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THE
WORKS
OF THE
RIGHT REVEREND FATHER IN GOD,
THOMAS WILSON, D.D.,
LORD BISHOP OF SODOR AND MAN.



THE
W O R K S

OF THE

RIGHT REVEREND FATHER IN GOD,

T H O M A S W I L S O N, D.D.,

LORD BISHOP OF SODOR AND MAN.

VOL. VII.

PAROCHIALIA, WITH OTHER TRACTS AND FRAGMENTS
AND A GENERAL INDEX.

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The text of the *Parochialia* has been corrected from MSS. in the library of Sion College.



CONTENTS.

	PAGE
TO THE CLERGY OF THE DIOCESE OF SODOR AND MAN	1
PAROCHIALIA.—OF CONFIRMATION	8
OF THE LORD'S SUPPER	19
CONCERNING FAMILY PRAYER	27
AN ADMONITION PROPER FOR PARENTS	29
INSTRUCTIONS PROPER FOR YOUNG PEOPLE	32
OF WORLDLY-MINDEDNESS	34
ADVICE TO MEN OF ESTATES	37
CONCERNING THE POOR	38
TO PERSONS IN AFFLICTION	40
EXHORTATIONS PROPER FOR SERVANTS	44
OF DEALING WITH FORMAL CHRISTIANS	46
OF DEALING WITH HABITUAL EVIL LIVERS	47
NECESSARY INSTRUCTIONS FOR SUCH AS ARE UNDER THE	
CENSURES OF THE CHURCH	50
OF VISITING THE SICK	53
CONCERNING CONFESSION AND ABSOLUTION	68
CONCERNING HABITUAL SINNERS	70
TO SUCH AS HAVE RECOVERED FROM SICKNESS	71
PRIVATE THOUGHTS OF BISHOP WILSON	75
[LITURGICAL OFFICES.]—[1. A FORM OF] EXCOMMUNI-	
CATION	121
[2.] A FORM OF RECEIVING PENITENTS	128
[3.] A FORM OF PRAYER	135
[4.] A FORM OF CONSECRATING CHURCHES, &c.	143
CONSECRATION OF A CHURCHYARD	148
A CATECHETICAL INSTRUCTION FOR CANDIDATES FOR HOLY	
ORDERS	150
INSTRUCTIONS FOR AN ACADEMIC YOUTH	177
THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND	182
SHORT OBSERVATIONS FOR READING, WITH MORE PROFIT,	
THE HISTORICAL BOOKS OF THE OLD TESTAMENT	192
[HINTS FOR CATECHISING OUT OF] BISHOP PEARSON ON THE	
APOSTLES' CREED	202

	PAGE
ADDENDA TO THE SERMONS	214
[FRAGMENTS FROM] COLLECTANEA	237
THE HISTORY OF THE ISLE OF MAN	247
[NOTICE PREFIXED TO THE SIXTH EDITION OF DR. SHER- LOCK'S "PRACTICAL CHRISTIAN"]	271
SHORT ACCOUNT OF DR. R. SHERLOCK	272
NOTES ON THE SHORT ACCOUNT OF DR. RICHARD SHERLOCK	285

TO
THE CLERGY
OF THE
DIOCESE OF SODOR AND MAN.

Bishop's-Court, March 3, 1708.

MY DEAR BRETHREN,

I PERSUADE myself that you will take the following advice well from me, because, besides the authority God has given me, I have always encouraged you to give me your assistance to enable me to discharge my duty.

Every return of Lent (a time when people were wont either to call themselves or to be called to an account) should put *us*, above all men, upon examining and judging ourselves, because we are to answer for the faith and manners of others as well as for our own; and therefore this is a very proper season to take an account both of our flocks and of ourselves, which would make our great account less hazardous and dreadful.

Let me therefore entreat you at this time to do what I always have obliged myself to; namely, carefully to look over your ordination vows. It is very commendable to do this every Ember-week, but it would be unpardonable negligence not once a year to consider what we have bound ourselves to and taken the sacrament upon it.

In the first place therefore, *if we were indeed moved by the Holy Ghost and truly called to the ministry of the Church*, as we declared we were, this will appear in our conduct ever since. Let us then consider whether our great aim has been to promote the glory of God with which we were intrusted and the eternal interest of the souls committed to our charge,

according to the vows that are upon us? If not, for God's sake let us put on resolutions of better obedience for the time to come.

The Holy Scriptures are the rule by which we and our people are to be judged at the last day; it is for this we solemnly promise to *be diligent in reading, and to instruct our people out of the same Holy Scriptures*. They do indeed *sufficiently contain all doctrine necessary to eternal salvation* (as we profess to believe) but then they must be carefully studied, often consulted, and the Holy Spirit often applied to for the true understanding of them; or else in vain is all our labour, and we are false to our vows.

Upon which heads it will behove us to consider how much we have neglected this necessary study;—how often we have contented ourselves with reading just so much as we were obliged to by the public offices of the Church;—how apt such as read not the Holy Scriptures are to run to other books for matter for their sermons, by which means they have been too often led to speak of errors and vices which did no way concern their hearers, or of things above their capacities;—and it has often appeared that they themselves have scarce been convinced of (and of course have not been heartily in love with) the truths which they have recommended to others; which is the true reason why their sermons may have done so little good.

But when a man is sensibly affected with the value of souls, with the danger they are in, with the manner of their redemption and the price paid for them; and is well acquainted with the New Testament, in which all this is plainly set forth; as he will never want matter for the best sermons, so he will never want arguments sufficient to convince his hearers, his own heart being touched with the importance of the subject. Under this head we must not forget to charge ourselves with the neglect of catechising; for as it is one of the most necessary duties of the ministry, so it is bound upon us by laws, canons, rubrics and constitutions, enough to awaken the most careless among us to a more diligent discharge of this duty.

But though we should be never so diligent in these duties, if our conversation be not edifying, we shall only bring these

ordinances into contempt; and therefore, when a priest is ordained, he promises, *by God's help, to frame and fashion himself and family, so as to make both, as much as in him lieth, wholesome examples and patterns of the flock of Christ.*

Under which head it will be fit to consider what offence we may have given by an unwary conversation, by criminal liberties, &c., that we may beg God's pardon and make some amends by a more strict behaviour for the future; that we may be examples to the flock, teaching them Sobriety, by our strict temperance; Charity, by our readiness to forgive; Devotion, by our ardent zeal in the offering up their prayers to God.

They that think all their work is done when the service of the Lord's day is over, do not remember that they have promised to use both public and private monitions, as well to the sick as to the whole, within their cures, as need shall require, and as occasion shall be given. Upon this head, let us look back and see how often we have forborne to reprove open offenders, either out of fear or from a sinful modesty, or for worldly respects:—considerations which should never come in competition with the honour of God, with which a clergyman stands charged.

Let us consider how few we have admonished privately; how few we have reclaimed; and how many, who are yet under the power of a sinful life, which we might have reclaimed by such admonitions!

Let us consider how many have been in affliction of mind body or estate, without any benefit to their souls, for want of being made sensible of the hand and voice and design of God in such visitations! How many have recovered from the bed of sickness without becoming better men, only for want of being put in mind of the fears they were under and the thoughts they had and the promises they made, when they were in danger! Lastly, how many have lived and died in sin, without making their peace with God or satisfaction and restitution to man, for want of being forewarned of the account they were to give! A negligence which we cannot reflect upon without trembling.

It will here likewise be proper to consider how many offenders have escaped the censures of the Church through our

neglect, by which they might have been humbled for their sins, and others restrained from falling into the like miscarriages. Other Churches lament the want of that discipline, which we (blessed be God) can exercise. How great then is the sin of those who by laziness or partiality would bring it into disuse!

Because a great deal depends upon the manner of our performing divine offices, we ought to reflect upon it, how often we read the prayers of the Church with coldness and indevotion, and administer the Sacraments with an indifference unworthy of the Holy Mysteries; by which it comes to pass that some despise and some abhor the service of God! Let us detest such indevotion, and resolve upon a becoming seriousness when we offer up the supplications of the people to God, that they, seeing our zeal, may be persuaded that it is not for trifles we pray, nor out of custom only that we go to church.

The great secret of attaining such an affecting way is to be constant and serious in our private devotions, which will beget in us a spirit of piety, able to influence our voice and actions.

Having thus taken an account of our own engagements, and heartily begged God's pardon for our omissions, and prescribed rules to ourselves of acting suitably to our high calling for the future, we shall be better disposed to take an account of our flock: always remembering, that our love to Christ is to be expressed by *feeding His sheep*.

I have observed with satisfaction that most people, who by their age are qualified, do come to the Lord's Supper at Easter. Now it is much to be feared that such as generally turn their backs upon that holy ordinance at other times do come at this time more out of custom, or to comply with the laws, than out of a sense of duty.

This is no way to be prevented, but by giving them a true notion of this Holy Sacrament, such as shall neither encourage the profane to eat and drink their own damnation, nor discourage well-meaning people from receiving the greatest comfort and support of the Christian life.

To this end it will be highly conducive (and I earnestly recommend it to you) to make this the subject of a good

part of your sermons during Lent. But let them be plain and practical discourses, such as may set forth the nature and benefits of the Lord's Supper. That it is to keep up the remembrance of the sacrifice and death of Christ, whereby alone we obtain remission of our sins and all other benefits of His Passion. That it is a mark of our being members of Christ's Church, a token of our being in covenant with God. That a sinner has nothing but this to plead for pardon, when the devil or his conscience accuse him before God. That we ought to receive as often as conveniently we can, that, as Peter Damian expresses himself, "the old serpent, seeing the blood of the Lamb upon our lips, may tremble to approach us." That Jesus Christ presents before God in heaven His death and merits, for all such as duly remember them on earth.

Let them know that a Christian life is the best preparation; that God respects sincerity of heart above all things; which consists in doing what God has commanded us, to the best of our knowledge and power.

Let them know the danger of unworthy receiving, without full purposes of amendment of life. And that they may know wherein they have offended and that they may have *no cloke for their sin*, it would be very convenient, some Sunday before Easter, to read to them some heads of self-examination (leaving out such sins and duties in which none of them are concerned) such as you will find at the latter end of the Whole Duty of Man and in many other books of devotion.

But to make your sermons more effectual (and I desire it and require it of you) that you take an account of the state and condition of your particular flocks, during the approaching season, and visit and deal in private with those upon whom your sermons have probably had no influence.

Let them know that the Church obliges you to deny them the Blessed Sacrament, which is the means of salvation, until you can be satisfied of their reformation.

Let such as live in malice, envy, or in any other grievous crime, and yet come to the holy table as if they were in a state of salvation;—let them be told that they provoke God to plague them with His judgments.

Admonish such as are litigious and vex their neighbours without cause, that this is contrary to the spirit and rules of Christianity; that this holy Sacrament either finds or makes all communicants of one heart and mind, or mightily increases their guilt that are not made so.

Tell such as are wont, before that solemn season of receiving, to forbear drinking and their other vices,—that fast and pray for a few days;—tell them plainly that none of these exercises are acceptable to God, which are not attended with amendment of life.

Rebuke severely such as despise and profane the Lord's-day; make them sensible that a curse must be upon that family, out of which none goes to church to obtain a blessing upon those that stay at home.

Tell such as have submitted to Church censures and are not become better men, how abominable that hypocrisy is, that made them utter the most solemn promises which they never meant to keep.

By this method you will answer the ends of that rubric before the Communion, which requires all persons that design to receive to signify their names to the curate at least some time the day before—an order which, if observed, would give us rare opportunities of admonishing offenders who yet do not think themselves in danger.

Lastly, in making this visitation you will see what children are uncatechised, what families have no face of religion in them, &c.

But for God's sake remember, that if all this is not done in the spirit of meekness, with prudence and sweetness, you will never attain the end proposed by such a visitation of your parish.

Do but consider with what goodness our blessed Master treated with sinners, and you will bear much in order to reduce them. At the same time fear not the face of any man, while you are engaged in the cause of God and in the way of your duty. He will either defend you or reward your sufferings; and can, when He pleases, terrify gainsayers.

It is true, all this is not to be done without trouble; but then consider what grief and weariness and contempt our Master underwent, in turning sinners from the power of

Satan unto God: and as He *saw the travail of His soul*, so shall we reap very great benefit by it even in this world.

We shall have great satisfaction in seeing our churches thronged with communicants, who come out of a sense of duty more than out of a blind obedience. We shall gain a wonderful authority amongst our people. Such as have any spark of grace will love and respect you for your friendly admonition: such as have none will however reverence you and stand in awe of you. And they that pay you tithes will by this be convinced that it is not for doing nothing that you receive them, since your calling obliges you to continual labour and thoughts of heart.

That you may do all this with a spirit of piety worthy of the priesthood, you have two excellent books in your hands, *The Pastoral Care*, and *The Country Parson*, which I hope I need not enjoin you to read over at this time.

I considered that the best men have sometimes need of being stirred up, that they may not lose a spirit of piety, which is but too apt to languish. This is all the apology I shall make for this address to you at this time.

Now that both you and I may give a comfortable account of our office and charge, as it is the design of this letter, so it shall be my hearty prayer to God.

I am your affectionate brother,

THOMAS SODOR AND MAN.

PAROCHIALIA.

OF CONFIRMATION.

Of answering the ends of this apostolical institution.

THERE is no question to be made of it but that most of that ignorance, impiety, profaneness, want of charity, of union and order, which we complain of, is owing to the neglect or abuse of this one ordinance; which being appointed by the Apostles, and practised even when baptism was administered to people of full age^a, it is no wonder that God punishes the contempt of it, by withholding His Holy Spirit and those graces which are necessary and would certainly accompany the religious use of it.

If this were well considered, and pastors would resolve to discharge their duty in this particular faithfully, we should soon see another face of religion: Christians would be obliged to study their religion, and to think it something more than a work of the lips and of the memory, or the mere custom of the place where they live. And being made sensible of their danger (being liable to *sin*, to *death* and to *damnation*) this would make them *serious* and *thoughtful* and *inquisitive* after the manner of their redemption and the means of salvation; and their consciences being awakened and informed, sin would become more uneasy to them and virtue more acceptable. In short, by this means people would know their duty, the Sacraments would be kept from being profaned, and pastors would be respected and obeyed, as being very truly the fathers of their flock.

And certainly no greater injury can be done to religion than to suffer young people to come to confirmation before

^a Acts viii. 17.

they know the reason of this service, and have been well instructed in the principles and duties of Christianity. This being the very time of seasoning their minds with sound knowledge, of fortifying their wills with sober resolutions, and of engaging them to piety, before sin has got the possession of their affections; this being also the time of qualifying them to receive benefit by all our future labours, and of arming them against apostasy, heresy, schism, and all other vices to which we are subject in this state of trial.

In short, I do not know how a clergyman could possibly spend one month better than by leading young people, as it were, by the hand, into the design of Christianity, by some such easy method as this following: which, if deliberately proposed to every single person in the hearing of all the rest (who should be obliged to be every day present) and familiarly explained, not the most ignorant (supposing he had learned, as he ought, the Church Catechism) but would be *able to give a reason of the hope that is in him*; and his faith being thus built upon a solid and sure foundation, would, by the grace of God now imparted to him in a greater measure, withstand all future trials and temptations.

The method of dealing with young Christians, in order to fit them for Confirmation.

I do not ask you, whether you believe in God: you cannot open your eyes but you must, by the world that you see, acknowledge the God that made it and does still preserve it;—that He is infinite in power, in wisdom and in goodness;—that in Him we live and move and have our being;—that He is therefore worthy of all the love and service that we can possibly pay Him.

How then do you think it comes to pass, that so many who *profess to know God*, do yet *in works deny Him*^b? Why, this shews plainly that man is fallen from that good estate in which God created him. He knows that he ought to live righteously, as in the sight of an holy and just God;—that he should be afraid of doing any thing to offend so powerful a Being;—that he should love and strive to please Him,

^b Titus i. 16.

upon whose goodness he depends; and that he should obey all His laws. And yet he cannot prevail with himself to do what he is persuaded he ought to do.

This may convince you that man's nature has been sadly corrupted some way or other; we having in every one of us the seeds of all manner of wickedness, which if not kept under will certainly grow up and be our ruin.

Now the Holy Scriptures tell you how this came to pass; namely, that our first parents being created perfect (that is, able to know and obey any law that God should give them) God gave them the law of nature and right reason to live by, and required of them a perfect obedience, with this assurance, that they should never die, if they did not transgress one particular command—of not eating the forbidden fruit, which command was given them both to try their obedience and to keep their appetites in subjection.

Now they did transgress this command and thereby became subject to sin, to death the reward of sin, and to the wrath of God; for God withdrew the supernatural powers and graces which He had given them, so that now, though they knew what was fit to be done, yet had they no longer power to perform it; which would certainly have driven them to despair, but that God was pleased immediately to comfort them with this promise, that a time was coming when He would send One to redeem them and their posterity from this miserable bondage; and that He would then receive them again into favour, upon reasonable conditions.

In the mean time, Adam begat a race of children *after his own likeness*^d; that is, with such a corrupt nature as his own was now become; and his posterity grew every day more and more wicked, till at last God destroyed the whole world (except eight persons) by a flood.

But this did not destroy the seeds of sin which was in them, for by these eight persons the world was peopled with a race of men, who in a short time did quite forget and forsake God; and for the most part became the subjects of the devil and were led captives by him at his will.

At last, God remembered His promise, and resolving to mend that disorder which sin had caused in the world, He

^d Genesis v. 3.

sent His Son to take our nature upon Him, and to give mankind assurance that God would be reconciled to them upon very merciful conditions; namely, if they would renounce the devil, who first tempted man to sin, and accept of such laws and rules as were necessary to change their nature, which was now become prone to evil continually.

Now, to assure them that Jesus Christ came with this message from God, He did such miracles as none but God could do; and to convince us how much He loved us and what a sad thing sin is (which nothing but His death could atone for) He gave His life a ransom for us; the punishment due to *us* being laid on *Him*.

And God, to let us know that He was well pleased with what His Son had *done* and *taught* and *suffered*, raised Him to life, after He had been crucified, and received Him up into heaven, and gave Him all power in heaven and in earth, and sent down the Holy Ghost, with mighty power, to set up His kingdom, which is His Church, among men;—to destroy the kingdom of Satan, who hitherto had ruled without control;—and to free mankind from the tyranny and slavery of sin.

In order to this, the Holy Ghost appointed certain persons (who are called Christ's ministers) and gave them power to receive into His Church all such as would promise to obey His laws.

Your parents therefore took care (as the Jews did by their children) to consecrate you to God and Christ as soon as you were born. And this they did by baptism (as Jesus Christ had commanded) by which holy ceremony you were dedicated to *God*, who *made* you; to *Jesus Christ*, who *redeemed* you; and to the *Holy Ghost*, who *sanctifieth* all God's chosen servants.

Thus you were translated (or taken) out of the kingdom of darkness, into the kingdom, protection and government of Jesus Christ^e: and being thus received into Christ's Church, you became a child of God and an heir of the kingdom of heaven.

But then you are to consider, that before you were admitted to this favour, your sureties promised for you, that when you should come to age, you should in your own person

^e Col. i. 13.

and with your own free consent, renounce the devil and all his works, the world and all its wicked customs, and the flesh with all its sinful lusts:—that you should believe in God, that is, receive the Gospel as a rule of faith;—and obediently keep God's commandments.

You are now therefore called upon to do this before God, who knows all the secrets of your hearts;—before God's minister, who will charge you very solemnly to be sincere;—and before the congregation, who will be witnesses against you, if you shall break your vows.

I must tell you further, that to root or keep out evil habits, and to get habits of virtue and to live as becomes a Christian, is not so easily done as promised.

You will be obliged to take pains, to watch and pray and deny yourself and even lay down your life, rather than deny your profession or dissemble it.

But then you will not think this too much, when you consider that it is for your life and that it is to escape eternal death.

For Jesus Christ has made known to us that this life is a state of trial and only a passage to another life, where God will take an account how all men have behaved themselves here, and appoint them a portion suitable to what they have done in the body, whether good or bad: *When they that have done good, shall go into life everlasting; and they that have done evil, into everlasting misery.*

Now, that you may not despair of going through the work of your salvation and getting the victory over all your enemies, Jesus Christ hath sent down His Holy Spirit to be communicated *by the laying on of hands*^f, to all such as are disposed to receive Him; by which Almighty Spirit all your enemies shall be subdued, all your lusts mortified, your corruptions rooted out and your soul purified; so that, when you die, you will be fit to be carried to the quiet and happy regions of paradise, where the souls of the faithful enjoy perpetual rest and happiness.

Every Christian, who is preparing himself for confirmation, ought to have this or some such short account of the method

^f Acts viii. 17.

of divine grace read to him distinctly (and explained where there is need) once every day for one month, at least, before that holy ordinance; that he may remember it as long as he lives and be able to *give a reason of the hope that is in him*.

But, forasmuch as he is to renew his vows before God, who will be provoked with the hypocrisy and impiety of those, who promise what they do not understand, or what they do not think of performing, a good pastor will not fail to ask every person, in the presence of the rest (that by hearing them often they may be better able to remember them) some such questions as these following:

Of renouncing the Devil, &c.

ARE you convinced that you ought to love God, as He is the Author of all good, and *upon whom you depend for life and breath and all things*?

Why then consider that you cannot possibly love God, unless you renounce the love of everything that may displease Him.

Do you know that all sin is displeasing to God, as being the transgression of His law[§]?

Do you therefore renounce all sin and everything that would draw you from God?

Do you renounce the *devil*, the great enemy of God and man; all his *works*, such as pride, malice, revenge and lying; and wicked men, which are his agents?

Do you know that this is not the world you were made for; that it is only a passage to another?

Do you then renounce the *world*; that is, all evil customs, all that is wicked or vain, all covetous desires and inordinate love of riches or pleasures or honours,—which are the world's idols and draw the heart from the love of God?

Will you renounce and abhor all *youthful lusts*, all sins of *impurity and uncleanness*, and all sins which lead to these; such as *gluttony and drunkenness, filthy words and songs, intemperance and an idle life*?

Do you know that it is a very hard thing to break off evil habits?

Will you then call yourself often to an account, that you

§ 1 John iii. 4.

may repent and amend, before sin and hell get dominion over you?

Will you be careful to avoid all temptations and occasions of sin, and especially of such sins as you are most apt to fall into?

Will you keep a strict watch over your heart, remembering that adulteries, murders, thefts, and all manner of wickedness proceed from thence?

Since heaven and happiness eternal are blessings too great to be attained without labour and pains, will you resolve in earnest to *enter in at the strait gate*, cost what trouble it will?

Will you be temperate in all things, deny yourself and use such abstinence as, the flesh being subdued to the spirit, you may in all things obey all godly motions?

Are you convinced that the power to do good is from God?

Will you then pray to God daily that His Holy Spirit may in all things direct and rule your heart?

And will you take care to remember this great rule of the Gospel,—that he that makes use of God's grace shall have still more grace; and he that neglects it shall lose what he hath?

Of faith in God, in Jesus Christ, &c.

You know it is your duty to *believe in* and to *love* God.

That you may do so truly, you must often think of God as the Author and Fountain of all good; you must pray to Him, give Him thanks, and always speak of Him with great reverence.

Will you resolve to do this?

And if you set God always before you and remember that He hates all iniquity, that He sees all you *do* or *speak* or *think*, this will fill your heart with godly fear.

Are you persuaded that nothing does happen in the world without God's knowledge and permission?

Will you then trust in the Lord with all your heart, and rest assured that neither men nor devils can hurt you without His leave?

Will you consider afflictions as coming from the hands of a good God and therefore to be borne with *patience*, *submis-*

sion, and a firm faith *that all things work together for good to those that fear God?*

The Holy Scripture, as well as sad experience, assures us that our nature is corrupt and prone to evil continually. Are you truly sensible of this?

If you are, then you know for certain that you are liable to the wrath of God, and that there is a necessity of a Redeemer to make your peace with God and to shew you how to please Him.

Know then that it was for this reason that the Son of God took our nature upon Him, that He might suffer what we had deserved to suffer, and that God *laid on Him the iniquities of us all*, and that He hath obtained everlasting redemption for all them that obey Him.

Are you then persuaded that such as do not lay hold of this mercy must suffer the wrath of God in their own persons?

Are you then resolved to fly to God's mercy for Christ's sake, to obey His laws and follow His example?

Will you always endeavour to do what you believe Christ would do, if He were in your place and circumstances?

Will you set before your eyes His *sufferings*, His *humility*, His *patience*, His *charity* and His *submission* to the will of God, in order to *direct*, to *support* and *comfort* you in all your troubles?

And remember that Jesus Christ is now in heaven, in His human nature, evermore interceding for all that go to God by Him.

Do you firmly believe all that God hath made known to us by His Son?

Do you believe that we must all appear before the judgment-seat of Christ, by whose righteous sentence, *they that have done good shall go into life everlasting, and they that have done evil into everlasting misery?*

Will you then live like one that believes all this; being careful of all your thoughts, words and actions, which must then be judged?

Do you know that in baptism we are dedicated to the Holy Ghost, because it is He who must sanctify our nature and fit us by His graces for heaven? .

Will you then pray earnestly to God, and especially at this time, to give you this blessing, since He Himself hath promised to *give the Holy Spirit to them that ask Him*?

Will you order your life according to that word, which He inspired, and take care not to grieve Him by continuing in any known sin?

And since you are taught and governed by a bishop and pastors commissioned by the Holy Ghost^h, will you therefore live in obedience to them, to whom Jesus Christ made this promiseⁱ: *Lo, I am with you alway, even unto the end of the world*?

Will you treat all Christian people with love and charity, as being members of that body of which Jesus Christ is the Head?

Will you hope for forgiveness of sins for Christ's sake only, and believe that the goodness of God ought to lead you to repentance?

Do you believe that there will be a resurrection both of the just and unjust?

Do you faithfully believe that after this life there will be a state of endless happiness or endless misery?

Remember then that *a saving faith purifieth the heart*; and that a good faith must be known by its fruits, as one tree is known from another.

Of obedience to God's commands, &c.

ARE you persuaded that the design of all true religion is to make men holy, that they may be happy?

Do you think that man is able to find out a way to please God, and to govern himself by his own reason?

So far from it, that when God left men to themselves (as He did the heathens), they chose the most foolish and abominable ways of serving their gods, and fell into wickednesses scarce fit to be named^k.

Will you then make the law of God the rule of your life?

1st. Will you be careful not to love or fear anything more than God? for that would be your idol.

2nd. Will you worship God with reverence; that is, upon

^h Acts xx. 28.

ⁱ Matt. xxviii. 20.

^k Rom. i.

your knees, when you ask His pardon or blessing; standing up, when you praise Him, and hearing His word with attention?

3rd. Will you honour God's name, so as not to use it but with seriousness?

Will you abhor all manner of oaths, except when you are called before a magistrate; and will you then speak the truth, as you hope the Lord will hold you guiltless?

4th. Will you remember to keep holy the Lord's Day, as that which sanctifies the whole week?

5th. Will you honour your parents and be subject to the higher powers, obeying all their lawful commands?

Will you reverence your pastors and take in good part all their godly admonitions?

6th. Will you be careful not to hurt or wish any man's death, not be glad at misfortunes or grieve men without cause?

Will you be *gentle and easy to be entreated*, that God for Christ's sake may be so towards you?

7th. Will you remember that whoredom and sins of impurity will certainly keep men out of heaven?

8th. Do you believe that restitution is a necessary duty (where it can be made) without which there is no forgiveness?

If you believe this, you will never wrong any body by force, by fraud or by colour of law; you will pay all your just debts, and never take advantage of any man's necessity.

9th. Will you remember that the God of truth hateth lying,—that the devil is the father of lies,—and that liars, slanderers and backbiters, are to *have their portion in the lake that burneth with fire and brimstone*¹?

10th. Will you endeavour to be content with your own condition, neither envying that of others nor bettering your own by unjust ways?

Will you in all your actions have an eye to God; and say to yourself, I do *this* or forbear *that*, because *God hath commanded me*?

Will you remember this good rule, never to undertake any thing which you dare not pray God to prosper?

Are you convinced that all power to do good is from God;

¹ Rev. xxi. 8.

and that without His grace you cannot keep His commandments?

Will you then pray to God daily that His Holy Spirit may in all things direct and rule your heart?

May the gracious God enable you to do what you have now resolved upon.

You are now going to profess yourself a member of the Church of Christ^m.

Will you then endeavour to become a worthy member of that society?

Will you make the Gospel of Christ your rule to walk by, and obey them that are over you in the Lord?

Will you promise, by the grace of God, to continue in the unity of this Church, of which you are now going to be made a complete member?

If you should be so unhappy as hereafter to fall into any scandalous sin, will you patiently submit to be reformed by godly discipline?

Will you be very careful not to let wicked and profane people laugh you out of these holy purposes and resolutions, remembering the words of Jesus Christ; *He that denieth Me, him will God deny?*

If this short method were conscientiously observed by every curate of souls, for thirty or forty days before every confirmation, and two or three hours every day spent in reading deliberately the short account of religion and in asking every particular person the questions, in the hearing of all the rest (which according to our constitution ought not to be above thirty or forty at one time)ⁿ I will venture to say that the remembrance of *this duty* would be of more comfort to a pastor on his deathbed than of *all the rest of his labours*.

A prayer which may be used every day during the time of instruction.

O LORD, graciously behold these Thy servants, who, accord-

^m The MS. S. C., has here, *prima manu*, "out of which there is no salvation," but it is carefully erased, and does not appear in the 4to.

ⁿ The same hand as before has erased the words in parentheses, but the 4to. prints them.

ing to the appointments of Thy Church, are going to dedicate themselves to Thee and to Thy service.

Possess their hearts with such a lively sense of Thy great mercy, in bringing them from the power of Satan unto God ; —in giving them an early right to Thy covenant and an early knowledge of their duty ; that, with the full consent of their wills, they may devote themselves to Thee ; that so they may receive the fulness of Thy grace and be able to withstand the temptations of the *devil*, the *world* and the *flesh*.

Continue them, O Lord, in the unity of Thy Church, and grant that they may improve all the means of grace vouchsafed them in this Church, of which they are members.

Preserve in their minds a constant remembrance of that love, which they are going to renew before Thee and Thy Church.

That knowing they are the servants of the living God, they may walk as in Thy sight, avoid all such things as are contrary to their profession and follow all such as are agreeable to the same.

O Lord, who hast made them Thy children by adoption, bring them in Thy good time to Thine everlasting kingdom, through Jesus Christ our Lord. *Amen.*

OF THE LORD'S SUPPER.

The method of instructing such as have been confirmed, in order to prepare them for this holy ordinance.

IF Christians do frequently turn their backs upon this Sacrament and are not concerned to have it often administered, or seem little affected when they do partake of it, one may certainly conclude, *they never truly understood the meaning of it.*

This might surely in some measure be prevented, if due pains were taken to give young people a distinct knowledge of *this most important duty*, and of the manner of preparing themselves for it, before they should be admitted *the first time* to the Sacrament ; for want of which, very many continue in a gross ignorance both of the meaning and benefits of this ordinance all their days.

A good pastor therefore will not suffer any one to come to

the Holy Communion, until he has taken pains to examine and inform him very particularly concerning the *meaning* of this ordinance and the *ends* for which it was appointed;—what this Sacrament *obliges* Christians to, and the benefits they may expect from it;—with what *dispositions* a Christian should come to it, and the great sin of *despising* it.

The young Christian should, for instance, be put in mind that, as there were in the Jewish, so there are in the Christian Church, *Two Sacraments*.

That the Sacrament of *Baptism* was ordained by Christ for admitting us into His Church upon certain conditions, which such as are baptized in their infancy are to perform when they come to age.

And the *Holy Supper* He ordained, that Christians might have an opportunity of renewing their baptismal vows, which they are but too apt to forget, and of making their peace with God, when they had broke His laws and desire sincerely to return to their duty.

Now, as Jesus Christ did *by His death* make our peace with God *and obtain eternal redemption for all them that obey Him*, we Christians, in obedience to His command, do keep up the remembrance of His death until His coming again, after this *solemn manner*.

First, As God is the King of all the earth, we offer unto Him the best things that the earth affords for the life of man, namely, *bread and wine*^o, as an acknowledgment that all we have, whether for the support or comfort of our lives, is owing entirely to His bounty.

The bread and wine being placed upon the altar (*by which they are sanctified*, that is, set apart for holy uses), we then proceed to give God thanks for His Son, our Lord Jesus Christ, *who is the life of our souls*, after this manner :

The priest, by doing what Christ did, by *prayer and thanksgiving*, by breaking the bread and pouring out the wine, obtaineth of God, that these creatures by the descent of the Holy Ghost^p become, after a spiritual manner, the *body and blood of Christ*, by receiving of which our souls shall

^o MS. inserts in the Bishop's own hand "mix'd with water." It is blotted, evidently on purpose, and the 4to.

omits it.

^p Inserted in MS. by the Bishop: omitted in 4to.

be strengthened and refreshed, as our bodies are by bread and wine.

For all this is done to represent the death of Jesus Christ and the mercies which He has obtained for us; to represent it not only to ourselves but unto God the Father, that *as the prayers and alms of Cornelius* are said to have gone up for a memorial before God, so this service may be an argument with His divine Majesty to remember His Son's death in heaven, as we do on earth, and for His sake to blot out our sins and to give us all an interest in His merits.

After this we all receive the bread and wine (being thus made the body and blood of Christ) in token of communion with Christ our Head, and with all His members.

And that we may have a more lively sense imprinted upon our souls, of the *love* of God, of the *kindness* of our Redeemer, and of the *benefits* He has by the shedding of His blood obtained for us, the minister of God applieth the merits of Christ's death to the soul of every faithful receiver, in these words: *Eat and drink this in remembrance that Christ died for thee, and that He may preserve thy body and soul unto eternal life.*

By explaining the meaning of *this ordinance* after some such familiar way as this, a young Christian will see,

That, by joining in this sacrament, we keep up the remembrance of Christ's death, *which is our salvation* :

We plead with God for pardon, for *His Son's sake*, after a way which His Son Himself appointed :

We are hereby more firmly united to Christ our Head, and to the Church, which is His body, out of which there is no salvation [¶].

And lastly, we do hereby express our faith and hope of His coming again to reward His faithful servants.

Now, these being duties of the greatest concern to Christians, it is no wonder that the Church, directed by St. Paul, very seriously exhorts all Christians to examine and to prepare themselves for this holy ordinance; for if a Christian should presume to come to the Lord's table without knowing what he is going to do, without *repentance*, without *purposes of leading a Christian life*, without *faith* in God's

[¶] This clause omitted in 4to.

mercy through Christ, without a *thankful heart* and without *charity*, he will receive a *curse* instead of a *blessing*.

Because many Christians, therefore, especially the younger sort, may not know upon what heads and after what manner they ought to examine themselves, or lest they should do it by halves, or perhaps not at all, a faithful pastor will shew them the way, by examining them himself, after *this*, or *some such-like plain method*.

Concerning their repentance.

Do you know that God will not accept of the service of such as live in the practice of any known sin?

Let me therefore advise you, as you love your soul, to consider seriously, whether you are subject to any evil habit, either of *lying*, or *swearing*, or *drinking*; or of any sin of *uncleanness*; or of an *idle life*, which will lead to these? And if you find you are, your duty is to judge yourself, to beg God's pardon and to amend your life.

Will you do this, and in *obedience to God*, because He requires it?

Will you promise sincerely to avoid all occasions of sin, especially of such sins as you have been most apt to fall into?

If through weakness or temptation you commit any sin, will you forthwith confess your fault to God, ask His pardon, and be more careful for the time to come?

Will you endeavour to live in the fear of God, always remembering that a good life is the best preparation for this sacrament?

Will you constantly pray for God's grace and assistance, without which all your good purposes will come to nothing?

Will you strive to keep your conscience tender and awake, that you may know when you sin, and that your heart may not be hardened, which is the greatest judgment?

Lastly, Will you be careful to keep a watch over yourself, that you may not fall into the sins you have repented of?

And will you often examine into the state of your soul, especially before you go to the Lord's table, that you may see whether you grow in grace and get the mastery over

your corruptions? For if you do so, you are certainly under the government of God's Holy Spirit.

Concerning a Christian's purposes of leading a new life, that is, a Christian life.

Do you sincerely purpose to make the law of God the rule of your life?

Will you do whatever you believe will please God, and avoid what you know or suspect will displease Him?

Will you shew that you believe and fear and love God with all your heart, by being fearful of offending Him, by giving Him thanks for His mercies, and by praying to Him daily for pardon, for grace and for protection?

Will you have a great regard for everything that belongs to God, His name, His house, His day, His ministers, and His Word?

Will you be careful to attend the public worship of God, and especially upon the Lord's day, as you hope for God's blessing the whole week following?

Will you be sure to behave yourself reverently in God's house, not sitting at your ease when you should stand or kneel, lest your prayers become an abomination?

Will you reverence and obey your parents, your governors, and your betters, and especially *such as are over you in the Lord*?

Will you endeavour to live peaceably and charitably with all men, avoiding all malice, revenge, ill-will, and contention?

Will you be chaste, sober, and temperate, as becomes a member of Christ and His family, avoiding all excess in meat and drink, and an idle life, which are the occasions of sins not fit to be named amongst Christians?

Will you be true in all your dealings, avoiding all wrong, oppression, and extortion?

And will you remember that without restitution, where it can be made, there is no acceptance with God?

Will you be careful to speak the truth, avoiding the sins of lying, of perjury, of tale-bearing, and meddling with matters which do not belong to you, as being hateful to God and man?

Will you be content with your lot, whatever it be; neither

coveting what is another's, nor envying his prosperity, nor being glad at calamities?

Lastly, Will you do these things out of the love and reverence you bear to God, whose laws they are?

And will you seriously beg of Him to write all these laws in your hearts and to incline and enable you to keep them?

How a Christian should examine whether he hath a lively faith in God's mercy through Christ.

As the blood of the paschal lamb sprinkled upon their doors was that which saved the Israelites from death, so the Blood of Jesus Christ is that which saves all Christians that partake of it.

Do you stedfastly believe this?

Do you trust in Jesus Christ, and in what He has done and suffered, and in Him only, for pardon and salvation?

Do you firmly believe that Jesus Christ is now in heaven, interceding with God, by virtue of His death, for all such as on earth do religiously keep up the remembrance of that His death, until His coming again?

Your faith being built upon the promises of God in Jesus Christ, and all His promises being on condition that we live as becomes Christians, will you seriously purpose to do so?

And will you remember not to presume upon God's mercy, or expect that He will communicate His graces, while you continue under the power of a sinful life?

How a Christian may know whether he has a thankful remembrance of Christ's death.

Do you desire to have a thankful remembrance of Christ's death?

Why then consider what He has done for you and for all mankind, to recover us from a state of sin and misery.

We were all *enemies to God by wicked works*. Jesus Christ undertook to restore us again to God's favour. God therefore *laid on Him the iniquities of us all*: for the sake of His death, God was pleased to overlook the untowardliness of our nature, to forgive us our sins, to look upon us as His children, to give us all the grace and assistance which we shall want; and if we behave ourselves like His children in this

state of trial, He will, for Christ's sake, make us happy to all eternity when we die.

You see what reason we have to remember His death with thankful hearts.

Will you therefore keep these things in your heart, and shew your thankfulness for the same, by living like one who has been redeemed from death and from damnation?

And will you be sure to remember this; that Jesus Christ did indeed die to redeem us from death and hell? But then He must first redeem us from this present evil world, from our vain conversation and from all iniquity; that is, He must make us holy that we may be happy, for *without holiness no man can see the Lord*.

How a Christian may examine and know whether he is in charity with all men.

OUR Lord Jesus Christ having by His death restored all mankind to the favour of God, He only expects this of us; that we should love one another as He loved us.

To this end He hath appointed that in this sacrament we should all, as members of one family, of which He is the Master, as members of one body, of which He is the Head, that we should eat of one bread in remembrance of His death, and in token of that strict union which there ought to be amongst Christians.

Will you, then, *walk in love, as Christ hath loved us, and given Himself for us?*

Will you consider whether you have given any just occasion of offence, or injured anybody, so as that you ought to ask their pardon and make them restitution?

And that no worldly shame may hinder you from doing so, you shall hear the very direction of Christ Himself:—Matt. v. 23, 24, *If thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee: leave there thy gift before the altar, and go thy way; first be reconciled to thy brother, and then come and offer thy gift.*

Will you therefore desire forgiveness of all such as you have offended?

And do you forgive all that have offended you?

Can you heartily pray for everybody; and will you do so?

Will you (as the Apostle directs) love, *not in word only, but in deed and in truth*, that is, doing good, as well as giving good words?

You will see Jesus Christ every day in some of His members; some naked, some hungry, some in affliction, some wanting comfort, others instruction: will you for His sake be kind to them, according to their wants and your power to help them?

After this, a good pastor will let the young Christian see the benefits of receiving as often as he has opportunity, and the great sin of turning his back upon this ordinance.

He will, for instance, put him in mind that all Christians being obliged to examine themselves before they go to this sacrament; this will keep them from falling into a state of sin and security.

That if we find we grow in grace, we shall have the greatest comfort; and if we have not got ground of our corruptions, this will make us more careful.

That our faith will hereby be strengthened, when we call to remembrance what Jesus Christ hath done for us, and that His love and His power are still the same, if we strive to deserve His favour.

Lastly, that, by duly partaking of this holy ordinance, we shall come to such a state that it will be uneasy to us to offend God, and the very pleasure of our souls to obey His laws.

On the other hand, if a Christian turns his back upon this sacrament (without good cause) he transgresses an express command: *Do this in remembrance of Me*. He shuts himself out of Christ's family; he lives without hopes and without promises.

If therefore he ask how often he should receive this sacrament, he ought to have an answer in the words of an ancient writer: "Receive it as often as you can, that the old serpent, seeing the blood of the true Paschal Lamb upon your lips, may tremble to approach you."

And if to these instructions a pastor exhort the young Christian to be very careful not to separate from the Church, in unity with which he may expect the Holy Spirit and all

other benefits of Christ's passion : and if he likewise require Him, at all times hereafter, before he designs to communicate, to give his pastor an account of it (in obedience to the orders of the Church) that he may receive further advice as there shall be occasion, he will have done a work worthy of a good pastor, and will undoubtedly receive a good reward for so doing.

A person who turns his back upon the Lord's Supper does in effect say some of these things : " For this time I will not own Jesus Christ for my Saviour." " I have a sin which for the present I cannot resolve to part with." " I have an enemy whom I am not yet disposed to forgive and be in charity with." " I cannot yet prevail with myself to lead a new life." " I am not thankful for the death of Christ."

No Christian excused from this duty. Every one for whom Christ died, every one who has sins to be pardoned, has any thing to ask of God, every one who has a soul to be saved, and expects it, is bound^r.

CONCERNING FAMILY PRAYER.

THE very learned and pious Bishop Pearson took occasion very often and publicly to bless God that he was born and bred in a family in which God was worshipped daily. And certainly, it is a duty which entails very many blessings on posterity ; for which reason a pastor should labour with all his might to introduce it into every family under his charge ; at least, he should give neither himself nor his people any rest, till he has done all that lies in his power to effect so good a work ; which if he does not do, this very intimation will one day rise up in judgment against him.

And in truth this duty is so reasonable and advantageous, that a man who will but set about it in good earnest, will find people less backward than at first he would imagine.

To acknowledge God to be the giver of all good gifts ;—to put a man's *self*, his *wife*, his *children*, his *servants*, and all that belongs to him under God's protection ;—to ask from Him, as from a father, whatever we want, and to thank Him

^r These two paragraphs appear in the Sion College MS. in the Bishop's own hand. They are not in the 4to.

for the favours we have received ;—these are duties, which the reason of mankind closes with as soon as they are fairly proposed.

And then the advantages of family worship will be evident to the meanest capacities.

First, To begin and end the day with God will be the likeliest ways to make *servants* faithful, *children* dutiful, *wives* obedient and *husbands* sober, loving and careful ; every one acting as in the sight of God.

Secondly, This will be a mighty check upon every one of the family, and will be a means of preventing much wickedness ;—at least, people will sin with remorse (which is much better than with a seared conscience) when every one knows he must go upon his knees before he sleeps.

Thirdly, This is the way to entail piety upon the generations to come. When children and servants, coming to have families of their own, cannot be easy, till they fall into the same pious method which they have been long used to. *Train up a child in the way he should go, and when he is old he will not depart from it ;* nor perhaps his children after him for many generations.

But if there are persons upon whom these motives make no impressions, let them know the evil consequences of neglecting this duty :—

That the curse of the Lord is in the house of the wicked^s.

Pour out Thine indignation, saith the prophet^t (that is, God will do so) *upon the families that call not upon Thy Name.*

Add to this, that *ignorance, profaneness* and a *curse* must of necessity be in that family where God is not owned ; where, as one observes, not a creature but is taken care of, not a swine but shall be served twice a day, and God only is forgotten. I say he must be worse than a heathen, whom these considerations do not influence.

I know of no reason that can be offered why every family in this diocese might not be brought to observe this duty, except this one ; that very many cannot read and are too old to learn the prayers provided for them ; (though it would be well if all that can read did conscientiously discharge this duty !) Now, where this is indeed the case, I

^s Prov. iii. 33. —

^t Jer. x. 25.

make no question but that, with half an hour's patience and pains, a pastor might bring the most ignorant person to observe this following method of orderly devotion :

First, Let him speak to his family and say, Let us confess our sins to God, saying,

Remember not, Lord, our offences, nor the offences of our forefathers ; neither take Thou vengeance of our sins : spare us, good Lord, spare Thy people, whom Thou hast redeemed with Thy most precious blood, and be not angry with us for ever.

Then let him say to the family, Let us praise God for all His mercies, saying,

Glory be to the Father, and to the Son, and to the Holy Ghost ;

As it was in the beginning, is now, and ever shall be, world without end. Amen.

Then let him say to the family, Let us pray for God's blessing and protection, saying,

Our Father, which art in heaven, &c.

And then let him conclude the whole, saying,

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. Amen.

There is not one person but can say these prayers already, and only wants^u to be put into a method of saying them after this orderly manner ; and I am sure the comfort and blessing of bringing all our people that cannot read to this, would be unspeakably great both to them and to ourselves ; and for the love of God, let it be attempted in good earnest.

AN ADMONITION PROPER FOR PARENTS.

Most parents are concerned for their children's present welfare, and too often renounce a good conscience rather than not provide for them, while few are careful to give them such instructions and examples, as by the grace of God may secure them an eternal inheritance.

They should therefore be often put in mind of their duty

^u MS. want, i. e. men only want.

in this particular, that they may not have the torment of seeing their children for ever ruined by their negligence.

It is a strange stupidity, and they should be told of it, for parents to be much concerned to have their children dedicated to God in baptism, and yet utterly unconcerned how they behave themselves afterwards.

The least that a parent^x can do is, to instruct, or get their children instructed, in the principles of the Christian religion;—to pray for them daily, and to see that they pray daily for themselves: to possess their minds with a love of goodness, and with an abhorrence of everything that is wicked;—and to take care that their natural corruption be not increased by evil examples.

It is a sad thing to see children under the very eye of their parents and too often by their examples, getting habits of vanity, of idleness, of pride, of intemperance, of lying and pilfering, of talebearing, and often of uncleanness, and of many other sins, which might be prevented by a Christian education.

Parents therefore should be made sensible of their great guilt, in suffering their children to take evil ways. They should be often told that, human nature being extremely corrupt, we need not be taught and be at pains to go to hell; we shall go thither of course, if we do not make resistance and are not restrained by the grace of God and our own care and endeavour.

They should know (however loath they are to hear it) that they are their children's worst enemies, when they will see no faults in them,—connive at what to be corrected,—and are even pleased with what ought to be reprov'd.

He that spareth his rod, saith Solomon^y, hateth his son (that is, acts as if he really did so); but he that loveth his son chasteneth him betimes, that is, before he grows headstrong, and before he is corrupted by evil habits. For a child left to himself bringeth his mother to shame^z.

In short, a parent, who has any conscience of his duty, will not suffer the least sin to go unprov'd or without due correction; but then he will take the Apostle's advice^a, *not*

^x 4to. "parents."
^y Prov. xiii. 24.

^z Prov. xxix. 15.
^a Col. iii. 21.

to provoke their children to wrath, by a causeless or too great severity, lest they be discouraged, and thereby their children's love, both for religion and for themselves, be lessened.

When children are grown up to years of discretion, parents should be admonished *to fit them for confirmation*;— a privilege which both parents and children would very highly value, if they were made to understand the worth of it, which of all things a pastor should take care to explain to them.

In the next place, it would be great charity for a clergyman to interpose his good offices (at least to offer his advice) when parents are about to dispose of their children in marriage upon mere worldly considerations, and very often for little conveniences of their own, without any regard to their children's future ease and welfare.

It is seldom that either parents or children pray for God's direction and blessing upon an undertaking which is to last as long as life; but run on headlong, as humour, or passion, or worldly interest lead them, which is the true occasion of so many *indiscreet choices* and *unfortunate marriages*, which a pastor should prevent, as much as may be, by admonishing Christians of their duty in this particular, both publicly and in private conversation.

And when parents are providing for their children, let this consideration be always present with them, both for their own and their children's sake: *Better is a little with righteousness*, (that is, honestly gotten), *than great revenues without right*^b.

When a curse goes along with a portion, it is often the ruin of the whole family. These were the remarkable words of the pious Judge Hale to his children: "I leave you but little, but it will wear like iron."

Lastly, A pastor's advice would be very seasonable and should be often repeated to such parents as are squandering away the inheritance which was left them by their forefathers, and left them *in trust only* for those that should come after them; depriving their children of their right, exposing them to hardships, to temptations, and to curse their memory. Considerations which should make their

^b Prov. xvi. 8.

hearts to ache, and force them to put an end to that idleness and intemperance which are the occasion of so much sin and mischief.

INSTRUCTIONS PROPER FOR YOUNG PEOPLE.

It is the great misfortune of *youth*, that, wanting *experience, judgment*, and very often *friends* capable of giving them good advice, and following the bent of their passions, they love and seek such company and pleasures as serve to strengthen their natural corruptions which, if not prevented by charitable advice, will be their ruin.

And certainly a pastor has much to answer for, who does not lay hold of every occasion of shewing young people their *danger* and their *duty*.

The first thing a youth should be made sensible of is this :

That he has in himself the seeds of all manner of sin and wickedness, which will certainly spring up and be his ruin, if he does not watch against it and pray daily for God's grace to preserve him from it :

That the wickedest man he knows was once as capable of salvation as he thinks himself to be ; but by provoking God to leave him to himself, sin and hell have got the dominion over him :

And that therefore it is the greatest judgment that can fall upon any man, *to be left to himself*.

To come to particulars :

First, Young people are apt to be *headstrong* and *fond of their own ways*, and should therefore be told what God declares by Solomon ^c ; *Poverty and shame shall be to him that refuseth instruction ; but he that regardeth reproof shall be honoured.*—*That there is a way that seemeth right to a man, but the end thereof are the ways of death*.

Secondly, They love idleness naturally, and therefore should be put in mind,—that *slothfulness casteth into a deep sleep*, that is, makes men as careless of what will become of them, as if they were fast asleep ; and that *drowsiness will cover a man with rags*. Above all, they should be put in

^c Prov. xiii. 18 ; xiv. 12.

mind of our Lord's sentence, *Cast ye the unprofitable servant into outer darkness.*

Thirdly, This being the age of *sensuality, libertinism, and vanity*; it must be a great grace and very frequent instructions, that must secure young people from ruin.

They should therefore be often told,

That *fools* (and only fools) *make a mock of sin*, it being too dreadful a thing to be laughed at:

That *whoredom and wine take away the heart*; that is, make a man a mere brute:

That *lying lips are an abomination to the Lord*, and that *swearing and cursing* are sins easily learned, but hard to be left off, and will be punished most severely:

That *evil communications will corrupt good manners*:

That therefore young people should not, at their peril, run into unknown company and temptations, depending upon their own strength and good resolutions. They should be told,

That nobody is very wicked at once;—that there are few but had some time good notions, good purposes, and good hopes;—and those that are profligately wicked became so after this manner: they took delight in loose and wicked company; then they neglected to pray for grace; then they cast off the fear of God; then *holiness*; after that *modesty*; then care of reputation;—and so contracting evil habits, they became at last abandoned of God and left to themselves.

Fourthly, A good pastor will not forget to exhort young people to flee youthful lusts and all sins of impurity, filthy songs and filthy stories, which leave cursed impressions upon the soul, do grieve God's Holy Spirit which was given them at Baptism and at Confirmation, and provoke Him to forsake them; and then an evil spirit most certainly will take them under his government.

Fifthly, Such as have parents should be exhorted to *love, honour and obey* them: *That, as the Apostle saith^d, it may be well with them, and that they may live long on the earth.*—That they may escape that curse pronounced, Deut. xxvii. 16, *Cursed is he that setteth light by his father and [or his] mother*;—and that of the Wise Man^e, *The eye that mocketh*

^d Eph. vi. 3.

^e Prov. xxx. 17.

at his father and despiseth to obey his mother, the ravens of the valley shall pick it out; that is, such a one shall act in everything he does as if he were blind.

In short, children, as they hope for God's favour and blessing, should strive to please their parents; be grieved when they have angered them; take their advice kindly and follow it cheerfully; and never marry without their consent, as they hope for happiness in that estate.

Above all things, young people should be obliged to observe the Lord's day; they should be taught to reverence God's house and God's ministers, who pray for them and are to give an account of their souls.

They should be exhorted to pray daily for themselves, and against being led away by the violence of evil customs and the ways of the world, which they have renounced at their baptism.

And when they have run into errors (which they are but too apt to do) they should be made sensible of the ruin they are bringing upon themselves, that they may return to a better mind, and, after the example of the prodigal in the Gospel, beg God's pardon and sin no more; being often forewarned that God will, one time or other, *make them to possess the iniquities of their youth*^f.

OF WORLDLY-MINDEDNESS.

A PASTOR will find that *worldly-mindedness* is one of the most universal diseases of his flock and the most difficult to be cured.

People see an absolute necessity of taking care for themselves, and duty obliges them to provide for their families.

But then this care very often increases beyond necessity, and what was at first a duty becomes at last a sin; when Christians begin to set their hearts upon the world, to place their happiness in its favours, to dread its frowns, and to depend upon it as a good security against future evils.

Now the consequence of such a love for the world will be, that many Christian duties must give place to worldly busi-

^f Job xiii. 26.

ness; the very commands of God shall often be broken to gain worldly ends; men shall make a mere idol of the world; *love* and *fear* and *think* and *depend upon* it more than upon God, and will at last be so bewitched and blinded with it that they shall not see the sin and vanity of all this, until the approach of death opens their eyes, and then they see the folly of their choice, but see too that it is too late to make a better.

In short, it is hard to live in the world and not to love it; and nothing in nature can prevent or cure this disorder, but a sincere belief of the Gospel and a resolute practice of the duties of Christianity.

For the Christian religion lets us know that while we are in this world we are in a state of banishment;—that here we have no abiding place;—that God has made our life short, on purpose that we may have no pretence to set our hearts on this world;—that it is a dreadful thing for a man to have his portion in this life^g;—that a man's true happiness does not consist in the abundance of the things which he possesseth;—and that God hath ordained that all things here shall be uncertain and full of troubles, that we may be led more easily to *set our affections on things above, not things on the earth.*

And forasmuch as it is found by sad experience that the more men have, the more fond they will be of the world, Christians should be often advised to receive its favours with a trembling hand, and to remember that the more a man has, the more he must account for, the greater danger he is in, and the more pains he must take to preserve himself from ruin;—for it was not for nothing that our Lord said, *How hardly shall they that have riches enter into the kingdom of heaven!*

In short, there is no greater hindrance to piety than the love of the world; God therefore having made that and the care of our souls the great business of our lives, He has bound Himself to take care of us, and that we shall want nothing that is necessary for this life. *Take no thought,* saith our Lord^h, *for your life, what ye shall eat; nor for your body, what ye shall put on. Does not your heavenly Father feed the*

^g Psalm xvii.

^h Matt. vi. 25.

fowls of the air? Does He not know that ye are better than they, and that ye have need of these things?

Let not therefore Christians flatter themselves with the hopes that worldly business will excuse them from serving God; our Lord has already told us what sentence such people must expectⁱ: *Not one of those men shall taste of My supper.* That is, those that were so taken up about their oxen, their fields and their worldly business, that they would not mind their Lord's invitation.

And indeed our Lord tells us in another place^k, that the very word of God will be lost on those whose hearts are full of the *cares of this world, which choke the word, and it becometh unfruitful.*

But then Christians have another way of deceiving themselves, and that is, with the *hopes of reconciling a love for the world with the love of God.*

And yet our Lord Christ assures us that they are as utterly inconsistent as light and darkness; that *no man can serve two masters*; and that *whoever will be a friend of the world is the enemy of God.*

To conclude: All Christians are by their profession obliged *not to love the world.*

They are also obliged to use all proper means to prevent this love, which would otherways ruin them.

Especially, they are obliged to great watchfulness and earnest prayers for God's grace to keep them from becoming slaves to the world;—from placing their confidence or happiness in it;—from taking delight in the possession of it;—from distracting cares about it;—from taking unjust ways to better or secure their portion in it;—from being extremely grieved at the loss of it, or unwilling to part with it, when God so orders it;—from a hard heart and a close hand, when the necessities of the poor call for it. And lastly, from being diverted, by the hurry of this world, from the thoughts of the world to come.

For what will it profit a man, if he should gain the whole world and lose his own soul?—Remember Lot's wife.

ⁱ Luke xiv. 24.

^k Ibid. viii. 14.

ADVICE TO MEN OF ESTATES.

MEN of estates are but too apt to abuse the advantages they have above others, and they are unwilling to hear of it; they imagine they are above advice, and for that reason they are in most danger.

But whatever they fancy, a good pastor will shew them their danger and their duty, *whether they will hear or whether they will forbear.*

Now, such persons being subject to *idleness*, to *intemperance*, and to *bear hard* upon their poor neighbours, they should have prudent hints given them to avoid these *sins which do easily beset them.*

That such, for instance, who have plenty without taking pains, may not contract a habit of idleness, which is the parent of infinite evils; (a man that has nothing to do being ready to do any thing that the devil shall tempt him to;)—a dislike to business;—a love of ease;—a dependance upon an estate more than upon God's providence;—running into company to pass away time;—a neglect of family duties;—an evil example to children and servants;—an estate going to ruin for want of God's blessing and an honest care.

And though no man can call such a person to an account for leading an idle and a useless life, yet God often does do it; and hence it is we so often see families of an ancient standing broke, and estates crumbled into pieces, because the owners thereof were above taking pains, and neglected to pray for God's blessing upon their estates and families.

It will be great charity therefore, however such people will take it, in a pastor to put them in mind,

That we are none of us *proprietors*, but only *stewards*; for the whole earth is the Lord's, and He disposes of it as He pleaseth:

That such as have received more than others have more to account for:

That if they only seek to please themselves, they may justly fear the sentence of the rich man¹: *Remember that thou in thy lifetime receivedst thy good things, for which thou art now tormented:*

¹ Luke xvi. 25.

That not only the wicked, but even the *unprofitable* servant, was cast into outer darkness :

That if men have estates, they have greater opportunities of gaining God's favour, by doing good to others :

That if they have more time to spare, they have more time and more reason to serve God :

And if they feel not the afflictions of poverty, they are more obliged to assist and help them that do.

But if, instead of doing so, they consume their estates upon their lusts ; and when having received more favours from God, they should be examples and encouragers of religion, they become themselves the greatest contemners of religion ;—if their plenty makes them forget God, and their power more troublesome to their poor neighbours, then an estate is a curse and not a blessing.

In short, those that have estates should be charged, as the Apostle directs^m, *not to be highminded ; not to trust in uncertain riches, but in the living God ; that they do good ; that they be rich in good works ; ready to distribute, willing to communicate ; laying up in store for themselves a good foundation against the time to come, that they may lay hold on eternal life.*

They should be exhorted to give God thanks for His favours ; to lay by a reasonable certain proportion of their incomes, to be bestowed in works of piety and charity ; to be examples of industry, sobriety, and godliness to their children, families, and neighbourhood.

CONCERNING THE POOR.

THE poor being God's peculiar care, they ought to have a great share in the concern of His ministers, to *relieve*, to *instruct*, and to *comfort* them.

For nature being averse to *contempt* and *sufferings*, which are often the lot of poor people, they are therefore too apt to charge God foolishly for the unequal distributions of His providence ; so that their minds must be satisfied and their spirits supported by such considerations as these :

^m 1 Tim. vi. 17.

First, That Jesus Christ Himself, though Lord of the whole creation, yet made it His choice to be born and to live in poverty; to convince the poor that that condition is not unhappy, if they do not make it so by their impatience.

Secondly, That there is no state whatever but has its proper difficulties and trials; and the *rich* especially, who are so much envied, are often forced to confess that, as our Lord has told us, *a man's life and happiness consisteth not in the abundance of the things which he possesseth.*—And as to the next world, the *poor* have much the advantage of the rich, in wanting so many temptations to the ruin of their souls;—and in the less account they have to make for what they have received. And then the poor (as an excellent poet expresses itⁿ)

“ — will bless their poverty, who have^o

No reckonings to make when they are dead.”

Thirdly, They should be put in mind that God has made poverty the lot of many of His dearest servants, fitting them for future and eternal happiness by the short afflictions of this life; weaning their affections from things temporal, and forcing them, as it were, to look for rest and ease and an inheritance elsewhere.

Fourthly, Let them therefore be often exhorted *to put their trust in God, who is the helper of the friendless* :

To have much in their thoughts the joys of heaven, which will enable them, as it did our Lord Himself^p, to bear with patience the hardships of their condition; not to envy such as are in better circumstances, nor to endeavour to better their own by unjust ways. But to believe assuredly that, if it is not their own fault, God will make them sufficient amends in the next life for what He denied them in this.

Thus poor Lazarus no sooner expired, but he was carried by the angels into Abraham's bosom, to enjoy perpetual rest and felicity.

Let them therefore be comforted with such scriptures as these :—

Your heavenly Father knows what things ye have need of.

ⁿ [“ And thou shalt bless ... had,”
 &c. Beaumont's *Psyche*, canto xix.
 stanza 41, p. 284. Quoted also in

Serm. xxxii. vol. ii. p. 350.]

^o MS. “ had.”

^p [See Heb. xii. 2.]

Cast therefore all your care upon Him, for He careth for you^a.

Be content with such things as ye have, for God hath said, I will never leave thee, nor forsake thee^r.

Better is a little with the fear of the Lord, than great treasure and trouble therewith^s.

Hath not God chosen the poor of this world rich in faith, and heirs of the kingdom which He hath promised to them that love Him^t?

But then they must be put in mind often to pray to God, to deliver them from the sins to which their poverty might tempt them.

Not to give themselves up to sloth and idleness, but to do what they well can for an honest livelihood; to bring up their children in the fear of God, and to be sure not to set them evil examples—of murmuring against God, of coveting what is another's, of filching and stealing; for if they should be guilty of any of these sins, they will lose all title to the promise of Jesus Christ^u, *Blessed are ye poor, for yours is the kingdom of heaven.*

And if to these exhortations a clergyman adds his alms, or procures the charity of such as are more able than himself, he will discharge a very material part of his duty, and he will have the prayers of those who have the freest access to the throne of grace.

TO PERSONS IN AFFLICTION.

MAN (as Job saith^v) *being born to trouble*, a pastor can hardly visit his flock but he will meet with some who will want words of comfort; with which therefore he should be always furnished, both to *guide* and to *support* the spirits of the afflicted.

For Christians in affliction are but too apt to distract themselves and increase their burden, by considering only

^a 1 Pet. v. 7.

^r Heb. xiii. 5.

^s Prov. xv. 16.

^t James ii. 5.

^u Luke vi. 20.

^v Chap. v. 7.

what flesh and blood suggest, not what faith and religion propose for their support and comfort.

They are too apt to *charge God foolishly*;—to be angry with those whom He has made or permitted to be the instruments of their affliction;—to grow dejected and melancholy upon the thoughts of the sins which they suppose have provoked God to visit them;—and lastly, to despair of ever seeing an end to their sorrows.

Here then the pastor's help will be seasonable and charitable; for he will teach such as are in trouble to seek comfort in God and in the aids of religion.

He will convince them (for instance)

That events are not left to chance, but that all things come to pass by the appointment or permission of God :

That *the very hairs of our head are all numbered* :

That we are under God's care, as well when He suffers us to be troubled as when He smiles upon us :

That he is a very undutiful child, who will love and obey his father just as long as he pleaseth him and no longer :

That God has a right to try whether Christians are sincere or not; that is, whether they will believe Him to be their God and Father, as well when He corrects as when He gives them their desires :

That we are in darkness and do not ourselves know what would be best for us :

That God has made no earthly comforts *full* and lasting, on purpose that Christians, seeing the vanity of all worldly enjoyments, may not desire to set up their rest *here*, but be obliged to think of another life, where all tears will be wiped away :

That God often punishes us in this world, that He may not be obliged to punish us hereafter :

That the best of men have need of being awakened into a sense of their duty and danger :

That a disciple of Jesus Christ must take part in the sufferings of his Lord and Master, as he hopes to be a partaker of His glory; *for if we suffer with Him, we shall also reign with Him.*

It is thus a Christian may be taught to submit to God's dispensations, and to make an advantage of what the world

calls *misfortunes, afflictions, calamities, judgments*: and that, instead of being *impatient, fretful, or dejected*, he should rather rejoice in *tribulation, in wrongs, in losses, in sufferings*, and be glad that he has a proper occasion of offering *his will* a sacrifice to the will of God, which is a most acceptable oblation.

When a pastor has made his distressed patient sensible of the *reason* and *benefit* of *afflictions*, he will then proceed to shew him how to quiet the disorders of his soul.

He will advise him (for instance) not to torment himself about the *cause* of his troubles or the *instruments* of his afflictions, or be over anxious concerning the *issue* of them. For this will only create *vexation, fruitless complaints* and a *sinful distrust*, which are all the effects of *pride* and *self-love*, and serve only to bereave him of that peace of mind, which is necessary to carry him through his trials with the resignation of a Christian.

He will then shew him that, by being brought into these circumstances, whether his afflictions be for *trial* or *punishment*, he has a special title to the favour of God and to many great and precious promises, provided he submits to God's order and appointment. For God has declared Himself to be the helper of the friendless; the comforter of the afflicted; a light to them that are in darkness and know not what way to take. He has promised to be a *Father to the fatherless* and an *husband to the widow*; that He will undertake the cause of the oppressed and of such as call upon Him in their distress. So that no man ought to think himself destitute and miserable, who has God to fly to and God's Word for his comfort.

Upon the first *approach* of troubles, therefore, his spiritual guide will direct him to fall down before God—to humble himself under His afflicting hand—to acknowledge *that God's judgments are right, and that He of very faithfulness has caused him to be troubled*; beseeching God that he may make good use of his troubles;—to cast his whole care upon God, trusting in His wisdom to know and His goodness to appoint what is best for him; resolving, by the grace of God, to make that his choice which he has prayed for all his life, *that God's will may be done*.

He will also assure him that, let his mind be never so much disordered and his soul oppressed with sorrow, God can support and comfort him; that he has a promise of the same grace which enabled St. Paul to *take pleasure in afflictions, in persecutions, in infirmities, in reproaches*; which enabled the first Christians to *take joyfully the spoiling of their goods, knowing that they had in heaven a better and an enduring substance*^x; which enabled holy Job, under the severest trials, to submit without repining to God's appointment, saying only, *The Lord gave, and the Lord hath taken away. Blessed be the name of the Lord.*

Lastly, His pastor will tell him, that St. James is so far from looking upon the case of the afflicted as desperate, that he affirmeth, *Blessed is the man that endureth temptation; for when he is tried (that is, approved) he shall receive a crown of life, which fadeth not away.*

And sure no man will think his own case hard, whatever his afflictions may be, when he is put in mind of the sufferings of Christ his Lord and Master, who had not where to lay His head;—who was set at nought by those He came to save;—who was called a dealer with the devil, a glutton and a wine-bibber;—who was assaulted by all the powers of hell, so that His soul was sorrowful even unto death;—was betrayed by one disciple and forsaken by all the rest;—was falsely accused by the Jews, set at nought by Herod, unjustly condemned by Pilate, barbarously treated by the soldiers, was led as a sheep to the slaughter, and suffered death, even the death of the cross.

This was the treatment which the Son of God met with when He was on earth; and this will silence all complaints, or else we are very unreasonable indeed.

But after all, our greatest comfort is this: that this Jesus, who Himself was *a man of sorrows and acquainted with grief*; who felt the weakness of human nature and the troubles to which we are subject; this Jesus is our Advocate with the Father; who for His sake *will not suffer us to be tempted above what we are able to bear*, but will enable us, as He did St. Paul, *in whatever state we are to be therewith content.*

^x Heb. x. 34.

Wherefore, let them that suffer according to the will of God commit the keeping of their souls unto Him in well-doing, as unto a faithful Creator^y.

EXHORTATIONS PROPER FOR SERVANTS.

SERVANTS make a considerable part of every clergyman's charge, and will always stand in need of a particular application. They have as many duties and temptations as other Christians, and have need of as much care—to implant the fear of God in their hearts, to encourage them to bear with patience the difficulties of their state, to teach them the duties of their calling, and to secure them from such sins as they are most subject to.

Servants ought not to imagine that the meanness of their condition will free them from being accountable to God for their behaviour in that state of life in which His providence has placed them. They are as capable of eternal happiness and as liable to eternal misery as the masters they serve; and as strict an account will be required of them. And therefore the Apostles are very particular in setting down the duties of their calling and the sins they ought to be most careful to avoid.

For example;—That they should be *diligent in their business, not with eyeservice, as men-pleasers, but as the servants of Christ, in singleness of heart, fearing God; knowing that of the Lord they shall receive a reward^z.*

They should be often put in mind to make a conscience of their master's interest, that nothing under their care be lost or wasted by *their* negligence. This is *to shew all good fidelity^a.*

To be exactly just and honest; not *purloining*, as the Apostle speaks, but remembering that he was an *unjust steward*, and not to be imitated by any honest servant, who made himself friends at his master's cost^b.

To bear with patience the orders and the reproofs of those to whom they are subject, *not only to the good and gentle, but*

^y 1 Pet. iv. 19.

^a Tit. ii. 10.

^z Col. iii. 22, 24.

^b Luke xvi. 1.

also to the froward. St. Peter saith expressly, that such submission is not only a duty, but a duty *acceptable to God*^c.

They should have a strict charge given them to avoid *lying*, which is hateful to God^d, and *talebearing*, which is the occasion of much sin and mischief. Not to corrupt their own or others' hearts and memories with *filthy stories, wicked songs, or profane expressions*. Never to be tempted by the authority of a wicked master, or by the example of a wicked fellow-servant, to do any thing that is *unjust, extravagant*, or any way *unlawful*. To avoid *sloth and idleness*, which are very bad characters of a servant.

^eThey should be often called upon to be careful to keep the Lord's Day holy.

Servants have a special right and interest in that day, given them by God Himself,—not to spend it in idleness and vanity, but in going to church and hearing God's Word, and begging His grace, comfort, and blessing, that whatsoever their lot is in this life, they may not fail to be happy in the next.

For this reason they should be put in mind that their state of life does not excuse them from praying to God daily as well as they can, that they may faithfully discharge their duty and patiently bear the burden laid upon them; which the meanest servant will be better content with if he is put in mind of our blessed Lord, who though He was the Son of the Most High, yet He took upon Him the condition of a servant, to teach us humility, and that the lowest condition is acceptable to God, where people are careful to do the duties of such a state.

Lastly, Servants should know that labour is the punishment of sin appointed by God Himself, who passed this sentence upon Adam^f, *In the sweat of thy face shalt thou eat bread*; condemning him and his posterity to labour and toil, that they might look for rest in heaven, since there is so little true satisfaction on earth. So that such as accept of this punishment, in submission to the appointment of God, have indeed a better title to pardon and happiness than such as spend their lives in ease and pleasure.

^c 1 Pet. ii. 18, 20.

^d Prov. vi. 17.

^e MS. prefixes "Lastly," and puts a full stop at "careful." ^f Gen. iii. 19.

OF DEALING WITH FORMAL CHRISTIANS.

THERE is not a more desperate estate than that of the *formal Christian*, who has the outward *show of godliness*, but *denies the power thereof*; who performs the common duties of Christianity without any great concern to do them well:— *believes in God* without sense of His presence or thoughts of being accountable to Him; and in *Jesus Christ*, without feeling the want of a Redeemer; without considering the life of Christ, which he ought to imitate, or the Gospel, which is his rule to walk by;—*who believes in the Holy Ghost*, without thinking how much he stands in need of His aids; without considering the enemies he has to deal with, the difficulties he shall meet with, the self-denial he is to undergo, or the good works he must abound in, as he hopes for heaven.

In short, he hopes for heaven with the indifference of one who scarce thinks of going thither, and believes eternal torments without being concerned to avoid them. He knows he ought to do more than he does, but he has some faint hopes that what he does may secure him from hell.

