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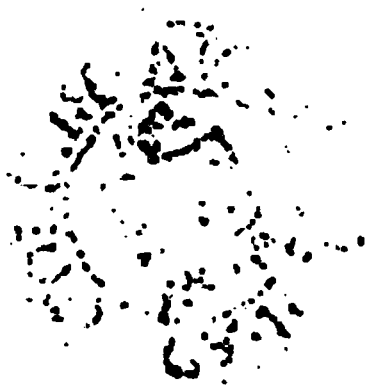
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S.H. 1830

✓  
THE  
*Insecurity of Salvation in the Church of Rome.*

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A  
**SERMON,**

PREACHED IN  
**ST. MARTIN'S CHURCH, LEICESTER,**  
BEFORE THE VENERABLE THE ARCHDEACON  
AND CLERGY,

*On Tuesday, May 18th, 1830.*

BY  
**THE REV. W. L. FANCOURT, D. D.**

VICAR OF ST. MARY'S, AND ALL SAINTS', LEICESTER.

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MDCCCXXX



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**TO THE REVEREND AND WORSHIPFUL  
THE OFFICIAL,  
AND  
CLERGY  
OF THE ARCHDEACONRY OF LEICESTER.**

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**In the absence of our Venerable Archdeacon, permit me, most worthy and dear Sir, to dedicate to you, his Official, and to the Reverend Clergy, the substance of a sermon preached at the Visitation, on the 18th of May. The very indulgent attention with which it was heard, and the kind approbation which was by many expressed, demand a due and grateful acknowledgment. The insertion of a few pages, not preached, though partly written at the time, will, I trust, not be deemed indecorous; and here candour demands, that I acknowledge the valuable assistance of very kind and learned friends.**

**The nature of the subject, and the critical situation in which our Church is placed, em-**



boldened me fully and fearlessly to state my views and sentiments.

Towards my Roman Catholic Brethren, I feel no spirit of acrimony or hostility; and, as a proof let me state,—That during the mania of the French Revolution I received at my table several of their refugee priests, and raised charitable contributions for their support. With the same spirit of Christian charity, I would most willingly relieve any indigent member of their communion. But, Sir, though towards their persons I feel no unkindness, yet to the tenets and doctrines of their Church I must freely express my opinion, considering them not only erroneous and superstitious, but in the highest degree idolatrous; completely subversive of the word of God, and the whole Gospel of Christ.

The spirit of their hierarchy, of which we have lately had some specimens, tend to fill the mind with just alarm. That, as they still implicitly believe the Papal articles of Pius the IVth. and the Tridentine Decrees:—They could not, if their practice were consistent with their faith, permit Protestantism to exist in the land.—As I firmly

believe that every soul in the Popish communion is in great danger of incurring the wrath of God,—consequently it must be my duty to guard against the machinations of their priests, the artful insinuations and insidious arguments of their proselyting agents.

Zealous, strenuous, and persevering, were my exertions to maintain unimpaired the Protestant Constitution, “The Palladium of British Liberty,”—not with a desire of keeping out any person or party from political privileges and power, but with a sole view of keeping our Church safe and entire. The supreme Disposer of all things has seen fit in his wisdom, to remove our defences and bulwarks; it is our duty to bow to his will, to obey the powers that be, but yet to maintain the faith.

In respect to our dissenting brethren, though I lament much their late political conduct, yet to no religious denomination amongst them, who agree with us in the essentials of Christianity, do I bear any undue prejudice,—rather towards all, Christian forbearance and love. In affectionate attachment to our own Church, and in

dutiful obedience to our ecclesiastical superiors, I have lived in all good conscience; convinced that in unity of discipline consists our safety; that one grand bond of union ought to knit together the hearts of our Bishops, Clergy, and People; and that as soldiers look up for orders to their general, so ought we to our Diocesans, as our Heads and Fathers in Christ.

This duty is neither violated, nor weakened, by giving the right hand of fellowship to our Protestant Brethren, who may differ from us, in matters not essential. The variations of Protestantism are indeed evils to be lamented; but, after existing so many years, they cannot be remedied, but rather may be increased by an intolerant spirit.

Duty, policy, and religion, teach us a more excellent way than invectives and anathemas, to increase our flocks,—“to strengthen the stakes, and lengthen the cords of our Zion,”—the way of charity, that divine and brotherly love, which preserves, among all true Christians, “the unity of the spirit in the bond of Peace.”—Besides, we ought not to forget, that in one sense, we are all of one community, “Protesting against the

errors of the church of Rome." If, therefore, we be animated by the same spirit, and appeal to the same standard, there is still much agreement,—and, as it has been well observed, "Every one of us may be assured, that he also may be wrong in something ;—that our neighbours have just the same reason for desiring to be right, as we ourselves have,—inasmuch as their souls are at stake, and they know, and own it."

May God open the eyes of all Protestants, to discern the designs and machinations of the church of Rome. The one constant view of its hierarchy is, an universal empire over the bodies, souls, and especially the estates, of all mankind. May God unite the hearts and counsels of us all, to defeat these plans and designs, that we may preserve to our country the pure and reformed Religion, and the blessing of Almighty God, who never will protect and prosper any nation which either defiles itself with the rites of idolatrous worship ; or, forgetting Him, plunges itself into the mire of voluptuousness, profanity, and infidelity.





A

# SERMON,

ETC. ETC.

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PSALM cxxxvii. 5, 6.

**IF I FORGET THEE, O JERUSALEM, LET MY RIGHT HAND FORGET HER CUNNING. IF I DO NOT REMEMBER THEE, LET MY TONGUE CLEAVE TO THE ROOF OF MY MOUTH; YEA, IF I PREFER NOT JERUSALEM IN MY MIRTH.**

**THE unshaken fidelity and constant affection, which the Israelites in their captivity retained for Jerusalem, exhibits a rare instance of virtuous principle. This principle is that of genuine patriotism, and is described in the psalm from which I have selected my text, in language the most pathetic and impressive. The children of Israel are portrayed not in the festive celebrations of the temple, but as captives and wanderers in a foreign land. They are seated by the waters of Babylon, and their tears, both of regret**

B.

and penitence, add, as it were, to the passing tide, when Sion, arrayed in her former splendour, occurs to their mind. As for their harps, they suspended them upon the willows. The strings were mute; the hand of devotion was feeble, and the mind was spiritless. Little inclination would they have found to sing, even if they had languished in silent contempt; but their haughty conquerors add insult to their calamities, and demand from them an exertion of their skill—“Sing us one of the songs of Sion.” The answer is obvious—“How can we sing the Lord’s song in a strange land?” The image of Sion is deeply engraven on their hearts, and the storm of persecution makes them cling the more closely to the rock of their salvation. Exiles, and mourners, they are not apostates. Sustained by this spirit of allegiance to their God, they can courageously exclaim, in the presence of their enemies, “If I forget thee, O Jerusalem, let my right hand forget her cunning: if I do not remember thee, let my tongue cleave to the roof of my mouth; yea, if I prefer not Jerusalem in my mirth!”

This attachment to the service of God is the more immediate lesson of instruction which I purpose to draw from the conduct and language of the captive Israelites. If we were permitted to form a conjecture from passing events, the day may not be far distant when attachment to our

Church will be put to the severest test, and our Protestant principles tried in the furnace of probation. Looking through a prospective, the mental eye may discover future results of ecclesiastical polity, and see, at the end of a period not very remote, conscientious Protestants, exiles and wanderers for the faith of their fathers, or taunted by Romanists with sarcastic raillery, "Sing us one of the songs of your Zion." If, in the righteous judgments of God, a destiny so bitter be in reserve for rising generations who with honest pertinacity cling to the principles of the Reformation, well may they sit down and weep, when they remember that Church, which has been to them and to their country the source of blessings innumerable and inestimable!

Ere I proceed, it becomes me, Reverend Brethren, to crave your candour and indulgence, if, in adducing a variety of motives for a firm adherence to a Church that alone deserves the name of apostolic, I should somewhat trespass upon your time and patience. These motives divide themselves into several branches. The rise and progress of our Church under its reformed state—the insidious machinations of its enemies—the bounden duty of its ministers under existing circumstances—the antiquity of its origin—the purity of its creed and ritual—and the consequent safety of salvation in its communion, compared



with that of the church of Rome. These are the several topics, intermixed with historical events, illustrative of the subject, which, with all deference, I offer to your serious consideration.

The Church of England, reformed from Popish errors, and restored to the purity of primitive Christianity, is one part and parcel of the Catholic Church of Christ. In the advance to her present state, she has experienced various vicissitudes of fortune, and suffered much opposition, calumny, and wrong. Like a vessel tossed on the mighty waters, she has, at different periods of her voyage, been apparently overwhelmed in the raging billows; but, to use a nautical phrase, through the unerring guidance of her helmsman, the pilot of the Galilean lake, she has repeatedly weathered the storm, righted again, and still sails before the wind.

The pen of history records the sufferings and magnanimity of her sons, under various forms of trial, in exile, poverty, and death. In the days of her youth, when she first separated herself, as a chaste daughter from an unchaste mother, the persecuting hand of violence drove many of her children to seek their safety in a foreign land. Thither the crooked serpent followed, commenced his work of intrigue, and, sowing the seeds of discord amongst them, caused that dissent and schism which, in succeeding ages, ripening into

awful maturity, have brought forth those bitter fruits, which we now taste and deplore.\*

At this eventful crisis of our Church, newly rising from a long night of error and superstition, some chosen vessels of mercy, noble spirits of a superior mould, resisting unto blood false doctrines and corrupt practices, were slain for the word of God, and for the testimony which they held. But of these worthies we shall have occasion, in the sequel, to speak more at large.

Another epoch in the history of our country calls to remembrance a scene, over which charity would fain spread a veil of oblivion. That dissent, to which I alluded, commencing with the very birth and rise of our Church, in its separation from that of Rome, continued to enlarge its baneful influence, till it had, at length, engulfed in its fatal vortex the whole land. The spirit of jealousy, the pride of emulation, deeply tinged with the bitter root of religious fanaticism, inflicted the most grievous wounds on the cause of true religion. These animosities, augmented by

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\* The troubles at Frankfort, (to which place the English refugees fled, during the persecution in the reign of Queen Mary,) arose from a difference of opinion concerning church government. The prejudices of Calvin, in favour of his own system, rather increased than allayed the spirit of animosity; and the artifices of Rome were strongly suspected of adding fuel to the fire.—*See Appendix, A.*

the common foe, blindly impelled the Separatists to join in the cry against our Church, like the children of Edom against their brethren the Jews, “Down with it, down with it, even unto the ground.” The agents of Rome were then in the field, exulting at the sight of Protestants “biting and devouring one another.”<sup>b</sup>

Here we may venture a seasonable remark, That in all the shifting scenes of politics, from the day that our Church separated from that of Rome—that in all the troubles which, from the reign of Elizabeth to the present period, have convulsed this Protestant country, one and the same evil spirit rode in the whirlwind, and guided the storm. The crafty Jesuit—παντόβησ ἀπάτησ μιμνησκων—well versed in human nature, its foibles, its vanities, and its interests, was ever active in political commotions; an agent, indeed, invisible; but always sensibly present. With the clue of history in our hand, we trace the wily serpent in all his windings of intrigue, under all his Protean forms, and well-chosen masks of character;—at one time wrapt in the sombre cloke of a stern republican—at another, gliding under the protection of despotic power; and now assu-

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<sup>b</sup> The history of the Rebellion furnishes us with sufficient proofs of this fact.—See *Appendix, B.*

ming, like an angel of light, all the amiable and insinuating qualities of gentleness and urbanity, liberality and conciliation. The objects of all the changes and movements of this grand agent of Rome has been, and is, invariably one and the same—the downfall of our Protestant Church.—With whatever fair speech, with whatever plausible words, it may suit his purpose to sooth the ear of mawkish liberality, and beguile the unwary and unstable, war is in his heart against every sound Churchman, and uncompromising Protestant, whom he designates as “obstinate heretics.”

It is no wonder that the professed members of the church of Rome unite their hands and hearts in the service of that cause, which, in all their lowest fortunes they have never suffered to be removed out of their sight: that they put on all the forms of complaisance and dissimulation, of civility and good humour, to inveigle us into our own ruin. This is nothing but what is worthy of themselves, and of that church to the slavery of which they are devoted. It is no more than what they fairly and publicly profess, if Protestants will but open their eyes and see it. But the wonder is, that so many who would be unwilling not to be called Protestants, much more, not to be called Churchmen, have shewn too great a readiness to join, some, their hands,



some, their hearts, and some, their indifference, with the worst of enemies, in the worst of causes; who are not only deluded themselves, but help to delude others to utter destruction, by the weakest and most groundless insinuations, by the most specious and insidious arguments, and by all the most absurd methods by which any cause was ever supported and propagated. Our minds, Reverend Brethren, in these matters, which very deeply concern us, ought to be stirred up, by way of remembrance and caution. The devices and designs of the church of Rome have, during many years of internal tranquillity and of foreign wars, slipped out of our memory, and we have passed insensibly into a perilous amnesty—into a hollow and insidious truce with our old and inveterate foe. Like an *emeritus miles*, our Church has been reposing herself in a dangerous slumber, in a vain imagination—that, *rude donata*, she has no further need to enter the lists of controversial war.

It is, however, full time for her to awake, unless she means to sleep the sleep of death. The enemy is within the gates of the citadel: —“the Philistines are upon thee, Sampson.” If thy strength be departed from thee, they will put out thine eyes, bind thee with fetters of brass, and make thee grind in the prison house. God, in order to try and prove what was in the hearts

of his ancient people, permitted the Canaanite to remain amongst them. Thus, as a test of our obedience, and “love of truth,” has he left the Papists amongst us, as pricks in our eyes, and thorns in our sides, to vex us in the land wherein we dwell. Oft, in happier days, has our Church, by the word of God, and the force of truth, driven from the field the Papal antichrist. But, to use a figure, Antæus like, he rises from the ground of his past defeats, refreshed and cherished by the powers of his mother earth, and the God of this world. Collecting all his might, he now dilated stands, with his stature aspiring to the sky, anticipating fresh conquests over a foe, weak, wavering, and divided. It is no longer safe for our own interests, nor faithful to the sacred trust committed to our charge, to rest upon our arms in supposed security. We must change the peaceful toga of our sacred office for the martial sagum of polemic theology. The thorny field of controversy is, indeed, neither pleasant nor profitable; but it is our duty not to suffer our folds to be invaded with impunity, nor our lambs to be carried off by the prowling wolf. Imperious necessity imposes upon us a painful task, and our sacerdotal oath binds it most solemnly upon our consciences. By our ordination vows, upon the faith of which we have been received into the ministry of the Church, it becomes our bounden duty to be ready,

with all faithful diligence, to banish and drive away all erroneous doctrine. The venerable Clergy of our Establishment, like their ancestors of old, must be found in the first lines of the hottest battle, contending for that pure and reformed religion, which has been for ages the glory of England, the pride of our Church, and a blessing to the whole Christian world.

We now come to consider the several devices of our old and inveterate foe, to overturn the Protestant Church. The pages of sacred history record those unchristian councils on whose authority the church of Rome rests her confidence and strength. Summoning to her aid the spirits of the darker ages, fiction and fable; encircling herself within the magic ring of lying wonders; deeply intrenched in the Papal formulary of Pius the Fourth,<sup>c</sup> and fortifying herself, as with a mighty bulwark, by the edicts of the tridentine fiat—she goes forth in her fancied strength, to bring into obedience every thought and imagination which opposeth itself to her authority, that she may again sit enthroned, as in the ages of

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<sup>c</sup> If the creed of Pius the Fourth can be seriously believed, it may again be cruelly acted upon, if power was again given to its votaries to do so—it is still the faith of the church of Rome—we must infer, “that the church of Rome has not partaken of the supposed illumination of the age we live in.”—*Townsend's Accusations of History.*

mental slavery and darkness, queen of all the churches.<sup>d</sup> Every plan and effort to arrest her progress she treats with self-confident contempt, and laughs at the parade of missionary labours, reformation societies, and all the bustle of circulating prayer books, homilies, and bibles. The distribution of these sacred volumes of our faith, she compares to poisoned bread given by a master to his household.<sup>e</sup>

For the mighty work of reducing this Protestant nation to the Popish faith and yoke, the Romanists have enlisted into their service men of divers talents, parties, and occupations ; choice spirits, whose name may not improperly be called “ Legion, for they are many.” The eye of observance, that marks passing events, has noticed,

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<sup>d</sup> Who can read the old legendary tales of the Romish church, and the modern lying wonders of Hohenloe, and others, and not call to mind one of the prophetic marks of the man of sin—“ Even him whose coming is after the working of Satan, with all power, and signs, and *lying wonders*, and with all deceivableness of unrighteousness in them that perish.”—2 *Thess.* ii. 9, 10.

<sup>e</sup> The acrimonious spirit with which a Romanist, in the Town-hall at Leicester, uttered this sentiment, the false, insidious allusion he made to tithes, and the stern aspect he assumed, struck the mind with an awful reminiscence of former times.

for several years past, a powerful body of mercenaries marching in the train of their political camp; the demagogues of turbulence, the demons of falsehood, and the fiends of delusion, proceeding, as pioneers, to smooth and prepare their way. To persons unacquainted with the temper of the Romish hierarchy, the nature of the books they are distributing, and the various modes in which they are secretly, though effectually, carrying on their aggressions against the Church of England, these expressions may appear harsh, and unbecoming the pulpit. And though we are not always justified in answering a fool in his folly, yet necessity may sometimes compel us, in self-defence, to retort with asperity upon a calumniating foe. The false colouring which Popish writers give to history<sup>f</sup>—the lying statements, and insidious versions, which their partizans publish of the Reformation—and the wilful and malicious misrepresentations spread abroad respecting our Protestant Constitution—more than warrant the language of indignation and reprobation. Let our words be ascribed to their proper motive, as not originating in malevolence towards any person, but proceeding from a desire of vindicating truth, and defending honesty. It would not, indeed, be just to the pious memory of those, to whom we

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<sup>f</sup> See Cobbett's Account of the Reformation, and Lingard's History of England.

stand indebted for the spiritual blessings we still enjoy, not to repel unjust insinuations against their characters—not to speak with severe animadversion on the idle stories raked up from the sink of old Romish calumnies, circulated among the vulgar and illiterate, who are ever fond of novelty, and with whom it is no difficult matter “to make the worse appear the better cause.” Whatever may tend to put a stigma on our Church, and depreciate her in the estimation of the people, is studiously sought after, and circulated with the greatest avidity. The wily Romanist well knows the power and effect of satiric raillery. Erroneous tenets, or absurd notions, held by the early Reformers, are artfully and designedly palmed upon us as grounds of accusation and censure. If, indeed, the Reformers were subject to errors, and some of them of an intolerant spirit, they brought these blemishes with them from the Romish church;—they had great obstacles to surmount, and much difficulty to extricate themselves from a superstition which, accumulating from age to age, had, at length, condensed itself into an impervious atmosphere of clouds and darkness. But what is all this to the Church of England? What have we to do with the early reveries of the pious Luther, or the *horribile decretum* of the learned and venerable Calvin? Our Church steers her vessel, in a safe

and prudent course, amid the dangerous shoals and rocks of theology; guarding her children against perilous interpretations of Scripture, and imaginary schemes of salvation.

Scurrilous titles and appellations have been not less sparingly affixed to the name of our Church, than false charges exhibited against her doctrines. She is contemptuously called, “The Church of Henry the Eighth,”—“The Law Church.” These terms are bandied about by the emissaries of Rome, whose design is sufficiently obvious—To lower, in the minds of our people, the value and importance of the Reformation, and to conceal from their view the real ground of its separation from the church of Rome.

To Henry the Eighth, the staunch defender of the Popish faith, we stand indebted for no favour. A domestic feud—a contest for supremacy between *a worthy son and an equally worthy mother*—proved, indeed, under the overruling providence of God, an eventual benefit to the Protestant Church. “But the tyrant meant not so, neither did his heart think so; but it was in his heart to cut off Protestants not a few.” From this parent stock of blood, of lust, and Popery, sprung a righteous branch, the English Josiah, our Sixth Edward, a nursing father of the reformed religion—the brightest ornament of the age in which he lived. With his untimely death,



the life of Protestantism seemed to expire: many of her sons became exiles and wanderers; and alas, such is the depravity of man! many more, whose hearts were not whole with God, conformed their creed to the creed of the court, and changed their religious complexion, as the camelion does its colour from the food on which it feeds.

The great Head of the Church,<sup>5</sup> at this most remarkable epoch in our history, chose this country as the magnificent theatre of his wondrous love, and the Church, Reverend Brethren, whose ministers we are, as the highly favoured instrument of salvation to many generations. By the power of His Spirit, and the brightness of His coming, Papal darkness fled, as chilling damps and noxious mists before the morning sun. Faithful witnesses stood forth, firm and undaunted, and offered up to God the sacrifice of their bodies on the altar of their faith. From the sacred ashes of this noble army of martyrs, arose, in divine grandeur and glory, our Reformed Church, and proved again the truth of the old adage, "The blood of the martyrs is the seed of the Church." No sanction, no favour, did pure reformed religion receive from the laws then in existence:—the very reverse; for the courts of justice, in the reign of Mary, the Papist and the

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<sup>5</sup> See Appendix, C.

Bloody, most gladly carried into prompt execution the sanguinary edicts of the Popish hierarchy, and endeavoured to extirpate the Protestant faith by the excision of the Protestant name.<sup>h</sup>

From past, we now turn to passing events. From the period above-mentioned, to the present, the old serpent has been casting out of his month a flood, to sweep our Church from off the face of the earth; but God has hitherto raised up an ensign against him, and we still remain monuments of his stupendous mercy and all-protecting power. The different eventful periods in which the outstretched arm of God has been conspicuously manifested, must be fresh in all our memories. A new era is now opening upon our astonished view, perhaps more remarkable than any that has preceded it—The relapse of Englishmen into Popery! “Similar causes produce similar effects.” The evils which first gave rise to the man of sin, cause his revival amongst us—“a falling away from sound doctrine and evangelical practice.” What is in the womb of time, God alone knows; what is before us, and at our very doors, is for our due consideration and seasonable warning. The melancholy truth cannot be concealed, that the votaries of Rome have greatly increased in our land, and particularly in

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<sup>h</sup> See Appendix, D.

this town and vicinity. The dismaying fact stares us in the face:—we need not go far before we enter a temple consecrated to the host—“the abomination of our forefathers;” there we may read an awful list of new proselytes; from thence mark a Popish procession, parading through our streets, to the great astonishment and deep concern of every true Protestant.<sup>1</sup>

Here it may not be improper to dwell for a few minutes on this painful subject—what I firmly believe, I must say in the presence of you,

<sup>1</sup> Among the several circumstances which have lately tended to increase the influence of the Romanists in England, is one, to which the inspired penman ascribes the falling away of Israel to idolatry. They were mingled among the Heathen, and learned their works, and they served their Idols, which were a snare to them. A French Prelate, in a letter, says, “That foreign education will soon proselyte England to the Romish Church.”

Another most powerful auxiliary is the intermarriages between the Roman Catholic and Protestant. If it be possible, a priest will allow of no such alliance, unless the advantage to be derived therefrom is apparently on the side of his church. Is not this being unequally yoked? The exhortation of Joshua is a seasonable warning on this head to Protestants:—“Take good heed, therefore, unto yourselves, that ye love the Lord your God, else, if ye do in any wise go back, and cleave unto the remnant of these nations, even these that remain among you, and shall make marriages with them, and go in unto them, and they to you; know for a certainty, that the Lord your God will no more drive out any of these nations from before you.”

Reverend Brethren, and of this congregation,—  
That God is sending our people strong delusion  
to believe a lie, and that Satan is going forth to  
deceive the nations of the earth. A reaction  
from infidelity to superstition is commencing.  
Each of these, though at the extreme corners of  
a line, are more nearly related than at first view  
is discernible. The Church of England stands  
in the centre; equally remote from both extremes,  
stretching forth her hands to both parties, entreat-  
ing the one to believe, and be saved, and the  
other to throw away her superadded articles of  
faith, which endanger her salvation.

“The Christian religion in all its modes  
receives again the homage of the civilized world.  
The former system of opinions, which our fathers  
rejected after centuries of controversy, has been  
successfully revived, and on the continent of  
Europe, and particularly in our own country,  
Christianity is again identified with Romanism.”

An attentive observation on the growing spirit  
and opinion of the present age, together with our  
knowledge of human nature, may, in some mea-  
sure, tend to unravel “the mystery of iniquity.”

Irreligious indifference and infidel principles,  
increased by the abuse of Christianity, have for  
many years past been the bane of the Christian  
world, and brought down upon it the righteous  
judgments of God. The human mind, thus viti-

ated, is prepared for the reception of every seed of false doctrine, sown by the sleight of men, and cunning craftiness whereby they lie in wait to deceive. Superstition, like the woodbine in the natural soil, not easy to be eradicated, strikes deep into the minds of the weak and prejudiced part of mankind; and, I am sorry to add, discovers its baneful influence among a class of persons from whose religious education better fruits might have been expected. Childish credulity, its inseparable companion, implicitly receives the idle tales of pretended miracles, industriously circulated by the interested agents of the Romish communion. Infidelity and credulity, superstition and fanaticism, are diseases of the mind, which the crafty Romanist, well versed in human nature, knows how to bend to his purpose, and to turn to the interests of his church. And we are not ignorant, that there exists a proneness to idolatry, arising from the grossness of the mind, captivated by a sensible and tangible worship, in preference to an intellectual and spiritual service: in proportion as men lose a relish for the pure Gospel, and the beauty of religion, they wish to compensate for the defect by outward show and ceremony. The grand and scenic machinery of Romish worship is well calculated to gratify a carnal mind: and of all species of idolatry, that of the church of Rome is the most subtle and refined; of a texture so

nicely and artfully interwoven with Christianity, that it deceives the very mind of its votaries. The new proselytes perverted to the Romish communion, will, upon inquiry, generally be found to have had their minds deeply tinged with superstitious notions, or sensual ideas of worship, ere they came in contact with its well-trained and veteran agents.

In the work of proselytism, there is always an apparent, extraordinary zeal for the spiritual welfare of the persons on whom the sinister arts of designing men are practised. This zeal obtains credit for sincerity; hence a willing surrender of belief to any statement, made, with apparent sincerity, by one not previously suspected to exist in a perpetual atmosphere of falsehood. A mind, from habits of early education, deeply imbued with prescribed principles, and trained to think and reason on a given data, may not be aware, that it is under a delusion, and consequently deludes all, who unhappily give ear to its erroneous principles and false deductions.<sup>k</sup> We should, therefore, want candour, if we did

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<sup>k</sup> The new proselytes, before admission into the Romish communion, are in their discipline enjoined a kind of Pythagorean silence; and, like the “οι μεμνημενοι” into Pagan mysteries, cry out, when pressed with what is termed forbidden arguments, *Procul ó, procul este, profani*. Thus all information and truth are stopped *in ipso limine*.

not give full credit to the Romish priests for their sincerity: we yield them the same credit as we would have given the worshippers of Baal, had we lived in their days, who verily believed that they were the true servants of God, and that Elijah was an heretic.

As the Romanists, in their plan of operations against the Protestant Church, employ different kinds of instruments and agents, suited to the place or district in which they are stationed, so do they introduce subtle and fallacious questions and arguments, adapted to the understanding and disposition of the several parties on whom they have to practise their arts, and to bring over to their creed. No questions do they argue with more subtlety and fallacy than those disputable points in theology—the unity, authority, and tradition of the Church. A thin covering of gold gives currency to adulteratè coin: a portion of truth often serves as an insidious vehicle for the reception of falsehood; and the artful compound affords facilities to the crafty Romanist in disseminating his specious fallacies.

The Romish Priests assert their church to be the only true church of Christ, because she is not distracted by schisms,<sup>1</sup> and alone preserves the

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<sup>1</sup> The Romish Church, in charging us with variations of sects, forgets, that to these alone she is indebted for success

order, and enjoys the tranquillity, of Christian concord, in divine fellowship of the Gospel of Christ; or, in other words, she possesses that unity which is the characteristic of a true church, and is exclusively her own. That she is a church "at unity in herself," history, in abundant instances, clearly disproves. United in one point, most undoubtedly, to overturn the Protestant Church of England, but in every other respect she has as many schisms and variations of religious opinions, as we have sects and parties within and without our Church.<sup>m</sup>

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in her machinations against us. Following the Machiavelian policy, *divide et impera*, she places these divisions to her account. Had our Church been as "a city at unity in itself," that of Rome would have found no ground whereon to rest her mighty lever, by which she is now gradually moving Protestantism out of the land. How ought this consideration to induce all, who wish well to our Zion, not to do, or say any thing which may further weaken her walls, dilapidate her battlements, and widen the breach, that the enemy may enter in with greater ease and success.

Unprofitable questions, and speculative points, which cannot, even if true, make men better Christians, disquiet unstable minds, and destroy the harmony of congregations, and break the unity of the Church.

<sup>m</sup> The writings of Romish divines contain nearly every doctrinal opinion which is agitated by our jarring sectaries—Arminianism, the doctrine of the Jesuits; Calvinism, of the Jansenists; Quakerism, of the Franciscans. Socinianism, in all its gradations, was taught by the authors enumerated in the *Roma Racoviama* of Jameson.



The unity of the Church, according to Popish theologians, rests on the primacy of St. Peter, and this primacy on the disputed passage, “*Σὺ εἶ Πέτρος, καὶ ἐπὶ ταύτῃ τῇ πέτρᾳ οἰκοδομήσω με τὴν Ἐκκλησίαν.*” Whether our Lord argues from the name to the meaning of the name, or to the confession of the apostle, we discern nothing to favour the hypothesis of the Church of Rome. The words convey no primacy of jurisdiction. The inspired evangelist employs language, which cannot be misunderstood, except by those who will not be taught by Scripture, but twist Scripture into tortuous mazes of their own hypothesis. Had the passage been “*ἐπὶ τῷ τῷ πέτρῳ,*” there might have been an ambiguity, whether Peter was meant, or that faith in Christ, as the Son of the living God, which had procured for St. Peter, the illustrious title of “*Πέτρος*”<sup>a</sup>

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<sup>a</sup> The word “*πετρος,*” in its highest figurative sense of a stone, when applied to Peter, can represent only one true believer, or faithful member of Christ’s Church; one out of the true multitudes of believers in Christ; who, as figurative stones, form altogether the glorious spiritual building of Christ’s Church, and not the foundation on which that Church is built, because the figurative cannot, consistently with truth, be applied to any other person than to God, or to Christ alone.

The application of this supreme rock to Peter, is inconsistent with the plain reference to the preceding context, made by our Lord in the beginning of this very verse, “*And I*

The splendid virtues of the apostle entitled him to deference and consideration among his equals ; but even these were not always yielded : when he proved himself in an error, and was to be blamed, Paul withstood him to his face. And the same apostle, magnifying his own office to the equality of that of his brethren, could say with boldness and truth, “that he was not a whit behind the very chiefest of them.”—The primacy of Peter is a fond conceit of those whose object it is to establish a monarchy in the Church. The whole tenour of Scripture must convince an unbiassed reader, that the Church is built, not on Peter, but on the apostles and prophets, Jesus Christ being the chief corner stone. Christ, without any intervention of his favourite apostle, is the “*episcopatus unus*,” from whom the Bishops of all the Churches descend in regu-

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also say unto thee,” which manifestly points out both by the copulative “and,” and the connective adverb “also,” the inseparable connexion of this verse with the previous declaration of Peter, in the preceding sentence, “Thou art Christ, the Son of the living God ;” and thereby demonstrates that our Lord’s immediate reply, “And I also say unto thee, &c.” did necessarily include the declaration of Peter, as being the principal object of the sentence. The true foundation, or rock, on which the Catholic Church can be properly built : because our faith in Christ, that he is truly the Son of the living God, is unquestionably the only security of our salvation.

lar succession, as so many radii from the centre of a circle, or as so many rays constantly emanating from the solar orb.

If there be, then, as we maintain, no primacy conferred on Peter, the ground on which some would rest the unity of the Church is not tenable. For if there be no foundation, there can be no superstructure.

An appeal is made from the authority of Scripture to the opinion of the Fathers—from divine inspiration to the glosses and conceits of fallible men. The authority of Cyprian is pressed into the service, in order to give sanction to this assumed primacy.—But compare Cyprian with Cyprian,\* and we shall find, that he perfectly accords with the sentiments of other venerable Fathers of the Church—That the unity of the Church, under its own Head, Christ, was the only unity they ever contemplated. The essential unity of the universal Church consists, in

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\* “The supposition of those who claim for St. Peter a primacy over the Apostles. St. Cyprian hath a reason for it somewhat more subtle and mystical, (supposing our Lord did confer on him a preference of this kind to his brethren, who otherwise in power and authority were equal to him)—That he might intimate and recommend unity to us. And the other African doctors, Optatus and St. Austin, do commonly harp on the same notion. I can discern little solidity in this conceit, and as little harm.”—*Dr. Isaac Barrow.*

holding the head, from whom the whole body joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part; maketh increase of the body, unto the edifying itself in love. As the human body is formed by the union of all members to each other, under the head,—so is the Church formed by the union of its members, under Christ, “The Head.”

The essential unity of each several Church consists in unity of doctrine, in unity of discipline, bound closely by the bond of union to its “episcopatus.”

The Catholic church denotes not one particular church; for there were, and are, many true particular churches, as far as they go by right doctrine, which antiquity always taught, in all churches, with one consent; and of which church, Christ is the head. The reformed churches may have a difference of opinion concerning modes and forms; but this does not affect the practice and essential faith of Christianity; nor destroy the unity of the Catholic church. A diversity of opinions existed in the days of the apostles, and yet the churches under their superintendance were the true churches of Christ.

Far be it from the preacher to advocate a sectarian spirit of schism and division. For these evils, whether *intra vel extra pomærium*, tend to accelerate the downfall of the Church of

England, and the revival of Popery.—But we maintain that harmony in all points of view, in the imperfect state of the Militant Church, is not to be expected more than “absolute perfection in moral excellence.”<sup>p</sup> I dismiss this branch of my subject, with a question worthy of the notice of those, who, in the abstract, are laying an undue stress on “the unity of the Church.” Is a plea of unity a sufficient argument to induce a person to join a church, that has corrupted the pure word and worship of God? If so, the pen of history must record a verdict of guilt against the Church of England, for separating from that of Rome; and denounce the whole body of our Martyrs, as dying the death of deluded, or of factious men.<sup>q</sup>

The next point in which we detect the fallacy of the Romanist, is, that of tradition. With consummate artifice he puts a question to the unwary disputant.—“What authority have you for asserting that the sacred volumes are the genuine composition of the holy persons whose names they bear, except tradition, and the voice of the Church?” There is a species of tradition, which proves the genuineness of the Scriptures; this is—tradition of testimony. But this is no way

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<sup>p</sup> See Appendix, E.

<sup>q</sup> See Appendix, F.

whatever connected with tradition of doctrine, but is applied to the written word. Tradition of testimony, and tradition, as a rule of faith, differ as much one from the other, as an uninterrupted chain of evidence in a court of justice, which establishing a fact, differs from an opinion, or saying of a philosopher or divine, handed down from time to time, through the medium of interested followers, unsupported by the three essential properties of valid and unimpeachable testimony—Universality, antiquity, and consent.

An old Father, speaking of the tradition of the Catholic church, gives the following definition: It consists, he observes, in antiquity, universality, and consent. This was his only rule of expounding Scripture, but not of determining controversies in religion: and those churches only, he asserts to be Catholic, who hold, what hath been believed every where, always, and by all.

When, therefore, observes a most able writer on this subject, we speak of tradition of testimony, tradition of ceremonies, and tradition of interpretation, we must take care not to confound any of them with that sort of tradition, which is to the church of Rome a rule of faith, and which is exclusively applicable to the unwritten word. For tradition in this sense must be considered as too deceitful a thing to be relied on for so great a matter as salvation. Well,

therefore, does Bishop Marsh observe, that “it was not probable that an all-wise providence, imparting a new revelation to mankind, would suffer any doctrine, or article of faith, to be transmitted to posterity by so precarious a means as that of oral tradition.”

There is no need for me to remind this congregation, that the rejection of tradition, as a rule of faith, constituted the vital principle of the Reformation.\* Were tradition to be received among us, as a rule of faith, the pure and reformed religion of

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\* “I, for my part, after a long, and as I verily believe and hope, impartial search after the true way of eternal life and happiness, do profess plain, that I cannot find any rest for the sole of my foot, but upon this rock only,—*the Bible, the Bible alone*. I see plainly, with my own eyes, that there are Popes against Popes, Councils against Councils, some Fathers against others, the same Fathers against themselves, the current of Fathers of one age against the current of Fathers of another age, the Church of one age against the Church of another age. *Traditive interpretations are pretended, but there are few or none to be found*. No tradition, but only of scripture, can derive itself from the fountain, but may be proved to be brought in, in such an age after Christ, or that in such an age it was not in. In a word, there is no sufficient certainty, but of scripture, for any considering man to build upon.—Propose to me any thing out of this book (Bible) and require whether I believe or no, and seem it never so incomprehensible to human reason, I will subscribe it with heart and hand, as knowing, *no demonstration can be stronger than this*—‘God hath said so, therefore it is true.’”—*Chillingworth*.

our Church, ceases to exist, and the Ark of God falls before the dagon of superstition. The chief ground of all errors in the Church of Rome is, the overvaluing traditions which the Tridentine synod profess to receive and reverence equally with, yea, above the written word.

Sure, says an eminent prelate, that man cannot be deemed honest whose tongue goes against his own hand. How heinous an imputation do they cast upon the God of truth, who plead tradition derived from Him, contrary to his own word! The traditions which the Romish Church lifts up to an unjust competition with the written word, our Saviour hath levelled with the dust. "In vain do they worship me, teaching for doctrines the commandments of men." And his servant Paul, having before his prophetic view, all the devices of "the man of sin," guards his Colossian converts against this very artifice of tradition. "Beware of being deceived through philosophy and vain deceit, after the *tradition of men*, after the rudiments of the world, and not after Christ."

The next specious fallacy, in close connexion with tradition, by which the Popish disputant deceives the ignorant and unstable, is, the authority of the Church. The term is very imposing and startling; for what good Christian is not ready to bow to the authority of the Church?



But here arises a previous question, — What Church? The Romanists have assumed to themselves, exclusively, the title of Catholic, or Universal.—This appellation describes and insinuates unwarrantable pretensions, which are alike contradicted by Scripture, reason, and antiquity.\* The phrase *Καθολικὴ Ἐκκλησία*,<sup>†</sup> was first used by St. Ignatius, to denote, not a particular church, but the whole Christian Church, diffused over the whole world; of which, Christ is the only Head. “Where the Bishop presides,” says the old Martyr, “there let the congregation assemble; as where Christ Jesus is, there is the Catholic Church. The people are to adhere to the Bishop as the Universal Church adheres to Christ.”

Our sixth Article agrees with this definition of a Catholic church:—“A visible church of men, in all places in which the pure word of God is preached, and the Sacraments duly administered according to Christ’s ordinance.” “These words are correspondent with the direction of our blessed Lord on this point, as gathered from the sacred volume. Knowing what great confusion would be in the last days, He commands, that those that are Christians, and would receive confirmation of the faith, should fly to nothing but

\* See Appendix, G.

† See Appendix, H.

the Scriptures. If they have recourse to any other help, they shall be offended, and perish, not understanding which is the true Church." To this rule and standard we firmly adhere, and by this criterion we would be tried, whether we be a true Church or not.

But let our Mother speak for herself, in her own words. "It is not lawful," says our ninth Article, "to ordain any thing that is contrary to God's word written, neither may it expound one place of Scripture against another: wherefore, although the Church be a witness and keeper of Holy Writ, yet as it ought not to decree any thing against the same, so, besides the same, ought it not to enforce any thing to be believed for necessity of salvation." To what authority shall we have recourse? to that Church whose opinions correspond with those of the Great Head of the Church Universal—to the authority of a Church that only claims for herself the modest and unassuming title of a witness, keeper, and defender of holy writ; or to the authority of a Church that arrogates to herself a power above the Scriptures, and of superadding to the written word, articles of faith never heard of during the first ages of Christianity?

On the authority of what church can we rest with greater safety than on that of England? for she embodies in her constitution all that is an-

cient, holy, and excellent,—the learning of past ages, with the improvement of modern times: what a constellation of talent,—what a clustre of virtues have shone forth from age to age among all ranks and classes of her children! Here may the mind rest without fear or doubt on matters pertaining to salvation. If the stamp of antiquity be required, she bears on her forehead the date of the earliest ages of Christianity. If the soundness of her doctrine,—if the purity of her ritual, be scrutinized, she fears not to be weighed in the balance of the sanctuary, nor to be measured by the standard of God's word.

The antiquity of our Church justly claims our notice. It is not, we allow, the antiquity of a church, which constitutes it a Catholic Church, for *that* may not have been always, or at all times from the beginning of Christianity:—otherwise the Church of Jerusalem would be the only Catholic Church, since it was the first of all Christian Churches, but *that* Church is Catholic which holds all Catholic doctrines, that antiquity always taught in all churches with one consent. Such were the four most noted Catholic Churches of Jerusalem, Alexandria, Constantinople, and Antioch; and such is the Church of England.

During the first nine centuries, in which eight general councils had met, it was never heard, or read, that the Roman Church was taken in any

other notion, or signification than as a singular and particular church, and a member of the Church Universal. That pure apostolical faith and religion the whole Catholic Church possessed, and with it the Church of Rome up to the second council of Nice, when invocation of saints, and adoration of images, were introduced and sanctioned. The faith which was sent by Gregory to our Saxon ancestors was comparatively pure and scriptural:—And here we must pay a tribute of gratitude to the church of Rome, not, indeed, as she is, but as she was.—In her golden age, and the days of her first love, the feet of those, who brought the glad tidings of salvation, appeared beautiful upon our coasts, travelling from the east—the very same, perhaps, from whom Rome herself received the first cheering message of salvation. The Church first planted in Britain continued and flourished, for a time, in purity of doctrine, and primitive simplicity; till at length it immersed into one less pure; for the church of Rome, in the days of Augustin, had already received the taint of worldly policy.

In the silver age of Rome, arose our Anglo-Saxon church; though not altogether, for the Saxons had their Bishops not only from the Roman, but from the Scottish church. Hence, as we are equal to the Roman church in a lawful suc-

cession of Bishops, without interruption, so we have this advantage over it, that, together with the blessings of perpetuity, we have the happiness to be freed from the common errors and corruptions in which we were both equally involved, and from which we reformed, and returned to the original faith, which both churches professed nearly one thousand years before the Reformation.

It was in the iron age at Rome, when Papal darkness had overspread the land, "and gross darkness the people;" when idolatrous superstition had arisen to its greatest height, and Antichrist stood forth known and read of all, who believed in the word of God, who with spiritual discernment traced his awful character, as portrayed in prophetic language. At this eventful and alarming epoch, our Church hearing as it were, the warning Apocalyptic voice, "Come out from her abominations;" instantly became detached and separate. At the Reformation, the departure from Popery was (we repeat) a return to that purity of faith and doctrine which marked the early foundation of the Christian Church, and accompanied its first establishment amongst us. Our Anglo-Saxon ancestors maintained nearly the same rule of faith and prayer that the Reformed Church of England now maintains. In a most earnest and pathetic manner do we find recommended,

the reading of the Sacred Writings.<sup>9</sup> Christians were not excluded from making a just scrutiny into the nature and fundamentals of their religion: all might have free access to drink of the pure fountain of divine truth.<sup>7</sup>

The monstrous doctrine of transubstantiation, destructive of all science, and revolting against common sense, was not thought of in the days of our ancestors: no idea prevailed amongst them of Papal supremacy. If any one of the apostles had a superiority in their esteem, it seems to have been St. Paul.<sup>8</sup> He is spoken of with great eulogium, as the highest soldier of the heavenly army. In one of their Homilies, the testimony against worshipping saints and images is very expressive and remarkable. "Get thee behind me Satan, for it is written, man shall worship his Lord, and Him only shall he serve." No title, no appellation, during these times, were given to the blessed Virgin, but those which the Church gave her in the purest ages, agreeably to her own

<sup>9</sup> The ecclesiastical laws of King Canute, published by Sir Henry Spelman, Vol. 1, page 539.

<sup>7</sup> The Saxon Homilies of Archbishop Ælfric, in the reign of King Edgar, 960.

<sup>8</sup> In a Saxon Homily, *in natale unius apostoli*, St Paul is declared to be equal to St. Peter. Venerable Bede, Anno Domini 673, and his royal translator, Alfred, speak of him in a very high strain.

prediction in her divinely inspired Hymn. In a word, nothing of her merits and intercession ; not one prayer to her for any temporal mercy or spiritual blessing, nor apostrophe like a prayer to her, was introduced into any offices of the Anglo-Saxon church, previously to the tenth century. †

From the above authentic documents, and other records still existing, we may trace the very germ and bud of Papal defection ; and produce each error from its first beginning to its utmost growth, and final excision. Thus may we retort on our adversaries the very accusation which they allege against us ; of having departed from the tenets of our ancestors, and the primitive Church.

It is, indeed, Reverend Brethren, one of the greatest advantages we can boast of, that the Reformed Church of England, as to faith, worship, and discipline, and all that can make a rightly constituted Church, is the same with the primitive Church of our forefathers ; and that the primitive Church of England was, as to substance, the same as the primitive Church of Christ. This is the glory of the Reformation : this is the satisfaction that we may derive from the venerable monuments of antiquity :—that from them we are enabled to deduce the agree-

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† In an ancient poetical calendar, written in the Danosaxonic dialect, she is plainly called Mary.

ment of the reformed, and our ancient Saxon Church:—that it is no new Church, but the very same it was before the Roman Church as *now* corrupted, notwithstanding her boasts of infallibility, antiquity, and universality, was known, or had an existence in the world.

From what has been advanced, judge ye, as wise men, if there be any ground for the insidious and gratuitous assertion of the Romanists, that it is safer for a Christian to be a member of the Church of Rome than of the Church of England. This specious fallacy is made up from the liberality of our Church, and the uncharitableness of theirs:—“That Protestants allow a possibility of salvation to all believing Christians in the bosom of the Romish Church; but Romanists deny that Protestants can be saved in the English Church: therefore, it is a safer way to go over to that side to which parties agree, than to abide where one party stands single in opinion by themselves.” I must confess that I am not one of those liberal Protestants who think that persons are safe in the Romish communion. I perfectly accord with the sentiments of an eminent and ancient Prelate. “I am so far from thinking,” says Bishop Bull, “that salvation is to be found in the unity of the Church of Rome, that, on the contrary, I verily believe they are in great danger who live in her communion, who



own her erroneous doctrines, and join in her corrupt practices.”

And this is the very important point to which, in the last place, I would call your attention:— That we are safer in our Church, and have several advantages for obtaining comfort and eternal life, of which they are destitute who belong to the church of Rome. Safer, because, what we believe as an article of faith, has upon it the seal of truth, and stamp of antiquity; owned by all Christians, in all ages of the world, and plainly revealed in the word of God. Safer, because, in our worship, there is no taint of superstition: in our service, no stain of Idolatry: in our ceremonies, nothing but what is simple and edifying; nothing that can draw away the mind from worshipping God in spirit and in truth. In its forms, our ritual has nothing unmeaning, and nothing superfluous. Man is a weak creature, and in his devotion, needs many aids which may arouse a slumbering mind, and sustain the soul on the wings of prayer. On this wise principle, our Church, by the decent vestments of its ministers,—by the interchange of reading, prayer and psalmody,—by retaining just so much ceremony as may fan the flame of devotion, without distinguishing it under the cumbrous load of absurd or unnecessary form,—has modelled her frame, without debarring it by external pomp and gaudy rites, the appen-

dages of Pagan orgies. While our ritual does not aim at that abstract worship which, perhaps, is beyond the faculties of man, it is, at the same time, spiritual in a very impressive degree; and, need we add, that our ritual is as comprehensive as it is spiritual: it derives its chief stores from the fountain-head of holy writ; nor has it disdained to borrow some portions from the admired compositions of men, whose learning, devoted to the honour of God, seems to have been richly seasoned with the fervency of holy aspirations. The eastern and western Churches have contributed to the comprehensiveness of our prayers; in the collective body of which, as in some immense reservoir, all the streams of Christian devotion have combined their sacred waters. And can there be found men who, having once held intercourse with God, in a Liturgy so pure, so spiritual, and so comprehensive, close this holy volume of devotion, and seek, in a corrupt communion, a strange form of worship? To such would we say—If your souls have any relish for what is sublime and pure;—if you have any understanding of what is simple and impressive;—if you have any delight in seeing, during the hours of prayer, all the attributes of God developed, and all the mysteries of Redeeming Love displayed, cast not too hastily from you these pearls of prayer; and beware of impover-

ishing your souls by withdrawing from a Church so purely apostolic !

Thus far we have inculcated attachment and allegiance to the Protestant Church, on the purity and excellence of her ritual ; but we cannot conclude without warning the wavering and unstable, that this desertion of their God, under whatever specious name this unworthy conduct may be viewed, is sinful apostacy. If we pray to be delivered “from all false doctrine, heresy, and schism,” we incur even a greater guilt than heretics, when we join their bands as wilful deserters from the camp of God. It is to trifle with the most deliberate oaths by which the soul of man can be bound,—the baptismal oath,—which places us in communion with God. What constitutes an aggravation of this heinous sin is, that it usually proceeds from some unworthy motive. Ye whose defection is now troubling Zion, look into your hearts, tear aside the veil of concealment, and candidly expose the machinery of your deeds. Would to heaven that this apostacy proceeded from an abstract love of truth ; for then you might claim from us some charitable allowance ; but how often does it arise from vanity, from singularity, from a diseased mind, and from affectation of superior discernment !

To us, my Brethren, who depart not from the courts of our Zion, who prefer them to our

chiefest joy, there remains much solid ground of conviction in the spiritual doctrine of our Church. If we chiefly advert to the tenets of that Church which claims the possession of truth and infallibility we shall discover in those high pretensions, many and most grievous violations of God's word. Nor do we hastily, or acrimoniously hazard this assertion; but, if salvation be found within the pale of any Christian Church, we shall be warranted in not seeking it within that communion which is distinguished by many and dangerous errors.

Suffer me to imprint on your minds some few of these erroneous tenets, which render salvation, in that communion, very doubtful and hazardous. The Church of Rome asserts, that in the sacrament of the Lord's Supper, a change is made of the bread and wine, into the natural body and blood of Christ, and this is termed Transubstantiation.' This is a doctrine which

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' The doctrine of Transubstantiation was first suggested in the fifth century, and immediately opposed. In the next age, the same doctrine of a physical change was written against, but still continued to gain ground. In 754 it was virtually opposed by the Council of Constantinople—the seventh Œcumenical Council: but in the year 787 it was declared to be a true doctrine by the second Nicene Council. In the ninth century it was formed into a regular scholastic shape by Paschasius Radbert. In the fourth Council of Lateran, in 1215, it was definitively imposed, as a necessary

undermines Christianity, inasmuch as it undermines the testimony of the senses. It blasphemously asserts that the sacred frame of the Redeemer can be subjected to the taste of man ; and in scriptural language, there can be no other foundation for this assertion, which would not also assert that Jesus Christ is really a vine, or a door, or any other thing, by which he has been pleased to represent himself, figuratively and emblematically.

Some theological truths are above reason, yet never against it ; for all verity complies with itself, as springing from one and the same fountain. But the doctrine of the real Presence implies a manifest contradiction, referring the same thing to itself in opposite directions ; as it may be, at one and the same time, present and absent, above and below. It gives a false body to the Son of God, making that, every day, of bread, by the power of words, which was made, once, of the substance of the Virgin by the Holy Ghost. Of all reasons, the strongest against this doctrine is, that it utterly overturns the very nature of a sacrament. It takes away the sign, and the

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article of faith. It is not probable that the teachers of the Saxons had anticipated this wonderful doctrine, and taught their converts the future articles of the Council of Trent—which Council thunders out an anathema against all who believe not this most monstrous and idolatrous doctrine.

analogy between the sign and the thing signified. It puts into the hand of every priest the power to do, every day, a greater miracle than God did in the creation of the world; for in that, the Creator made the world; in this, the creature daily makes the creator! Error of doctrine produces error in practice:—whether the bread and wine be worshipped as God, or God be worshipped under the form of bread and wine,† it is as much a violation of God’s commandment to

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† The great St. Basil, in his liturgy, at the consecration of the bread and wine, when the words of our Saviour’s institution are to be pronounced, says, “The Lord hath left us *monuments* of his saving passion, the *same* that we have placed or shewn forth (on the altar) according to his commandments.” And what before he calls *monuments* or *remembrances*, he does (*after* our Lord’s words are pronounced) call “*types* or *antitypes* of the body and blood of Christ.”

St. Chrysostom says, “That which *we offer* is the *type* or figure of that sacrifice which was made on the cross; we do not *offer* any other sacrifice; but we offer the same continually; or rather, we commemorate that sacrifice.”

Theodoret, who was a bishop in the beginning of the fifth century, in his first dialogue introduces an *orthodox* person speaking the sense of the Catholic Church, thus:—“Our Lord, in delivering to us those mysteries, gave the *name* of his *body* to the bread, and called that which is mixed or put into the cup, his *blood*. Our Saviour certainly altered or changed the *names*, giving *that* to the *symbol* which belonged to the body; so when he called himself a vine, he gave a name to his blood, that belonged to the *symbol*.”—Dialogue i. tom. 2.—*Thus, as the Saxon Archbishop Ælfric observes, we read in the Fathers.*

bow down to an image of bread, as it is to one of brass and wood. Sincerity of belief, "that the bread and wine are really God," does not lessen the idolatry, for it is in the error of belief, as well as in the falsehood of doctrine, that idolatry consists. Were sincerity of belief an extenuation of crime, the Jews, who worshipped the golden calf, might have claimed exemption from the charge of idolatry: for it is evident from the feast appointed unto the Lord, they sincerely believed that the golden image was a true emblem of the Deity. But the adoration of the consecrated wafer is, in degree of idolatrous guilt, of a deeper dye than that of the Jews. For the Romanists consider the wafer not as an emblem, but as really God himself. This however, monstrous as it may appear to Protestants, is the belief of the most enlightened and best educated amongst them.— Thus we see, that a man's reason and common sense may be degraded to the lowest ebb, whose mind is overcast by the mists of superstition. But this is not the only instance of idolatry, for which the Church of England separated from that of Rome. The Scriptures affirm, that there is only one mediator between God and man, the man Christ Jesus. Yet in defiance of this divine declaration, the Romanists scruple not, to offer up their petitions to heaven, and to supplicate for the grace of God through the interposition of angels,

the intercession of saints, and, above all, the mediation of the Virgin." Surely the edition of their Scriptures does not contain the charge of Paul to the Colossians. "Let no man beguile you of your reward, in a voluntary humility, and worshipping of angels, intending into those things which he hath not seen, vainly puffed up by his fleshly mind." This passage may have slipped out of their memories, as the second commandment, "thou shalt not make any graven image," has slipped out of the catechism, which they generally circulate among their children.<sup>z</sup> The worship of the Virgin is at this day in the Church of Rome, and has been for several ages, a main part of their public worship, yea, and of their private devotions. For one prayer they make to Almighty God, they make ten addresses to the Virgin.

Our Lord, foreseeing the degeneracy of the church in this thing, takes all occasions to restrain all extravagant apprehensions, and imagination concerning any honour due to his mother. He

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<sup>v</sup> The worship of Mahuzzim, or Saint Mediators, is proved to be one principal token of the predicted apostacy.—*Bishop Newton.*

<sup>z</sup> The Irish Roman Catholic Catechism. "1580 was the precise period when the original Hebrew of the decalogue was tampered with: at that time a full stop was placed after the second commandment, and not after the first, in order to warrant its omission in the Popish Catechisms."



seems to have marked with studied indifference any mention of her name. When the woman brake forth into raptures concerning the mother of our Lord, "Blessed is the womb that bare thee and the paps that gave thee suck," our Saviour adverts to another thing: "Yea, blessed are they that hear the word of God and keep it." When he was told that his mother and brethren were without, "Who," he replied, "are my mother and my brethren? He that doeth the will of my Father, the same is my mother, and sister, and brother." The last time our Lord took notice of his mother was, when, looking down from the cross, he recommended her to the protection of his beloved disciple, saying—without any mark of honourable distinction—"Woman, behold thy Son:" And from that time to the present the Church would never have known her by any other name than the blessed woman, or, "the Holy Mother," had not the Papists exalted her not only as a co-rival with her Son, but above him in supreme power and divine honours. This idolatrous worship of the Virgin seems to have been creeping into the church during the fourth century: it was stigmatized by one of the Fathers with the name of the heresy of the woman; on what account this appellation was given to the heresy, may be more easy to conceive, than proper to express.

Now what is the worship of the Virgin, of Angels, and of Saints, but heathenism brought back into Christianity by a multiplication of deities addressed: in proportion as an appeal is made to God in any other name than that of his beloved Son, so far is the corner stone of the Gospel shaken, and the sacrifice upon the Cross rendered null and void.

Thus have we endeavoured to specify the general grounds on which attachment to our Protestant Church, as established in this kingdom, is founded. When we consider the constellation of talent, the lustre of virtue, that have enlightened, enriched and beautified our Church—when we contemplate the excellence of her ritual, the soundness of her creed and doctrines—the inference to which these observations lead, must be obvious to us all. Our fidelity to our Church should be as warm, as the blessings communicated are great and important. These are advantages which God has conferred for our spiritual benefit; and if they are carelessly esteemed, or indifferently defended, they will be converted into sources of wrath and condemnation. Remember the exhortation of the apostle —“Be not children tossed to and fro, carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive.” Let us try the spirits, whe-

ther they be of God. The Gospel is the touchstone of truth, and upon that basis the disciple of a reformed religion reposes his conviction. If enemies are multiplied against the battlements of our Sion, let her champions be not surprised in disgraceful slumber. The malice and cunning of her enemies demand unceasing vigilance on our part. Let us all labour in our respective stations, to diffuse around us the knowledge of the everlasting Gospel, and the honour of Jesus Christ, by striving to strengthen the weak, confirm the wavering, and instruct the ignorant. But while our hearts are thus animated with a fervent zeal, let it be a zeal animated with charity. The Gospel is a Gospel of peace, and acrimony and bitterness of controversy are foreign to its spirit. Yet let not a meek and humble spirit be confounded with that false and morbid liberality, which draws no distinction between the essentials of right and wrong: and, under pretence of seeking peace, would surrender the very citadels of salvation.

Above all, let us remember, that he is the best defender of the Protestant Faith, who is most adorned with its Christian qualities: for such weapons are derived from the armoury of God; and they who, armed with this glorious panoply, combat under the protection of the great Captain of their salvation.

Such men are the salt of the earth, and perchance are subordinate instruments of perpetuating those blessings which their Christian bravery would fain support. Or, if their efforts be frustrated by overbearing and resistless foes, they can appeal to God, (who abandons an undeserving church) for the sincerity of their zeal, and can anticipate the favor of God in a better world, where no error shall pollute the New Jerusalem. There will they find a Judge, who estimates not our exertions by their positive success; but who will welcome all his true children, all who would rather die beneath the ruins of his altar, than fly in the hour of its peril—with that voice of consolation, “Well done, good and faithful servant, enter ye into the joy of your Lord.”

# APPENDIX.

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## APPENDIX, A. PAGE 5.

### *Extracts from a Discourse on the Troubles at Frankfort.*

**THE** answer and judgment of that famous and excellent learned man, Mr. John Calvin, the late pastor of Geneva, touching the Book of England, after he had perused the same, faithfully translated out of Latin by Mr. Wittingham.

“ To the godly and learned men, Mr. John Knox, and Mr. William Wittingham, his faithful brethren at Frankfort, &c.

“ This thing truly grieveth me very much, and it is a great shame that contention should arise among brethren, banished and driven out of their country for one faith, and for that cause which only ought to have holden you bound together, as it were with an holy band, in this your dispersion.

“ In the Liturgy of England, I see there are many more tolerable foolish things: by these words I mean, that there was not the purity which was to be desired. These vices, though they could not at the first day be amended, yet seeing there was not manifest impiety, they were for a season to be tolerated. I cannot tell what they mean which so greatly delight in Popish dregs: they love the things whereunto they are accustomed. First of all, this is a thing both trifling and childish: furthermore, this new order far differeth from a change.

“ At length brotherly reconciliation was effected; and this friendship continued till the 13th of March following; at which time Dr. Cox, and others with him, came to Frankfort, out of England, who began to break that order which was agreed upon. It was greatly suspected that these persons had been at mass in England, and had subscribed to wicked articles, as one of them shortly after, even in the pulpit, sorrowfully confessed.—*The Phoenix.*

On the return of these refugees to this country, religious dissensions multiplied, the reign of Elizabeth was disturbed, and the peace and prosperity of the Church of England interrupted and broken.

*Extracts from Εικων Βασιλικη, or the Works of King Charles the First.*

“ The Popish lords and priests of Ireland were the prime composers of the tragedies in that country; first secretly whispering, and at last publicly imputing, that horrid massacre to the councils of the King: which slanders were coloured by acts of the Irish rebels, who, to dishearten the English from any resistance, bragged that the Queen was with their army—that the King would come amongst them with an auxiliary force—that they did but maintain his cause against the Puritans—that they had a commission for what they did, shewing indeed a patent, that they themselves had drawn, but thereto was affixed an old broad seal, that had been taken from an obsolete patent out of Farnham Abbey, by one Plunckett, in the presence of many of their lords and priests, as was afterwards attested by the confession of many.”

If King Charles were to be blamed, he was much to be pitied: if he had done wrong, he sorely paid for the wrong: and his death is an indelible blot in the pages of our history. That the Jesuits were very busy, both before and during the Rebellion, is evident from Archbishop Laud's Diary, and from other documents relative to those unhappy times.

A natural despotic disposition, increased by Jesuitical counsels, brought the unhappy Charles into a conflict, with what Tacitus terms, a Republican Ferocia—and this Ferocia, inflamed by religious fanaticism, destroyed the ill-fated monarch. Whatever may be the conduct of the rulers of this world, it is the duty of a Christian to suffer for conscience sake, and “ resist not evil.” Remembering what God saith, “ Vengeance is mine, I will repay.”

PAGE 11, NOTE 2.

Extracts from Notes to the Rhenish Testament, which every true Roman Catholic regards, as of equal authority with the text.

