt, in Proportion as their Blessings abound; till their Vices perhaps give back all those Advantages which their Victories procured, and Prosperity itself becomes their Ruin.

Of this the People of *Isreal* were a very signal and instructive Instance. As never any Nation upon Earth was blessed with more frequent and visible Interpositions of Divine Providence in its behalf; so none ever made a worse Use of them: For no sooner were they at any time delivered out of the Hand of their Enemies, and established in Peace and Plenty, but they grew Careless, Dissolute, and Profane; and by misemploying the Advantages, which

S E R M. God had thrown into their Lap, provoked
 IV. him (as far as in them lay) forthwith to
 withdraw them. *Jeshurun waxed fat,*
 Deut. xxxii. 15. *and kicked: Then he forsook God which
 made him, and lightly esteemed the Rock
 of his Salvation. And therefore, Moses
 who had observed the Backslidings of this
 wanton People for Forty Years together
 in the Wilderness, when they were come
 to the Borders of the promised Land, and
 were now going to possess it, warns them,
 with the greatest Earnestness, of those
 dangerous Temptations to which Pro-
 sperity (he knew) would expose them.*
 Deut. viii. *Beware (says he) lest when thou hast
 12, 13, Eaten, and art Full, and hast built godly
 14, 17. Houses, and dwelt therein; and when
 thy Herds and thy Flocks multiply, and
 thy Silver and thy Gold is multiplied,
 and all thou hast is multiplied: Then
 thine Heart be lifted up, and thou forget
 the Lord thy God, that brought thee
 forth out of the Land of Egypt, from the
 House of Bondage; and thou say in thine
 Heart, My Power, and the Might of
 my Hand hath gotten me this Wealth.*

This

This was one perverse Effect of their sitting Safe and at Ease under their Vines and their Fig-trees; that they began to forget, from whence that Ease and Safety came, and to transfer all the Honour of it upon themselves, by *sacrificing unto their own Nets, and burning Incense unto their Drags*; a sort of *Idolatry*, as hateful to God as any other whatsoever. SERM.
IV.

Or, if they vouchsafed to give God the Praise of his Goodness, yet they did it only in order to boast the Interest they had in him: They were the peculiar Care of Heaven, the Nation which above all Nations he delighted to honour; their *Mountain was strong, and should not be removed, no Harm should come nigh their Dwellings.* Hab. i. 16.

What secret Imaginations of this kind we have fondly entertained, upon our Successes, is best known to God and our own Hearts: Only this is apparent, that we have not since so behaved ourselves towards God, as if we preserved upon our Minds a grateful Remembrance of his Mercies; that we have scarce manifested

SERM. our Sense of them any otherwise than by
 IV. the Formalities of a Thanksgiving; that
 ——— whatever Ground we may have gotten
 upon our Enemies, we have gotten none
 upon our Vices; the worse Enemies of
 the two; but are even subdued and led
 Captive by the one, while we triumph
 so gloriously over the others. The Life
 and Power of Religion decays apace here
 at Home, while we are spreading the Ho-
 nour of our Arms far and wide through
 foreign Nations: To second Causes we
 seem to trust, without depending (at least
 without expressing so devoutly as we
 ought to do our Dependance) on the First.

Deut. iv. It is sufficient that *this great Nation is*
 6. *a wise and understanding People; that*

Isa. xxxvi. *we have Counsel and Strength for the*
 5. *War; and where Counsel and Strength*
 is, how can they choose but prevail? In
 a word, we so live, and so act, as if we
 thought our present Prosperity founded
 on such a Rock, as could no ways be
 shaken; as if we were perfectly secure of
 the final Issue and Event of things, how-
 ever we may behave ourselves; and had

no longer any Occasion for the special S E R M.
Providence of God to watch over us for IV.
good, to direct all our Steps, and bless
our Endeavours. How vain and Sinful
such Imaginations are, is what I proposed,
in the

II. Place to shew. Two things there II.
are, that lie at the Bottom of this false
Confidence: We think that our Successes
are a plain Indication of the Divine Fa-
vour towards us; and that, because we
have succeeded hitherto, we shall succeed
always, even until our Eye hath seen its
Desire upon our Enemies.

May the Event every way answer our
Expectation! However, we shall not be
ere the less likely to meet with Success,
if we do not expect it too Confidently;
and therefore it may be of some use to
us to consider, whether, and how far we
may, from the present prosperous State of
our Affairs, conclude that *God is with us*
of a Truth, and will go on still to heap
greater Blessings upon us, how little Care
soever we have taken, or shall take to de-
serve them.

Military

SERM. Military Successes do, above all others,
 IV. elevate the Minds of a People that are
 ——— blessed with them; because the Providence
 of God is thought to be more immediately
 concerned in producing them. Indeed,
 there are no Events which do either confess
 a Divine Interposition so evidently,
 or deserve it so well, as those of *Battle*:
 which as they are of the utmost Consequence,
 and have sometimes decided not
 only the Fate of particular Provinces or
 Kingdoms, but the Empire of the whole
 World; so do they depend often on such
 remote and seemingly disproportioned
 Causes, turn on such little unheeded Accidents,
 as it is not in the Power of the most sagacious
 and experienced among the Sons of Men to
 prevent or foresee. War is a direct Appeal
 to God for the Decision of some Dispute,
 which can by no other means be possibly
 determined: and therefore there is Reason
 to believe, that the Issues of it may in a
 peculiar manner be directed and over-ruled
 by Providence: upon which Account God is
 styled so often in Scripture, *the Lord of Hosts, the God*
 of

of the Armies of Israel, the God mighty in Battle; and he is said there to have sent his Angels, on some extraordinary Occasions, to fight for his People; and the Discomfiture and Slaughter of great Hosts is expressly attributed to their unseen Assistance.

S E R M.
IV.

However, tho' Warlike Successes carry in them often the Evidences of a *Divine Interposition*, yet are they no sure Marks of the *Divine Favour*. If they were, the *Goths*, and *Saracens*, and other Savage Nations which over-ran *Europe* and *Asia*, would have entituled themselves to the Favour of God by their Bloody and Barbarous Conquests: and even that *most Christian* Enemy with whom we contend, must, on the Account of those Inhuman Ravages, which he so long committed with Equal Injustice and Success, have been accounted the Darling of Providence. No, such Conquerors as these are not the Favourites, but *Scourges* of God, as One of them styled himself; the Instruments of that Vengeance which Heaven hath determined to pour out on such Nations, as have

S E R M. have filled up the Measure of their Iniquities, and are grown ripe for Excision :
 IV. ——— and as soon therefore as that Sentence is executed, these Rods, these Instruments of Divine Displeasure, are themselves thrown into the Fire. From mere Success therefore nothing can be concluded in Favour of any Nation, upon whom it is bestowed. That Point can only be determined by considering, whether the *Cause* for which they are engaged, be just, and the *Means* also just ; which they employ towards supporting it ; but above all, whether the *Moral Deserts* of a People be such, that their Successes may be looked upon as the just Reward of their Virtues. To the two first of these Advantages we may, I think, fairly lay Claim ; I wish we had as good a Title to the latter, and then our Confidence would be not ill grounded.

Our Successes have indeed been the Consequences of a Just and Honourable, nay Necessary War ; in which we engaged, not out of Ambition, Revenge, or any other unjustifiable Motive, but for the
 Defence

Defence of all that was dear to us, in S E R M.
Respect either to this World or another. IV.

The Haughty Monarch, whose Heart God
at last by our means hath humbled, was
grasping at Univerfal Empire, preparing
Chains for the Neck of free States and
Princes, and laying Schemes for suppres-
sing the Ancient Liberties, and removing
the Ancient Boundaries of Kingdoms.
Nor was he satisfied in subduing Mens
Bodies, unless he enslaved their Souls
also, and made the pure Profession of
the Gospel give way to Superstition and
Idolatry, wherever he had Power enough
to expel the one, and establish the other.
Nay, he pretended to give Laws even to
our Succession here at Home, and to im-
pose a Prince upon us, who should exe-
cute the Designs he had formed against
our Civil and Religious Liberties. It
was high Time therefore to appeal once
more to the Decision of the Sword,
which, as it was justly drawn by us, so
can it scarce safely be sheathed, till the
Thumbs and great Toes of Adonibezek Judg. i. 6.
be cut off; I mean, till the Power of
the

SERM. the great Troubler of our Peace be so
 IV. far pared and reduced, as that we may be
 ——— under no Apprehensions of it for the
 Future.

Nor have the *Means*, which we have made use of to attain this great and good End, been any ways unsuitable to it. A just and righteous War may be prosecuted after a very unjust and unrighteous Manner; by perfidious Breaches of our Word, by such Treacherous Practices as the Law of Arms itself (loose as it is) condemns; by inhuman Cruelties; by Assassinations; by Tyrannical Methods of forcing Money into our Coffers, and Men into our Service. These are the Dishonourable Ways, which *He*, who formerly professed to fight for *his Glory*, hath not of late disdained to make use of. Thanks be to God, that, as we have had no need, so neither doth it appear that we had any Inclination to try them! In every Step of this long and bloody Dispute, we have shewed ourselves fair, nay, good-natured and generous Adversaries; and have carried on even our Hostilities with all the
 Humanity

Humanity and Mercy of which they are SER.M.
capable. We have spilt no Blood but in IV.
the Heat of the Battle, or the Chase; —————
and have made Captivity itself as easy to
the unfortunate as was possible. We have
been firm and faithful to our Allies, with-
out declining any Difficulties or Dangers,
any Expence of Blood or Treasure, to
which we had engaged ourselves; and we
have even exceeded our Engagements.
We have not made use of Rapine and Op-
pression at home, to support the Burden
of the War abroad, but have carried it
on by the free Gifts of a Willing Peo-
ple; nor can it be said, that the Public
Service hath been robbed of any Part of
those Supplies which were intended for
it. We have not pillaged those Rich
Neighbouring Provinces which we rescu-
ed: Victory itself hath not made us Info-
lent Masters or Friends; nor have we ta-
ken Advantage from thence to enlarge ei-
ther our Territories or our Pretensions, or
to gain any thing to ourselves beyond the
Honour of restoring Quiet to the World,
and every ones Rights to their Just Owners.

And

SERM. And thus far therefore we have Reason
 IV. to look upon our Successes, as the Blessings of God upon the good *Methods* we have taken to support a good *Cause*, and as Declarations of Heaven in our Favour. However, they cannot be entirely depended on as such, till we have further considered, whether our Piety and Virtue have borne a due Proportion to our Successes, and laid the Foundation for them: for, unless this be the Case, tho' God hath blessed a Righteous Cause, yet he hath not blessed it for the *sake* of those who are concerned in it; and the Blessings which are not imparted to us for our *own Sake*, can be no Evidences of the Divine Favour towards us.

Let us then lay our Hands upon our Hearts and impartially enquire, What good Qualities we had to recommend ourselves to the Favour of God, at our Entrance on this long War, and how we have behaved ourselves throughout the Course of it.

No sooner was our Deliverance from the illegal Attempts of a late Reign completed,

pleted, but we forgot our Danger and our Duty ; *forsook the God* that had preserved us, *and lightly esteemed the Rock of our Salvation.* That Spirit of Religion

and Seriousness, by which we had just before distinguished ourselves, vanished all at once ; and a Spirit of Levity and Libertinism, of Infidelity and Profaneness started up in the Room of it : Our Churches, that a little while before had been crowded, were now in great Measure deserted ; our Sacraments, which had been frequented with so much Zeal, were approached more sparingly ; the Dispensers of holy Things, who, for their Work's Sake, had been so highly regarded and revered, were *made a By-Word and a Reproach as the filth of the World,* and *the Off-scouring of all things.* Nor could their Immortal Labours against Popery, by which they had contributed to the common Security, as much at least as any other Order of Men in the Kingdom, screen them from that Contempt, which was then so liberally poured upon them. In Proportion as our Zeal for Re-

1 Cor. iv.
13.

SERM. religion decayed, Our Corruptions and Vices
 IV. increased; an universal Dissolution of Man-
 ——— ners began to prevail; a professed Disre-
 gard to all fixed Principles, whether in
 Matters Divine, or Human.

At the same time we were crumbled
 into various Factions, and Parties; all
 aiming at By-interests, without any sin-
 cere Regard for the Public Good; Odi-
 ous Names of Distinction, which had slept,
 while the Dread of Popery hung over us,
 were revived; and our private Quarrels
 were carried on against each other with
 as great Bitterness and Malice, as if we
 had now no common Enemy to unite and
 employ us.

With this Temper of Mind we entered
 into the War; Were we altered any way
 for the better, during the Course of it?
 Did the Vicissitudes of good and bad For-
 tune, which we then experienced, affect
 us with due Degrees of Humility, or
 Thankfulness? Could God prevail with
 us by all the sorts of Experiments, which
 he tryed, to forsake our Sins and our Fol-
 lies? Could he awe us by his Rod, or
 melt

melt us by his Goodness into Repentance? Alas! instead of that, we waxed worse and worse every Day, both as to Religion, and Morals; till we left off even to study the outward Appearances of Piety and Virtue; and were not contented merely to be, but affected even to be thought; Loose and Lawless. Edicts against Immorality and Prophaneness issued, Laws against Oaths and Execrations were framed; and we trampled both upon the one and the other, with Contempt and Impunity. Whilst a Foreign War devour'd our Strength, and drained our Treasures, still Luxury and the Expences of Life increased at Home; nor were they checked even by our Disgraces and Misfortunes. Our National Humiliations were ridiculed by impious *Mock Feasts*; wherein the execrable Murder of our Martyred Sovereign was annually commemorated with Circumstances of so much Indignity and Scorn, as cannot be spoken of with Decency, or reflected on without Horror. *When we wept, on this Occasion, and chastened our Souls with Fasting, that*

SERM. *was to our Reproach: They that sat in*
 IV. *the Gate* (some even of the Men of
 Greatness, and Business, and Gravity) *spake*
 Pſal. lxi. *against us; and we were the Song of the*
 10, 12. *Drunkards, of vain, idle, dissolute Com-*
 panions. The House of God itself hath
 been prophaned by Riots; abominable
 Impurities, not to be mentioned, have
 Ifa. iii. 9. *been openly and daringly practised: We*
have declared our Sin, as Sodom, and have
not hid it. We have talked much of
 reforming Mens Manners; pray God, we
 meant it! If any Step of that kind hath
 been taken, it is only what the Zeal of
 some private Persons suggested; the Exe-
 cution of that glorious Design hath not
 been put into the Hands of those, who
 should be best inclined, as they are most
 concerned, to promote it.

The Fundamental Articles of our Faith
 have been oppugned from the Press; My-
 steries have been derided; the Immorta-
 lity of the Soul hath been denied; the
 Christian Priesthood set at naught and vi-
 lified; and even the *High Priest of our*
Profession, the Blessed *Jesus* himself,
 treated

treat by a Blasphemous Pen * with as much Scorn and Malice, as when he appeared before the Bar of *Pilate*. *Hath a Nation so used their Gods, which are yet no Gods?* or so vilified the Persons that belonged to their Worship and Service?

SERM.

IV.

Jer. ii, 11.

Since these are some of the Methods, by which we qualified ourselves for our Successes, these some of the Returns which we made to God, after obtaining them; can we reasonably presume, that we are in the Favour of God on the Account of them! Can we justly promise ourselves, that, because we have succeeded *hitherto*, in spite of all our Sins and Provocations, we shall succeed *always*? or rest secure, that the Mercies we have received, great as they are, were meant only as Earnests and Pledges of still greater, which are to follow?

Thus indeed we seem to think, and thus the present happy Prospect of our Affairs, humanly speaking, may seem to pro-

* See a Passage in the *Ax laid to the Root of Christianity*, cited from a Book, entitled; *The History of the Growth of Deism*.

SERM. *mise.* And yet the sudden and surprising
 IV. Turns, we ourselves have felt, or seen,
 should not, methinks, suffer us too forwardly to admit such Thoughts, which may indeed (if God should be tempted from thence to rebuke our Vanity) contribute to blast the fairest Hopes, but can be of no use towards rendering them effectual. Too great a Confidence in Success is the likeliest way to prevent it; because it hinders us from exerting our Strength to the utmost, and making the best Use of the Advantages which we enjoy. It renders us indulgent to our Lusts and Vices, careless of approving and recommending ourselves to God by Religious Duties, and by that means, securing the Continuance of his Goodness to us. It is like the Conceit about Absolute Election to Eternal Life; which some Enthusiasts entertaining, have been thereby made more remiss in the Practice of those Virtues which alone could secure their Title to Heaven.

Let us then lay aside these *vain and sinful Imaginations*, lest the *Consequence* of them

them should be, in Our Case, what it SERM.
was in King David's; *God did hide his* IV.
Face, and he was troubled.

This is the *Third* Point, to which I III.
proposed to speak. But 'tis an unwelcome
Task, a Subject which I care not much
to insist on; and which, after all, I trust
in God, we may not be concerned in:
Because it is (I am sure) still in our
Power to secure to ourselves an Interest
in the Divine Mercies, that are yet to
come, and to lengthen the Course of
our present Prosperity; if we do but in
good Earnest betake ourselves to the use
of those Means which are prescribed in
the Text, *Humiliation and Prayer.* *Then*
cried I unto Thee, O Lord, and gat me to my
God right humbly.

IV. These are the *Duties*, which we IV.
profess, on this Solemn Day, to perform.
If with a true Christian Lowliness of
Heart, and a devout Fervency of Soul
we perform them, we shall find, that
they will turn to a greater Account to

SERMON. us, than all the Warlike Preparations in
 IV. which we trust, than the Alliances of
 our Potent Friends, or even the Fears
 of our Disheartened Enemies; that *they*
 will fight for us better than a mighty
 Shield, and strong Spear. If we do in-
 deed humble ourselves before God this
 Day, not merely by the Outward So-
 lemnities of a Fast, but by *afflicting our*
 Souls (as well as Bodies) for our Sins,
 by emptying our Hearts of all those
 vain and swelling Thoughts, which Pro-
 sperity hath infused into them; by ac-
 knowledging ourselves unworthy of the
 least of God's Mercies, at the same time
 that we enjoy the greatest; by ascribing
 to *Him*, all the Glory of what is past,
 and by renouncing all Reliance on the
 Arm of Flesh for the Future; by deplor-
 ing the mighty Guilt of our Transgres-
 sions, and renewing sincere Vows of O-
 bedience: If, I say, we do in this man-
 ner *sanctify* the present Fast, if we seek
 unto God thus *betimes*, and make our Sup-
 plication to the Almighty; surely he will
 now awake for us, and make the Habi-
 tation

Ecclus
 xxix. 13.

Job viii.
 6, 7.

tation of our Righteousness prosperous; SERM.
 and, though our Beginning hath not been IV.
 small, yet our Latter End shall greatly

increase. No Sight is so pleasing to God, no Service is so acceptable to him, as the Public Humiliations of a thankful People, in the midst of their Successes and Victories. Mighty is the Efficacy of such solemn Intercessions, even to avert Judgments that are already denounced, (as appears from the Case of the *Ninewites*) how much more available then must they be, to secure the Continuance of Blessings, and to confirm and establish the Prosperity which God hath already given us.

Lactantius and *St. Austin* are not afraid to confirm by their Suffrage the Observation made by the Heathen Writers*, that the flourishing Estate of the *Roman Empire* was owing to the Religious Disposition of that People; by which they ascribed all their Successes to the Heavenly Powers they Worshiped, and still advanced in their Regard for Religion, as they advanced in Greatness.

Diis

SERM. *Diis Te minorem quòd geris, imperas;*

IV. said a *Roman* to his Country-men, at

that Point of time, when their Affairs were most prosperous: It was because they carried themselves with a due Submission to the Gods, that Mankind was made subject to them. Hath the Revelation of the Gospel of *Christ* made any Change in the Methods of God's dealing with Kingdoms and Nations? If not—and the Reverence, which these Heathens expressed towards their false Deities, was so highly rewarded, may not We Christians, when we thus offer up our Devotions to the true God, expect also a Blessing upon them? We certainly may; if they come not from the Lips, but the Heart; from an Heart filled with a grateful Sense of Mercies received, and firmly resolved to do every thing in its Power toward deserving New ones: From an Heart, so affected as good *David's* was (not when he said, *In my Prosperity I shall never be moved*; but) when he had learnt to secure and increase his Prosperity, by an humble Behaviour towards
 God,

God and a dutiful Reliance on his Pro- SERM.
vidence; and did, under these Convictions, IV.

compose the following Hymn, to be used
(as it should seem) in the Public Service
of the Church, on some solemn Day of
Humiliation. *Lord* (saith he) *my Heart* PL. cxxxi.

*is not baughty, nor mine Eyes lofty, nei-^r
ther do I exercise myself in great mat-
ters, or in things too high for me. As
mighty things as thou hast done for me,
I have not been exalted, either in Heart,
or Look, on that Account; nor have
busied myself in searching out the se-
cret Reasons of thy distributing Prospe-
rity, and Adversity, in such a manner
as best pleaseth thee. Surely I have be-
haved and quieted myself, as a Child that
is weaned of his Mother; I have imita-
ted the Humble, Modest, and Tractable
Temper of the Infant-State; Yea, my
Soul is even as a weaned Child, it is as
resigned to thy Guidance, as entirely de-
pendent on thy Care and Goodness. Upon
which it very naturally follows — Let
Israel (that is, every Israelite indeed, who
can thus truly say of himself) trust in the
Lord,*

SERM. *Lord, from henceforth, and for ever!* for
 IV. there can be no surer way to Success, than
 ——— by disclaiming all Confidence in ourselves,
 and referring the Events of things to God
 with an implicit Affiance.

Come on then, let as many of us, as
 have not been tempted by our Prosperity
 to entertain vain Thoughts, or are
 now resolved to dismiss them, bow our-
 selves before God, both publicly and
 privately, imploring the Continuance of
 his Blessings on that Righteous Cause
 wherein we are engaged, and on Those,
 who by their Counsels, Courage, or
 Conduct uphold and strengthen it; espe-
 cially on our most Gracious *QUEEN*,
 whose Exemplary Piety and Virtues are
 its greatest Ornament and Advantage, its
 chief Support and Stay: Who, as She
 hath the Successes of *David*, so hath
 received them with the same Religious
 Humility He did; and hath, by that
 means, we trust, laid a Foundation for
 more; which (if our Vices hinder not)
 He in due time will bestow, *who re-
 gardeth the Lowliness of his Handmaiden,*
 but

before the Lord Mayor, &c.

141

but scattereth the Proud in the Imagination of their Hearts: Who putteth down the Mighty from their Seat; but hath exalted (and will exalt) the Humble and Meek.

SERM.

IV.

To him, Father, Son, and Holy Spirit, be ascribed all Dominion and Praise, Now, and for Evermore. Amen!

A

SPITAL-SERMON

Preached at

St. BRIDGET's Church,

Before the Right Honourable the

L O R D M A Y O R, &c.

On *Easter-Tuesday, April 7, 1707.*

St. MATH. xxv. 40.

*Verily I say unto you ; Inasmuch as ye have
done it unto one of the least of these my
Brethren, ye have done it unto me.*

SERM. **S**T. Paul being brought unto the
v. **A**reopagus, or highest Court in *A-*
thens, to give an Account of the Doc-
trine he had *preached* concerning *Jesus,*
and the Resurrection, fitly took that Oc-
casion to imprint on the Minds of
those

those Magistrates, before whom he stood, S E R M.
 the Belief of a Future Judgment, and to v.
 shew, what Connexion there was between
 the *Rising of Jesus* from the Grave, and
 his Coming to *judge* the World. *God*, Acts xvii.
 said he, *bath appointed a Day, in the* 31.
which he will judge the World in Right-
eousness, by that Man whom he bath
ordained; whereof he bath given Assu-
rance unto all Men, in that he bath raised
him from the Dead. The Rising of *Jesus*
 from the Dead, was an irresistible Evi-
 dence of the Truth of his Doctrine; and
 one part of his Doctrine was, That he
 would judge the World. By Rising from
 the Dead, he took Possession of his King-
 dom (all *Power* being then given unto Matth.
him both in Heaven and in Earth) and xxviii. 18.
 was to reign, till all his *Enemies* were 1 Cor. xv.
put under his Feet, that is, till Evil Men, 25.
 and Evil Spirits were judged; which was
 the last and most illustrious Instance,
 wherein his Kingly Power was to be ex-
 ercised: And then (and not till then) he
 was to *deliver up his Kingdoms to the* Ibid. 24.
Father. On these (but more especially
 on

SERM. on the former of these) Accounts, did God
 V. give Assurance unto all Men, that he would
 ——— judge the World in Righteousness, by that
 Man whom he had ordained, in that he raised
 him from the Dead.

The Festival of our Lord's *Resurrection* we have already celebrated; and may now therefore turn our Thoughts not improperly to consider the chief *Consequence* of his Resurrection, a *Judgment* to come: That Branch of it especially, which relates to the Enquiries that our Judge will then make concerning our Obedience to his great Commandment of *Charity*; the enforcing of which, is the pious and peculiar Design of these Annual Assemblies.

In the Account of that Solemnity, which our Blessed Saviour himself hath given us, we are told, that he will *then say to them on his Right Hand; Come ye Blessed of my Father, inherit the Kingdom prepared for you from the Foundation of the World. For I was an Hungred, and ye gave me Meat; I was thirsty, and ye gave me Drink; I was a Stranger, and ye took me in; naked, and ye cloathed me; I was sick,*
and

and ye visited me; I was in Prison, and ye came unto me. Amazed at this merciful Sentence, and no ways conscious of any such Deserts, these good and humble Persons are said to reply; Lord, when saw we thee an hungred, and fed thee? or thirsty, and gave thee Drink? when saw we thee a Stranger, and took thee in? or naked, and cloathed thee? or, when saw we thee sick, or in Prison, and came unto thee? To which our Saviour makes this memorable and gracious Return; fit to be engraven in the Hearts, and to be for ever sounding in the Ears of all industrious Promoters of Charity: *Verily, I say unto you, Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto me.* True it is, Me in Person ye never relieved, supported, comforted; but, since ye performed these kind Offices to others (who belonged to me) at my Command, and for My Sake; I take what you did to *them* [even to *one* of the *least* of them] as done to *myself*, and shall, under that Notion, now give you an exceeding Re-

VOL. II. L compence

SERM. compence for it. Come, therefore, ye
 v. Blessed of my Father, inherit the Kingdom
 — prepared for you from the Foundation of the
 World!

I do not think, this Account is to be understood literally, but with such Allowances as are usually made in the Explication of our Saviour's Parables; which hold, not in every particular Circumstance, but only as to the main *Scope* and *Drift* of them. Now the general Design of this Relation manifestly is, to propose to us two *Considerations*, which are powerful Inducements to the Practice of *Charity*: One, "That upon *this* Head we " shall chiefly be examined and tried, " at the great Day of Account;" The other, "That Acts of Mercy done to the " Poor shall then be accepted, and re- " warded, as done to our Saviour himself."

Of these two Points, the former is sufficiently implied throughout the Tenor of our Lord's Discourse, wherein all the Instances mentioned relate to the single Head of *Charity*: The latter is directly affirmed in very emphatical Words, and
 with

with a solemn Preface, never used by our Saviour, but to give us warning of some remarkable Truth that is to follow. *Verily I say unto you, inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto Me.*

The Words therefore afford proper Matter for our Devout Reflexion, under the two following Heads of Enquiry :

First, Why, in the Account given of the Proceedings at the Day of Judgment, Acts of Mercy alone are mentioned? I.

Secondly, In what Sense, and for what Reasons it may be presumed, that our Saviour will then accept the Acts of Mercy we now do to his Poor Brethren (such he vouchsafes to call them) as done to *Himself*. II.

I. As to the first of these Enquiries, it is to be considered, That the External Acts of Mercy here mentioned, are supposed to include that Principle of Divine Love, or Charity, from whence they flow, I.

S E R M. and from which alone they derive all
 v. their Worth and Excellence. 'Tis the in-
 ward Habit, or Grace of Charity, which
 recommends the outward Act; so that
 the least and lowest Instances of Good-
 ness, springing from this Source, are in
 Matth. x. the Sight of God of great Price: even a
 42. Cup of cold Water given to a thirsty Dis-
 ciple, in the Name of Christ, shall not lose
 its Reward. Whereas the most extraordi-
 nary and shining Acts of Charity, when
 separated from a Principle of Divine Love,
 are of no Value; for, if we bestow all
 our Goods to feed the Poor, and have not
 I Cor. Charity, it profiteth us nothing. And there-
 fore the
 xiii. 3.

First, And most obvious Account of
 the distinguishing mention here made of
 Acts of Mercy, may be taken from the
 surpassing Dignity and Worth of that
 Divine Grace which produceth them;
 which St. Paul tells us, is preferable even
 to Faith and Hope: for the greatest of these
 I Cor. Three is Charity.
 xiii. 13.

I should not wander from my Point, if
 I took occasion here largely to explain
 the

the Grounds and Reasons of this Preference; since whatever Excellence there is in the Cause, or Principle, must derive a proportionable Excellence also on the Effect; and therefore a full Display of those Grounds and Reasons would tend to satisfy our present Enquiry. But having other Matter to offer, which is of nearer and plainer Use, I shall mention them only without insisting upon them.

Charity then (or a Love of God, which works by a Love of our Neighbour) is greater than *Faith*, or *Hope*, because it supposes these Graces to be previously exercised, and is indeed the Result and Reward of them. *Faith* stedfastly believes, *Hope* eagerly expects; but *Love*, which is the End and Consummation of both, enjoys.

It not only unites us to God, but it makes us like him too, and transforms us into a Divine Image! for *God is Love*: 1 John iv. whereas *Faith* and *Hope* have no place in the supreme Mind; and consequently, we ourselves bear no Resemblance to God, when we abound in them.

SERM. *Charity* is more extensive, as to its
 v. Object and Use, than either of the two
 ——— other Graces, which center ultimately in
 ourselves; for we believe, and we hope
 for Our own sakes: But Love (which
 is a more disinterested Principle) carries
 us out of ourselves, into Desires and En-
 deavours of promoting the Interests of
 Other Beings.

Charity excels also in point of Dura-
 1 Cor. xiii. tion, for *it never faileth*; it doth not
 2. end with this World, but goes along with
 us into the next, where it will be ad-
 vanced and perfected: but Faith and Hope
 shall then totally Fail; the one being
 changed into Sight, the other into En-
 joyment.

And indeed, well hath God suited these
 Graces to the several States to which they
 belong. Faith and Hope, which are use-
 ful in this Life only, may in this Life be
 exercised to Perfection. We may have so
 vigorous and piercing a Faith, as can be
 out-done by no Evidence, but that of
 Sight; we may have so erect and lively
 an Hope, as can only be exceeded by Fru-
 tion,

tion, in which it is lost. But Love is as S E R M.
endless in its Degrees, as it is in its Dura- v.
tion; and is fitted therefore to an Immor-
tal State, where it may be exerted and
improved to all Eternity.