Now this being the case of an infinite number of people, a pastor can hardly look abroad without meeting with one or other of these *formal, indifferent, thoughtless* Christians, who live without fear of dying, and if not hindered by timely care, will die unhappily.

These Christians therefore should be often put in mind of God's displeasure against such as pretend to be His servants, without any concern to serve Him faithfully; of the folly of being indifferent when a man's soul lies at stake; of the absolute necessity of an inward conversion as well as of an outward religion; of the very great sin of neglecting or abusing the means of grace which God vouchsafes unto us.

He will shew him, moreover, that *without a lively faith it will be impossible to please God*; that without a serious repentance there is no forgiveness; and that *without holiness no man shall see the Lord*.

In short, such Christians should have no rest until they shall be forced, out of a sense of their danger, to ask in good earnest, *What shall it profit a man, if he shall gain the whole*

world and lose his own soul? And that it was not for nothing that He commanded His followers to seek the kingdom of God in the *first* place and before all other things.

He will then shew him that all outward ordinances from the beginning were appointed either to *create* or to *promote* or to *secure* a lively sense of God and of the duties we owe Him amongst men.

And as these ordinances are not, at our peril, to be neglected, so neither are they to be depended upon, unless they lead us to the love of God and of our neighbour, and become a means of recovering in us the image of God in which we were created, which *consists in righteousness and true holiness*.

When he has convinced them of this, he will exhort them to lose no time, but to beg of God to increase their *faith*, to plant His *fear* in their hearts, to awaken in them a hearty concern for their souls, and to give them such a measure of hope and love of God as may enable them to overcome the difficulties, the temptations, and the dangers of a Christian life.

And the good pastor will not fail to add to these endeavours his earnest prayers, that God of His great mercy would awaken the careless world into a better sense of religion and care for their souls; that men may desire in good earnest to serve God, and be solicitous how to do it most acceptably, without abusing the means of grace, or deluding themselves with the foolish hopes of serving God and man, of being indifferent here and happy hereafter.

OF DEALING WITH HABITUAL EVIL LIVERS.

To visit people of this character when they come to die is so frightful and so difficult a part of a clergyman's duty, that one would be at any pains to prevent so afflicting and so uneasy a task; and which can only be prevented by dealing with such people very often and plainly while they are in health.

By representing to them the danger they are in while they live in open rebellion against God; that, as sure as God is just, He will call them to a severe account for the abuse of

His good creatures, for defiling their own bodies, for tempting others to sin, for misspending that very time which God has given them to work out their salvation, for the evil example they give, for leading an idle and unprofitable life, and for dishonouring God, His *laws*, His *Name*, His *Word*, and His *day*. Upon all which accounts they are under the displeasure of Almighty God ; His judgments are hanging over their heads continually ; nor have they any hopes of mercy but by a speedy repentance.

For (as it is plain from God's word ^g) the sentence of eternal death is already pronounced against them, and God only knows how soon it may be executed. *Whoremongers, drunkards, profane*, and even the *unprofitable*, shall not inherit the kingdom of heaven, but shall be cast *into outer darkness, where the worm dieth not, and where the fire is not quenched*.

By doing this faithfully, a pastor will keep the conscience and the fears of the sinner awake ; he will sin at least with uneasiness ; and finding that sin is a *real slavery*, he may perhaps at last resolve to seek for ease in the ways of God's commandments.

That he may do so, we ought to set before him the happiness which he is yet capable, by God's grace, of obtaining ; for the very design of the Gospel (as Jesus Christ Himself tells St. Paul ^h) is, *to turn men from darkness to light, and from the power of Satan unto God, that they may receive forgiveness of sins, and an inheritance amongst them that are sanctified by faith in Christ Jesus*.

After this a pastor must endeavour to drive him from all his holds of false hopes and vain purposes. For instance, of repenting time enough hereafter ; as if sinners could repent when they please, or as if it were enough to be sorry for one's sins, which a man may be when it is too late to amend and to *bring forth fruits meet for repentance*.

Let him therefore see that by deferring his repentance he makes it still more difficult to repent ; and that when once he has filled up the measure of his sins, he must after *that* expect neither grace nor pardon.

Lest he should depend upon the goodness and long-

^g Gal. v. 19.

^h Acts xxvi. 18.

suffering of God, let him know that *this* ought to lead him to repentance.

That it is a great mercy that God, notwithstanding all a sinner has done to provoke Him, will yet restore him to favour, and be a father to him.

Let him know that there is certainly evil towards that man who sins and prospers in his sin, it being a sign of God's greatest displeasure, and that he leaves such a man to himself; a condition the most to be dreaded.

Let him be assured that, if once the sentence of the unfruitful tree is passed, *Cut it down; why cumbereth it the ground?* the prayers and tears of the whole world cannot save it.

And lastly, endeavour to convince him that God is *just* as well as *good*, and that He has already shewn that His mercy and goodness can be provoked, since He has condemned creatures of a much higher and better order than we are, even the very angels themselves, when they rebelled, *which He hath reserved in everlasting chains unto the judgment of the great day.*

After this, represent to him the mercy of God, in sparing him so long and in not cutting him off in the midst of his sins; His readiness to forgive such as truly turn unto Him; and that *there is joy in heaven over a sinner that repenteth.*

And that he may not think his case desperate (as great sinners are apt to do when their consciences are awake) or that it is a thing impossible to overcome the evil habits he has contracted: let him understand that, as the goodness, so the power of God is infinite; that the same Spirit, which raised up our Lord Jesus Christ from the dead, can raise a sinner from *the death of sin unto a life of righteousness.*

This let him steadfastly believe and use his endeavours, and such a faith will work wonders.

Now, if a sinner is once brought to a sense of his evil condition and has thoughts of becoming a new man, he will still want his pastor's assistance and advice, what methods to take in order to his sincere conversion.

And first, he must be told plainly that he has a work of labour and difficulty to go through, such as will require thoughts of heart, great patience, earnest prayers and

earnest endeavours, self-denial and perseverance; but then he must consider *that it is for his life*, and that Jesus Christ has told us that *strait is the gate and narrow is the way that leadeth unto life*.

He must then be made sensible that as of himself he can do nothing, so by the grace of God he can do every thing that God requires of him, which he must pray for with the concern of one that is in earnest.

To his prayers he must add his best endeavours; that is, he must avoid the occasions of sin, keep out of the way of temptations, avoid all company that may any way divert his thoughts from his holy purposes;—he must fast, and deny himself a great many things which his corrupt heart hankers after.

And if these things appear difficult unto him, let him ask himself, whether it is better to do so now than to dwell with everlasting burnings hereafter?

A sick man for his health will do all this: he will avoid company; he will observe rules; he will take very bitter potions, he will endure very many things to make the remainder of a short life comfortable. A sinner that considers that his soul lies at stake and that eternal happiness or misery will be the event, will not think any thing too much which God prescribes.

Lastly, if to these pious endeavours a pastor adds his own prayers for the sinner that God would touch his heart, take from him all obstinacy and blindness; that He would awaken him, give him a lively sense of his sad condition; call him to repentance, enable him to break all his bonds, graciously forgive him, and give him all those helps that are necessary to become a new creature: a pastor (whatever is the consequence) will have the comfort of having done a good work and his duty.

NECESSARY INSTRUCTIONS FOR SUCH AS ARE UNDER THE CENSURES OF THE CHURCH.

WHAT the Church of England so passionately wishes for, (namely, that Godly discipline may be restored) this Church,

by God's favour, does actually enjoy. *Notorious sinners are put to open penance, and punished in this world, that their souls may be saved in the day of the Lord, and that others, admonished by their example, may be more afraid to offend.*

Now to make this a real blessing to our Church and people, it is necessary that they should be often and plainly told the meaning and reason of Church discipline.

They should be told, for instance, that the Church is Christ's family; that all the members of Christ's family ought to be blameless and holy, as they hope for any reward from Him; that none are admitted into His household but such as do solemnly promise to live as becomes His servants; that therefore such as after this turn disorderly livers are first to be rebuked, and by fair means if possible brought to reason; if not, to be turned out of His house till they become sensible of their error; which if they do and give sincere marks of their repentance, they will be re-admitted into the Church and partake of its privileges as formerly.

Now that all this may be orderly performed, Jesus Christ Himself ordained His apostles and gave them power to ordain others, to be the stewards of this His family. To them He gave the keys of His house, with full power to *receive* such as they should find worthy, and to *shut out* the unworthy.

For the faithful discharge of which trust they will be accountable to Him, their *Lord* and *Master*; which consideration ought to make them very careful *to do nothing by prejudice or partiality*ⁱ; *to use the power which the Lord hath given them for edification, and not for the destruction of His people*^k.

Then let your people know that our power is *purely spiritual*, and that when we force people by fines and imprisonments to submit to discipline, this is by the laws of the land, and we execute those laws, not properly as Christ's ministers, but as subjects to the civil power: for when princes became Christians and were persuaded that they were answerable to God for the manners of their subjects, they endeavoured to ease themselves of that burden by putting into the hands

ⁱ 1 Tim. v. 21.

^k 2 Cor. xiii. 10.

of Churchmen, which has had this unhappy effect, that Christians are often more afraid of worldly punishments than of being denied the holy Sacrament and other ordinances of the Christian religion, without which there can be no salvation¹.

Christians therefore should be made sensible that as by baptism they are made members of Christ's Church and family, children of God;—that is, have a right to apply to God with the freedom of children and heirs of the kingdom of heaven;—so by Church censures they are verily cut off from these privileges, until they sincerely repent of their sins and are restored by Christ's ministers to the peace of the Church.

If any are so foolish as to say (as some have done) *that they can go to another church*, ask them as the Apostle did^m, *Is Christ divided?* that is, is He the head of a party and not of the whole Church? Is not *ours* a member of that Church? Have not Christ's ministers *here* the same authority from their Lord as any other Christian bishops and pastors, viz. the authority of *binding* and *loosing*? And if we proceed according to the rules of the Gospel and our sentence be confirmed by Christ, what will it profit them, if for want of being reconciled by their proper pastor they shall be shut out of heaven?

Read therefore the commission which Jesus Christ has given us; read it to them out of His wordⁿ: *Verily I say unto you, Whatsoever ye shall bind on earth* (proceeding according to the rules of the Gospel) *shall be bound in heaven, &c., and, He that receiveth whomsoever I send, receiveth Me^o. And whoso despiseth Me, or whomsoever I send, despiseth God that sent Me^p.*

Let people know that we take no pleasure in using our authority; that we do not desire to lord it over God's heritage. Our aim and endeavour is to oblige sinners to change their course of life and be converted, that their souls may be saved; and that whenever they give us hopes of a sincere repentance, we receive them with open arms and joyful hearts.

¹ 4to. "prescribed for their."
^o John xiii. 20.

^m 1 Cor. i. 13.

ⁿ Matt. xviii. 18.

^p Luke x. 16.

Convince them that it is not to expose offenders that we oblige them to do public penance, but that they may give glory to God, and declare to all the world, that since they have been so unhappy as to dishonour God by breaking His laws and despising His authority, they are heartily sorry for it, and think it no shame to own it after any manner the Church shall order; believing that such a submission to God's ministers will be acceptable to God Himself, and a means of obtaining His pardon through their intercession.

Assure them that in the primitive times Christians begged with prayers and tears to be admitted to public penance, as the only way to obtain the pardon of their sins; they looked upon it as much a favour, as if a man who had forfeited his life or estate could have them restored upon acknowledging his crimes and promising amendment.

Lastly, let them know for certain, that if the Church should not take notice of them, but admit them to her holy offices and sacraments while they continue impenitent, this would be no more a blessing to them than it was to Judas, of whom the devil took more sure possession after he had received the Sacrament from our Lord's own hands.

By taking pains to instruct penitents (and your people too out of the pulpit) in these particulars,

Offenders will be brought to a sense of their evil condition; they will perform penance after an edifying manner:

You will promote the honour of God, the good of sinners, the truth of religion, and the public weal, and secure the authority of the Church.

He that says he is 'sorry for his offences, and intends a new life, when he does not, lies unto the Holy Ghost.

If this advice does you no good, it will do you a great deal of harm: it will rise up in judgment against you, &c.^q

OF VISITING THE SICK^r.

If one seriously considers how the generality of Christians go out of the world, how ill prepared for eternity, and how

^q These two sentences om. in 4to.

mitted to collate one in the Bishop's own hand.

^r For this portion, besides the Sion Coll. MS., the Editor has been per-

seldom such as recover make that good use of sickness which God designs by such visitations; one cannot but wish that such as have the cure^s of souls would think in good earnest how to improve such momentous occasions to the best advantage.

And surely a good pastor must have a great concern upon his spirits, when any of his flock are visited with sickness.

For if the sickness shall be unto death, here is a soul, in a few days, to enter upon a state of endless happiness or endless misery:—a thought which should make one's heart to tremble.

But if the sick person shall recover and is not bettered by his sickness, here is, perhaps, the last opportunity which God may ever^t afford that man of seeing the error of his ways, for ever lost; and where the blame will lie, God Himself has told us^u: *He is taken away in his iniquity, but his blood will I require at the watchman's hand.*

Why, what could the watchman do? He could at least deliver his own soul. But he might do a great deal more: so saith the Spirit of God by Elihu^v: *When a man is chastened with pain upon his bed, and his soul draweth near unto the grave: if there be with him an interpreter, that is, one able to explain the meaning and use of such visitations; if he say, I have sinned, and it profited me not, that is, if he is brought to true repentance; then will God be gracious unto him, and his soul shall see the light. Lo, all these things worketh God oftentimes with man, to bring back his soul from the pit, to be enlightened with the light of the living.*

In short, sickness, whether mortal or not, cometh not by chance, but is a warning for men to prepare for eternity. And it mightily concerns such as have the care of souls not to lose such occasions of doing the greatest good to the souls of men, always remembering that *I was sick and ye visited Me not*^x is one of those reasons for which men will be shut out of heaven.

Now the design of this paper is to propose a method of answering the ends of the Church in her excellent Office *for visiting the sick*. That such as are put into our hands by

^s care, Sion Coll. MS.

^v Job xxxiii. 23.

^t ever, om. S. C.

^u Ezek. xxxiii. 6.

^x Matt. xxv. 43.

the providence of God may be dealt with as their needs require; whether it be to examine the sincerity of their faith and repentance, or to receive their confession and administer absolution to such as earnestly desire it; or to awaken the consciences of the careless; to comfort dejected spirits; or lastly, to exhort such as recover to consider the mercy they have received and to dedicate the remainder of their lives to the service of God.

§ 1. And, in the first place, a good pastor will not always stay till he is sent for. He knows that the repentance of the dead comes too late, and that the fear of death, which is to determine a man's state to all eternity, will make men willing to hear reproof and to take advice: such an opportunity therefore he will not lose, if he can possibly help it.

§ 2. They that omit the salutation *Peace be to this house and to all that dwell in it*, or pronounce it so low as not to be heard, have not well considered the authority they have as ministers of Christ to offer peace and salvation to all that are disposed to receive it^v.

§ 3. If the *short litany* and *prayers following* be said with deliberation and devotion, there cannot better be made use of: besides, they are the voice of the Church, which will be sure to be heard at the throne of grace.

§ 4. After these follow *two exhortations*, which should never be omitted; but then they should be read with very great deliberation, that the sick person may weigh what is said, and receive instruction and comfort from it.

§ 5. And now, forasmuch as a well-grounded faith in God will be the sick person's best defence against the assaults of the devil^z, who will be sure to tempt him, either to despair of God's mercy, or to presume upon his own righteousness, or to be impatient and to *charge God foolishly*; the Church therefore in the next place directs us to *examine the sick person's faith*, that is, whether he believes as a Christian man ought to do, or no: and in order to that, to ask him, *Dost thou believe in God the Father Almighty, &c.?*

But lest sick people and such as are of slow understandings should profess with their lips what they are not able to apply to their soul's comfort; it will be highly charitable

^v Matth. x. 13.

^z Eph. vi. 16.

and useful, after repeating the Creed, to propose the use that ought to be made of it, *in short questions*, after some such way as this following :

Do you believe that it is God who ordereth all things both in heaven and earth^a?

Why then you must believe that nothing can come by chance ; and that as our Lord saith, *even a sparrow does not die without God's knowledge and His leave.*

Do you then believe that this present visitation of yours is from God?

If God is our Father, His correction must be for our good.

Do you firmly believe this ; and that this sickness is ordered by Him for some special end ?

Why then^b consider for what ends a loving father corrects his child : either he is careless, or disobedient, or forgets his duty ; or takes such ways as would ruin himself, if he were let alone.

Is not this your case ?

To be sure, if it were left to your own ordering, you would never choose afflictions ; but God sees that it is good for you to be in trouble ; or it may be, God will try whether you will love and trust in Him as well in sickness as in health.

Will you therefore, like a dutiful child, be thankful that your heavenly Father takes so much care of you ?

Will you endeavour to bear your sickness patiently and submit to God's will, whether it be for life or for death ?

Does not this affliction convince you that nothing deserves our love but God, since no being else can help us in the day of adversity ?

Will you therefore, *in the first place*, make application to God by prayer for a happy issue out of this affliction ?

JESUS, you know, signifies a *Saviour* ; and we all hope that He will be a *Saviour* to us. But this He will not be, unless we obey Him as our *Lord*, that is, as our *ruler* and *lawgiver*.

You must therefore consider wherein you have broke His laws, and you must repent of it, ask God's pardon and re-

^a on earth, S. C.

^b then, om.

solve to do so no more, as you hope that He will be a Saviour to you.

You believe *that He was conceived by the Holy Ghost, and born of the Virgin Mary.*

Why then, you are sure that as He is *the Son of God, He is able to save such as come unto God by Him*; and as He was born of a woman and *took our nature upon Him*, He knows, for He has felt, our weaknesses, and will pity our infirmities.

You believe *that He suffered under Pontius Pilate, was crucified, dead and buried.*

Are not you then hereby convinced what a sad state man was in, when God could not be reconciled to him till His own Son had suffered what man had deserved to suffer?

And don't you see, at the same time, that no true penitent need despair, since here is a sufficient price paid for our redemption?

Neither ought you to doubt that God will deny us any thing, since He *spared not His own Son, but gave Him up for us all.*

Do you therefore place all your hopes of mercy in Christ's death, and in the promises of God for His sake made to us?

Will you endeavour to follow the example of your Lord and Saviour, who bore with submission and patience whatever God thought fit to lay upon Him?

And will you remember that He did so, though His very judge *found no fault in Him*? But we *suffer justly, for we receive the due rewards of our deeds.*

And lastly, you will do well to remember the dying words of your Saviour; and when you come to die, *commend your spirit into the hands of God.*

You believe *that Jesus Christ rose again the third day from the dead.*

Why then you are sure that His sufferings and death were well pleasing to God, who otherways would not have raised Him to life again.

And though your soul, when you die, shall go into an unknown world; yet, if you die in the favour of God, you will have the same God to take care of you that Jesus Christ had.

And lastly, you are hereby assured that God, who *raised*

Christ from the dead, will also quicken our mortal bodies; for so He has declared in His Word.

Since you believe that *Jesus Christ ascended into heaven, and sitteth at the right hand of God*, you must conclude that all power in heaven and in earth is committed unto Him.

And can there be greater comfort for a sinner than this; that He who died for us is ever with God, pleading the cause of His poor creatures that come unto God by Him?

Though therefore for your own sake you cannot look for favour, yet for Jesus' sake you may, *who ever liveth to make intercession for us.*

Will you therefore endeavour to set your heart above, where your Saviour is?

And that you may do so more earnestly, remember your Saviour's words when He was leaving the world: *I go to prepare a place for you, that where I am, ye may be also.*

You believe that *Jesus Christ shall come to judge both the quick and the dead.*

If you believe this so truly as you ought to do, you will take care to judge yourself beforehand, that you may not be condemned of the Lord, when He cometh *to judge the world in righteousness.*

Will you therefore examine your life and see wherein you have offended, that you may repent and make your peace with God, remembering that as death leaves you judgment will find you?

However, you have this to comfort your soul, if you are sincerely penitent, that He who knows our infirmities, He who died to redeem us, is to be our judge.

And God grant that you may find mercy in that great day.

You profess to *believe in the Holy Ghost*, to whom you were dedicated in baptism, and *by whom^c you were sealed to the day of redemption.*

Now, if you have grieved this Holy Spirit and by wicked works have driven Him from you, you must sadly repent of it and earnestly pray God to restore Him, without whose aid you can never be sanctified, never be happy.

^c "which."

And when you call yourself to an account, consider whether you have lived in obedience to those whom the Holy Ghost hath set over you; that is, the ministers of the Gospel.

Do you propose to live and die *in the communion of this Church*, in which you were baptized?

Our Lord tells you what a blessing it is to be a member of that Church of which He is the head.

I am (saith He) the vine, ye are the branches; as the branches cannot bear fruit unless they abide in the vine, no more can ye unless ye abide in Me.

In short, a member of Christ's Church has a right to the forgiveness of sins—to the favour of God—to the merits of Christ—to the assistance of the Holy Ghost—and to the ministry of the holy angels:—blessings, which you can never be sufficiently thankful for.

Do you firmly believe that God, in consideration of Christ's sufferings, will forgive all such as with hearty repentance and true faith turn unto Him?

But then you must consider that *forgiveness of sins* is to be hoped for only in God's own way, that is, by the ministry of those to whom God *has committed the word of reconciliation*.

And that the promise of forgiveness of sin *should be no pretence for continuing in sin in hopes of pardon*.

Do you believe that we shall all rise again, some to *everlasting happiness* and some to *everlasting misery*?

If this faith be in you of a truth, it will convince you of the vanity of this world, its profits, pleasures, honours, fame, and all^d its idols; so that you will not, as unbelievers do, look for your portion here.

Don't you see what a mercy it is, when God punisheth sinners in this life, since those whose punishment is deferred till the next life^e must suffer everlastingly?

And if the difficulties of repentance and a holy life affright you, consider this one thing, *Who can dwell with everlasting burnings*?

Remember the words of Jesus^f Christ to the penitent thief—*This day shalt thou be with Me in paradise*.

^d om. "all."

^e om. "life."

^f om. "Jesus."

And let the expectation of that happy day, and a faith and hope full of immortality, make you *diligent to make your calling and election sure*, and sweeten all the trouble and difficulties of doing it.

And may almighty God strengthen and increase your faith, that you may die in this belief and in the peace and communion of the Church. *Amen.*

§ 6. The sick Christian having thus professed his *faith in God*, the next thing necessary to be inquired into is *the truth of his repentance*. The Church therefore orders that now the minister shall *examine* (not *exhort* him to it only) whether he repent him truly of all his sins.

And verily the Church in *this* consulted the necessities of *sick persons*, who are not able to attend to long exhortations, and are too apt to forget what is said to them after that manner ; and may be brought to know the true state of their souls by *examining them*, that is, by *short*, plain and proper questions ; of which hereafter.

In the mean time, a prudent pastor will find himself obliged here to consider more particularly the circumstances of the person with whom he has to do, that he may examine his repentance accordingly.

For instance, Christians are not always sensible of their own ailments.

First, Some are *very ignorant* and know not why they live, or what will become of them when they die.

Secondly, Some are *vainly confident* and must be humbled.

Thirdly, Some are *too much dejected* and must be comforted.

Fourthly, Some are *hardened* and must be awakened.

Fifthly and lastly, Such as hope to recover will be apt to put off their repentance and reject the counsel of God for their good.

Now something in all these cases should be said, to dispose the sick to a sincere repentance.

1. *To such as are very ignorant.*

Such as are *ignorant* should be made sensible that this life is a state of trial and a passage only to another.

That God has given men reason and conscience, and has also given them laws to walk by.

That after this life *we must all appear before the judgment-seat of Christ, who will render to every man according to his deeds* ^g.

That such as have done good shall go into life everlasting, and such as have done evil into everlasting misery. And that thus it will be, whether men lay these things to heart or not.

And the only comfort a sinner has is this, that God for Christ's sake will accept his sincere repentance.

I require you therefore, as you value your soul, to make your peace with God speedily. And that you may know wherein you have offended, I will set before you the law of God, to the end you may judge yourself and call on God for mercy, as often as I shall put you in mind of any sin you have been guilty of.

2. *To such as are vainly confident.*

Such as are *confident of their own righteousness*, or depend upon an outward profession of *Christianity*, should be put in mind of our Lord's words to the Pharisees^h: *ye are they that justify yourselves before men, but God knoweth your hearts.*

They should be told that the publican who durst not *lift up his eyes to heaven, but smote upon his breast, saying, God be merciful unto me a sinner*, returned justified before him who thought too well of himself.

And that our Lord invited such only as were *weary and heavy laden* to come to Him, because these only are prepared to become His true disciples.

Thou sayest that thou art rich and hast need of nothing (saith our Lord to the Church of Laodicea), *and knowest not that thou art wretched and miserable and poor and blind and naked*ⁱ.

You see how sad a thing it is to have too good an opinion of one's self.

And it is only because Christians do not consider the many duties that they have omitted and the many sins they have been guilty of, that makes them *speak peace to their souls*.

^g Rom. ii. 6.

^h Luke xvi. 15.

ⁱ Rev. iii. 17.

In the law^j of God, therefore, which I am going to set before you, you will see, as in a glass, the charge that is against you ; and I require you to judge yourself, as you expect favour from God.

3. *To such as want comfort, being dejected.*

And first, if the sick person is under agonies of mind, on account of some great sin or wickedness long lived in, a prudent pastor will not too hastily speak peace to him ; he will rather endeavour that he may continue to *sorrow after a godly sort* : that is, not so much for having offended against a God *who can destroy both body and soul in hell*, but as having offended a gracious Father, a merciful Saviour and a Holy Spirit.

Such a sorrow as *this* will not lessen a Christian's horror for sin, but will make him more humble, more fearful of offending ;—acknowledging God's justice and his own unworthiness, but yet resolving to lay hold of the promises of mercy, for Christ's sake, to penitent sinners.

But then, there being a *sorrow that worketh death*, making sinners impatient, doubting God's goodness, questioning His promises, neglecting repentance ;—such a sorrow is to be resisted and discouraged, as a temptation of the devil, being the effect of pride and of an unwillingness to submit to God.

But if the sick person's sorrow proceeds, as it too often does, from mistakes concerning God : the extent of Christ's sufferings ; the unpardonableness of some sins and some states ; the sincerity of his own faith and repentance ; he is then to be comforted with such truths as these :

That God *delighteth in mercy*^k.

That He is *gracious and merciful, abundant in goodness and truth, forgiving iniquity, and transgression, and sin*^l.

That the devil, knowing this, uses all his arts and endeavours to tempt sinners to despair.

That therefore God Himself bids us to *call upon Him in time of trouble, and He will hear us*.

Nay, He calls Himself *a father*, on purpose that sinners may consider how a father would deal with his own child, when he saw him truly sensible of his errors.

^j laws.

^k Micah vii. 18.

^l Exod. xxxiv. 6, 7.

That Jesus Christ came into the world to save sinners^m, even such as were lostⁿ: that He ever liveth to make intercession for us^o.

And we have His own promise for it; *He that cometh unto Me, I will in no wise cast out^p; and, He that believeth in Him shall receive remission of sins^q.*

That the Gospel is a most *gracious dispensation*, requiring only such an obedience as a poor frail creature can pay.

That *that faith* is not to be questioned *which purifieth the heart^r; which worketh by love^s*; that is, makes us do what we can to please God; and which resisteth temptations and enables us to overcome them^t.

That wherever amendment of life followeth such a faith as this, *there is true repentance*: and that where there is *sincerity*, there our *obedience* will be accepted, though it is not perfect as the law requires.

In short, no man will have reason to despair, if he considers *that God doth nothing in vain*: and that if He visits a sinner; if He exhorts him by His ministers; if He touches his heart; if He gives him time to consider his ways, when He might have taken him away without warning; why, it is because He designs to be gracious, if the sinner is not wanting to himself.

I will therefore set before you the law of God, not to affright you, but that you may *know* and *confess* and *forsake* your sin, and *find mercy*, as God hath promised^u.

4. *To such as are hardened in wickedness and must be awakened.*

This is indeed a melancholy case; but a good pastor, while God continues life, will continue his endeavours, for he does not know but *this* is God's time.

He will therefore try what the sword of the Spirit will do, that word which, the same Spirit tells us, is profitable for *correction* as well as for instruction^v.

^m 1 Tim. i. 15. ⁿ Matt. xviii. 11. ^o Heb. vii. 25. ^p John vi. 37.
^q Rom. iii. 35. [25? rather Acts ii. 38. ^r Acts xv. 9. ^s Gal. v. 6.
^t Eph. vi. 16. ^u Prov. xxviii. 13. ^v 2 Tim. iii. 16.

He will therefore put him in mind that if he dies in his sins unrepented of, he will go out of the world a professed enemy to that God *who can destroy both body and soul in hell ; who will, as the Holy Scriptures assure us, take vengeance on all them that know not God and that obey not the Gospel of our Lord Jesus Christ, and who shall be punished with everlasting destruction*^x.

He will let him know that this may be his condition in a few days ; for our Lord assures us that, as soon as ever the wicked rich^y man died, he was carried to hell^z.

That this is the last time, perhaps, that ever God will afford you to beg His pardon ; and you will be desperately mad to neglect it.

It is true, *God is not willing that any should perish*, and He can conquer the stubbornest heart, but He will not do it by force.

He has shewn His mercy in afflicting your body and in taking from you the power to do evil.

What is this for, but that you may open your eyes and see your danger and ask His pardon and beg His assistance and be delivered from the severity of His wrath, which you must certainly feel without a speedy repentance ?

It may be you do not know *the charge that is against you* ; I will therefore repeat to you the substance of those laws which you have broken and by which you must be judged.

If you have any concern for your soul, if you have any fear of God in your heart, you will hear and judge and condemn yourself, that you may escape in the dreadful judgment of the last day.

5. *To such as, in hopes of recovery, put off their repentance.*

Such should be made sensible that sickness is not only the *punishment*, but the *remedy of sin*^a.

That it is the chiefest of those ways by which God shews men their sin, by which He discovers to them the vanity of the world that bewitches them, by which He takes down the pride of the heart and the stubbornness of the will, which has hindered their conversion.

^x 2 Thess. i. 8, 9.

^y om. "rich."

^z Luke xvi. 23.

^a Micah vi. 9.

In short, it is God's time : so that not to repent in sickness is in effect to resolve never to repent.

For what shall incline a man to repent when he recovers, which does not move him now ?

His hopes of heaven and his fears of hell will not be greater then than now.

And it would be the utmost presumption to expect that God will give that man an extraordinary degree of grace, who despises the most usual means of conversion.

A pastor therefore will set before him the law of God which he has transgressed, that he may see the need he has of repenting, and that he may not provoke God to cut him off before his time, because there is no hope of amendment.

Examination of the sick person's repentance.

DEARLY beloved, you are, it may be, in a very short time to appear before God.

I must therefore put you in mind that your salvation depends upon the truth of your repentance.

Now forasmuch as you became a sinner by breaking the laws of God, you have no way of being restored to God's favour, but by seeing the number and the greatness of your sins, that you may hate them heartily, lament them sorely, and cry mightily to God for pardon.

I will therefore set before you the laws of God, by which God will judge you ; and I will ask you such questions as may be proper to call your sins to your remembrance ; and you will do well, wherever you shall have reason, to say with the publican, *God be merciful unto me, for I have offended in this and this thing.*

And be not too tender of yourself, but remember that the more severe you are in accusing and condemning yourself, the more favour you may expect from God.

Your duty to God, you know, is to fear Him, to love Him, to trust in Him, to honour and to obey Him.

Consider therefore, seriously,—Have you not lived as if there were no God to call you to an account ?

Has the knowledge of God's almighty power and His severe justice made you fearful of offending Him?

Are you convinced that you have not loved God so much as His goodness and care of you deserved?

Has the love of God made you desirous to please Him?

Have you so put your trust in God as to be content with what He has appointed, without murmuring and without questioning the wisdom of His choices?

Have you not been unthankful for God's mercies?

Have you never, as you know of, taken any false oath?

Have you never been accustomed to swear, to curse, or to take God's name in vain?

Have you not very often spent the Lord's Day idly?

Have you not been careless and irreverent in God's house?

Have you been careful to pray to God daily for His pardon, His grace, and His protection?

Have you constantly received the Lord's Supper, when you have had an opportunity?

Have you never gone profanely to the sacrament, without examining yourself and without purposing to lead a new life?

Have you not despised God's Word, His ministers, or His house?

Your duty to your neighbour is to love him as yourself.
Consider therefore,

Have you so loved all men as to wish and pray sincerely for their welfare?

Have you not hated your enemies?

Have you paid due reverence in heart, in word, in behaviour, to your parents and to all such as were over you in place and authority?

Have you not been subject to sinful, unadvised anger?

Have you never done anything to shorten the life of your neighbour?

Have you not lived in malice or envy, or wished any man's death?

Have you not been accustomed to sow strife and dissension amongst your neighbours?

Have you not fallen into the sins of drunkenness, gluttony, tippling, or an idle life?

Have you kept yourself free from the sins of whoredom, impurity and uncleanness?

Have you none of the sins of injustice, extortion, or of any way wronging your neighbour, to answer for?

Have you not been unfaithful in any matters of trust committed to you?

Have you not been subject to the evil habits of lying, slandering, or talebearing?

Have you never given false evidence, outfaced the truth, or countenanced an evil cause?

Have you not been pleased with evil reports, and have you not been too forward to propagate them?

Have you not been vexatious to your neighbour and grieved him without cause?

Have you not been dissatisfied with the condition which God allotted you?

Have you not coveted your neighbour's goods, envied his prosperity or been pleased with his misfortunes?

Have you done to others as you wish they should have done to you?

Can you call to mind any injury or injustice, for which you ought to ask pardon or make restitution?

And remember you are told the truth, that the unrighteous and unjust shall not enter the kingdom of heaven.

Is there anybody that has grievously wronged you, to whom you ought to be reconciled?

Remember that if you forgive not, you will not be forgiven; and that *he will receive judgment without mercy, who hath shewed no mercy.*

Are you therefore in charity with all the world?

Have you been kind to the poor according to your ability?

And remember that the moment Zacchæus resolved to do right to everybody and to be kind to the poor, our Lord tells him that salvation was then come to his house.

You would do well therefore, as a proof of your thankfulness to God, to be liberal to the poor according to your ability.

And if you have not already settled your worldly concerns, and declared what you owe and what is owing to you, it is fit you do so now, for the discharging of a good conscience, and for preventing mischief after your death.

And be very careful that in making your will you do no wrong, discover no resentment, that the last act of your life may be free from sin.

And now I will leave you for a while to God and to your own conscience; beseeching Him to discover to you *the charge that is against you*; that you may know and confess, and bewail and abhor the errors of your life past; that your sins may be done away by His mercy, and your pardon sealed in heaven, *before you go hence and be no more seen.*

CONCERNING CONFESSION AND ABSOLUTION.

CONCERNING *Confession*, Archbishop Usher has these words: "No kind of confession, either public or private, is disallowed by our Church, that is in any way requisite for the due execution of the ancient power of the keys, which Christ bestowed on the Church^b."

Concerning Absolution, Bishop Andrewes hath these words: "It is not said by Christ, Whose sins ye wish, or pray for, or declare to be remitted, but *Whose sins ye remit*;"—to which He addeth a promise, that He will make it good, and that *His* power shall accompany the power He has given them and the lawful execution of it in His Church for ever^c.

And indeed the very same persons baptize for the remission of sins, and administer the Lord's Supper as a seal of the forgiveness of sins to all worthy communicants.

It is not water that can wash away sin, nor bread and wine; but these rightly administered, by persons truly authorized, and to persons duly qualified by faith and repentance. And thus absolution benefiteth, by virtue of the power which Jesus Christ has given His ministers^d.

In short, our Lord having purchased the forgiveness of

^b Answer to the Jesuit, [chap. iv. of Confessions,] p. 84. [Usher's words are,—". . . disallowed by us . . . of that ancient power . . . bestowed upon His Church."

^c Sermons, vol. v. 102. (A. C. L.) "Christ hath not thus indited it, Whose sins ye wish or pray for; or, Whose sins ye declare to be remitted; but, 'Whose sins ye remit;' using no other

word in the Apostles' than He useth in His own. And . . . He addeth this solemn protestation of 'Verily, verily,' that so it is, and shall be. And all to certify us that He fully meaneth with effect to ratify in heaven that is done in earth, to the sure and stedfast comfort of them that shall partake it."

^d St. John xx. 23.

sins for all mankind, He hath committed the ministry of reconciliation to us; that having brought men to repentance, we may in Christ's name, and in the person of Christ^e, pronounce their pardon.

And this will be the true way to magnify the power of the keys, which is so little understood or so much despised; namely, to bring as many as possibly we can to repentance, that we may have more frequent occasions of sealing penitents' pardon by our ministry.

And now if the sick person has been so dealt with as to be truly sensible of his sinful condition, he should then be instructed in the *nature* and *benefit* of *confession* (at least of such sins as do trouble his conscience) and of *absolution*.

For instance, he should be told, that as under the law of Moses God made His priests the judges of leprosy^f, and gave them rules, by which they were to determine who were clean and fit to enter into the congregation (which was a type of heaven) and who were not clean:

Even so, under the Gospel, He has given His priests authority to judge of sin, (which is the leprosy of the soul)—has given them rules to judge by, with authority to pronounce their pardon, if they find them qualified. For this is their commission from Christ's own mouth, *Whosoever sins ye remit, they are remitted unto them*.

But then we dare not take upon us to exercise this authority, until sinners give such signs of a *sincere faith* and *true repentance*, as may persuade one charitably to believe that *amendment of life will follow*, if God shall think fit to grant them longer time.

At the same time therefore that we are bound to encourage penitents earnestly to desire absolution, and to exhort them to receive the Lord's Supper, as a pledge to assure them of pardon; we must seriously admonish them not to hope for any benefit either from the one or the other, but upon condition of their sincere repentance.

It will be proper therefore *before absolution*, and for more satisfaction, to ask the sick person some such questions as these:—

^e 2 Cor. ii. 10.

^f Lev. xiii.

Have you considered the sins which you have been most subject to?

Do you abhor them from the bottom of your soul^g?

Are you convinced that *it is an evil thing and bitter to forsake the Lord?*

Are you resolved to avoid all temptations, and occasions of the sins you have now repented of?

Do you verily believe that you shall not fall into any of these sins again?

If you should do so, will you immediately beg God's pardon, and be more watchful over yourself?

Will you strive with all your might to overcome the corruptions of your nature, by *prayers*, by *fasting* and by *self-denial*?

Do you purpose, if God shall prolong your days, *to bring forth fruits meet for repentance?*

Are you in perfect charity with all the world?

Every Christian whose life has been in the main unblamable, and whose repentance has been thus particularly examined, and who has given a satisfactory answer to these questions, ought not to leave the world without the benefit of absolution, which he should be earnestly pressed to desire and exhorted to dispose himself to receive, as the Church has appointed, with all possible humility and thankfulness^h.

CONCERNING HABITUAL SINNERS.

If a person of this character be visited with sickness, a prudent pastor will not presently apply comfort, or give him assurances of pardon; he will rather strive to increase his sorrow to such a height, as if God should spare him might produce *a repentance not to be repented of*.

It was thus (as Dr. Hammond observes) that God Himself dealt with such kind of sinners.

*The children of Israel did evil again*ⁱ; that is, they went on in their wickedness, upon which God sorely distresses them.

^g Omitted in S.C.

^h Last clause om. S.C.

ⁱ Judges x. 6—16.

They cried unto God, but He answers them, *I will deliver you no more.* However this did not make them utterly to despair, for they knew that His mercy had no bounds; they therefore still went on to apply to Him for pardon and help, and resolved to do what was at present in their power towards a reformation; at last God was prevailed on to accept and deliver them.

And thus should we deal with habitual sinners: we should not *break the bruised reed*; we should indeed give them assurances of pardon, upon their sincere repentance: but forasmuch as it is very hard even for themselves to know whether their sorrow and resolutions are such as would bring forth fruit answerable to amendment of life, all that a confessor can do is to exhort such persons to do all that is in their present power:—To take shame to themselves; to give glory to God in a free confession of their crimes (which St. James saith is of great use towards obtaining their pardon)—to pray without ceasing;—to warn others to beware of falling into the same sad condition;—and to consider that a wicked life, to which God has threatened eternal fire, cannot be supposed to be forgiven by an easy repentance.

And though the Church has no rules in this case to go by but such as are very afflicting, yet God is not tied to rules; He sees what is in man, and may finally absolve one whom His ministers dare not do, until after a long probation they have reason in the judgment of charity to believe that his repentance is sincere.

And this a prudent pastor will be careful to observe, both to prevent the scandal of an hasty absolution, and because he knows such ministrations do no good to those that receive them.

TO SUCH AS HAVE RECOVERED FROM SICKNESS.

AND in the first place, a pastor should be very careful to put his people in mind that *the firstfruits of health should always be offered to God.*

And forasmuch as there is nothing more common nor more

to be lamented than for people in sickness to make very solemn promises of better obedience, and upon their recovery to forget all and to return to their former careless life; a pastor will warn them betimes how God hates such back-sliding, how unthankful, how provoking it is, and the readiest way to draw down a worse evil, or to be given over to a *reprobate mind*.

And indeed a man that has received the sentence of death in himself—that has seen the hazard of a death-bed repentance—that has felt the horror of sin, when it is most frightful;—for such a person to grow secure is an amazing instance of the corruption of our nature, and therefore it will require a pastor's greatest care to prevent a relapse. Especially to guard his people against *general purposes of amendment*, which lull the mind asleep; and before people are aware, they are just where they were when sickness first seized them^k.

A love for sin returns; God is provoked and grace withdrawn; and every relapse makes a Christian's case more desperate.

A Christian therefore who is in good earnest, must be put upon rectifying the errors of his life *immediately*, as he hopes for mercy whenever God visits him again.

If an *idle* life has been his fault, he must take to business;—if *intemperance*, he must at his peril be sober;—if he has been given to *appetite*, to *ease* and to *luxury*, he must *deny himself* and labour to mortify these corrupt affections;—if he has observed *no method of living*, he must for the future fix proper times for prayer, for fasting, for retirement, and for calling himself to an account. In short, he must avoid as much as possible all occasions and temptations to sin; if he is overtaken in a fault, he must immediately repent of it and be more careful; he must not be discouraged with the difficulties he will meet with, for the power of God is sufficient to make a virtuous life *possible, easy, and pleasant*, to the weakest Christian that depends upon His grace.

Let him therefore be exhorted to persevere in his good resolutions; to depend upon God's power and promises to assist him; to pray daily for light to discover and for strength

^k "Before s. seiz'd them," S. C.

to overcome the corruptions of his nature ; and lastly to be always afraid of backsliding : and then sickness and death, whenever they come, will be a blessing.

And as a faithful discharge of this duty will give a curate of souls the greatest comfort at the hour of death, so there is nothing do's more preserve the authority which a faithful pastor ought to have over his flock.

ADVERTISEMENT.

THE following piece has been preserved in MS. in the Ashmolean Library at Oxford, and was made known to the Editor by the kindness of the Rev. J. W. Burgon, Fellow of Oriel College. It is contained in a 12mo. memorandum-book, bound in black calf, just like most of the MSS. of *Sacra Privata*; and the writing is undoubtedly Bishop Wilson's own. One of its first pages bears this title: "Private Thoughts of Bishop Wilson, presented to the Ashmolean Library by Lieut. — Brett, R.N., 1829;" and in pencil, "N^o. 1828." It begins "Religious Conversation. Preserve me;" and ends (p. 137, in pencil) "afflictions, &c., 750."

The first three pages of the MS. nearly coincide with a part of the *Sacra Privata*, for Thursday, pp. 192—196. Both there and in the rest of the MS. whatever was known to be mere repetition (chiefly from the Maxims) has been omitted. The variations in the first three pages are indicated by brackets.

PRIVATE THOUGHTS OF BISHOP WILSON.

MS. Ash-
mole,
1,828.

Religious Conversation.

PRESERVE me, O God, from a vain Conversation ; give me [p. 1.]
grace never to be ashamed to speak of *Thee*, of Thy *Law*,
[or of Thy Glorious Perfections].

May that Holy Spirit, which animated Thy Holy Apostles,
O Jesus, warm my Heart. Direct my Thoughts and Guide
my Tongue, and give me a Power to perswade, that by my
conversation and example, as well as by my Sermons and
writings, I may promote the Kingdom and Interests of Thee,
Our King and Saviour, and the Salvation of Thy Subjects.
Amen.

The Minister of [an Earthly Prince] talkes of nothing but
[the Honour,] The Interest, The [Power] of his [Lord]—
The way to make him be [Feared, Honoured], Lovd and
Obeyd—How his Subjects may be Happy, &c. So should
we do, if we had the [great Interest of our L^d] at Heart.

By thy Words thou shalt be Justify'd, and by thy words [p. 2.]
thou shalt be condemn'd.

We count words [but wind], and yet Eternity depends
upon them.

[Eph. v. 4. *Foolish talking or jesting are not convenient.*
They are unworthy of a Xⁿ.]

[Matt. xii. 35. *A good man out of a good treasure of the* [p. 3.]
Heart bringeth forth good things, and an evil man &c.

Col. iii. 16. *Let the Word of Xt dwell in you Richly in*
all Wisdom, Teaching and Admonishing one another, &c.

1 Thess. v. 11. *Edify one another.*

Ecclus. iv. 23. *Refrain not to speak, wⁿ there is an occa-*
sion to do good.

✠ Idle corrupt discourse an Infallible Token of a corrupt
mind and Heart.]

Hearts truly touch'd with the Love of God will commu-
nicate their Light and Heat [to those wth w^m they converse],
will speak [of truthes worthy] of God—Of His *Justice*,
Goodness, [*Providence*] and *Power*—Of the excellency of

[p. 4.] His Lawes—[The perfect freedom and pleasure] of His Service—The Instances of His Love—The Rewards He has Promised—And [w^t they have to expect who disobey His commands].

[By such conversations as these prudently managd we shall Hon^r God—Recommend Religion—Win over subjects to X^t—And add to our own Eternal Happiness.]

The want of such Conversation one of the causes of the decay of Xⁿ Piety. [A Pious and Prudent] conversation has often [done more good] than a [Sermon out of y^e Pulpit.]

[Comfort y^rselves together and Edify one another. We sh^d have it in our thoughts, always, to leave some Impression of Piety, something that is Holy, Useful, or Edifying on the mindes of those with w^m we converse. Jesus X^t did so always. O Jesus, grant y^t I may follow Thy Example.]

[p. 5.] [Instruction. The true method is to instruct without Insulting, to see faults with^t exposing them—To Silence men without triumphing over y^m.]

[p. 6.] [Grant, O Heavenly Father, That y^e name of y^e Lord J. X^t may be glorify'd in me and I in Him—That I may be enabled to speak of the things of God, and of the Divine Love, instead of y^t vain and trifling discourse w^{ch} corrupts y^e Eares and the Hearts of those with w^m we converse.]

[Give me grace, O God, to watch over my Tongue, that my conversation may be truly Christian.]

[p. 7.] Q. Have you ever seriously considered that you must be *Happy* or *Miserable* to all eternity?

Q. Can you justify your present way of living to your own conscience and Reason?

Q. Do you really desire to do w^t you know will Please God?

Q. Have you considerd, That you can do nothing that is good, wthout y^e Gr. of God assisting you? and that you must not expect His Grace wthout Praying for it?

Men forget their sins, and they Fancy y^t God will also forget them.

Whoever feels no want of Help, of Pardon, of a Redeem^r, he is in the sure way of Ruin.

If you feel the want of a Saviour, as the Sick do y^e want of Ease and Help, you are in the way of Salvatⁿ.

It is but to ask, and God will give you what you Desire.

Every man knowes, whether he will or not, that wⁿ he [p. 8.] doth an ill thing he doth w^t doth displease an Holy God, Who can destroy both Body and soul in Hell.

Heavⁿ and Hell are before you ; Have but the courage to ask yourself this one Question, which of these two are like to be my Portion wⁿ I leave this world.

Joyes unspeakable and full of Glory—on y^e one side, and outer darkness, where there is, &c., are Truths that sh^d not be pass'd over with^t considering y^m seriously.

These are the very words of y^e Son of God, *He that Believeth not shall be damn'd*. Have you considered w^t it is to Believe or not to believe ?

You say you Believe y^m—You say not y^e Truth, if you do not Live like one who in good Earnest Believes y^m.

Have you considered w^t y^r way of Life will end in ?

It was self-confidenc, Aspiring Pride, and a desire of [p. 9.] Independence that sent evil spirits into Hell, and which still keeps y^m there.

No soul can be lost y^t can truly Humble its self before God—That has no confidence but in His goodness and mercy, and continually begs it, with the Humility of an Offender.

Tryal. This Life is a state of Tryal, wⁿ this Life is Ended our Tryal is over ; our Tryal is for Happ'ss or misery everlasting.—This will begin y^e day we dye.

Redeemer. No Man wants to be convinced y^t He is a sinner—consid^r this and you'll see the necessity of a Redeemer. Trye wheth^r you can say, I do not want Pardon—nor any assistance to do w^t I ought to do.

The first step to Conversion is to be truly sensible of the want of Help and Grace ; To see that we are sinners and miserable without God's Help and Mercy.

Every thoughtful man feeles within himself a strife be- [p. 10.] twixt Good and Evil, the one leading him to Happ'ss, the other to Misery. Will he be unconcerned w^{ch} of these two shall gett the Better ? Tis y^e X^{tn} Religiⁿ only y^t cau make a man easy under this struggle.

One will wth God. Our duty and *happ'ness* depends on this. If it is not so with us we are at enmity with God—Our own will and wisdom is our God—On this we depend, &c.

Daily Cross. Which a true follower of Xst is to take up, is a continual endeavour to mortify *Original Sin* as we shall discover it dayly in its deceitful Lusts, being moved to do so by an inward love to God and Goodness;—The Love of Xst constraining us, &c.

Fall of Man. The knowledge of this, and of our Recovery in Xst the second Adam, is the fundamental Principle of X^y and y^e order in w^{ch} salv. is to be propos'd.

Pride. The very highest for a man to pretend to *be his own Savr.*

Reason. Wants itself to be mended, before it can pretend to cure the corruptⁿ of our nature.

Do you think that *careless* and Serious X^{ns} will be dealt with alike wⁿ they dye?

[p. 11.] If you continue to live as you have done, you certainly have y^r salvatⁿ very little at Heart.

I. X^t. To know God with^t J. X^t is to know y^t there is a Being of infinite Power and Justice W^m we have offended without know^{ng} How we shall be able to appease Him.

Commands of God. All design'd to make us more happy than we can possibly be with^t them.

Temptations. Design'd to shew us our own weakness and dependence upon God, and to oblige us to fly to him for Help.

Good Purposes. Are the gift of God, but to go no Further is plainly to despise that gift.

[Cf. Maxims, 986.] *Examples Good and Bad.* Are a language w^{ch} everybody understands tho' you say not one word.

Self-Denyal. To mend our nature is a Task which God has set us during our whole Life; this cannot be done with^t self-denyal, watching and mortification, &c.

[p. 12.] *Anger of God.* He that doth not fear this is dead in sin.

Conversion. To be obtained by Humbling ourselves before God, Forsaking our own Righteousness, which we are too apt to depend on, acknowledging, that of our selves we know

not how to help ourselves, and begging of God for X^t sake to direct and Help us, &c.

Redeemer. W^d you see y^e necessity and Blessing of a Redeem^r? Consider y^t you stand condemn'd by y^r own conscience of having transgress'd agst y^e Lawes of a God Holy, Just, and Powerful, who can, &c.—against Lawes Holy, Just, and Good, and purely intended for y^r Good.—How will you be able to answer for this?

Mercy and Fav^r. Forgotten or abus'd, nothing more displeasing to God.

God's Help. To forget, or to think that we do not want His Help, nothing more provoking to the Divine Majesty. Luke ix.

Gospel. *This is the true grace of God.* 1 Pet. v. 12. This [p. 13.] is the only doctrine, and way, by which you can be Saved.

Servants. When a man brings up his servants in the fear of God, he himself is the greatest gainer. Gen. xxiv.

Angels. Gen. xxiv. 7. We have good reason to believe y^t God still sends His Angels to direct those who fear Him, when they undertake any work of moment.

Deists. Math. xi. 27. *No man knoweth the Father save the Son, and he to whomsoever the Son shall reveal Him.* All Deists, therefore, especially amongst X^{ts} are *Atheists*, and can have no true knowledge of God.

Alms. Math. xv. 37. *Seven Baskets full.* Here is an exact emblem of Charity. Our goods increase by giving to the Poor.

Jer. ix. 25. *I will punish all ye circumcised wth ye Uncircumcised—Egypt, and Judah, &c. All these Nations are uncircumcised; and all the House of Israel are uncircumcised in the Heart.*

God is no respecter of Persons. The seed of Abraham shall be punished if they are uncircumcised in Heart, as well as the uncircumcised Stranger. N.B. And is not this the [p. 14.] case of the Churches of the Gentile X^{tns}, Both Papists and Protestants of all denominations.

W^d not any body believe y^t X^{tns} had no such a Command as this—Thou shalt Love thy Neighb^r as thy self, i. e.

I do not desire my word to be taken for this, Hear w^t God Himself saith—

This is y^r case, and you ought not to be easy, till you have most earnestly beg'd of God to enable you to break y^r bonds.

Pray remember y^t the greatest business of a X^{tn} in this Life is y^t of his Salvatⁿ.

I must tell you agⁿ and agⁿ y^t our *sinful Nature* must be mended in this world, or we shall never go to Heavⁿ, never be Happy.

Question. Pray let me ask you one Question. How w^d you Live, if you did not believe y^e Gospel? w^d you be more careless or unconcern'd than you are? &c. &c.

[M. 1118.] *God's Omnipresence.* You will be truly happy, wⁿ you can say,—I am glad y^t God sees my Actions, and knows my Heart, &c.

[p. 15.]' *Self-Confidence.* Nothing provokes God more, than to think y^t we want not His Help, His Grace, and Blessing, and Light.

A disorderly Life—Shewes plainly a man's disregard of God, and His Lawes.

Questⁿ. Is this the way of preparing for Death and Judgm^t, Heaven and Hell?

W^t shall a man give—Consider w^t you hazard y^r soul for. Is it Riches, Pleasures, &c.

Religion. It is this, and this only y^t must recommend you to the Fav^r of God.

Happy we may every soul of us be, as Heavⁿ can make us, if it is not our own fault.

Happy is y^t man who Loves his salv. above every thing, and sees and dreads y^e danger of being lost for ever.

Salvatⁿ. You shew plainly y^t you do not regard y^r salvatⁿ.

Want of faith. You make a jest of those things w^{ch} w^d make you tremble if you had a true faith in God's Word.

Shew a man y^e danger he is in, and he'll avoid it, if he is in his senses—God shewes us the greatest danger y^t can befall us, and we mind it not.

[p. 16.] *Self-Condempnation.* You w^d not have Patience with Me if I sh^d tell you, you are in no danger, you may safely live as you do, and without fear; you w^d not hear this wth [Patience] and yet you'll continue to do so with^t any Fear.

God's Assistance. God evermore gives Power answerable to w^t He requires of us. Exod. iv. 3.

Misbelief, distrust. Exod. v. *ult.* 'Tis too often we distrust the goodness of God wⁿ He is going to do us the greatest good.

Enemy. Math. xxvi. Judas said, *Hail Master, and kissed Him.* Our L^d suffer'd this—and will not this condemn those y^t will not see even a Repenting enemy.

Two Masters. We are servants to y^t master w^m we most think of—Whether God or the world.

Damnation. A word easily spoke and forgotten, wthout considering—That it is to be for ever Banish'd fr. God, and fr. Happ'ss and without hopes of Recovery, and to—

Reprobation. Exod. x. There is a certain degree of Blindness and Hardness of Heart, w^{ch} neither the goodness, Patience, nor Judgments of God can cure. Exod. xiii. 5.—X^{tns} sh^d dread falling into such a state.

Repentance. Forgiveness of sins is the first thing we ought to Pray for, because Sin is the Occasion of all other evils y^t ever befall us.

Dreadful Delusion. To hope to go to Heavⁿ in y^e very [p. 17.] way y^t leads to Hell, i. e. in y^e way of the world.

They y^t be Whole. The greatest of all disorders is to think we are whole, and need no help.

Unclean Spirit. Mark v. Gives a man no rest night or day.

Grace necessary. Exod. xix. *All y^t y^e L^d saith we will do.* How very soon did this People forget this; and acted directly contrary!

Sin, Temptat^{tn}. He that Leades, or Tempts another to sin, is guilty of the same sin; It was better y^t a millstone, &c.

W^t shall a man give, &c. No man will purchase a kingd. at the expence of his Life, and yet men will give their soules for a little money, an Estate, a Pleasure.

The Law. Let us see w^t we once were, and from whence we are fal'n, and How unhappy our condition now is, and How good God has been to us in accepting our Repentance wⁿ we have broken the Law, &c. *Allen, Two Covenants^a.*

^a [“A Discourse of the Nature, nants: Evincing in special, That Faith Ends, and Difference of the Two Cove- as Justifying is not opposed to Works

Clergy. Lev. xxi. 17, &c. Nothing sh^d be seen in a Priest of God, which may expose Religⁿ to Contempt. They are to render Religⁿ Venerable—in y^e eyes of the People, who may be led by y^e example of them to be Holy, &c.

[p. 18.] *See thou to That—Judas.* They y^t tempt others to sin seldom trouble y^{ms} wth the consequence, or are concerned to deliver y^m afterwards.

Independency, Self Sufficiency. Bad is the condition of y^t Person who thinks he wants no help.

A Master, who Feares God, will eith^r find or make Servants like Himself.

Reproof neither charitable nor seasonable wⁿ men are not in a disposition to receive it, and for Amendment and with^t [? with] a prospect of doing good. Not to be done out of humor, but out of real love.

We dye daily. Wⁿ we sacrifice to God some part of our life, our time, some sin, sinful affection, worldly Lust.

Let your light so shine, &c. A man may hide some of his good works, but a X^{tn} Life ought to be seen; 'Tis a publick testimony which we owe to our Faith, and which J. X^t requires of all His followers: *Let y^r light.*

Pleasures. Let us not imagine y^t Excess, Luxury, superfluity, the Love of Riches and the Pleasures they afford, are less criminal because they are so common.

Diversions, none can be innocent which hinder us from minding our Salvation.

Seriousness. The most becoming a State of Tryal which is for Eternity.

[p. 19.] *Laughter.* We seldom Laugh with^t Crime.

[M. 185.] *Diversions.* Apt to make us forget y^e Dangers that surround us; Fear being as necessary as any other Grace.

[Supplement to M. 126.] *Self Denyal.* A choice receipt, as one friend can communicate to anothr, viz.—Every day to deny one's self in things

of Evangelical Obedience. With an Appendix of the Nature and Difference of saving and ineffectual Faith, &c. To which is prefixed a Preface, by Mr. Rich. Baxter, 8vo. Lond. 1673." The author was William Allen, Vicar of Bridgewater, quoted

elsewhere by Bishop Wilson. The reference here is not, apparently, to any particular passage, but it indicates the work generally as conveying, in the Bishop's opinion, a sound view of the subject.]

indifferent—(consistent with Health and civility to others) and not to please one's self in any thing. *Dr. More.*

Self Love. This is our gr^t Disorder—God in mercy to cure us, orders or permits a train of things to befall us, and to oblige us to Love and Obey Him, in w^m alone we can be Happy; The cure is painful, but tis necessary, y^t we may not ruin ourselves.

Self Denyal. “The Son of Man has not where to lay His Head.” This sh^d fill us wth confusion wⁿ we are too much concern'd for the conveniences of this Life.

Self Denyal. He y^t will not deny his Inclinations and Will, will soon lose y^e command of his Actions.

Self Denyal. Even J. Xst pleased not Himself, but took upon Him the Form, y^e condition of a Servant, &c.

The Cross. Tis a great mercy, that God doth not consult [p. 20.] our inclinations in laying upon us the cross, which is the only way to Happ'ness, but lays it upon us by the Hands of Men, and by His Providence, y^t by His Grace we may Suffer, Deny our selves, and be Happy wⁿ we dye.

Self Denyal. Tis a most miserable estate to have every thing according to our own wishes—and quietly to enjoy the pleasures of Life, wthout crosses, &c. There needs no more to expose a Man to eternal Ruin.—This was the case of the Rich Man in the Gospel.

Self Denyal—He y^t Loveth his Life—is fond of it, for the Pleasures, Advantages it affords, Its Idols, &c.—*Shall lose it*—He shall soon lose the Love of God, of Heavenly things, [p. 21.] and of His eternal Happ'ness.—*He y^t hates it*, in comparison of eternal Life and Happ'ness—Shall save His life. This [is] done by Self Denyal, Mortificatⁿ, &c.

Temperance—consists in a sober use of all earthly, visible things, and in confining ourselves within the compass of what is necessary; that we may get above y^e allurement^{ts} of this Life.

Self Denyal. The necessity of using it ought to Humble us, rather than [make us to?] boast of it, since the corruption of our nature is so very great, that we cannot follow her Lawful dictates wthout Hazzarding our soules.

Original Sin. The first step to a cure is to know one's distemper.—To fear the consequence—To loath one's self—

To see one's own poverty ; and y^t we have nothing to recommend us to God, but our great Misery, and His great mercy for poor sinners. And what they call'd their own Righteous [? Righteousness] before, they now are asham'd of.

[M. 586.] *Reformatⁿ of Manners* If ever, is to be brought about by motives of conscience, not by Temporal lawes and punishments.

[M. 581.] *Poor.* Be not cast down, you are happyer than you imagine,—Even than those who enjoy y^e Pleasures w^{ch} Riches afford.

[p. 22.] *Serious Temper truly X^{tn}.* For who can be merry, who sees His maker despised, His Lawes broke, His name profan'd—Men going carelesly and Headlong to Hell—Plaguing one another, &c.

Spare Time. We are accountable to God for our time as well as for His other fav^{rs}. And to squander it, is a sin.

Begin ye Day with God. And tis probable 'twill end wth Him and goodness.

Support of the Poor. Who w^d not be a Lazarus, for a few days, that he may be Happy^r [? happier] in Abraham's Bosome, In y^e Paradise of God, for ever ?

Begin well. One may see y^e success of y^e day by begin^{ns} it with God or y^e world.

Inconsideratⁿ. They y^t dare not deny y^e Gosp^l will yet not mind it. The evil will be the same in y^e end.

[M. 531.] *Knowledge of God.* There is a vast difference twixt knowing G. as a scholar, and as a X^{tn}.—The first [knows] God with^t being bettered, The X^{tn} knowes God, and Loves and Adores Him.

Fasting. “My health will not suffer me to Fast”—but your health do's not require Daintys, nor full feeding—Deny yo^r self in these, and you will answer the ends of Fasting in some measure.

[p. 23.] *Despair* is a frightful word, and yet all such as live in known sin ought to despair of Salvatⁿ while they do so.

[M. 516.] *Sin.* God often permits it, that He may make it Instrumental to the awakening and converting the sinner.

[M. 498.] *Miracles of Grace.* The conversion of a Sinner as great a miracle as any X^t or His Apostles wrought.

Comfort for gr^t Sinners. Tho' the sin be to us gr^t, in-

veterate, and Incurable, it is not so to an Almighty, and Allwise Physician.

A man is filling up the measure of his sins, who is not content to neglect his own Salvⁿ, But takes pleasure in seducing others.

Sin exceeding Hateful, wⁿ an Infinite, good and merciful God, has declar'd He will punish it wth everlasting misery— And wⁿ His own [? Son] gave His life to redeem us.

The true method of Reproving. To do it with *Mildness*, with marks of Respect, and in so plain a manner as the person reprov'd may be y^e Judge of y^e reason, &c.

Grow in grace. By this we know y^t we are in the way of Heavⁿ, as we know a Tree to be alive by its daily growth.

Repentance. By this we are to understand a new nature, [p. 24.] a new Life. Here is no difficulty.

Regeneration. He y^t is born of God overcometh the world. [M. 1085.] This [is] y^e sure proof of regeneration, when a man's faith has subdued his will and Affections, and led him to Repentance, &c.

A poor man good. This shewes the Power of Grace and Faith, wⁿ a man Loves and Hon^{rs} God, who denys him y^e things w^{ch} y^e world dotes on.

The great corruption of Nature. We Believe a man upon his word, and act accordingly, we do not do so upon hearing y^e word of God.

States of Life inconsistent wth Salv. [M. 1036.]

1. The voluptuous, idle, and useless Life of men of Fortune.

2. The Busy Life, w^{ch} Hinders men from taking care of their souls.

3. The Profligate, Profess'd Sinful Life.

The Spirit and Designe of Religⁿ. Let us have our Eye [p. 25.] always upon this, or we shall be apt to call y^t Religⁿ, w^{ch} is [M. 1029.] either indifferent, or only outward forms, meanes, &c., of Religⁿ.

Worldly motives. That man will not hold out long, who [M. 1027.] Acts, or Resists Sin, on worldly motives only.

Excommunication. Tho' a man's being in the Ch. is no [S. 226.] sure mark of Salv., Yet his being justly shut [out] of the Church is a proof of his being in the way of Ruin.

[M. 1023.] *The Obstinate.* Sad is the condition of the sick, who is not willing, or is afraid of being cured.

[M. 1021.] *A Test.* If we w^d really know our Hearts, we must consider our Lives.

The Tongue. The disorders of the tongue are not to be cur'd by Human Prudence; God alone, who has power over the Heart, can do it.

Faith is y^e Root of good Works; now a root y^t produceth nothing is *dead*.

[p. 26.] *Pastor.* The use of Holy things wthout affecting y^e Heart most provoking to God.

[M. 515.] *Servant.* One may depend on a servant who fears God.

Pleasures. You are making y^rself chaines not easy to be broke.

Mortification, self Den'. Our sins were indeed pardon'd at Baptism. But y^e seed of sin Remains in us. To root out and Mortifye this must be y^e Business of our Life.

Grace. J. X^t dy'd for us, not only to obtain our Pardon, but Grace to enable us to Live as we ought to.

Temptations. One of the most dangerous is to believe y^t we can overcome or avoid y^m wthout y^e Gr. of G.

[M. 936.] *Messenger of Satan.* It is the great Glory of y^e power of X^t that He can make the greatest enemy of mankind an Instrument of Salvatⁿ.

[M. 933.] *Faith and Obedience.* God expects to [be] believ'd in what He has Reveal'd, as well as obey'd in w^t He has commanded.

[M. 932.] *Almes.* God has put the Temporal goods of y^e Poor into y^e Hands of the Rich, to trye their Fidelity, And y^e Spiritual goods of the Rich into ye Hands of the Poor, y^t all the members may Help one anothe^r. The Rich support y^e Poor, and the Poor pray for the Rich, who have more need of their Prayers, than they of—

Good Purposes, being the gift of God, and not Improv'd, will be severely punish'd, as slighting, &c.

[p. 27.] *Evil company.* A man can hardly converse wth y^m without having all his Graces corrupted more or less, his Faith, Hope, &c.

[M. 921.] *The Cross.* We know not w^t we lose wⁿ we are Impatient under afflictions. The measure of Love, Labour, and Sufferings being to be y^e measure of Glory and Happ'ss.

Sermons. Those are the best, w^{ch} are plain, and suited to the capacities of the Poor. Blessed are y^e Poor, for yo^s is the K. of Heavⁿ.

Charity Beareth all things. Like God Himself, slow to Anger.

Believeth all things. The best of all people, even our enemies.

Hopeth all things, both fr. y^e Love of God, and fr. y^e Love she bears to all.

Endureth all things, rath^r than break y^e Unity of y^e Church.

Charity. He who is not concern'd for his Neighbor's Salvatⁿ is in gr^t danger of perishing himself. [p. 28.] [M. 896.]

Jesus X^t. Our *wisdom*, by the Light of His Word; Our *Righteousness*, by the merits of His Sacrifice; our Sanctification by His Sp^t, and our Redemption by the price of His blood.

Gospel. To despise y^e Truths of y^e Gosp^l too sure a sign of Reprobatⁿ.

Election. We cannot possibly perish if we adhere to J. X^t [M. 881.] by a lively faith in the Power of His Grace, in y^e merits of His blood, in a perfect Resignation to His Guidance, and in a well-grounded confidence in His goodness.

State of Tryal. We are continued by God Here, only to [M. 866.] mend our Nature, and to render us worthy of y^e Happ^{'ss} w^{ch} He has provided.

Happ^{'ss}. Tis God who disappoints us in all our at- [M. 865.] tempts for Happ^{'ss} Here, that we may at last go to Him who alone can.

That Man lives by Faith, who has a gr^t love for y^e word of [M. 860.] God, and for the X^m Religⁿ and Church w^{ch} is y^e preserver of it. A Love for the Truth, a great contempt of Earthly things, and a Love of Heavenly; An High Value for X^t crucified, And a great desire to be United to Him; an Hatred to Sin, and Love of Virtue—Closing with all the meanes of Grace and Salvatⁿ; An entire confidence in y^e Gr. of God, [p. 29.] and a distrust in himself, and in his own Works; and in short, who has the world to come much at Heart.

Dreadful Truthes to be often insisted [on] to awaken sin- [M. 849.] ners, and to force them by a sight of their danger, to throw y^ms into His Arms, who is y^e Refuge of sinners.

[M. 845.] *Reason insufficient.* They y^t think it sufficient to shew men y^e Reason of the Dutys they propose, know not the necessity of Divine Grace.

No Rest Here. We came not into this world to take our Rest, but to prepare for an etern. Rest.

[M. 836.] *Disconsolate.* Jo. vi. 20. It is I, be not afraid; i. e., It [is] Jesus X^t who orders this, for our good.

Riches ought to be manag'd with care and Frugality, bec. they are the gift of God.

Meales. We forget y^t tis God who feeds us, wⁿ we take our meat with^t giving Him Thanks.

[M. 786.] *Afflictions.* W^t a mercy it is to be turn'd to G. by these.

We believe in God, whose infinit wisdom sees our want, whose Infinit good will inclines Him to Help, and whose Infinit power can do w^t He pleaseth, &c.

[M. 742.] *Prayer.* Never undertake any business of moment y^t you cannot beg of God to Prosper.

[M. 723.] *Virtue* consists in a continual striving against contrary vices and denying every corrupt inclination of depraved Nature.

[p. 30.] *Whether ye eat or drink.* That is—Make all the Actions
[M. 737.] of y^r Life a sacrifice to God, To His Glory.—Take care to be a X^m in y^r whole conduct, as well as at church.

Meales. Without Grace, y^t w^{ch} is necessary for the Health of the body, may become y^e Death of y^e soul.

[M. 719.] *Members one of another.* It is y^e settled order of Providence—That men sh^d depend one upon anothe^r for *Help*, for *Instruction*, for *Bread*, for *Protectⁿ*, for *Advice*, for *Peace*, for *Justice*, &c.

[M. 709.] *Miracles*—We wish for miracles—Why, considering the corruption of our Nature, it is a miracle y^t any man avoids any sin w^tever y^t the Devil and his own mind, prone to evil, tempts him to; or y^t he does any thing y^t is good.

[M. 707.] *Temporal good things.* The more we have, the more we sh^d be afraid for ourselves, and more earnest for God's Grace lest we should abuse y^m and they become a snare.

[M. 732.] *Christian.* Tis necessary to be such in all y^e Actions of our Lives, y^t is to act upon principles of X^{ty}.

Our Lives are continued only to glorify God, and to save our own soules.

[p. 31.] *The world.* Have no more to do wth it than w^t is neces-
[M. 670.]

sary, and [if] you would have it respect you treat it wth severity.

Pastor. Let us not impute the unfruitfulness of our ministry to our Flock, but to ourselves.

Failings. Our Perfectⁿ and virtue consists in opposing them.

True obedience of Faith is to submit cheerfully to the will of God, without knowing the reasons of it.

Sins and Judgments. Where sins are the same, it is God's great mercy, that Judgm^{nts} are not also y^e same.

Resurrectⁿ of J. X^t. He was made a Prisoner by Death; [M. 408.] God raised Him from Death, by w^{ch} He signify'd to all the world, that the Debt was discharged. The Debt contracted by Adam, &c., "In y^e day thou eatest thereof."

Despair. No man can be faln below y^t Power w^{ch} Rais'd [M. 405.] J. X^t from y^e Dead.

Take Council of God. Beg His directⁿ and blessing before [p. 32.] you Act—This will shew us w^t is fit to be done, and Hinder [M. 403.] us from doing what is not.

The Divine Nature, communicated to us: 1st. *by sincerity*, [M. 397.] i. e. by doing what is in our power to please God, and to avoid what will displease Him; 2nd. By *self denial*, i. e. Denying y^e Animal Life, wherever there is danger of captivating us; 3rd. By earnest Pray^r to God, for the guidance and assistance of His H. Spr^t thro' the merits of J. X^t to know and to do our Duty.

Learning. Honest Ignorance better than useless and Profane Learning.

Who sets you at Work? Satan most surely, if tis any wicked thing you are contriving or doing.

Self Denyal. He y^t takes all the Liberty he may without [M. 383.] reproach will certainly Repent of it.