Note on Deut. xxii. 12, intimates—“ That the church guides of the New Testament ought to punish with death such as proudly refuse to obey their decisions on controversial points.”

That on Matt. xiii. 21.—“The good must tolerate the evil, when it is too strong, &c.—Otherwise Heretics ought to be chastised, or executed.”

That on John xv. 7, says—“The prayer of a Protestant cannot be heard by heaven.”

Acts x. 9.—“The church service of England, being in heresy and schism, is therefore not only unprofitable, but damnable.—The church of God, (viz. that of Rome) calling the Protestants’ doctrines heresy, in the worst part there can be, and in the worst sort there ever was, doth *rightly* and *most justly*.”

1 Tim. iii. 12.—“The speeches, preachings, and writings of Protestants, are pestiferous, contagious, and creeping like a cancer, and therefore never to be heard.”

Heb. v. 7.—“The translators of the English Protestant Bible ought to be abhorred to the depths of hell.....A Catholic man should give the curse, the execration, and the anathema, to Heretics, though they were his parents.”

#### PAGE 14.

Extract from an account of the state of Religion in England, written in the reign of Charles I. originally in French.

“The most politic Princes, though they make no account of religion, yet appear very religious, and take care to punish those who attempt to introduce any innovations; being sensible that the alteration of religion must needs be attended with troubles and disorders in the state. And indeed it appears, that those countries (such as Spain and Italy,) which have undergone no change of religion, have constantly enjoyed peace and tranquility;\* whereas those that have been divided by new opinions, have felt the dismal effects of intestine wars; as it hath happened in France and Germany.

“When England separated from the Church of Rome, it was not so much out of a desire of a Reformation, as out of

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\* The author might have added, poverty and slavery; which are the certain causes of the peace and tranquility, here spoken of; and never fail in time to make the Prince as mean and inglorious as the people. This is a false cause assigned for such disturbances. They are produced evidently by Princes and States not allowing liberty in religion; which is plain from hence, that wherever it is allowed, it is seen greatly to contribute to the happiness, wealth, and glory of a nation.

revenge; Henry VIII. being highly displeased with the court of Rome, for refusing to approve his divorce. In the reign of his son Edward, the Reformation was settled with the public consent of the whole kingdom, for the reason just now mentioned. The same kingdom was as easily reconciled with the Church of Rome, under the reign of Mary, as it had freely separated from it. When Queen Elizabeth came to the crown, it was her interest to favour the Reformation; and she found her people as willing to embrace it, as they had been to reject it in the time of Mary. The long reign of that Princess set it upon a lasting foundation, insomuch that it has prevailed under her successors, James and Charles.

“ Thus England was divided into Protestants and Catholics. But many Protestants, who pretended that the Church of England was not sufficiently reformed, refused to submit to her government: and formed a third party, called Puritans. Those parties still prevail.

“ These three religious parties are opposite to one another. But the Church of England hates the Puritans more than the Catholics; the Catholics hate the Puritans more than the Church of England; and the Puritans hate the Catholics more than that Church: so that the Church of England and the Catholics do easily agree about the destruction of the Puritans. And therefore, if great men did not make use of religion, as a pretence to obtain their private ends, it would be no difficult thing to oppress the Puritan party: but they have taken it under their protection.

“ As for what concerns the reconciliation of the Church of England with that of Rome; it has been talked of in general by the Archbishop's friends, who affirmed that he was very well disposed towards it; and that if such a thing was not done in his life-time, it would perhaps be difficult to do it after his death. And indeed within these three years, the Archbishop has all along introduced some new things bordering upon the practice of the Church of Rome; and the Bishop Chichester, (a great confidant of the Archbishop,) the High Treasurer, and eight Bishops, whom he had on his side, did very much desire a reconciliation, and parted every day with their old opinions, to come near to those of the Church of Rome; urging, the Pope should also on his part make some steps to meet them, and the Court of Rome abate something of the strictness of their opinions, without which there could be no agreement. And what is more, the Universities, Bishops, Doctors of this realm, daily embrace the Catholic doctrines; though they make but a half-profession



of them, for fear of the Puritans. For instance, they believe the Church of Rome is a true Church; that the Pope is the chief of all Bishops; that it belongs to him only to call General Councils; that it is lawful to pray for the souls of the dead; that altars ought to be built of stone: in short, they believe whatever is taught by the Roman Church; but do not believe every thing that is taught by the Court of Rome. An English Doctor told the above-mentioned Signor Panzani, that the King approved, and would fain introduce Auricular Confession; and that he would get it established by force, were he not afraid of popular insurrections.

“ Things being thus in a good way towards a reconciliation, the King deliberated about it with some of his most intimate Councillors, who approved of it upon condition, that the person sent by the Pope, should not be a Priest. In order to stop the murmurs that might be occasioned by such a resolution, the King said, in the presence of many persons, Why could not I receive an Ambassador from the Pope, as well as from other Catholic Princes? And another time he said, I have now an opportunity of being reconciled to the Church of Rome, upon very advantageous terms.

“ This affair being thus settled Signor Panzani endeavoured to get the friendship of the Bishops, and Doctors of the Church of England, and particularly of the Bishop of Chichester, to whom he was presented by his friend above mentioned. He desired the same friend to promise a Cardinal's cap to those who were not married, and a pension to those who could not aspire to the Cardinalship.

“ In July, 1636, George Conæus, a Scotchman, secretary to Cardinal Barberini, for the Latin tongue, arrived in England to be the Pope's resident. He was kindly received by the King, the Queen, and the whole Court. However, it was not very likely that he could forward the affairs of religion more than Panzani, because the English mistrusted him, and looked upon him as a subtle and cunning man. And though it was reported that he sided with the Jesuits, who governed the best families of England, yet it was not to be expected that he could have better success; the Archbishop, and the Bishop of Chichester, frequently remarked, that there were but two sorts of people who could hinder a reconciliation with the Church of Rome, viz. the Puritans among the Protestants, and the Jesuits among the Catholics.”

But now, *omnia mutantur, nos et mutamur in illis*. The Jesuits are changed and become liberal; the Puritans are changed, and see no harm in Popery; the Church of Eng-

## APPENDIX, F. PAGE 27.

The crime, for which almost all the Protestants were condemned, was their refusal to acknowledge the real presence. Latimer, when tied to the stake, called to his companion, "Be of good cheer, brother, we shall this day kindle such a torch in England, as I trust in God, shall never be extinguished."

## APPENDIX, G. Page 31.

Καθολικὴ Ἐκκλησία denotes not a particular church. St. Ignatius ὅπου ἂν Φανὴ Ἐπισκοπος, ἐκεῖ το πλῆθος οπου ἂν ἦ Χριστος Ἰησους, ἐκεῖ ἡ καθολικὴ ἐκκλησία.—*Epist. ad Smyrnenses.*

## APPENDIX, H. Page 31.

During the first nine centuries, in which eight general councils had met, it never was heard, or read, that the Roman Church was taken in any other notion, or signification, than for a particular church, and a member of the church universal.

The packed Tridentine Council, A. D. 1545, established as articles of faith all the corruptions and innovations in the Roman Church.

## PAGE 34.

For near a century and a half the pure Gospel of Christ had been declining in Britain, and for the greatest part of that time had been confined to Wales and Cornwall, or to the mountains of Scotland. Ireland too still preserved something of the light, while the Angles or Saxons, our ancestors, destroyed every evangelical appearance in the heart of the island. One proof, among others, which the old historian, Gildas, gives of the entire want of Christian zeal of the ancient British Church, is, that they took not the least pains for the conversion of the Saxons.—*Milner's Church History.*

L.H. 1830

# JEWISH HISTORY

VINDICATED

FROM THE

UNSCRIPTURAL VIEW

OF IT DISPLAYED IN

THE HISTORY OF THE JEWS,

FORMING A PORTION OF

THE FAMILY LIBRARY,

IN A SERMON

PREACHED BEFORE

THE UNIVERSITY OF OXFORD,

AT ST. MARY'S,

FEB. 28, 1830.

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BY GODFREY FAUSSETT, D.D.

THE LADY MARGARET'S PROFESSOR OF DIVINITY.

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**BAXTER, PRINTER, OXFORD.**

**TO THE  
JUNIOR STUDENTS  
OF THE  
UNIVERSITY OF OXFORD,  
THIS SERMON  
IS INSCRIBED  
BY THEIR FAITHFUL FRIEND,  
THE AUTHOR.**



2 SAMUEL vii. 23.

*What one nation in the earth is like thy people, even like Israel, whom God went to redeem for a people to himself, and to make him a name, and to do for you great things and terrible, for thy land, before thy people, which thou redeemedst to thee from Egypt, from the nations and their gods?*

**THIS** grateful appeal of the holy David to his Almighty Benefactor, who by the mouth of his prophet had just promised stability to his throne and permanence to his family, strongly marks the preeminent distinction of the Israelites among the nations of the earth, as the chosen people of God; rescued by stupendous miracles not only from Egyptian bondage, but from the arms and the abominations of their heathen neighbours, and securely established in their land, as the sole depositories of the true religion, the sole witnesses of God's name, in the midst of an idolatry otherwise hopeless and universal.

To the Christian they present an object of still higher interest, as the favoured race, to whom "were

committed the oracles of God <sup>a</sup> ;” “ of whom as concerning the flesh Christ came <sup>b</sup> ;” whose Prophets foretold his glorious advent ; whose Law foreshadowed by its types the substantial blessings of the Gospel dispensation ; whose Scriptures are the inspired records of revealed truth ;—who moreover, though exiled for apostasy and unbelief, they have for ages been “ scattered among the nations,” still subsist, for purposes yet unfulfilled in the scheme of Providence, in a state scarcely less marvellous than their sojourn in the Arabian wilderness ; and still depend with undiminished and well-founded confidence on the prophetic assurances of a restoration to the land of their fathers.

What then, let me ask, are the feelings, what the views and motives, what the leading care, which should possess the mind of that man, who undertakes to illustrate the history of such a people, and to unfold for that purpose the volume of acknowledged inspiration ? A settled reverence for his inspired authority ; a sincere desire to promote the glory of God, and the interests of religion ; and an

<sup>a</sup> Rom. iii. 2.

<sup>b</sup> Rom. ix. 5.



anxious care, a sense rather of serious responsibility, lest the judgments, the mercies, the mighty deeds, the sacred truths, which make up the story of God's peculiar people, and for the sake of which, we may be assured, that story has been recorded, should in any, even the slightest degree, suffer in his hands.

It may perhaps be already sufficiently obvious, that these remarks have been suggested by the recent appearance of a History of the Jews, in which such views and principles, as those to which I have adverted, have been most unhappily overlooked; a publication popular in its form, and successful, so far as relates to its extended circulation; but which has given very general concern to the sincere and reflecting Christian, and afforded a plausible ground of triumph to the sceptical and the profane. To our own more immediate sorrow, and notoriously to the greater scandal of the public mind, even to the avowed impression<sup>c</sup>, that "Oxford herself has ceased to be jealous of the orthodoxy of her teachers," it has been attributed (and, so far

<sup>c</sup> See *The Record* of Dec. 28, 1829.

as I am aware, without even an attempt at contradiction) to one, who is not only a clergyman of the Established Church, but who holds an office of distinction in this University, and has been repeatedly selected to deliver religious instruction from this very place.

To charge the author with infidelity, strictly so called, or to suppose him actuated by any motives hostile to revelation, would, I am well convinced, be as truly unjust, as it would be obviously uncharitable and unnecessary. But notwithstanding a profession of reverence for divine truth, (the sincerity of which I am by no means disposed to question,) and various instances, in which the particulars of the sacred story have been unobjectionably stated, it is not too much to assert, that a spirit of cavil and irreverence pervades the work; that its general *tendency* at least is sceptical. It evinces a constant disposition to discuss the probability of miracles; to dispense with the Divine agency, wherever a secondary cause can with any plausibility be suggested; to obliterate, as far as may be, the prominent features of distinction between God's peculiar people and the general mass of man-

kind ; to humanize, if I may so express it, a history, which is utterly incredible and inconsistent on human principles. The inspired Scriptures are habitually treated as if they were a mere portion of oriental literature:—there is almost as little ceremony used in questioning the accuracy of the narrative, in insinuating the liability to error, or in adopting what may appear a preferable solution, as if the works of some profane historian were the subject of discussion, rather than the word of the living God. In short, to adopt an unhappy phrase from the book itself, a “rational latitude<sup>d</sup> of exposition” is professedly employed, which, as practically explained by the conduct of the work, is far too closely analogous to the unhallowed speculations of German rationalism.

The author should appear to have engaged in his undertaking, labouring under the baneful influence of *three* principal errors ; under preconceived views, either wholly or partially unfounded, on *three* points most intimately connected with the religious tendencies of his work. *First*, an exaggerated notion of

<sup>d</sup> History of the Jews, preface to vol. iii. page 10.

the degree in which it is justifiable, I would rather say in which it is even possible, to separate the *political* history of the Jews from *theological* considerations;—*secondly*, a low and inadequate view of Divine *inspiration*;—and *lastly*, a vague idea of the accommodation of religious truths to the progress of *civilization*; that treacherous theory, by the infatuated reliance on which, the neologist followers of Semler<sup>e</sup> involved themselves in the most revolting impieties, and which, in the case before us, has evidently betrayed an English divine into palpable contradictions of God's revealed word. A brief and separate reference to these three points, both as regards a correct and legitimate view of them, and the aberrations charged on the work before us, will, it is presumed, at once afford the most distinct and intelligible view of its spirit and tendency, and bring us most naturally into contact with the leading particulars in which that spirit has been evinced.

I. First then, a *political* history of the Jews in the

<sup>e</sup> See *The State of Protestantism in Germany*, by the Rev. Hugh James Rose, B.D. p. 74. second edition.

ordinary sense of the expression, and treated according to ordinary rules, is a direct and glaring impossibility. This indeed is distinctly admitted by the author; “their civil and religious<sup>f</sup> history are” declared to be “inseparable,” and the plain reasons of this are assigned by him in terms, which naturally favour the expectation of a pervading regard to the all-important principle. But unfortunately, as it is afterwards stated, “the object of this work is strictly historical, not theological<sup>g</sup> ;” an object indeed, which I would not be supposed to pronounce either necessarily illegitimate, or wholly unattainable, if explained to imply the mere absence of theological discussion; but which if less scrupulously understood, or incautiously pursued, so as in any degree to obscure the religious features of the story, tends at once to an inevitable failure, as well in point of piety as of consistency.

The early history of the Hebrew nation is one unbroken series of Divine interpositions. Their whole career is conducted in defiance of obstacles insurmountable to human apprehension, or by hu-

<sup>f</sup> Vol. i. page 5.

<sup>g</sup> Vol. i. page 35.

man means. Their rescue from the power of Egypt; their protracted existence in the barren wilderness; their conquest of the more warlike and powerful possessors of their promised land; their primary consent, and permanent submission, to the unprecedented burthens of their law; and their eventual preservation from heathenism, notwithstanding their own backsliding reluctance, and the contagion of seductive example; unquestionably demanded that miraculous aid, which we know to have been administered. Exclude the agency of Heaven, and their whole story is obscure, and inconsistent, and incredible;—cause and effect have no intelligible relation or proportion to each other;—admit it, and consistency is at once restored. If the Israelites yield to disobedience or idolatry, the meanest of their neighbours, Moabites, Midianites, Amalekites, even the subject and tributary Canaanites, can rise in arms to their discomfiture and degradation. Let them serve the Lord faithfully, and “one” of them may “chase a thousand<sup>h</sup>,” and “the daughter of Zion<sup>l</sup> may shake her head” at the countless hosts of “the great king, the king of Assyria.”

<sup>h</sup> Joshua xxiii. 10.

<sup>l</sup> 2 Kings xix. 21.

To shrink therefore from the admission of preternatural agency in a narrative, which thus of necessity presupposes it, is just as unphilosophical and unreasonable, as to admit with unhesitating credulity the prodigies of profane history, amid the ordinary transactions of ordinary men. And he, who, in the vain hope of more closely adapting his relation to the comprehension of his readers, obscures the lustre or weakens the effect of the miracles of Scripture, is in truth only rendering it the more *incomprehensible*; and besides his responsibility in a religious point of view, is obviously compromising his own fidelity as an historian of the Jews.

There is yet another and a very serious impediment to a satisfactory history of the Hebrew nation, *politically* treated. The historical Scriptures have no claim to the character of national annals, recording a regular series of political occurrences;—they are rather a compendious statement of those events, often wholly insulated and unconnected, which are best calculated to illustrate the attributes of God, as sensibly displayed in the government of his peculiar people;—reduced into their present form by a

succession of inspired prophets, from more abundant materials, from chronicles since lost, to which, however, perpetual reference is made ; and selected, we may be assured, entirely for their religious value.

This is particularly remarkable in the book of Judges, which is chiefly employed in relating certain highly memorable and miraculous, but generally unconnected, deliverances of the Israelites from the oppression of their heathen neighbours, to which the Almighty had subjected them for idolatrous apostasy, and from which he relieved them on their repentance. Several intervals of *forty*<sup>k</sup>, and one even of *eighty* years, in which “the land had rest<sup>l</sup>,” are silently passed over ;—add to which, some of their divinely commissioned deliverers appear to have been judges merely of a portion of the tribes, which had separately incurred the discipline of subjugation, while the rest presented no feature adapted to the important object of sacred record. Should it therefore be argued,

<sup>k</sup> Judges iii. 11. v. 31. and viii. 28.

<sup>l</sup> Judges iii. 30.



that there were certain seasons, in which the extraordinary interpositions of Providence were neither required nor exerted, (which however is at variance with the plain principles of their acknowledged theocracy,) they were precisely those periods, of which we have no memorial, while we read of those only, in which God himself is conspicuously on the scene, and in which those mighty deeds were displayed, and those divine lessons inculcated, which, as they were recorded for the instruction of Israel, so also, as the highest authority has assured us, “ were written for our learning<sup>m</sup>. ”

On the establishment of the monarchical government, indeed, the succession of their kings, especially and for manifest reasons those on the throne of Judah, presents a chain of events somewhat more connected. But the result is nearly the same ;—the more prominent mercies and judgments of Heaven alone engage the attention of the inspired penmen ;—the emphatic repetition of the ominous characteristic, with which each succeeding monarch is introduced to notice, that “ he did that which

<sup>m</sup> Romans xv. 4.

was right in the sight of the Lord," or "that which was evil," at once discloses the complexion of his fortunes almost as certainly as the prophet, who is employed to announce them. And, on the other hand, the besetting curse of the Israelitish throne, "the way of Jeroboam the son of Nebat, who made Israel to sin," which, with more or less of idolatrous aggravation, stamps the character of every king, draws down the unfailing repetition of Jeroboam's penalty; the extirpation of the reigning family, prophetically denounced, and sooner or later effected, by the bloodstained hand of an usurper; who himself in his turn incurs the same fate, for the same causes, and by similar means, till the scene of crime and horrors closes in an earlier and an unredeemed captivity.

If the career of Judah be traced from *their* captivity to their providential restoration, and onwards to the close of the sacred canon, the same prominent display of Divine interpositions<sup>a</sup>, with a

<sup>a</sup> The miraculous deliverances vouchsafed to Daniel and his three friends, completely eclipse the *very* little that is else known of the condition of the Jewish people during

reference to political events more than ever broken and disconnected, might be readily pointed out. But enough, I trust, has already been advanced, to establish the inference to which my argument has been directed ;—that a history, thus intimately blended with the immediate agency of God, may become an absolute snare to those, whose views are unduly directed to the ordinary maxims of human policy, and may readily betray them into an unhalloved inconsistency, fairly open to that scornful reproach of the prophet, “ The wise men are ashamed ; they are dismayed and taken ; lo, they have rejected the Lord, and what wisdom is in them • ?”

These considerations, it is imagined, will in some measure illustrate and account for (excuse they never can) the prevailing disposition evinced in the

their captivity. And after the Divine mercy had been displayed in their restoration, and the difficulties opposed to the rebuilding of the temple had been finally surmounted, the sacred record (see Ezra vi. and vii.) leaves them unnoticed for more than half a century.

• Jer. viii. 9.

work before us, to subject the miracles of Scripture to doubt and discussion and disparaging insinuation; to attribute them in part, or even wholly, to natural causes; sometimes to pass them by unheeded, and to lose sight of the wisdom and power of God, through an undue regard to the policy and resources of frail and fallible man.

A lengthened discussion of the circumstances attending the passage of the Red Sea, and of the various attempts which have been made to explain it on natural principles, terminates in a *feeble* and *qualified* admission of the miraculous account<sup>p</sup>.

<sup>p</sup> “ Still, wherever the passage was effected, the Mosaic account can *scarcely* be made consistent with the exclusion of preternatural agency. *Not to urge the literal meaning of the waters being a wall on the right hand and on the left, as if they had stood up sheer and abrupt, and then fallen back again; the Israelites passed through the sea with deep water on both sides.*” Vol. i. p. 83. To admit the agency of *Omnipotence*, and then to imagine any *difficulty* in the form and appearance of the divided waters, is utterly inconsistent.

The same sort of irreverent discussion of the mode in which the sun and moon stood still, (Joshua x. 12.) leaves

—When the bitter waters of Marah were made sweet by the branch of a tree, it is added, “whether from the natural virtue of the plant seems *uncertain*.”—When the fire raged in the camp of the Israelites, as a punishment for their rebellious complaining, it is insinuated that the tents were made of “*dry and combustible materials*,” as if forsooth the fire of the Lord would have been checked in its fury, had they been drenched with water like the sacrifice of Elijah<sup>9</sup>;—and the cautious expression, “it was *ascribed* to the anger of the Lord,” throws still farther doubt on its real origin.—If the quails produce a pestilence, “it has been suggested<sup>†</sup> the reader at last in doubt whether the stupendous miracle *really* took place, or “the whole is *an highly wrought poetical* passage from the book of *Jasher*.” Vol. i. p. 170.

<sup>9</sup> Vol. i. p. 90. Exodus xv. 25.

<sup>†</sup> Vol. i. p. 141. Numbers xi. 1.

<sup>•</sup> 1 Kings xviii. 34.

<sup>•</sup> Vol. i. p. 142. It is somewhat unfortunate for such a suggestion, that the account given by Moses is, that “while the flesh was yet between their teeth, *ere it was chewed*, the wrath of the Lord was kindled against the people, and the Lord smote the people with a very great plague.” Numbers xi. 33.

that *quails feed on hellebore* and other poisonous plants, and may thus become most pernicious and deadly food.”—The manna (though Moses declares it to have fallen on the camp with the dew<sup>a</sup>) is *decided* to have distilled from the tamarisk. The supply indeed is allowed to be in *part* miraculous.

<sup>a</sup> Numbers xi. 9. “ This is now *clearly* ascertained by Seetzen and Burckhardt, to be a natural production ; it distils from the thorns of the tamarisk in the month of June. It is still collected by the Arabs before sunrise, when it is coagulated, but it dissolves as soon as the sun shines upon it. . . . . The quantity now collected, for it is only found in a few valleys, is very small ; the preternatural *part* therefore of the Mosaic narrative consists in the immense and continual supply, and the circumstances under which it was gathered, particularly its being preserved firm and sweet only for the Sabbath-day. The *regulation* that enough and only enough for the consumption of the day should be collected at a time, *seems a prudent precaution*, lest the more covetous or active should secure an unfair proportion, and leave the rest to starve.” Vol. i. p. 91. This latter statement quite puts out of sight the accompanying miracle. “ When they did mete it with an omer, he that gathered much had nothing over, and he that gathered little, had no lack.” Exodus xvi. 18.

But so favourable an account is afterwards given of the situation of the Israelites in “the most fruitful and habitable part” of the wilderness, where “their own labours and traffic with the caravans which crossed this region would supply most of their wants,” that the reader might readily suppose, that the manna, now no more mentioned, is no longer required ; much less any miraculous preservation of their shoes’ and garments, to which not the slightest allusion is made either here, or in any

² Vol. i. p. 146.

’ Deut. xxix. 5. The same propensity to reduce miracles as nearly as possible to natural occurrences is shewn in the following passage. “The destruction of Sennacherib’s army is generally supposed to have been caused by the Simoom, or hot and pestilential wind of the desert, which is said not unfrequently to have been fatal to whole caravans. The Arabs, who are well experienced in the signs which portend its approach, fall on their faces, and escape its mortal influence. But the foreign forces of Sennacherib were little acquainted with the means of avoiding this unusual enemy, and the catastrophe taking place by night, (the miraculous *part* of the transaction, as the hot wind is in general attributed to the heat of the meridian sun,) suffered immense loss.” Vol. i. p. 307.

other passage.—In the victory over the Amalekites, all miraculous agency is unreservedly dispensed with, and the valour of the Israelites is considered to have been encouraged or depressed\*, accordingly as they beheld the arms of Moses elevated or lowered.—What can be more precisely in the same spirit, than, as if in utter forgetfulness of the most explicit promises and declared judgments of God, to represent that, “while, from the sacred *reverence in which the lineage* of David and Solomon were held, the throne of Judah passed quietly from son to son, the race of Jeroboam, *having no hereditary*

\* “He himself with his brother Aaron and Hur, takes his station on an eminence; there, in the sight of the whole army, he raises his hands in earnest supplication to heaven. The Israelites, encouraged by their trust in Divine protection, fight manfully. Still the attack is fierce, long, and obstinate. The strength of Moses fails, and the Israelites *behold with alarm and trepidation his arms hanging languidly down, and their courage too begins to give way.* His companions observing this, place him on a stone, and support his hands on each side. The *valour of the people revives*, and they gain a complete victory.” Vol. i. p. 92. Exodus xvii. 11.



*greatness in their favour*, was speedily cut off from the succession, and adventurer after adventurer contested the kingdom of Israel <sup>a</sup> ?”

Not to multiply separate instances of this sadly irreverent predilection for secondary causes <sup>b</sup> and

<sup>a</sup> Vol. i. p. 277.

<sup>b</sup> Two or three more examples, however, ought not to be passed without notice. In describing the great victory of Abijah over Jeroboam, it is said, “Abijah had the religious *feelings* of the people. The presence of the priesthood, and the sound of the sacred trumpets, *inspired* Judah, as much as they *disheartened* Israel.” Vol. i. p. 276. Thus God himself does not appear to have interposed; whereas we find, that, “as the men of Judah shouted, it came to pass, that God smote Jeroboam and all Israel before Abijah and Judah; and the children of Israel fled before Judah, and God delivered them into their hand . . . . and the children of Judah prevailed, because they relied upon the Lord God of their fathers.” 2 Chron. xiii. 15—18.

Thus again it is stated, that “Asa strengthened his army and fortified his cities, and *thus* was enabled to repel a most formidable invasion headed by Zerah the Ethiopian, . . . . at the head of a million of men and 300 chariots.” Vol. i. p. 276. The religious feature of the transaction is

human agency, I will merely remark in concluding this portion of the argument, that it is most per-

here overlooked, viz. that the victory was accorded to the fervent prayer of Asa; on which it follows, “*So the Lord smote the Ethiopians before Asa and before Judah . . . . and the Ethiopians were overthrown, that they could not recover themselves, for they were destroyed before the Lord, and before his host.*” 2 Chron. xiv. 11—13.

The same rationalized view is given of Jehoshaphat's victory over the “formidable confederacy of Ammonites, Moabites, and other predatory tribes.” “While the army of Judah remained motionless, engaged in their religious rites, and joining in their hymns of battle, *some misunderstanding or dissension broke out* among the troops of the enemy; the different tribes fell upon each other, and Judah had only to share the rich booty of the abandoned camp.” Vol. i. p. 285. This is indeed *the truth*, but it is *not the whole truth*; for a prophet of God had assured them of the victory in these plain terms; “Ye shall not need to fight in this battle; set yourselves, stand ye still, and see the salvation of the Lord with you, O Judah and Jerusalem; fear not, nor be dismayed; to-morrow go out against them; for the Lord will be with you.” 2 Chron. xx. 17.

The destruction of Sodom and Gomorrah by fire from

niciously conspicuous in what relates to the character and conduct of Moses himself. So much is said of "the great lawgiver," his "great<sup>c</sup> mind,"

heaven is not questioned; there is only somewhat too much of gratuitous supposition, as to the *mode* in which the catastrophe was brought about. But the death of Lot's wife has too much the air of *an accident*. "Lot, warned of the impending ruin, fled with his daughters; his wife *lingering behind was suffocated by the sulphureous vapours, and her body encrusted with the saline particles which filled the atmosphere.*" Vol. i. p. 16. She was, however, clearly the companion of his flight, and *whenever* she may be supposed to have "looked back from behind him," the deadly shower had *not yet* commenced; for it was deferred till Lot had entered Zoar. (Gen. xix. 22.) She was therefore punished by a *separate* miracle for disobedience and unbelief. Our Saviour himself makes her example a warning against such offences. "Remember Lot's wife." Luke xvii. 32.

<sup>c</sup> "In bitter disappointment, *the great lawgiver perceives* that a people accustomed to the luxuries of a relaxing climate, and inured to slavery from their birth, are not the materials from which *he can construct* a bold, conquering, and independent nation. But *his great mind is equal* even to those dispiriting circumstances; and in all the

“ his wise<sup>d</sup> originality,” “ his forming his<sup>e</sup> people,” and “ creating his commonwealth ;” of what the wretched condition of the Hebrews would have been “ had Moses never lived ;” of what he

wonderful history of the Jews, perhaps nothing is more extraordinary *than his conduct* on this trying occasion. *The decision is instantaneously formed, &c.* Vol. i. p. 144.

<sup>d</sup> Vol. i. p. 117.

<sup>e</sup> “ To his own nation Moses was chieftain, historian, poet, lawgiver. He was more than all these,—he was *the author of their civil existence*. Other founders of republics, and distinguished legislators, have been, like Numa, already at the head of a settled and organized community; or have been voluntarily invested in legislative authority, like Charondas, Lycurgus, and Solon, by a people suffering the inconveniences of anarchy. Moses *had first to form his people, and bestow on them a country of their own, before he could create his commonwealth*. The Hebrews would either have been absorbed in the population of Egypt, or *remained a wretched Pariah caste, had Moses never lived*. In this condition *he took them up, rescued them from captivity: finding them unfit for his purpose, he kept them for forty years under the severe discipline of the desert.*” Vol. i. p. 160.

effected “by his single genius<sup>f</sup> ;” that there is imminent hazard lest the inexperienced reader should insensibly learn to attribute more to “the wisdom<sup>g</sup> of the Egyptians,” than to that “wisdom<sup>h</sup> which is from above ;” and practically to lose sight of the almighty Conductor and all-wise Lawgiver of the Israelites, in the unlimited admiration of this more than rival of Numa, Solon, or Lycurgus.

II. After the examples, which have been adduced, of the mode in which the miraculous facts of sacred history are brought down to the profane level of a rationalized interpretation, it will scarcely be imagined that the view of *inspiration*, which these pages exhibit, includes any very high reverence for its dignity or authority. A brief consideration of some of its more prominent features is all that will be required.

In the preface to the concluding volume, which from its apologetic nature, may be deemed to contain the deliberate sentiments of the author, an *inclination at least* is avowed to limit inspiration “to doctrinal points, exclusive of those which are purely

<sup>f</sup> Vol. i. p. 161.

<sup>g</sup> Acts vii. 22.

<sup>h</sup> James iii. 17.

historical. This view," it is added, "if correct, would obviate many difficulties<sup>1</sup>." It would indeed obviate *many* difficulties; those, in particular, which oppose themselves to such a treatment of the sacred volume, as that which we have now to deplore;—those moreover, which could deter us from utterly rejecting every fact, miraculous or otherwise, which might chance to vary from our preconceived ideas of probability or expedience.

Not to contend for that plenary inspiration, that direct suggestion of every word on every occasion, which, adopted in its strict and unqualified sense, tends rather to the gratuitous embarrassment of the advocate of revealed truth; yet assuredly, if we have the highest authority for believing that Scripture is "the word of God<sup>2</sup>," and that "all Scripture is given by inspiration of God<sup>3</sup>," it is plain (I here adopt the language of a living ornament of our Church) "that the sacred historians wrote under the influence of the Holy Ghost; which, though it did not disclose to them by immediate

<sup>1</sup> Preface to vol. iii. p. vii.

<sup>2</sup> Mark vii. 13.

<sup>3</sup> 2 Tim. iii. 16.

revelation those things that might be collected from the common sources of intelligence, undoubtedly directed them in the selection of their materials; and enlightened them to judge of the truth and importance of those accounts from which they borrowed their information<sup>m</sup>.” So that with the immediate inspiration of the Holy Spirit where the case demanded it, and its superintending guidance where it did not, the effect is in the main the same;—and notwithstanding all that the perverted industry of the objector can advance, with regard to the corruptions and variations of the sacred text, of the exceeding minuteness and unimportance of which every scholar is aware;—notwithstanding the imperfections of translation, which numerous commentators are at hand to rectify; and those occasional instances of real obscurity which still give scope to the labours of the critic;—the humble Christian may yet rely, to every essential and saving

<sup>m</sup> Key to the Old Testament and Apocrypha, by Robert Gray, D.D. Lord Bishop of Bristol, p. 137. (Edition of 1829.)

purpose, on his infallible guide, with that undoubting assurance, which it is infinitely distressing to find exposed to hazard by such loose views and irreverent insinuations as characterize the work which we are considering.

The sacred Scriptures are placed too nearly on the footing of mere Hebrew literature; and the <sup>a</sup> Apocryphal books are introduced to notice, without any distinct reference to the inferior value of the new authority.—Not to insist strongly on the degrading effect of the modernized terms, *Sheik*, *Emir*, and *Vizier*<sup>o</sup>, repeatedly introduced,—Jacob's

<sup>a</sup> “But in the writings of the Babylonian prophets, in the vision of dry bones in Ezekiel, and in the last chapter of Daniel, these doctrines (viz. of a future state) assume a more important place; and from *the later books, which are usually called the Apocrypha*, these opinions appear to have entered fully into the general belief.” Vol. ii. p. 14.

<sup>o</sup> Thus Abram is “an independent *Sheik* or *Emir*,” vol. i. p. 9. Aner, Eshcol, and Mamre, are “young native *Sheiks*,” p. 12. and Joseph is a *Vizier*, p. 50.



*prophecy* is a *poem*<sup>p</sup>;—the *prophets* are constantly *poets*<sup>q</sup>;—David himself is excused for adopting “fierce and vindictive” language, as being “the *warrior-poet* of a sterner age<sup>r</sup>.”—The Judges, the divinely-appointed instruments of mercy and deliverance to Israel, are placed in a degrading light<sup>s</sup>;—Samson even in a point of view absolutely ludi-

<sup>p</sup> Vol. i. p. 55.

<sup>q</sup> Still, in general, the *poets* of Judæa were preeminently national. It is on the existing state, the impending dangers, and future prospects of Ephraim and Judah, that they usually dwell. Vol. i. p. 298.

<sup>r</sup> “They (the psalms) have embodied so exquisitely the universal language of religious emotion, that (a few *fierce and vindictive* passages excepted, natural in the *warrior-poet of a sterner age*) they have entered with unquestioned propriety into the ritual of the holier and more perfect religion of Christ.” Vol. i. p. 248.

<sup>s</sup> “Personal activity, *daring*, and *craft*, were the qualifications which *raised the Judges* to their title and eminence. They appear in their history as *gallant insurgents* or *guerilla leaders*, rather than as grave administrators of justice, or the regular authorities of a great kingdom.” Vol. i. p. 188.

crous<sup>t</sup>.—The inaccuracy of the narrative is decidedly asserted<sup>u</sup> in the case of Abimelek and Sarah, and doubts<sup>x</sup> of the same kind are frequently insinuated.—Ahab's ill-timed lenity to the Syrians,

<sup>t</sup> “ It was his *amusement to plunge headlong into peril*, from which he extricated himself by his individual strength. Samson never appears at the head of an army, his campaigns are conducted in his own single person. As in those of the *Grecian Hercules*, and the *Arabian Antar*, a kind of *comic vein* runs through the early adventures of the stout-hearted warrior, in which *love of women, of riddles, and of slaying Philistines out of mere wantonness, vie for the mastery.*” Vol. i. p. 204.

<sup>u</sup> “ With Abimelek an adventure took place, so similar in its circumstances with the seizure and restoration of Sarah in Egypt, as almost to excite a *suspicion that it is a traditional variation of the same transaction*, more particularly as it is *unquestionably related out of its place* in the Mosaic narrative, and again repeated in the life of Isaac.” Vol. i. p. 21.

<sup>x</sup> “ Such was the scheme, *which, if not really authorized by the Supreme Being*, must have been created within the daring and comprehensive mind of the Hebrew legislator.” Vol. i. p. 135. “ *If we are to receive the account to the strict letter.*” P. 142, &c.

though sternly rebuked by a prophet of God, is only held to be a "criminal weakness, *according to the existing notions*".—It is maintained, that "the prosperity of the state under David and Solomon *amply justifies*<sup>2</sup> the deviation from the original constitution;" as if in utter forgetfulness of the declared anger of the Almighty at the projected innovation.—It should even seem as if it was not so much by the Spirit of God, as by "the gigantic character of the region and empire of Babylon, by which they were surrounded," that Ezekiel and Daniel are excited to prophesy of "imperial dynasties, and wide and universal monarchies".<sup>3</sup>

<sup>1</sup> Vol. i. p. 283.

<sup>2</sup> Vol. i. p. 212.

<sup>3</sup> "It was there that the prophet Ezekiel related his splendid visions, which seem *impressed with the immense and gigantic character* of the region and empire of Babylon. To the bold and rapid *creations* of the earlier Hebrew poets, Ezekiel adds not merely a vehement and tragical force, peculiar to his own mind, but a vastness and magnificence of imagery drawn from the scenery and circumstances by which he was surrounded. *The world* of Ezekiel, and that of his cotemporary Daniel, *seems enlarged*; the future teems with imperial dynasties, and *wide and universal monarchies.*" Vol. ii. p. 4.

III. The vague theory of the accommodation of religion to the progressive state of *civilization*, requires next to be considered. Such importance indeed is attached to it, that to trace it is stated to have been “the design” of the earlier history;—a design which is of itself naturally subversive of a due regard to the more important truths and higher objects of the sacred volume, and which the story of the Jewish people is not calculated very clearly to illustrate.

Few theories are found to obtain a delusive hold on the mind, without having an apparent basis in some acknowledged truth. Such truth in the present case is the declared condescension to the “hardness of the heart” of the Israelites on one or two points of morality; those, for example, relating to *divorce*<sup>c</sup>, and the *law of retaliation*<sup>d</sup>. But if it is contended, that the purer principles of the Gospel actually awaited the advance of Jewish refinement, we are soon involved in consequences,

<sup>b</sup> Preface to vol. iii. p. iv.

<sup>c</sup> Matthew xix. 8.

<sup>d</sup> Matthew v. 38.

which neither Scripture nor experience can maintain.

The all-wise Disposer of events could alone determine when that “fulness of time” would come, which should most beneficially introduce the Gospel dispensation, with reference to the condition, not of the *Jews* only, or even of the *Jews* in particular, but of *mankind* at large. In the mean time these his chosen people were appointed to perform an important part, as the subjects of a temporal dispensation;—of a law which we are authorized to consider imperfect, not merely as a *condescension* to the stubbornness of the Israelite, but as also *elementary*<sup>c</sup>, and *figurative*, and *introductory* only to “the bringing in of a better hope<sup>f</sup>.” Destitute as they were of the covenanted promise of eternal life, and of those sublimer incitements to obedience, which animate the Christian, shall it be with any confidence asserted, that the higher requisitions of Christian morality could have been even consistently engrafted on their law?—or farther, that such promise, depending wholly on the atoning

<sup>c</sup> Gal. iv. 9.

<sup>f</sup> Heb. vii. 19.

blood of Christ, could have been consistently given thus early, and under a law confessedly incompetent to attain it?

It is moreover observable, that, although the prophets gradually spiritualized the Law of Moses; as in preparation for the Gospel system;—emphatically inculcated the inferiority of ritual observances, when compared with personal holiness<sup>8</sup>, and encouraged that increasing expectation of eternal recompense, which we find to have prevailed;—the Jews, so far from evincing a corresponding improvement, had rather, for several centuries preceding the advent of Christ, fallen into a state of comparative barbarism. Shall it then be inferred with the author, from this theory of progressive refinement, as developed in Jewish history; that Christianity is “the religion of civilized and enlightened man<sup>11</sup>,” and by a consequence, from

<sup>8</sup> Isaiah i. 11—17. Hosea vi. 6. Micah vi. 6—8.

<sup>11</sup> “The Jews were, in fact, *more or less barbarians, alternately retrograding and improving*, up to “the fulness of time,” when *Christianity, the religion of civilized and enlightened man*, was to reveal in all its perfection the

which there appears to be no escape, that the uncivilized and unenlightened offer little hopes of conversion? Does the refinement of philosophy, and the wisdom of this world, present no obstacle to the reception of Gospel truth, from which the simplicity of the uncultivated mind is happily exempt? Has the rude islander of the Southern Ocean been found less open to missionary efforts than the comparatively polished native of the continent of Asia? The Divine command to “teach all nations<sup>1</sup>” assuredly intimates neither distinction nor reserve. “There is neither Greek nor Jew, circumcision nor uncircumcision, barbarian, Scythian, bond, nor free, but Christ is all, and in all<sup>2</sup>.”

I of course attach not to this theory, as developed in the work before us, any approximation to those blasphemous extravagancies of the neologist, who would even represent Christianity as in some points nature of the beneficent Creator, and the offer of immortality through the redemption of our blessed Saviour. *To trace this gradual progress was the design of our earlier history.*” Preface to vol. iii. p. iv.

<sup>1</sup> Matthew xxviii. 19.

<sup>2</sup> Col. iii. 11.

an accommodation to existing prejudices ;—it has however, as it is, been more than sufficiently pernicious. So fixed is the opinion, that “ the ancestors of the Jews, and the Jews themselves, pass through every stage of comparative civilization<sup>1</sup>,” that in their early period they are of necessity considered as utterly barbarous. It is accordingly argued, that “ the *seeming authorization* of fierce and sanguinary acts, resolves itself into no more than this, that *the Deity did not yet think it time to correct* the savage, I will add, unchristian, spirit, inseparable from that period of the social state<sup>m</sup> ;” — and again, in the case of the Canaanites, “ the ferocious valour of this yet uncivilized people was *allowed free scope* <sup>n</sup> .”

But how can the truth of Scripture be more grievously perverted ? The commands of God were most explicit and peremptory ; “ Thou shalt smite them, and utterly destroy them<sup>o</sup> ;” “ thou shalt

<sup>1</sup> Preface to vol. iii. p. iii.

<sup>m</sup> Preface to vol. iii. p. v.

<sup>n</sup> Vol. i. p. 184.

<sup>o</sup> Deut. vii. 2.



save alive nothing that breatheth<sup>r</sup>.” Their conduct was the result of implicit obedience. If this should appear in any degree doubtful, let it only be taken into the account, that in obedience to the same authority, and to the suppression of every barbarian propensity, they destroyed the spoil also<sup>q</sup>. It was even with reluctance, if not by absolute compulsion, that they thus executed the Divine sentence on the devoted inhabitants of Canaan ;—for when the terror of immediate penalty was removed, they spared them, and incurred the wrathful denunciation, that “they should be as thorns in their sides, and their gods should be a snare unto them<sup>r</sup>.” The same perverted view is taken of Jehu’s conduct in destroying the priests of Baal, and the sinful house of Ahab ; and the guilt of blood<sup>a</sup> is distinctly charged

<sup>p</sup> Deut. xx. 16.

<sup>q</sup> Joshua vi. 24.

<sup>r</sup> Judges ii. 3. See the case of the Israelites and Canaanites ably stated in *Lectures on the four last Books of the Pentateuch* ; by Richard Graves, D.D. Dean of Ardagh, &c. vol. ii. part iii. lecture i.

<sup>a</sup> “An indiscriminate slaughter of the seventy sons, the friends and kindred of Ahab, took place: the heads were

on these acts of manifest obedience to the will of Heaven. But what was the judgment of God himself? “ And the Lord said unto Jehu, Because thou hast done well in executing that which is

sent, in the modern Turkish fashion, to Jehu, at Jezreel. *The subtle usurper* ordered them to be placed by the gate; and addressed the assembled people, *obliquely exculpating himself from the guilt of the massacre*; ‘ Behold I conspired against my master and slew him, but who slew all these?’ He proceeded to attribute their death to the inscrutable decrees of the Almighty, who had determined on the extirpation of the whole guilty house of Ahab. *The crafty Jehu continued his successful, though bloody career.* The house of Ahaziah met with no better fate than that of Ahab; Jehu put to death forty-two of them whom he encountered on his way to Samaria, *obviously with a view to popularity.* . . . . . He concluded his dreadful work of vengeance by the total extermination of the priests of Baal, which he conducted with his usual subtlety. . . . . Thus Israel was finally delivered from the fatal house of Ahab; but Athaliah, the queen mother of Judah, shewed herself a worthy descendant of that wicked stock, and scenes *as bloody, and even more guilty,* defiled the royal palace of Jerusalem.” Vol. i. p. 292, 293.

right in mine eyes, and hast done unto the house of Ahab according to all that was in mine heart, thy children of the fourth generation shall sit on the throne of Israel<sup>a</sup>.” Surely this is not so much to be “wise *above* what is written,” as in *defiance* and in *despite* of it.

As it is my leading object to vindicate the sacred canon of Scripture from irreverence and misrepresentation, I am unwilling to extend my remarks to that portion of the history, which, as it depends on merely human testimony, even in the novelties of unauthorized speculation, throws no immediate contempt on an inspired guide. But I cannot altogether abstain from noticing the disappointment, not to say the shock, naturally experienced by the Christian reader, on finding that even the leading and public facts of his Saviour’s ministry are not deemed worthy of a place in a history of the Jews. The few cursory<sup>c</sup> observations on the character of Pilate, and the prejudices of the Jews, as calculated to affect his ministry, are no satisfactory

<sup>a</sup> 2 Kings x. 30.

<sup>c</sup> Vol. ii. p. 157, 158.

substitute ;—and the professed exclusion of strictly theological matter offers no apology for the omission of simple narration.

In conclusion, I cannot withhold my deliberate conviction, that the work before us is of a character highly dangerous to the general reader ;—far more extensively so indeed, than if it had proceeded from the pen of a positive unbeliever. The volume of undisguised and notorious infidelity becomes at once a sealed book to the young and inexperienced ;—and even where it is accessible, disgust rather than persuasion is its more immediate and probable effect ;—the very weaknesses of passion and prejudice, in some sort, arm us against the revolting intrusion ;—whilst a work, like the present, of popular form and plausible pretensions, aided by a general confidence in the religious principles of its author, may be widely administering a subtle and unsuspected poison. It does not threaten to hurry the reader at once into the ranks of infidelity, but, what may eventually produce the same result, it is calculated to lead him unawares beyond the line of Christian security, and to place him, despoiled of half his defensive armour, on that neutral and debatable ground, which is ex-

posed to perpetual inroad, and from which no safe retreat can be with confidence anticipated.

It has often been deemed a serious disadvantage, that the sober truths even of *ordinary* history should be in many points confused, and in some minds almost superseded, by those romantic and partial illustrations of it, which enter so largely into the popular literature of the day. But their authors neither profess, nor indeed incur, any responsibility as to the correctness of their representations. It is of no vital importance, either to our present happiness or future hopes, whether we have or have not correct notions of the warriors or the statesmen of the ages which have preceded us. But those who, whether from an indiscriminate eagerness to adapt their work to the public taste, from the vain pursuit of some favourite theory, or even from mere prejudice and misapprehension, disguise the genuine features and native dignity of *Scripture* history, and throw a veil of confusion and doubt over the sacred truths of revelation, may be tampering with the faith of thousands, and incurring a responsibility which it is fearful to contemplate.

By far the most important lesson to be derived

from the considerations which have detained us, is the indispensable necessity of undertaking the study of the inspired volume with an humble and teachable mind;—and with regard to the Jewish Scriptures in particular, the subject of our present discussion, and the more usual field of profane speculation, it is imperatively required that we bring with us no prejudices to indulge, no fanciful theories to establish, but read them in simplicity and “single-ness of heart,” for those ends and objects, for which they have been declared to be “profitable;”—“for doctrine, for reproof, for correction, for instruction in righteousness<sup>u</sup>,” an instruction, there acquired with peculiar advantage, and impressed with peculiar force, through the sensible display of those immediate interpositions, which characterize a temporal dispensation.

We shall trace in the waywardness and depravity of a people, distinguished above all others by the favour of Heaven, divinely instructed, and miraculously governed and protected, the decisive proofs of our natural corruption, and of the necessity of

<sup>u</sup> 2 Tim. iii. 16.

that redemption and renewal to holiness, those "good things to come," of which their Law contained the "shadow<sup>z</sup>," and for which their whole career was a providential preparation. We shall find these gracious purposes equally advancing toward their consummation, as well in the apostasies and captivities of the Israelites, as during their obedience and prosperity; and their very crimes rendered subservient to the introduction of the Gospel of Christ.

Neither will the eye of faith overlook or despise them in their degradation and dispersion. They are still the faithful guardians of "the oracles of God;" a standing evidence of prophecy fulfilled, an earnest of that which remains to be accomplished; and in the extremity of their separation, they are still united in one undying hope, or rather in one undoubting expectation, of those promised days, when "they shall no more say, The Lord liveth, which brought up the children of Israel out of the land of Egypt; but, The Lord liveth, which brought up and which led the seed of the house of Israel out of the

<sup>z</sup> Hebrews x. 1.

north country, and from all the countries whither I had driven them ; and they shall dwell in their own land <sup>7</sup>.”

We shall cordially join them in this cheering anticipation ;—but we shall moreover combine with it a far more glorious assurance, to which *they* cannot yet be accessible, to whom “ blindness in part is happened, until the fulness of the Gentiles be come in <sup>8</sup> ;” the assurance that their restoration will be inseparably connected with that blessed era, when Jew and Gentile shall become “ one fold” under “ one shepherd <sup>9</sup>,” “ and the earth shall be full of the knowledge of the Lord as the waters cover the sea <sup>10</sup>.”

<sup>7</sup> Jer. xxiii. 7, 8.

<sup>8</sup> Romans xi. 25.

<sup>9</sup> John x. 16.

<sup>10</sup> Isaiah xi. 9.

THE END.



S. H. 1830.

**THE CIVIL AND RELIGIOUS PRIVILEGES OF  
GREAT BRITAIN.**

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**A SERMON**

**PREACHED IN THE  
PAROCHIAL CHAPEL OF WALTON-LE-DALE,**

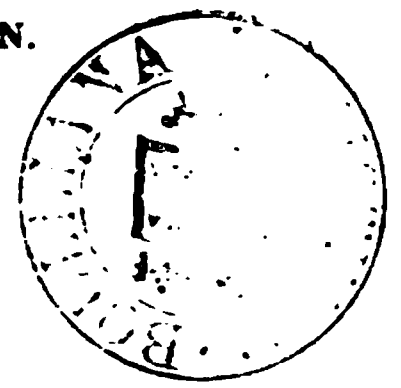
*On Sunday October 10th, 1830,*

**BY THE  
REV. RANDLE HENRY FEILDEN, M. A.**

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**PUBLISHED AT THE REQUEST OF THE CONGREGATION.**

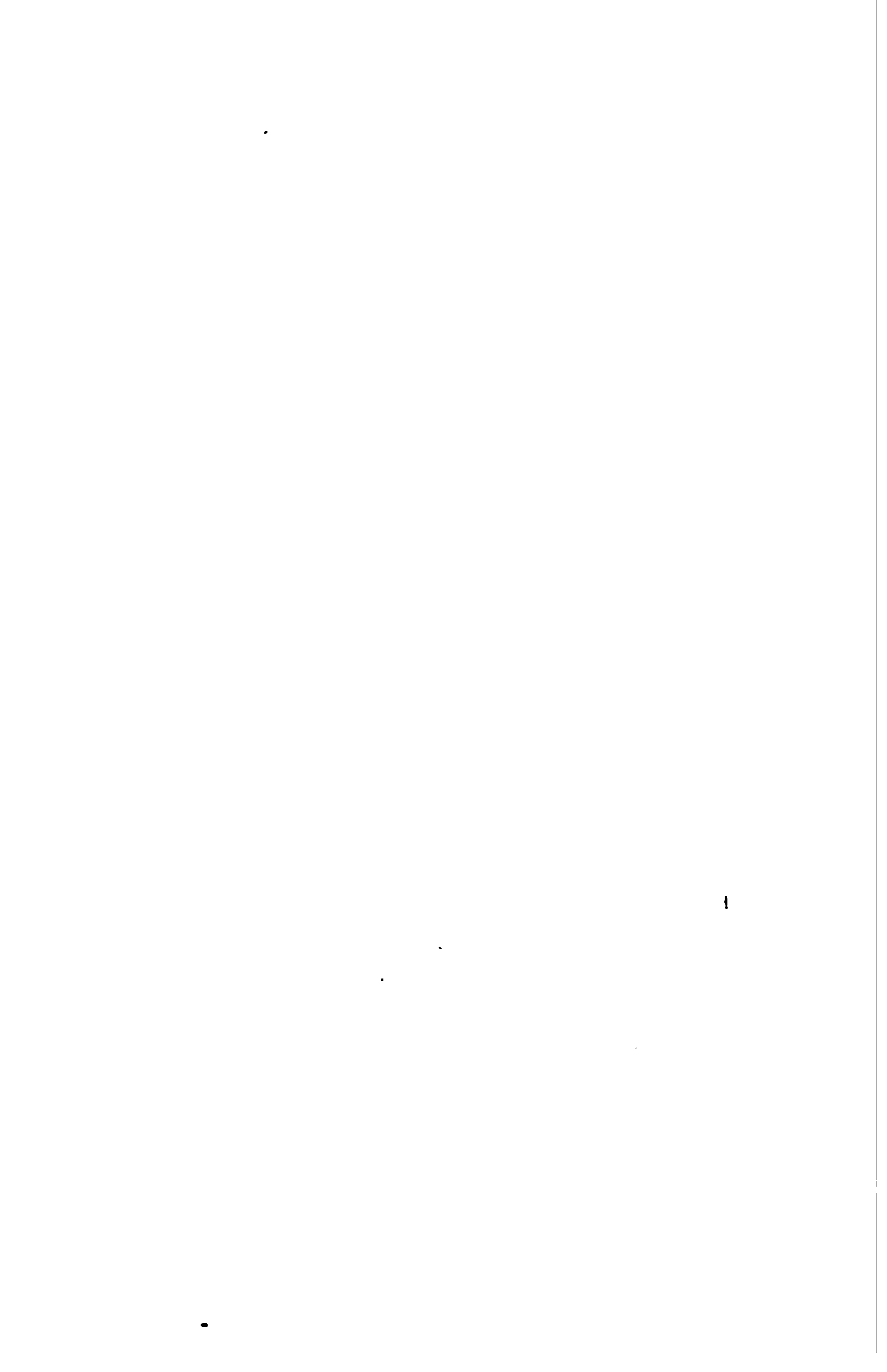
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**MDCCCXXX.**



**TO THE INHABITANTS OF THE**  
**PAROCHIAL CHAPELRY OF WALTON-LE-DALE,**  
**THIS SERMON,**  
**PUBLISHED BY DESIRE OF THE CONGREGATION,**  
**IS INSCRIBED,**  
**WITH SENTIMENTS OF**  
**SINCERE AND CHRISTIAN REGARD,**  
**BY THEIR**  
**FAITHFUL FRIEND AND AFFECTIONATE PASTOR,**  
**THE AUTHOR.**

1. 2. 3. 4. 5. 6. 7. 8. 9. 10.

1. The first part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The document also notes that records should be kept for a sufficient period of time to allow for a thorough audit.

2. The second part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The document also notes that records should be kept for a sufficient period of time to allow for a thorough audit.

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6. The sixth part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The document also notes that records should be kept for a sufficient period of time to allow for a thorough audit.

7. The seventh part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The document also notes that records should be kept for a sufficient period of time to allow for a thorough audit.

8. The eighth part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The document also notes that records should be kept for a sufficient period of time to allow for a thorough audit.

9. The ninth part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The document also notes that records should be kept for a sufficient period of time to allow for a thorough audit.

10. The tenth part of the document discusses the importance of maintaining accurate records of all transactions. It emphasizes that proper record-keeping is essential for the integrity of the financial system and for the ability to detect and prevent fraud. The document also notes that records should be kept for a sufficient period of time to allow for a thorough audit.

# S E R M O N .

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JOSHUA, XXIII. 11.

“ TAKE GOOD HEED THEREFORE UNTO YOURSELVES, THAT YE LOVE  
THE LORD YOUR GOD.”

---

**I**N the Chapter from which these words are taken, Joshua, the first and one of the most eminent amongst the successors of Moses, exhorts “ all Israel, and their elders, and their heads, and their judges, and their officers,”\* to keep and to do all that is written in the Book of the Law, and to cleave unto the Lord their God in future, even as they had done unto the day whereon their leader was admonishing them. In order that his advice might produce a lasting impression, he enforces it by arguments the most powerful both in their own nature and as respects the feelings to which they are addressed. First of all, he reminds his hearers of the gracious dealings of the Almighty towards them; “ Ye have seen all that the Lord your God hath

\* Josh. xxiii. 2.

done unto all these nations because of you ; for the Lord your God is he that hath fought for you. Behold I have divided unto you by lot these nations that remain, to be an inheritance for your tribes, from Jordan, with all the nations that I have cut off, even unto the great sea westward.”\* Joshua next seeks to impress the minds of the Israelites by a declaration of the divine readiness to continue former benefits and to increase present blessings. “The Lord your God, he shall expel these nations that remain, from before you, and drive them from out of your sight ; and ye shall possess their land, as the Lord your God hath promised unto you.”† “One man of you shall chase a thousand : for the Lord your God, he it is that fighteth for you, as he hath promised you,”‡ And then he concludes by putting the assembly in mind that the Almighty had hitherto made good all his word, and by assuring them of the fatal consequences which would inevitably follow should they transgress the covenant which the Lord their God commanded them. “Ye know,” he says, “in all your hearts and in all your souls, that not one thing hath failed of all the good things which the Lord your God spake concerning you ; all are come to pass unto you, and not one thing hath failed thereof. Therefore it shall come to pass, that as all good things are come upon you which the Lord your God promised you ; so shall the Lord bring upon you all evil things, until he have destroyed you from off this good land which the Lord your God hath given you.”§

Such are the arguments which the Leader of Israel brought forward, and they are addressed to the three most

\* Josh. xxiii. 3, 4. † Josh. xxiii. 5. ‡ Josh. xxiii. 10. § Josh. xxiii. 15.

influential feelings of the human heart. Joshua first of all appeals to the Gratitude of his Auditors. He reminds them of the great things which the Almighty Ruler of the universe had so graciously performed on their behalf. In the twenty-fourth chapter, which records his second assembling of the Tribes of Israel immediately before his death, he presents them with a brief history of the benefits conferred by God upon their nation even from the first choice of Abraham their Father. And surely when they called to mind the exceeding honour which was put upon them in being chosen as the peculiar people of that omnipotent Being "which made heaven and earth, the sea, and all that therein is;"\* when they recollected the signs and wonders with which the Lord had delivered their Fathers from the cruel bondage of Egypt; the sudden and dreadful destruction which came upon the first-born of Pharaoh and all his subjects; the triumphant departure of Israel for the wilderness; their wonderful guidance and preservation by the pillar of cloud and of fire; their safe and surprising passage of that Red Sea, whose waters at the outstretching of Moses' hand "returned and covered the chariots and the horsemen and all the host of Pharaoh;" their miraculous supply of sustenance in the desert; and the gift from Sinai of the holy and salutary "Oracles of God;" when, I say, the assembly thought on these Divine dealings with their *Fathers*, and, then, at the bidding of Joshua, remembered how the Lord led *themselves* in safety over Jordan, and delivered Jericho by miracle into their hands, and made good the command of their captain, when he exclaimed, "Sun, stand thou still upon Gibeon; and thou Moon in the Valley of Ajalon,"† thus

\* Psalm cxlvi. 6. † Josh. x. 12.

giving them a "country for which they did not labour; and cities which they builded not; and vineyards and olive yards which they planted not," even a goodly heritage in Canaan, the land of promise and of plenty; surely, on such a review of the past mercies of their Almighty Benefactor, the voice of gratitude must have echoed the language of my text, "Take good heed therefore unto yourselves, that ye love the Lord your God." The leader of Israel, however, appeals no less to their hope, for the future than to their gratitude for the past and the present: he assures them that the Lord is still waiting to be gracious, and that they may calculate upon the continuance of the divine protection and assistance until all their enemies be vanquished, and the full inheritance which the God of their Father Abraham promised, be possessed in peace by his posterity. And lest neither the sense of thankfulness for benefits already received, nor the expectation which they were authorised to entertain of blessings yet to come, should suffice to make the Israelites "very courageous to keep and to do all that is written in the Book of the law of Moses,"\* Joshua seeks to awaken the fear of his auditors by a prophetic assurance conveyed in these plain yet striking words; "when ye have transgressed the covenant of the Lord your God, which he commanded you, and have gone and served other Gods, and bowed yourselves to them, then shall the anger of the Lord be kindled against you, and ye shall perish quickly from off the good land which he hath given unto you."† The inspired histories of Israel and Judah, and the past and present peculiar condition of "the twelve tribes which are scattered abroad,"‡ afford testimony as convincing as it is awful, that the language of

\* Josh. xxiii. 6. † Josh. xxiii. 16. ‡ James i. 1.



the Prophet was none other than the language of the All-wise and Almighty himself; and since the exhortation of Joshua, and the consequences of its being obeyed and disobeyed are alike "written for our admonition, upon whom the ends of the world are come,"\* it will be my endeavour to show that arguments similar to those which the Israelitish leader employed towards his countrymen, are no less applicable to us, both as a *nation* and as *individuals*; and, moreover, that *gratitude, hope, and fear*, unite in addressing to us the counsel of the text, "Take good heed therefore unto yourselves, that ye love the Lord your God."

It is my object first to shew that such is the case with regard to us as a *nation*.

There is, I am aware, a general objection to the introduction of political allusions into those discourses which the "Stewards of the mysteries of God" address to their congregations from the pulpit, and when such allusions are made in any degree for the promotion of party purposes, or the display of party feeling, no man can more cordially join in reprehending their introduction than the humble individual who is now speaking; but when the Christian Minister duly appreciates the advantages which he enjoys as a citizen, and traces, the Bible teaching him so to do, all his earthly as well as all his heavenly benefits to that Father of lights from whom *every* good and perfect gift cometh down, surely he may, not only without impropriety but with obvious advantage, instance *civil* blessings as calls to national thanksgiving.