2. And this remarkable Property of
Love will suggest to us one Reason, why
Acts of Charity shall be enquired after
so particularly; at the Day of general Ac-
count; because Good Men are then to
be consigned over to another State, a State
of everlasting Love and Charity: And
therefore the Chief Enquiry must then
be, How they have abounded in those
Graces which qualify them best for an
Admission into that State, and for a due
Relish of the Divine Pleasures of it; how
they have practised Charity here, the Ex-
ercise of which must be their Duty, and
their Happiness for ever. Heaven, and
Hell, are the proper Regions of Love,
and Hatred; Mercy, and Uncharitable-
ness: Blessed Angels, and pure Souls,
exercised in the Ministry of Love, are to
possess the one; Devils, and damned Spi-
rits, who are all Rage, Envy, and Ma-
lice,

SERM. lice, are to inhabit the other. When we stand therefore on the Brinks and Confines of those States, at the Day of Doom, we shall be examined, how fit we severally are for such Places, and such Company: according as that appears, our several Mansions shall be suitably assigned to us; and Men and Angels, Good and Bad, even We ourselves shall, upon the Issue of this single Article, acknowledge the Justice of the Sentence. Indeed

3dly; This single Article is sufficient to Absolve, or Condemn us: for it is the short Test, and sure Proof of Universal Goodness. The whole Duty of a Christian is nothing but Love, varied through the several Kinds, Acts, and Degrees of it. And Works of Mercy, are the most Natural and Genuine Off-spring of Love; so that from these a *Good Man* is denominated. The Scripture therefore frequently sums up our Duty in *Charity*; and, for that Reason styles it the *fulfilling of the Law*, and the *Bond of Perfection*. Indeed where *Charity* is (that is, where the Blessed *Fruits* of *Charity*, springing from

from a true *Principle* of Divine Love, S E R M.
 are) there no other Christian Grace or V.
 Perfection can be totally wanting; and
 where *Charity* is not, there may be the
 imperfect Resemblances of other Christian
 Graces and Virtues, but not those Graces
 and Virtues themselves: for such they
 cannot be, unless fed, and invigorated,
 and animated by a Principle of Universal
Charity. So that our Saviour, by pro-
 fessing to examine us on this Head, brings
 Matters to a short Issue, a single Point,
 by which our Cause may be decided as
 effectually, as by larger Enquiries. It will
 furnish us with a

4th Reason of his Conduct in this
 Cause, if we consider, how great a Stress
 he laid upon this Duty, while he was
 upon Earth; how earnestly he recom-
 mended it; in how exalted a Degree of
 Perfection he prescribed the Practice of
 it to us; so that he cannot but enquire,
 with a particular Concern how we have
 complied with it.

It is his peculiar, his distinguishing Pre-
 cept, the special Mark and Badge of our
 Dif-

SERMON. Discipleship: *A new Commandment* (said
 v. he) *I give unto you, that ye love one another; by this shall all Men know that ye are my Disciples, if ye have Love one to another.* And upon the Article therefore of our Obedience to this *New Commandment*, he himself will declare, whether we do, or do not belong to him. It was one of the last Injunctions he gave, and often repeated to his Disciples, in that Divine Exhortation he made to them just before he entered on the Bloody Scene of his Passion; 'twas the great Direction he left with them, when he himself was leaving the World. The first and chief Enquiry, therefore, when he returns to Judgment, will be, What Weight his Dying Words, have had with us?

5. The Nature of the Sentence he is to pronounce, the Rule of Judgment by which he will at the last Day proceed, requires that a particular Regard be then had to our Observation of this Precept. We shall be judged by the Grace and Mercy of the Gospel, and not by the Rigours of unrelenting Justice. God will indeed

judge

judge the World in Righteousness, but 'tis S. E. R. M.
 by an *Evangelical*, not a *Legal* Righte- v.
 ousness; and by the Intervention of the
Man Christ Jesus, who is the *Saviour*, as
 well as the *Judge* of the World; and
 as such, hath procured that pardoning
 Grace for us, which mitigates and tem-
 pers the Severity of the Rule, and entitles
 us to the Favour and Mercy of our Judge.
 But what Title can he have to Mercy
 himself, who hath not exercised it towards
 Others? *Blessed are the Merciful, for they* Matt. v. 7.
shall obtain Mercy, in that Day when
Mercy rejoiceth against Judgment: But, James ii.
 on the other hand, *They shall have Judg-* 13.
ment without Mercy, who have shewed no Ibid.
Mercy. The Power of *Covering Sin*, is
 in Scripture ascribed to no other Grace,
 or Virtue whatsoever, but *Charity*: when
 therefore *the Multitude of our Sins* is to
 be Judged and Punished, the fittest and
 kindest Enquiry that our Judge can make,
 is, What Deeds of *Charity* we have to
 alledge in Extenuation of our Punishment?
 6. The *Secret* manner, in which Acts
 of Mercy often are, and ought to be per-
 formed,

S E R M. formed, requires this public Manifesta-
 v. tion of them at the great Day of Ac-
 ——— count. There are, I think, but three
 Duties, in the Performance of which God
 hath, after a peculiar manner, recom-
 mended Secrecy to us; *Alms, Fasting,*
 and *Prayer*. The two latter of these (as
 far as we are obliged to Secrecy in the
 Discharge of them) relate chiefly to *Our-*
selves, and to our *own* Concerns: but
 the first regards our Neighbour alone, and
 cannot therefore be done altogether with-
 out a Witness. However, as far as the Na-
 ture of this Duty will admit of *Privacy*,
 our Saviour hath enjoined it, and in Terms
 of a particular Significancy and Force.
 For he knew that Good and Bountiful
 Minds were sometimes inclined to Osten-
 tation, and ready to cover it with a Pre-
 tence of inciting others by Their Exam-
 ple; and therefore checks this Vanity in
 these remarkable Words: *Take heed*, says
 he, *that ye do not your Alms before Men,*
to be seen of them.—*That thou dost*
not sound a Trumpet before thee, as the
Hypocrites do, that they may have Glory
 of

of Men: Verily I say unto you, they have their Reward. But when thou dost Alms, let not thy Left Hand know what thy Right Hand doth. And that we might be encouraged punctually to observe this Precept, by a Reward proportioned to the Nature of the Duty, therefore he adds; *And thy Father, which seeth in Secret, shall Himself reward thee openly*; that is, in the Sight of Angels and Men, at the great Day of Retribution. For that this is his Meaning, may appear from a parallel Place in St. Luke, where the Reward promised to Charity, is thus expressed; *And thou shalt be Recompensed at the Resurrection of the Just*; at that time, when God shall judge the Secrets of Men by Christ Jesus; shall openly punish their Secret Sins, and openly own and reward their secret Virtues; their Acts of Charity especially, which, as they were, in Obedience to his Command, performed Privately, so they shall now, according to his Promise, be *Rewarded Openly*. A Reward, every way congruous and fitting! For it gives God
and

S E R M.
V.

—————
Matt. vi.
1, 2, 3.

Ib. vi. 4.

Luke xiv.
14.

Rom. ii.
16.

SERM. and good Men the Glory, that would
 v. otherwise be lost, of many retired Graces
 — and Virtues; which deserve so much the
 rather to be published, because they de-
 clined Observation! It reproaches, and
 fills with Confusion, those unmerciful
 and wicked Men, who looked upon all
 such concealed Instances of Goodness, as
 Eccl. xi. 1. unprofitable Folly, as the *casting of our*
Bread upon the Waters, which, they did
 not think, *would thus be found after many*
Days. It proclaims the Triumphs of
 Humanity and Goodness in a proper Au-
 dience, even before the whole Race of
 Mankind, then Assembled. The Objects
 of Mercy themselves will be present, and
 will, with Pleasure, discover the Blessed
 Hands that relieved them; nor shall their
 Testimony be wanting, when the Judge
 of the World doth, as it were, Point and
 Appeal to them in the Throng, as Evi-
 dences of the Equity of that Sentence he
 is then about to pronounce: *Inasmuch as*
ye have done it to one of the least of
these my Brethren, ye have done it unto
Me.

And

And this furnishes us with yet one more Reason, why our Saviour lays such a particular Stress on Acts of Mercy; because he looks upon every one of them as a *Personal Kindness done to Himself*; ye have done it unto Me! How this is to be understood, and upon what Account our Lord is pleased to express himself on this Occasion, with so wondrous a Degree of Condescension, is what I, upon my *Second general Head*, proposed to shew.

II. *Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto Me. To me!* that is, at my Instance, and for my Sake; to my *Brethren*, as such, on Account of their Relation to me; and what is thus done in Obedience to my Commands, and with a peculiar Regard to my Person, I esteem a *Personal Kindness*, and will acknowledge and reward it accordingly: For, as he elsewhere speaks, *Whosoever shall give to drink unto one of these little ones a Cup of cold Water only, in the Name of a Disciple, [or, as belonging to Christ]*.

S E R M. Christ] *verily I say unto you, he shall in
v. no wise lose his Reward.*

Mark ix.
41.

2 Cor. viii.
12.

Mark xii.
42, 43.

Rom. iv.
17.

It is certain, that those good Men, who take such Pleasure in relieving the Miserable, for *Christ's* Sake, would not have been less forward to minister unto *Christ* himself, if they had been blessed with an Opportunity of doing it. Now, what they were thus ready to have done, our Saviour reckons as done, and places to their Account. *For if there be first a willing Mind, it is accepted according to that a Man hath, and not according to that a Man hath not.* And this is the Ground of that favourable Decision of his, in behalf of the Poor Widow, who, while many, that were rich, cast much into the Treasury, threw in two Mites — *Verily (said he) she hath cast in more than they All! i. e. if she had as much as they all had, she would have cast in more than they all did; and God respects, not the Gift, but the bountiful Mind and Intention of the Giver; calling (in this Sense also) the things that are not, as if they were.*

But

But there is yet a more strict and proper Sense, in which the Words of our Lord may be understood. He hath taken our Nature upon him, and united it to himself; and is, therefore, on the Account of this Union and Alliance, some way interested in the Joys and Griefs of those who share the same Nature with him. For, according to the reasoning of the Divine Writer to the *Hebrews*, both *he that sanctifieth, and they who are sanctified, are all of one* [i. e. are all Partakers of the same Flesh and Blood; as he afterwards explains himself;] *for which Cause he is not ashamed to call them Brethren.*

S E R M.

v.

Heb. ii.

11.

Ibid.

We are indeed his Brethren, as we are Men: but we are still more so, as we are *Christians*; that is, as *Members* of that *Mystical Body*, of which *Christ Jesus* is the *Head*. Now (as *St. Paul* argues concerning this *Mystical Body*) *whether one Member suffer, all the Members suffer with it; or one Member be*

1 Cor. xii.

26.

SERM. Principle of Life, and Motion, and
 v. Sense to the rest; and *from which all*
 — *the Body by Joints and Bands having*
Nourishment ministred, and being knit
together, increaseth with the Increase of
God. They are still the same Apostle's
 Words; who is every where full of
 this Union and Sympathy between *Christ*
 and his Members; having received very
 strong Impressions of it at the Time of
 his Conversion, when he heard that
 Voice from Heaven, *Saul, Saul, Why*
persecutest thou me? And he said, Who
art thou, Lord? And the Lord said, I
am Jesus whom thou persecutest. In
 like manner as *Jesus is persecuted*, when
 any of his Poor Members suffer, he is
 relieved also, when they are relieved.—
Inasmuch as ye have done it unto the least
of these my Brethren, ye have done it unto
me.

Indeed, our Saviour is represented
 every where in Scripture as the special
 Patron of the Poor and the Afflicted,
 and as laying *their* Interests to Heart
 (as it were) more nearly than those of
 any

any other of his Members. The Reason of which is not obscurely intimated to us. SERM.
v.

Our Saviour's Humiliation consisted not merely in taking Human Nature upon him, but Human Nature cloathed with all the lowest and meanest Circumstances of it. He led a Life of great Poverty, Shame, and Trouble; *not having where to lay his Head, or wherewithal to supply his own Wants, without the Benevolence of others, or a Miracle: He was despised and re-* Isa. liii. 3.
jected of Men, a Man of Sorrows, and acquainted with Grief; so that the rest of the World hid, as it were, their Faces from him. Now, in the Epistle to the *Hebrews* we are told, that, by thus taking on him the Seed of Abraham, he Heb. ii.
became *a merciful and faithful High-* 17.
Priest; who could be touched with the feeling of our Infirmities, because he was in all Points tempted like as we Ib. iv. 15.
are, and himself also compassed with In- v. 2.
firmity. If then, by taking upon himself Human Nature at large, he hath a

SERM. v. compassionate and tender Sense of the Infirmities of Mankind in general; he must needs, in a peculiar manner, feel, and commiserate the Infirmities of the *Poor*, in which he himself was so eminent a Sharer. To the rest of Mankind he was allied indeed by his Humanity; but to the *Poor*, even by the humble and suffering Circumstances of it: He was made *in the Likeness of Men*; but most like the meanest among the Sons of Men. *Wherefore he is not ashamed to call them Brethren*, by way of Distinction; to publish their near Relation to him; to recommend their Case particularly to Us; to espouse all their Interests; to take Part in all their Afflictions; and even to acknowledge the good Offices we do them, as done to *himself* — *I say unto you, Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto Me.*

I have dispatched the Argument in both its Branches, which I undertook to consider. The *Use* we are now to
make

make of it, is Obvious and Easy; so S E R M.
Obvious, that I question not but you v.
have prevented me in this Respect, and
have all along, as I passed from Point
to Point, applied it to yourselves, to the
enforcing of the great Duty of Cha-
rity, to the enflaming your Souls with
an ardent Love of it; and a Resolution
of practising it in such an exalted Degree,
as becomes the true Disciples (nay the
Friends and Brethren) of *Jesus*. *Many
excellent things are spoken of this Di-
vine Grace, in Scripture; many high
Encomiums are there given of it; many
encouraging Promises are made to it: But
I question, whether all of them taken to-
gether, carry more Life, and Force, and
Warmth in them, than the Two affect-
ing Considerations I have explained to
you. The Wit of Man cannot contrive
(for even the Wisdom of God hath not
suggested) any more pressing Motives,
more powerful Incentives to the Exer-
cise of Charity, than these; That we
shall be judged by it at the last dreadful
Day; and that then, all the Acts of*

SERM. *Mercy* we have done to the *Poor*, shall by
 v. our Merciful Judge be owned, and re-
 ————warded, as Personal Kindnesses done to
 himself.

What can awaken us to do Good, if
 the Sound of the last Trumpet cannot?
 If a lively Sense and Anticipation of the
 great Scene of Judgment which shall
 then be unfolded; of the Process which
 shall be formed; of the Scrutiny which
 shall be made; of the Sentence which
 shall be pronounced; if, I say, the
 bright Ideas of these Solemnities, which
 the Scripture had taken care to imprint
 upon our Minds, do not excite us to

John xi. 4. abound in the *Labour of Love*, whilst it
 is yet *Day*, ere *the Night cometh*, when
 no Man can work; Vain will be the
 Attempt of rousing us into the Love and
 Practice of Goodness, by any less asto-
 nishing Methods; all other Applications
 and Motives whatsoever will be lost upon
 us; and we must even be suffered to *sleep*
 on in our Security, and take our *Rest*,

2 Pet. ii. 3. till our *Judgment*, which *lingereth not*,
 over-

overtakes us, and our Damnation, which SERM.
slumbereth not, lays hold of us. V.

Do we, in good Earnest, believe the Account of that Day's Transaction which our Lord hath given us? Let us shew our Faith by our Works, and pass the time of our sojourning here (as it will then be well for us we had passed it) in the unwearied Exercise of *Beneficence and Charity*. Can we believe that *God hath appointed a Day wherein he will Judge the World by the Man Christ Jesus*; without believing also, that he will judge it in that very Manner, and with those very Circumstances, which the Judge himself hath revealed to us? And if so, how can we ever think of appearing at that awful Tribunal, without being able to give a ready Answer to the Questions which he shall then put to us, about the Poor and the Afflicted, the Hungry and the Naked, the Sick and the Imprisoned? What Confusion of Face shall we be under, when that Grand Inquest begins; When an Account of our Wealth, and our Opportunities of do-

SERM. ing Good is displayed, on the one Side,
 v. and a Particular of our Use, or Misuse
 — of them is given in, on the other? And
 it shall appear, That the Good Things we
 have *done*, are few, and little, in com-
 parison of those we have received? How
 shall we then wish (to no Purpose wish)
 that it might be allowed us to live over
 our Lives again, in order to fill every
 Minute of them with Charitable Offices,
 which, we find, will at that time be of
 so great Importance to us?

In vain shall we then plead (though we
 could truly plead) that we have been
 frequent and devout Worshipers of God,
 Temperate and Sober in our Enjoyments,
 Just and Conscientious in our Dealings;
 in vain shall we attempt to justify our-
 selves, as the rich young Man in the
 Gospel did, by appealing to the great
 Matt. xix. Duties of the Law, and saying, *All*
 20. *these have I kept from my Youth up;*
 unless we can say also somewhat more
 for ourselves, than *He* could; even that
 we have been liberal in our Distributi-
 ons to the Poor, and well discharged
 that

that important Stewardship with which S E R M. God hath entrusted us. One single In- v. stance of Relief afforded to the Afflicted and the Miserable, one *Cup of Cold Water given to a Disciple*, that is, the smallest Act of *Charity*, done out of a sincere Principle of Goodness, shall then stand us in greater stead, and recommend us more effectually to the Favour of our Judge, than all our pretended Zeal for the Divine Honour, and the Advancement of Religion, than all the Flights and Fervors of Devotion, than all the Rigors and Severities of the Mortified State, nay, than whatever Christian Graces and Virtues we can suppose it possible to attain, without attaining true Christian *Charity*, i. e. such an ardent Love of God, as manifests itself in a proportionable Love of our Neighbour, and particularly, in those genuine Fruits of Love, with which Christian Mercy and Tenderneſs will be ſure to Inſpire us.

This is a Truth, which cannot be too often, or too earnestly inculcated, be-
cause

SERM. v. caufe (important as it is) we are apt, extremely apt, to overlook it, and to persuade ourselves, that, if we do but observe the Rules of Moral Honesty in all our Transactions; if we wrong no Man, or make Restitution to those we have wronged; such a Righteous and Faultless Conduct will secure our Title to Happiness. We own, indeed, that extraordinary Acts of *Charity* are commendable, and shall have their Reward: But we think we can escape Hell, without performing them; and are humble enough to be contented with the lowest Station in Heaven. Human Judicatories, we observe, give Sentence only on Matters of Right and Wrong, but enquire not into Acts of Bounty and Beneficence; and we easily transfer this known Method of Proceeding from Earthly Tribunals to that of Heaven. To rectify a Mistake of so great Consequence as this, it was requisite to assure us, that, though the Forms and Solemnities of the Last Judgment, as they are described in the Gospel, may bear some Resemblance to those

those we are acquainted with here be- S E R M.
 low, yet the Rule of Proceeding shall v.
 be very different: That we shall be Tried
 at that Bar, not merely by our Right-
 teousness, but moreover and chiefly by
 our *Charity*; That it will not avail us
 then to say, We have done no Evil, if
 we have done no Good; That however
 Virtues of Omission (if I may so speak)
 will not Save us, yet, that Sins of O-
 mission will certainly Damn us. 'Tis
 because we have *not* given the Hungry,
 Meat; and the Thirsty, Drink; because
 we have *not* taken in the Stranger,
 and cloathed the Naked; because we
 have *not* visited the Sick, and those
 that are in Prison; that we shall be then
 included in that terrible Sentence, *De-
 part from me, ye Cursed, into everlast-
 ing Fire, prepared for the Devil and
 his Angels!* The Ignorance of those,
 who are Strangers to the Covenant of
Christ, may be winked at, and their Fu-
 ture Happiness secured to them upon
 lower Terms: But it is Madness in Chri-
 stians, after such a Declaration as this,

to

SERM. to flatter themselves with the Hopes of
 v. getting to Heaven, without abounding
 ——— in the Offices of *Charity*: 'Twas chiefly
 to rouse Men up into a Sense of their
 Duty and Danger in this Respect, that
 our Saviour uttered the Parable of the
Rich Man and *Lazarus*. The Rich
 Man is not blamed in the Parable, as
 having made use of any unlawful Means
 to amass Riches, as having thriven by
 Fraud and Injustice, or grown fat upon
 the Spoils of Rapine and Oppression:
 All that is there laid to his Charge, is,
 That he was *cloathed with Purple and
 fine Linen, and fared sumptuously every
 Day*, without regarding the wretched
 Condition of *Lazarus*, who was laid
 at his Gate; and who is said, indeed, to
 have *desired to feed of the Crumbs
 which fell from his Table*, but is not
 said to have *obtained* what he desired.
 And even this want of Humanity to an
 Object so pityable and moving, did, it
 seems, deserve to be punished with Ever-
 lasting Torments. Hear, and Tremble,
 † John iii. all Ye who *have this World's Good,*
 17. *and*

and see your Brother have need, and shut up your Bowels of Compassion from him. SERM. V.

But I believe far better things of All, and know far better things of many, that compose this Audience; for I see here, the worthy Governors and Encouragers of those Public and Useful Charities, which are a greater Ornament to this City, than all its Wealth and Splendor; and do more real Honour to the Reformed Religion, which gave Birth to them, than redounds to the Church of *Rome*, from all those Monkish and superstitious Foundations, of which she vainly boasts, and with which she dazzles the Eyes of Ignorant Beholders.

We live at a Time, when Popery, which is so far shut out by our Laws, as not to be able to re enter openly, is yet stealing privately in by the Back-Door of Atheism, and making many other secret and unperceived Advances upon us. Its Emiffaries are very numerous, and very busy in Corners, to seduce

SERM. v. duce the Unwary. And among all the popular Pleas, which they employ to this Purpose, there is none more ensnaring (I speak what I know, by Experience) than the Advantageous Representations they make of the Public Charities, which abound in Their Communion. Many ways there are of exposing the Vanity of such Pretences: but I have found none more successful, than to direct the Persons, who are struck with the specious Appearances of Charity in *that* Church to the real and substantial Effects of it in *ours*; those noble Monuments of *Glory to God, and Good Will to Men*, which the Piety of our Protestant Ancestors raised; and which have since received as great Additions and Improvements, as the renowned City itself to which they belong. I mention them together, because I take the One of them to have sprung, in some Measure, from the Other; and the present prosperous Estate of this great *Emporium* to be owing, not more to the Industry of its Inhabitants, than to those shining Instances

Instances of Charity in which they excel; there being no surer way towards increasing Riches, than by sharing them with the Poor and the Needy. SERM.
V.

I have not room to give you a complete View of what hath been expended in such charitable Distributions within the Walls of this City, since the time of our Blessed Reformation, when these goodly Plants were first set, which have since, by due Watering and Culture, so wonderfully grown and flourished: You may guess at the prodigious Sum to which such an Estimate would amount, when you have heard, What hath been here done for the Poor by the five *Hospitals* and the *Work-House*, within the Compass of one Year, and towards the End of a Long, Expensive War; which, however it may have drained our Wealth in other Respects, yet hath (Thanks be to God) not exhausted, and scarce diminished our Charity. I shall give you a short Account of *Two Reports*, which were read at large to you Yesterday.

[Here

SERM. [*Here an Abstract of those Reports was*
 v. *read.*]

'Tis not necessary to plead very earnestly in behalf of these Charities; they speak sufficiently for themselves, by a silent, but powerful Eloquence, that is not to be withstood. There is such a Native Comeliness and Beauty in well-designed Works of Beneficence, that they need only be shewed, in order to charm all that behold them. Particularly These of which you have had an Account, are such Wise, such Rational, such Beneficial Institutions, that it is Impossible for a Good Man to hear them represented, without wishing them all manner of Success; and as impossible for one, that is both Rich, and Good, not to contribute to it. To relieve the helpless Poor; to make sturdy Vagrants relieve themselves; to hinder idle Hands from being mischievous to the Common-wealth; nay, to employ them so, that they may be of public Service; to restore Limbs to the

4

Wounded,

Wounded, Health to the Sick, and Reason to the Distracted; to educate Children in an honest, pious, and laborious manner; and, by that Means, to sow a good Seed, of which perhaps another Age, and another Race of Men, may reap the Benefit; These are Things of so evident Use, of so confessed an Excellence, that it would be an Affront to Men's Understandings to go about to prove it.

Besides, the Vigilance of those who preside over these Charities, is so exemplary, their Conduct so irreproachable, that Persons disposed to do Good in these Instances, can entertain no Suspicions of the Misapplication of their Bounty; but are almost as sure, that what they give will be made use of to its proper End, as they are that the End itself is Good, for which they bestow it. It is a mighty Check to beneficent Tempers to consider, how often good Designs are frustrated by an ill Execution of them; and perverted to Purposes, which, could the Donors themselves have foreseen, they would have been very loth to promote. But it

SERM. is the peculiar Felicity of Charitable-
 v. minded Persons in this Place, to have no
 ——— Objections of that kind to struggle with.
 All they have to consider is, What Por-
 tion of their Wealth they design for the
 Uses of the Poor; which they may then
 chearfully throw into one of these Pub-
 lic Repositories; secure, that it will be
 as well employed as their Hearts can de-
 sire, by Hands well versed in the Labour
 of Love, and whose Pleasure it is to ap-
 prove their own Beneficence to the Pub-
 lic, by a careful Management and Di-
 stribution of other Men's *Charity*.

This gives Benefactors an Opportunity
 of *doing their Alms*, with that Self-deny-
 ing Secrecy, which our Lord recommends,
 and which greatly enhances the present
 Pleasures, and the Future Reward of them.
 For we may then safely conceal our good
 Deeds from the Public View, when they
 run no Hazard of being diverted to im-
 proper Ends, for want of our Own In-
 spection. Hence it is, that these Public
Charities have been all along supplied,
 and fed by Private Springs; the Heads of
 which

which have sometimes been wholly un-SERM.
known. And I take it to be an Argu-v.
ment of God's peculiar Blessing upon
them, that the Expences of some of them
do always much exceed their certain *Annual*
Income ; but seldom, or never, their
Casual Supplies. I call them *Casual*, in
Compliance with the common Form of
Speaking ; though I doubt not but that
they owe their Rise to a very particular
Direction of Providence. The Overseers
of these Bounties seem to Me, like those
who live on the Banks of the *Nile* ; who
Plough up their Ground, and Sow their
Seed, under a confident Expectation, that
the Soil will in due time be Manured by
the Overflowing of that River, though they
neither see, ner know the true Cause
of it.

May God touch the Hearts of all that
are able to contribute to such Works of
Mercy, and make them as willing as
they are able ! In order to excite their
Christian Compassion, I need use no other
Motive than that which the Text suggests ;
That the Lord *Jesus* will look upon what-

SERM. ever we do of this kind, as done to himself; *Inasmuch as ye have done it unto one of the least of these my Brethren, ye have done it unto Me!* Let us carry this Consideration always in our View, and endeavour to affect our Minds with a lively and vigorous Sense of it. We are apt sometimes to wish that it had been our Lot, to Live and Converse with *Christ*, to hear his Divine Discourses, and to observe his spotless Behaviour; and we please ourselves perhaps with thinking, how ready a Reception we should have given to him and his Doctrine; how forward we should have been in doing all public Honours, and private Services; and in abounding in all the Offices of Humanity towards him. The Opportunity we wish for, we have: For, behold, he is *with us to the End of the World*, in the Persons of the Poor and Miserable. They are his Representatives, his Substitutes; deputed by him to receive our Bounty in his Name, and in his Stead: And we may rest assured (for *he is faithful who promised*) that the Comforts and

Sup-

Supports, which we extend to these his S E R M.
Poor Brethren, shall be as kindly Re- v.
ceived, as highly Valued, as mightily Re-
warded, as if He himself had been the
Object of our Pious Liberality; and that
we shall, on this Account, be found, at
the Day of Retribution, among those at
his Right Hand, to whom he will say;
*Come ye Blessed of my Father, inherit the
Kingdom prepared for You, from the Foun-
dation of the World: For I was an hungred,
and Ye gave me Meat; I was thirsty, and
Ye gave me Drink; I was a Stranger, and
Ye took me in; Naked, and Ye cloathed me;
I was Sick, and Ye visited me; I was in
Prison, and Ye came unto me.*

God grant, that every one of us may,
by thus shewing Mercy, entitle ourselves
to the Mercy of *Jesus!*

*To Him, with the Father, and Blessed
Spirit, be rendered all Majesty, Might,
and Dominion for Ever! Amen.*

*An Acquaintance with GOD, the best Support
under Afflictions.*

A

S E R M O N

Preached before the

Q U E E N,

A T

St. *JAMES'S*.*October 13, 1708.*

JOB xxii. 21.

*Acquaint now thyself with Him, and be at
Peace.*

SERM.
VI.

THE exceeding Corruption and Folly of Man is in nothing more manifest, than in his Averseness to entertain any Friendship or Familiarity with God; though he was framed for that
very

very End, and endued with Faculties fit- S E R M.
ting to attain it ; tho' he stands, and can- VI.
not but be sensible that he stands, in the
utmost want of it; tho' he be invited,
and encouraged to it, frequently, and
earnestly, by God himself; and tho' it
be his Chief Honour, Advantage, and
Happiness, as well as his Duty, to com-
ply with those Invitations.

In all Cases, where the Body is affect-
ed with Pain, or Sickness, we are for-
ward enough to look out for Remedies,
to listen greedily to every one that sug-
gests them, and upon the least Hopes of
Success, from the Reports of others, im-
mediately to apply them. And yet, not-
withstanding that we find and feel our
Souls disordered and restless, tossed and
disquieted by various Passions, distracted
between contrary Ends and Interests, ever
seeking Happiness in the Enjoyments
of this World, and ever missing what
they seek ; notwithstanding that we are
assured from other Men's Experience, and
from our own inward Convictions, that
the only way of regulating these Dis-
orders

S E R M. orders is, to call off our Minds from too
 VI. close an Attention to the things of Sense,
 — and to employ them often in a sweet
 Intercourse of our Maker, the Author
 of our Being, and Fountain of all our
 Ease and Happiness: yet are we strangely
 backward to lay hold of this safe,
 this only Method of Cure: We go on
 still nourishing the Distemper under which
 we groan, and choose rather to feel the
 Pain, than to apply the Remedy. Ex-
 cellent, therefore, was the Advice of
Eliphaz to *Job*, when, in the midst of
 his great Troubles and Pressures, he thus
 bespoke him, *Acquaint thyself now with
 Him (i. e.) with God, and be at Peace:*
 Take this Opportunity of improving thy
Acquaintance with God, to which he al-
 ways, but *now* especially, invites thee;
 Make the true Use of those Afflictions
 which his Hand, mercifully severe, hath
 been pleased to lay upon thee; and be led
 by the Means of them, tho' thou hast en-
 deavoured to know and serve Him alrea-
 dy, to know and serve Him still better;
 to desire, and love Him more: Calm the
 Disorders

Disorders of thy Mind by Reflexions on his Paternal Goodness and Tenderneſs; on the Wiſdom, and Equity, and abſolute Rectitude of all his Proceedings: Comfort thyſelf with ſuch Thoughts at all times, but chiefly at that time, when all Earthly Comforts fail thee; Then do thou particularly retreat to theſe Conſiderations, and ſhelter thyſelf under them; --- *Acquaint thou thyſelf with Him, and be at Peace.*

S E R M.
VI.

The Words therefore will ſuggeſt Matter not unfit for our Devout Meditation, under the three following Heads; wherein I ſhall conſider,

I. What this Scripture-Phraſe of *acquainting ourſelves with God* implies, and wherein the Duty recommended by it particularly conſiſts. I.

II. How Reasonable, Neceſſary, and Deſirable a Duty it is, as on many other Accounts, ſo eſpecially on This, That it is the only True Way towards attaining a perfect *Tranquillity and Reſt* of Mind, II.

--- *Ac-*

SERM. --- *Acquaint thyself with Him, AND*

VI. *BE AT PEACE.* Which will lead me

— also to shew, in the

III. III^d Place, That the most proper *Season* for such a Religious Exercise of our Thoughts is, when any *Trouble* or *Calamity* overtakes, *Acquaint thyself NOW with Him.*

I. I. We are to consider, What this Scripture-Phrase of *Acquainting ourselves with God*, implies, and wherein the Duty recommended by it particularly consists. The Phrase itself occurs, I think, nowhere else in Holy Writ; however, the true Meaning of it is very Obvious and Easy.