Evil Speaking. There is no man but knowes more evil of [p. 34.] himself, than of any other. [M. 309.]

We are all Sinners. This is often said in excuse—But let such consider, that some sinners will be sav'd, and some will be damn'd—This sure makes a Difference.

Afflictions never intollerable but wⁿ we see y^m in a wrong [M. 247.] light—As the effect of people's malice—of our own folly—of Chance, Destiny, &c.—On y^e other hand look upon y^m as

the appointm^t of a Loving Fath^r and design'd for our good, and all will be easy.

[M. 243.] *Test of true Piety*—where y^r Treasure is there will y^r Heart be—God is not yo^r Treasure, if you are [not] often thinking of Him, speaking to Him, &c.

[M. 190.] *Temptations.* Fearful X^{ns} may learn fr. X^t not to [be] frighten'd at Temptations: J. X^t Himself was tempted to the greatest sins.—This was consistant with Infinit Holyness.

[M. 175.] *Love God:* a sure Test y^t we Love God, wⁿ we receive afflictions willingly; Because in themselves they are not desirable, but only as they come from God.

[M. 163.] *Enemys.* He y^t says he never will forgive, says in effect he will never go to Heavⁿ. Such a man hath but one Prayer to make, *That God w^d change his Heart.*

[M. 143.] *Christian Perfectⁿ* doth not consist in having no Failings, but in resisting them constantly—and Victory is not consenting to them—God commands unlimited Holiness, (with all thy Heart, *with all* thy mind, &c.) that He may proportion His rewards to the Sincerity and greatness of o^r Endeavours.

[M. 135.] *Prayer.* God knowes our wants, but He commands us to Pray, y^t we may often think of Him—Remember y^t we Depend upon Him—as y^e only Being able to Help us, &c.

[p. 36.] *Feares.* He whose conscience being awake, strives to get free of his feares, by running from God, will certainly increase y^m.

Great Estates—Have this condition annex'd to them,—whatever is superfluous belongs to y^e Poor.

[M. 143.] *A good X^{tn}.* Is not one who has no inclination to sin, but who resists such, and suffers y^m not to grow up.

II. Scriptures. Be not afraid of seeing y^e Truth, If you are, God will not shew it you.

Laughter. We often Laugh wⁿ we have too much reason to weep, since we are under a Sentence of Death.

Josh. ix. 14. *They asked not counsel of God*—So will it always end, wⁿ we go ab^t anything of moment, without begging God's directⁿ and Blessing.

X^t and Satan. There is no medium betwixt belonging to Christ and the Devil.

[p. 37.] *He findeth it swept and garnish'd*—See y^e sad consequence of *Backsliding* and *Negligence*; to be reduc'd to y^e Power of

seven Devils, and to y^e several sines which those evil Sp^{ts} lead us to.

Forgiveness of Sins—is to be Hop'd for, only thro' Faith in y^e blood of J. X^t.

Xⁿ Perfection. Whoever aspires after this, that is, to be so united to God, as to be one Spirit with Him, must do all things with this View—*To please God.* This I purpose, This I do, This I forbear, This I suffer, in obedience to y^e will of God, and because I Believe This will Please Him—This will not Displease Him—This will be for God's Glory, &c.

Work out y^r Salv. Do w^t you can, y^t will shew your sincerity—And Pray for w^t you cannot do, That will Testify y^r dependance on God.

Spiritual Pride. Lucifer became a Devil, by appropriating to himself those excellencies which God had bestow'd upon him.—And thus men become like him, who take pleasure, and ascribe unto themselves, and their own good workes, the Graces and virtues which they are possess'd of, and which are [the] sole gift of God, by which they Rob God of His glory, A sin the most abominable in the sight of God.—To cure or prevent which, God often lets loose grievous temptations, and for a time withdraws those sensible comforts w^{ch} y^e soul has formerly enjoy'd; and for want of which y^e soul is reduc'd to great straits, y^t she may be thoroughly convinc'd [p. 38.] y^t her dependance is wholly on God for Grace, Peace, and Happ'ss in this world and in y^t which is to come; and that she has no Self Righteousness to trust to, or depend on, but only the Righteousness of God, and of His Son Jesus X^t, and what He has done and suffer'd and merited for us.

Repentance. Is such a true sorrow for our sins, as makes us submit to the meanes, How bitter soever, or painful, to root y^m out, and to repair the wrongs we have done by them.

Lord's Supper.—Do this in Remembrance of Me, y^t is—By observing this ordinance you publickly own, and acknowledge, y^t your salvation depends upon J. X^t; on what He hath Taught, and done, and suffer'd for you. Neith^r is their Salvatⁿ in any other. Acts iv. 12. Now as He was not a Jew who was one outwardly, &c., &c., Rom. ii. 28—Even so He is not a X^{tn} who observes this Ordinance outwardly, but He who, &c.

[p. 39.] *The Lord's Supper* contains an open Profession of Two great Truths—First, That J. X^t is an attonement for our Sins;—And 2^{ly}, That He is a real principle of a new Life to us—and y^t these are made certain, and confirm'd to us, by presenting and taking this Bread and Wine, as His Body and blood in this Sacram^{nt}—And through Faith, Pleading before God this attonement, and Receiving His body and blood as the Principal of a new Life to us. All this is to be the work of Faith, in the Divine nature of J. X^t as well as Humane. As He is given for us, He is our Attonement, as He is the Food of our soules, He is y^e Principle of a new Life to us, and the preserver of y^t Life;—And therefore J. X^t hath appointed this ordinance to be perpetually observ'd, as a certain meanes of obtaining and preserving this New Birth and Life—And by duly partaking thereof, J. X^t dwelleth in us, and we in Him — We receive Life, and growth, and Nourishment, and Grace from Him as truly as the Branches of a Tree receive Life and growth and Nourishm^t from the Tree.—So saith our Lord Himself — I am the Vine, ye are the Branches, i. e. I am y^t to you, in as true a manner, as a Vine is to its Branches, you must have y^r Spiritual Life, and growth, and all the good fruit you bear fr. Me, as really as a Branch has its Life and Fruit from y^e Vine.—You see therefore (X^{ns}) w^t you deprive y^rselves of, by neglecting this Sacram^t—Even y^r Spiritual Life, The Graces of an Holy Life, and your Salvatⁿ. Tis this y^t must preserve y^e Life of y^r soules.

[p. 40.] *They y^t be whole, &c.* If we did feel our misery and wants as blind men feel the want of sight, or as the sick feel the want of health and ease, and apply to Jesus X^t with the same earnestness as such people did to Him wⁿ on earth, we sh^d soon find Light to our mindes and Health to our soules.

The end of Religion is to restore us to y^e Divine Image— That we may be partakers of the Divine Nature; whatever does not some way or other contribute to this, is not Religⁿ.

No soul can be lost That can truly Humble its self before God—Confessing its own utter inability to Help and save its self—That applies itself to the Divine Majesty—

And begges for His Son's sake to be sav'd in such a manner as shall please Him. A soul thus disposed, and seeking its salvation in the mercy and goodness of God thro' J. X^t, cannot fail of being sav'd.

Heart. Every man is just what his Heart is; If his Heart is intent upon pleasing God, and averse to every thing y^t He believes will displease God, He is a good X^{tn}, and in the way of Life, &c.—But then He must take care [p. 41.] y^t He doth not think to please God, by ways of His own imagination—by a mere Form of Religⁿ—By talking agst sin—By contending for things w^{ch} do not mend the Heart or manners, but only fill y^e Head with Notions, &c.

Conscience is not the *Natural* working of our hearts; were it only such, it could never be quite extinguished, but it is y^e work [and] voice of a Gracious God, who w^d have all men to be sav'd, and who will not rest speaking to us, till we have driven Him from us by our obstinate continuing in sin. Our Salvat. therefore depends upon Hearnking to this voice of God, &c.

Tythes. They y^t withhold y^m do not so much wrong God as themselves—Honour the Lord with thy substance: Prov. iii. 9. This is a command w^{ch} no prescription can set aside—No more than this—He y^t Honoureth Me I will also Hon^r.—Let His servants be decently provided for, for their great Master's sake, who gives us all we have or Hope for—David, 2 Sam. xxiv., w^d not offer to God of y^t w^{ch} cost him nothing—Directly contrary to this, too many will Hon^r God,—But then it shall be so as to cost y^m nothing, or as little as they possibly can.

Questions important. Do you really believe y^t you must certainly be sav'd or Lost, miserable or Happy to all eternity?

Are you persuaded y^t you can do nothing y^t is good and [p. 42.] acceptable [to] God without His Grace?

Do you really wish y^t you could always do what you believe will please God?—Ask and ye shall have. Tell me with a sincere heart, suppose you sh^d now be called out of this world, do you believe y^t God w^d approve of yo^t way of Life?

Have you considered, y^t this short uncertain Life is the time appointed for you to choose, whether you must be happy for ever, or miserable for ever?

Deal faithfully wth y^r own soul—Do you live as your own conscience tells you God w^d have you live?

Do you know upon w^t termes sinners may hope for Pardon and Salvatⁿ?

J. X^t Invites indeed sinners to come unto Him, and promises to receive y^m—but then He calles them to Repentance.

Have you considered w^t a mercy it is y^t God will on any termes Pardon one who has all his Life long liv'd in Rebellion agst Him?

[p. 43.] God Himself has declar'd by His Son, y^t Heavⁿ or. Hell will be the portion of Men in the next world; can you be at rest, till you know how it will go wth you wⁿ you dye.

Sacraments. In *Baptism* we enter into covenant with God to Live according to His Lawes. In y^e *Lord's Supper*, we renew y^t covenant, and profess publickly, that we resolve to continue X^vs servants unto our lives end.

Faith,—*Belief*—sh^d very often in the N. T. be translated *Trust*, by which the true Faith or Belief w^d be plac'd in a better Light, *Fides est Fiducia*—such a Belief or Trust as shewes a Dependance on God and X^t in hopes of mercy and pardon, and is likely to be follow'd wth Love and Obedience.

[p. 44.] *To Justify*, is to be pronounc'd Righteous in the sight of God, w^{ch} our best works of Holiness, being attended with so many imperfections, cannot possibly do; They can only shew the truth of our Faith, and secure our Justification, while we continue to Hon^r God, and fit us for a better world.—Wherever *Faith is said to Justify us w^{thout} works*—It must mean that we are pardon'd and accepted of God, thro' our Faith and Trust and dependance on His Divine mercy, and mediatⁿ and merits of X^t, being truly sensible of the imperfections of our best works, and their Insufficieny to Justifie us in y^e sight of God.

Q. Have you ever seriously ask'd y^r self y^e question How matters stand twixt God and your soul? &c.

Q. Were it not better y^t you sh^d sec y^r dang^r before it be too late before you feel it?

Four last Things—Consider yo^rself as you are a *sinner*, as you really are—That—Vide Gauthier's Saturday, Holy Week.

[Part of p. 44, and the whole of p. 45, blank.]

To Live in known Sin, and to be merry and cheerful, is a [p. 46.] sure sign of a Graceless Heart; and a most dreadful condition—For a Drunkard to laugh—And [an] Adulterer to be Fearless, &c.

God's omniscience. How will God approve of this? This is of the greatest concern to us.—Contrary to this is y^e way of y^e world—What will the world say of this—W^t will posterity think of me—W^t will my superiors say—But every good Xⁿ looks Higher—How will God be pleas'd?

Original Sin discovers itself in our proneness to evil—In an unconcernedness to what may come hereafter—In men's not fearing the Anger of God—in being insensible of His Favours, in w^{ch} we live and move, &c.

Paradise. Our first Parents plac'd there, in order to become more perfect, and fit for Heaven, To trye their Obedience and Dependance on their Maker, &c.

Sin. The same mischief to the soul as poyson to y^e Body.

Formal X^{tns}. Their conversion difficult—A careless and customary way of serving God gives [the] mind some ease—Makes y^m confident of their safety—Good thoughts of y^{ms}—Despise others—In the way of Ruin without perceiving it.

Heaven and Happ'ss. There is but one way to these—By Faith in J. X^t Obliging us to depart from Iniquity—1 Tim. ii. 19. And leading a good life.

Actions. How to Judge of y^m? Wⁿ you can say, I am glad y^t God sees, and will be pleas'd wth w^t I am doing, and the manner of my doing it. [p. 47.] [M. 1118.]

The Creed.—We believe in God Alm., Holy, Good, Just. Will y^t make a sinner's mind easy? No.—We believe in J. X^t who redeem'd us and all Mankind—Will this satisfy a Sinner's mind entirely? No—For we find ourselves unable to keep His commands—Therefore we believe in y^e Holy Ghost—Who alone can assist, sanctify, &c. Therefore it w^d be an uncomfortable Article of Faith for a man who is sensible y^t he is a sinner, to know and believe y^t there is a God most Righteous, Holy, Just, and all powerful, with^t knowing how to regain His Favour, wⁿ he has offended Him, &c., &c.

The nat^l consequences and Danger of a Prosperous Conditⁿ.

Gen. xiii. 10. And Lot lift up his eyes and beheld all y^e plain of Jordain, &c. This is chusing our Happ^{ss} by our senses, and we know w^t followd.

[p. 48.] Laish (Judges xviii. 10.) is described to be a place, where was no want of any y^t y^e Heart of Man could desire—The consequence was—The people liv'd entirely at ease, so that there [was] no shame, no Magistrate to put any man to shame—The next thing we hear of y^m was, they were every soul of them cut off for their sins. It is for this Reason y^t in our Litany we are taught to Pray—*In all time of our Wealth, Good Lord, deliver us.* There being so very great dang^r in a Prosperous condition of falling into Ease, Luxury, Pride, Oppressing others, &c., &c. To be out of the reach of misfortunes, To depend on our selves more than on God, To be delivered fr. the Power of Evil. Hab. ii. 9. This is one of those Dutys of X^{ty}, which wanted a Revelatⁿ to oblige men to receive and Believe it—Every body knows that Murder, Adultery, Drunkenness, Robbery, Lying, Perjury, Injustice, &c., are sins hateful to an Holy God, and will, if not pardoned, shut men out of Heaven—But the Sin of covetousness, and the Desire of Prosperity, to have every thing according to our own wishes, This is not so easily perceivd to be so dangerous as it really is, And therefore our Lord and His Apostles have given us so many warnings agst a Desire, and a sin w^{ch} is too like to be the Ruin of those y^t fall into it.

Holy Script. Negligence in Hearing y^m read—If you w^d but Hear y^m with care—you w^d find y^r way of Life condemned in every chapter, and you w^d see y^e danger you are in on y^t account.

X^{tns} Perverted. No wonder y^t such as do not know why they are X^{tns} or Protestants, are very easily perverted to popery or Atheism.

[p. 49.] *Infidels.* It generally appears in their Lives that the Rules and commands of the Gospel, (however Holy, Just, and Good,) are as little Regarded as its Doctrines.

Faith, is not only an Assent to the Truthes of X^{ty}, but includes in it an *Act of Trust*—committing the soul to X^t, To His Influence and care, to be conducted to Salv^t by y^e Rules He has prescribed in His Gospel.

So great Mercys—offer'd and slighted, what dreadful punishment have such to expect and Fear?

Mark xvi. 16. *Believeth not shall be Damn'd.* A Revelation attended with evidence sufficient to convince a man capable of understanding its force, and dispos'd to receive y^e Truth. This punishment will not be deem'd unreasonable.—Therefore, *let men reject the Gospel, and the Rules it prescribes, at their peril.*

Christianity supposeth y^t all men being Sinners they w^d certainly be for ever undone if God had not propos'd a way for their salvatⁿ. Jo. iii. 16, 18, &c.

Promises and Blessings to such as receive and obey y^e Gosp^l. A full and Free Pardon of y^e greatest Sins a True Penitent hath ever committed—An admission into y^e Family of God, and to be esteem'd as His children—The aides of His H. Sp^t to enable us to overcome all the Power of Satan, and y^e corruptⁿ of our Nature—And to fit us for Happ^{ss} Etern. These [p. 50.] are astonishing blessings—Especially wⁿ we consider y^t y^e Son of God vouchsaf'd to be the messenger of these Fav^{rs} of the Love of God to His poor lost creatures, &c. Now whoever despises, Rejects, Ridicules such Mercys and Blessings as these, no wonder, if J. X^t wⁿ He comes to Judge y^e world, shall take vengeance, &c. 2 Thess. i. 8.

Saving Faith—Is an Hearty and Practical Trust in the method of Salvatⁿ propos'd in y^e Gospel—attended with y^e Fear and Love of God, and of J. X^t, and wth a great Humility considering how little we have merited so great mercys God has provided, &c.

Angels. As X^{tns} we are taught to know and believe y^t they are employ'd by our Lord to attend upon X^{tns} at all times.

Masters. Where servants are govern'd wth Passion and finding fault continually, nothing will be done with a good will, nor well.

Infant Baptism. The Privilege of Infants being settled in y^e old Testam^t, i. e. Their being qualify'd to be members of y^e Ch. of God, and this not set aside by X^t, there was no necessity for a New Command for this, no more than for the Sabbath—for Women receiving y^e Sacram^t.

Meanes succeed Just as far as God pleaseth, therefore His Blessing is always necessary to be Prayd for.

[p. 51.] *Death.* The only Happ^{ss} of this Life is to be secure of a blessed Eternity after Death.

Death. Now is y^e time in w^{ch} we are to chuse w^t and where we are to be to all Eternity. Let us therefore lose no time to make this choice.

Death of Friends—If we consider death as the effect of Sin, we shall weep with reason

Hardend. Ecclus. v. 4[—7.] *Say not thou, I have Sinn'd and what Harm hath happened unto me? The Lord is long suffering, He will no wise let thee go. Be not without fear to add Sin to Sin. In thy security shalt thou be destroyd. Say not His mercy is great, and He will be pacifyd—for mercy and wrath come from Him, &c.*

Repentance. Tho' Repentance secures a man from the Punishment of any sin, yet how much more comfortable is it to be Innocent, than to need a Pardon?

[p. 52.] *Guardian Angels.* No Xⁿ is wthout an Angel to inspect his behaviour, and solicit his well doing. *The Angel of y^e L^d standeth ab^t y^m y^t fear Him.* And Matt. xviii. 10. See Dr. Young's Sermon. Vol. ii. 220, &c.

Venture to ask y^r self such questions as these—What was I made for? What came I into y^e world for? What will [be] expected of such as hope to go to Heaven?

Repentance. Do not flatter y^rself y^t you will Repent—*To day if you will Hear His voice.*

Poor. Live in Hopes of a better Life, And an amends of better Blessings for what you want in this Life. He is the Poorest of men who wants grace.

Logos. J. X^t so call'd, The *Word*, because God the Father hath made His will known to us by Him, who is His word.

Heaven. All wicked men will be excluded, because they are not unworthy only, but unfit for, and no way qualify'd for, &c.

For every Xⁿ hath at his Baptism a Right to Heaven, thro' Faith in J. X^t. But he may Lose this Right, if he so lives

as to make himself incapable, unfit, unqualify'd to enter into so Holy a Place.

Repentance unto Salv. is such as is follow'd by a good life. By bringing forth good Fruit meet for Repent^{ce} or such a sorrow for sin as makes us forsake it.

Faith in X^t. A Full perswasion y^t He is the Son of God, God manifested in the Flesh, The Saviour of the world; That all that is said of Him and by Him in the Gospel is [p. 53.] true; To be so perswaded as to Obey His Commands, Fear His Threates, Believe His Word and Promises.

Lord's Supper. Whoever slights this Ordin. Unvalues all y^t Jes. X^t hath done for us, and will provoke . . .

Infirmities. It is sincerity y^t God expects from us, and not perfection. Infirmities ought to Humble, not cast us down.

Grace of God. Such an Holy Power as makes y^e Providence and Ordinances of God effectual to our Salvatⁿ.

Common Prayers. Here we Pray not as private people, [M. 432.] but as a Society, exercising Xⁿ Charity, Praying for, and Praising God for one anothe^r, &c.

Jesus X^t. To know God with^t J. X^t is to know an Infi- [M. 502.] nite, Holy, Just God, w^m we have offended by Our Sins, with^t knowing How to be restor'd to His Fav^r, to appease His Anger.

Temptations. Permitted and design'd to shew us our own [p. 54.] Weakness, and y^t we must depend on God, and pray daily [M. 770.] for His Grace, and to make manifest the Power and Goodness of God.

Prayer. The desire of an Heart Sensible of its own wants, and begging Help from God.

Good Purposes. Are the gift of God; to stop there is to [M. 931.] despise God's gift.

Self Denyal. To mend our corrupt nature is a Task which God hath set us for our whole life. We cannot possibly do this without Self Denyal, Mortificatⁿ, &c.

Self Denyal. If we are suffer'd to follow our own inclinations, we are Sure to be lost for Ev.

Self Denyal. Necessary to keep us from doating upon the pleasures of this Life y^t we may love G.

Divine Assistance. God who w^d have all men to repent that they may be sav'd, is Able, Willing, Ready to free us from all our corruptions, if we sincerely desire and beg His help.

Grace. The good use of any one Grace or Fav. of God doth always make way for another.

[p. 55.] *Prayer Necessary.* To put us in mind of our own Insufficiency to help ourselves; Of our Dependance upon God; Of His Power to help us; Of His goodness to Pardon us; Of His Justice to punish Sinners if they do not Repent—All which is necessary to lead us to Fear, to Love, and to put our Trust in God, &c.

Damnation. God need only let any Man follow his own evil Inclinations, w^{ch} will lead him to Hell.

Thou shalt Love the L^d with all thy Heart. That God may proportion our Reward to our Love and Obedience.

[M. 780.] *Promises and Threats of the Gospel.* You say you Believe these: you live as if not one Word of them were true, &c.

Original Righteousness. A disposition and inclination to Goodness which was in Adam before his Fall.

Original Sin. A pron^{ss} to evil continually in every child of Adam since y^e Fall.

Love of God. He is the true Xⁿ who Loves God more than he Fears Hell; who abhors sin, not so much out of Fear of Hell, as for Fear of offending a Good and Gracious God, who has done so much to save him.

[p. 56.] *Instructions and Warnings for Young People.*

You need not be at paines to go to Hell; you will of course if you follow y^r own corrupt inclination and will not resist temptations to sin.

When conscience forsakes you the Sp^t of God will do so too.

Whoredom and Wine (or *Drunkenness*) take away y^e Heart. Hos. iv. 11: i. e. All fear of God for our selves, for what must come Hereafter, &c.

They y^t live without Religⁿ will dye wthout hopes of Mercy. We have Reason to bless God for any thing, even for Sin, that awakens us into a fear for our selves.

Remember tis much easy'r to prevent an Evil Habit than to break it off.

Every Sin will find out y^e Sinner one time or other.

To be left to ones' self one of y^e greatest Judgm^{ts} of God.

God will withdraw those Graces w^{ch} men will not improve.

Every man is capable of being as Wicked as the Wickedest he hath ever Heard of, If God forsakes him and leaves him to be govern'd by Satan.

When a man begins to be fond of Pleasures, he is making himself bands which will not easily be broken.

The Fear of offending God a man's gr^t security agst Sin.

He that wilfully and knowingly chooses to sin, Chooseth in effect to go to Hell.

Wⁿ you are tempted to sin, Remember tis an Infernal [p. 57.] Feind that pusheth you on.

He who thinks it difficult to obey the Lawes of Jesus Christ, will have harder masters to obey—Lusts, ungovernable Passions, Evil Sp^{ts}, &c.

We are never more in danger than wⁿ we think ourselves secure, and trust to our own strength, and forget to pray to God to Help us.

Life is continued to us for this end, to be a Glory to God by fitting our selves for a Blessed Etern.

He who makes other people's Sins the matter of mirth, is in danger of provoking [God] to let you [him] fall into the same or greater.

Let us learn from the example of J. X^t not to place our Happiness or Unhappiness in the Things of this world.

Not to set our affections on things on y^e Earth, but on things above.

Have a care of being led by y^e example of such as make a mock of Religⁿ, or a Jest of Sin.

Remember y^t y^e Devil, like a roaring Lyon, is always seeking w^m he may Devour, Tempt and Ruin, finding y^m careless and fr. under ye Protectⁿ of y^e Angels of God.

Prepare yo^r self for Temptations, for such you will most surely meet with, and which with^t the assistance of God's Spirit will ruin you.

Remember y^e name of X^t will be of no service to him who lives like an Heathen.

[p. 58.] *X^t our King.* He y^t hath not X^t for his K. must have Satan with all his evil Spirits.

Good Life. Remember, That a *good life* is the best preparation for y^e Lord's Supper, The greatest Ornam^t of a Xⁿ, The greatest comfort under afflictions of evry kind, and the greatest support and comfort at the Hour of death.

Publick Ordinances. As on one hand you must not neglect y^e Publick Ordinances of Religⁿ; so on the other be careful of falling into a Form of Godliness with^t y^e Prac.

Watchfulness. Keep a watchful eye and sense of the Corruptⁿ of your Nature, and Weakness—Inconstancy.

Repentance. Mark vi. 12. *They Preached, That men sh^d Repent.* Intimating, That men must forsake sin, which is contrary to Reason, before they can Receive y^e Gospel.

Works of Piety. Judge not of w^t you do by the sensible pleasure you feel, but by the Humble obedience in doing your Duty.

Poor. How did y^e Son of G^d become poor, y^t He might pay our Debts?

[p. 59.] *Lord's Supper.* The frequent use of this the best way to secure an Interest in the Satisfaction, Merits, and Intercession of J. X^t.

Adam. Man having lost the gifts and Graces which he receivd at his Creation, J. X^t the second Adam hath restored them.

Backbiting. He y^t is truly humble will Censure himself, his own faults, rath. than others.

Brandy. Any Person who will not Believe y^t the Love and Practice of Drinking these liquours will in the end bring him to Hell, all other Reasons will signify nothing.

Repentance. *They preached every where that men sh^d Rep.* Till men forsake such sins as their own Reason tells y^m are damnable and displeasing to God, the Xⁿ Religion will not, cannot be rec^d.

Spiritual Pride. No security agst this dreadful Sin, but by keeping close to the Cross, and taking it up daily, by Acts of *Mortification, Humiliation, and Self denial.*

Profligate Sinners. They commit all iniquity with Greediness; They seem to desyre God to do His worst, To Damn them, &c.; They Fear Him not, &c., Nor w^t He can do to [them.]

Outward Devotion. God is y^e L^d of our Bodys as well as of our Souls, and therefore requires Reverent behav^r as well as Inward Devotion.

Self Denyal, Mortification, Taking up y^e Cross, Do, wth [p. 60.] *Regard to the Soul,* consist in abstaining fr. such Sins of Pride, vanity, Envy, Revenge, &c., w^{ch} it has been guilty of. So with *Regard to the Body,* it consists in abstaining from such Acts of Sin and Intemperance and gratification of sense as brought a guilt upon the Soul; and that as far as may be, they may be reversed by Self Denial and by the contrary Acts of Virtue: that all the members and senses may become obedient to y^e soul: all w^{ch} must be effected by y^e Holy Sp^t of God, by w^{ch} we are made *New Creatures*, i. e. quite other than what that H. Sp^t found us.

Adam did really Dye y^e very day he sin'd; i. e., he lost that Spiritual Life of the Soul, w^{ch} God had added to his Animal and Rational life, That Life which unites our Soules wth God, *which is the Life of the Soul*, And without which we are dead to God, and become alive to y^e world.

Fasting. A natural effect and mark of Repentance. The Ninivites—Centurion. A part of Reveald Religion—And a dependant upon Repentance—Joel ii., Esther, David, &c. *I humbled my soul with fasting*, Ps. xxxv. & xxxvi. [?lxix.] Under the Gospel, J. X^t has declar'd a time shall come y^t X^{ns} shall Fast. He regulated their Fasts, &c., How they shall, and how they shall not Fast. The Apostles Fasted before Ordinations. Our Lord declar'd, y^t such Spirits are not to be dispossess'd but by Pray^r and Fasting: In short, It is a Gospel [p. 61.] Duty, An Apostolical Practice, And order'd by the Church of which we are all members, and have promised to obey.

The Benefits of Fasting,—Tis a meanes of Grace, An Instance of *Self Denyal*, An Act of *Humiliation*, An Act of Revenge upon our selves for excesses, &c. An oblation of y^r Appetites to God. It teacheth us to Live [by] Rule and Order, Not to be Slaves to the Belly and appetites, the occasion of Infinite Evils. It brings and keeps the Body

in subjection, w^{ch} St. Paul thought necessary to preserve himself from being a castaway. It subjects the Flesh to y^e Spirit, &c.

Obedience to the Church, a sure Mark of our Love of God. If they Hear not Her, Let y^m be as Heathen and Publicans. We then own the Authority of our heavenly King, wⁿ we own the authority of those w^m He has appointed the Ministers of His Kingdom on earth, w^m He hath appointed stewards of His Mysteries.

Our Love for God known and discoverd, as Solomon did the true mother of the child, by our Love for our Mother the Church, the Spouse of X^t.

[M. 512.] *The Holy Ghost, y^e Lord and Giver of Life*, of that Life w^{ch} Adam lost the very moment he disobeyd his Maker. *That Life* w^{ch} X^t hath obtain'd for all true believers; *That Life* w^{ch} is the true Life of X^{ns}, With^t w^{ch} they are in effect *Dead* to all the great ends of their Creation. There is a *na'al Body*, and there is a *Spiritual Body*, there is also [p. 62.] a *natural Death* and a *Spiritual Death*, w^{ch} Adam Suffer'd the day of his transgression. Thus a man may Live, as too many do, *with^t God in the world*. So Adam did; he long enjoyd an Animal Life, tho' he lost his spiritual Life, until God in mercy promised Him a Redemption from that Death. He was till then alive to the world, but Dead unto God. *Now the Holy Ghost is the Giver of this Spiritual life*, a Life distinct from the Animal Life, w^{ch} we have in common with Beasts and Rational [qu. "irrational"] Creatures; By the *Spiritual Life*, therefore, we are not to understand an Holy, Pious Life, &c., for this is the *Fruit* of the Spiritual Life, not the Spiritual Life itself, but distinct from it, as the fruit fr. y^e Tree y^t produces it.

Seven deadly Sins, so call'd from the Deadly consequence of Living, continuing, and Dying in any one of them. *Pride, Envy, Covetousness, Luxury, Gluttony, Anger, Sloth*. The source of all which is a *Vicious Self Love*. *Pride* proceeds fr. admiring Our Selves—*Envy* from repining at y^e good of others, w^{ch} we suppose eclipses our own—*Covetousness* in seeking chiefly our own Profit—*Luxury* our own pleasure. *Anger* is Self Love seeking to be Reveng'd—*Intemperance*, [p. 63.] its *Tast*—*Sloth*, its own ease. He therefore, saith Jesus Christ,

who will be a Xⁿ must *deny Himself*. Must conquer this Self Love, in all these shapes.

The Seven Penitential Psalmes, 6, 32, 38, 51, 102, 130, 143.

The Glorious Attributes of God. Perfections. Excellencies.

The Infinit Holiness of God.

His Omnipresence, and Omniscience.

His Divine Wisdom, and Providence.

His Infinit Power.

His Divine Justice.

His Infinite Goodness and Mercy.

His Unchangeableness, and Faithfulness to His Promises and Threatnings.

Self Denyal. The same wth our Baptismal Vow, To Renounce the Devil, the World, and y^e desires [of] our own corrupt Heart and Inclinations.

Bible in Schooles, too likely hath contributed to sink its value and Authority, and the Reverence X^{ns} ought to have for it. See Preface to a treatise of Humility, p. 25, 26, Where the Books of Heathⁿ Authors, &c., are justly condemn'd.

Humility. Learn of Me (saith our L^d X^t) for I am meek [p. 64.] and *lowly*, and ye shall find rest unto y^r soules, Math. xi. 29. The whole Life of X^t was to Teach us Humility. Blessed are the Poor in Sp^t, for theirs is y^e K. of Heaven. Tis the first and Principal grace of a Xⁿ Life. The Humble man *Loves His Neighbr*. He esteems others better than Himself, and therefore cannot but love them. The Humble man is *Patient* under afflictions bec. He confesseth y^t His Sins deserve more than w^t He suffers from y^e Hands of God. He hath *Peace of mind* both within Himself and with others. God giveth Grace to y^e Humble to prevent y^m from such sins as the Presumptuous are apt to fall into. *Humility* secures us against *Disobedience*. In short, *Faith* supposeth a Submissive and Humble temper to y^e Truthes of y^e Gospel; Pride being the Spring of Heresies and Schisms. By H. our *Hope* and *Trust* in God is preserv'd; it shews us of our selves we are nothing. Our *Charity* and *Love of God* is increas'd and founded on Humility which shews us Our misery and

the great goodness of God in taking pity on us. All our Pray^{rs} without Humility are of no value; While the Prayer of the Humble peirceth the Cloudes, as did y^t of y^e Humble Publican; and so of all other Graces and virtues.

Ecclus. iii. 18. *The greater thou art y more Humble thy self.*

[p. 65.] *Humility.* The Temptations to Pride and Vanity will otherwise ruin us. When you do anything y^t is good think of the many more evils you have done.

The first step to Humility is The knowledge of our selves, of our own misery, Our Ignorance, Our Proness to evil, Our manifold and greivous Sins, hid from men but known to God, &c. The second Step, not to love y^e Praise of Men, but to fly from it, as a great Temptatⁿ to Pride and vanity. 3^d. To suffer contempt with Patience, knowing y^t you deserve contempt, if the world knew you as well as you do y^r self. "Whatever a man is in the sight of God, that he is and no more." Every one y^t is Proud in Heart is an Abomination to y^e Lord. Prov. xvi.

Be always such in deed as y^o w^d seem to be.

Pride knows not the way of Peace. Is. lix. 7.

Meanes. The most effectual to obtain Humility consists in the practise thereof. It is not sufficient to Hear the Reasons and Blessings of Humility, with^t putting y^m in practice. *Endure affronts with meekness. Be content to be little esteemed of. Be not above conversing with Poor and Mean People. Avoid words y^t turn to your own Praise. Avoid self commendation. When you are Praised, call your Sins to mind. Be satisfied to Hear the Praise of others. Be not over zealous to excuse y^r faults. This was the Pride of our*

[p. 66.] *First Parents. Honour and Esteem of men is not evil, if we use it Rightly, That is, for the Glory of God and the good of our Neighb^r. Ascribe all to God, Temporal and Spiritual gifts, all the Praise belongs to God. What hast Thou which thou hast not Rec^d? Tis God who worketh all our works in us, The Glory of all must be ascribd to Him alone. By the Grace of God we are what we are; 1 Cor. xv. 10. My sins are ever before me; Ps. li. This will humble the best of men. Thou sayst I am Rich and need of Nothing, &c.; Rev. iii. 17. A sad and most unhappy mistake. Like that of the Pharisee*

who gave God thanks for the Graces he Wanted,—y^e *Gr* of *Humility*. *As for my self I cannot but Believe That if God had vouchsaf'd unto the greatest Sinner the Favours He hath given me, He w^d have made a better use of them, and been more grateful to God than I have been. All our Sufficiency is of God. By the grace of God I am what I am. Humility ascribes all to God.* The Humble Man's reflection on the Fall of others—"as he fell I might have, Since I am of my self a Weak Man as he. It was the Lord alone, who prevented it." Humility will make amends for many Deficiencies. Let us Humble our selves, lest God should Humble us, *Lest we should presume upon the merit of our best actions.*

Nothing provokes God more than to think y^t we want not [p. 67.] His Grace, His Light, His Blessing, Help, &c., i. e. To pretend to be one's own Sav^r, &c.

The Prayer.

Preserve me, O God, from y^e Deadly Sins of *Pride, Envy, Anger, Gluttony, Lewdness, Avarice and Sloth.*

And plant in their stead y^e contrary virtues of *Humility, Mercy, Meekness, Temperance, Chastity, Contentedness and cheerful Industry.*

Inconsideration. That man is in the way of Ruin, who sets himself no Rule to Live by, or keeps to none. [p. 68.]

Backbiting, censuring. The Simple believeth every Word, saith Sol. [Prov.] xiv. 15.

Reputation. When any man or woman growes careless of their Reputation, and say—They care not what y^e world thinks or says of them, that person is in the direct way of losing his Innocence, or has lost it.

Careless Xⁿ. Pray let me ask you, How w^d you live, if you did not believe one word of the Gospel? w^d you be more careless of your soul, more worldly, more litigious? &c., &c.

Inconsideration. How many Live and Dye as if there were no danger? as if nothing were to be *known*, nothing to be *done*, nothing to be *Fear'd*, nothing to be *Hop'd* for, wⁿ we leave this world.

Free Grace of God. Our whole Salvatⁿ is owing to the Fav^r of God. It is from this that even we think of our salyⁿ, That

we Fear God, That we Fear for our selves, That we repent us of our Sins, That we bring forth fruits meet for Repentance, [p. 69.] That God accepts of our Imperfect obedience, That He Rewards an obedience so full of defects, &c.

N.B. Amen after the Curses in y^e Commination doth not signifye *so be it*, but *so it certainly will be*, or *this I confess to be true*, (2 Cor. i. 20.) *This is certain and true.*

Repentance. Have a care of taking the Forbearance of God for a permission to go on in Sin. God doth wait long bec. He is good, but He will punish at last, bec. He is Just.

Sin. Men arrive at the height of sin by degrees.

Jesus Christ our *Wisdom*, by the Light of His Word; *Our Righteousness* by the merits of His Sacrifice; *Our Sanctification and Redemptⁿ* by His Sp^t and Grace.


[M 565.] *Prejudices.* Both wicked and Good men see wth their Eyes, but if a Man has the Jaundice he doth not see as others do. The minds of wicked men may be disord'd and then no wonder they do not see their danger as well as others.

Litigiousness. Going to Law is one of those Lawful things w^{ch} are the most Difficult to be manag'd with^t Sin. A little loss is better than great vexation of Sp^t.

Repentance. Never do any thing w^{ch} you are sure you must repent of before you dye.

[p. 70.] *Idleness.* There is no Sin (within a man's power) which a life of Idleness doth not expose him to.

Glorify God. This a man may do in every state and Condition of Life. An Heavenly mind will sanctify every thing to God's Glory, w^{ch} was y^e end of our creation.

Hebr. x. 25. *Forsaking of y^e Assembly*  An Act of Apostacy, and a way leading to it.

Gain. Remember this short Truth—*That sinful gain is no gain*—That he who getteth Riches, and not by Right, shall leave y^m in the midst of his days, and at his end shall be Fool. Jer. xvii. 11.

Brandy Drownes all sense of Religⁿ and the Fear of God—An occasion of all sorts of lewdness and debauchery, &c., and consequently of God's Judgments upon us. Hosea iv. 3. "Therefore doth the Land mourn, &c., [yca] y^e fishes of the sea^b shall be taken away."

^b Referring to the Manks Fisheries.

Talents. Every man hath more or less—not to use them is a Sin. A useless life therefore is a wicked life.

Outward Meanes. While we are intent upon those, let us [p. 71.] not forget to see w^t effect the observation of these have upon our Soules towards a true conversion—This is y^e work of y^e H. Sp^t which [we] must earnestly pray for.

Promises of y^e Gospel. Let us have a care of applying these to ourselves or others, till being sensible of our dang^r and [we?] have repented of our Sins.

Reason and Faith. He that hopes to lead a good life by his own Reason and Power will find himself sadly disappointed, and in y^e condition of St. Paul before his conversion, The good y^t I w^d that I do not &c. w^{tht} Faith and God's Good Sp^t.

Righteousness consists in Depending upon J. X^t by Faith, on His merits, Grace and mercy, and not upon any works or Power of our own.

Two Great Truthes. 1st. God never will reject a Returning Sinner. 2nd. Such as Live in Sin in Hopes of Mercy and Pardon, are in the way of Ruin.

A Wicked Man. One who is not faithful to God cannot be depended on to be [a] true Freind, Subject, Deal^r, &c., &c.

Resignation—How lovely w^d it be in a Child. We sh^d [p. 72.] praise a child who sh^d speak thus to his Fath^r:—“My dear Fath^r, I feel I cannot govern my self, therefore I desire I may be Governed by you. I know not always w^t is good for myself, therefore do you choose for me; on y^r Love I will depend, on y^r wisdom. If I am fond of any thing y^t will hurt me, pray take it from me. If I am going to be Proud, pray humbl^e [me]. If I forget y^t I depend upon you, &c. And yet we will not thus behave towards God our Heavenly Fath^r, but murmur and fret at His dealings, &c.

Religion despised by wicked men only because it makes them uneasy, and tells them that they are undone if they continue to live as they do.

For Jesus X^{ts} sake. As we are Sinners, we could not for Fear or Shame ask any thing of God, had not God appointed His own Son to receive and present our Petitions.

Sacraments. Such as despise or neglect them do in effect deny and despise the authority of Him y^t appointed y^m.

Holy Trinity. ABP York, Vol. i. p. 450^c.

[p. 73.] *Soules of Men.* Were not the saving of a Soul the matter of y^e gr^t moment, there w^d not be such Joy in Heavⁿ over a Sinner who Repenteth and is Converted.

Formal Religⁿ. God will have no regard to outward worship, if the Heart is not concern'd in it; if we have not an Eye to Him who is the giver of all the Good we enjoy or Hope for, in this world and in the world to come—In short, if we love not God with all our Heart, &c. Let us therefore have a care of being satisfy'd with having been at *Church*, at the *Lord Table*, upon our *Knees at Home*; *These* things will not please God, nor profit ourselves, if our affections have not been touch'd wth a sense of our wants, &c., &c., wth an Holy Fear for our Sins, wth a firm Trust in God's Promises and Mercy, wth a full purpose of leading a good life, &c., &c., with a constant care y^t nothing carry off his thoughts from God and y^e duty he is ab^t.

If Religion is really in the Heart it will appear in the Life and conversation. If ye Love Me keep My commandments.

That Religion is of no use, where Holiness is not in the Heart, nor fruit of Righteousness in the conversation and Life.

Judgments, Afflictions, &c. Let us always conclude that there is Reason for such;—Eith^r Justice, or Mercy, or Necessity, &c., &c., at the bottome.

[p. 74.] *Formal Religion.* See just before. Nothing promotes Atheism and Impiety more than the great disagree^t betwixt the Faith and Practice of men professing to be X^{ns}.

Hell. If y^e Scriptures will not make us believe there is a God, Hell will make us Feel there is one, and a Just one.

Fall of others—Our Duty is—To put on it y^e most favourable construction—To humble our selves as having done, or being as (*sic*) capable of doing as ill as others—To fear for our selves, and Watch against those sins of Pride, Censoriousness,

^c [Abp. Sharp, vol. vii. serm. 13, p. 240, of Transubstantiation and the Holy Trinity.]

Rash Judging, Self Sufficiency, &c., w^{ch} proceed from a sight of our Neighb^{rs} Faults.

Second causes. To find fault wth *second* causes is to blame God.

Conversation. He y^t takes pleasure in Evil company will not long preserve his Innocence.

Holy Scriptures. In reading these let us consider, y^t w^t is Figure in the Old Testament is Truth in y^e New. It is our duty and our wisdom to take notice of God's dealings with His Church and with particular Men, and the consequences, &c. For so we may Judge He will deal with X^{ns} as He did wth y^e Jews.

St. Jo. xii. 49.—This is y^e great and Fundamental Article [p. 75.] of y^e Xⁿ Faith, *That J. X^t came from God to make God and His will known unto men.*

The Xⁿ Religⁿ placeth y^e Perfectⁿ of Divine worship in y^e Love of God.

The danger of being Indifferent. You know that there is a Just and Holy God, who hateth Sin and wickedness—You know also that you are a Sinner, and as such God cannot but be displeas'd with you—W^t will you do in this case? Will you sit still, and let w^t will follow—You have been told what will follow, but you Hope y^e best—Will y^r Hope succour you?

Ordination Testimonials. Every man who signs a Testimonial is answerable to God in the first [place?] for the truth of w^t he signs; not only for his wishes or Hopes, but for w^t he knowes—he also stands oblig'd to be a constant Monitor of y^m to do their Duty, and to inform their Bishop or the Ordinary, if they prove Scandalous or negligent, or become a reproach to the Ministry; and all this in conscience.

Enthusiasm. Mr. Law agst Trap. [See “Some Animad- [p. 76.] versions upon Dr. Trap's Reply,” subjoined to “An Appeal to all that doubt or disbelieve the Truths of the Gospel,” &c. London, 1768, 3rd ed. pp. 311—313. N.B. In p. 281, he speaks of “the late Lady E. Hastings; his book therefore, and this reference of Bp. Wilson's to it, must bear date at earliest 1740.] The Gospel Teaches no Truth more constantly than

this—That all good Thoughts and Desires are the work of [the] Holy Sp^t—That y^e only way to Piety, Holiness, and vertue, is to prepare, expect, and resigne ourselves to Influences of the H. Sp^t in all things. There being nothing so Sanctifies the Heart of Man, and makes us more Love and delight in God, as this truth, that God is always present in us with His Light and Holy Sp^t. Wⁿ our Heart pursuant to this Faith sees God, Loves and Adores Him in every thing, Trusts in Him, Depends upon Him for His continual Light and H. Sp^t—This is the beginning of Heaven and the Heavenly life in the Soul—This is y^e only Source of Life and Light. And all the ordinances of the Church are appointed and intended to keep up this Faith, and strengthen it; till we come to an Habitual dependance upon y^e H. Sp^t of God, so as to Live and walk in His Light in every thing.

Idolatry is not confin'd to the worshiping of Idols,—In w^t ever thing the Heart places that confidence, Trust, Delight, w^{ch} sh^d be plac'd in God alone, y^t is y^r Idol. That Govern^s y^r Heart w^{ch} God only sh^d Govern.

[p. 77.] *Deism*, or the Religion of Human Reason, is as much Idolatry as was the worship of y^e Golden Calf. To put our Trust in our own Reason, to Trust, to Resign our selves to its conduct, to depend upon it as our best guide instead of Looking up to God for Light and Help, &c.—If this is not Idolatry, there was never such a thing, and so of all other things wherein men put their Trust, Such as *Outward Dutys* of Relignⁿ wthout y^e Power.

The Merits or Righteousness of X^t is Imputed, derived to us, as we receive from Him a New Birth, a New Nature, a Power to become the Sons of God, Such as Adam was before his Fall, wⁿ God first created him after His own Image in Righteousness and true Holiness.

The Sacrament of y^e *Lord's Supper* being y^t ordinance in w^{ch} all the Blessings of our Redempⁿ are contain'd and set forth, and upon w^{ch} our eternal Salv. depends, no wond^r y^t most X^{ns} of any sort of seriousness and thought for themselves, do desire and think it necessary to receive it; and Happy w^d it be for all y^t do Receive, if they w^d receive as they sh^d do.

Jesus X^t by His Sacrifice has obtain'd 2 things for His [p. 78.]
Falln Creatures : 1st, He has made Repentance available and
acceptable to God ; 2nd, He has obtain'd Grace y^t we might
be Able to Repent. *Redemption.*

Afflictions—Death. *W^m the Lord loveth He chastneth, and
scourgeth every son w^m He receiveth.* Tho' God often Par-
doneth without correctⁿ, yet He never sends correctⁿ without
Pardon, unless it is our own Fault. Therefore take every
afflictⁿ as an earnest-peny of thy Pardon, and therefore let
any thing be welcome y^t God sends as a conditⁿ of Pardon,
since the Reward of y^t is Adopt., Pardon, and Salvatⁿ.—*Bp.*
Taylor's Holy Dying, c. ii. § v. n. 6. *Ibid.*, § viii. *sub fin.*
He y^t is too terribly afraid of Death eith^r Loves *this* world
too much, or dares not trust God for the next.

Know thy self. It is a great misfortune (and often the
effect of Pride) for a man not to know himself, but by some
trying occasions, false steps and miscarrying, w^{ch} convince
him of Ignorance, Pride, or want of taking friendly Advice
of such [as] deal faithfully with him,—Pride, or a too good
opinion of self.

The end of Worldly Pleasures. There is not one worldly [p. 79.]
Pleasure in this Life, which if indulgd freely and pursued,
will not end in Pain and Sorrow.

The Life of a Xⁿ ought to be one continued Desire after
Heaven. Set y^r affect^{ns} on things above, &c.

Neither is God in all their thoughts. Men enter upon
great Undertakings, Labour for great Preferments, Enter
upon Marriage, dispose of their children, &c.,—All this with-
out consulting God, or so much [as] asking His direction or
Blessing : and y^e End is generally accordingly ;—Troubles,
disappointments, miserys of all kinds, &c. *For want of con-
sulting and taking counsel of God.*

Christian Conversation. I cannot, said a great and Holy
man, think of my own Salvatⁿ with^t being concerned for y^{rs}.
For by striving to do you good I shall do good to myself ;
and recomnd my self to y^e Fav^r of God.

Clergy. The dreadful conditⁿ of y^t Flock whose very Shep-
herd leades y^m astray ? w^t will become of y^t Shepherd ?

Conversation. To be unconcerned for other People's Salvation will hinder our own most certainly.

Clergy. He y^t is appointed to be a Teacher, and is not a Pattern, will have a sad Acc^{nt} to give at y^e gr^d. He will neither save himself nor too likely those that hear him.

[p. 80.]

The Church, or Kingdom of God. A Body of such people as profess y^e Belief of y^e only true God, the Creator and Govern^r of the Universe, The Punisher of y^e Wicked and Rewarder of y^e Good and of all that seek Him; And Loving this one only true God with all their Heart, and their Neighb^r as themselves. This was the Kingd. of [God] till y^e coming of X^t. After this, The K. of God is y^t Spoken of by Daniel ii. 44, to be set up by X^t and to last for ever. *An External Kingdom.*

Antinomianism set in a true Light. [More's] Divine Dialogues, Dial. iii. p. 324.

Faith and obedience. These 2 Truthes sh^d never be separated. 1st. *With^t Faith it is impossible to please God;* 2. *With^t Sincere Obedience none shall be savd.*

True X^{ns}. In vain do we bear the Name of X^{ns}, if we do not lead the Life of X^{ns}.

Sinners Live wth Pleasure and dye with Regret:

Good X^{ns} Live with Patience and dye wth Pleasure.

[M. 879.] *Prayer* Is the Groaning of an Heart sensible of its own Infirmities, Misery, and Inability, y^t we may know, desire, and beg of God the Sp^t of Prayer.

Predestinatⁿ and Election. Let y^e Hopes and Confidence of our Election serve only to render us more *Humble, Vigilant, Faithful,* and *Obedient,* and separate from Sin; And to Love Jesus X^t and His Gospel, and to Love God with all our Heart, &c.

[p. 81.]

The Christian Religion. The End and design of y^e Xⁿ Religⁿ is to restore men to y^t condition in which man was created, and from which we are all sadly faln by the Transgressⁿ and Disobedience of our *First Parents*, w^{ch} plainly appears in the corrupt Lives of all such as are left to y^mselves and to their own choices.

The Image of God was y^e condition in w^{ch} we were created;

what that was we learn from what Jesus X^t was, who as man was such as Adam was in the state of Innocency, and before his Fall. That is, *He was y^e true Image of God*, God's will was *His* will; He was what *God* was—All Love, Mercy, Patience, Longsuffering, Meekness, Righteous, Holy, Pure, Poor in Sp^t, Obedient to God in all things, &c. For so God Himself declar'd by a Voice fr. Heavⁿ. Math. iii. *This is My beloved Son, in w^m I am well pleased.*

This was y^e Image of God in w^{ch} Adam was created: God, w^m no man can see, purposing to make Himself known to men, *by this* Image of Himself. Now the designe of y^e Xⁿ Religⁿ is to restore men to this His own Image, that God [p. 82.] may be pleas'd wth y^m, and y^t He may make y^m Happy for ever.

Mark xii. 8. Come let us kill Him, and the Inheritance shall be oures. This is still y^e way of Profane Infidels—Let [M. 9^o9.] us make X^{ts} ministers and their Order contemptible, and then we can do w^t we please wth y^e Gospel and X^{ty} too, and set up a Religion of our own.

Works are the tongue of y^e Heart. Luke vi. 43: *A good tree, &c.* We may Judge of our Faith by our Works. *Vid. loc.*

Gal. vi. 14. *God forbid y^t I sh^d Glory, save in y^e Cross of J. X^t*; i. e. in y^e Atonement He has made by His Death on y^e Cross.

Time pretious. One moment sh^d not be lost, for one moment may undo us. Luke xii. 59.

Col. iii. 17. *W^tsoever ye do in word or deed, &c.*; i. e. Begin every work by begging y^e Help of J. X^t, and end every work by giving praise to God thro' J. X^t.

Clergy, i. e. The Lord's peculiar Portion. Devoted to [the] service of God. They, *the Clergy*, stand charg'd with the Glory and Hon^r of God, for w^{ch} they must one day most strictly acc^t.

Can a Clergyman be silent where God is dishonord? Can he dishonour God himself, and not tremble for fear of some terrible Judgment?

Lord's Supper.

[p. 83.]

O L^d, inspire my Heart wth Sorrow wⁿ I see or hear Thee

dishonour'd in Thy Name, commands, Words, Ministers, &c. Can I be silent wⁿ Thou art despis'd? &c. O that I may always Reprove Sin, w^{ch} is so displeasing to Thee, my God, my Redeemer, my Sanctifyer. Amen.

Pardon me, Good Lord, wⁿ I have been so often Silent and wanting to my Duty wⁿ Thy Hon^r and Glory was at Stake.

[p. 84.] *Lord's Supper.* One of y^e most Holy Mysteries of Religion, and requires in the Ministers of J. X^t all the Graces, cares, good dispositions, Preparations, &c., y^t they may perform their duty Herin to y^e Glory of God, and y^e Edyfyng of the Faithful. Bless me, O Jesus, with such Holy Dispositions of Soul as y^t I may never Dishon^r Thee by my ministration, or obstruct y^e Blessing of God upon the People redeem'd by Thy most sacred Body and Blood. I acknowledge and detest all my Former Want of Preparatⁿ for this Holy Work—Want of Devotion, Attention, &c., with respect to this most sacred ministration.

Ezek. xlv. 27. They y^t go into y^e Sanctuary to offer y^e *Bread of God*, they shall offer first, their Sin offering.

Levitic. xxi. 6. He y^t offereth the *Shew Bread* shall be Holy, or a man of Holiness.

My duty obliges me to offer y^e Bread of Life and Salvation to all y^t receive it worthily. This is to be offerd by a *Man of Holiness—A Man of Holyness!* I fear—I Tremble: how far do I come short of that character! How shall such a sinner as I am discharge so unspeakably great a Duty faithfully and acceptably!

O Lord Jesus X^t, obtain for me an unworthy sinner the Pardon of my sins, and y^e Graces necessary to be Prepar'd for this most sacred office—That the Blessings of God upon Thy Church and People may not be obstructed by any fault of mine. Amen. Amen.

[p. 85.] May Thy Lawes be ever in my Heart, Thy Praise in my Mouth, and [Thy] Righteous[ness] in all my Actions. Amen.

[Pages 86 and 87 blank.]

[p. 88.] *Ejaculation.* Give me, Gracious God, a sincere Love of Thee; A true and disinterested Love for my Neighb^r; For Truth and Goodness wherever it is to be found, with^t respect

of Persons;—This being one of Thy Divine Perfect^{ns} w^{ch} I beg to imitate by Thy Grace and Help.

[From page 89 to 108 blank.]

Instrumental Dutys (Lord's Supper, Hearing God's word, [p. 109.] Prayer, &c.), are of no Value if we have not an Eye to y^e End of y^m, i. e. to make us Holy in all manner of conversation: 1 Pet. i. 15: i. e. That he be a Xⁿ out of y^e Church, and in His Life, as well as at y^e Altar, &c.

Subjects proper to be Consider^d and Explained. [p. 110.]

What God has done in order to prevent our Ruin. The way men, sinners, take to Ruin y^{ms} notwithstanding w^t God has done to save.

[Pages 111 and 112 blank.]

Short Important Petitions. [p. 113.]

That I may abstain fr. all appearance of evil.

That I may be Holy in all manner of conversation. 1 Pet. i. 15.

[From page 114 to 122 blank.]

Maximes of Faith, or X^{ty}. That God w^d have all men to [p. 123.] be sav'd, and to come to the knowledge of the Truth. That J. X^t was sent by God to shew us y^e way of Salvatⁿ; That He has reconcil'd us to God; That He will afford us all y^e Assistance we can stand in need [of]; That every man will be eith^r Happy or miserable after Death. Our Life is the Proof of our Faith: 1 Jo. 2. 3. To commit sin wilfully is to oppose one who can destroy y^r Body and Soul in Hell.

A set of awakening Questions, and Sayings. [p. 124.]

1. Can you be easy with^t knowing w^t will become of [you] when you dye?

2. How w^d you live if you did not believe the Gospel? w^d you be more careless, &c.

3. Is this y^r way of preparing for an Eternity of H. or Misery?

4. Will you pretend to believe, by this life you lead, that there is a God who sees your Actions, An Heaven, A Hell, Judgm^t?

5. You call y^r self a Xⁿ. Pray how are you distinguish'd from an Heathen?

6. Consid^r seriously whether these are not suggestions of evil Spirits.

7. Consider, by y^e Life you lead, whether *you are not under the full pow^r and Government of Satan and his Evil Spirits.*

8. Can you hope that there will be any place in Heavⁿ for such as live as you do?

You seem to be very easy : if you really are so, it must be because you do not see y^e dang^r you are in.

Will you believe y^t by y^r course of life you tread under foot the Son of God, and despise w^t He has done and suffer'd to save you from Hell and Eternal Damnation?

[p. 125.] Have you ever had any serious thought about y^r Salvatⁿ?

No man can be said to Fear God who dares to break His Lawes.

Spendthrift. W^t a Rebel you are agst God, To employ the Gifts He has given you in offending and dishonouring Him.

Can you be indifferent whether you are like to be sav'd or Damn'd?

You do not care to Think of God: Consider the Reason. It is bec. you may follow y^r evil ways with more ease in y^r mind.

Too many choose to go Merry to Hell [rather] than go thoughtful and serious to Heaven.

[Pages 126 and 127 blank.]

[p. 128.] *Popery.* N.B. In all y^e Articles of Popery added to y^e Apostles' Creed, we shall Find either *Money*, or the *Authority* and *Power* of *their Church* to be chiefly in view.

[p. 129.] *Delusions.* 2 Thess. ii. 11 : *God shall send y^m strong Delusion, y^t they may Believe a lye.*

I do not Believe, therefore I will not Fear: Rom. iii. 3.

To hope to go to Heavⁿ in y^e way of y^e world, w^{ch} leads directly to Hell.

[Page 130 blank.]

[p. 131.] *Maximes of Christianity.* To overcome Evil wth Good: Rom. xii. *ult.* Not to rend^r Evil for Evil.

[Pages 132 and 133 blank.]

[p. 134.] *Maximes or Rules of the World and of Hell.*

[M. 601.] All this will I give thee.

Let us eat and drink.

Vindicate y^r Hon^r.

Charity begins at Home.

Maximes or Rules of the Gospel.

[p. 135.]

Sell all that thou hast.

Blessed are they y^t Hunger and Thirst after Righteousness.

He y^t smiteth thee on the Right cheek, &c.

Freely ye have receiv'd, freely give.

No man can be a good Minist^r who is not a follower of X^t.

Math. [John] xii. 26 : *If any man will serve Me, let him follow Me.*

Pre-existence of soul. D^r II. More, Immortality of y^e Soul, [p. 136.]
Book 2. ch. 12, 13.

ADVERTISEMENT.

THESE Liturgical Offices, used in the Diocese of Man—
1. For Excommunication ; 2. For Receiving Penitents ; 3.
For the Herring Fishery ; 4. For Consecration of Churches
and Chapels—are reprinted from the second or folio Edition
of Bishop Wilson's Works.

[LITURGICAL OFFICES.]

[1. A FORM OF] EXCOMMUNICATION.

MY BRETHREN, AND ALL GOOD CHRISTIANS HERE MET
TOGETHER,

We are met upon a very *unusual* and *mournful* occasion.

We have hitherto (blessed be God) preserved, in some good measure, the ancient discipline of the Church; and notorious sinners have been prevailed upon to take shame to themselves in a public confession of their offences, and to desire the prayers of the Church for the grace that is necessary for a *true conversion*.

I am sorry to tell you that there is a person now under the censures of the Church who utterly refuseth to submit to this wholesome discipline; being more concerned for the shame that attends its censures than *he* is for *his* salvation.

We have laid before you *his crimes*; and the Christian methods which have been made use of to bring *him* to a sense of *his guilt* and *danger*, and to oblige *him* to make what satisfaction *he* can for the scandal *he* hath given.

You will see how very long we have waited in hopes of bringing *him* to submit to the discipline of the Church; until at last our discipline begins to be slighted, as too weak for such offenders.

However, it ought not to repent us that we have waited with patience, when we consider with what mighty patience God Himself waiteth to be gracious; and that the sentence of Excommunication was never, in the primitive Church, executed hastily, nor until all other probable ways had been made use of *without effect*.

Now, this being the last remedy which the Church can make use of for awakening obstinate offenders, the whole Church ought to be satisfied upon what grounds, and by what authority, we pronounce this sentence; and what will be the effects of such a sentence, when passed according to the will and appointment of Jesus Christ.

The Holy Scriptures tell us that our Lord Jesus Christ,

who came to seek and to save His lost creatures, has appointed divers ordinances for the conversion and salvation of men.

For instance :—He has appointed *Preaching*, to draw men to Him ; He has appointed the Sacrament of *Baptism*, by which we are admitted into His household the Church ; and that of the *Lord's Supper*, as a pledge of His love and of our communion with him. And, lastly, he hath ordained *Godly Discipline*, that such who do not live as becomes their Christian profession, may be reproved, corrected, and amended, or else cast out of His Church.

And all these ordinances are committed unto His Ministers, who are also called His *stewards*, because to them He has committed the keys of His house and kingdom, that is, the Church ; that they may admit such as are worthy, and that they may shut out such as behave themselves disorderly in His family.

Jesus Christ, I say, committed this power to His Apostles, and they to their successors, with this assurance from His own mouth, *He that heareth you, heareth Me ; and he that despiseth you despiseth Me, and Him that sent Me.*

So that you see, whoever makes a jest of Church Discipline makes a jest of an ordinance of God ; and a man may as well despise the whole Christian Religion as *this* power, which is as much the ordinance of Jesus Christ as preaching, or the use of the Sacraments.

The most unlearned Christian will understand this ; when he is asked, For what end he was baptized, he will answer, that he might thereby be made *a member of Christ, a child of God, and an inheritor of the Kingdom of Heaven.*

But why does he believe that Baptism does give him a right to these blessings ? Why, because Jesus Christ gave power to his Ministers to baptize all nations ; that such as are baptized into Christ have put on Christ ; that is, are members of Christ's body, which is His Church.

Now, will not our Lord Christ, who has promised to own you for His children when His Ministers have admitted you into His Church by Baptism,—will He not also disown you when the same Ministers, *acting in His Name*, shall, by the same power of the keys, shut you out of His Church ?

For if you believe that they receive you into Christ's Church by *Baptism*, you must believe that they shut you out as effectually by *Excommunication*.

In short, every Christian, when he is baptized, is admitted into the Church upon a most solemn promise to live as a Christian ought to do; if he does not do so, those very Ministers who admitted him are bound to *exhort*, to *rebuke*, and to *censure* him; and if these methods will not do, to *excommunicate* him, that is, to cut him off from the body of Christ, and from God's favour and mercy. Not that he may be lost for ever, but that he may see his sad condition, and repent, and be saved.

The Form of Excommunication made use of by the Apostles of our Lord was *by delivering offenders to Satan*. Now, because this is laughed at by profane people who do not know the Scriptures, I will shew you what that means: The Spirit and Word of God has told us that the devil has a kingdom and subjects over whom he reigns; that is, *over the children of disobedience*:

That Jesus Christ has also *His* kingdom and subjects; and when the Apostles gained over any of the subjects of Satan unto Christ, they are said to *turn them from darkness to light, and from the power of Satan unto God*.

Now, when any of Christ's subjects become rebellious, and refuse to be governed by the laws of the Gospel, His Ministers are bound to admonish them of their sin and of their danger; and if they refuse to obey their godly admonitions, then to turn them out of that society of which Christ is the Head; and consequently, *such persons* fall under the power of Satan again, who useth his subjects like slaves. And God permits him to do so, that sinners, if they are not utterly lost, may with the prodigal, when he was forced to herd with swine, see the state they are fallen from, and repent, and desire to get out of the snare and power of the devil, and be restored to the favour of God.

So that Excommunication is made use of, *not as a punishment only*, but as a *remedy*; that sinners seeing the evil state they are in, being deprived of all hopes of salvation while they are out of the Church, may desire to be restored to God's grace, from which they are fallen, that they may

work out their own salvation with more fear for the time to come.

But here I must take notice of one thing which often hinders the Discipline of the Church from having this good effect upon sinners. They are apt to say, *If I am shut out of this Church I can go to another.* Why, has Christ more Churches than one? "Is Christ divided?" saith the Apostle. Do not all Christians profess to believe one *holy, apostolick* Church? And is not this Church a member of that holy Church? And have not the ministers of Christ *here* the same authority from their Lord and Prince as any other Christian Bishop, namely, the authority of binding and loosing? And will not our sentence, when we proceed according to the rules which Christ hath given us, be confirmed in Heaven? If so, what advantage will a sinner get by going to another society, if after all Jesus Christ shall confirm the sentence of his former Pastor? and for want of being reconciled by him, shall shut him out of heaven?

It is true our Lord hath not given us any power to compel men *by outward force* either to come into or to continue in His Church; but will people for this reason despise the power which Christ has given us? They will hardly do so if they know what St. Paul hath said upon this: "The weapons we use" (saith he) "are not carnal, *but mighty through God*^a;" that is, God can humble the stoutest sinner, and make the power of His Ministers effectual, when they use their power for His glory, and according to His will.

You see, good Christians, that we take upon us no authority but what Christ has given us, what His Apostles exercised, and what we are bound by our most *solemn vows* to exercise.

Every Bishop, for instance, at his consecration solemnly promises, *that he will correct and punish disobedient and criminal persons within his Diocese, according to such authority as he has by God's Word.* What authority he has by God's Word you have already heard. And all serious Christians must acknowledge that we should become adversaries to ourselves, to our Church, and to our country, if we should suffer Church Discipline to fall into decay, while we are warranted

^a 2 Cor. iv. 4.

and bound, both by the laws of God and of this land, to exercise it; especially when vices of this kind begin to grow upon us.

Only let us take care that we use *this authority* as the Apostle directs, *for edification, and not for destruction.*

And if we must be forced to shut this unhappy person out of the Church, let it be with the same compassion and reluctance that a father turns his rebellious child out of his house; not with a desire that he should starve, and be lost for ever, but that, being made sensible of the misery of being out of his father's house, he may more earnestly desire to return and be received into favour, and become a more dutiful child for the time to come.

God has infinite expedients to bring back sinners that are gone away from Him. We know how the prodigal son was brought to a sense of his condition by the miseries he met with when he was from under his father's care; how David's eyes were opened by a parable; how Manasseh became an instance of repentance when in bonds: and we should not despair, but be confident rather, that God will bless His own institutions in the hands of us His Ministers, for the good of all such persons as draw these censures upon themselves. And it will be far from being severity to them, if by these means they be brought to a sense of their evil condition, *and their souls be saved in the day of the Lord Jesus.*

This is the design of Church Censures; and that they may have this good effect, the Apostle has given directions to all Christians not to accompany with such, that they may be ashamed. And our holy Church in her Articles, as you will find it in the Thirty-third Article of the Church of England, has declared in these words: *That person which by open denunciation of the Church is rightly cut off from the unity of the Church, and excommunicated, ought to be taken of the whole multitude of the faithful as an Heathen and Publican, until he be openly reconciled by penance, and received into the Church by a Judge that hath authority thereunto.*

Pursuant to which Article the Church in the Eighty-fifth Canon appoints, that *All persons excommunicated, and so denounced, be kept out of the Church by the Churchwardens:*

And in the Sixty-fifth Canon directs, *That all such as stand*

lawfully excommunicated, shall every six months be openly denounced and declared excommunicate; that others may be thereby admonished to refrain their company and society.

As for any temporal penalties or incapacities which an excommunicate person may be exposed to, these do not properly belong to the Church; they are no part of our sentence; they are altogether in the hands of the civil magistrate. Our sentence is purely spiritual; it is the sentence of Jesus Christ, and only concerns the good of the souls of those *He* has committed to our care. It is part of that ministry which we received by the imposition of hands, and which we most humbly pray God to enable us to exercise, to *His glory*, to the putting a stop to the growing vices of the age, and to the edification of the Church of Christ, which He hath purchased with His blood. *Amen.*

THE SENTENCE.

It is with great reluctancy, God is our witness, and after many prayers to God for their conversion, that we proceed to this *last remedy* which Christ has appointed for the conversion of sinners.

But we hope you are not shut out that you may ever remain out of the Church; but that you may become sensible of your errors, and return with more zeal to your heavenly Father.

In the mean time, we must do our duty, and leave the event to God.

In the name of Jesus Christ, and by the authority which we have received from Him, we separate you from the Communion of the Church, which He has purchased with His blood, and which is the society of all faithful people; and you are no longer a member of His Body, or of His Kingdom, until you be openly reconciled by penance, and received into the Church by a Judge that hath authority so to do.

When Persons excommunicated are received back into the Church.

I, AN unworthy Minister of Jesus Christ, by the same authority and power, even that of our Lord Jesus Christ; by

which, for thy obstinacy and other crimes, thou hast been excluded from the Communion of Christ's Holy Church :—by the same power I do now release thee from that bond of Excommunication, according to the Confession now made by thee before God and this Church ; and do restore thee again unto the Communion of the Church of Christ ; beseeching the Almighty to give thee His grace, that thou mayest continue a worthy member of the same unto thy life's end, through Jesus Christ our Lord. Amen.

[LITURGICAL OFFICES.]

[2.] A FORM OF RECEIVING PENITENTS.

*To be duly and devoutly observed in all Churches and Chapels
within the Diocese of Man.*

*After Morning Prayers, the person who is censured to
penance, standing in the accustomed place and habit, the
Minister shall exhort him as follows :—*

Brother,—

The Church being a society of persons professing to live in the fear of God, and expecting the judgments of God to fall upon them if His laws are broken without calling the offenders to account; it is reasonable that every member of this society who has been guilty of any scandalous offence should either openly confess *his* sins, and promise reformation for the time to come; or else be cut off from the Body of Christ, which is the Church.

Now, to awaken you to a true sense of your condition, I will set before you the Word of God; that you may certainly know what will be the end of a wicked life, and that knowing the terror of the Lord, you may speedily turn unto Him and make your peace.

Hear then what the Apostle St. Paul saith of great offenders :—

“Be not deceived: neither fornicators, nor adulterers, nor effeminate, nor thieves, nor covetous, nor drunkards, nor revilers, nor extortioners, shall inherit the Kingdom of God^a.”

Hear also what the same Apostle saith :—

“Now the works of the flesh are these, Adultery, fornication, uncleanness, lasciviousness, witchcraft, hatred, variance, emulations, wrath, strife, seditions, heresies, envyings, murders, drunkenness, revellings, and such like: of the which I tell you before, as I have also told you in time past, that they which do such things shall not inherit the kingdom of God^b.”

“It is a fearful thing to fall into the hands of the living

^a 1 Cor. vi. 9.

^b Gal. v. 19.

God^c, who can destroy both body and soul in hell; where the worm dieth not, and the fire is not quenched.

These being the very words of God, you will do well to consider into what a condition you have brought yourself. And indeed the only comfort you have is this, that you are yet alive, and that the day of grace and repentance is yet afforded you. Which that you may make use of, I must also let you know what God has declared concerning such as repent and turn unto God, and bring forth fruits meet for repentance.

“To the Lord our God belong mercies and forgivenesses, though we have rebelled against Him^d.”

“If we confess our sins, God is faithful and just to forgive us our sins^e.”

And our blessed Saviour, to shew us what great compassion God has for him that has gone astray and returns to his duty, He represents Him as a man who having found his lost sheep takes it upon his shoulders, rejoicing.

And in another parable, to make us understand the love of God for penitent sinners, He shews us how we may hope to be received, even as a compassionate father received his prodigal son, when once he became humble and sensible of his faults; he embraced him, he clothed him, he rejoiced with his whole family. And such joy there is amongst the Angels of God when a sinner repenteth^f.

Such great encouragement you have to return to God. But then you must do it sincerely; you must not only appear outwardly a penitent, but with a true penitent heart come before God and His Church. Which if you do, you will not look upon this as a punishment inflicted upon you by the Church, but as a wholesome medicine administered for the good of your precious soul. Without which you might have gone on adding sin to sin, until there had been no more space for repentance.

You will suffer yourself to be admonished; acknowledge your offence; and give glory to God, in owning His power to punish you in the next life, though you should escape in this.

^c Heb. x. 31.

^e 1 John i. 9.

^d Dan. ix. 9.

^f Luke xvi. [xv. 7.]

You will testify to others that it is indeed an evil thing and bitter to forsake the Lord. And owning this so publicly, you will be ashamed to return to the sins you have repented of.