\* 1 Cor. x. 11.

Born as we are in a land where as much freedom of speech and of action, as can consist with the good of the community and the real welfare of each member of that community, is the birthright of every man amongst us, of the peasant no less than of the prince, the very commonness of our privileges often renders us forgetful of their value, and consequently unthankful for the enjoyment of them: but if I know those privileges to be not less important than they are common; if the voices of reason and revelation alike assure me that it is “the living God, who giveth us richly” these and “*all* things to enjoy,”\* since it is the power of the Lord alone which “stilleth the tumult of the people,”† and the wisdom of the Lord alone by which “Kings reign, and princes decree judgment;”‡ and if the inspired Apostle of my divine Master exhorts his followers to give “thanks always for *all* things unto God and the Father in the name of our Lord Jesus Christ,”§ then am I persuaded that in reminding you of the advantages which our country possesses, and in teaching you to regard those advantages as the special mercies of that Almighty Being whose “kingdom ruleth over all,”|| I am only performing a duty which the responsibility of my office demands. It is not, however, my intention here to enlarge either upon the manner or the measure of God’s gracious dealing towards us; I have done enough in advertising to the subject, as, with regard to the past, you will generally know that whilst the nations of the Continent were more or less exposed, during many years, to the ravages and horrors of war, the highly favoured inhabitants of these happy islands passed their lives in peace, none making them afraid; and, with respect to the present, your own observa-

\* 1 Tim. vi. 17. † Psa. lxxv. 7. ‡ Prov. viii. 15. § Ephes. v. 20. || Psa. ciii. 19.

tions will shew you the people of other countries but now procuring or defending at no trifling expense of blood and tears, those civil and religious liberties in which your own land has so long and so securely rejoiced. If, then, you value these blessings according to their real worth, and if, as you are most bounden, you refer them to that hand from which (whether you are disposed to grant it or not) they really do all proceed, should not your grateful hearts beat responsive to my text when it bids you "Take good heed unto yourselves, that ye love the Lord your God!"

And will not your *hope* in reference to the continuance, and your *fear* in reference to the discontinuance, of national blessings speak a language precisely similar to that which *gratitude* has just prompted you to utter? Men, I know, there are, who, in speculating on the destinies of kingdoms, overlook that intimate and eternal relation of cause and effect, which the Scriptures reveal as subsisting between human sin and human suffering: such persons naturally argue that the past is, as it were, a type of the future; that the fate of the most prosperous and powerful nations of antiquity must, sooner or later, be the fate of the most prosperous and powerful nations of modern times; and consequently, that though our land be now the strong-hold of liberty and the emporium of commerce, those evil days are inevitably coming when her children shall bow beneath a foreign yoke, and her ruined cities scarcely serve to tell what was once the extent of her wealth and grandeur. There are several reasons why I cannot yield an assent to this cheerless doctrine; I shall, however, adduce only one of those reasons, because all the rest depend more or less upon that one;

because that one is, I conceive, conclusive in itself, and because, owing to its nature and source, it is peculiarly suitable to the sacred purpose for which we are now assembled: it is this, that the plain declaration of the Almighty himself opposes the gloomy foreboding to which I have alluded. Listen, then, to the declaration in question; Thus saith the Lord God, "Them that honour me I will honour, and they that despise me shall be lightly esteemed."\* These words are few and simple, and yet, my brethren, I believe in my conscience that they throw more light upon the causes of the overthrow of empires than do all the treatises of all the historians who have written without a due regard to the unerring truths of the divine word. The royal and inspired author of the Book of Proverbs affirms that "righteousness exalteth a nation, but sin is a reproach to any people;"† and whosoever has learnt duly to contrast the beauty of holiness with the deformity of ungodliness, the moral superiority of the one with the moral degradation of the other, will at once admit the correctness of Solomon's assertion: that assertion, however, is not only *agreed* to as true by the enlightened mind, with respect to the different natural *characters* of righteousness and of sin, but it is *proved* to be correct by actual experience, with regard to the different natural *consequences* of righteousness and of sin, for to such effect is the testimony of all history, sacred and profane. Surely, then, we may apply to the case of *nations* no less than to that of *individuals*, those words of the Christian Apostle, which are so plain, so reasonable, and so true, that parents and heads of families would do well to repeat them with their own lips and to teach their children

\* 1 Sam. ii. 30. † Prov. xiv. 34.

and servants to repeat them each night as they lay their heads upon the pillow, "Godliness is profitable unto all things, having promise of the life that now is and of that which is to come."\*

But, further, when we call to mind the great spiritual privileges which the Almighty has bestowed upon us, and remember that the Lord has promised to prosper with his blessing the use of those means which he has himself appointed for turning men "from darkness to light, and from the power of Satan unto God,"† may we not confidently anticipate the progressive increase in our land of that "righteousness which exalteth a nation." We profess and call ourselves Christians: the enlightened doctrines of the reformation are secured to us at once by the sanctions of the law and the affections of a vast majority of the people: in our established church we "hold fast the form of sound words"‡ and "earnestly contend for the faith which was once delivered unto the Saints."§ 'To this end we preach "Jesus Christ, and him crucified,"|| showing how he "is the end of the law for righteousness to every one that believeth,"¶ and how, through him, both Jews and Gentiles "have access by one Spirit unto the Father."\*\* We teach the members of our communion that "having a form of godliness" they must take heed unto themselves lest they be "denying the power thereof,"†† and that as "God is a Spirit, they that worship him must worship him in spirit and in truth."‡‡ In compliance with the divine injunction, we preach this Gospel to the poor, and enable them to bring

\* 1 Tim. iv. 8. † Acts xvi. 18. ‡ 2 Tim. i. 13 § Jude 3. || 1 Cor. ii. 2.

¶ Rom. x. 4. \*\* Ephes. ii. 18. †† 2 Tim. iii. 5. ‡‡ John iv. 24.

up their children in the “nurture and admonition of the Lord;”\* and it is upon this fact, viz. the great exertions every where making for the religious education and general improvement of all classes, that I chiefly rely (under divine Providence) for the continuance amongst us of the religion of Jesus Christ in its spirituality and scriptural simplicity, and with all its accompanying benefits. Every year is adding to the number of persons who are able to “search the Scriptures daily whether those things be so”† as the ministers of the Gospel affirm them to be, and thus by degrees shall all men amongst us know the Lord, “from the least of them unto the greatest of them.”‡ I might here, moreover, enumerate a variety of associations whose grand object it is to promote the glory of God by furthering, both at home and abroad, the deliverance of man from the penalty and from the power of sin; but enough has, I trust, been already said to show, that, through the divine goodness, we are indeed most amply blessed with the means of becoming ourselves, and of rendering others “wise unto salvation through faith which is in Christ Jesus,”§ and that if we continue, by the diligent and devout employment of those means, to honour the Lord our God, then there is no cause to doubt that the Lord our God will honour us, by preserving to us those civil and religious institutions, whence, humanly speaking, our national pre-eminence proceeds. But whilst, my brethren, we rejoice in this cheering, and I trust I may add, this reasonable view of the future, let us “rejoice with trembling,”|| lest, through forgetting and dishonouring our divine Benefactor, we condemn ourselves to the removal of our blessings civil and religious. Let us remember the great

\* Ephes. vi. 4. † Acts xvii. 11. ‡ Jer. xxxi. 34. § 2 Tim. iii. 15. || Psa. ii. 11.

responsibility which attaches to the possession of those blessings; a responsibility demanding our most earnest exertions for the general welfare, and especially for the *spiritual* improvement, not merely of our fellow countrymen and fellow subjects (for that indeed most particularly), but, when our widely extended commercial relations are considered, of our fellow creatures throughout the whole world. Let us call to mind that assurance of the Son of God, which is as just as it is plain, “Unto whomsoever much is given, of him shall be much required;”\* and seeing that many nations which professed and called themselves Christians, through “holding of superstitious vanities”† on the one hand, and through “an evil heart of unbelief”‡ on the other, have been doomed to drink deeply of “the vials of the wrath of God,”§ let *our* hope and *our* fear, in reference to the future, alike exclaim, “Take good heed therefore unto *yourselves*, that *ye love* the Lord your God!”

Now it must be clear to all of you that a godly nation is made up of an indefinite number of godly families, and that a godly family consists of a greater or less number of godly individuals; as, then, there cannot be a godly nation without a certain number of godly families, nor a godly family without a certain number of godly individuals, the arguments which I have brought forward in pressing for a due compliance with the exhortation of the text, are not more applicable to *all* of us, when taken *collectively* as a *people*, than they are to *each* of us, when standing *separately* as a *person*. This fact, though little thought of, is an interesting and important one, and if properly considered ought to

\* Luke xii. 48. † Psalm xxxi. 7. ‡ Heb. iii. 12. § Rev. xvi. 1.

produce in every one of us, for the sake of our country in general, and of our own posterity in particular, a faith and a practice pleasing to the Lord our God ; for these are his own words which none may gainsay, “I, the Lord thy God am a jealous God, visiting the iniquity of the Fathers upon the Children unto the third and fourth generation of them that hate me ; and shewing mercy unto thousands of them that love me and keep my commandments.”\*

Valuable, however, as are those civil and religious benefits, (in the continuance of which we are thus interested and concerned no less as *persons* than as a *people*) valuable, I say, as they are, both in respect of their connexion with the temporal well-being, and as regards their bearing upon the eternal happiness of every member of the community, yet, what are they, my brethren, when compared with those unutterable blessings, which the word of God reveals, and the mercy of God holds out—truly to the whole world,—truly to *our* whole *nation*—but *especially* to every *individual* amongst you, whom the minister of Jesus Christ addresses. In manifesting, then, to you as *individuals* that *gratitude* and *hope* and *fear* alike exhort you to comply with the admonition of my text, I would set before you, briefly and plainly, and as much as possible in the language of scripture, those all-important truths in which as individuals you are, beyond expression, interested. I would bring it to your remembrance, that God, who “is not a man that he should lie ; neither the Son of Man that he should repent,”† hath said, in words no less intelligible than they are awful, “the soul that sinneth it shall surely die ;”‡ I would remind you,

\* Exod. xx. 5, 6. † Numb. xxiii. 19. ‡ Ezek. xviii. 20.



that every *individual* here present having been born in sin, is “by nature the child of wrath;”\* that every individual here present has, actually, in numberless instances, “sinned and come short of the Glory of God;”† and that since the “wrath of God is revealed from heaven against all ungodliness and unrighteousness of men,”‡ there is nothing else for any one of *you*, as a *natural* man, but “a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries”§ of the Lord Most High. I would bid you recollect, that, although “your iniquities have thus separated between you and your God,”|| yet, nevertheless, the glorious nature of the Divinity is unchanged, for “God” still “is love,”¶ and “hath so loved the world that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life:”\*\* that, accordingly, because, for the honour of God’s justice, “without shedding of blood there is no remission” of sins, “Christ Jesus, who being in the form of God, thought it not robbery to be equal with God, made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men: and being found in fashion as a man, he humbled himself and became obedient unto death, even the death of the cross;”†† and “when he had by himself purged our sins, sat down on the right hand of the majesty on high,”‡‡ where “he ever liveth to make intercession for us,”§§ and whence he dispenseth those gifts which he has received for men, giving “some, Apostles; and some, Prophets; and some, Evangelists; and some, Pastors and Teachers;”||| and

\* Ephes. ii. 3. † Rom. iii. 23. ‡ Rom. i. 18. § Heb. x. 27. || Isa. lix. 2

¶ 1 John iv. 8. \*\* John iii. 16. †† Phil. ii. 5–8. ‡‡ Heb. i. 3.

§§ Heb. vii. 25. ||| Ephes. iv. 11.

*all*, who will seek it, that Holy Ghost, without whose influence “no man can say that Jesus is the Lord,”\* even that divine wisdom, which if any man lack, “let him ask of God, who giveth to all men liberally, and upbraideth not, and it shall be given him.”† I would thus awaken the memory of every one of you with respect to the momentous fact of man’s ruin through Adam, man’s redemption through Christ: I would address to every one of you, by the authority of my high commission, that last full, and free, and unutterably gracious invitation, with which the Saviour and the Judge closes the sacred canon; “The Spirit and the bride” (which is the church) “say, Come; and let him that heareth say, Come. And let him that is athirst come; and whosoever will, let him take the water of life freely;”‡ and then I would just ask, where is the man amongst you, possessing ears to hear, and senses to understand, and affections to feel, who yet remains unconscious of any inward voice of the heart constraining him to “take good heed unto himself, that he love the Lord his God?”

And if, my brethren, there be any individuals amongst you, (and I trust there are through God’s mercy, not a few such) who *have* tasted that the Lord is gracious,§ when you think on the rich provision which the gospel makes for the spiritual wants of men, may not each of you “go on your way rejoicing,”|| “being confident of this very thing, that he which hath begun a good work in you, will perform it until the day of Jesus Christ”?¶ Or, if there be any persons now present (and I cannot but fear that some such characters

\* 1 Cor. xii. 3. † James i. 5. ‡ Rev. xxii. 17. § 1 Pet. ii. 3.

|| Acts viii. 39. ¶ Phil. i. 6.

must be mingled with our congregation), who, as your own consciences will testify, have thought little and cared less about the eternal well-being of your souls, when ye know your own value as immortal beings, that verily “ye were not redeemed with” even the most costly of “corruptible things, as silver and gold, but with the precious blood of Christ, as of a lamb without blemish and without spot,”\* and when you consider that the Lord “is long-suffering to usward, not willing that any should perish, but that all should come to repentance,”† may not every one of you take comfort in believing that the door of mercy is yet unclosed against you, and that if you arise and go to your Father, confessing that you are no longer worthy to be called his sons, but beseeching him to regard you as the believing brethren of that “beloved Son” in whom he is ever “well pleased,” there may yet be joy in heaven over each of you, when “the God of our Lord Jesus Christ”‡ testifieth to that only begotten sharer of his throne, who is “the brightness of his glory, and the express image of his person,”§ “This thy brother was dead, and is alive again; and was lost, and is found”?||

If, once more, my brethren, those amongst you, who “*have* received the Spirit of adoption, whereby we cry, Abba, Father,”¶ if ye who *are* “fellow-citizens with the saints, and of the household of God,”\*\* call to mind this emphatic admonition of St. Paul, “Let him that thinketh he standeth take heed lest he fall;”†† and if, further, you bear it in recollection, that St. Stephen thus accuses his murderers, “ye do always *resist* the Holy Ghost;”‡‡ that the Ephesians

\* 1 Pet. i. 18, 19. † 2 Pet. iii. 9. ‡ Ephes. i. 17. § Heb. i. 3. || Luke xv. 32.

¶ Rom. viii. 15. \*\* Ephes. ii. 19. †† 1 Cor. x. 12. ‡‡ Acts vii. 51.

are thus warned of the Apostle, "*grieve* not the Holy Spirit of God ;"\* and that the converts of Thessalonica are thus exhorted by their inspired Teacher, "*Quench* not the Spirit,"† all which texts plainly prove, that opposition, and carelessness, and obstinacy, *can* do "despite unto the Spirit of Grace,"‡ must not every individual of your number own the absolute necessity of adding "to your faith, virtue; and to virtue, knowledge; and to knowledge, temperance; and to temperance, patience; and to patience, godliness; and to godliness, brotherly kindness; and to brotherly kindness, charity? For if these things be in you, and abound, they make you that ye shall neither be barren nor unfruitful in the knowledge of our Lord Jesus Christ. But he that lacketh these things, is blind, and cannot see afar off, and hath forgotten that he was purged from his old sins. Wherefore, the rather, brethren," must ye, as ye well know, "give diligence to make your calling and election sure; for if ye do these things ye shall never fall; for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour, Jesus Christ."§

And if, lastly, the members of that other class of persons to whom I have already alluded; if you, who are either enemies to God by carnal hearts and wicked works, or, at least, are yet halting between two opinions, would reflect for one moment, that, "even as" the Gentiles "did not like to retain God in their knowledge, God gave them over to a reprobate mind;"|| and, that, as the Lord has said, "my spirit shall not always strive with man,"¶ there really is, with

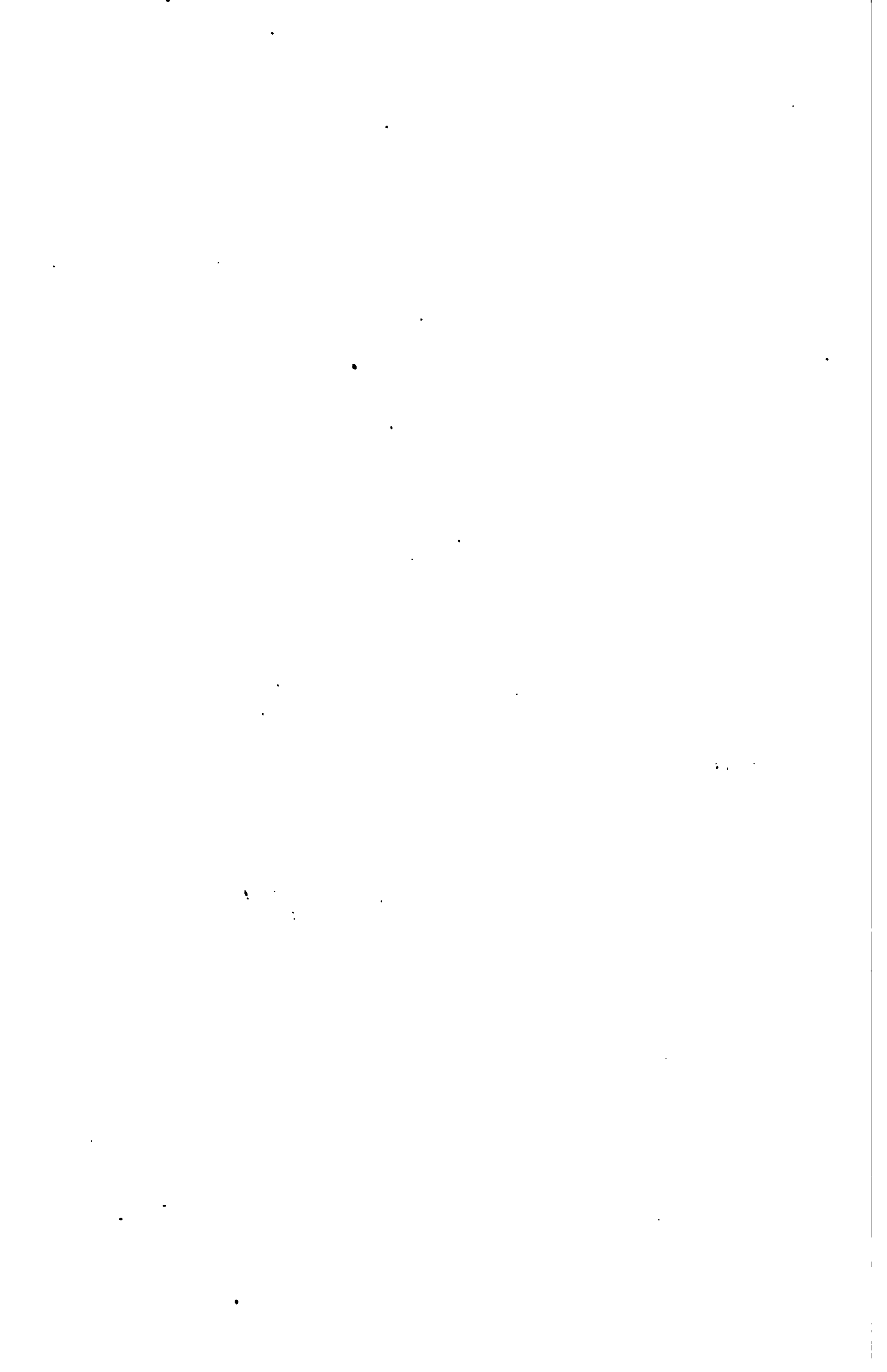
\* Ephes. iv. 30. † 1 Thess. v. 19. ‡ Heb. x. 29. § 2 Pet. i. 5-11.

|| Rom. i. 28. ¶ Gen. vi. 3.

respect to every individual, a certain point and a fixed period, beyond which, the aid of the Holy Spirit will not be extended, must not every one of you tremble, lest after long professing that you knew God, but in works denying him, you should be abandoned to your own sinful lusts and the power of Satan, "being" utterly "abominable, and disobedient, and unto every good work reprobate" ?\* If then, my brethren, you will weigh these truths and these considerations as they deserve to be weighed, I think it will manifestly appear in the case of every individual man amongst you, to whichever of the two classes above described you may belong, and whatsoever may be your present spiritual condition, that *Hope* and *Fear* unite in pressing upon you plainly and powerfully, (most earnestly do I implore the Father of Mercies that it may be *profitably*,) the injunction of my text," "Take good heed therefore unto yourselves, that ye love the Lord your God."

\* Tit. i. 16..

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**THE KINGDOM OF GOD.**

**A SERMON,**

**PREACHED IN SALEHURST CHURCH, SUSSEX,**

**ON**

**SUNDAY, JULY 26, 1830.**

**BY THE REV.**

**THOMAS WARD FRANKLYN, M.A.**

**ON HIS RELINQUISHING THE CURE OF THE PARISH  
OF SALEHURST.**

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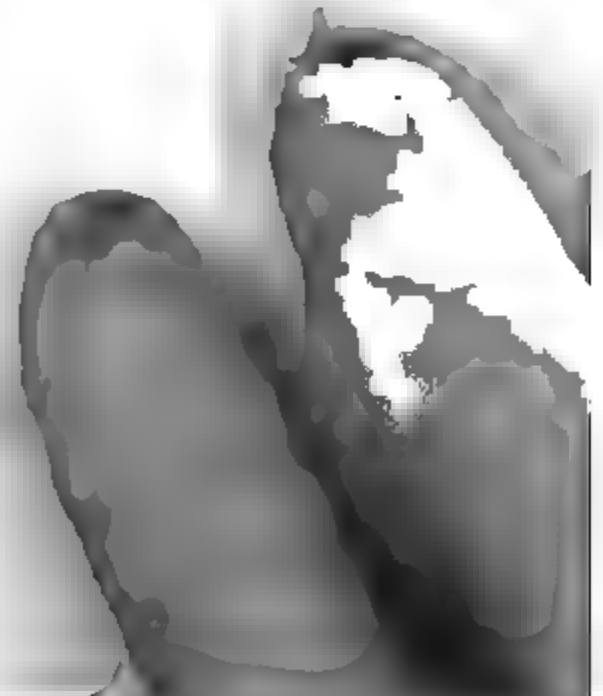
**"I charge thee therefore before God, and the Lord Jesus Christ, who shall judge the quick and the dead at his appearing, and his kingdom; Preach the word; be instant in season, out of season, reprove, rebuke, exhort with all long suffering and doctrine."—2 TIM. iv. 1, 2.**

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**LONDON:**

**JAMES NISBET, BERNERS STREET**

**M DCCC XXX.**



**J. DENNETT, Leather Lane, London.**



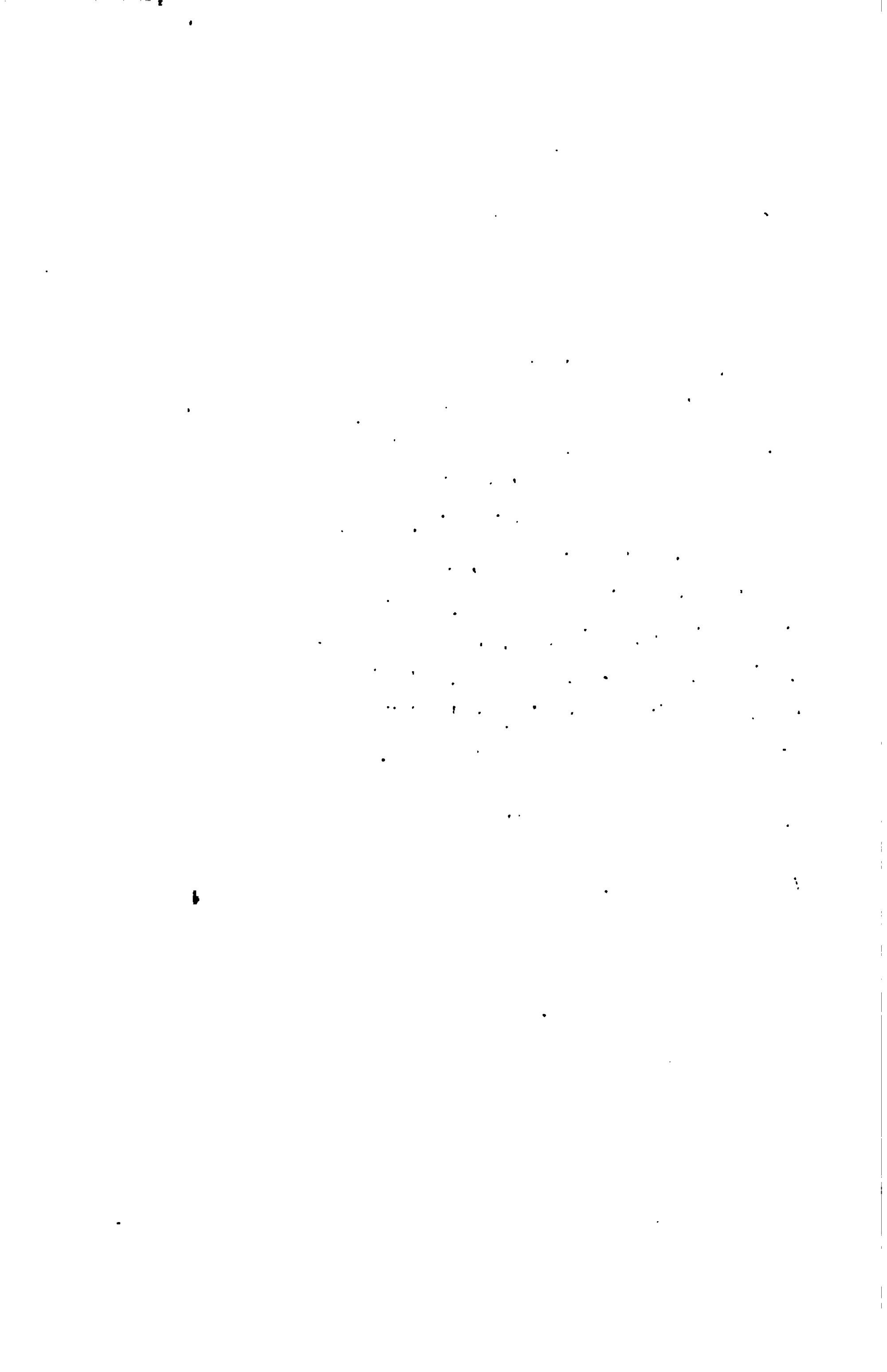
TO  
THE PARISHIONERS OF SALEHURST.

MY DEAR FRIENDS,

SOME of you having expressed a wish to see the last sermon preached by me in your parish church; I am induced to publish it, although it was not written originally with any view to its appearing in print. As the sermon was addressed to you, I particularly intend your benefit in making it public; and I sincerely hope that it may persuade you earnestly to seek that kingdom and salvation of God, which it was my duty and privilege to preach to you, when I was your minister.

T. W. FRANKLYN.

*Bezhill, August, 1830.*



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## THE KINGDOM OF GOD.

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### ACTS XX. 25—27.

*And now, behold, I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore, I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.*

**I AM** about to address you, my dearly beloved Parishioners, for the last time; and as I shall no more see you, nor you me, till the day of judgment, when both must give account of ourselves to God; I of my preaching, and you of your hearing; I shall endeavour to do it with all plainness and faithfulness.

I have thought that it would not be unseasonable, on this occasion, to invite you to a solemn review of the purpose for which I was sent to this Parish; of the manner in which I have fulfilled my commission, and of the effects to yourselves of my coming amongst you.

I. Let us first consider the purpose for which I was sent to this place.

You must not think, my brethren, that my coming to this Parish was the effect of chance, or the result of my own will and pleasure; for you may be assured, that God, who by his providence orders all things, and assigns to all his servants their several situations and duties, directed me to you, and appointed me to labour in this part of his vineyard, the care of which I am so soon to resign. The church of Christ in the world is like unto a vineyard, lying in the midst of a great wilderness, and marked out, and fenced round, and carefully kept. The Lord and Master of the vineyard is God; the labourers in the vineyard are the ministers of religion; the trees are men. Outside, and all round the vineyard, are thorns, and briers, and trees, which bring forth no fruit, or nothing but tasteless and useless fruit, and are fit only to be cast into the fire and burned: that is, the whole world lieth in wickedness, or in the wicked one; all men that naturally are engendered of the offspring of Adam are very far gone from original righteousness; and are of their own nature inclined to evil; and are alienated from God, and enemies to him in their minds by wicked works, and deserve God's wrath and

damnation. As it is not in the nature of the trees of the wilderness to bring forth good fruit, they must remain barren and fruitless, until they are taken from the wilderness, and transplanted into the vineyard; which denotes, that no man can know God aright, or acceptably serve him, until he come unto God by Jesus Christ, and be separated from the world which lieth in wickedness, and by faith do all those good works which God hath before ordained that his people should walk in. (A) Few of the trees of the vineyard, however, do bring forth good fruit; some produce only leaves; and the fruit of very many is cut off in the bud, and perishes; (B) by which it unhappily appears, that the majority of Christians, though they were outwardly baptized into Christ in their infancy, and adopted to be God's children, and incorporated into his holy church, do not, when they grow up, bring forth the fruits of righteousness to the glory and praise of God; as those Christians do, who in their baptism were truly regenerated and born anew of water and of the Holy Ghost; but do by wicked works displease God, and provoke him to swear in his wrath, that they shall not enter into his rest. (C) All baptized persons are outwardly grafted into Christ, the true vine; but all are not truly

grafted into him that are baptized in his name. They that are truly grafted into Christ will bring forth the fruits of righteousness, while they that are only outwardly grafted into Christ will bring forth the fruits of wickedness. Unless the tree is made good, it cannot bring forth good fruit; and unless the heart is made good by the Holy Spirit, it cannot bring forth the fruits of righteousness. As the fruitfulness of those trees of the vineyard, which do bring forth good fruit, is not inherent in themselves, but is derived from the good stock or root into which they are grafted; so the good works of Christians are not wrought by their own strength or virtue, but spring from their union with Christ; as he says in John xv. "I am the vine, ye are the branches. He that abideth in me, and I in him, the same bringeth forth much fruit: for without me ye can do nothing."

The daily work of the labourers in this vineyard, to which the church of Christ is compared, is to water, prune, and dress the trees, each in the part of the vineyard assigned to him; not to overlook or pass by one tree, however unpromising, but to bestow equal labour on all; to watch every day the progress of all, and to wait with patience to see if they will bring forth fruit in their season: by which we

are taught, that the ministers of religion are to labour in their parishes, with all the energies and faculties God has given them, to promote the spiritual improvement of their people; to set forth God's true and lively word, both by their preaching and living; to remind their congregations of the high privileges of Christians, as children of God, and inheritors of the kingdom of heaven, and to urge them to a corresponding life; to feel an anxious concern for all, and to endeavour "to bring all such as are, or shall be committed to their charge unto that agreement in the faith and knowledge of God, and to that ripeness and perfectness of age in Christ, that there be no place left among them, either for error in religion, or for viciousness in life." (D)

Without doubt the conversion of sinners, and the edification of saints, is the work of God's own sovereign power: no minister is sufficient for this; "I have planted," saith Paul, "Apollos watered, but God gave the increase." Nevertheless we, the ministers of religion, who are dust, earth, and ashes, no less than you, and men of like passions with you, are workers together with God, are instruments in God's hands, to instruct, edify, and comfort his faithful and obedient people, and to bring obdurate

sinner from darkness to light, and from the power of Satan unto God: and it is our duty to build up believers in their most holy faith, and to instruct them more and more in the mystery of salvation, and the riches of God's grace, that they may grow in grace, and in the knowledge of our Lord and Saviour Jesus Christ; and to strive in every possible way to turn and draw the careless, and impenitent, and unbelieving from their evil and dangerous courses; that no soul may be lost through our neglect, and that God's name may be glorified through us.

But that I may shew more clearly and fully the purpose of the Lord in sending me to this Parish, I will exhibit it to you in another point of view, which I hope will not fail to be deeply impressed upon your minds.

“And now, behold,” saith the Apostle in my text, “I know that ye all, among whom I have gone preaching the kingdom of God, shall see my face no more. Wherefore I take you to record this day, that I am pure from the blood of all men. For I have not shunned to declare unto you all the counsel of God.”

As God is one, and his will and word one, so ought the Gospel to be one, wheresoever and by whomsoever it is preached; and so it always was, and is, when separated from all human



**mixtures and additions. The preachers and expounders of God's word should at all times be careful not to put a meaning on the words of Scripture which the Holy Ghost did not intend ; especially so should I be now, when I am addressing my congregation for the last time, and shall have no opportunity to recal what I say.**

**At this time, therefore, I desire to express my conviction, that the Gospel, which I was ordained and sent to preach, is the Gospel of the kingdom, (or, as the word gospel means good news :) good news of the future glorious kingdom of our Lord and Saviour Jesus Christ, who having come once in great humility, and was contented to be betrayed, and given up into the hands of wicked men, to be crucified and slain ; shall come again in glory and majesty, and shall openly resume his place and dignity, as Sovereign Lord of angels and men ; which, at his first advent, he voluntarily laid aside, and made himself of no reputation, and took upon him the form of a servant, and was made in the likeness of men, and did humble himself even to the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life.**

**The Scriptures of truth bear one uniform,**

harmonious, and consistent testimony to the great event, or period, which is here by Paul called the kingdom of God; which is also called in Scripture the "kingdom of Christ and of God;"\* "and the everlasting kingdom of our Lord and Saviour Jesus Christ."†

In Genesis are two remarkable passages, which, if we compare them with other passages of Scripture, to which I shall presently direct your attention, can, I think, be regarded in no other light than as bearing testimony to the coming in our nature of the only begotten Son of God, to subdue all things to himself; to deliver the creation from the curse and bondage under which it groans; and to establish a kingdom of blessedness and peace, which shall extend over the whole world, and completely repair the mischief, and ruin, and multiplied evils of which Adam's transgression was the cause.

The first passage is in Gen. iii., where God, immediately after the fall of Adam through the subtilty of the serpent, declares, that the seed of the woman shall bruise the serpent's head: which seed of the woman, we know, is God's own Son, who was manifested to destroy the works of the devil, and by whom the devil shall hereafter be bound, and chained, that he

\* Eph. v. 5.

† 2 Pet. i. 11.

may not go about to tempt and deceive men to their ruin. The other passage is in Gen. xii. where God, having called Abraham out of his country, and taken him from his father's house, promises that he will give him the land of Canaan, and make of him a great nation, and make his name great; and that all the families of the earth shall be blessed in him; which, we know from the Apostle Paul, is a promise of Christ; to be the Saviour and Prince of the nation, which was to spring from Abraham, and to reign over them in Mount Zion; that from thence his kingdom should extend over the world, and be a blessing to all the families of the earth.

Let us now mark well the following Scriptures, which are express testimonies to the future glorious coming and kingdom of our Lord and Saviour Jesus Christ.

The first direct testimony, which I shall bring from Scripture, to the kingdom of our Lord and Saviour, is in Psalm ii. "Yet have I set my king upon my holy hill of Zion. I will declare the decree: the Lord hath said unto me, Thou art my Son: this day have I begotten thee. Ask of me, and I shall give thee the heathen for thine inheritance, and the uttermost parts of the earth for thy possession.

**Thou shalt break them with a rod of iron ; thou shalt dash them in pieces like a potter's vessel."**

Another direct testimony to our blessed Saviour's kingdom is in Dan. vii. " I saw in the night visions, and, behold, one like the Son of man came with the clouds of heaven, and came to the Ancient of days, and they brought him near before him. And there was given him dominion, and glory, and a kingdom, that all people, nations, and languages, should serve him : his dominion is an everlasting dominion, which shall not pass away, and his kingdom that which shall not be destroyed."

Another testimony is our Lord's own declaration to his disciples, which we read in Luke xxii. " I appoint unto you a kingdom, as my Father hath appointed unto me ; that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel." Another is our Lord's answer to his disciples, in Acts i. when just before his ascension into heaven, they asked him, " Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them, It is not for you to know the times or the seasons, which the Father hath put in his own power. But ye shall receive power, after that the Holy Ghost is come upon you ; and ye shall be

witnesses unto me, both in Jerusalem, and in all Judea, and in Samaria, and unto the uttermost part of the earth:" by which, we are sure, he meant, that they should be witnesses of his kingdom; should testify it to the world; and prepare the world for it; because we read in Matt. ix. that Jesus himself, "went about all the cities and villages, teaching in their synagogues, and preaching the gospel of the kingdom:" and in Luke iv. we are told that he said, "I must preach the kingdom of God to other cities also, for therefore am I sent;" and in Matt. xxiv. he said to his disciples, "this gospel of the kingdom shall be preached in all the world, for a witness unto all nations; and then shall the end come." The apostle Peter accordingly bore his testimony to the coming and kingdom of his Lord, in his first sermon, preached at Jerusalem to those very Jews, who only a few weeks before had taken Jesus, and put him to death. It is found in Acts iii. "Repent ye, therefore, and be converted, that your sins may be blotted out, when the times of refreshing shall come from the presence of the Lord; and he shall send Jesus Christ, which before was preached unto you; whom the heaven must receive until the times of restitution of all things, which God hath spoken by

the mouth of all his holy prophets since the world began." In 2 Pet. i. is another testimony of the same apostle to the kingdom of our blessed Saviour, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of his majesty. For he received from God the Father, honour, and glory, when there came such a voice to him from the excellent glory, This is my beloved Son, in whom I am well pleased. And this voice which came from heaven, we heard when we were with him in the holy mount. We have also a more sure word of prophecy; whereunto ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the day star arise in your hearts."

In the Epistles of Paul are many clear testimonies to the kingdom of Christ, and of God, of which I have time to produce only two; one in 1 Cor. xv. "For as in Adam all die, even so in Christ shall all be made alive. But every man in his own order, Christ the first fruits, afterward they that are Christ's at his coming. Then cometh the end, when he shall have delivered up the kingdom to God, even the Father; when he shall have put down all rule and

all authority and power. For he must reign till he hath put all enemies under his feet. The last enemy that shall be destroyed is death. For he hath put all things under his feet. But when he saith, all things are put under him, it is manifest that he is excepted, which did put all things under him. And when all things shall be subdued unto him, then shall the Son also himself be subject unto him that put all things under him, that God may be all in all." The other is in Heb. ii. "For unto the angels hath he not put into subjection the world to come whereof we speak. But one in a certain place, (Ps. viii.) testified, saying, "What is man, that thou art mindful of him? or the son of man that thou visitest him? Thou madest him, (that is, the man Christ Jesus) a little (for a little while,) lower than the angels, thou crownedst him with glory and honour, and didst set him over the works of thy hands: Thou hast put all things in subjection under his feet. For in that he put all in subjection under him, he left nothing that is not put under him. But now we see not yet all things put under him." The last testimony which I shall bring from Scripture to the coming and kingdom of our Lord, is that of the Apostle John, in two passages of the Revelation; the first is in Rev. xi. "And the seventh angel sounded

and there were great voices in heaven, saying, The kingdoms of this world are become the kingdoms of our Lord and of his Christ, and he shall reign for ever and ever. And the four and twenty elders, which sat before God on their seats, fell upon their faces, and worshipped God, saying, We give thee thanks, O Lord God Almighty, which art, and wast, and art to come; because thou hast taken to thee thy great power and hast reigned. And the nations were angry, and thy wrath is come, and the time of the dead, that they should be judged, and that thou shouldest give reward unto thy servants the prophets, and to the saints, and them that fear thy name, small and great, and shouldest destroy them which destroy the earth." The other passage is in Rev. xx. "And I saw an angel come down from heaven, having the key of the bottomless pit, and a great chain in his hand. And he laid hold on the dragon, that old serpent, which is the devil, and Satan, and bound him a thousand years, and cast him into the bottomless pit, and shut him up, and set a seal upon him, that he should deceive the nations no more, till the thousand years should be fulfilled: and after that he must be loosed a little season. And I saw thrones, and they sat upon them, and judgment was given unto them: and I saw the souls of them that were



beheaded for the witness of Jesus, and for the word of God, and which had not worshipped the beast, neither his image, neither had received his mark upon their foreheads, or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection."

The chapter should in fact be read to the end, and so should the two next chapters, which close the inspired volume, and are remarkable testimonies to the same great event, which you have heard announced in such magnificent language in the passages of Scripture before recited.

These passages of Scripture evidently teach, as do many others, (E) to which I have not time now to refer, this truth, which, therefore, must be most necessary for me to preach, and for you to receive, namely, that God will hereafter exalt to great dignity, and crown with glory and majesty, in the sight of men and angels, his Son Jesus; who will come personally and visibly from heaven, and in that form of glorified humanity, in which he appeared to Peter, and James, and John on the mount of transfiguration; and will take to him his great power, and reign till he hath put all enemies under his feet. (F)

The principal circumstances, which will attend the coming of the Son of Man into his kingdom and glory are these:—At his almighty word all his saints will rise from their graves to meet their Lord at his coming. Together with them, all the servants of God which are alive, and remain unto the coming of the Lord, will be caught up in the clouds, to meet the Lord in the air, and so will ever be with the Lord; their vile bodies being changed and fashioned like unto his glorious body, according to the working whereby he is able even to subdue all things unto himself. It was in expectation of this consummation and perfection of bliss that Job said, “I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth; and though after my skin, worms destroy this body, yet in my flesh shall I see God.” In the visions, by which the Lord vouchsafed to shew his servant John things to come, John saw these glorified saints living, and reigning with Christ a thousand years. He also saw Satan bound, and shut up during this whole period of a thousand years, that he might deceive the nations no more till the thousand years should be fulfilled. We must, therefore, believe it to be infallibly true, that the kingdom and dominion of Christ, and of

the saints, will be established and built up on the ruins of the devil's kingdom, and extend over the whole world, and continue for a thousand years to shed the blessings of righteousness and peace on all the families of the earth. "The kingdom, and dominion, and the greatness of the kingdom under the whole heaven, shall be given to the people of the saints of the Most High, whose kingdom is an everlasting kingdom, and all dominions shall serve and obey him." (Dan. vii.) (G)

There are frequent intimations and announcements in Scripture of judgments to be inflicted on the enemies of the Lord in the great day of his appearing, and to precede the millennial reign\* of blessedness and peace; "the Son of man shall send forth his angels, and they shall gather out of his kingdom all things that offend, and them which do iniquity." (Matt. xiii.) "The Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the gospel of our Lord Jesus Christ:" (2 Thess. i.) "And the seventh angel poured out his vial into the air; and there came a great voice out of the temple of heaven, from the throne, saying, It is done. And there

\* The thousand years reign.

were voices, and thunders, and lightnings; and there was a great earthquake, such as was not since men were upon the earth, so mighty an earthquake, and so great. And the great city was divided into three parts, and the cities of the nations fell; and great Babylon came in remembrance before God, to give unto her the cup of the wine of the fierceness of his wrath. And every island fled away, and the mountains were not found. And there fell upon men a great hail out of heaven, every stone about the weight of a talent; and men blasphemed God because of the plague of the hail; for the plague thereof was exceeding great." (Rev. xvi.) It is painful to contemplate; but it cannot be doubted, that these awful threatenings are directed especially against those nations and families of professing Christendom, which are fallen away from the faith once delivered unto the saints. Every nation and family which refuses to receive the preaching and testimony of God's ministers, and will not repent and return to the paths of humble and holy obedience; but is determined to seek and serve only the mammon of this world; and to fulfil all the desires of the flesh, and of the mind; will assuredly be overtaken in that day by those terrible judgments, the approach of

which the world will not now see nor believe. When men are dreaming of peace and safety, and of national prosperity and glory, sudden destruction will come upon them, as travail upon a woman with child, and they shall not escape, but shall be punished with everlasting destruction from the presence of the Lord, and from the glory of his power; because they will not have him to reign over them, blindly preferring the pleasures of sin, and rejecting his kingdom and salvation. It is written in Matt. xxiv. "there shall be great tribulation, such as was not since the beginning of the world to this time, no, nor ever shall be. And except those days should be shortened, there should no flesh be saved, but for the elect's sake those days shall be shortened." The remnant, therefore, of the nations, which shall be mercifully spared and delivered from this overthrow of the enemies of the truth, and of righteousness, and all those generations which shall be born during the millennial period, will, doubtless, largely partake of the benefits of Christ's happy kingdom. To the broken, dispersed, and wandering Jews, we know, the day of Christ's coming will be a day of deliverance, and salvation, and multiplied mercies. The promises of God to that people, which we see

scattered in such rich profusion and variety in the Prophets and in the Psalms, will receive their fulfilment, when *he* comes in the glory of his Father, and all the holy angels with him, whom their fathers slew and hanged on a tree; and whom they themselves continue to despise and reject. The veil and darkness which is upon the heart of the Jews, even unto this day, when Moses is read, shall be taken away, and they shall humble themselves in the dust before Jesus, and shall confess him to be the Messiah, the Christ of God, their Saviour and Prince. Thus those children of Abraham, who, in their affliction and dispersion, are still beloved for their fathers' sakes, and still remembered with that favour which the Lord beareth unto his own people; will be mercifully restored, and gathered out of every country and city, where they are driven by the fierce anger of God; and they will return to their own land, and the waste places of Jerusalem will be rebuilt, which have been trodden down of the Gentiles so many hundred years. The words of the Lord Jesus, which he spake to the Jews in the days of his flesh, will then be fulfilled. "Ye shall not see me henceforth, till ye shall say, Blessed is he that cometh in the name of the Lord." (Matt. xxiii.) Then also will be fulfilled the

predictions of the Psalmist and of the Prophet Isaiah, "Thou shalt arise and have mercy upon Zion: for the time to favour her, yea, the set time, is come. For thy servants take pleasure in her stones, and favour the dust thereof. So the heathen shall fear the name of the Lord, and all the kings of the earth thy glory. When the Lord shall build up Zion, he shall appear in his glory." (Ps. cii.) "And it shall come to pass in the last days, that the mountain of the Lord's house shall be established in the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And many people shall go and say, Come ye, and let us go up to the mountain of the Lord, to the house of the God of Jacob, and he will teach us of his ways, and we will walk in his paths; for out of Zion shall go forth the law, and the word of the Lord from Jerusalem. And he shall judge among the nations, and shall rebuke many people: and they shall beat their swords into ploughshares, and their spears into pruning hooks; nation shall not lift up sword against nation, neither shall they learn war any more." (Isa. ii.)

When the world shall have rested for this period of a thousand years from sin and its

attendant evils and miseries, Satan will be loosed for a little season out of his prison, not to destroy nor to disturb the peace of those, who were found to be Christ's at his coming; for he can no more hurt nor touch them; nor to draw away from their allegiance the children of Israel and Judah, for in their hearts the laws of the Lord shall be written according to the new covenant made with them; (Jer. xxxi.) but he will go out to deceive the nations, which are in the four quarters of the earth, and will gather them against the camp of the saints, and the beloved city of Jerusalem; thus making way for a further manifestation of the divine sovereignty and power in the protection and deliverance of his people that adhere to him; and in the final and complete overthrow of the devil, and of his kingdom, and of his servants, and of his works; for the devil shall be cast into the lake of fire and brimstone, and shall be tormented day and night, for ever and ever.

Then will follow the last, and most signal act of judgment on the enemies of our Lord and Saviour Jesus Christ. The dead, both small and great, will stand before God; and will be judged every man according to their works: And whosoever is not found written in the



book of life, will be cast into the lake of fire. This is the consummation of all things; for the kingdom of God will, by this last act of the divine majesty and power be perfected, and the felicity of all the servants of God secured and made complete for ever. When the devil, the author of sin and death, is finally cast out; and when death itself is destroyed, all the enemies of Christ will be put under his feet; and the purpose, for which the Father committed to the Son the supreme dominion and government, will be fulfilled. The kingdom, therefore, will no more be administered by God, as the Son of Man, but God, as very God, will be all in all.

The advent of the Redeemer, and his glorious reign, is called in scripture the regeneration, and time of restitution of all things. I must not, therefore, omit to speak of that regeneration or restitution state of things, which is so immediately connected with our Lord's coming and kingdom; and without which Redemption cannot be said to be complete, nor the joy of the redeemed full. "The earnest expectation of the creature, (saith St. Paul in Rom. viii.) waiteth for the manifestation of the sons of God. For the creature was made subject to vanity, not willingly, but by

reason of him, who hath subjected the same in hope. Because the creature itself also shall be delivered from the bondage of corruption into the glorious liberty of the children of God. For we know that the whole creation groaneth and travaileth in pain together until now." By which words of Paul we are taught, that the whole creation expects and greatly longs for the coming of Christ, and his exaltation to his rightful place and power as the Creator, Preserver, Upholder, and Restorer of all things. And it is most true, that wherever the influence of the devil and sin has prevailed to corrupt and destroy; the influence of our blessed Saviour will extend to restore, and heal, and save. The heavens, and the earth, and the whole face of nature will undergo a blessed and glorious change, and by the mighty power of the Redeemer, will be delivered from the bondage of corruption under which they groan.

The Apostle Peter saith, (2 Pet. iii.) " Seeing then that all these things (that is, the heavens and the earth which are now) shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness, looking for and hasting unto the coming of the day of God, wherein the heavens being on fire shall be dissolved, and the elements shall melt with

fervent heat? Nevertheless we, according to his promise, look for new heavens and a new earth, wherein dwelleth righteousness;" and in Rev. xxi. John saith, "I saw a new heaven and a new earth: for the first heaven and the first earth were passed away; and there was no more sea. And I, John, saw the holy city, new Jerusalem, coming down from heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God." Thus it appears that the heavens and the earth will be renewed, and changed in a wonderful manner; and the earth being brought to a state of great perfection and beauty, will be made a fit abode for those happy persons, to whom God, according to his most sure promise, will give it to inherit, and richly to enjoy all things in it. (H.)

II. We are now arrived at the second part of the review, which I proposed on this occasion to make, namely, of the manner in which I have fulfilled my commission.

In reviewing my preaching and ministrations

in this extensive and populous parish, it is impossible for me to be satisfied with my fulfilment of the commission and charge entrusted to me by the great Head of the church. That word of the Lord which he spake to his servant the prophet Ezekiel comes to me at this moment with peculiar force ; and presses heavily upon my spirits, and awakens painful reflections ; “ Son of man, speak to the children of thy people, and say unto them, When I bring the sword upon the land, if the people of the land take a man of their coasts, and set him for their watchman : if when he seeth the sword come upon the land, he blow the trumpet, and warn the people ; then whosoever heareth the sound of the trumpet, and taketh not warning ; if the sword come and take him away, his blood shall be upon his own head. He heard the sound of the trumpet, and took not warning ; his blood shall be upon him. But he that taketh warning, shall deliver his soul. But if the watchman see the sword come, and blow not the trumpet, and the people be not warned ; if the sword come, and take any person from among them, he is taken away in his iniquity, but his blood will I require at the watchman’s hand.” (Ezek. xxxiii.)

When I read this passage of Scripture, I cannot forbear asking myself, Is there a person in this parish, of an age and capacity to distinguish between good and evil, who has not been told by me from this place, or has not read in some book or tract which I have distributed, that the Lord Jesus Christ will judge the quick and dead at his appearing and his kingdom; and that all men, every where, are commanded to repent, for the day of the Lord so cometh as a thief in the night, and sudden and terrible will be the destruction of those who are unprepared to meet him? If there are any of my parishioners who have not been apprized of an event so much to be wished by the faithful, and dreaded by the impenitent, I will now endeavour that all may be timely warned of it; and instead of dwelling on the past, I will do what may yet be done for the setting forth of God's glory, and setting forward the salvation of the souls, over which the Holy Ghost hath made me the overseer. I, therefore, tell and testify to every man, woman, and child, in this congregation, that the Prince of the kings of the earth, the Judge of quick and dead, is coming quickly, and his reward is with him to give to every man according as his work shall be.

I testify to all that are walking according to the course of this world, according to the prince of the power of the air, the spirit that worketh in the children of disobedience, that except they be converted and become as little children, and sit down on the lowest form in the school of Christ, and learn there, and get written on their hearts, lessons, which man's wisdom teacheth not, but which the Holy Ghost teacheth, and the Scriptures, which were given by inspiration of the Holy Ghost; and go from that school, and that teaching, into the world, and shew out of a good conversation their works with meekness of wisdom, putting away pride, and covetousness, and uncleanness, and emulations, and wrath, and strife, they cannot see the kingdom of God.

I forewarn, and testify to every one of you, my brethren, that, if you do not cease from all profane and vain babblings, and oppositions of science, falsely so called; and submit to be taught by God, and stedfastly believe all that God hath revealed of himself in Holy Scripture; and endeavour from your hearts to keep all the commandments of God; and yet go not about to establish your own righteousness, but seek to be found in the righteousness of Christ, and to be saved only through the merits of the

sacrifice and satisfaction made by him upon the cross for the sins of the whole world, you cannot see the kingdom of God.

And having learned, in that mysterious and stupendous transaction on the cross, your infinite obligations to your almighty Saviour, who stooped so low to raise you, and your fellow sinners, from the deep misery and ruin in which you were plunged; if you do not love your Saviour in sincerity and truth; if you are ashamed to confess him before men; if you allow yourselves to be diverted and drawn away altogether from contemplating and expecting his glorious appearing and kingdom by worldly engagements and worldly pleasures; if you do not strive to live as those, who know that in a moment, and that perhaps the next, they must give up all that they now possess, and enjoy, and are employed in, and be called away to new scenes, and new employments, and new delights, which are infinitely higher, and happier, and holier, than these present; I solemnly forewarn you, that you cannot see the kingdom and salvation of God. And if you shall hear that there is any person in this Parish, whose face I have not seen, and shall not see, I request some one of you here present, to go to that person, in my name, and read in

his ears that word of the Lord to the children of Israel, by his servant the Prophet Ezekiel, and tell him that it is a word of affectionate and serious warning to him, and that as he will never hear another word from me, I hope he will remember and keep it. "Therefore I will judge you, O house of Israel, every one according to his ways, saith the Lord God. Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin. Cast away from you all your transgressions whereby ye have transgressed; and make you a new heart, and a new spirit: for why will ye die, O house of Israel. For I have no pleasure in the death of him that dieth, saith the Lord God." (Ezek. xviii.) Only by thus declaring unto you all the counsel of God, can I hope to be pure from your blood, and to deliver my own soul.

III. But it is time we should enquire, in the third place, what have been the effects to yourselves, of my coming amongst you.

As my condition would be miserable beyond description, if it should be found, in the day of the Lord's coming, that I had neglected to speak to you of the things pertaining to the kingdom of God, all this time that I have been



among you; so will your condition be miserable, if it shall appear, that although I preached the kingdom of God to you, (and you might have been acquainted with it, whether I preached it or not, from the Scriptures of truth,) you were totally unconcerned about it, and did not seek to enter into it, but preferred the friendship of the world, and the pleasures of sin, to it. I, therefore, ask you, my dearly beloved Parishioners, whether you have received my preaching and teaching, as the Bereans received the preaching and teaching of Paul, with all readiness of mind, searching the Scriptures daily whether these things are so as I have represented them? And finding that the kingdom of God is revealed there; and that it is indeed and in truth God's own promise, and gracious provision for the salvation and deliverance of his believing people out of the miseries of this sinful world; have you from your hearts believed and embraced it, as a most merciful dispensation of Almighty God, and an event much to be desired by every child of man?

Do you also endeavour to manifest that you are the children of God, and heirs of the kingdom and glory of his Son, by remembering and keeping the solemn vow and covenant made by

you with your God at your baptism? by shewing an unfeigned regard for God's word and sacraments, and for all the ordinances of our reformed church? by leading righteous, sober, and godly lives? by watching and waiting daily for the glorious appearing of our Lord in the heavens, observing the signs of the times, and comparing passing events with the announcements of prophecy, and with the events, which Jesus himself said should precede and prepare his people for his coming; namely, wars and commotions, nation rising against nation, and kingdom against kingdom; and on the earth distress of nations with perplexity, men's hearts failing them for fear, and for looking after those things that are coming on the earth? and by praying daily that his kingdom may come, and that his will may be done on earth, as it is in heaven? If any of you, my beloved brethren, have been brought by my preaching and teaching to believe and expect the kingdom of God; and to walk worthy of God, who hath called you unto his kingdom and glory, I exceedingly rejoice; and I desire to render thanksgiving and praise to God for it.

The kingdom of God! how vast and grand a subject it is; the tongues of men and of angels cannot worthily express its glory and

excellency. You have heard something of the glory and happiness of that kingdom, which the Son of Man will establish on the earth during the thousand years that Satan shall be shut up, that he may not go about to deceive men to their ruin. Carry yourselves now in imagination beyond that period of a thousand years; and conceive that glory and happiness continued and perpetuated through the countless ages of eternity. Picture to yourselves an eternal country and city, where God will dwell with men; into which all the servants of God will be gathered, and form a holy and happy community, from which all manner of evil will be entirely and for ever shut out; where want, and disease, and pain, and death will no more be known; from whose blessed inhabitants no enjoyment will be withheld of which their new nature is capable; and if one has a greater degree of happiness than another, he that has the least, will have so much, that he will desire no more; where consequently there will be no room for envy, hatred, and malice, or any uncharitableness, or strife, or violence, or bloodshed.

Picture to yourselves this world before sin entered into it; before our first parents by transgression fell; and before the earth brought

forth to them thorns and thistles, and every hurtful and noxious thing.

Picture to yourselves a new world; a new heaven and a new earth, wherein dwelleth righteousness; where the devil may not come; nor devilish spirits, nor devilish people; but only they that do God's commandments may enter in through the gate into the city. "For without are dogs, and sorcerers, and whoremongers, and murderers, and idolaters, and whosoever loveth and maketh a lie." This is the kingdom of God, and of our Lord Jesus Christ, who is the blessed and only Potentate, the King of kings, and Lord of lords; who only hath immortality dwelling in the light which no man can approach unto; whom no man hath seen nor can see; to whom be honour and power everlasting. Amen.

As your salvation and complete redemption approaches nearer, let your desires and hopes, my beloved brethren, rise proportionably higher, and let your conduct each day be continually better; so shall you not be ashamed or confounded at the coming of our Lord Jesus Christ with all his saints.

It is now, my brethren, my duty to address you in a different manner, and to call upon such of you as are not seeking to enter into

the kingdom of God, seriously to consider your state, while you have time for repentance and acknowledgment of the truth.

If it is the case, as I have too much reason to fear, that some of you are so tied and bound by the chain of your sins, that you cannot and will not move one finger, or stir one step to lay hold of this kingdom; why is it? It may be you despise and blaspheme the adorable name and person of our Lord and Saviour Jesus Christ, and impiously take from *him* his glory and infinite Deity, who said, "I and my Father are one." "All things that the Father hath are mine." "As the Father raiseth up the dead, and quickeneth them, even so the Son quickeneth whom he will." Neither did Jesus refuse the adoration and worship of Thomas, when, after hesitating a little, and doubting whether the person that stood before him was really the same Jesus who had died upon the cross and was buried, Thomas answered and said, My Lord, and my God; and before the rulers of the Jews and the chief priests, he asserted so plainly his divinity, and the glory and majesty of his future coming and kingdom, that the High Priest "rent his clothes, saying, he hath spoken blasphemy; what further need have we of witnesses?"

behold, now ye have heard his blasphemy:" Or it may be, having bitter envying and strife in your hearts against that blessed truth of our most holy religion, the indwelling of the Holy Spirit in the believer; and the issue of it, even the life of God in the soul of man, with all its precious fruits of righteousness, and goodness, and truth; you reject the doctrine of the Spirit's teaching and influence; and do not care to enquire whether this may not be that sin against the Holy Ghost which will not be forgiven, neither in this world, nor in that which is to come: Or it may be, you perversely say, that there can be no resurrection of the dead, and that the bodies of all men, good and bad, which sleep in the dust of the earth, shall always remain there; whereas the resurrection of Jesus from the dead, of which we have the plainest proof, is a pledge and assurance of our resurrection; every grain of wheat, moreover, falling into the ground, and anon bursting into life again, and coming up, and budding, and bringing forth fruit in its season, teaches us that God can as easily give life to our dead bodies, and make the flesh to come upon them, and the breath to enter into them again in that day, of which He hath said, that in it all that are in their graves shall come

forth, they that have done good unto the resurrection of life, and they that have done evil unto the resurrection of damnation: Or it may be, you proudly stand upon your own merits, and claim to be admitted into heaven as the proper reward and desert of your righteousness and works; which works, you ought to know, even all your best works cannot purge away your sins, nor endure the severity of God's judgment: Or it may be, you are living entirely to yourselves, careful only about your own gains and pleasures; and if you are fed and clothed yourselves, it matters not to you who is hungry, or naked, or sick: though of all that we have nothing is ours beyond what is necessary to supply us and our children with the moderate indulgences and comforts of that station in which God hath placed us; the rest is His poor people's, to whom He has commanded us freely to give it: Or it may be you are giving yourselves up wholly to company and cards, and to the dance, and the song, and to feasting and revelling; being lovers of pleasure more than lovers of God; which is to live without God, and to resist, as far as you can, the purpose of God in bringing you into the world: Or it may be you are indulging some secret sin; an adulterous connection, or the deadly sin of

fornication, or some other lust, which shuns the light, and to gratify which you shut to the door, that the eye of man may not see you; forgetting that the eye of God sees you as well when you are in your secret chamber, as when you are abroad in the street; as well by night as by day; for the darkness hideth not from Him, the darkness and the light to Him are both alike.

These sentiments and practices, viewed through the medium of Scripture, instead of through the medium of our preconceived notions, and corrupt appetites and inclinations, appear to be such as cannot be indulged without certain ruin to your souls. I should not, therefore, be an honest and faithful servant of God; I should not act according to the dictates of my own conscience; on the contrary, I should be guilty of a shameful neglect and violation of my ordination vow; your blood would be upon me; and I should justly draw down on myself your eternal reproaches and curses, if I did not declare and testify to you all, high and low, rich and poor together, that except you renounce all these sinful lusts of the flesh and of the mind, you cannot see the kingdom and salvation of God, but must perish, miserably perish, under his hand.