We are prone by Nature to engage ourselves in too close and strict an Acquaintance with the Things of this World, which immediately and strongly strike our Senses; with the Business, the Pleasures, and the Amusements of it; we give ourselves up too greedily to the Pursuit, and immerse ourselves

too deeply in the Enjoyment of them; SERM.
and contract at last such an Intimacy VI.
and Familiarity with them, as makes it
difficult and irksome for us to call off
our Minds to a better Employment, and
to think intensely on any thing besides
them. To check and correct this ill
Tendency, it is requisite that we should
acquaint ourselves with God, that we
should frequently disengage our Hearts
from Earthly Pursuits, and fix them
on Divine Things; that we should ap-
ply ourselves to study the Blessed Na-
ture and Perfections of God, and to
procure lively and vigorous Impressions
of his perpetual Presence with us, and
Inspection over us; that we should con-
template earnestly and reverently the
Works of Nature and Grace, by which
he manifests himself to us; the inscru-
table Ways of his Providence, and all
the wonderful Methods of his dealing
with the Sons of Men: That we should
inure ourselves to such Thoughts, till
they have worked up our Souls into that
filial Awe and Love of Him, that humble
and

SERM. and implicit Dependence upon Him,
 VI. which is the Root and Principle of all
 manner of Goodness; till we have made
 our Duty in this Respect, our Pleasure,
 and can address ourselves to Him, on all
 Occasions, with Readiness and Delight;
 imparting all our Wants, and expressing
 all our Fears, and opening all our Grievs
 to Him, with that holy Freedom and
 Confidence to which the Saints and true
 Servants of God are entitled, having
*received the Spirit of Adoption, whereby
 they cry, Abba Father!* In this Sense
 ought we to *acquaint ourselves with God,*
 to *set Him always before us,* as the Scrip-
 ture elsewhere speaks; *to draw near to
 him, and to delight in approaching him.*

But this is only a *General Account* of
 what our *Acquaintance with God* implies:
 It may be useful to mention some *Parti-
 culars* also, wherein it chiefly consists; and
 to say somewhat distinctly upon Each of
 them.

In order to begin, and improve Hu-
 man Friendships, *Five Things* are princi-
 pally requisite; *Knowledge, Access, a Si-
 militude*

militude of Manners, an entire *Confidence* and *Love*: and by These also the Divine Friendship, of which we are treating, must be cemented, and upheld.

S E R M.

VI.

The first Step towards an *Acquaintance with God*, is, a due *Knowledge* of him: I mean not a Speculative Knowledge, built on abstracted Reasonings about his Nature and Essence; such as Philosophical Minds often busy themselves in, without reaping from thence any Advantage towards regulating their Passions, or improving their Manners: But I mean a Practical Knowledge of those Attributes of his, which invite us nearly to approach him, and closely to unite ourselves to him; a thorough Sense, and Vital Experience of his Paternal Care over us, and Concern for us; of his unspotted Holiness, his inflexible Justice, his unerring Wisdom, and his diffusive Goodness; a Representation of him to ourselves, under those affecting Characters of a *Creator*, and a *Redeemer*, an *Observer*, and a *Pattern*, a *Law-giver*, and a *Judge*; which are aptest to incline

our

SERM. our Wills, and to raise our Affections
 VI. toward him, and either to awe, or allure
 ——— us into a stricter Performance of every
 Branch of our Duty. These, and the
 like *Moral*, and *Relative* Perfections of
 the Deity, are most necessary, and most
 easy to be understood by us; upon the
 least Reflexion and Enquiry we cannot
 miss of them; though the oftner, and
 more attentively we consider them, the
 better, and more perfectly still shall we
 know them.

The Acquaintance, thus begun, cannot continue, without frequent *Access* to him; without *seeking his Face continually* (as the good Psalmist's Phrase is) in all the Methods of Spiritual Address: in Contemplation, and Prayer; in his Word, and in his Ordinances; in the Public Service of the Sanctuary, and in the Private Devotions of the Closet; and chiefly in the latter of these, which are, on several Accounts, most useful towards promoting this holy Correspondence. By these Means, and in these Duties, is he to be approached, and found;
 and,

and, notwithstanding our Infinite Distance, will draw near to Them who thus draw near to Him, and shew himself to be a God that is at Hand, and not afar off.

But in vain shall we approach him, unless we endeavour to be like him: A Similitude of Nature and Manners (in such a Degree as we are capable of) must tie the holy Knot, and rivet the Friendship between us. Whomsoever we desire to approve, we labour also to conform ourselves to; to be *not only almost, but altogether such as they are*, if it be possible; that so They, seeing themselves in Us, may like Us, for the sake of Themselves, and go out (as it were) to meet, and embrace their Own Image and Resemblance. Would we then be admitted into an Acquaintance with God? let us study to resemble him; we must be *Partakers of a Divine Nature*, in order to partake of this high Privilege and Alliance! *For what Fellowship hath Righteousness with Unrighteousness? and what Communion hath Light with Darknes?*

Yet

SERM.

VI.

Yet further; one Essential Ingredient in all true Friendship, is, a firm unshaken *Reliance* on him who is our Friend. Have we such towards God! Do we entirely Trust in him? Do our Souls lean on him, as a Child that is weaned of his Mother? Do we resign ourselves, and our Affairs, absolutely to be disposed of by him? and think all our Concerns safer in his Hands, than in our own? and resolve to believe every thing to be best and fittest for us, which he sees best should befall us? Are we still under his Rod, without a Murmur? without Despondency of Mind, and without charging God foolishly? Do we unbosom all our Secrets to him, and neither endeavour, nor pretend to hide any thing that passeth in the Depth of our Hearts from him? Do we enquire of him for his Advice and Assistance in every thing? and hearken to what our Lord God shall say to us, either by the inward Whispers of our Consciences, or the outward Ministry of his Word, or the awakening Calls of his Providence?

and

and give Heed diligently to fulfill all the least Intimations of his good Pleasure, that are any ways made known to us? —

S E R M.

VI.

Then have we entered deep into, and advanced far in that holy Intimacy which the Text recommends: O well it is with us! Happy are we, and shall we be!

However, *yet one thing more we lack* to be perfect; *Love*, which is the *fulfilling* of this *Law* of Friendship, the surest Test, and most exalted Improvement of it.

Let us consider therefore, whether we do indeed *love the Lord our God, with all our Heart, and with all our Soul, and with all our Mind, and with all our Strength*: Whether our Approaches to Him are always Sweet and Refreshing; and we are uneasy, and impatient under any long Discontinuance of our Conversation with him; and retire into our Closet from the Crowd, in order to meet Him whom our Soul loveth, with a Pleasure far exceeding theirs, who *Chant to the Sound of the Viol, and are joyful in the Strength*

SERM. of *new Wine*: Whether our Hearts burn within us, at the Perusal of his Holy Word; and the Relish and Savour of it upon our Minds be such, as that, in Comparison of it, all the most Exquisite Human Composites seem low and mean, flat and insipid to us? Whether we have an even and ever-burning Zeal for his Honour and Service; and are always contriving somewhat, and doing somewhat, to promote his Interest, without any immediate regard to our own? Whether we delight to make mention of His Name, and to make our Boast in His Praise, even among those that fear Him not, and know Him not; and to render our Goodness and our Devotion Exemplary, in Proportion to the Vices and the Irreligion of others? Finally, Whether our Love of Life, and our Complacency in the good Things of it, slackens every Day, and even our Dread of Death is in some Measure vanquished; and we do, whilst we are contemplating the Joys of another State, almost *desire to be dissolved, and to be with Christ*, and
groan

groan under those Earthly Clogs and Bars, that incumber and obstruct us in our Flight towards Him, and hinder our Mind from exerting with Freedom all its Faculties and Powers, on the Supreme Objects of its Desires, Hopes, and Endeavours? When we perceive ourselves to be after this manner *rooted and grounded in Love*, and to abound in these genuine and blessed Fruits of it; behold! then is our Spirit advanced to the nearest Degree of Union with the great Father of Spirits, of which it is capable on this Side Heaven; and we are, indeed (according to what is said of faithful *Abraham* in holy Writ) *the Friends of God*.

Thus have I shewn you, What it is to *acquaint ourselves with God*, and wherein this *Acquaintance* chiefly consists; to wit, in an intimate *Knowledge* of him, a Frequency of *Access* to him, a *Conformity* and Likeness of Temper and Manners, an humble and implicit *Reliance* upon Him, and an ardent *Affection* of Soul towards Him. I proceed now, in the

§ E R M. II. *Place*, to consider, How *Reasonable*,
 VI. *Desirable*, and *Necessary* a thing it is, thus
 ————— to acquaint ourselves with God, as, on
 many other Accounts, so particularly on
 this; That it is the only true Way to-
 wards attaining a perfect *Tranquillity* and
Rest of Mind; *Acquaint thyself with Him*,
AND BE AT PEACE.

Honour, Profit, and Pleasure, are the three great Idols, to which the Men of this World bow; and One, or All of which is generally aimed at, in every *Human* Friendship they make: and yet tho' nothing can be more *Honourable*, *Profitable*, or *Pleasing* to us, than an Acquaintance with *God*, we stand off from it, and will not be tempted even by these Motives, tho' appearing to us with the utmost Advantage, to embrace it.

Can any thing improve, and purify, and exalt our Natures more than such a Conversation as this, wherein our Spirits, mounting on the Wings of Contemplation, Faith, and Love, ascend up to the first Principle, and Cause of all things,
 see,

see, admire, and taste his surpassing EX- S E R M.
cellence, and feel the Quickening Power VI.
and Influence of it, till we ourselves, thus
with open Face beholding, as in a Glass,
the Glory of the Lord, are changed (gra-
dually, and insensibly changed) into the
same Image, from Glory to Glory, from one
Degree of Perfection, and Likeness, to
another? What an *Honour* is it to us,
that God should admit us into such a
blessed Participation of himself? that he
should give us Minds capable of such an
Intercourse with the Supreme, Universal
Mind? and shall we be capable of it,
without enjoying it?

In what Conversation can we spend
our Thoughts and Time more profitably,
than in this? To whom can we betake
ourselves, with greater Expectations to
succeed in our Addresses? Upon whom
can we rely with more Security and Con-
fidence? Is he not our most Munificent
Benefactor, or Wisest Counsellor, and
most Potent Protector and Friend? both
Able, and Willing to do every thing for
us, that it becomes either us to ask, or

SERM. him to grant. Are not the Blessings both
 VI. of this World, and the next, in his Disposal? and is not his Favour and good will the only sure Title that we can plead to them? and shall we spend our time therefore in cultivating uselefs and perishing Acquaintances here below, to the neglecting that which is of the vastest Concern to us, and upon which our Everlasting Welfare depends? Shall we not rather say, with *St. Peter, Lord, to whom shall we go? thou hast the Words of Eternal Life.*

O! the sweet Contentment, the Tranquillity and profound Rest of Mind that *He* enjoys, who is a Friend of God, and to whom God [therefore] is a Friend; who hath gotten loose from all meaner Pursuits, and is regardless of all lower Advantages, that interfere with his great Design of Knowing, and Loving God, and being known, and beloved by him; who lives as in his Sight always, looks up to him in every Step of his Conduct, imitates him to the best of his Power, believes him without Doubt, and obeys him without Reserve; desires to do nothing but
 what

what is agreeable to his Will, and re-
solves to fear nothing beyond, or beside
his Displeasure: In a word, who hath
resigned all his Passions and Appetites to
him; all his Faculties and Powers; and
given up his Soul to be possessed by him,
without a Rival. Surely such an one
hath within his Breast, that Divine *Peace*
which passeth all Understanding; is incon-
ceivable by those who are Strangers to
it, and unutterable even by those upon
whom it rests. In vain doth the scorn-
ful Voluptuary ask for an Account of it,
which can never be given him; for it
hath no Alliance with any of the Plea-
sures of Sense, in which he delights; nor
hath he any Ideas, by which the Per-
ception of it may be conveyed to him.
It may make the Prophets challenge and
say, *To what will you liken me? and*
wherewithal will you compare me? This
Peace is to be understood, only by being
enjoyed; and such an *Acquaintance with*
God as the Text recommends, is the only
Means of enjoying it. But I hasten, in
the

S E R M. III. And last Place, to shew, That the
 VI. most proper *Season* for such a Religious
 Exercise of our Thoughts, is, when any
 III. fore Trouble or Calamity overtakes us,
 — *Acquaint thyself NOW with him,*
 said *Eliphaz to Job*; that is, *Now*, when
 the Wise Disposer of all things hath
 thought fit to pour out Afflictions upon
 thee; then that *Peace*, or sweet Calm
 and Repose of Mind, which the Text
 mentions, is most needful for thee; and
 is always, and only to be had from the
 same Hand, that wounded thee.

At such times our Soul is most tender
 and susceptible of Religious Impressions,
 most apt to *seek God*, to *delight in ap-*
proaching him, and conversing with him,
 and to relish all the Pleasures and Ad-
 vantages of such a Spiritual Commerce.
 The kind, and chief Design of God, in all
 his severest Dispensations, is, to melt and
 soften our Hearts to such Degrees, as he
 finds necessary, in order to the good Pur-
 poses of his Grace; and so to dispose and
 prepare them every way, as that they
 may

may become fit Mansions, for his holy Spirit to dwell in; to wean us gently and gradually from our Complacence in earthly things, which we are too apt to rest in, though we are sure that we must one Day part with them; to convince us of the Vanity of all the Satisfaction which this World affords, and to turn our Thoughts and Expectations towards the Joys of another.

We are, by Nature, indigent Creatures, uncapable of ourselves to content and satisfy ourselves; and therefore are ever looking abroad for somewhat to supply our Defects and complete our Happiness. To this End, our Wills and Affections run out after every seeming Good here below; but return empty and unsatisfied always from the Pursuit, and therefore cannot but suggest to us the Thought, and possess us with the Desire of some higher Good, which is their only adequate Object, and in which alone true Joys are to be found. But we have the most feeling Sense and Experience of this Truth, when the Hand of God lies

2

heavy

S E R M. heavy upon us : Then we plainly discern
 VI. our own Insufficiency and Weakness, and
 ——— yet see nothing about or near us, that can
 afford us any real Relief: and therefore
 we fly to *Him*, who only can, who is
 rich in Mercies, and mighty to save :
 both able and willing to stretch himself
 out to all our Wants, and to fill our
 Emptiness. Even they, who in their
 Prosperity forget God, do yet remember
 and turn to him when Adversity befalls
 them : They, who, whilst the Course of
 things goes smoothly and happily on,
 and every Passion of theirs is entertained,
 every Wish is gratified, find no room
 for Thoughts of this kind : but are so
 taken up with enjoying the Blessings, as
 not to be at leisure to consider the great
 Author and Bestower of them ; even
 these Persons do, in the Day of their
 Distress, take Refuge in Reflexions on
 the Benignity and Goodness of God ; and
 begin then to think of Him with some
 kind of Pleasure (tho' allayed with Doubts
 and Fears) when they can with Pleasure
 think of nothing besides Him. How
 much

much more shall devout and blameless Souls, which have never been Strangers to these Considerations, retreat to them, in an Evil Hour, with Eagerness, and rest in them with the utmost Satisfaction and Delight? The Acquaintance, which they stand in need of for their Support, is not now first to be made: It has been contracted long ago, and wants only to be renewed, and applied to particular Exigences and Occasions. Happy, extremely happy are they, who, by the means of a Virtuous Temper, and a Religious Education, have been trained up in this Acquaintance from their very *Youth*, that Season of our Age, when the Friendships we enter into are most sincere and true, most passionate and tender, most firm and durable: whilst our Minds were as yet untainted with false Principles, and vicious Customs, and had not drunk in that Contagion from ill Company, which indisposes us for better, had not made that *Friendship with the World, which is Enmity with God. Behold, then was the Day of Salvation,*
then

S E R M.
VI.

SERM. *then was the, accepted Time*: when God

VI. most valued the Offer of our Hearts, and

we could give them up to him most easily, and most entirely. And when once, we have thus early, and thoroughly devoted ourselves to God, there are no Trials of our Virtue and Courage so sharp, no Evils so great, but that we can sustain and bear them: For *God is our Hope and Strength, a very present Help in Time of Trouble*: And therefore we resort to him, on such Occasions, with the utmost Readiness and Confidence, even as a Son doth to a beloved and loving Parent, or a Friend to the Friend of his Bosom, *casting all our Care upon him*, as knowing that *He careth for us*.

I have set God always before me (says good David:) *He is on my Right Hand, therefore I shall not fall*. And having set God always before him, what wonder is it, if he found the special Advantage of such a Practice, in the time of his Suffering and Sorrows? And therefore thus in another Place, professes of himself,—

When

When I am in Heaviness, I will think upon SERM.
God. VI.

No Man had ever studied the several Arts of holy Living, with greater Care than he; no Man had more diligently practised them: His *Delight was in the Law of God; and in that he did exercise himself Day and Night. He took Heed to his Feet, and ordered all his Steps aright, that he might run the way of God's Commandments.* And what, at last, was the great *Expedient* he pitched upon to secure himself in a Regular and Uniform Course of Virtue? even this,---*To set God always before himself; to watch early and late; to remember him on his Bed, and to think on him when he was waking.* He was the *Man after God's own Heart*; and this was the chief Method by which he became so: It was this that enabled him to fulfil the Public Character of a Religious, Just, and Merciful Prince, and a Father of his People; and that awed him in his Retirements, when the Eyes of Men were far from him: It was This that gave Life and Wings to his Devotions; that
carried

S E R M. carried him through various Difficulties
 VI. and Temptations; that supported him under all his Troubles and *Afflictions*. —

When I am in Heaviness, (said he) I will think upon God; when my Heart is vexed, I will complain to him.

He might have thought on many other Things, which are usually looked upon as Reliefs to afflicted Minds: He might have endeavoured to raise himself by reflecting on the happy Circumstances of his Royal State, on his Power, and Wealth, and Worldly Splendor; on the Love and Reverence that was paid him by his Subjects, on *his Fame*; that *was gone out into all Lands, and on the Fear of Him that was fallen upon all Nations*; on his potent and numerous Alliances, his signal Successes and Triumphs, But he renounces all these weak and insufficient Supports, and betakes himself to That, which was worth them all, and which alone could administer true Comfort to him. *When I am in Heaviness, I will think upon God.*

And how can the pious Sons and Daughters of Afflictions better employ them-

themselves, than in looking up to him SERM.
that hath bruised them, and possessing VI.
their Souls in *Patience*, under the same
Thought, with which this good Prince
quieted his Grievs, *because it is Thy Hand,*
and Thou, Lord, hast done it? What Com-
fort and Composedness of Mind must it
afford them, to consider, that these are the
Chastisements of a kind Father, who means
them for our good, and *doth not willingly*
afflict, or grieve the Children of Men, but
even in his Wrath thinketh upon Mercy: and
will with the Temptation also make a way to
escape, that we may be able to bear it?

Let us imitate the Pattern, which this
Royal Sufferer hath set us: Let us follow
this Excellent Guide, by laying hold of
the Remedy which he found so success-
ful, in the Day of Visitation. Let us,
throughout the whole Course of our Lives,
take care to make the Thoughts of God
so present, familiar, and comfortable to
us here, that we may not be afraid of ap-
pearing Face to Face before him here-
ter. Let us so inure our Minds to those
faint Views of him, which we can attain
to

SERM. to in this Life, that we may be found
 VI. worthy to be admitted into the Blessed
 ——— Vision of him in the next, when *in his
 Presence there will be Fulness of Joy, and
 at his Right Hand Pleasures for evermore.*

*To Him, Father, Son, and Holy Ghost,
 Three Persons, and One God, be a-
 scribed by Us, and all Men, all possible
 Adoration and Praise, Might, Majesty,
 and Dominion, Now, and for Ever-
 more. Amen.*

A
S E R M O N

Preached before the

RIGHT HONOURABLE the
L O R D M A Y O R, &c.

A T

St. *B R I D G E T*' S,

On *Tuesday* in *Easter* Week, *April* 26, 1709.

TO the RIGHT HONOURABLE
Sir CHARLES DUNCOMBE,
Lord Mayor of London.

MY LORD,

I Send this Sermon, now Printed, to Your Lordship, at whose earnest and repeated Desire I Preached it; for whom I profess myself, on many Accounts, to have a particular Regard; and whom I shall at all times be ready, in all Christian Services, to obey.

Illness and other Reasons, with which it is unnecessary to trouble the World, or Your Lordship, have so long retarded the Publication of this Discourse, that it may seem less proper, and seasonable, in One or Two Passages

D E D I C A T I O N.

211

sages of it; Those I mean, where a near Prospect of Peace is mentioned. For it hath pleased God, since it was Preached, to remove that great Blessing further from us, and place it more out of Sight: Not, I hope, without a merciful Intention of giving us, in his good Time, what we have not now asked in such a Solemn Manner as became us; and of enhancing the Value of the Gift, by the Delay of it. I am sure, how long soever we may wait for it, it will be bestowed much sooner than we shall deserve it.

MY LORD,

THE Subject of this Discourse is Charity; and the Design of it is to stir up the Minds of those, whom God's good Providence hath blessed with great Abundance; and, by that Means, with a Power of Blessing many others. On this Account (without other Considerations) I could not have pitched on a Name, to which I might have inscribed it more properly than that of your Lordship. I offer it to You, my Lord,

P 2

with

DEDICATION.

with all the Respect that becomes me; and with hearty Wishes, that the earthly Felicities you possess, may, by your wise and good Use of them, lead to the Enjoyment of those which are Eternal. I am

Your LORDSHIP'S

Most obedient humble Servant,

June 11,
1709.

FR. ATTERBURY.

LUKE

LUKE x. 32.

He came, and looked on him, and passed by on the other Side.

TH E S E Words are Part of our Sa- S E R M.
viour's Parable, concerning the Tra- VII.
veller, that *fell among Thieves; who strip- ped, and wounded him, and left him half dead.* It happened that some Passengers soon afterwards came that Way, and, among the rest, a *Levite*; who hearing the Groans of the wounded Person, or, perhaps, having an obscure View of him at a Distance, came nearer to inform himself more particularly of the Matter: And, when he had done so, stayed not to assist, or comfort that miserable Man; but retired immediately, and pursued his Journey. *He came, and looked on him, and passed by on the other Side.* It seems to be intimated in these Words, that this Passenger felt some Degree of Concern, at the Sight of so moving an Object, and therefore withdrew

SERM. himself in Haste, as not being willing to
 VII. indulge it. Doubtless, he was not void
 ——— of all Compassion, nor wholly ignorant
 of his Duty in such a Case, but he made
 a shift to excuse himself from the Necessi-
 ty of performing it. “ His Journey
 “ might require the utmost Haste, and
 “ why should he interrupt it to no Pur-
 “ pose? For he could be of no Use to
 “ the Wounded Person, nor had any man-
 “ ner of Skill in Surgery: It was possible,
 “ that the same Band of Robbers might
 “ light upon him also, if he stayed longer
 “ in that Place; or, perhaps, there might
 “ be a Feint, a Contrivance in the Mat-
 “ ter, to draw him into some secret Am-
 “ bush.” By such Pretences as these he
 seems to have satisfied himself, and stifled
 the Sentiments, which Natural Pity and
 Religion could not but suggest to him:
*He came, and looked on the stripped and
 wounded Traveller, and passed by on the
 other Side.* A lively Image, this, of the
 Indifference and Neglect, with which too
 many of us too often look on real Objects
 of Charity; and of the *Excuses*, by which

we

we endeavour to justify such Neglects, and to deceive ourselves into an Opinion, that they are not culpable. It shall be my Business, in what follows, to consider the *Pleas*, that are commonly made use of to this Purpose, and to shew the *Insufficiency*, and *Weakness* of them. For, indeed, These are the most ordinary, and most effectual Impediments to the Exercise of Charity. 'Tis not, because we are ignorant of the Important Nature of this Duty, and of the great Strefs that is laid upon it in Scripture; of the Motives which invite, and of the Obligations which bind us to the Performance of it: I say, it is not on any of these Accounts, that we neglect the Practice of Charity; but because we look upon ourselves, as exempted from the General Rule, by virtue of some false *Pleas* and *Pretences*, which we set up; and which I shall now, therefore, particularly enumerate, and examine: not without an Eye, all along, on those excellent *Institutions of Charity*, which it is the peculiar Design of

SERM. this Annual Solemnity to promote, and
 VII. encourage.

I. And the first and chief Plea, under which Men generally take Shelter, is that of *Inability*. " Their Circumstances will not permit them to become Benefactors; the Public Weight of *Taxes*, the General Decay of *Traffic*, and some particular *Losses* they have felt, lie heavy upon them; their *Families*, and their *Creditors*, do of Right lay Claim to all they possess; and it would be an Injury to both, should they otherwise dispose of it. The Care of the Poor is not committed to Them, but to the Rich, and Prosperous, and Childless." Now it is true, that from These the most bountiful Supplies are expected; These are the great Springs, that chiefly feed the general Current of Charity; for *to whom much is given, of them shall be much required*. However, there is still a Proportion due even from Those, who are not blessed with their Affluence; and, before we can excuse ourselves from pay-
 ing

ing it, it will behove us to consider—
Whether there be no unnecessary Ex-
pences, that we support; such as are
unsuitable to our Circumstances, and the
Duties of our Rank and Station do not
require; whether we are too Magnifi-
cent and Sumptuous in our Table and
Attendance; in our Attire and Furniture;
in our Houses and Gardens of Pleasure:
Whether we do not squander away some
Part of our Fortune at Play, or indulge
some costly Vice, which eats up all we
have to spare from the reasonable Con-
veniences of Life, and the just Demands
of our Family. For, if any of these be
the Case, we have no Right to plead In-
ability, in respect of Works of Mercy,
which our Faults, and our Follies only
hinder us from promoting; but ought
immediately to retrench those superfluous
Expences, in order to qualify ourselves for
the Exercise of Charity.

The *Public Burthens*, though they may
be a good Reason for our not expending
so much in Charity, as perhaps we might
otherwise do, yet will not justify us in
giving

S E R M. giving Nothing; especially if, as those
 VII. Burthens increase, we take care to improve in our Frugality and Diligence; Virtues, which always become us, but more particularly in Times of War, and Public Expence; however a dissolute People, whom God (in spite of all their Vanities and Vices) has blessed with Success, may at present disregard them.

Our private *Losses* and *Misfortunes* may indeed unqualify us for Charity: But it were worth our while, seriously to reflect, whether they might not originally be, in some measure, owing to the want of it; I mean, whether such Losses may not have been inflicted by God, as a Just Punishment of our former Avarice and Unmercifulness, when we had it more in our Power than now (and yet had it as little in our Will) to be Charitable. And if so, can we take a surer or nearer Way towards repairing those Losses, than by betaking ourselves to the Practice of that Duty, the Omission of which occasioned them? For the Lips of Truth have said; *He that giveth unto*
the

the Poor, shall not lack. The Liberal Soul shall be made fat; and he that watereth, shall be watered also himself.

SERM.
VII.

Our Children and Families have, indeed, a Right to inherit our Fortunes; but not altogether in Exclusion to the Poor, who have also a Right (even God's Right) to partake of them. As therefore we ought not to defraud our Children, for the sake of the Poor; so neither ought we to rob the Poor of their Share, for the sake of our Children: For this is a kind of Sacrilege, and may prove an eating Canker, and a consuming Moth in the Estate that we leave them. Have thy Children a due Sense of Religion? they will be pleased, that thou hast made a Pious Disposal of such a Part of thy Fortunes, as will sanctify and secure the rest to them: Are they Ungracious and Dissolute? thou hast the less Reason in thy Charitable Distributions to regard them; who, perhaps, when thou art gone, will be the most forward to tax thy needless Parsimony, and will spend in Riot, what was saved by Uncharitableness.

Out

S E R M. Out of a tender Concern, therefore,
 VII. for the Welfare of thy Family, that very
 ——— Concern, which makes thee shut thy
 Hand to the Poor, open it, and scatter
 among them a proper Portion of the
 good Things of Life; *and be not Faithless,*
but Believing, that Thou, and They *shall*
be Blessed in thy Deed: for there is that
 Prov. xi. *Scattereth, and yet Increaseth; and there is*
 24. *that withholdeth more than is meet, but it*
tendeth to Poverty.

As to the Excuse drawn from the *De-*
mand of Creditors, if it be real, it is un-
 answerable: For no Alms can be given,
 but out of what is properly our Own;
 and nothing is our Own, but what re-
 mains to us, after all our just Debts are
 satisfied. However, there is one sort of
 Debt, which, to whomsoever it is Owing,
 can only be Paid to the Poor; I mean,
 when, in the Course of our Dealing, we
 have either done Wrong ignorantly; or
 have afterwards forgotten the Wrong,
 which we at first knowingly did; or
 have not within our Memory, or Reach,
 the Persons to whom we did it. In such
 Cases

Cases, all the Reparation we are capable of making, is, to bestow what was thus gotten by Injustice, on proper Objects of Charity. Which is agreeable to the good Pattern set by *Zaccheus*; *Behold, Lord,* says he, *the half of my Goods I give to the Poor; and if I have taken any thing from any Man—I restore him four-fold.* He resolves to make *Personal Restitution*, where the Wrong can be discovered, and the wronged Person reached; and where they cannot, to make the best Amends in his Power, by substituting the Poor in the room of the injured Party. An Example, worthy to be imitated by all those who are Conscious, or Jealous, that some unlawful Gain may (like the *Nail betwixt the Joinings of the Stones*) have stuck fast to them, *between buying and selling.* The best way of satisfying that Debt (which deserves to be considered as well as other Debts) is, by casting a Sin-Offering (as it were) into some of these Public Funds and Receptacles of Charity; which are not more useful to the Poor, than to the Rich of this great City: For
if

SERM.

VII.

Lukexix.

8.

SERM. if they afford the One Relief, they give
 VII. the Other also (what they sometimes may,
 ——— in order to the Quiet of their Consciences,
 equally want) an happy Opportunity of
 bestowing it.

Hitherto of the first Excuse for Uncharitableness, drawn from pretended *Inability*; which I have considered the more largely, in its several Branches, because it is, of all others, the most General and Prevailing Illusion: I proceed now to reckon up other Pleas and Pretences, which, not being of equal weight, shall be handled more briefly. For,

II. II. There are those that plead *Unsettled Times*, and an *Ill Prospect of Affairs* (whether wrongly, or rightly, is not the Case; but there are those that plead these things) as Impediments to the Exercise of Charity. For in such an uncertain World, who knows, but that he may want to Morrow what he gives to Day? Who knows, what the Fate of these Public Charities may be, which are now so fair and flourishing?

But,

But, if this be a good Objection, it SERM.
 will at All Times equally hinder us from VII.
 abounding in the Offices of Charity ;
 since there is no Time, when we may not
 entertain such Conjectures as these, and a-
 larm ourselves with such Fears and Fore-
 bodings. *He that observeth the Wind,* Eccl. xi.
shall not sow ; and he that regardeth the ⁴
Clouds, shall not reap, says the Wise Man,
 in this very Case, and of these very Pre-
 tentences : He that too curiously observes the
 Face of the Heavens, and the *Signs of*
the times, will be often withheld from
 doing what is absolutely necessary to be
 done in the present Moment ; and, by
 missing his Seed-Time, will lose the Hopes
 of his Harvest. And therefore the Coun-
 sel there given by the same Pen is, *In the* Ibid. v. 6.
Morning sow thy Seed, and in the Even-
ing withhold not thy Hand : for thou know-
est not, whether shall prosper, either this or
that ; or whether they both shall be alike
good. Neglect no Opportunity of doing
 Good, nor check thy Desire of doing it,
 by a vain Fear of what may happen to thy-
 self, or to Others, after thou hast done it.