Then we shall all pray to God that He would for Christ's sake accept of your repentance; that He would enable you to live for the time to come in obedience to the laws of Jesus Christ, that your soul may be saved at the day of judgment.

These are the wholesome ends the Church proposes in her censures; following herein the Apostle's directions †, "in meekness instructing those that oppose themselves, that they may recover themselves out of the snare of the devil, who are taken captive by him at his will."

Therefore (*dear brother*) consider that you are in the presence of God the searcher of hearts. You may indeed deceive this congregation with a feigned repentance, but you cannot deceive Him that made you; who, if you dissemble in this matter, will shut you out of heaven, though you continue a visible member of His Church here.

But that we may take all due caution, I must in the name of this congregation ask you these questions:—

Are you from your heart sorry for the sin you have committed?

I am.

Will you be more careful for the time to come, and by God's help avoid all temptations to it?

I will.

Will you constantly pray to God to assist you to do so?

I will.

Do you desire the forgiveness of all good Christians whom you may have offended?

I do.

And do you desire that others, seeing your sorrow, may beware of falling into any grievous sin?

I do desire it.

Will you take patiently the admonition of such as after a Christian manner shall advise you, if they shall see you forget yourself, and the promises you have now made?

I will.

Then shall the Minister say,

May the gracious God give you repentance to life eternal; receive you into His favour; continue you a true member of the Church of Christ; and bring you unto His everlasting kingdom, through the same Jesus Christ our Lord. *Amen.*

After which he shall speak to the Congregation as follows :

Seeing now, dearly beloved brethren, that this person is moved by the good Spirit of God to confess *his* sins, and to be afflicted for them :

Let us, that we may mourn with *him* as becomes good Christians, consider that we are all subject to sin and to death eternal :

That there is nothing so vile and wicked which we should not run into, did not the grace of God prevent us :

That therefore we have nothing to value ourselves for above others, but what the good Spirit of God has given us.

Let him then, as the Apostle advises, that thinketh he standeth, take heed lest he fall. Let us ever remember the words of Christ, *Watch and pray, that ye enter not into temptation*; because our adversary the devil, as a roaring lion, walketh continually about, seeking whom he may devour.

Let us learn never to be ashamed to acknowledge our sins, but let us confess and forsake them, that we may find mercy. For it is far better to suffer shame here than the wrath of God hereafter.

In a word, let us all with penitent hearts call our sins to remembrance, and judge ourselves, though we are not censured by the Church. Let us confess our sins unto God, who is most willing to pardon us, if we turn unto Him with all our hearts, stedfastly purposing to lead a new life. Which God grant we may all do, for Jesus Christ His sake. *Amen.*

¶ *Then shall be said distinctly the fifty-first Psalm, together with the Prayers appointed (in the Commination Office) for Ash-Wednesday.*

MY BRETHREN,

In the Form for receiving Penitents, there ought to have been a prayer for persons performing penance, who are not yet to be received into the peace of the Church; I have therefore sent the inclosed Form of Prayer, which I desire you to take a copy of, to be constantly used on such occasions. I mean, where people do penance for the great crimes of Adultery, Fornication, Perjury, or Incest. For lesser faults, I think, it may be omitted.

I make no doubt but so edifying a practice, so very agreeable to the way of the primitive Church, and so reasonable in itself, will be approved by you all, and conscientiously complied with.

I am your affectionate Friend and Brother,

THO. SODOR AND MAN.

¶ *When Penitents are to be received into the peace of the Church, you are to use the Form already in your hands; and at other times, this following Prayer only, with proper Exhortations.*

¶ Let the Penitent be made sensible of the crimes for which *he* is censured; exhorted to humble *himself* before God and the Church; and especially to manifest the sincerity of *his* sorrow, by bringing forth fruits meet for repentance. After which, all kneeling shall devoutly pray as followeth:

The Prayer.

O God, the fountain of mercy, who didst send Thy Son into the world to call sinners to repentance; and who hast assured us that there is joy in Heaven over one sinner that repenteth; look down with an eye of pity upon Thy servant, who has gone astray from Thy commandments. Give *him* a clear sight of *his* sin, and a deep sense of Thy wrath against impenitent sinners; that seeing *his* danger, *he* may patiently submit to godly discipline, and to all the difficulties of true repentance. And grant, O God, that *he* may not deceive *himself* by a counterfeit repentance; but that

this public confession may produce a real change of heart, and amendment of life; that *he* may utterly renounce and forsake all evil ways, break off all evil habits; and being ever mindful of *his* infirmities, *he* may be more careful of *himself*, and more earnest for grace for the time to come; working out *his* salvation with fear and trembling; that the Church on earth, and the Angels in Heaven, may rejoice in *his* conversion.

Bless, O Lord, the discipline of this Church, and make it effectual for the conviction of wicked men and gainsayers. Vouchsafe unto all penitents a true sense of their crimes, true repentance for them, and Thy gracious pardon. Be merciful unto us all; and keep it ever in the hearts of Thy servants, that it is an evil thing and bitter to forsake the Lord. Keep us from presumptuous sins; in all temptations succour us, that no wickedness may get the dominion over us; but that continuing in the peace and unity of the Church unto our lives' end, we may be made partakers of everlasting happiness with Thy Saints in Heaven, through Jesus Christ our Lord and Saviour. *Amen.*

Then shall the Minister say,

May the gracious God give you repentance unto life, &c.

At our annual Convocation at Bishop's Court, Thursday in Whitsun Week, May 16, 1706.

That the Discipline of this Church may not degenerate or fall into contempt, it is thought meet by this Convocation, that the Form above-mentioned be religiously observed (in the mother tongue) in all Churches and Chapels of this Diocese; and that none omit it under penalty of the severest Ecclesiastical Censures.

That the Minister and Churchwardens, with some of the gravest of the Parishioners, shall, bona fide, certify unto the Bishop, that all this was performed after a decent and Christian manner; which certificate, the person who has performed this censure shall be directed by his Pastor to bring himself

within seven days (and not to send it by any other person) that he may receive the Bishop's blessing, and such spiritual counsel and advice, as may tend to the good of his soul.

THO. SODOR AND MAN.

Sam. Wattleworth, Archdeacon.

Robert Parr.

Jo. Curghey.

Tho. Allen.

Jo. Parr.

Hen. Norris.

Jo. Cosnahan.

Matth. Curghey.

J. Woods.

Ewan Gill.

Tho. Christian.

Wm. Gell.

[LITURGICAL OFFICES.]

[3.] A FORM OF PRAYER

To be used by the Clergy of the Diocese of Man; who according to a laudable custom are bound to attend the boats during the Herring Fishing.

Let the Service begin with this sentence.

Blessed is he that hath the God of Jacob for his help:
and whose hope is in the Lord his God;

Who made heaven and earth, the sea, and all that therein
is: who keepeth His promise for ever. *Ps.* cxlvi. 4, 5.

Then followeth this Exhortation.

Dearly beloved brethren, forasmuch as God has vouchsafed us the blessings of the seas which we have prayed for, let us thankfully receive and acknowledge His favours. And since He has threatened to withdraw His blessings from those that abuse them, let us with penitent hearts beseech Him to pardon our sins, and our ingratitude. And pray that we may live in the fear of God; that God may bless all our honest endeavours, and continue to us His bountiful kindness; that He may take us under His protection, and deliver us from the dangers of the seas, from the powers of darkness, and from all sad accidents. Wherefore I pray and beseech you, as many as are present, to accompany me with a pure heart, and humble voice, to the throne of the heavenly grace, saying after me:

Then followeth the General Confession, the Absolution (if a Priest be present), the Lord's Prayer, and the Versicles as they are appointed in the Morning and Evening Service.

Proper Psalms, one or more of which shall be used as the Minister shall think fit, and as the time will permit.

Psalm lxxv., the whole.

Psalm lxxviii., from verse 19 to verse 41.

Psalm civ., from verse 24 to the end.

Psalm cvii., from verse 23 to verse 32.

Then shall be read one or two of the following Lessons (as the time will permit), and after every Lesson, the Minister shall make a brief Exhortation, proper to what has been read out of the Holy Scriptures, as followeth:—

First Lesson.

Gen. i., from verse 20 to 24.

And God said, Let the waters bring forth abundantly the moving creature that hath life, and fowl that may fly above the earth in the open firmament of heaven.

21. And God created great whales, and every living creature that moveth, which the waters brought forth abundantly after their kind, and every winged fowl after his kind: and God saw that it was good.

22. And God blessed them, saying, Be fruitful, and multiply, and fill the waters in the seas, and let fowl multiply in the earth.

23. And the evening and the morning were the fifth day.

The Exhortation.

Beloved, we learn from this Scripture how God, by His all-powerful word, hath, from the beginning, stored the waters with creatures innumerable. We find it so at this time to our comfort. And whenever we want this blessing, it is not because *His hand is shortened*, or that His ordinance is not obeyed. But, as the Prophet saith^a, *Our iniquities do separate betwixt us and our God, and our sins make Him hide His face from us, that He will not hear.*

Let us therefore be careful not to abuse His favours, nor suffer ourselves to be corrupted by them, lest we provoke God to withdraw those blessings which from the creation were designed for our support and benefit.

Second Lesson.

2 Kings ch. vii. ver. 1, 2, and 20.

Then Elisha said, Hear ye the word of the Lord; Thus saith the Lord, To-morrow about this time shall a measure of fine flour be sold for a shekel, and two measures of barley for a shekel, in the gate of Samaria.

2. Then a lord on whose hand the king leaned answered

^a Isa. lix. 2.

the man of God, and said, If the Lord would make windows in heaven, might this thing be? And he said, Behold, thou shalt see it with thine eyes, but shalt not eat thereof.

20. And so it fell out unto him: for the people trode upon him in the gate, and he died.

The Exhortation.

And have not we, my brethren, been as hard of belief? Have not we been ready to question the *power* or the *goodness* of God, and to despair of ever seeing the plenty which we now both *see* and *taste* of?

Let us learn from hence, To receive with thankful hearts what God gives us; not to question His *power*, but our own worthiness, when He withholds his favours; lest He deal with us as He did with His own people, who making a doubt of His power to furnish them with flesh in the barren wilderness, and despising the provision He gave them, they asked for flesh to gratify their wanton appetites. And what was the end of this ungracious return for all the mercies God had shewed them? Why, God did answer their desires, and sent a wondrous flight of birds, which fell as thick as sand amongst their tents; by this He shewed them His power. But to convince them of the sin of distrusting His providence, *while the meat was yet in their mouths, the heavy wrath of God fell upon them, and slew them.* Numb. xi. [33.]

Third Lesson.

Habak. iii. ver. 17, 18.

Although the fig tree shall not blossom, neither shall fruit be in the vines; the labour of the olive shall fail, and the fields shall yield no meat; the flock shall be cut off from the fold, and there shall be no herd in the stalls:

18. Yet I will rejoice in the Lord, I will joy in the God of my salvation.

The Exhortation.

Observe, good Christians, from these words and this example, how you ought to behave yourselves when God withdraws His blessings.

That you ought not to murmur at His dispensations, nor distrust His providence. For, as holy Job saith, *shall we*

receive good at the hand of God, and shall we not receive evil? Whenever he thinks fit to try our sincerity, rather let us imitate the resolution of holy Jacob^b, who vowed to serve God, *though God gave him no more than bread to eat and raiment to put on.* Then, saith he, *shall the Lord be my God.* And as a testimony of this, *of all that Thou shalt give me, I will surely give the tenth unto Thee;* intimating thus much, that whether God give us less or more, we are bound to return Him such a proportion of His bounty as we know will be accepted as an acknowledgment that all we are, and have, is of His infinite mercy and goodness.

Fourth Lesson.

Matt. viii. ver. 23 to ver. 28.

And when Jesus was entered into a ship, His disciples followed Him.

24. And behold there arose a great tempest in the sea, insomuch that the ship was covered with the waves: but He was asleep.

25. And His disciples came to Him, and awoke Him, saying, Lord, save us: we perish.

26. And He saith unto them, Why are ye fearful, O ye of little faith? Then He arose, and rebuked the winds and the sea; and there was a great calm.

27. But the men marvelled, saying, What manner of man is this, that even the wind and the sea obey him!

The Exhortation.

Beloved, this Gospel teacheth us to whom we ought to go in all our dangers and distresses, even to Jesus Christ, who will always be present with us and hear us, unless we drive Him from us by our wickedness. And if Jesus Christ be with us, we have nothing to fear. He can with one word rebuke the winds, make the seas calm, and save us though we are ready to sink.

And though He may seem for a time not to regard us, that our fears may convince us of our own weakness; yet if we earnestly call upon Him, He will arise and save us; and if we serve Him faithfully, He will bring us at last, through

^b Gen. xxviii. 20.

all the storms and tempests of this dangerous world, to our desired port, even to heaven, where only we can have eternal rest.

Fifth Lesson.

Luke v. ver. 4 to 10.

Now when Jesus had left speaking, He said unto Simon, Launch out into the deep, and let down your nets for a draught.

5. And Simon answering said unto Him, Master, we have toiled all the night, and have taken nothing: nevertheless at Thy word I will let down the net.

6. And when they had this done, they inclosed a great multitude of fishes: and their net brake.

7. And they beckoned unto their partners which were in the other ship, that they should come and help them. And they came and filled both the ships, so that they began to sink.

8. When Simon Peter saw it, he fell down at Jesus' knees, saying, Depart from me; for I am a sinful man, O Lord.

9. For he was astonished, and all that were with him, at the draught of the fishes which they had taken.

The Exhortation.

Beloved, ye hear in this Gospel, that all your endeavours will be in vain;—that you may toil night and day and all to no purpose;—unless God gives His command, and His blessing goes along with you.

Ye will not therefore think it in vain that ye are called upon to worship God; ye will not think those prayers vain that are offered for your preservation and success.

It is true, God may suspend His blessings for a time to make us value His favours; to make us more importunate; to convince us that we depend upon His providence entirely; that we may not praise ourselves, and *sacrifice to our own nets*^c. But He will never utterly forsake them that serve Him in sincerity. For this is the sure word of promise: Seek ye first the kingdom of God, and all these lesser things which are necessary for your subsistence shall be added unto you^d.

^c Hab. i. 16.

^d Matt. vi.

Sixth Lesson.

John vi. ver. 26, 27.

Jesus answered them and said, Verily, verily, I say unto you, Ye seek Me, not because ye saw the miracles, but because ye did eat of the loaves, and were filled.

27. Labour not for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you: for Him hath God the Father sealed.

The Exhortation.

Beloved, our Saviour in this Gospel reproves those who are very industrious to provide for their bodies, and at the same time take no care for their souls. He would not have us to neglect our daily labour, or our daily bread; but He would have us to consider that this is not the world we were made for. That therefore we ought to seek unto God, not so much for earthly blessings, which we cannot long enjoy, but that we should rather labour and pray for an inheritance in heaven, which will never fail. For what shall it profit a man, if he should gain the whole world, and lose his own soul?

Let us therefore beware lest we forget God in the midst of the abundance which He bestows upon us; lest, as our merciful Saviour elsewhere forewarns us, the cares of this world, and the deceitfulness of riches, distract or corrupt our minds, so as to hinder the word of God from having any good effect upon us.

After which shall follow, The Apostles' Creed, the Versicles, the Lord's Prayer, with The Supplications as in the Book of Common Prayer. Instead of The Collect for the Day, shall be said,

Prevent us, O Lord, in all our doings, with Thy most gracious favour, and further us with Thy continual help, that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life, through Jesus Christ our Lord. *Amen.*

Then the two Collects for Morning or Evening Prayer, as in the Book of Common Prayer.

After which are to be said in order these Prayers following.

And lastly, The Prayer of St. Chrysostom with the concluding Prayer, The Grace of our Lord Jesus Christ, &c.

Minister.

Let us give thanks unto God for His blessings, and pray for grace that we may not abuse them.

O God, heavenly Father, of whose gift it is that the rain doth fall, the earth is fruitful, beasts increase, and fishes do multiply; we give Thee humble thanks for the blessings of the seas so plentifully bestowed upon us; beseeching Thee to give us grace, that we may not be corrupted by Thy favours, but that we may use them to Thy glory, our own comfort, and to the relief of those that are in want. And that we may shew forth our thankfulness for the same, by leading holy and Christian lives; through Jesus Christ our Lord. *Amen.*

Minister.

Let us pray God that we may not provoke Him by any wickedness to withdraw His favours from us, or to send down His judgments upon us.

O God, whose judgments have been severe and terrible against such as have abused Thy mercies, or despised Thy laws; Grant that we may use Thy favours with sobriety, and serve Thee with fear; that no corrupt communication may proceed out of our mouths; that we may not profane Thy Holy Name by oaths and curses; that we may be honest and conscientious in our dealings, and serve one another in love, as we hope for Thy blessing and protection, and Thy mercy in Jesus Christ our Lord. *Amen.*

Minister.

Let us pray that God may continue to us *the blessings of the seas*, and for seasonable weather, that we may acquire them with safety.

Almighty God, who commandest the winds and the seas, which obey Thy voice; who hast stored the waters with creatures innumerable for the use of man, and hast opened unto us Thy good treasures; continue, we humbly beseech Thee, these blessings to us, and such seasonable weather, as

that we may partake of Thy favours, and serve Thee with joyfulness and gladness of heart, for the abundance of all things which Thou givest us plentifully to enjoy; through Jesus Christ our Lord. *Amen.*

Minister.

Let us pray God to defend us from the dangers of the seas, and from all sad accidents.

Almighty God, who art everywhere present, and seest the necessities of all Thy creatures; under whose protection we are alike safe in every place where Thy providence calls us; who didst save Noah and his family in the Ark from perishing by water; and who hast preserved us unto this day: Defend us, we most humbly beseech Thee, from the dangers to which by our calling we are exposed. Give Thy holy angels charge over us, that no evil may befall us, but that we may return in safety, and enjoy the fruit of our labours. And grant that we may so pass the waves of this troublesome world, that at last we may come to the land of everlasting life; through Jesus Christ our Lord. *Amen.*

A Prayer of St. Chrysostom.

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto Thee, and dost promise that when two or three are gathered together in Thy Name, Thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, as may be most expedient for them; granting us in this world knowledge of Thy truth, and in the world to come life everlasting. *Amen.*

2 Cor. xiii. 14.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

Let this service be fairly transcribed, and duly made use of, by all the Clergy of this Diocese, who are in duty bound to attend the Boats during the Herring Fishing.

THO. SODOR AND MAN.

Bishop's Court, Aug. 2, 1714.

[LITURGICAL OFFICES.]

[4.] A FORM OF CONSECRATING

CHURCHES, CHAPELS, AND CHURCH-YARDS OR PLACES OF BURIAL.

- ¶ *When the Bishop and Clergy (of which two at least) have entered the Church (or Chapel) in their Habits, as they walk up from the west to the east end, they shall repeat alternately the 24th Psalm, the Bishop beginning.*
- ¶ *When they come to the Lord's Table, the Bishop sitting in his chair, the Instruments of Dedication and Endowment shall be presented to him by the Founder or some proper Person, which he shall cause his Register, or other officer deputed, to read. Then the Bishop shall lay them on the Table; and standing on the north side, shall turn to the congregation, and say,*

DEARLY beloved in the Lord; forasmuch as devout and holy men, as well under the Law as under the Gospel, moved either by the secret inspiration of the Blessed Spirit, or by the express command of God, or by their own reason and sense of the natural decency of things, have erected houses for the public worship of God, and separated them from all profane and common uses; in order to fill men's minds with greater reverence for His glorious Majesty, and to affect their hearts with more devotion and humility in His service: which pious works have been approved and graciously accepted by our Heavenly Father: let us not doubt but that He will also favourably approve this our godly purpose, of setting apart this place in solemn manner, for the performance of the several offices of our religious worship; and let us faithfully and devoutly beg His blessing on this our undertaking.

¶ *The Bishop, kneeling.*

O Eternal God, mighty in power, of Majesty incomprehensible, whom the Heaven of Heavens cannot contain, much less the walls of temples made with hands, and who yet hast been graciously pleased to promise Thy especial presence in whatever place even two or three of Thy faithful servants shall assemble in Thy Name, to offer up their sup-

plications and their praises to Thee; vouchsafe, O Lord, to be now present with us, who are gathered here together, to Consecrate this Place, with great humility and readiness of heart, to the honour of Thy great Name; separating it henceforth from all unhallowed, ordinary, and common uses, and dedicating it entirely to Thy service, for reading therein Thy most Holy Word; for celebrating Thy Holy Sacraments; for offering to Thy glorious Majesty the sacrifices of prayer and thanksgiving; for blessing Thy people in Thy Name; and performing of all other Holy Ordinances. Accept, O Lord, this service at our hands, and bless it with such success, as may tend most to Thy glory, and the furtherance of our happiness, through Jesus Christ, our Lord and Saviour. *Amen.*

¶ *The Bishop, standing up.*

Regard, O Lord, the supplications of Thy servants; and grant that whosoever shall be dedicated to Thee in this House by Baptism, may be washed and sanctified with the Holy Ghost, delivered from Thy wrath, received into the ark of Christ's Church, and ever remain in the number of Thy faithful and elect children. *Amen.*

Grant, O Lord, that they who in this place shall in their own persons undertake to renew the promises and vows made by their sureties for them at their baptism, and thereupon be confirmed by the Bishop, may continue Thine for ever; and being preserved in the unity of Thy Church, may daily increase in Thy Holy Spirit more and more, until they come to Thine everlasting kingdom. *Amen.*

Grant, O Lord, that whosoever shall receive in this place the Blessed Sacrament of the Body and Blood of Christ Thy Son, may come to that Holy Ordinance with a true penitent heart, lively faith, and perfect charity; and being filled with Thy grace and heavenly benediction, may to their great and endless comfort obtain remission of their sins, and all other benefits of His Passion. *Amen.*

Grant, O Lord, that by Thy Holy Word which shall be read and preached within this place, the hearers thereof may both perceive and know what things they ought to do, and may have grace and power to fulfil the same. *Amen.*

Grant, O Lord, that whosoever shall be joined together in this place in the holy estate of Matrimony, may faithfully perform and keep the vow and covenant betwixt them made, and may remain in perfect love together unto their lives' end, through Jesus Christ our Lord. *Amen.*

Grant, O God, Thou who art the Lord of life and death, of health and sickness, that such as are sick, afflicted, or distressed, in mind, body, or estate, and shall desire the prayers of the congregation which shall assemble *in this place*, that Thou wilt be pleased in mercy to hear the prayers of Thy servants for all such, granting them patience under their sufferings, and an happy issue out of all their afflictions. And this we beg for Jesus Christ His sake. *Amen.*

Grant, O Lord, that all such as have, through Thy mercy, been preserved in the great danger of child-birth, and shall come to this place, according to their bounden duty, *to give Thee thanks for the same*, may, through Thy help, both faithfully live, and walk according to Thy will in this life present, and also be partakers of everlasting glory in the life to come, through Jesus Christ our Lord. *Amen.*

Grant, O God, that all such offenders as, by godly discipline, shall be sent to this place, to give Thee glory, by a public confession of their crimes, may by Thine infinite grace come to a true sense of their sin and danger, and from their hearts repent them truly of all their offences against Thee and their neighbour; and that all others may thereby be warned to flee from the wrath to come, through the merits of Jesus Christ our Lord. *Amen.*

Grant, O Lord, that all who enter into this place, may seriously consider, that this is *the House of God*, an House of Prayer, and of Divine Worship; and that they may behave themselves in this place with great reverence, devotion, and humility, both of body and mind; and this we beg for Jesus Christ His sake. *Amen.*

Finally, we beseech Thee, O God, grant that whosoever shall draw near unto Thee *in this place*, to confess their sins unto Thee, to give Thee thanks for Thy great benefits, to set forth Thy most worthy praise, to hear Thy most holy word, and to ask such things as are requisite and necessary

as well for the body as the soul, may do it with that steadfastness of faith, that seriousness of attention, and devout affection of mind, that Thou mayest accept their bounden duty and service, and vouchsafe unto them whatever else in Thine infinite mercy thou shalt see to be most expedient for them; and this we beg for Jesus Christ His sake, our blessed Lord and Saviour. *Amen.*

¶ *Then the Service of the Day shall be read by one of the Priests, (the Minister of the place, if present).*

PROPER PSALMS, lxxxiv., cxxii., cxxxii.

FIRST LESSON, 1 Kings, chap. viii. from ver. 22 to 62.

SECOND LESSON, Heb. x. from ver. 19 to 26.

¶ *After the Litany, let the Bishop proceed to the Communion Service; and then, instead of the Collect for the Day, shall be read this following;*

O most glorious Lord God, we acknowledge that we are not worthy to offer unto Thee anything belonging to us; yet we beseech Thee, out of Thine infinite goodness, graciously to accept the Dedication of this Place to Thy worship and service, and to prosper this our religious undertaking: Receive the prayers and intercessions of us and all other Thy servants, who either now or hereafter entering into this Thy House, shall call upon Thee; and give both them and us grace to prepare our hearts to serve Thee with reverence and godly fear: Affect us with an awful apprehension of Thy heavenly Majesty, and with a deep sense of our own unworthiness; that so approaching Thy Sanctuary with lowliness and devotion, and bringing with us clean thoughts, pure hearts, bodies undefiled, and minds sanctified, we may be an acceptable people in Thy sight, through Jesus Christ our Lord. *Amen.*

¶ *Epistle.* 1 Cor. xi. 17 to 22.

Now in this that I declare unto you I praise you not, that ye come together not for the better, but for the worse. For first of all, when ye come together in the church, I hear that there be divisions among you; and I partly believe it. For

there must be also heresies among you, that they which are approved may be made manifest among you. When ye come together therefore into one place, this is not to eat the Lord's Supper. For in eating every one taketh before other his own supper: and one is hungry, and another is drunken. What? have ye not houses to eat and to drink in? or despise ye the Church of God, and shame them that have not? What shall I say to you? shall I praise you in this? I praise you not.

¶ *Gospel.* John ii. 13 to 17.

And the Jews' passover was at hand, and Jesus went up to Jerusalem, and found in the temple those that sold oxen, and sheep, and doves, and the changers of money sitting. And when He had made a scourge of small cords, He drove them all out of the temple, and the sheep, and the oxen; and poured out the changers' money, and overthrew the tables; and said unto them that sold doves, Take these things hence; make not My Father's house a house of merchandise. And His disciples remembered that it was written, The zeal of Thine house hath eaten me up.

¶ *After the Nicene Creed, the Instrument or Act of Consecration shall be read by the Register and signed by the Bishop. Then the Sermon: after which the Bishop shall proceed in the Service of the Communion.*

¶ *After GLORIA in EXCELSIS.*

Blessed be Thy Name, O Lord, that it hath pleased Thee to put it into the hearts of Thy servants — to erect this House to Thy honour and worship. Bless, O Lord, *them*, *their* families, and substance, and accept this *their* pious and charitable work. Remember *them* concerning this; wipe not out this kindness that *they* have shewed for the House of *their* God, and the offices thereof; and grant that all they who shall enjoy the benefit of this pious work, may shew forth their thankfulness by making a right use of it, to the glory of Thy blessed Name, thro' Jesus Christ our Lord. *Amen.*

Prevent us, O Lord, in all our doings with Thy most

gracious favour, and further us with Thy continual help; that in all our works begun, continued, and ended in Thee, we may glorify Thy Holy Name, and finally by Thy mercy obtain everlasting life; through Jesus Christ our Lord.
Amen.

¶ *The Blessing.*

The peace of God, which passeth all understanding, keep your hearts and minds in the knowledge and love of God, and of His Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst you, and remain with you always. *Amen.*

CONSECRATION OF A CHURCHYARD.

When the Service in the Church is over, let the Bishop, Clergy, and People go into the Churchyard, and the Bishop say,

O God, who hast taught us in Thy Holy Word, that there is a difference between the spirit of a beast that goeth downward to the earth, and the spirit of a man which ascendeth up to God who gave it; and likewise hast instructed us by the example of Thy devout servants to set apart peculiar places, wherein the bodies of Thy Saints may be committed to the ground, in sure and certain hope of the resurrection to eternal life: Accept, we beseech Thee, this pious and charitable work of ours, in separating and consecrating this portion of ground, where they may rest in peace, and be preserved from all indignities. And give us all grace, that, by the frequent instances of mortality which we behold, we may learn and seriously consider how frail and uncertain our condition here on earth is; and may so number our days as to apply our hearts unto wisdom; that in the midst of life thinking upon death, and daily preparing ourselves for the judgment that is to follow, we may have our part in the Resurrection with Him, who died for our sins and rose again for our justification, and now liveth and reigneth with Thee and the Holy Ghost, one God, world without end.
Amen.

The grace of our Lord Jesus Christ, and the love of God, and the fellowship of the Holy Ghost, be with us all evermore. *Amen.*

¶ *If a Churchyard only be consecrated adjoining to the Church or Chapel, let the Service of the Day be read in the Church; and at the end, let the Instrument of Donation be read before the Bishop in the Churchyard, and then let the Bishop use the foregoing Prayer.*

¶ *If the Churchyard or burying-place be remote from the Church, then reading the Donation and this Prayer will be sufficient.*

A CATECHETICAL INSTRUCTION FOR CANDIDATES
FOR HOLY ORDERS ^a.

Q. **W**HAT is the end and design of the Christian ministry?

A. To turn men from darkness to light, and from the power of Satan unto God; that they may obtain remission of sin, and be made eternally happy^b.

Q. By what name are the ministers of Christ dignified in Scripture?

A. They are styled the ambassadors of Christ, and *stewards* of the mysteries of God.

Q. Why are they styled Christ's ambassadors?

A. Because they are sent by Christ to preach the Gospel.

Q. What is meant by the word *Gospel*?

A. It signifies *good news*, or *good tidings of great joy*, as the angel^c expoundeth it.

Q. What are the good tidings which Christ, by these His ambassadors, has sent to men?

A. The message is this:—That all men being sinners, and as such under the displeasure of their Maker, He is ready to be reconciled to them, on account of what His Son has done and suffered for them.

Q. How ought the ministers of Christ to be qualified?

A. They ought to be regularly called and ordained. They ought to understand well the message which they are to bring from God to men. They are to have at heart the value of souls, which Christ hath purchased with His own blood. Their lives are to be without reproach, and their conduct such as becomes the ministers of Jesus Christ. Lastly; They ought to have applied themselves to the study of the Holy Scriptures; in which their own duty, and the will of God, is contained, and His message to men.

Q. What is the duty and office of the ministers of Christ?

^a [From a MS. in Sion College Library, in the Bishop's own handwriting. It seems to be the copy used

in printing this Tract for the first edition of his works.]

^b Acts xxvi. 18.

^c Luke ii.

A. Their duty is, to preach the Gospel; to administer the means of grace and salvation; to reprove and rebuke sinners; to comfort the afflicted; to endeavour to reduce those that are out of the way; to pray daily for their people, and for themselves, that they may faithfully discharge the duties of their high calling.

Q. What especial motives have they to do this faithfully?

A. First, the reward promised by Christ, which is inexpressibly great, even *a crown of glory, that fadeth not away*^d.

And, secondly, the strict account they must give, and the punishment of their unfaithfulness. *If any man, for want of warning given him, perish, his blood will I require at the watchman's hand*^e.

Q. When is a minister of Christ regularly called to that office?

A. There is an outward and an inward call. Such as are called and ordained according to the laws of the Church where they are to serve. The *inward call* depends upon the motives and purposes which lead them to undertake the ministry; which the learned Mr. Calvin sets down in these words:—

Areana vocatio est cordis nostri testimonium, quod neque ambitione, neque avaritia, neque ulla alia cupiditate, sed sincero Dei timore, et ad fidendam Ecclesiam studio, oblatum munus recipiamus.—INSTIT., lib. iv. cap. 3.

When Jesus Christ had called and ordained His apostles, the charge He gave them was: *That repentance and remission of sins should be preached in His Name unto all nations*^f; namely, repentance *on man's part*, and forgiveness of sins *on God's part*. Pursuant to this command, *they went out and preached that men should repent*^g.

Q. Why were they to begin their preaching with the subject of repentance?

A. Because all men being sinners, and as such, under the displeasure of God, it was necessary they should repent, in order to obtain forgiveness from God, that they might be restored to His favour.

Q. How came all men to be sinners, and under the displeasure of their Maker?

^d 1 Pet. v. 4.

^e Ezek. xxxiii. 1[6.]

^f Luke xxiv. 47.

^g Mark vi. 12.

A. Because of the sin and disobedience of our first parents.

Q. Were the parents of mankind created with such dispositions as did naturally lead them to disobey their Maker?

A. Very far from it!—They were created in the *image of God*; with a power of obeying any command which their Maker should think fit to give them, for the trial of their obedience.

As Adam in paradise had his trial, so have every one of his posterity a command, a duty, and a trial of their obedience.

Q. In what did the image of God consist?

A. That is best understood in our Lord Jesus Christ, *who was the express image of God*; most holy, just and good; in whom the love, mercy, holiness, and goodness of the invisible God, was made known unto men. This was the image of God in which man was created.

Q. Did our first parents continue in that good estate?

A. No; they fell from it, and in a great measure lost that image and the favour of God, by disobeying His commands.

Q. How came our first parents to be guilty of so great a crime?

A. Through the temptation of the Devil; who persuaded them not to give credit to their Maker, who had told them that they should die if they disobeyed the command He had given them. Secondly, the Devil assured them that that command which God had given was not for their good; for that by eating of the forbidden fruit, they would become as wise and good as God Himself. And giving credit to the Devil, they disobeyed their Maker's command, and became slaves to that evil spirit.

And let it be observed, that this was the same which provoked God to turn Satan himself, and his devils, out of heaven;—disobedience to God, and affecting to be as his Maker.

Q. What followed upon this disobedience and transgression?

A. First, they forfeited that happiness which God had promised them; and Satan having got thus far a power over

them, would for ever have led them captive at his will, had not God, of His infinite mercy and goodness, found out a way to deliver them out of his power.

^hWe see how afraid we should be of every sin, since our first parents suffered so much by it. Here the ministers of Christ must begin, as ever they hope for success in their ministry. Sinners must feel their danger before they will look out for or value a Saviour. The lame and the blind went to Christ, because they would be healed, &c.

Q. How did this sin of theirs affect their posterity?

A. The Scriptures tell us, that Adam begat children in his own likeness, or image; that is, with such a corrupt and depraved nature as his was now become.

Q. Are then all men born in sin, and prone to evil, and as such under the displeasure of their Maker?

A. Most certainly so;—*for all have sinned, and come short of the glory of God*; that is, of that glorious happiness for which they were created. And we have mournful instances of this hereditary depravity before our eyes, in the pride, disobedience, hatred, malice, revenge, uncharitableness, lusts, uncleanness, injustice, and all manner of wickedness. These are the fruits of our depraved nature.

This is called *original sin*, which every man born of Adam by *natural generation*, brings into the world with him.

Q. Of what use is the knowledge of this *original sin*?

A. The knowledge of our fall in Adam, and of our recovery in Christ, are the two fundamental principles of Christianity; and the order in which it is to be proposed and preached unto men. Here the ministers of the Gospel must begin, as ever they hope for success:—for till sinners are sensible of their *guilt*, of their *slavery* and *danger*, they will hardly be persuaded to look out for help; nor perceive the blessing of a Redeemer, till they know that they are in bondage, and under the tyranny of sin and Satan. In one word, till we are sensible that we want help, and that we cannot help ourselves, we shall never in good earnest fly to God; and beseech Him to help us.

Q. Hath not God given all men reason; and is not that sufficient to shew them their danger, and how to avoid it?

^h [The MS. has here in marg. "Original Sin."]

A. We see *that* in Adam, who had reason in perfection; and yet having free will, he acted against his reason, and sinned most grievously. He (as many of his posterity do) would depend upon himself, and his own reason, without believing and depending upon God; and we see what followed.

Q. What are the ministers of Christ directed to do, in order to awaken sinners, and to convince them of the danger they are in, and to make them afraid for themselves?

A. They are to set before them the terrors of the law; *for by the law is the knowledge of sin*ⁱ; that is, what sin deserves, and what will certainly follow, if sinners do not repent and turn to God, and bring forth fruit meet for repentance.

Q. What may be hoped will follow from setting before sinners the terrors of the law?

A. When a sinner hears how the wrath of God is revealed from heaven against all ungodliness and unrighteousness of men, and if he be sincerely afraid for himself, God will open his eyes; so that he will perceive his misery and danger, and will not be easy till he knows **WHAT HE MUST DO TO BE SAVED.**

Q. What encouragement have sinners to hope that God will receive them into favour, accept of their repentance, and pardon their sins?

A. We have the surest proof of this, that the heart of a sinner can desire; since the Son of God died for us, to assure us of the sincere love of His Father for His poor creatures, and that He will be thoroughly reconciled to them, if they will but be reconciled to the means which He has proposed to restore them to His favour.

Q. What way and means hath God appointed to mend the corruption of our nature, and to restore us to His favour?

A. The Christian religion^k is the way appointed by God to mend what is amiss in us; to restore us to His image and to His favour, and to fit us for heaven and happiness. In short, it is the only sure and merciful way to reclaim men from their sins; to keep them from ruining themselves, and to make them partakers of the Divine nature.

ⁱ Rom. iii.

^k In marg., "*The Christian Religion* shewes us our disorder and our danger—The way to escape that danger—The

reward of doing our duty—The danger of neglecting it—What will ruin us—What will save us from ruin."

Q. What is the end of religion ?

A. It is to instruct and lead us in the way to be happy when we die, that God may be glorified in our salvation.

Q. What are the chief heads of the Christian religion ?

A. First, that God so loved the world, that He gave His only-begotten Son, that whosoever believeth in Him, should not perish, but have everlasting life¹.

Secondly, that this Son of God is the *Way*, the *Truth*, and the *Life*; that is, He is the *Author* of the *Way*, the *Teacher* of the *Truth*, and the *Giver of Life*.

Thirdly, that whosoever *believeth* in Him shall receive remission of sins; and that He is the author of salvation to all them that *obey* Him.

All which is contained in those comprehensive words of the Apostle^m: Jesus Christ is made unto us, *wisdom*, and *righteousness*, and *sanctification*, and *redemption*.

Q. What is the meaning of these words ?

A. It is this:—that the world being ignorant of God, Jesus Christ became their *wisdom*, by revealing to us the true God, and His will; by bringing life and immortality to light, through the Gospel. That being sinners, He became our *righteousness*, by satisfying, in our nature, and in our stead, the justice of God, and procuring for us the forgiveness of sins. And by procuring for us the gifts of His Holy Spirit to purify our souls, He became our *sanctification*. And lastly, the whole world being in bondage, and slaves to sin and Satan, and to the corruption of nature, Jesus Christ became our *Redeemer*, by paying the full price of our *redemption*.

Q. What is required on man's part, in order to be made partaker of these blessings ?

A. A *saving faith*, a *true repentance*, and a *sincere obedience*.

Q. What is a saving faith ?

A. It is the receiving and believing in Jesus Christ, as He is proposed to us in the Holy Scriptures.

Faith is a certain persuasion, and solid *trust*, in the goodness and mercy of God, obtained by Jesus Christ, for the

¹ John iii. 16.

^m 1 Cor. i. 30.

pardon of sin and eternal life for all such as with sincere repentance and sincere obedience lay claim to those blessings.

Q. How is Jesus Christ proposed to us in the Holy Scriptures?

A. As our *Prophet*, as our *Priest*, and as our *King*.

We are to believe Him to be a *Prophet*, and receive Him as sent from God, to declare God's will to men, and the way by which they must hope to be saved. We believe Him to be a *Priest*, who offered Himself a *sacrifice*, to make our reconciliation with God; by virtue of which sacrifice He maketh continual intercession for all such as repent and believe in Him. We believe Him to be our *King*, when we obey His laws, and suffer Him to *reign* over usⁿ.

Q. How may a Christian satisfy himself that he hath a true and saving faith?

A. By such marks and fruits as these following, it will appear that we have a true and saving faith:—

First, *if our faith purifies our hearts*; that is, if there is a change made in our hearts for the better; if the desire of our hearts is to please and glorify God.

Secondly, if our faith *worketh by love*; that is, if the love of God for us obliges us to love our neighbour.

Thirdly, if our faith shews itself in our life and actions, enabling us to overcome the world, the flesh, and the devil. It is then *a true and saving faith*^o.

Q. Thus far of the first thing required of a Christian,—*a saving faith*. What is a *true and saving repentance*?

A. A true and saving repentance consists in such a sincere sorrow as makes a sinner to hate and to forsake every sin whatever, and this out of a sense, and shame, and concern for having offended the best of fathers, and the most gracious

ⁿ In marg., “*As King*, God has given His Son power over all flesh. John xvii. 2. As Mediator, to give laws to His Church, to punish the disobedient, and to reward His faithful subjects.”

^o MAXIMS of the Christian Faith, or RELIGION. That there is one *God*, the Maker of all things; one *Redeemer*, the Lord Jesus Christ; and one *Holy Ghost*, the Sanctifier of the chosen people of God. That God would have all men to be saved; that therefore He sent His own Son from heaven, to shew men the way of salvation; that this

His Son has reconciled us to God; that He is our advocate with God, to obtain for us all necessary assistance and blessings. That God will give His *Holy Spirit* to such as pray for Him; that He has given the Holy Scriptures to be the rule of our faith, of our lives and actions; that He will call all men to an account; that such as have lived according to His word and will, shall by Him be made happy for ever; and that such as have done evil, have led evil lives, and have not repented, shall have their portion with devils.

God^p; such a *sorrow* as doth melt and soften an heart that was hardened by sin; and lastly, such a *sorrow* as will oblige a sinner to submit to any means of grace, how bitter soever, that is required or necessary to root sin out of his soul, and to repair the dishonour done to God, by disobeying his commands, and breaking his laws.

Repentance, which is so much insisted on as the great condition of the Gospel, is expressed by other words, signifying *the great change* made or to be made by repentance; such as, *conversion, regeneration, a being born again of God*—made a *new creature*; *self-denial, mortification, &c.*

Q. Is there danger of being mistaken in this important duty?

A. Very great danger!—such as place repentance only in making confession of their sins, without amendment of life;—such as depend upon good purposes, or upon a death-bed repentance, or in forsaking sin, without a change of heart; or finally, such as place all their hopes of pardon in their repentance, and not in the merits and blood of Jesus Christ, by which alone all our sins will be forgiven.

Q. The next thing necessary to salvation is *new obedience*. What is meant by *new obedience*?

A. When once a man is in Christ, that is, a Christian, he is no longer at his own disposal, to live as he pleases; he has rules to live by, and by which he must be judged at the last day. In order to this obedience, he will be obliged to *deny himself* all ungodliness and worldly lusts; that he may live soberly, righteously and godly, in this present evil world. His will must become subject to the will and law of God; his conversation must be such as becomes the Gospel of Christ. In short, he must become a *new man, a new creature*, walk in *newness of life*, and continue patient in well-doing; putting off daily the old man, as children of Adam, who by his disobedience lost all right to the tree of life, that is, to eternal life and happiness; to regain which right, a Christian

^p The most effectual means of our recovery from what we are fallen, consists in a firm faith in the power and love of God, to root out whatever is amiss in us, and displeasing to Him. Secondly, in praying earnestly to God, to make us sensible of our faults, and

to avoid, and resist, and overcome, and root all evil out of our souls. And, thirdly, a sincere care and endeavour, that on our part we do what is in our power to avoid sin, and to conquer it.
—Dr. MOORE.

must put on the new man, made after the image of God, as ever he hopes for heaven.

Q. Doth God require a *perfect obedience* to His commands?

A. God knoweth our weakness and our infirmities; as a father, He will accept of a dutiful and sincere obedience, though mixed with many imperfections; provided we strive against such failings, pray for a greater measure of obedience and holiness, and labour after it.

Q. Are not Christians too apt to value themselves for their obedience and good works, and think they merit by them?

A. Many are apt to do so; but it is very wrong:—for let a man have been never so exact in his obedience, and done never so many good works, he has but done his duty, and has nothing to boast of, or claim anything by his merit. In short, neither our *faith*, nor our *repentance*, nor our *obedience*, though never so perfect, can merit our *justification*, i.e. either our *pardon* or *reward*. These are the free gifts of God, purchased for all such as *believe* and *repent*, and become obedient, by the merits of Jesus Christ, and through faith in His blood.

Q. What is it to justify⁹?

A. It is to absolve a person from the guilt of sin, and free him from that sentence of condemnation passed upon mankind in Adam, and from God's displeasure for our sins.

When a person, by the Spirit of God, is convinced of his guilt and danger, and repents and flies to God for help; when God, passing by the punishment which such a sinner has deserved, pardons him, and admits him into favour, and into a state of salvation; *such a person is said to be justified*. Now all this is owing to the mere free grace and mercy and goodness of God, on account of what Jesus Christ hath done and suffered for us, not for anything that any man has done, or can do.

Q. The law, the moral law, our Lord assures us, shall last and be in force as long as the world lasts. What are *moral laws*, or commands?

A. They are concerning such things as are in themselves good or evil, though they had never been commanded or forbidden; they are really such as the conscience of every man

⁹ Marg., "Justification."

cannot but assent to, when he hears them. But forasmuch as man, after the fall, became unwilling to consult his own reason and conscience, God ordered these laws to be engraved upon tables of stone, that all might read them, and be without excuse if they transgressed them. These are called the *Ten Commandments*; and contain the duties we owe to God, to our neighbour, and to ourselves.

Q. Hath not our Saviour Christ summed up these ten commands in fewer words?

A. He hath done so, in these words:—*Thou shalt love the Lord thy God with all thy heart, and with all thy soul; with all thy mind, and with all thy strength.* This is the *first* commandment; and the second is like, namely this,—*Thou shalt love thy neighbour as thyself.*

Q. When may we be said thus to love God?

A. When we sincerely endeavour to keep His commandments, and do such things as we know will please Him^r.

Q. When may we be said to love our neighbour as ourselves?

A. When we love others, (for all are our neighbours) as men fearing God love themselves; or, as our Lord explains it, *As ye would that men should do unto you, do ye also to them likewise.* And Christians have a very particular reason and motive given them for loving their neighbour, *Because Jesus Christ loved us, and laid down His life for us*; and because they are related to Jesus Christ (He having taken our nature upon Him) and [He] is therefore greatly concerned for the good of every man living, and laid down His life for them, though they were His enemies.

Q. Are there not other duties and commands which Christ hath required of us as Christians?

A. There is [are], and especially that of *self-denial* and *watchfulness*, which comprehend the rest; and are absolutely necessary to our salvation, and suited to all our ailments.

Q. Why hath Christ commanded self-denial?

A. Not because He can command what He pleaseth; but because the corruption of our nature requires it, and that we should be hindered from every thing that would ruin us.

For instance, we are really blind with regard to what would hurt and ruin us; we are therefore commanded to

^r 1 John iii. 22.

deny our own wisdom. Intemperance would injure both our souls and bodies; we are therefore commanded to *deny our appetites.* We are required to keep a *strict watch over our hearts,* because from thence proceed a thousand evils. And because our eternal happiness depends upon our loving God with all our heart, we are *forbid to set our hearts upon the world.*—And because as sinners, suffering is our due, we are forbid all repining when God afflicts us.—And because our bodies have a great influence over our souls, we are not only commanded to *be always temperate,* but to *fast* sometimes, and to deny ourselves the pleasures of indulging the appetite.

These, and other such duties, are commanded purely because they are necessary, either to cure our corruption, or to qualify us to receive the grace of God; or to hinder us from grieving His Holy Spirit, and forcing Him to forsake us.

Q. Are we able of ourselves to do these things, and to keep the commands of God?

A. We are not. Our sufficiency must be from God; who has promised to help us to overcome all the difficulties we can possibly meet with in the way of our duty^s.

Q. What do the Holy Scriptures direct us to, in order to obtain the grace and help of God?

A. To earnest prayer. For so we are assured, that God will give the Holy Spirit and all other blessings to them that ask Him, and that make use of the other *means* of grace and salvation which God has appointed.

Q. What are the means of grace?

A. They are chiefly these:—*prayer,* the *Holy Scriptures,* and the *sacraments.*

Q. What is prayer?

A. *Prayer* is the making our wants known unto God, and begging Him to give us such things as in His wisdom and goodness shall seem best for us and His glory.

Q. Doth not God know all our wants?

A. Most certainly He doth so; even better than we ourselves do. But He would have us to know and to remember, that we depend upon Him for life, and breath, and all things; and that we may receive His favours with thanksgiving.

Q. What encouragement have we to believe that God will grant our requests?

^s Luke xi. 9.

A. Even the greatest that our hearts can desire. *Verily,* (saith His only Son) *Whatsoever ye shall ask the Father in My Name, He will give it you*^t. These being the conditions of being heard,—that we ask such things as are agreeable to God's will; and in the name, and for the sake of Jesus Christ.

Q. How may we be sure to ask nothing but what is agreeable to His will?

A. He Himself has given us a short form of prayer, not only to direct us what to pray for, but also as a form of prayer; that none may want words, by which to lay before God the desires of their hearts.

Q. With what disposition should we pray, so as that we may be accepted of God?

A. That we pray with *humility*; for God resisteth the proud, but giveth grace unto the humble. Secondly, with *submission*:—*Not my will, but Thine be done.* Thirdly, with a *forgiving temper* towards all that have injured us. Fourthly, with a full purpose of leading a godly, righteous, and sober life.

Q. Is not praise and thanksgiving a part of that service which we owe to God?

A. It is certainly so. And it is much to be feared, that Christians do too often put a stop to, and deprive themselves of many blessings, by their ingratitude, and for want of taking notice of the favours and mercies they every day receive, and giving thanks to God for them.

Q. How may the *Lord's Prayer* become a pattern, and direct us how, and what to pray for?

A. As followeth:—

OUR FATHER WHICH ART IN HEAVEN. By this we are directed to apply to God, the Lord of heaven and earth, with reverence and godly fear:—and at the same time with confidence of being heard; for as a father pitieth his own children, so is the Lord merciful to them that fear Him.

HALLOWED BE THY NAME. This teacheth us, that the glory of God ought to be the first in our thoughts and desires: He being worthy to receive honour, and glory, and

^t John xvi. 23.

power; for He hath created all things, and by His will they subsist^u.

THY KINGDOM COME. By this we are directed both to pray, and to endeavour, that the Gospel of Christ may be propagated in all the world; that the kingdoms of the world (all that are now the slaves of Satan) may become the kingdom of the Lord, and of His Christ, that He may reign for ever and ever^v.

THY WILL BE DONE IN EARTH, AS IT IS IN HEAVEN. Which is designed to teach us, to have the highest regard for the will and providence of God in the government of the world; to resign our will and desires to Him, who only knows what is best for us; never to dispute or question the will and orders of one, who is infinitely *wise*, and *holy*, and *good*, but to submit, and with pleasure close with it, as the best that can be ordered for ourselves or others.

GIVE US THIS DAY OUR DAILY BREAD. To put us in mind, that it is God that giveth food unto all flesh; that our heavenly Father knoweth what things we have need of; and that where He gives abundance, He expects that we should impart to the rest of His children that are in want, of what He has given us more than our daily bread.

But above all things, we are hereby directed to pray *for the bread that nourisheth to eternal life*.

FORGIVE US OUR TRESPASSES, AS WE FORGIVE THEM THAT TRESPASS AGAINST US. Here is matter of direction and comfort for sinners! If we find our hearts disposed to forgive others, He, who put this grace into our hearts, assures us by this, that our sins shall be forgiven. So that our first petition should always be, that the good Spirit of God may give us a forgiving temper.

AND LEAD US NOT INTO TEMPTATION BUT DELIVER US FROM EVIL. In this petition we are directed never to trust in our own strength; for it is God only who can deliver us from *evil*; from the *evil one*; from an *evil world*; and from our own evil and corrupt hearts. He only can enable us to escape the corruption that is in the world through lust, that we may be partakers of the divine nature. He only, in all

^u Rev. iv. 2.

^v Rev. xi. 15.

our saving trials and temptations, can enable us to overcome to His glory.

FOR THINE IS THE KINGDOM, AND THE POWER AND THE GLORY, FOR EVER AND EVER. AMEN. Here we are directed to acknowledge God in everything we do, or pray for. As the only sure foundation of all our hopes, to Him we pray; on Him we depend; to Him we stand obliged; to Him we give thanks:—for He only hath *power*, and ought to have the glory of all the blessings we enjoy, or hope for, in this world, or in the world to come. Amen.

Q. The WORD OF GOD is another *means of grace*.—How doth it become such?

A. As it is intended, and sufficient, through the grace of God, to make men wise unto salvation: being profitable for doctrine, for reproof, for instruction in the way of righteousness; and as such, is the great instrument of men's conversion.

Q. How doth it become instrumental to conversion?

A. By hearing it read or preached; by receiving it into an honest and good heart,—an heart sincerely disposed to receive the truth; with prayer to God for grace to practise it in our lives.

Q. Hath the Word of God this effect upon all that read or hear it?

A. No; God knows, it has not. Some despise it, and will not read it; and by [? in] many, the cares and pleasures of this life, and the deceitfulness of riches, and the lusts of other things, hinder the word, so that it bringeth no fruit to perfection.

Q. How are the SACRAMENTS means of grace and salvation?

A. As they are means appointed by Jesus Christ. First, for admitting us into His family, which is His Church, out of which there is no appointed means of salvation*. And, secondly, by making us worthy members of His Church and family, by engaging us to lead a new and Christian life.

Q. Which are the Sacraments of the Christian religion?

A. They are two only; namely, *Baptism*, and the *Lord's Supper*.

Q. What is *Baptism*?

* This clause omitted by Dr. Wilson, in Cruttwell's Edition.

A. Baptism is a solemn dedication of a person to *God*, the Creator; to *Jesus Christ*, the Redeemer of the world; and to the *Holy Ghost*, the Sanctifier of all such as shall be saved.

Q. How is this solemn dedication performed?

A. By washing the person with water, in the name of the *Father, Son, and Holy Ghost*.

Q. What is signified by this outward sign?

A. That such a person is washed from his former pollutions, and restored to the favour of God.

Q. What other names are given in the Gospel to this Sacrament?

A. It is called *regeneration*, or the *new birth*, or being made a *new creature*, &c., or *being born again*.

Q. Why is it so called?

A. Because, as we did receive a natural life from our parents, as descendants of Adam, subject to sin and misery; so by baptism we receive the Holy Spirit for a principle of a new and Christian life^y, and as truly as we did receive a natural life from our parents: and being thus engrafted into Christ, or His Church, we receive grace and a new life from Christ, as really as a branch receives life and nourishment from the good tree in which it is grafted. This is called the *preventing grace* of God, or His *free gift*; because we have done nothing to deserve such a favour.

Q. What doth this free grace of God oblige Christians to?

A. To honour God, their Maker, their Redeemer, and Sanctifier, by an holy and Christian life; and especially, not to grieve the Holy Spirit, by which they have been sanctified, and by which alone they can be secured from falling into a state of heathenism, and into the power of sin and Satan.

Q. What must they do, who have been so unhappy as to have grieved that Holy Spirit; and though they have been baptized, *yet are not^z renewed by the Holy Ghost*?

A. Such unhappy people (and too great, God knows, is their number) have no other choice, but *repentance* or *damnation*. So the Apostle tells Simon Magus, who had received

^y *Regeneration*, or *new birth*, is that spiritual change that is wrought by the Holy Spirit upon any person in the use of Baptism; whereby he is translated out of his natural state as a descendant of Adam, to a spiritual state in Christ;

that is, to a state of salvation; in which, if it is not his own fault, he will be saved. [See p. 167.]

^z The MS. has been corrected by the Bishop himself from "have not been" to "are not."

the washing of regeneration, and so was entitled to pardon upon his repentance; which the Apostle exhorted him to, to prevent his eternal ruin.

Q. What is the other Sacrament, or means of grace, which is called the *Lord's Supper*?

A. It is an ordinance appointed by Christ, by which the worthy receiver is made partaker of all the graces and blessings which Jesus Christ has purchased by His death.

Q. What are the graces and blessings which Jesus Christ by His death hath purchased for such Christians as are worthy partakers of this Sacrament?

A. The pardon of our sins; new degrees and supplies of grace and strength to do our duty, which if we continue to do, eternal happiness when we die; which we may expect as surely as we do expect health and strength from the daily food we eat.

Q. Who are worthy receivers of this Sacrament?

A. Such as seriously consider the state of their souls;—whether they have sincerely repented of their sins;—whether they as sincerely resolve to lead a Christian life, renewing their vow made in Baptism;—whether they have a lively faith in God's mercy through Christ; and are in love and charity with their neighbours; that is, with all the world.

Q. What is signified by the bread and wine made use of in this Sacrament?

A. After the bread and wine are consecrated by giving of thanks and prayer, the bread is broken, to put us in mind of Christ's sufferings;—and the wine is poured out, as the blood of Christ was, for the sins of the world.

Q. What ought to be a serious Christian's thoughts upon this?

A. Every understanding Christian will conclude,

First, that all sin must be hateful to God, since it required such a sacrifice,—the life and blood of Jesus Christ.—If anything will touch our hearts with godly sorrow, and a repentance not to be repented of, this, through the grace of God, will do it.

Secondly, this will oblige us to lead a Christian life; since nothing can be more just and reasonable, than to consecrate a life to Him, which He has redeemed with His most precious blood.

Thirdly, this Sacrament ought to be a powerful motive to oblige Christians to love one another^a; since we are one Body under one Head, which is Christ, and therefore ought to have one heart. The design of this ordinance is to unite us in love and charity. We worship the same God and Saviour; we hope for the same salvation; we eat at one and the same table; we eat the same Bread which came down from heaven; and we ought to live by one and the same Spirit.

Lastly, this Sacrament is a representation of the greatest love of Christ; a love for sinners; a love for enemies; a love expressed in laying down His life for us. This sure should oblige us to love one another, not in word only, but in deed and in truth.

Q. Who are appointed to administer to Christians these means of grace and salvation?

A. They are such as are regularly ordained and appointed for that office; spiritual governors, pastors and teachers; who watch for the souls of their flock; whose prayers are heard, in a more especial manner, for those over whom the Holy Ghost hath made them overseers; who receive Christians into the Church, out of which there is no appointed means of salvation. These and many other [things] are their duty and their charge.

Q. What is the duty of Christians to these ministers of Christ?

A. To honour them for their work's sake, and for their master Christ's sake: to obey their godly admonitions. Not to defraud them of their rights, which is robbing of God more than them^b.

^a In margin. "To love our neighbour, &c. And remember that the Son of God by uniting Himself to mankind, by taking on Him an human body and soul, hath made every man living so related to Him, as to be concerned for their welfare and happiness; and consequently to be treated as related to Him."

^b [This clause has a pen run through it.]

It is followed in the MS. by what appears to be the beginning of an intended tract on the Four Last Things, which also was to take a catechetical

form. "Ecclus. vii. 3. *Remember the end, and thou shalt never do amiss.* There are *Four things* which ought to be remembered, that we may not do amiss to our hurt,—DEATH, JUDGMENT, HEAVEN, and HELL. These are generally called the Four Last Things, and these ought to be much in Christians' minds, and to awaken them when they forget themselves, and why they were sent into this world.

Q. How doth the consideration of *death* excite and engage Christians to mind their salvation?"

TERMS USED IN SCRIPTURE,

WHICH EVERY MINISTER OF CHRIST OUGHT TO UNDERSTAND, AND BE ABLE TO EXPLAIN AS OCCASION REQUIRES.

THIS fragmentary paper is one of several contained in the same MS. book with the Catechism on the Christian Ministry, and is entirely in the Bishop's hand-writing. It may be worth noting that the same hand has inscribed on the fly-leaf of the book, as a sort of motto, the following sentence and quotation.

“The Church of England, the safest in which to venture our Salvation.

“Dr. Scott's Christian Life, Preface to the second part.

“‘In following the Primitive Doctrine, I have followed the Doctrine of the Church of England, which in its Faith, Government and Discipline, I believe in my Conscience to be the most Primitive Church in the world.’”

Regeneration, or The New Birth. Is that spiritual change which is wrought by the Holy Spirit upon any person in the use of Baptism; whereby he is translated out of his natural state, as a descendant of Adam, to a Spiritual state in Christ—to a state of Salvation—in which (if it is not his own fault) he will certainly be saved.

All this brought about without any merit of ours, but through the meer Grace, Love, Compassion and Goodness of God towards man through the merits and mediation of Jesus Christ, by whom the Holy Ghost is imparted to us for the bringing about this mighty blessing, the pardon of our sins, our acceptance into God's favour, and our being made Heires of eternal life and Happiness.

Repentance, or another Mind.

Conscience is the law of God writ in every man's heart, at his Creation—but is too often stifled by the lusts of the Flesh,

so that it doth not as it was designed direct men in the way [they] should go. See below.

Atonement, Reconciliation. Jesus Christ, by taking our nature upon Himself and suffering what we ought to suffer, made an atonement; that is, reconciled us to God, and God to us.

Regeneration or New Birth. As we received a natural life from Adam, subject to sin, to misery and death, so we receive from Christ a Principle of a new life, of a *New Birth*, as truly and really as we receive a new life from our parents—as really as a branch receives life and nourishment from the tree in which it is grafted. This is called the Preventing grace of God.

Preventing Grace; *Grace* because the free gift of God—*preventing*, because we had done nothing to deserve such a favour.

Assisting Grace is given according to the use men make of God's Preventing Grace.

The New Birth of the Spirit as real as that of the Flesh. Jo. iii. 5. Answerable to such expressions as these:

Receiving Life from Him as the Branch from the Vine—members of Christ, &c.—He being the Parent of the new life.

Conscience being no more than a man's own opinion, or present persuasion, can be no sure guide, unless governed by Reason and the Word of God, which are the only sure rules and guides of Conscience.—Matth. vi. 23. *If thy Light, thy Persuasion, be Darkness, &c.*—Jo. xvi. 2. *They that kill you will think, &c.*

Conversion is a change wrought by the Grace of God upon a sinner, turning his heart from the love of himself and of the world to the love of God, by putting the grace of Repentance into his heart.—The sinner is said to convert himself when he closeth with the means of grace which God has appointed.—God is the Author, His Word and Ordinances are the *meanes*, His Ministers the *Instruments*:—Men making use of these means, and leading a new and holy life, which is the *evidence* of a true Conversion.

Christian Religion and its Ordinances, *End* and Design. To restore men to the favour of God.—How came mankind to be out of God's favour? By disobeying His command.

What will follow if they are not restored to God's favour? A misery so great that cannot be described.

The Doctrin of the Cross. Take up the Cross. N.B. This doth not consist *only* in bearing afflictions with patience and resignation—but especially in mortifying the Flesh with its lusts, in a constant dying to the world and following the Humility of Jesus Christ —Dying to sin by a true repentance, i.e. a repentance of the heart, an inward mortification of our Natural corruption;—an heart affected with fear and shame and sorrow, for having sinned against our Maker.

Providence. God's care of the whole Creation—Providing for their wants —preserving their beings; Rewarding or punishing as men deserve—Giving or withholding His blessings, as in His Infinit wisdom He thinks fit—that men may learn and know that they depend on Him;—Ordering all things for the best for such as cannot chuse for themselves.

Justification. What is Justification? — It is the releasing of an offender—a sinner—from his guilt and sin, and passing by the punishment he has deserved. This is owing to the meer Grace, goodness and mercy of God, on account of what Jesus Christ has done and suffered, not for any thing that the best of men can do.—*Justified*, absolved from sin, judged to have fulfilled the Righteousness of the Gospel, and admitted into a state of Salvation. Justification gives us a title to Heaven—but Sanctification must make us meet to be partakers of the Inheritance.

Good Works. Of what use are Good works, since we are justified by faith?—They are a necessary testimony of that gratitude which we owe to God for sending His Son to redeem us.—When a man has done all that he can do he has but done his duty, and what he was commanded (which yet no man ever did, Jesus Christ only excepted): so that no man has any merit of his own to plead.—But as the fruit of a tree shews whether the tree be good or bad, so by our good works we approve ourselves to the world, and to our own consciences, that our Faith and our Religion is such as it should be, and such as through the merits of Jesus Christ will please God and save us at the last.

Incarnation. Jesus Christ His taking upon Himself Flesh and Blood, that He might be capable in our Nature of under-

going such sufferings and afflictions and punishment, as we as sinners had deserved to suffer, in order to satisfy the justice of God.

Sanctification, Is the work of the Holy Spirit by which we are freed from sin, and consecrated to God; giving those graces by which we are restored to the Image of God;—of unclean making us clean, and renewing our Nature.

Adoption, is that great Grace of God whereby all they are accounted His child [children], and will be qualified for an Heavenly inheritance, who receive His Son by an unfeigned Faith, and live worthy of so blessed a Relation.

Justification, is the gracious act of God, whereby He freely forgives such as truly repent, and receive and believe in His Son Jesus Christ.—He treats them as righteous,—Adopts them, i.e. takes them into the number of His children, with a promise of an eternal inheritance, provided they continue to obey His laws, submit to His fatherly chastisements, and pray daily for His grace to put His love and fear into their hearts.

Propitiation, Rom. iii. 25. A means of atoning and pacifying God.

Righteousness of God, Phil. iii. 9; that is, a Righteousness of God's appointment for the Salvation of men, i.e. through faith in Jesus Christ. The Christian life is called "the life of God," that is, the life which He commands. Eph. iv. 18.

Justified by the Spirit.—Forasmuch as He works that faith in us, whereby we are justified. Thus the Father, Son, and Holy Ghost all concur in our justification.

Faith, Repentance and Obedience,—though these are required on our part and are necessary to salvation,—yet are not the price of our Redemption. Our Saviour alone has paid that price by His most precious blood, nor must we pretend to Merit by our Faith, Repentance and Obedience.

Justification. When a person by the Spirit of God is convinced of the guilt of his sins, and of the danger he is in, and repents and flies to Christ for help, as the only Saviour of the world, and commits himself to Him, relying upon what He has done and suffered for us, this is the beginning of our justification, &c.

Sanctification, by which all the faculties of the soul are

changed for the better—the *Mind* is renewed—the *Heart* softened, the *Will* made to submit, the *Affections* set upon their proper objects.

Law. The end of the Law is to convince us of sin, and to send us to Christ for pardon, and for grace to enable us to subdue it.

Justification by Faith alone.—Always to be explained, as not to exclude *Good works*, which God hath enjoined—not that we are justified *for them* or *by them*,—but *for* and *by* the sole merits of Jesus Christ applied by faith; and good works must be a necessary condition or consequence of our justification.

Daily Cross which a true Christian must take up, consists in a continual endeavour to mortify Original Sin, as we shall daily discover [it] in its deceitful lusts.—And this from an inward love to God, constraining us.

Outward means. While we are intent upon these, let us be careful to see what effect they have upon our souls towards a true conversion, which must be the work of the Spirit, and prayed for daily.

Conscience. A man may follow his conscience (i.e. his present *persuasion*) and yet sin grievously. The Jews did so, St. Jo. xvi. 2. So did St. Paul, &c.

St. Jo. xvi. 8. He, the Holy Ghost, shall convince the world of *Sin*, i.e. of the general corruption of human nature in Adam.—Of *Righteousness*, i. e. the reparation of our nature by Jesus Christ and His grace.—Of *Judgment*, i.e. the just condemnation of sin and sinners, who will not close with the means of Salvation afforded by Christ.

Saviour, a word often in everybody's mouth—but [it is] seldom considered, that it means the Redeeming a man who is a slave to Satan—who is in the way to Hell and Damnation,—and setting him in the way of Heaven and Eternal happiness.

Take *the Sword of the Spirit*. Eph. vi. 17. i.e. meditate on such Scriptures as are intended by the Spirit to enable you to overcome the sins to which you are prone or tempted: for instance—Against Covetousness—“The love of money is the root of all evil.”—Against Pride—“God resisteth the proud and giveth grace to the humble,” &c. &c. &c.

Repentance. A true and saving repentance consists in such a sincere sorrow, as makes a sinner to hate and forsake every sin whatever; and this out of a sense of having offended the best of Fathers, and the most kind and merciful God:—Such a sorrow as doth melt and soften the heart that was hardened in sin:—and lastly, Such a sorrow as obligeth a sinner to submit to every means, how bitter soever, that is commanded or necessary to root sin out of his soul, and to repair the dishonour done to God by breaking His Laws and disobeying His commands.

This Repentance, which is the great condition of the Gospel, and as such so often insisted on, is expressed in other words—such as *Conversion*, *Regeneration*, a being *born again of God*, a *new Creature*, and *Self Denial*: All signifying a great change made or to be made.

Motives to true Repentance—The *goodness of God* whose patience a sinner has abused—His *Authority* which he has despised—His *Power*, which could have destroyed him in the very act of sin, as He has done many and sent them to Hell—His *Justice*, to which sin is the greatest affront—And lastly, He is the great *Creator* of the world whom the sinner has offended.

Motives to Obedience.

Preventing Grace, is God's free gift, which we have neither power nor right to claim, nor is it given us for any thing we have done,—and prevents us, or goes before any thing we had or could do to deserve it. Distinguished from *Assisting grace*, which is given us in proportion to the good use we make of this Preventing Grace, and the assistance God has already given us.

Regeneration, is at our Baptism. A progress in Regeneration or growing in Grace is to be continued all our Life after.

Saving Faith, consists—*First*, In giving an entire credit to the great truths of the Gospel—viz. That God out of His great Love to Mankind sent His only Son to be the Saviour of the world:—A *Prophet* to teach them the way of Salvation:—A *Priest* to atone for their sins;—and a *King* to govern, to give them Laws, to reward or punish His faithful or rebellious subjects.

All this a man may believe without having a saving Faith.

Secondly—It consists in depending upon Christ alone for salvation, upon the promises of the Gospel. But even this alone is not a saving Faith. For there may be and often is such a presumption as this without an Holy life. This is what St. James calls a formal, dead faith, a Faith without works—such as hath not its fruit unto Holiness;—upon which faith God will not conferr the grace of Justification. Generally, Faith (saith St. James, ii. 22) must be made perfect by works, i.e. made a justifying and saving Faith. Therefore

Thirdly, besides these, a saving Faith must be such a Faith as unites the soul to Christ by an unfeigned love to Him and His Laws—A Faith which has power to change the heart and life, — which gives a man new thoughts, new desires, a new nature, a new life and actions; restoring him by degrees to the Image of God; relying upon Christ for God's grace and for the influence of His Holy Spirit to enable him to overcome all the difficulties in the way of salvation:—Acknowledging at the same time that all these are the Free Grace of God; conferred on men for what Christ has done and suffered for us, and not for any thing the best of men can do or merit.—Nay, this very act of faith itself doth not justify as Christ's Blood doth, by way of Atonement or merit. This is peculiar to Christ's Blood alone, to atone for sin; nor doth this Faith add any thing to the saving virtue of Christ's Blood, though God hath so ordered it, that the saving benefit of Christ's Blood shall not be made over to any man but through such a faith as worketh by Love to God and Man; not a Barren, Formal, Fruitless Faith, but such as glorifies God by doing His will.

Judgments, signifies generally, *The Rules of Justice: Statutes and Judgments.*

Grieve not the Holy Spirit. i.e. Force Him not to do to you as men are used to do to one another when they are grieved with their actions and behaviour—i.e. withdraw their favour from them, leave them to themselves, refuse their company, &c.

Such expressions as these spoken of God ought to be explained by Preachers — For example, When *Pity, Joy,*

Sorrow, &c. are ascribed to God, the meaning is, that God is so and more concerned for us than we are, or can be, for those we love.

When God is said to be angry, &c., the meaning is that He will deal with men as men who have reason to be angry will do, He will withdraw His favours and punish them, &c.

So when God is said to Repent, the meaning is, He finds that His threats have had good effect upon sinners, therefore He will not punish them as He threatened,—as He would do if they did not repent and amend.

When God is said to “turn away His *Face* ;” or “to shew *countenance*” to any, the meaning is, He will Favour or Discountenance them, &c. His *Eyes* denote His Knowledge ; by His *Arm*, His *Hand*, &c. is meant His Power ; His *Bowels*, His mercy, in not punishing men as they deserve.

Atonement.—The offering such conditions to the party offended as He shall judge proper to accept for the offence committed, and sufficient satisfaction.—Thus Jesus Christ offered such satisfaction for the sins of mankind, as God was pleased with.

Righteousness of God. Rom. iii. 21. That is, God’s way of accounting men Righteous—viz. By faith in Jesus Christ, by which men may be justified, though they had never heard of the Law of Moses.

Prayer, is the making our wants and our requests known unto God, and begging Him to give us such things as are agreeable to His Love, His Wisdom and Goodness.

Concubine. In Scripture, was a real wife, only without a dowry.

Sacrifice. The Life of some creature, slain and offered to God to answer for some offence which the offerer has committed against God, by which he has forfeited his own life, if God should in strict justice have required.

Redemption. Delivering us from sin and misery and the power of the Devil, and from Eternal Death.

Effectual Calling, is the work of the Holy Spirit, making us sensible of our *sin*, misery and danger, enabling us to see the blessing of a Redeemer, and to receive Him as our Prophet to shew us the Will of God ; as our Priest, who offered Himself a Sacrifice to satisfy the justice of God for our sins,

and continually pleads for us; and as our *King* to rule, and defend us from our enemies, and to give us laws.