I must, however, detain you no longer: I will



therefore bid you all farewell. My dearly beloved Parishioners, the gentry, the tradespeople, the mechanics, the labourers in the field, men-servants and women-servants, I commend you to God and to the word of his grace, which is able to build you up, and to give you an inheritance among all them which are sanctified.

And you, my dear little children of the Free School, though I mention you last, have not the least, nor the lowest place in my good wishes, and fervent prayers for the welfare of my people. My last word to you is, Fear God and keep his commandments: Trust in and cleave to that blessed Saviour, who died for you, and is gone before to prepare a place for you, that you may be with him where he is: Honour and obey the Master and Mistress your Patrons have kindly allowed me to put over you, to teach you and direct you in that way which leads to the kingdom of God and everlasting life. I pray God to give your Teachers grace to do their duty towards you, by instructing you according to his word and truth, and by setting you a good example. My little children, farewell. I hope that you will so live and die, that I may meet you again in the kingdom and before the throne of my God.

## APPENDIX.

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### Note (A), Page 7.

“ He that by nature would withstand vice, either by natural will or reason, he doth in vain garnish the time of this life, and attaineth not the very true virtues; for without the worshipping of the true God, that which seemeth to be virtue is vice.”—*Fifth Homily of the Church of England, quoting St. Ambrose.*

### Note (B), Page 7.

“ Nevertheless, when the Son of man cometh, shall he find faith on the earth? (Luke xviii.) See also Isaiah v. and Psalm lxxx.

### Note (C), Page 7.

“ ..... some infants are in their infancy in union with Christ, they have faith in the seed, though not in the fruit; grace in the gift, though not in the use; they have the Spirit dwelling in them, and are a part of his temple, though they know him not. Neither need this seem strange; it is very reasonable to believe that a supernatural power may do as much as a natural one; the image of God, which, if Adam had stood, would have passed to infants by natural generation, may well be derived to them by spiritual regeneration.

“ Some infants, though baptized, never are in union with Christ. Some divines conceive that all

baptized infants are regenerate; but common observation opposes this: multitudes there are of infants baptized, who at years of understanding shew forth nothing at all of a divine principle; reason and will appear, but nothing of grace. It may be reasonably expected in regenerate persons, that the seed of God should spring up, that the supernatural principles should come forth into act in some measure; but when there is no print or footstep of grace, no dye, or tincture of it in the life, it cannot well be imagined, that there is any such thing as regeneration in them."—From a work entitled, "*Christus in Corde*," by Edward Polhill, Esq., a gentleman of considerable family and estate at Burwash in Sussex; he was a very learned man, and a justice of the peace, about the year 1680.

Note (D), Page 9.

See the service for ordaining of Priests in the Church of England.

Note (E), Page 19.

Let me beg the reader to give some time to the patient and serious study of the following Scriptures, all of which seem to point to that great event, which is the subject of this Sermon; Gen. xlix. 8—12; Num. xxiv. 12—19; 2 Sam. xxiii. 1—7. See Bishop Horsley's Translation. Job xix. 23—27; Psalms xxxvii., xlv., xlvi., xlvii., xlviii., lxvii., lxxii., xcvi., xcvii., xcvi., cx., cxxxii., cxlix.; Isaiah ii., vi., xi., xxiv., xxxii., xxxiii., xxxiv., xxxv., xlix., lx., lxi., lxii., lxiii., lxiv., lxv., lxvi.; Jer. xxx.,

xxxi., xxxii., xxxiii. ; Ezek. xxxiv., and the fourteen following chapters to the end of the book. Dan. ii., vii., xi. ; Hosea iii. ; Amos ix. ; Obadiah ; Micah iv., v. ; Zephaniah iii. ; Haggai ii. ; Zechariah ii., viii., xiv. ; Matt. v. 5 ; xiii. 1—52, xvi. 21—28, xxi. 33—44, xxiv., xxv. ; Mark xiv. 22—25 ; Luke i. 46—55, and 67—79., ii. 25—35, xiii. 18—35, xvii. 20—37, xix. 1—27, xxi. ; John xii. 23—50, to be read in connection with Isaiah vi. ; Acts i. 3 ; viii. 12, xvii. 1—12, xxvi. 1—23. xxviii. 16—31, to be read in connection with Isaiah vi. ; Rom. viii. 14—25. ; 1 Cor. vi. 1—3 ; 2 Cor. iv. 5—14 ; Gal. iii. 7—17 ; iv. 21—31 ; Eph. i. ; Philip. iii. 7—21 ; Col. i. 9—23 ; 1 Thess. i. 9, 10, ii. 19, 20, iii. 12, 13, iv. 13—18 ; v. 1—10 ; 2 Thess. i. 11 ; 2 Tim. ii. 7—21 ; Titus ii. 11—15 ; Heb. i., ii., iii., iv. 1—13 ; xi., xii. ; James v. 1, 2 ; 1 Peter i. 3—13 ; 2 Peter iii. ; 1 John iii. 1—3 ; Jude 14—25 ; Rev. i. 1—7 ; xix. 2—21.

Note (F), Page 19.

“The subject of this general joy is, as before in Psalm xcvi. 13, the advent of Messiah to reform the world, to execute judgment upon the wicked, and so establish a kingdom of righteousness upon the earth. We expect his second advent to restore all things, to judge the world, to condemn his enemies, and to begin his glorious reign. Then shall heaven and earth rejoice, and the joy of the redeemed shall be full.”—*Bishop Horne on Psalm xcvi. 4—7.* From a selection from his Commentary on the Psalms in the Parochial Lending Library of the Society for

promoting Christian Knowledge, attached to Salehurst Church.

Note (G), Page 21.

“ ..... that there shall be such a happy period as the Millennium, that *the kingdom of heaven shall be established upon earth*, is the plain and express doctrine of Daniel, and all the prophets, as well as of St. John : and we daily pray for the accomplishment of it, in praying *thy kingdom come*.

“ Prudence, as well as modesty, requires that we should forbear all curious enquiries into the nature and condition of this future kingdom,—as, how Satan should be bound for a thousand years, and afterwards loosed again ; how the raised saints shall cohabit with the living, and judge and govern the world ; how Christ shall manifest himself to them, and reign over them ; how the New Jerusalem, the city and church of the living God, shall descend from heaven to earth ; how Satan shall at last deceive the nations, and what nations they shall be. These are points which the Holy Spirit hath not thought fit to explain ; and folly may easily ask more questions about them than wisdom can answer.”—*Bishop Newton on the Prophecies*, Vol. I.

Note (H), Page 29.

“ But, as I said, I say again, that the apostle here simply affirms that there shall be a renovation and deliverance from corruption, not only of man, but also of all and of every part of the whole world ; of every part, I say, meaning parts indeed, and not such as rather are vices, and added for plagues than

for parts. For by reason of sin, many spots and corruptions are come into the world, as is all that is hurtful and filthy in the creatures, also all that cometh of corruption.

“This renovation of all things, the prophets seem to promise, when they promise new heavens and new earth. For a new earth seems to require no less renovation of earthly things, than new heavens do of heavenly things. Both these things the apostle plainly affirms that Christ will restore, even whatsoever are in heaven, and in earth. (Col. i.)

“Therefore, methinks it is the duty of a godly mind to acknowledge, and thereof to glory in the Lord, that in our resurrection all things shall be repaired for eternity, as for our sin they were made subject to corruption.

“The antient writers have as it were agreed to this sentence of Peter, 2 Pet. iii., that the shape of this world shall pass away, through the burning of earthly fire, as it was drowned with the flowing of earthly waters. These are St. Augustine's words; and he further saith, ‘The qualities of the corruptible elements which agreed with our corruptible bodies shall utterly be burned with that same worldly conflagration, and burning, as I said; but the substance itself, by a marvellous change, shall have those qualities, which agree with our bodies, that the world changing into the better, may openly be made fit for man, when returned in the flesh into the better state?’—From a Letter on Rom. viii. 19. by John Bradford, Prebendary of St. Paul's, and Martyr, A. D. 1555.

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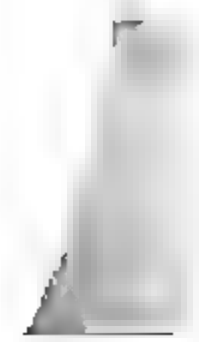
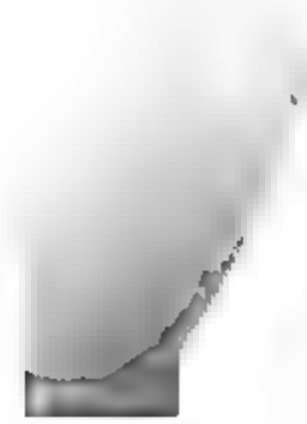
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THE DUTY OF A CHRISTIAN SUBJECT.

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A SERMON

PREACHED IN

THE PARISH OF SEDGLEY,

ON

SUNDAY, NOVEMBER, 14, 1830,

BEING THE

TWENTY-THIRD SUNDAY AFTER TRINITY.

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BY THE

REV. CHARLES GIRDLESTONE, A. M.

VICAR OF SEDGLEY, STAFFORDSHIRE.

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1830.



## A SERMON.

ST. MATTHEW XXII. 21.

**“RENDER THEREFORE UNTO CÆSAR THE THINGS WHICH ARE CÆSAR’S; AND UNTO GOD THE THINGS THAT ARE GOD’S.”**

It was pretended by the Jews that these two precepts were incompatible; that to pay tribute to Cæsar, the Roman Emperor, was treason to their King, Jehovah. They were however at this time subject to the Roman government; they used the Roman money; and by the very image and superscription on that money, our Lord confuted their vain pretences, and avoided the snare they had laid for him “in his talk.” (v. 15.) “Is it,” say they, “lawful to give tribute to Cæsar or not?” (v. 17.) designing whichever way He answered, to make Him obnoxious either to the Romans or to the Jews. Yet out of their own mouth does he in this text convict them, teaching us at the same time that His religion instead of interfering with our

obedience to the civil magistrate, rather requires it as a part of our obedience to God. "Render," saith he, "unto Cæsar the things which are Cæsar's; and unto God the things that are God's." All things properly speaking, are indeed God's; but if he have given some things for Cæsar to count as his, these we are on no pretence to withhold; these we are to render unto him under the same obligation with which we would render unto God what he hath reserved for his own.

Let us then now enquire what things are in this sense Cæsar's, what duty we as Christians owe to all who are in authority over us, and on what principle we ought as Christians to discharge it. I say, specially as Christians, for I speak as a Christian minister to a Christian congregation; and on a subject with which I can have no concern in this place, except so far as it is a Christian duty. To advocate the cause of any party, however respectable in the state, or to discuss any political question, however important may be its consequences, is no business for the preacher of the Gospel in the house of God. But if in that blessed Book, which is the text of all he has to say, he finds principles which apply to all parties and to every

question, directions to which his flock are bound to conform, not as members of this particular state, but as members of the church of Christ; then, unless he would withhold from them part of the command of God for their salvation, he is bound on all due occasions and by all right motives to enforce them.

In the scripture then we learn that government is an ordinance of the Almighty. For thus St. Paul writes to the Romans, "The powers that be are ordained of God. (c. xiii. 1.) It is an ordinance for the good of mankind; "for rulers are not a terror to good works, but to the evil;" (v. 3.) that is, by restraining those that are evil disposed, they provide for the rest security of property and of person. This is the reason which the apostle gives of civil government. And the conclusions he draws for our practice are as follow: "Wherefore ye must needs be subject, not only for wrath, but also for conscience sake;" (v. 5.) that is, not merely for fear of punishment in this world, but out of regard to the will of God, who punisheth and rewardeth everlastingly. "For this cause," he adds, "pay ye tribute also; for they are God's ministers attending continually upon this very use of his authority as of right it is only

thing;" (v. 6.) that is, they and those employed under them must needs be maintained at the common expense, being continually, according to God's ordinance, who giveth to each his several calling, occupied in this very thing,—the public service. St. Peter also gives us the same instruction in the following words; "Submit yourselves to every ordinance of man for the Lord's sake; whether it be to the King, as supreme; or unto governors, as unto them that are sent by him for the punishment of evil doers, and for the praise of them that do well.—As free, and not using your liberty for a cloke of maliciousness, but as the servants of God. Honour all men. Love the brotherhood. Fear God. Honour the King." (1. Pet. 2, 13, 14, 16, 17.) By comparing with the text such passages as these, I think it may be very plainly shewn both what things are Caesar's, and also on what ground we are required to render them unto him.

To the king then as supreme, to the government, to the magistrates, as unto them that are in authority under him, we owe in the first place a dutiful subjection; not the mean homage of slavish fear, not the false utterance of abject

flattery, not the base compliance of a mere time-serving attachment, but an affectionate regard, an unfeigned respect, an enlightened, a willing obedience. We are to obey them in that law which they have bound themselves to administer for our good, and of which it is impossible for us to enjoy the benefit without at the same time submitting to its restraint. And this we must do in deference not only to their authority, but in some measure even to their judgment; which many times, they being men, may be in error. For laws, though God's ordinance, are man's work; and governors, though they be "ordained of God," yet have this treasure, as we our spiritual ministry, "in earthen vessels;" (II. Cor. 4, 7.) so that it can scarce fail but what they will many times ill administer what is rightly enacted, or have to administer what is enacted amiss. So far then as we have under those laws redress, or so far as we may either directly or indirectly by law have influence on the framing of the laws themselves, so far we may resist, or rather so far we resist not at all, but act conformably to the government under which we live. Thus St. Paul under oppression might appeal unto Cæsar, and when "privily thrust out" of a prison into

which he had been cast, "uncondemned," he might say in consistency with true Christian subjection, for it was according to the law of his country, "nay verily, but let them come themselves, and fetch us out." (Acts, 16, 37.) This then is our liberty, this the limit of our Christian subjection, — the law. Short of this we dare not come, beyond this we dare not go, against this we dare not act, unless we would be counted by the apostle "to use our liberty for a cloke of maliciousness." Content we must have been to abide by this limit, however sorely it might have galled our pride, however straitly have confined our rights. Much more should we be not only content, but thankful also unto God, that in our own constitution and under the reign of our own Kings, we enjoy a higher degree of real liberty, more security to ourselves at less cost of our own restraint than has been hitherto attained by any people upon the earth.

A second thing which we are enjoined in scripture to render unto them that bear rule over us, is tribute. And this is a duty which men are often tempted indirectly to evade, or openly to violate. Here however it is shewn that for each to contribute his appointed share



to the public purse, is no more than a part of common honesty. These things are Caesar's. They are the right of the government for the good of the community, and should be paid as fully, as fairly, as cheerfully, as though they were due from each man to his neighbour. And thus truly they are due, unless they be not our neighbours who depend on these means for their just support; unless they be not our neighbours, who for every penny we withhold of our own tax, will have exactly so much the more in some shape to pay. Render therefore to Caesar the things that are Caesar's, by the ready payment of every public demand. Conceal not wilfully the enjoyment of any comfort which renders you liable to an increased amount; nor venture on the purchase of things that are sold cheap because made or imported in violation of the laws. Dear will they be found in the end if they have cost many times the blood, always the honesty of all who are knowingly concerned in procuring them; dangerous to your souls' salvation, if they are enjoyed in transgression of this plain Christian precept, to render unto Caesar the things that are his.

A third duty we owe to our governors, and one to which great importance is attached in

present welfare, but because they are contrary to the word of Christ. Peace and good will, and social order, he promotes, to the utmost of his ability, not because they conduce to his immediate prosperity, but because they are the will of his Father which is in Heaven. In the busy contentions of party he can take no share; in the schemes of disappointed vanity or interested ambition, which make up the chief substance of political intrigue, he can feel no concern; nor does he listen to the tale of aggravated wrongs reported to inflame the angry passions of men "who mind earthly things." (Phil. iii. 19.) The state of life unto which it has pleased God to call him is, he doubts not, the best for him to occupy; for he has "learned," with St. Paul in whatsoever state he is "therewith to be content." (Phil. iv. 11.) To the advocates of discontent and disturbance, to the emissaries of sedition and strife, he replies by the reflection of the prophet "Wo unto him that striveth with his maker. Let the potsherd strive with the potsherd of the earth. Shall the clay say to him that fashioneth it, what makest thou? or thy work, he hath no hands?" (Isaiah xlv. 9.) To resist, whether by word or deed, to strive, that is, unlawfully against the powers that are by law established,

may be counted, in the apprehension of the world for a matter that is merely between man and man; but, in the judgment of the Christian subject, in him who is a believer in the Christian word, it is to resist the ordinance of God, and to "receive," therefore, unto himself, "damnation." (Rom. xiii. 2.)

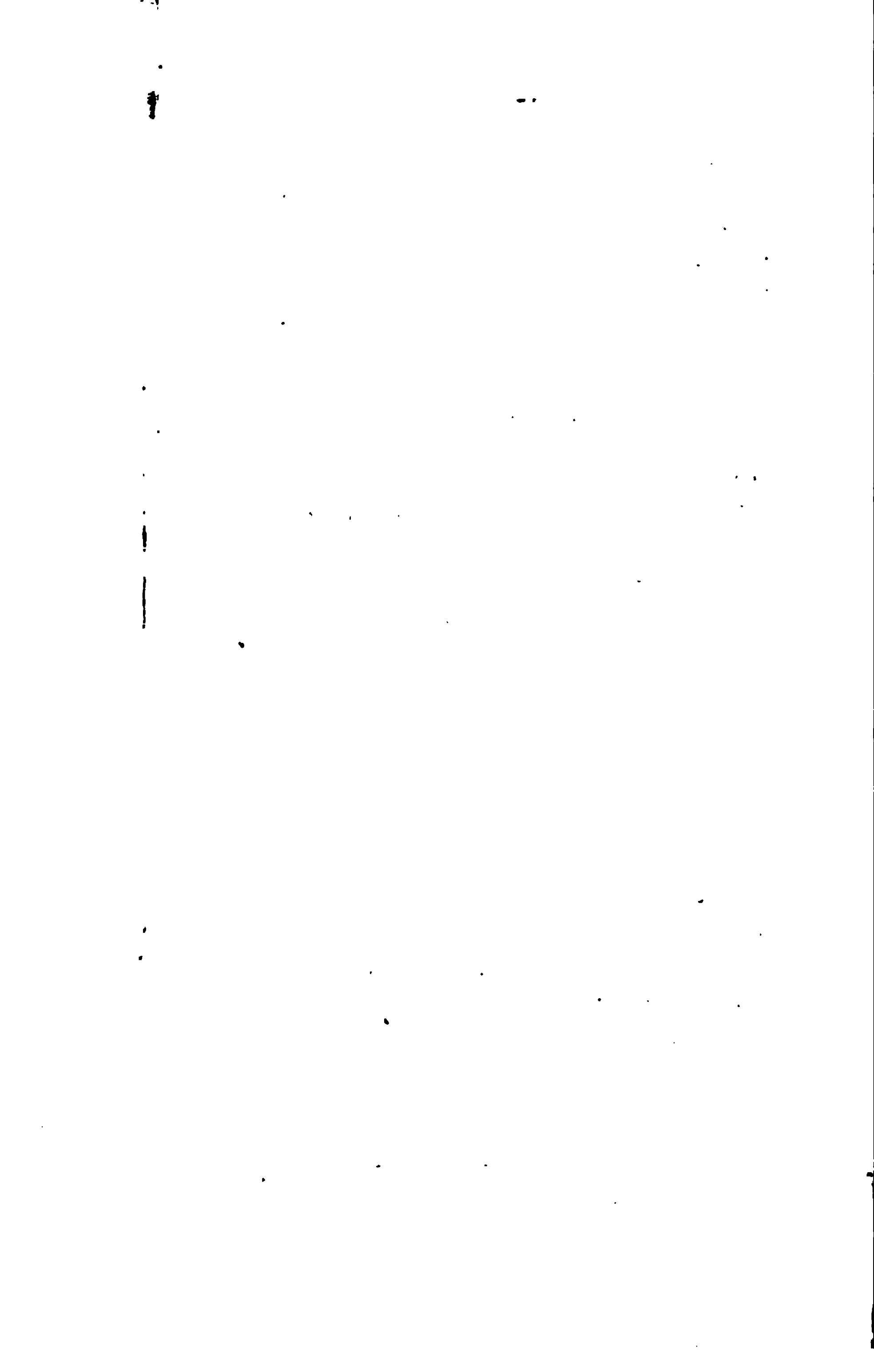
To flee from that wrath to come is, in every thing, the purpose of his life. He aims at "that glory which shall be revealed in us," with which "all the sufferings of this present time are not worthy to be compared." (Rom. viii. 18.) Here, though he "suffer wrongfully," yet doth he "take it patiently;" here, though he be "as having nothing," yet is he, at the same time, "as possessing all things." (2 Cor. vi. 10.) His treasure, his heart, is elsewhere, even in heaven. This world is to him, a country with which he has no further concern than to pass through it in godliness and peace to a world that shall endure for ever. In it he will enjoy with thankfulness all that is excellent; and greatly will he rejoice to live under good laws, and these duly administered. It is his duty also to amend therein all that is evil, as far as his influence can extend; and he will endeavour, wheresoever by law he may, to

improve what is ill ordered in the law itself. To do good, and that especially in a matter of such paramount importance to the happiness of mankind, he will not be backward, he will not forget. But if the spirit of the world here usually prevails, if change is agitated for no worthy end, if commotions are attempted, such as no end could justify; if, in short, men are resisting out of pride or perversity, by slander, by violence, or any other unlawful means; with these he will not join hands, against these he will plainly set his face, lest, haply, he should be found guilty of striving with his Maker. Thus will the most faithful Christian prove himself, at the same time, the best subject. Thus will the rendering unto Caesar the things which are Caesar's, be the rendering unto God the things that are God's. These duties are not divided. The one is part and partner of the other. An orderly and peaceable behaviour in the state is not other than our Christian service. It is a debt we owe to Him who "gave himself for us." It is one of those "good works" of which He would have us "zealous."

If indeed in any case, such as rarely occurs, our duty to God were plainly at variance with what the government of our country requires, then must we bear in mind how above all we

are obliged to "render unto God the things that are God's." Caesar must have his own, and no more. No law, no command of man, must prevail with us to do that which is sin against the Almighty. Subjects we are of both Kings, but of one only according to the will of the other; citizens of either country, but in the one we have no abiding place, in the other an eternal inheritance. And therefore it is that in comparison we are to take so little heed of the one, and to devote our chief care to the other; that in the one we should behave as strangers and pilgrims, to the other we should look as to our home. Here then let us comply as far as rightly we may with the demands of them that bear rule. Here let us promote as far as lawfully we can, that social order, that genuine liberty, whereby the persons and property of the peaceable and the poor are protected against the assaults of the violent, and the oppression of the proud. But there let us lay up the treasure we most value, thereon set the affection we most deeply feel; and unto God who here ever reigneth, let us render that which is most truly His, the subjection of our will, the tribute of our love, the prayers, the thanksgiving of our souls.

THE END.



✓  
J. H. 1830

CHRISTIANITY NOT THE RELIGION EITHER OF THE  
BIBLE ONLY, OR OF THE CHURCH.

A

SERMON,  
PREACHED AT MALDON,  
JULY 28, 1830,

AT THE

PRIMARY VISITATION

OF

CHARLES JAMES,  
LORD BISHOP OF LONDON.

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BY

EDWARD HAWKINS, D. D.  
PROVOST OF ORIEL COLLEGE.

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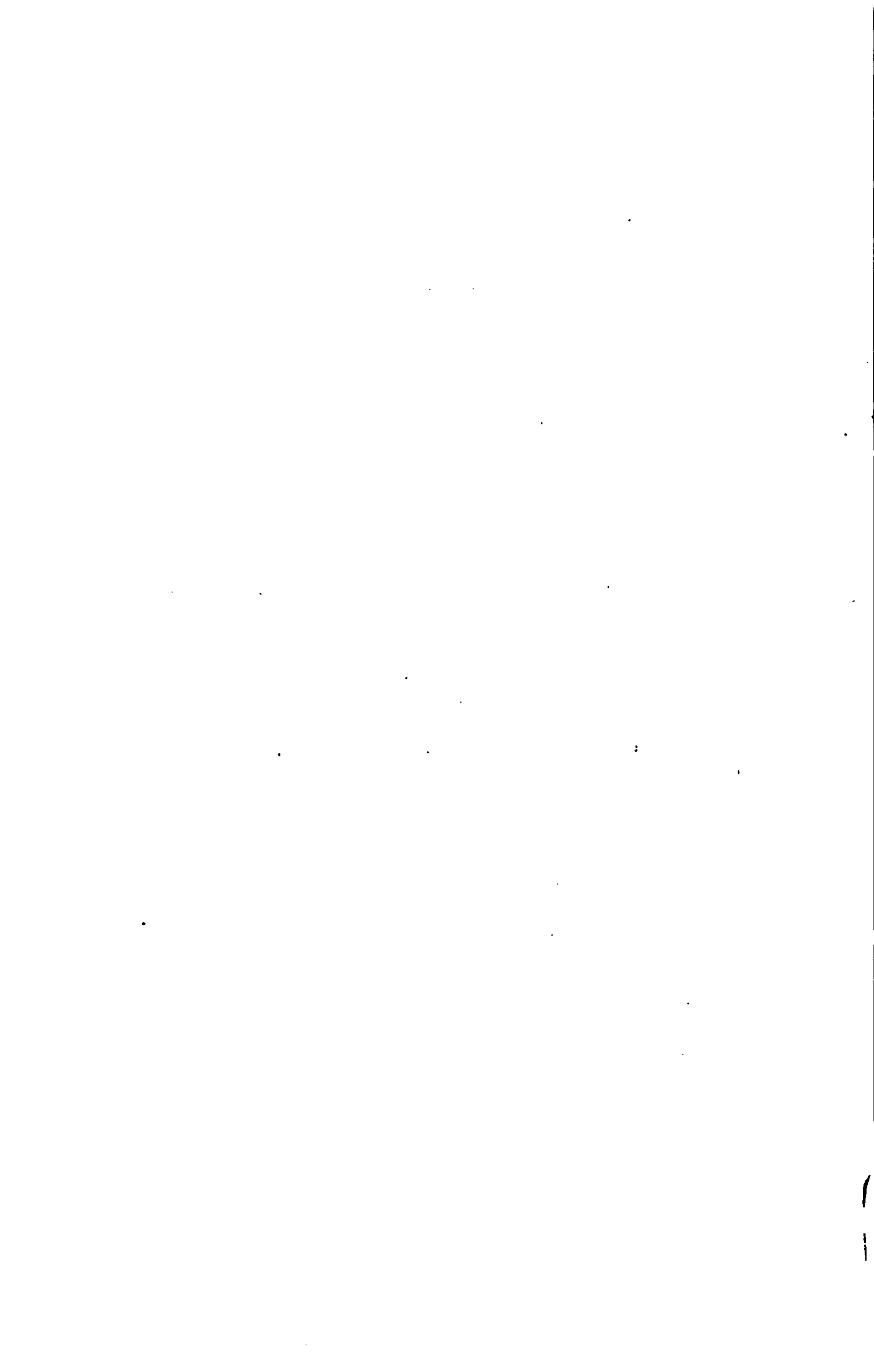




**TO THE**  
**RIGHT HONOURABLE AND RIGHT REVEREND**  
**CHARLES JAMES,**  
**LORD BISHOP OF LONDON,**

**AND THE**  
**REVEREND THE CLERGY**  
**ASSEMBLED AT MALDON, JULY 28, 1830,**

**THE FOLLOWING**  
**SERMON,**  
**PRINTED AT THEIR DESIRE,**  
**IS INSCRIBED,**  
**WITH GREAT RESPECT,**  
**BY THEIR FAITHFUL SERVANT,**  
**THE AUTHOR.**



A

## S E R M O N.



2 TIM. ii. 2.

*The things that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also.*

**PLEDGED** as we are to the most awful of all duties, even “watching for souls as they that must give account,” we cannot regard any thing as inconsiderable, by which we may ascertain the actual condition of the soul. And the casual language of men frequently affords important indications of their spiritual state. A word, a phrase, the turn or the tone of an expression, may speak volumes to him who will explore the recesses of the human heart, and patiently observe every symptom of moral disease.

But we are concerned to know the religious state not only of individuals, but of whole classes of our Christian brethren. The current popular expressions of the day, accordingly, will often

deserve our serious attention. They are important, whenever they are any thing more than terms of convenience, on two accounts at least. Since they not only indicate the state of knowledge or feeling of those who employ them, but tend also to produce or strengthen impressions of great moment to the cause of truth.

The term "Protestant," for example, when it denotes a member of one of the western Churches who is free from Romish error, is merely a term of convenience. It may be employed perhaps with little regard to history or etymology; but it answers its intended purpose, and it does no harm. Not so such a phrase as "the Protestant religion." The very expression, whenever it is not evidently synonymous with "the religion of the Protestant Church of England," implies inattention to the fact, that there is no one religion common to Protestants as contradistinguished from the Romanists; and it tends to throw a veil over another important fact, that the creeds of certain Protestant sects are far more remote than that of the Church of Rome from the truth of the Gospel.

"THE RELIGION OF THE BIBLE" is another instance to the same purpose. And, as will appear in the sequel of this discourse, it is so

intimately connected with some remarkable principles or practices of the present day, and indeed it involves at once so much of truth and of error, that it may be useful to dwell at some length upon several of the notions implied in this expression or suggested by it. We may thus be led into a train of reflections not unsuitable to the present occasion, nor, perhaps, unprofitable to ourselves, concerning the legitimate uses—of the Scriptures—and of the Church—and of its ministers.

We will not however put a captious question, and inquire what religion is intended by “the religion of the Bible.” CHRISTIANITY no doubt is intended. Yet even thus the expression is not merely incorrect in itself, but it tends to throw into shade two or three truths of considerable moment to the faithful student of the Scriptures.

For the Bible is not the depository of one religion alone, but of several. We must not confound the religions of man innocent and man fallen; nor again the different dispensations of religion vouchsafed to fallen man before and after his redemption. We should distinguish indeed between all the several dispensations to Noah, to Abraham, to Moses, and to the Prophets. At

all events we should not be unacquainted with the difference between the religious states of men under those covenants of faith and of works which the Almighty condescended to make with Abraham first, and afterwards with the people of Israel. And, above all, the Christian who is not taught to distinguish habitually the genius of the Law from that of the Gospel is in continual danger of serious practical error. And although it is true, that all the previous revelations made to fallen man have some great principles in common with Christianity, and all were gradually designed to merge in the Gospel, or lead the world towards it—and though it is perfectly true also that the Bible is one great and harmonious whole—still it is a mischievous system of interpretation which discovers the Gospel in the first few chapters of Genesis, or which treats the various portions of the Bible as if they were one and the same book.

Admitting, however, what is no doubt true, that by the religion of the Bible is simply intended the religion of Christ—and without adverting at present to what is unfortunately true also, that with some of those who adopt the phrase, there is not a little vagueness and laxity of thought concerning the question which of the many modes of Christian faith is indeed true

Christianity—but admitting that by this expression is intended the true profession of Christianity whatever that may be—then we should inquire why Christianity is called the religion—  
OF THE BIBLE.

Is the phrase employed, for example, to denote simply that the Gospel must be *proved* by the Scriptures exclusively, or that it is also *taught* exclusively by the Bible?

1. For that the truths of Christianity are *proved* by the Scriptures and founded exclusively upon them, that the Bible is the only rule of faith, this is nothing more than the fundamental position of the Church of England, and of all the other Protestant Churches. So far unquestionably we are all agreed. But the expression in question though it means this, means also something more. It would insinuate that Christianity is not only *proved* exclusively by the Bible, but also *taught* by it. And here again there is a mixture of right and wrong in the import of the phrase, which it may not be inexpedient to analyze.

2. When it is said, for instance, that the New Testament was designed to *teach* Christianity, what is meant by “teaching”—introducing men to the knowledge of the truth; or improving their

knowledge of it? In other words, was the New Testament designed to teach Christianity to *believers*; or to *those who do not yet know Christianity*?

But the use of the New Testament in teaching *believers* no Christian will dispute. Not even those who entertain the most extravagant fears of the various mischiefs which may attend the misdirected study of the sacred volumes, not even the Romanist will deny the design of the New Testament to instruct believers. Every part of it was addressed to Christians originally, and is in fact addressed to Christians now. And its use consists not simply in proving the truth of the doctrines of our faith, but in demonstrating their importance, and deepening their impression upon our minds; in purifying our souls, detaching us from the world, expanding and exalting our affections, our feelings, our hopes; in making us intimate, as it were, with the holy Apostles, and with the blessed Saviour himself, so that we may entirely believe in Him and affectionately love Him as a tried and long-valued friend. Of the New Testament, in a word, as well as of the Old, it is true, or rather it is most exactly true of both together, that they are "given by inspiration of God, and are profitable for doctrine, for reproof, for correction, for instruction in righteousness;



that the man of God may be perfect, thoroughly furnished unto all good works." (2 Tim. iii. 16, 17.)

To those *who do not believe*, on the contrary, the New Testament is *not*, strictly speaking, addressed. I would not of course assert that it may not benefit even these. Undoubtedly it may benefit them even in the very highest degree. It may make them wise unto salvation. And among the complex purposes of Him who inspired the sacred writers this may be one. But it may be safely asserted that this is not the great, leading, direct purpose of the New Testament. This book was not designed to introduce unbelievers to Christianity, but to improve the Christian principle of believers.

The two great proofs of this position are—*the institution of the Christian church and of its ministers*—and again, *the very form of the Christian Scriptures*.

For observe the form of every one of the books of the New Testament. There is not one of them that is not addressed to persons *already initiated into the Christian faith*. No one will deny this with respect to the Epistles and the Book of the Revelation. But it was denied by a very celebrated man with respect to the Gospels; and

hence the imperfect conceptions of Christian truth which he formed unhappily at one period of his life, and published to the world in his "Reasonableness of Christianity." Yet of the historical books of the New Testament, St. Luke's Gospel is expressly addressed to a Christian believer; and the book of the Acts, we know, was subsequently addressed to the same party; whilst the other Gospels, though they do not open with so explicit a declaration of their design, yet shew by continual and palpable implication that they also were written for the improvement of persons already instructed in Christianity.

And no wonder; since our Lord himself by no means commenced the propagation of Christianity by issuing a book which should evangelize the world. Men were to teach men. Mankind are of one family, and no man is independent of his brethren. It is a truth most solemn and mysterious and awful, that every one of us is entrusted in a greater or a less degree with the eternal interests of the souls of other men. Christians accordingly were to form a society. Christ instituted the Christian church. And in the first instance, "the Lord added to the church daily such as should be saved." (Acts ii. 47.) The Apostles, in a word, were introduced to the knowledge of Christianity by our Lord himself; and all

Christians afterwards, with very few exceptions, were to be taught Christianity by those who had been Christians before them—the early Christians by the Apostles and first teachers; the next generation by the successors of the first teachers; and children by their parents, pupils by their appointed guardians and teachers—all men by the Christian ministers.

*The institution, then, of the Christian Church and of its ministry is in harmony with the form of the Christian Scriptures.* And from both it appears that the New Testament was never in strictness of speech designed to teach Christianity to *unbelievers*, that is to say, to *introduce* men to the knowledge of Christian truth.

That it was designed to teach *believers*, in another sense of the word “teaching,” has been already admitted; for indeed it is evident and indisputable; and it is admitted not only without reserve, but with the most humble and devout gratitude.

Yet not in this nor in any sense is it designed to teach *exclusively*—for if so, to what end that other bequest of our blessed Lord, the appointment of a Christian Church and Christian ministers?—But this, it is to be feared, is indeed the aim and tendency of such a phrase as “the

religion of the Bible.” It would insinuate some such *exclusive* use of the Christian Scriptures, as would virtually set aside the use of *the Christian Church*—as if Christianity were a system of doctrines and precepts to be gathered by each individual from the Scriptures by his own independent study ; and Christians were not so much the members of one religious society, as believers in one book. The use of the phrase too often implies some vague, indefinite conceptions of this kind. It originated perhaps in a wholesome jealousy of the usurped authority of the Church, but it tends to discredit and supersede her legitimate authority and legitimate functions.

What then, it may be said, is Christianity after all the religion OF THE CHURCH? Is the Church superior to the Bible? or is the right of private judgment denied?

We may devote a few moments to the consideration of these questions.

1. And, truly, if we were concerned only with a question of names and phrases, it might be *less* objectionable to call Christianity *the religion of the Church* than the religion of the Bible. The Church existed, and Christianity existed in the

Church, for several years before a single line was penned of all that volume of the sacred Scriptures which is more immediately concerned with the Christian faith. And when the whole volume of the new covenant had been written for our learning, the Church was still “the witness and the keeper of holy writ.” The lessons of inspiration are not like the manna distilled from heaven, and to be gathered for himself by every individual of the congregation ; they are like the bread which we obtain through the labours of the husbandman, though not a single ear of corn derived its principle of life from him.

Men, in a word, were designed to convey and dispense to their fellow men the word of God. They were designed to introduce men to the knowledge of the Gospel in the first instance, and afterwards, to explain, recommend, and enforce, its doctrines, and duties, and principles, and motives.

2. And yet the Church claims *no undue authority* on this account. The Romish Church, indeed, has fatally erred in this respect ; but we have abjured her errors. We acknowledge the Scriptures as the only rule of faith, and appeal to no uncertain traditions in proof of Christian doctrines. Nor yet do we claim for the Church any infallible

authority in the interpretation of Scripture. She claims no authority above the Scriptures, but only above *individuals*. That is to say, the judgment of the whole society is of course preferred to that of individuals. The society must determine who are heretics and who are schismatics, and treat them accordingly. The society itself may err indeed. National Churches have erred; the Church Catholic has erred; yet in this case as in every other where a society must act as a society, she must pronounce her judgments with authority, when she has formed them with the best care she may, though she confesses that her judgments are fallible.

3. And is there any thing in this which trenches upon that *right of private judgment*, which many Christians would guard with so much jealous care? It is, on the contrary, impossible to dispute the abstract right of private judgment. For what in fact does this vaunted right imply but simply this—that every human being is responsible for his own conduct? As we must act, so also must we believe, upon our own individual responsibility. But then let it never be forgotten, that we are responsible also for the use of every *advantage* vouchsafed to us, whether for acting or for thinking rightly. We are not to insist upon the right

of doing wrong. We are to make use with diligence and gratitude of every privilege and advantage within our power, by which we may be enabled to believe and to act aright.

And herein is the sum of the whole matter; that Christianity is not the religion either of the Bible, or of the Church, but of both—because both the Bible and the Church are among our inestimable *privileges*, by whose aid, under the blessing of God, we may attain to a pure and lively faith, and to conduct and affections such as may in some slight measure prepare us for the happiness of heaven.

**CHRISTIANITY THEN IS THE RELIGION NEITHER OF THE BIBLE EXCLUSIVELY, NOR OF THE CHURCH EXCLUSIVELY, BUT OF BOTH.** Both are among the *means*, the *advantages*, the high *privileges*, by the use of which God designs that we should win our way through the atonement of Christ and the sanctification of his Spirit to everlasting life. And, beyond question, not one of the appointed means towards the attainment of heaven may be neglected with safety to our souls.

These obvious but important truths we should endeavour to impress upon the minds of our hearers. There will not then be any unprofitable

wrangling about the relative authority of the Bible and of the Church. The inspired teacher no doubt is superior to the uninspired; and, now that the Christian Church is no longer under the living guidance of inspired teachers, the Bible is superior to the Church. The Church may err; the Scriptures cannot be in error. But the Scriptures may be misunderstood—and the character of the error is not altered, because it is perversely derived from the fountain of truth.

The salutary question then relates not to the authority of the Bible and the Church, but to their respective *uses*. To speak generally, *by the Church* we are introduced to the knowledge of the Gospel; *by the Scriptures alone* must its doctrines be ultimately proved; but they must be explained and illustrated, recommended, and impressed, brought home to our affections, rendered fruitful in our lives, *by the Scriptures and by the Church together*—nay rather not even by these exclusively, but by the devout and diligent use not of these alone, but of every other Christian privilege under the gracious aid of Him who inspired the Scriptures, who assists our prayers, who blesses the Sacraments, who condescends to dwell in the Church and in every one of its faithful members. But the spirit of independence is the spirit of pride. And the independent study even



of the holy Scriptures themselves will not be blessed by Him without whose aid the most sedulous labours will be unprofitable, and the brightest talents unavailing.

1. These obvious but important truths then, my Reverend brethren, we must endeavour to impress upon the minds of our hearers ; for they are intimately connected with the interests of Christianity and the salvation of souls. They are truths also which particularly require to be inculcated *in the present day*. The usurpations of the Romish Church have long created an unhappy reaction, discrediting the legitimate uses and functions of the Christian society and its ministers. And the prevailing ignorance on these subjects has been not a little fostered perhaps in this country by the circumstance that the Church of England has omitted to notice the institution and uses of "the Church" in the popular compendium of her principles.

A multitude of our Christian brethren, accordingly, who never heard of such a phrase as "the religion of the Bible," are unconsciously influenced by its spirit. Hence some have been involved in painful perplexity and distress, because the Scriptures do not teach them the Christian doctrines so distinctly or so systematically as

they expected—that is to say, because the Scriptures have not done that which they never were, but which the Church was, designed to do—and which it does accordingly. Others, meantime, are walking in serious error, and perhaps in the habitual neglect of appointed means of grace, from the same independent study of the Scriptures, and the consequent loss of those advantages by which the Scriptures were designed to be accompanied. Hence again, (for these truths affect both the edification of Christians and the extension of Christianity,) hence arise some of those partial and ill-concerted efforts to spread Christianity abroad, which as they are unauthorized by the Church as a society, so do they in effect impede her exertions, and retard the extension of the Gospel. Hence also in particular, the sacrifice of that important vantage ground which the members of the Church of England never should forego in their charitable efforts to reclaim their Romanist brethren. The Romanist should never be called upon “to come out” of the Church of Rome, as if it mattered not into what Church he entered, or whether into none at all; as if we did not acknowledge equally with himself the important tenet that Christ did not merely teach a religion, or a system of rules and principles, or dictate a book to guide his disciples, but

instituted a society, a society animated like one body by one spirit, and of which every individual disciple of Christ must form a component part. Nay in this country of England the Romanist should be taught that he is in truth but a *dissenter* from the one established Church of Christ in this nation, to which his fathers once belonged although in error, and to which we still belong having removed those errors.

2. There is then no little *need*, my brethren, that we should diligently teach these truths at the present day. Or will this be merely to “magnify our office?”—So far from it, we shall not in effect inculcate the whole truth, unless we sedulously inculcate also the specific duties which it implies on the part of the Christian *layman*.

By “the Christian Church” is not intended only “the ministers of the Gospel.” Neither has Christianity any esoteric doctrines, any mysteries into which the layman is not to be initiated. The sacred Scriptures are the common treasure of the clergy and of the laity. But the laity have somewhat more to do than merely to study them for their private edification, or merely to offer up their fervent prayers for the divine blessing upon the ministry of the word by the authorized public instructors of the flock of Christ. These

are their bounden duties beyond question ; but they have others besides. Freely let them give what they have received freely. Nay, and they *must* impart of the blessings which they have received to those whom Providence has committed to their care, or they will neglect an imperative duty. Public authoritative teaching is not indeed within the layman's province. But *domestic teaching*, within the bosom of his own family, is the distinct and most important province of every Christian parent, master, teacher, guardian, householder. To *introduce* the young to the knowledge of Christian truth might almost be called their *peculiar* province. To *prepare* their little flocks for the better reception of parochial instruction is in an especial manner their duty also. And every parochial minister knows well how greatly the fruits of his labours would be increased were these sacred duties of Christian fathers, mothers, masters and mistresses of families duly appreciated and discharged.

3. Yet from nothing that has been said must it be for one moment inferred that I would detract from the peculiar awfulness and importance of the sacred office, in this department of his duty, of the Christian *minister*. "The things

that thou hast heard of me among many witnesses, the same commit thou to faithful men, who shall be able to teach others also." The precept of the Apostle has been obeyed: and the continual succession of the Christian ministry has been preserved in one unbroken chain from the first age of Christianity down to our own. And the ministers of Christ are in a peculiar manner called upon to fight the Lord's battles, armed with "the sword of the Spirit, which is the word of God." It is their especial duty to "preach the word; to be instant in season and out of season"—to teach, and explain, and recommend, and imprint the sacred truths which they collect by diligent study from the holy Scriptures.

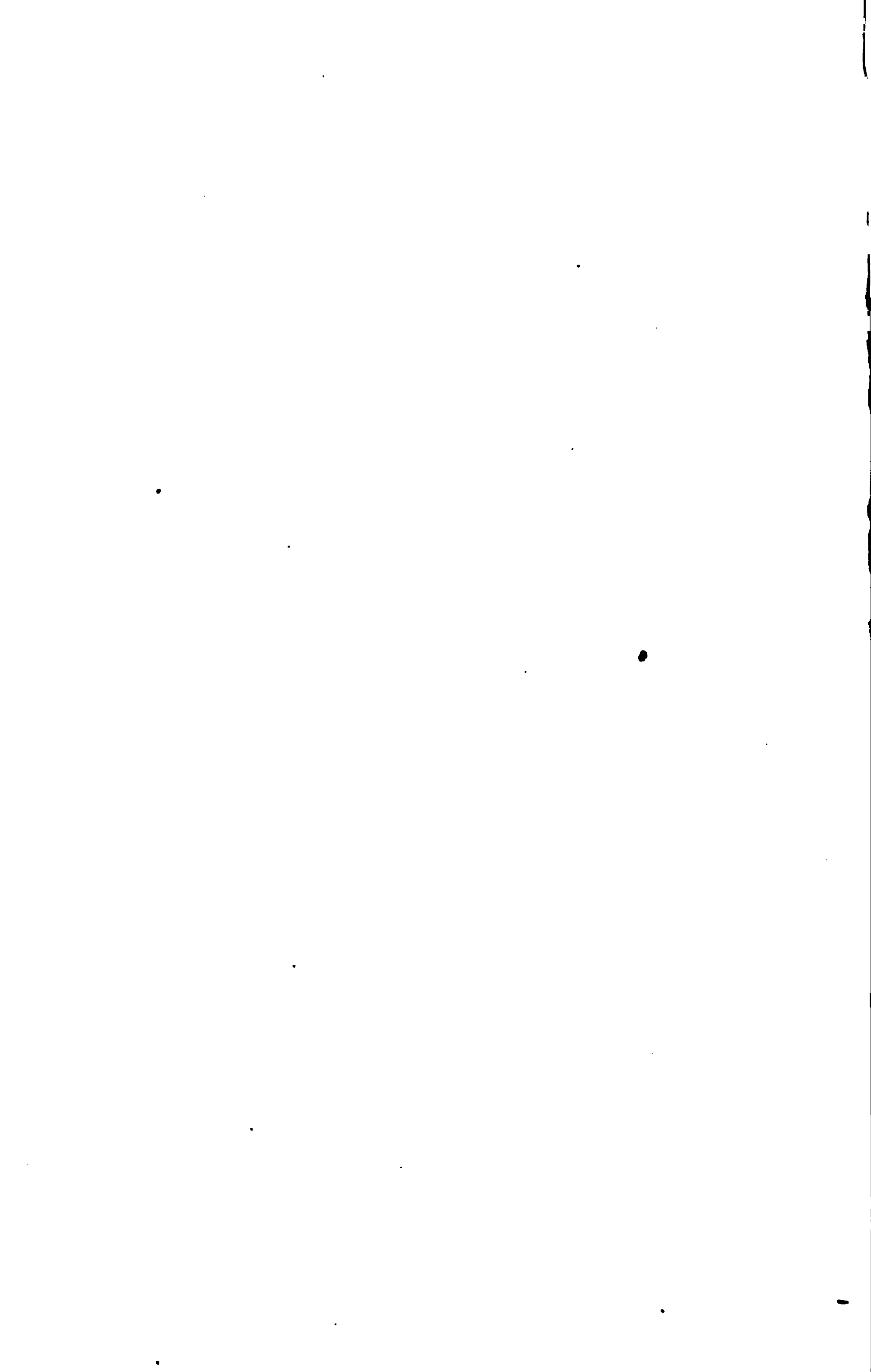
Nay, and if their office had not the express sanction of apostolic practice and divine institution, the *need* of such an office for this very end would have been felt by all considerate Christians. The wants and infirmities of man no less clearly demonstrate the need of the office, than the very form of the Scriptures implies it. As every day is holy to the Christian, yet to hallow the Lord's day in an especial manner is absolutely necessary to all, so is it necessary, although the study of the Scriptures is the bounden duty of all Christians, that one order of Christians should be

especially devoted to this study for the common good of all. Without this aid it may be feared few would read the Scriptures if they could understand them, and fewer still perhaps would understand if they would read them.

But the spiritual wants and deficiencies of men are from their very nature the last which they discover for themselves. We must *recommend* our services therefore. Their utility must be *felt*. And felt and appreciated it will be if we strenuously labour to fulfil our vows—if by constant prayer and study united we acquire a knowledge of the Scriptures at once exact and comprehensive, and, like faithful stewards, “bring forth out of our treasure things new and old”—preaching and expounding the word in our public discourses, not partially, inconsistently, and without method, but fully, and completely, and systematically, in accordance with that wonderful method by which “at sundry times and in divers manners” the successive dispensations of religion have been disclosed—and, again, in our daily and private ministrations, bringing the Scriptures home to the bosoms of all men, whether for direction or warning, correction or reproof, encouragement or consolation—and, lastly, shewing forth the genuine fruits of religious knowledge, and recommending the Scriptures by our lives. I would even take

upon me to assure every faithful minister of the word, that so studying and so applying it he will find at length the value of his services felt and appreciated as it deserves to be.

But let us not forget our peculiar dangers, nor the peculiar wants of the present age. For such study, and such application of study, where interests so momentous are involved, an order of men no doubt must be set apart, and leisure must be afforded them. Let not leisure generate indolence. Let us, for example, derive aid and strength from the labours of our predecessors, but let us not live upon them altogether. Much less let us perpetuate the errors of others, and contentedly receive and transmit in our turn weak and unsound arguments, and texts of Scripture misapplied. And, beyond a question, an indolent clergy will be especially unsuited to the present age. One of the prevailing dangers of the age is an undue exaltation of the human intellect. The true way to meet the danger is to shew forth the beauty of the highest intellectual and moral culture united; and demonstrate the intrinsic superiority of true wisdom above mere knowledge. We are all agreed, indeed, that the people must be taught: but perhaps we are not yet sufficiently agreed upon the manner of teaching them. We are scarcely yet aware of the peculiar importance,





1830

7

**A SERMON,**  
**PREACHED ON THE OCCASION OF THE**  
**LAMENTED DEATH**  
**OF**  
**HIS LATE MAJESTY, GEORGE IV.**

**IN THE**  
**Parish Church of Bradford,**

**ON THURSDAY, JULY 15, 1830,**

**BY THE REV. HENRY HEAP, A. M.**

**VICAR OF BRADFORD,**

*And Chaplain to the Right Honourable Lord Howard de Walden.*

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**PUBLISHED BY REQUEST.**

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**LONDON :**

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**ALSO, BY T. INKERSLEY & CO. BRADFORD.**

**1830.**

*The Profits arising from the sale of this Sermon, will  
be given to the Bradford Dispensary.*



TO THE

**INHABITANTS**

OF THE TOWN AND PARISH OF BRADFORD,

THE

FOLLOWING SERMON, PREACHED

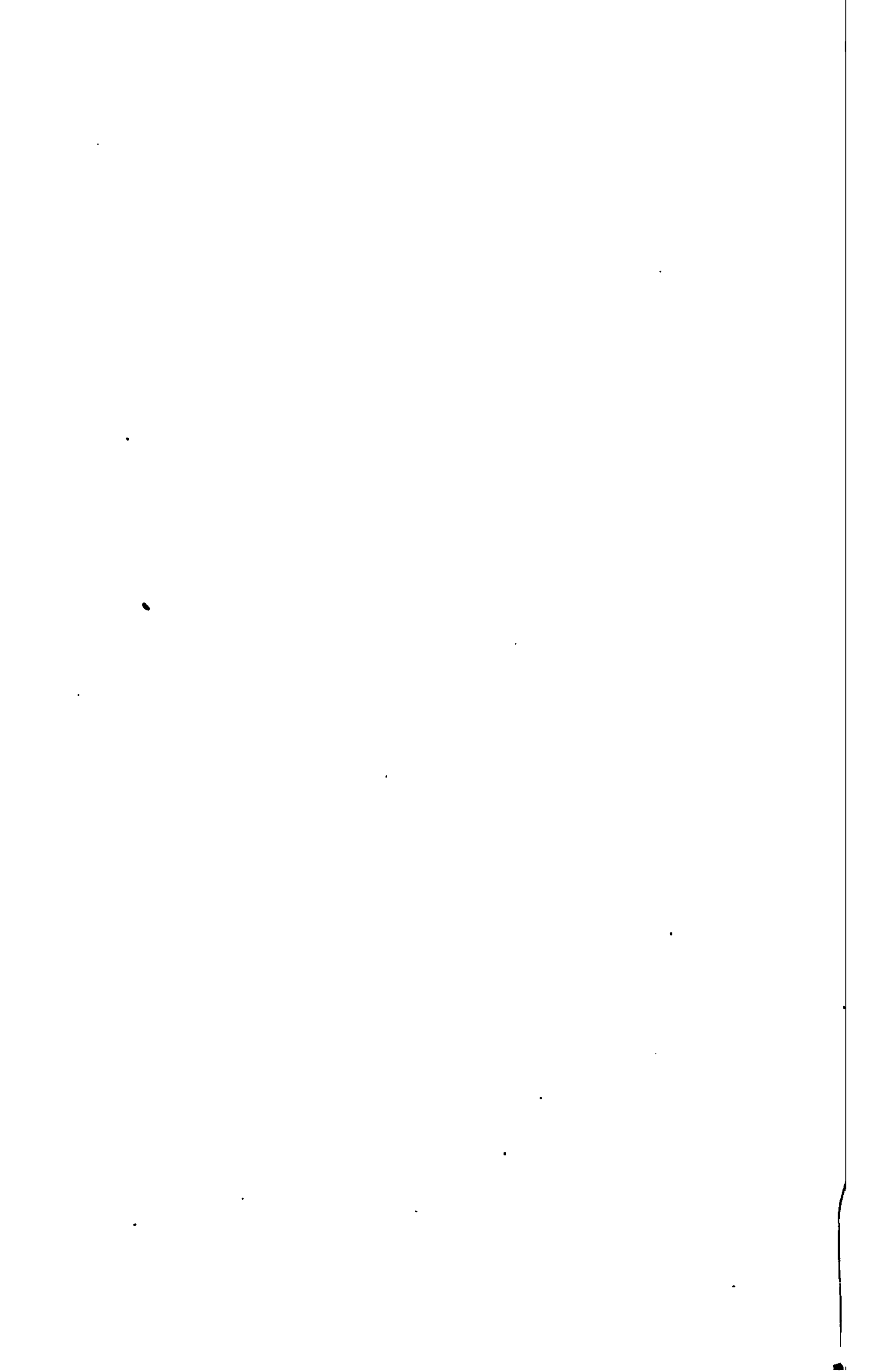
ON OCCASION OF THE DEATH OF

**HIS LATE MAJESTY,**

IS MOST RESPECTFULLY INSCRIBED,

BY THEIR AFFECTIONATE FRIEND, AND DEVOTED PASTOR,

**THE AUTHOR.**



A  
SERMON.

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**JOB, CHAPTER ix. VERSE 12.**

“BEHOLD, HE TAKETH AWAY, WHO CAN HINDER HIM? WHO WILL SAY UNTO HIM, WHAT DOEST THOU?”

**I APPEAR** before you this evening, on a truly solemn and mournful occasion ; it is to endeavour to improve the circumstance of the death of our late Monarch, **GEORGE THE FOURTH**. In the course of Divine Providence, it has been often forcibly realized to us, that in this world, the most pleasing and perfect enjoyments are fleeting, transitory, and uncertain ; that human power is limited and confined ; that neither Royalty, nor wisdom, nor riches, nor strength, can protect us one single moment, from the all-grasping, unrelenting hand of death ; thus verifying the words of Scripture, that “man at his best state, is altogether vanity.” The first step which we take in life, is likewise the first towards the grave ; and every subsequent stage of life, through which we travel, brings us nearer the dark and narrow house appointed for all living. In fact, life is only a short passage to the tomb. Time is a deluge, which continues to sweep away one generation after another ; and the overflowing flood will still bear down every succes-

sion of men before it, until the streams of that irresistible torrent lose themselves in the unbounded ocean of Eternity. While states, kingdoms, and empires, have their rise and progress, their decline and fall, *individuals* must, of course, experience the effects which result from this constituted order of things, and participate in the general ruin. Many are the gates of death that are ever open, and numbers of all ages are constantly passing through them; and yet the insatiable devourer saith, "It is not enough." Nor is this to be attributed to chance, but to the all-wise and irreversible appointment of Him, who hath declared, "Dust thou art, and unto dust shalt thou return." The great Father of mankind, seated on the throne of his glory, decides the fate of his creatures: He destines and arranges; He marks the road, and He terminates the journey. He erects the splendid fabric, and, at his pleasure, casts it to the ground. At his will, thrones appear before the eye, with all their attendant and necessary honors; and again sink for ever, from the view of their past possessors. Is it not so? Let events speak. Our palaces are now clad in mourning, the troubled voice of bitter lamentation is heard, and the great ones of the earth sit weeping in the dust, because England's King is dead. Surely, then, if the Majesty of Royalty is no security against the stroke of death, the different degrees and distinctions among subjects, in their respective stations, can be no security: "God accepteth not the persons of princes, nor regardeth the rich more than the poor:—if He set his

heart upon man; if He gather unto Himself his spirit and his breath; all flesh shall perish together, and man shall turn again unto dust." The Almighty does this, as the great Disposer of all things. He has a right to pull down the beautiful Structure, which his own hands have made, and no one has, or can have, authority to say unto HIM, What doest thou? "Behold, He taketh away, who can hinder Him? Who will say unto Him, What doest thou."?

These words suggest salutary reflections to our minds; and may God enable us to make a profitable application of them, in reference to the melancholy occasion which has this night called us together—the death of our late beloved, and now lamented Sovereign.

MY BRETHREN,—We have not, we hope, assembled here for a useless purpose. From the fate of others, we may learn true wisdom: from the transitory nature of human greatness, we may learn the superior value of our spiritual interests, and the vast importance of the soul beyond the perishable concerns of the body. Have we not need of such reasonable admonitions? For though a field of labour lies before us, yet how few are those that truly labour! We have a prize to contend for, great and glorious, yet how few are willing to run the race!

May it please God so to influence our hearts, and so to bless the solemnities of this day's devotion,

that we may entertain right views of mortality, and be admonished so "to number our days that we may apply our hearts unto wisdom!"

Amidst the variety of reflections which a consideration of the text naturally offers to us, we are led, **FIRSTLY**, to notice, **THE INSTABILITY OF HUMAN GREATNESS, AND THE POWER OF GOD OVER US.**

The divine appointment, by which the grave becomes the common residence of the bodies of high and low, rich and poor, is not more awful, than it is just: for, "the wages of sin is death." Man deserves to die, because he hath sinned. Sin hath given death his sting, opened the horrors of the tomb, and furnished the king of terrors with his formidable message, and tremendous appearance. Every step we tread, is through the midst of certain perils, or hidden snares: every element is pregnant with death. The air, the ocean, the earth, the fervent heat of the tropics, and the bleak chillings of the pole, contend in their efforts to waste and extinguish life. The excessive labour, and the meagre subsistence of poverty, oppress life; the intemperance of affluence, undermines and corrupts it. Not even the material works of God themselves are exempted from the ravages of time. The exterior of the universe every where discovers the strongest tendency to decay: and the period of its duration is as certainly fixed, as is the succession of day and night, summer and winter. Yet a little while, and the very mountains and hills, durable as they now appear, shall be uprooted; the channels of the great



deep exhausted, and the earth shaken to her centre. The hour rapidly approacheth, that shall efface the splendour of the firmament, and extinguish the glory of the sun. Then shall "the heavens also pass away with a great noise," and this diminutive globe of ours, after a few rounds more, start from its sphere of action, and perish amid dissolving worlds. Thus perishable and transitory is nature in all her parts and productions; the material scene we occupy is, like us, temporary and changeable, and all our possessions, save Religion, are shadowy and unsubstantial. Let us, then, beware of trusting to-morrow, with the duty of the present day: let us deeply impress our minds with the consideration, that our days are fast flying away, and that we shall soon be numbered with those who are now in the land of forgetfulness. *Here*, the unpenitent are within the reach of mercy, and the unconverted are solicited to repentance. Here, the golden sceptre is held out, and the door of salvation is opened. But it is our duty to take heed to our ways—for, although the merciful God now "waiteth to be gracious," there is a period approaching, when he will appear as an avenging Judge. Life is the longest date of the Gospel Proclamation; when that is terminated, our state is irreversible; and when the Almighty summons us before Him, we must obey.—"Behold, He taketh away, who can hinder Him? Who will say unto Him, What doest thou?"

From the uncertainty, therefore, of our departure out of this life, we should earnestly resolve to prepare

for another. For when the mighty is fallen, shall not the feeble tremble? Shall not the death of a Monarch, the death of the King of Britain, constrain his subjects to realize the prospect of their own mortality! and spread abroad that universal seriousness which such an event is calculated to inspire. To Princes, and to the great ones of the earth, the mournful circumstance we are now lamenting, reads a most instructive lesson. It teaches them, that the noblest birth, the most elevated rank, are no more exempted from the evils incident to mortality, than the meanest origin, or the humblest condition. What, then, are high descent and noble birth, that mortal man should value himself upon them? Rich and poor, Monarchs and their subjects, are all made of one blood. "It is appointed unto all men once to die." Alas! death is no flatterer. He spares not the palace any more than the cottage. The Prince and the peasant are alike to Him—the indiscriminate victims of his deadly aim. When once his bow is bent, neither the sympathy of friends, the skill of the physician, the glare of state, the purple robe, nor costly diadem, avail to ward off the fatal shaft. BRETHREN,—These unwelcome, but unquestionable truths, may be forgotten amidst the variety of worldly objects; yet are they proclaimed in palaces by such a voice as cannot be misunderstood, and we trust so powerful as not to be disregarded. Happy will be the rulers, and happy the people, to whom the warning voice shall not be proclaimed in vain!