If

SERM. *It is not for thee to know the Times and
VII. the Seasons, which the Father hath put
in his Power.* This only thou know-

Acts i. 7.

est, that the present Season, whatever it be, is a Season of Beneficence. Do thy Duty in it, and leave the Event to Providence: For whether thy Work prosper, or not, Thou thyself shalt surely prosper for the sake of it, and not miss of thy Reward. The Blessed *Jesus* went about doing good, under all the discouraging Circumstances imaginable. Let us imitate his Example, and repress our Curiosity as to the Issues of things, by carrying ever in our Ears the Reproof he gave to the over-inquisitive Disciple, *What is that to thee?*

John xxi.
22.

follow thou me. If we will not impart the good Things of Life to others, till we are satisfied that we shall never want them ourselves; we must wholly shut up our Hands, and harden our Hearts towards the Poor: For no Man, not even the most Wealthy, and Great, and Powerful among the Sons of Men, is exempt from the Chances of Human Life, and the Vicissitudes of Fortune. If we will not encourage

encourage Public Works of Beneficence, S E R M. till we are secure, that no Storm shall VII. overturn what we help to build; there is no Room for any Exhortations to Charity, since there is no guarding against such Hazards and Accidents. However (blessed be God!) those Charities which we now meet to promote, do, of all others, the least lye open to such Exceptions, and Surmises. For they are not New-fangled Devices of Yesterday, whereof we have had no Knowledge, no Experience; but are (most of them) as old as the Reformation itself, and have flourished together with it, and by it: so that, after above an Age and an half's Trial of them, we can judge surely of their useful Nature and Tendency, and safely prophesy their Continuance. They have stood the Test of all Times and Revolutions; even of such as scarce spared any thing that was truly Sacred and Venerable. When Sacrilegious and Rebellious Hands had razed the Church, *even to the Foundation thereof*, and laid the Honour of the Crown low in the Dust; yet still, struck with a Re-

SERM. reverence for these awful Charities, they
 VII. suffered them to stand undiminished, un-
 touched, amidst the common Ruins: and
 what the Malice and Frenzy of that Time
 spared, we have Reason to hope, may con-
 tinue for ever: But

III. III. There are many Men sensible e-
 nough of their Obligations to Charity,
 and resolved, some time or other, to
 discharge them: but they desire to be
 excused from that Duty for the present,
 and put it off, perhaps, to a *Will*, and a
Death-Bed, and think it sufficient, if they
 begin to do Good in the World, any time
 before they leave it. A very fatal Error!
 and very fruitful of ill Consequences! For
 a Death-Bed Charity is no better, in its
 kind, than a Death-bed Repentance;
 which ought not indeed to be neglected
 (because it is the best thing we can do in
 those Circumstances,) but yet cannot be
 relied on. Seldom do either of these
 proceed from a Principle of Goodness;
 nor are they owing to a Love of Virtue,
 but to a Fear of Punishment. However,
 God

God forbid that I should condemn, or discourage either of them, any further than is requisite to awaken us into an earlier Sense of our Duty, and of the Dangers with which such Delays are attended! Indeed, when a Man has lived in the Practice of Charity, he may also die in it with Comfort. But of what great Worth can that Sacrifice be, which we never had the Heart to offer, till it was going to be snatched out of our Hands? If we part with That only which we can keep no longer, *what Thank have we?* Whatsoever we employ in Charitable Uses, during our Lives, is given away from ourselves; what we bequeath at our Deaths, is given from others only, our nearest Relations, and Friends, who, else would enjoy it. Besides, how many Testamentary Charities have been defeated, by the Negligence, or Fraud of Executors? by the Suppression of a Will? the Subornation of Witnesses, or the corrupt Sentence of a Judge? How preposterous is it, never to set about Works of Charity, whilst we ourselves can see

S E R M. them performed ; and then only to intend
 VII. the doing them, when it will be in the
 ——— Power of another to frustrate this good
 Intention ? Nay, but be Thou thy own
 Executor, in such Cases, as much as is pos-
 sible. Inure thyself betimes to the Love
 and Practice of good Deeds: for the longer
 thou deferrest to be acquainted with them,
 the less every Day Thou wilt find thyself
 disposed to them. Age itself, that weak-
 ens all other Passions and Desires, adds
 to our Unnatural Love of Money ; and
 makes us then most fondly hug and re-
 tain the good Things of Life, when we
 have the least Prospect, ourselves, of en-
 joying them. He only, who hath had
 an early Relish of the Pleasures of Bene-
 ficence, will then be persuaded to abound
 in it ; will be *ready to give, glad to distri-
 bute.* Wherefore teach thyself this Les-
 son, while it is to be taught ; and begin
 this very Day to practise it, by setting
 apart something out of thy Stock, for the
 Use of some One of these Excellent Cha-
 rities, which require Supplies from Day
 to Day: and why then, if thou art not
 unable,

unable, and dost ever intend, shouldst thou at all defer, to bestow them? Again,

IV. It is alledged, that the Increase of Charity tends often to the increasing and multiplying the Poor; and by that means, proves a Mischief to the Commonwealth, instead of a Support and Benefit. And it must be allowed, that, with regard to our private Distributions of Charity, there may be some Truth in the Observation. The Proneness of good Men to commiserate Want, in whatsoever Shape it appears, and from whatever Cause it may spring; their Easiness to relieve Cheats and Vagabonds; and to be wrought upon by the Importunities of clamorous Beggars, are doubtless one Reason why our Poor are so numerous; and encourage many to depend upon the Merciful for their Support, who might otherwise seek it from their own Industry and Labour. And therefore, of the Charity which we this way bestow, much I fear is misapplied; and I would far rather be an Advocate for the Retrenchment, than the Increase of

SERM. VII. it. But in our *Public Charities* (such particularly as adorn this great City, and beautify this Solemnity) there is no Danger of Excess; no room to fear, lest, by the overflowing Bounty of Benefactors, they should ever swell beyond the Necessities of Those, who have a real Occasion for them. For they are not like the Charitable Foundations in the Church of *Rome*, whose Number, Wealth, and dazzling Splendor, exceeds all the Demands, and the Design of Charity; and raises Envy rather than Compassion, in the Breasts of Beholders. These are indeed superfluous Charities; Conveniences to private Persons, but of no real Advantage to the Public: instead of being Receptacles for the truly Poor, they tempt Men to pretend Poverty, in order to share the Advantages of them. The Charitable Institutions, for which I plead, are of another Nature and Tendency; calculated, not for Ostentation, but Use; to answer the chief Ends of Human Life, and the necessary Wants of Human Nature: and the more therefore they are enlarged,

enlarged, the more useful still will they S E R M.
 be; nor can the Liberal Hand ever be VII.
 too Liberal in supplying them. At least, ———
 that cannot happen, till some Ages hence;
 when, therefore, it will be Time e-
 nough to enter on such a Consideration.
 The

Vth and Last Thing (I shall mention) V.
 by which we are apt to excuse our Back-
 wardness to good Works, is, the Ill Suc-
 cess that hath been observed to attend
 well-designed Charities; with relation
 both to the *Objects*, on which they are
 placed, and the *Hands*, through which
 they are conveyed. The first do often
 prove unworthy of our Bounty, and the
 latter may sometimes divert and misap-
 ply it. But what then? Shall we be
 discouraged from any Attempt of doing
 good by the Possibility of our failing in
 it? How many of the best Things, that
 were ever done for the World, would,
 at this rate, have been left unattempted?
 Our Part is, to chuse out the most de-
 serving Objects, and the most likely to

SER M. answer the Ends of our Charity; and
 VII. when that is done, all is done that lies
 in our Power: The rest must be left to
 Providence. What we bestow on these
 Occasions, is given by us, not *as unto*
Men, but unto God; for his Sake, and
 in Obedience to his Commands. And
 with him the Value of our Gift depends
 not on the Success of it: For it is true,
 in this Sense also, what the Apostle af-
 firms, That, *if there be first a willing*
Mind, it is accepted, according to that
a Man hath, and not according to that
he hath not — According to that a Man
 hath, *i. e.* a sincere Intention of doing
 good; and not according to that he hath
 not in his Power, the effectual Accom-
 plishment of that Intention. Shall We
 repine at a little misplaced Charity,
 We, who could no way foresee the
 Effect; when an All-knowing, All-wise
 Being (whom it is our Duty, and our
 Happiness, to imitate) showers down every
 Day his Benefits on the Unthankful and
 Undeserving? For he *maketh his Sun to*
rise on the Evil and on the Good, and
sendeth

2 Cor. viii.
 12.

Matt. v.
 45.

sendeth Rain on the Just, and on the Un- SERM.
just. He hath blessed *Us*, even *Us*, the VII.

most Sinful and Ungrateful People in the World, with Victory and Triumphs, and a near Prospect of Peace, beyond not only our Deserts, but our very Hopes, and without any Probability of our employing these Blessings to the good Purposes for which they were intended—I mean, the Advancement of His Glory, and the Salvation of our Own Souls. *Be* Matt. v.

ye, therefore, merciful, as your heavenly 48.

Father also is merciful; even to Objects, that may, perhaps, prove unworthy of your Bounty, and never answer the Design of it. And yet this I must say, in behalf of several of those Ways of Well-doing, which are now recommended to you, that they are, of all others, most likely to attain their End, and to bring forth Fruit; Those, I more particularly mean, which relate to the Education of poor Children. For the Force of Education is so great, that, by the means of it, we may mould the Minds and Manners of the Young into what Shape, what Form almost

SERMON. almost we please; and give them the Impressions of such Habits, as shall ever afterwards remain: And therefore in the promoting of This sort of Charity, we act under the pleasing View, and indeed, under the utmost Assurance of Success; if a due care be but taken by Those, who have the Conduct of Our Bounty. And it is a certain Proof, that such a Care hath always been taken by the Worthy Governors of these, and the rest of the City-Charities; that they have thriven, and prospered gradually from their Infancy down to this very Day: As they could never have done, if the Integrity, and Prudence, and Godly Zeal of Those, by whom they were administered, had not been as conspicuous all along, as the Excellence and Usefulness of the Charities themselves. To this wise Management it is owing, that the Stream of Beneficence, which at first was not great, hath, by several Rivulets, which have since fallen into it, in its Course, wonderfully enlarged its Current, and grown wider and deeper still, the further it hath flowed.

Even

Even to this Day there are not wanting S E R M.
Some, who, struck with the Beauty and VII.
Usefulness of these Charities, and obser-
ving the Care and Fidelity with which
they are directed, break through all the
Difficulties and Obstructions that now lie
in the Way towards advancing them.
Notwithstanding the General Decay of
Traffic, and the growing Weight of
Taxes, and the many Rival-Charities
which have been lately erected; notwith-
standing an Universal Dissolution of Man-
ners under which we groan; notwith-
standing the Prevalence of Infidelity and
Prophaneness, and of that Irreligious
Scorn, with which good Men, and good
Designs are now publicly treated; yet
still, I say, there are some, who please
themselves in patronising and encourag-
ing these useful Designs, and in rendring
them every Day more Useful, and more
Amiable. May God continue the Zeal of
such Persons, and increase their Number!

It will, I am persuaded, conduce to
this End, to have a true Account of the
present State and Wants of the several
Foun-

SERM. Foundations of Charity, belonging to this
 VII. City, now laid before you.

[Here the REPORT was read.]

You have heard, what the present Condition and Exigencies of these several Charities are, and I doubt not but you are disposed and resolved, according to your several Abilities, to do somewhat towards the Supply of them. Your own merciful Temper, and the Application I have already made, of what has been offered under each particular Head of Discourse, might render a solemn and formed Exhortation needless. You are thoroughly acquainted with the Extensive Nature and Influence of these Admirable Designs, and possess with a true Sense of their Beauty and Usefulness: You have a near and daily Experience of the Uprightness, Wisdom, and Frugality with which they are conducted; the pityable Persons, relieved in these several Ways, are constantly under your Eye, and Observation; and therefore I do, in their behalf,

behalf, appeal to your own Knowledge, and very Senses, which persuade more powerfully than any Arguments: If the moving Objects themselves, with which you familiarly Converse, be not Eloquent enough to raise Compassion, mere Words, I fear, will scarce be effectual. However, for the sake of those, who have not such affecting Opportunities, and yet may be well-inclined to Works of Mercy; somewhat I shall say of the several Instances of Charity, to which the *Report* (now read to you) refers.

There is a Variety in the Tempers even of good Men, with Relation to the different Impressions they receive from different Objects of Charity. Some Persons are more easily and sensibly touched by one sort of Objects, and some by another: But there is no Man, who, in the Variety of Charities now proposed, may not meet with that which is best suited to his Inclination, and which of all others he would most desire to promote and cherish. For here are the Wants of grown Men, and Children; of the Soldier, the Seaman,

S E R M.
VII.

S E R M. man, and the Artificer ; of the Diseas'd,
 VII. the Maimed, and the Wounded ; of Dis-
 ——— tracted Persons, and condemned Crimi-
 nals ; of sturdy wandring Beggars, and
 loose disorderly Livers ; nay, of those who
 counterfeit Wants of all kinds, while
 they really want nothing but due Correc-
 tion and hard Labour ; at one View re-
 presented to you. And surely, scarce any
 Man, who hath an Heart capable of
 Tenderneſs, can *come and look on* all
 theſe ſad Spectacles at once ; and then
paſs by on the other Side, without ex-
 tending a merciful Hand to relieve any of
 them.

Some may delight in building for the
 Uſe of the Poor ; others in Feeding, and
 Cloathing them, and in taking Care that
 Manual Arts be taught them : Some, in
 providing Phyſic, Diſcipline, or Exer-
 ciſe for their Bodies ; Others in procuring
 the Improvement of their Minds by uſe-
 ful Knowledge : Some may pleaſe them-
 ſelves in redreſſing the Miſchiefs occa-
 ſion'd by the wicked Poor ; Others, in
 preventing thoſe Miſchiefs, by ſecuring
 the

the Innocence of Children, and by imparting to them the unvaluable Blessing of a virtuous and pious Education: Finally, Some may place their chief Satisfaction in giving secretly what is to be distributed: Others, in being the open and avowed Instruments of making and inspecting such Distributions. And whoever is particularly disposed to any one or more of these Methods of Beneficence, may (I say) within the Compass of those different Schemes of Charity, which have been proposed, find room enough to exercise his Christian Compassion. To go over them particularly---

Haſt thou been educated in the Fear of God, and a ſtrict Practice of Virtue? Was thy tender Age fenced and guarded every way from Infection by the Care of wiſe Parents and Maſters? And ſhall not a grateful Reliſh of thy own great Felicity, in that Reſpect, render thee ready and eager to procure the ſame Happineſs for Others, who equally need it? Shall it not make thee

2 the

SERM. the Common Guardian, as it were, of
 VII. Poor Orphans, whose Minds are left as
 ——— unclothed and naked altogether, as their
 Bodies; and who are exposed to all the
 Temptations of Ignorance, Want, and
 Idleness?

Art thou a true Lover of thy Country? Zealous for its Religious and Civil Interests? and a chearful Contributor to all those Public Expences which have been thought necessary to secure them, against the Attempts of the common Enemy and Oppressor? Is the near Prospect of all the Blessings of Peace welcome and desirable to thee? and wilt thou not bear a tender Regard to all those, who have lost their Health and their Limbs in the rough Service of War, to secure these Blessings to thee? Canst thou see any one of them lie by the Way, as it were, *stripped, and wounded, and half-dead;* and yet *pass by on the other Side,* without doing as much for thy Friend, as that good *Samaritan* did for his Enemy, when he had *Compassion on him, and went*
 to

to hsm, and bound up his Wounds, pouring in Oil and Wine, and brought him to an Inn (or House of Common Reception; so the Word, Πανδοχέιον, signifies) and took care of him.

SERM.
VII.

Have thy reasoning Faculties been eclipsed at any Time by some accidental Stroke? by the mad Joys of Wine, or the Excess of Religious Melancholy? by a Fit of an Apoplexy, or the Rage of a burning Fever? and hast Thou, upon thy Recovery, been made sensible, to what a wretched State that Calamity reduced thee? and what a sad Spectacle, to all thy Friends and Acquaintance, it rendered thee? And shall not this Affliction, which thou hast felt thyself, or perhaps observed in others, who were near and dear to thee; shall it not lead thee to commiserate all Those, who labour under a settled Distraction? who are shut out from all the Pleasures and Advantages of Human Commerce, and even degraded from the Rank of Reasonable Creatures? Wilt thou not make Their Case Thine? And take Pity upon Them,

SERM. who cannot take Pity upon themselves?

VII. Wilt thou not contribute, to the best of thy Power, either towards restoring the defaced Image of God upon their Souls; or (if that cannot be done) towards supporting them, for a while, under a Charitable Confinement, where human Nature may be rescued from that Contempt, to which such Objects expose it?

Once more; Hast thou suffered at any time by Vagabonds and Pilferers? hath the Knowledge, or Opinion of thy Wealth exposed thee to the Attempts of more dangerous and bloody Villains? have thy unquiet Slumbers been interrupted by the Apprehension of nightly Assaults, such as have terrified, and perhaps ruined some of thy unfortunate Neighbours? Learn from hence duly to esteem and promote those useful Charities, which remove such Pests of human Society into Prisons and Work-Houses, and train up Youth in the Ways of Diligence, who would otherwise take the same desperate Courses: Which reform the Stubborn by Correction, and the Idle by hard Labour; and would, if carried

carried to that Perfection of which they SERM.
are capable, go a great way towards VII.
making Life more comfortable than now
it is, and Property itself more valu-
able.

These are the several Ways of Bene-
ficence, which you are now called upon
to practise. Many Arguments might be
urged, to induce you to it: But I am sen-
sible I detain You too long; and there-
fore shall use but One; however, such
an one as is equal to many, and cannot
but have great Weight with all that call
themselves Christians. It is this — That
our blessed Saviour went before us, in the
Practice of every One of these *Four* In-
stances of well-doing, which I have now
recommended to You.

His Compassion and Benignity towards
little Children, is observed by all the E-
vangelists; and with such Circumstances
as shew, that he laid great Strefs upon
this kind of Charity, and did, in a pe-
culiar manner, recommend it to all his
Followers. For, when *his Disciples re-
buked those who brought Young Children*

R 2.

unto

SERM. unto him, he was displeas'd, and said
 VII. unto them, Suffer the little Children to
 come unto me, and forbid them not; for
 of such is the Kingdom of God. Verily
 I say unto you; Whosoever shall not re-
 ceive the Kingdom of God, as a little
 Child, he shall not enter therein. And
 he took them up in his Arms, put his
 Hands upon them, and blessed them. It
 was impossible for him to have shewed a
 greater Tenderness and Concern for the
 Infant-State, than by what he said, and
 did, on this Occasion. And, lest we
 should still be apt to disdain such hum-
 ble Offices, and not to think them of
 Importance sufficient to employ our
 Thoughts; he further assures us, that the
 Care of these *Little ones* is committed
 to *ministring Spirits*, who attend con-
 tinually on this very Thing—I say unto
 you, that in Heaven their Angels do al-
 ways behold the Face of my Father which
 is in Heaven. And we cannot surely
 think it beneath us, to share with those
 glorious Beings, in such an Administra-
 tion!

As

Mark x.

13, 14,

15, 16.

Matth.

xviii. 10.

As to the Cure of the *Diseased*, the *Maimed*, and the *Infirm*, it was his familiar and every Day's Employment; I must work the Works of him that sent me (says he, in relation to these very Cures) whilst it is Day; the Night cometh, when no Man can work: And therefore the very last Miracle he did, before his Day of working expired, and he left this World, was the healing the Ear of the high Priest's Servant, whom St. *Peter* had wounded.

His Compassion towards the *Distracted* and *Lunatic*, appears in divers Instances: For Such many of those *Demoniacs* seem to have been, whom he healed in great Numbers. The Descriptions which the Evangelists give of these wretched Objects, and of the several Symptoms with which their Maladies were attended, are very particular and moving, and shew, that both our Blessed Lord, and the Holy Pen-Men of his Story, were deeply affected with them. Hear the Account, given by St. *Mark*, of one Instance of this kind; *the Man with an unclean Spirit,*

S E R M. *whose Name was Legion! He had his*
 VII. *Dwelling among the Tombs, and no Man*
 could bind him, no not with Chains; be-
 cause he had been often bound with Fet-
 ters and Chains; and the Chains had been
 plucked asunder by him, and the Fetters
 broken in Pieces; neither could any Man
 tame him. And always Night and Day,
 he was in the Mountains, and in the
 Tombs, crying, and cutting himself with
 Stones. Our Saviour took Pity on him;
 and we find him soon afterwards sitting
 at Jesus Feet, cloathed, and in his right
 Mind.

Mark v.
2, 3, 4,
Etc.

Nay, he himself was pleased to fet us
 a Pattern also of that severe Charity,
 which consists in *Corporal Punishment*
 and *Correction*. For, when he saw the
 outward Court of the Temple profaned
 by ungodly Merchandise; He, who was
 Meekness and Mildness itself, *made a*
Scourge of small Cords, and drove these
Buyers and Sellers out of the Temple, and
overthrew their Tables. This he is ex-
 pressly said to have done, at two several
 Passovers; and with so remarkable a De-
 gree

John ii.
15.

gree of Holy Warmth and Indignation, as S E R M.
made his Disciples apply to him what the V I I.
Psalmist had said, *The Zeal of thine House*
bath eaten me up! John. ii.

Ye see, Brethren, what a Divine War-
rant you have, for abounding in all those
Offices of Charity, which are this Day
proposed to you; and which the Saviour
of the World did not himself in Person
disdain to exercise. *If therefore there* Phil. ii. 1.
be any Consolation in Christ, if any Com-
fort of Love, if any Fellowship of the
Spirit, if any Bowels and Mercies; ful-
fil ye the Work, to which ye are invited
and appointed; Look not every Man Ibid. 4.
on his own Things, but every Man also
on the Things of another! Let this Mind
be in you, which was also in Christ Jesus;
who did (as you have heard) in every In-
stance, what you are exhorted to do;
and by so doing, *left us an Example,*
that we should follow his Steps! Let us
look up to him, not only as *the Author*
and Finisher of our Faith, but as the
perfect Rule and Measure of our Obedi-
ence; remembering, and applying, those

SERM. few, but Emphatical Words, with which
 VII. he concludes the Parable of the good Sa-
 maritan, from whence my Text is taken ;
 ——— *Go. thou and do likewise.* Which God of
 his infinite Mercy grant, &c.

A
SERMON

Preached before the
Sons of the Clergy,

AT

Their Anniversary-Meeting,

IN THE

Church of St. **PAUL.**

December 6, 1709.

To the WORSHIPFUL

Mr. <i>John Tenison,</i>	Mr. <i>John Markbam,</i>
Mr. <i>John Scott,</i>	Mr. <i>Benajah Barret,</i>
Mr. <i>Thomas Fulkes,</i>	Mr. <i>John Bosville,</i>
Dr. <i>Humphry Colmer,</i>	Mr. <i>George Plaxton,</i>
Dr. <i>John Friend,</i>	Mr. <i>Joseph Sherwood,</i>
Mr. <i>Anthony Webster,</i>	Mr. <i>Augustin Martin,</i>

S T E W A R D S

FOR THE LATE

F E A S T

OF THE

SONS of the CLERGY.

GENTLEMEN,

YOU desired me to preach, and print
*this Sermon: I complied with You in
 both these Requests; though I had just Ob-
 jections to both of them. Permit me now,*
in

in my Turn, to ask one thing of You; against which, I think, there lies no Objection: That, as you have, with some Trouble and Expence, supported our Anniversary-Meeting; so You would continue always to countenance it by your Presence, and heartily to favour the honest and pious Design of it. There are, I believe, Two hundred Persons now living, who have gone before You in the Stewardship. If all these be as earnest and sollicitous to promote this Charity, when out of that Office, as they were, when in it, we need not doubt, but that it will spread and enlarge itself every Year, more and more; as, God be thanked, it hath lately done, notwithstanding the great Discouragements under which it labours, by reason of the Public Taxes, and its many new Rivals in the same Labour of Love; but chiefly, by reason of the growing Wickedness of Those, who, being Enemies to the Clergy, and to the Religion of Christ, must needs be Enemies to this particular Charity.

DEDICATION.

In composing this Discourse, I purposely declined all Offensive and Displeasing Truths, as unseasonable at a Time peculiarly dedicated to the Exercise of Charity; not as in themselves misbecoming the Preachers of the Gospel: For I have learnt from One, who well knew and practised every Art of Spiritual Prudence, so as to become all things to all Men, in order to save some; that there are also Times, when we must be instant in preaching the Word, though out of Season; and when They, who please Men, are no longer the Servants of Christ; Times, when that holy Παρησια so much spoken of in Scripture, is necessary; even that undaunted Firmness of Mind, and Freedom of Speech, by which the Doctrine of the Gospel was disseminated at first, and must still be maintained. When such Opportunities offer themselves, God, I hope, will enable all Those, who wait at his Altar, to discharge a good Conscience, with equal Wisdom and Courage;

I have

D E D I C A T I O N.

253

I have added, here and there in the Margins of the following Sheets, some Passages from St. Chrysofome; because they are not only very apposite, but expressed also with great Life and Beauty: And I had Hopes, by the Means of them, to excite those of my Brethren, who are newly entered into the Ministry, carefully to peruse that Excellent Treatise, from which they are taken; a Treatise, which, next to the Sacred Pages themselves, and the Offices of Ordination prescribed by our Church, is, I am persuaded, of the greatest Use to give us true Impressions of the Dignity, and Duties of the Priesthood, and to warn us into Resolutions of acting in every Case, as becomes our Sacred Character. I cannot but express my Satisfaction, that a Learned Hand * hath lately taken this Useful Piece out of St. Chrysofome's Works, and published it in a separate Volume.

* Mr.
Hughes of
Jesus Col-
lege,
Camb.

Excuse me, Gentlemen, for mixing
things of this Nature in an Address to
You;

DEDICATION.

You; which was designed only to acquaint the World, Who are answerable for the Publication of this Sermon; and to assure You, after the most proper manner, that I am

Your very affectionate

And most humble Servant,

Dec. 23,
1709.

FR. ATTERBURY.

ROMANS

ROMANS xi. 6.

— *If the first Fruit be Holy, the Lump is also Holy; and if the Root be Holy, so are the Branches.*

THE *Jews*, as they were the most remarkable People upon Earth, in many Respects, so particularly in this; that they preserved the Pedigrees of their several Tribes and Families, with a more scrupulous and religious Exactness, than any other Nation in the World. SERM. VIII.

This Care was infused into them, and many ways cultivated by God himself, in order to ascertain the Descent of the *Messiah*, when he came, and to prove that he was, as the Prophets had foretold he should be, of the Tribe of *Judah*, and of the Lineage of *David*.

That Tribe, indeed, was most concerned on this Account, to preserve their Genealogy entire. However, other Tribes there were (for Instance, *Ephraim*) which, though

SERM. though not entitled to this distinguishing
 VIII. Honour, yet set up their Pretences to it ;
 ——— and all of them, even without such a
 particular Claim, had great Reason to glory
 in their common Descent from *Abraham*,
Isaac, and *Jacob* ; the peculiar Favourites
 of Heaven, to whom the Promise of the
 Blessed Seed was severally made. All of
 them therefore studiously cherished the
 Memory of their honourable Extraction,
 and carefully preserved the Evidences of it.

The Example of *St. Paul* is a Proof,
 that their Zeal, in this Case, was laudable.
 For even he himself, who was the Apostle
 of the Gentiles, in those very Epistles
 which he wrote to the Gentile-Converts
 (particularly to those of *Rome* ; the proudest
 Part of the Heathen World, and who had
 entertained the most contemptuous
 Opinion of the *Jews*) fails not to magnify
 the great Privilege of his Birth, and
 highly to value himself upon it. Twice
 we find him, not only boasting of his
 Parentage, as an *Israelite* at large, but
 particularizing his Descent from the Tribe
 of

SERM. *holy, the Lump is also holy; and if the Root*
 VIII. *be holy, so are the Branches.*

By the *First-Fruit*, and the *Root*, in these Words, we are to understand the three great Progenitors of the *Jews*, *Abraham*, *Isaac*, and *Jacob*; chiefly the *First* of them, who, being eminently *Holy*, and *Dear* to God, should derive a Blessing to his Posterity on that Account, and prevail at last, to have *Them* also accepted as *Holy*, and instated in the Favour of God. For, as the whole *Lump*, or *Mass* of *Corn*, under the *Law*, was hallowed by the *Heave-Offering*^d of the *First-Fruits* dedicated to God; as the *Branches* partake of the *Vigour* and *Virtues* of the *Root* from which they spring; so the great *Body* of the *Jews* are accepted in *Abraham*, and sanctified by their *Descent* from him. They cannot, therefore, be finally rejected; but shall, in God's good time, be admitted to partake of all the *Privileges* and *Benefits*, which belong to that *Sacred Alliance*.

And this they shall attain to, partly in *Virtue* of the *Promise* made by God,
 when

^d Num.

xv. 20.

where the
 Words

Φύραμα

and ἀπαρχή,

used by

the Apostle,

are like-

wise em-
 ployed.

when he entered into the Covenant with SERM.
Abraham; and partly also in Virtue of VIII.
those Principles of Piety and Goodness, which they derived from their Ancestors, and from the holy Law of God, committed to their Custody; Principles, which though they might be obscured and buried for a time, yet would afterwards spring up, and bring forth Fruit; qualifying the Heirs of Promise for those Blessings, to which God had ordained them.

All this I apprehend to be within the Intention of the Apostle's Discourse. For the *Holiness* he speaks of, may be taken in a twofold Sense; either for that External and Relative Holiness, which belongs to Persons, or Things, offered to God, and appropriated particularly to his Honour and Service; or for those Internal Graces and Qualities of Mind, which sanctify our Natures, and render us habitually holy. Both these *St. Paul* seems to point at, in the Words before us; and hath, therefore, purposely (if I mistake not) illustrated his Argument by two such Instances, a, refer distinctly to Each

SERM. of them: For the Holiness of *the First-*
 VIII. *Fruits* and *the Lump*, is an Holiness
 ——— merely of *Institution, Outward, and No-*
nominal, whereas, by the Holiness of *the*
Root, and *the Branches*, is to be under-
 stood an Holiness of *Nature, Inherent,*
 and *Real*. So that the Apostle's Mean-
 ing in this Passage, may, after this man-
 ner, be more clearly represented, and ful-
 ly expressed: " That the *Holiness* of the
 " Patriarchs should, in both Senses of
 " that Word, extend itself to their Pro-
 " geny, and should one Day visibly rest
 " on all the Tribes of *Israel*: who, as
 " by Virtue of their relation to *Abraham*;
 " they were still nearly related to God,
 " and particularly dear to him; so should
 " they likewise inherit, and, in God's ap-
 " pointed time, exert the Faith and Vir-
 " tues of *Abraham*; and, by that means,
 " render themselves every way Objects of
 " the Divine Favour and Benediction:"
For if the First-Fruit be holy, the Lump is
also holy; and if the Root be holy, so are the
Branches.

The

The Words therefore that I have SERM.
chosen, will afford me a very natural VIII.
Occasion of discoursing (in a way suit-
able to the Design of this Annual Af-
sembly) concerning the great Advantages
and Blessings to which the *Sons of the*
Clergy are entitled, as the holy Posterity
of holy Parents : Especially, if it can be
shewn, that the Apostle's way of reason-
ing was not confined to the Oeconomy
and Nation of the *Jews*, but is of equal
force also under the Christian Dispensa-
tion. And of this I need produce no
other Proof than that single Passage of
the same Apostle, in his first Epistle to
the *Corinthians*, where he pronounces vii. 14.
the Children of such Parents as were,
One of them a Christian, and the Other
an Unbeliever, to be *clean and holy*, on
the Account of the Faith and Holiness
even of one of those Parents. *For the*
unbelieving Husband (says he) *is sancti-*
fied by the Wife, and the unbelieving
Wife is sanctified by the Husband : else
were your Children Unclean ; but now
are they Holy. By the Holiness of the
S 3 Children,

SERM. *Children*, here mentioned, I understand
 VIII. the near Relation in which they stood to
 ——— God, as born from a Believing Parent,
 and the Right which, on that Account,
 they had to be admitted into the Chri-
 stian Covenant by Baptism. But how-
 ever this Holiness be understood, 'tis very
 plain, that it implies some peculiar Ad-
 vantage, some extraordinary Privilege,
 which belonged to these Children; and as
 plain, that they were entitled to that Ad-
 vantage and Privilege (whatever it was)
 on the Account of their Parentage. And
 therefore the Reasoning made use of by
 St. Paul in the Text, holds equally with
 regard to *Jews* and *Christians*; and will
 accordingly furnish us with proper and
 pertinent Matter for our ensuing Medita-
 tions.

Men and Brethren, Children of the
 holy Stock, sacred to God by Descent,
 not only from Christian Parents at large,
 but from Christian Priests also; who
 were, in an higher Degree than others,
holy to the Lord, even as the *Levites*
 among the *Jews* had greater Sanctity
 than

than the rest of the Tribes; to You, in a particular manner, appertaineth this Scripture, and the comfortable Assurance given in it, that *if the First-Fruit be holy, the Lump is also holy; if the Root be holy, so are the Branches.* Permit me therefore to apply it, after the same manner that I have explained it, by considering,

S E R M.
VIII.