Conscience is a Natural power, or gift of God, whereby we are empowered (enabled) to pass a judgment upon our good or evil actions.

Moral Law—Is that law which all mankind are obliged to follow, with regard to the Duty they owe to God or man.

Justification. God accepts and rewards us, i.e. *justifies us*, as the *Disciples*, and for the sake, of Christ, not for the sake of our Faith or Works. But then Christ owns none for *His Disciples* but such as obey His laws, and therefore none shall be *justified* but such as obey His Laws.

Natural Religion—cannot save *sinner*s—It was the Religion of Innocence.—For instance—While a child is dutiful and virtuous, a good Father is under a natural obligation to love him, &c.—But if that son turns rebellious to his Father, he will naturally forfeit his Father's love; and if he continues to do so he will cast him off. And suppose that upon his Repentance, his Father, out of the goodness of his Nature, should pity him,—yet this is of his Father's mere Grace, the Son has no natural right to such a favour. And the Father may prescribe what Rules he thinks fit, before he pardons and receives him. And if he will not receive those Rules and obey them, he will have no reason to depend upon his Father's goodness. This is the case of man before and after the Fall, &c. See Dr. Sherlock's Serm. Vol. 2^d. Serm. ii. p. 261.

Q. What do you mean by Religion? A. It is such a Faith and Worship and Obedience to God, and [as] will recommend us to His Favour,—obtain His Pardon when we have offended Him, and obtain our Reward, — mend our Nature and save us at last.—This the Religion of Nature cannot do.

Repentance consists in such a change of mind for the better, as produces the same change in our Lives and Conversation.

Incarnation. Jesus Christ took our Nature, our Flesh and Blood, that He might be capable in our Nature of such Suffering and Punishment as we as sinners had deserved.

Enthusiasm. A false conceit that a person is inspired when he is not.

Unction. The saving Graces of God's Holy Spirit bestowed upon all true Christians.

Regeneration—The Birth of the Spirit is as real as our Birth from our Parents: as the growth of a graft into a tree is as real as its growth was when it grew wild out of the ground.

Atonement. See Job xlii. 8.

Righteousness of Christ—Is the conformity of Christ to the Law of Mediation, which He voluntary submitted to, in order to the Redemption of Mankind. (See Allen's Work, p. 221.) i.e. To deliver us from the wrath to come, and to obtain for us a capacity of attaining everlasting life. By altering our corrupt Nature, mending our lives, and by renewing us in *Heart* and *Life* — He gave Himself indeed a Ransom for All—i.e. for all that will be governed by Him and His Laws.

Mediator. The proper business of a Mediator is to Reconcile parties at difference. God being Righteous cannot but be offended with sinners; all men have sinned and have forfeited all right to God's Favour and the Happiness He made them for.—Now Jesus Christ, as a Mediator, has prevailed with God to be Reconciled to men upon certain conditions—And He has done all that was fit to prevail with men to close with those conditions, to lay down their arms of Rebellion;—To Humble themselves, to beg Pardon, and to return to their duty.—So that by His Sufferings He hath Reconciled God to Man, i.e. to all penitent sinners, by satisfying the Justice of God—And by His Gospel the Holy Spirit reconciles men to God, He renews their minds and wills, their lives and actions to the Laws and Will of God.

Faith and Works. Works are not the cause and foundation of our Salvation, i.e. the meritorious cause; for the *meritorious cause* is the pure mercy of God through Jesus Christ. At the same time we must not deny the necessity of *Good Works*, which the Scriptures everywhere enjoin; and therefore when St. Paul saith, that Faith Justifieth without Works, he doth not say without Good Works, but without works of the Law, i.e. The Works of the Ceremonial Law, viz.—Circumcision, &c. See [Ostervald's] Causes of Corruption, ch. 4.

INSTRUCTIONS FOR AN ACADEMIC YOUTH^a.

I do not design that the following directions should interfere with the Academic Master's business or instructions; I would only give you some few hints, how to fill up, most usefully, the spare hours you may have from the useful studies which he will put you upon. For though the circumstances of this place do not necessarily require so large a compass of knowledge in philosophy, as do those of other nations; yet logic, metaphysics, geography, astronomy, and natural philosophy, will be necessary; not only as they are great helps to the study of divinity, but as they will set you above the level of the common people; not to elate you with pride, but to make you justly esteemed. The Academic Master will give you the best directions what books to read, and what time to spend on these studies.

But forasmuch as you purpose to dedicate your life and labours to the more immediate service of God, it is fit you should have an eye to that in all your other studies; and it is for this reason I put these short directions into your hands.

And in the first place lay this down for a certain truth, that without God's especial blessing your best purposes, and all your endeavours, will come to nothing. *We have toiled all the night, and have taken nothing*, will be found true by everybody who will be making experiments how far their own natural parts will carry them without the aid of God's good Spirit.

The Divine grace is necessary for every man, but much more for one who hopes to be instrumental in saving others as well as himself. Let me therefore advise and conjure you, as you hope for success in your studies, to beg of God a blessing upon yourself and labours, every day of your life.

^a [This paper appears, by a memorandum in *Sacra Privata*, to have been drawn up in June, 1727. It is here reprinted from the folio edition of 1783.]

And because there never was, nor ever can be, a good divine without a good acquaintance with the Holy Scriptures; be persuaded to lay yourself under an obligation of reading every day one chapter at least in the New Testament, with such parts of the Old as the New refers to.

If you are master of the small folio Bible, printed within these few years at Dublin^b, (which if well chosen, and well bound, will last your whole life,) you have in the margin Dr. Scattergood's^c and the late Bishop of Worcester's^d references; which if you carefully consult and compare, you will come to a competent understanding of the Scriptures, and gain such a knowledge as will stick by you, because gained by your own industry, and God's blessing upon your pains.

At the end of that Bible, you will find a chronological table of the Bishop of Worcester's, which you should read over, at spare times, so often, till you are master of it; by which you will have a distinct knowledge of all that passed in the world from the creation till the close of the New Testament, and the order of the several great events in point of time; which will be of greater use to you than at present you can imagine.

There are two things which I do most earnestly recommend to you, as you hope to benefit yourself, or others, by reading the Holy Scriptures. The *first*, that you always implore the assistance of that Spirit by which they were written, for the true understanding of them; and the *second*, that you apply every Scripture as spoken to yourself. For instance, say to yourself,—This is the very Word of God;—this is *His* command to *me*; it is what He requires of *me*;—this, by the grace of God, I will observe. Do I live like

^b [In 1714: the first edition printed in Ireland which Dr. Cotton had been able to discover.]

^c ["Anthony Scattergood, of Trin. Coll. Cambridge, created D.D. 1662, upon a recommendation from Charles II., for his pains in digesting and fitting for the press the collection of *Critici Sacri*." (Note to Wood's *Fasti*, vol. ii. col. 314.) "In 1678 a Bible was published at Cambridge with many parallel texts added by Anthony Scattergood, D.D., Rector of Winwick and Yelvertoft in Northamptonshire." (Lewis, *Hist. of Translations of the*

Bible, p. 314.)]

^d [Dr. William Lloyd, who died in 1717. "He added the dates at the head of the several columns, with an index, and many references, in a folio edition, 1701, published under Archbishop Tenison's direction." (Chalmers' *Biogr. Dict.*) In Dr. Cotton's List this is said to be commonly called "Bishop Lloyd's Bible."]

For the whole of these notes the Editor is indebted to the kindness of the Rev. Thomas Fisher, D.D., Assistant Librarian of Trinity College, Dublin.]

one who believes this truth? Do I act according to this rule? &c.

Give me credit:—By this plain and easy method, of considering every truth as concerning yourself, your graces will increase with your knowledge: you will become every day more humble, more devout, more patient, &c.: you will avoid the vices and the snares there set down, and dread the consequence of falling into them. In one word, you will come to such a knowledge of divine truths, as that you will know your own duty perfectly, and in God's good time be able to teach others.

And indeed this is the very way prescribed by our Lord Himself for arriving at divine knowledge: 'Εάν τις θέλη τὸ θέλημα αὐτοῦ ποιεῖν^e: *If any man will do [that is, wills, desires to do] the will of God, he shall know of the doctrine whether it be of God.*

Some books of *piety* and *devotion* you cannot be without. I consider your circumstances; and for the present, I recommend three only of the first kind; namely, *The Whole Duty of Man*, which I take for granted you have already;—*Mr. Law of Christian Perfection*, one of the best books that has appeared in this age;—and a little book entitled *The Life of God in the Soul of Man*.

But then I would have you read these so often, and with care, till your heart be possessed with that Spirit by which they were composed. For be assured of it, that two or three books read with care, and often, well understood and thoroughly digested, will improve you more than two or three hundred read carelessly, and only to gratify your curiosity.

For your private prayers, the *Enchiridion Precum*, which I have always recommended to scholars that are able and willing to make use of them, will answer all the ends of devotion, being written in a fine Latin style, and full of quotations out of Holy Scripture; and will at once improve your learning and devotion.

The Greek Testament should be read daily; a chapter every afternoon. This is necessary both to preserve and increase your knowledge in that language in which that book

^e John vii. 17.

was originally written; and will give you a better understanding in that part of Scripture.

There is another exercise which I would put you upon; and to recommend it more effectually, and that it may not be too rashly censured, I do tell you, it is the advice of one of the greatest men of this age to the youths in the University, especially to such as are designed for the ministry; and this is, to read and abridge, at their spare hours, every week, some of the best practical sermons they can meet with, in order to give them an early taste of divinity; to form their style; improve their knowledge in such studies as are to be the business of their life; furnish them with proper expressions; and above all, to fill their minds with saving truths.

The abridgment may be very short, and yet contain abundance of matter; such as, the manner of handling the subject; the way of reasoning; the most convincing arguments; the most moving exhortations, &c.

And this will be so far from making you lazy, that it will engage you to take pains, and to endeavour to collect, and suit all that you meet with to the necessities of the place and people to whom you shall be sent. For assure yourself, there are very few discourses that are nicely proper for any other place and circumstances than those for which they were composed.

By thus reading and abridging two sermons every week, (which may be done at evenings before you go to bed, and you will not sleep the worse,) you will, in a few years, have such a fund of sound divinity, so fixed in your heart and memory, as that you will be able to speak and write upon any necessary subject; and in some good measure answer the character of the householder mentioned by our Saviour, *which bringeth out of his treasure things new and old*^f.

And if you always set about this exercise with a short ejaculation (which I cannot too often inculcate) *that God would enlighten your mind with saving truth*, you will draw down God's blessing upon your labours, and you will be sure to fix upon such things as are *instructive*, rather than *curious*.

^f Matt. xiii. 52.

The sermons I would recommend to you are such as you may borrow, (especially if you use books with care,) for I consider the length of your purse. Such are, Archbishop Sharp's, Bishop Bull's, Mr. Blair's sermons on our Saviour's Sermon on the Mount, several of Bishop Hopkins's, or any other practical sermons you can meet with:—I say practical; for if you will take my advice, you should not read any one book of controversy, until you shall be in full orders, except such only as are necessary to explain the Thirty-nine Articles of Religion. If you know the truth, you will easily see what is contrary to it, according to the old rule, *Regula est regula recti et obliqui*.

Keep close to your studies; and believe it for a certain truth, that an habit of trifling, not resisted, will insensibly grow upon you; it will be as hard to be conquered, as any other vice whatever.

I doubt not but you will be strictly careful of your life and manners, what company you keep, &c.; that you may give no offence, and that such as must hereafter sign your testimonials may do it with pleasure, and with a good conscience.

I have this only further to advise you at present,—That you be very careful not to concern yourself in the unhappy misunderstandings which are now the curse of this once quiet nation; otherwise you will create yourself enemies; you will possess your mind, perhaps, with unjust prejudices; you will divert your thoughts from things of much greater concern to you; and, which is well to be considered, you will insensibly run into a crime, which for its commonness is scarce thought any,—*of speaking evil of the Government, whether in Church or State*; which are both the ordinances of God, and not to be reviled, but at the peril of our souls.

May God direct and bless you, your intentions, your studies, and your affections, that you may be esteemed both for your piety and for your endowments!

THOMAS SODOR AND MAN.

THE THIRTY-NINE ARTICLES OF THE CHURCH OF ENGLAND.

[This is a fragmentary specimen, apparently, of a Tract intended for Candidates for Holy Orders. It is contained in the same MS. book from which the "Catechetical Instructions" are printed, omitting only the titles of those Articles on which no memoranda had been made.]

CANON [34], 1603. Every person to be ordained, shall be examined according to the Thirty-nine Articles of the Church of England, and to be able to confirm the same by sufficient Testimonies out of the Holy Scriptures.

The Canon indeed saith, it shall be in Latin, but forasmuch as that is not done without great imperfection, unless where people have been used to speak Latin in the schools where they have been educated, which is not the case with us here, I chuse to follow the Design rather than the Letter of the Canon, and to try whether you have really studied the Scriptures, and the Articles, so as to give an account both of the Christian Faith and of these Articles, which were intended to preserve the peace of the Church of England, and prevent contention.

ARTICLE I. *Of Faith in the Holy Trinity.*

There is but one living and true God everlasting, without, &c. "The Heavens declare the Glory of God," &c. Miracles, Prophecy.—1 Cor. viii. 4. 1 Tim. i. 17. "Unto the King Eternal, Immortal, Invisible, the only wise God, be Honour," &c. Jo. iv. 24. "God is a Spirit. Col. i. 16. "By Him all things created, visible and invisible."—Trinity of Persons—"This is My Beloved Son"—The Spirit descended upon Him. "In the Name of the Father, Son," &c. "I and My Father are one."—"All things were created by Him," i.e. Jesus Christ.—Tis Blasphemy against the Holy Ghost.

ARTICLE II. *Of the Word, or Son of God, who was made very man.*

Rom. ix. 5. "Of whom as concerning the Flesh, Christ came, who is over all God blessed for ever." "The seed of the woman"—not of the man—therefore born of the Virgin Mary.

Suffered in His Human Nature, His Divine could not suffer. Two distinct Natures—Very God, and very Man. But one Christ.

Sacrifice, Acts xx. 28. "The Church of God which He hath purchased with His own Blood."

True God, 1 Jo. v. 2. "This is the True God and eternal life." Rom. ix. 5. "Over all God blessed for ever."

ARTICLE III. *Of the going down of Christ into Hell.*

Acts ii. 27. "Because Thou wilt not leave My soul in Hell," i.e. in the state or place of souls when separated from the body.

ARTICLE VI. *Of the sufficiency of the Holy Scriptures for Salvation.*

Math. xv. 9. "In vain do they worship Me teaching for Doctrine the commandments of men." 2 Tim. iii. 15. "From a child thou hast known the Scriptures," &c.

I would earnestly recommend to you the Homily "Of the Reading the Holy Scriptures."

ARTICLE VII. *Of the Old Testament.*

"Saying nothing" (saith St. Paul, Acts xxvi. 22,) "but what Moses and the Prophets," &c.

"Think not," saith our Lord, "that I came to destroy the Law and the Prophets, but," &c.

"Do we," saith St. Paul, Rom. iii. 31, "make void the Law through Faith," i.e. by preaching the Gospel? "God forbid; nay, we establish the Law."

ARTICLE IX. *Of Original or Birth Sin.*

Death the consequence of Adam's sin.—1 Cor. 15. "By man came death." "As in Adam all die, so in Christ," &c.

The universal corruption of Human Nature. "The imaginations of the Heart are only evil continually;"—"Their *understanding* is darkened." Eph. iv. 15. Their *will* carnal—"Their heart is desperately wicked." Jer. xvii. 9. "Out

of the [heart] proceed Adulteries, and all man, [-ner of ills?] saith our Lord;—"They are children of wrath"—"They are all under sin"—"There is none Righteous, no not one." Rom. iii. 9.

What is the consequence of this Original Sin? An entire separation from God, Isaiah lix. [The] "End of these things is Death," Rom. vi. 21.—Nay, the very "carnal mind is enmity against God," Rom. viii. 7.

God's wrath and Damnation, which 'tis said Original Sin deserves, &c., may be understood to mean the loss of God's Favour,—The sentence of Death,—The miseries of this life, The corruption of our Faculties, &c.

Original Sin is foolishness to men,—it is so: but it is because it is above Human Reason, and to be known only from Revelation.

ARTICLE X. *Of Free Will.*

How doth the necessity of Preventing and Assisting Grace appear from Scripture? 2 Cor. vii. 5. "Of ourselves we are not sufficient to think any thing" that is good, "our sufficiency is of God."—"What hast thou that thou didst not receive?"—"God opened the heart of Lydia that she hearkened," &c.—"Without Me ye can do nothing."—God is said to "work in us both to will and do of His good pleasure."

This is an Article and Truth of great consequence, and ought to be well understood and taught, that man by the Fall lost many powers and graces which he had before. He had before his fall a power to choose good or evil, whereas now of himself he has a power only to choose evil, he is become "the servant of sin." His heart, his understanding, and his will and affections are "only evil continually," and without the grace of God, would choose nothing that is good.—"They that are in the Flesh," i.e. who are left to follow their own natural inclinations, *cannot please God.*

So necessary it is to press upon all men the Free Grace of God, the necessity of seeking and praying for it [to Him] who maketh us to will and to do of His good pleasure.

Obj. Why are we bid to turn ourselves—To work out our own salvation?

A. This is always understood, that we should do this by help and grace of God, which we are to beg of God, and may have it for praying for.

ARTICLE XI. *Of the Justification of Man.*

Q. What is Justification? *A.* Justification is the gracious Act of God, whereby He freely forgives all such as truly repent, and receive and believe in His Son Jesus Christ.—Such He treats as Righteous:—*Adopts*, or takes them into the number of His children; promises them an Inheritance in Heaven, if they continue to obey His Laws, submit to His fatherly correction, and pray for His grace, &c.

We are Justified by Faith, that is, by receiving and believing the Gospel, and Jesus Christ, as our Prophet to teach us, as our King to give us Laws and rule us, and as our Priest to save us.

By Faith only, i.e. not a bare Believing, such as the Devil and wicked men are capable of, but such a faith as is attended with a suitable profession.—*By our Faith*, not *for our Faith*; for that would be to make our Faith meritorious.

Not for our own Works or deservings.—For the very best of these are imperfect. For if God should enter into judgment with us, no man living would be justified in His sight.

This is a Doctrine full of comfort. For if we were to depend upon anything we ourselves have done, or can do, for our being pardoned and at peace with God, we should have reason to fear; but when we know and believe, that Jesus Christ died for all penitent sinners, and we find in ourselves fruits meet for Repentance, we conclude with comfort that we are Justified, and shall be saved if we continue to live in the fear of God.

ARTICLE XII. *Of Good Works.*

Good Works, though not meritorious, are yet pleasing to God; because they indeed are His own work in us.—Eph. ii. 10. “God has created us in Christ Jesus, to good Works.” And Jesus Christ Himself has “purified unto Himself a people zealous of good Works.”—And we shall be judged by our works.—Indeed, our best works are imperfect, and if God did [not] look upon them in mercy for Christ’s sake, no man could be justified by the best works he could do. And therefore for to pretend to merit by our good works—(when our best works are none of ours but God’s, who worketh in us both to will and to do of His good pleasure.)—

to pretend to merit, is to deceive ourselves, and is a piece [of] arrogancy not to be endured.

There are two rocks to be avoided. — We are not to depend upon our Faith, if we find it is not attended with good works. — And we are not to look upon our Good Works as the meritorious cause of our acceptance with God; for they are only accepted through Jesus Christ.

Faith and good Works are as much one as the Root and Branches of a tree are one, and not to be separated.

ARTICLE XIII. *Of Works before Justification.*

Works may be good in themselves. — 'Tis a good work to do Justice, to be kind to the poor. — But if either of these are done out of wrong principles, they cannot be said to be acceptable to God, but even displeasing to Him. And whatever is not of Faith, — with an eye to please God, — is Sin.

“A corrupt tree,” saith our Lord, “cannot bring forth good fruit;” now we are all by nature sinners, and by nature are not able to do what is perfectly good, and acceptable to God, and to deserve His approbation.

Tit. iii. 5. “Not by works of Righteousness which we have done, He saved us,” &c.

The presumption upon Human merits is here condemned and confounded; the glory of our Salvation being all owing to the Grace of God in Jesus Christ.

Rom. viii. 8. “They that are in the flesh, i.e. live according to the flesh, cannot please God.” — Nor do works which may be called truly good, let them be never so specious.

ARTICLE XIV. *Of Works of Supererogation.*

St. Luke xvii. 10. “When you have done all [that] is commanded you, say, We are unprofitable servants.”

Tit. iii. 5. “Not by works of Righteousness which we have done, He saved us,” &c.

Can any man do more than is commanded, when he is commanded to Love God with *all* his heart? to think or teach this is the highest degree of Pride. — *Tis Will Worship*, a Doctrine of our own choosing, not of God's.

Jam. iii. 2. “*In many things we offend all.*” It is enough if the best of men can, through the grace of God, save themselves; without pretending, &c.

“*Work out your own Salvation.*” — Without depending upon the merits of others.

N. B. This Article is required to be subscribed to, on account of the most scandalous practice in the Church of Rome, of trusting to the merits and prayers of others, as if the Church had a stock of merits to apply to such as wanted them for their Salvation.

The perfection of Saints must be supposed, before they can pretend to Works of Supererogation.—Which perfection is opposed in the following Article.

ARTICLE XV. *Of Christ alone without sin.*

Heb. iv. 15. “Jesus Christ was in all things tempted, &c. But without sin.”

Jo. xiv. 30. “The Prince of this world,” saith Christ, “hath nothing in Me.”

1 Pet. ii. 22. “Who did no sin, neither was guile found in His mouth.”

1 Jo. iii. 5. “He was manifested to take away the sins of the world, and in Him was no sin.”

N. B. This Article that Christ alone is without sin, is intended to strick at the root of that pride which would make Saints so holy as to have merits to spare for the salvation of others, which has been *the occasion of great sin and scandal in the Church of Rome.*

Some indeed are said in Scripture to be blameless, but that is only in comparison of others, not that any man was or is without sin; a sinless Purity being peculiar to Christ.

ARTICLE XVI. *Of Sin after Baptism.*

Q. Are not all sins *deadly*? A. Yes, but some are more heinous than others, viz. such as wound the conscience, grieve the Holy Spirit, and extinguish grace in the heart.

Q. What are we to understand by *the unpardonable sin against the Holy Ghost*?—A. God having given by miracles the utmost proof that could be given to the Truth, they that called this the work of the Devil are said to sin against the Holy Ghost, by whose power those miracles were wrought.—And it became a sin unpardonable, because nothing greater could be done for their conviction and conversion.

Q. How does it appear that sins after Baptism are pardon-

able?—*A.* First from the instances in Scripture.—The incestuous Corinthian, required by St. Paul to be restored to the peace of the Church, &c.—St. Peter after his grievous fall.—And it is a part of every Christian's prayer, appointed by Christ—"Forgive us our sin, as we," &c. St. Paul, Gal. vi. 1, directs the Church—"if any man is overtaken in a fault," to "restore such a man in the spirit of meekness," &c.

Q. How are the words of St. John to be understood, that men "born of God" (i.e. regenerated by Baptism) "cannot sin,"—"doth not commit sin,"—"the wicked one toucheth him not?"—*A.* "Sinneth not," i.e. A true Christian will not allow himself to live in any sinful practice, or known sin.

In short, every true Christian purposes in his heart to live as free from sin as possibly he can, and will never knowingly consent to it.—This is his serious purpose.—And, if at any time contrary to this purpose of his heart, he is overtaken in a fault, as soon as [he] perceives it, he returns to his former purpose and duty.

ARTICLE XVII. *Of Predestination and Election.*

Many controversys have arisen in the Church about the sense of this Article. Everything asserted in it is grounded upon Scripture, and the controversys arise from the different ways of expounding those Scriptures.

We are not required to give our assent to this or that opinion of those who differ among themselves.—But to the great and incontestable Truth asserted in the conclusion of this Article,—viz. That we are to receive the promises of God as they are generally proposed to us in Scripture;—And [that] that will of God is to be followed in our doings, which God has expressly and plainly declared in His Holy Word.

ARTICLE XVIII. *Of obtaining Eternal Salvation only by the Name of Christ.*

Bishop Burnet.—They are condemned, by this Article, who would insinuate that all Religions are alike, or that men may chuse what Religion they please. As the heathens are without the Covenant, this does not concern them. We know upon what terms those are to be saved, to whom the Gospel is made known.

That men may be damned for Infidelity as well as for

other crimes, is plain from Scripture. "He that believeth not shall be damned," Mark xvi. 16.

To assert that a man may chuse what Religion he pleaseth, is plainly to despise the Gospel, and that command of Jesus Christ, who ordered it to be preached to all the world.

Jesus Christ saith, "*I am the Way, the Truth, and the Life.*"

"*The Lord added to the Church such as should be saved,*" Acts ii. 47.

"*He that hath the Son hath Life, he that hath not the Son of God hath not Life,*" &c.

"*There is no name under Heaven given, by which we must be saved, but only the Name of the Lord Jesus Christ.*"

In short (*Bp. Pearson*^a), Jesus Christ has appointed the Holy Catholick Church as the only way unto eternal lire. Those that are out of [the] Church, as those out of the Ark, are sure to be lost.

ARTICLE XIX. *Of the Church.*

Acts ii. 42. We have the description of the Church of Christ.—"They," that is, such as were baptised, "continued stedfastly in the Apostles' Doctrine, and in Fellowship, and in breaking Bread, and in Prayers."

This Article is intended to oppose an error in the Church of Rome, which would have men to judge of the Doctrines of Religion by the determinations of the Church, (that is their Church): whereas we affirm, that we are first to examine the Doctrine, and according to that to judge of the Purity of the Church.—For as much as many and highest particular Churches have erred; so has the Church of Rome erred both in matters of Faith and Life.

Where our Saviour saith, "The gates of Hell shall not destroy His Church," that is meant of the Catholick or Universal Church.

ARTICLE XX. *Of the Authority of the Church.*

"Let all things be done decently and in order."

"Obey them that have the rule over you, and submit yourselves, for they watch," &c.

ARTICLE XXII. *Of Purgatory.*

What is meant by Purgatory? *A.* The Papists vainly

^a [On the Creed, Art. ix. p. 349, ed. 1692.]

fancy it to be a place where Souls after death do suffer till they are purged, &c.

“When the night cometh no man can work.”

“Blessed are the dead which die in the Lord, for they rest,” &c.

Upon these heads I would recommend the Homily of Prayer, part 3rd, where, &c.

ARTICLE XXIII. *Of Ministering in the Congregation.*

They are God’s Ambassadors, and therefore must have their powers from Him.

Heb. v. 4. “No man taketh this honour unto himself, but”—

“As My Father sent Me, so send I you.”

Rom. x. 15. “How shall they preach except they be sent.”

ARTICLE XXIV. *Of speaking in the Congregation in a tongue that the people understandeth.*

Without asking you any question on this head, I would recommend to you reading the Homily of Common Prayer and Sacraments, which you have in your hands.

ARTICLE XXV. *Of the Sacraments.*

Homily of Common Prayer and Sacraments—where you will find, &c.

ARTICLE XXVI. *The unworthiness of the Minister hinders not the effect of the Sacraments.*

Ministers do not administer their own but mysteries of Jesus Christ.

You will find this Article considered [in] Mr. Nelson’s *Fasts*, ch. x., and *Feasts*, ch. xiii., a book you have in your own hands.

ARTICLE XXVIII. *Of the Lord’s Supper.*

Concerning Transubstantiation. Consult *Pearson on the Creed*, p. 362^b.

ARTICLE XXIX. *Of the wicked who eat not the Body of Christ in the Lord’s Supper.*

Since we receive the Lord’s Body by Faith only, the Wicked who have no Faith, &c.

“If we say that we have fellowship (or Communion) with Him, and walk in Darkness,” &c.

^b [Art. iii. 162.]

ARTICLE XXX. *Of Both Kinds.*

This Article is so plainly established in the Institution, that no man can use stronger arguments to confirm it, and the Papists must be self-condemned who—

ARTICLE XXXI. *Of one Oblation of Christ finished upon the Cross.*

Heb. x. 10. "We are sanctified through the offering of the body of Christ once for all."

Heb. ix. 25. "Nor that He should offer Himself often," &c.

ARTICLE XXXII. *Of the Marriage of Priests.*

The Apostles themselves had their wives.—They give directions to the rest of the Clergy touching their Marriages with proper Persons.

ARTICLE XXXIV. *Of the Traditions of the Church.*

Rites and Ceremonies are in themselves things indifferent, and therefore, when established by a lawful Authority, are to be obeyed, if not contrary to any Law of God.

ARTICLE XXXV. *Of the Homilies.*

We have often insisted upon it, and exhorted you to read the Homilies, that with a good conscience you may say that you believe that they contain a wholesome Doctrine, &c.

The Book of Homilies is a most excellent Book, and no man will ever repent of having often read and well studied it.

ARTICLE XXXVIII. *Christian men's goods not Common.*

"Thou shalt not steal."—"Thou shalt not covet thy neighbours'."—Acts v. 4. St. Peter to Ananias—"Whilst it remained was it not thine own?" &c.

See the Homily of Alms-Deeds.

ARTICLE XXXIX. *Of a Christian Man's Oath.*

See the Homily against Swearing, part 1.

"Swear not at all."—That is in common conversation.

SHORT OBSERVATIONS FOR READING, WITH MORE PROFIT, THE HISTORICAL BOOKS OF THE OLD TESTAMENT^a.

THE Old Testament is an *History of Providence*, from the beginning of the world to near the coming of Jesus Christ: in which History, the infinite *power, wisdom, justice, goodness, and fidelity* of God are recorded, in order to re-establish and preserve the knowledge of the TRUE GOD, which had been either entirely lost or much corrupted, amongst all nations, except in the posterity of Abraham.

This account which Moses has given from the Creation to his own time, was received by the people of Israel without gain-saying; not only because they were convinced by his miracles that he was *divinely inspired*, but because the things which he wrote could not but be well known to that whole nation; their father Abraham having lived above an hundred years with Shem, whose father Noah had conversed with thousands of people that had been conversant with Adam the first created man.

If, therefore, you desire to read this History to any saving purposes, you must carefully observe and remember the great instances of God's providence in the government of this people; which will be a means to confirm and secure your faith, in this *Age of Infidelity*, and to convince you that it will be your interest, as well as your duty, to *fear, to love, to obey, and adore* your Creator; because you will find, in *this Divine History*, that as God has power to make men happy or miserable as their works shall deserve, so He has always done to this people.

GENESIS.

CHAP. II. In this chapter the Creator has by an express law (as it is declared Exod. xx.) sanctified, that is, set apart,

^a [The greater part of the tract bearing this title in Bishop Wilson's collected works has been inserted by Cruttwell in his publication of the Bishop's Notes on the Bible. The

few sentences which do not there occur are here given, having been inadvertently omitted in their proper place, the sixth volume of this edition.]

the seventh day, or the first after Adam was created, in order to preserve the memory of the Creation and the Author of it.

You will here observe that marriage betwixt one man and one woman is an institution of God Himself, and not of man's appointment. You will therefore remember what an affront it must be to God, and what a punishment every one must expect who shall violate a law so sacred, and confirmed by Christ Himself as the will of God from the beginning.

CHAP. IV. We do therefore gather from this, that the benefits of this promise were to commence from that time, and to be the support of penitent sinners in all future ages. And God was pleased, in order to keep up the memory of this promise by an outward ordinance, to accept of the life of a beast, instead of the life of sinners which had been forfeited, until the promised Seed should come, who by His atoning death should bruise Satan under His feet.

CHAP. V. It was by the same faith, (that is, an assurance that sooner or later such as strive to please God will most certainly be accepted and rewarded;) it was this faith that prevailed with God to take Enoch from amongst a wicked race of men, into a place of happiness:—*A most convincing proof of a life after this.*

CHAP. XII. You must here take especial notice of the two distinct promises made to Abraham: the *first*, that God would make of him a great nation; which promise was made good to him, and all his seed in general; and by which the knowledge of the true God was spread far and wide: the *second*, that all the nations of the world should be blessed in One who should proceed from him according to the flesh, meaning the Messiah.

And from this time you will observe a particu- lar providence attending the people of Israel, his posterity by his sons Isaac and Jacob; *correcting, trying, punishing, redeeming* them out of the hands of their enemies, until the promised Seed came.

CHAP. XVI. You will from this history observe, and remember once for all, that the Spirit of God does not conceal *the faults and infirmities* of otherwise *holy men*. To shew us that there never was any man, Jesus Christ only excepted,

in whom nature was not corrupted; and consequently, *that every man living stands in need of a Redeemer.*

CHAP. XIX. It is not for nothing that our Saviour bids us *remember Lot's wife*; she is a standing instance of the sin of those who, when their souls are at stake, are over-careful for a world which will ruin them, if they set their hearts upon it.

You cannot but be convinced of the frailty of nature without the grace of God, when you read the account of Lot's intemperance after so great a deliverance: and if you have any concern for your salvation, you will dread a vice which will lead a man to the greatest crimes.

CHAP. XX. How often does God restrain us from evil, from ruining ourselves, as He did this prince, when we least think of it, or soon forget it?

Observe here, and so in many other instances, that although God can give His blessings without the intercession of any of His servants, yet that is not the usual way of His providence. He sends them to His prophets, to those whom He has appointed to bless in His name, to men of like passions with themselves, to prove their faith and their obedience.

CHAP. XXVIII. You will easily perceive that this vision of the ladder represents to us the providence of God, governing all things both in heaven and earth: the angels receiving His commands, and descending to put them in execution: and particularly in the house of God, they attend to observe and report the behaviour of those that come thither to worship; *which should make us exceeding careful and devout, lest we return home without a blessing.*

CHAP. XXXII., XXXIII. You will observe, with a thankful heart, how God disposeth all events for the good of His servants. He reproveth Laban in a dream; He changes his heart. He does the same to Esau; He represents Himself as even forced to yield to the struggle, the prayers, and tears of Jacob.

CHAP. XXXIV., XXXV. The fatal history of Dinah is recorded, to convince future ages of this truth,—That *the sins of impurity are so hateful to God*, that they seldom go unpunished in this world; if they do, worse will be their punishment in the next.

CHAP. XXXVII. The history of Joseph sets before your eyes such a scene of the wonders of Providence, as will confirm your faith in God. His brethren conspire to kill him; God sends a company of merchants at that very moment to buy him. A thousand others might have purchased him in the land of Egypt; but God had trials for him to pass through, and work for him to do in the palace of the king. Thither he is to be sold.

In the next place you find him run the hazard of his very life, rather than do what he knew would displease God; and God rewarded him for it, beyond what Potiphar or Potiphar's wife could do for him. The very dreams of Pharaoh and his servants are all directed by God for the advancement of Joseph: nay, the very fate of the whole kingdom, both the seven years' plenty and seven years' famine, were ordained in order to bring Joseph's father and his family into Egypt, according to former prophecies.

You will observe in Joseph's brethren how God by *afflictions* brings men to a sense of their sins; insomuch as that Judah himself, (as one observes,) who hated Joseph because he was dear to his father, is now willing to be a bondsman for Joseph's brother, for the very same reason.

You will observe what a lively *type* or *figure* Joseph is (and was so designed by God to be) of Jesus Christ.

Sold by his brethren; sold to strangers; sold for a few pieces of money; the bargain proposed by his brother Judah, the very namesake of that disciple and *brother* (for so Christ vouchsafes to call him) who sold his Lord and Master; and, after all, [he] became the saviour of them and of all the neighbouring nations.

All which came to pass, by the direction of a *wise, great and good* God, who would not let the world want such instances to confirm their *faith in Him*.

EXODUS.

THE children of Israel being multiplied in Egypt to a very great nation, God now proposed, according to His promise to Abraham, to deliver them out of their severe bondage.

This He did by a mighty hand, by wonderful miracles

and judgments; by which He served many designs of His providence.

He convinced all well-disposed people in that, and in the neighbouring nations, that the God of the Israelites was the TRUE and ONLY LORD GOD, and to be feared and worshipped.

He prepared the Israelites themselves, who were too prone to idolatry, to receive such laws and ordinances as He should give them, to keep them from that sin.

And lastly, He laid this foundation of all religion: He shewed the world that *He*, and *He only*, was able to reward and punish such as feared or disobeyed him; and that no other power could hinder Him from doing so.

CHAP. I. You will here observe the wonderful providence of God. He suffered His people to be cruelly and unjustly oppressed that they might more willingly leave a plentiful country, and more thankfully accept of a deliverance.

CHAP. XI. In this chapter God directs the Israelites to *demand* (for so it ought to be translated, not to *borrow*) jewels of silver and gold of the Egyptians, not only as He is the great Proprietor of the world, and can without injustice take any man's goods away by what method He thinks fit, and does so every day by fire, wars, &c.; but He might here, with great justice, give them unto the Israelites, as some satisfaction for their unjust bondage, &c.

CHAP. XIV. Take especial notice of the order God gave Moses, that the Israelites should encamp before Baalzephon; this was one of their idol temples; and it was proper to convince the Egyptians that their gods could not help them; and the Israelites that all the gods of the heathen were nothing but vanity.

CHAP. XVI. Here are several things worthy of your remembrance.

That such as murmured against the ministers of God are said to murmur against God Himself.

That the manna or bread from heaven, now given them, was continued, by a perpetual miracle, for forty years, till they came to the promised land.

That this bread was given them day by day to keep in their minds their *dependance upon* God.

And lastly, that the law of the Sabbath [ver. 22, 23] was well known to all this people before the Law given on Mount Sinai.

CHAP. XXI., XXII., &c. Here follow a set of the most wise, just, and merciful laws that ever were given to men. Amongst the rest you will observe that such laws as concern theft, property, restitution, &c. do all condemn the wild principles of those fanatics who would have all things common.

CHAP. XXXII. You see what the solemn promise of this people, made in confidence of their own strength, ended in.

The powerful intercession with God upon their falling into idolatry, made by Moses, should teach Christians to value the prayers of their pastors more than generally they do.

CHAP. XXXIV. Take especial notice of the many expressions made use of, [ver. 6, 7,] to assure us of God's *infinite perfections*; that He *is supremely good, and infinitely just*, to keep us from presumption and despair.

Ver. 24. Observe likewise, that God here obliges Himself to a continual miracle; namely, to restrain the very desires of all their enemies; so that they should never invade their lands while they were at their solemn feast.

LEVITICUS.

This Book contains the laws of sacrifices and other ordinances of public worship.

CHAP. I. 4. Observe here the exceeding mercy and goodness of God. Man by sin had merited death; God promised him, in His own good time, a Redeemer; to satisfy His justice, till that Redeemer should come, He is pleased to accept of the life of an animal.

The sinner was to lay his hand upon the head of the sacrifice; this was most proper to humble him, by putting him in mind that he deserved the death which the creature was going to suffer, and at the same time to support the spirits of true penitents; because God, who had commanded such a service, would most certainly accept of it, for the pardon of their sins, until a more perfect satisfaction should be made.

CHAP. XIII. Touching these laws, concerning leprosy;

you may observe that the priest, whom God hath made a judge in this case, was by a constant miracle preserved from infection, when it was extremely dangerous for others to converse with those that had this plague.

CHAP. XVI. 21, 22. You must not pass by these two verses without observing what the Spirit of God intended by the *scapegoat*; viz. a *type or figure of what Jesus Christ should do for the true Israelites*—take upon Himself their sins, carry them away, so as never to rise up in judgment against them.

And observe likewise (such is the harmony of God's Word and works) that this was to be done upon the great fast, the Day of Atonement, the tenth day of the seventh month,—the very day, as learned men have computed, on which Adam sinned, and was turned out of Paradise.

CHAP. XXV. The Sabbath of the seventh year, in which all the land was to rest, and the obedience paid to it, is an evident proof that these laws were from God; for He alone could command obedience to such a law, and His Providence alone could supply their necessities at such a juncture, and save them from famine.

CHAP. XXVI. This prophecy of the Jews' long dispersion was written above three thousand years ago; they subsist to this day in the land of their enemies and in all places of the world.

Should not this convince unbelievers of the divine inspiration of these Books, and give Christians reason to believe that the prophecies in the New Testament concerning their call and conversion will one day be fulfilled? Amen.

NUMBERS.

THIS Book contains chiefly what happened to the Israelites during near forty years in the wilderness. Their perverseness, punishments, trials, &c. and the patience and goodness of God towards them; as also the destruction of those whose infidelity provoked the Lord not to let them go into the promised land.

CHAP. V. In this chapter you have the reason and foundation of Church Discipline. God commands the unclean to be removed from the place of His especial presence. The

Spirit of God, in the Gospel, requires the same to be done; namely, that openly profane and wicked men be put out of the Church, and their company avoided. This is seldom done, though it be the proper law for reforming Christians. No wonder if the name of Christ be dishonoured, and wickedness increase.

CHAP. VI. 22, 23. In these verses you have the solemn blessings appointed by God for dismissing the people after the daily sacrifice. You will not be so profane as to imagine that the Gospel ministry is not attended with the same and greater power and blessing. Put therefore the greatest value upon, and receive with reverence, the blessing pronounced by the minister of God; and God, as He has promised, will bless you.

N.B. The law of the Nazarites, in the beginning of this chapter, and the observation of Lent, in the Christian Church, are both grounded upon the same reason.

A Nazarite was one who, for obtaining of pardon or other graces, did for a certain time separate himself to the service of God, and was obliged to certain rules of sobriety, not to drink wine, &c. Even so Christians, &c.

CHAP. XI. Here is fair warning to Christians, never to pray for temporal good things, but with entire submission to the choice and pleasure of God; lest in granting our petitions He send judgments along with them.

CHAP. XVII. Here is another standing proof of the authority of these Books, and of God's supreme right to everything; for had not this whole nation been perfectly convinced of the truth of this miracle of Aaron's rod, what power could have obliged them and their posterity to give the first-fruits of their increase, the tithes, offerings, &c. to the tribe of Levi?

CHAP. XXV. 9. The extreme rigour with which God punished this crime, by cutting off twenty and four thousand by the plague, shews how hardened that generation was which came out of Egypt; these being the last of those six hundred thousand murmurers whom [who?] God had solemnly declared should not enter into the land of Canaan.

CHAP. XXXV. 25, 26, &c. This is a lively figure of what Jesus Christ was to do for sinners.—They are banished for

their sins, from their own city, Paradise. They are made prisoners and incapable of returning, until by the death of the Great High Priest an atonement is made for them.

You see by this and infinite more instances, that if you read the Old Testament without an eye to the New, you will understand little of its true meaning.

DEUTERONOMY.

Every soul of the six hundred thousand, from twenty years old and upwards, which were numbered at their coming out of Egypt, being now dead, except Moses, Caleb, and Joshua, as God had threatened them for their rebellion; Moses ordered them to be numbered a second time, and found them to be as many as came out of Egypt.

And being now come to the borders of Canaan, in order to prepare this new generation for taking possession thereof, he rehearseth in this Book the chief things that had befallen their fathers for forty years past, of all which they themselves had been witnesses.

Observe the goodness and wisdom of Providence, in order to cut off all pretences to infidelity.

He speaks and appeals to people whose eyes had seen all the great acts of the Lord, (chap. xi. 7,) and that he had written nothing but what God had done and commanded by him, and confirmed by miracles innumerable.

CHAP. VIII. 19, 20. You will observe by these two verses what God assures these people,—that without any regard to their being the seed of Abraham, He would treat them as strangers if they should forget God as those heathens had done. He will deal so with Christians.

CHAP. XII. 13, 14. Consider the wonderful contrivance of Providence in fixing the sacrifices to one place, and shewing so often His displeasure against sacrificing in *high places*.

VER. 19. The frequent mention and peculiar care which God takes of the Levites should convince Christians of the necessity and blessing of a standing ministry, unless they are so profane as to imagine that such a ministry is not as necessary and as dear to God under the Gospel as it was under the Law.

CHAP. XIII. 1, 2, &c. You must not think that God's

permitting of evil men and evil spirits to do signs and wonders was an hard trial upon this people. They had been convinced by miracles upon miracles that the God they worshipped was the true God; and therefore they would be without excuse, if they should be led into idolatry by any signs which God might permit for the trial of their sincerity.

CHAP. XVI. Here you will observe the Providence of God, in appointing these feasts, to keep up the remembrance of His great mercies to this people.

Have Christians received fewer mercies, or are they less apt to forget them? You see, therefore, the warrant the Church has to appoint such memorials of God's goodness and mercy.

CHAP. XVIII. 18. This promise of *another Prophet*, whom they should obey on pain of being cut off, was part of *their Law*, and established by the same divine authority; and by the confession of one of their own Prophets, no such Prophet had appeared amongst them until *Jesus Christ*.

CHAP. XXXVIII. Know, that Christians are as liable to the curses of the Law as the Jews were; and that they ought to acknowledge this solemnly, as they hope to escape the divine vengeance.

CHAP. XXVIII. This chapter shews that God knows what will come to pass in all ages to come.

This most remarkable prophecy has in part been fulfilled in the Babylonish captivity; in the destruction of their city by the Romans; and now in their last and long dispersion.

CHAP. XXX. 11. It is proper here to be observed, that the law of God is no other than the law of nature before the fall of man. Since then, it is become so defaced through the corruption of human nature, that such as had no other light than their reason, and such as depended upon that only for their guide, fell into the most absurd and impious practices, both in religion and civil life.

CHAP. XXXIII. The Song of Moses is a remarkable instance of God's wisdom and goodness to this people.

[HINTS FOR CATECHISING OUT OF] BISHOP
PEARSON ON THE APOSTLES' CREED*.

FAITH is either *divine* or *human*. *Human faith* is an assent to things that are credible upon the testimony of men of ability and integrity. *Divine faith* is an assent to anything that is credible upon the testimony of God, who neither can be deceived, nor can deceive us, and which is delivered unto us in the writings of the Apostles and Prophets, and is summed up in what we call the *Apostles' Creed*, which every Christian is bound to receive, and openly to profess, as he hopes for salvation. Rom. x. 9,—“If thou shalt *confess* with thy mouth, and shalt *believe*,” &c.

Q. What is revelation ?

A. It is a manifestation of divine truths, secret with regard to us, till made known by God.

Q. What proofs have we that such revelations are from God ?

A. When such as make them known to us are empowered by God to *work miracles*, i. e. to suspend or alter the course of Nature.

I believe in God.

Q. What is meant by the word *God* ?

A. A Being absolutely perfect, the cause of all other beings, to whom all worship is due.

Q. How does it appear that there is such a Being ?

A. The works of the *creation, providence, miracles, prophecies*, &c., all prove this.

Q. Why do we say *I believe*, and not *we believe* ?

A. Because every man must stand or fall by his own faith.

Q. Why is God called *the Father* ?

A. Because He is the Father and Maker of all things, and as a Father by His providence, or care, preserves them,—and especially mankind.

Q. Why are we to believe this ?

* [From the same MS. as the “Catechetical Instruction,” &c.]

A. Because this is the foundation of our *fear*, our *love*, and our *obedience*. This will lead us to hope for a favourable acceptance of all our prayers; to bear all things that shall befall us with patience; to fear offending Him, so good, so great a Father.

Q. Is there any other reason why He is called *the Father*?

A. Yes, as He is, in a most eminent manner, the Father of our Lord Jesus Christ. Jesus Christ never calls Him *our Father*, but *My Father*, &c.

Q. What is meant by the word *Almighty* in the Creed?

A. It signifies God's dominion and government over all things, and that we are wholly at His disposal.

Q. What influence ought the belief of His Almighty power to have upon us?

A. It ought to create and preserve in us a mighty fear of offending so great a God, who can destroy, &c. To submit with patience to Him, whose will is a law, and who cannot do wrong, &c. To adore His power; to humble ourselves before Him; "What is man," &c. To glorify God in the works of the creation. To lead us to an universal obedience. To comfort us, under all our afflictions, being confident of His power to secure and help us:—"Our help cometh of the Lord, who hath made heaven and earth."

This part of the Creed put into practice. . . .

And in Jesus Christ His only Son our Lord.

St. John xiv. 1:—"Ye believe in God, believe also in Me," i. e. in Jesus Christ.

Q. Why is this belief necessary?

A. The angel (Matt. i. 21) will tell us:—"He will save His people from their sins."

Q. What is the meaning of the word *Jesus*?

A. Jesus signifies a *Saviour*. "There is no other name under heaven given among men, whereby we must be saved." Acts iv. 12. And "He is able to *save us* to the uttermost." Therefore our belief in Jesus is necessary, as we hope for salvation. As also our love, and obedience the proof of our love.

Q. What is the meaning of the word *Christ*? or *Messias*?

A. The meaning is *Anointed*, or set apart by God, to be a *Prophet*, a *Priest*, and a *King*: a *Prophet*, to make known

to us the whole will of God; a *Priest*, to offer a sacrifice sufficient to reconcile us to God; and a *King*, to deliver us from the power of Satan, and to govern us.

Jesus Christ is the only Son of God.

Q. What grounds have we in Scripture to believe this?

A. John i. 49, "Thou art the Son of God." John xi. 27, "Thou art the Christ, the Son of God, which should come into the world." John vi. 69, "We believe and are sure that Thou art that Christ, the Son of the living God," said St. Peter, &c.

Q. How doth it appear that Jesus Christ had a Being before He was born of the Virgin Mary?

A. "Before Abraham was," saith Christ, "*I am*," i. e. before the birth of Abraham I had a real Being. The Holy Scripture expressly tells us that He made the world, and therefore had a Being before the creation.

Q. How doth it appear that the Being our Saviour had before He was born of the Virgin Mary was *divine*, and not created?

A. We are assured, that He who created all things *was God*. Heb. iii. 4.

2ndly. Because Jesus Christ thought it not robbery to be equal with God. Phil. ii. 6.

3rdly. From His title, "I am Alpha and Omega, the first and the last," i. e. God, this title belonging to none but to God. Isa. xl. 25. He is therefore the same with God the Father.

4thly. From Isa. vi. 1—3, compared with John xii. 41. These things spake Isaias when he saw His glory and spake of Him.

5thly. It is expressly said, 1 Tim. iii. 16, that God, i. e. Christ, was manifested in the flesh.

6thly. Jesus Christ is called "Emmanuel, that is, God with us." Matt. i. 23.

7thly. St. Thomas calls Christ, without any reproof, "my God and my Lord." John xx. 28.

8thly. Rom. ix. 5, "Christ, who is over all, God blessed for ever."

Q. Doth it appear from Scripture, that Jesus Christ had His divine essence by communication from God the Father?

A. "As the Father hath life in Himself, so hath He given to the Son to have life in Himself." John v. 26. As also "I and My Father are one." John x. 30. "The Father is in Me, and I in Him." "I came forth from the Father," &c.

Q. How is the belief of this truth necessary to salvation?

A. Because, if Jesus Christ were not the Son of God, He could not have satisfied the justice of God for the sins of the world, no more than the blood of bulls and goats.

But this is the hope, and confidence, and comfort of sinners, that God Himself, whom we have offended, undertakes to restore us to His favour.

2ndly. Our redemption by Christ being a greater blessing than our creation, we see the reason why we are commanded to honour the Son who redeemed us, even as we honour the Father who created us.

3rdly. Hence we see how we ought to value and acknowledge the exceeding love of God, who spared not His own Son, but gave Him up for our redemption.

Our Lord.

For as He made all things, He has dominion over them, being invested with all power in heaven and in earth. Heb. ii. 7, 8. But He is *our Lord* in an especial manner: as He has redeemed us; as we are consecrated to His service; as He has overcome our enemies; as He hath purchased us with His blood; as we expect from Him all temporal and eternal blessings.

Q. What effects ought this to have upon us?

A. If He is *our Lord*, we are not at our own disposal; "Why call ye Me Lord, and do not the things I command you?"

2ndly. He being *our Lord*, is also our Lawgiver, and consequently our Judge, to whom we are accountable for what we do.

3rdly. We all having one Lord above, we ought not to [lord] it too proudly over those that are under us.

Which was conceived by the Holy Ghost.

Q. What are we chiefly to learn from this Article?

A. That Jesus Christ the Son of God, took the human nature upon Himself, the soul and body of a man, and so was made flesh; hence He is called *The Son of Man* so often

in Scripture. That as by man came death, so by man might come the resurrection from the dead. 1 Cor. xv. 21.

Thus by His human body He increased in stature, and by His human soul He increased in knowledge; was sorrowful even to death; wanted an angel to comfort Him; recommended His spirit, or soul, to God, &c.

He was conceived by the influence of the Holy Ghost,—that being without sin He might be a sacrifice for sin, without spot or blemish.

Born of the Virgin Mary.

So was fulfilled the promise made Gen. iii. 16,—“The seed of the woman,” not of the man, “shall break the serpent’s head.” And again, Isa. vii. 14,—“A virgin shall conceive and bear a Son, and call His name Emmanuel.”

The belief of this necessary, to put us in mind that Jesus Christ was the promised seed of the woman; the seed of Abraham, in whom all nations should be blessed; the seed of David, whose kingdom should have no end.

He suffered under Pontius Pilate.

He suffered, not in His *divinity*, which was impossible, but in His *humanity*, as all the prophets had foretold. Acts iii. 18.

By which sufferings, which were innumerable, and great beyond expression, we are assured that He suffered in our nature, and became our Redeemer, our Atonement, a propitiation for our sins, by suffering for us.

That we have an High-Priest, and an Advocate, who was touched with a feeling of our infirmities. To teach us our duty under sufferings; and what we may depend on if we suffer as we ought to do, i.e. “If we suffer with Him, we shall be glorified with Him.” Rom. viii. 17.

Under Pontius Pilate He suffered.

Who, to please the Jews, condemned our Saviour (after he had declared he had found no fault in Him) to a shameful and painful death.

By whom we have an illustrious testimony of our Lord’s innocence even to the face of His enemies, to the eternal shame and condemnation of the Jewish nation.

Was crucified.

Our Lord and Saviour, submitting to this ignominious

death, did take off the curse which was due to us. He took upon Him the form of a servant, and He underwent the *supplicium servile*,—the exquisite pains of a lingering death.

All which is to teach, and to put in mind, how necessary it is to our salvation to crucify the old man, the seed of Adam, with its affections and lusts; and [that] the body of sin, which was the occasion of Christ's sufferings, may be destroyed.

Dead.

That Jesus Christ died for our sins, as an article of our faith is not to be forgotten. That Christ our passover was truly slain: had He not died we must have died, and that eternally. We therefore, in the Lord's Supper, *do shew forth the Lord's death till He come*. The new covenant was to be ratified and confirmed in His blood. This was the seal of it.

And buried.

This we profess to believe, as it is a confirmation of our faith both in His death and resurrection. Thus we are buried with Him by baptism, that being raised with Him we should walk in newness of life.

He descended into hell.

Our Lord, that He might undergo the sentence of death passed upon all in Adam, His soul went into the place of separate souls, who die for their sins; to support all that die in the true faith, that He Himself has undergone all that they can undergo, in order to satisfy the justice of God.

The third day He rose again from the dead.

This is a truth of infinite concern and certainty. This is a proof that Jesus Christ was the Son of God. And the truth of it was manifested by men, by angels, and by God Himself, by sending down the Holy Spirit as Jesus Christ had promised.

Our Lord rising the third day, or the first day of the week, has consecrated that day to the service of God, till His coming again.

The consequence of this faith is,—that if we confess with our mouth the Lord Jesus, and believe with the heart that God raised Him from the dead, we shall be saved. Rom. x. 9.

He ascended into heaven.

Jesus Christ having obtained for us eternal redemption, ascended into heaven, to appear in the presence of God for us; to prepare a place for us; where, if it is not our own fault, we shall be happy for ever.

And sitteth on the right hand of God the Father Almighty.

By which exaltation, He hath obtained power over all things in heaven and earth, till He hath put all enemies under His feet. Thus we are assured of being subdued and undone, if we are His enemies; of being protected, if we are His faithful subjects; of having Him for our Advocate with God, for our pardon and for the acceptance of our prayers. Rom. viii. 33. This is our faith, our hope, and our joy.

*From thence He shall come to judge the quick
and the dead.*

This is expressly declared by God, that there will be a judgment. "It is appointed unto men once to die, but after this the judgment," Heb. ix. 27, i.e. one will be as sure as the other. The Father hath committed all judgment to the Son. Acts xvii. 31. The persons to be judged will be all that ever have lived.

The belief and profession of this article is necessary to oblige Christians to keep a conscience void of offence towards God and towards man.

I believe in the Holy Ghost.

The third Person in the blessed Trinity,—proceeding. The Holy Scriptures represent the Holy Ghost either *as a Person*, or as manifesting Himself by His gifts.

Q. Can you give instances as oblige us to believe Him to be a Person, distinct from the Father and the Son.

A. He "maketh intercession for us." Rom. viii. "He searcheth the deep things of God." 1 Cor. ii. He "divideth spiritual gifts even as He will." 1 Cor. xii. "The Spirit said, Separate *Me* Barnabas and Saul for the work *I* have appointed." Acts xiii. "The Comforter, or Holy Ghost, the Father will send in My name, He shall teach you all things." "He shall reprove the world;" "*He* shall testify of *Me*," saith Christ; "He shall glorify *Me*," &c. That "He maketh intercession for the saints according to the will of God;" that "He was sent by the

Father." All these expressions cannot be applied to any but a *Person*.

Q. What Scriptures prove that the Holy Ghost is God?

A. From the sin against the Holy Ghost, which is not to be forgiven.—From the supreme authority ascribed to Him in sending the Apostles—and enabling them to work miracles, &c.—Ananias is charged with lying against God, i.e. against the Holy Ghost.—That our bodies are the temples of the Holy Ghost.—It is the Holy Ghost that appoints the ministers of God's flock, &c.

N.B. All the Persons in the Godhead are represented as concurring to our salvation. God so loved the world that He gave His only-begotten Son; through that Son we have an access by one Spirit, i.e. the Holy Ghost, to the Father.—Jo. iii. 16.

Therefore we are baptised and dedicated to the *Father*, *Son*, and Holy Ghost.

The knowledge and belief of this Article is of the greatest necessity to us.—Had God sent His Son to redeem us, and had not He sent His Holy Spirit, the Holy Ghost, to teach, and to enable, and to sanctify us, we should still have been miserable.—For He is the principle of a Christian life—Without Him we can do nothing that is good.—For which reason, as we pray for the grace of our Lord Jesus Christ, and the continuance of God's love, so we pray daily for the fellowship, the communion and assistance of the Holy Ghost.

Q. What is the meaning of that answer, Acts xix. 2, "We have not heard whether there be any Holy Ghost," since the Jews all knew this?

A. These persons were such as had believed in Jesus Christ upon the preaching of John the Baptist, and had not heard of the solemn conferring of the Holy Ghost by the hands of the Apostles.

The Holy Catholick Church?

Q. What is meant by the Catholick Church?

A. It is the universal Church of Christ spread over the whole world; designed for all people who will receive and obey the laws of Christ.—Not as the Church of the Jews was, for the benefit of that nation especially.

Q. Why is this Church called *Holy*?

A. Because it is designed to make all men holy, that they may be capable and qualified to be happy.

Not that all the members of this Church are holy;—for it is by Christ Himself compared to a field, wherein are tares as well as wheat. To a net, wherein are fish, both good and bad. And also to Noah's Ark, wherein were beasts clean and unclean.

The necessity of believing this Article is plain, because it is the only covenanted way to eternal life. The members of this Church on earth are such as shall, if true members, meet in heaven. So that we must not hope for any benefit of being of the Church, without the holiness which is joined to it.

The Communion of Saints.

Q. What is the meaning of this Article?

A. That all true Christians (or Saints) have fellowship or communion with God the Father, Son, and Holy Ghost—That they are under the custody of the blessed angels—And have a share in all the prayers and blessings of the whole Church; and are one Body with the Saints in heaven.

Q. What is the necessity of knowing and believing this Article?

A. To encourage us to lead an holy life, [in] that we have communion and fellowship with God, His Church on earth and in heaven.

To engage us to gratitude to God, who has called us to the fellowship with Himself, and with all His Saints.

To engage us to be kind to all that are fellow-heirs with us of these great mercies.

The Forgiveness of Sins.

Q. What are we to understand by this Article?

A. That all men being sinners, and as such liable to the justice and displeasure of God, Jesus Christ gave Himself a ransom for sinners, and by His death purchased eternal redemption for all them that with hearty repentance and true faith come unto Him, and lay hold on this unspeakable mercy, and that He hath appointed the Sacrament of Baptism for the pardon of sin, and Repentance, when we are so unhappy as to fall into sin afterwards.

Q. What ought Christians to infer from this?

A. Why, that this goodness of God ought to lead us to repentance. "God so loved the world, that He gave His only begotten Son to be the propitiation for our sins,"—that He might be reconciled to us.

And this is the great business and duty of Christian ministers, to let Christians know that repentance and remission of sins is required of all such as hope for salvation.

It is for this reason, that Jesus Christ, in that pattern of prayer which He hath given us, hath inserted this petition, "Forgive us our sins,"—that as we are daily liable to sin, we may have a constant remedy and be restored to the favour of God.

Q. On what account is this Article so necessary?

A. To support all good Christians—who being sensible, *that all have sinned, and come short of the glory of God,* would be apt to despair, if not supported by this comfortable truth, that God will pardon their sins, the greatest sins, upon their repentance.

2ndly. To increase the love of God in our souls, who is so good as to forgive us, upon so kind conditions, as are the forsaking our sins, and resolving to do what will please Him.

3rdly. To put us in mind continually, how much we owe to the love of Jesus Christ, through whom is preached to us the forgiveness of sins.

4thly. To put us in mind continually that repentance is the necessary condition of our pardon.

The Resurrection of the Body.

Q. What are we to believe concerning this Article?

A. That the bodies of all that ever have lived, or shall live and die, shall come forth out of the grave, and be joined to their souls, in order to be judged according to the works done in the body.

Q. How can this be?

A. All things are possible with God, and He hath declared it shall be so.—He that raised up Jesus from the dead, shall also quicken our mortal bodies, by His Spirit which dwelleth in us. (1 Cor. xv.) They that are in the graves shall hear His voice and come forth. (Jo. v. 28.) Thus it was with the bodies of those saints who at the resurrection of Christ came out of their graves and appeared unto many.

There shall be, saith St. Paul (Acts xxiv.), a resurrection of the dead, both of the just and unjust.

Q. What use ought Christians to make of the knowledge of this Article?

A. First to adore the infinite power of God, who as He made us at first, can restore us to our being again.

2ndly. That we neither fear for ourselves, nor sorrow for our friends as men without hope; for all good Christians have, with St. Paul (Acts xxiv.), *Hope towards God, that [there] will be a resurrection of the dead.* — Therefore, let us, with Him, exercise ourselves to have always a conscience void of offence towards God and man.

And the Life Everlasting.

Q. What is the full meaning of this Article?

A. That after the resurrection, both the just and unjust shall live for ever, either in endless misery, or in endless happiness. For so the Son of God hath assured us. — Matth. xxv.

Q. What use ought Christians to make of this Article of our faith?

A. To deter us from every degree of sin, and if we have sinned not to delay one moment to repent, lest we go into that place of torment, where the worm dieth not and the fire is not quenched.

2ndly. Consider: will any Christian say that he believes an everlasting state of happiness or misery when he dies, and yet be indifferent how he lives?

3rdly. Let us remember, therefore, that when a careless or wicked Christian repeats these words, "I believe...a life everlasting," he does indeed profess, 'I believe I shall be miserable for ever and ever.'

4thly. This ought to create in us a fear of that great God, who can destroy both body and soul in hell; and who will certainly do so if we live in sin, and die in our sins.

5thly. It was the greatness of the misery of being damned that moved the Son of God to take our nature upon Him, and to suffer so much to redeem us from so dreadful a misery; how great ought our love to Him to be for such a mercy?

6thly. The word *Saviour* goes readily over our tongue,

without considering, what it is Jesus Christ hath saved us from, no less than from *Hell, from everlasting misery*, from living with the devil and his angels in everlasting fire.

7thly. The hopes and assurance of joys unspeakable when we die should encourage us to set our affections on things above, and not to be over fond of the things of this world.—As also to take up the cross, and suffer any affliction with patience and resignation, believing assuredly, that the afflictions of this life are not to be compared with the joys we may depend on, if we live as we ought to do.

Lastly, let us consider, that while we live, we have life and death set before us, but when we die we have no longer that choice; for life eternal or death eternal will then be our portion.—God grant we may all make a wise choice. Amen.

ADDENDA TO THE SERMONS^a.

SERMON I. *Memorandum after Text.* Mark iv. 9. "He that hath ears to hear let him hear." The heart has ears as well as the body.

SERM. X. *after ¶ 2.* I considered also what an effect the like method had upon King David, when forgetting himself and his God, he had taken the wife of Uriah: and how truly he judged that the rich man deserved no mercy, who had so barbarously taken away a poor man's only lamb for his use, when he had enough of his own; and lastly, how bitterly the King repented of his sin when the Prophet made him sensible *That this was his own case.*

SERM. XIII. *p. 160, line 20, read,* These are the ends of Church discipline, and which many a sinner in this place, I hope, has reason to bless God for. And may He, in mercy, rebuke all that oppose it.

SERM. XXVIII. *p. 313, line 9.* Let us give God thanks for the number of herbs for food, for physic, for the grass of the field.

Ibid., p. 314, line 22, add, Or lastly, you do not acknowledge your dependence upon God after the manner He has appointed in His holy Word: that is, by giving Him what He hath reserved to Himself out of the blessings He bestowed upon us. *Him, I say:* for tithes are given to God, and His ministers are only His stewards. And they that defraud Him of what He hath reserved to Himself do not depend upon God's providence.

You that can read the Bible, do but read what God Himself declares concerning this matter: Malachi iii. 10. You shall hear them, [i.e. His words there written]. "Prove Me," saith the Lord, i.e. by paying the tithes, "if I will not open you the windows of heaven to pour you out a blessing, that there shall not be room enough to receive it." It is not for ourselves that we put you in mind of this, but for your sakes, that you may receive the blessings of the seas which we

^a [Chiefly from the originals in Sion College.]

daily pray for, and our prayers would be granted if you do [did] not hinder them by withholding God His dues.

SERM. XXIX. *p.* 326, *line* 20. All Christians are most highly concerned to lay these things to heart; and especially they who are now called upon and purpose to renew the solemn vows made in their names at their baptism.

SERM. XXX. *p.* 332, *line* 10. We have before our eyes the difficulties of obtaining an earthly peace; and can we imagine the peace of God can be purchased at less price ^b?

SERM. XXXI. [*With the MS. are found these notes, which appear to be in part a rough sketch of the Sermon itself.*]

2 Tim. iii. 5. "*Having the form of godliness but denying the power thereof: from such turn away.*" Had not an Apostle of Christ told us that outward profession of Christianity would in the last days be attended with such crimes as those of Sodom... "Men"—evil men professing Christianity—"shall be lovers of themselves, covetous, boasters, proud, evil-speakers, disobedient to parents, unthankful, unholy, without natural affections, truce-breakers, false accusers, despisers of those that are good, heady, high-minded, lovers of pleasures more than lovers of God." If there are Christians so-called that can be guilty of such crimes as these, what little reason have we to depend upon an outward profession only, without holiness that [bringeth forth the fruits?] thereof!

By this *they crucify to themselves the Son of God again, and put Him to an open shame.* Heb. vi. 5. A Christian profession without a Christian life is like a tree flourishing with leaves but beareth [bearing?] no fruit, and therefore fit only to be cut down.

Professing to know God, but in works they deny Him, Tit. i. 16. Then we ought to consider our Lord's words, Matth. x. 33, *He that denieth Me before men, him will I deny before the Father and before the holy angels.* Matth. vii. 23, *Depart from Me, ye that work iniquity.* Luke vi. 46, *Why call ye Me Lord, Lord.* Luke viii. 21, *My mother.* Rom. ii. 13, *Not the hearers . . .* James i. 22, *Be ye doers . . .* 2 Tim. ii. 11, *Let every one . . .*

^b [This Sermon was first preached in 1712, the year of the peace of Utrecht, at Castletown, Oct. 14.]

We are to judge of our religion by our hearts and by our lives, and not by our outward professions only. We judge ourselves happy in being Christians. We most surely are so if our lives agree with the excellent name. We bless God, we have the liberty and an opportunity of hearing God's word and will made known unto us by His only Son. Let me put you in mind of another Scripture, *Blessed are they that know the will of God, and keep it*, Luke xi. 28.

Ye have received CHRIST in the Sacrament—and you deny Him in your life.

You have made an open confession of your faith in the Church; and you lead such a life as if not one word of the Creed were true. Satan himself will be well pleased we should go to Church, if he can prevail with us to forget what we have heard, and to return to the sins we have repented of . . . 1 Cor. iv. 20; Luke vi. 48 . . .

Let us live under a sense of God's purpose [? presence] with us, not only while we are in the Church, but in the world, and in everything we undertake to do. *God's word* must be the rule of our life as well as of our faith. To enjoy the means of grace and salvation without being bettered by them—there cannot be a greater judgment: "They hear My words but will not do them."

Public worship is a duty and acceptable to God when the heart goes along with it, which must appear by the lives we lead. We beg a blessing upon our labours, and take unrighteous ways to get what we pray for, Ezek. xxxiii. 31; Jerem. vii. 9. You go to Church to hear the commands of God: you beg . . . [see p. 345, line 7.] The end of going to Church ought to be a continual advance in piety; growing in grace, and in the knowledge of our Saviour Jesus Christ; perfecting holiness in the fear of God . . . Men may perish in the use of those ordinances which are ordained for their salvation. Matth. xxiii. 29. The devil has more snares than you are aware of, and a very dangerous one is, to tempt men to rest secure in being exact in lesser things, without taking care of the heart, of the duties we owe to God, and of justice and charity to our neighbours;—to deceive us by an approbation of what is good, that he may make us forget the more essential and necessary duties of religion, viz. to mend

our evil habits of anger, evil-speaking, lying, slandering, and covetousness.

It is by the heart we please or displease God. Matth. xxiii. 22 [? 23]. Ye are strict in your outward duties, but neglect inward purity, and holiness of life and manners. Outward duties are means of leading to a true conversion, not conversion itself. Therefore while we are intent on that, let us see what effects they have upon our heart and life. This must be earnestly begged of God, it being the work of His Spirit.

Faith—a saving faith—must be seen in a man's life and conversation. A true faith and obedience, or disobedience to God's laws, are a proof of that: they must or must not be such. It is the religion of the heart with which we must worship God as well as with our bodies.

A Christian doth but deceive himself, who being very careful to perform all the outward duties of Christianity, at the same time neglects the inward ones of sobriety, justice, and piety; which things alone through the merits of Jesus Christ can fit us for heaven and happiness. 1 John i. 6.

SERM. XXXII. *p.* 356, *line* 38, *add,*

§ 46. I should now conclude this whole discourse; but the subject I have been upon necessarily leads me to speak a few words to those whose employment is the same with those of the Apostles in the text. It pleased God for many ages to favour this place with the blessings of the seas: enough for the use of its inhabitants, and for supplying the wants of others. But an eager desire of gain has of late years diverted too many from following that honest employment, and has led them into a way of business which is attended with very great guilt, much damage to the Public, and with many very visible judgments.

§ 47. And though they have been often told, that the sin of cheating the Public is the very next in degree to that of sacrilege (the one being the robbing of God, the other the robbing of His representative here on earth); and though laws are being made every day to restrain and to punish the transgressors; yet all will not do as long as men have not the fear of God in their hearts.

§ 48. And this is plainly the case of all such as follow this

wicked trade. And though a thousand things have been said to excuse it by such as love money better than their souls, yet this one question will silence the most perverse, Dare you go upon your knees and beg of God that you may prosper in the way you go when you are going to defraud the Public? The most hardened sinner dare not do so. And will not his own conscience then tell him that he is in an evil way?

§ 49. In short, as they cannot, as they dare not, pray for a blessing upon such employments themselves, so no Christian who fears God will say, "The Lord prosper you; we wish you good luck in the name of the Lord." They have therefore no title to God's blessing, neither from their own prayers, nor from the prayers of others. And sad must be their doom, without a timely repentance.

§ 50. And yet their repentance will be more difficult than they are aware of. If I have wronged my neighbour and am once made sensible of it, I may find some way of making him restitution. But how can a man make restitution to the Public? This will make a thoughtful man [to?] tremble and to be afraid of a sin so hard to be forsaken, and so difficult to be repented of.

§ 51. But though the subject I have been preaching of led me to speak of the employment of seafaring men, who have fallen into a business by which they hazard both their lives and their souls, yet in truth the guilt sticks to all those who are any way concerned in the foul trade. Their guilt is as great and perhaps greater, and their judgment will be proportionable. I pray God they may consider it before it is too late, and that they and this whole nation may not feel the judgment due to so great a sin. ...

p. 357. At Thy word, saith St. Peter, I will let down the net. So ought every Christian to say, AT THY WORD, and because Thou hast commanded me, I will be true and just in all my dealings.

At Thy word, and because I cannot hope to prosper without Thy blessing, I will use no deceitful ways to increase my substance.

I will be ruled by *Thy word*, and not by my own corrupt desires or by the practice or customs of an evil world. At

Thy will and word I will act, and at Thy word I will forbear.