**SUCH IS THE INSTABILITY OF HUMAN GREATNESS, AND THE POWER OF GOD OVER US. "Behold! He taketh away, who can hinder Him? Who will say unto Him, What doest thou?"**

Let us, who are in subordinate stations in society, learn to acquiesce with more cheerfulness in our situation, and repine not at the distinctions and advantages of our superiors, when we see it so plainly declared, that no condition, however exalted—no character, however illustrious—is secure from the pains and difficulties of life, or from the unsparing hand of death. Above all things, let us consider what a Judge we have to meet after death. **HE IS A JUDGE OF INFINITE DIGNITY: FOR HE IS THE KING OF GLORY; THE GREAT GOD, OUR SAVIOUR; THE MIGHTY GOD; THE EVERLASTING FATHER; KING OF KINGS, AND LORD OF LORDS; THE TRUE GOD: a Judge, as much transcending in dignity all earthly judges, as the heavens surpass in glory the earth, or the sun in the firmament the twinkling stars, which all disappear when he ariseth: a Judge, at whose footstool the kings of the earth shall prostrate themselves, in either cheerful or compelled adoration; and before whose tribunal all mankind shall stand: a Judge, whose eyes are so keen, as with one glance, to survey the universe, to pervade the thickest darkness, to penetrate the depths of unseen worlds, and to search the heart: a Judge, whose arm is irresistible; and whose power, no mortal can control. He shall be seated on a "great white throne:" WHITE in un-**

cess of sorrow. This is sometimes occasioned by contemplating the affliction with every circumstance of poignancy, without attending to what is calculated to alleviate. No man suffers affliction with less patience than he who overjoys his comforts. If "Jonah had not been exceeding glad of his gourd," he had not lamented so unreasonably when it withered. The affliction of Job was confessedly great, but his sorrow exceeded; and he spake unadvisably with his lips, when he said, "Let the day perish wherein I was born, and the night wherein it was said, There is a man-child conceived." To dwell only upon that which occasions our grief, without attending to the circumstances which are able to sooth, is like contemplating an object in a wrong position, or by an improper light. The Heathen wise man called the adversities of the world, *tributa vivendi*, the taxes of life: The Christian wise man ought to know and bear them as the tributes of offending. And, "why should a man complain, a living man, for the punishment of his sins?" In viewing the Divine procedure, it becomes us to remember, that the understanding of Jehovah is infinite; and that "all his paths are mercy and truth, unto such as keep his covenant and his testimonies." A present occurrence may be too mysterious for our investigation; but let us be patient, and wait to the end. When the light shines out of obscurity, we shall be able to comprehend that which is at present incomprehensible; and shall pronounce that an act of mercy and tender com-

passion, which our unbelief would now suggest to be an instance of severity. It will frequently occur, that the painful things by which we are assailed, will be so enveloped in mystery, as to evade every attempt of ours, to form even a conjecture of the end to which they are ultimately directed. A wise and good man will not, however, entertain exclusive and contracted views of Providence, and draw gloomy and distressing conclusions from outward appearances, and the occurrences of the passing day; but will consider insulated events as connected parts of one vast and comprehensive scheme, which is gradually advancing towards completion, under the direction and control of that divine Being, who is the independent, the righteous, and merciful Governor of the world; “Whose way is in the whirlwind, and in the storm; who sees the end from the beginning.” “Who hath prepared his throne in the heavens, and whose kingdom ruleth over all.” “Behold! he taketh away, who can hinder him? Who will say unto him, What doest thou?”

A *third* reflection suggested by these words, IS, **THAT WE OUGHT NOT TO PLACE DEPENDANCE ON EARTHLY ENJOYMENTS; FOR WE CANNOT LONG POSSESS THEM; AND WHEN DEATH COMES THEY MUST BE RESIGNED.**

This world, indeed, has nothing to recommend it, but the hopes and expectations it gives us of another: and this life should be esteemed chiefly as introductory and preparatory to a better. The consideration

of the certainty of our dissolution, should be a *powerful* motive to a life of godliness, that thus we may be duly prepared for a happy death. How astonishing we are not more universally prepared for what is thus so inevitable. We read, that “the days of our life are threescore years and ten, (but how many die before that age,) and if by reason of strength they be fourscore years, yet is their strength labour and sorrow: for it is soon cut off, and we fly away.” Man’s attention, alas! is greatly attracted, and his eyes are dazzled, by the glory of worldly dignity and possessions: these often inflate the pride of the human heart, and are the spring of the most ambitious hopes and projects. But they are of no account in the estimation of the Almighty; they can neither avert his judgment, nor procure his blessings. The only distinctions available with God, are, *Repentance, Faith, and Holiness*; the anxious solicitude of all present should be, “How shall man be just with God?” How shall we, whose sins expose us to his righteous displeasure, obtain an interest in his favor and friendship? There is but *one* way of acceptance with God for the prince and the peasant: *one* way of salvation for the rich and the poor. They who are interested in the Lord Jesus Christ, clothed with his righteousness, and renewed by his Spirit: these enjoy the favor of God, and shall be for ever happy with him, whatever their earthly condition may be. But while destitute of an interest in this grace, and an experience of the blessedness it affords,

though possessed of all the riches, and all the honors, of the present world, they shall be wretched here; and sink into everlasting perdition hereafter.

**MY BRETHREN,**—What a stain does this subject put on all worldly glory! Glittering as it is in the eyes of mortals, highly valued, and eagerly sought after, by the carnal multitude, what is it? A vapour—an empty bubble. Death may destroy every towering hope, and, in a moment, plunge the most mighty monarch into a state of the greatest meanness. *That* alone is worthy of the choice, *that* alone is worthy of the pursuit, of an immortal soul, which can defy the ravages of death, and survive the corruption of the grave. Such are the spiritual honors, such the heavenly kingdom, which are revealed in the Gospel—secured by its promises, and only to be attained by an experience of the saving grace of Christ. Honors, these, which shall be the everlasting portion of all believers in Jesus, whether they breathe their last in a palace, or in a cottage; whether their character here, be that of the most powerful monarch, or the most obscure peasant. To be unaffected with the removal of persons of worth, in private stations, is justly esteemed a mark of a thoughtless, degenerate temper. But the death of a faithful and beloved King, calls in the loudest manner for our attention, and should be the cause of universal concern. Oh! let us in imagination go, and, standing by the bier of our departed Sovereign, learn a lesson of the power of God over us, the extreme uncertainty of

life, with the absolute certainty of our own mortality. What can the riches of the world, the honors of a crown, the extent of dominions, afford to him, whose remains now lie senseless in the coffin, adorned with the tokens of deserved regard and affection, and about to be committed to the cold damp vault? Or what can they avail to the immortal spirit, which, we hope, has winged its flight to the regions of peace and felicity, to join its regal kindred before the throne in heaven. The consolations of Religion (I am informed) were afforded to his Majesty, throughout his long illness, by his early friend, the Bishop of Chichester; and, we trust, they were not given in vain. The king was aware of the near approach of his end, and prepared for it with the fortitude and humility of a Christian, relying solely upon the merits and mercies of an all-gracious Redeemer. As Archbishop Laud justly observes—"Man has no ground of his hope, but mercy. If he look upon God, and consider Him in justice: if he look upon himself, and weigh his soul by merit, it is impossible for a man to hope, or in hope, not to miscarry. The King's hope keeps the foot of the hill. The best hope begins lowest—not at merit, but at mercy. But, then, mark how it soars! For the same hope, that bears the soul of man company upon earth, mounts till it comes to the MOST HIGH in heaven."

I may here add, from a communication made to me, that the Right Reverend Prelate, who attended our late King, has given a strong testimony of the



prepared state of our lamented Sovereign's mind, for the awful change He has undergone. During the latter years of our late Monarch, we may truly say, that he has been decidedly and deservedly popular, (notwithstanding he has been prevented from appearing much in public, from the uncertain state of his health) and his death will be sincerely and generally deplored. He was a Prince of a truly noble spirit; a friend of peace; and he filled the throne with much dignity, honesty of heart, and tenderness for the rights and comforts of his People. The King had royal virtues; but we do not affirm that he was faultless—faults much to be lamented. But we now feel disposed to forget them, remembering whatever faults he had, with the same leniency of memory and censure, as each of us hopes they are now remembered by the great God himself: who, let us also hope, has forgiven them all for the sake of Christ, the Saviour. “Shall not the Judge of all the earth do right?”

The remains of our deceased Sovereign, will be removed this night to the vault of the Kings of England, and I am persuaded, amidst the sincere lamentations of attached and affectionate subjects. He now is gathered to his fathers, and his people, with one consent, unite “to do him honor at his death.” “Behold, He taketh away, who can hinder Him? Who will say unto Him, What doest thou?”

**MY BRETHREN,**—What, then, is the inference? What is our duty? Remember, you are also mortal.

The great design proposed in the present solemn service would be lost, if it should fail to impress you with this truth. Know, then, you must die. Death, after ravaging kingdoms, and desolating countries, is yet in the march to conquest, and how soon he may seize upon you, none can tell. Rise, rise, my **BRETHREN**, from the vanities of life. Heirs of immortality, as you are, lay hold of those objects that will preserve a duration with your endless existence. Soon your life will appear as a dream, and every thing in the world will be viewed light as the dust upon the scale, compared with an interest in the redemption of Jesus, and the favor of Almighty God. May the Holy Ghost remove all your unbelief, and lead you to an experience of the riches of his grace, in the forgiveness of your sins, the justification of your persons, and the eternal salvation of your souls; that thus when the spirit can no longer be retained within your frail bodies, it may find its way to the realms of everlasting bliss! Let all, then, of every age and station, from this time forth, use the utmost diligence in preparing for eternity. And here, I would respectfully recognize the different useful Societies before me; and to *them*, as well as to *each of us*, I would say, the true, the only preparation for death, is an interest in Christ; without which, dying, we for ever die. Seek, then, by prayer and supplication, to obtain a pardon sealed upon your consciences, written in "a Saviour's blood"—rest not until you have scriptural testimony, that you are "born

of God ;” united to Christ by a living faith, and made partakers of a meetness for the “ inheritance of the saints in light”—then, let your change come when it may, it shall not find you unprepared. You shall “ walk through the valley of the shadow of death, without fear and without danger: and when your heart and your flesh fail, God shall be the strength of your heart, and your portion for ever.”

**LASTLY.**—With respect to him, who, by the present melancholy event, has been called upon to fill the throne of these realms, we learn, from unquestionable authority, that as soon as possible after his present Majesty’s accession, he commanded all the Prelates and Judges to attend him in the Chapel Royal, since he was desirous, (as he admirably expressed himself to the venerable orders,) to receive the holy sacrament, immediately upon his accession to the Throne. His Majesty expressed to the Bishops, his main object to be, thereby to testify, in the most solemn manner, his hearty devotion to the Church of England, and his firm determination to uphold all her privileges, dignities, and emoluments, being fully convinced, that they are essential to the preservation of pure religion, and the happiness of his people. The King next adverted to the great measure of last Session, and to his own sentiments and conduct on that subject, and to the differences of opinion which might exist among the Prelates themselves, as to the policy or propriety of the measure. He viewed it as the admission of a

large class of his subjects to civil privileges, from which there was no longer any just necessity for excluding them ; but by no means intended to advance the interests and power of their Church, or to prejudice in any way the security of the Protestant Religion ; which he should always bear in mind, his family had been brought to this country to maintain and uphold, as his revered Father (to whose memory and conduct he alluded in a very feeling manner, and even with tears,) had always declared. He then adverted briefly to his brother's reign, in the most affectionate terms, and again declared his determination to be firm in the maintenance of the Church ; at the same time, cultivating a spirit of moderation, which he believed was her distinguishing characteristic. After this, he asked if any record were kept of proceedings in the Chapel Royal, as he should wish it to be registered, that he had thus publicly sought a blessing from God on his reign, by communicating of the Holy Sacrament, in the midst of his Prelates, immediately after his accession. To the Judges, his Majesty expressed his full conviction that justice would be done by them to his subjects, and that he should only have to exercise the jurisdiction of mercy, which had been reserved to him.

**BRETHREN,**—“Let us, then, fear God, and honor the King. Let us ever be subject to authority, and to those that rule over us.” Let us not forget, that, if we wish well to our country, and desire to see its interests flourish, we shall seek a blessing from God,

not only with our lips, but in our lives; serving him in all righteousness, and studying to please him, by a faithful and conscientious discharge of our duty, in our respective stations, public and private. Let us assiduously endeavour, to lead quiet, sober, and godly lives, in all dutiful subjection to the King, and ready obedience to the laws of our country. And, finally, let us devoutly pray, that a reign begun under such happy auspices, may be long continued, and that our nation may long enjoy the blessing of peace and returning prosperity. May virtue and piety descend upon the head of our present Sovereign! May the blessing of the King of kings rest upon him! Through successive ages, may the **HOUSE OF BRUNSWICK** flourish! The refuge of all that are oppressed: the bulwark of well-regulated civil and religious liberty: the blessing and the glory of our native land!

Now to Him, by whom "Kings reign, and Princes decree justice," the Father, the Son, and the Holy Ghost, as to Israel's One God, be all praise, honor, might, majesty, and dominion, ascribed by us, and by all mankind, both now and for ever.—**AMEN.**



1.4.1830

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THE  
 SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE  
 RECOMMENDED TO THE SUPPORT OF CHURCHMEN,  
 IN  
 A SERMON

PREACHED AT  
 TRINITY CHURCH, COVENTRY,  
 ON WEDNESDAY, JUNE 9, 1830,

AND PUBLISHED AT  
 REQUEST OF THE DISTRICT COMMITTEE,

BY  
 THE REV. WALTER F. HOOK, M.A.  
 CHAPLAIN IN ORDINARY TO THE KING, &c.

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MDCCCXXX.



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TO  
THE MEMBERS  
OF THE  
COVENTRY DISTRICT COMMITTEE  
OF THE  
SOCIETY FOR PROMOTING CHRISTIAN KNOWLEDGE,  
WHO ATTENDED THE ANNUAL MEETING ON THE 19TH OF JUNE,  
THE FOLLOWING SERMON,  
HONOURED BY THEIR APPROBATION,  
AND  
PUBLISHED AT THEIR REQUEST,  
IS RESPECTFULLY  
INSCRIBED.

**ALTHOUGH** the doctrine and discipline of the Church will not actually save a man, yet they are absolutely necessary to preserve those doctrines that will. A hedge round a vineyard is, of itself, a poor paltry thing, but break it down, and all they that go by will pluck off its grapes. And no sin has been punished with heavier punishment for that reason, than the throwing down fences and making it indifferent whether a christian be of any Church or none, so that he be but a christian, and have the birth of the inspoken word. But if Christ left a Church upon earth, and ordered submission to the appointed governors of it, so far as a man resists or undervalues the ordinance of Christ, so far he acts not as a christian, let his inward light be what it will.

**BISHOP HORNE.**

## A SERMON.

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MATTHEW XXVIII. 19, 20.

*“ Go ye therefore, and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost ; teaching them to observe all things whatsoever I have commanded you : and, lo ! I am with you alway, even unto the end of the world.”*

THAT this commission was intended not merely for the eleven Apostles to whom our Saviour immediately addressed himself, but for them and their successors, the members of that corporate body, that apostolical or episcopal college, which he thus established, even unto the end of the world,—is a fact so universally admitted by episcopalians, that it will be needless to discuss it when addressing members of the Church of England.

But our text does not merely record the clerical commission, it also contains a direction as to the manner in which that commis-

sion is to be executed ; and, consequently, as such, it interests the laity as well as the clergy ; since the laity though not authorised to minister in sacred things, are in duty bound to be assistant to the clergy in endeavouring to render their ministrations efficacious.

In the first place, then, we are commanded to do—what ? our English version says, to *teach* all nations : but by “teaching,” in the first part of the sentence something different is meant from what is implied by “teaching” in the conclusion of it. In the original the same word is *not* used in the two places ; the sentence might be rendered thus : Go ye, therefore, and disciple or make disciples of, or convert—whom ? not merely individuals but *nations*, whole communities, consisting of men, women, and children : disciple or convert them—how ? even by administering to them the sacrament of regeneration. This done, then teach them to observe all things, whatsoever I have commanded you to do ; having thus given them a title to, then instruct them in the conditions of eternal life. And lo ! I am with you always, while thus acting, even unto the end of the world. (A)

The direction, then is this,—that we are to receive whole nations into covenant with God ;

into the number of the elect ; and that when they are thus admitted, not by their own merits, but by God's free grace, into the privileges of the church, we are to instruct them as to the manner in which those privileges are to be used, and to warn them of the awful danger of neglecting so great salvation.

Now this is a subject, which, especially in these days, is deserving of the greatest attention. For if it be admitted, and surely, the unprejudiced hearer will admit, that this is a fair and legitimate interpretation of our text, we clearly learn from it that it is our most bounden duty, a duty imposed upon us by the Lord of life and death himself,—by our great spiritual King and Master, *to establish the Church wherever we can.* For, as to the conversion of a nation without the connivance, or even the encouragement of the civil authorities, the endeavour would be probably as vain as the attempt would be certainly rash. And hence too it follows, that where, as in our own country, the church is established, we are called upon by the highest authority that a christian can possess, to defend its rights, and to maintain its ascendancy, even when the spirits of the air are in league with the spirits of the world to subvert it.

On these grounds, too, I cannot help thinking that the lamentable, but indisputable failure of the generality of the missionary schemes to which spiritual speculation has given rise within the last few years, is to be traced to this, that instead of acting upon the principle laid down by our Lord for the gradual promulgation of his faith, these modern missionaries act too much according to the devices of the carnal wisdom which they profess to condemn: that instead of endeavouring to render kings the nursing fathers, and queens the nursing mothers of the church, they labour simply to proselyte individuals; that instead of being content to proceed by degrees, they seek at once to sow the seed and to reap the fruit. And it is because our two Church of England Societies, the Society for Promoting Christian Knowledge, in union with the Society for Propagating the Gospel in Foreign Parts, proceed on a principle the reverse of this, because they advance towards their end slowly and gradually, and by legitimate means; because unseduced by the impatience of zeal, which, however honest, is not always according to knowledge, unabashed by the mockery of sceptics and scoffers, undeterred by the stern rebuke and bigoted opposition of so-

phisters and economists, they seek not only to persuade individuals, but to render christianity the national religion of India and the Colonies ;—it is, I say, on these grounds that we build the hope that our children, or at least our children's children, may live to see the empire of the Cross hold more than a divided sway with the empire of the Crescent, and that the pure sacrifice of christian hearts will be offered in temples which are now defiled by the abominations of Idolatry. (B)

Slowly and gradually does the mysterious Providence of our God and Saviour bring to pass those mighty ends which we know from the sure word of Prophecy will be ultimately accomplished. Slow, therefore, and gradual may we fairly expect the progress of Christianity to be. If, when the civil authorities consent to receive Christianity as the religion of the land, we find the number at first apparently small of those who are influenced by Christian principles, and actuated by spiritual motives—we must forbear from dogmatizing on the measure in which the Saviour sees fit to mete out his gifts. If we insert the leaven, it may still be at work though unseen by us ; if we sow the mustard seed, it may still be

quicken'd though we live not to behold it sprouting from the earth. It is something if Christianity at first only civilizes society ; it is more if it succeeds in restraining the grosser passions and in cultivating the more gentle and amiable affections ; and it is after these points have been secured that we may hope, provided that there be no counteracting circumstances from the falling away of some and the fanaticism of others, to find the genuine sons of Abraham like the stars of heaven or the sands on the sea shore for multitude. (c)

But while our business with respect to India and the British Colonies, and, indeed, with respect to every nation over which our influence may extend, is to establish the Church ; our business in *this* country, where the Church is already established, is to teach the people, thus favoured by the inscrutable grace of the Saviour, what those duties are which are consequent upon their calling and election.—Their calling, in being born in a Christian land ; their election, in being admitted by baptism into the Christian Church.

As to the English people then, our commission, as clergy, is first to admit them, as



part and parcel of a converted nation, into the Church by baptism, and then to instruct them in the duties of their profession. But the invention of the art of printing has rendered it necessary to convey instruction, whether by the inculcation of the principles of truth or by the refutation of error, not only from the pulpit but through the press. And to assist the clergy in this, their all important duty, is the chief object which, in addition to the support of missionaries abroad, and of schools at home, the Society for Promoting Christian Knowledge has in view.

The very name of this society,—“The Society for Promoting Christian Knowledge,” must be sufficient at once to recommend it to the Christian who has been renewed by the blessed Spirit in the inner man. But it is one thing to profess a righteous end, and another to labour for its accomplishment by righteous means. It is hard, indeed, to say whether the attempt to promote a good object, by unlawful or unhallowed means, betray, in greater proportion, a hardihood of presumption or a lack of faith. Our business is simply to do our duty. It is our duty to endeavour to promote Christianity; but it is

*not* our duty, it is a gross dereliction of our duty, to attempt to do so by means inconsistent with our principles.

(D) In addressing then members of the Church of England—English Catholics, as we deem ourselves to be—and in recommending the Society for Promoting Christian Knowledge to their support, it will be proper, in the first place, to state, not only that the Society is under the superintendence of the Archbishops and their suffragans in both the Provinces of the English Church, but, what is of still more importance, that the Society recognizes their Episcopal and Diocesan authority. I say that this is of still more importance, because it is no proof that an institution is worthy of a churchman's support, because a few individuals who chance to be Bishops belong to it; (for those individuals, like any other individuals, may be in error;) but it is of importance that a Society conducted by Episcopals should show that respect to the Episcopal order and office which Bishops themselves are not always found to evince. I speak advisedly: for the most fierce, determined, uncompromising, and unrelenting opponent that the Episcopal order and the Church

of England ever had to contend with, voted with our Spiritual Peers and revelled as Lord of Farnham Castle. But, while in those days the clergy of England manfully refuted the sophistry of Dr. Benjamin Hoadley, they respected the Bishop of Winchester. Because, when Dr. Hoadley acted officially, as Bishop of Winchester, he could only do what the Canons of Holy Church enjoined and the laws of the land permitted. They knew how to reverence the officer, while they felt bound to oppose the man. They acted thus in the full spirit of our Article, and, indeed, of the Catholic Church.\* Though, sometimes, the evil have chief authority ; yet, forasmuch as they act not in their own name, but in Christ's, and do minister by his commission and authority, it is lawful to use their ministry. This, however, may serve to shew that it is highly important, if we would avoid error, to distinguish the acts of the individual from the acts of the prelate ; and to be on our guard lest individual error should cause detriment to the Church. (E)

Having thus ascertained that our Society

\* See Article xxvi.

will not lead us into schism, let us now see how it proposes to promote christian knowledge. And this it does, in the first place, by circulating the sacred volume. For it is, in fact, the Church of England Bible Society. So far there will be no dispute. For so much is, in these days, prated about the circulation of the Scriptures, that the mere possession of a Bible, even by those who are unable to peruse its sacred contents, appears to be regarded by some persons in much the same light as a phylactery by the Jews or a relic by the Papists.

But after all we have the highest authority for maintaining that the Holy Scriptures, which may be employed for the best purposes, may, also, by the unlearned,—the unlearned and unstable, be wrested to their destruction.\* So that if our Society merely circulated the Bible, we could not assert solely on that account, that it promoted christian knowledge. That might or might not be according to circumstances: for to the Bible homo-ousian and arian, sound churchman and semi churchman,—calvinist and arminian,—presbyteri-

\* II Peter, iii. 16.

an, independent, anabaptist, nay, even the infidel politician, in his impious and intolerant zeal for the overthrow of the Church,—one and all, triumphantly appeal. If *no* comment be necessary where can be the use of preaching? But if a comment be necessary, if it be necessary to instruct men how to deduce from Scriptural facts, wholesome doctrine and practical precepts, why should the right, which is so generously conceded to every unwashed artificer of schism, be only denied to a Society which embraces all the most learned divines of England.

But on this point it is needless to dwell. I believe that many among the foreign protestants, from whom our dissenters claim their descent, acknowledge the right of private interpretation. But however that may be, the right of private interpretation, thanks be to God, never has been, and, I trust never will be, held by the Church of England. Our Reformers,\* while they acknowledged the Bible, and the Bible only, to be the rule of faith, invariably sought to in-

\* "Now we ought to interpret the Scriptures in conformity to the sense of the ancients."

CRANMER, quoted by Collier, vol. ii, p. 56.

interpret the Bible, by the practice of the primitive Catholic Church, and the authenticated tradition of the first ages of Christianity. And, I am bold to say, without fear of contradiction, that this reverend regard for primitive customs and catholic tradition, not as a rule of faith, but for the interpretation of doubtful points, has always distinguished our real Church of England divines, from the commencement of the Reformation to the present hour. So careful, indeed, were our Reformers, to guard against the errors of private interpretation, that they drew up the thirty nine Articles, to serve as a guide to those who are unable to consult the primitive records; they published two books of Homilies to guard against the ignorant presumption of the unlearned clergy of that age; they permitted no one to preach without a license, and for the direction of such as were licensed, they framed a Canon, which was sanctioned by a full provincial synod, and by which, preachers were forbidden "to teach ought except that which is agreeable to the doctrine of the Old and New Testaments, and which has been deduced from that doctrine by the Catholic Fathers and ancient Bishops." (F)

Sufficient has surely now been said to shew that the reformed church of England not only recognizes the necessity of some rule for the interpretation of scripture, but also that she does not refer for that rule to the opinions and dicta of the Reformers themselves, still less of the foreign Reformers. And I will just observe before I quit the subject, that she thus tacitly condemns those liberal and latitudinarian divines, who in their appetite for popular applause, foist upon the public their crude conjectures for irrefragable truths, and scruple not to belie the principles of the Church while they hold the preferments of the establishment.

To assist, then, the poor who, a fortiori, must have greater need of assistance, and to enable them to arrive at a right knowledge of scripture doctrine ; what is it that our Society in the first place does ? together with the Bible she distributes our book of Common Prayer ; which, at once contains the soundest exposition, and the best practical application of all evangelical facts and catholic verities. There was a time when by “ Mr. Calvin,” (G) the learned and respectable but not very tolerant Reformer of Geneva, our liturgy was

denounced as containing many fooleries; and there *was* a time when by his followers in England those fooleries which he considered as tolerable, were represented partly from factions, and partly, no doubt, from conscientious motives, as intolerable. But those days, blessed be God, are past and gone; and now the Church is praised for her liturgy by those even who will praise her for nothing else. It has, indeed, become so much the fashion and cant of the age to praise the liturgy, that I am frequently inclined to regard an enthusiastic eulogy of the Book of Common Prayer with somewhat of suspicion, lest it be only an apology for some glaring violation of the principles it inculcates. The fact, however, that such is the case, will render it unnecessary to vindicate our Society on this head.

With respect to the other works and tracts which it circulates, it can be only needful to say, that having received the sanction of the Committee which, of course, like the Society itself, consists wholly of churchmen, they cannot in any material degree, if at all, be at variance with the articles and principles of the Church. We may, I think, safely say of them, as we say on similar grounds, of Queen



Elizabeth's homilies, that on the whole, without pledging ourselves for every particular passage, they contain a godly and wholesome doctrine necessary for these times.\*

I might now, my brethren, descant upon the antiquity of our Society, for it existed for more than a century before those institutions were dreamt of, to which party spirit, in conjunction with pious but misdirected zeal, has of late years given rise : or I might tell of its successes : I might inform you, how that in the last year, it has issued above sixty thousand Bibles, and fifty-nine thousand Testaments ; above one hundred and forty-five thousand Prayer Books, and fifteen thousand Psalters ; of bound books one hundred and fourteen thousand ; and of Tracts, one million, one hundred and thirty-nine thousand, seven hundred and ninety-four, besides two hundred thousand papers gratuitously distributed. But on these points I forbear to dwell ; for success is no criterion of merit ; if it were so, the Papist might hold good argument with the Protestant, and the Caliphs of Islamism with the Bishops of Christendom. At the

\* On the subject of the Homilies see the Bishop of Limerick's treatise in " Practical Theology," vol ii.

same time, when convinced of the righteousness of the means we have adopted for the furtherance of a righteous end, we may and we ought with grateful hearts, to return thanks to the Sovereign Disposer of all human events, if we find that he has been graciously pleased to give the increase where we, in obedience to his commandments, have planted and watered.

It must be apparent that I have addressed myself exclusively to those who, not being members of the Society, are but partially and imperfectly acquainted with its nature and objects. And these I must divide into two parties, into those who can and those who cannot become annual subscribers. As to those whose incomes are not sufficiently certain to enable them to pledge themselves to contribute every year, I will simply ask them, in the name of the Society, to give proof of their good inclination to the cause it is designed to promote, by a liberal contribution as they quit this consecrated place. Let them give as every man is inclined in his heart, not grudgingly or of necessity, for God loveth a cheerful giver. With respect to those who are enabled, by God's bounty, to become

members of the Society, by an annual subscription, I would exhort them to send their names to the Secretary at once, and to attend the meeting which will be held at the national school room as soon as divine service is over.

Yes, my brethren, I do most earnestly exhort you to become members of the District Committee of the Society for Promoting Christian Knowledge, and regularly to attend our meetings. For this Society may thus be rendered a rallying point, a centre of union, for all the friends, laics and clerics, of the Church of England. It is by thus uniting in one common object, notwithstanding the shades of difference which may exist in our opinions, that we can best expect ourselves to act upon, and to promote in others, the genuine principles of christian unity and concord; *not* that chimerical and spurious concord which is attempted, but attempted in vain, by the junction of various and discordant sects, but that genuine concord which ought to exist, and which may exist among conscientious members of the same communion. (H) To treat all persons, sects, denominations and parties with toleration, forbearance and respect; to be courteous, benevolent, and kindly affectioned

towards those who differ from us, whether in doctrine or in discipline, and in the bestowal of our alms (while we have especial regard to those who are of the household of faith,) to relieve Samaritan and Gentile as well as Jew, — dissenter and sceptic as well as churchman, — these are duties which I trust will always be enforced from the pulpits of the Church of England. But to expect from an heterogeneous mass of lukewarm friends and open adversaries, of professing churchmen and avowed dissenters, of right reverend lords and reverend artificers, of enthusiasts furious in their zeal, and cold politicians speculating on evangelical votes, from a combination formed by an unholy and unhallowed admixture of the orthodox with heretics, of those who worship with those who deny the Saviour, of those who adore with those who blaspheme the triune Deity, of christians with socinians; \* — to expect from such materials, as these to distil the pure blessing of christian unity and concord, is to indulge

\* “ Illud mirandum est, imo indignandum potius, et dolendum; christianos antichristis assistere, et prævaricatores fidei, atque ecclesiæ proditores, intra ipsa septa ecclesiæ contra ecclesiam stare.” Cyprian, Epist. 69.

a hope as wild and vain as that which would look for gold in the alchymist's crucible. No, my brethren, for *religious purposes* the conscientious churchman and the conscientious dissenter never can unite ; they may both profess one common object, the promotion of christianity : but they must seek its accomplishment by means diametrically opposed. The churchman by upholding, the dissenter by destroying the Establishment. The churchman by representing schism in its true colours, as a heinous offence, will seek to promote genuine christianity by staying the progress of dissent ; the dissenter by endeavouring to exhibit schism as a thing indifferent, and acknowledged to be indifferent by churchmen themselves, will always attempt to place sectarianism on a par with the Establishment. I blame not the conscientious dissenter ; far from it. If he deem the church worthy of support, his sin in seceding from it is doubled on his head ; what he gains in liberality, he loses in integrity. I simply state the fact ; a fact not sufficiently borne in mind by churchmen. It is, moreover, always to be remembered, that the sectarians have seceded from us, not we from them. It is not therefore for us to follow them into

their schism, but it is for them to return to us, and to the bosom of our Holy Mother, the Church. When they *do* return, we shall assuredly be prepared to receive them with open arms, and with the kiss of peace.

In the mean time, there are political unions, and revolutionary unions, and dissenting unions, and popish unions, and unions of latitudinarian churchmen; nay there are unions for the promotion of atheism, and the propagation of infidelity. Now all these may, as to their particular principles, be wide as the poles asunder; but on one point they are all agreed;—namely, in a fixed and fell determination, either by secretly undermining or by openly attacking, to overthrow the Establishment. O would to God, that all who profess right principles, were actuated with but half the zeal which animates the advocates of error, and the workers of iniquity! Why should *we only* be inert and lukewarm? If we be not judicially demented, let us learn of our enemies; let us sharpen our weapons, if it must be, even at the forge of the Philistines. Let us unite. Let the District Committees of the Society for Promoting Christian Knowledge be our centre of union, for

the adoption of those means which may preserve to us and our children, the faith and discipline for which our forefathers shed their blood. Let us labour that our Jerusalem may be built as a city which is compact together. Her foundations are laid in evangelical faith and apostolic discipline; Jesus Christ himself being the chief corner stone. In concord and harmony let us keep watch and ward about her ruined ramparts, her tottering walls, her prostrate bulwarks, her battlements now overthrown. There are within her circuit many a false prophet,\* many a correspondent of Tobijah, who say unto us, ye shall find peace without, but hearken not unto them, for ye shall find none. Let us rather stand prepared for all attacks, whether ghostly or carnal, open or disguised, a faithful though a scorned and persecuted band of brothers (1) by mutual compliance, and mutual forbearance, united in our councils as one individual soul.

Thus upon the hill of our Sion, illumined

\* "Multi tales sunt in sacramentorum communione cum ecclesia, et tamen jam non sunt in ecclesia." Aug. de Unit. Eccles. Cap. xxv.

by the glory of God, and sanctified by the blood of the lamb, may the gentle dew of heavenly peace descend; while from its height is wafted over all the land, the grateful incense of christian faith and christian virtue, a sweet smelling savour of life unto life.

**FINIS.**



## NOTES.

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### A.

There might have been some difficulty and doubt in assigning this meaning to the words of our text, if it had not been clearly shewn, by an eminently pious, and deeply learned prelate of the Church of Ireland, that the commission, as recorded by St. Mark, is different from, and not parallel with, the one now under consideration. (See the Bishop of Limerick's practical Theology, vol. i. Discourse 7.) The learned note, but very unsatisfactory reasoning of Whitby, who has been followed by others, appears to have originated in the supposed necessity of reconciling the two Evangelists. Whereas the Bishop of Limerick points out that the commission, in St. Mark, refers to *individual*, and that, in St. Matthew, to *national* conversion.

In St. Mark, every human creature, or every human being, is to be *first* instructed,—the gospel is to be preached,—published,—proclaimed,—to them; (κηρύξατε το ευαγγέλιον πανση τη κτισει); and *then*, afterwards, they are to be baptised. In St. Matthew, whole nations are to be converted and baptised, and then afterwards instructed.—(πορευθεντες μαθητευσατε παντα τα εθνη, βαπτιζοντες αυτους εις το ονομα του πατρος και του μου και του αγιου Πνευματος διδασκοντες αυτους τηρειν παντα, οσα ενετειλαμην υμιν.)

In St. Mark, the directions have referencé manifestly to the age of miracles, since miracles are immediately promised as the consequence of faith; while, in St. Matthew, the directions are

as manifestly to be observed to the end of time, when by these means, and the mighty co-operation of the Saviour with them, the Kingdoms of the world will become the kingdoms of the Lord and his Christ.

### B.

It is not only in India and the British Colonies that these principles are applicable. A wider field is probably soon to open to us in the affairs of Turkey. Hitherto the institutions of the Turks, civil and military, as well as religious, have been supposed to be as immutable as the laws of the Medes and Persians. But we have lived to witness a surprising revolution in the military department, while, from every traveller, we learn that an approximation to European manners and customs is becoming fashionable among the Turks. When once a spirit of innovation is introduced it is impossible to conjecture to what extent it may proceed. "I have often adverted," says Mr. Forster, in his *Mahometanism Unveiled*, "to the anomalous doctrine of Mahomet, by which the Arabian Antichrist relinquishes to our Lord the final and supreme administration of religion. M. D'Osson acquaints us that this important article of belief is interwoven with the whole religious creed and traditions of Mussulmans. The very efforts of the Mussulman doctors to *qualify* the final supremacy acknowledged, by their Prophet, to exist in Christ Jesus, only augments the proof of the intrinsic value of those concessions.

"According to the most recent sources of information, the effects of this tenet of Islamism are forcibly operative among the Turks. A British officer who had resided much in different parts of the East, mentioned to the author the interesting fact, that he found an expectation prevalent among the Turks 'that Mahometanism must be finally swallowed up by Christianity.'

To the enquiry whether such appeared to be the *popular* belief of the Turks, Major——— replied, that it might be going further than his experience authorized, to affirm this; *that few Turks reasoned or reflected*; but that five or six individuals had, independently expressed the same opinion to him; and went, in consequence, so far as to say that they would themselves become Christians from this persuasion, were it not through fear of the consequences of forsaking Mahometanism, which are appalling." Vol. ii. p. 525.

The profoundly learned work of Mr. Chancellor Forster has perhaps been more talked of than read. It must be studied to be properly appreciated. When the Turks begin, in earnest, to reason and reflect, they will examine the evidences of their religion, and if we wish to convert them *not*, to *no* religion,—but to the *Christian* religion, no work is so calculated to supply an evangelist with proper topics as the one before us. Until we gain over some mighty Mahometan power to our side, our prospects of success in India will not be bright.

## C.

This subject is eloquently elucidated by a writer who will ever rank high among the worthies of the Church of England, the Reverend Hugh James Rose, in his "Christianity always progressive."

## D.

By Catholics I mean homo-ousians\* and episcopalians not in a state of schism. For this was the meaning invariably attached to the word by the primitive Christians.

It is sometimes urged in favour of the Moravians that they retain the episcopal succession. If this be true, still it is not to be forgotten that, by setting up Bishop against Bishop, and altar

\* Or Trinitarians, as they are designated in modern times.

against altar, they are precisely as schismatical now as the Novatians were of old.

The same may be said of the Papists, who, in the tenth year of Queen Elizabeth, seceded from the reformed Catholic Church, to which they had previously conformed.

It ought never to be forgotten that there cannot be two Catholic Churches in the same place. If, therefore, we of the Church of England are Catholics, we must consider those who separate from us as either heretics or schismatics. If, on the contrary, we concede the title of Catholic to any other church or sect in England, then we admit that we are either heretics or schismatics ourselves. To those who have been accustomed to study the early history of the Church this will appear plain enough. I mention the fact, however, here, because I am convinced that many pernicious practices have been introduced into the Church of England by persons who, wishing her well, yet support her not as the Catholic Church in England, but merely as one among many sects. They understand the word Catholic in its etymological and not in its ecclesiastical sense. I believe that to this source may be traced the disagreement which exists, so far as discipline is concerned, between two parties who adopt very contrary measures for the support of our Establishment. One party looks to primitive usage, and the other to puritan prejudices. The one party, from a love of truth, desires to preserve the Church in its distinctive character ; the other, from a motive of expediency, to do away with all distinctions, and in this manner to conciliate dissenters. If, in an age not of right and wrong but of expediency, our rulers endeavour to gratify the latter party, they will in the same proportion offend the former, which is perhaps more numerous than is generally supposed, and which has not forgotten what the nonjurors of the last century suffered for conscience sake.

I am aware that it may be objected to what is said above, that we make it to depend upon circumstances, whether we are schismatics or not. And, in the present state of Christendom, we must admit that such, to a certain extent, is the case. If we go, for instance, to France, we cannot deny that a branch of the Catholic Church is established there; yet we know, at the same time, that it is in connection with the see of Rome, and that it retains the popish innovations and heresies introduced during the dark ages. We cannot, therefore, conform to it without damage to our consciences; without, in fact, being guilty of what we believe to be gross idolatry. The question, then, is whether the necessity of the case does not justify our schism. One, of two evils, must exist,—but schism is a less evil than idolatry. The sectarians, popish and protestant, are, of course, most welcome to the same plea in England. But this does *not* prove that schism is *no* offence,—it only proves that in certain cases it may be a *pardonable* offence. Perhaps of all English sectarians the Socinians are most justified, as far as the act of schism is concerned, in seceding from the Church, since they worship not the same God that we do.

In Scotland we do not deem ourselves guilty of schism for refusing to conform to the Established Kirk; since the Established Kirk, though deserving of much praise, by rejecting Episcopacy is not, according to our notions, a *Catholic* Church.

### E.

It is of the greatest importance, in these days, to teach our people how to make this distinction,—a distinction which some persons seem anxious to overlook. This institution or that society is recommended to support, because Bishop A. or Archdeacon B. belongs to it,—and it is thus assumed at once, that it

cannot be contrary to our ecclesiastical discipline and principles. Whereas the very most that it will prove,—even if it will prove so much,—is, that by the individual or individuals in question it is not *considered* as such. But, since episcopacy implies not infallibility, the opinion of a Bishop is not one whit better than that of a Presbyter. “*Episcopus major est Presbytero, Augustinus, tamen, minor est quam Hieronymo.*”

It is painful, most painful, to write on such a subject, but we *must* speak out. Hitherto the parochial clergy of England have had to contend for the divine right of episcopacy, and sometimes even with Bishops themselves; but we may, hereafter, be compelled to place ourselves in a different attitude, and to defend our own rights as clergy of the second throne. If St. Cyprian refused to ordain even a Subdeacon or Reader without the consent of the Presbyters of his church, the English clergy of the second order may fairly expect to be consulted before bills are introduced into Parliament, (and, at least, tacitly sanctioned by the Lords spiritual,) materially affecting their rights and privileges.

There was a time when we could say, with St. Jerome, “*et nos habemus in ecclesia senatum nostrum, cætum presbyterorum.*” And, with all our deference for the episcopal order, we must not forget that we *ought* to be *συμβουλοι του επισκοπου, συνεδριον και βελη της εκκλησιας*. We in truth, are upholding the cause of episcopacy itself, (which we only uphold as considering it essential to the existence of a church,) when, for the same reason, we maintain our own rights, and represent the Bishop as the spiritual pastor of the diocese, acting in concurrence with the other clergy, and not, as he is too generally regarded, as a magistrate appointed, by the civil authority, to keep the clergy in order. “*Contenti sint honore suo; Patres se sciunt esse, non dominos, amari debent non timeri.*” Hieron. Ep. 62, ad Theoph.

## F.

See Sparrow's collections, p. 237. The canon is also quoted by Bishop Bull, *Apol.* vol. iv. p. 309, edit. Burton. The advantages resulting from this rule of interpretation, and proper cautions to be observed in the use of it, are briefly, but forcibly, stated by the learned Dr. Hammond, in his treatise, "Of the way of resolving controversies, which are not clearly stated, and resolved in Scripture,"—a little tract which I would strongly recommend to my brethren of the Diaconate who are commencing their theological studies. Quotations to the same effect, from a variety of authors, are given by Bishop Jebb in the valuable appendix to his sermons, where the whole subject is admirably discussed.

## G.

"For Mr. Calvin and Mr. Beza, I do think of them and their writings as they deserve; but I think better of the ancient Fathers, I must confess it." (Bishop Bancroft's survey.) Having mentioned Calvin's cavil, I may be permitted to add Grotius's eulogy; which, as an opinion, is certainly of equal value. *Certum mihi est λειτουργιασ̄ anglicanum, item morem imponendi manus adolescentibus in baptismi memoriam, auctoritatem episcoporum, presbyteria ex solis pastoribus composita, multaque alia ejusmodi, satis congruere institutis vetustioris ecclesie, a quibus in Gallia et Belgio recessum negare non possumus."*

## H.

"Union is unquestionably the fulfilling of the apostolic injunction upon the basis of Christianity; but we must duly understand the import of words and terms, before we subscribe to the

principles which they are intended to cover or confound; much of the moral woes of Europe, have arisen from a perversion of these, and what *philosophy* hath left unachieved, *liberality* is in rapid progress to fulfil."

"In order that we may discriminate between the act of union for any religious object, with those who fall from the Church, and that charity and allowance, which should mark our conduct towards all who conscientiously dissent from it, the apostle has prescribed a rule well worthy our consideration. 'Now we command you, Brethren, in the name of the Lord Jesus that ye withdraw yourselves from every Brother that walketh disorderly, or not after the tradition which ye have received of us; for yourselves know how ye ought to follow us, &c. &c. For we hear that there are some which walk among you disorderly, working not at all, but are busy bodies, &c. and if any man obey not our word by this epistle, *note that man and have no company with him*, that he may be ashamed, yet count him not as an enemy, but admonish him as a Brother.'" II THESS. iii. v. 6, 11, 14, 15. And in his epistle to the Galatians, St. Paul, speaking of the arts of false brethren, coming in 'privily to spy out our liberty which we have in Christ Jesus that they may bring us into bondage,' adds 'to whom we gave place by subjection! *no, not for an hour*, that the truth of the gospel might continue with them.'" See "a Charge delivered to the Clergy of the Archdeaconry of Huntingdon, 1815," by James Hook, L.L.D. late Archdeacon of Huntingdon, and Dean of Worcester,—a name which will be long remembered with affection by the friends of the Church of England; and to which I am proud to render the homage of filial veneration, gratitude, and respect.

The following passage from St. Cyprian is so strikingly in accordance with the extract now given, and so applicable to the present time, that I cannot refrain from presenting it to the



reader. "My hearts desire, brethren, is, and I should rejoice if any exhortation or advice of mine might be so effectual, that no single soul should be lost out of the flock of Christ; but that our mother the Church should see all her children united in one body and soul within her bosom; yet if the event of things should prove so unhappy that she should not prevail on certain leaders of schism and heads of faction to quit their desperate courses and return unto her pasture; let others, however, who have been misled by them, through their own simplicity or undesigning error, or through the cunning craftiness of those who have lain in wait to deceive them; let such, I say, disengage with the soonest from the snare they are involved in, return immediately from the error of their ways, and steer the course which will lead them directly to the kingdom of heaven. The apostle, we may observe, is very earnest in his exhortation to this purpose; "we command you, Brethren, in the name of the Lord Jesus Christ, that ye *withdraw yourselves* from every Brother that walketh *disorderly*,\* and not after the tradition ye have received of us:" and again, "Let no man deceive you with vain words, for because of these things cometh the wrath of God upon the children of disobedience; be not ye, therefore, partakers with them." Care must be taken to avoid the company of such offenders; we must even run out of it if we cannot otherwise decline it, lest while we join ourselves to such as walk disorderly and follow them in their various wanderings and deviations, we also swerve from the way of truth and entangle ourselves in the guilt of their transgression."

Cyprian, De Unitate. Marshall's translation.

The whole of this short treatise is well worthy of attention,

\* *ατακτως*—breaking his rank.

especially by such as are hesitating about the propriety of uniting with dissenters, for the circulation of the scriptures or for any other purpose. See also Bishop Horne "On Schism," in the "Scholar Armed." And let those who would palliate the conduct of sectarians, because among them there are undoubtedly many persons who in purity of morals, in zeal and benevolence, yield to none,—because, no doubt, there are many who still tread in the path of the learned Doddridge and the pure minded Watts,—because they can still boast of the eloquence of Hall, and the talent of Pye Smith,—let those, I say, weigh well the following aphorism of one of the wisest of men :—

"Schism in the spiritual body of the Church is a greater scandal than corruption in manners; as in the natural body, a wound or solution of continuity is worse than a corrupt humour."

Bacon's Sentences, vol. iii. p. 295.

### I.

No one will deny that there is at present a moral persecution raised against all sound churchmen. Their very virtues are misrepresented; and, by many, it seems to be doubted whether they have any virtue at all. Our prudence is called supineness; our zeal, bigotry; our love of ecclesiastical order, intolerance; our faith, prejudice. It is not from a dread of being deemed a Hutchinsonian or a Methodist, that men are now, as in the time of Bishop Horne, scared from their principles and afraid to profess their faith. To be called a methodist or an evangelical is the sure way to be courted and caressed, to have every virtue exaggerated and every fault palliated, to be represented as a martyr and to be honoured as a saint. In these days we are deserted on *all hands*, because men of carnal minds and craven spirits would rather deny their Saviour, would rather, like the lapsed of old, sacrifice to idols than stand the odium which mo-

dern liberality attaches to the character of a high-church-man. I say not one word in behalf of a high-establishment-man who is nothing more than a worldly erastian; but most heartily do I subscribe to every word in the following extract from Bishop Horaley, which, though well known, cannot be too often repeated:—"To be a high churchman, in the only sense which the word can be allowed to bear, as applicable to any in the present day, God forbid, that this should ever cease to be my public pretension, my pride, my glory! To be a high churchman in the true import of the word in the English language, God forbid, that ever I should deserve the imputation. A high churchman, in the true sense of the word, is one that is a bigot to the *secular* rights of the priesthood. One who claims for the hierarchy, upon pretence of a right inherent in the sacred office, all those powers, honours, and emoluments which they enjoy under an Establishment; which are held, indeed, by no other tenure than at the will of the prince or by the law of the land. To the prince, or to the law, we acknowledge ourselves indebted for all our secular possessions; for the rank and dignity annexed to the superior order of the clergy; for our secular authority; for the jurisdiction of our courts, and for every civil effect which follows the exercise of our spiritual authority. All these rights and honours with which the priesthood is adorned, by the piety of the civil magistrate, are quite distinct from the spiritual commission which we bear for the administration of our Lord's proper kingdom. They have no *necessary* connexion with it; they stand merely on the ground of human law, and vary like the rights of other citizens as the laws which create them vary. And in every Church, connected like our Church, with the state by an establishment, even the spiritual authority cannot be conferred, without the consent of the supreme civil magistrate. But in the language of our modern sectaries, every one

is a highchurchman who is not unwilling to recognize so much as the spiritual authority of the priesthood ; every one, who, denying what we ourselves disclaim, any thing of a divine right to temporalities, acknowledges, however, in the sacred character, somewhat more divine than may belong to the mere hired servants of the state or of the laity, and regards the service, which we are thought to perform for our pay, as something more than a part to be gravely played in the drama of human politics. My revered brethren, we must be content to be High-Church-Men, according to this usage of the word, or we cannot be at all churchmen. For he who thinks of God's ministers as the mere servants of the state is out of the Church, severed from it by a kind of self-excommunication."

Charge to the Clergy of the Diocese of St. David's, 1790.

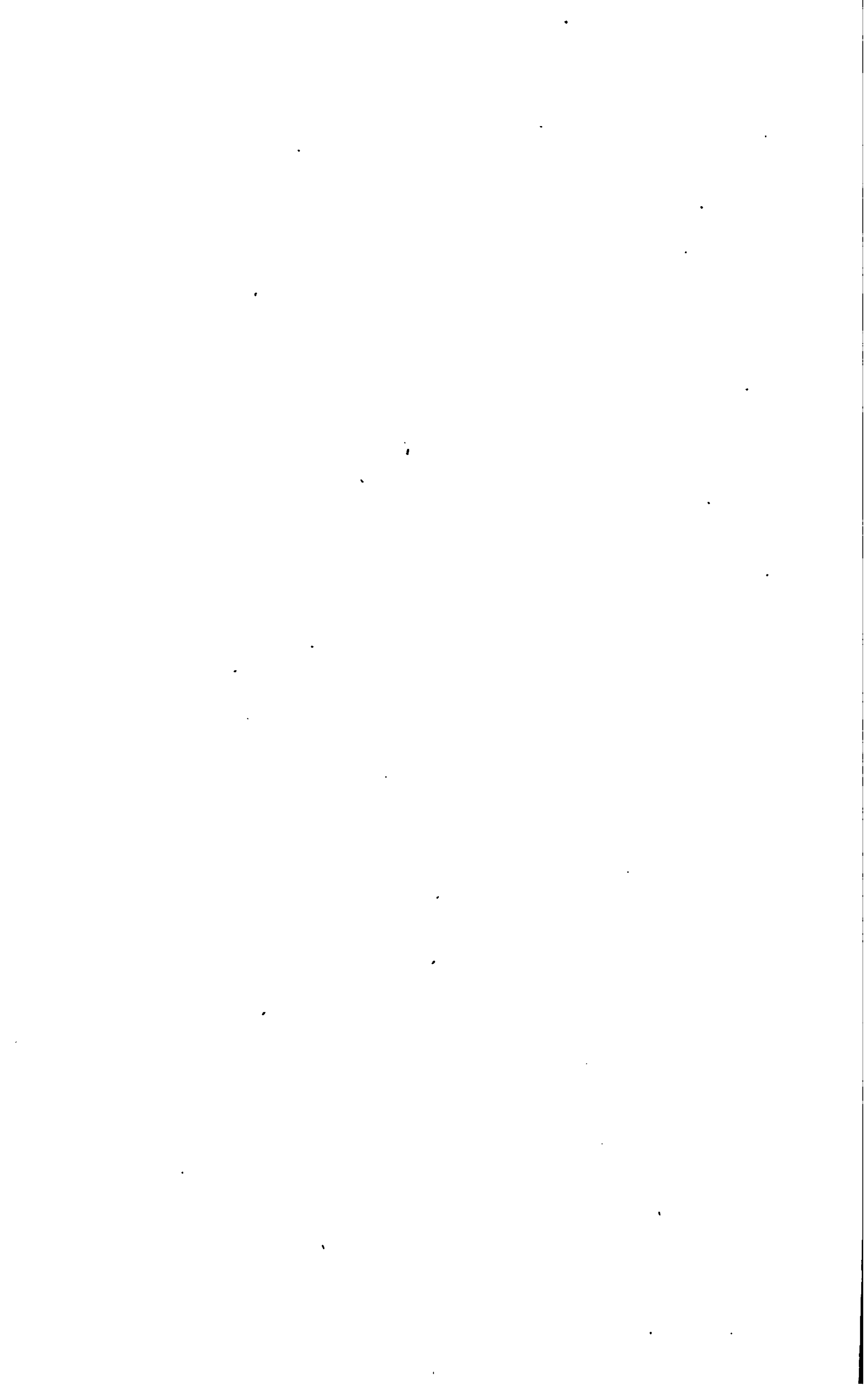
But this complaint on our part is by no means new, for in troublous times a similar attempt has always been made to terrify sound churchmen into silence. Let us hear the eloquent Dr. South :—" Those of the ancients members of her communion (i. e. the Church of England) who have all along contended for a strict conformity to her rules and sanctions, as the surest course to establish her, have been of late represented, or rather reprobated, under the inodious character of high churchmen ; and *thereby stand marked out for all the discouragement that spite and power can pass upon them*, while those of the contrary way and principle are distinguished, or rather *sanctified*, by the fashionable, endearing name of low churchmen, *not from their affecting, we may be sure, a lower condition in the Church*, than others, (since none lie so low but they can look as high,) *but from the low condition which the authors of this distinction would fain bring the Church itself into ; a work in which they have made no small progress already. And thus, by these ungenerous and unconscionable practices, a fatal rent and division*

is made amongst us ; and being so, I think those of the concision who made it, will do well to consider whether that which our Saviour assures us will destroy a kingdom, is the likeliest way to settle and support a Church."

South's Sermons, Oxford edition, vol ii. p. 226.

" We may, therefore, safely conclude in the words of a certain prelate, with a small addition, that we know no High Churchman but the Pope, and no low Churchman but the fanatics and their *abettors*. But if any true lovers of the Church shall, under the notion of moderation, suffer themselves to be misled into that dangerous distinction, and join the enemies of the Church in the disguise of low Churchmen ; the time may soon come when they may be convinced of their fatal error, and become as high Churchmen as the highest in England when it may be too late."

Memorial of the Church of England, page 23, edit. 2.



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12. 10. 27

# A SERMON,

RECOMMENDING

THE ESTABLISHMENT, IN THE HUNDRED OF GARTREE,

IN THE COUNTY OF LEICESTER,

OF

A SOCIETY,

AUXILIARY TO THE SOCIETY ESTABLISHED IN LONDON,

FOR

INCREASING THE COMFORTS AND BETTERING THE CONDITION

OF

THE POOR;

PREACHED IN THE PARISH CHURCH OF WISTOW,

IN THE COUNTY OF LEICESTER,

*On Sunday, the 14th of October, 1827,*

BY THE REVEREND H. KEBBEL, LL.B.,

VICAR OF WISTOW.

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LONDON:

J. HATCHARD AND SON, 187, PICCADILLY.

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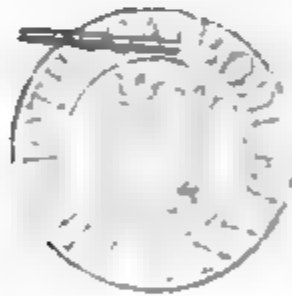
MDCCCXXVII.

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" Upon an occasion like the present, the best course is, for an individual to do as much as he can to relieve distress, and remove its causes."

" By attending to the condition of the country, by inquiry, and by applying a remedy to distress, each within the limits of his own power or capacity, much more good may be done than can be hoped from the course which the noble Duke seems disposed to pursue."

*The DUKE of WELLINGTON in reply to the DUKE of RICHMOND, on a Motion in the House of Peers for Inquiry into the internal State and Distresses of the Country.*



LONDON :  
PRINTED BY T. BRETTELL, RUPERT STREET, HAYMARKET.



TO

THE HONOURABLE  
ELIZABETH BARBARA, LADY HALFORD,

**This Sermon,**

PREACHED IN THE PARISH CHURCH OF WISTOW,

IN THE COUNTY OF LEICESTER,

BEFORE

HER LADYSHIP, SIR HENRY HALFORD, BARONET,

THE HONOURABLE MR. BARON VAUGHAN,

AND

THE PARISHIONERS OF WISTOW,

AND PRINTED ON THEIR RECOMMENDATION,

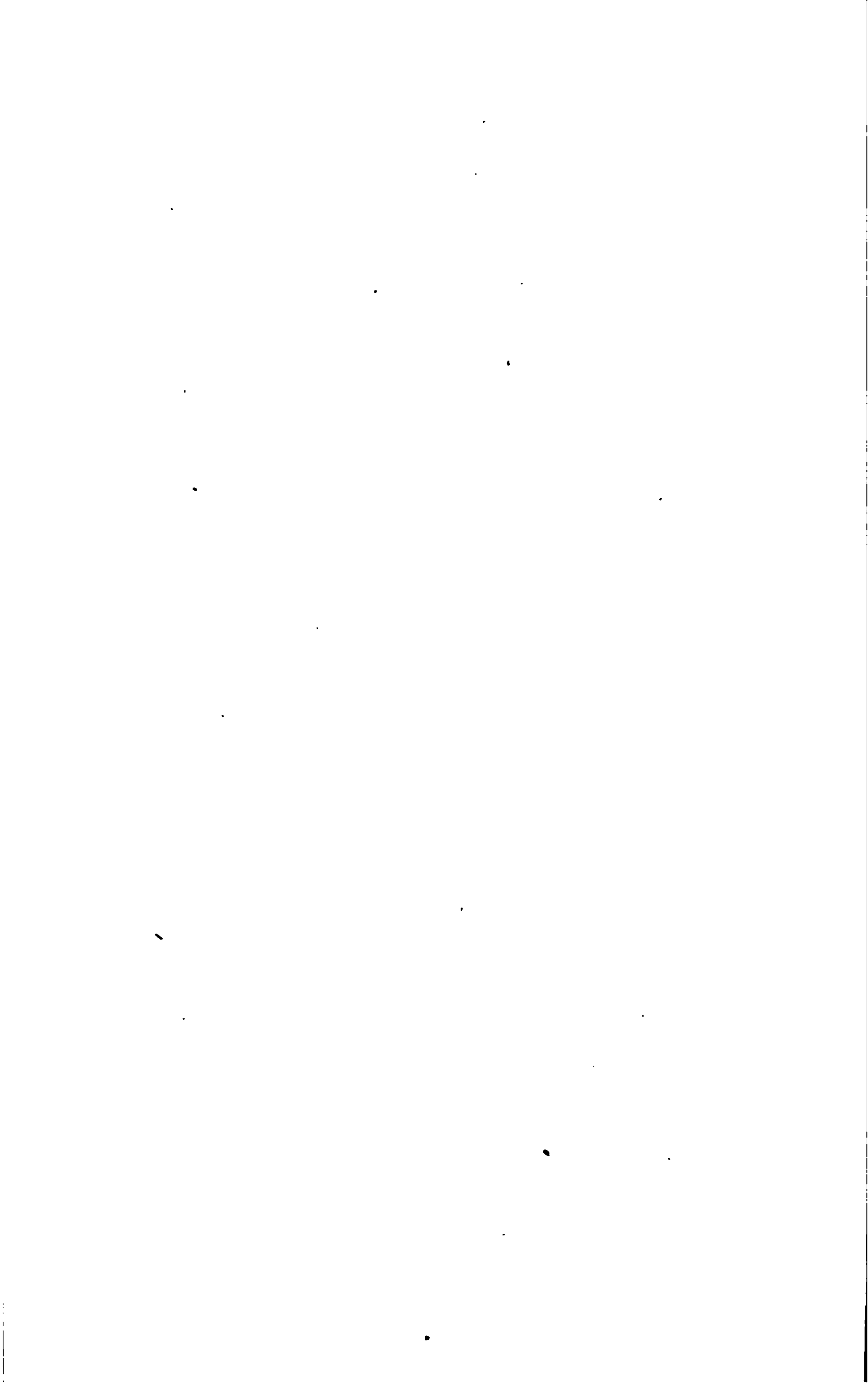
IS,

WITH HER LADYSHIP'S PERMISSION, MOST RESPECTFULLY INSCRIBED,

BY HER AFFECTIONATE MINISTER,

AND VERY FAITHFUL AND OBEDIENT SERVANT,

THE AUTHOR.



## A SERMON.

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15th Chap. DEUTERONOMY, 11th v.

*“ For the Poor shall never cease out of the Land.”*

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**IT** seems to follow, as an obvious and necessary consequence of this declaration, that if the poor shall never cease out of the land, so neither can the rich.

If the terms rich and poor may be justly considered to be terms of comparison, and to have no substantive meaning, no intelligible application, but by reference to each other, there must of necessity be an order of rich individuals, with whose superior wealth the possessions of others of inferior extent and value may be compared, in order to render the terms rich, as applied to the possessors of greater wealth, and poor, as applied to the owners of smaller property, intelligible terms.

If all men were in the same circumstances and condition of life,—if all had precisely the same wants and necessities, and possessed alike the same means of supplying them, the terms rich and poor could have no intelligible application to any one.

There must be inequality of circumstances and condition to render them, according, at least, to their common acceptance, intelligible in their application. And if so, since God has himself declared that the poor shall never cease out of the land, it follows, of necessity, that neither can the rich; and, consequently, that that illusory, delusive, that fallacious system of universal equality, which it has been attempted to introduce throughout the world in our own days, never can be established *on Earth*.