I. The great *Privilege, Honour, and Advantage* of our *Descent* from the *Christian Priesthood.*

II. The *Obligations* we are under of adorning our Sacred Parentage by an answerable Sanctity of Life and Manners; and of distinguishing ourselves as much by an *Inherent and Habitual*, as we are already distinguished by an *External and Relative Holiness.*

III. The *Blessings*, we may justly expect will befall us, as they have already, I doubt not, befallen us, on both these Accounts.

SERM.

I. The Priesthood hath in all Nations

VIII.

and all Religions, been held highly venerable; chiefly in that Nation which God selected to himself, and that Religion, which he prescribed to them. Now the *Levitical* Priesthood was only Typical of the Christian; which is so much more holy and honourable than That, as the Institution of *Christ* is more excellent than that of *Moses*. If therefore the *present* Ministration be more glorious than the former, the Ministers more Holy; some Advantage must needs redound to the Offspring from the Dignity of the Parents. *Marriage, and a Bed undefiled, is honourable in all Men,* and the Christian Priesthood is of all others most honourable; and therefore a Descent from the Marriage-Beds of those, who were vested with this Character, cannot but be Honourable.

I am sensible, we live in a Time, no ways favourable to these Pretensions; a Time, when our Order, which ought *highly to be esteemed in Love, for its*
Works

Works Sake, is, on that very Account, dis- S E R M.
regarded ; when we are so far from being VIII.
encouraged to speak of our Profession in
those high Terms of Respect wherewith
the Faithful of the first Ages, and even
good Princes and Emperors themselves, al-
ways treated it, that the usual Titles of
Distinction, which belong to us, are turned
into Terms of Derision and Reproach,
and every Way is taken by Profane Men,
towards rendring us cheap and contem-
ptible ; when the Divine Authority of our
Mission, and the Powers vested in us by
the *High Priest of our Profession*, Christ
Jesus, are publicly disputed and denied,
and the sacred *Rights of the Christian
Church* are scornfully trampled on in Print,
under an hypocritical Pretence of main-
taining them.

However, let not these Indignities dis-
courage us from asserting the just Privi-
leges and Pre-eminence of our holy
Function and Character ; Let us rather
imitate the couragious Example of St.
Paul, who chose then to *magnify his Of-
fice*, when ill Men conspired to lessen it.
Shall

SERM. Shall the Sons of *Belial* set themselves
 VIII. to decry our Order, and by that means
 ——— to disgrace our Birth? and shall not the
 Sons of *Levi* vindicate both by *speaking*
the Truth in Christ, though they may be
 thought to *speak as it were foolishly in the*
Confidence of boasting?

If then Others may be allowed to glory
 in their Birth, why may not We? whose
 Parents were called by God to attend on
 him at his Altar? were entrusted with the
 Dispensation of his Sacraments with *the*
Ministry of Reconciliation, with the Pow-
 er of Binding and Loosing? were set a-
 part to *take Heed to the Flock of Christ*,
 over which the *Holy Ghost* made them
 Overseers, and to *feed the Church of*
God, which he purchased with his own
Blood? to *hold forth the Word of Life*,
 to *speak, to exhort, and to rebuke with*
all Authority? If any Station, any Em-
 ployment upon Earth be honourable,
 Their's was; and their Posterity therefore
 have no Reason to blush at the Memory of
 such an Original.

Acts xx.
28.

Tit. ii. 15.

The

The Fountain of all Temporal Honour S E R M.
is the Crown; but the Fountain of the VIII.
Regal Power and Dignity itself, is God: —————
From whom also *our Fathers according*
to the Flesh received their Priestly Authority and Character, by the Intervention of Men, in like manner authorized by God for that holy Purpose; and under Him, and Them, were the Ministers of the Spiritual Kingdom; wherein We, their Descendants (and many of us called to the like Administration) *do rejoice, yea and will rejoice.*

If those, who stand before Earthly Princes, in the nearest Degree of Approach, who are the immediate Representatives of their Persons, Dispensers of their Favours, and Conveyers of their Will to others, do, on that very Account, challenge high Honours to themselves, and reflect some part of their Lustre on their Children and Families: Shall not They, who bear the like Relation to *Christ* in his Spiritual Kingdom; and discharge the like Offices under him, and of whom it may be as truly said, as it
was

SERM. was of the Tribe of *Levi*, that God hath
 VIII. *separated them from the Congregation, in*
 order to bring them near to himself; shall
 Numb. not they also deserve Honour from Men
 xvi. 9. on the Account of their high Station and
 Trust; and derive some small Share to
 those who descend from them?

If ample Powers granted by the Rulers
 of this World, add Dignity to the Per-
 sons entrusted with those Powers; behold
 the Importance and Extent of the Sacer-
 dotal Commission. *As my Father hath*
 John xx. *sent me, even so send I You. Whosoever*
 21, 22. *Sins ye remit, they are remitted unto them;*
and whosoever Sins ye retain, they are re-
tained.

If Antiquity, and a long Track of
 Time enoble Families, Those, from
 whom You come, can trace their Spiri-
 tual Pedigree up even to Him, who was
 the Founder of *the Church of the First-*
born, and of whom the whole Family in
Heaven and Earth is named. Let others
 justify their Mission, as they can: We
 judge not those without; but are sure,

we are sure, we

we can justify that of our Fathers, by an uninterrupted Succession, from *Christ* himself; a Succession, which hath already continued longer than the *Aaronical* Priesthood, and will, we doubt not, still continue, till the Church Militant, and Time itself, shall be no more. SERM.
VIII.

But our further Boast is, Brethren, that we have our Rise, as from the Clergy of *Christ*; so particularly from those of the Church of *England*; a Clergy, that for Soundness of Doctrine and Depth of Learning, for Purity of Religion and Integrity of Life, for a *Zeal* in things pertaining to God, that is, *according to Knowledge*, and yet duly tempered with Candour and Prudence (which is the true Notion of that much talked of, much misunderstood Virtue, *Moderation*) I say, a Clergy, that on these, and many other Accounts, is not exceeded, if to be paralleled, in the Christian World.

Ye are the Sons of a Clergy, whose undissembled and unlimited Veneration for the Holy Scriptures hath not hindered them from paying an Inferior, but

SERM. profound Regard to the best Interpreters
 VIII. of Scripture, the Primitive Writers; in
 — whose Works as none have been more
 conversant than they, so none have made
 a better use of them towards reviving a
 Spirit of primitive Piety in Themselves
 and Others. And their Searches and En-
 deavours of this kind have been blessed
 with a remarkable Success. For, as to
 the earliest and most valuable Remains
 of pure Antiquity (such as those of *Barnabas*,
Clement, and *Ignatius*, and
Polycarp) I may safely venture to say,
 that the Members of this Church have
 done more towards either bringing them
 to Light, or freeing them from Corrup-
 tion, or illustrating their Doctrine, or as-
 serting their Authority, than the Mem-
 bers of any Church, or indeed of all the
 Churches in the World.

Ye are the Sons of the Clergy, who, by
 this Rule of God's Word, thus interpret-
 ed, reformed from *Popery* in such a man-
 ner, as happily to preserve the Mean be-
 tween the two Extremes, in Doctrine,
 Worship, and Government; and who
 perfected

perfected this Reformation by quiet and orderly Methods, free from those Confusions and Tumults that elsewhere attended it: So that our Temple, like that of *Solomon*, was built without the Noise of *Axes* or *Hammers*. SERM.
VIII.

And as they shut out *Poper*y in the most effectual manner, by only paring off those Corruptions it had grafted on pure and genuine Christianity; so did they stand boldly in the Breach, when it meditated a Return, and for ever silenced the Champions of that baffled Cause, by their immortal and unanswerable Writings: So that You, their Sons, were at the Altar itself (if I may so speak) initiated by your Fathers, as the great *Carthaginian* was by His, into an Hereditary Aversion from *Rome*; which, I doubt not, will ever last, and will ever preserve you against all her open Assaults, on her secret and undermining Approaches.

Ye are the Sons of a Clergy, distinguished by their Zeal for the Rights of the Crown, and for their Reverence towards those that wear it, and famous for
suffering

S E R M. suffering always together with it, and for
 VIII. it: Immoveably firm to their Duty, when
 ————— they could have no Prospect of Reward ;
 when they might have lost their Integrity
 with Advantage, and could scarce with
 Safety retain it, when they saw Majesty
 oppressed and sinking, and the Fury and
 Madness of the People prevailing against
 it ; *and they looked, and there was none*
 I sa. lxiii. *to help ; and they wondred that there was*
 5. *none to uphold.*

Finally, Ye are the Sons of the Clergy, who are the furthest removed of any, from all possible Suspicion of designing to enslave the Understandings, or Consciences of Men ; who bring all their Doctrines fairly to the Light, and invite Men with Freedom to examine them ; who have been the best Advocates in the World for the use (the due use) of Reason in Religion ; as knowing the Religion they profess to be such, that the more exactly it is sifted by Reason (pure, unbiassed Reason) the more reasonable still it will be found.

Of

of this *holy Root*, Ye are *the Branches*; S E R M.
from this excellent Order of Men Ye VIII.
spring; happy in your Extraction, on
many Accounts, but chiefly in This, that
it derived to you the inestimable Advan-
tages of an honest, sober, and religious
Education; that, by the means of it, the
first Impressions made upon your tender
Minds, were on the Side of Virtue and
Goodness, that you had the earliest and
best Opportunities of knowing God and
your Duty, and were led into the im-
mediate Practice of what you knew;
that *from Children you were acquainted*
with the holy Scriptures, which are able
to make you wise unto Salvation, and bred
up every way in the Nurture and Admo-
nition of the Lord. A Blessing, which,
next to that of Life itself, is the greatest
that Man can bestow; and without which
even Life itself would often prove rather a
Curse than a Blessing, to those to whom
it is bestowed.

Let others then value themselves upon
their Birth: We, I am sure, have great
reason to thank God for Ours; and to

SERM. exprefs our Thanks by openly owning
 VIII. our Parentage, and paying our Common
 ——— Devotions to God among the Numerous
 Attendants of this Day's Solemnity.----

A Solemnity, which I doubt not but St. *Paul* himself, if sensible of things below, is now pleased to see, and thinks this Holy Place, that bears his Name, never better employed than on such Occasions as these, which tend to promote the Honour of the Christian Priesthood, and the fervent Exercise of Charity; two Arguments on which He, in his Epistles, dwells often, and often delights to dwell.

As our Birth therefore does Honour to Us, so it is One way, in which we also do Honour to our Birth, if we countenance such Meetings by our Presence, and promote the great Ends of them by our Example; if we take these Opportunities of practising, and thereby recommending and instilling Brotherly Kindness; *considering one another, to provoke unto Love, and to Good Works; not forsaking the Assembling of ourselves together, as the manner of some is.* Should any

any little Difference of Sentiments hap- S E R M.
pen, any Personal Prejudices obtain among V I I I.
the Members of the same holy Commu-
nity, let them not hinder us from uniting
to procure the common Good of it, and
from pursuing, with joint Hands and
Hearts, the unexceptionable Design of this
pious and wise Institution. If our *Jeru-*
salem be in other Respects unhappily di-
vided, yet, in This respect at least, let it
be as a City that is at Unity in itself, P^{sal.} cxxi
whither the Tribes go up, even the Tribes 3, 4.
of the Lord, to testify unto Israel, to
give Thanks to the Name of the Lord:
And let every one of us be ready, on
such Occasions, to exhort Himself, and
Others, in the Language of good *David,*
---I was glad when they said unto me, I^{bid.}
We will go into the House of the Lord. ver. 1, 2,
8, 9.
Our Feet shall stand in thy Gates, O Je-
rusalem. For my Brethren and Comp-
nions sake, I will wish thee Prosperity!
yea, because of the House of the Lord
our God, I will seek to do thee good. Let
there be no Spots in these our Feasts of
Charity; nothing that may sully the
T 2 Brightness

SERM. Brightness, and damp the Chearfulness
 VIII. of this Day's Solemnity: But let us flock
 ——— to it like Brethren, and like Christians,
*forbearing one another, and forgiving one
 another, if any Man hath a Quarrel a-
 gainst any; and adding to the External
 Exercise, the inward Temper and Spirit
 also of that Divine Grace, which is kind,
 envieth not, seeketh not her own, is not
 easily provoked, but is easy to be intreated,
 thinketh no Evil, beareth all things, be-
 lieveth all things, hopeth all things, endur-
 eth all things.*

Thus if we think, and thus act, we
 shall indeed shew ourselves to be every
 way worthy of our Descent, and duly
 mindful, not only of the *Advantage* we
 receive from thence, but of the *Obliga-
 tions* also which are on that Account in-
 cumbent upon us; even the Obliga-
 tions of adorning our sacred Parentage
 by an answerable Sanctity of Behaviour,
 and of distinguishing ourselves as much
 by an *Inherent* and *Habitual*, as we are
 already distinguished by an *External* and

Relative Holiness. This was what I, in S E R M.
the *Second* Place, proposed to consider. VIII.

II. We stand in the nearest Relation to them, who stood in the nearest Relation to God, and who were on that Account obliged *to be holy even as He is holy*: to imitate every way as far as human Infirmary would suffer them, *the Apostle, and High-Priest of their Profession, who was holy, harmless, undefiled, separate from Sinners.* Some share of their Obligations descends to Us; who *partaking of the Root and Fatness of the Olive Tree,* whereof we boast to be the *Branches,* ought also to produce the *Fruits* of it.

The Sons of Servants do, in a peculiar manner, belong to Him, whose Servants their Fathers were: At his Will, and in his Interests, they ought entirely to be. We therefore being born of Parents, who were employed in the holy Functions of God's Family, the Church, and were dedicated to his immediate Service; ought to look upon ourselves as

SERM. particularly devoted to the Honour and
VIII. Interest of their and our great Master :

— The Cause of Religion and Goodness (which is the Cause of God) is Ours by Descent, and we are doubly bound to espouse it.

As our Advantages towards practising and promoting Piety and Virtue, were greater than those of other Men ; so will our Excuse be less, if we neglect to make use of them. We cannot plead, in Abatement of our Guilt, that we were ignorant of our Duty, under the Prepossession of Ill Habits, and the Biass of a wrong Education : In all these Instances, the Providence of God remarkably favoured us : Early were our Minds tinged with a distinguishing Sense of Good and Evil ; early were the Seeds of a Divine Love, and holy Fear of offending, sown in our Hearts. If therefore our Improvements be not answerable to such Beginnings, *if we fall away after tasting of the Heavenly Gift, and the good Word of God, and the Powers of the World to come ;* how Criminal must such a Defection be,
and

and how terrible the Condemnation with which it is attended? SERM.
VIII.

St. *Chrysofome* *, in his admirable Treatise of the Priesthood, observes, not only that the Expiation, appointed for the Sin of the High-Priest, was equal to that which was prescribed for the whole Congregation; but that even the Children of Priests (such, whose Sex permitted them not to minister at the Altar) were, by the *Levitical* Law, to be punished more severely than any other Offenders in the same kind were: Not, says he, that the Offences were, in their own Nature, unequal; but those committed by the Children of Priests were aggra-

* Δείξαι βελομεῖ [ὁ Θεός] ὅτι τα ἀμάρτηματα μείζονα πολλῶ ἐκδέχεται τιμωρίαν, ὅταν ὑπὸ τῶν ἱερέων γίνηται, ἢ ὅταν ὑπὸ τῶν ἰδιωτῶν, προσάττει τοσαύτῳ ὑπὲρ τῶν ἱερέων προσάγεσθαι ἢ τῶν ἰδιωτῶν, ὅσῳ ὑπὲρ πάντος τῆ λαῶ. Τὸτο ὃ εἶδεν ἄλλοτερον δηλῶντος ἔστιν, ἢ ὅτι μείζονα βοηθείας δεῖται τὰ τῶν ἱερέων τραύματα, καὶ τοσαύτης, ὅσης ὁμῶς τὰ πάντος λαῶ. Μείζονα δὲ ἐκ αὐτῶν εἶδειτο, εἰ μὴ χαλεπώτερα ἴσθαι. Χαλεπώτερα δὲ γίνεσθαι ἐκ τῆ φύσεως, ἀλλὰ τῆ ἀξίας τῶν τοιμῶντῶν αὐτῶν ἱερέως βαρῆμενα. Καὶ τί λέγω τῶν ἀνδρῶν τῶν τὴν λειτουργίαν μετιόντων; αἱ γὰρ θυγατέρες τῶν ἱερέων, αἷς εἰδὲς πρὸς τὴν ἱερωσίῳ λόγῳ, ὅμως ἀπὸ τοῦ πατρικοῦ ἀξίωμα τῶν αὐτῶν ἀμάρτημάτων πολὺ πικρότερα ὑπέχουσι τὴν τιμωρίαν. Τὸ ἔτι πλεονέκτημα ἴσον αὐταῖς καὶ ταῖς τῶν ἰδιωτῶν θυγατέρας (πορνεία γὰρ ἀμφότερα) τὸ δὲ ἐπιτίμιον πολλῶν τῶν χαλεπώτερον, &c. Chryf. περὶ ἱερωσ. b Lev. xxi.
9.
Deut. xxii.
1.

S E R M. vated, διὰ τὸ Πατρικὸν ἀξίωμα, by the
 VIII. Dignity of their Parents. The very Re-
 ——— relation which those Children bore to the
 Priesthood, contributed to enhance their
 Guilt, and increase their Punishment.

Rom. xii. *I beseech You therefore, Brethren, by
 I. the Mercies of God, that ye present your
 Bodies and Souls a living Sacrifice, Holy,
 Acceptable unto God, which is your Reason-*

Phil. iv. *Whatsoever things are true,
 8, 9. whatsoever things are honest, whatsoever
 things are just, whatsoever things are pure,
 whatsoever things are lovely, whatsoever
 things are of good Report; if there be any
 Virtue, if there be any Praise, think on
 these things. Those things which Ye have*

Heb. xiii. *both learned, and received, and heard, and
 7. seen, do.---Remembring them which have
 had the Rule over you, (both as your
 Natural and Spiritual Parents) whose Faith
 follow, considering the End of their Con-
 versation.*

Many are the Enemies of the Priest-
 hood, and of You, for the sake of it.
 They are diligent to observe whatever
 may either nearly or remotely blemish
 it;

it; and ready to impute to the Order S E R M.
itself, the faulty Conduct of those who VIII.
owe their Birth and Education to it; ———
that they may wound Religion through
the Sides of its most professed Servants
and Followers. Let not any of us fur-
nish their Malice with Objections, or give
an Edge to the Weapons which they
use against us, by so living as mis-
becomes our holy Stock. The Sacred
Office can never be hurt by their Say-
ings, if it be not first reproached by our
Doings. Since the Eyes of Men are upon
us, since *they mark all our Steps, and
watch our Haltings*, let a Sense of their
Insidious Vigilance excite us so to behave
ourselves in all the Offices of Life, and
in all the Duties of our several Stations,
that *They, who seek Occasion*, may not
only not *find Occasion* against us, but
may find also what they do not seek,
even a Conviction of the mighty Power
of Christianity towards regulating the
Passions, and sanctifying the Natures of
Men. So shall we defeat their Malice,
and draw Good out of Evil; so shall we
best

SERMON. best put in Practice that noble Instance
 VIII. of Charity, that Divine Lesson of loving
 ——— Enemies, which our Religion hath taught
 us; so shall we most nearly trace the
 Example, which he, of whose Retinue
 and Household we are, hath set us, of
 *blessing them that curse us, and doing good
 to them that despitefully use us.*

It might be expected, that among the
 Sons of the Clergy themselves, not One
 of this Character should ever be found.

Rom. i.
 6, 7. But *they are not all Israel, that are of
 Israel; neither because they are the Seed of
 Abraham, are they all Children. There*

Prov. xxx.
 14. *is a Generation that curseth their Father,
 and doth not bless their Mother. Ye are
 clean,* (said our blessed Lord, even of the

John xiii.
 10, 11. Apostles) *but not all, for he knew who
 should betray him.* When such Instances

happen of Men, sprung from the Loins
 of *Levi*, and yet Enemies to the Tribe,
 their Rage and Malice is usually exceed-
 ing great; and it is natural that it should
 be so: For a revolted Christian is worse
 than a mere Heathen; and those among
 Christians, who have been best educated
 and

and principled in their Youth, if they SERM.
once break through such Restraints, grow VIII.
wicked in Proportion to their former
Advantages; *waxing worse and worse*; 2 Tim. iii.
deceiving, and being deceived; till, by 14.
the just Judgment of God, they arrive at
the utmost pitch of Impiety. God be
thanked, such Apostates are few, and do
always, sooner or later, meet with the
just Reward of their Apostasy, in this
Life, a General Detestation!

Let us turn our Eyes from such dis-
pleasing Objects, and proceed, in the

III^d and last Place, to take a View of
the *Blessings*, which have attended the
Sons of a married Clergy; and will, I
doubt not, still attend them, if they live
answerable to their holy Birth and Edu-
cation.

From the Dawn of the Reformation to
this Day, it is easy to observe the various
and visible Interpositions of God's Provi-
dence, in behalf of those who waited at
his Altar, and their Children and Descen-
dants. Kings have been raised up to be
their

SERM. their Nurfing-Fathers, and Queens to be
VIII. their Nurfing-Mothers; under whose
—— Shadow and Encouragement they have
rested and prospered. While the Monarchy
flourished, these faithful Servants of God
and the King wanted not a Protector;
when it sunk, they fell for a time; when
it rose, they revived with it. God put it
into the Heart of one of our Princes, to-
wards the Close of her Reign, to give a
Check to that Sacrilege, which had been
but too much winked at, in the former
Parts of it. Her Successor passed a Law,
which prevented absolutely all future
Alienations of the Church Revenues.
The Royal Martyr took some excellent
Steps towards making a more equal Di-
stribution of those Revenues between the
present Possessors, and such as were to suc-
ceed them. His Son, a Gracious Prince,
pityed the Wants, which the Great Re-
bellion had caused or increased among
the Widows and Children of Clergymen;
and, in order to provide a Supply for
their present and future Necessities, erect-
ed that Corporation of Charity, to which
the

the Persons, composing this Assembly, S E R M.
generally belong; some as the happy Ob- V I I I.
jects, others as the worthy Directors of
it, or generous Benefactors to it; All,
I hope, as hearty Well-Wishers, Encou-
ragers, and Friends. But to Her *present*
Majesty we owe the greatest Shower of
Royal Bounty, that ever fell from the
Throne: even *a gracious Rain, which,* Pf. lxxiii. 9.
by her means, *God sent on his Inheritance,*
and refreshed it when he was weary. Her
Blessings have prevailed above the Blessings Gen. xlix.
of her Progenitors; and have, we trust, 36.
the Foundation of yet more, and greater,
which God, in his good time will bestow,
when we have qualified ourselves for them
by a Right Use of those we already enjoy.

Only let us not murmur, if he now
and then stop the Current of his Mercies,
if he *hide his Face, as it were, for a Mo-*
ment, and suffer Evil, and not Good, to
lay hold of us. Both are in his Power,
and he dispenseth both with equal Wis-
dom and Tendernefs; and both shall
alike turn to the Advantage of those,
who

S E R M. who have the Skill to make use of them.

VIII. Wherefore, *in the Day of Prosperity, be Joyful; but in the Day of Adversity, Consider: God also hath set the one over against the other, to the End that Man should find nothing after him; to the End that Man, not knowing what shall happen next, or how soon it may happen, should neither be too much elated by the one,*

Eccl. vii. 14.

2 Sam. vii. 14, 15.

Ecclus. xlvii. 22.

nor dejected by the other. God hath indeed, sometimes chastened us with the Rod of Men, and with the Stripes of the Children of Men; but his Mercy hath not departed away from us. The Lord will never leave off his Mercy, neither shall any of his Works perish; neither will he abhor the Posterity of his Elect: and the Seed of them that love him, he will not take away.

Be Ye not therefore wearied and faint in your Minds. The Order to which you belong, and even the Establishment on which it subsists, have often been struck at, but in vain; still every Blow that was aimed at Them, missed of its Effect, and produced Events contrary to the Intention

tention of those who direct it. Many remarkable Instances of this kind there have been; the time would fail me, should I attempt to number them: But one there is, which ought not to be passed over, because it will administer Reflections of a very encouraging Nature, and very apposite to the Design of this present Solemnity: SERM.
VIII.

When Marriage, at the Reformation, was first allowed to the Clergy of this Kingdom, there is no Doubt, but that some who then sat at the Helm, and gave no good Proofs of any real Regard for Religion, intended it as a Politic Device to lessen their Interest, and keep them low in the World. And yet so has God ordered Matters, that even from hence many signal Advantages have redounded to our Church; some of which I shall so far presume upon your Patience, as to lay before You.

And first, several Temptations, under which the *Popish* Clergy lay, towards embracing an Interest distinct from that of their Country, are by this means effectually

SERMON. ally removed; and all uneasy Jealousies
 VIII. of our Riches, Greatness, Power, and
 ——— Union, are in good measure abated. And this, in Times, when even the diminished Revenues and Privileges of the Church are looked upon with a suspicious Eye, is some Advantage to her; as it gives her leave to enjoy those poor Remains of Ancient Piety, which she possesses, without that Envy and Ill-will which would otherwise attend them. Little Reason there is (God knows) to envy her on this Account: for notwithstanding the large Incomes annexed to some few of her Preferments, I will be bold to say, and do not doubt but to prove, that this Church, in proportion to the Numbers of its Clergy, hath in the whole, as little to subsist on, as almost any even of those *Protestant* Churches, which are thought to be most meanly provided for. However, since this Little is by some thought too much, and vain Jealousies of our Strength and Power are, on this Account, entertained or pretended; 'tis well that these Apprehensions are qualified by a
 Sense

Sense of our Marriage Circumstances, S E R M.
which even They, who are pleased to VIII.
think us under no other Tye to the true
Interest of our Country; will allow to be
an effectual Curb upon us. They who
marry, give Hostages to the Public, that
they will not attempt the Ruin, or dis-
turb the Peace of it; since in the Pub-
lic Safety and Tranquillity, that also of
their Wives and Children, that is, of
their Nearest and Dearest Relations, is
involved, according to those remarkable
Words of the Prophet *Jeremy*, directed
to the *Jews* in *Babylon*. — *Take Ye* Jer. xxxix.
Wives, says he, *and beget Sons and Daugh-* 6, 7.
ters, and take Wives for your Sons, and
give your Daughters to Husbands, that
they may bear Sons and Daughters, that
ye may be increased there, and not di-
minished: And seek the Peace of the City,
whither I have caused you to be car-
ried. — For in the Peace thereof shall Ye
have Peace.

By this Means also the foul Impuri-
ties, that reigned among the unmarried,
especially the Monkish Clergy, and the

SERM. VIII. scandalous Reflexions which fell upon the whole Order on that Account, have been prevented. 'Tis true, these Enormities have been thought more and greater than they really were. 'Twas the Interest of those, who thirsted after the Possessions of the Clergy, to represent the Possessors in as vile Colours as they could; and many of those poor People were, doubtless, frightened, and betrayed into false and disadvantageous Confessions; the general Prejudices of the Time falling in with these Accounts, and procuring them an Universal Reception; and our Historians taking them afterwards upon Trust, as their Credulity, Laziness, or Partiality led them. However after all the Abatements that can be made, there was too much Truth in some of these Representations; so much as brought the whole Function into Disgrace; and *made the Offering of the Lord to be abhorred*. And it is plain, that the Cure of this Evil is one of those many Blessings, which have arisen to our Religion, and Church, from a married Clergy.

Another

Another is, that great Numbers of Men descended from them, have been distributed into all Arts and Professions, all Ranks and Orders of Men amongst us; and have, by the Blessing of God upon their Industry, thriven so well, and raised themselves so high in the World, as to become in Times of Difficulty, a Protection and a Safeguard to that Altar at which their Ancestors ministered. And I question not, but that there are many here this Day, who will have the same Success in the World, and will make the same Use of it. We may say to our Countrymen, as *Tertullian*, in his Apology, did to the *Romans*, *Hesterni sumus, et vestra omnia implevimus; Urbes, Insulas, Castella, Municipia, Conciliabula, Castra ipsa, Tribus, Decurias, Palatium, Senatum, Forum*, [c. 37.] We the Sons of the Clergy, are but of Yesterday, as it were; and yet the Country, the City, the Court, the Army, the Fleet, the Bar, the Bench, and the Senate House itself, hath had, and still hath a large Share of us: Men often famous, often highly

SERM. Useful in their Generation ; Useful in
 VIII. their Public and in their Private Capa-
 ——— cities ; Useful to their Country, and Use-
 ful to the Church ; being an Honour
 and a Support to that Order from which
 they descended. The Lot of the Sons of
 the Clergy in this case, is like that of
 the Sons of *Levi*, of whom it was said
 Gen. xlix. — *I will divide them in Jacob, and scat-*
ter them in Israel. This Dispersion of
 that particular Tribe among the rest of the
 Tribes, was intended as their Punishment,
 but proved in the Event, and in many
 Respects, a great Blessing, both to them
 and to the whole *Jewish* Community.

Again, even the Secular Cares and
 Avocations which accompany Marriage,
 have not been without their Advantages ;
 inasmuch as the Clergy have by this
 Means, been generally furnished with some
 measure of Skill in the common Affairs
 of Life, have gained some Insight into
 Men and Things, and a competent Know-
 ledge of (what is called) *the World* : A
 Knowledge to which most of the Or-
 der, while under the Obligations of Ce-
 libacy,

libacy, were great Strangers. And of this kind of Knowledge they have made admirable Use of their Profession, towards guiding and saving Souls; for it has enabled them to preach to their Flocks after the most rational and convincing, the most apt and sensible manner, *rightly dividing the Word of Truth, like work-* S E R M. VIII.
men that needed not to be ashamed; and so explaining and applying the General Precepts of Morality contained in the Gospel, as that the Consciences of those to whom they addressed their Doctrine, should readily bear Witness of the Truth; and feel the Power of it. 'Tis, perhaps, for this Reason, among others, that our practical Divinity is allowed to excel; and to be as sound and affecting, as that of our *Papish* Neighbours is flat and unedifying. For he that preaches to Man, should *understand what is in Man*, to such a Degree as is requisite to qualify him for the Task: And that Skill can scarce be duly attained by an Ascetic in his Solitudes, or a Monk in his *Cloyster*. I speak the Sense of *St. Chryostome*; who, as

S E R M. great a Lover and Recommender of the
 VIII. Solitary State as he was, declares it to
 be no proper School for those, who are
 to be Leaders of *Christ's* Flock, and the
 Guides of Souls *; and thinks such Per-
 sons best qualified for the Pastoral Charge,
 who to Innocence of Life have joined
 so much Worldly Experience and Pru-
 dence, as may enable them in the Course
 of their Ministry, to address themselves
 to Men in a way suited to their several
 Exigences and Tempers, to their various
 Ranks, Conditions, and Characters †. I

* Οὐδὲν ἕτως ἀχρηστον εἰς Ἐκκλησίας προσαΐαν, ὡς αὐτὴ
 ἡ ἀργία κ' ἡ ἀμελείησια, ἣν ἕτεροι μὲν ἀσκησὶν τινα θαυ-
 μασην εἶναι νομίζουσιν. — Ὁ γὰρ ἐνεθιδεῖς τοσαύτης ἀπολαύειν
 ἀπραγμοσύνης, κ' ἐν ἡσυχίᾳ διάγειν πολλῇ, καὶ μεγάλης ἢ
 φύσεως, ὑπὸ τῆς ἀνασκησίας δορυβῆται κ' ταράττεται, κ' τῆς
 οἰκείας δυνάμεως ἀεικόπλει μέρῳ ἢ μικρὸν τὸ ἀγύμασιν. Ὅταν
 δὲ ὀμῶ κ' βραδείας ἢ θλαύας, κ' τῶν τοιούτων λόγων, κ' ἀγώ-
 νων ἀπειρῶ, τῶν λιθινῶν ὑδὲν διοίσει, ταύτῳ δεξάμενῳ τιῷ
 οἰκονομίαν. Διὰ τῆτο τῶν ἐξ ἐκείνης ἐρχομένων τῆς παλαίστρας
 εἰς τὲς ἀγῶνας τέττε ὀλίγοι θλαφαῖνοιται· οἱ δὲ πολλοὶ εἰλίγ-
 χοῖται, κ' καλαπίπτουσι, κ' πρᾶγμαλα ὑπομένουσιν ἀπὸ ἡ κ' χα-
 λεπᾶ. — Ὅταν ἐλθουσιν εἰς τὲς ἀγῶνας, ἂν μὴ μεμελητήκασε
 τὴν πῶϊραν, ἀπορεῖνται, ἰλιγιῶσιν, εἰς ἀμηχανίαν ἐνπίπτουσι, &c.
 Περὶ Ἰερουσιν. p. 48.