SERM. XXXIII. p. 358. [*Memoranda on Text.*]

Ἀνὴρ δίψυχος . . . L'homme qui a l'esprit partagé [Quesnel] c. d. agitè . . . Vers. Arab. Vir duplicis animi, non habet constantiam in omnibus viis suis. Ὁ δισσην ἔχων καρδίαν, qui fluctuat inter varia consilia. Modo *futuris*, modo presentibus adhæret.

Διψυχία ἐστ' Ἀπορία, i.e. infirmitas animi inter utrumque dubii, nec ad recta nec ad prava fortiter vergentis. *Futurus* [?] in verb. No man can serve two masters. Whosoever will be a friend of the world is the enemy of God. If any man love the world, the love of the Father is not in him. See preface to Pr. (?) of John's Epis.

Heb. x. 23. *Let us hold . . .* The meaning of this exhortation is this, Since we have embraced a religion which gives us hopes and an assurance of eternal happiness, let us not be indifferent in the profession of this religion. Let us not be divided betwixt the love of God, which is the way to that happiness, and the pleasures of sin which will end in misery. *Ye cannot serve two masters* is our Lord's express words. K. Mich., May-day, 1748.

The great secret of attaining to a state of grace lies in this, In desiring earnestly to be saved. Our industry in seeking means will always be proportionable to our desires after happiness. The double-minded man sometimes does and sometimes does not desire this great end; and that is the reason he fails of it at last. See Mr. Rapin's *Salvation*, p. 101, 102. See *Christian* [*Perfection?*], p. 211.

SERM. XXXIV. p. 368. [*Notes on Text.*] Rom. v. 1, *We being . . .* N.B. This peace belongs to them only who live by faith, i.e. by its rule and maxims, and who put their *whole* trust in God by Jesus Christ. Acts viii. 13. It is said of Simon Magus that he believed.

They that are Christians (i.e. true Christians) have crucified the flesh with the affections and lust thereof.

SERM. XXXIX. p. 448. [*A sort of fragmentary sketch for a second part of it* ^c.]

^c [Communicated by the Rev. W. Gill, Vicar of Kirk Malew.]

Disc. II., July 29, 1726. *Marks of that holiness without which no man must see the Lord.*

Lev. xx. 26, (and twenty-one other texts quoted.)

Heb. xii. 14. *Without holiness no man shall see the Lord.*

These are dreadful words to all such as are not striving after holiness with all their hearts. WITHOUT HOLINESS *no man shall see the Lord in peace, no man shall be happy; no man can go to heaven.*

Can I repeat, or can *you* hear these words, and lightly regard them, as if they did not concern us? God forbid—let us rather look inwards, and consider how matters stand with us. Let us examine our *hearts* and our *lives*, and see whether we have, or whether we are not destitute of, this so necessary a qualification for eternal happiness. Whether we are labouring after it, and endeavouring *to be holy as He who has called us is holy*. How far we have already attained, what hopes we have (if God should *now* call us out of this life) that He would accept of that measure of holiness which we have attained unto?

Would to God that not one soul here present would close his eyes till he had asked himself some of these important questions. But the *will* and the *power* to do this must be asked of God.

To dispose us to ask this after such a manner as He cannot deny us, we should seriously consider, how impossible it is for an unholy man to be happy. For one, for instance, who does not love God to desire to be where God is; for one who hates the sight of his neighbour to be content and easy to see him, even in heaven. How impossible it will be for an unconverted sinner to abide the sight of an angry God, whose laws he has broken, whose service he has forsaken, whose invitations he has slighted, whose offers of pardon he has rejected, neither regarding His threats nor valuing His promises. How can any such a sinner possibly abide the sight of such an one and be happy? And is it not for this reason that the Scriptures are every where so express concerning the necessity, the absolute necessity, of being converted, of becoming new creatures, of perfecting holiness in the fear of God? Is it not for this eternal reason, that no man can possibly be happy, whose

sins God has not pardoned, whose heart is not changed, and whose works do not follow him as witnesses of his faith and hope in God?

Having in a former discourse upon these words endeavoured to inform you, first, in what true holiness consists; secondly, what it is which the generality of Christians satisfy themselves with instead of true holiness; thirdly, how this habit of holiness is to be attained: we now come to consider, in the last place, how we may have the comfort of knowing that we are in the way of holiness, and consequently of happiness.

* * * * *

SERM. LII. *t. ii. p. 9, note on Title*:—"Lezairé, Nov. 2, 1735, after three persons had been executed, and four condemned, and five or six banished, for robbery and thieving."

SERM. LIII. *p. 25, line 29, add*, "Concerning which [Restitution] we shall speak in another discourse upon this subject, God willing. In the mean time, may the fear and grace of God be with us."

[*From a MS. in the same book which contains the "Supplement to the Maxims," being the property of Sion College.*]

OF RESTITUTION. Disc. ii. [*i.e. a sequel to Serm. liii. on Fraud.*] ΓΕΝΕΣΙΣ, κεφ. μγ. ιβ. [*The text in Greek.*]

Lev. vi. 2, 3, &c. "If a soul sin, in fellowship, or hath deceived his neighbour, *he shall restore it in the principal, and shall add the fifth part more,*" &c.

Prov. xx. 17. "Bread of deceit is sweet to a man, but afterwards his mouth shall be filled with gravel."

Job xx. 15. "He hath swallowed down riches, and he shall vomit them up again: God shall cast them out of his belly." [ver. 18.] "According to his substance shall the restitution be, and he shall not rejoice therein." [ver. 26.] "A fire not blown shall consume him."

Luke xix. 8. "If I have defrauded any man, *I restore unto him fourfold.*"

Ezek. xxxiii. 15. "If the wicked restore the pledge, give again that he hath robbed, he shall surely live," &c.

Zech. v. 4. "This is the *curse* that goeth forth over the face of the whole earth, and it shall enter into the [house of the]

thief, and it shall remain in the midst of his house, and shall consume it, with the timber thereof, and the stones thereof."

Eph. iv. 28. "Let him that stole steal no more, but rather let him labour, working with his hands the thing that is good, that he may have to give to him that needeth."

Dan. iv. 27. "Break off thy sins by righteousness;" i.e. by doing justice where you have done wrong.

Numb. v. 8. "But if the man have no kinsman, to recompense the trespass unto, let the trespass be recompensed unto the Lord." God being the supreme Lord of the world, and the last proprietor.

Luke xix. 8. "This day is salvation come to thy house." So that until he had resolved to make restitution, he was not in a state of salvation.

Jer. xvii. 11. "He that getteth riches, and not by right, shall leave them in the midst of his days."

I have already, in a former discourse upon these words, "Peradventure it was an oversight," made it plain, that Christians should never take advantage of other peoples' mistakes, negligence, ignorance, weaknesses, or poverty. I gave several instances where people are apt to take advantages one of another, and are apt too to think it no great crime, either because of the commonness of the practice, or because they are not punishable by any human laws. I was therefore obliged to shew that such frauds are great sins in the sight of God. I shewed the temptations that lead to them, and offered some considerations which seemed proper to keep us from falling too easily into such errors. I mentioned one consideration, and which the text itself directs us to, and that is, the Duty of Restitution, a duty so necessary and yet so difficult to be performed, that people should be very careful how they do anything which shall oblige them to so irksome a work.

After all (such is our corruption) there is great occasion for the exercise of this duty. 'Tis fit therefore that Christians should know, 1. How necessary a duty restitution is: 2. Who are obliged to make it; and to whom: 3. What care is to be taken to discharge it conscientiously: 4. Lastly, what it is that hinders people from sec-

ing their duty, and acting accordingly. The subject I have made choice of is the example and direction of Jacob to his sons. They had been in Egypt to buy corn; upon their return home they found every man his money that he had taken with him packt up with the goods he had bought. They were troubled at so uncommon an accident. Their careful father orders them what to do. "The money," saith he, "which was brought again in the mouth of your sacks, carry it again in your hand; Peradventure it was an oversight." How a man of less honesty would have acted in such a case is plain from what is said and done every day. "All advantages are good," one would have said. Another, "They have wronged themselves, let them look to it." "'Tis no great matter—they are infidels." Now it cannot be said but that Jacob knew his interest as well as those that speak at this rate. But then he knew, that such sayings as these, however they pass with men, will by no means justify us in the sight of God, Who would have all men to do as they would be dealt with themselves; and where they have failed in doing so, to make restitution.

I. Restitution being a necessary duty upon many accounts.

§ 1. First, *as it is an act of justice*, and expressly commanded by God; particularly, Lev. vi. 2, 3, &c., "If a soul sin, in fellowship, or in a thing taken away by violence, or hath deceived his neighbour, or hath found that which was lost, &c., he shall restore the thing which was deceitfully gotten. He shall restore it in the principal, and add a fifth part more thereto, and give it unto him to whom it appertaineth, in the day that he bringeth his trespass-offering: and the priest shall make an atonement for him, and it shall be forgiven him."

You see, here is restitution to be made; a fifth part to be added; a trespass-offering to be brought, i.e. (under the Gospel) a broken and a contrite heart: and then it shall be forgiven him: plainly intimating, that without restitution our repentance is imperfect and will not be accepted of God.

And pray observe, that this precept did not concern those who were convicted of these crimes before a magistrate, but such only whose *own* consciences accused them of injustice, and who desired to be forgiven and restored to God's favour.

This was the way *prescribed* by *God Himself*. But you hope we are freed from the Law of Moses. What? from doing justice? From making a man a recompence for the wrong we have done him? From confessing our fault, and asking pardon? These are *everlasting duties*, and 'tis an abuse of Christianity to suppose it can dispense with them. No, Christians: this is the voice of the Law and the Gospel both.

§ 2. Yes, 'tis the voice of natural reason also. 'Tis what every body cares for, what every body expects, who has been wronged, to be made *amends*; to have *justice done them*. And when they cannot obtain it of men, they are always ready to appeal to God for *justice* and *vengeance*. The most ignorant do this. Which plainly shews, that it is not for want of knowing better that men are so *loath* to make restitution, but the *fear of God* is not in their hearts: they will rather venture it all than part with what they have got, though never so unfairly.

And yet even these are sometimes forced to think it necessary to *make restitution*, and that is when *conscience* comes to be *enlightened* and awake. Then one easily sees the reasonableness of this duty, the danger of continuing under the guilt of it, and the necessity of doing it without delay. Thus it was with Zaccheus in the Gospel, Luke xix. 8. No sooner had Jesus Christ touched his heart, and his eyes were open, but he cries, *If I have defrauded any man*, I restore him fourfold. How many had he wronged before, and never saw the evil of it! How little did he think that it must ever come to *this*! That he must pay such *dear* interest for what he had got wrongfully. And yet *this* is the best issue of injustice, to become sensible of it in this world, and to *make restitution*, though never so irksome to flesh and blood.

§ 3. For restitution must be made either with or against our will. As long as God ruleth in the earth, and hateth iniquity, men, when they have done wrong, must expect to hear from Him, until, if possible, they become sensible of their errors. So that restitution of what we have got by fraud is necessary, even to preserve what we are sure we have got honestly. For if *riches*, as Solomon observes, *have wings and fly away*, those that are ill-gotten will certainly do so, and, what is usual, carry away with them what a man

might have enjoyed with *peace* and a *good conscience*. A *man*, as Job speaks, (ch. xx. 15,) *may swallow down riches*;—may take all advantages, all that comes in his way, without straining at it, but he shall vomit them up again;—and, what he does not think of,—according to his substance shall his restitution be. He shall lose even more than he got by deceit; for “a fire not blown shall consume him.”—He shall suffer, nobody knows how, and when he least thinks of it. Believe it, Christians, all the art of man cannot secure what is got by injustice or deceit; and nothing but restitution can take away the guilt, and the curse that attends it. How little of Christianity, how little of common honesty then, have those people who must be forced, even by law, to make satisfaction for the injustice they have done? It would much better become Christians, who are convinced of the necessity of making restitution, to abhor all injustice, all fraud, and that *covetousness*, which is the *root* of these and many more evils; to think beforehand—*what a bitter cup they are preparing for themselves*, when they are going to defraud their neighbour; to remember—that *better is a little with righteousness, than great revenues without right*. Prov. xvi. 8. And lastly, that ill-gotten goods, *like the manna gathered on the sabbath*, will *stink* and breed *worms*, at least in the conscience of him that possesseth them, (as one very well expresses it).

§ 4. Lastly, restitution is a necessary duty. To satisfy both the *world* and *ourselves*, that we are not infidels. For a man to profess his belief in a just, an all-seeing God, and yet to do wrong and defraud, because nobody sees him, or because nobody can call him to an account, this (though we do not consider it) is infidelity at the bottom. And as it proceeds from want of a true faith, and fear of God, whoever would convince the world, or his own conscience, that he is *not* an atheist, he must shew his *faith* by his *works*: if he has wronged any man by any means, he must make him amends, though no law on earth could force him to it; though the person he has injured knows nothing of it; nay, though a man's self or family should be sufferers by it. For if I believe that *God knows what I have done*, and that He will certainly *punish wrong doers*, nothing *can* hinder me from

making restitution but a *seared conscience*, as Judas had when he betrayed our Saviour. And by the way, consider how it was with him, when his conscience was awake, and when he saw what he had done; he valued the thirty pieces of silver no more than the very dirt he trode upon. He flung them away; he owned his fault before all the world, and would have given the world (if he had had it) to have had it in his power to make amends for what he had done. Why believe it, Christian, this will be the case of every man who has done wrong to his neighbour and will not be persuaded to *make restitution*. A time will come when he'll be as sick of what he has got, and kept by fraud, as Judas was of his thirty pieces of silver. A man that fears God, and knows what true repentance means, and has a mind to be at peace with himself, will do all that he can, and as soon as possibly he can, to make restitution, by doing of which he gives glory to God, he owns His power, His justice, and His providence; he owns that he fears God, and that he values the favour of God more than his own profit or reputation, and has a very good proof that his repentance is sincere, and his sin forgiven.

By this time I hope you are all convinced that restitution is a very necessary duty. . . .

SERV. LIV. p. 35, line 10.

Ash - Wednesday. Not much unlike this is the deceit which we put upon ourselves when we avoid and refuse to hear the curses of God *against impenitent sinners*, which by the express command of God were appointed to be read in the hearing of all the people of the Jews, that they might know what they were to trust to if they lived so as to deserve those curses. Do people think that the curse *will not find them out* because they will not think fit to hear it? Pray let us consider that the curse of God will overtake sinners whether they say Amen or no, it [?] that] is, whether they will acknowledge the justice of God in punishing such offenders or not. And fornicators, adulterers, unmerciful, and such like, will be shut out of heaven, whether they will hear or whether they will forbear. Unless we must get a new Gospel: for the Gospel of Jesus Christ is most express concerning these and such like wickednesses.

Let me therefore, before I leave this subject, desire you to

hear what God has expressly said upon this very case. (Deut. xxix. 18), "Lest there should be among you man or woman whose heart turneth away from the Lord, and it come to pass, when he heareth the words of this curse, that he bless himself in his heart, saying, I shall have peace, though I walk in the imagination of my heart. The Lord will not spare him, but the anger of the Lord and His jealousy shall smoke against that man, and all the curses that are written in this book shall lie upon him, and the Lord shall separate him unto evil," &c.

SERM. LVIII. *p.* 84, *line* 27. And truly, if people will but observe it, they may perhaps find that more judgments have befallen men on this day than on all the days of the week besides. There is a reason for it. On the Lord's Day I ought to be serving God. If I am not doing so, His holy angels who are appointed to watch and attend the faithful, and particularly who attend the places of public worship, forsake their charge of me, and then the evil spirit has it in his power to do me more mischief. For this is a sure truth in divinity, "The further I go from God the nearer I go to the devil." And then, if you do but consider, that to profane the Lord's Day is in some measure to deny God, (for we deny Him the honour due unto His day,) I need not say more to convince you how much it concerns us to observe it.

Line 35. It is an act of faith in God to trust Him with our affairs, and to believe that they can prosper with God's blessing without our labour.

Ibid., *p.* 86, *end, add*, "Who by His resurrection from the dead has sanctified this good day for the everlasting benefit of all faithful people. To Him, therefore," &c.

SERM. LIX. *p.* 97, *subjoined*,—

"We of this isle, good Christians, have had us great a share of *this Light* as any of the Gentile world. And a most dreadful account we shall have to make if we are not bettered by it. There cannot be a more awakening time than this: our nearest neighbours feel the calamity of the sword and plunder, and God only knows how soon it may be our own case^d."

^d [This paragraph was probably inserted the last time (according to the Bishop's indorsements) that this ser-

mon was preached, viz. at Ballaugh, Jan. 19, 1746. The battle of Culloden was fought the 26th of April.]

SERM. LXII. p. 130.

“To conclude the whole. This being a time of great mortality^e, when people and very many of all ages are going to the grave,—people that were in perfect health a few weeks ago,—it behoves us all to consider with ourselves and put the case, ‘What if it were now with me as it is with those who are gone before me? who now know for certain that they are miserable or happy for ever.’ Let us consider what amazing thoughts those now have, whose portion it is to be for ever banished from heaven: how bitterly they now lament their folly, their intemperance, their lust, their injustice, their covetousness, their uncharitableness, and whatever has been the cause of the misery they feel and fear!

“Then let us consider how satisfied those happy souls are, who in this day of trial were careful to work out their salvation. How they now confess that all the trouble they underwent in resisting temptations, in mortifying their corrupt affections, are all of no moment in comparison of the blessedness they now enjoy! Let us, I say, lay all these things to heart, and beg of God, with the seriousness of people who hope for salvation, to make us ever mindful of our latter end, that we may apply ourselves to that holy and heavenly wisdom while we live, which may in the end bring us to everlasting life; which *God grant, &c.* Amen.”

SERM. LXV. p. 149, *line 1, add*, “It is very observable that our Saviour made choice of a garden to atone by His prayers and tears and blood for that first of sins, which was committed in a garden by our parents, and was the occasion of all that sin and misery [for] which nothing but the death of Christ could satisfy the justice of God.”

Ibid., p. 151, *line 16, add*, “A sin so great that the wrath of God pursued him, for being soon after banished, he hanged himself for grief.”

Ibid., p. 153, *penult., add*, “Which are to be seen at this day.”

SERM. LXXIX. p. 319, *line 5, add*, “If they leave our churches, it is because they know not the sin of schism: if they despise our ministry, is it not because they know not

^e Perhaps in 1740, when he writes, “The epidemic flux and diarrhœa still continue to carry off a great number of people.” S. P., i. 13. This sermon was preached (among other times) at Kirk Michael, May 8, 1740.

that God has committed to us the word of reconciliation? If they turn their backs upon the Sacraments, it is because they never will understand the blessing of being in covenant with God, and the danger of not continuing in that covenant. For they that have been well instructed in these things can never lightly despise the means of grace so mercifully provided for their present and future happiness.

“God be praised that we have examples as well as arguments to prove this: for sure it is not superstition only that fills our churches and throngs our altars; it is not ignorance only that is the mother of this devotion; it is they who do the least honour to God who are least acquainted with Him and His ways.”

SERM. LXXIX. *p.* 322, *line* 38, *add*, “For whose transgressions as well as for his own, certain destruction overtakes him in the end.”

Ibid., *p.* 325, *ad fin.* And God Almighty grant, that if it ever should be His pleasure to change our circumstances into a worse condition, we may bear it patiently, knowing that we have a treasure in heaven, to which place . . .

SERM. LXXX. *p.* 330, *line* 14. But the truth is, such has been the blessed effects of these undertakings, that they are now become *the objects of the devil's utmost malice*; who has set his agents at work to cry them down, as being the very likeliest methods to destroy his kingdom, as indeed they are.

SERM. LXXXI. *p.* 341, *line* 12. To these rightly called and ordained He has committed of (*sic*, ? the keys of) His house which is His Church, to let in and shut out, as they directed by His Word and Spirit shall see cause to do.

Ibid., *ad fin.* An ordinance of the Gospel, and reckoned by St. Paul amongst the foundation principles of Christianity, Heb. vi. 2. [Dr. Wilson has altered this to “an ordinance of the Church.”]

Ibid., *p.* 342, *line* 5. And hope for the grace of God and the pardon of your sins without receiving these mysteries.

Ibid., *p.* 344, *line* 2. And especially you that are going to renew your covenant with God.

Ibid., *line* 11. A very great sin [Dr. W., “very wrong,”] it would be to neglect it. [Confirmation.]

SERM. LXXXI. *p.* 344, *line* 32. Out of which there is no salvation, [om. Dr. W.]

Ibid., *line* 38. On the other hand, Christians should be often warned not to despise ordinances by which God gives [grace].

Ibid., *p.* 345, *line* 14. In one word, you have the earnest of God's Spirit in your hearts, an immortal seed which will as surely grow up into eternal life as corn that is sown and looked after will produce its kind: but there have a care of choking it by continuing in the practice of any known sin, which will grieve the Spirit of God, drive Him from you, and leave you to be governed by the spirit and powers of darkness.

Nay, have a care—as you value the communion of the Holy Ghost—have a care of all appearances of evil. For this is sure,—*Where there is a real abhorrence* of evil, there will be a real concern to avoid it.

Ibid., *line* 19, "*prayers,*" add "and it may be fears too."

Ibid., *p.* 346, *line* 2. And let me remind you of one thing fit to be remembered by all Christians: by this holy ordinance Christians give themselves entirely to Christ, Who takes possession of them by His Holy Spirit, Which supplies the place of Christ on earth; by which Spirit they are united to Christ and to His Church.

Be assured therefore that if you ever separate from the communion of this Church into which you have been baptized, and where you have received confirmation, and which requires nothing of you to be believed contrary to God's word,—if you shall ever be tempted to forsake this Church on any pretence whatever,—why then you deprive yourself of this Spirit and of your interest in Jesus Christ, which is only to be had in unity with His holy Catholic Church, of which this is a true member.

SERM. LXXXIV. *p.* 370, *line* 6. God visiting upon them the injustice of their parents.

Ibid., *p.* 373, *line* 36. And you would do well to let them know what has been observed in all ages, That more grievous judgments and sad calamities and untimely deaths have befallen men in the profaning the Lord's Day than upon any of the other days of the week; which will, it is to be hoped, keep young people from this sin.

SERM. LXXXIV. *p. 377, line 3.* Idleness was one of the three things which brought down the vengeance of God upon Sodom; which the Spirit assures us.

Ibid., p. 378, line 21. You see people of the same place, and under the same teachers and ordinances, some living orderly and in the fear of God, and others as ignorant and rude as if they had been bred among heathens. The reason is plain. They that continue to fear God, His Spirit watches over them for good; and they that will really forsake Him and His ways become the children of the devil, and the works of their father they will do. You will not wonder at this, when you consider that any youth that has had a Christian education has no more inclination to swear or to curse or to be drunk than he has to eat raw flesh; but if he chooses to keep idle, profane, drinking company, Satan and his corrupt nature will get the dominion over him. And thus many a soul comes to be lost for ever.

Ibid., line 31. When the Scriptures speak of wicked men, they use some such expressions as these: "They have not God before their eyes; they have not God in all their thoughts; they live without God in the world." From whence we learn this great truth, that when once people live and act without having God much in their thoughts, they are in the sure way of ruin. To prevent this, every Christian who hopes to preserve the Spirit of God will not fail to pray to God every morning of his life; it being as impossible to live long a good life without prayer, as it is to live long without food. It was a good saying of a great man,—“Prayer will either make you leave off sinning, or sinning will make you leave off praying:” a truth worthy to be remembered by all young people.

Let me in the next place advise all such as value their own souls *to resolve most strictly to keep holy the Lord's Day.* Worldly business, worldly pleasures, company, or diversions may surprise a well-disposed Christian into a neglect of his duty, but by resolving to observe the duties of the Lord's Day a man cannot fail of being brought one day in seven to the remembrance of himself and of his God.

In the next place, let every one who hopes to live innocently be diligent in that state of life into which it shall

please God to call him. The devil has no business with one who is doing what he ought to do. But idleness is a temptation even to Satan to try his malice and power.

Young people are but too apt to be confident of their own strength and resolution, which they as often have reason to repent of. Every one will meet with temptations enough without running into the way of them. And therefore we are by our God taught to pray, "Lead us not into temptation, but deliver us from evil."

Lastly, endeavour to fix these truths in your heart, That God is in every place, beholding the evil and the good; That we must one day give an account to Him for everything we do; That all our happiness, all our safety, all our success depends upon God, Whom therefore we ought to fear and to love above all things.

SERM. LXXXVI. *p.* 399, *line* 38. In short, don't depend upon this very duty, or use it as a charm, and hope to have benefit by it without resolving to do what God expects from you. For as the Apostle saith, "In Jesus Christ neither circumcision availeth," &c., Galat. v. 6, so I would have you consider and be persuaded of this, that neither Confirmation availeth anything, nor even the Sacraments themselves, without a holy life.

Ibid., *p.* 401, *line* 18. When there was no king of Israel every man did that which was right in his own eyes; and when once we discharge God from the sovereign power which He has and ought to have over the mind, then man . . .

SERM. LXXXVII. *p.* 407, *line* 38. In which some are weak and to be carried in our bosom to be nursed up with food fit for them, and their infirmities to be borne with; some are with young and to be gently dealt with until Christ is formed within them; lastly, all are to be fed and carefully tended . . .

SERM. LXXXIX. *title*, *add*, "Sept. 23, 1739. When I ordained Mr. Ph. Moor, Priest," &c.

SERM. XC. *p.* 440, *line* 38. Your own saying, "Clagh ny Killagh ayns corneil dty hie woar," ('A church stone be in the corner of thy dwelling-house,' i. e. Thy punishment be that of the man who commits sacrilege,) is founded upon reason, upon experience, and upon Scripture.

Ibid., *p.* 441, *line* 35. Without whose ministry neither

learning nor knowledge, nor any work of man, can bring you to Heaven.

SERM. XC. *p.* 441, *ult.* If Jesus Christ appoints His own ministers, then they greatly err and deceive themselves who pretend to be their own choosers.

SERM. XCI. *p.* 444, *line* 30. And it is fit you should know that God for the same sin of idolatry hath so dealt with very many Christian Churches, which are now either utterly destroyed or in the hands of the Turks, for their worshipping of saints and angels, and for making and adoring of images contrary to the express command of God, "Thou shalt not make to thyself any graven image, thou shalt not worship such by bowing down to them." And that this was the sin which brought the desolation and judgment upon so many Churches of Christ is plain from what we find in the 9th chapter of the Revelations, when the Holy Spirit foretelling this great apostacy of Christians, declares in these words, "That the rest of the men, i. e. the men professing Christianity, that did not suffer in those grievous plagues, yet repented not of the work of their hands, that they should not worship idols of gold or silver or brass, or stone and wood, which neither can hear nor see nor walk." Now we know that none within the limits of Christendom,—to which this prophecy belongs, as all acknowledge,—neither Turks nor Jews, have any idols or image of gold or silver, wood or stone, in their places of public worship: but such Christians as have them should consider what judgments they are to expect if they repent not of their idolatry.

I only mention this by the way, to shew you that it is not so very harmless and indifferent a matter to join in communion with a Church which by the Spirit of God is taxed with such faults; and that they greatly hazard their salvation who do so. But to return to the subject we were upon—the great blessing of having places of public worship, places to meet in and to serve God: for be assured, &c.

Ibid., *p.* 449, *line* 8. They are and ought to be the salt of the earth, designed by God to preserve the world as much as may be from corruption, as salt does other bodies, and by that means hindering the judgments of God from falling upon men and nations.

SERM. XCI. p. 450, *penult.*

Now two of the greatest national sins, and which scarce ever fail of being followed by judgments, are *sacrilege* in robbing God of His rights, and *defrauding* God's vicegerent of *his* right. Sad experience might convince us that we cannot prosper while these two sins are slighted and prevail. Notwithstanding your daily prayers for the *blessings of the seas*, God thinks fit to withhold them. Never people enjoyed the blessings in greater abundance than this nation has done formerly; God shews them to us year after year; our neighbours enjoy them, and we only want them. And we will not see the cause and amend. And till that is done we must never hope for the *blessings of the seas*.

I would most gladly have passed by this part of my subject, if I durst have followed my own inclinations. But having thoroughly considered both the duty on the one hand and the sin on the other, I am verily persuaded that many, otherwise good people, do rob God (for that is what the Scripture calls the withholding from God's ministers their dues). They do this without considering that they hurt themselves much more than they can hurt those whom they defraud.

God, Who knows the heart, knows that I have no other aim in all this, than to put a stop if possible to two great and growing evils, *The running of goods*, and *the robbing God of His tythes*; which if not remedied may have a fatal effect upon this Church and State.

SERM. XCII. *on Title.* St. Matt. day, 1708, when I confirmed also ten young persons, who all came to the Sacrament the same day.

Ibid., p. 458, *line 28.* Some have no Sacraments, contrary to the express appointment of Jesus Christ and the uninterrupted practice of His Church.

Ibid., p. 464, *line 21.*

You may build churches, you may beautify them, nay, you may endow them, but this is all that you can do. For unless a person ordained by the appointment of Jesus Christ offers up your sacrifices and prayers to God in the place you have built to His Name, your building would be no house of God, nor your service accepted. For "none must take

this honour," saith the Word of God, "to himself, but such as were called, as was Aaron." But how shall it be known that men are called to this honour by God? Why, Jesus the author and finisher of our faith and religion, gave authority to His Apostles, and they to their successors, to ordain fit persons for this service; and thus it has continued in this Church, (blessed be God for it!) since the first planting of Christianity amongst us. Well then, if they are priests of God, without whose ministry you could have no commerce with heaven, it is your duty to respect them for their Master's and for their works' sake, not to envy them that portion which the providence of God has allotted for their honourable maintenance, much less to take all occasions of defrauding them of what is justly theirs, by which means you will make their persons, their service, and their Master at last, contemptible.

SERM. XCIII. *title.* Kirk Christ, Lezair, Feb. 27, 1708, when W. C. was received into the Church after public penance. [*Note, p. 468,* "The Vicar had been scandalously faulty in this man's case."]

Ibid., p. 472, line 7. It is not twice twelve months since the churchwardens of this parish presented a person for blasphemous words, and the unhappy man thought it a good excuse that he was in company and in drink, as if that were no crime in his neighbourhood, at least it seems he did not think it any great offence.

SERM. XCIV. *p. 489, line 25.* "How foolish was I," says another, "to spend my life in books and studies which now profit me nothing, neglecting that one study, *that one thing needful!*"

Ibid., p. 492, ad fin. note á. This sermon having been again preached, Dec. 15, 1729, at the funeral of Mr. Thwaites, the following words were then added:—

As to our friend lying here dead before us; if his most inoffensive behaviour ever since he came among us,—if his very great though private charities while he was in health, and his very remarkable bounty towards this place where he came to die,—if these do not speak for him and endear his memory to all that shall hear of them or partake of them, we shall be a very ungrateful people. But we hope better things

both for ourselves and for him, and that as he, no doubt of it, will receive the just reward of his charity, so shall we make such proper returns and thanks to God for so worthy a benefactor, as may encourage those that are left behind to hope that such charities will not be lost upon us.

May God grant unto us all that we may die in peace, and, together with him and all the faithful departed this life, may rest in hope and rise in glory for the Lord Jesus' sake.

SERM. XCVIII. *p.* 531, *line* 3. They do not consider the presumption, the blasphemy [of those] who should without any commission from God take upon themselves to seal covenants betwixt God and man, as every minister of Christ does when he administers the Sacrament of Baptism or the Lord's Supper,—to take upon themselves the ministry of reconciliation, to reconcile God to man and man to God—what sacrilege would this be!

[FRAGMENTS FROM] COLLECTANEA.

[The Sion College MS. which contains the "Supplement to the Maxims" and the most important of the "Addenda to the Sermons," has also a good many pages of devotional or practical memoranda, to which is prefixed, as if by way of general title, "*Collectanea*. Preparation for Death. Formal Christianity," and underneath in pencil, " $\frac{1750}{\frac{1663}{87}}$," which mean, I suppose, that he was at least 87 years old when he last occupied himself with these memoranda. In hand-writing and in some other respects they bear marks of very advanced age. A few of the most noticeable entries follow.]

Lord's Supper. Most gracious Saviour, bestow upon me, and by me upon all here present, Thy most precious Body and Blood.

Grant that I may receive these Holy Mysteries with an enlightened mind and a pure conscience; and that Christ may dwell in me, and that I may continue to be a temple of Thy most Holy Spirit.

Forsaking this solemn act of worship and means of grace is in effect an act of renouncing the Christian religion, and a way leading to apostacy.

Saving faith is a blessing hidden to the eyes of others, till it is seen by good works and the fruits of righteousness.

"I laid me down and slept," &c. Raise me, O Lord, at the last day to life everlasting.

O Lord, increase the number and the graces of such as love and fear Thee.

For all such as are departed this life in the true fear of God, and especially for all such for whom I am obliged more especially to pray. For my father and mother, &c.; that God would grant them rest and peace in the mansions of the just in hopes of a blessed resurrection.

May the gracious God pardon and bless me His unworthy servant, who being obliged to pray for others do stand in need of His mercy upon myself; and to pardon my great unworthiness.

In this Sacrament we receive Christ as the food, nourishment, and life of our souls, as bread and wine are the food, nourishment, and life of our bodies.

Matt. xv. 32. *I will not send them away empty.* Let such as wilfully or carelessly turn their back on this ordinance consider these words, Christ would not *send them away empty*. He offers you here the food which nourisheth you to eternal life, you regard it not, &c. . . . That you may receive this life-giving food, and live for ever.

Frequent Communion. Lest by long abstinence we lose our appetites, and forget that we are sinners, and the danger we are in; lest we forget the love of God and our Lord Christ; lest we forget what they have done for us, and our only means of escaping eternal death. This being the only remedy to cure us of our sins, to overcome the temptations of the devil, the world, and our corrupt affections, to increase our faith. See the little *Tho. Kemp.*, bk. iv., ch. iv., v., vi., &c.

Supply by Thy goodness, grace, and mercy whatever is wanting in preparation for this holy ordinance. Grant that this Sacrifice may be to every soul here present a means of grace and salvation.

The Lord bless me, and be with me in this ministration; in offering the devotions of Thy people, Lord, pardon my great unworthiness; and by grace make me worthy now and at all times to offer unto Thee this Sacrifice for my own sins and for the sins of Thy people, for Jesus Christ His sake.

Keep this world and all its vanities out of my heart and thoughts at this time. Bless my devotions, increase my faith, pardon my imperfections, and make us all acceptable guests at Thy Table, O Lord Christ.

Offertory, or Oblation. Of Thine own (almes) do I give Thee oblations. Bless these Thy gifts, we beseech Thee. Make them the bread and wine that nourisheth to eternal life; (or,) the life-giving food.

Let us convince the world by an holy and regular life, that we are always prepared to receive the Lord's Supper. Then we shall stop the mouths of censors, &c.

Expressions [gathered perhaps from ancient Liturgies].

Thy holy, good, and life-giving Spirit.

Grant unto them, I beseech Thee, Thy mercy and everlasting peace, and that at the great day I and they and all who are of the mystical Body of Thy Son may be set on His right hand, and hear that His most joyful word, "Come ye blessed," &c.

Grant them peace in the mansions of the blessed, who are departed and are at rest in Christ.

I beseech Thee for this whole diocese, that in Thy good time they may become a holy nation.

For all that are under the censures of the Church, that Thou wouldest give them true repentance and pardon, and grace to lead a new life.

Grant, O God, that Christ may dwell in my heart by faith, that I may be made the temple of the holy, life-giving Spirit, by receiving worthily these holy mysteries.

After. That this holy ordinance which I have now observed, may inspire me with true faith, a sincere love for Thee and for all mankind, may preserve me from all evil, enable me to keep Thy holy will and commands, and be my apology at the great day.

The *conditions* of attaining eternal happiness are Repentance, Faith, and Obedience. The *means* of attaining eternal happiness, is this Holy Sacrament worthily and frequently received.

Leviticus x. 3. *I will be sanctifyd of [in] them that come nigh Me.*

Necessity of Frequent Communion.

John vi. 53. *Except, &c.*

Lord's Supper the only publick Token or Test of our being Christians.

"All the Churches of Christ will lament, because of the cessation of the Daily SACRIFICE and OBLATION." St. Ephrem Syrus, Of the End of the World, [Hom. Gr. Oxon. 1709, f. 364:—Πευθοῦσιν αἱ ἐκκλησίαι τοῦ Χριστοῦ πᾶσαι

πένηςος μέγα, διότι οὐ λειτουργεῖται ἄγιασμός καὶ προσφορά^a.]

Before we pray. Conversion.

Let us abase ourselves before the great and Sovereign Being, whom we have so often provoked; acknowledging that we can do nothing that is good without His aid; that we deserve His wrath and displeasure; that without a Mediator we could not have confidence to apply to God; that we ought to love God and hate ourselves for having so unworthily offended Him; and we ought to adore and love Him who has spared us so long when He could have punished us every time we broke His laws.

Preparation for death. Gather us to Thine elect at what time and in what manner to Thee seems most meet. Let Christian peace and charity accompany the last periods of my life.

O grant that whenever we pray we may heartily desire what we pray for.

[*Farther on are a few notes and hints for a Tract to be entitled, "The End and Design of the Christian Religion; or, The Manner of our Salvation by Jesus Christ".*"]

The Divine Method of Man's Salvation.

John xvi. 8. *And when He is come, He will convince, &c.*

This is the way which the Holy Ghost takes to save the world. To convince man of *sin*, i. e. of the general corruption of our nature; of *righteousness*, i. e. of the reparation of our corrupt nature by sending His Son to redeem us; of judgment, of the just and terrible judgment of God upon such as neglect and will not close with this mercy of God, and the means which He has appointed for saving us from ruin.

^a The last two entries are from a copy of "The Short and Plain Instruction," &c., (Lond., Joseph Downing, 1734,) in the possession of the Rev. T. F. Powell, of Cirencester. They occur on fly leaves, in the Bishop's own hand, written evidently when he was very old. There are other entries, which were printed in their places by Cruttwell as notes: see vol. iv. pp. 381, 403—406. On comparison of these with the MS., I can hardly doubt that

they were printed from it; and that this was the very copy used by "the pious author" himself in his own devotions; for it contains also this memorandum, "To my friend Mr. Clement Cruttwell. Thomas Wilson. Alfred House, 31 Aug. 1779,"—and Cruttwell's first edition came out in 1781.

^b See Reeves, Preliminary Dissertation, vol. ii. p. 19.

It is the very pride of hell to think that we want not a Saviour, or that a man can be his own saviour.

Promises of the Gospel. Let us not apply these to ourselves, or comfort ourselves with them, till we have been convinced of our danger, and repented of our sins.

Present state of Christianity. A general forgetfulness of God, resting in an outward formal worship of God without the power [of godliness]; in loving the world more than God, &c.

Grace. Any one grace or favour of God improved makes way for another.

Sacraments. By the devout use of these we are solemnly engaged to our duty, and in an especial manner assisted to perform it; and such as do wilfully neglect them, do in effect deny the Lord that appointed them.

Priesthood. An order of men appointed by God Himself, to teach men their duty, what they must do to be saved; to set an example; to pray for, and to offer up our prayers, &c.

The *promises* of the Gospel are for such only as feel their ailment, are sorry for their sins, afraid for themselves. . . .

The great *design* of the Gospel—to mend our nature, and the principle from which our evil actions proceed; to make the tree good, and then the fruit will be good. In one word, that we must be born again, we must have a new principle of life.

A soul awakened by the law will find sin a grievous burden, and will make a man in earnest look for help, which none can give but Jesus Christ.

Original sin: by which our whole nature is corrupted, prone to evil; to mend which Jesus Christ hath purchased for us an all-powerful Spirit for a principle of a new life and good works. And miserable are all such as are not by this principle of regeneration freed in some good measure from this original corruption, by mortification taking up the cross.

A man may be sober, serious, honest, just in his dealings, &c., with an eye to the commands of God, without seeing the love of God in Jesus Christ in freeing us from this bond of original sin. The knowledge of this, and love of God, are absolutely necessary to be known by every Christian who

hopes for salvation. Whoever doth not know and feel that of himself and without God's grace and help he is poor and miserable, and blind and naked, will neither look out for help nor be thankful when it is offered. Our Lord has told us that a corrupt tree cannot bring forth good fruit. As ever we hope to be cured of this evil of original sin, it must be by faith in Jesus Christ,—by regeneration, being born again by a new spirit.

The manner of our being put into a way or state of salvation. In the first place, we are by baptism dedicated to God the Father, the Son, and the Holy Ghost, who all contribute or join in our salvation. By baptism we entered into that society of which Jesus Christ, the Son of God, is the Head and Governor; to which He hath promised His presence, His blessing, and protection; and which by His Holy Spirit He rules, directs, and influences, &c., and defends them by His heavenly grace, confirming their faith in God, increasing their graces and virtues, till they come to His heavenly kingdom.

One great design of the Christian religion and all its laws is, to oblige men to behave to one another as friends ought to do, to be just, kind, merciful, loving, courteous, &c.

This is God's gracious way for saving sinners. And for ever happy will they be who comply with this method of salvation. But sad experience shews us, that too many [are] content with a bare outward $\left\{ \begin{array}{l} \text{performance} \\ \text{observation} \end{array} \right\}$ of $\left\{ \begin{array}{l} \text{these} \\ \text{this} \end{array} \right\}$ $\left. \begin{array}{l} \text{means} \\ \text{way} \end{array} \right\}$ of salvation.

They observe the outward duties of the Christian religion. But their tempers and manners, and way of life not being bettered, they are far from being in the way of salvation.

But the mercy and goodness of God, who desireth not the eternal death of a sinner, who would have all men to be saved, doth not leave sinners to perish under this sad mistake of being content and satisfied with a mere outward religion. But by His ministers and His Holy Spirit [? Scriptures] He awakens all such as are disposed for eternal life, to see the danger of resting upon the outward forms of religion without an inward change of heart and manners: and by His Holy

Spirit inspires them to comply with a resolution to be holy that they may be happy. As Adam was, so are all his posterity in this life—in a state of trial, in order to purify them, and make them fit for heaven when they die. . . .

Original sin. The first instance of the corruption of nature appeared the moment after the sin of Adam. They hid themselves amongst the trees. Could they think to hide themselves from the God that made them?

The first step to a cure is to know our disease. Adam had no shame, no sense of his guilt, till his eyes were opened. I will by the help of God endeavour to open your eyes, that you may see your danger. That we may fear for ourselves and abhor ourselves.

Men will never look out for relief till they see and feel their own wants,—that they have no righteousness of their own to depend on. They that be whole, (*Poverty*, p. 69). . . .

First step to conversion and salvation:—Know that you are a sinner; what a sinner is; one who has departed from his Maker; is fallen into the hands and power of the devil; one who is prone to evil continually; in the way to hell and damnation; not able to help himself; loving everything that God hateth, and hating everything that God loveth.

Now consider what the wages of sin is. It is death, death eternal, if not repented of, &c. Destruction from the presence of God.

This is the case of every son of Adam by nature, and it is God's mere grace and mercy if any of us are saved from this sad destruction.

As long as the tree is corrupt or rotten the fruit will be so: no man can therefore help himself.

The man going from Jerusalem to Jericho, and fallen among thieves, wounded and ready to perish, is the case of every one of us, till the Good Samaritan comes to take pity, to bring us to the Inn—the Church of God, &c., &c.

Let any man lay these things to heart:—that he is a sinner; what a sinner [means]; that the end of sin is not to be seen in this world; that he is helpless, &c. This ought to awaken every sinner into a dreadful fear for himself. And this fear ought to make him look out for help, for one who is mighty to save,—that is, Jesus Christ, and the salvation He has

purchased for us, and the Gospel which He has made known to men, whereby they may be saved; that is, by faith in Jesus Christ, or a sure trust in the mercy of God for Jesus Christ His sake.

See my Bible, John vii. 17; Gal. vi. 3; v. 24.

Original sin. We bring with us, every one of us, into the world, a corrupt heart prone to evil,—to sin of every kind,—to envy, pride, self-conceit, unruly passions, sinful desires. Now as such God cannot be pleased with us. And if God [did] not hinder us, we should grow worse and worse to our lives' end, till the measure of our iniquity should be filled up, and we are fit for nothing but hell.

This is our condition by nature, and it is of mere grace of God, of His infinite goodness, of mercy undeserved by us or by any thing we have done or can do, that this is not the end of every one of us.

Formal Christian.

A formal religion not founded upon an inward principle of life will sadly fail us at the last.

Outward worship is an easy service, provided we were not obliged to change our hearts. Lord's Supper a most necessary duty provided the heart be with God. Let my heart be with Thee, O God, when my body is before Thine altar.

Too many perish in the use of those very means which are intended for their salvation. This is what our Lord warned the Jews of, Matt. xxiii. 23.

Whoever depends upon his own righteousness, good works, attendance on the public or private worship, or upon any thing but the blood of Jesus Christ for pardon and salvation,—one would not be in that man's case for all the world.

It is a masterpiece of Satan to tempt men to set up, and satisfy themselves with, some outward ordinance, such as may be performed by the worst of men: to the neglect of self-denial, the taking up the cross, &c., which are the essential character of true Christians.

Resting [upon] these outward services without considering what God above all things requires of us, holiness of life degenerated into superstition and an empty formality, instead

of proceeding from the desires and thoughts of the heart, and extending to life and actions.

This was the fault of the Jews, who satisfied their minds with a bare outward religion, in sacrifices and offerings, instead of an inward piety and holiness of life. They overlooked the inward devotion of the heart. This is too much the case of the Reformed Protestants as well as Papists.

Matt. xxi. 31. *The Publicans go into the kingdom of heaven before you: i.e. great sinners are in a better way than formal Christians.*

It is not said by St. John, that whosoever believeth, &c., is righteous, but "he that doeth righteousness is righteous." 1 John iii. 7.

We blame, and justly blame, the Church of Rome, for placing a great part of religion in saying so many prayers, &c., as a thing acceptable to God. And we do it ourselves when we observe the outward duties of religious worship without being bettered by them.

[The following is the concluding part of some rough memoranda for an intended sermon on 1 Tim. ii. 3, 4, "*Who would have all men to be saved,*" &c.]

Holy Ghost. When a poor awakened sinner reflects upon his past offences, and at the same time finds himself prone to evil continually, and not able by his own reason and power to resist the sins he has repented of; such an one would have reason to despair of heaven and happiness—of avoiding eternal ruin—if the Christian religion had not shewed and offered him help and a sure refuge, viz. the help and aids of the Holy Ghost, [which are] obtained for us by Jesus Christ, and will be granted to all such as, being truly sensible of their own weakness, do beg and pray for His assistance, to change his [*sic*] corrupt nature, to enlighten his mind, to restore him to the Image of God. . . .

Ye believe in God, believe also in Me. What a comfortless condition a sinner would be in, who believes that there is a God, powerful and just, whom he has offended, whose laws he has broken, &c., and knows not how to obtain His pardon.

Philip. iii. 8. *I count all things but loss for the excellency*

of the knowledge of Christ Jesus:—the mysteries and truths of the Gospel, the practical knowledge of Christ.

Little do people consider what a blessing it is to be a Christian.

[With these words it seems the sermon was intended to conclude—apparently one of the latest on which Bishop Wilson employed himself.]

1 John iii. 2, *We shall see Him as He is.*

There is no doubt of it, but that Jesus Christ can, when He pleases, shew Himself from the highest heaven to us, as He did to St. Stephen and to St. Paul, by opening our eyes, and by the streams of light from His glorify'd body manifest Himself to our very senses, as plainly as the sun does, though millions of miles from us. And thus it may possibly be that He will convince the Jews of their error as He did St. Paul, when the time comes that they shall be called into the Gospel. And God can make them as zealous to convert others as He did St. Paul:—whether the Gentiles that know not God, or the Gentile Christians who walk not worthy of their vocation, and whose times are fulfilling apace; i.e. the time of God's patience with the Gentile Churches: (as I suppose with Grotius and others)^a.

^a [The above is in Bishop Wilson's handwriting at the end of a MS. Tract called *Adest Jesus*, which, in April, 1857, was in the possession of Mr.

Karslake, of Bristol, Bookseller, to whom, for his kindness in communicating it, the Editor's acknowledgments are due.]

THE HISTORY
OF
THE ISLE OF MAN^a.

THE Isle of Man very probably had the name it goes by Name. now from the Saxon word *Mang*, 'Among,' as lying almost at an equal distance between the kingdoms of England, Scotland, Ireland, and Wales. Hence it is that the neighbouring nations use the expressions, "Mancks-men, Mancks-language," &c.

The extent and situation of this island is ^bexact enough Extent and Situation. according to Mr. Camden, and need not here be repeated. Let this only be added, That Bishop's Court, which is near the middle of the island, lieth in the fifty-fourth degree, sixteen minutes, of northern latitude. It lies so directly in the chops of the channel that runs betwixt Scotland and Ireland, that if this island did not very much break the force of the tides and westerly winds, it might be much worse for that part of England which lies opposite to it.

The soil in this, as in most other places, is very different. Soil. The lime-stone ground to the south is as good as can be desired. The mountains are cold, and consequently less fruitful, here as well as elsewhere. The valleys betwixt them afford as good pasture, hay, and corn, as in most other places. Towards the north, indeed, there is a dry, barren, sandy earth, but then this might, and no doubt in time will be helped, when once the husbandman comes to know the value of marle, (of which there is good store in the northern parishes,) and can be persuaded to make use of it, which yet he is not willing to do; finding the improvements made by liming the ground to yield a present great advantage, with less charge than that of marling.

^a [This piece was inserted by Bishop Gibson in his edition of Camden's *Britannia*, 1722. It was written doubtless at his request, he being an intimate friend of Bishop Wilson. Dr. Wilson had it inserted, with certain alterations, in his father's collected works. It is

now reprinted from Camden.]

^b [Dr. Wilson substituted,—“From north to south rather more than thirty miles in length; not above fifteen broad in the widest, nor above eight in the narrowest part. Bishop's Court,” &c.]

Curragh. A large tract of land, called the "Curragh," runs the breadth of the isle betwixt Ballaugh and Ramsey. It was formerly a bog, but since it has been drained, it is one of the richest parts of the island; and though the peat is six, eight, or ten foot deep, yet by husbandry and burning they have got a surface which will bear the plough. And the same place supplies the neighbourhood both with bread and fuel. In this place have been found very large trees of oak and fir, some two foot and a-half in diameter, and forty foot long, supposed by the inhabitants to have lain here since the Deluge. The oaks and firs do not lie promiscuously; but where there are plenty of one sort, there are generally few or none of the other. In some places of this tract, there is a remarkable layer of peat for some miles together, of two or three foot thick, under a layer of gravel, clay, or earth, two, three, and even four foot thick.

Mountains. A high ridge of mountains runs almost the length of the island, which supply the inhabitants quite round with water and fire. Abundance of little rivulets and springs of excellent water (by the sides of which the inhabitants have for the most part built their houses) run hence to the sea, and the sides of the mountains are stored with heath, and an excellent peat for fuel. The highest of these mountains is called Snafield; its height, as taken by an exact barometer, being about five hundred and eighty yards; the mercury subsiding two inches and one-tenth. From the top of this mountain they have a fair prospect of England, Scotland, Ireland, and Wales.

Air. The air is sharp and cold in winter; but then this must be understood of such places only as are exposed to the winds, which, considering the situation, must needs be very boisterous. But in all such places as have a natural shelter, or an artificial from trees, the air is as mild as in Lancashire; the frosts being short, and the snow not lying long on the ground, especially near the sea.

This is plain from the improvements that have been made in such places; where their orchards and gardens produce as good fruit, and necessaries for the kitchen, as in any of the neighbouring countries. But if the winds be frequent and sometimes troublesome, they are also wholesome and

drive away noxious vapours; so that it has been truly observed, that the plague was never remembered to be here, and the inhabitants, for the most part, live to a good old age.

The black cattle and horses are generally less than those Cattle. of England; but as the land improves, so do these, and of late there have been some bred here as large as in other places. They have indeed a small hardy breed of horses in the mountains, very much coveted by gentlemen abroad for their children; but besides those, they breed horses of a size fit either for the plough or the saddle.

In the mountains they have also a small breed of swine, called purrs, or wild swine: not that they are *feræ naturâ*, or wild, (for every man knows his own,) but because they are bred and live continually in the mountains, without coming to their houses; and both these and the wild sheep are counted incomparable meat. Amongst the sheep they have some called Loughtan, of a buff colour: the wool is fine, and makes a pretty cloth without any dye.

There are several noxious animals, such as badgers, foxes, Noxious Animals. otters, filmerts^a, moles, hedgehogs, snakes, toads, &c. which the inhabitants know no more of than their names; as also several birds, such as the woodpecker, the jay, the maup, &c. And it is not long since a person more fanciful than prudent or kind to his country, brought in a breed of magpies, which have increased incredibly, so as to become a nuisance. And it is not two years since somebody brought in frogs, which they say increase very fast.

There is one airy of eagles, and at least two of hawks Eagles and Hawks. of a mettled kind: for which reason it was that Henry the Fourth of England, in his letters patents of the grant of this isle to Sir John Stanley, first king and lord of Man of that name and family, did oblige him, in lieu of all other services, to present him and his successors, upon the day of their coronation, with a cast of falcons.

There are not many quarries of good stone; one there is Quarries of Stone. near Castletown, which yields a tolerable good black marble, fit for tombstones, and for flagging of churches; of which some quantities have of late been sent to London for those uses.

^a [Probably the founart, or polecat. See Bewick, Quadrupeds.]

Here are also good rocks of lime-stone; which, being burnt with peat or coal, is become a great improvement of barren lands. These stones, especially about Bally-lool, are full of petrified shells of different kinds, and such as are not now to be found on these coasts.

There are some few rocks about Peel of a red free-stone, capable of being formed into regular shapes; but the greatest part of the quarries are a broken rag-stone, sometimes rising in coarse uneven flags, or in irregular lumps, fit only for coarse walls, with which nevertheless they make a shift to build good substantial houses; though an English mason would not know how to handle them, or would call their walls, as one merrily did, "a causeway reared up upon an edge."

Here are also a good many quarries of a blue, thin, light slate, one of the best coverings for houses; of which good quantities are exported. And at a place called the Spanish-Head, there is a rock, out of which are wrought long beams (if one may use that expression) of tough stone, fit for mantle-trees, of twelve or fifteen foot long, and strong enough to bear the weight of the highest stack of chimneys.

Mines.

Mines of coal there are none, though several attempts have been made to find them. But of lead, copper, and iron, there are several, and some of them have been wrought to good advantage, particularly the lead; of which ore many hundred tons have of late been smelted, and exported. As for the copper and iron ores, they are certainly better than at present they are thought to be; having been often tried and approved of by men skilled in those matters. However, either through the ignorance of the undertakers, or by the unfaithfulness of the workmen, or for some other cause, no great matter has yet been made of them.

Kings and
Lords of
Man.

This island has had many masters. They have an old tradition, and it has got a place in the records, that one Mananan Mac-Lir, a necromancer, was the first proprietor, and that for a long time he kept the island under mists, that no stranger could find it, till St. Patrick broke his charms. But a late Irish antiquary^b gives a particular account of this Mananan, namely, that his true name was Orbsenius, the

^b O'Flaherty, p. 179.

son of Alladius, a prince in Ireland; that he was a famous merchant, and, from his trading betwixt Ireland and the Isle of Man, had the name of Mananan, and Mac-Lir, that is, "the Son of the Sea," from his great skill in navigation; and that he was at last slain at Moycullin, in the county of Galway, in Ireland. And it is not improbable, that the story of his keeping the island under a mist might rise from this, that he was the only person in those days that had a commerce with them.

The Norwegians conquered this, when they made themselves masters of the western isles, which they sent Kings to govern, who generally chose the Isle of Man for their place of residence. This continued till 1266, when there was a very solemn agreement made between Magnus the Fourth of Norway, and Alexander the Third of Scotland; by which this isle, amongst the rest, was surrendered to the Scots for four thousand marks, to be paid in four years, and one hundred marks yearly. Pursuant to which, Alexander drives out the King of Man, A.D. 1270, and unites it to Scotland.

In 1312 there is a second agreement, betwixt Haquin the Fifth, and Robert the First of Scotland; and in 1426, a third agreement, (all which are set down at large in Torseus's History of the Orcaes^c.) But before this last agreement, the island was in the possession of John Lord Stanley and of Man, who had it given him by Henry the Fourth, A.D. 1405. However, forasmuch as by the last agreement betwixt the Kings of Norway and Scotland, the latter claimed a right to this island, the Lords of Man were obliged to keep a constant standing army and garrisons for the defence of it, till the reign of King James the First of England. And in this honourable House it has continued ever since, except for twelve years during the Civil Wars, when it was given by the Parliament to the Lord Fairfax; but returned to its ancient lords at the Restoration.

Though this island (as the Lord Coke says) be no parcel of the realm of England, yet it is part of the dominions of the King of England, to whom therefore allegiance is reserved in all public oaths administered here.

The Lords of it have for a long time waived the title of

^c Hafniæ, 1697.

Kings, and now are only styled Lords of Man and the Isles ; though they still have most of the *regalia*, as the giving the final assent to all new laws, and the power of pardoning offenders, of changing the sentence of death into banishment, of appointing and displacing the Governor and officers, with a right to all forfeitures for treason, felony, *felo de se*, &c.

The manner of holding a Tinwald.

The manner of the Lord of Man's investiture, and receiving the homage of his people at his first accession, was this ; he was to sit on the Tinwald-hill, in the open air, in a chair of state, with a royal cloth or canopy over his head ; his face to the east (towards a chapel eastward of the hill, where there are public prayers and a sermon on these occasions), and his sword before him, holden with the point upwards. His barons, namely, the Bishop and Abbot, with the rest in their degrees, sat beside him ; his beneficed men, council, and deemsters, sat before him ; his gentry and yeomanry in the third degree, and the twenty-four Keys in their order, and the commons, stood without the circle, with three clerks in their surplices.

Governor.

The Lord sends a Governor, Lieutenant, or Captain, who constantly resides at Castletown, where he has a handsome house, salary, and other conveniences befitting his station. He is to take care that all officers, civil and military, discharge their trusts and duty. He is Chancellor, and to him there is an appeal in matters of right and wrong, and from him to the Lord, and finally (if occasion be) to the King of England in council.

The Governor's oath is something peculiar. He is sworn to do right betwixt the Lord and his people, as uprightly *as the staff* (the ensign of his authority, then in his hand) *now standeth*, that it may be a constant monitor to him of the obligations he lies under.

Inhabitants.

The inhabitants are an orderly, civilized people, and courteous enough to strangers ; and if they have been otherwise represented, it has been by those that knew them not, or perhaps it is because they have sense enough to see when strangers (who are too apt to have a mean opinion of them) would go about to impose upon them, which they are not willing to suffer, if they can help it.

They have ever had a profound respect for their Lords, especially for those of the House of Derby, who have always treated them with great regard and tenderness. At the same time, they are jealous of their ancient laws, tenures, and liberties. They have a great many good qualities: they are generally very charitable to the poor, and hospitable to strangers, especially in the country, where the people, if a stranger come to their houses, would think it an unpardonable crime not to give him a share of the best they have themselves to eat or drink. They have a significant proverb (which generally shews the genius of a people) to this purport,—*Tra ta yn derrey Vought cooney lesh bought elley, ta Jee hene garaghtee*; i.e. “When one poor man relieves another, God Himself rejoices at it;” or, as it is in Manks, “laughs outright.”

They have generally hated sacrilege to such a degree, that they do not think a man can wish a greater curse to a family, than in these words,—*Clogh ny killagh ayns Corneil dty hie mooar*; i.e. “May a stone of the Church be found in the corner of thy dwelling-house.” And though the covetousness of some have taken advantage of the former great poverty of the clergy, and of the little power they had to defend themselves in the Bishop’s absence from his diocese, to introduce prescriptions, (which yet, if the observations of the people are just, they have no great reason to boast of); yet the piety of some others has led them to fling up such prescriptions, which are so very injurious to the rights of the Church, and of so evil an example, and an handle for others to attempt the same injustice.

The inhabitants are laborious enough; and those who think them otherwise, because improvements go so slowly on, do not see the difficulties that too many of them have to struggle with. Indeed, the present Lord of Man has, to his great honour, removed one of the heaviest discouragements to industry and future improvements. His Lordship, at his accession, found his people complaining, as their ancestors had been for more than one hundred years, of the uncertainty of their holdings; they claiming an ancient tenure which they called “The Tenure of the Straw,” by which they might leave their estates to posterity under

Act of
Settlement.

certain rents, fines, and services, which his officers could not allow of, because of the many breaks that had been made by leases, &c. in that manner of holding. He therefore appointed commissioners to treat with his people in his presence, and at last came to a resolution to restore them by a public act of Tinwald to a tenure of inheritance, under certain fines, &c. And the very great improvements which have since been made, shew plainly, that there wanted such a settlement to encourage industry; and the present and future ages will have reason to remember it with the greatest sense of gratitude.

Language.

But to return to the inhabitants; whose language is the Erse, or a dialect of that spoken in the Highlands of Scotland, with a mixture of some words of Greek, Latin, and Welsh; and many of English original, to express the names of things which were not formerly known to the people of this island, whose ancient simplicity of living and speaking appears in many instances. Thus, for example; they do not generally reckon the time, in Maneks, by the hours of the day, but by the *tra shirveish*, that is, the service-time, namely, nine in the morning, or three in the evening; an hour, two hours, before or after service-time, &c.

In this language, the substantive is generally put before the adjective, and many things which in the English language are derived from the Latin or Greek, and little understood by those that know nothing of those languages, in Maneks are expressed by a periphrasis easily understood by the common people.

It has been often said, that the Holy Bible was, by Bishop Phillips's care, translated into the Maneks language; but, upon the best enquiry that can be made, there was no more attempted by him than a translation of the Common Prayer, which is still extant, but of no use to the present generation^d.

In their habit and manner of living, they imitate the English; only the middle and poorer sort, amongst the men, usually wear a kind of sandal, which they call *kerranes*,

^d ["The translation of the Scriptures was first begun by Bishop Wilson, and finished by his successor, Bishop Hil-

desley, who had the honour of perfecting the work so valuable to this country." Note in 4to. ed., 1781.]

made of untanned leather; and which, being cross-laced from the toe to the upper part of the instep, and gathered about the ancle, makes a very cheap, convenient, and not unhandsome shoe.

The island is certainly more populous now than ever it was, there being at present about twenty thousand natives, besides strangers; which obliges them everywhere to enlarge their churches; so that there are ten times as many as in Bede's time, when they were but about three or four hundred families^e.

The division of the island, as to its civil concerns, is into six sheadings^f: every sheading has its proper coroner, who, in the nature of a sheriff, is intrusted with the peace of his district, secures criminals, brings them to justice, &c. Division of the Island.

Besides this, there are in every sheading as many Moars and Captains as there are parishes; these moars are the Lord's bailiffs for one year, and are answerable for all the rents in their respective divisions; and the captains are intrusted with the care of the militia or trainbands.

The island, as to ecclesiastical concerns, is divided into seventeen parishes, every church bearing the name of the saint to which it is dedicated, as Maliew to St. Lupus, &c.

^e [Bede, E. H. ii. 9. "The number of inhabitants have increased very considerably since Bishop Wilson wrote this History. At present they are said to exceed thirty thousand." Note in 4to. ed., 1781.]

^f ["The South Division contains,—

The Sheading of Kirk Christ Rushen,	} subdivided into the parishes of	Kirk Christ Rushen, Kirk Arbory, Kirk Maliew.
The Middle Sheading,		Kirk St. Ann, Kirk Marown, Kirk Braddan.
The Gariff Sheading,		Kirk Maughold, Kirk Lonan, Kirk Concham.
The North Division contains,—		
The Sheading of Glansaba,	} subdivided into	Kirk Patrick, Kirk German.
Michael Sheading,		Kirk Michael, Kirk St. Mary Ballau, [? Ballaugh,] Kirk Patrick of Jurby.
Ayre Sheading,		Kirk Christ Lezaire, Kirk Andrew's, (the archdeaconry.) Kirk Bride." Note in first ed.]

Towns.

The principal towns are only four, which are all situate near the sea; each of them has its harbour, and a castle or fort to defend it.

CASTLE-TOWN, to the south, (called also Castle-Rushin, from a very ancient, but yet entire, beautiful castle, built of a coarse, but for ever durable marble,) is the first town of the island: here the Governor resides, as do most of the Lord's officers; here the Chancery-court is kept every first Thursday of the month; and here also is held the head-court, or gaol-delivery, twice a-year. This castle is said to have been built by Guttred, King of Man, about the year 960; and it is very probable, for about that time the Norwegians began to be troublesome to all places by their piracies.

PEEL, to the west, called by the Norwegians Holm-town, from a small island close by it, in which stands the cathedral, dedicated to St. German, the first bishop of this isle. This little isle, naturally very strong, was made much more so by art; Thomas Earl of Derby encompassing it with a wall, towers, and other fortifications, and making it in those days impregnable. At present there is a small garrison kept there; and it is the prison for all offenders against the ecclesiastical laws, whether for incest, adultery, &c., or disobedience, and is called St. German's prison.

DOUGLAS, to the east, is much the richest town, the best market, and the most populous of any in the whole island. As it has of late years increased its trade, it has done so in buildings. There is a neat chapel, a public school, and several good houses, and excellent vaults and cellars for merchants' goods; but anybody that sees it would wish that authority had interposed to have made the buildings and streets more regular. The harbour, for vessels of a tolerable burthen, is the safest in the island, the ships lying in it as quiet as in a dock or basin.

Near to Douglas stood formerly a nunnery, now a good house, pleasantly seated, and sheltered with trees.

RAMSEY, to the north, is most noted for a spacious bay, in which the greatest fleet may ride at anchor with safety enough from all winds but the north-east, and in that case they need not be embayed. This town, standing upon

a beach of loose sand or shingle, is in danger, if not timely prevented, of being washed away by the sea.

Bally-Salley, though not usually reckoned among the towns, is yet a considerable inland village. Here formerly stood the Abbey of Rushin, founded A.D. 1134, upon lands given by Olavus, King of Man; the ruins of which do still remain. This was the latest dissolved monastery in these kingdoms.

The rest of the inhabitants have their houses built in the most convenient part of their estates, for water and shelter. The better sort have good substantial houses of stone, and covered with slate; others with thatch, which they have found a way to secure against the winds (that in winter are boisterous enough) by ropes of straw, very readily made, and neatly crossed like a net one over another, which no storms can injure.

The way of improving their lands is, either by lime, by sea-wreck, or by folding their sheep and cattle in the night, and during the heat of the day, in little inclosures raised every year to keep them within a certain compass; which, in about fourteen days' time, is so enriched with the urine and dung of the cattle, as to yield a plentiful crop. These little hedges are very easily raised by a spade peculiar to the country; and, being burnt by the heat of the sun, and flung down before seed time, yield very good corn, either wheat, barley, rye, or oats.

Improve-
ment of
land.

Oats is the common bread of the country, made into thin cakes, as in the fell-country in Lancashire.

Many of the rivers (or rather rivulets) not having water sufficient to drive a mill the greatest part of the year, necessity has put them upon an invention of a cheap sort of mill, which, as it costs very little, is no great loss, though it stands six months in the year; the water-wheel, about six foot in diameter, lies horizontal, consisting of a great many hollow ladles, against which the water, brought down in a trough, strikes forcibly, and gives motion to the upper stone, which, by a beam and iron, is joined to the centre of the water-wheel; not but that they have other mills both for corn and fulling of cloth, where they have water in summer more plentiful.

Horizontal
Mills.

Commodi-
ties. The commodities of this island are, black cattle, (of which six hundred, by the act of navigation, may be imported yearly into England,) lamb's-wool, fine and coarse linen and coarse woollen cloth, hides, skins, honey, and tallow, and heretofore some corn and beer; which now, since the great resort of strangers, are little enough for their own use.

Herrings. But formerly herrings were the great staple commodity of this isle, of which (within the memory of some now living) near twenty thousand barrels have been exported in one year to France and other places.

The time of herring-fishing is betwixt July and All-hallows-tide.

The whole fleet of boats (every boat being about the burden of two tons) are under the government of the water-bailiff on shore, and under one called a vice-admiral at sea, who, by the signal of a flag, directs them when to shoot their nets, &c. There is due to the Lord of the Isle, as a royalty, ten shillings out of every boat that takes above ten mease^s, (every mease being five hundred herrings,) and one shilling to the water-bailiff.

In acknowledgment of this great blessing, and that God may be prevailed with to continue it, (this being the great support of the place,) the whole fleet do duly attend divine service on the shore, at the several ports, every evening before they go to sea; the respective incumbents, on that occasion, making use of a form of prayer, lessons, &c., lately composed for that purpose. Besides this, there is a petition inserted in the Litany, and used in the public service throughout the year, for the blessings of the sea, on which the comfortable subsistence of so many depends; and the law provideth that every boat pay *tithe-fish*, without any pretence to prescription.

Trade. The trade of this island is very much improved of late years, foreign merchants having found it their interest to touch here, and leave part of their cargoes, either to bring the remainder under the custom of butlerage, or because the duties of the whole would be too great a sum to be paid at once in England; or, lastly, to lie here for a market, the duties and cellarage being so small.

^s [Called maze in the Statute-book. Mills, p. 7, &c.]

The ancient method of commerce, (which was to have four sworn merchants, who were to agree with the foreign merchant for the price of the goods imported, as also for the price of the commodities the island had to spare, which both sides were bound to stand to,) is entirely laid aside.

The religion and worship is exactly the same with that of ^{Religion.} the Church of England. The Isle of Man was converted ^{When converted to Christian-} to the Christian faith by St. Patrick about the year 440, at which time the bishopric of Man was erected; St. German, to whose name and memory the cathedral is dedicated, being the first bishop of Man, who, with his successors, had this island only for their diocese, till the Norwegians had conquered the Western Isles, and soon after Man, which was about the beginning of the eleventh century. It was about that time that the *Insulæ Sodorenses*, being thirty-two, (so called from the bishopric of Sodor erected in one of them, namely, the Isle of Hy) were united to Man, and from that time the Bishops of the united sees were styled Sodor and Man, and sometimes Man and Insularum; and had the Archbishop of Drontheim (styled Nidorensis) for their Metropolitan. And this continued till the island was finally annexed to the Crown of England, when Man had its own Bishops again, who styled themselves variously,—sometimes Bishops of Man only, sometimes Sodor and Man, and sometimes *Sodor de Man*; giving the name of Sodor to a little isle, before-mentioned, lying within a musket-shot of the mainland, called by the Norwegians Holm, and by the inhabitants Peel, in which stands the cathedral. For, in these express words, in an instrument yet extant, Thomas Earl of Derby and Lord of Man, A.D. 1505, confirms to Huan Hesketh, Bishop of Sodor, all the lands, &c., anciently belonging to the Bishops of Man, namely, “*Ecclesiam cathedralē Sancti Germani in Holm, Sodor vel Pele vocatum, ecclesiamque Sancti Patricii ibidem, et locum præfatum in quo præfatæ ecclesiæ sitæ sunt.*” This cathedral was built by *Simon*^h, Bishop of Sodor, who died A.D. 1245, and was there buried.

The Reformation was begun something later here than

^h [Simon Archadiensis (of Orkney) died in 1249. Le Neve's Fasti, Oxf. 1854, vol. iii. p. 324.]

in England, but so happily carried on, that there has not for many years been one Papist a native in the island; nor indeed are there Dissenters of any denomination, except a family or two of Quakers, unhappily perverted during the late civil wars; and even some of these have of late been baptized into the Church.

Bishop's
Palace.

The Bishop has his residence in the parish of Kirk Michael, where he has a good house and chapel, (if not stately, yet convenient enough,) large gardens and pleasant walks, sheltered with groves of fruit and forest-trees; (which shews what may be done in that sort of improvement,) and so well situated, that from thence it is easy to visit any part of his diocese, and to return the same day.

The Bishops of Man are Barons of the Isle. They have their own Courts for their temporalities, where one of the Deemsters of the isle sits as judge.

Bishop.

This peculiar privilege the Bishop has at this day, that if any of his tenants be guilty of a capital crime, and is to be tried for his life, the Bishop's steward may demand him from the Lord's bar, and try him in the Bishop's Court by a jury of his own tenants; and, in case of conviction, his lands are forfeited to the Bishop, but his goods and person are at the Lord's disposal.

The Abbot of Rushen had the same privilege, and so has the steward of those lands to this day.

When the bishopric falls void, the Lord of the Isle names a person, and presents him to the King of England for his royal assent, and then to the Archbishop of York to be consecrated. After which, he becomes subject to him as his Metropolitan, and both he and the Proctors for the Clergy are constantly summoned with the rest of the Bishops and Clergy of that province to Convocation; the diocese of Man, together with the diocese of Chester, being by an Act of Parliamentⁱ of the thirty-third of Henry VIII. (confirmed by another of the eighth of James I.) annexed unto the metropolitanical see of York.