And even had the sacred Oracles been silent on the subject, the difference we observe in the physical powers of that constitution which God has appointed for man would alone preclude the possibility of such an order of things, of a state of universal equality throughout the world; so great is the difference in the natural faculties both of mind and body in different individuals, that while we see some men living in a state of inactivity throughout their days, and never seeking to emerge from the obscurity in which they have been born, we see others, by the force of those energies which their natural constitutions supply (where aided by the divine blessing on their endeavours), exalting themselves from the same obscurity to stations of wealth and rank and eminence among men, and transmitting their well-earned acquisitions to the enjoyment of their posterity, in whose possession we not unfrequently find them remaining, a valuable testimony, an honourable monument, of

the wisdom, intelligence, and integrity of their forefathers.

The reflections, however, which result from this arrangement of the divine wisdom, from this appointment of rich and poor, from this divine ordination of the different ranks and orders of society in the world, might furnish subject matter for endless volumes; nor could the shortest outline of them to which we could possibly confine ourselves be brought within those limits to which, in this place, we are necessarily restrained. We shall only, therefore, briefly advert to some few of those leading considerations which the conclusions we have endeavoured to establish from the words of the text seem naturally to suggest; and these, we may remark, are either of universal concern, and involve in them the general duties of the whole race of mankind, or of partial application only, and relate exclusively to the peculiar duties of each particular class of society among men.

With respect to those considerations which are of universal concern, we may briefly observe—that if that inequality of condition among men which exists throughout the world in the present day, and has existed since the world began, *be of God's ordination*, it must be the obvious duty of every man, whatever his condition in life, whether rich or poor, to submit with pious and cheerful resignation to this arrangement of the divine wisdom, the divine economy, the divine will, and to be contented with the

station which his Creator has been pleased to assign him.

It will be our wisdom to learn, and with pious thankfulness and grateful love to God for all those general and universal blessings of his creation, which are withheld from no peculiar condition of life, but are alike common to every individual of his creatures, to endeavour faithfully to fulfil, both to God and to our neighbours, *and as to God, and not as to men*, the various duties of the several stations to which, in his all-wise arrangement of our different conditions on earth, he has seen fit to appoint us, as the best calculated to promote not only the gracious, the merciful, though inscrutable, purposes of his holy and perfect will, but therein we may rest assured, both our present comfort and our everlasting peace.

With respect to those considerations which are of less extensive application, and relate only to the peculiar condition and duties of each particular class of society among men, without adverting to all the intermediate ranks and stations of life, we shall limit our observation to the two leading classes, the rich and the poor, to which the declaration contained in the text, by implication with regard to the former, and expressly with respect to the latter class, more immediately directs our attention.

In considering the duties which the divine arrangement of our various conditions in life imposes on the poor man, it will be obvious to all that it requires

him not only to be contented with, and thankful for the station to which God has been pleased to appoint him, but to learn and labour truly therein to get his own living, remembering that God himself has declared, “if any will not work, neither shall he eat;” and to use his utmost efforts to render the station to which he has been called effectual to the purpose for which he was ordained to it; remembering also that the honour of God requires of us, to promote, by all our powers, all the purposes of his holy will to the advancement of his glory; and that if, by idleness and misconduct, we fail to get our living in the station we are called to, and thereby become burthensome to others, we render our station ineffectual to the end for which God has placed us in it, and disappoint, so far as his righteous designs can be disappointed by the misconduct of man, the all-wise purposes of his gracious will, and must draw down on ourselves his severe and heavy displeasure.

And not only does this divine appointment of man's condition on earth impose on the poor man the duty to get his own living, but it also requires him to labour truly for the maintenance of all who may be justly dependent on him for support. For the Apostle declares, that if any provide not for his own, and especially for those of his own house, he hath denied the faith, and is worse than an Infidel.

Nor is the duty which this divine ordination imposes on the poor man limited by the wants and necessities of himself and his family; it requires him

moreover, to respect, as of God's appointment, the stations and conditions of all his neighbours whether rich or poor, and not to covet nor desire the goods of his richer neighbours, but to protect and support them in the full, the peaceable, the undisturbed possession and enjoyment of all the blessings God has been pleased to grant them ; remembering that they obtained not their riches by the help of their own arm alone, but that they are appendages to that station to which God has seen fit to appoint them.

In adverting to the performance of these various duties of their several stations by our poorer brethren in this little community, we should ourselves neglect the dictates of justice and of truth if we hesitated to declare our sincere conviction, that there are many excellent, many valuable, many pious Christians among them, by whom these duties are faithfully and conscientiously discharged, who not only labour truly to get their own living, but diligently to maintain those who are justly dependent on them for support : who neither covet nor desire the goods of their richer neighbours, but would readily apply every power they possess to guard and protect them in the peaceable and uninterrupted enjoyment of their possessions.

But while we rejoice in bearing our testimony to the piety, the good conduct, the Christian demeanour of many of our poorer brethren, we should fail to do the work of an Evangelist, and to make proof of our ministry before you, if we omitted to express our



conviction, that there are, on the other hand, many among them of a very opposite character;—many who, instead of pursuing this righteous course of Christian duty, look rather to the goods of their richer neighbours for support, and unblushingly demand it from the public funds of their parish.

We should fail in our own duty if we omitted to state our conviction, that there are many among our poorer brethren who, reduced to this degraded state of pauperism, instead of labouring to maintain themselves and their families in obedience to the divine commands, relying on and looking only to their parishes for support, live in the continual neglect and violation of all the duties they owe to God, their neighbour and themselves, to the ruin and destruction of their comfort in this world, and at the hazard of endangering their everlasting peace in the next; and whose religious, moral, and civil conditions call aloud therefore for the exertions of Christian charity, to endeavour to convert them from the error of their ways, as well with the benevolent design of bettering their condition on earth, as with the more exalted and pious purpose of saving their souls from death.

But, however earnestly we may deprecate, however sincerely we may deplore, the existence of the errors we have before adverted to, we are well aware that the divine grace can alone supply the remedy for an evil so deeply rooted in the fallen nature of man. In considering, however, of those human means with

which God has provided us, and which, through the blessing of divine grace, might be successfully applied to this important end, we are led to the concluding division of our subject—to the consideration of those duties which the divine ordination of the various ranks and orders of society in the world, of our several stations and conditions on earth, imposes on those of our Christian brethren whom God has been pleased to call to the superior stations of life, and to whose care and improvement, as his stewards, he has seen fit to assign a larger share of wealth and influence than he has been pleased to appoint to their humbler neighbours.

If, as we have before remarked, the condition of the poor man and the station of the rich be, as the text directly or indirectly proclaims them to be, of the ordination of God, every consideration of love, of gratitude, of duty to that all-gracious Being by whom such superior privileges have been conferred on him, should lead the rich man to respect and venerate every ordinance and appointment of his divine Benefactor; and to consider how he may most effectually contribute to render the station which God has appointed to his poorer neighbour most conducive to his comfort, and most extensively efficacious of the gracious purposes for which it was assigned him; and to consider how, and by what application of his superior talents in zealous efforts to promote the welfare of his creatures, he may most largely advance the glory of God.

Nor can any one be disposed to question or to deny the duty to pursue this pious course of Christian love, who calls to his remembrance the many high and commanding motives with which the sacred oracles abound to a lively, a zealous, and an affectionate concern in whatever regards the interest, or may promote the welfare of our poorer brethren in Christ Jesus.

In the passage immediately following the text, “The poor shall never cease out of the land,” the inspired writer adds—

“Therefore, I command thee, saying, thou shalt  
“open thine hand wide unto thy brother, to thy poor  
“and to thy needy in the land.”

And in other passages innumerable of the sacred volume we find similar directions recorded for our instruction.

“Charge them,” says the Apostle St. Paul to Timothy, “who are rich in this world, that they be  
“ready to give and glad to distribute, laying up in  
“store for themselves a good foundation against the  
“time to come, that they may attain eternal life.”

And, “Blessed,” says the holy Psalmist, “is he  
“that considereth the poor: the Lord will deliver  
“him in time of trouble.”

Mark, my brethren, the peculiar expression which the holy Psalmist has here used:—Not he that giveth alms of his goods, not he that distributeth of them to the poor, as in other passages, but blessed is he that *considereth* the poor; he, that is as we

humbly conceive, who considers his circumstances and condition in life, and considers how he may best contribute to render his station what God designed it to be to him; he that considers by what means he may assist to render him comfortable and contented, and thankful and happy in it; and who, while he thus endeavours to promote his peace of mind on earth, is careful also to minister to this important end by such means only as may best conduce to direct his pursuits to the happiness of heaven hereafter.

Who, my brethren, that contemplates the stupendous love of that Almighty God who, of his own free and unmerited grace, first called us into being from the dust, and who has promised to all who love and seek him on earth a more glorious destiny in his eternal kingdom in heaven, where, we are told, is the fulness of joy, in which we are instructed, there will be pleasure for evermore—who that calls to his remembrance the unspeakable love of that ever-blessed Saviour, who laid down his life on the cross to redeem us from the penalties of our sins, from the power and dominion of that evil spirit who reigns over the kingdoms of eternal darkness, and rules his condemned subjects with the rod of torment, and of anguish unutterable and unceasing—who that meditates on those passages of the Gospel of Jesus Christ, in which he has commanded us to love one another as he loved us,—in which he has told us that the best proof we can give of our love for him is by deeds of kindness and charity to each other, and in

which, moreover, he has made us this glorious promise, that in the day of judgment and final retribution our deeds of Christian love to each other shall be regarded as deeds of love to himself, and be rewarded with life eternal in the mansions of glory in the kingdom of his Father—who, my brethren, that thinks on these things, who that seriously reflects on these solemn truths, can fail to feel the obligations of Christian love, can hesitate to admit the duty we have endeavoured to inculcate.

Clear, however, as the duty must be, to every one acquainted with the Gospel of Jesus Christ, to promote, by all the means in our power, the present comfort as well as the eternal welfare of our poorer brethren, it may yet be asked, what further can be necessary, what further can be done, for bettering the condition and increasing the comforts of the poor, in a nation where so much charity exists, where so much has been done already, where the laws of the land have made the maintenance of the poor a legal charge and burthen on the possessions of the rich?

Would any, however, who may be disposed to make such inquiries, attend our vestries, and there see and judge for themselves, of those who, together with the *necessitous* poor shamelessly present themselves for parochial support; would they visit our cottages, and judge, from the state of too many among them, of the condition of those by whom they are in-

habited; would they, moreover, consider of the alarming amount of rates now levied throughout the nation to maintain the poor, even in the wretched, the miserable condition in which too many among them are seen to live, they could scarcely hesitate to acknowledge the pressing necessity for the speedy application of some effectual remedy, to check the effects of a degraded, pauperized, a broken spirit, which threatens to overwhelm in one universal deluge of mendicity that class of our fellow countrymen, which, consisting in former times of a bold, a manly, an honest peasantry, constituted alike the strength, the pride, and glory of the nation.

They could scarcely fail to discover the expediency, and to feel and acknowledge the necessity too, of some public measures, of some efforts to establish public institutions throughout the country, *for encouraging the virtuous poor*, by appropriate rewards, to proceed in the path of duty; *and to check by salutary privations the profligate career of the vicious.*

They could scarcely fail to discover and to acknowledge, not only the necessity, but the policy also, and the piety too, of attempting, at least, by some such measure of Christian charity, to better the present condition of the poor, and to restore them to that state of honest and commendable independence, which not only their own individual comfort requires, but which the welfare, we might almost add the very safety, of the State itself demands. For it seems to

be almost universally apprehended, and admitted too, that if pauperism continues to increase but for a few years longer, in the ratio in which it has increased for the last few years, the landed rental of the empire will scarcely be adequate to the sustenance of the poor alone.

These great and important objects our existing laws and institutions, wise, benevolent, and comprehensive as they are, do not contemplate, extend to, nor embrace: they provide only for the actual wants of the poor, for those supplies which are necessary to their bare existence, but do not reach the evils to which we have before adverted, and which pecuniary aid alone, as we humbly venture to think, will never be found sufficient to check or to prevent.

These, as we humbly presume to submit, can only be guarded against, can only be remedied, by that *general consideration* of every circumstance affecting the condition, the interests, and welfare of the poor, which, while it includes pecuniary aid when required, includes also a wise, judicious, a discreet and feeling application of that aid; and extends to every measure, and every means of personal exertion as well as pecuniary assistance, by which the condition of the poor may be improved and their comforts increased.

The degraded, the broken spirit, and the consequently deplorable and demoralized condition of the poor can only, we submit, be remedied by that general, unrestricted, that kind and Christian consi-

deration of them, as brethren in Christ Jesus, which embraces every circumstance affecting their welfare in this world, and every means of advancing their eternal peace in the next, and which may lead us to seek the accomplishment of these great and desirable ends, not only by pecuniary relief, but by active, diligent, and personal exertion too; by personal investigation of their habits, manners, and dispositions, and by a patient, kind, and affectionate attention to these as well as to their wants.

The evil we deplore can only, we submit, be remedied by **THAT PIOUS CONSIDERATION AND REGARD** of our poorer brethren to which God has been pleased to promise his blessing, declaring to us, by the mouth of his holy prophet,—

“ Blessed is he that *considereth* the poor; the Lord  
“ will deliver him in time of trouble.”

It is true, that the duty of the affluent to provide for the necessities of the needy is not only founded in the principles of humanity, in the law and religion of nature, but is moreover confirmed and enforced both by the principles and precepts of revealed religion; but yet the nature and extent of the claims of the poor, and of the obligation on the rich to attend to and relieve their wants, and the mode of discharging that obligation without violating the best interests of society and weakening the influence of those principles, the preservation of which is alike essential to the welfare of mankind at large and to the glory of God, are considerations which have ever



divided the opinions of all the wise and the good who have made them the subject of their deepest meditation.

Although the abstract principle of obligation on the rich, to minister to, and relieve the necessities of the poor is admitted by all; yet, in considering of the means best calculated to reduce this principle to practice, human wisdom, however deeply skilled in the science of political economy, has ever found itself surrounded with difficulties which, even to the present hour, it has never been able effectually to overcome.

The greatest statesmen, the most profound philosophers, the wisest, the best informed, and the best disposed among men, have given up their time and devoted their talents to the consideration of this most important but difficult subject; the greatest natural powers, combined with the highest attainments of research, and aided by that almost infallible wisdom which results from experience, have been applied to the discovery of some practicable expedient, by which the wants and necessities of the poor might be provided for, without depressing that spirit of commendable independence, which is the main spring of honest industry, and without lessening the influence of moral character, and weakening the energies of moral principle thereby. But every measure which individual talent has hitherto suggested, or which the combined wisdom of the legislature has enacted into a law, has ever been found defective

in practice, and ultimately ineffectual to these desirable ends ; and it yet remains for a more improved state of the science of political economy, perhaps for a more enlightened state of the human mind, an amended state of the human heart, and a more improved state therefore of man's condition on earth, to solve the difficulty and to remove it.

It must be obvious to all who are disposed to give the momentous subject the slightest portion even of their consideration, that the existing laws of the land do little more, in the letter of them at the least, than enforce the supply of those means to the poor which are indispensably necessary to their actual existence and the preservation of their lives, and very imperfectly embrace, even if they may be said to contemplate at all, the means of increasing the comforts and of bettering the condition of the poor. And the most benevolent individual who may be appointed in carrying the laws into effect, to oversee and supply the necessities of the poor, must be bound in fulfilling the duties of his office by the letter of those provisions which the law has made for those necessities, and cannot extend his charitable consideration to measures which might increase their comforts and amend their condition in life, but on his own personal responsibility, and at the hazard of being made answerable for every expense resulting from his benevolence by any unfeeling individual who might object to the Christian-like attempt.

Besides all these considerations, it must be further

obvious to every one, that no general law, however wisely framed, can possibly comprehend, or however conscientiously executed, can possibly be made applicable to every particular case which must daily and hourly arise from the multifarious demands of the indigent and needy, through the extensive population of a mighty empire; no general law can possibly embrace each particular shade of distinction which shall mark the actions of every individual, and separate the case of each from the other, in all the endless gradations of vice and virtue, from the lowest stage of moral depravity to the highest attainments of moral rectitude. No general law can possibly prescribe the regulations best suited to each particular case of good and evil, nor adjust the precise measure of those appropriate rewards and privations, which may be best calculated to encourage honest industry, moral rectitude, and religious fidelity on the one hand, and to discourage the operations of vice and immorality on the other.

And so clearly were these unavoidable defects, were these circumstances seen,—so sensibly were they felt, and so generally acknowledged by many among the greatest and best men in the nation, that more than thirty years since a society was formed, under the auspices of our late venerable and universally beloved King, a sovereign alike distinguished by the many amiable and excellent qualities of his heart in general and by his love for his people in particular, virtues which were rarely, if ever surpassed in any

predecessor on the throne of these kingdoms; perhaps we might with truth add, by any predecessor on an earthly throne, and the remembrance of which is engraven on the hearts of all who had the happiness to be his subjects. In the year 1796 a society was formed under the auspices of this beloved monarch, of which he was then graciously pleased to declare himself the patron,

**FOR BETTERING THE CONDITION AND INCREASING THE COMFORTS OF THE POOR.**

And the following, we collect from their reports, were among the reasons which led to its establishment, and among the many laudable and Christian objects which the institution was intended to promote and eminently calculated to effect.

“ In other liberal pursuits,” said the first projectors of this valuable institution (which they very reasonably trusted might be the means of adding much to the general mass of national happiness), “ In  
 “ other liberal pursuits,” said they, “ the joint labours  
 “ of intelligent and active men have never failed to  
 “ produce considerable effects—models, inventions,  
 “ and experiments have been improved and applied  
 “ to purposes of great importance; the same de-  
 “ gree of success may reasonably be expected from  
 “ a society formed for the improvement of the most  
 “ beneficial of all sciences—the promotion of the  
 “ welfare of our fellow creatures.

“ Its object,” said they, “ would be every thing  
 “ that concerns the happiness of the poor—every

“ thing by which their comforts can be increased—  
 “ *to remove the difficulties attending parochial re-*  
 “ *lief, and the discouragement to industry and*  
 “ *economy, by the present mode of distributing it;*  
 “ to correct the abuses of workhouses, and to assist  
 “ the poor in placing out their children in the world;  
 “ in this, and in the improvement of their habita-  
 “ tions and gardens, in assistance and information  
 “ as to the use of fuel, so as to give them more benefit  
 “ from it; and in adding to, and meliorating their  
 “ means of subsistence by public kitchens, and by  
 “ other means, much may be done by the union  
 “ of liberal and benevolent minds, much by the  
 “ circulation of information, and by *personal* assist-  
 “ ance and *influence*. And it must afford,” said the  
 founders of this society, “ a strong additional induce-  
 “ ment to efforts of this nature to consider, that in  
 “ proportion as we can multiply domestic comforts, in  
 “ the same degree we may hope to promote the  
 “ cause of morality and virtue.

“ And to add to the plenty of a nation by econo-  
 “ mizing its means, and to strengthen, by increase  
 “ of happiness, the attachment which every true  
 “ Englishman feels to his country and its invaluable  
 “ constitution, must be deemed at any time objects  
 “ of no trifling consideration.”

Such were the designs of this truly Christian  
 institution; and what, my brethren, we may ask,  
 can be more eminently calculated to increase moral  
 and religious feeling, piety, and virtue among our

poorer brethren, than those kind measures of assistance in their temporal concerns, which, by bettering their condition, increasing their comforts, and thereby delivering their minds from the burthen of those anxieties, which, arising from their embarrassments in providing for those who are dependent on them for support, are inseparable from their station, may leave them in a more calm and tranquil and settled state, to contemplate and pursue those duties of their Christian calling both to God and to their neighbours, the performance of which our Saviour himself has told us, is necessary to our admission into life eternal.

And nowhere, perhaps, should we find within these realms a spot more fertile in objects meet for the exercise of such labours of love than in our little villages, in the parishes which surround us, and which constitute the district to which we belong, and perhaps we may with truth add, than in this populous and manufacturing county at large.

Situate within the verge of the metropolis of our county, and within the contagion of that vice which is inseparable from every great and populous town and city, and which is not confined within its own walls, but extends itself to the remotest suburbs, and to all the surrounding country, whoever among us shall seek, by adding to the domestic comforts and bettering the condition of his poorer brethren, to withdraw them from the seductive influence of the vices by which they are surrounded, may find in our own villages in particular, and in the neighbouring

district at large, a wide field indeed for the exercise of such benevolent designs.

Among the labouring classes of our poorer brethren in this district, there are some of every denomination, requiring, it is true, but one common aid in time of necessity, the means of subsistence for the preservation of their lives, but all so differing in other respects in their circumstances and degrees of necessity, as to render the application of very different means necessary to each particular case, by those who should seek to increase their domestic comforts and to better the condition of their lives.

The cases requiring such Christian assistance, the means to be applied, the measure of such means, and the mode of applying them, might form the subject of a Christian meditation in the chambers of those to whom the providence of God has so abundantly supplied the good things of this world as to leave them, without any anxieties for the means of their own subsistence, in the enjoyment of many hours of leisure, after a faithful and diligent discharge of all the various duties of their several stations. And from such charitable meditations, in union with the joint intelligence of the many valuable and respectable individuals in this district, and whose interest as well as their duty should direct their attention to the subject, we might, if combined with active co-operation in reducing to practice the results of such meditation and intelligence, anticipate, with the first projectors of the institution to which we have before

adverted, no inconsiderable addition to the general mass of happiness among our poorer brethren in this neighbourhood.

But without active co-operation in reducing theory to practice, whatever union of sentiment or of feeling may prevail on the subject, no good can be achieved, no progress made in bettering the condition of the poor, and stemming the torrent of those evils of pauperism to which we have before alluded. And if therefore a society could be formed either in this district in particular, or in this county at large, on the basis of that parent institution whose motives and whose objects we have already addressed to your consideration, and in union with and auxiliary to it—From a society so formed to increase the comforts and better the condition of our poorer brethren in Christ Jesus, we might with infinite reason, from the best of all human authority, from the unerring test of experience in the fruits which have resulted from the benevolent exertions of the parent society, look forward with confidence to the happiest and most beneficial effects.

There are already in the metropolis of the Empire institutions for promoting the spiritual welfare of our fellow creatures throughout the world;

There are institutions for promoting Christian knowledge at home, for propagating the Gospel abroad, and for distributing the Bible throughout the Globe; and in every county of the kingdom, and in almost every district of every county, there are



*auxiliary* societies established in aid of the parent institutions.

There are hospitals and asylums throughout the land for the relief and comfort of the sick and the maimed, the halt and the blind, for the deaf and the dumb; and there are places of refuge for the destitute of every denomination.

And why not, my brethren, in addition to all these, for none of them embrace the truly Christian objects we have been endeavouring to impress on your consideration, why should there not be *auxiliary societies* throughout the land, in aid, and in revival of the parent institution, for increasing the comforts and bettering the condition of the poor.

If such great, such important, such substantial benefits have been found to result from the measures of the parent society, where they have been fully and firmly carried into effect, as those which were anticipated by the royal, the illustrious, the pious founders of it, what, my brethren, should lead us to despair of similar good? What should forbid us to hope for the same beneficial results from the establishment of an auxiliary society in aid of the parent institution in this county at large, or in the district in particular to which we belong?

And if there be any just, any reasonable foundation for such anticipations, and if, therefore, it be the duty of those who are most competent to the undertaking to attempt the establishment of such a society among us, it may be permitted me to add,

even in this place, that I know of no influence in this district more powerful, of no energies to be called forth which might be exerted in the formation of such an institution with a better hope of success, than the talents God has committed to the care and improvement of those to whom I have here felt it my duty respectfully to submit the consideration of this important subject.

If the beneficial tendency of an institution formed for such benevolent, such pious purposes as those to which we have before adverted,—if its excellency, value, and importance, be once felt and acknowledged, its paramount claims on our consideration will not for a moment be denied.

And how small a portion of your time, my brethren, withdrawn only from the ordinary recreations of life, and dedicated to the consideration of those means by which the parent institution has heretofore done much to better the condition of their poorer brethren throughout the land, might enable you to devise similar expedients, with such improvements as might be suited to the peculiar exigencies of the case to which you should apply them; and to render, through your combined exertions for their welfare, substantial and Christian service to every individual in need, and within the reach of your benevolent regards.

And to what nobler or more profitable end can your time or your talents be devoted? What purpose more sublime can engage the most exalted facul-

ties of man, than that which, in the welfare of his creatures, has the glory of God for its end?

And what, my brethren, if we have devoted our leisure hours to attainments which have secured for us, not only the admiration but even the esteem of man—what, we may ask, shall these acquisitions profit us, if we have neglected those more exalted, those pious, and only valuable pursuits to which we are directed by the Gospel of Jesus Christ—the good of our fellow creatures, and the glory of God? What shall the largest acquisitions of this world's advantages avail us, if we have neglected to pursue that better part by which alone we may make our calling and election in Christ Jesus sure, and best advance the everlasting interests of our immortal souls?

What master can we serve, who has the power or the love to recompense our faith in his promises and our fidelity in his service with such inconceivably-glorious rewards as Christ, our heavenly master, has promised to those who love and serve and diligently seek him, and who prove that love by deeds of charity and kindness to their fellow creatures at large, and to the poor in particular?

May these considerations, my brethren, impressed on your hearts and minds, through the grace of God, lead you to give to this interesting subject that serious attention which, with all deference to your better judgment, we humbly conceive its importance demands. May they lead you to such measures, in aid of the existing institutions of the land, as may

seem to you best calculated for increasing the comforts and bettering the condition of the poor within the reach of your benevolent exertions. And that your efforts may not be wanting in that principle which can alone entitle them to a glorious reward in the kingdom of heaven, may the blessed influences of God's Holy Spirit fulfil your hearts with the love of Christ; and may that love constrain you to every act which may increase the present comforts of the poor, and promote their everlasting peace. May you, by such measures, be laying up in store for yourselves a good foundation against the time to come, that you may attain eternal life. May you, by such deeds of charity and labours of love, so improve your talents here, that you may hereafter be found among the faithful stewards of God; and, finally, rewarded with the joyful sentence, with which they are greeted—

“ Well done, thou good and faithful servant, thou  
 “ hast been faithful over a few things, I will make thee  
 “ ruler over many things: enter thou into the joy of  
 “ thy Lord.”

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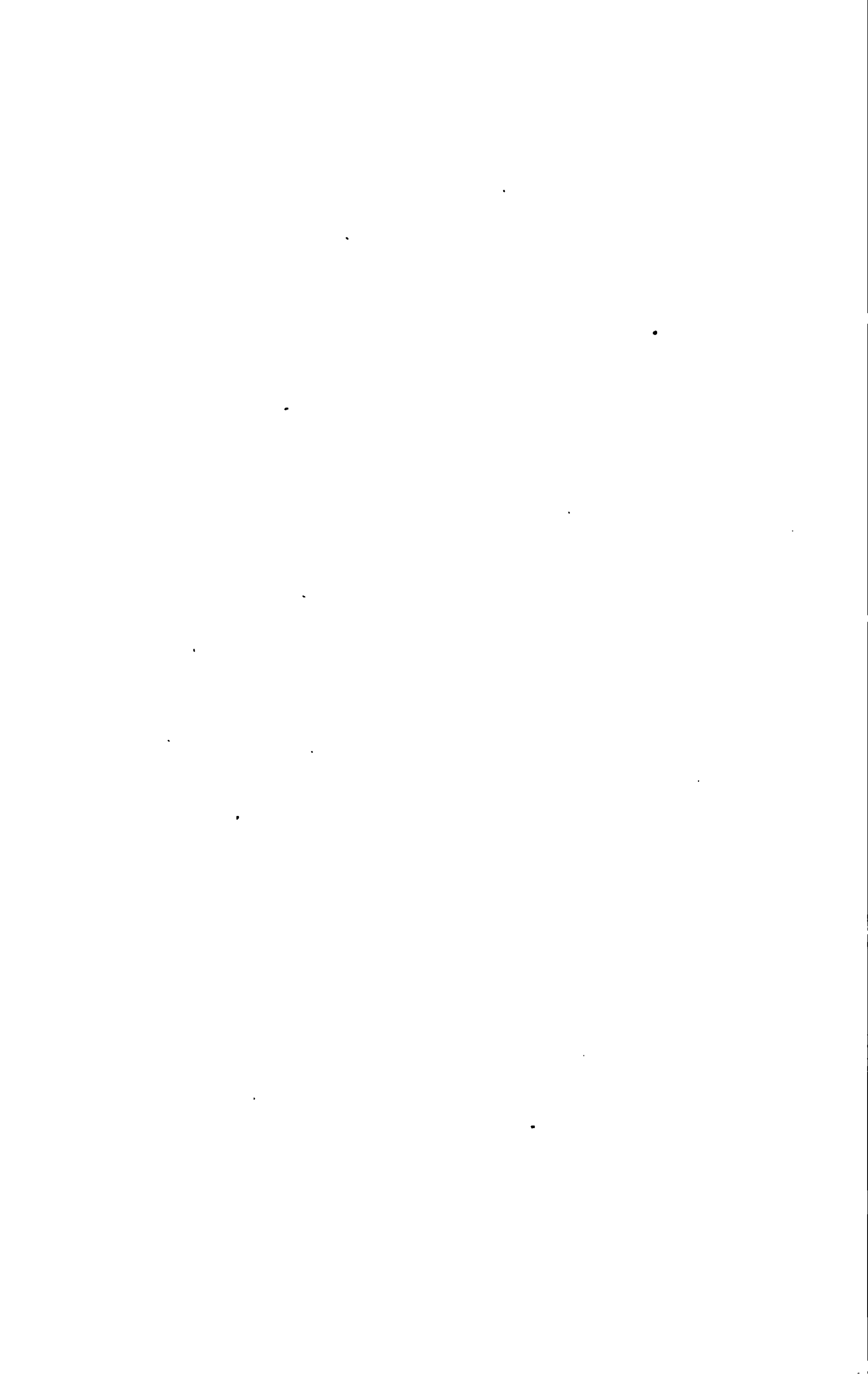
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THE AUTHOR.



A  
S E R M O N,

&c.

---

DEUT. xxxii. 29.

*O that they were wise, that they understood this, that they would consider their latter end.*

THESE words are contained in that beautiful and affecting Song of Moses, addressed to the children of Israel, immediately before the solemn hour when he was to be gathered to his fathers, and to enjoy an undisturbed rest with the people of God.

Chosen by the Almighty to deliver the Israelites from the cruel bondage of Pharaoh, and to conduct them under the divine guidance through the perils of the wilderness to the confines of the promised land, their great law-giver had now executed the commission with which he had been entrusted, and was about to lay down his life at the express command of God.

Before, however, he resigns the great and important trust, which he had executed for the space of forty years, in his concluding address to the Israelites, he recalls to their minds the signal favour and pro-

tection, the many mercies and blessings, which the Almighty had extended to them his chosen people;—how he had separated them from all lands—how he had exalted them as a nation, and had subdued their enemies around them—how he had fed them and sustained them amidst the dangers they had to encounter in the wilderness, and from the perils of famine and the sword. “He found him,” says the inspired writer, “in a desert land, and in the waste howling wilderness: he led him about, he instructed him; he kept him as the apple of his eye. As an eagle stirreth up her nest, fluttereth over her young, spreadeth abroad her wings, taketh them, beareth them on her wings: so the Lord alone did lead him, and there was no strange God with him.”

Such was the providential care with which the Almighty had guarded his chosen race, and which their aged law-giver, now about to leave them, calls to their recollection.

Well, indeed, had it been for the Israelites, and consolatory would it have been for Moses, could he, on the other hand, have borne witness to the gratitude of the people under his charge, for all the manifestations of the Divine favour which they had experienced.

But what a contrast to the conduct of the Almighty presents itself in the ungrateful return of this his chosen race! What base ingratitude for the repeated instances of the Divine favour and protection, does Moses testify of the children of Israel!

Instead of the signal manifestations of the mercy and loving-kindness of the Almighty leading them to gratitude and obedience, they became only the means of inducing them to rebel against his authority, and abuse his gifts. After recapitulating the many instances of the Divine favour and protection which they had experienced, he testifies—“ But Jeshurun waxed fat and kicked ; thou art waxen wat, thou art grown thick, thou art covered with fatness : then he forsook God which made him, and lightly esteemed the rock of his salvation. They provoked him to jealousy with strange gods, with abominations provoked they him to anger. They sacrificed to devils, not to God ; to gods whom they knew not ; to new gods that came newly up, whom your fathers feared not. Of the rock that begat thee thou art unmindful, and hast forgotten the God that formed thee.”

But it was not only to recall to their minds the ungrateful return which they had made for the many mercies and blessings vouchsafed to them, that Moses thus testifies against them. He pronounces, in the name of Jehovah, the dreadful punishment that awaited a continuance of their disobedience and ingratitude. He threatens them with the infliction of the severest chastisements for their repeated provocations of the Almighty, and enumerates the dire calamities which awaited them as a nation.

Speaking of their ingratitude and disobedience, he says, “ And when the Lord saw it, he abhorred them ; because of the provoking of his sons and of his

daughters. And he said, I will hide my face from them; I will see what their end shall be, for they are a froward generation, children in whom there is no faith. They have moved me to jealousy, with that which is not God; they have provoked me to anger with their vanities; and I will move them to jealousy with those which are not a people; I will provoke them to anger with a foolish nation. For a fire is kindled in mine anger, and shall burn to the lowest hell; and shall consume the earth with her increase, and shall set on fire the foundations of the mountains. I will heap mischiefs upon them; I will spend mine arrows upon them. They shall be burnt with hunger, and devoured with burning heat and bitter destruction: I will also send the teeth of beasts upon them with the poison of serpents of the dust. The sword without and terror within shall destroy both the young man and the virgin, the suckling also, with the man of grey hairs. For they are a nation void of counsel, neither is there any understanding in them."

Such was the awful warning and threatening pronounced by the divine command against the Israelites for their repeated provocations of the Almighty, and their continued disobedience and ingratitude.

When, indeed, we consider the signal manifestations of the divine favour and protection extended to the children of Israel,—when we reflect how they had been chosen by the Almighty as a peculiar people, in what manner they had been preserved by



his care and fed by his bounty,—must we not be astonished at the repeated instances of their ingratitude and rebellion against their supreme Benefactor, and at the hardness and stubbornness of their hearts in the continual violation of his commands? Can we, indeed, be surprised that their venerable leader, now about to sink into the grave, should record his abhorrence of such base ingratitude, and warn them of the dreadful consequences that awaited their impenitence?

But while he thus records the denunciations of the divine anger against them, their venerable leader could not forget the ties which bound him to his ungrateful countrymen. After reciting the various punishments which awaited a continuance of their ingratitude and rebellion, he concludes with this pious and pathetic wish for their repentance and humiliation, “O that they were wise, that they understood this, that they would consider their latter end!” As if he had said, O that they were so fully impressed with a grateful sense of the divine blessings they have experienced, and were so alive to the apprehension of incurring the displeasure of the Almighty, and sensible of the consequences of his wrath, as would not only make them solicitous to secure his favour and protection in this world, but would also enable them to look forward to their latter end with peace.

How far this hard-hearted and infatuated people were led to acquire the wisdom and understanding so

earnestly desired by their great lawgiver, the subsequent events of their history, alas! but too plainly prove. Rebellion and ingratitude for ever marked their character, and nothing but their utter destruction as a nation could at last appease the wrath of God for their continued provocations of the divine displeasure.

But it is not to the conduct of the Israelites alone that the words of the text will apply. The sacred Scriptures were written for universal instruction, that all may "read, mark, learn, and inwardly digest them." Though, indeed, in their primary use they too clearly bore reference to the Jews; yet there has always existed ample room for their application in the abuse of the mercies and blessings which the Almighty has shed abroad upon his creatures.

The many instances of Divine favour and protection extended to us throughout the course of our lives, the blessings we enjoy from day to day, the great and glorious privileges which distinguish our lot as Christians, demand on our part an unceasing return of gratitude and obedience. But is this return made by us in such a manner as can entitle us to look forward to a continuance of these inestimable blessings? Is there not too much reason to fear that the pious wish of Moses might with justice be addressed to the majority of professing Christians in the present day? "O that they were wise, that they understood this, that they would consider their latter end!"

But it is not my intention to confine the words of the text to ourselves only as individuals ; my object on the present occasion is to give them a more extensive consideration, and to propose them as more peculiarly a subject for national reflection.

If the warnings and exhortations of Scripture were written for universal instruction, then surely the pious wish expressed in the text ought equally to become a subject of reflection to ourselves as a nation, and to every land which has received the records of the Divine will. More particularly, however, are those nations interested in their consideration, to whom the favour and protection of the Almighty have been more abundantly manifested, and by whom may have been experienced more signal instances of his providential interposition.

And what nation is there which has experienced so many instances of the Divine favour and protection ? What land so elevated by tokens of providential interposition ? What people enjoy such signal and glorious privileges as belong to the inhabitants of this great and favoured land ?

It must be granted if we allow (and can we venture to deny it ?) that the providence of God rules over the affairs of nations—that as a people, we have enjoyed an abundant share of his Almighty favour and protection. Contemplate the amazing resources of this great and mighty empire ! reflect how she has become under Divine Providence the arbitress of nations ; survey the boundless extent of

her dominion and the influence inspired by her arms ; consider the privileges which, as inhabitants of this land, we enjoy ; the means we possess of extending the blessings of religion and civilization throughout the world, and then say whether we do not seem raised up by the Almighty to become a beacon to the nations, and the instrument for accomplishing the purposes of his will.

If then we must acknowledge that the providence of God is interested in the concerns of nations, and if we cannot but trace the hand of the all-wise Disposer of events in the many signal instances of favour and protection extended to our country, and the blessings and privileges we enjoy—does it not behove us to weigh well the responsibility we incur if we neglect to profit by these manifestations of his providence, and if we fail to employ the advantages we possess in fulfilling the important ends for which they were vouchsafed ?

Does it not concern us to reflect seriously what return, as a nation, we have made for the many inestimable blessings we have received ? Have they led us to testify, on our part, gratitude and obedience to our Divine Benefactor ; or may the words of our text be applied to ourselves as a nation, as they were to the Jews, “ O that they were wise, that they understood this, that they would consider their latter end !”

It requires but little reflection to convince us that we are at all times under a great obligation seriously

to consider the many favours we have experienced at the hand of the Almighty, and to contemplate the danger we incur, should we neglect to profit by their enjoyment, or should they become to us only the means of our forgetting the source whence these blessings are derived.

But if at all times this duty is incumbent on us, much more does it become so at a time like this, when, from the recent calamity inflicted on us, we are roused to the consideration of our future prospects as a nation, and are led to pause on the commencement of a new era of our political existence. Much more so indeed is this a time for such contemplation, when that great and illustrious individual, who has been the instrument in the hands of Providence for exalting our country to its present pitch of greatness, is sunk to rest in the grave, when the sun, whose meridian lustre illumined the world, is set in the darkness of night.

My brethren, we are this day called upon to pay the tribute of our regret to the memory of one of the greatest monarchs that ever sat on England's throne; and how can we better discharge the duty which this melancholy occasion imposes upon us, than by endeavouring to improve the consideration of the mournful event, by drawing from it those reflections both of a spiritual and of a temporal nature, which it so abundantly affords for edification? "O that they were wise, that they understood this, that they would consider their latter end!"

From the words of the text, taken in connection with the melancholy event which this day calls upon us for our reflection, the following important considerations demand our most serious attention.

From the pious and warning wish expressed by Moses, we should be led, both as a nation and as individuals, to consider seriously the many mercies and blessings which, under the government of our departed sovereign, have been extended to our country, and to contemplate the responsibility we incur should we neglect to make them grounds for our gratitude and obedience. And these reflections should be so applied as to become the means of producing in us a serious and devout consideration of our latter end. And may He, by whose preventing and assisting grace alone can all our meditations become profitable to his service, so shed abroad in our hearts the influence of his Holy Spirit, that the reflections which we shall suggest may tend to the increase of his honour and glory, and of our own present and future welfare.

In reviewing the series of events which adorn the annals of our departed sovereign, what extraordinary instances of Divine mercy and favour, what signal tokens of providential interposition and protection extended to our country throughout the course of his government, must present themselves to the mind of the contemplative Christian!

Reflect for a moment on the state of this country, on the state of continental Europe, on the state of

the civilized world, when it pleased the Almighty to afflict with a mental malady the revered father of our late sovereign, and the government of these realms became entrusted to the hands of our departed monarch : Who can revert to the time when the clash of arms resounded throughout the civilized world, when kings were hurled from their thrones at the will of a cruel and unrelenting despot—when a bloody and exterminating war seemed waged against the civil and religious institutions of every state in Christendom, and all were doomed to sustain its horrors, or to groan under the chain of servitude—when those sacred ties, which bind together individuals, and which constitute and civilize society, were broken asunder, and a host of fierce, discordant and unsocial passions were let loose upon the world—who, I say, can reflect on these, and more than these, things without asking, What were we, as a nation, that we should have escaped unhurt and uncontaminated amidst the wreck of empires and the disruption of the ties of civilized society ? Must we not indeed declare with the Psalmist, “ If the Lord himself had not been on our side when men rose up against us, they had swallowed us up quick, when they were so wrathfully displeased at us. Yea, the waters had drowned us, and the stream had gone over our souls.”

While the whole of Europe groaned under the horrors of war or the chain of servitude, it pleased the Almighty to make this nation the instrument for

pacifying the discordant elements—by her great and glorious success she restored peace to a world in arms. “ Nation no longer warred against nation, but the sword was turned into the ploughshare, and the spear into the pruning hook.”

And while we call to mind these signal manifestations of divine favour and protection extended to our country, and reflect how she became the instrument in the hands of Providence for stilling the raging of the nations, and for restoring peace and security to the world, can we forget that under the auspices of the illustrious individual now numbered with the dead, these purposes of the divine will were accomplished ?

Let us continue our reflections too from the time when universal peace brought repose to our exhausted country. What wonders in science, what improvements in the arts, what brilliancy in literature, what new fields for commerce and enterprize have since that period burst forth to elevate our country, and which seemed reserved, in an especial manner, for the fostering care of our late beloved sovereign to call forth, to appreciate and to reward.

Whatever can tend to raise our country above surrounding nations—whatever constitute the refinement of society and the comforts of social and domestic life, have during his reign been brought to a degree of unprccedented perfection.

But the most glorious feature which will distinguish the age of our departed sovereign, and which will con-



secrete his memory to every well-wisher of his country's happiness, is that great and important measure which provided accommodation in our established Church to thousands who had been driven to desert her standard, or to range themselves under the banners of contending sects. Those sacred piles which have been raised and consecrated to the honour of God and the service of religion, will stand as lasting monuments to the memory of **GEORGE THE FOURTH!** and will shed a lustre over his name when the memorials of more brilliant, but less useful, acts shall fade or be forgotten.

When then we reflect on these manifestations of Divine favour and protection extended to our country, and the blessings and privileges which, under the government of our departed sovereign, we have enjoyed, will it not naturally lead us to inquire to what ends these tokens of Almighty favour towards us have been applied, and to what purposes the blessings and privileges extended to us have been devoted?

And if the fate of the Jewish nation depended in a great measure on the return they made for the divine favour and protection which they experienced, if their inspired legislator denounced against them such dreadful punishment on account of their disobedience and ingratitude, can we imagine that greater forbearance will be shewn to us as a nation, if we, through a forgetfulness of God, abuse or lightly esteem the mercies which at his hand we

have experienced ? When their venerable legislator threatened the Israelites with the dreadful consequences which he foretold awaited their obstinacy and disobedience, he shews them the aggravated nature of their guilt by recounting what the Almighty had done for that faithless and froward generation. Surely then it must become a matter of the greatest moment to ourselves as a nation, seriously to reflect how far the many instances of Divine favour and protection which we have experienced, have produced in us a disposition to promote the wise purposes for which they were designed, and in what degree the blessings and privileges extended to us, have become the means of our promoting the honour of God and our own present and future welfare.

If, in extending our inquiry throughout the various classes of the community, we should discover that the recollection of all which we have experienced at the hand of God form the theme of our acknowledgment and gratitude ; if all of us should be found to be fully impressed with a lively sense of the obligation we are under of furthering the gracious ends for which the tokens of providential favour extended to us were designed ; and if this consideration, influencing all classes of society, should have led to an increase of religion and morality amongst us ; if a disposition to promote the honor of God, a reverence for his laws, and the practice of the great duties of Christian holiness be observable in our national

character—if, I say, serious reflection on all the mercies and blessings which, as a nation, we have experienced, have led us to testify, in return, gratitude and obedience to the source whence they are derived; then indeed may we venture to look back upon the past with feelings of joy and thankfulness, and forward to the future with humble confidence and hope!

But may we venture to pronounce that all this has been done on our part? Can we presume to assert that a grateful acknowledgment of God's merciful dealings with us, as a nation, is a prevailing consideration amongst us? Could we dare to affirm that the recollection of his favour towards us, and the consequent obligation on our part of obedience and love, are distinguishing features which mark our character? And can we lay the flattering unction to our souls, that a continuance of the Divine favour and protection is a blessing we have laboured to secure?

To what class of the community shall we appeal for a reply?

Shall we look to the nobles of the land, to the rulers and governors of the state? Are they all fully impressed with a lively sense of the Divine favour and protection extended to their country, and anxious to testify their gratitude by promoting the honour of God, and a reverence for his laws amongst all classes of society? Is the extension of the Redeemer's kingdom a leading feature which adorns

their rank? Are they solicitous to purify the stream of national morals by preserving uncontaminated the source whence they issue? Is their example such as is likely to promote among all classes a reverence for the laws and religion of their country?

Shall we turn to the great body of the clergy of the realm? Are they, as ministers of the Gospel, always found faithful to their trust, as those that must give an account? Are they all fully impressed with a sense of the awful responsibility they incur in bearing rule over the Church of Christ, or in feeding the flocks committed to their care? Is the promotion of the glory of God, and the salvation of the souls of men, the great and paramount object of their ministry?

Shall we appeal to the middle classes of society? Are they all living in the true faith and fear of God? Is religion a matter of primary importance to themselves and their families? Are they unaffectedly desirous to promote its interest both by their practice and example? Are they anxious to discourage every thing that may tend to infuse irreligion and immorality among the community, and to set such examples to their servants, their dependants, and to the lower orders of society in general, as may tend to promote the honour of God, and their temporal and eternal interest?

Shall we venture to ask the lower classes of society? Are they all living in the discharge of the duties which belong to their humble station? Are

they sincerely desirous of reaping the benefit of those means of instruction which as Christians they so abundantly enjoy? Do they embrace with gratitude the opportunities of spiritual improvement which are so universally extended to them? And are they fully impressed with a sense of the responsibility they incur if they neglect to profit by all the means of edification which they possess? Is their duty to their neighbours shewn in the practice of obedience to their superiors and employers, of honesty, fidelity, and diligence, in the discharge of their various duties? Are sobriety and humility the leading virtues which mark their station? Are all these duties so performed by the various classes of society amongst us, that they form distinguishing traits of the national character?

Lastly, Is the Sabbath religiously observed by all classes of the community? Is it set apart as a day for promoting in a more especial manner the honor and glory of God, the growth of piety and religion, and the practice of all the relative and social duties of life? Is it universally observed as a day of rest and religious retirement? Are all unnecessary employments prohibited or discouraged? and is it made by the Divine blessing the means of promoting the present and future welfare of all classes of the community?

These are serious and important questions, the consideration of which ought surely to become matter of deep and momentous concern to us, both as individuals and as a nation!

A grateful return on our part for the many mercies and blessings we have experienced at the hand of the Almighty, can alone entitle us to look forward to a continuance of his providential care and protection. The awful warning and threatening which the inspired legislator of the Israelites denounced against that infatuated people, ought surely to arouse us to a consideration of the danger we incur if we neglect to profit by their instructive example ! If the ingratitude and disobedience of the Jewish nation, to whom was visible only the dim twilight of revelation, could draw down such signal punishment from the hand of God ; if their disregard of the Divine warnings, echoed through the medium of a human legislator, exposed them to such dreadful consequences of the Divine displeasure, much more surely must the fate of a Christian land depend upon the use or abuse of the Divine mercies and blessings vouchsafed to it. " If they escaped not who refused him that spake on earth, much more then shall not we escape if we turn away from him that speaketh from heaven."

We may rest assured that the gifts of Providence are not bestowed upon his creatures in vain ; both nations and individuals are deeply responsible for all the mercies and blessings they experience.

To ourselves as a nation the favour and protection of the Almighty have been extended to a great and unparalleled degree, and to a proper return on our part, rest assured, depend the future welfare and prosperity of the country. Though to a superficial

view the face of our affairs betrays no symptoms of an approaching storm, though our ears are neither assailed by wars, nor rumours of wars, but our political horizon appears clear and hopeful as the cloudless aspect of a summer's evening; yet such may not long be our view; the course of events may lead us to other prospects; a night of gloom may succeed the calm serenity of the evening; a nation's groans may follow the voice of joy and mirth and melody.

To whom, then, shall we turn, should ever a night of adversity overspread the face of our country, if, in the day of our prosperity, we, like the Israelites, "of the rock that begat us are unmindful, and forget the God that formed us?" Will it not be more tolerable for "Tyre and Sidon," cities which knew not God, than for us as a nation, who have been raised up by Providence to our present exalted pitch of greatness, who have lived in the noon-day light of the glorious Gospel of Christ, and who have within us all the means for accomplishing the great ends for which, as a nation, we have been exalted?

Should not then a review of the many mercies and blessings, the signal instances of Divine favour and protection extended to our country, induce us to pause and to reflect what return we have made for such tokens of providential regard, and to consider what future manifestations of the Divine favour we are likely to experience at the hands of a just and righteous God? Should it not lead us to the reflection

that if we fail now, while the day of grace lasts, to ponder these things, the time may come when the light may no longer beam upon us as a nation, but “darkness may cover the land, and gross darkness the people.” Ought it not to fill us with apprehension lest the warning words of our Saviour should ever bear reference to the fate of this great and favoured land?—“O that thou hadst known even in this thy day, the things which belong unto thy peace, but now they are hid from thine eyes.”

A consideration of such awful reflections ought surely to arouse every well-wisher of his country's welfare to a due sense of their supreme importance. On every class of the community rests a deep and solemn obligation of applying them to the great ends of repentance and humiliation.

Let the nobles and the rulers of the land consult the best and most lasting interests of their country, by preparing the way for the return of an ungrateful and disobedient people to the mercy of a just and righteous God!—Let them “blow the trumpet in Zion, sanctify a fast, call a solemn assembly: gather the people, sanctify the congregation, assemble the elders, gather the children and those that suck the breast: let the priests, the ministers of the Lord, weep between the porch and the altar, and let them say, Spare thy people, O Lord, and give not thine heritage to reproach that the heathen should rule over them: wherefore should they say among the people, where is their God?”



Let all orders of men in the state bow with reverence before the throne of grace, and propitiate the mercy of God by repentance and humiliation; let them fall low on their knees before his footstool, and supplicate a continuance of the Divine favour and protection to themselves and their country; and let them testify by renewed vows of gratitude and obedience their deep sense of the blessings they have experienced, and their unworthiness of future tokens of his providential regard.

And let this period, which is externally one of national mourning and affliction, be not confined to the garb of sorrow and the heraldic pomp of woe, but let it become a season of national humiliation and penitential sorrow and contrition. Let our churches, which are now arrayed with the pious emblems of a nation's grief, be thronged with devout and prostrate worshippers! And let the recollection of the great and illustrious individual to whose memory we consecrate these tributes of our respect, become the means of rousing us to serious reflection on the past, and lively apprehension for the future.

To his family, to his country, and to the world he is no more!—The head which was once busied with vast projects of grandeur and glory, now rests pillowed in the tomb!—The heart which once swelled high with warm and fervent wishes for his country's welfare, now lies cold in the dust!—The eye which once beamed with delight on the gorgeous array of Britain's proudest and noblest sons, is closed in the

darkness of night!—The hand whose very touch was the source of delight and harbinger of greatness, lies paralyzed in the grasp of death!

Here let us pause.—We do not say that he was faultless; we do not say that he was free from those vices and errors which more particularly attach themselves to rank and greatness; we seek not to extenuate his faults; but cold must be the heart and imprudent the tongue that could seek to loosen those sacred ties which will unite his memory with the affectionate regard of his country, for the noble, generous, and disinterested qualities by which he was distinguished.

This is no place for the language of panegyric, nor would I insult the memory of the dead by making a parade of virtues which are at best but a “reasonable service.” He is gone where neither the voice of praise or censure will ever reach to disturb his repose!—May his ashes rest in peace in the sepulchral tomb of his illustrious house!—May the proudest monument to his memory be that which is consecrated in the hearts of a devoted and affectionate people! And at the last great day, when he shall be summoned from the slumbers of the grave, may a merciful God, for the sake and through the merits of his Saviour, look with an eye of compassion on his errors, and reward him with a crown of immortal bliss in the realms of light and life!

But let it be our part to derive wisdom from his tomb, and to draw understanding from his dust.

Be it our part to apply the consideration of the melancholy event to the great ends of spiritual benefit and improvement.

Let the recollection of all that we have experienced at the hand of God under the government of our departed sovereign, become the means of producing in us a serious consideration on the danger we incur, by neglecting that return of gratitude and obedience which will assuredly be required at our hands by the Sovereign Judge of quick and dead.

And with this solemn reflection, let it become the means of rousing us to the contemplation so earnestly desired in the text—a devout consideration of “our latter end.” Let it excite us to the recollection that we too must one day lie down in the dust, and become tenants of the grave. There, in that “house appointed for all living,” where mingle with their kindred earth the noble and the ignoble dust, the voice of warning never enters, the sound of penitence is never heard. The dreary mansion of the tomb excludes alike all reflection on the past, all contemplation of the future. As we lie down in the dust so must we arise to judgment.

Under this awful impression—may serious reflection on all the mercies and blessings which, both as individuals and as a nation, we have experienced at the hand of God under the government of our departed sovereign, lead us to consider the awful responsibility we incur by our neglect to testify in return gratitude and obedience to the Supreme Disposer of events, and may this consideration excite us to repent-

ance and humiliation for the past, and to a devout and serious preparation for our "latter end."

And while I make it my earnest prayer to Almighty God, that he would mercifully vouchsafe to all classes of the community the gracious assistance of his Holy Spirit, to enable them to acquire the wisdom and understanding to consider these things, more especially do I entreat that his blessed influence may rest upon the congregation assembled within these walls; that the reflections which we have now made may be so impressed upon their hearts as to become to them subjects for devout and lasting meditation.

More particularly, my brethren, do I pray that your minds may be impressed with the reflections which have been this day suggested, and above all, with the grand conclusion to which they have been directed—the consideration of your "latter end."

To this point tend all the warnings and exhortations of Scripture—all the entreaties of the ministers of Christ; and to this great end have my humble endeavours during the time that I have gone in and out amongst you been, I trust, mainly applied. More particularly then do I earnestly pray, now that the time of my labours amongst you is drawn to a close—that this consideration, by the gracious assistance of God's Holy Spirit, may be made by you a subject of lasting and devout meditation.

My brethren, this perhaps is the last time that it will be my lot to address you from this place. And when I consider this, can I be insensible of the awful

responsibility, which as a minister of the Gospel, I have incurred as to the discharge of my duties whilst amongst you? Can I be insensible of the important duties which have devolved upon me, and my own unworthiness of, and inability for, the discharge of so great and solemn a trust?

I must confess that I have long felt, and more particularly now do I experience, a lively apprehension, lest from a want of attention on my part, or from any apparent negligence or insensibility as to the discharge of my various duties, I should by any means bring a scandal on the Cross, or a disregard to the established Church of which I am but an humble and unworthy Minister.

But should any apparent negligence or indifference have been visible on my part, in the discharge of the trust committed to me, I must entreat you to believe that it neither proceeded from want of inclination for the performance, nor from an insensibility to its paramount and supreme importance.

When, indeed, I reflect on the various and important duties which devolve on a minister in this great and populous town; when I consider the mass of poverty, ignorance, and irreligion, which every where surrounds us, can I but feel a serious apprehension lest my own utter inability for their proper discharge should leave on your minds an impression, that I was insensible to the necessity of their performance, and the supreme importance of their fulfilment?

But while I express this apprehension on my part, can I be insensible to the indulgence with which my humble endeavours in your service have been received in this place? Can I feel indifferent to the encouragement and marked attention which, as a minister of the Gospel, I have received from this congregation?

My brethren, I should consider myself lost to a sense of duty, were I to omit paying you the tribute of my grateful acknowledgment for the manner in which your attention and encouragement have been extended towards me in the performance of my duty, during the time I have laboured amongst you.

It has indeed been a source of satisfaction to me in witnessing the manner in which my services, as your minister, have been appreciated, since it has afforded me grounds for hope, that my labours amongst you have not been in vain. This pleasing reflection has afforded me matter for consolation, and has alone enabled me to make the many sacrifices which my residence amongst you required.

And I pray to God, that whatever devout impressions may, through the assistance of his grace, have been made upon your hearts by my humble endeavours—whatever feelings of conviction of your unworthiness in the sight of God—of your own inability for accomplishing the work of salvation—of the necessity of a Saviour to atone for your sins, and the influence of the Holy Spirit to sanctify your hearts—whatever knowledge you may have acquired

of the great mysteries of the Gospel—of the means and ordinances to be used to enable you to apply the Redeemer's merits, and to procure to yourselves the benefits of his death, and to draw down upon yourselves the sanctifying influences of the Holy Spirit—how much soever the vivifying and strengthening principle of faith may have animated you in the discharge of your duty, the pious consolations of hope have brightened and extended your prospects of the glorious rewards of eternity, and the mansions of a heavenly kingdom—and the divine duties of charity, have been made the end of your practice.—In what degree soever these great truths and impressive features of our holy religion, may, through my humble instrumentality, under the divine blessing, have become the subjects of your faith and practice, I pray to God, that by the assistance of his grace, your religious convictions may be more firmly impressed on your hearts—your faith strengthened and established—your hopes become brighter and more extended—your charity more fervent—and the prospect of your latter end more cheering and consoling.

And relying on the assistance of the Divine grace for your support and consolation in the progress of your Christian course, let me exhort you in the words of St. Paul, "As ye have therefore received Christ Jesus the Lord, so walk ye in him. Rooted and built up in him, and stablished in the faith as ye have been taught, abounding therein with thanksgiving."

But, my brethren, how much soever, in the discharge of my duty, your encouragement has become to me matter for satisfaction ; how much soever this reflection may have afforded me grounds for consolation, there is one consideration at present which dims the recollection of the past, in darkening the prospect of the future.

It is hardly possible, I think, for a minister who is alive to a sense of his duty, to be accustomed for any length of time to address a congregation, without feeling towards them an increased and growing attachment, and without experiencing a more earnest desire for their spiritual welfare. Nor can this attachment become otherwise than mutual on the part of those who are sincerely desirous of receiving instruction. These ties are formed gradually, but I believe are of lasting duration.

Believe me, I have not ministered in this congregation so long without experiencing this increased devotedness to you in the discharge of my duty, and a greater and more anxious concern for your spiritual welfare ; nor without imbibing feelings of deep and lasting interest for your temporal and eternal happiness. And to these sentiments on my part, have you expressed your return by the manner in which my humble endeavours in promoting the cause of the Gospel of Christ and your own eternal interests, have been received and appreciated.

The ties which these sentiments have created will no longer bind us ; but whatever be my future lot



in this life, whether I may be enabled, by the Divine blessing, to employ my humble ability in the cause of God, and in the service of my fellow creatures, or become disheartened and discouraged in the progress of my ministry,—whether my lamp of life more clearly or more dimly burn,—under all the future changes and occurrences of life, the knowledge of your spiritual and temporal welfare will ever become to me a subject of joy and thankfulness.

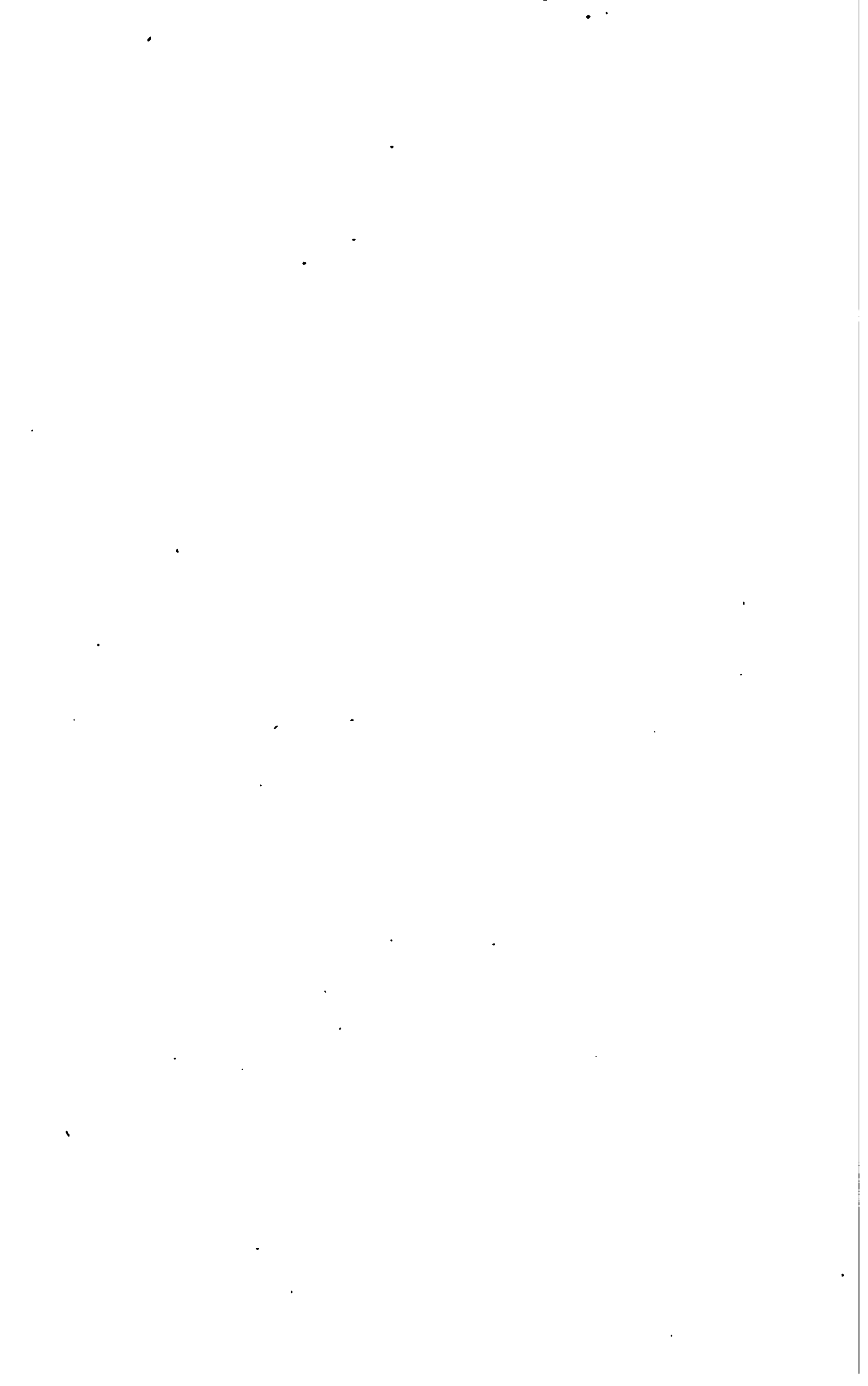
“ And now, brethren, I commend you to God, and to the word of his grace, which is able to build you up and to give you an inheritance among all them which are sanctified.”