† — Οὐ γὰρ μόνον καθαρόν, τῆς πηλικαύτης ἀξιώμενον,
 θλακοῖας, ἀλλὰ καὶ λίαν συντόν, καὶ πολλῶν ἔμπειρον εἶναι δεῖ,
 καὶ πάντα μὲν εἰδέναι τὰ βιωλικά τῶν ἐν μέσῳ γεφομένων ἔχ
 need.

need not say, what Advantages, in this SERM.
 Respect, belong to a married Clergy, par- VIII.
 ticularly to those of the Church of Eng-
 land.

Nay further, the married State of Parochial Pastors hath given them the Opportunity of setting a more exact, and universal Pattern of Holy Living to the People committed to their Charge, and of teaching them how to carry themselves in their several Relations of Husbands and Wives, Parents and Children, by Domestic Patterns, as well as by Public Instructions. By this Means, they have, without question, adorned the Gospel, glorified God, and benefited Men, much more than they could have done in the devoutest and strictest Celibacy. And

ἡτιον. — Ἐπειδὴ γὰρ ἀνδράσιν αὐτὸν ὁμιλεῖν ἀνάγκη καὶ γυναῖ-
 κάς ἔχειν, καὶ παῖδας τρέφειν, καὶ θειράπολους κεκλημένους, καὶ
 πλῆθον ἀειεβλημένους πολὺν, καὶ δημοσία πράττειν, καὶ ἐν
 δυναστείαις ἔσθαι, ποικίλον αὐτὸν εἶναι δεῖ. Ποικίλον δὲ λέγω, ἔχ
 ὑπερβολὴν, ἢ δὲ κίλκα, καὶ ὑποκριτὴν, ἀλλὰ πολλῆς μὲν ἐλευθε-
 ρίας καὶ παρρησίας ἀνάμεσον, εἶδοτα δὲ καὶ συγκατέναι ἡση-
 σίμας, ὅταν τῶν πραγμάτων ὑπόθεσις τιθεῖται ἀπαίτη, καὶ χρη-
 σὸν εἶναι ὁμῶς καὶ αὐτεξόν. — Πάντα δὲ ταῦτα τὰ διαφορὰ εἰς
 ἐν τέλει ἔρα, τὸ θεῖον τὴν δόξαν, τῆς Ἐκκλησίας τὴν οἰκοδομίαν.
 Ibid. p. 47.

SERM. their Usefulness in this Respect to others,
 VIII. hath not been without some Advantage
 ————— to themselves; it hath raised the Credit
 of the Order, and promoted the Re-
 vidence that is justly due to it.

Let me add one Instance more, where-
 in the Marriage of the Clergy hath re-
 dounded to their Honour; inasmuch as it
 affords a remarkable Argument of God's
 particular Providence towards them and
 their Families. For, considering the
 chargeable Methods of their Education,
 their numerous Issue, and small Income;
 considering the Expences incumbent upon
 them, in point of Hospitality, and Cha-
 rity, and the Proportion (the at least
 equal Proportion) they bear in the Pub-
 lic Burthens and Taxes; it is next to a
 Miracle, that no more of their Chil-
 dren should want, and that so many of
 them should be in such prosperous Cir-
 cumstances, as we have good Reason to
 think there are, even from this Day's so-
 lemn Appearance. *Happy art Thou, O*
Israel, O People saved by the Lord, the
Shield of thy Help, and who is the Sword
of

of thy Excellency; and thine Enemies shall
be found Lyars unto thee. No Weapon that
is formed against thee, shall prosper; and
every Tongue, that shall rise against thee
in Judgment, Thou shalt condemn. This
is the Heritage of the Servants of the Lord,
and their Righteousness is of Me, saith the
Lord.

SERM.

VIII.

Isa. liv.

17.

However, still one Inconvenience there is, with which the Marriage of the Clergy is too visibly attended, the Poverty of some of them; an Inconvenience which is, as you have heard, ballanced and outweighed by many signal Advantages; and which we are so far from dissembling, that we meet this Day, to do every one of us somewhat (as God hath enabled, and shall incline us) towards removing it. This is the only specious Objection which our *Romish* Adversaries urge against the Doctrine and Practice of this Church, in the Point of Celibacy; the only Matter of just Reproach, wherein they visibly triumph. Since other Arguments have, by our excellent Writers, been wrested out of the Enemy's Hands, pity it is, that

S E R M. that they should remain in Possession of
 VIII. This; that we should not be able to
 ——— justify our Reformation in every Respect,
 and to make this Church, like the true
 Spouse of *Christ*, a glorious Church, hav-
 ing neither Spot, nor Wrinkle, nor any such
 thing, that may blemish her Lustre, de-
 form her Beauty, and expose her to any
 degree of that ungodly Scorn, with which
 proud and irreligious Minds are ever ready
 to pursue her. We are not indeed, of our-
 selves, sufficient for this Work: How-
 ever, more may be done by us towards
 it, than at first we are apt to imagine;
 if we set about it in good earnest, and
 employ our united Strength upon it; if
 we encourage it by our Examples, and
 Persuasions, and by placing the Motives
 to this particular sort of Beneficence, in
 a proper Light before Those, who wish
 well to Religion, have much to bestow
 in Charity, and Hearts ever open and
 ready to bestow it.

It is said of our Blessed Saviour (whose
Advent we now celebrate) that *he came*
Eating and Drinking, and that he *went*
about

about doing good. I join these two Parts S E R M.
of his Character, because He himself of- V I I I.
ten exerted them together, and made
use of the One, as affording him fit Op-
portunities to abound in the Other. He
disdained not to appear at great Tables,
and Festival Entertainments, that he might
more illustriously manifest his Divine
Charity to the Souls and Bodies of Men.
Let us, this Day, imitate his Exam-
ple in both these Respects; and whilst
we are enjoying the good things of Life,
let us remember Those that want even
the Necessaries and first Conveniences of
it: And remember them, as We ourselves
should have desired to be remembred, had
it been our sad Lot to subsist on other
Mens Charity. They are not Common
Objects, for which I plead; nor are You
only under the Ordinary Ties of Huma-
nity and Charity to relieve them. Their
Fathers and Yours were Fellow-servants
to the same Heavenly Masters, while they
lived; nor is that Relation dissolved by
their Death, but ought still to operate
among their surviving Children. And

SERMON. *blessed be He of the Lord, whoever among you hath not left (and shall not leave) off his Kindness to the Living; and to the Dead; but for the sake of the Dead shall continue to do good to the Living!*

Ruth ii.
20.

May God awaken the Minds of all those of this Body, whom his Providence has blessed with Abundance, to consider the Obligations they are under, of ministering to the Necessities of their poor Brethren! May he open their Ears to the Cries of the Orphan and Widow, who are Members of the same common Family, though mean ones, and have a Right to be supported out of the Incomes of it; as the poor *Jews* had to gather the Gleaning of the Rich Mens Harvest!

There are indeed many excellent *Institutions of Charity* lately set up, and which deserve all manner of Encouragement; particularly those which relate to the careful and pious *Education of poor Children*. An Admirable Design! which hath met with a deserved Success! and may it still go on prospering to prosper!

But

But give me leave to say, that, while so many Orphans and Widows of Clergymen are destitute even of Food and Raiment, the Eyes of the Sons of the Clergy should chiefly be turned on these Objects, and the greatest Share of their Charity should flow in this Channel. 'Tis determined by the great Preacher of Charity, St. Paul, that Domestic Instances of Beneficence should take place of those that are Foreign. *As we have Opportunity* (says he) *let us do good unto all Men; especially unto Them, that are of the Household of Faith.* And again, in those Emphatical Words, — *If any provide not for his own, and especially for those of his own House* (the Words are ἰδιῶν, and οἰκίᾶν, and signify such as have an immediate Relation to us, or Dependance upon us) *he hath denied the Faith, and is worse than an Infidel.*

Gal. vi. 10.
Tim v. 8.

An heavy Charge, but a true one! for Infidels always walked by this Rule, and according as Men stood more or less nearly related to them, by Natural or Political Ties, made them more or less the

SERM. the Objects of their Compassion and Boun-
 VIII. ty. And thus, therefore, speaks a Wise
 ———— Heathen; *Optimè societas Hominum con-*
 Cic. de *junctioque servabitur, si, ut quisque erit con-*
 Off. lib. *junctissimus, ita in eum Benignitatis pluri-*
 ii. § 16. *imum conferetur.* There is a Mixture of
 Charity and Justice, in this Proceeding;
 and the One of these serves to heighten
 and beautify the Other.

The Abundance of many of those,
 before whom I stand, is, I doubt not,
 owing to *the Church*; I do not mean to
 the *Revenues* of it; (for the Instances of
 great Fortunes raised from thence, since
 the Reformation, are but Few; and God
 forbid there should be many!) but to
 the pious Care, that their good Fathers,
 more nearly sensible of their Obligations
 in this Respect than common Parents;
 took of their Education; and to the re-
 ligious, thriving Principles, which they
 instilled into them; and, perhaps, to the
 immediate Blessing of God, upon their
 honest Industry and Labour, on the Ac-
 count of the very Stock from which they
 came. Into that Church, therefore, should
 their

their Abundance, when it flows over, S E R M.
regularly empty itself, and refresh the VIII.
Bowels of some of their poor Brethren. Ecclef. i.

All the Rivers (says Solomon) run into the Sea: unto the Place from whence the Rivers came, thither they return again. Let us govern our Charitable Distributions by this Pattern, which Nature hath set us, and maintain, in like manner, a mutual Circulation of Benefits and Returns!

So will this excellent Charity make larger and quicker Advances, than it hath hitherto done; so will it recommend itself to others, who are not of our Body, and who, how well soever disposed they may be towards the Order, do not think they are concerned to take more Care of us, than we take of ourselves; so will the only plausible Objection of the Church of *Rome* against a married Clergy, in due time, vanish, when another Generation of Men shall see this Charity, in Conjunction with the *Royal Bounty*, extending itself to the Wants of as many as have need of it.

Which

SERM. Which that it may do, God of his
VIII. Infinite Mercy grant, through *Jesus Christ*
— our Saviour.

To whom, with the Father and the Holy Spirit, be rendred all Might, Majesty, and Dominion, now and for ever.

C O N C I O

A D

C L E R U M

L O N D I N E N S E M,

Habita in

Ecclesia S. ELPHEGI,

MAII xvii. A. D. MDCCIX.

Vol. II.

X

Reverendis in Christo Fratribus

SIONENSIS COLLEGII
SOCIIS,

ATQUE

Ecclesiarum Londinensium
PASTORIBUS.

COLLEGII nostri Fundatori hoc erat
propositum, quod et supremis Tabulis testa-
tum reliquit, ut, celebratis frequentius Cleri-
Conventibus, permistisque Consiliis, et Evan-
gelicæ Doctrinæ Veritati, et mutuo inter
Fratres Amori optime consuleretur. Huic
Instituto ut satisfaceret, a Me quidem hac Con-
cione tentatum est; a Vobis autem effectum,
cum, quam Ego, haustam e Sacris Literis de
Regum Jure in Subditos Sententiam defen-
dendam susceperim, eidem et Vos, fraternis
animis usquequaque consentientes habuerim.
Retulit enim mihi, qui tum Cætui nostro præ-
sedebat,

fidebat, Vir Integerrimus, traditam a me e suggesto Doctrinam et comprobasse Vos, et, ut in publicum exiret, uno ore postulavisse: Quorum alterum cum, Ecclesiæ nostræ et Reipublicæ causa, mihi esset gratissimum, alteri certe non erat repugnandum.

Habete itaque, Viri præstantissimi, quam expetivistis, Concionem; eâ parte etiam quâ prius manca erat, auctam atque absolutam: Quæ enim, a pagina 335 usque ad 363, Uncis includuntur, cum Orationi, intra Horæ unius spatium contrahendæ, inseri non possent, ut jam Editæ accederent, curavi. Hæc autem, tanquam Judicio vestro atque Testimonio munita, Lectori minime exhibeo: Eodem tamen filo, quæ ea quæ audivistis, contexta cum sint iisdem plane fundamentis subnixæ; cætera qui probaverint, ne hæc improbeant non est magnopere extimescendum.

Faxit Deus, quæ afferuntur a nobis, ut stabiliendæ Pauli Doctrinæ, ut tuendæ Regum Dignitati, Pacique publicæ conservandæ, ut denique tollendis iis, quæ, in re omnium exploratissima, non absque Christiani nominis labe, nunc gliscunt, Controversiis aliquatenus inserviant! Ad istiusmodi certe Lites sedan-

D E D I C A T I O.

das Vestra omnium, Fratres, Consensio, ac communis sollicitudo, et valuit semper, et valebit plurimum: Præsertim cum Venerandi admodum in Christo Patris nostri, EPISCOPI LONDINENSIS, Curis atque Consiliis respondeat. Quæ cum ita sint, Hortatio non est necessaria; Gratulatione magis utendum est. Liceat itaque mihi verbis Ignatianis Vos affari — Τὸ ᾧ ἀξιονόμασον ὑμῶν Πρεσβύτερον, τῷ Θεῷ ἅγιον, ἕτως συνήρμωσαι τῷ Ἐπισκόπῳ, ὡς χορδαὶ κιθάρας· διὰ τῆτο, ἐν τῇ ὁμονοίᾳ ὑμῶν, καὶ συμφώνῳ ἀγάπῃ Χερσὸς αἰδεταί.

Ut ita semper in rebus ad Deum pertinentibus sentiatis, ita Christianam Veritatem tueamini, Concordiam foveatis, precatur

Conservus vester in Domino nostro,

Christo Jesu,

FRANCISCUS ATTERBURY.

R O M. xiii. i.

Πᾶσα ψυχὴ ἐξουσίαις ὑπερέχουσαις ὑποτασσέσθω.

*Omnis Anima Potestatibus sublimioribus
subdita sit.*

CONVENIMUS hodierno die, SERM.
Fratres in Christo Reverendi, Ver- IX.
 bum Dei, dicturus Ego, Vos audituri ;
 quod contra decuit fortasse ab uno aliquo
 è venerando hoc Compresbyterorum cœtu
 dici, à me audiri. Verùm cùm id muneris
 mihi, à Viro Optimo gravissimoque de-
 mandatum, statuissem non defugere; nihil
 potius faciendum duxi, quàm ut Officia
 Civium erga Principes, quatenus ea Sacris
 Literis tradita sunt ac descripta, Vobis ex-
 ponerem. Ecquis enim in Theologiâ, quâ
 mores spectat, Locus feracior atque uberior?
 Ecquod Officii genus honestius sanctiusve?

X 3

Ecquod

SERM. Ecquod Argumentum dicendi, auribus
 IX. Christianis dignius, aut acceptius? quod-
 que cum majori vel Reipublicæ, vel Ec-
 clesiæ emolumento tractari possit? His
 præsertim Temporibus, quibus Opiniones
 de Regum potestate per vim coercendâ
 passim in vulgus spargi, passim ab impe-
 ritis arripi videmus; ita ut, si revivisceret
 denuo Paulus, non minori nunc studio à
 Nobis, ut opinor, contenderet, quàm
 quo olim Romanis præceperit, ut *Omnis
 Anima Potestatibus sublimioribus subdita
 sit.*

PRINCIPES observare, colere, vereri;
 iisque justa imperantibus omnino parere;
 injusta præcipientibus non repugnare; hæc
 erant, quæ inter præcipua Doctrinæ Chris-
 tianæ Capita, quæ quidem Vitæ bene a-
 gendæ inservirent, Discipulis suis tradi-
 disse constat primos Evangelii doctores;
 idque variis ac gravibus de causis; ad-
 ductos scilicet, partim argumenti ipsius
 pondere atque utilitate, partim præensione
 quâdam jam tum impendentium malo-
 rum, quibus, vel jubente, vel annuente
 Magistratu, affligendi essent Christiani;
 quibusque

quibusque ne nimiùm obniterentur, ne ob- S E R M.
sisterent, Apostolicis istiusmodi monitis, IX.
tanquam fræno aliquo, erant maturè co-
hibendi.

INTER eos, qui Christianæ se addixerant Disciplinæ, non defuere quidam, gente Judæi, qui palàm profiterentur, Magistratibus Ethnicis nihil quicquam juris esse in Populum Dei. Nonnullorum etiam in mentibus infederat prava quædam de Libertate Evangelicâ Opinio, cujus vi ac virtute eximi se planè putabant ab omni Imperio humano. His Erroribus occurrendum erat; strenuè autem totisque viribus propulsandæ, quæ Christiano nomini haud meritò impingebantur Calumniæ, ob excitatas aliquando iis in locis, ubi Christi Doctrina tum spargi cœperat, Turbas atque Seditiones. Intererat, inquam, Religionis Christianæ, has Maculas, quibus aspergi videretur, elui penitùs; has etiam Opiniones, utcunque ineptas, ne fortè radices altiùs agerent, ex hominum animis evelli. Mirandum itaque non est, si, in hâc re multam operam infumerent Apostoli; præcipuè Petrus, Paulusque, quos ipsos vio-

SERM. IX. lati aliquando erga Magistratum officii reos esse constabat. Hic quippe summum Pontificem (ipsum Reipublicæ Judaicæ, quæ per Romanos licuit, Moderatorem) jam tum de Tribunali jus populo dicentem, convitio incesserat; Ille summi Pontificis Famulo, quiprehendendi Christi causâ unâ cum cæteris à domino missus est, vim apertam intulerat, auremque gladio amputârat. Credibile est, hos Apostolorum principes, quod perperam ab illis factum esset ne fortè in Exemplum traheretur, Præceptis suis sedulò cavisse; tantoque vehementiùs aliis suafisse, ne Magistratibus non obtemperarent, quantò ipsi eâ in re insigniùs peccâssent.

UTCUNQUE hæc sint, id sanè liquet, quæ ad hoc officii genus pertinent Præcepta, non sine impetu quodam atque ardore animi ab iis proferri. Pauli præsertim, si quando hoc in argumento versetur, altiùs quodammodo insurgit atque se erigit Vox; *Omnis, inquit, Anima Potestatibus sublimioribus subdita sit*: Eodemque planè vigore, eodem spiritu, à primo usque ad octavum hujusce Capituli versiculum

verficulum decurrit, eâdem quasi Apostolica Auctoritatis fiducia se effert atque sustentat ipsius Oratio. *Non est enim Potestas, ait, nisi à Deo; quæ autem sunt, à Deo ordinata sunt. Itaque qui resistit Potestati, Dei Ordinationi resistit: Qui autem resistunt, ipsi sibi damnationem acquirunt. Nam Principes non sunt timori boni operis, sed mali: Vis autem non timere Potestatem? Bonum fac; et habebis laudem ex illâ: Dei enim Minister est tibi in bonum. Si autem malum feceris, time; non enim sine causâ Gladium portat: Dei enim Minister est, vindex in iram, ei qui malum agit. Ideò necessitate subditi estote; non solum propter Iram, sed etiam propter Conscientiam. Ideò enim et Tributa præstatis; Ministri enim Dei sunt, in hoc ipsum servientes. Reddite ergo omnibus debita; cui Tributum, Tributum; cui Vectigal, Vectigal; cui Timorem, Timorem; cui Honorem, Honorem.*

HÆC ut, suis locis disposita ac digesta, ordine quodam aptius explicentur; dispiciamus, primò, *Quenam* sint illæ *Potestates Sublimiores*, quibus hîc parendum esse edicitur; deinde, *Quatenus* iis,
ex

SERM. ex mente Pauli, *subdi* oporteat; postea,
 IX. Quibus ad id adigi *Rationibus* nos velit
 — Apostolus; postremum, ad Quos hæc
 Præcepta pertineant.

SENTENTIAM Pauli, his Capitibus
 conclusam, ex ipso Paulo potissimum eli-
 ciemus; additis insuper, quæ in eandem
 rem postea differuit Petrus eâ, uti vide-
 tur, ratione, ut, siquid his Pauli verbis
 subesse videretur *δυσκόλον* (quod tamen
 vix simplici quispiam ac sincerâ mente
 præditus dixerit) id Ipse et distinctiùs
 efferret, et fusiùs exponeret, et fortiùs
 inculcâret. Sentio quàm hæc exiliter et
 jejune necesse sit à me dici: Istiusmodi
 enim sunt, quibus ubertas orationis ad-
 hiberi vix potest; quæque satis ornatè ac
 splendidè tractari videntur, si modò ita
 ea doceri contigerit, ut liquidò possint in-
 telligi.

I. UT itaque sensim, et quibusdam
 quasi gradibus, ad Apostoli sententiam
 perveniatur, id primò fixum ratumque sit,
 Quod de *ἐξουσίας καὶ ἐπεχουσίας* hîc dicitur,
 Potestatem *in concreto*, non *in abstracto*
 sumptam

sumptam (utì loquuntur Scholaſtici) ſpec- S E R M.
tare; ad Eos quippe, qui cum imperio IX.
aliis præſunt, non ad ipſum Imperii Jus
referri. “ Omnis Anima Potestatibus
“ *ſublimioribus ſubdita ſit,*” id eſt, Iis qui
legitimâ Potestate ſunt præditi, quique
deinceps *Principes, et Miniſtri Dei in*
bonum, et ſclerum Vindices in Iræ di-
cuntur; quibusque *Tributum reddi* vult
Apoſtolus, *Vectigal* pendi. Mutua hæc
ſunt Regum Civiumque, hinc, inde, Offi-
cia, quæ Perſonis ita, uſquequaque aptan-
tur, et congruunt, ut in Rem ipſam, à
perſonâ divulſam, cadere non poſſint. Pe-
trus itaque certiffimus Pauli Interpres, ita
huiusce Præcepti vim atque ſententiam
aperit; ut nullum dubitationis locum re-
linquat: *Subditi, inquit, eſtote. — ſive Regi,*
quafi præcellenti, ſive Ducibus, tanquam ab
eo miſſis.

QUÆ quidem Petri verba Paulinæ
Orationi, ſi cui fortè ſubobſcura videat-
tur, alia etiam ex parte lucem affundent.
Satis enim declarant, quod hîc præcipi-
tur à Paulo, non ad illum modò per-
tinere

SERM. tinere, qui in summo Imperii fastigio

IX. collocatus est, sed ad *Duces ab eo missos,*

ad magistratus infra positos, qui illius vices gerunt, illius Mandata exequuntur, ultra debere extendi. Fatendum est,

ὑπερέχουσαν, quæ dicitur, *ἐξουσίαν*, Potestatem, quâ nulla est superior, præcipuè designare; eamque Vocem Regi quasi propriam à Petro tributam esse;

βασιλεῖ, inquit, *ὡς ὑπερέχουσι*. Cùm verò eandem

Paulus, laxiori sensu sumptam, alibi usurpârît, ubi scilicet Preces fundendas *ὑπὲρ*

βασιλέων, καὶ πάντων τῶν ἐν ὑπεροχῇ ὄντων dixerit;

latius patere constat hujusce Vocabuli vim, omnesque omnium Magistratum

Ordines ambitu suo comprehendere. Sive itaque Pauli Verba rectè expendimus,

sive Rem ipsam à Petro explicatam respicimus, certum est, *ὑπερέχουσας ἐξουσίας* ad

eos, qui summâ rerum potiuntur, minimè arctari.

QUOD si ita est, hæc minorum quasi gentium Magistratibus convenient, id

etiam inde sequi par est; Apostolum hîc loci, Regum ipsorum Auctoritatem

tueri, non quâ Leges ferendi, sed quâ

jam latas administrandi iis commissa est S E R M.
 cura. Utcunque scilicet *Potestates* hæ I X.
sublimiores, tum cum in Legibus conden-
 dis occupatæ sunt, potissimum emineant,
 id tamen muneris monita Apostoli vix re-
 spiciunt : De iis rerumpublicarum hîc agi-
 tur Rectoribus, qui, ne sapienter consulta,
 temerè sint violata, prospiciunt, qui Cives
 in officio continent, qui Justitiæ habenas
 temperant, qui suum cuique tribuunt,
 bonis favent, in improbos gladium strin-
 gunt. Hæc quidem Juris, non Condi-
 torem, sed Administrum indicant ; qua-
 lem etiam Petrus, iisdem penè atque
 Paulus verbis descripsit ; *missum*, scilicet,
ad vindictam malefactorum, laudem verò
bonorum.

QUIBUS verò Magistratibus, ex A-
 postoli præcepto, parendum fit, hinc de-
 mum clariùs patebit, si Qui, Qualesque
 fuerint, eo ferè tempore, Romæ, ac gen-
 tium domini, nobiscum reputemus ; ad
 illos enim, cum quidem Romanis scri-
 beret Apostolus, animum præcipuè in-
 tenderit necesse est. Erant autem, qui
 tum rerum potiti sunt, moribus perdi-
 tissimis,

SERM. tiffimis, totâque vitæ ratione ab omni
 IX. virtute alieni; erant inanium Supersti-
 tionum commentis inutriti, ac cultui
 Idolorum dediti; non modò suæ religi-
 oni impensè favebant, sed et Christianam,
 odio ac ludibrio semper habitam, sup-
 plicii aliquando coercebant: His tamen
 Paulus Romanos, *non solum propter Iram,*
sed etiam propter Conscientiam subdi-
 jûbet; illustrè nobis documentum exhibens,
 ne ex Principum aut Moribus, aut Religione,
 aut ex eo quo in nos sunt animo, nostri
 erga illos officii rationem modumque æsti-
 memus. Quantò quidem magis consen-
 tientem nobiscum omni in re Principem
 habemus, tantò nobis Ille dilectior, tantò
 Nos alacriori in illum studio futuri su-
 mus. Hæc tamen Charitatis sunt vincula,
 non Officii: quod unum semper idemque
 perstat, sive allubescat, sive minùs placeat;
 quodque vir bonus ab honestate semper
 ducet, voluptate autem suâ, vel commo-
 dis valde renuet metiri.

II. DESCRIPTA hæc sunt, quæ SERM.
 definiendis, dignoscendisque *Potestatibus* IX.
Sublimioribus satis inserviant: videamus
 porro, *Quatenus iisdem, ex mente Pauli,*
subdi oporteat.

QUICQUID pertinet ad Obsequii jus
 illud, quo tenemur erga Principes, duo-
 bus ferè Præceptis absolvitur: Ut, si
 quid ab iis justè sanctèque decernitur, id
 alacri mente exequamur; siquid e contrà
 imperatum est, cui parere sit nefas, ita
 tamen eorum jussa detrectemus, ut Au-
 ctoritatem interim vereamur, et quic-
 quid inde Damni aut Incommodi in nos
 redundârît, id leniter et summissè fera-
 mus.

QUÆ primo præceptionis genere con-
 tinentur, sic enuntiat Apostolus: *Red-
 dite omnibus debita; cui Tributum [de-
 betis scilicet,] Tributum [reddite;] cui
 Vectigal, Vectigal; cui Timorem, Timo-
 rem; cui Honorem, Honorem. Tributi
 atque Vectigalis nomine venit, quic-
 quid è re cujuspîam privatâ desumptum
 in commune Ærarium defertur, quic-
 quid*

SERM. quid aut in Bellorum sumptus, aut in

IX. Domesticos Reipublicæ usus, quicquid

demum ad sustentandam Principis ipsius
Dignitatem atque Splendorem par est
suppeditari. *Timoris* atque *Honoris* De-

bita tum ritè persolvimus; cùm invigi-
lantes commodis nostris rerum publica-
rum custodes omni, quo decet, animi
cultu prosequimur; cùmque reverentiam,
mente conceptam, omnibus amoris et

obsequii indiciis palàm facimus: cùm

Eos, summi omnium Gubernatoris nu-

mine in imperio positos, tanquam Di-

vinæ Potestatis expressas quasdam Imagi-

nes suspicimus ac veneramur: cùm, ut

bene ab iis cœpta prosperè cedant, et vo-

vemus ex animo, et omni operâ nostrâ

atque consilio, si ita expedit, connitimur,

et fufis affiduè precibus Deum oramus:

cùm in scrutandis imperii Arcanis, cùm

in Erratis, si qua fortè humanitùs accide-

rint, acriter culpandis, in captandis spar-

gendisque Obtrectatorum rumoribus, non

sumus occupati; cùm denique Regum a-

pub Patres, apud Populum, apud Cives, a-

pub Exteros, Existimationi piè consulimus;

cum

cum nihil de iis minus honorificum, nihil, quod Dignitatem eorum lædat, aut dicimus aut sentimus.

S E R M.
IX.

QUOD si forte tales sint, quos ex animo colere ac diligere non possumus; si nec pietate erga Deum, nec charitate ac benevolentia erga homines excellant; si vitiis suis, si libidinibus indulgeant; si commissis sibi moderandi ac regendi populi habenis, tanquam imperiti aurigæ, laxius utantur; si malos cives honoribus cumulent, divitiis augeant, bonis ita non faveant, ut adversentur sæpius, ut damna inferant, ut periculum creent: tum demum ex altero illo, quem diximus, officii fonte haurienda sunt ea Christianæ Mansuetudinis ac Patientiæ documenta, quibus, quasi aspergine aliquâ omnes æstuantis animi nostri impetus restingui possint atque sedari. *Nam qui resistit Potestati, Dei Ordinationi resistit; qui autem resistunt, ipsi sibi Damnationem acquirunt.*

SUNT, qui nihil non agunt, ut Apostolici hujusce effati vim minuant atque infringant. Id itaque temerè affirmant,

S E R M.

IX.

Quòd hîc edicitur, eos tantùm reipublicæ rectores spectare, qui demandatum sibi à populo munus prorsus explent, *qui non sunt timori boni operis, sed mali* — *qui Dei ministri sunt in bonum, et vindices in iram; in hoc ipsum servientes:* Qui autem ita in imperio versantur, ut Officiis suis non respondeant, qui fontes haud puniunt, bene merentibus infensi sunt; iis, præcepti hujusce vi, obedientiam non esse præstandam. Sed hæc certè à mente Pauli atque à rei veritate multùm abhorrent. Nisi enim ad malos Principes pertingat Apostoli præceptum; ipsas illas *ῥῶας ἐξουσίας*, de quibus mentio hîc facta est, Eos, scilicet, qui tunc temporis res Romanas moderabantur, ambitu suo non includet. Fuerit ille, quisquis tunc clavum Reipublicæ tenuit, seu Caligula, seu Claudius, seu Nero; certè æquis bonisque Principibus annumerari non potest. Vel itaque ad hunc referenda sunt Apostoli verba; vel id prorsus dicendum, Christianis tunc Romæ degentibus de Obsequii jure ea scribi ab Apostolo, quæ
ad

ad ipsum rerum Romanarum dominum haudquaquam pertinerent: Quo quid fingi possit absurdius? Sin verò pertineant; ita certè pertinent, ut innuant Ei non esse omnino parendum. Qui enim Magistratibus solummodo justis probisque obtemperare nos jubet, injustis atque improbis ne obtemperemus, satis monet: Quo genere moniti quid ad permiscendas res humanas accommodatius? quid ab Apostoli instituto, aut a simplicitate Evangelicâ alienius? Et tamen sunt qui hæc, non Hortamenta Obsequii, at Seditionis Irritamenta, ab ipso Paulo, clam quidem ac tectè, sed datâ operâ, volunt subministrari.