How the Bishops of Man were chosen before, we find in a bull of Pope Celestine to Furnes Abbey^k:—"In eligendo

ⁱ [An Act dissevering the Bishopric of Chester and of the Isle of Man from the Jurisdiction of Canterbury to

the Jurisdiction of York, cap. xxxi.]
^k Ex Chart. MS. Mon. Furnes. in Offic. Canc. Duc. Lanc. [See it as

episcopum Insularum, libertatem quam reges earum bonæ memoriæ [videlicet] Olavus et Godredus filius ejus monasterio vestro contulerunt, sicut in authenticis eorum continetur, auctoritate vobis apostolica confirmamus. Dat. Romæ, 10 cal. Julii, pontificatus nostri 4." That is, "In choosing a Bishop of the Isles, we do, by our Apostolical authority, confirm the liberty, which the Kings of the Isles, Olavus and Godred his son, vested in your monastery, as it is expressed in their original grants. Dated at Rome on the 10th of the calends of July, and the 4th year of our pontificate."

The Archdeacon, in all inferior causes, has alternate jurisdiction with the Bishop. He holds his courts either in person, or by his Official, as the Bishop does by himself and Vicars-general; which are two, for the north and south division of the isle.

The clergy are generally natives; and indeed it cannot well be otherwise, none else being qualified to preach and administer the Sacraments in the Mancks language; for the English is not understood by two-thirds at least of the island, though there is an English school in every parish; so hard it is to change the language of a whole country.

The livings are generally small. The two parsonages are, indeed, worth near sixty pounds a-year; but the vicarages, the royal bounty included, are not worth above twenty-five pounds, with which notwithstanding the frugal clergy have maintained themselves, and sometimes pretty numerous families, very decently: of late, indeed, the great resort of strangers has made provisions of all sorts as dear again as formerly.

That, through the poverty of the place, the Church might never want fit persons to perform divine offices, and to instruct the people in necessary truths and duties, the pious and worthy Dr. Isaac Barrow, soon after the Restoration, being then Bishop of Man, did so effectually make use of his interest with his Majesty King Charles the Second, and other noble benefactors, that he obtained a grant of one hundred pounds a-year, payable out of the excise for ever,

extant in the Brit. Museum, "Cartæ Antiquæ," 83, A. 22, in Dr. Oliver's "Monumenta de Insula Manniæ," ii. 21. It was issued by Pope Celestine III., A.D. 1194.]

for the better maintenance of the poor vicars and school-masters of his diocese. And the Right Honourable Charles Earl of Derby being pleased to make a long lease of the impropriations of the isle in his hands, which, either as Lord or Abbot, were one-third of the whole tithes, the good Bishop found means to pay for the said lease, which (besides an old rent and fine, still payable to the Lord of the Isle) may be worth to the clergy and schools about one hundred pounds more.

Besides this, he collected, amongst the English nobility and gentry, (whose names and benefactions are registered and preserved in public tables in every parish,) six hundred pounds, the interest of which maintains an academic master; and, by his own private charity, he purchased two estates in land worth twenty pounds a-year, for the support of such young persons as should be designed for the ministry; so that the name and good deeds of that excellent prelate will be remembered with gratitude, as long as any sense of piety remains amongst them.

Ecclesiastical discipline.

There is nothing more commendable than the discipline of this Church.

Publick Baptism is never administered but in the Church, and private as the rubric directs.

Good care is taken to fit young persons for Confirmation, which all are pretty careful to prepare themselves for, lest the want of being confirmed should hinder their future marriage; Confirmation, receiving the Lord's Supper, &c., being a necessary qualification for that state.

Offenders of all conditions, without distinction, are obliged to submit to the censures appointed by the Church, whether for correction or example, (commutation of penances being abolished by a late law,) and they generally do it patiently. Such as do not submit (which hitherto have been but few) are either imprisoned or excommunicated; under which sentence if they continue more than forty days, they are delivered over to the Lord of the Isle, both body and goods. In the meantime all Christians are frequently warned not to have any unnecessary conversation with them; which the more thoughtful people are careful to observe.

The Bishop and his Vicar-general having a power to commit

such to prison as refuse to appear before them, there is seldom occasion of passing this sentence for contumacy only; so that people are never excommunicated but for crimes that will shut them out of heaven; which makes this sentence more dreaded.

Before the beginning of Lent (which is here observed with great strictness) there is held a court of correction, where offenders, and such as have neglected to perform their censures, are presented; and if there are many, or their crimes of a heinous nature, they are called together on Ash-Wednesday, and after a sermon, explaining the design of Church censures, and the duty of such as are so unhappy as to fall under them, their several censures are appointed, which they are to perform during Lent, that they may be received into the Church before Easter.

The manner of doing penance is primitive and edifying. Penance.
The penitent, clothed in a sheet, &c., is brought into the church immediately before the Litany, and there continues till the sermon be ended; after which, and a proper exhortation, the congregation is desired to pray for him in a form provided for that purpose: and thus he is dealt with, till by his behaviour he has given some satisfaction, that all this is not feigned; which being certified to the Bishop, he orders him to be received by a very solemn form for receiving penitents into the peace of the Church.

But if offenders, after having once done public penance, do relapse into the same or other scandalous vices, they are not presently permitted to do penance again, though they should desire it ever so earnestly, till they shall have given better proofs of their resolution to amend their lives; during which time they are not permitted to go into any Church in time of divine service, but stand at the Church-door, until their pastor and other grave persons are convinced by their conversation that there are hopes of a lasting reformation, and certify the same to the Bishop.

There is here one very wholesome branch of Church discipline; the want of which, in many other places, is the occasion that infinite disorders go unpunished; namely, the enjoining offenders purgation by their own oaths, and the oaths of compurgators (if need be) of known reputation,

where the fame is common, the crime scandalous, and yet not proof enough to convict them : and this is far from being complained of as a grievance ; for if common fame has injured any person, he has an opportunity of being restored to his good name, (unless upon trial the court find just cause to refuse it) ; and a severe penalty is laid upon any that shall after this revive the scandal. On the other hand, if a man will not swear to his own innocency, or cannot prevail with others to believe him, it is fit he should be treated as guilty, and the scandal removed by a proper censure.

Convoca-
tion.

In order to secure the discipline of the Church, the Bishop is to call a Convocation of his clergy at least once a-year ; the day appointed by law is Thursday in Whitsun-week, (if the Bishop is in the isle) ; where he has an opportunity of enquiring how the discipline of the Church has been observed, and, by the advice of his clergy, of making such constitutions as are necessary for its better government.

Laws.

The laws of the island are excellently well suited to the circumstances of the place and the condition of the people. Anciently the Decmsters (that is, the temporal Judges) determined most causes, (which were then of no great moment, the inhabitants being mostly fishermen,) either as they could remember the like to have been judged before, or according as they deemed most just in their own consciences ; from whence came the name of “breast-laws.”

Breast-
laws.

But as the island every day improved under Sir John Stanley, and his successors ; so they from time to time, observing the many inconveniences of giving judgment from breast-laws, ordered that all cases of moment or intricacy decided in their courts, should be written down for precedents, to be a guide when the same or the like cases should happen for the future.

And that these precedents might be made with greater caution and justice, the law has expressly provided, that, in all great matters and high points that shall be in doubt, the Lieutenant, or “any of the council for the time being,” shall take the Decmsters to them, with the advice of the elders of the land, (namely, the twenty-four Keys, as it is elsewhere more fully explained,) to deem the law truly, as they shall answer it.

Now, if to this we add, that once every year, namely, on St. John Baptist's-day, there is a meeting of the Governor, officers spiritual and temporal, Deemsters, and twenty-four Keys, where any person has a right to present any uncommon grievance, and to have his complaint heard in the face of the whole country, there cannot be imagined a better constitution, where the injured may have relief, and those that are in authority may, if they please, have their sentences and actions, if righteous, justified to all the world.

This court is called the Tinwald, from the Danish word *Tinwald*, *ting*, that is, *forum judiciale*, 'a court of justice;' and *wald*, that is, 'fenced.' It is held on a hill near the middle of the island, and in the open air. At this great meeting, where all persons are supposed to be present, all new laws are to be published, after they have been agreed to by the Governor, Council, Deemsters, and twenty-four Keys, and have received the approbation of the Lord of the Isle.

The Council consists of the Governor, Bishop, Archdeacon, Council, two Vicars-general, the Receiver-general, the Comptroller, the Water-bailiff, and the Attorney-general.

The twenty-four Keys, so called (it is said) from unlock-Keys, ing, as it were, or solving the difficulties of the law, do represent the commons of the land, and do join with the Council in making all new laws, and with the Deemsters in settling and determining the meaning of the ancient laws and customs in all difficult cases.

The manner of choosing them at present is this: when any member dies, or is discharged, either on account of age, or for any great crime which upon trial by his brethren he is found guilty of, the rest of the body present two persons to the Governor, out of whom he makes choice of one, who is immediately sworn to fill up the body. A majority determines any case of common law that comes before them; for, besides that they are a part of the legislature, they do frequently determine causes touching titles of inheritance, where inferior juries have given their verdicts before.

The two Deemsters are the temporal judges, both in cases Deemsters, of common law, and of life and death: but most of the controversies, especially such as are too trivial to be brought before a court, are dispatched at their houses.

The Deemster's oath, which he takes when he enters upon his office, is pretty singular, namely, "You shall do justice between man and man, as equally as the herring-bone lies betwixt the two sides;" that his daily food (for in former days, no doubt, it was so) might put him in mind of the obligation he lay under to give impartial judgment.

Ecclesi-
astical
Courts.

The Ecclesiastical Courts are either held by the Bishop in person, or his Archdeacon, (especially where the cause is purely spiritual); or by his Vicars-general, and the Archdeacon's Official, who are the proper judges of all controversies which happen betwixt executors, &c., within a year and a day after probate of the will, or administration granted.

In matters spiritual it is easy to observe very many footsteps of primitive discipline and integrity. Offenders are neither overlooked, nor treated with imperiousness; if they suffer for their crimes, it is rarely in their purses, unless where they are very obstinate, and relapse into their former, or other great offences.

As for civil causes that come before these courts, they are soon dispatched, and almost without any charge, (attorneys and proctors being generally discountenanced,) unless where litigious persons are concerned, who can find ways to prolong law-suits even against the will of the judge, whose interest it is to shorten them as much as may be, as getting nothing by their length, but more trouble. But besides what is transacted in open court, the Vicars-general compose an infinite number of differences at their own houses, which makes that office very laborious and troublesome.

Attorneys.

In all the courts of this island, ecclesiastical and civil, both men and women do usually plead their own causes, except where strangers are concerned, who, being unacquainted with the laws and language, are forced to employ others to speak for them. It is but of late years that attorneys, and such as gain by strife, have even forced themselves into business; and except what these get out of the people, law-suits are determined without much charges.

Peculiar
customs.

There are a great many laws and customs which are peculiar to this place, and singular.

The eldest daughter (if there be no son) inherits, though there be more children.

The wives, through the whole island, have a power to make their wills (though their husbands be living) of one-half of all the goods movable and immovable; except in the six northern parishes, where the wife, if she has had children, can only dispose of a third part of the living goods; and this favour, tradition saith, the south-side women obtained above those of the north for their assisting their husbands in a day of battle.

A widow has one-half of her husband's real estate, if she be his first wife; and one quarter, if she be the second or third: but if any widow marries, or miscarries, she loses her widow-right in her husband's estate.

When any of the tenants fell into poverty, and were not able to pay their rents and services, the setting quest, consisting of four old Moars or Bailiffs in every parish, were obliged to find such a tenant for the estates as would secure the Lord's rent, &c., who, after his name was entered into the court-rolls, had an unquestionable title to the same.

A child got before marriage shall inherit, provided the marriage follows within a year or two, and the woman was never defamed before with regard to any other man.

Executors of spiritual men have a right to the year's profits, if they live till after twelve of the clock on Easter-day.

They still retain an usage (observed by the Saxons before the Conquest) that the Bishop, or some priest appointed by him, do always sit in their great court along with the Governor, till sentence of death (if any) be to be pronounced; the Deemster asking the jury (instead of Guilty or Not guilty) *Vod fir-charree soie?* which, literally translated, is, "May the man of the chancel, or he that ministers at the altar, continue to sit?"

When any laws which concern the Church are to be enacted, the Bishop and whole clergy shall be made privy thereunto, and join with the temporal officers, and have their consents with them till the same shall be established.

If a single woman prosecutes a single man for a rape, the ecclesiastical judges impanel a jury; and if this jury find him guilty, he is so returned to the temporal courts, where, if he be found guilty, the Deemster delivers to the woman a rope, a sword, and a ring; and she has it in her choice to have him hanged or beheaded, or to marry him.

If any man gets a farmer's daughter with child, he shall be compelled to marry or endow her with such a portion as her father would have given her.

No man heretofore could dispose of his estate, unless he fell into poverty; and at this day, a man must have the approbation of the Governor and officers, before he can alienate.

Tokens.

The manner of calling any person before a magistrate, spiritual or temporal, is pretty singular. The magistrate, upon a piece of thin slate, or stone, makes a mark; generally the first letters of his christian and surname. This is given to a proper officer—the summoner, if it be before an ecclesiastical magistrate, or the lockman, if before a temporal—with twopence: who shews it to the person to be charged, with the time when he is to appear, and at whose suit; which if he refuses to obey, he is fined or committed to prison until he gives bonds to obey and pay costs.

Curiosities.
Runic inscriptions.

Here are more Runic inscriptions to be met with in this island than perhaps in any other nation; most of them upon funeral monuments. They are, generally, on a long flat rag-stone, with crosses on one or both sides, and little embellishments of men on horseback, or in arms; stags, dogs, birds, or other devices; probably the achievements of some notable person. The inscriptions are generally on one edge, to be read from the bottom upwards; most of them, after so many ages, are very entire, and writ in the old Norwegian language, now understood in the Isle of Tero [? Feroe] only. One of the largest of these stands in the highway near the Church of St. Michael, erected in memory of Thurulf, or Thrulf, as the name is now pronounced in Norway.

Very many sepulchral tumuli, or burying-places, are yet remaining in several parts of the island, especially in the neighbourhood of the Bishop's seat. The urns which have been taken out of them are so ill burnt, and of so bad a clay, that it is scarce possible to take them out without breaking them. They are full of burnt bones, white and fresh as when first interred.

As for medals, coins, or weapons, none have hitherto been found in these places; though it is probable that such tumuli were cast up after some great engagement, being

for the most part in a champain country, and within the compass of a pitched battle.

There are a few large heaps of small stones (one especially in the parish of Kirk-Michael, called Karn Viael), as also some very large white stones brought together; but on what occasion is not known.

Some few brass daggers, and other instruments of brass, were found not many years ago, buried under ground; they were well made and poised, and as fit for doing execution as any that are made of steel. And very lately, were found some nails of gold without alloy, with rivets of the same metal on the small end: their make shews plainly that they were the nails of a royal target, such as are at this day to be found amongst the Highlanders of Scotland.

THE CALF OF MAN.

THERE is a small island called the Calf, about three miles in circumference, and separated from the south end of Man by a channel of about two furlongs.

This little island is well stored with rabbits, and at one time of the year with puffins, which breed in the rabbit-holes; the rabbits leaving their holes for that time to these strangers. About the 15th of August, the young puffins are ready to fly; and it is then they hunt them, as they call it, and take great numbers of them, few years less than four or five thousand. The old ones leave their young all the day, and fly out to the main sea, where having got their prey, and digested it in their own stomachs, they return late at night, and disgorge it into those of their young; for at no time is there anything found in the stomachs of the young, but a digested oil and leaves of sorrel. This makes them one lump, almost, of fat. They who will be at the expense of wine, spice, and other ingredients, to pickle them, make them very grateful to many palates, and send them abroad; but the greatest part are consumed at home, coming at a very proper time for the husbandman, who is now through¹ in his harvest.

¹ [i. e. busy. The radical idea of the word seems to be "pressure." So I am told by a friend who has examined the applications of it in Meidinger's

About the rocks of this little island, an incredible number of all sorts of sea-fowl breed, shelter, and bask themselves in summer, and make a sight so agreeable, that Governor Chaloner was at the pains to have a sketch of one of these shelving rocks, with the vast variety of birds sitting upon it, taken and printed along with his account of the isle.

“Dictionnaire des Langues Teuto-Gothiques.” Another friend from the north of England writes:—“‘Throng,’ an adjective of very common use in the northern counties; I can speak of Cumberland, where the poor people would scarcely understand you if you used any other word to express the idea of ‘being busy.’ A labourer would be tired, having had a very ‘throng’ day at the harvest; he would excuse himself if you wished to take him from his work by saying he was ‘far over throng’ to go with you.

“Again, it is used to express the notion of ‘full,’ ‘crowded,’ as, ‘we had a *throng* market to-day,’ or ‘a *throng* meeting;’ and I imagine this may be the history of the word as an adjective—the crowd or throng generally indicating bustle and business, and so making a *busy* time.

“Again, it is used in the sense of ‘thick,’ ‘plentiful.’ A farmer might tell his labourer who was setting cabbages, &c., not to set them ‘so throng,’ that is, to leave more space between the plants; and, by comparison, one row might be ‘thronger’ than another.

“Indeed, real country people would use it in all ways. An admiring mother would stroke her baby’s hair and say it was getting ‘nice and throng;’ the grouse on the moors might be very ‘throng’ this year; and Mr. So-and-so had a ‘throng’ party out shooting with him; and so ‘throng’ implies *thick*, *plentiful*, *numerous*, *crowded*, and so *hard pressed*, or *busy*.” In Gloucestershire, it is, or was, used for ‘intimate,’—two people might be ‘throng’ (or ‘thick’) ‘together.’]

[NOTICE PREFIXED TO THE SIXTH EDITION OF
DR. SHERLOCK'S "PRACTICAL CHRISTIAN."]

MR. HOLLAND,

I SEND you a short account of Dr. Sherlock's life. If you think fit you may prefix it to his "PRACTICAL CHRISTIAN," which you are going to reprint. This account might easily have been enlarged, but then it would not have been so agreeable to the character and modesty of the Doctor, who always declined being known any more than he was obliged by the duties of his calling; so that the blessing of a most exemplary life was confined, for the most part, to the limits and observations of one single parish.

That primitive method of devotion, which you are going to reprint, will need no better recommendation than the good acceptance of the former impressions; which, together with the testimony of those who know the advantage of observing the stated hours of prayer, will encourage you to hope that your undertaking may benefit both yourself and many others. I heartily wish it may do so, and remain

Your affectionate friend,

THOMAS SODOR AND MAN.

ISLE OF MAN,
Sept. 23, 1712.

SHORT ACCOUNT OF DR. R. SHERLOCK.

WHEN writings of this kind either find, or help to make us, devout, we usually desire to know something of the author of them. To gratify such into whose hands these Devotions may fall, and to discharge (as far as this poor acknowledgment will go) a debt of gratitude, is the design of this short account of Dr. Richard Sherlock's life.

He was born at Oxtou in Wirral, in the county of Chester, November 11, 1613^a, which village very sensibly feels the blessing of having been his birth-place; where he has settled an uncommon, but very useful charity^b.

When I have said that he was born of very honest and religious parents, the pious reader will not be offended that

^a [The Rev. Philip R. Robin, Curate of Woodchurch in 1853, found on diligent inspection of the Register, that Dr. Sherlock's baptism is thus entered:—"Christenings from the xxvth day of March, An. Dⁿⁱ 1612, Año Regis Jacobi 10. . . Richard Sherlocke baptized y^e xvth of November." This therefore must be added to the instances in which Bishop Wilson mistook or forgot exact dates in his family's history. Perhaps the transcriber thought that the entries referred to the succeeding, not the preceding date.]

^b [Mr. H. Sherlock, in a note on this passage, says, that Oxtou being a township of Woodchurch, the church of that parish has a tablet inscribed as follows:—"Richard Shirlock, Dr. of Divinity and Rector of Winwick, in his lifetime, in the year 1670, gave £50 to the poor of the parish of Woodchurch, the intrest whereof to be laid out in bread and distributed amongst the poor of the said parish every Lord's day, at the discretion of the Minister and Churchwardens for ever."]

Again, "Richard Shirlock, Rector of Winwick aforesaid, anno 1677, gave to the Township of Oxtou, the place of his birth, £50, to be laid out in cows for the poor of the said town, paying for every cow yearly, on St. Mark's

Day, the sum of 2s. 6d., which said hire is to maintain and keep up the stock for ever."

Ormerod (Cheshire, ii. 388,) says in 1819, that Sherlock did not invent that form of charity, but copied it from "James Goodier of Barnston, who gave twenty marks in 1525, to buy twenty yoke of bullocks for the poor of the parish, afterwards set apart for the purchase of cows to be hired out to the poor at 2s. 8d. per annum, under the direction of the commissioners of pious uses. Agreeably to an award by the Bishop of Chester in 1679, this charity is managed by fourteen trustees, of which the minister, the churchwardens, and the proprietor of Prenton Hall are always four; the remaining ten are chosen annually. The cows are annually brought into the rectory court, and examined on the Friday before Whitsunday, and all persons convicted of misconduct excluded from the benefits of the charity for three years. A similar charity exists in the township of Oxtou, founded on a bequest of £50 in 1677, by Richard Sherlock, then Rector of Winwick.

"At one period this singular charity provided ninety-two cows for the parishioners; at present it is falling into disuse."]

he finds nothing more considerable in the account of his family^c. That his parents were such—an especial instance of his mother's piety will not be improper to be here mentioned; because it is probable God blessed her with so worthy a son, to convince her and all that read this, that such as fear Him, and seek to avert His judgments, do never seek Him in vain.

Her father in his younger years had taken such liberties, as made her justly fear his offspring might hear of it another day: which affected her so sensibly, and especially after she became a mother of children herself, that she very often, and with tears, begged of God to suspend His just declaration of “visiting the sins of the fathers upon the children unto the third and fourth generation of them that hate Him.” And her posterity have many reasons (though not proper to be mentioned here) to believe she was heard in that she feared.

This circumstance should not have been mentioned, but in hopes that some who read it may be led to consider, how many suffer for the iniquities of their forefathers, while none of their posterity are found to “stand in the gap,” and put a stop to the judgments which God has determined to “pour out upon the families which call not on His name.”

This pious mother (in confidence that God would hear her prayers) being now become a widow, gave her son an education suitable to her abilities. She sent him first to Oxford^d, and afterwards upon the account of a less expensive education, to Trinity College, near Dublin, where he proceeded Master of Arts A.D. 1633, as afterwards in the year 1660 Doctor in Divinity.

And now, having both in his own and his mother's intentions been dedicated to the more immediate service of God, he entered into Holy Orders^e, and had a cure of souls con-

^c [There is a family tradition, and doubtless a correct one, that William Sherlock, Dean of St. Paul's in King William's time, was connected with the Cheshire Sherlocks; and of course also his son the Bishop. The relationship was acknowledged by the latter, as the Remains of Bishop Wilson's son abundantly prove. Dean Sherlock's father was a citizen of London.]

^d He was “originally (as it is said)

a Student of Magdalen Hall.” Wood's Athen. Oxon., vol. ii. p. 833. [There is apparently no mention of him in the records of Trinity College.]

^e Wood, *ubi supra*. “Soon after he became Minister of several small parishes in Ireland, united together, and yielding no more than £80 a year.” [The Registries of several Irish dioceses have been examined in vain for details of his ministry.]

ferred upon him in Ireland, which he attended until he was forced to quit that, and that kingdom, by the rebellion which broke out in 1641. From thence he went to England, Chaplain to one of those regiments sent by the Marquis of Ormond to the King's assistance; and which soon after were unfortunately routed near Nantwich.

Upon this Mr. Sherlock returned to Oxford, where he was courteously received, and soon after elected one of the Chaplains of New College, and continued there until he was turned out by the Parliament visitors^f. Not willing to be unemployed, he became Curate to Dr. Jasper Maine, at Cassington, until both the Doctor and his Curate were ejected. About which time Sir Robert Bindlosse of Borwick, in Lancashire, returning from his travels, Mr. Sherlock was well recommended to him, and as kindly received for his Chaplain.

It was at this time, and in this neighbourhood, that George Fox began to broach and vent his new doctrines. Mr. Sherlock being of reputation for learning and piety, Fox had the vanity to attempt to make him his proselyte, or, which is more likely, to make himself more famous by so remarkable an adversary. To this end he sends him a set of queries, and demands an answer, in terms exceeding confident of victory.

Mr. Sherlock was a man by no means fond of controversy; "Practical Christianity" was his talent and delight; and, but that this proud boaster gave him an insufferable disturbance, deluding many poor people into an opinion that his queries were unanswerable, perhaps he had never engaged in anything of that nature.

At last, to prevent the spreading mischief, he published several small tracts, namely, "The Quaker's Wild Questions Briefly Answered;" to which he annexed, "A Discourse of the Holy Spirit, His Workings and Impressions on the Souls

^f On his coming to Oxford, "he preached often before the Court and Parliament, became Chaplain to the Governor, as also Chaplain of this House, (New College,) and in the year 1646 had his Bachelor of Divinity's degree bestowed upon him." [Walker, Sufferings of the Clergy, part ii. p. 130.] Wood informs us that this degree was "conferred upon him in con-

sideration of several sermons that he preached either at Court or before the Parliament in Oxon." Whilst Curate of Cassington,—"an obscure village near Woodstock in Oxfordshire,"—he was allowed £16 a-year for his pains, (the Vicarage being of trifling value,) "a good part whereof he gave away to the poor of that place." Athen. Oxon. [This note is Mr. H. Sherlock's.]

of Men ;” as also “ A Discourse of Divine Revelation, Mediate and Immediate ;” and another, “ Of Error, Heresy, and Schism.” All which by the blessing of God had their effects, although that heresy spread too fast abroad, by being overmuch despised in other places ^g.

While he continued with Sir Robert Bindlosse he was, in the words of Micah, “ A father and a priest to him.”

Judges
xvii. 10.

The office of a Chaplain is an employment that requires as much Christian courage, conduct, and piety, to discharge it faithfully (where there are so many temptations, and so much need of virtue to overcome them), as any state of life whatever. And therefore it often happens that such as seek or accept that charge in hopes of preferment, do find a necessity of quitting either those hopes or a good conscience.

One instance of Mr. Sherlock’s behaviour in this part of his life, in which he shewed a true Christian contempt of his own interest, will neither tire nor be unedifying to the reader.

His patron had a just esteem for the Church and her ministers, both at that time under a cloud, and being every way what they call an accomplished gentleman, it was no wonder that very many were fond of the honour of conversing with him ; which had this unhappy effect, that it made him in love with company and many of the evils that attend it, and too many of the family followed his example. To make some amends, as they thought, for these liberties, they expressed an uncommon concern for the interest of the suffering Church ; not considering that if we shall be shut out of heaven for our sins, it will be no great comfort to us what Church we were members of on earth.

The Chaplain saw this with grief, and therefore, after general discourses and intimations had had little or no effect, he applied to his patron more closely, and in a letter he wrote to him, laid down his and the vices of the family in terms so home and serious, and yet so mannerly, that one could not imagine a mind so void of goodness as to be offended with his holy freedom. He desired him to consider what injury he did to the distressed Church, for which he

^g [See note (A) subjoined to this tract.]

Zech.
xiii. 6.

always expressed so commendable a zeal. He intimated to him, that this was both the cause of her sufferings, and that which made her the scorn of her enemies; that her friends did her more dishonour than they could do her hurt; so that she may truly say in the words of Zechariah, "These are the wounds which I received in the house of my friends." He assured him that, for his own part, he durst not seem to countenance such criminal liberties; lest the enemy should say, that the Ordinances of the Gospel were profaned with the consent of her ministers. And then, forgetting, or rather despising his own interest, the uncertainty of the times, and all the expectations he might have from a person of so good an interest in the world, he earnestly pressed either to be hearkened to in this matter, or to be immediately discharged from his office^h.

His patron was so far from being offended with this just liberty of his faithful Chaplain, that he heard him with submission, knowing well Whose ambassador he was, and ever after honoured him as his friend: and would by no means part with him, until he thought his own entertainment too mean for so worthy a person; and then he most effectually recommended him to a true son and lover of the Church, the Right Honourable Charles, Earl of Derby; who made him his domestic Chaplain, and reposed so much confidence in him, that upon the restoration of the Royal Family, he prevailed upon and entrusted him with a commission to settle the affairs of the Church of Mau, which during the great Rebellion had suffered in her doctrine, discipline, and worship.

This difficult work he went through, while his fellow-commissioners settled the civil and military affairs, to the entire satisfaction of the Lord and people of that island; which, by the blessing of God, continues as uniform in her worship, as orthodox in her doctrine, and as strict and regular in her discipline as any Christian Church in the world.

Upon the Doctor's return from that happy island, by the favour of his noble patron he obtained a presentationⁱ to

^h [See note (B).]

ⁱ A.D. 1664.

the Parsonage of Winwick, from King Charles the Second, the patronage being at that time in dispute; and immediately after, upon the expiration of a lease of ninety-nine years, his living became one of the best in England.

This was so far from transporting him, that it made him grow more jealous of himself, knowing full well that the more he had, the more he was to account for. The first thing therefore he set himself to, besides the ordinary duties of the ministry, was to compose and publish a short and plain Paraphrase upon the Church Catechism, exceedingly well suited to the capacities of his people. After this, to use his own words, because "doctrine without practice is but a body of religion without a soul to quicken it," he published the following Summary of Christian Practice. And having freely given a considerable number of both these books amongst his parishioners, the good effect soon appeared in such a number of constant, devout communicants, as at that time were hardly to be seen in any parish in England; and by the great care of its rectors, that parish still continues exemplary for its order and discipline.

His preaching was like his devotions, plain and practical. And although until he grew much into years he was a constant preacher, yet he always entertained in his house at least three curates for the service of his church and chapels. So that both on account of the Doctor's primitive example, as also the choice he made of persons to serve at the altar, Winwick became a very desirable place for young divines to improve themselves in the work of the ministry; an undertaking which, as well as any other art, requires time and good instructions and experience to be tolerably perfect in it.

Ars artium est cura animarum, saith St. Gregory. This is true priestcraft, to be able, by the grace of God, to conduct men to eternal life; an employment or craft which we have no reason to be ashamed of, notwithstanding the reproach of late east both upon the name and thing.

Having so well provided for the instruction of his parish in "things pertaining to life and godliness," he set himself very earnestly to bring his people to a decent uniformity in the public worship of God. And this he brought about in

a short time, chiefly by the example of his own most humble and devout behaviour; and where that would not do, he made use of rebukes, and a zeal which few people were proof against. So that his church and chapels soon became remarkable for that good order he then introduced, and which still continues a pattern to most other churches.

He would not suffer even strangers to give an ill example of irregularity or indevotion to his parishioners, so that, either for fear, or for conscience' sake, all complied with the edifying usages of the place.

I will give the reader but one instance, to shew how far a holy boldness and zeal for the honour of God and His service may go towards reforming an abuse, which all people of piety would wish to see done.

A person of the first quality being at his church, and a gentleman of his retinue not behaving himself with that discretion and seriousness which the place and service required; the Doctor, without any regard to the number or quality of the gentleman's friends, ordered him to be turned out of the church. This unexpected rebuke soon changed his behaviour; and being by the Churchwardens permitted to stay till the service was ended, he then according to the notorious profane way of that gentleman said to his company, "They threaten us with the devil, but I fear him not half so much as I do that old gentleman in the long beard:" meaning the Doctor.

He suffered none to be baptized in private houses except in cases of necessity, as the rubric directs, and he had the satisfaction of seeing this complied with, without those ill consequences which people are apt to fear, who had rather give way to the importunities of the ignorant, than be at the pains to inform them better, and can with less reluctancy disobey the Church than disoblige a private person.

The truth is, if clandestine baptisms are less scandalous than clandestine marriages, yet the consequence of the first may be more fatal. And the danger is, lest that Sacrament should thereby become contemptible, as they say it is in some parts of the Greek Church, where it is deemed of little more importance than as it is an occasion of the meeting of friends and their good entertainment.

Some years before his death^k, when he had well considered all that had been said upon that subject, he published a small tract, "Of the Irregularity of a Private Prayer in a Public Congregation." He was indeed of opinion that there was no occasion for longer prayers than what the Church prescribes in her Liturgy, which provides for all the ordinary wants of Christians, and which, where it is read with deliberation, and heartily closed with, is found to be long enough to satisfy, and were it not for the excellent variety of its offices, to tire, the generality of worshippers for whom it was composed.

And verily, if such as are most fond of the other way would but sincerely make the experiment, and endeavour to keep their minds intent upon the public service, they would find their souls sufficiently satisfied with the provision the Church hath made for them, without longing for a less choice if not a less safe entertainment.

It is true, while he lived with Sir Robert Bindlosse, he was obliged through the iniquity of the times, and that his ministry might not be stopped, to compose a prayer out of the Church Service; and the reader may be assured that few of the gifted preachers of those days were more admired than was Dr. Sherlock, for his very plain and affecting prayer before his sermon, even by them that would have despised him had they known whence he borrowed it.

He was so strict a resident, that for near thirty years he was scarce so many weeks all put together absent from his flock.

During which time he kept up a constant and decent hospitality, but the greatest part of his revenues, which were very considerable, he employed in charities of one kind or other^l.

Indeed, he considered his great incomes as a mere *depositum*, and himself only as a steward; and therefore, though he was kind enough to his relations, yet he did not think fit to confine his kindness to them. *Possessio*

^k [In 1674.]

^l Not to name many other valuable gifts, both in his lifetime and at his death, to his own and many other parishes, the sum of £11 8s. 5d.,

arising chiefly from Dr. Sherlock's charitable bequest, is yearly expended in the purchase of bread, which is distributed among the poor of the parish of Winwick. [Mr. H. Sherlock.]

Ecclesie sumptus est egenorum was his maxim, as well as St. Ambrose's.

Any worldly aim or concern had so little share in his affections, that after he had been for so many years possessed of one of the best livings in England, at his death he left behind him not above one year's profits, and even these in a great measure to pious uses.

He always satisfied himself with the bare necessaries of life, and his temperance was every day such, that one of his curates' allowance would have defrayed all his personal expenses.

About three years before his death, being informed that the next advowson of Winwick had been obtained for the Master of University College^m, the Doctor immediately invited him down into the country, and without being offended with the sight of his successor, he not only received him courteously, but thinking himself in his old age unequal for so great a burden, he desired him to accept of the cure and the profits of that great rectory, reserving to himself a very moderate share of the incomes for his own future subsistence.

As he had lived, so he died, a member as well as an ornament of the Church of England, notwithstanding the reproach raised and industriously spread abroad, that he was a Papist in disguise. This was said both by Papists and Dissenters, and both had the same end in propagating the calumny—the disservice of that Church which he adorned by his most exemplary life.

After all there was no ground for this slanderous report, except such as might shame those that built anything thereon. It was said, for instance, that he burnt incense in the church. Now the truth of that matter was this: his worthy patron, Charles Earl of Derby, the Easter after the Restoration, desiring to countenance by his own presence the now re-established worship of the Church, chose to receive the Lord's Supper at his parish church, rather than in his chapel at Latham. The Doctor suspecting what he found too true, that the chancel had been as little regarded as the Lord's Supper, which had not been administered in that

^m [Thomas Bennet.]

church for some years past, went a few days before to see things put in order; and cleansing the chancel, which it seems had been more frequented by dogs and swine than men, it raised such an insufferable stench, that he was obliged to order frankincense to be burned the day before the solemnity, that his congregation might not be discomposed by such an unexpected nuisance. This was improved so far as to make him a Papist. Nay, so unreasonable a prejudice had many against him, that reading upon his induction the title of the twenty-second Article, "Of Purgatory," one who had not the patience to hear any more, went out of the church in great indignation with these words spoken aloud, "If you be for purgatory, you shall be none of my teacher."

As for the Papists themselves, his excellent answers to some persons of note, who had written to him after they had been perverted to that communion, will witness for him, at least to them, that he was no favourer of their errors.

They might indeed envy the Church of England such an ornament, who most truly practised the Christian duties of temperance, mortification, self-denial, chastity, and devotion after a primitive manner, and which are by the members of that Church too often made a work, not of love to God, but of necessity, and therefore are performed by halves. Whereas he voluntarily chose the severities of a single life, at the same time that he approved of chaste marriage in others of his own order. If he fasted much, and was continually in prayer, he called these means of religion, and not religion itself. If he gave much alms to the poor, and denied himself many satisfactions which he could easily have purchased, he did not however pretend to merit by these exercises of piety, no more than a steward pretends to merit by being faithful, or a sick man by being orderly.

He died some months after the Revolution, and before any measures were taken to try who did not approve of the ways engaged in to bring it about; so that it would be impertinent to say what he would have done, had he lived a few weeks longer, in a case in which he was exceedingly reserved.

He had always preached up passive obedience and non-

resistance in the sense of the Church in her Homilies, and he was of a life too retired, of a religion too practical, and of a mind too regardless of any worldly interest, to have concerned himself in a controversy altogether new to him. It is probable the barbarous anarchy, the confusion and misery of the late Rebellion, in which he had been a sufferer, had made strong impressions upon his mind in prejudice of what was then acting. He had in his younger years been imposed upon by some people, who seemed to have nothing so much at heart as the glory of God and the welfare of the Church and nation. But when he saw what in truth they aimed at, he abhorred their hypocrisy, and became so affectionate a lover of the monarchy, and of that Church which suffered with it, that with the zeal of Mephibosheth he would never be prevailed on to shave his beard after the King was murdered. He was neither surprised by death nor afflicted with any of those ailments which are generally the forerunners of that great change. As he had lived a life of the strictest temperance, and had enjoyed an uninterrupted health, scarce knowing by experience what sickness was, his dissolution was accordingly without violence or any remarkable agonies.

2 Sam. xix.
24.

He was of a body so spare and light, that until a few days before he died he could walk as nimbly as a youth, which was his constant exercise for a quarter of an hour before he ate, and which no doubt contributed very much to prolong his life to so considerable an age, for he died in his seventy-sixth yearⁿ.

The following devotions shew his inward man better than any draught that can be made of him by any other pen. And when the reader is assured that what he there peruses was the Doctor's constant exercise, he need not be told that he was a most devout Christian, and not less sincere, since he so strictly observed himself what he so earnestly recommended to others^o. And he had the satisfaction of knowing,

ⁿ [See note (C).]

^o "He had his stated hours of prayer not only in the daytime, but in the night, when he rose from his bed and went into his chapel." (Dr. Whitaker.) He adds in a note,—"I sup-

pose that at that time there was a domestic chapel in the parsonage house of Winwick, as at Houghton-le-Spring, and perhaps at the houses of a few other very opulent livings."

long before he died, that very many had formed their lives according to this model.

Some years before his death he caused his gravestone to be laid in the place where his body was afterwards buried, which from thenceforward became to him a place of more particular devotion whenever he could secure himself from being seen of men, which of all things he abhorred.

He ordered the following epitaph to be engraven in brass and fixed upon his stone :—

EXUVIE
RICHARDI SHERLOCK, S.T.P.
INDIGNISSIMI HUIUS ECCLESIE
RECTORIS
OBIIT 20 DIE JUNII, AN. AETATIS 76.
ANNO DOM. 1689.
SAL INFATUATUM CONCULCATE.

A certain person^p who very well knew the Doctor's life and merits, and who had a venerable regard for his memory, subjoined this further inscription :—

EN VIRI SANCTISSIMI MODESTIA!
QUI EPITAPHIUM SE INDIGNUM
INSCRIBI VOLEBAT, CUM VITA
EN MERITA EJUS LAUDES OMNES
LONGE SUPERARENT.

And now I have only this to add to this short account, that if any who knew Dr. Sherlock wonder that I have omitted so many known instances of his great mortification, self-denial, and contempt of the world, I have only this to answer, that as he had, to be sure, good reasons for laying himself under such a discipline, as might rather discourage than edify the inexperienced, so whenever the Holy Spirit powerfully influences the heart, He will direct men to the most proper exercises and expressions of their love to God, and such as are most agreeable to the advances they have made in the ways of religion.

And as the Doctor in his lifetime did never attempt, to

^p Mr. Henry Prescott, of Chester, [Registrar of that Diocese, and a personal friend of Bishop Wilson's.]

use his own words, magisterially to impose his methods of devotion upon others, so neither do I think it needful, after his death, to enumerate the particular instances of his austerities and other exercises of piety, which, or at least such as will be as well-pleasing to God, will always be the fruits and ornament of a life so devoted to God as his was⁹.

⁹ [See note (D).]

NOTES ON THE SHORT ACCOUNT OF DR. RICHARD SHERLOCK.

NOTE (A), p. 275.

THE following notes on Dr. Sherlock's Minor Works were gathered in the Bodleian Library.

In 1656 he reprinted and enlarged "The Quaker's Wilde Questions, objected against the Ministers of the Gospel, and many sacred acts and offices of religion, with brief answers thereunto. Together with a Discourse, 1. Of the Holy Spirit of God, His impressions and workings on the souls of men; 2. Of Divine Revelation, Mediate and Immediate; 3. Of Error, Heresie, and Schisme. All very seasonable for these times. By R. Sherlock, B.D., at Borwick Hall in Lancashire." The dedication to Sir R. Bindlosse gives an account of the origin of the book; (in answer to questions sent to the house, and indorsed, "To the Priest of Borwick, These;") and speaks significantly of the duty of adorning the Church *doctrine* now that there was no Church *discipline*. Then come the questions, twenty-seven in number; with short common-sense answers. Then the "Discourse of the Holy Spirit," "To the truly vertuous the Lady Rebecca Bindlosse," in ten chapters; very clear and well put. Then (with two leaves omitted in the Bodleian copy) the "Discourse of Divine Revelation," in sixteen sections. It is especially forcible against de-velopment. Lastly, there are eight chapters "Of Error, Heresie, and Schism:" a good practical treatise also.

The Bodleian contains also (2) "The Irregularity of Private Prayer in a Public Congregation. (In a Letter to a Friend.)" A. D. 1674. No printer's name. In the copy is written, "By Dr. Rob. Sherlock, (as I am credibly inform'd.) printed by Mr. Leichf[eild] in Oxon, and it came to him from the D. of C." [? Dean of Chester, Dr. Bridgman]. Very full and concise: one may call it exhaustive. It was reprinted in 1684, as one of (3) "Several short but seasonable discourses touching Common and Private Prayer, relating to the publick Offices of the Church. By a Rev^d Divine of the Church of England. 1 Cor. xiv. 15. Oxford. By L. Lichfield, Printer to the University, for Richard

Sherlock, Bookseller." (Is this the person mentioned in Dr. Sherlock's will?) It was accompanied with (α) Dr. Steward's "Judgment of Private Prayer in Publick, relating to the Orders of the Church of England; with an account of the Bidding Prayer." (He was Dean of Westminster, and died in France, Nov. 14, 1652, aged 58: his epitaph being by his own command, "Hic jacet R. Steward, qui assidue oravit pro pace Ecclesie.") (β) "A Discourse of the difference betwixt Long Prayers prohibited, and a continuance in prayers commanded." (γ) "Meditations upon our going to Church, with some short directions for our demeanour in the House of God, touching some too much mistaken and neglected acts of Divine worship." (δ) "A Sermon preached upon the Archbishop of York's Provincial Visitation at Warrington," 1669: in which Dr. Sherlock complains especially of unspiritual ways both of living and praying in Church.

NOTE (B), p. 276.

DR. WHITAKER, (Richmondshire, ii. 311 — 313,) supplies some interesting matter towards the completion of this part of Sherlock's history:—

"The Bindlosses of Borwick Hall descended from Christopher Bindloss, an eminent dealer in Kendal cottons, and chief Alderman of that Corporation, A.D. 1579, afterwards knighted. Sir Robert his descendant, a Baronet, baptized May 8, 1624, married Rebecca, daughter of Sir Hugh Perry, Alderman of London, by whom he had Cicely his sole heir, married Wm. Standish, of Standish in this county. He was buried in Warton Church, Nov. 15, 1688. His lady survived him nearly twenty years, buried June 17, 1708." [She might converse with Bishop Wilson about his uncle.]

"Borwick Hall as it appears at present (1823) is a large decayed hall-house of the time of Charles I., but with a strong border tower at the south end. The large hall with its long table and oaken floor is still entire, and over the mantelpiece of the chimney are the arms of Bindloss, impaling West Lord Delawarr, and the date 1620, intended for Sir F. B.: but I think this part of the history is rather of later date. Above, and of larger size, is the old drawing-room, once adorned with a rich ceiling of plaster, now dropping to the ground; one of the bed-rooms, covered with tapestry, was over the chapel; and on withdrawing the arras appears a secret recess, where at times which required such con-

cealments was placed the altar; adjoining is the priest's closet, beneath which still remains a secret place into which the persecuted ecclesiastics, on pressing one part of the floor, suddenly descending, eluded for the time all further search. When Charles II. was at Borwick Hall in August, 1651, he was little aware in how few days he was to be indebted for his life and crown to a similar contrivance. I am not quite sure, however, that these appearances are not of later date than the Bindlosses; for it is very certain that during the usurpation the service of the Church of England was performed with great effect in a chapel at Borwick, by an ecclesiastic of the best principles; who lived to see better days, and to be rewarded for his fidelity. This was Mr., afterwards Dr. Sherlock, of whom the following account, closely connected with Borwick, will doubtless be acceptable to any reader who either loves the Church or courage and consistency in any cause.

"In my author (Lucas's) time, about eighty years ago (1739), stood an ancient domestic chapel on a green near the Hall, of which on a visit to the place this year (1819) I could not find either a trace or tradition. . . . Being purely domestic it was unendowed, and according to the restriction of the Canon Law, without a bell. . . . In the latter end of Lady Bindloss's days, the Vicar of Warton usually read prayers and preached here once or twice every year, and not oftener, as the good lady chose rather to afford a good example by attending regularly at the parish church; but in the beginning of her husband Sir Robert's days, it had the honour of being constantly and zealously served by Richard Sherlock, 'whose memory,' says Lucas, 'is yet precious in this parish.'

"Mr. Lucas's account," Dr. Whitaker goes on to say, "was partly drawn from Bishop Wilson's Life, partly from the information of an aged lady, who had been Sherlock's parishioner and acquaintance." None so likely, perhaps, as Lady Bindloss herself. The particulars which this account adds to Bishop Wilson's are these. 1. That he was born Nov. 1, 1612. Wilson says Nov. 11, 1613. 2. That his first stipend in Ireland was £80 a-year, (see A. Wood, as in p. 273, note c.) 3. He speaks more strongly of Sir Robert's faults:—"Like many of the Loyalists, he professed a high veneration for the Church of England, then in a proscribed and suffering state, while they disgraced its precepts and its discipline by very licentious lives. He had succeeded to a large estate, the income of which he spent, and far exceeded, in promiscuous hospitality. Mr. Sherlock, though no Puritan, abhorred prodigality and excess

as much as the severest of that fraternity. He saw with deep concern his patron's fortune diminishing, his morals relaxed, and probably his principles undermined, by the company which crowded Borwick Hall to partake of the wasteful festivities of the place. He first tried oblique hints and warnings, then a letter of admonition, couched in the most respectful terms, but exposing with courage and fidelity the errors of his life and their consequences. Above all he urged the scandal which such conduct, in an age of hypocritical austerity, brought upon the suffering Church to which he professed himself so much attached. In conclusion, he boldly desired that his representations might be attended to, or that he might be discharged from a service which had become so irksome to him. And this, it must be remembered, at a time when the regular clergy were starving, and he himself would not have known where to have procured a subsistence.

“Sir Robert had too much generosity to take him at his word, though it is not unlikely that he wished him a better condition. Not long after an opportunity offered itself, and Mr. Sherlock took leave of Borwick Hall as Chaplain to Charles, Earl of Derby.

“During his stay in his former situation he was compelled, in order to prevent his being silenced by the governing powers, to decline the literal use of the Common Prayer. But he digested out of it a formula of worship as nearly approaching to it as he thought safe, and constantly used it to the edification of a crowded audience.”

Speaking of Sherlock's visit to Man in 1669, Dr. Whitaker says, “Such a commission, it may be supposed, was fittest to have been executed by a Bishop. But the Earl no doubt had good reasons for what he did. He knew Dr. Sherlock to be eminently qualified for the execution of a special commission. But he had another chaplain, who for his loyalty, sufferings, and services to his father, had the best claim to that dignity. Accordingly, after the settlement, he nominated Mr. Rutter the Archdeacon to the see, and procured for Mr. Sherlock a situation inferior in work but greater in emolument, the Rectory of Winwick. . . . He was such a lover of monarchy, that like Me- phibosheth he never shaved his beard after the murder of King Charles I.; so frugal in his personal habits, that the stipend of one of his curates would have provided for them.

“I have only to add that the most exemplary Thomas Wilson, afterwards Bishop of Man, was Dr. Sherlock's nephew, curate, and biographer; and that in the second of these relations he

learned those exalted ideas of the pastoral office, which he lived to exemplify fifty-eight years in a higher station."

NOTE (C), p. 282.

Extracted from the Public Episcopal Registry of Chester.

"IN the Name of the Father, and of the Son, and of the Holy Ghost. Amen. The fourteenth day of June, in the year of our Lord God One thousand six hundred and eighty and nine, I, Richard Sherlock, Doctor of Divinity, of the Church of England, Priest, and Rector of Winwick, being though far in years yet (God be blessed) of sound mind and perfect memory, and mindful of the great account I must give up before the just Judge of the world of all my actions and enjoyments in this present life: In order thereunto I do make this my last Will and Testament, revoking all other by these presents heretofore declared by me either in word or writing. First, in all humility and all godly sorrow for my sins, my many, very many sins both of my youth and riper age, I do bequeath my soul into the merciful hands of my dear Redeemer, who offered up His innocent soul a sacrifice for my soul, and for the many sinful pollutions thereof; all which I humbly beg may be washed away through faith in His blood, which was shed for them. Secondly, as to this corruptible body of mine (when dead), that the stench thereof may not offend the senses of the living, I desire it may be buried, in such decent manner as by my executors shall be thought fit, betwixt the chancel and the body of the church, under a stone laid there for that end, with this inscription upon the stone in brass:—

EXUVIÆ RICHARDI SHERLOCK, D.D.	{ OBIIT 20 DIE JUNII, ANNO ÆTATIS 76, ANNOQUE DOMINI 1689.	} SAL INFATUA- TUM CONCUL- CATE.
INDIGNISSIMI HUIUS ECCLESIA		
RECTORIS.		

Thirdly, as to that temporal estate of goods, chattels, and debts that God hath been pleased to bestow upon me, I do order, give, and bequeath the same as followeth. Imprimis, instead of a doal at my funeral, I bequeath to the poor one hundred and fifteen pounds, to be thus distributed immediately upon my funeral: (viz.) To the poor of Winwick and Holm ten pounds. To the rest of the poor of the parish of Winwick fifteen pounds. To the poor of Warrington parish ten pounds. To the poor of Prescott parish ten pounds. To the poor of Wigan parish ten pounds. To the poor of Leigh parish ten pounds. To the poor of Eccles parish ten pounds. To the poor of Woodchurch parish in Werral twenty pounds. To the poor of the city of Chester twenty pounds.

In all £115. And towards the finishing of the Free School at Warrington I give five pounds. My will and mind is, that all sums of money that have by me been laid out for the poors' stock of bread, and are concluded irrecoverable, shall be paid by my executors, so that all given and laid out for that use by me and others be made Three hundred pounds complete, to be laid upon land for the use of the poor for ever. Item, to my Cousin Thomas Sherlock, I do freely give him his bond of twenty-five pounds which he owes unto me, to Anne his now wife five pounds, amongst all his children fifty pounds, twenty pounds whereof to my godson John, and to Henry, Thomas, and Cicely ten pounds apiece, which must be paid at or before they come to age, as my executors shall think fit. Moreover, for my godson John Sherlock I order that the lease be renewed for Huntshouse in Oxton, and that he succeed his father in it. Item, I do bequeath to my cousin William Sherlock, of Oxton in Werrall, ten pounds, but my executors are to clear the rent of his house therewith for one year. And I give to his now wife fifty shillings. And hereby I order that the lease for Oxton house be renewed for the use and behoof of Richard Sherlock his son, and that the debts intrusted with Mr. Crane and Mr. Willett be employed for the taking of the said lease. Howbeit my will is that William Sherlock the father shall enjoy it whilst he pays duly the Lord's rent, which is ten pounds per annum, and that fifty pounds be put forth for the use and benefit of William Sherlock's children, his son Richard and the rest, proportionably to be paid at or before they come to their age, as my Executors shall think best. Item, I give to my cousin, Richard Sherlock of Oxford, twenty pounds, and ten pounds amongst his children; in all £30. Item, I give to Samuel Aynsworth, my Steward, twenty pounds, and to Mary his wife thirty pounds, and to each of his children five pounds apiece. Item, I give to my brothers Nathaniel and Jonathan Wilson, and to my cousin John Wilson of Williston, to each ten pounds, (viz.) £30 in all, to be bestowed amongst their respective children. And moreover, to my nephew Thomas Wilson, being my curate, I do give ten pounds, with a mourning ring of twenty shillings price. Item, to Margaret Bennett of Holme I give twenty pounds, and to my servant Thomas Frith ten pounds, and to Alice Pickering forty shillings, in all £32. Item, I do give to him that shall preach my funeral sermon two pounds and a mourning ring of twenty shillings price. To William Ellom, clerk, twenty shillings; to Adam Orford, sexton, ten shillings. Item, I give to Elizabeth Lunt five pounds, and to Ralph Crook five pounds, but to be be-

stowed upon them at my Executors' discretion. And to each of my servants that have lived with me above twelve months twenty shillings apiece. Item, I do desire that Mr. Thomas Bennett, Attorney in the Exchequer of Chester, and Mr. Henry Prescott, Deputy Register of the Ecclesiastical Court, would distribute the twenty pounds ordered to the poor of Chester, and that each of them have a guinea for their pains. Item, I do order that if the arrears due to me from Mr. Widdowes for the tithes of Lowton be discharged, that then five pounds shall be returned thereupon. Item, It is my will that the remainder of my estate shall be equally divided to the families of Thomas Sherlock of Winwick, William Sherlock of Oxtan in Werrall, Richard Sherlock of Oxford, and Samuel Aynsworth my Steward, for the use of all their respective children, and that each family have its proportion whether the children be more or less. Lastly, I do constitute and ordain Mr. Thomas Crane and my nephew Thomas Wilson, my Curates, Mr. Henry Byrom of Lowton and Christopher Boardman of Risley, Executors of this my last Will and Testament, and do bequeath to each of them five pounds apiece, with mourning rings to each of the four, besides the charges in the execution of the same. Whereunto I have set my hand and seal the day and year first above written. RICHARD SHERLOCK.—Signed sealed and published in the presence of us, Jonah Cropper, Peter Eden, John Gerrard.

“Whereas it is expressed in my Will that my godson John Sherlock, the son of Thomas Sherlock, shall succeed his father in Hunt's house, and that the lease of the said house be renewed: It is hereby further declared, and my will also is, that the lease for the cottage that was formerly called Taylor's house, in Oxtan now in the hands and occupation of my nephew, Thomas Sherlock, for the sole use of my godson, John Sherlock, be also renewed to and for the sole benefit of the said John Sherlock my godson. Unto which I have set my hand and seal, and caused this to be annexed as a Codicil to this my last Will, the eighteenth day of June, Anno Domini 1689. RICHARD SHERLOCK.—Signed, sealed, and published in the presence of us, Jonah Cropper, Peter Eden, John Gerard.

“On the fifth day of August, One thousand six hundred and eighty-nine, the Will with a Codicil of the Reverend Richard Sherlock, late of Winwick in the county of Lancaster, deceased, was proved at Chester in common form of law by Thomas Crane, Thomas Wilson, Henry Byrom, and Christopher Boardman, the Executors named in the Will, the right of every person being saved, and time allowed to exhibit an inventory.”

NOTE (D), p. 284^a.

THE following additional account of Dr. Sherlock's life forms the concluding portion of the Funeral Sermon preached by his friend and curate, the Rev. Thomas Crane, M.A., from the text Job xix. 26—27 :—

“ I have yet a large province behind, were I but able to manage it: I must, and do ingenuously confess, that some undeserved favours to me when and whilst I was a student in the college, did always incline me to do him service whose exequies we now celebrate; however, being conscious to myself of my own insufficiency to discharge this task as it ought to be that he was pleased to lay upon me, made me wish, and unfeignedly desire, that one more fit and better accomplished had been employed upon this solemn occasion.

“ One main advantage that I have herein before a stranger, is, that I need not be inquisitive, nor much solicitous after the memorable passages of his life, for those I presume are much-known to me already, having enjoyed his company and obtained his converse for many years together. Notwithstanding at this present, I cannot, without a more mature deliberation and less disturbance and distraction of my thoughts, present you with any other than a rude, immethodical, and imperfect draught of his life; and wherein you find the representative to fall short, as it needs must, of that idea that may worthily be conceived of this venerable person, I hope you will have so much Christian candour as to connive at the defects of your brother, and so much charity for me, and respect for the deceased, as to pity rather than deride my weakness, and wish, as I myself have done, that one more judicious and rhetorical had been the present undertaker.

“ I know the very naming of him is enough to all that knew him; and to read, and seriously to meditate upon his devout and practical pieces, will be sufficient for them that knew him not. Albeit virtue hath no more than merit when it is commended, yet justice will that it should have its due, for though it cannot be bettered thereby, yet in so doing it is righted.

“ He was early matriculated in the University, too early I have heard him say with some regret^b; for to send raw and green

^a [Subjoined by Mr. H. Sherlock to his reprint of the Bishop's "Short Account."]

^b He was admitted into the college when he was about 14 years of age, for which, as he intimated, he was constrained to become the more studious

and industrious. And how well he improved his time, and what progress he made in learning, will sufficiently appear by what he writ, without any further observation. That which I find recorded of St. Remigius, may well be attributed unto him, *Ut primum disci-*

youth thither, before the tongues be learned and understood, is a great diskindness to it, proves often such a defect, that will hardly after be made good without double diligence and industry; in that such will be obliged to study before they can understand an author, which falls out otherwise when well schooled beforehand, for that then they read with much ease and delight as well as profit.

“ After, as I conceive, he had commenced Master of Arts in the University of Dublin, he entered into Holy Orders, and was presented to a cure, and undertook first the pastoral charge in that now distracted kingdom of Ireland, when instantly the Rebellion there breaking forth, he was forced thence, leaving and losing his books, and what he had. Nor was England after that for any long time more kind or auspicious to him, for that the torrent of wars did quickly overflow the nations; however he was always stedfast to his principles, steady in allegiance, and faithful to his sovereign, promoting his interest with great zeal and courage as much as lay within his sphere. For his loyalty he sustained and suffered very much—deprivation and for some time imprisonment, as many worthies did besides him. At the last, when driven out of Oxford, (where for some space he was resident, and one of the chaplains in New College, officiating also at one of the churches in the town,) by good providence he found shelter in a small village near adjoining, where he lived obscurely, yet he said very happily, for that he was at rest and not envied there, because the place was of no great value, save that the people were very kind and respective to him, and had a deference for him, which made his ministry more effectual, as well as life more comfortable;’ for truly so it is, that wherever the people are prejudiced, or disaffected, (though a man had the tongue of men and angels,) he shall, as one expresseth it, sooner preach out his heart amongst them, than preach what is good into their hearts.

“ But what corner of the nations was then left long unransacked? Here also they found him, and drove him out, insomuch that he was sore hurried and posted to and fro, being not able to

plinarum capax factus est, non modo natu majores, &c. That from the time of his first capacity of learning, he outstripped those that were superior to him in age, as well in excellency of parts, as proficiency in study, and maturity in moral virtues. I was enforced to make this remark, for that it was re-

ported that I had derogated from his worth and parts by my late expressions, rendering him thereby as mean and despicable. How deserving such censures are, let the reader be judge, and tell whether the same be not temerarious, if not captious and perverse.

fix his station long in one place, except in one loyal family in the North^c.

“Till at last, by a most strange and propitious revolution, the King and royal issue returning, and the kingdoms settling after so much war and bloodshed, his Noble and Right Honourable patron, Charles Earl of Derby, whose chaplain he was; as he had been long before to his grandfather, the Right Honourable William Earl of Derby, presented him to this place, so that his lot at the last fell unto him in a goodly heritage^d, which might, as no doubt it did, in some measure compensate for his former losses and great sufferings. And for this I have heard him say with much gladness of heart, for he thanked God when he spake it, that never any benefice was more frankly and freely bestowed than his was; which was much, very much to the honour of his noble patron, whose necessities, notwithstanding, might be very great and urgent, because of his and the Earl his father's late troubles and sufferings for loyalty's sake, which are not here to be recounted.

“As for his painfulness in his cure, let his own words be heard, for he being dead yet speaketh and preacheth to us: thus you may read him in his Dedicatory Epistle to his parishioners in his ‘Practical Christian:’—‘As for the discharge of my duty, though I cannot say I have been so prudent and diligent as the high and holy nature of my function requires, yet you know I have not omitted frequently to put you in mind of the whole will of God, in the careful observance whereof the health of your souls consisteth.’ And lest any should be at a loss for the contents of God's holy will, he there further informs us that the same is collected out of the whole body of Holy Scriptures, and summed up into general heads by the Church of Christ in her Catechism. ‘The which,’ saith he, ‘though by a strange fanatic humour it be slighted, and by self-conceited persons derided, yet contains all things, both of faith and fact, necessary to salvation, being rightly, clearly, and fully understood.’ For this end he hath paraphrased the same, which how much in vogue and esteem throughout the nation, the many editions thereof do fully demonstrate.

“He would often tell his hearers of such that have itching ears, who through the desire of much hearing, upon the pretence of going on to perfection, were apt to run off the very foundation. Alike to this is that of a late Reverend Prelate (Bishop Nicolson), who thus expresseth himself:—‘Ever since sermonising hath

^c Borwick Hall.

^d Winwick.

justled out the necessary instruction of Catechising, the people have been possessed with strange errors in religion, and hurried on by the spirit of giddiness, of faction, and of rebellion.^g

“ He was evermore for what was practical, much more for that than what was controversial in divinity: he seemed rather to decline than encourage and countenance disputes, as if thereby he dreaded greater differences; which often falls out, that more strifes are engendered and multiplied by hotly and stiffly arguing it, than are quelled thereby.

“ He was very strict and regular in his life and conversation, no less observant of the Church’s Orders and Constitutions; he would not admit of private prayer in public, of no other there than what the Church enjoined to be used, as prescribed and established by authority^e. And pray, with what face can men pretend to be of the Church, and guides to the people, when they will not be ruled nor regulated thereby, acting as she enjoins?

“ As for his hospitality, and acts of charity, they have been deservedly much famed: he gave much alms, and daily administered to the necessitous, to such that were in prison and distress: he clothed the naked, and provided bread for the hungry, contributed much towards the settling of a stock of bread and clothes for the poor for ever. His charity was diffusive, for not only his own, but other parishes were warmed by his bountiful influence. He hath made such provision for the indigent, that the children which are yet unborn may gratefully commemorate him. He was much conversant in watching, fasting, and praying, as well as alms-deeds; with him they inseparably accompanied each other. He shewed himself in all things a pattern of good works, the mirror of holiness, the sampler of Christian piety. His zeal was such in providing for the sick and needy, as to deny himself those things that were convenient for him, that he might be better able to supply the wants of the necessitous. He had learned that the glory of one of his high and holy function consisted much in making provision for the poor, as his shame did in studying to enrich himself^f. Wherefore his principal care for this was, to lay

^e For this I may, and do refer all such that require further satisfaction, and more particular information herein, to a brief discourse of his, entitled “The Irregularity of a Private Prayer in a Public Congregation.” In a Letter to a Friend, Anno Dom. 1674. And since then reprinted and enlarged. However, he thought it prudence to conceal his name, for that custom had

so much prevailed to the contrary. See also “Pulpit Conceptions, Popular Deceptions.” There is more of this in the “Preacher’s Guard and Guide,” alias *Rex Theologus*, wherein is ranked the use of long prayers of our own conceiving before sermon among the innovations these later times have made.

^f “Ignominia sacerdotis est, propriis studere,” &c.

up his treasure in heaven by a faithful dispensation (as a careful steward) of that which God had given him upon earth.

“He was very spare and slender of body, and it was thought he impaired his strength very much by his frequent fasting and abstinence. However he would not endure to be told thereof, for upon any such a suggestion, he was ready to reply, ‘That he did eat and drink too much, and that many, if not most, of men (using the proverb) did dig their graves with their teeth.’ Upon this account, for that he was so much devoted to austerity of life, and was so strict an observer of the holy time of Lent, and other stated fasts of the Church, for this and the like, the ignorance of some, and that, and ill-will in others, would needs have him tainted with popery.

“He often forsook his warm bed in the cold season of the night, that he might betake himself to his devotions, so that he spent the time in watching, weeping, and praying, when others were at their repose and sleeping. He esteemed time most precious, reckoning of that as lost more than what was necessary for rest and refreshment to the body that was not employed in prayer, study, Christian visits, and such like; insomuch, that that very character which was given to St. Hierom by the author of his life, may very well be bestowed on this reverend person^s, ‘That he would indulge sleep no more (scarce that) than only to satisfy the necessity of nature; that he remitted nothing of pains and industry for reading or study, nor of his alacrity in prayer; so that it was a wonder to see a body that had sustained so much by labour, vigilance, and fasting, to continue so full of vigour and activeness.’ Moreover, as if he had (what can we imagine less?) some secret and invisible monitor still at hand to instigate him thereunto, he would frequently, and that instantly, depart the company, retire into secret, to pour forth his soul into pious and fervent ejaculations^b; when and where his zeal and transports have been such that he hath been often overheard, which in charity we must conclude was not designedly, and out of vain affectation to be overheard, that he might be taken notice of; no, but we must impute the same to the mere raptures of devotion. That of Venerable Bede which he ascribed to his predecessor St. Cuthbert,

^s “Somnus non ad delicias, sed ad naturæ capitur necessitatem: Canis jam totus aspersus, nihil ex studiorum assiduitate remittit. . . . Mirum erat in corpore jejuniis et ætate consumpto, tantum spiritus, tantum vigere fortitudinis.”

^b “Sæpe accidit, ut dum inter alios versaretur, et cum illis sermonem misceret, intus Deum se alloquentem sentiens, discederet in cubiculum ibi cor suum coram Domino effundens,” &c. In Vit. Th. à Kempis.

is very applicable to this reverend pastorⁱ, 'That he fulfilled his duty in daily prayers in behalf of the people committed to his charge, and he taught them nothing by his words whereof he did not give them a good example by his deeds.'

"He had David's Psalms *ad unguem*, making responses all by heart; evening and morning, as the Church prescribes, he attended public prayers: and upon the more solemn days of fasting and humiliation, as upon Ash-Wednesday, Good-Friday, &c., after divine service had been celebrated in the church, he would in his private chapel read prayers again, making then use of the Psalms and Lessons as appointed by the Calendar in ordinary course for the day, when those that were proper and peculiar to that day had been read before.

"Whenever the Absolution was pronounced, or the Benediction given, being upon his bended knees, he bared his venerable grey hairs, and lowly bowed his head, as if he would have kissed the ground.

"Very often in private he hath been seen and heard to weep and pray, and beat his breast; not only kneeling, but sometimes throwing himself flat upon the earth, lying prostrate on the ground, as if he had been licking up the dust; thus profoundly humbling himself, even to the lowest. Since he has already paid the last debt to nature, we may safely speak, for that it is impossible to humour the dead into danger, or in this case to melt ourselves away into flattery.

"A good old man, like to this pious one, who is now become our present subject, being much importuned to declare what his studies and contemplations for the most part were,—at last, breaking the bounds of modesty, he made this answer^k, 'That he for his part was daily conversant in, and much meditating upon the four last things, Death and Judgment, Heaven and Hell.' These we may well presume possessed much the thoughts of the deceased, for that in writing he hath expatiated hereupon, and recommended the same to our serious meditations.

"It were easy to multiply instances of this nature, for we have a very virtuous and copious subject; the whole narrative of his life would take up much, and justly challenges a far better and more able pen; but brevity necessitates me, that I be not tedious, to pass by many memorable passages. There is nothing of untruth, as I conceive, that can deservedly be charged upon me for

ⁱ "Commissam namque sibi plebem et orationibus protegebat assiduis, et admonitionibus," &c. Bede, Ecel.

Hist., lib. iv. cap. 28.

^k "Se quotidie versari," &c.

what I have already said ; I fear there is more of virtue and piety than hundreds will ever imitate or practise. However, let a man live or act never so well, there will be some Momus or other to carp, some prejudiced and disaffected to traduce and censure him, and never understand the worth till they find the want of him ; which great numbers will be sure to do, I mean the poor that he fed and clothed, who can be no feigning nor personating, but real mourners for his death.

“ Having led his life in an holy and chaste celibacy, being never wedded to any save God, and the people that were committed to his care and trust, of whose spiritual welfare he was very tender ; and having spun out his days to the 76th year of his age, he seemed to be weary of the world, and to wait for his dissolution ; wherein his God hath gratified him, having brought him to his fathers, and in a good old age delivered him from the miseries of this sinful world, it may be from much evil to come. Which God in mercy prevent, and of His infinite goodness grant ‘that among the sundry and manifold changes and chances of this mortal life, our hearts may surely there be fixed, where true joys are to be found, through Jesus Christ our Lord. *Amen.*’ ”

INDEX OF SOME OF THE PRINCIPAL TEXTS QUOTED IN BISHOP WILSON'S WORKS.

Those marked * are texts of Sermons.

GENESIS.

CH.	VERSE	VOL.	PAGE
i.	20—23.	vii.	136.
	26.	vi.	202.
iii.	19.	ii.	327.
		iii.	59.
		vii.	45.
iv.	7.	iii.	27.
v.	3.	iv.	341.
		vii.	10.
vi.	5.	iii.	307.
	1—3, 7.*	ii.	542.
xvii.	17.	vi.	508.
xviii.	32.	ii.	543.
xxix.	31.	vi.	475.
xl.iii.	12.*	iii.	16.
xl.ix.	27.	vi.	121.

EXODUS.

xii.	13.	ii.	79.
	15.	iii.	192.
	26, 27.*	—	191.
xix.	5.	vi.	235.
xx.	11.	ii.	35.
		*iii.	77.
	15.*	—	9.
	21.*	—	454.
xxi.	6.	vi.	665.
xxxiv.	23, 24.	iii.	82.

LEVITICUS.

i.	4.	iv.	348.
vi.	2.	ii.	64.
		vii.	231.
x.	3.	—	239.
xiii.	46.	v.	112.
		vii.	69.
xix.	17.	ii.	429.
		iii.	15.
xxi.	6.	vii.	116.

NUMBERS.

CH.	VERSE	VOL.	PAGE
vi.	22, 27.*	iii.	412.
x.	22—24.	vi.	233.
xviii.	1.	v.	211.
xxi.	6—9.	iii.	290.
xxv.	12, 13.	—	416.
xxxii.	23.*	—	26.

DEUTERONOMY.

i.	17.*	iii.	1.
vi.	6, 7.*	—	369.
xii.	11, 13, 14.	vi.	148.
xxii.	1.	ii.	432.
	39.	iv.	243.
xxix.	18—20.*	iii.	98.

JOSHUA.

vii.	19.	iii.	104.
	19, 20.*	—	467.

JUDGES.

x.	6—16.	vii.	71.
xiii.	23.	iii.	490.
xvii.	1—3.	v.	561.
xviii.	10.	vii.	96.

I. SAMUEL.

xvi.	14.	ii.	241.
------	-----	-----	------

II. SAMUEL.

xiii.	13.	ii.	33.
-------	-----	-----	-----

I. KINGS.

ix.	3.	ii.	301.
-----	----	-----	------

II. KINGS.				ECCLESIASTES.			
CH.	VERSE	VOL.	PAGE	CH.	VERSE	VOL.	PAGE
v.		III.	293.	xi.	9.	v.	583.
vii.	1, 2, 20.	VII.	136.	ISAIAH.			
viii.	12.	III.	390.	x.	5.	VI.	161.
xx.	1.*	—	480.	xiii.	17.	—	332.
xxiv.	17.	VI.	166.	xix.	1.	—	383.
II. CHRONICLES.					4.	—	118.
vi.	40.*	III.	443.	xxi.	2.	—	332.
xix.	6.	v.	587.	xxviii.	15.	II.	135.
xxx.	18.	III.	298.	xxx.	1.	—	534.
JOB.					10, 11.	III.	90.
viii.	13.	IV.	60.	liii.	11.	II.	501.
xiii.	26.	VII.	34.	lviii.	13.	III.	84.
xx.	26.	III.	441.	lxi.	1.	—	61.
xxi.	14.	—	90.	lxvi.	2.	III.	107.
	19.	—	24.	JEREMIAH.			
xxiv.	13, 17.	—	93.	vii.	22.	VI.	73.
xxvii.	13.	II.	66.	x.	25.	VII.	28.
xxxiii.	14.	III.	52.	li.	11.	VI.	332.
	23.	VII.	54.	EZEKIEL.			
	29, 30.	II.	488.	iv.	6.	VI.	335.
xliv.	8.	VII.	176.	xx.	47.	—	488.
PSALMS.				xxxvii.	27.	III.	414.
i.	1.	II.	206.	xliv.	10.*	II.	100.
ix.	20.	—	136.	xlvi.	27.	VII.	116.
xvi.	8.	III.	366.	xlvi.	35.	II.	100.
xvii.	14.	VII.	35.	HOSEA.			
xxv.	14.	v.	102.	ii.	8.	II.	529.
xxix.	2.*	II.	308.	iv.	11.	—	30.
	10.*	—	328.	vi.	6.	III.	85.
xxxiv.	18.	II.	129.	xii.	3, 4.	VI.	42.
xc.	12.*	—	475.	MICAH.			
cvi.	31.	VI.	562.	vi.	9.	VII.	64.
cxix.	60.	IV.	123.	HABAKKUK.			
	106.	II.	143.	i.	16.	II.	349.
cxviii.	5.	III.	443.	ii.	9.	—	57.
PROVERBS.				iii.	17, 18.	VII.	137.
v.	11—13.*	II.	88.	ZEPHANIAH.			
viii.	15, 16.	III.	2.	i.	11.	VI.	119.
xiii.	24.	VII.	30.	HAGGAI.			
xv.	3.	II.	310.	i.	5, 6.	II.	353.
xvi.	8.	III.	517.	ZECHARIAH.			
	12.	II.	536.	vii.	10.	II.	60.
		III.	7.				
xix.	14.	—	46.				
	15.	—	399.				
xxi.	30.*	—	534.				
xxiii.	21.	IV.	215.				
xxvi.	13.	III.	144.				
xxviii.	2.	v.	231.				
	14.	II.	125.				
	26.	v.	581.				
xxx.	5.	III.	18.				
xxx.	17.	IV.	242.				