May the God of all grace so build you up in a lively and stedfast faith, may he nourish you with all goodness, and of his great mercy keep you in the same ; may he enable you to acquire the wisdom and understanding, seriously to consider, and devoutly to prepare for your “ latter end.” And when the changing scenes of life are past, when this world shall have come to an end, and the trumpet shall sound, which must awake us from the dreamless sleep of the grave ; may we all, by the mercy of God, and through the merits and atonement of our Saviour, be made partakers of an inheritance with the saints in the realms of immortal bliss and glory. Amen.

THE END.

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L. 7. 1831

THE CLAIMS OF SUNDAY SCHOOLS VINDICATED.

A

SERMON,

PREACHED IN

SANDBACH CHURCH,

September 12th., 1830,

FOR THE BENEFIT OF

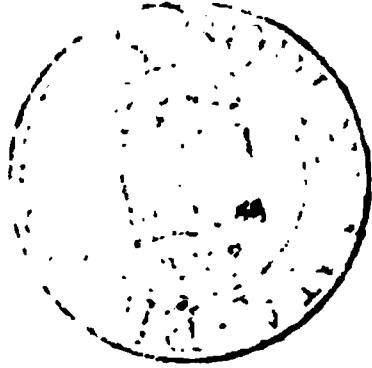
THE SUNDAY SCHOOL.

BY T. B. INGHAM, B. A.

CURATE OF SANDBACH, AND LATE OF  
QUEEN'S COLLEGE, CAMBRIDGE.

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MDCCCXXX.



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TO  
THE RIGHT REVEREND  
JOHN BIRD SUMNER, D. D.  
LORD BISHOP OF CHESTER,

THE FOLLOWING

S E R M O N

IS,

*WITH HIS LORDSHIP'S KIND PERMISSION,*

MOST GRATEFULLY AND MOST RESPECTFULLY

DEDICATED,

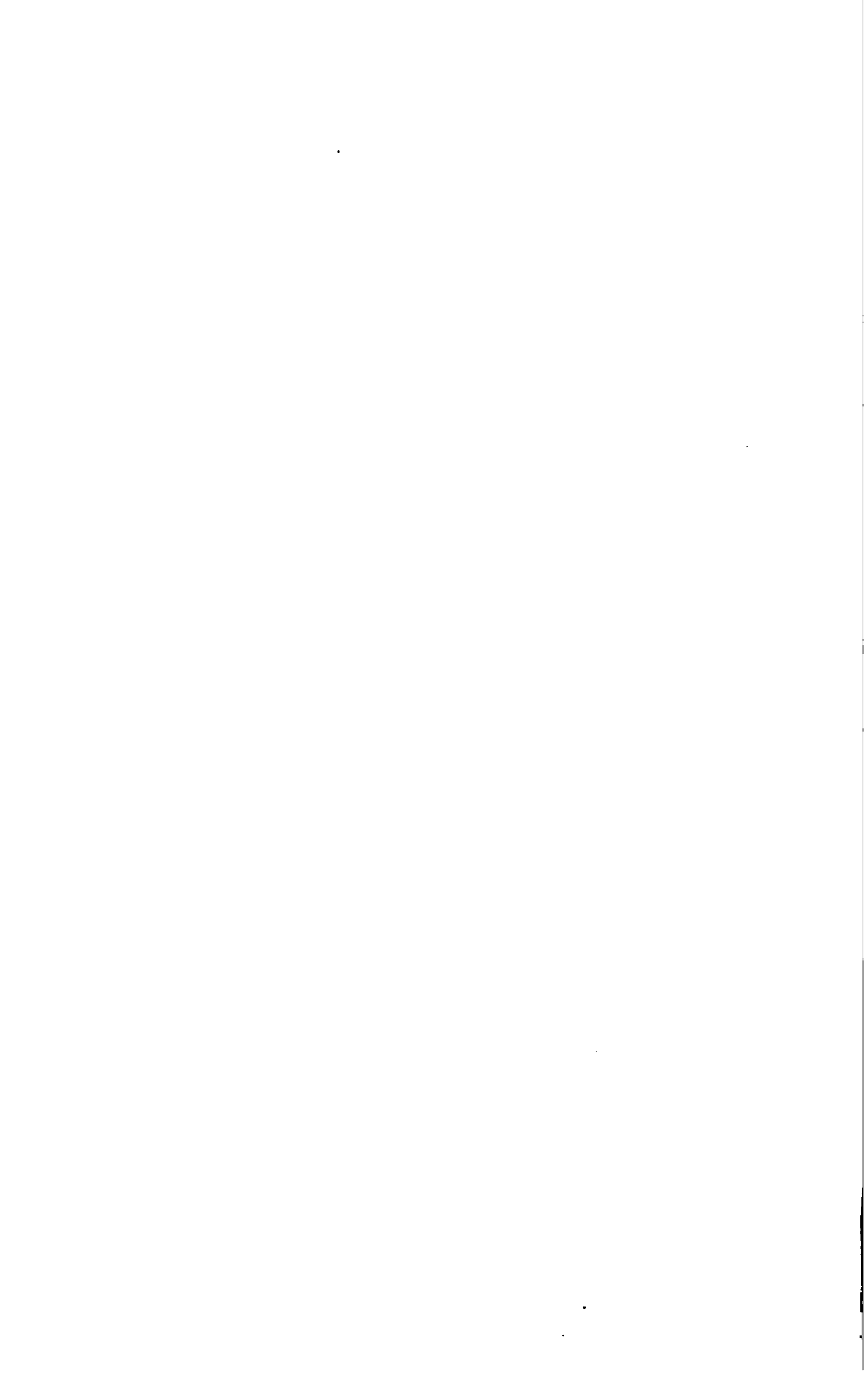
BY

HIS LORDSHIP'S

VERY OBLIGED AND

HUMBLE SERVANT,

THE AUTHOR.



## P R E F A C E .

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IN the following Sermon, the usual objections to the education of the poor are not noticed ; because they have been so often and so ably refuted ; and experience, the most conclusive of all reasoners, has shewn, and is daily shewing, their futility. Besides, these objections lie chiefly against education *in general* ; and therefore do not properly fall within the province of a Discourse, purporting to advocate the dissemination of *religious* knowledge. The writer, who pleads for the diffusion of *secular* instruction, is bound to associate with it the principles of *religion*, because the former would

probably have an unhappy influence without the rectifying properties of the latter; but religious education may be, and often is, safely set afloat on the stream of mental capacity without the helm of philosophy or science to guide it.

Whatever may be thought of the propriety of teaching the poor other things, there is surely not a person to be found, so infatuated with the supposed grovelling advantages of keeping their inferior brethren in ignorance, as to wish to interdict the instruction afforded by a Sabbath School. If, however, such a man exist, we leave him to his narrow-minded policy, only just asking him to recollect that the sum and substance of this instruction is the **WORD OF GOD**. And we put it to his conscience whether, after an admission of this fact, he dare throw out such a profane reflection on the wisdom of the Almighty in revealing his will to man, as to say that children ought not to be taught to read it?



The Author has no apology to make for the sentiments propounded in the following Discourse ; though he claims the indulgence of his readers for the imperfect manner in which they are maintained. And he prays that this humble effort “to set forward the salvation of children” may be blessed by Him, who was their loving friend on earth, is now their advocate in heaven, and must therefore look with complacency upon every attempt made for the advancement of their spiritual interest.

*SANDBACH,*  
*DEC. 9, 1830.*



# **A SERMON,**

**ETC. ETC.**

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**MATTHEW, xviii. 14.**

**'EVEN SO, IT IS NOT THE WILL OF YOUR FATHER WHICH IS IN HEAVEN,  
THAT ONE OF THESE LITTLE ONES SHOULD PERISH.'**

**THE** circumstances, which led to this declaration, were these: the disciples, under the influence of those carnal notions respecting the Messiah's reign, which for a long time darkened their view of its real character, came to Jesus, saying, "Who shall be greatest in the kingdom of heaven?" that is, who shall have the chief place of dignity in that mighty empire which the Messiah is about to establish on earth?

And Jesus, after a mode of teaching common in the East, placed before their eyes a living, pal-

pable illustration of the lesson, which this question gave him an opportunity of inculcating. He “called a little child unto him, and set him in the midst of them, and said, Verily I say unto you, except ye be converted,” from all lofty, ambitious desires, “and become as” free from them as “little children, ye shall not enter into the kingdom of heaven. Whosoever, therefore, shall thus humble himself as this little child, the same is greatest in the kingdom of heaven.”

And then, by a beautiful transition, from the child to those humble disciples so strikingly represented by it, the full force of which one must have seen the Saviour’s look to have felt, he said, “Whosoever shall receive one such little child,” one such humble believer, “in my name, receiveth me. But whoso shall offend one of these little ones which believe in me, it were better for him that a millstone were hanged about his neck, and that he were drowned in the depth of the sea. Take heed, therefore, that ye despise not one of these little ones.” And that you may not think it beneath you to regard them with kindness and attention, “I say unto you, that in heaven their angels do always behold the face of my Father which is in heaven,” that is, (as interpreted by Whitby,) “the angels of heaven, which are ministering spirits to

them, stand always in the presence of God ready to receive his commands concerning them." So highly do the very angels esteem them.

Nay, moreover, even the "Son of Man is come to save that which was lost"—to seek and to save these little ones which must otherwise have perished. "How think ye? if a man have a hundred sheep, and one of them be gone astray, doth he not leave the ninety and nine, and goeth into the mountains, and seeketh that which is gone astray? And if so be that he find it, verily I say unto you, he rejoiceth more of that sheep, than of the ninety and nine which went not astray. "Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish."

And this, my brethren, was, no doubt, spoken by the Saviour respecting, not only his humble disciples of *that* period, but all *future* ones; and especially respecting little *children*, for whom he ever shewed the tenderest regard.

Now the words of the text contain something more than a negative assertion. Our Saviour meant by them, not merely that it is not the will of our heavenly Father that these little ones should *perish*. The expression, by a peculiar figure of

speech, implies that, so far from it being his will that they *should*, it is his highest pleasure that they should *not*, perish; or, in other words, it is his will, that they should be *saved*.

And the occasion of pleading the cause of a Sunday School, will at once suggest the application I am about to make of the text. I shall take it then for granted, that our Saviour virtually says to us, what is no doubt the case, as much so as if he were at this moment to utter the words with an audible voice, “Even so, it is the will of your Father which is in heaven, that every one of these little ones—these very children whom he has made in some measure dependant upon you—yea, that every one of them, without a single exception, should be saved.”

Let us therefore, my brethren, listen with serious attention to these words, remembering who it is that spake them. Not an earthly monarch—not a mighty ruler of a nation, an empire, a world, but of the whole universe—the King of kings, and Lord of lords—not merely a prophet, a divinely commissioned prophet, but one infinitely greater than a prophet—the second person in the Ever-glorious Trinity, who created the heavens and the earth, “without whom was not any thing made

that was made, who upholdeth all things by the word of his power," and who now reiterates, by the mouth of his ministers, the words of the text, saying, with an authority which demands our most serious attention, "Even so, it is the will of your Father which is in heaven, that every one of these little ones should be saved."

In discussing this interesting subject, we propose to shew what is here *meant by the will* of our Heavenly Father; to point out the *proof he has given us*, that such is his will; to state the *means by which this will is to be accomplished*; and to notice the urgent *necessity*, which arises from such a view of the case, *of forwarding these means* to the utmost of our power.

#### I. Then, WHAT IS HERE MEANT BY THIS WILL OF OUR HEAVENLY FATHER?

It is not, my brethren, any fixed decree, any irrevocable determination, any unalterable destiny, which is sure to be accomplished, independent of the use of means, or in spite of opposition. Nor, on the other hand, is it a cold, unproductive wish. But it is something which forms a happy medium between these two extremes. It is a real, efficient desire, evidenced by the development

of a wise plan for the attainment of its object—a plan well calculated to answer the end proposed, but still not absolutely compulsory upon those for whose benefit it was formed.

We are rational beings, my brethren, and God deals with us *as* such. He neither propels us as mere machines, against our inclination; nor leaves us to the influence of our depraved, corrupt passions. For in the one case, he would entirely destroy our free-agency; and in the other, we should be sure to perish. There can be no doubt that the heart of man is so prone to sin, that it requires the implantation of a new principle by the Spirit of God, in order to give it a holy and heavenly direction. But still God sweetly *constrains* us; he does not literally *drag* us into the way of holiness.

It becomes us, I am aware, to speak with reverence and caution, on so deep and awful a subject as the mind and will of the Deity. But surely it can neither be derogatory to Him, nor presumptuous in us, to say that so important a thing as the salvation of men is not left, either to blind chance on the one hand, or to stern fate on the other. And he must be a careless reader of the word of God, who can, for one moment, believe that it is. This then is all we mean to assert;



and we think we are justified in making the assertion, because of the tendency there is in mankind to run, first to one extreme, and then to the other.

Now, in a certain sense, God may be said to will that which he permits, as in the case of Pharaoh's hardness of heart; and, in an unlimited sense, he wills that which he imperatively commands, as he did when he called the worlds into being. But in neither of these senses, is the word used in the text. It is far removed from both. It is, nevertheless, a real will, a real desire, that every one of these little ones should be saved—a desire that has given birth to a plan for their salvation. But still this salvation is only provided and offered, not irresistibly imposed, either upon them, or any other human beings. Means must be used, and efforts made, to bring them to that salvation which the will of God has planned, and his mercy effected, for them.

But our subject will rise into vast importance, if we reflect for a few moments, before we proceed to the second part of our discourse, upon what these little ones *are* whom it is the will of our Heavenly Father to save, and what that *is* which they are to be saved from. They are then *immortal beings*. They have within them that

which can never die. Each of these little ones possesses a soul—a precious, ever-living soul—a soul endless in its duration, incalculable in its worth. What are thousands of years, or millions of ages, compared with that *eternity* throughout which these souls will have to exist? a moment! What are all the treasures of the world, what the whole fabric of unconscious, perishable nature, compared with *one* of these souls? a mere bauble! My brethren, when the worth of the *soul* is the subject of our thoughts, there is no fear of our imagination exceeding the truth—we have no need to be cautioned against supposing too much—we may give full play to our mental powers in attempting to grasp it, and when we have done our utmost, all our efforts will be but like those of a feeble fly trying the extent of infinite space. The subject is too lofty for even the mind of an archangel to reach; well then may we be baffled by its immeasurable height.

It is *this* consideration, which attaches so much dignity and value to the humble labours of a Sabbath School. The achievements of the warrior, the statesman, or the scholar, much as they are lauded by the world and rewarded by the munificence of a grateful nation, sink into mere insignificance, when compared with the successful efforts of a zea-

lous, pious, enlightened Sunday School teacher. For what are the triumphs of the warrior, but the fading, blood-bought wreath of *a few short years*? What are the deeds of the statesman, but merely a slight addition to the honour, or greatness, or happiness of a *fleeting, earthly* existence? What are the attainments of the scholar, but often a more refined method of trifling away *this* life and forgetting the *next*? Whilst the good done by the faithful Sunday School teacher, is commensurate with *eternity*—it is the instructing of an immortal spirit, the bringing of a soul to God and endless glory. *They* may gild in brighter colours the passing objects of this world, but the night of death will soon throw an eternal cloud of oblivion over the fairest prospect they can rear; whilst the soul which *he* has been the means of saving, will emerge from the tomb clad in infinitely more than mortal beauty. What an encouragement this should be to all such teachers! How it should stimulate them, when they know that the mine, in which *they* toil, is rich with treasures far more valuable than rubies! And how it should excite every one of us to contribute, to the utmost of our ability, to forward so noble an object as that of bringing immortal souls to heaven!

But another most important feature in our subject, is, *that which these little ones are to be saved*

*from.* And what, my brethren, do you suppose this is? It is ignorance—it is vice—it is misery here, and hell hereafter. They are born in sin, and the children of wrath. They are inheritors of a corrupt nature. They have within them the seeds of wickedness, which will spring up into noxious weeds, unless checked by early culture. And, above all, they are liable to eternal death, and must perish everlastingly, unless they are brought to Jesus the Saviour of sinners. Surely this thought must give a fearful interest to our subject, and must invest it with an importance inconceivably great.

What should we not be willing to give, in order to save these little ones from bodily injury, especially from the loss of natural life? How eagerly we should exert our best efforts, to shield them from the ruffian's grasp, or from a watery grave, or from devouring flames! Could it be made to appear that we had it in our power to ward off any such danger, we should scarcely conceive ourselves justified in neglecting the opportunity, however arduous might be the exertion, or however great the risk, to which it would subject us. Where is the man, who would not think *that* the happiest moment of his life, which permitted him to save a fellow-creature from an untimely death? How much rather, then, ought we to strain every nerve,

as it were, to save these little ones from the jaws of hell, the Tophet of everlasting destruction!

We mentioned above, that the will of our Heavenly Father that these little ones should be saved, had led him to put forth a *plan for* their salvation. Now this is what we proposed to consider secondly, and what we called,

## II. THE PROOF WHICH HE HAS GIVEN US THAT SUCH IS HIS WILL.

Not, my brethren, that we really need any thing to prove the truth of either this, or any other assertion, contained in the word of God. It ought to be sufficient for us to *know* that He says or does a thing, without our requiring to be told *why*. And, indeed, this plan of salvation is not to be looked upon, as something done *in order to convince us* that God wills us to be saved; though now it *is* done, it cannot but be a powerful argument towards producing such an impression on our minds—to use the Apostle's language, it "*commendeth* God's love towards us, in that while we were yet sinners Christ died for us."

Had we been told merely that God willed us to be saved, and that he had provided salvation for

us—had we been told this, without being informed *how* it had been effected, we ought and indeed should have believed it, if we had duly considered from whom the declaration came. But with what an overwhelming force the message of salvation strikes us, when the *whole plan* is laid before us—when we see the *price* of our redemption—when we perceive the love of God towards men to be so amazing, his desire for their salvation so great, as to induce him to give up even his own beloved Son to secure it! The love of God is thus written in characters too prominent to escape the eye of any, but those who are perversely and obstinately blind—it is so plain that he who runs may read it.

Well then might the Redeemer say, and well may we repeat his words, “Even so, it is not the will of your Father which is in heaven, that one of these little ones should perish.” God willeth not the death of any sinner, but rather that he should turn unto him and live. He “will have all men to be saved,” and especially little children, who are so dear to Him, that the society of heaven is composed of *them* and those who *resemble* them. And so necessary is the possession of *their* disposition for that blessed abode, that we ourselves cannot be admitted to it until we become *like them*. How precious then must they be in his sight!

Even so, it is the will of your Father which is in heaven that every one of these little ones should be saved. Even *how*, my brethren? even *so*, that he sent his Son to seek and to save them—sent him into the dreary wilderness of this world to *seek* them, as the shepherd goes into the barren mountains to seek his sheep that are lost—sent him to *save* them, as the good shepherd does who lays down his life for the sheep. God willeth that these little ones should be saved, and he has fully and plainly testified the *earnestness* of that will, by giving his Son to die for them. Rather than lose them, he will lose for a time his Only-begotten Son. Rather than heaven shall be deprived of them, the second person in the Ever-blessed Trinity shall vacate for a season his throne of glory, and come to this lower world, to seek them out and to take them thither. Their souls were forfeited by sin, but Christ Jesus freely purchased their redemption at the price of his own precious blood. He gave *his* life a ransom for *theirs*; and now he is gathering them one by one into his blessed fold above, where “he leads them unto living fountains of waters, and wipes away all tears from their eyes.” —So much for the proof, which our Heavenly Father has given us, that it is his will that these little ones should be saved. We now proceed,

### III. TO STATE THE MEANS BY WHICH THIS WILL IS TO BE ACCOMPLISHED.

It is a fact, my brethren, which has need to be pressed upon our notice, on all such occasions as the present, that God works *by* means and not *without* them. He might at once teach men sciences, without putting them to the trouble of learning them. He might fill their minds with divine knowledge, independent of their seeking it. He might convert the hearts of the whole world in a moment, apart from any human agency. He might put an end to licentiousness and immorality, without the intervention of any natural causes. And sooner than heaven should want inhabitants, he could “raise up of the very stones children unto Abraham.” But all these cases would be contrary to the usual course of things. Means must be used, and labour bestowed, in order to effect any one of them.

It is the same in the moral, as in the natural world: the seed must be sown, or it will never grow—the soil must be cultivated, or it will bring forth weeds. So the seed of divine truth must be sown in the heart, before it can produce corresponding fruit—and the mind must be early initiated in the principles of virtue, piety, and godliness,



otherwise it will become a sterile desert infested with poisonous herbs, to the injury of every thing within the limit of its influence.

Now it is, as we have seen, the will of our Heavenly Father that these little ones should be saved ; but something must be done on *our* part, to *effect* this. Repentance and faith are the two grand instruments in the salvation of every soul that is saved ; and true it is, that these are both the gift of God ; but still there is something to be done *previous* to these, and from which indeed these in some measure spring. For instance, these children must know *what* they are to repent of, before they *will* repent—they must know that they are sinners, before they will lament their guilty condition—they must know what sin is, both in its nature and consequences, before they will ever forsake it. Again, they must know *what* they are to believe, before they *can* believe—they must know that there is a “ God of justice by whom actions are weighed,” who has appointed a day in which he will judge the world, and who will then reward the righteous and punish the wicked—they must know that there is a Saviour who died for sinners, and that all who believe in him shall be saved, shall be justified from all things from which they could not be justified by the law of Moses—they must know that there is

a Holy Spirit, who enlightens, renews, sanctifies, and helps all those who seek his gracious influences—they must know, in short, all these *objects* of faith, before they can possibly exercise faith *in* them. And, what is of material consequence, they must know what is their duty both to God and man, in order that they may try their faith whether it be of the right kind or not.

Now where are they to learn all this, but from the Bible; and how are they to learn it, except they can read; and how can they read, unless they are taught; and how can they be taught, without expense; and to what source can they look, for the supply of this expense, but to you their patrons and friends? Most of the children are poor, and have not the opportunity of instruction, at least of *religious* instruction, any where but at the Sunday School. They are exposed, during the whole week, to sinful temptations in countless shapes—the world, the flesh, and the devil, try to bind them in galling chains, and to lead them captive at their will, six days out of seven; and they come to us on the seventh day for shelter from these evils—they come to recruit their strength, and to trim and prove their armour, as it were, to enable them to withstand these deadly enemies.

What weighty considerations are these, my brethren! What a momentous trust God has committed to us! He has formed the plan of salvation—he has put into our hands a system for renovating the depraved souls of these little ones—the machine is made, so to speak, and is within our reach; but it remains with us both to *put* it, and *continue* it, in motion. And we are this day met together to raise supplies for doing so.

We have said that these little ones cannot become acquainted with the truths of Christianity, unless they can read. But perhaps it may be objected, that they may learn them from others, especially from the ministers of God's word when they attend his house. True, they may; but I think it will be found, that very few of those who cannot read, ever feel much concerned about public worship. And indeed that ignorance, which ought to force them under public instruction, often forms the very excuse for their neglecting it. Tell them about their frequent absence from the house of God, and they will reply with the greatest coolness, "We are poor, ignorant creatures—we know no better—we were never taught any thing," as if being ignorant were a sufficient reason for neglecting divine ordinances, when the fact is, it is the most powerful argument for never letting slip

a single opportunity of hearing God's word publicly explained and preached. But yet, I have seldom known the statement of this truth produce any real conviction of its urgency, on the minds of such persons. And thus they go on, year after year, in a state of unconcern, until their hearts become impenetrably hardened in sin, and their minds too weak to understand even the theory of religion—until they cannot perceive the meaning of the very plainest doctrines of the Bible. And, consequently, when death stares them in the face, and they send for the minister, which they always do as a sort of charm for their troubled consciences, he finds, to his regret, that not one single truth of scripture can they receive to any saving purpose; and the word of life, when offered to them, falls powerless from their expiring grasp. Believe me, my dear brethren, I speak this from personal observation; for I have seen many, very many such cases, during my short experience in the ministry.

The Scriptures are the only satisfactory revelation that we have of the nature of God—of his attributes, his will, his actions—and of the condition of man, as a sinner, and as redeemed by the blood of Christ, and as a moral, accountable being destined to live in either happiness or misery for ever. True it is, that much valuable information

may be learned from the book of nature ; but the inferences drawn from it ( for they are only *inferences* after all ) cannot always be depended on, nor are its lessons intelligible to common minds. Every thing then that we can know on these points, with a proper degree of certainty, must be derived, either directly or indirectly, from God's own word—must be derived either from that word itself, or from sources originally taken from it. The Bible is a rich and valuable spring, whose waters are adapted to the healing of our diseased souls, and it is the only one containing precisely the medicinal properties that we want. It flows out into many streams extending far and wide, and all of them good in their way ; but how much better to drink it fresh at the fountain head, unmingled with any less pure ingredient, which it might collect, in its passage through the channel of human interpretation. But in order thus to drink of the well of life, these children must be able to read. If then we would not be guilty of excluding them from so indispensable and excellent a blessing, let us instruct their infant minds, lest they perish for lack of knowledge, and God “ require their blood at our hands.”

The voice of experience, as well as that of duty, calls aloud for our exertion. Look at the state of

society now, compared with what it was a few years ago, when the immortal Raikes had not come forth with his blessed scheme of Sabbath School teaching. And if we have forgotten, or never knew, what the moral and spiritual condition of the poor then was, let us go into the abodes where the aged, ignorant pilgrim sits, without the religious instruction of early years to cheer the gloomy path, around which the clouds of death are gathering. There you will see a specimen of what the lower classes were, before the land of our nativity was blessed with Sabbath Schools. There you will hear the hoary-headed grandsire lament, with tears in his eyes, that there were no such institutions in *his* childhood. And, as if the order of things were reversed, and youth was to be the instructor of age, you shall find the child of eight or ten years teaching the man of sixty the lessons of sacred truth.

Truly has it been said, that the children of this generation *are*, what the men of the next *will* be. If then things go on improving, and religious education keeps pace with its progress during the last few years, what days of light, intelligence, and order will soon appear! And what a glorious vision does the anticipation of this open to the eye of the philanthropist, in his heaven-born aspirations for the good of mankind!—Here then we see the

*indispensable importance* of those means of saving little children, which we have stated; and from this view arises,

**IV. Lastly, THE URGENT NECESSITY OF FORWARDING THESE MEANS TO THE UTMOST OF OUR POWER.**

I shall, however, say but little on this point; for the length to which I have already protracted my discourse will not allow me to do more. Nor do I think it requisite; for the subject is in itself so plain and intelligible, so moving and momentous, that it must “commend itself to every man’s conscience in the sight of God.” I shall therefore leave it to make its own appeal. In its own native weight and importance it approaches you; and I cannot but think you have too much compassion, and too quick a sense of what is right, to resist it.

Only recollect the immense advantages resulting from Sunday Schools, and then feel uninterested if you can. In them these little ones are taught to read, and what they read is the word of God, which cannot fail to make some salutary impression upon their tender, susceptible minds. They are taught, too, the fundamentals of Christianity in the excellent Catechism of our Church.

And although no saving effect should be produced at the time, yet they are at least *prepared* for it ; and, consequently, when the minister comes to instruct them, he finds he has something to work upon, he finds materials ready to his hand. Thus Sunday Schools are a kind of nurseries for the Church, in which tender shoots are fostered and nourished, until they are fit to be transplanted into the house of God, where they flourish in all the rich luxuriance of maturer age, till at length they are finally gathered into everlasting habitations above.

And here I cannot help expressing the satisfaction, I have more than once felt, in witnessing the good effects that have been produced by our own School. Several young persons have been pointed out to me, with the remark that they were educated there, who are now a credit both to it and themselves, and are a living testimony to the world of the blessing which attends the discipline of such sacred and useful institutions.

Again and again, too, it has been a delight to me, to observe the general good feeling that exists towards our School. It is a subject in which few feel uninterested, and scarcely ever have I perceived any thing like unconcern, when *it* has form-



ed the topic of conversation—a clear proof this, that twenty-three years' experience have tended only to twine the hearts of the neighbourhood closer round it. And here I feel myself bound to offer my humble and heart-felt thanks to those of our Christian brethren, who do not usually assemble with us, for their kind and generous conduct in closing their own places of worship on this occasion.\* This does credit both to them and their principles. And may God grant that all such like sympathy, and mutual Christian love, may daily increase! † It *has* increased of late, and I trust *will* do, until all

\* Both the Wesleyan Methodists, and the Independents, closed their Chapels on the occasion.

† “In the great body of Protestant Dissenters, who hold, in common with ourselves, the fundamental doctrines of the Gospel, I perceive no symptoms of increased hostility to the Established Church. On the contrary, indications, I think, may be discerned, of a mitigated dislike, a more candid interpretation of our ministerial labours, and a readier disposition to co-operate with us in the promotion of those objects, which do not immediately involve the question of our religious differences.”

“Sometimes even in cases where those differences appear to be involved. I am bound to notice the liberality with which some opulent Dissenters have contributed to the erection of Churches and Chapels. In my own Diocese I would specify the instance of Plai-stow Chapel, in the parish of West Ham.”

badges of distinction are banished, and there is but one heart and one aim. And it is surely a mark of no ordinary importance, as promising the fulfilment of such a wish, that the fields of religious controversy are now left unoccupied, except by a few troublesome spirits whom nothing can tame; and that Christians are now overlooking the *minor* points in which they differ, and fixing their attention on the *grand* ones in which they agree. Lord, hasten the time when there shall be but one signal in the Christian camp, and that signal *universal love!*

To conclude: may a recollection of God's love towards these little ones warm our hearts, and dilate our affections, with something of a kindred flame! Let us obey the injunction of our blessed Lord, "Be ye therefore merciful, even as your Father which is in heaven is merciful." And let us testify the *sincerity* of our compassion, by making some small sacrifice, seeing he has made so great a one. If he did not think his own beloved Son too much to give for their salvation, surely we cannot think a trifle of our money or our time too much to give, to forward the same blessed purpose. And one would suppose that, independent of every other consideration, the very honour of being thus fellow-workers with God, as it is somewhere expressed, ought to be sufficient both as a

stimulus and a reward in such a labour of love. And O think, my brethren, what an honour it must be to do any thing, however small, or in however confined or humble a sphere, towards the achievement of that mighty purpose, which occupied the counsels of the Eternal Trinity, which was ushered into the world by angels, which was propagated by miracles, which is now contemplated with rapturous joy by the hosts of heaven, and for which Christ laboured, and suffered, and died!

“ Let the same mind be in you, which was also in Christ Jesus, who, being in the form of God, thought it not robbery to be equal with God, yet made himself of no reputation, but took upon him the form of a servant. . . .and became obedient unto death, even the death of the cross,” for us miserable sinners. And if we would but contemplate, seriously, this our Saviour’s example, it would produce two very salutary impressions on our minds. It would humble us, and check that pride and self importance which are too congenial to the human heart, especially when cherished by rank or worldly affluence, but which will one day wither, like the leaves of a flower beneath the winter’s blast. For the time will soon come, when all earthly distinctions must for ever cease—when the peasant will be as great as the prince—when the poor child,

the offspring of adversity, trained up in the humble forms of the village school, will be on a level with the favourite of fortune fostered in the lap of luxury and the seats of learning—and when our happiness will depend, not on the amount of wealth we have possessed, but on the use we have made of the talents, be they great or small, which God has committed to our trust.

Another good effect resulting from an attentive view of the Saviour's example is this: it impregnates the soul with some faint similitude of that benevolence to mankind, which he himself exhibited, particularly with regard to their *spiritual* necessities. He was at all times ready to heal the sick, to strengthen the weak, to relieve the destitute, to comfort the distressed, and to supply the *bodily* wants of all who came in his way. But in doing these things, he had an ulterior object in view: and that was, to benefit the souls of men; nor did he ever neglect an opportunity of furthering this his great design.

Indeed, the miracles of mercy, which Christ wrought for the temporal necessities of his followers, are so numerous and varied, and they crowd upon us in such close succession, that, while we read the account of them, there seems some danger

of our considering them too much in the light of the *chief* object of his mission. But so far from this, they were only the preparatory steps for an infinitely more important end—they were the door, as it were, by which he gained access to men's affections, in order that he might instruct their ignorance, enlighten their minds, and save their souls. The *spiritual*, the *immortal* interests of mankind, were what occupied the chief place in the Saviour's scheme of love—this was the centre to which all the rays of his benevolence converged—the point to which all his labours were referred.

Let us then, my brethren, “go and do likewise.” We cannot work miracles to supply the *bodily* wants of these children ; but we can do what is far more valuable—we can promote their *spiritual* welfare ; and, by so doing, we shall imitate, in the most direct and effective manner, the example of Christ the Saviour—we shall further the great design of his merciful mission—we shall extend the boundaries of the Redeemer's kingdom, and place, so to speak, a stone in that immaterial temple, which shall tower with eternal and majestic grandeur, when the whole fabric of this world lies crumbled in the dust—and we shall thus prove that the will of our Heavenly Father is *our* will, “that not one of these little ones should perish.”

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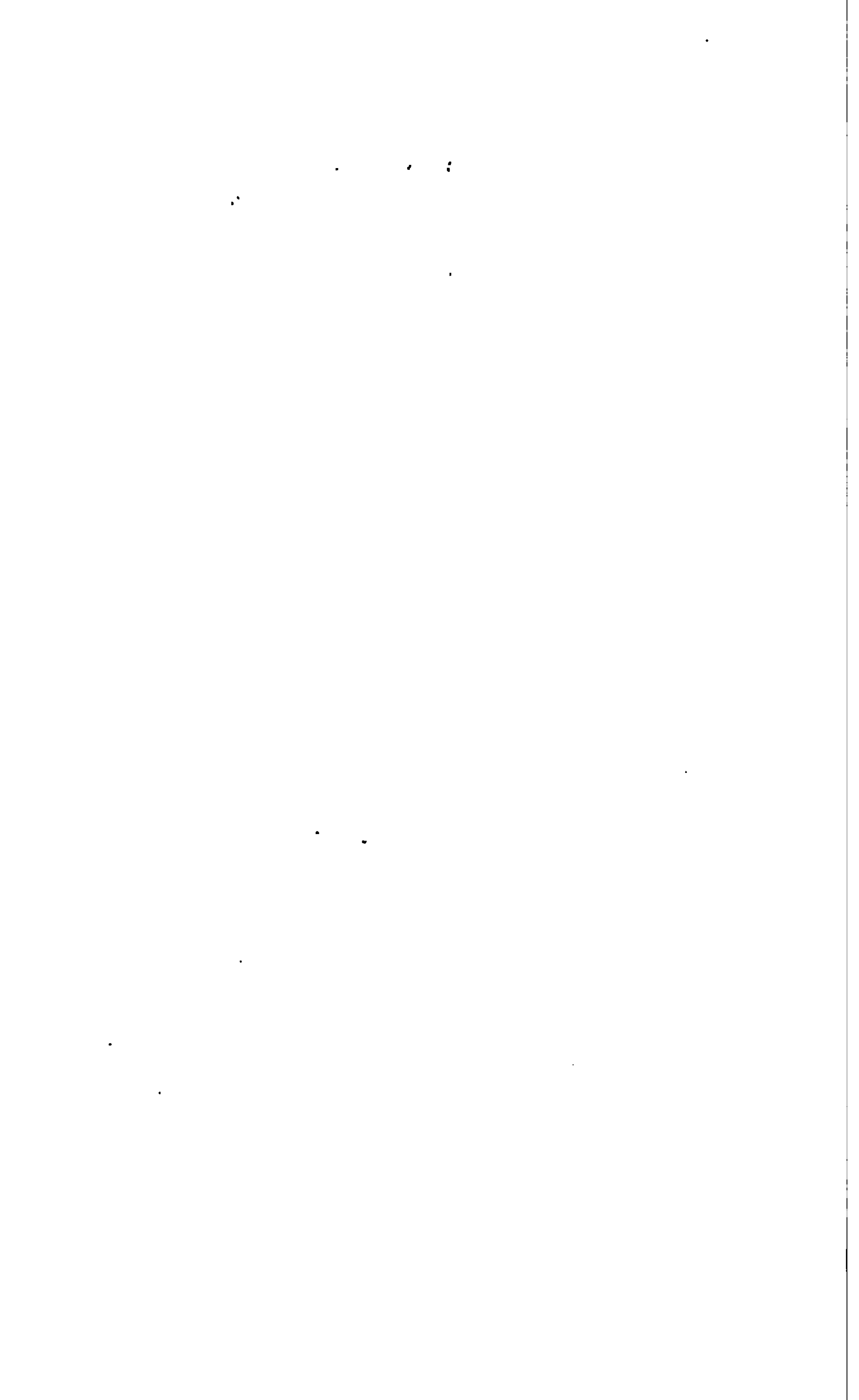
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# **A SERMON**

**PREACHED IN**

**THE PARISH CHURCH OF**

**ST. BOTOLPH, ALDERSGATE.**





5.4.1831

# A S E R M O N

12

PREACHED IN

THE PARISH CHURCH OF

ST. BOTOLPH, ALDERSGATE,

On *SUNDAY, 29th AUGUST, 1830,*

BY

**THE REV. ANDREW IRVINE, B. D.**

VICAR OF ST. MARGARET'S, LEICESTER, AND LATE ASSISTANT-PREACHER  
AT THE TEMPLE.

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LONDON:



PRINTED FOR C. J. G. & F. RIVINGTON, ST. PAUL'S CHURCH  
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SERMONS

PREACHED IN

THE CHURCH OF

WINDGATE.

SERMON

TO

HENRY CAUSTON, M. A.

THE PARISH OF ST. BOTOLPH,  
ALDERSGATE,

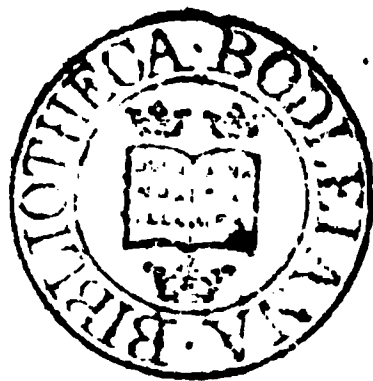
THIS SERMON

IS MOST RESPECTFULLY DEDICATED,

BY

THEIR FAITHFUL AND OBEDIENT SERVANT,

THE AUTHOR.



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Printed by J. Rider, Little Britain, London.

**TO**

**THE REV. THOMAS HENRY CAUSTON, M. A.**

**AND**

**THE INHABITANTS OF THE PARISH OF ST. BOTOLPH,  
ALDERSGATE,**

**THIS SERMON**

**IS MOST RESPECTFULLY DEDICATED,**

**BY**

**THEIR FAITHFUL AND OBEDIENT SERVANT,**

**THE AUTHOR.**

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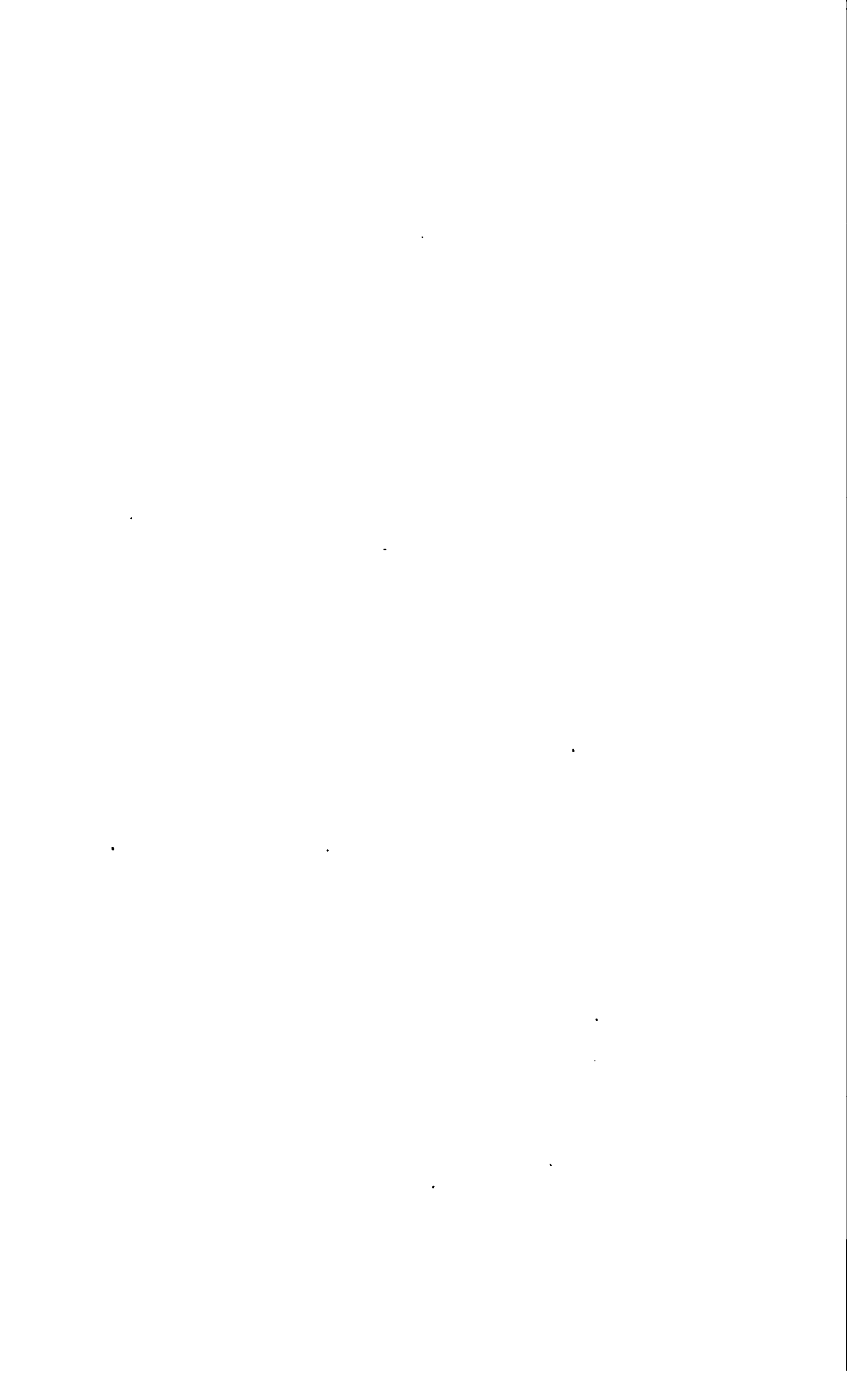
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## ADVERTISEMENT.

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**THE** following Sermon is published at the urgent request of many of the principal inhabitants of the parish in which it was preached. As they heard it with an indulgence which its own merits might not elsewhere command, I have endeavoured, by annexing Notes of a practical nature, to render it more generally useful, and to further the accomplishment of objects highly important to the very extensive parish with which I am now connected, St. Margaret's, Leicester. I may, perhaps, be allowed to add, that the profits, if any, which may arise from the sale of this Sermon, shall be devoted to the benefit of the National School of St. Botolph, Aldersgate.





# A SERMON.

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HEBREWS IV. 14.

*Seeing then that we have a great High Priest, that is passed into the heavens, Jesus the Son of God, let us hold fast our profession.*

**IF** there was, in the whole of the Mosaic economy, one thing more than another which the Jews were accustomed to regard with reverence and gratitude, it was the sacred office of the high priest, who was appointed by God to intercede for the pardon of their sins, and to dispense to them blessings from heaven. It was therefore naturally to be expected that, among the Jewish converts to Christianity, there should be some, who still looked back with feelings of regret to the abolition of his power and government. Hence did St. Paul, in the Epistle to the Hebrews, labour strenuously to remove this regret, by shewing that it originated in a total misconception of the

Divine dispensations ; since that sacred office, so far from being abolished, as they had supposed, received additional and permanent dignity in being transferred to Jesus Christ, the great High Priest of their new profession, who was of a much higher order than that of Aaron, and was possessed of far superior power to supply their spiritual wants. Since then *the Son of God had passed into the heavens*, to appear for ever in that character for them before his Father's throne, the apostle argues that therefore they were no less bound than encouraged to *hold fast their profession*.

A doctrine more sublime, or a duty more important, it is impossible for the human mind to conceive ; and as they are, in reality, subjects of equally deep concern to us as to the Jewish converts, they at once deserve and demand our most attentive and devout meditation. Let us now, therefore, in the first place, inquire into the nature of that doctrine asserted by the apostle, that *Jesus the Son of God is passed into the heavens*, as our great High Priest ; and next, consider the inference which the apostle deduces from it,—that we must therefore *hold fast our profession*.

With regard to the first of these topics, we may remark that, as the Jewish high priest was typical of our Saviour, it was natural to expect, what we actually find to be the fact, that the mode of executing his office was accurately prescribed to him by Divine wisdom.<sup>1</sup> For it was by the express command of heaven that, on the great day of atonement, arrayed in his pontifical robes, he appeared in the midst of the congregation. There, having laid aside his gorgeous apparel, (since the expiatory office, which he was about to perform was more fitly discharged in the garments of humility,) he clothed himself in simpler attire: and then offered sacrifice, first for his own sins, and afterwards for those of the people. Thence was he entitled, by Divine permission, to enter alone into the holy of holies, carrying with him the blood of the sacred victims to sprinkle upon the mercy-seat, which was placed within the vail, and encircled with the bright effulgence of the Divine glory. It was thus that the Jewish high priest atoned yearly by sacrifice for his own sins and for the sins of the

<sup>1</sup> Lev. xvi.

children of Israel ; and in virtue of that sacrifice which he had offered did he make intercession.

Let us now inquire in what respects he resembled, and in what he is surpassed, by the great High Priest of our profession. *Every high priest, saith St. Paul, taken from among men, is ordained for men in things pertaining to God, that he may offer both gifts and sacrifices for sins : who can have compassion on the ignorant, and on them that are out of the way ; for that he himself also is compassed with infirmity.*<sup>1</sup>

Now we are well assured (for however incomprehensible the mystery, yet the truth is no less certain than important) that our blessed Saviour became man. In all things, as it behoved a merciful and faithful high priest, *he was made like unto his brethren, and because they were partakers of flesh and blood, He also himself likewise took part of the same.*<sup>2</sup> For in this was the depth of Divine wisdom displayed, that, in that very nature which had offended, should our Saviour offer a solemn, pure, and sufficient expiation for human guilt. In his own person he stood forth, at once the

<sup>1</sup> Heb. v. 1, 2.

<sup>2</sup> Heb. ii. 14.

voluntary priest and the willing victim, for the redemption of man. Nor needed he, like the high priest of old, to offer a sacrifice first for his own sins, and then for those of the people; for “he did no sin, neither was guile found in his mouth.”<sup>1</sup> The Lamb that was slain from the foundation of the world, was a Lamb without blemish and without spot. Of such infinite perfection and virtue was this sacrifice, that it needed not, like the atonement under the law, to be yearly repeated: it extended its influence at once to the whole race of Adam, to all ages, whether past, present, or future, and purchased blessings for man, lasting as eternity. For his sufferings were those of perfect innocence—of innocence chastised by the rod of Omnipotence—of innocence enduring patiently without a murmur—of innocence triumphant amidst tortures and death. Not only so; they were also the sufferings of the Son of God; and hence their mighty power and prevailing efficacy. For as the offering is consecrated by the altar; so when our blessed Saviour was extended on the cross, his Divinity

<sup>1</sup> 1 Pet. ii. 22.

was the altar, on which his humanity was offered. Like the holy temple of Jerusalem, which sanctified the pure gold, that was upon it, and rendered it more precious than all the collected treasures of the East, the Divinity of Christ communicated all their incalculable worth,—all the infinity of their value, to the sufferings of his humanity. For the blood, that streamed from his pierced side, was *the blood of the everlasting covenant*,<sup>1</sup> and was consequently a full and sufficient atonement for the sins of a guilty world.

Such was the immense ransom which our blessed Saviour voluntarily paid for our redemption. But still, without the aid of his all-powerful intercession, the salvation which he had thus purchased by his death, could not become fully effectual to erring, guilty creatures, beset with innumerable temptations, and continually liable to be drawn into sin; and therefore, upon the inexhaustible merits of that great atonement did he ascend, as our merciful Mediator, to the kingdom of his glory. As our great High Priest, *not by the blood of*

*goats and calves, but by his own blood he passed into the heavens, or, as it might perhaps be more properly rendered, through the heavens, into that within the veil, into the holy of holies, even the heaven of heavens, there to appear in the presence of God for us. The same boundless compassion—the same infinite power which he possessed on earth, he there retains still undiminished; being the same yesterday, and to-day, and for ever.*<sup>1</sup> As man, he suffered, as man he intercedes: as God, he gave infinite value to his sufferings, and as God, he dispenses those heavenly blessings which he hath purchased with his blood. Thus out of his fulness are all our spiritual wants supplied, and thus is he able also to save to the uttermost them that come unto God by him, seeing he ever liveth to make intercession for us.<sup>2</sup>

Such being the doctrine contained in the text, let us now consider the inference which the apostle deduces from it, that we must therefore hold fast our profession.

By holding fast our profession we are to understand our *believing* the doctrines and our

<sup>1</sup> Heb. xiii. 8.

<sup>2</sup> Heb. vii. 25.

*practising* the precepts of Christianity. With regard to the first of these points, it is obvious that if we believe not the truths which are expressly revealed in Scripture as the foundation of our religion, we can have no pretension even to the name of Christians. We *must* believe that our Saviour is divine, that he is really and truly God, that he made sufficient atonement for human guilt, and that *there is none other name under heaven given among men, whereby we must be saved.*<sup>1</sup> From such a conviction, it necessarily follows that we must also believe all the doctrines which our Lord delivered, and consequently that which is interwoven with the whole scheme of our redemption; —I mean the doctrine of the co-existence, divinity, and equality of those three persons of the Godhead, in whose name we were commanded to be baptized—the Father, the Son, and the Holy Ghost. And when our minds are harassed with difficulties and perplexed with doubts, in endeavouring to fathom the mysteries of godliness, let the words of our great High Priest form our best consolation—*What thou knowest not now, thou shalt know hereafter.*<sup>2</sup>

<sup>1</sup> Acts iv. 12.

<sup>2</sup> John xiii. 7.



But further, if we consider these words, *holding fast our profession*, with peculiar reference to ourselves, as members of a Christian community, they imply a firm and zealous attachment both to the doctrines and discipline of our established Church. With regard to all the essential doctrines of our system, they are generally allowed, and have been most clearly and repeatedly proved, by the wisest and best of men, to be founded upon Scripture; and it is obvious that we should therefore cleave to them with our whole heart. Nor should we less firmly adhere to that system of ecclesiastical discipline, established at the Reformation, which has, under God's blessing, preserved to us a church, more pure, more enlightened, more useful and beneficial, than exists in any other country upon the face of the earth. Let us, therefore, with devoted obedience to our great High Priest, *who is over this house of God*, strenuously hold fast our profession, and *keep the unity of the Spirit in the bond of peace*.

*Holding fast our profession*, however, implies not merely our believing the doctrines, but likewise our practising the precepts, of Chris-

tianity. The end of all doctrine and of all precept is the improvement of our life and conduct. And when fully convinced that we have a High Priest over the house of God, who hath obtained for us pardoning mercy and sanctifying grace, who dispenseth to his followers according to their several necessities, and who is ever ready to present their prayers to his heavenly Father; can any stronger argument, any greater encouragement, be required to induce us to draw near to God in all the public and private exercises of religion, or to cherish that noble emulation with our neighbour, which excites us *to do good and to communicate, which provokes unto love and to good works?* What more powerful motive to continual exertion, than the assurance of such continual help, in the discharge of every duty and the cultivation of every virtue, while we are striving to follow the example of Him, who, by the aids of his Spirit, will give success to our endeavours, and who, in the abundance of his grace, will reward that success with a crown of immortal glory? Or when, through the frailty of our nature, we fall into manifold temptations, what better consolation than the assurance that,

*if any man sin, we have an Advocate with the Father, Jesus Christ the righteous!*<sup>1</sup>

Relying on his intercession, and supported continually by the grace of that Holy Spirit, whom he sent from his Father as our guide and comforter, with what alacrity should we proceed *in the path of his commandments!*<sup>2</sup> Hath he set apart one day in seven, and hallowed it peculiarly for himself? That day then we are bound to observe by not finding our own pleasures, doing our own actions, or speaking our own words. Hath he established his sanctuary in the midst of us? Thither should we gladly resort, to mingle with his people, in that place where he hath promised peculiarly to pour forth his blessing. Never should we suffer our seats there to be empty, except in cases of urgent necessity. Never should we admit to ourselves any excuse for absence, but such as we feel convinced will be accepted at that great day, when the secrets of all hearts shall be laid open, before the tribunal of our Judge. Hath he invited us to approach his holy altar, and hath he spread for the Chris-

<sup>1</sup> 1 John ii. 1.

<sup>2</sup> Psalm cxix. 35.

tian, as it were, 'a table in the wilderness?' It becomes us to praise the Lord for his goodness, and to partake of his bounty with thankful hearts. And yet, though of late years there has been in this congregation a considerable increase of communicants, more especially from the humbler ranks of life, I still greatly fear, my brethren, that there are among us not a few, whose superior knowledge of their duty should have insured a more exemplary performance of it, who have seldom, if ever, attended the celebration of this holy ordinance. Do they consider this *holding fast their profession*? If the announcement of the intended administration of "the holy sacrament of the body and blood of Christ, to all such as are religiously and devoutly disposed," falls upon their ear, but dies away, as if it regarded them not; if they make no preparation "in the mean season by considering the dignity of that holy mystery, or by searching their own consciences, and examining their lives and conversations by the rules of God's commandments;" if they consequently return to church, neither more religiously nor devoutly disposed than before to profit by that merciful intima-

tion,—is this *holding fast their profession?* When from the table of the Lord these accents of mercy are addressed to them, *Come unto me, all that travail and are heavy laden, and I will refresh you: This is my body that was broken; this is my blood which is shed for you and for many, for the remission of sins: Do this in remembrance of me;*—when from this gracious invitation they still turn away with indifference, can they call this *holding fast their profession?* No: it is pouring contempt upon their Saviour's death and passion, it is *crucifying him afresh, and putting him to open shame.*<sup>1</sup>

Bear with me, I entreat you, my brethren, in my fervent desire to withdraw you from this perilous path: *Suffer<sup>2</sup> the word of exhortation as though God did beseech you by us: we pray you in Christ's stead, be ye reconciled to God. As workers together with him, we beseech you that ye receive not this grace of God in vain; but ratify speedily and constantly those solemn vows made at your baptism, when you were admitted within the bond of the Christian covenant, and present your bodies a living sa-*

<sup>1</sup> See Note (A), in the Appendix.

<sup>2</sup> Heb. xiii. 22.

*for the courts of the Lord: my heart and my flesh crieth out for the living God.*<sup>1</sup> I have likewise witnessed with delight the improvements made in our Congregational Psalmody,<sup>2</sup> and I trust that it will not only be still further improved, but perfected, by the *union* of every individual *heart* and *voice* in celebrating the praises of our God.

I have had great satisfaction also in observing the augmented attendance upon the public service in the afternoon. It is too much the practice with many professing Christians, to satisfy their conscience, by appearing *once* in the house of prayer on the Lord's day, and then to devote the remainder of it to the pleasures of society, to frivolity and amusement. But they should be reminded, that this is an unquestionable infringement upon that portion of their time, which God hath consecrated wholly to himself; and, also, that there is no surer mark of the decay of vital religion in our souls, than a reluctance to offer our evening sacrifice on the same spot where we had presented our morning prayer. It is therefore to me a source of the

<sup>1</sup> Psalm lxxxiv. 1, 2.

<sup>2</sup> See Appendix (C).

utmost gratification to observe this proof of a truly devotional spirit, progressively displaying itself in this congregation.

Nor is it less important to know, that this growing zeal in your duty towards God is accompanied by its natural consequence,—an additional ardour in your benevolence towards man. Unchecked, even by these times of commercial difficulty, that spirit has been manifested in ministering, beyond all former precedent, to individual distress; and your promptitude in contributing to the accomplishment of every object tending to the general good, has been fully attested to have increased of late years in a tenfold degree.<sup>1</sup> In proof of your attention, both to the spiritual and bodily wants of your brethren, I might appeal to the support which you give to those old established charities, the Ward School and the Dispensary; and might further enlarge upon the useful exertions, which are beginning to be made by our Clothing, Maternal, and Visiting Societies.<sup>2</sup> I might also dwell with delight upon what has fallen more under my

<sup>1</sup> See Appendix (D).

<sup>2</sup> See Appendix (E).

own observation,—the establishment of our infant and national schools, in which such multitudes of children are made happy, have their tempers corrected, habits of order and obedience formed, their tender minds early trained up *in the nurture and admonition of the Lord*, and habituated to know, like Timothy, from their childhood *the Holy Scriptures, which are able to make them wise unto salvation, through faith, which is in Christ Jesus.*<sup>1</sup> But I will content myself with merely adverting to the zeal and alacrity with which you exerted yourselves to avert those consequences which might have been reasonably apprehended, when the recent tremendous calamity<sup>2</sup> had buried, amid a wide-spreading scene of desolation, our National School. I am sure also that, liberal as those contributions have already been, the measure of our charity is not yet full. Of those in this assembly, who witnessed, like me, that awful conflagration, who beheld the devouring flame rushing with resistless impetuosity from house to house, and sweeping with tempestuous fury

<sup>1</sup> 2 Tim. iii. 15.

<sup>2</sup> See Appendix (F).



over their neighbours' habitations, while their own stood safe and undisturbed amid the calm tranquillity of the morning light, I am sure there is not one, but will rejoice in an opportunity of testifying his thankfulness for the protection of Providence in that perilous hour,

Under the full force of this impression, and with an anxious desire to assist in remedying the evils of that afflictive dispensation, which, but for your surpassing liberality, might have entirely deprived two hundred children of the means of instruction, I have requested (and trust you will pardon the request) that each of you here present, rich and poor together, may this day, though without the usual previous intimation, have the opportunity afforded you of contributing to the re-establishment of this admirable institution. I confidently trust that, by our united exertions, here and elsewhere, the calamity which hath befallen our National School<sup>1</sup> will thus be converted into a blessing; that it will rise in renewed vigour from its ashes, will flourish in increasing prosperity when *we* are laid in dust, and

<sup>1</sup> See Appendix (G).

parish, who have shown themselves so zealous in promoting every good work, that an object of real utility has no sooner been pointed out to them, than they have immediately taken the speediest way to accomplish it. From what I have already seen of St. Margaret's parish, I am encouraged to anticipate similar results: for the frank and cordial manner in which I have been received by all with whom I have hitherto become acquainted, leads me to cherish a sanguine hope of their kind and active co-operation. In the church of St. Margaret, as formerly in St. Botolph, scarcely any provision has been made for the comfortable accommodation of the poor, who are of consequence almost entirely excluded from our parochial worship. This great evil has, to a considerable extent, been remedied, by nearly one thousand free seats in the district chapel of St. George, which are generally well occupied; but there is no doubt, that were good accommodation provided for the poor in St. Margaret's church, many would frequent it, who are now wandering in "the highways and hedges," and who will continue so to wander, unless some such method is adopted to "compel them to come in." Till St. George's chapel was built, three years ago, there was not accommodation for any thing like the tenth part of the population of the parish, which is calculated, at the present period, to be at least twenty-two thousand souls. Was it then surprising—was it not rather inevitable, that dissent should every where spring up, flourish, and abound? It was natural, I might even say creditable, to those who were thus excluded from their parish church, that they should offer their devotions in some other place where they could be received. For no rational being is in so

unnatural or so desperate a state as he who worships no where; but who voluntarily “lives without God, and without hope in the world.”

(C.) p. 24.

The use of “this sacred and pleasant exercise—this natural expression of religious gratitude—this appropriate language of the devotional spirit—this employment of patriarchs and prophets, of priests and kings, of apostles and angels—yea, and of One, it should seem, higher far than cherubim or seraphim,” is enforced by the archdeacon of Stowe, in a strain of eloquence that can hardly fail to inspire every reader with an earnest desire that the courts of our temples should resound with those full-voiced hallelujahs—“those strains of the sweet psalmist of Israel, which will raise the thoughts, kindle the affections, sanctify the imagination, and harmonize the whole man in the hour of devotion, and prevent us at any time from seeming to maintain an ungracious or indolent silence.” But it is evident that those strains of praise will never swell in full chorus as they ought to do, from the whole congregation, unless acquainted with that which they sing: and this will seldom in our churches be completely effected, unless we have recourse to those psalms and hymns only, which our Prayer Books themselves contain. By substituting any other collection or selection, we not only destroy that uniformity which is so beautiful a characteristic of public worship, but generally also doom one portion of our congregation to silence—a silence that is contagious, and tends gradually to extinguish that sympathy, which should “unite all

hearts and voices in one common feeling." "One might indeed wish," adds the archdeacon, "to insert a few more from the translations of Patrick, Watts, and Addison; of Merrick, Burns, and Montgomery, &c. by royal authority. But collections of hymns, which even 'the ordinary has no power to sanction,' and which too often are full of bad taste and worse sentiment, ought not surely to be introduced into our prescribed worship without his knowledge, illegally and uncanonically."—See a charge delivered in 1826, by Henry Vincent Bayley, D. D. pp. 21-24, and also Note R. p. 24.—In the public service at St. Botolph, the authorized version of the Psalms has been adopted (instead of what was formerly used,—a Selection of Devotional Hymns) from which the minister selects verses suitable to the service of the day.

(D.) p. 25.