SENTIUNT ii ipsi qui hæc afferunt, quàm lubrico in loco consistant; itaque aliò se vertunt. Conjiciunt scilicet, hanc Epistolam à Paulo esse exaratam, ineunte jam principatum Nerone, cum in Cives adhuc minimè sæviret, cum Christianis nondum cædem inferret, nondum insidias instrueret. Perquam arcto sanè spatio inclusa est hæc Conjectura: Utcunque enim imperium jam adeptus Nero nihil

S E R M. nihil justum ac lene, nihil nisi beneficium
 IX. præ se ferret; personam tamen hanc,
 — quam sibi imposuerat, vix brevi tempore
 sustinuit; intra quod scriptam esse hanc
 Epistolam, dictu quidem nihil facilius,
 sed quæ fidem faciant, prorsus incerta
 sunt. Sint ea autem quàm certissima:
 — At verò illo ipso tempore, cùm jam
 edicto non exularent, capite non plecteren-
 tur Christiani, multis tamen malis atque
 incommodis conflictabantur, injuriis la-
 cessiti sunt, probris atque contumeliis
 vexati: Hæc ne evenirent Illis, qui Deorum
 immortalium cultum, omnemque Reli-
 gionem tollere putabantur, ne mitissimi
 quidem Imperatores satis caverunt; qui-
 bus scilicet, uti *Gallioni* illi, *nihil eorum*
quicquam curæ erat. Atque hæc (si
 non deteriori Conditione) Christianos tum
 Romæ fuisse, perlecto hujus Epistolæ
 capite octavo, vix est qui dubitet. Hoc
 innuunt, quæ in fine Capitis duodecimi
 occurrunt; *Benedecite persequentibus Vos;*
benedecite, et non maledicite; et cætera,
 usque ad illum Versiculum, in quo caput
 definit; *Noli vinci à malo, sed vince in*
bono

bono malum. His autem proximè adhæret SERM.
 Præceptum illud ipsum, in quo explicando IX.
 versamur; ad quod aded, quæ præces-
 serant, pertinere, et quasi viam sternere,
 omnino existimandum est. Sive itaque
 rerum Christianarum, pacatissimis etiam
 Temporibus, atque eâ ipsâ Tempestate,
 quâ hæc scripta sunt, conditionem, five
 Apostolicæ orationis cursum atque co-
 hærentiam spectemus; id utrinque per-
 spicuum est, *Sublimiores has Potestates,*
 quibus *non resistendum* esse edixit Paulus,
 quæcunque illæ fuerint, tales certè fuisse,
 à quibus multa tunc temporis paterentur
 Christiani.

SED demus id etiam, Romanos Christi
 fidem profitentes, nihil calamitatis, nihil
 mali hactenus perpeffos esse: At certè,
 quod non inciderat, jam tum in propin-
 quo fuit, ac planè instabat. Ea una erat
 omnium ubicunque Christianorum fors,
 periculis semper proximos esse, tanquam
 in procinctu atque in acie stare. Id sci-
 licet monuerat ipse ille cui nomen de-
 derant: *Injicient Vobis manus, et per-*
 sequentur

SERM. *sequentur vos, tradentes in Synagogas, et*
 IX. *Custodias, trabentes ad Reges, et Præ-*
 ——— *fides, propter nomen meum.* An id la-
 tuit Paulum? an animo forte exciderat,
 tum cum de Jure Regum ac Præsidum
 in Subditos differeret? De se quidem,
 Prophetarum monitis obtemperans, et
 Divino ipse Spiritu afflatus, prædixerat;
Spiritus Sanctus, per omnes Civitates
mibi protestatur, dicens, Quoniam Vincula
et Tribulationes me manent. An, qui
 in suis tam perspicax erat, in aliorum
 malis etiam ante occursum cernendis
 prorsus cæcutivit? An, cui *sollicitudo*
omnium Ecclesiarum perpetuò instabat,
 quæ Romanæ Ecclesiæ jam tum immi-
 neret tempestas, non attendit, non pro-
 spexit, non somniavit? Sin verò præsen-
 serit; credibile est, nullâ ingruentis is-
 tius Procellæ ratione habitâ, hæc ad Ro-
 manos scripsisse Apostolum? ad alium
 quasi scopum mente collineâsse? ea tan-
 tum tradidisse præcepta, quæ pacatis re-
 bus congruerent, essentque in annum forte
 unum aut alterum valitura? Qui hanc
 Paulo sententiam affingunt, utcumque sibi

ipsis sapere videantur, Apostoli certè sapientiaè haud multum tribuunt; quem, scilicet, existimant, id officii genus, quod maximi esset momenti, quodque potissimum averfarentur homines, omnino præteruisse, in hoc verò totis viribus incubuisse, ut suaderet discipulis, quæ ponderis vix quidquam in se haberent, quæque essent ipsi sponte suâ, atque alacri mente facturi.

ECQUID enim suasore opus est, ut *Vestigalis* ac *Tributi*, *Timoris* atque *Honoris* Debita persolvantur Regibus, qui de Nobis et de Republicâ optimè sunt meriti? ut Magistratibus *non resistatur*, à quibus minimè lædimur? ut *Potestatibus sublimioribus subditi esse* velimus, quæ in id tantum præsent, ut quasi in Speculâ positæ commodis nostris prospiciant melius atque invigilent?

CUM quidem ab iniquis Principibus premi nos atque affligi contigerit; cum capita, cum fortunæ periclitentur, cum multa mala perpeffi, plura adhuc impendere videamus; tum sanè Præceptis, Hortationibus, Argumentis opus est, quæ

SERM. animam injuriarum non satis patientem temperent, quibusque quasi adimniculis fulti in Officio stare possimus. Hâc itaque in causâ aptè admodum et cum dignitate Pauli versatur oratio. Qui autem id illum egisse putant, ne erga bene merentes simus ingrati, ut optimis principibus sua constet reverentia; nec, quid argumento conveniat, nec quid Apostolum deceat, perspicere videntur.

UNUM hoc, quò se recipiant, habent Perfugium; insitam nempe hominum animis opinionem de observantia Ethnicis Magistratibus minimè debita, hîc à Paulo acriter atque animose, ut oportuit, convelli. Sed cùm hunc Errorem soli amplecterentur Judæi, cùmque ea Romæ Ecclesia, ad quam scriberet Paulus, ex Ethnicis fere constaret; patet, huic fundamento omnem Apostolicæ argumentationis vim inniti non posse; adeoque nec tanti esse hanc captiunculam, ut ei discutiendæ ultra immoremur: præsertim cùm in eadem sententia, quam Paulo nos tribuimus, Petrum ex omni parte

parte consentientem, eique suffragantem S E R M.
habemus. IX.

SUBDITOS, *Servosque* ne deessent officiis, quibus tenerentur adversus Reges ac Dominos, sic hortatur Petrus — *Subjecti estote omni humanæ Creaturæ, propter Deum; sive Regi, quasi præcellenti, sive Ducibus, tanquam ab eo missis ad vindictam malefactorum, laudem verò bonorum* — *Servi, subditi estote, cum omni timore, dominis; non tantum bonis et modestis, sed etiam dyscolis.* Dein, quod ex utrâque parte præceperat, hoc communi quasi Argumento tuetur et commendat: *Hæc est enim gratia, si, propter Dei Conscientiam, sustinet quis tristitias, patiens injustè. Quæ enim est Gloria, si, peccantes, et colaphizati, suffertis? sed si, bene facientes, patienter sustinetis, hæc est Gratia apud Deum.* Postremò, Christi Patientiam, tanquam Exemplar, intueri eos jubet, ad eamque se totos componere ac conformare. *In hoc enim (ait) vocati estis; quia et Christus passus est pro Nobis, Vobis relinquens Exemplum, ut sequamini Ve-*

SERM. *stigia ejus: Qui, cum malediceretur, non*
 IX. *maledicebat; cum pateretur, non mina-*
 — *batur; tradebat autem justè se judicanti.*

Quò pertinent hæc, non opus est ut multis apud Vos agam; ita enim facilia atque expedita sunt, ut disputatione vix egeant. Apertè hoc Petrus significat, Subditos oportere tam *Regibus*, quàm *Dominis*, non tantùm *bonis et modestis*, sed etiam *dyscolis*, i. e. qui iniquè, asperè, et inhumanè nos tractant; quibusque vix esset ut non resisteretur à nobis, nisi intuitu tum mercedis quam pollicetur Deus, tum Exempli quod proposuit Christus, omnes iracundiæ aculeos, omnes animorum tumores, comprimeremus.

SPECTARE hæc qui ad *Servos* tantum aiunt, ad *Subditos* verò pernegant, dupliciter peccant; cum et ea discerpant, quæ, uti ab Apostolo prolata sunt, aptissimè cohærent, et rei ipsius rationem non satis attendant. Petrum, scilicet, existimant, cum exposuerat, primò, Quid Subditi Regibus, dein, et Quid Dominis Servi deberent, ad ea argumenta protinus dilapsum esse, iisque inculcandis usque
 ad

ad finem Capitis inhæſiſſe, quæ quidem omnino ad Servos, haudquaquam ad Subditos, in Officio continendos pertinerent. Id certè magis intererat rei et Publicæ et Chriſtianæ, ut Regibus, quàm ut Heris, piè obediretur. Id itaque quod præcipuum erat, præcipuè in animo habuiſſe Apoſtolum, par eſt credi, ſi modò ad id aptari poſſint ejus Verba; quæ quidem ad id aptari non tantum poſſunt, ſed debent. Scripſit Petrus *Advenis Diſperſionis*, Judæis nempe à patriâ procul degentibus; quos ex hâc ipſâ Epistolâ * conſtat à Præſidibus Provinciarum malè habitos eſſe, probris multum vexatos, ærumnis miſerè oppreſſos. Quid Apoſtoli auctoritate, aut pietate dignius, quàm ea illis adhibere conſilia; ea in mandatis dare, quibus freti atque ſuffulti tot tantæque miſerias æquo animo poſſent perpeti? Hoc itaque ſtudioſè agit ac vehementer, hoc argumentis quàm maximè accommodis ſuadet, præcipuè Chriſti Exemplo quaſi ob oculos poſito: quod certè

* Vide cap. i. ver. 6, 7, ii. 1, 12, 13, 14, 15, 16, 17, 18, 19. v. 8, 9.

S E R M. ad miseram *Subditorum*, quàm *Servorum*,
 IX. conditionem propiùs accedit; non enim
 privati cujuspiam domini jussu, sed summi
 Magistratùs nutu, flagris cæsus, ludibrio
 habitus, colaphis percussus, morti addictus
 est Christus. *Exemplum* itaque *Subditis*
 potissimum utile *reliquit, ut sequerentur*
Vestigia ejus.

Esto tamen, hæc ad illos solummodo, qui herili imperio suberant, à Petro referri: at certè, si debetur hæc Heris observantia (æquè, imò) multò magis debetur Regibus; quorum ut inviolata permaneant Jura, multò acriùs enitendum est, quàm ut Dominis obsequantur Famuli. Principi enim dum sua constiterit auctoritas, facile erit omnem domesticæ disciplinæ vim, aut nutantem sustinere, aut collapsam restituere; sin verò apex illè Regiæ potestatis ruerit, conspiciemus illico omnia ea Instituta, quæ intra privatos parietes vigere debent, unà in ruinam labi.

SUMMA rerum huc redit; Petrum in eâ esse sententiâ, ut Magistratui, utcunque munus suum malè tuenti, utcunque injurias

rias nobis et damna inferenti, cedamus S E R M. tamen atque obtemperemus; cùmque Pe- IX. trus hâc in re quasi Pauli interpretem egerit, diversum certè ab illo minimè senserit, eandem fuisse et Pauli Sententiam liquidò constat; adeoque quæ circa *Potestates Sublimiores* officii præcepta exposuit, non ad eos tantùm Reges restringi debere qui officio suo prorsus satisfaciunt.

MEMINERINT, qui istiusmodi Interpretamentis, ad libitum, imò ad studium atque gratiam confictis temerè indulgent, meminerint, inquam, quid aliàs ab eodem Petro dictum sit; *Quosdam* scilicet *instabiles atque indoctos* quæ in *Paulinis Epistolis* occurrerent *intellectu difficilia, ad suam ipsorum perditionem depravare.* Quòd si tam severè illos notaverit, qui etiam *difficilia intellectu* pravè detorque- rent; quid de iis arbitramur dicturum fuisse, qui omni arte, omni studio elaborant, ut quæ satis per se facilia sunt atque explicata, Commentis suis invertant atque obscurent?

ATQUE hæc hæctenus——Quousque enim pertingat Officii nostri ratio (iis haud-

SERM. handquaquam angustiis, intra quas eam

IX. Novatores quidam coarctare satagunt, à

Paulo conclusa) satis videtur expositum.

Quærendum dein,

III. QUIBUS Argumentis, ut Magistratui ritè obsequamur, contendat Apostolus.

OBSEQUIUM erga Principes exhibendi duas affert Rationes: quarum hæc quidem ducitur à sacro illo fonte, unde fluxit Regum Majestas, atque ipsum jus Imperii; *non est enim Potestas nisi à Deo, quæ autem sunt, à Deo ordinata sunt*, etc.

Alteram autem pertinet ad Utilitatem, seu privatam cujuscunque, seu omnium communem, cui invigilat, cui consulit, præmiis, pœnisque æquâ lege distributis, reipublicæ dominus: *Dei enim Minister est tibi in bonum, et vindex in iram ei qui malè agit*. Ab utraque decerpta, utriusque quasi in unam vim colligit Apostoli illa Conclusio: *Ideo necessitate subditi estote* (vel potius, * *Ideo*

* *Ἀνάγκη ἐστὶν ὑποτάσασθαι.*

necesse

necesse est ut subjiciamini) non solum S E R M.
propter Iræ, sed etiam propter Conscien- IX.
tiam; non metu tantum Pœnæ ab ho-
minibus irrogandæ, sed et Officii ip-
sius, quo constrinxit nos Deus, vinculo
adducti.

[*Quod* percontabatur aliquando à
 Pharisæis Christus de *Baptismo Johannis*,
 id ad Imperii Humani originem potest
 aptè referri; *Unde erat? è cælo, an ex*
hominibus? Sunt, qui illico respondeant,
ex hominibus? et multa quidem habent
 prompta ac proposita, quibus Senten-
 tiam hanc tueantur ut rerum naturæ
 congruentem, et verisimillimam. Cæ-
 tera inter Causæ suæ præsidia, duo sunt
 quibus maximè nitantur; quorum alte-
 rum quidem sibi concedi postulant, non
 admodum verecundè; alterum argumen-
 tis non satis firmis ac valentibus, extor-
 quere contendunt. Quod sumunt, hu-
 jusmodi est, Fuisse tempus aliquod, cùm
 nullius Dominationi subjecti viverent
 mortales: dein arguunt, Jus Vitæ ac
 Necis in Multitudine ipsâ resedisse primò,
 id Populum à semetipsis ad Magistratus
 legitimè

SERM. legitimè transtulisse. Quorum Ego ab
 IX. iis neque illud in hâc disputatione poni
 debere, neque hoc rationibus unquam
 posse confici, prorsus mihi persuadeo.

HÆC autem, ad alia cùm festinemus,
 nec vacat, neque multùm attinet excutere;
 præsertim cùm unâ illâ Pauli voce satis
 argui possint ac refelli; *Non est enim Po-*
testas nisi à Deo, quæ autem sunt, à
Deo ordinata sunt. Significantius ac cla-
 rius multò eadem Græcè efferuntur, &
 γὰρ ἐστὶν ἐξουσία, εἰ μὴ ἀπὸ Θεοῦ, αἱ δὲ ἕσται
 ἐξουσίαι ἀπὸ Θεοῦ τελεγχθῆναι εἰσὶν. Fontem
 hîc, ut diximus, aperit Apostolus, à quo
 manat quæcunque inter homines licitè ex-
 ercetur Potestas, & γὰρ ἐστὶν ἐξουσία, εἰ μὴ
 ἀπὸ Θεοῦ. Qui autem tali Potestate sunt
 præditi, eos ἀπὸ Θεοῦ τελεγχθῆναι affirmat, id
 est (ut Ego quidem existimo) non *a Deo*
tantum, sed et *sub Deo* constitui atque or-
 dinari; supremi nempe omnium Guber-
 natoris in moderandis hominum Civita-
 tibus sustinere personam, vices explere:
 unde et *Dei Ministri* continuò appellan-
 tur, qui, scilicet, non jure suo imperant,
 non suâ aliquâ Auctoritate pollent, sed
 tantùm

tantum commissas sibi à mundi Rectore S E R M.
partes tuentur; cui et muneris sui, seu I X.
benè, seu malè administrati, rationem sunt
reddituri.

CUM itaque Potestatem, à Deo derivatam, sortiantur; Dei ipsius quoque nomine insigniuntur passim apud Sacros Scriptores: *Dii enim dicti sunt, inquit Christus, quia ad illos Sermo Dei factus est; eò quòd Numinis jussu evocati, et populis præfecti, essent divinæ quasi dominationis vicarii — non est enim Potestas nisi à Deo; quæ autem sunt Potestates, sub Deo ordinatæ sunt; sub beato, scilicet, illo et solo Potente, Rege Regum, et Domino Dominantium, qui solus habet Immortalitatem, ut alibi idem Paulus loquitur: cujus verba, cum illustrandæ huic de Regum potestate à Deo arcescendâ doctrinæ faciant, operæ pretium erit hîc paucis expendere.*

DEUM *solum Potentem* prædicat Apostolus, eâdem planè ratione, ac quâ *solum Immortalem*: ad Eundem quippe, et Potentiæ illius, quâ hominibus præsunt Reges, et Immortalitatis, quâ Homines besti-

SERM. IX. is antecellunt, origo referenda est. Potentes quidem sunt, in suâ quisque ditione, Principes; Immortales sunt Animi humani: at non suapte naturâ ac vi, non facultate aliquâ, aut à Populo, aut à Parentibus traducta, sed Dei unius voluntate ac nutu, et illi sunt Potentes, et hi Immortales. Imperii jus omne, omnem Immortalitatis vim unus in se continet Deus; quicquid horum ad res creatas pertinet, id ab illo universum emanat. Regibus constituendis Populus nonnunquam, Liberis ferendis Parentes semper interveniunt: à Populo tamen haud magis oriri possunt summa Majestatis Jura, quàm à Parentibus filiorum Animæ non interituræ: hæc hujusmodi sunt, quæ solus, à se orta, pro lubitu suo impertit Deus; idem, et Potestatis humanæ fons, et Animorum immortalium auctor atque sator unicus.

HANC Apostoli verbis inesse sententiam, perquam probabile est; hanc adeò respexisse videntur primævæ Ecclesiæ Scriptores. *Cujus jussu Homines nascuntur, hujus jussu et Reges constituuntur*, inquit Irenæi

Irenæi interpres *. Idemque planè sentit, SERM.
Irenæi fortè vestigiis insiftens; *Tertullianus* †. IX.
 Inde, inquit, est Imperator, unde et Homo,
 antequam Imperator; inde Potestas illi, unde
 et Spiritus.

POTESTAS hæc quidem, accedente
 hominum consensu, Principibus non ra-
 rò defertur; hæc, pro hominum arbitrio,
 iis qui rempublicam gerunt, non uno
 more ac modo, dispertitur; hæc in ho-
 mines, ab hominibus exercetur; hæc de-
 nique promovendis hominum Commò-
 dis atque Felicitatibus unicè destinatur.
 Potestatem itaque hanc adepti Principes,
 non incongruè a Petro *ἀνθρῶπινα κλίσεις*
 nuncupantur. Sin verò, aut unde ducta
 ad Ipsos pervenerit Auctoritas, aut Cu-
 jus in fungendo munere vices obeant, et
 Cui demum reddenda sit defuncti ratio,
 cogitemus nobiscum; Eos, secundùm
 Paulum, esse reverà Θεῶν διατάξην; ipsam
 ipsius Dei ordinationem, fateamur necesse
 est.

* *Iren.* lib. v. cap. 24.

† *Tertul.* *Apol.* cap. 30.

S E R M.

IX.

HIS radicibus subnixa firmiter se tu-
 entur Magistratum jura, facilè exur-
 gunt Subditorum Officia. Cùm enim
 summi Numinis *Ministri* sint Principes,
 cùm ab Illo quasi jure Legationis missi
 ad nos venerint, par est ut Eos, Dei ip-
 sius metu ac reverentiâ adducti, omni
 quâ possumus observantiâ atque honore
 prosequamur. Eo ipso itaque in loco, ubi
 Reges Ducesque *ἀρχαίους ἡγεῖς* vocat,
propter Deum tamen colendos esse Pe-
 trus affirmat. Si autem *propter Deum*
 colendi sunt; quicquid in eos asperè aut
 contumeliosè dictum, quicquid obstinato
 nis renitendi studio factum est, id omne
 in Deum recidit, Regiæ Potestatis Au-
 ctorem atque Vindicem. *Qui enim re-*
sistit Potestati, Dei Ordinationi resistit;
qui autem resistunt, ipsi sibi damnationem
acquirunt.

“ IMO ita est, inquiunt, Populi qui
 “ causam agunt, si modò Principes Im-
 “ perii sui à Deo instituti limites non
 “ transiliant, si intra jus fasque se contine-
 “ ant: sin ultra pergant, Dei certè vo-
 “ luntati repugnant, Dei Auctoritate sunt
 “ protinus

et protinus destituti. Quisquis itaque iis, S E R M.
 “ in iusta molientibus, restiterit, divinæ IX.
 “ Voluntati repugnâsse, *Ordinationi re-*
 “ *stitisse*, minimè censendus est.”

VERA si hæc sunt, quò tendant illa Apostoli, primis duobus versiculis comprehensa, non video. Quid refert enim à Paulo nos moneri, ut *Potestatibus sublimioribus* ea de causa obtemperemus, quòd à Deo ortæ, atque sub Deo constitutæ sint; si nihil unquam obsequii suo jure vindicent, nisi cùm in omni administrandæ reipublicæ ratione Civibus profint, æquitati studeant, justitiam colant? Istiusmodi scilicet Gubernatoribus, sive à cælo, sive à terra ortum trahant; sive Dei, sive Populi solummodo personam sustineant; quis sanæ mentis est, parere qui recusaverit? Ut autem iniquis Magistratibus obediatur, ut rempublicam etiam malè gerentibus, Dei tamen auctoritate munitis, Dei ipsius gratiâ, suus constet honos; hoc summo studio elaborandum est, hæc digna planè est Apostoli patrocínio causa: Huc itaque ipsius spectat oratio — *Omnis Anima Potestatibus sublimioribus*

Z 3

SERM. *limioribus subdita sit; non est ENIM*
 IX. *Potestas nisi à Deo; quæ autem sunt*

Potestates, sub Deo ordinatæ sunt. Huc
etiam quæ sequuntur, omnino pertinent;
Qui ITAQUE resistit Potestati, Dei
Ordinationi resistit, etc. ὡσεὶ ὁ ἀντιταξά-
μενος τῇ ἐξουσίᾳ, etc. ITA UT qui re-
sisterit Potestati, etc. cui nempe nos
[ὡπρωτάως ἐστὶ] subditus voluit ipso orationis
exordio Apostolus. Respondent extrema
primis, atque omnia, sibi invicem apta
atque connexa, eodem recidunt; ne sci-
licet non subditi simus, ne resistamus iis,
qui nobis legitimè præfunt. Quorsum
verò hæc tam multiplex, tam gravis, tam
vehemens hortatio; si eos tantum ha-
buerit in animo Apostolus Civitatum
Rectores, qui communi Civium saluti
non deessent, quibusque non solum sine
pacis publicæ dispendio, sed et sine sum-
mo dedecore atque infamiâ, resisti non
posset? Iis certè, qui nihil nisi justum
imperant, nihil nisi quod expediat, æ-
quum est ut dicto audientes nos omni ex
parte præbeamus; æquum est ut id ipsum
quod imperant, promptè atque alacriter
exequamur,

exequamur. Hos itaque si mente designasset, Hoc etiam aperte edixisset Apostolus: Et tamen, quæ monet, eò tantum pertinent, Magistratibus ut *subditi simus*, ut non *resistamus*. Quæ quidem Officii nostri pars minima est, nec momenti quidquam in se habet, si ad bonos Principes referatur; si malos spectet, arduum sanè hoc est, gravissimumque præceptionis genus, in quo ad summum perducta consistit Obedientiæ Civilis ratio. Hoc itaque magno animo aggressus, uberimè, prout decuit, atque ardentissimè pertractavit Apostolus. Plura à me eandem in rem afferri possent; si non hic Locus aliâ occasione jam antea occupatus esset, multisque expositus; aut non esset etiam, antè quàm perorem, jam iterum attingendus. Hoc itaque quatenus res postulat, perfectum ratione, conclusumque sit; Pauli Præcepta in eos etiam Principes cadere, qui Auctoritatem legitimam illegitimè exercent; quique à Deo constituti, ad Dei tamen voluntatem se neuti-quam accommodant.

SERM. POTESTATEM Imperatoriam qui non
 IX. nisi recta imperantibus concedunt, duas
 res multùm diversas permiscunt, *Jus* at-
 que *Auctoritatem*; quid interfit inter ea
 quæ à Principibus legitimè, atque ea quæ
 pro imperio fiant, non vident. Ut Prin-
 cipes jure quidquam agant, quod Justi-
 tiæ repugnat, fieri nequit; ut tamen in
 iis ipsis, quæ injustè agunt, eorum vigeat
 Auctoritas, nihil vetat. Auctoritate e-
 nim pollent Principes, non solùm cùm,
 quæ juri omnino sint consentanea, præ-
 cipiunt; sed cùm ea aut jubeant, aut pro-
 hibent, quæ, sive æqua, sive iniqua sint,
 suam tamen vim quandam atque robur
 habent; ita ut Civibus, quibus hæc præ-
 cepta sunt, aut parendi, aut certè non
 repugnandi necessitatem imponant. Ha-
 rum enim vim vocum diligenter perpen-
 denti patebit, Jus ad Actiones, Aucto-
 ritatem ad Personas pertinere. Jus omne
 ad Legem aliquam, recti pravique nor-
 mam, refertur; Auctoritas necessitudi-
 nem nexumque illum, quo Magistratibus
 Cives conjuncti sunt, unicè respicit. Atque
 hæc quidem ita ab invicem distrahi, non
 cogitatione

cogitatione tantum, sed et re ipsa, possunt, SERM.
 et solent; ut quædam sibi Magistratus IX.
 suo Jure vindicet, quæ tamen, ut per-
 solvantur à Subditis, Auctoritate suâ non
 efficiat; alia pro Auctoritate præscribat,
 nullo tamen Jure, cum, quæ imperat,
 privatorum Juri apertè derogent. Ubi
 quidem tuendo atque conservando Juri
 Principum adhibetur Auctoritas, animos
 hominum arctissimè devinctos tenet: est
 tamen ubi Auctoritas, à Jure divulsa, ipsa
 per se valet.

SUBTILIVS hæc fortasse disputantur;
 sed, Exemplo in hanc rem adducto, fient
 dilucidiora. Qui Litibus dirimendis præ-
 ficiuntur Judices, id solum negotii sibi
 commissum habent, ut in Causis Foren-
 sibus, quæ Legi sunt congrua, decernant.
 Si quis tamen Judex, quod à recto ab-
 horret, perperam decreverit; Iniquam
 sanè protulit Sententiam, haudquaquam
 tamen Irritam: Muneris sibi descripti
 fines excessit: at suum interim Munus
 exercuit. Lati quidem præter jus fasque
 Judicii, id ipsum si spectes, nulla prorsus
 est vis; firmum tamen ratumque præstabit
 Judicis

SERM. *Judicis Auctoritas. Rescindi fortasse*
 IX. poterit ab Illo, quisquis est, ad quem
 ————— jus recognoscendi pertinet; interea tamen
 temporis standum est Sententiæ, nullo
 licet jure subnixæ. Quod si eam istius-
 modi Judex pronunciaverit, à quo (in
 minoribus licet Causis occupato) non datur
 provocatio; utcunque Legibus adversetur
 Sententia, ipso tamen Legum instituto in
 perpetuum valebit. Atque hæc, si ad
 fopiendas privatorum Controversias utiliter
 sunt excogitata atque provisæ, tuendæ
 certè Regum Dignitati Pacique publicæ
 conservandæ multò utiliùs ac rectiùs pos-
 sunt adhiberi. Quid enim? Rata erunt,
 quæ inferioris subfellii Judices, non citra
 juris violationem, decernunt? si quid Is
 autem, qui in imperii apice est, minùs
 justè egerit, fas erit Subditis se illi oppo-
 nere, atque vim vi, si eò res vocat, pel-
 lere? Eorum Sententiæ contraire non lice-
 bit, qui Potestatem suam summo Ma-
 gistratui acceptam referunt? ipsi interim
 impunè contraibitur, cujus à summo Nu-
 mine omnis pendet Auctoritas?

DUARUM Rationum, quibus præceptum suum de Obsequio erga Principes præstando munit Apostolus, unam quidem, à derivatâ cœlitus Regum Majestate sumptam, explicuimus; ad alteram nunc, à Civium utilitate, seu privatâ cujuscunque seu omnium communi ductam aggredimur. *Qui autem resistunt, ipsi sibi damnationem acquirunt. Nam Principes non sunt timori boni operis, sed mali. Vis autem non timere Potestatem? bonum fac, et habebis laudem ex illâ: Dei enim Minister est tibi in bonum. Si autem malum faceris, time; non enim sine causâ gladium portat: Dei enim Minister est, vindex in iram, ei qui malè agit.* Quæ prima hîc occurrunt Pauli verba, id tantum indicare videntur, Romanos, si Principibus, iisque qui in Magistratu essent, piè obtemperarent, suæ quemque Saluti, suis Commodis, optimè consulturos. Id ubi strictim paucisque attigerat, ad alia, quæ, spatiis amplioribus, effusa, Regum instituendorum finem, et commune reipublicæ bonum spectarent, sensim delabitur Apostolus; eaque et copiosâ et ardenti oratione exponit.

QUI

S E R M.

IX.

QUI resistunt (inquit) ipsi sibi Damnationem acquirunt. Οἱ ἀνθεστηκότες ἑαυτοῖς κέριμα λήψουσι. Qui restiterint, sibi ipsis perniciem accersent, commissi facinoris pœnas luent. Κέριμος nomine, non æternæ tantùm pœnæ significantur, a Deo aliquando exigendæ; sed et illa etiam supplicia, quibus in hac vita coercentur improbi. Eo sensu sacris Scriptoribus usitata frequentius et trita vox, * ut hîc loci etiam accipiatur, suadet certè Apostolici, et Argumenti, et Orationis nex-
us — *Qui resistunt, ipsi sibi damnationem acquirunt: NAM Principes non sunt timori boni operis, sed mali, etc.* Denunciati κέριμος [Judicii] Causam † subjungit Apostolus, eâque adductâ, quod affirmatè primùm dixerat, fulcit dein atque roborat. Ad Pœnas autem in hoc sæculo infligendas causa allata pertinet; ad easdem itaque et Κέριμα illud, quod

* Vide Luc. xviii. 40. xxiv. 20. 1 Cor. xi. 29, 34. 1 Pet. iv. 17. Apoc. xviii. 20.

† Intra sex primos hujusce Capituli Versiculos particula illa, *Ἔ*, septies occurrit: Ubi cunque autem legatur, ad ea, quæ proxime præcesserant, verba nusquam non referri debet.

antè intentatum est, pertinuit; non tamen SERM.
 ita ut nulla interim habeatur ratio pœna- IX.
 rum illarum, quæ et mortuos manent, quibusque ea, quæ in maleficos ac sceleros nunc constituuntur supplicia, quasi futurorum Auguria, omnino præcurrunt. Christo enim et Apostolis nihil usitatus, quàm, propositis hujus vitæ malis, quæ à Deo immissa, sustinent Pec- catores, Cruciatum illorum, qui ad æternitatem pertinent, speciem quandam adumbrare; et, cum præsentia tantum verbo tenus exprimant, futura tamen mente complecti, atque ad ea expectanda, sive audientium, sive legentium animos erigere velle atque adhortari. Notiora sunt hæc, quàm, ut probatu indigeant, quàm ut Exemplis confirmanda sint. Quod itaque jam diximus, in eo perstemus; Apostolum, cum summi Magistratûs oppug- natoribus *Κεῖμα*, sive *Judicium* denuntiet, *αἰώνιος κέματες*, Judicii illius, quod altero sæculo exercebit Deus, non esse im- memorem; et tamen ea, quæ jam nunc instant facinorosis, supplicia expressius minitari. Hoc planè more mihi et fa- cillimè,

SERM. cillimè, et verissimè explicari posse videtur
 IX. dentur Pauli verba: *Qui resistunt, ipsi sibi Damnationem acquirunt; NAM principes non sunt timori boni operis, sed mali, etc.* Quæ qui referunt ad illa quæ longiùs præcesserant; *Non est enim Potestas, nisi à Deo, etc.* perversissimè agunt: cohærentia enim, atque inter se nexa, temerè divellunt: aliena autem, et multùm disjuncta, nullo jure copulant: Eâ scilicet de causâ, ut, quæ duo Apostolus satis distinxit Argumenta, in unum coalescant; atque ita alterum alterius vim frangat ac debilitet: Ut, inquam, Pauli Doctrina de Deo Potestatis humanæ fonte atque Auctore, Appendiculâ quâdam perperam aucta, iis tantùm Regibus conveniat, qui officio suo sanctè funguntur, *et non sunt timori boni operis, sed mali*: quod (ut à me sæpe dictum, sæpius dicendum est) ab omni probabilitatis specie quàm longissimè abhorret.