MALACHI.

CH.	VERSE	VOL.	PAGE
iii.	7, 12, 18.	II.	353.
iv.	2.*	—	179.

WISDOM.

ii.	11.	II.	536.
vi.	6.	—	46.
		III.	32.
xi.	24.	II.	331.
xv.	2.	—	292.
xvii.	8.	III.	32.

ECCLESIASTICUS.

vii.	6.	III.	6.
xv.	14.	—	394.
xxiii.	18.	—	31.

SONG OF THE THREE
CHILDREN.

	35.	II.	309.
--	-----	-----	------

ST. MATTHEW.

iii.	8—10.*	II.	150.
iv.	4.	—	348.
v.	13.	III.	530.
	14.	VI.	271.
	30.	III.	145.
vi.	11.*	II.	529.
	21.*	III.	237.
vii.	5.	V.	105.
	21.*	II.	339.
viii.	23—27.	VII.	138.
ix.	36—38.*	III.	403.
x.	12.	—	418.
	13.	VII.	55.
	15.	II.	7.
xi.	24.	—	219.
	28.	—	481.
		III.	135.
xii.	31.	II.	19.
xiii.	12.	—	470.
		III.	218.
	25.	II.	205.
xvii.	17.	V.	173.
xxi.	31.	VII.	245.
xxii.	12.	II.	108.
	14.	—	111.
xxiv.	15.	VI.	371.
xxv.	20, 21.*	II.	139.
xxvii.	3, 4.	III.	32.
	25.	—	151.
xxviii.	11—15.*	—	181.
	20.	II.	464.
		VII.	16.

ST. MARK.

CH.	VERSE	VOL.	PAGE
ii.	20.	III.	126.
iv.	28.*	II.	497.
v.	13.*	—	236.
vi.	8.	V.	208.
	56.*	III.	264.
ix.	7.	II.	29.
xii.	32—34.*	—	413.
		—	425.
xvi.	33.	VI.	73.
	15, 16.	II.	83.

ST. LUKE.

ii.	10.*	II.	164.
v.	4, 5.*	—	347.
	4—9.	VII.	139.
v.	8.	II.	348.
	32.	—	196.
vi.	25.	II.	48.
	46.	—	5.
vii.	41—48.*	III.	303.
	47.	II.	525.
viii.	12.	—	7.
	18.*	—	5.
		—	18.*
		—	29.*
		—	42.*
ix.	35.	—	7.
x.	6.	—	74.
		III.	447.
	16.	II.	102.
	42.	—	14.
xi.	28.*	—	55.
xii.	21.	—	59.
	48.*	—	460.
xiii.	8, 9.*	III.	48.
	24.	II.	94.
xiv.	28—30.	* III.	357.
xv.	7, 10.*	II.	524.
xvi.	1.	VII.	44.
xvii.	21.	V.	627.
xix.	10.	II.	180.
	41—44.*	—	485.
	49.	III.	53.
xx.	34—36.*	II.	449.
	36.	—	452.
xxi.	25.	IV.	138.
xxii.	19.*	III.	273.
	21.*	—	169.
xxiii.	31.	—	152.
	34.	—	154.
xxiv.	46.*	—	158.

ST. JOHN.

i.	11.	VI.	106.
iii.	7, 8.	III.	338.
	16.	II.	255.
	16, 17.	—	168.
	19—21.*	III.	87.

GALATIANS.

CH.	VERSE	VOL.	PAGE
iv.	19.	III.	217.
v.	6.	VII.	63.
	25.	III.	257.
vi.	7.	—	450.
	9.*	—	326.

EPHESIANS.

i.	18.	II.	329.
ii.	4, 5.*	III.	213.
	8.	II.	215.
iv.	17.*	III.	380.
	24.	II.	183.
		—	492.
		III.	135.
	25.	VII.	88.
	30.*	III.	389.
v.	3—5.*	—	37.
vi.	10—19.*	II.	278.

PHILIPPIANS.

i.	21.	II.	45.
		*III.	534.
ii.	12.	II.	49.
		—	251.
		III.	50.
		—	218.
iii.	8.	VII.	245.
iv.	6.	II.	352.

COLOSSIANS.

i.	13.	VII.	11.
iv.	4.	v.	109.
	5.	—	68.

I. THESSALONIANS.

ii.	19.	III.	532.
iv.	6.	—	23.
	7.	II.	407.
	13, 14.*	III.	512.
v.	17.	II.	403.
		IV.	78.

II. THESSALONIANS.

ii.	11.	VI.	131.
iii.	6.	II.	549.
	10.	—	351.

I TIMOTHY.

i.	9.	III.	103.
	15.*	II.	171.
		—	*200.
		—	174.
ii.	4.	—	259.
		—	200.
iv.	1.*	—	201.
		v.	68.
v.	16.	II.	58.
	8.	—	—

II. TIMOTHY.

CH.	VERSE	VOL.	PAGE
i.	4, 5.*	III.	316.
	6, 7.	v.	103.
	10.	II.	115.
ii.	13.	III.	35.
	26.	II.	184.
iii.	2.	—	433.
	5.	—	103.
		—	341.
		III.	385.

TITUS.

i.	16.*	II.	368.
		VII.	9.
ii.	10.	—	44.
	14.*	II.	200.
		—	208.
	15.	v.	145.

PHILEMON.

8, 9.	v.	56.
-------	----	-----

HEBREWS.

i.	6.	VI.	106.
ii.	7.	II.	127.
iv.	1.	—	130.
	2.*	—	82.
vi.	2.	IV.	2.
	6.	II.	341.
		III.	174.
x.	34.	VII.	43.
xi.	8.*	III.	224.
	10.	—	25.
xii.	1, 2.*	—	139.
	2.	VII.	39.
	14.*	II.	435.
	22.	VI.	305.
xiii.	4.	III.	141.
	17.	II.	18.
		*III.	425.

ST. JAMES.

i.	8.*	II.	358.
ii.	19.	—	85.

I. ST. PETER.

i.	17.*	II.	124.
	22.	—	335.
ii.	17.	—	431.
iii.	21.	—	414.

II. ST. PETER.

i.	4.	II.	25.
	5.	III.	189.
	10.	—	228.

I. ST. JOHN.				ST. JUDE.			
CH.	VERSE	VOL.	PAGE	CH.	VERSE	VOL.	PAGE
i.	6.	iv.	11.		3.	ii.	19.
iii.	2.	vii.	246.				
	4.	—	13.				
	7.	—	245.				
	9.	—	188.				
	10.	ii.	345.				
	20, 21.	iii.	498.				
iv.	8.	ii.	419.				
	9.*	—	254.				
	II. ST. JOHN.						
i.*	7.	ii.	6.				
					REVELATION.		
				i.	8.	vi.	55.
				iv.	10, 11.*	ii.	300.
				xiv.	13.*	iii.	502.
				xx.	6.	—	216.
				xxii.	12.*	—	109.

GENERAL INDEX.

* * * *Volume I., containing the Life, has a separate Index.*

VOLS. II. AND III. SERMONS. IV. CATECHETICAL INSTRUCTIONS AND PRAYERS.
V. SACRA PRIVATA AND MAXIMS. VI. NOTES ON HOLY SCRIPTURE.
VII. PAROCHIALIA AND MISCELLANEOUS REMAINS.

A.

- Abraham*, his faith illustrated, iii. 224.
Absence, limit of the length of, for a bishop, v. 70: see *Residence*.
Adultery, power of, iii. 305: belongs to God only, v. 186: rules of the Primitive Church concerning it, v. 555: the authoritative form of, warranted, vi. 602.
— and *baptism*, equal authority for either, vi. 462.
Academic Youth, Instruction for an, vii. 177.
Active life preferred to contemplative, v. 1.
Adam did really die the day he sinned, vii. 103.
Adoption, benefits of, iv. 11.
Adultery, heinousness of the sin, vi. 256.
Afflictions not always the punishment of sin, ii. 239: not always to be removed, ii. 244: uses of, iii. 231, v. 139: the nearest way to God, iii. 518: v. 149, 150: marks of God's favour, iii. 537: how turned to good or bad account, iii. 393: prayer in time of, v. 35, 128, 140: the effects of Divine love, v. 114: how to be borne, v. 133: no mark of God's displeasure, v. 133: advice to those suffering, v. 303: hints to persons in, vii. 40: see *Sufferings* and *Tribulation*.
Ahab a warning, v. 16.
Alms, prayers for direction in distribution of, v. 235: proportion of income devoted to God, v. 236, 252: meaning of "sell all," v. 241: not to be given according to merit, v. 248.
Almsgiving, motive to, iii. 485.
Altars, heathen and Jewish forms of, vi. 67.
America promised to Japhet, vi. 24.
Anabaptists, their perversion of Holy Scripture, vi. 83.
Anathema Maranatha, meaning of these words, iii. 273.
Ancients, their testimony to be received, iv. 27.
Angels, their office and glory, ii. 309: good and bad, ii. 236: our appointed guardians, ii. 402: attend at our altars, vi. 450.
Anger, prayer against, v. 127.
Antichrist, a description of, vi. 280: a type of, vi. 335.
Apostacy, what it is, vi. 660.
Apostles, why so called, v. 205: why poor men were chosen, vi. 385.
Apostles' Creed, Exposition of, vi. 369, sqq.: its antiquity, vi. 574, 596, 697.
Apostolic Succession, ii. 173; iii. 413; vi. 428, 551.
Apostolical usages, to be kept, v. 199.
Apparel, sobriety in, v. 331.
Apparition, account of an, v. 512.
Appetites, the end of giving way to them, ii. 37.
Aquila and Priscilla an example to Christians, iv. 295.
Armour, the Christian's, ii. 278.
Articles, Thirty-nine, a fragment of Bp. Wilson's on them, vii. 182.
Ascension of Christ, its practical influence, iii. 237.
Assurance of pardon, v. 274.
Atheism, what it is, ii. 207; vii. 79: a sign of, iii. 451: a shrewd symptom of, v. 59, note: see *Infidelity*.
Atheists, their real motive for disbelief, iv. 137: described, vi. 366.
Atonement, the, iii. 158: doctrine of the, iii. 274; iv. 189; vi. 182; vii. 174: heathen idea of, and Christian

verity concerning it, iii. 242: heathen, iii. 308: a vicarious sacrifice, vi. 643.
Authority, why given to certain men, ii. 407: duty of those in, ii. 542.

B.

Bad company to be avoided, ii. 30.
Balaam a warning to God's ministers, v. 118, 158.
Baptism, gifts of, ii. 159: benefits of, ii. 241: the earnest of the Spirit given at, ii. 248: we are received into covenant with God at, ii. 250: necessity of, ii. 252; v. 325: a dedication of our bodies to God, ii. 295: an invaluable blessing, ii. 340: how it saves us, ii. 414: our adoption, iii. 259: a mystery, iii. 436: outward sign of, iv. 82: the entrance into a covenant with God, iv. 205: thanksgiving for, v. 299: children passive in, vi. 439: restores us to the state that Adam fell from, vi. 493: one of its gifts, vi. 497: the water in it effectual to the washing away of sin, vi. 508: for the dead, explained, vi. 564: annuls the sentence of condemnation, vi. 567: the Christian circumcision without hands, vi. 632: a consecration to God, vii. 11.
 ——— and *Lord's Supper*, convey remission of sins, ii. 401.
 ——— *Infant*, vi. 530, 586; vii. 97.
Baptismal vow a test of faith and life, iii. 178: examination by it, vii. 13.
Bargains border on sin, iv. 255.
Barrow, Bp., his epitaph, v. 396; Bishop of Man, vii. 261.
Bastwick's case, v. 71.
Beaumont's Psyche quoted, v. 373.
Belief in God, what it is, iv. 220.
Benefactors, prayer for, v. 25.
Benzelius, Bishop of Upsal, v. 73.
Beveridge, Bishop, on restitution, ii. 65.
Beza on Confirmation, v. 79.
Bible, the, our salvation depends on a knowledge of it, iv. 257: in schools, vii. 105: the Old Testament a history of Providence, vii. 192: see *Word of God*.
Bindlosse, Sir R., vii. 274.
Bishops, their duties, v. 4, 68: responsibilities, v. 54: privileges, v. 61, 157; character of good bishops, v. 62, 63, 244: why called angels, v. 71: their jurisdiction not derived from the temporal power, v. 71: their elections, v. 72; to condemn heresy in their own dioceses, v. 117: a rebuke to those who tolerate sin by silence, v. 118: successors of

the Apostles, v. 159: stewards, not proprietors, v. 163: to be careful in their enquiry of candidates for Holy Orders, v. 201: see *Episcopacy*.
Blessing, of God's priest effectual, ii. 36: to be received with devotion, iv. 409: of God not to be measured by success or riches, ii. 354.
Borrowing, iii. 19.
Boundaries of ecclesiastical territories, vi. 608.
Bread and wine in Holy Communion become the Body and Blood of Christ in a spiritual manner, iv. 120: importance of the rubric that directs their oblation, iv. 355.
Breast-Laws, vii. 264.
Briefs, v. 73.
Burial Service, its scope, iii. 502.
Burton School, prayer for, v. 25.
Business not to be undertaken without prayer, ii. 70, and regard to God's will and honour, ii. 534: The one great business, ii. 14.

C.

Cain, an example of an excommunicate person, iii. 27.
Call, the benefit of a lawful, v. 211.
Callings, diligence in, necessary, ii. 351.
Calvin, his testimony for Confirmation, v. 79.
Canon of Scripture settled, vi. 173.
Careless livers, prayer for, v. 34.
Carelessness, danger of, iii. 347.
Catechising, v. 73, 209; vi. 449: danger of neglecting, v. 212; vii. 2.
Chance, nothing can come by, v. 386.
Charity, prayer for, v. 29, 258: see *Love*.
Chastisements, a list of, v. 90: necessary to salvation, v. 136.
Cheerfulness a sign of Christian hope, ii. 287.
Children, prayer for, v. 21: Bishop Wilson's, a list of, v. 22.
Christ the food of our souls, iii. 267: it is He that prays when we offer our prayers through Him, v. 7: the Way, v. 29: His offices, v. 75: the safety of His yoke, v. 150: His several characters, v. 282: His patience, v. 287: His love, v. 288: His coming uncertain, v. 361, 363: our pattern, v. 387: see *Jesus Christ*.
Christ's death and sufferings explained, iii. 147.
Christian, marks of a, ii. 120.
 ——— *Life*, vi. 633: difficulties of, ii. 273: a state of repentance, iii. 136: necessary in order to enjoy

- Christian blessings, iii. 380: ought to be seen, v. 116.
- Christian religion*, why it is blasphemed, ii. 103: what it teaches, ii. 281: proof of the truth of it, vi. 459.
- Christians*, formal, ii. 69; v. 318: danger of being without Christianity, ii. 100—113: must not forget their Pattern, v. 136; as liable to the curse of the Law as the Jews were, vii. 201: character of, ii. 203; v. 378, 393: false, ii. 205: their obligations, ii. 230: armour, ii. 278: character of true, ii. 286: test of true, v. 391; their rule of life, ii. 297: the several duties of all ranks and degrees of, ii. 320: must not rest in their privileges, ii. 520: in a better state than that of Adam in Paradise, iii. 254: qualifications of, iii. 334: duties of, iii. 524: nominal, a great scandal, iv. 281: the Body of Christ, iv. 360: called at their baptism, vi. 412.
- Christianity*, design and history of, ii. 200: where it is more generally to be found, ii. 204: where pure, ii. 204: not an idle state of life, ii. 285, 320: general state of, ii. 486: a state of trial, iii. 73: evidences of the truth of it, iv. 45: principles of, v. 410: Julian's device for destroying it, v. 117: not a new religion, vi. 387, 409: not a lazy business, vi. 397: the meaner sort mostly embrace it, vi. 488.
- Christmas-day*, sermons for, ii. 164, 171.
- Church* the city of the Lord, vi. 305: why called the Kingdom of God, vi. 412: the true faith preserved in it, iii. 332: why called holy and Catholic, iv. 37: and Apostolic, iv. 41: danger of leaving that Church into which one has been baptized, vii. 230: intercedes for all men, ii. 174: marks of a true, v. 430: prayers for, v. 20, 31: prayer for those under censures of, v. 33: has power to admit and reject members, v. 175: her worst enemies, v. 240: her goods, why not bequeathed by Bishop Wilson to his children, v. 23: are deposits, v. 241: their origin, v. 244: has power to judge her own members, vi. 584: hath authority in controversies of faith, vi. 601: obedience to, a mark of our love to God, vii. 104: instances of God's care for the, vi. 108: the voice of the, sure to be heard at the throne of grace, vii. 55: see *House of God*.
- of *Christ*, duty of its members, ii. 294: ordinarily no salvation out of it, ii. 295: vii. 21, 163: continual care over, vi. 72.
- Church Catholic*, meaning of the term, ii. 400: is the appointed means of salvation, ii. 401, 405: a prophecy of, vi. 334.
- *revenues*, disposal of, v. 164.
- of *England*, vii. 167; in danger from infidelity, v. 353: a true member of the Chureh Catholic, vii. 230.
- of *Scotland*, discipline of, v. 353.
- and *State*, ii. 546: their divers ends, vi. 522.
- *membership*, iv. 191: necessary, ii. 464: and polity, vi. 593.
- *authority*, of what nature it is, v. 187; an example of submission to it, vi. 551.
- *government*, prudence necessary in it, v. 68; committed to bishops, v. 174: laws appointed for it by Jesus Christ, v. 354.
- *censures* to be submitted to, iii. 473: end of, iv. 37: clergy ought not to neglect to use them, vii. 4: necessary instructions for such as are under them, vii. 50: eut Christians off from baptismal privileges, vii. 52.
- *discipline*, ends of, ii. 160, 242; iii. 467; v. 182, 183, 189, 352: different forms of attack on it, ii. 205: duty of restoring it, iii. 241: prayer for its restoration, v. 228: importance of the exercise of it, v. 69, 168: discouragement in the exercise of it not to be regarded, v. 170: danger of discouraging it, v. 176, 184: remissness in it owing to what, v. 185, 352: the result of slackening it, v. 187: no legal exemption from, v. 190: letters of, v. 355: reason and foundation of, vi. 81; vii. 198: note on, vi. 401: has a divine force, vi. 608: method of in the diocese of Man, vii. 262: see *Excommunication*, and *Discipline*.
- *Service* explained, ii. 71—81.
- *Rates*, duty of paying them, iii. 451.
- Churches*, presence of God and His angels in them, iii. 457.
- Churchyard*, Consecration of a, vii. 148.
- Circumcision*, how it "is nothing," ii. 414.
- Clergy*, a rule for, vii. 82: see *Pastor* and *Minister*.
- Clinics*, how to deal with them, v. 175.
- Coke, Lord*, on Church law, ii. 550.
- Collects* of the Prayer-book, their tendency, v. 291.

- Comfortable promises*, why spoken to the Jews by the prophets, vi. 303.
- Commandments*, why read in Office for Holy Communion, iv. 374.
- Commination Service*, why used, iii. 100, 107 : meaning of the "Amen" in it, vii. 108.
- Common Prayers*, vii. 99.
- Communicants*, unworthy, iii. 169, 172, 176 : test of a worthy, iii. 271, 294 : St. Chrysostom on unworthy, v. 181 : great benefit of complying with the rubric that directs them to signify their names to the curate the day before they communicate, vii. 6.
- Communion, Holy*, see *Lord's Supper*.
- *Service*, devotions to render it more agreeable to apostolic usage, v. 73.
- Confession* before a pastor, when expedient, ii. 409 : public, iii. 469 : before a minister, useful in cases of conscience, iv. 88 : to precede absolution, v. 36 : why men shrink from it, v. 178 : should be made every night, v. 412 : a great help to obtaining pardon, v. 540 ; vi. 135.
- and *Absolution* not to be despised, iv. 389 : instructions concerning them, vii. 68.
- Confessor*, his qualifications, v. 532.
- Confidence* not to be placed in ourselves, ii. 363, 366 : failure, arises from inexperience, iii. 390 : the grounds of a true, v. 114.
- Confident*, instructions to the vainly, vii. 61.
- Confirmation*, v. 75 : benefits of, ii. 107 ; iii. 365 : sermon at, iii. 347 : why necessary, iv. 1 : conveys grace, iv. 5 : the effect and blessing of, v. 76, 326 : is the perfection of baptism, v. 76 : devotions at, v. 77, 81 : the gift of the Holy Spirit in, v. 81 : exhortation to those that have been confirmed, v. 82 : number of those confirmed by Bishop Wilson, v. 83 ; preparation for, vii. 9.
- Conscience*, tenderness of, ii. 129 : peace of, how obtained, ii. 331 ; power of, v. 445 : not the natural working of our hearts, vii. 93.
- Consecration* of the elements in the Lord's Supper, effect of the, vii. 20.
- Consecrations of Churches*, sermons at, iii. 443, 454 : account of, v. 305—307 : a form of, vii. 143.
- Constantine* the first Christian Emperor, vi. 471.
- Controversy*, rules for, v. 119.
- Conversation*, rules for, v. 26, 194 : should be religious, v. 192 : prayers for direction in, v. 31, 33, 192, 314 : religious, vii. 75.
- Conversion* often the fruit of sermons, ii. 97 : not to be separated from repentance, ii. 154 : iii. 132, 138 : not to be put off, ii. 217, 337 ; signs and fruits of a true, ii. 326 : v. 79, 345 : why hindered, ii. 490 : only one sure argument of, iii. 66 : hindrances to, iii. 139 : of Saul, v. 402, a lesson for Christ's ministers, v. 178, 327 : is God's work, v. 200 : imperfect, v. 399 : the first step to, vii. 77.
- Converted person*, his duty, iii. 260.
- Corruption* of human nature, iii. 269 : see *Human Nature*.
- *of the world* a motive to seriousness, v. 443.
- Covenant* with God, what it is, iii. 291.
- Covenants*, two, v. 592, 597, sqq.
- Covetousness*, sin of, ii. 56 : prayer against, v. 29, 156 ; abominable in ministers, v. 165 ; warnings against, v. 414 : see *Balaam*.
- Creation*, how the history of it was conveyed to Moses, vi. 7 : the work of the Blessed Trinity, vi. 9, 202, 253.
- Creatures*, God to be glorified in and for them, ii. 379.
- Creed* a sufficient guide, ii. 289 : put into practice, ii. 368—412 : to be made the rule of life, ii. 379 : use of repeating it, iv. 22.
- Criticisms* not so edifying as practical truths, vi. 1.
- Cross*, the reward of faithful pastors, v. 66 ; where to learn the mystery of, v. 130, 333 : why it should be taken up daily, v. 147, 149 ; vii. 78 : the shortest and safest way to heaven, v. 151 : the gift of God's love, v. 154.
- *of Christ*, a type of, vi. 64.
- Crosses* make death less frightful, v. 150.
- Cruelty* to animals, a sin, ii. 313.
- Cure* of souls, motive for undertaking it, iii. 407.
- Curiosity*, praise and blameworthy sorts of, iii. 233.

D.

- Daily prayer*, direction for, ii. 306 : a charge upon pastors, iii. 415, 429.
- *prayers*, ii. 230 : public, enforced, iii. 529.
- Damianus, Peter*, on inconsiderate excommunication, v. 169.
- Dan*, tribe of, why not sealed among the servants of God, vi. 120.
- David*, his sin and punishment, iii. 29 : an example of submission, v. 172.
- Deacons*, v. 204.

- Death*, ii. 43: use of the thought of, ii. 91: alters our view of this world, ii. 93: how to be submitted to, ii. 392: use of meditating on, iii. 56: meditation on, iii. 480: its effect on men, iii. 483: of the faithful, happy, iii. 493, 502: comfort on the death of friends, iii. 512: St. Paul's comfort in, iii. 534: resignation to, v. 52: preparation for, v. 254, 268, 274, 360: both a punishment and a sacrifice, v. 260, 265, 273: ejaculations on, v. 270: violent, frequent, and why, v. 363: see *Resignation*.
- Deathbed* repentance not to be depended on, ii. 155: meditations on, v. 359.
- Decalogue*, for Christians as well as Jews, iv. 48: is a copy of the law of nature, v. 593.
- Decrees* of God not altered on account of ignorance, ii. 67.
- Deemsters*, their office in the Isle of Man, vii. 265.
- Dejection* of spirit, v. 318: instructions to such as suffer from it, vii. 62.
- Deliverances*, a list of Bishop Wilson's, v. 88.
- Departed*, commemoration of the faithful, v. 277: prayer for departed souls, v. 396; vii. 238.
- Desires*, if granted, may be ruinous, v. 113.
- Despair*, arguments against, ii. 234: prayers to be delivered from, v. 34, 140: is not humility, v. 400.
- Detraction*, the great sin of, v. 197.
- Devotion*, true, v. 1: not to be intermitted, v. 2.
- Difficult Scriptures*, their use, vi. 2.
- *times*, prayer for direction in, v. 34.
- Difficulties*, the direction of God's Holy Spirit in, v. 38.
- Diptychs*, a register of baptized persons' names, vi. 597, 628.
- Disappointments*, uses of, ii. 349, 360: good for us, v. 113.
- Discipline* of the early Church, ii. 204: a means of bringing people to repentance, iii. 427: see *Church Discipline*.
- Disobedience*, want of faith no excuse for, ii. 214.
- Distrust* of ourselves necessary, ii. 279.
- Divine Service*, how to attain the right way of performing it, vii. 4.
- Divorce* contrary to Scripture, vi. 410: should be no need of amongst Christians, v. 393.
- Doctrine*, sound, the non-endurance of, a sign of the times, v. 117.
- Do this*, a sacrificial term, vi. 20.
- Double-minded*, their danger, ii. 358.
- Drunkenness* takes away the understanding, ii. 30.
- Duty*, measure of, iii. 328.
- Duties*, outward, a means to conversion, ii. 345.
- Dying persons*, why more devout than others, v. 1.

E.

- Easter*, rule for receiving Holy Communion at that time, vi. 82; vii. 4.
- Education*, true, iii. 59: dangers of a so-called liberal, iii. 73: advantages of a Christian, iii. 316: true and false, iii. 319.
- Ejaculations*, general, v. 281: daily, v. 288.
- Election*, vii. 87.
- Eloquence*, true, v. 518: danger of, v. 580.
- Ember weeks*, duty of observing them, v. 204; vii. 1.
- Enemies*, prayers for, v. 35, 140: rules for behaviour towards, v. 141.
- Enthusiasm*, vii. 111.
- Episcopacy* a dreadful burden, v. 60 (note), 145: the remedy against schism, v. 520: see *Bishop*.
- Episcopal power* founded in the person and office of Christ, v. 62.
- Erasmus*, his character of a Christian, v. 393.
- Esau* a warning to those who depend on a late repentance, ii. 328.
- Estates*, advice to men of, vii. 37.
- Eternity* of punishment, the, ii. 190, 194, 210, 213, 322, 327.
- Eucharist*, the Holy, vi. 643.
- Evil spirits*, nature and power of, ii. 14, 236: see *Satan*.
- Examination* of self, v. 51.
- Excommunication* a remedy as well as a punishment, ii. 242: what it is, ii. 406; vii. 85: often self-pronounced, iii. 451: danger of inconsiderate, v. 169: authorities quoted on, v. 170: same authority for it as for baptism, v. 173: sufficient occasion for, v. 174: why less feared than it should be, v. 176: the end and aim of, v. 180: danger of despising it, v. 184, 189: authority for, vi. 408: a form of, vii. 121: see *Church Discipline*.
- Exodus*, the, a type of our redemption, iii. 191.
- Experience*, a proof of sincerity, vi. 562.
- Experiences*, inward, not always to be trusted, ii. 250.

F.

- Failings* of good men, why permitted, v. 146.
- Faith*, nature of a true Christian, ii. 19: of devils why not a saving faith, ii. 85: and obedience not to be separated, ii. 110: the gift of God, ii. 116: the foundation of, ii. 181: must be shewn in our life, ii. 192: how corrupted, ii. 207: true, ii. 220: fruits of, ii. 296: a principle of obedience, ii. 334: the foundation of religion, ii. 362, 372: to be shewn by works, ii. 381: definition of, iii. 226: not an act of the will, iii. 256: prayers for, v. 29, 30, 34: made firmer by self-denial, v. 153: how to resist attacks on, v. 263: nature of a saving, v. 316: test of a true, vi. 545: what it proceeds from, vi. 581: different uses of the word, vi. 614: character of a man who lives by faith, vii. 87: the word 'faith' often used for 'trust,' vii. 94.
- Fall*, the result of, ii. 165: the fruits of, ii. 228: means of restoration from, ii. 257; vii. 78: state of man before it, iv. 340; v. 572, 601.
- Family prayer*, advantage and necessity of, ii. 349; vii. 27.
— *worship*, ill effects of its neglect, iv. 95.
- Famine*, mention of a, v. 36.
- Fasting*, a Christian duty, iii. 79: why commanded, v. 333: necessary to penitence, v. 155: necessary to ministers, v. 160.
- Fasts* of the Church, how to be kept, iv. 21: a part of revealed religion, vii. 103.
- Fatalism*, its foolishness, iii. 60: the result of a hardened conscience, iii. 172.
- Favour* of God, proof of being in, ii. 26: how to obtain it, ii. 186.
- Favours*, a list of special, with prayers, v. 40, 84.
- Fear* necessary in our way to heaven, ii. 124: a godly, v. 316.
— *of death*, the Lord's Supper a remedy against it, iii. 486.
— *of God*, our security, ii. 125: what it is, ii. 181: the foundation of a saving faith, iii. 64.
- Feasts of the Church*, how to be kept, iv. 53: benefits of attending them, vi. 498.
- Festivals*, Christian, observed with reason, vi. 109.
- Forgiveness* of sins must begin with ourselves, ii. 333: conditions of, iii. 310: how obtained, iv. 38: the mea-

- sure of, v. 312: power of, given to men, vi. 430.
- Form of prayer*, the Lord's Prayer a perfect, iv. 75.
- Formal Christians*, of dealing with them, vii. 46.
- Fornication*, sin of, iii. 37: antenuptial, how it should be expiated, v. 187.
- Fraud*, iii. 16.
- Freewill*, St. Peter's proof of, ii. 147, 175, 509: no necessity imposed on it by God's foreknowledge, v. 454, 546: not inconsistent with God's grace, v. 567.
- Friends*, whom to be chosen as, v. 406.
- Fruits of the Spirit* necessary proofs of God's government of us, ii. 252.
- Fulness of time*, meaning of the term, iii. 343.
- Funeius*, his epitaph, v. 144.
- Future state* revealed to all Christians, ii. 97: knowledge of each other in it, vi. 12: belief of, in Old Testament times, vi. 54: proof of, vii. 193.

G.

- Galatians*, argument of the Epistle to, vi. 31.
- Gaming* a breach of tenth commandment, iv. 247.
- Gardens of Eden* and Gethsemane, vii. 228.
- Gentiles*, a type of their becoming members of Christ's kingdom, vi. 122.
- Gentleman*, the true character of a, v. 415.
- Gentleness* to be used in bringing souls into the right way, v. 117, 118: see *Sin*.
- Glory* to be given to God, ii. 308.
- God* just as well as merciful, ii. 118: His justice and goodness, ii. 201: love to us, ii. 229: reconciled to man, ii. 267: instances of His providence, ii. 304: His attributes, ii. 370: His presence in His temple, iii. 443: why His being is not openly proved by Moses and St. Paul, iv. 137: His attributes and relations to us, iv. 150: manifested in our justification, v. 575: His human attributes in Scripture explained, vi. 4, 154: His justice, vi. 560: is no respecter of persons, vii. 79: His omniscience, vii. 95: see *Love*.
- God-children*, prayer for, v. 24.
- Good man*, character of a, iii. 500.
— *works*, necessity of, ii. 209: the gift of God, v. 396.
- Goodier, James*, vii. 272.

Goods of this world, not to be accounted of, v. 157.

Golden Rule, the, iv. 167.

Gospel requires faith and repentance of all, ii. 176 : how to be received, ii. 179 : to whom welcome, ii. 180 : the, contains severer punishments than the Law of Moses, ii. 187 : a proof of the truth of, ii. 203 : light, iii. 87 : how to be propagated, iii. 324 : reason for standing at the reading of the, iv. 379 ; peculiar blessings of, v. 446 : narrative, proof of its accuracy, vi. 427 : grievous sin of jesting at, vi. 470 : with great reason so called, vi. 449 : the whole design of, vi. 689.

Government, the end of, ii. 536.

Grace despised the ruin of the despisers, vi. 285 : signs of saving, v. 343.

Graces, before and after meat, v. 279, 314, 355, 396, 397.

H.

Habits, evil, proof of their cure, vi. 392.

Half-repentance, iii. 386.

Happy life, the way of a, v. 31.

Hatred of evil men against good, iii. 184 : of sin necessary to true repentance, vi. 536.

Heathens, instances of their conversion, iv. 138 : hindrances in the way of their conversion, iv. 170.

Heaven, how to fit ourselves for it, ii. 51 : who are accounted worthy of it, ii. 458.

Helius, Governor of Rome in Nero's absence, vi. 651.

Hell, a motive to repentance, ii. 48 : its eternity, ii. 160 : sometimes used for the place of departed spirits, vi. 45.

Heresies, causes of, their rise, v. 164 ; vi. 360 : fruits of, v. 396.

Heretics and schismatics, the way of, v. 381 : how to deal with them, vi. 474.

Herring Fishery, form of prayer for the clergy who attend it, vii. 135 : described, vii. 258.

High places, why sacrifices in them provoke God's displeasure, vi. 171.

Holiness necessary to salvation, ii. 25, 435 : what it consists in, ii. 438.

Holy Ghost, *The*, appoints pastors, ii. 90 : mission of, ii. 173 ; iii. 257 : the fellowship of, ii. 246 : office of, ii. 247 : His office and mission, ii. 399 : works by ordinary means, ii. 502 : the fruits of, visible, iii. 340 : sin

and danger of grieving Him, iii. 389 : His work gradual, iv. 64 : is God, vi. 293, 451 : see *Spirit*.

Holy Land, different names of, vi. 27. — *life*, the Christian's defence, ii. 281 : always necessary, ii. 362.

— *men* convert more sinners than learned men do, v. 198.

— *Orders*, a Catechetical Instruction for Candidates for, vii. 150.

— *Scriptures*, their comprehensiveness, ii. 380.

Homér, a parallel with Isaiah, vi. 295.

Hope, true ground of, ii. 342 : prayers for the grace of, v. 34, 140.

Hospitality, what it consists in, v. 250.

House of God is God's presence, ii. 300 : behaviour in, iv. 56 : bowing at our entrance justified, vi. 395.

Human nature, its corruption, ii. 14, 38, 152, 165, 223, 224 ; iv. 155 : see *Original Sin*.

Humility, why recommended in Holy Scripture, ii. 248 : necessary in order to a saving faith, iii. 61 : motives to, v. 30 : necessary in order to benefit by God's word, ii. 7 : a chief virtue in a prelate, with prayer for the grace of, v. 64, 65, 155 : character of a humble man, vii. 105.

Hypocrite, character of, vi. 469.

I.

Ignorance no excuse for living in sin, ii. 212.

Ignorant, duty of instructing the, ii. 497 : instructions to the, vii. 60.

Image of God, man created in, ii. 183 ; vii. 114 : our restoration to it, iii. 166 : its restoration in us, v. 391 : restoration to it the end of religion, iii. 216.

Image, worship before it forbidden, iv. 49.

Imagination, the foundation of false hopes, iii. 100 : fruits of an unrestrained, iii. 217 ; v. 551.

Impenitent sinners, their end, iii. 53.

Imprecations in the Psalms, how to be understood, vi. 208.

Impropriations, v. 35.

Impurity, *Sins of*, their effect, ii. 31 : how hateful to God, vi. 32 : the parent of many other crimes, vi. 135.

Incarnation, *The*, fruits of, ii. 167, 172, 228, 255 : one great end of, ii. 187 : what it is to us, ii. 207 : doctrine of, iv. 160 : a manifestation of God's mercy, ii. 386 : the exaltation of human nature, vi. 451.

Inconsideration, danger of, ii. 8.

Inconsistent lives of Christians a betrayal of Christ, iii. 174.
Indifference, Satan's work, ii. 191: see *Unconcernedness*.
Infidelity, the best security against, iii. 334: cause of, v. 394: caused by lukewarmness in prayer, v. 3, 399: prayer against, v. 313: Church of England in danger from, v. 353: how to escape it, vi. 85: provision against, vi. 93: proceeds from ourselves, vi. 399.
Injustice, result of covetousness, ii. 60.
Innocency does not exempt from suffering, vi. 182.
Inspiration of Holy Scripture, a conviction of it necessary, ii. 283: a proof of, vii. 198.
Installation, oath administered to the bishop at, v. 37.
Institution, reasons for refusing, v. 210: prayer of, v. 217.
Instruction, a special duty of a pastor, v. 109.
Intercession, all Christians mediators of, v. 396: duty of, vi. 70.
Intercessory prayer, most effectual for ourselves, vi. 266: heads of, v. 39, 72, 227.
Irreverence, not overlooked by God, vi. 125.
Isis, his worship made contemptible, vi. 102.
Israelites, an example for Christians, ii. 86.

J.

Jacob, his sons a warning and example, v. 138: meaning of his vision of the ladder, vii. 194.
Jerusalem, Ezekiel's description of, typical of the Church, ii. 100: coincidence at the fall of, vi. 426.
Jesting about serious things, cause of, iii. 129.
JESUS, the Name of, v. 285.
JESUS CHRIST, His person and office, ii. 197: our Saviour, Prince, and Lawgiver, ii. 267: His vicarious suffering, ii. 298: His legacy, ii. 329: His several relations to us, ii. 397: the Head of His Church, iii. 210: His continual intercession at the right hand of God, iii. 238: His relations to us as Pastor, Priest, and King, iv. 33: His divine and human natures, iv. 162: the manifestations of the second Person of the blessed Trinity to the patriarchs, vi. 31, 42, 55, 68, 80, 95, 106, 110, 124, 217, 242, 256, 334, 356, 508: types of, vi. 34, 44, 61, 76, 88, 94, 119, 182, 189, 191, 347,

355: proofs of His divine nature, iii. 304: vi. 88, 398, 421, 429, 450, 499: His eternal generation, vi. 349: reduced things to their primitive institution, vi. 380: true God, vi. 394: how confessed, vi. 396: why silent before the judge, vi. 446: hath the title I AM, vi. 507: the offerings of His Body and Blood, vi. 520, 528: one God with the Lord Jehovah, vi. 524: consecrated to His ministry by baptism, vi. 540: why called the Word, vii. 98.
Jewish and Christian religion have the same aim, ii. 413.
 — *sects*, vi. 377.
Jews, their care of Holy Scripture, vi. 299: have now no sacrifice for sin, vi. 91—97: reason of God's care for, vi. 96: their curious custom, vi. 76: a warning to Christians, ii. 207, 520: their conversion, iv. 138.
Judas, his sin, iii. 169.
Judgment, the, will be according to deeds, ii. 189: a matter of comfort, iii. 117: described, iv. 30.
 — *Day of*, ii. 45: iii. 109: prayer for mercy at, v. 34, 142: meditation on, v. 259: Sodom and Gomorrah a type of, v. 542.
Judgments, God's, ii. 529.
Jurymen, their duties, iv. 51.
Justice, heathen representation of, iii. 3.
Justification not merited by works, ii. 250: what it is, vii. 94.

K.

Keys, power of, belongs to the apostles as pastors, and their successors, vi. 525: vii. 69.
 — the twenty-four councillors in the Isle of Man, vii. 265.
King, prayer for the, v. 24.
Kingdom of God is within us; what this is, v. 309.
Knowledge increases with obedience, ii. 274; of truth insufficient, iii. 210: what is necessary for Christians, iii. 357.
 — *of God*, how attained, v. 397: two sorts of, vii. 84.
 — *and piety*, how to attain, v. 383.

L.

Labour, success of, depends on God's blessing, ii. 347: how to be consecrated to God, ii. 352.
Last things, the four, v. 270.
Law, *The Jewish*, proof that it has a spiritual meaning, vi. 97.

- Law of God* a transcript of the law of nature, vi. 105: the spiritual and mystical meanings of, vi. 245.
 — *suits* forbidden, vi. 388.
- Learning*, want of, no excuse for ignorance of duty, ii. 27: dangers of, v. 106; vii. 89: cannot perceive the truth without holiness, v. 390.
- Lent* a time of retirement, v. 158: how clergy should keep it, vii. 1.
- Leprosy* typical of sin, iii. 439: typical character of the laws of, vi. 525: not infectious to the priests, v. 112.
- Lesson for the day*, providential uses of the, v. 134, 196: v. 312, 370.
- Levi*, the tribe of, better provided for than the others, v. 246.
- Levitical law*, how not binding on us, vi. 398.
- Libertinism*, being left to, a sign of reprobation, v. 136.
- Life*, the shortness of, ii. 475: a state of trial, ii. 13: every state of, may be turned to good account, iii. 245.
- Litany*, from Bishop Andrewes, v. 274.
- Literal* sense of Holy Scriptures not always the principal, vi. 508.
- Litigiousness*, vii. 108.
- Long life* not always a good thing, ii. 478.
- Lord's Day*, profanation of it the beginning of all evil, ii. 96; iii. 10: how to keep it, v. 99: due observance of it influences the prosperity of Church and State, iii. 82: a day of rest as from labour so from sin, iii. 85: how to spend it, iv. 109; the memorial of the resurrection, and descent of the Holy Spirit, iv. 238: changed from the Sabbath, vi. 699.
- Lord's Prayer*, sufficiency of, ii. 11: explained, iv. 261; paraphrased, iv. 420; v. 13, 47, 50, 92, 120, 307, 356, 365.
- Lord's Supper*, meaning and benefit of, ii. 12; vii. 92: the tree of life to Christians, ii. 79; necessity of receiving, ii. 108: conveys pardon to the penitent, ii. 158: neglect of a sign of imperfect faith, ii. 294: how to receive the benefits of, ii. 391: meditations and devotions proper to it, iii. 152, 156; vii. 237: the partaking of, a dedication of ourselves, iii. 166: like the passover, a representation of Christ's death, iii. 193: the true Christian Sacrifice, iii. 203: the medicine of the soul, iii. 264: practically explained, iii. 273: frequent reception of, iii. 288; vii. 26: the memorial of the Atone-
- ment, iii. 274; vii. 21: the practical application of it easy to be understood, iii. 292: the standing means of reconciliation to God, iv. 81: directions for its worthy reception, iv. 116: a representation of the sacrifice of Christ's Body and Blood, iv. 275: prayer of invocation of the Holy Spirit, iv. 403: how often it should be received, iv. 410; vii. 5: devotions at, v. 73, 341: a sacrifice, v. 74, 75, 334: Jesus Christ the sacrifice in, v. 160: the sacrament of reconciliation, v. 162: exhortation to devout and constant receiving of, v. 320; the tree of life, v. 334: nature and end of, v. 335, sqq.: preparation for, v. 336, 341: spiritual communion, v. 337: meaning of the words "Do this," v. 339: presence of Christ in, does not depend on the faith of the receiver, v. 339: a sovereign medicine, v. 412: a type of, vi. 84, 88: the Christian sacrifice, vi. 174: the continual sacrifice of Christ's Body and Blood, vi. 423: a mark of our being members of Christ's Church, vii. 5: a method of preparation for, vii. 19: see *Sacrifice*.
- Lot*, his choice made by sense only, v. 541.
- Lot's wife*, meaning of the "remembrance" of, v. 157.
- Love of Christ*, true marks of, ii. 266, 273, 274.
 — *of God*, the great command of Christ, ii. 21, 413: in sending His Son, ii. 254: how to be shewn, ii. 293: fruits of, iv. 422; v. 315.
 — *and neighbour*, iii. 303.
 — *of neighbour*, ii. 23, 423; v. 253, 317: how to be expressed, v. 349, 472.
- Lukewarmness* most dangerous, v. 412.
- Lust* more easy to prevent than mortify, v. 151.
- Lying* the first sign of a corrupt nature, iii. 371.

M.

- Magians*, their worship of the sun imitated by the Jews, which the arrangement of the temple with its eastern entrance was meant to hinder, vi. 322.
- Magistrates*, the benefit of zealous men, ii. 544: their authority supplementary to Church discipline, ii. 550: their duty, iii. 1: and responsibility, v. 587: are God's ministers, iii. 2.

Magnificent, why used in daily service, ii. 390: its agreement with the song of Hannah, vi. 123.

Man, three states of, before the Gospel, ii. 201: not his own master, ii. 248: his state by nature and by grace, iii. 253: the end of his creation, iv. 154.

— Bishop of, his privileges and mode of election, vii. 260.

— Isle of, its former and present state (1736) contrasted, ii. 538; iii. 9: prayers for the Lord of the, v. 20, 24: Bishop Wilson's History of, vii. 247, sqq.: description of the Calf of, vii. 269.

Marriage, preparation for, in the Isle of Man, iv. iii.: strictness of the bond, vi. 409: cautions concerning, vi. 474: vii. 193.

Married persons, their duty, iv. 59.

Mary, St., ever Virgin, vi. 329, 381.

Master and Servant, their duties, v. 115.

Means of Grace, iii. 89: neglect of, ruinous, ii. 95: not to be slighted or despised, ii. 176, 252: result of neglect of, ii. 364.

Mede, Mr. Joshua, on the conversion of the Jews and Gentiles, iv. 138.

Meditation should always precede prayer, v. 2.

Melancholy, religious, v. 604.

Mercy of God not to be abused, ii. 169: the extent of, iii. 113.

Merit, our own, not to be presumed on, v. 313: see *Pride*.

Midnight meditations, v. 278.

Mills, horizontal, in the Isle of Man, described, vii. 257.

Minister, God's, not to be slighted, ii. 8: see *Pastors*.

Ministers of God, those that despise them despise Christ, iii. 442: misery of not attending to, ii. 29, 82; duty of, ii. 189: their office, ii. 84: speak God's word, not man's, ii. 27, 98: their authority from Christ, ii. 388.

— *of the Gospel*, what is committed to them, iii. 418.

— *of Christ*, not of the people, iii. 434: a rule for, vi. 312; contempt of, what it leads to, vi. 441.

Ministry a means of grace, ii. 103: qualifications for, ii. 407: great blessing of a standing ministry, iii. 412, 477: the, is God's ordinance, iii. 527.

Miracle, conversion a great, v. 461.

Miracles of Christ, a proof of, vi. 398: true, must be wrought in Christ's name, vi. 428: visible and invisible, vi. 457.

Mission, how a pastor should shew his, v. 71: see *Pastor*.

Missions, prayers for, iv. 293: their claim on the endowed clergy, iv. 144.

Montanus, an account of him, v. 513.

Moor, Mr. P., ordained priest, vii. 232.

More, Dr. H., his character of a Bishop, v. 63: on self-denial, v. 153.

Mortification, danger of disuse of, vi. 479: see *Self-denial*.

Moses, proof of his divine commission, vi. 62.

Mysteries of Scripture, by whom alone understood, vi. 4.

Mythology, its connection with Holy Scripture, vi. 18, 23, 24, 118, 145.

N.

Naaman an example to Christians, iii. 293.

Name of God, sin of profaning it, ii. 33.

National sins, vii. 234.

Nations, cause of their destruction, v. 447.

Natural corruption, proof of, vi. 435: universal, vi. 559: see *Human Nature and Original Sin*.

— *state of man*, iii. 197, 252.

Non-communicants, their punishment, iii. 275.

— *residence*, a temptation from the Evil One, vi. 636.

O.

Oath of allegiance, a prayer concerning it, v. 33.

Oaths, rash, not to be kept, vi. 130.

Obedience to the Gospel must be uniform, ii. 13: necessary to peace, ii. 334.

Oblation, the Christian, foretold, vi. 358.

Oblations, v. 338.

Offertory, the, vi. 387.

Old Testament to be read in the light of the New, vi. 92.

Oppression, the crime of, ii. 60.

— in the gate, meaning of this, v. 140.

Ordained persons, a list of, v. 217, sqq.

Ordinances of the Gospel, ii. 101, 102: necessary, ii. 13: outward use of, ii. 340: how to profit by, ii. 342: their object, ii. 344: are the only means of attaining holiness, ii. 410.

— *of God*, danger of despising, ii. 301: effectual, iii. 338: nature and effect of, iii. 341: God can dispense with His own, iii. 419: to be neither neglected nor depended upon, vii. 47.

Ordination a divine and apostolic usage, iii. 441; gifts at, v. 103; meditations and devotions at, v. 198, 209, 216.

Original books of Scripture, how long known to be in existence, vi. 379.

— *sin*, no argument necessary to prove the existence of it, ii. 184; ignorance of, wilful, ii. 363, 365; the knowledge of, and remedy for, ii. 384; what it is, iii. 70; and actual sin, iii. 215, 217; transmitted through parents, iii. 338; fruits of, iv. 9; see *Sin*.

Outward observances to be neither over nor undervalued, ii. 314; how to be used, iii. 113; not to be rested in, iii. 380; iv. 7.

P.

Parable of the faithful servant explained, ii. 139.

Paradise the place of departed spirits, ii. 493; iii. 90; prayer for entrance into, v. 263, 269; different degrees in, vi. 443, 516; a place of rest, vi. 529.

Parents, their duties, ii. 546; iii. 519; iv. 56; v. 321; duty of educating their children, iii. 369; an admonition proper for them, vii. 29.

Parish churches, benefit of, iii. 444.

Parliaments, why bishops were called to them, v. 64.

Paschal lamb, a type of Christ's death, and of our memorial of it, iv. 346.

Passion of our Lord Jesus Christ, a prayer on the, v. 129.

Pastor to be applied to in cases of conscience, ii. 64; his employment difficult, ii. 321.

Pastors, appointed by the Holy Ghost, ii. 406; their office and ministry, iii. 341; our Saviour their model, iii. 403; their irregular lives do not make void their commission, iii. 417; vi. 395; to what ends ordained, iii. 426; in discharge of their duties a sermon to themselves, iii. 430; have Christ's authority, iii. 475; their office and duties, iii. 409, 528; v. 112, 161, 517; should lay greater restraints on themselves than on their flocks, iii. 540; character of a wicked, v. 66; character of a faithful, v. 67; the reward of faithful, v. 66; their lives should be holy and unblameable, v. 73; why they may not see the fruit of their labours, v. 167; their duties not confined to preaching, v. 109; the value of a soul to them, v. 119; must suffer the contradiction of the world, v.

135; should fear opposition less than applause, v. 135; contempt brought on by irregularity, v. 145; their reputation not their own, v. 145; must have the Spirit of Christ, v. 164; must use fasting and prayer, v. 166; why honour and obedience is due to them, v. 179; how they can save themselves, v. 205; how their duties are to be turned to their own good, v. 207; their appointment from Christ, v. 209; prayer for, v. 211; their faults, v. 212; their lives, v. 212; their knowledge, v. 214; must be examples of what they preach, v. 105; mischief of an ignorant, v. 482; should not leave their charge, vi. 70; instructions to, vi. 395; have the same power of remitting sins as the apostles, vi. 535; a warning to, vi. 636; are bound to use private as well as public monitions, vii. 3; but always in a spirit of meekness, vii. 6; see *Covetousness*, and *Purity*.

Pastors and people, their relative duties, iii. 425, 522; v. 327.

Patience of Christ an example to pastors, v. 162.

Paul, St., his example, iii. 535; instances of his humility, vi. 612.

Peace of God, how to obtain the, ii. 328; v. 564; what it is, ii. 529; conditions of, ii. 332.

Pearson, Bishop, vii. 27; hints for catechising out of his "Exposition of the Creed," vii. 202.

Penance, use of, v. 187; to whom granted, v. 188; a medicine rather than a punishment, vii. 129; manner of doing, in Man, vii. 263.

Penitence, v. 220, sqq.

Penitents, marks of true, ii. 156, 220; v. 177; their pardon, iii. 243, 303; prayer of, v. 253; their support at the hour of death, v. 276; prayer for a penitent woman, v. 304; false, vi. 425; Form of Receiving, vii. 128.

Pentateuch, account of versions of, vi. 25; proof of its being an inspired writing, vi. 68, 75, 79, 170; short observations on the, vii. 192, sqq.

Pentecost, date of, vi. 66.

People, their duty to their pastors, iv. 57.

Perfection, Christian, what it consists in, ii. 110; vi. 389; how to attain, v. 31, 331; prayer for, v. 371.

Persecution, times of, less dangerous than the present, iii. 126; not to be courted, v. 139; prayer in time of, v. 140; God's purpose in permitting it, vi. 173, 174, 177.

- Perseverance* recommended and enforced, iii. 326 : prayer for, v. 286.
- Phylactery*, vi. 95.
- Piety*, test of, v. 397.
- Pilate*, his fear of men, iii. 5 : his end, vi. 447.
- Plague*, prayer in time of, v. 232, 286.
- Planets* probably inhabited, vi. 295.
- Pleasures*, how far to be renounced, iv. 15 : how far innocent, v. 149 : what are to be denied, and why, v. 347 ; what are criminal, v. 458, 622.
- Pomerius Julianus*, his character of a bishop, v. 62.
- Poor*, comfort for, vi. 392 : thoughts concerning them, vii. 38.
- Popery*, a note of, vii. 118.
- Prayer* before and after sermon, ii. 15, 29, 68, 82, 88, 124, 150, 164, 189, 200, 223, 254, 288, 308, 368, 383, 398, 413, 425 ; iii. 480 ; v. 294, 296, 314 : before study, v. 295 : why not answered, ii. 69 : should be humble, reverent, earnest, ii. 285 : advantage of frequent, iv. 74 : for souls departed, v. 396 ; vii. 239 : wandering in, the cause and remedy, v. 2, 4, 397 : should be particular, v. 5 : preparatory, v. 7 : for a criminal under sentence of death, v. 72 : and fasting, must be used by ministers, v. 166 : in times of trouble, v. 230 : before public and private prayer, v. 293 : for a birthday, v. 298, 299 : for New Year's day, v. 300 ; hints for, v. 313, 617, sqq. : what it is, v. 364 : to God in His several relations to us, v. 404 : must be joined to mortification, v. 405 : see *Pastor*.
- forms of, prescribed in Holy Scripture, vi. 389.
- Prayers* are but hypocrisies if not from the heart, v. 7 : for Christian graces, and against divers temptations, see *under the several heads*.
- Preachers*, their indiscreet zeal who are not sent, ii. 145 ; a warning to, iii. 318 : test of good, v. 215 : an instruction for, vi. 581 : see *Sermons*.
- Preaching*, how to be valued, ii. 414 : hints for, v. 73.
- Predestination*, a mark of, vi. 5 : the effect it should have upon ourselves, vii. 114 : see *Free-will* and *Election*.
- Preferments* in the Church a snare, vi. 470.
- Prescriptions*, why unlawful, v. 246.
- Presumption* one of the three great temptations, vi. 384.
- Pride of life*, what it is, iv. 16 : engendered by love of things of this world, v. 144 : followed by heresy, vi. 592 : spiritual pride, vii. 91.
- Priest*, his blessing effectual, iii. 413 : sin of a, how great, v. 45 ; vi. 74 : character of a Christian, v. 210.
- Priests*, Levitical law concerning the, concerns Christians, vi. 78 : their office necessary, vi. 123 : Christian, how consecrated, vi. 521.
- Priest Craft*, true, v. 220.
- Priesthood of Christ*, the duty of those who are associated to it, v. 65 : the dignity and responsibility great, v. 206, 516 : punishment of those who oppose it, v. 209.
- Priesthood* on earth, not to be despised, iii. 247.
- Private Baptism* as a rule condemned, vi. 429.
- Private opinions*, the sin of disturbing the peace of the Church by publishing them, vi. 576, 578.
- interpretation of Holy Scripture disallowed, v. 391.
- Promises* always to be kept, vi. 112.
- Prophecies*, how published, vi. 269.
- Prophecy*, an irresistible proof of the truth of Christianity, vi. 490.
- Proselytes* of the gates, vi. 548.
- Prosperity* a dangerous state, v. 139 : in a course of sin a sign of God's greatest displeasure, vii. 49.
- Protection of God*, necessity of faith in the, ii. 236.
- Protestant Churches*, their danger, v. 494.
- Providence*, what is meant by it, iv. 24 : thoughts on God's, v. 99 : thanksgiving for, v. 113 : of God unsearchable, vi. 198.
- Providences of God*, their special times of occurrence, ii. 185.
- Public works*, an account of some, v. 305.
- *worship*, true way of profiting by, ii. 68 : a means of grace, ii. 339 : see *Worship*.
- Punishment*, everlasting, iv. 40 : v. 381.
- Punishments*, fear of, the effect of sin, ii. 256 : temporal, their good effect, ii. 552.
- Purgatory*, the modern Roman idea of, a delusion, ii. 328.
- Purity* of soul and body most necessary in ministers, v. 165.

Q.

Quakers, their rudeness condemned, vi. 37 : their doctrine false, vi. 542, 663 : compared to Papists, v. 509.

R.

Radcliffe, Dr., his letter to the Earl of Denbigh, v. 375.

Railery becomes not a clergyman, v. 19.

Reason dangerous without God's grace, ii. 512: its use and province, iv. 176: to be sacrificed to the Word of God, v. 152: its insufficiency acknowledged by deists, v. 390: cannot see the true meaning of Scripture without grace, vi. 1: and revelation, vi. 6: and freewill insufficient, vi. 66; vii. 88.

Reconciliation of God to man, ii. 173; iv. 357; ministry of, iii. 414, 419.

Redeemer, blessing and necessity of a, ii. 123, 164, 227, 271: meaning of the word, ii. 385: designed for all men, ii. 259; vi. 456.

Redemption, a short history of, vii. 10.

Reformation the work of God, ii. 206; iii. 241.

Regeneration, Bishop Hopkins on, v. 331; how effected, v. 343: nature of, v. 344, 346; vii. 166, 172: the term equivalent to baptism, vi. 616; vii. 188: see *Baptism*.

Religion, the end of, iii. 135; vii. 92: the business of all men, iv. 63: caution against fondness of talking about, v. 406: the best way of expressing it, vi. 455.

Religions, not all good alike, vi. 557.

Religious, advantage of being, ii. 13.

Repentance necessary to salvation, ii. 150: necessary for all men, ii. 154; a favour and privilege of the Gospel, ii. 158: our whole life should be a state of, ii. 159: danger of delaying, ii. 191, 319: danger of half-repentance, ii. 361: a death-bed, unsafe, ii. 322; the foundation of our peace, ii. 332: should be life-long, ii. 326: how accepted, ii. 390: imperfect, iii. 115: true, iii. 131: its difficulty, iii. 144: motives to, iii. 194: prayer for the grace of, v. 30: inconsistent with a soft, sensual life, v. 154: what it consists in, v. 183, 330, 348: not to be made an easy work, v. 355: a habit, vi. 565: examination of a sick person's, vii. 65.

Reprobation, vii. 81.

Residence of a pastor, a *sine quâ non*, v. 70.

Resignation, v. 17: the surest way to heaven, v. 33: prayer for receiving punishment of sins with, v. 35, 114, 128, 131, 140: see *Death*.

Resolution, a good, benefit of, ii. 142.

Restitution, necessity of, ii. 63; vii.

221; absolutely necessary to pardon, iii. 13, 362.

Restitution and confession necessary to pardon, iv. 60.

Resurrection the reward of holiness, ii. 449; of Christ, explained, iii. 181, 204, 213: vii. 89: witnesses of, iii. 188, 205; of the body, fruits of a belief in, iii. 211; of the body, practical consequence of, iv. 42; of the dead, proof of, vi. 339.

Retirement, a life of, not always to be chosen, iii. 497.

Retribution, vi. 39: instances of, vi. 435, 453.

Revelation and Reason, v. 583, 584: see *Reason*.

Reverence to be shewn in God's house, ii. 301: an essential element of devotion, iv. 78: practised by heathen, vi. 115; of body, vi. 424.

Reward of grace, vi. 561.

Riches a talent, ii. 407: love of, a sign of little faith, v. 158: consequence of, v. 389.

Roman Church, proof of its defectibility, vi. 287.

Runic inscriptions in the Isle of Man, vii. 268.

S.

Sabbath, observance of the, iii. 77: its early observance proved, vi. 40, 67; vii. 197; when changed from the first to the seventh day, vi. 324.

Sacraments, necessary to salvation, ii. 106: are means of salvation, iii. 268: why necessary to salvation, iv. 80: assurances of God's favour to us, v. 325: not to be given to impenitent sinners, vi. 391: on what their efficacy depends, vi. 528: types of them, vi. 589.

Sacrifice of sin-offerings a type of the Atonement, iv. 342: a spiritual, offered to God in Holy Communion, iv. 381; v. 160: makes those that offer it honourable, v. 69: the spiritual sense of, vi. 513: cessation of the daily sacrifice and oblation, vii. 239: antiquity of the law of, vi. 16, 23, 57, 73: see *Lord's Supper*.

Sacrilege, greatness of the sin, vi. 29: probable origin of, v. 164.

Saints, all Christians are, by profession, v. 475: all true Christians, their communion, iv. 38: prayer to them an indignity to Christ, vi. 516.

Salutation at the entrance of the sick man's house not to be omitted, vii. 55.

Salvation, meaning and extent of: not

- to be despised, ii. 171: no hope for without obedience, ii. 172: how to be worked out, ii. 251: are we in way of? ii. 288: marks of those who are in a state of, ii. 298: carelessness concerning, iii. 48: may depend on seemingly inconsiderable circumstances, v. 465: a state of, vi. 448.
- Sanhedrim*, where it sat, v. 586.
- Satan*, the power of, v. 227: his power, as god of this world, ii. 231: God's instrument, ii. 237, 240: what it is to be delivered to, ii. 241: his great power, iii. 392: made use of in excommunication, v. 170: his personality, v. 601: why he misquoted Scripture when tempting our Lord, vi. 237: imitators of, vi. 456: see *Evil Spirits*.
- Scarcity* the punishment of excess, ii. 531.
- Scattergood, A.*, Rector of Winwick, vii. 178.
- Schism*, sin of, iv. 11: vi. 171.
- Schools*, benefit of Charity, iii. 312.
- Scriptures*, Holy, how to understand them aright, v. 105: to be valued for their obscurity, v. 107: ejaculations before reading, v. 110, 283: how to be read, v. 164: why sometimes dark, v. 495.
- Sea*, passages by, a list of, v. 289.
- Security*, a carnal, ii. 250: iii. 142: see *Self-confidence*.
- Self-conceit* neglects proof of the truth, iv. 282.
- Self-confidence*, danger of, iii. 100, 107.
- Self-denial* a means of grace, ii. 15: an imitation of Christ, ii. 116: the duty of, iii. 120: necessary, ii. 364: motives to, ii. 450: the ends of, iv. 19: prayers for the grace of, v. 9, 146, 257: not to be confined to the body, v. 145: want of it leads to the broad way, v. 150: what it consists in, v. 153, 154, 332: makes us free, v. 154: instances of, v. 333: must be joined with prayer, v. 405: necessary to happiness, v. 394.
- Self-examination*, ii. 146: a sure test, ii. 289: should be daily, ii. 395: vi. 476: danger of neglecting, ii. 483: heads of, iii. 279: iv. 86.
- Self-love* destroyed by trials, v. 151.
- Senses*, a strict watch to be kept over them, v. 412.
- Sensuality* unfits men for heaven, v. 151.
- Septuagint*, how far used by New Testament writers, vi. 379.
- Seriousness* in a clergyman, v. 73.
- Sermons*, true way of profiting by, ii. 18, 67: why people do not profit by, ii. 82: how to be made useful, iii. 427: what they should be, v. 107, 209, 212, 213: vii. 87: caution about their composition, vii. 2.
- Servants*, their temptations, iii. 11: their duties, iv. 56: test of a faithful, v. 505: exhortations proper for, vii. 44: see *Master*.
- '*Service*,' equivalent to 'sacrifice,' vi. 518.
- Settlement*, the Act of, the Bishop's share in it, v. 305.
- Seven* a sacred number, vi. 89.
- deadly sins, vii. 104.
- Shame* the due reward of sin, iii. 477.
- Sheba*, why so called, and mentioned as the uttermost part of the earth, vi. 145, 400.
- Shepherd*, how he gives his life for the sheep, v. 208.
- Sherlock*, Short Account of Dr. R., by Bishop Wilson, vii. 272: his will, vii. 289.
- Sick*, direction and advice for the, iv. 124: v. 303: visitation of, v. 112, 207, 510, 594: vii. 53, sqq.
- Sickness*, meditations on, v. 260, 360: prayer in times of, v. 301, 314: instructions to such as have recovered from, vii. 71.
- Simoniacal presentations* a profanation of the Church of Christ, vi. 414.
- Sincerity*, what it consists in, ii. 143.
- Singleness of heart*, what it is, ii. 359.
- Sin*, danger of living in, ii. 91, 507: how to resist it, ii. 38: nature and effects of, ii. 193, 256, 390: blinds the conscience, ii. 515: its nature and punishment, iii. 26: its punishment inevitable, v. 410: wilful, v. 283: want of knowledge no excuse for, iii. 93: effect of wilful, iii. 171: hard to put away, iii. 209: should be first checked in outward actions, iii. 219: what a great sacrifice it required, iv. 31: see *Resignation*.
- Sins*, necessity of laying them open, ii. 183: their hatefulness to God, iii. 148, 155: men to be persuaded rather than forced to forsake them, v. 173: if not abhorred are consented to, v. 174.
- Sinners*, joy over repenting, ii. 524: their choice, ii. 9: God's indignation against, iii. 98: habitual, how to deal with them, iii. 514: vii. 70: how God deals with them, vi. 17: when and how to keep company with them, vi. 394: hardened, instructions to them, vii. 63: see *Gentleness*.

Slander, Christ our example in bearing it, v. 196.
Slaughter of men, why called a sacrifice, vi. 352.
Slavery hard to be justified, iv. 142.
Sleep like death, iv. 302.
Slight received from men is a mark of God's children, v. 130.
Sloth, prayer against, v. 111.
Smallpox, prayer in time of a visitation of, v. 37.
Smuggling a breach of the Eighth Commandment, iii. 11.
Society for the Propagation of the Gospel, its institution, iv. 142.
Socinus, his opinions on the Creation refuted, vi. 9.
Socrates, his character, v. 19.
Sodom, its destruction a type of the day of judgment, v. 542.
Sodor in Man, vii. 259.
Song of the Three Children explained, ii. 309, 315.
Soul, question of the pre-existence of, vi. 309: the worth of one single, v. 119: a purification of it in Paradise, vi. 625.
Spirit, the Holy, present in Confirmation, v. 81: duty of praying for direction of, v. 115: prayer for the witness of, v. 285: see *Holy Ghost*.
Spiritual Communion, iv. 418.
 ——— *life*, vii. 104.
 ——— *meaning* of Holy Scripture, vi. 498, 512.
 ——— *resurrection*, the, iii. 216.
 ——— *power* has no connection with the civil, v. 173: not derived from the Crown, v. 176.
State, the true religion its support, iii. 75.
Stewards, considerations on their character, v. 415.
Stillingfleet on Church discipline, v. 169.
Study, prayer before, v. 101.
Subjects, duty of, iv. 241.
Submission to God's will, v. 132, 387, 402: prayer for, v. 258.
Sufferings, comfort in, ii. 453: prayer in time of, v. 134: Christians should not avoid them, v. 136: even of a criminal can be sanctified, v. 137: how best to bear patiently, vi. 388: see *Afflictions* and *Tribulation*.
Suicide, a breach of the Sixth Commandment, iv. 243.
Sunday, see *Lord's Day*.

T.

Talents, to be employed on our several duties, ii. 145: duty of improving, ii. 460.

Teachers, danger of not listening to, ii. 95: women the best, for children, iii. 321.
Temperance, what it consists in, v. 144, 155.
Temporal affairs, their settlement, ii. 225.
 ——— *punishments*, their necessity and benefit, iii. 12.
Temptation, no escape from, ii. 38: when most dangerous, v. 167.
Testimonials for Ordination, vii. 111.
Thankfulness, v. 91.
Thanksgiving, a daily form of, v. 95: for a special occasion, v. 97.
Theft, means of preventing, iii. 9.
Thorndike, Mr., his epitaph, v. 396.
Time, danger of losing, ii. 94.
Timwald, Court of, iii. 4: its position, v. 586: the manner and place of holding a, vii. 252, 265.
Tithes, duty of paying, ii. 353; v. 244, sqq.; vii. 93: the fence of riches, vi. 103: are given to God, vii. 214.
Trade, sins incident to, iii. 20.
Translations of bishops and pastors, reflections on, v. 65.
Tree of Life restored to us in Holy Communion, iii. 255: was to Adam and Eve what Holy Communion is to us, iv. 347.
Tribulation, v. 130: prayer in time of, v. 140: see *Afflictions* and *Sufferings*.
Trinity, foundation of the doctrine of the Blessed, vi. 653.
Truth not always arrived at by unaided reason, iii. 333: always to be defended, v. 119.
Truths, certain, which cannot be preached too often, v. 61.

U.

Unbelief, causes of, iv. 44: origin of, v. 507.
Unbelievers, their hearts in fault, ii. 214: convicted by their own consciences, ii. 458: real state of mind of, iii. 207: best not to dispute with them, vi. 436.
Unconcernedness, danger of, ii. 186: one of the heaviest of God's judgments, ii. 196: root of all misery, ii. 226: see *Indifference*.
Unfaithfulness under the means of grace, reason of it, iii. 55.
Unity, those that break it are not to be followed, v. 60: prayer for, v. 289.
 ——— and peace of the Church, their effect, v. 441.

V.

- Vicarious sacrifice*, when first instituted, vii. 193.
Virtue, trials of, v. 134: how distinguished from sentiment, v. 191.
Virtues of a holy life, v. 152.
Visible creation an incitement to devotion, ii. 305.
Visitation, the day of, ii. 485.
Visitations of God, how to be received, v. 115.
Vow, baptismal, the rule of life, iii. 361.
Voyage, prayer for a prosperous, v. 314.

W.

- Wars*, prayer in time of, v. 141, 231.
Watchfulness, duty of, ii. 15.
Wavering, prayer against, v. 29.
Wealth, ill-gotten, not easily sanctified, vi. 305.
Wicked men are not governed by reason, iii. 170: no man can become so all at once, iii. 395.
Will, danger of following its inclinations, v. 38, 115: to be sacrificed to reason, v. 152.
Wisdom, true, ii. 218.
Witches, not to be sought after, ii. 244.
Witnesses, duties of, in a trial, iv. 51.
Women, advantage that modest apparel gives them, vi. 680.
Word of God, ill use of the knowledge of, ii. 206: conviction of its inspiration necessary, ii. 283: the main end

of its being given to us, vi. 1: Jesus Christ the key to, vi. 2: to be explained as well as read by His ministers, vi. 177: reason for its obscurity, vi. 378: how to understand it, vi. 380: to be understood according to the sense of the primitive Church, vi. 515.

- Work*, the Christian's, iii. 49.
Works necessary to salvation, ii. 339; necessary, but not to be presumed upon, iv. 26.
World, the love of, shuts out of heaven, iii. 246: how to obtain the reverence of, v. 32: prayer to be delivered from the lust of it, v. 158: renunciation of, v. 316.
Worldly-mindedness, vii. 34.
Worship, duty of worshipping God, ii. 300: outward as well as inward, ii. 302: external, uses of, v. 501: see *Public Worship*.

Y.

- York*, anecdote of the siege of the city of, vi. 233.
Young people, instructions proper for, vii. 32, 100.

Z.

- Zacchæus*, proofs of his conversion, v. 34, 142.
Zeal of those in error to be turned to good account, v. 116: to be regulated, v. 118.

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