ATQUE hoc esse illud *Κεφάλος* genus quo Romanis metum incutere vult Apostolus, hanc verbo subjectam esse notionem, eò mihi fortiùs persuadeo, quòd, quæ sequun-

sequuntur omnia, finitima huic sint atque consentanea: de Jure enim Gladii prorsus agunt, de præmiis ac suppliciis, quibus à Magistratu Cives, aut ad virtutem allici solent, aut à vitiis absterreri. Orta autem illa omnia cùm sint ex eo quod jam ante dixerat Apostolus [*Qui resistunt, ipsi sibi Damnationem acquirunt*]: ad id etiam, si non omni ex parte, quadantenus certè debent referri.

Hoc itaque posito, argumentum, quod inde ducit, et quo, quod unicuique in hâc re seorsum utile sit, docet Apostolus, istiusmodi est — Magistratibus non esse ullâ in re obsistendum; ne, dum iis negotium faceffimus, nobismetipsis perniciem meritò moliamur. Cùm enim à Deo Regibus jus gladii sit commissum, quo maleficia cujusque generis vindicent, certissimum est, eo illos acerrimè usuros adversus perduelles, pacisque publicæ everfores: quicquid culpæ, quicquid facinoris, lenitate ac misericordiâ aliquando ducti prætereant, hoc tamen audaciæ, quo eorum labefactatur Auctoritas, impunitum inultumque non dimittent. Christianis,

SERM. stianis, Religionis causâ, satis ex se adver-

IX. santur Principes à Christi fide alieni: si

verò, qui hac ex parte Principibus odio sunt, rerum etiam novandarum studio teneantur, atque ad seditionem propendeant; imò, si Religionis ipsius obtentu Rempublicam perturbent, leges violent, quo non Exitio digni videbuntur? quibus non Suppliciis coercendâ? Ex altera autem parte, nihil est quod tam delinuat Principes. Christiano nomini infensos, tantùmque ad mansuetudinem ac benevolentiam traducat, ac si ii, qui è Christi grege sunt, modestè atque summissè se gerant, et Magistratibus in omni re secundùm Deum pareant. Quæ Christianorum cervicibus semper impendent pericula, si quâ fortè ratione vitari possint, hâc certè declinanda sunt viâ. Non sæpe enim malis etiam à Regibus malè tractari contigit istiusmodi Cives, qui Religione, quâ imbuti sunt eorum animi, quæcunque illa sit, privatò gaudent; nihil interim turbarum excitant, nihil magistratui molestiæ creant; sed, dum pietati student, unâ etiam pacem colunt.

Ita,

Ita, inquam, plerumque se res habet — SERM.
 Unde Petri illa Vox, eâ ipsâ in Epistolâ, IX.
 ubi Christianos tanquam mala multa jam
 perpeffos, plura etiam passuros alloquitur ;
*Quis est qui vobis noceat, si boni æmulatores
 fueritis ?*

HACTENUS Pauli argumentum, ab Utilitate ductum, quatenus separatim ad singulos spectat, perpendimus : ab eâ nunc parte considerandum est, quâ ad Universos pertineat ac derivata à Magistratu ad humani generis Societatem Commoda respiciat. In hâc enim cogitatione præcipuè defixa erat Apostoli mens, cum *Principes* diceret *Timori esse in bonum, ac Vindices in iram eis qui malè agunt.*

QUAM ob causam instituerentur Reges; quæ Regni ipsius Necessitas sit, quanta Utilitas ; quo Officii genere, quamque latè ad Omnes Vitæ humanæ usus patenti, perfungantur Principes ; his, atque aliis in eandem rem, verbis à Paulo declaratum est. Ii scilicet Pacis atque Incolumitatis publicæ conservatores sunt ; Ii Legum communium, quarum descriptione omnis omnium salus continetur, Latores pri-

SERM. mùm, dein et Custodes. Pœnas à quoque

IX. Civium pro merito exigendi, Præmia quæ
 ——— cuique conveniunt, tribuendi jus iis concessum est: atque hoc ferè ita utuntur, ut nefariorum scelera cohibeant, audaciam retundant; bonos autem beneficiis ad virtutem, veramque laudem accendant. Muneris itaque tam fructuosi nobis Ministri cum sint, æquum est, ut Gratiam iis, quantum possumus, maximam referamus; ut eos summè colamus atque amemus, non protervè iis refragemur, non improbè resistamus, quorum laboribus ac pervigiliis effectum est, ut tot tantisque vitæ commoditatibus placidè perfruamur. **NAM** *Principes non sunt timori boni operis, sed mali, etc. Neesse* **ITAQUE** est ut *subjiciamini, etc.*

INSTANT iterum Potestatis Regiæ Oppugnatores, ac fidenter affirmant: “ E-
 “ numeratis, quæ ex reipublicæ admini-
 “ stratione exurgunt, atque ad universos
 “ Cives permanant, Utilitatibus, non id
 “ Paulo propositum esse, ut inde Obedi-
 “ entiam quibuscunque Potestatibus publi-
 “ mioribus deberi contendat; sed iis tan-
 “ tùm,

“tùm, qui descriptas muneris sui partes
 “tuentur, et ad expressam justii imperii
 “effigiem se totos componunt.” Inane
 hoc esse assentantium populi libidinibus
 Commentum, atque à Pauli mente alie-
 nissimum, jam antè à me multis, ut opi-
 nor, demonstratum est. Id unum nunc
 addo — Aut ab ipso Regum, seu bene, seu
 malè rempublicam gerentium Officio, at-
 que à communi hominum Utilitate, cui
 Magistratûs jura inserviunt, hîc huci ar-
 gumentum; aut nusquam ab Apostolo,
 totâ illâ Oratione, quâ de Officiis Civium
 erga Principes disquiritur, hunc locum
 tractari: quem tamen, amplissimus cum
 fit, atque ad stabiliendum imperii jus vo-
 leat plurimum, prorsus ab eo negligi, ac
 consultò præteriri non est credendum.
 Omnia excutit Paulus, sollicitè omnia
 vestigat atque explorat, quæ ad firmandam
 Principum Auctoritatem adjumenti ali-
 quid suppeditent. Multum autem ad id
 confert, ut intelligant Cives, quæ bona iis
 etiam non boni Principes importent, quan-
 tumque Rectoribus, officii quod sui est
 non satis exequentibus, debeat respublica.

SERM. Hæccine itaque oblivisci potuit Paulus?
 IX. an causæ suæ parùm favere arbitratus
 est? Hæccine Gamalielis ille Disci-
 pulus, Gentiumque Doctor non vidit,
 qui cætera omnia acutissimè perspexit, co-
 piosè differuit? Si autem animadvertet-
 rit; integrum atque intactum ab eo hunc
 locum relinqui, quis unquam existima-
 verit? Et tamen hæc ab illis sentiri
 necesse est, qui à Paulo præcepta opti-
 mis tantum Regibus convenire affir-
 ment.

“ At, inquiunt, non in Præceptis so-
 lum tradendis versatur, Ratione etiam
 pugnat Apostolus, *Principibus ne re-*
 sistatur monet: Causam deinde ad-
 jicit, *NAM timori non sunt boni operis,*
sed mali. Congruum itaque est ut
 Præcepti vim Ratione hâc, quasi Re-
 gulâ ad id adductâ, metiamur. Hoc
 si fiat, ad bene imperantes necesse est
 quod præcipitur contrahi; cùm ad eos
 tantùm, quæ affertur, Ratio pertingat.”
 Argutè hæc quidem, haudquaquam tamen
 verè; prout cuivis patebit, non illo solùm,
 quæ

quæ in hanc rem antè à me dicta sunt, SERM.
 consideranti, sed ea etiam, quæ de Po- IX.
 testate Ecclesiasticâ idem alibi sanxerit
 Scriptor, cum his conferenti: paria enim
 sunt ac planè gemina. *Obedite Præpo-*
sitis vestris, ait idem Paulus, *et subjacete*
eis; ipsi enim pervigilant, quasi rationem
pro animabus vestris reddituri. Cur pa-
 rendum sit præfectis Ecclesiæ Christi Gu-
 bernatoribus, Causam affert: quâ tamen
 allatâ, hoc minimè voluit, ut iis solum-
 modo *obediamus,* ac *subiaceamus Præ-*
positis, qui demandato sibi negotio *vigi-*
lanter et strenuè incumbunt: Nam et
 illis etiam proculdubio obtemperandum
 est, qui negligentius et vitam suam insti-
 tuunt, et munus exercent; imò, qui o-
 peri suo multum indormiunt. Utcunque
 enim ab iis malè vivatur, utcunque res
 Ecclesiæ haud rectè administrant; legiti-
 mè tamen cum præsent, siquid aliquando
 præcipiant, id vim suam habet. De Scri-
 bis itaque ac *Pharisæis* hæc Christus do-
 cuit: *Super Cathedram Moïsis,* inquit, *se-*
dent. *Omnia ergo quæcunque dixerint vobis,*
servate et facite: secundum opera verò

SERM. *illorum nolite facere ; dicunt enim et non
 IX. faciunt.* His Legis interpretandæ jus da-
 tum est : his itaque jus dicentibus, auscul-
 tari atque obediri convenit, utcunque dictis
 facta non respondeant : horum enim licet
 vita moresque meritò displiceant, non ideo
 tamen susque deque habenda est aucto-
 ritas. Pauli itaque argumentum, quod
 Ecclesiæ rectores spectat, sic et fusiùs et
 rectiùs poterit explicari. *Obedite præ-
 positis vestris, etc. Ipsi enim pervigilant,*
etc. Ipsorum enim est, Christi Gregem
 curare ac regere ; hæc iis à Deo tradita
 est Provincia ; quam si parùm pro dig-
 nitate sustinent atque ornant, jure tamen
 suo protinus non excidunt : Muneris enim
 ipsius, malè licet administrati, ratione,
 multum Observantiæ atque Honoris sibi
 vindicant. Clariùs hæc ac distinctiùs
 idem aliàs enuntiat Apostolus :—*Rogamus*
vos, Fratres, ut noveritis eos [vel potiùs, ut
eos vereamini] qui laborant inter vos, et
præsunt vobis in Domino, et monent vos ;
et habeatis illos abundantius in charitate,
propter Opus ipsorum : Καὶ ἡγεῖσθαι αὐτοὺς
ὑπερ ἑκπλεουσῶν, ἐν ἀγάπῃ, διὰ τὸ ἔργον αὐτῶν.

Si ἔργον hîc, ut alibi apud Novi TestamSERM.enti Scriptores *, *Officium* significat; IX.
 ea planè est Apostoli sententia — Ecclesiæ *Præsules* (non tantum ob beneficia in nos *labore* suo, ac *monitis* collata, sed et) *Officii* ipsius, quod exercent, causâ, apprimè nobis charos esse debere, summoque semper pretio æstimandos. Quòd si ἔργον *Opus* aut *Laborem* simpliciter denotet, id saltem Pauli verba præ se ferunt; Esse aliquem, qui Præsulibus Ecclesiæ, utcunque minimè *laborantibus*, debeat, *Amorem, cultumque*: cum, qui operi instant sedulò, τὰ ἐργὰ ἐκπεραλοῦσῃ, *impensus multo* colendi sint ac diligendi. Sed omnium appositissima ad id quod volumus est ea ejusdem Pauli ad Timotheum scribentis hortatio, ut *Qui bene præsunt* [οἱ καλῶς προεστῆτες] *Presbyteri, duplici honore digni videantur*. Est itaque et suis iis, qui malè præsunt (eo ipso quòd præsunt) honos exhibendus; cum quidem

* 1 Tim. iii. 2. Ἐὰν τις ἐπίσκοπος ὀρέγεται, καλῶ ἔργον ἐπιθυμεῖ, *præclarum Officium desiderat*. Vid. et Act. xiii. 2. xiv. 26. Eph. iv. 12. Phil. i. 22. Eph. ii. 30. 2 Tim. ii. 12. iv. 5.

SERM. ad καλῶς προσιῶτας duplo major per-
IX. tineat.

ATQUE hæc omnia, quæ Obsequii erga Hierarchas præstandi modum tradunt, ad describendam etiam Civilis Obedientiæ rationem jure optimo possunt accommodari. Quod si fiat, apparebit statim, nihil esse illo Interpretum quorundam commento ineptius atque insulsius, quo id Paulum agere pertendunt, ut Præcepti sui vim omnem, adhibitâ quâdam Ratione, extenuet atque enervet; et cum altâ voce jam edixerat, *Sublimioribus Potestatibus non esse ullatenus resistendum*, dein in aures Romanorum hanc quasi infusurasse distinctiunculam — “ si modò
“ tales essent Principes, qui Justitiam
“ sanctè colerent, et Civium Felicitati
“ probè consulerent.” Capitalis Oratio! quæ, haud scio an Sacrarum Literarum, an Principum Auctoritati plus detrahat; an Christi Ecclesiæ, an Reipublicæ magis noceat. De utrâque certè ii pessimè merentur, qui talibus Interpretamentis in re tanti ponderis indulgent; et, ut Civium animos pravis Opinionibus inficiant, ip-
fos

fos divinæ Veritatis Fontes audacter con- s E R M :
taminant. IX.

SED de his fatis — Ut interim, quam
Paulo tribuimus, sententiam, plenius ex-
plicemus, id breviter restat quærendum :
Quâ ratione Civium Communitati sit u-
tile, ut iniquis etiam pravisque Magistrati-
bus non repugnetur. Hoc autem ex eo
fit, quòd à malorum etiam Principum
Dominatu plura multò ad Cives Com-
moda, quàm Damna plerumque perveni-
ant. Illa itaque relinquere atque abji-
cere, ut hæc subterfugere possimus ; vix
est eorum qui publicæ utilitati consultum
volunt. Non recta semper, non legitima
imperant populo, legitimè qui præsent :
Bona aliquando subditorum invadunt,
jus violant. Sed perferendæ sunt hæc à
privatis injuriæ, ne minori incommodo
mederi qui student, in majus incurrant ;
plusque noceant reipublicæ, quam sibi-
metipsis profint. Imò verò si tale quid-
piam à principe fieri contigerit, unde de-
trimenti multum, non Civis unus aut al-
ter, sed ipsa Civitas accipiat ; ut huic malo
occurratur, ut hoc damnum resarciatur,
non

SERM. non protinus ad extrema confugiendum
 IX. est, non ferro certandum. Morbo enim
 ipso gravius multò atque exitiosius est hoc
 Remedii genus. Magis expedit reipubli-
 cæ, ut Tyranni, crudelissimi licet, imperio
 subjecti sint Cives, quàm ut cervicibus
 suis jugum excutiant prorsus, quàm ut
 Nemini omninò pareant, quàm ut in vi
 armisque spes omnes suas ponant. Nihil
 enim illo rerum humanarum statu tetrius
 fingi potest, aut miserius : in quo excussæ
 Rectoris manibus habenæ cum sint, Po-
 pulo liberum est, eò quò velit cunque
 præcipitem ferri ; et, quicquid suaserit li-
 bido, id omne, sublatâ Legum reverentiâ,
 Magistratum auctoritate conculcatâ, im-
 punè exequi. Pertinet itaque ad Utili-
 tatem communem, ut malis Regibus non
 resistatur à Populo ; ne, commotâ Sedi-
 tione, gravius aliquod reipublicæ vulnus
 inferatur, quàm id ipsum quod à manu
 Regia immissum prius pertulerat.

IV. HÆC ferè, atque his e locis de-
 prompta sunt Rationum momenta, qui-
 bus ad Obedientiam Romanos impellit
 atque

atque urget Apostolus : Quæ quidem tanti s E R M.
 ponderis sunt, eâ vi pollent, ut non uni IX.
 alicui aut hominum Ordini, aut Genti,
 aut Ætati aptentur ; sed Omnibus, quo-
 cunque loco aut tempore, seu vixerint,
 seu victuri sint, Christianis convenient.
 Nequis enim, qui aliis Legibus aliquando
 uteretur, aliis Magistratibus subesset ; ne-
 quis, inter Cives qui emineret paulò, qui
 aut Dignitate, aut Potentia, aut rerum
 Copia excelleret, parendi necessitate se
 non adeò, ac cæteros constrictum putaret ;
 sententiam suam verbis ita expressis clarif-
 que aperuit Paulus, ut nulli omnino sub-
 ditorum, eâ ex partè quâ subditus sit,
 excusandi Officii sui locum relinquat.
 OMNIS, inquit, ANIMA *Potesta-*
tibus sublimioribus subdita sit. Quisquis
 is est, qui legitimæ alterius potestati sub-
 jectus vivit, quacunque sorte et conditi-
 one fuerit, in quocunque honoris loco po-
 situs, ad quemcunque imperii gradum (qui
 tamen summo subfit) evectus ; noverit se
 Præcepti hujusce comprehensione includi,
 hujus Formulæ vi, pari ac cæteros jure,
 prorsus teneri.]

AT

SERM.

IX.

AT verò (inquiet aliquis) tam latè patet, ita quaquaversum se diffundit Præcepti hujusce vis, ut nullis usquam circumscripta sit finibus? nullus, utcunque res humanæ ceciderint, parendi statuatur modus? una hæc est inter omnes officiorum Formulas, à quâ ne transversum quidem unguem liceat discedere? quid si rempublicam, cui conservandæ destinantur Principes, pro libidine sua ipsi lace- rent ac pessudent? quid si Jura omnia, humana atque divina, pervertant? si in Civium Capita ac Fortunâs immaniter sæ- viant? si id moliantur, ut Patriam alienæ dominationi nefario scelere subjiciant? Annon Populo licebit his conatibus obviam ire? hoc amentia refrænare? hanc à se perniciem pestemque depellere? Sunt sanè qui licere hoc contendunt, Viri graves et boni; quique in tuendis Regum Juribus, in reprimendâ Populi Licentiâ multam ip- si operam atque utilem posuere. Rectène, an secùs fecerint, penes alios sit Judicium. Me quod attinet, ne eadem hîc loci in- culcem, multa sunt quæ nunc dicentem impediunt; plura etiam, quæ si apud Po- pulum

pulum habenda esset Concio, impedi- S E R M.
rent. IX.

CONVENIT certè Verbi divini Inter-
pretès, Ratiocinationes suas omnes ad
Scripturæ normam exigere. Sacris au-
tem Scriptoribus solenne est, ipsa quidem
Officiorum Præcepta diligenter tradere,
acriter urgere; non itidem Exceptionibus
eorundem vim frangere, imminuere au-
ctoritatem. In hoc ipso quo versamur
argumento, multa nobis Sacræ Literæ
suggerunt, de Imperii humani Origine
ad Deum referendâ, de Regum Potestate
non temerandâ; multa habent, quæ Prin-
cipes populo magis suspiciendos, populum
Principi reddant parentiorem. Quando
autem, quibusque de causis Magistratum
imperia detrectare, nosmetipsos in liber-
tatem vindicare liceat, ne verbulo qui-
dem indicant— nisi cum aliquid ab ho-
minibus fortè imperatum fuerit, latis a
Deo legibus contrarium: Id ubi accide-
rit, quid agendum sit, Petri vox illa de-
clarat: *Obedire oportet Deo magis quam
hominibus.* Num qua alia sit Causa, ob
quam Nodus ille, Subditos Regibus suis
devinciens,

SERM. devinciens, aut penitus dissolvi possit,
 IX. aut quoquo modo relaxari, ab Apostolis,
 — inquam, omnino filetur: Sileri adeo par
 est et à Nobis, qui, in prædicandâ Evan-
 gelii doctrinâ, Apostolorum vestigiis in-
 sistere debemus. Petenda sunt Ista (si
 quidem peti necesse sit) à Jurisconsultis,
 à Thesium Politicarum tractatoribus; è
 Legibus, è Rerumpublicarum Formis, suæ
 cuique genti propriis, tanquam è fonte
 suo, sunt haurienda: è Scripturâ certè
 peti non possunt, quæ, cùm de his officii
 hujus limitibus nihil quidquam tradiderit;
 ad eos signandos definiendosque, velit,
 nolitive, non debet trahi. *Admone Po-
 pulum* (inquit Paulus, ad Titum scribens)
*Principibus et Potestatibus subditos esse,
 dicto obedire*: Ut autem moneret populum
 Titus, *Qua Occasione, Quo rerum statu
 Principibus non subditum esse, non obedire
 sit licitum*; id verò illi nusquam præcepit
 Apostolus.

CONSTAT quippe hortatore atque im-
 pulso quopiam non egere populum, in
 istiusmodi rebus, quibus ipsi per se satis
 student. Fræno potius opus est, quo re-
 primantur;

primantur, quàm Calcaribus, quibus incitentur proclives eorum ad seditionem animi. Ita ferè omnes à naturâ comparati sumus, ut in exquirendis Effugiis, per quæ officiorum quasi septi cancellis, elabi possimus in indagandis Distinctionibus, quibus Christianæ Disciplinæ mitigetur severitas, mirè simus sagaces; neque aliàs solentiori acumine id agimus, quàm cum Ei, qui Magistratum habet, cedere in omni re ac parere jubemur. Haud multùm expedit itaque hæc nos ab aliis studiosè doceri, quæ etiam sine magistro, naturâ ipsâ duce, facilè discimus, atque avidè haurimus. Disceptatorum quorundam Moralium meritò culpatur subtilitas, quâ non arceri ab illicito homines, sed potiùs erudiri putantur, quàm prope ad peccatum absque peccato liceat accedere. Neque ego Illum in minori culpa esse arbitror, qui accuratè disputat, Quatenus summo reipublicæ gubernatori à nobis resisti possit, ita tamen ut perduellionis simus minimè rei. Perinde id mihi esse videtur, ac si quis apud Milites verba faciens, Quas ob causas iis signa impunè

SERM. impunè deserere, præsidio ac statione suâ
 IX. cedere, imperatorum mandatis non ob-
 sequi, aliquando et repugnare sit licitum, omni oratione disquirat: perinde est, ac si quispiam Libertatis humanæ Patronus ac Vindex, multis argumentis, multis distinctionibus egregiè caveret, ne Liberi Servique non intelligant, quid iis contra Parentes ac Dominos sit concessum; quâ ratione, quot modis arctissimo illo, quo tenentur, officii vinculo possint exolvi. Sit quidem in istis, quæ argutè in hanc rem afferantur, sani aliquid ac sinceri, habeant quandam verisimilitudinem; ita tamen piis auribus molesta sunt, ita hominum impurorum vitiis ac cupiditatibus adblandiuntur, ut rarò admodum apud Eruditos differi, vix unquam cum imperitâ multitudine communicari, atque habitis ad populum Concionibus exponi debeant.

VERUM esto, concedatur, hoc aliquando non inhonestè, non indecorè fieri posse: ut tamen hîcce Pauli verbis, tanquam ansâ aliquâ, ad id utatur, cui unquam sano ac simplici in mentem venerit?

rit? Percurrantur omnes tum Veteris, tum Novi Fœderis Paginæ; non alius quispiam in iis reperietur locus, ubi quæ summam Rerum tenentibus debentur Officia, et accuratè adeo expendi constat, et tam vehementer suaderi, et tantâ undique argumentorum copiâ muniri. Perversè itaque (ne dicam, absurdè) agunt, qui, inde arreptâ (non datâ) occasione, de Magistratibus in ordinem cogendis prolixè disputant; qui hoc ipso in solo, tanquam omnium maximè opportuno, machinas suas figunt, quibus arcem Regiæ Potestatis impetant atque oppugnant. Mihi certè religio est, etiam post explicatam abunde Pauli doctrinam, ea, quibus infirmari quovis modo videatur, hîc in fine orationis leviter attingere: quantò gravius peccant, qui, quod ab Apostolo verbis disertis et magno cum animi ardore præcipitur, id omninò prætervolant; quicquid autem ad contrahendam Apostolici præcepti amplitudinem excogitari possit, id scilicet acutè rimantur, id acri mente persequuntur, et toto orationis cursu copiosè enarrant?

SERM.

IX.

QUICUNQUE ista Apostoli ejusdem monita exponenda susciperet; *Servi, obedite per omnia Dominis Carnalibus; Filii, obedite Parentibus per omnia, hoc enim placitum est Deo: à re ipsâ, ut opinor, paulò aberraret, si in hoc unum incumberet, ut Liberis ac Servis palam fieret, quoties illis cum veniâ, etiam cum laude, immorigeris esse liceret.*

QUÆ castrensis disciplinæ atque imperii sit vis, Centurionis illius Evangelici verba significant; *Ego, inquit, homo sum sub potestate constitutus, habens sub me milites; et dico huic, Vade, et vadit; et alii, Veni, et venit; et servo meo, Fac hoc, et facit.* Quisquamne est, qui, proposito hoc apud militum cohortes dicendi Themate, tum demum argumento atque officio suo pulchrè se satisfacisse existimet, si ea omnia, quibus imperandi jus, atque parendi necessitas quoquo modo minuat, enumeret; de Sacramenti interim Militaris summâ religione, de obsequio exercituum Ducibus legitime debito nihil quidquam afferat, nihil exponat? Qui in sacris Literis explicandis ita versantur,

non

non iis lucem, sed vim inferunt, Eculeum SERM.
 admóvent, quo, quæ minimè dixerint, IX.
 fenserintve, cogantur fateri: Veritatem,
 primâ Scripturæ ipsius quasi voce et
 indicio patefactam, respuunt; ut ei de-
 inde, tanquam adhibitis quibusdam tor-
 mentis, alienissima quæque exprimant at-
 que elidant.

ALIA adhuc, hæc gravia eandem in rem
 mihi suppeditat argumenta, Ecclesiæ doc-
 trina, et Antiquæ, et Nostræ; Temporum
 etiam, in quæ incidimus, ratio. Hæc
 tamen, cum longius jam evagata modum
 ferè excefferit oratio, strictim ac breviter
 percurram.

INTER omnes, qui primis Ecclesiæ
 sæculis claruere Scriptores, non occurrit,
 qui noxio hoc alimenti genere Gregem
 sibi commissum paverit; qui Sacris Lite-
 ris abuteretur ad ferendas inter populum
 opiniones, de Juribus suis quocunque
 modo tuendis, de Regibus, si opus fuerit,
 etiam per vim coercendis. Et tamen
 istis scripsere temporibus, cum hujusmodi
 doctrinæ animis hominum se facile in-
 sinuâssent, essentque acceptissimæ; cum

SERM. scilicet variæ acciderent rerumpublicarum

IX. Vices atque Conversiones: cùmque ii dominarentur Principes, qui, Civibus pestifimè tractatis, tantum ab illis obsequii promereri videbantur, quantum summo jure possent vindicare.

INTER Homilias, Ecclesiæ nostræ auctoritate firmatas, sunt, quæ Subditorum erga Reges officia præscribunt, non pauca; est etiam, ubi de hoc ipso Pauli præcepto non parcè agitur. Multa indidem depromi possunt, quæ populum, officii non satis memorem, cohibeant; nihil, quod inflammet. Nusquam nos admonent, ne Libertatis ad quam nati factique sumus, studium negligamus; ne iis, qui Reipublicæ præfunt, nimium pareamus.

EA demùm est Rerum, ea Temporum, in quibus versamur; Ratio, ut cudendis his Argutiis, disseminandis hujusmodi Doctrinis, minimè videatur opportuna. Libertatem studiosè satis colimus, amplectimur, tuemur; periculi nihil quidquam est, ne illam non suo pretio æstimemus: Id potius pertimescendum, ne liberius

liberiùs paulò quàm par est (quàm aut SERM.
 Christianos deceat, aut bonos Cives) et IX.
 sentiamus, et vivamus; id cavendum, ne
 Libertati injecta à legibus fræna eò usque
 laxemus, donec in Licentiam erumpat,
 omnia permisceat, ac perturbet, et se
 ipsa tandem suis quasi manibus confo-
 diat, ac perimat. Quod Galatis à Paulo
 dictum est, quod Advenis dispersionis, à
 Petro, hoc Nobis non minùs appositè
 dici possit: *Vos in Libertatem vocati
 estis, Fratres; tantum ne Libertatem
 in occasionem detis carni, sed per charita-
 tem servite invicem—Quasi liberi, et
 non quasi velamen habentes malitiæ Li-
 bertatem; sed sicut servi Dei.* Hæc au-
 dire convenit pacis Christianæ Sectato-
 res, hæc effari Nuncios ac Præcones;
 hæc Ordini nostro vitæque Instituto sunt
 apta, hæc Moribus his Temporibusque ac-
 commodata, hæc Deo placitura, atque
 Hominibus profutura. His itaque edocen-
 dis toti vacemus, atque inhæreamus. Si
 qui verò sint, qui quasi Tubâ Evangeli-
 câ Classicum canere ament, qui effrænes
 vulgi animos ad ferociam ultra stimulent

§ E R M. ac proritent, etiam accensis faces admo-
 IX. veant: quâ mente ad hoc opus se ac-
 cinxerint, quâ auctoritate freti, quibus
 Exemplis adducti has in se partes tuen-
 das susceperint, Ipsi viderint: *Unusquis-
 que suum Onus portabit: Nos autem talem
 Consuetudinem non habemus, neque Ecclesia
 Dei.*

A PAULI Verbis exorsa oratio in iis-
 dem etiam liberius recitandis desinat. Quæ
 itaque ad Timotheum Titumque ab illo
 primùm scripta sunt, ad Nos etiam, qui
 in partem ejusdem Ministerii venimus,
 pertinere arbitremur. Atque utinam ea un-
 usquisque nostrùm, FRATRES IN CHRISTO
 DILECTISSIMI, et auribus avidis accipiat
 et animo penitus infigat! Timotheum
 Apostolus sic alloquitur: *Testificor coram
 Deo, et Jesu Christo, qui judicaturus est Vivos
 et Mortuos, et per Adventum ipsius, et Reg-
 num ejus, prædica Verbum; insta opportune,
 importune; argue, obsecra, increpa, in omni
 patientiâ et doctrinâ. Erit enim tempus
 (imò Tempus jam est) cum sanam Doctri-
 nam non sustinebunt, sed ad sua Desideria
 coacervabunt sibi Magistros, prurientes auri-
 bus;*

bus; et à Veritate quidem auditum avertent, SERM.
 ad Fabulas autem convertentur. Tu verò IX.
 vigila, in omnibus labora, opus fac Evan-
 gelistæ, ministerium tuum imple. Imò (ut
 idem Tito scribens) Hæc loquere, hæc ex-
 hortare, et argue cum omni Imperio, Nemo
 te contemnat. Admone Illos Principibus et
 Potestatibus subditos esse, dicto obedire, in
 omne bonum opus paratos esse. Ut hoc fa-
 cientes Ecclesiam Christi ædificemus, et
 nos ipsos salvos faciamus, et Eos qui Nos au-
 diunt, faxit Deus beatus et solus potens, Rex
 Regum, et Dominus Dominantium, cui sit
 Honor, et Imperium Sempiternum. Amen.

Gratia Domini nostri Jesu Christi, et
 Charitas Dei, et Communicatio Spi-
 ritus Sancti sit semper Nobiscum om-
 nibus!

F I N I S.