The expression of a very zealous benefactor to the parish of St. Botolph struck me most forcibly. "We had formerly greater difficulty," said he, "in raising £10. for any charitable purpose, than we now have in raising £100." I found upon further inquiry into this fact, that he was literally correct. The truth is, that one rare and insulated act of liberality is a much more difficult effort than twenty such, when the feeling of benevolence is in active and habitual operation. A miserly spirit is no less liable to steal upon a parish than upon an individual, and its lethargic and paralyzing influence is the same in both. The clergyman is the natural monitor to shake off its benumbing effects, to open the sources of beneficence, where they have long been dry, or stagnant, or noxious,

because not drawn forth to use; and thus to diffuse among the needy, the afflicted, and the ignorant, streams that were accustomed to flow in very different channels, ministering only to luxury, dissipation, and vice.

(E.) p. 25.

#### THE WARD SCHOOL.

This school was instituted in the year 1702, for the education and clothing of poor children belonging to the Ward of Aldersgate. The establishment at present consists of fifty girls and fifty boys, who are admitted on the recommendation of subscribers.

#### THE GENERAL DISPENSARY.

This is believed to be the earliest instance of any dispensary in London or elsewhere, having been instituted in the year 1770. The sick poor, who are provided with letters of recommendation from a subscriber, are supplied with the best advice and medicines, and are attended at their own houses, should their sickness be of a nature to render that necessary.

#### CLOTHING SOCIETY.

With a view of inducing the poorer classes to contribute in part to their own relief, such children belonging to the national school, as have been exemplary in their conduct, are allowed to deposit one penny per week, and are entitled to receive, at the end of the year, more than twice the value of their deposit in articles of clothing. All subscriptions in aid of this object are collected in the beginning of the year, and placed in the Saving Bank.

The amount of the principal and interest, together with the contributions of benefiting members, is expended at the end of the year, in such things as the children require, at the discretion of the minister and other managers of the charity.

#### MATERNAL SOCIETY.

This society is instituted for the purpose of affording relief to such of the poorer married women as shall require assistance during their confinement. Each individual so relieved is visited by some lady of the parish, who is kind enough to see that the relief is properly applied, and that the mother is churched and the child baptized, before she relinquishes the case under her care.

#### VISITING SOCIETY.

The clergyman obtains the assistance of a certain number of respectable persons, whose station in life is not too high to render them adequate judges of the characters and wants of their poorer neighbours. These kindly give up some portion of every Sunday to the inspection of certain districts of the parish, and to the delivery of tracts selected by the minister, to whom they report once every month the result of their inquiries into the temporal and spiritual wants of the poor. This society has already been productive of very beneficial effects. Cases of sickness have been ascertained and attended to; the church has been more resorted to by the poorer classes, and thus the foundation has been laid of a closer connexion between them and their minister—an object desirable in the extreme; but in large and populous parishes, like that of St. Bo-

tolph, difficult to be accomplished, without such assistance, and, unless that aid be upon an extensive scale, quite impossible in the parish of St. Margaret. "The vastness of the field," says the Bishop of London, in his Charge, p. 21, "which demands their exertions, and their own insufficiency to meet that demand according to the promptings of their conscience, and the impulse of a truly Christian charity, are matters which lie heavily upon the mind of many faithful zealous clergymen. In the discharge of those duties which, in a populous parish, far exceed the physical abilities of the strongest and the most devoted minister, great assistance may be derived from parochial visiting associations, acting in subordination to the clergy. By kind, yet not intrusive inquiry into the wants, both temporal and spiritual, of the poor; by well-timed aid; by encouragement and counsel; by exhortations to the duty of reading the Scriptures, of public worship, of sanctifying the Lord's day, of regulating the behaviour of their children; by directing them in cases of sickness, or of ignorance, or of troubled conscience, to their appointed pastor, such an association may work incalculable good, and become powerfully, though indirectly, instrumental in preaching the gospel to the poor."

For the support of the three last charities, subscriptions of five shillings are received; and it might, perhaps, be well to limit these subscriptions to that sum, or at most to ten shillings, for the purpose of giving to a greater number of persons the opportunity of contributing to the relief of their poorer neighbours. Throughout the vast parish of St. Margaret much might be easily affected by some such society as this, which seems indeed almost indispensable to the general good.

## THE INFANT SCHOOL

was instituted in 1829, on the plan recommended at the central school in Bishopsgate. The benefit resulting from such institutions, is thus attested by a most successful promoter of their original establishment, and an accurate judge of their effects. "I am a zealous friend, upon conviction, to infant schools for the children of the poor. No person, who has not himself watched them, can form an adequate notion of what these institutions, when judiciously conducted, may effect, in forming the tempers and habits of young children; in giving them, not so much actual knowledge, as that, which at their age is more important, the habit and facility of acquiring it; and in correcting those moral defects, which neglect or injudicious treatment, would soon confirm and render incurable. The early age at which children are taken out of our national schools, is an additional reason for commencing a regular and systematic discipline of their minds and wills, as soon as they are capable of profiting by it; and that is, at the very earliest opening of the understanding, and at the first manifestation of a corrupt nature, in the shape of childish petulance and waywardness."—*Bishop of London's Charge*, p. 28. A large manufacturing town, like Leicester, opens the fairest field for the operation of such a school, and as the expence, in comparison with the benefit, is as nothing, I sincerely trust, ere long, to see one established in the parish of St. Margaret. In that parish there is at present a very thriving national school, supported chiefly by subscription, consisting of ninety boys and forty girls, who are not only educated, but many of them also clothed. As the funds which sup-



port this institution naturally diminish by the death of old subscribers, it is obviously most desirable that their place should be supplied by new ones, and from the readiness with which many have come forward, upon the mere hint given them, I confidently trust that this appeal to the generosity of non-subscribers, will not be made in vain. It is evident that the number of children at present under education in this national school, bears a very inadequate proportion to the population of the parish. In what way it can be extended, will be matter for future consideration. It is true, that there is a certain number, amounting to perhaps twenty, educated in the Green-coat school, but still that is inconsiderable. There is also a large number of children, about three hundred, boys and girls, chiefly from St. Margaret's parish, educated in a school established in St. George's district, who pay two-pence a-week for their education. Under the watchful and judicious superintendance of the Rev. Robert Burnaby, it has reached a high degree of perfection and efficiency. As it is full to overflowing, nothing can be more obvious than that another, established upon the same principle, and conducted with the same ability, would be a blessing to the parish. Education, when thus paid for, is more highly prized by such parents as can afford it, who are also more careful in ensuring their children's regular attendance, and in seconding the efforts of the teachers. But of all schools, that which, in my opinion, is most wanted in the parish, is an adult Sunday school. Such a one is, I understand, in active operation in the parish of St. Botolph, and is conducted by the minister, and by gratuitous teachers from among its respectable inhabitants, at a very trifling expence. Without such schools to teach them their religious duties, by

an attractive course of catechetical instruction, preparing them for confirmation and for receiving the holy communion, we are only educating children for dissenters, who lay hold of them when they leave our national schools, and withdraw them from the church. I beg, therefore, earnestly to solicit the support of my parishioners for effecting this important object, and to assure them that nothing on my part shall be left undone, that can tend to its accomplishment. It will be my endeavour to convey a portion of this catechetical instruction, upon the plan so strongly inculcated by the Bishop of London, in his Charge, pp. 29 and 30, and by the Bishop of Lincoln in his Charge, pp. 19—23.

(F.) p. 26.

The fire, which broke out a little before the dawn of day, on the 6th of August, at Bartholomew Close, extended its ravages nearly to Aldersgate, spreading a wide track of ruin on every side, with a loss of property amounting to not less than £200,000; and had not the atmosphere most providentially been perfectly calm, the mischief must have proved incalculably greater; for the vast quantity of combustible materials that it met with in its progress, made it burn with a violence and rapidity almost unexampled, and a strong wind would have rendered the flames uncontrollable. It was stated to me by several of the firemen, that if a supply of water could have been obtained when they first arrived upon the spot, they could have extinguished the fire immediately; and I have also heard that, in the same quarter, a few months before, a similar deficiency of supply was attended with similar consequences.

(G.) p. 27.

The benefits of this school are confined to the inhabitants of St. Botolph's parish. It was instituted in the year 1826, and received the name of the Packington School, in consequence of a sum, averaging about £50. a-year, having been allotted towards its support, in the year 1829, from funds left by Lady Ann Packington in the hands of the Clothworkers' Company. Desirable freehold premises have been offered to the parish since the destruction of the school-rooms by fire, at the price of £800. The parish, consisting of not more than six thousand persons, who contribute to the support of a great variety of charitable institutions, have nevertheless already raised £240. of the sum required. It is hoped that some assistance may be obtained from the National Society, with which this school is in union, towards raising the remainder of the sum still wanted. But it is evident that, even in such a case, great exertions must be made; and as the premises alluded to would not only supply ample accommodation for the two hundred children, but also for the master and mistress, as well as a room and yard for the infant school, it is become a matter of great importance to those who interest themselves in the religious education of the poor to complete this purchase.

**THE END.**

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*Lately published by the same Author.*

**SERMONS**

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A

. 4. 1830

# SERMON

PREACHED IN THE PARISH CHURCH  
OF RYE, SUSSEX,

ON FRIDAY, JANUARY 31<sup>ST</sup>, 1830.

BEFORE

THE FRIENDLY BENEFIT SOCIETY,

ESTABLISHED IN THAT TOWN;

BEING THEIR

SECOND ANNIVERSARY.

TO WHOM, WITH PERMISSION, IT IS MOST RESPECTFULLY  
DEDICATED,

BY THE

REV. ROBERT ROWE KNOTT, A. M.

CURATE OF RYE, AND MASTER OF THE GRAMMAR SCHOOL.

LONDON:

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A

## S E R M O N, &c.

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1 JOHN IV. 21.

“AND THIS COMMANDMENT HAVE WE FROM HIM,  
THAT HE WHO LOVETH GOD LOVE HIS  
BROTHER ALSO.”

**BEFORE** we commence a discussion of the text, it will not, I trust, be altogether unprofitable for the brotherhood to be reminded of some of the objects for which they annually assemble within these walls: one of which, I consider to be, that we may publicly acknowledge before Almighty God, the want of a constant supply for the soul, as much as a continual provision for the body; and to remember that the infirmities and afflictions, to which we are all so liable, require an assistance, more than pecuniary, effi-

caciously to heal them : and furthermore, that our bond of union may be strengthened by a power which *no human* force can produce ; and, especially at this time, that God the Holy Spirit may indelibly imprint and evidence in us, collectively and individually, the commandment of the text—“ that he who loveth God, love his brother also.” In an examination of which words, my design is to show,

I. The nature of the commandment—love to God.

II. Its effects—“ love to the brethren.”

In speaking upon the first head of our discourse, I would primarily call your attention to the origin of this love in the heart of the Christian ; and this, thanks be to God, we have fully defined by the apostolic author of our text, in the following clear and forcible expression : “ We love him, because he first loved us.” Therefore, at once to preclude all further inquiry concerning the Author of this love ; and at the same time to humble the creature in the dust ; and placing full, free, and entire grace, wholly at the disposal of the Giver of every good gift, we are here informed, that the Lord’s treasury alone furnishes this principle of Christian love. That the love of God, with respect to things of time and sense, is general, extending to every portion of the universe, and is exercised over all his



works, the undeviating fitness and adaptation of every thing, animate and inanimate, to its peculiar offices and purposes, incontestibly supports. Nothing is born into the world destitute. Climate, food, and shelter, suited to the lowest as well as to the highest organized beings, are discoverable to be fixed laws of the sovereign Legislator of the universe. “ His mercy is over all his works.” O the “ height, the depth, and the breadth of God’s love to his creatures ! ”

And with regard to God’s *especial love to his people*, we are led to infer, that He alone is the predestinating and pre-disposing cause of love in them ; and which he reflects back upon himself, the fountain of life and light. As a glass or mirror, which gathers light and heat from the sun, sheds forth its collected influence upon other objects, so does the heart of a Christian, quickened by God’s Spirit, spontaneously scatter around him the gracious effects of the Lord’s gift ; desiring to display the mercy and glory of God, even in a medium as dark and dense as the earthly tabernacle of man. How different is this desire to the affections of the natural man ; to him who has experienced nothing of the saving grace of the Spirit of God upon his soul ! He often makes great sacrifices, and, with *apparent* generosity, lays out himself for the advantage of his fellow man ; but trace only his line of action

to the end, and you will find that end growing to himself. All that he does, is, that he may receive so much again, or that a similar generosity, in the day of need, may be his own portion. The origin and centre of all his expression of charity, boasting in the sympathies of his nature, lie concealed under the varnish of Christian love, within the selfishness of a fallen nature. Unlike the love of God, which has rained down upon the just and on the unjust, a shower of bounties which none can duly appreciate, but Himself manifested in the flesh! In him alone is the origin of love: for, from whom, or from what quarter, could the Lord receive that of which he was not the giver? He filleth all things. He maketh all things; not only every cup and flagon set apart for his own temple worship, but the very wicked, the Scriptures affirm, he hath made "for the day of evil."

But, for a short time, I intreat the church of Christ to meditate on the love of God as displayed and emblazoned in his own Trinity of Persons. If the forbearance and mercy of the Lord are alluring and beautiful; if the power and majesty of God are appalling and wonderful; if the wisdom and knowledge of God are infinite and unsearchable,—surely his wisdom, his power, and his mercy, concentrated in his Trinity in unity, comprehendeth all in all. By the word

of his power, we are told, that he made the worlds ; in the mechanism of which, he hath exhibited incomprehensible wisdom and power. By his condescending mercy, he hath repaired and dignified his own laws, violated by Adam and his fallen posterity. And by the purity of his Spirit, sent abroad into the hearts of his people, he is every moment destroying Satan's dominion of sin and corruption. Surely if the love of God is any where to be contemplated in its fulness, it must be in his trinitarian engagements in Christ Jesus.

In creation, we do well to meditate upon his manifold wonders ; the construction of the earth, the spreading of the heavens, and the formation of man and every living creature, are objects most worthy of our love and amazement ; but as the Creator more than the creature, as eternity more than time ; so is the unchangeable and spiritual life of man more to be prized than *mines of silver and gold!* In the Lord's trinity of persons, we have the centre and source of this spiritual life and love. In that covenant only is to be found the first and last cause of all his wonderful acts of love : and as our finite capacities are unable to comprehend, so Jehovah is unwilling to grant us any further explanations of his love, except that which he speaks to his

church in the wilderness. “ He loved them because he loved them.” Since, then, the Scriptures declare that “ God is love,” we must admit that he is the free sovereign disposer of his own holy and heavenly principle ; but lest man, vain man, should in any degree deceive himself, or imagine himself to be the progenitor of that which is begotten of God alone, we will attempt scripturally to develop *how the love of God is produced* in the hearts of his heritage.

The natural man, both the Scriptures and our own experience testify, is “ enmity against God ;” the “ imaginations of his heart are evil ;” or with Jeremiah, he says, “ we will walk after our own devices ; we will every one do the imaginations of his evil heart.” Also the words of our Saviour give a similar testimony, when he says, “ out of the heart proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness :” all these evil things come from within. And also in the epistle from which we have selected our text, it is written, “ that the whole world lieth in wickedness.” (1 John v. 19.) What love, we ask, can there be in a soul replete with the grossness of so much sin ? Like Adam, their common father, so all his offspring, through their fall by him,

would fain fly from the sight or contemplation of Him who could dash them all into hell with a glance of his eye, that is like a flame of fire ! What a picture is this of a soul fallen from God ! How is the fine gold become dim since man was created in the image of his Maker ! “ In the image of God created he him ! ” Where, think ye, in the soul, in this state, lies the inclination to come into the presence of its Maker, and expose or spread its own garments, bespotted with the sins of filth and hatred ? What desire or ability has a heart, filled with divers lusts, to hold converse with Him, who chargeth his angels with folly, and who has determined that neither “ fornicators, adulterers, nor covetous, shall enter into the kingdom of God ; ” who has revealed to us, in *the purity of the law unveiled in the Gospel*, that the conception of the desire is adultery, and that anger with a brother is murder. There can be no desire, and, of consequence, no power in the natural heart, but of God ; “ for there is no power,” says St. Paul, “ but of God.” (Rom. xiii. 1.) “ No man can say that Jesus is the Lord but by the Holy Ghost.” “ Can the Ethiopian change his skin, or the leopard his spots ? ” so can the natural man, accustomed to evil, do good. If, then, we are not able to think a good thought, much less to do a good action, without the grace of God

preventing us, as the 13th Article of our church asserts, we still inquire, How is the love of God produced in the heart? And, previously to giving our answer to this question, be pleased to remember that the word *preventing*, according to the original, means, in this article, going before; (i. e.) the grace or favour of God must commence the work of salvation upon our souls. Our sincerity, our natural efforts, are not only powerless, but, if done in order that we may merit, or in any way presume to have a share in the justification of ourselves before God, the 13th Article of our church concludes that “such efforts or works have the nature of sin.”

Again, we appeal to you, through the authority of Scripture and the excellent Articles of our church. How is love to God produced in the soul? We answer, by the grace of God; by the gift of God; for, “faith, which worketh by love, is the gift of God;” and “by grace are ye saved through faith, and that not of yourselves, it is the gift of God; not of works, lest any man should boast.” And this work upon the soul, is produced by God the Holy Spirit; “it is the Spirit which quickeneth; the flesh profiteth nothing.” And its usual operation is first to produce a sense or knowledge of sin. Now, a knowledge of sin and misery, every man, to a certain extent, possesses. When disap-

pointment overtakes him, he feels uncomfortable and depressed; when his corn, his wine, and his oil, to speak scripturally, do not increase according to his expectation, or the various circumstances of life in which he may be engaged put on an untoward appearance, he is sorrowful; but this, sirs, is “the sorrow of the world which worketh death;” it is not a sorrow for misery as the effect of sin; it is not “a’ godly sorrow which worketh repentance unto salvation.” Moreover, the man thus sorrowing may be so moral and correct in his general demeanour, as to recoil at the hearing of an oath, and blush at the indecent and gross vices of the age: a feeling like this may pervade the man, and yet excite in him no lamentation for sin for the sake of a crucified Redeemer. He may assume the appearance of an angel of light, and at the same time, both inwardly and outwardly, be a minister of Satan; whose virtuous exterior often makes him an adversary much more hostile and dangerous to the free grace of God in Christ than the “harlot and the publican.” For all the sense he has, is of his own worth, the dignity of his nature, and the purity of his life and intention. By his general deportment, you may perceive that he is inwardly saying, Stand off; I am holier than thou: I am not as this publican; but a respected, upright, and pure pharisee.

O generation of vipers! well might Christ exclaim, Where in *you* is the fruit of repentance and sorrow for sin? where in *you* is a sense of the misery of a fallen nature? where in *you* is a sense of your lost and undone condition? It no where exists in the hearts of such. But in the child of God, when the covenant mercies of the holy Three are first applied to his soul, the Holy Spirit of God convicts him of sin, and speaks to him, in language which he will never be able wholly to forget, that the life he has led up to this moment, has been one of self-gratification; and that his own appetites, so far as they have not been molested by the laws and discipline of his country, have been his only rule of life. He is now convinced that he has been seeking his own honour and dignity, and not the honour and glory of Christ. Moreover, he discovers, from the frightful imagery of his own mind, that he is totally unfit for that kingdom where nothing unclean or unholy possibly can dwell: at the same time, he is overwhelmed with an apprehension of death, and a fearful looking for of judgment. Life he hourly perceives is so uncertain, that every movement and footstep he takes may plunge him into his grave. The former charms of life have now lost their allurements; for he knows their tendency and their brevity. The world to come—eternity, occupies



his thoughts. The law of God, by which his sinful life has been discovered (for by the law is the knowledge of sin) glares full upon him and convicts him of statutes broken in the spirit, if not in the letter, without number. This, brethren, is a true sense of misery, the first dawn of the love of God to the soul of a poor helpless sinner. For those whom the "Lord loveth, he chasteneth" with a sense of the bitterness of sin." And this, brethren, every child of God, one that is born of the will of God through the ministration of the Spirit, more or less experiences. Not that all the children of the kingdom feel equally the strength and bondage of sin. As the wind bloweth where it listeth, so its force and duration are equally free. To some it speaks in whisperings to the conscience, so small and still, that the poor sinner begins to doubt whether he has not deceived himself, and almost is assured that the Lord has not spoken unto him at all—were he not convinced that the atoning blood of Jesus Christ appears precious in his sight, and that the enmity of his heart to the free sovereign grace of God is rooted out. However powerfully or mildly the Spirit of God acts upon the heart, to be genuine, faith must produce a sorrow for sin, before the sinner can perceive that he "who was far off has been brought

nigh by the blood of Christ," before he can understand that the "Lord has been merciful to his unrighteousness, and his sins and iniquities he will remember no more;" but ever carefully remember, that this commencement of a new life in the soul is purely, and altogether the work of God. The sinner no more co-operates or causes this "death unto sin, and new birth unto righteousness," in himself, than he co-operated or caused the generation of his own body and soul: "he is born not *of the will of man, but of the will of God.*" If you presume to have effected any part of this almighty change in your soul; if you place your true repentance to the account of your sincerity, your endeavours, your self-denials, your faith, your prayers—you stain the purity of God's gifts with the filth of your own self-righteousness, which Isaiah tells us is no better than filthy rags in the sight of God. You rob his diadem of the brightest jewel, the sovereignty of his grace; and audaciously attempt to apply and administer the blood which he *freely* shed upon the cross.

Moreover be pleased to remember, that since the Lord's appearance upon earth was purely voluntary, and induced by no act of man, but the result of his own sovereign wisdom, power, and love, so the administration of the grace of the Spirit is likewise an act of his own free will

and pleasure. With these remarks upon your memory, you will be led, I trust, to see that the misery which is caused by a heart-broken sense of divine wrath is to you the greatest and freest act of the mercy of God. Hence arises an expression of love to God in the soul of the sinner. The sinner, before this on the brink of despair through the severity of God's law, and his own incapacity to keep it, flees from it, as from an inexorable and unrelenting executioner. He has been terrified at the exactions it requires. He has read the words, and almost dropt dead before them: "Cursed is every one that continueth not in all things that are written in the book of the law to do them." He has seen the fiery sword of vengeance ready to cut him down as a cumberer of the ground. But in the midst of his despairing delinquency, the love of God in the Cross of Christ is beheld; the brightness of whose glory completely outshines the fiery book of the law. Hence, I repeat, the love of God is experienced. He has known misery—he now beholds mercy! Mercy the most free and unlooked for that ever visited a benighted world. He now does not so much wonder at his former blindness and ignorance, as at the mercy of God in permitting a creature so vile and abominable to be interested in the covenant of the Lord's Christ. He now meditates

and searches the Scriptures, to discover how it has come to pass, that the Lord has poured the irresistible grace of his Spirit upon the heart of one, by nature no better, and apparently to himself more unclean, sensual, and devilish, than all the rest of the world. He therefore betakes himself to prayer, in the hope that the Lord will reveal unto him something of the reason of his electing love and mercy to him, once a poor darkened and unworthy sinner. In reading his Bible, he finds it written in Isaiah, “I am found of them that sought me not.”—In Jeremiah; “I have loved thee with an everlasting love, therefore with loving-kindness have I drawn thee.” The contemplation of passages like these every moment increases his love, and inclines him to exclaim, “Thee only will I serve all the days of my life:” and the more he examines and the more he meditates and prays over the word of God, the more the love of God is evidenced unto his soul; for he reasons thus:—If I have been loved with an everlasting love, the love of God was upon me before I was born into the world; and to confirm this truth, he remembers it is recorded, “In thy book were all my members written when as yet there was none of them.”

If it be true, he proceeds to observe, that “he has loved me with an *everlasting* love—the

Lord must have loved me before the foundation of the world." Accordingly, to his great and endless comfort, he finds it written in St. Paul's Epistle to the Ephesians: "According as he has chosen us in Him before the foundation of the world, that we should be holy and without blame before him in love." Oh! wonderful love! That the inestimable riches of his grace should flow down upon a sinner like me! The consolations of his soul are now unspeakable—he enjoys something of that peace which passeth all understanding. And since he is now evidentially brought within the fold of the Church of Christ, he reflects upon the word of God, and discovers "that the gates of hell shall not prevail against it." And, because "I live," the Redeemer declares, "ye shall live also." He now perceives how the majesty and mercy of God are enhanced by the salvation of his covenant people in Christ. Thus a new life is imparted to him, and "the life that he now lives in the flesh, he lives by faith in the Son of God, who loved him and gave himself for him;" which leads me to consider the second head of my discourse; viz. The effects of this love as exemplified in the text:—"He loveth his brother also."

When our Lord was questioned by the crafty lawyer, "Who is my neighbour?" the reply was given under the beautiful illustration of the

good Samaritan; and it may be remembered, that when Jesus was apprised that his mother and his brethren awaited to see him, he told those who were with him, that he who did the will of his Father, that the same was his mother, his sister, and brother; consequently we gather from this, that loving our brethren does not merely relate to the affinities of relationship, but to that spiritual connexion with our elder brother, Christ, the heir of all things.

We are also informed that, doing the will of God, is to "believe on the Lord Jesus Christ whom he hath sent." From this we have a true definition of the will of God, and the characteristic mark of our brother in Christ. But lest any should suppose that we are contracting the sphere of Christian charity, by an inference that we are not to regard the estates and conditions of all men, we would offer to your notice the words of the Apostle to the Gentiles: "While we have time, let us do good unto all men, and especially unto them which are of the household of faith." No matter of what nation or colour, no matter of what creed or persuasion, no matter under what circumstances of affliction; our sympathies are appealed to by the authority of Scripture: "While we have time, let us do good unto all men." Our brotherly love and charity are to be as wide as the surface of the

inhabited earth. This is the general rule which, at all places and seasons, we are exhorted to observe. However, allow me briefly to lay before you a few particulars, in which our brotherly love may, by the grace of God, be profitably expended.

First, I would impress upon your notice a few of a negative character, i. e. what we ought not to do towards our brother. We ought to be careful not to give any unnecessary cause of offence to the weaker brethren. "Take heed," says St. Paul to the Corinthians, "lest by any means this liberty of yours become a stumbling-block to them that are weak." Even in those things whereof we are assured that our own faith and conscience will not be injured;—have a care lest, in pleasing ourselves, we injure the infirmities of the weaker brethren. Again, if we exhibit a timidity of conduct with respect to our worldly connexions and intercourse; if, in complying with their prejudices, we indirectly give a licence to their sins; our usefulness will be diminished, and our brotherly love greatly obscured in the eyes of the weaker: we shall appear to be erecting a temple to God and mammon at the same time; and therefore we ought not to wonder if our brother prefers the worship of the latter to the former. But, to speak less figuratively and more plainly, (for I would cau-

tiously avoid in myself the timidity which in meekness I would reprove in another,) the covetous, the pharisee, the liar, the blasphemer, the adulterer, and fornicator, who cannot have the love of God dwelling in them, are characters too gross to exercise Christian charity or brotherly love.

Their awful state I have not at present time to examine; their horrors on their death-beds, with the thoughts of a judgment-day, may perhaps at that time cause them to tremble, although at this their consciences appear to be seared with a hot iron. But let him who knows something of the [power and pardon of sin, by the blood of the Lamb, beware of his Christian walk. If, through the favour of God, you are placed in a higher and more affluent state than your Christian neighbour, you therefore carry yourself churlishly, haughtily, or unkindly towards your poorer kinsman in Christ, may he not say, “How dwelleth the love of God in him?” On the other hand, if those whom the Lord has placed in inferior stations of life, are not, according to St. Paul’s rule, in his Epistle to the Romans, subject to the higher powers—giving honour to whom honour is due, forgetting that there is no power but of God, and that the powers that be are ordained of God;” how will such establish their possession to the fruits of



the Spirit—as temperance, long-suffering, and brotherly love? Further, be it observed, that brotherly love “recompenses to no man evil for evil.” Perhaps in no point of view does the Christian character appear brighter or more lovely, than when supported under the trial of unjust treatment.

Here do not mistake me, under the supposition that the Christian character is not to have the benefit of the laws of his country, since in all things, as a matter of conscience, he pays tribute to whom tribute is due, custom to whom custom, fear to whom fear, and honour to whom honour; so, like St. Paul, he may, under unjust treatment, lawfully make his appeal to Cæsar. But be not over anxious to retaliate by law a matter of offence against thyself, unless your conscience more than your own personal feeling constrain you to it for the benefit of the church of Christ.

We will now mention a few *positive* injunctions, to be exercised by one Christian brother towards another. The greatest favour we can do another is to testify a regard to his immortal, in preference to his temporal concerns: “For what shall a man give in exchange for his soul!” to explain to our friend how he may manage the affairs of his business to advantage; how he may lay out his capital under the greatest certainty

of a profitable return ; how he may procure useful employment, or preferment, or promotion for himself or family, is an act doubtless of no inconsiderable kindness and friendship. But valuable as all this may seem, our Saviour bids us not to be troubled about these matters, “ but to seek first the kingdom of God and his righteousness, and all these things shall be added unto you.” Therefore let us rather have an especial regard for the spiritual concerns of our brethren ; for those things which perish not with the body. For instance, when we see our brother, through the temptation of Satan,—neglecting public worship or family prayer,—discontinuing his attendance upon ordinances,—preferring the idle tales of the day to the best news that ever reached a ruined world,—wavering in faith,—corrupting his manners with evil companions, instead of coming out and standing separate from sinners. Then brother “ cry aloud and spare not ;” be bold, but in the spirit of Christian meekness, reprove, exhort, entreat him, for the love of Christ and his own soul, to cease from those paths which end in judgment and eternal death. Show him, as far as ye are able, the loveliness and mercy of Christ. Point to the wounds of a Saviour ; and ask him for what cause was he pierced, and why he became a man of sorrows ? why he passed a life of self-denial, when all things were

his own? why he patiently endured all this for his people? was it to procure a worshipper who frequently bowed his whole body and soul to Baal, and only the knee to Christ? Was it to excite a coldness and disregard to those services, which, to establish, caused the blood of Christ to flow? Hast thou forgotten, O backslider, the purpose and end of all this suffering?—the travail of the soul and body of thy Saviour? What deliverance hath he not offered thee! What riches hath he not blessed thee with! Silver and gold, it may be, you have none; if so, be assured he has withholden them in mercy to thy soul; for he knows your strength and your weakness better than you yourself. But has he not, O child of God! delivered you when standing on the very brink of eternal ruin, and shown you his marvellous deliverance? has he not, in the terrors of your conscience, taken you to the heavy iron doors of hell? Have you not heard at these doors, the roaring flames, and the screams of the accursed? Has he not also comforted you, and given you a garment of praise for the spirit of heaviness, and unveiled a portion of his own glory, ravished your ears with the liquid sounds flowing from the golden harps of the ever blest, and shown you a gleam of the glories of his brilliant and heavenly mansions? Yes, brother, he has, unworthy as you are.

Come then, brighten your countenance, and again revisit the courts of his sanctuary, and send up your orisons to God in public and private prayer. Instruct your family in the best of all books, the Bible : it may be, the Lord may bless the work to the saving of the soul of thy wife, thy son, or thy daughter, and prevent an eternal separation by death : it may be your own present and eternal peace will be wonderfully established ; and thereby your dying day made easy, your reflections gladdened, and your last journey the brightest and most joyous you have ever undertaken. This statement, brethren, I am persuaded, includes a few correct ideas of the nature of that brotherly love which emanates from the Christian's love to God in Christ. How far they are applicable to the brotherhood, and to this congregation, God and your own hearts can judge. Remember, brothers, we are this day conspicuous through the name which we assume, and the public and sanctified appearance we have displayed. Be it then your prayer and mine, that we may never disgrace either. Our society you know is circumscribed by rules and regulations, suited, we trust, to the object of the institution. Let us, then, remember, that if we are able to give so regular, and so exact an observance of its wholesome and moral regulations, for the sake of temporal advantage ; how

much greater reason have we to look to the rules—the walk and life of Him, whose *atonement ratifies and secures* his body, the church, within that pale where death can never intrude. Much reason also have we to congratulate ourselves that so valuable an increase of members has been added to the society since the last anniversary; but if this accession adds to the strength of our funds, and secures the beneficence of our society to its claimants; surely, we may hope, that this accession of members will be an accumulated strength of prayer and praise, redounding to the spiritual no less than to the temporal welfare of the body. We have also to deplore the eternal absence of some whom the will and mercy of God have thought expedient to remove from us. May these vicissitudes in our mortal life constrain us to a review of our souls before the solemn hour of death arrives; remembering that there is no knowledge or device in the grave by which we can be released from eternal misery: out of Christ, the Scriptures inform us, is hell;—in Christ is heaven. Let the mercies of the one invite, shelter, and protect us from the storms, the fires, and the eternal misery of the other! And once more I would observe, before that society to which I have the honour to belong,—that ere another anniversary is completed, many of what are termed the

casualties of life, but which I would rather call providential afflictions, will, most probably, visit some of the members of this society. When we glance our eyes in retrospect upon the twelve months that have hurried away, and reflect on the ravages which vicissitudes, disease, and death, have made within the circuit of our town and neighbourhood, we hardly dare offer a cheering prospect to our imaginations: indeed it would be wrong to do so, if we consider the various alleys of life down which each one has to maze his way ere this dawning year has filled its days. To-day the hours may appear bright—to-morrow we may have to say, how changed! on the following, the rising sun may meet us laughing—on the succeeding, dying; and ere the year close many of us, now apparently in health and strength, may follow the coffins of each other to their graves. Rachels weeping for their children, and unwilling to be comforted because they are not—Davids mourning the loss of rebellious Absaloms—and an Abel's blood poured out by the hand of a Cain, may be presented to our observation in the sad annals of the crimes and diseases of another year.

Painful and sad as the past weighs against our future hopes, yet, brethren, there remains a hope for the people of God, which is always capable of lightening the heart of the heaviest and sad-

dest Christian. It is the Christian's hope beyond the grave—it is the remembrance that our present afflictions, acute as they may be, are light and enduring as it were for a moment, compared with the eternity of bliss awaiting us. Let others shrink with horror from the grave, the brink of which they know skirts the confines of hell. Let others revel and riot in the short-lived luxuries of their personal gratifications. But let the Christian rejoice in God his Saviour—let the Christian hush his fears of death in the arms of Him who has destroyed the sting and power of the grave—let the Christian calmly and smilingly pursue his journey through the thorny paths of the wilderness, remembering, rough and trying as the journey may be, he has, like his Christian Master, in all seasons to practise love to God and love to man; and then, through the prayer of faith and sure guidance of the Holy Spirit, he may rest assured that He who has made him to eat the gracious manna of divine grace in the wilderness, will feed him for ever and ever when he comes to the heavenly Canaan, the land flowing with milk and honey. So be it for Christ's sake.

Blessed Lord, who hast suffered thy servants at the commencement of another year to present themselves within the courts of thy sanctuary.

**Grant them, we beseech thee, an hearing ear and an understanding heart: and may thy covenant mercies in thy trinity of persons, through the ministration of the Holy Spirit, and under the influence of this ordinance, discover unto us an increase of the number of thy flock: and especially let the labours of thy servants in the ministry be effectual to the gathering and feeding of thy people in the wilderness, and to the pulling down of the strong-holds of Satan. Answer these our petitions for the sake of Jesus Christ.**

**THE END.**

**LONDON:**

**IBOTSON AND PALMER, PRINTERS, SAVOY STREET, STRAND.**



*✓ A. 1830*

# A SERMON

PREACHED IN ST. JOHN'S CHAPEL, BOGNOR,

IN THE COUNTY OF SUSSEX,

ON THE TWENTY SEVENTH OF DECEMBER, 1819,

BEING THE SUNDAY IMMEDIATELY AFTER THE FUNERAL

OF

**WILLIAM ELLIS NEMBARD, Esq.**

LATE COLONEL, AND ADJUTANT GENERAL, OF THE ISLAND OF  
JAMAICA

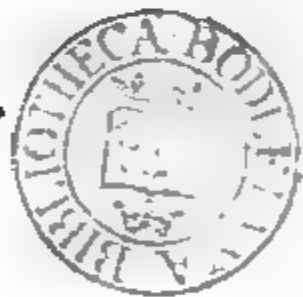
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BY THE

**REV. EDWARD MILLER, M. A.**

CURATE OF BOGNOR.

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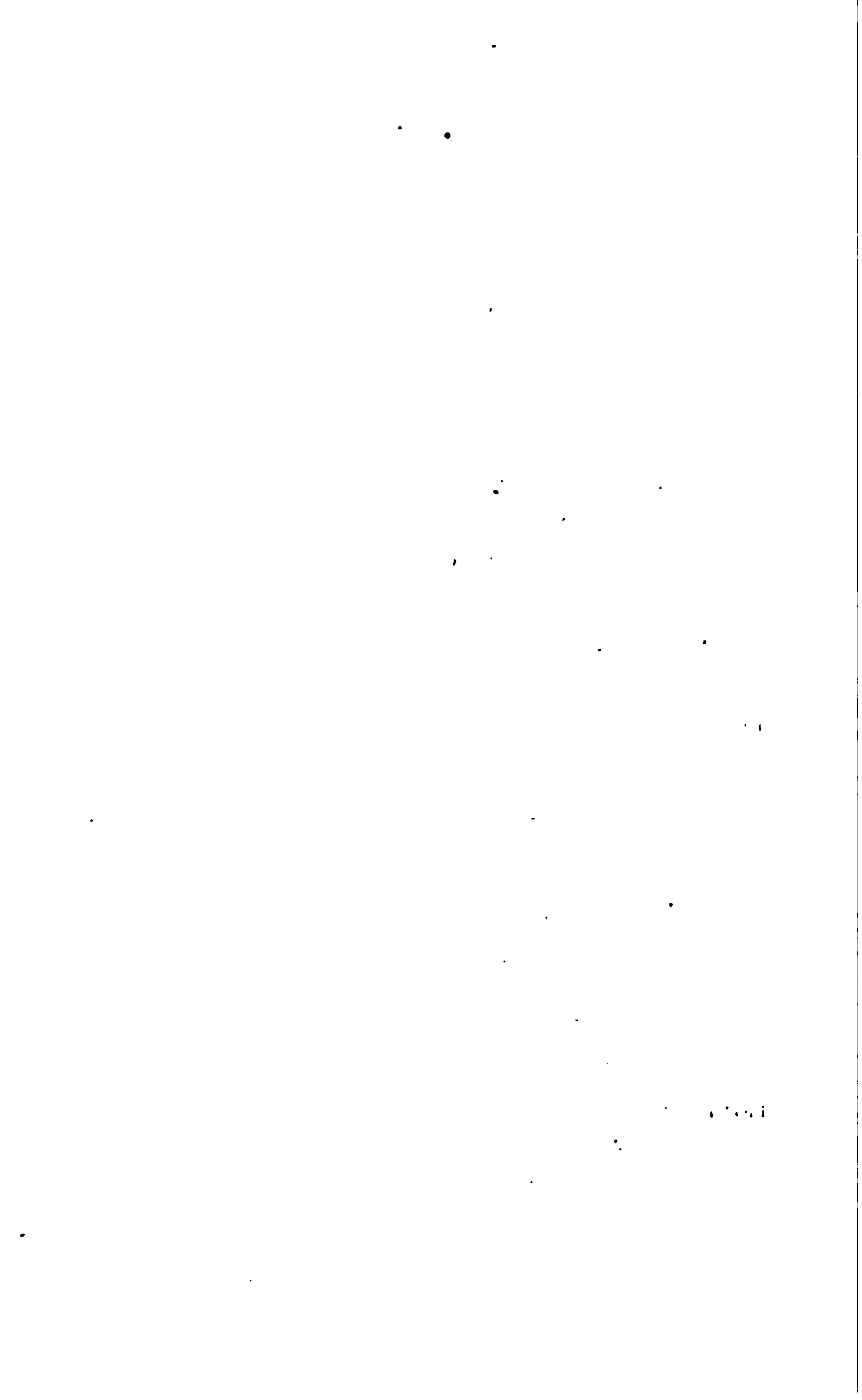
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*By W. Mason, Chichester.*

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1830.



*Many instances of inaccuracy, and marks of haste, will be found in the following pages. However unlikely it may be that they will be perused by any but my own personal friends, and the friends of the deceased, I am anxious to plead in extenuation, that the corrections and additions, which this, and every hastily written sermon must require, would have lessened its value, as a memorial of the departed, to those who solicited its publication. It is printed verbatim as it was preached, and by them, whatever may be its defects, it will on that account be read with interest.*

**E. M.**

**Parsonage, Bognor,  
Feb. 20th, 1830.**

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## A SERMON.

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ISAIAH xxxviii. 1.

*Set thine house in order : for thou shalt die,  
and not live.*

SUCH was the solemn warning, sent down from the King of Heaven to the best and holiest prince of the royal line of Judah ; conveyed by a mighty prophet of the Lord, and suspended afterwards in mercy for fifteen years. Such, also, is the stern decree, which even now the angel of Death may be commissioned to execute upon some who are assembled here—on one or two perhaps before another sabbath shall return, on all ere long. To us, however, no prophet will announce its near approach ; no time may be allowed to us, as to the king of Judah, “ to turn with our face to the wall and pray unto the Lord, and weep sore ;” it may “ come as a thief in the night ;” the “ last enemy

that shall be destroyed ” may urge us with resistless power to the verge of the yawning gulph, and then—one fearful step—and the disembodied soul shall wake in the midst of the world to come !

I know not, my brethren, whether your thoughts have been led to this awful subject, so frequently as they ought to have been, within these hallowed walls ; if they have not, the fault is mine, but not wholly, I trust, without excuse. It is the office of the ministers of Christ—and woe be to us if we discharge it not—to endeavour, by our exhortations, to arm the christian soldier with the “ shield of faith, the breastplate of righteousness, and the sword of the spirit, which is the word of God.” Our duty also, no less than our inclination, calls upon us to cheer the timid, to revive the faint, and to support the weary, followers of their Lord, with the prospect of the recompence, and the rest, that remaineth for ever for the people of God—while at other times, trembling for ourselves, and our own salvation, we must endeavour to persuade men with the terrors of the Lord ; to point to the Almighty arm, which hath power to cast both body and soul into hell ; and thus, as it were, to “ pull men out of the fire,” that they may be saved.

And when this is done, we are willing to hope,

at least, that enough is done—willingly would we draw a veil over the last convulsive struggles of mortality; and forbear to speak of the chamber of death, the knell of the parting soul, and the long deep slumber of corruption in the grave. It is painful to speak, to many more painful than edifying to hear, of this mysterious and revolting degradation of our mortal frame. When the eye of faith is calmly fixed upon the glories beyond the grave—upon the “bright and holy city of the Lord God Almighty and the Lamb, in the light of which the nations of them that are saved shall walk for ever”—it is, at best, an ungracious task to recal the glance which is cast upward to the summits of Zion, and bid it gaze below on the cloud which is resting still on “the valley of dry bones,” and will rest there, even to the eye of the best and purest, till the dew of heaven shall descend upon them, and the “bodies that dwell in the dust shall awake and sing.”

It may be our wish, our only wish, when this mournful theme is chosen, to impress you with a conviction of the frailty of the life that now is, and to bid you “remember that you are but dust.” But how few there are, whose thoughts wander not from themselves, and their own mortality, to the remembrance of those whom they have loved

and lost—to the distant who never may, to the dead who never can, be seen again till they meet in heaven! We may admonish our hearers to follow the example of the great apostle, and to “die daily,”—to prepare, by anticipation, for their own last hour, which, by a sudden derangement of the fearful and wonderful mechanism of life, may come and pass like the lightning’s flash, ere one can say, it lightens!

Such may be the design, but not the effect, of our solemn warnings; we may unconsciously tear open the wounds, which are bleeding yet; we may too forcibly recal those harrowing scenes, which many have gone through, and all must expect to witness—the withered form, and the wasted hand, and the faint farewell, of one who loved us better than we shall be loved on earth again—and all those fierce realities of the primæval curse, which drown for a time even the accents of religious hope, and bow man down to the dust in the bitterness of his soul. Instead of considering their own approaching end, the heart of the parent may be yearning for his lost child, the desolate widow for the husband of her youth—and when we would bid them “be wise and consider this,” the voice of wisdom is unheeded; when we would breathe the consolations of the gospel, we find that we



have struck too deep, even for that balm to sooth the pain we have inflicted; and the mourners "refuse to be comforted," because the dead are not.

Can you then wonder at our reluctance to call up these images of suffering and sorrow? We know that our language may appear to be an effort of ambitious eloquence, a cruel display of power over the passions and sympathies of humanity, when, in truth, neither eloquence nor power is needed, to bring back the scenes which can never be forgotten; and the rudest shock will oftentimes inflict the bitterest pang. We know that the cold and careless will bear us with aversion, or a contemptuous sneer—we know that the distinguishing character, the very name, of the gospel we are preaching, is "glad tidings of great joy,"—and, above all, we are assured that if our ministry have the tendency and effect of teaching you how to live, but little more will be required to teach you how to die.

But perhaps we may deceive ourselves—knowing that our speech will be unwelcome, we may too hastily conclude that it will not minister grace, or spiritual edification, to our hearers. In compassion to those who think too much of this awful change, we may forget that there are many who

sooth or flatter the broken heart of her who is bereaved. Judge not the ministers of Christ so harshly, as to believe that they can be actuated by worldly motives in the discharge of this sacred office. We know that the effect of these mournful reflections is diminished by frequent repetition; some marked and well-known occasions therefore must be selected; and we conscientiously believe that these convictions are never felt so thoroughly, so universally, as when they are called forth by a visitation such as this. It is most true that riches can neither buy, nor poverty insure, the "inheritance which fadeth not away,"—that all must render an account hereafter, from the peasant in his cottage to the king upon his throne—that no external pomp can add in reality to the majesty of death, or to the interest of the mysterious inquiry, 'Whither is the undying spirit gone, and which way went it forth?' Few however, perhaps not one, can think so deeply as to feel the full force of this; we cannot divest ourselves entirely of external impressions; and the voice from the invisible world of spirits is never so distinctly heard, as when it is conveyed through visible and outward means.

And thus, when the remains of the poor and needy are borne along our path to their humble resting place, followed by the former companions

of their rugged toil, whose scanty means will not, perhaps, enable them to assume the outward livery of woe, we are apt to think alone of the hardships they have endured through life, and bid God speed them to the home they have found at last! It is natural then to consider the grave; not so much as the gate through which they must pass to judgment, as the peaceful haven "where the weary are at rest;" their bed may be cold and damp, but we think of the bitter wind, and the chilling rain, which falls upon the houseless head; privation and misery have been their earthly lot, and there, at least, they will hunger no more, and thirst no more. But when the pomp of woe is moving through our streets, when the pacing steeds come slowly on, and the sable plumes are waving, almost in mockery, over the prey to corruption which is concealed beneath, it is then that the awful transition from life to death speaks loudly to the heart of all, to none perhaps more loudly than to those, who might once have envied the rich man's lot. How far this feeling may be rational and just, or how far it may be excited by external objects, which, when compared with that which shall be revealed to all alike, are but the shadow of a shade, it is useless to enquire, and difficult to define; it is, assuredly, a general feel-

ing, and therefore we have the better hope of being enabled to improve and sanctify it to the general good.

If he, indeed, whose mortal pilgrimage is closed, had dwelt among us for a longer term of years, instead of the remnant only of his days, you might have listened with greater interest; and I might have been able to speak more forcibly, not only of his death, but of his christian character and life. Still, however, there is matter, if not for instruction, at least for deep and solemn meditation, even in this very fact, that he came among us, only, as we have seen, to depart for ever; and that almost before his person, and the place of his abode, could be known to all who lived around him, the angel of death was sent to summon him away; and the place which had known him can know him now no more. Hence, my brethren, when I reflected on the peculiar circumstances which marked the last brief period of his life; and thought upon those passages of Holy Writ, which remind us so eloquently that "man who is born of a woman hath but a short time to live, and never continueth in one stay;" it seemed to me that none would express the reflections, which occurred to all when his dissolution was announced, more appropriately than the words which I have

selected for the text. If a stranger had met his funeral train, and accosting one of the gazing crowd, had asked his history, he might have been answered almost in the words of the Prophet:—  
*He came among us but two short years ago, to set his house in order, and to die.* Such is indeed the story which would have been told by all; may it vividly impress the startling truth, that “in the midst of life we are in death!”

Shattered by long exposure to the burning sun, and pestilential dew, of a foreign climate, he visited this coast in search of health, and he found a grave—he “set his house in order,” and called around him all those comforts, to which his station and wealth entitled him, and then, exchanged them for a coffin and a vault—he came indeed to end his days among us, yet expecting, as we all expect, a few more years of tranquillity and ease, but his days were numbered, his course was nearly run—he might have thought that the evening of his life was drawing slowly in, when suddenly it was overcast with the night of death, and the darkness of the grave! All that is generally known of our departed brother may be thus concisely told; and although we cannot expect to gather so much instruction from the last page of the story of a life, as when the whole is read,

there may be points of solemn application, and mournful interest, connected with its close; and such, assuredly, were to be found in his.

Still, although I cannot pretend to develope, in all its features, the character of one, with whom my acquaintance was so lately formed, and so soon dissolved; and sensible as I feel that unadvised flattery would be profaneness here—thus much I can affirm, that when I saw him lowered to his last abode, and heard the fervent prayer ascending, that we, who were assembled there, “might rest in Christ, as our hope is this our brother doth,”—that hope was truly felt; no act or word of his, that I had witnessed, was remembered then, which could give rise to the shuddering apprehension, that God might withhold his mercy from the departed soul. Foibles he might have had; but a merciful God may not mark them so severely as his fellow-men. Of faults he may have been guilty too, for none are free, but I observed them not; and if I had, I would leave them to be reported by those who are holier than myself; I would only warn them, when they undertake the task, to let the truth, and nothing but the truth, be told—that it is a cowardly, as well as unchristian act, to bear false witness against the dead!

To me it is more gratifying to remember now,

that his conduct in the intercourse of life, was always friendly, and hospitable, and kind—that no vicious or profane expression, denoting a corrupted heart, ever in my presence passed his lips—and moreover, if others think and speak as charitably of him, as he ever did of all his neighbours, that his memory, like his ashes, will rest in peace. By those, who knew him well, I am assured that all the duties of life, to which he was called, were meritoriously discharged; that he was a dutiful son, a faithful guardian, a sincere and constant friend. And why, if “charity thinketh no evil, and rejoiceth not in iniquity,” should that good word be doubted, which cannot be disproved? Why should we not rejoice in hope, now his account is closed, that when the books are opened, no dark and deep offence may be written there against his name; no sin unto death recorded, for which the Saviour cannot intercede, for which the blood of the spotless Lamb may have flowed in vain!

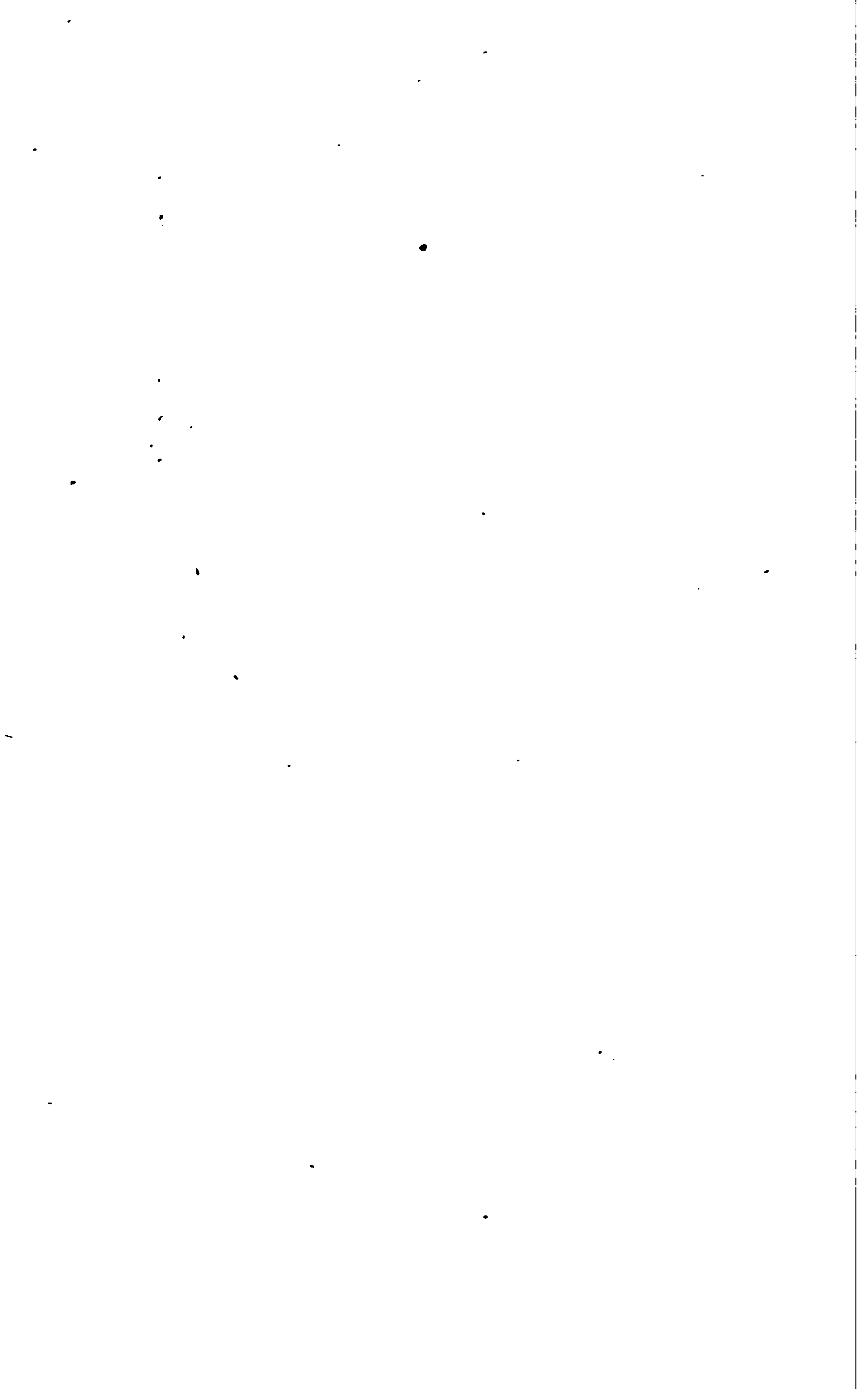
And there is one, not far from these sacred walls, who is weeping now in the solitude and stillness of the house of death—who, if the agony of grief can speak and be believed, would convince even the coldest heart, that sorrow such as hers could only spring from the bitter recollection, how

faithfully she was loved, how tenderly she was cherished, in sickness and in health, by the husband she has lost. It were vain to deny, for the feeling was expressed by all, that men were surprised at this—it was evident to all observers that his years exceeded, far exceeded, hers; and when his sickness was found to be unto death, and at last the blow was struck, we could not express our wonder at the madness of her grief. What then, my brethren, is the lesson, which we may derive from that scene of utter wretchedness, which, as most of you are well aware, I have neither assumed nor heightened, to produce a transient effect?—It is this—often has its truth been proved, never perhaps more forcibly than now—that if woman be honoured and cherished as she ought to be, as the best and earliest gift of God to man—and her love returned, and her weakness allowed for, and her faults forgiven—that neither infirmity nor age will make her forget the faith which she pledged to man at the altar of her God—that she will watch, with almost superhuman strength and patience, the feverish and broken slumbers of his dying bed—and, when all is over, and she is left in the world alone, that language cannot express, nor thought conceive, the sense of utter desolation, which comes over the soul of the widowed wife!—



Let us pray for her, and for all who are, like her, afflicted, and distressed, and desolate—May the Father of the fatherless, and Defender of the widow, in his own good time, “abate their anguish, assuage their pain, and wipe away their tears,” as shall seem to Him most expedient for them!—And oh! above all, may He cause them to know and feel, that there is no medicine for the broken heart, no balm for the wounded spirit, save only in the blessed gospel of our Lord and Saviour Jesus Christ.

F I N I S.



1130

*THE DANGER OF A DIVIDED HOUSE :*

A

# SERMON

*PREACHED MAY XXVIII., MDCCCXXX.,*

AT THE

**VISITATION**

OF THE

**WORSHIPFUL HERBERT JENNER, KNT. LL.D.**

COMMISSARY-GENERAL OF THE CITY AND DIOCESE  
OF CANTERBURY.

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BY THE

**REV. J. E. N. MOLESWORTH, M.A.**

RECTOR OF ST. MARTIN WITH ST. PAUL, CANTERBURY,  
AND DOMESTIC CHAPLAIN TO THE RIGHT. HON.  
AND REV. THE EARL OF GUILFORD.

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*PUBLISHED AT THE REQUEST OF THE CLERGY PRESENT.*

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AND WATERLOO-PLACE, PALL-MALL

**MDCCCXXX.**



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**ST. JOHN'S SQUARE.**

**TO THE**  
**WORSHIPFUL SIR HERBERT JENNER, &c.**

**THE VEN. ARCHDEACON CROFT,**

**AND**

**THOSE CLERGYMEN**

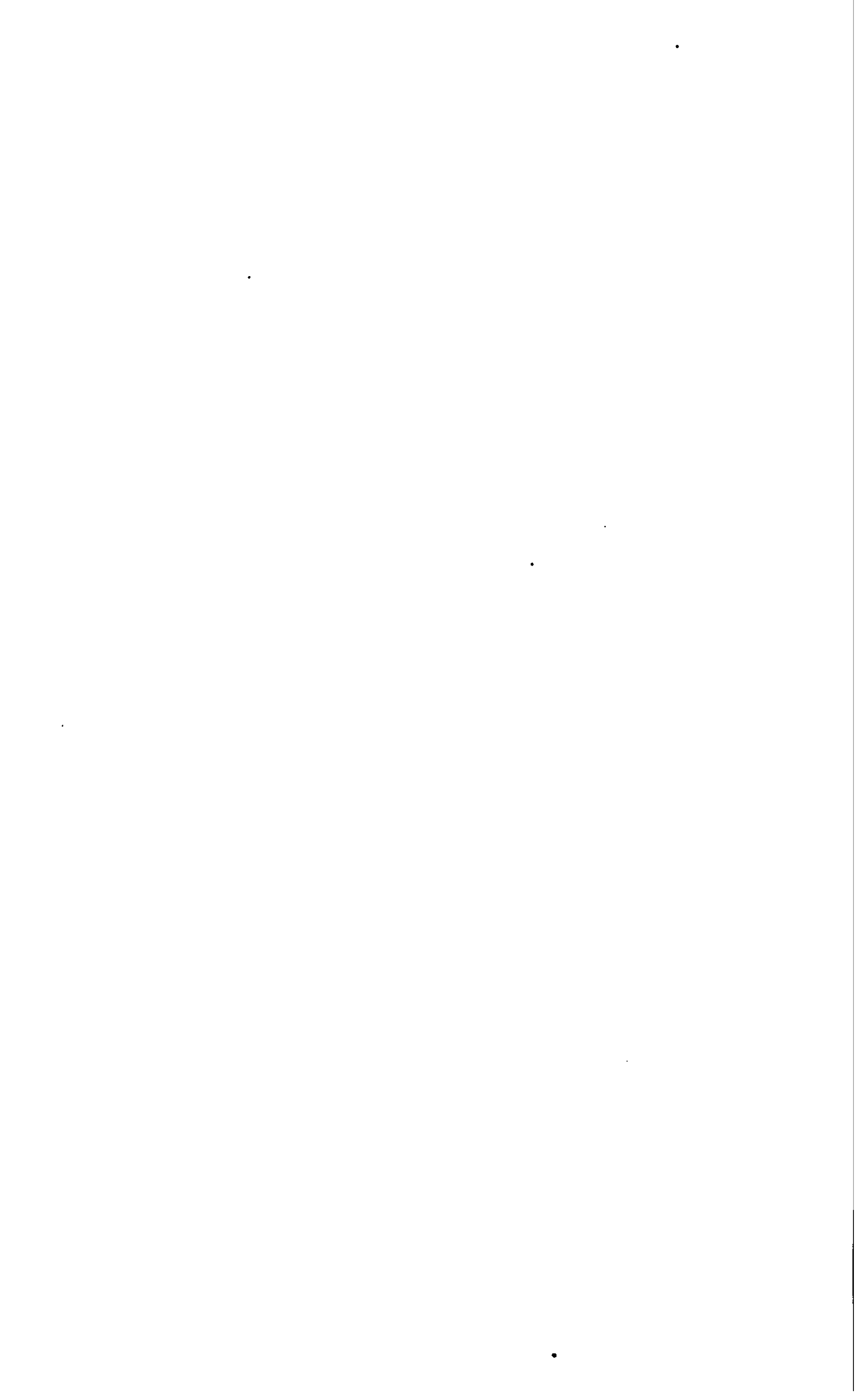
**AT WHOSE REQUEST IT IS PUBLISHED,**

**THE FOLLOWING SERMON**

**IS WITH SINCERE REGARD INSCRIBED,**

**BY THEIR FAITHFUL SERVANT,**

**THE AUTHOR.**



A

# S E R M O N,

&c.



LUKE xi. 17.

*A house divided against a house falleth.*

SELDOM, if ever, has our Church been placed in circumstances in which the warning of the text could merit more immediate, or deeper attention, than it claims at the present eventful period. It is neither my province nor my wish to discuss here the prudence or the necessity of those measures, by which maxims once considered as interwoven into the very heart-strings of our constitution have become a bye-word. Whatsoever opinions may be entertained upon the policy of these measures, it appears to me that the alarm they have excited is not commonly founded upon just notions of the real danger connected with them. They ought to be viewed rather as the *effects*, than as the *causes* of the danger which threatens the Church. They present *an index of the real state of public opinion*; whether that

opinion be soundly or unsoundly formed : they indicate that the maintenance of the Established Church, though not yet abandoned, has ceased to be held as an object of *paramount* and *vital* importance to that undefined, but well understood body, called the public ; whose judgment, though gathered from various circumstances, rather than expressed in any conventional forms, *irresistibly controuls the measures of our rulers* : they prove that those who are slightly attached, those who are indifferent, and those who are hostile to the Church, are increasing in political power.

I will not aver, that among the advocates of the measures alluded to, some of her warmest friends and well-wishers may not be numbered, who are convinced, and perhaps justly, that in the existing state of things, her very strength lies in these concessions ; but I do contend, that these formed but a comparatively *small* portion of that *influence* by which his Majesty's Ministers were urged, perhaps I may say, *compelled* to adopt them.

The *existence* and the *strength* of this *influence*, and not its mere *effects*, is one of the great sources of danger to the Church ; the measures themselves are but *symptoms*, to which it is our wisdom to attend. We should contemplate them, *connected* as they are with other, and not equivocal signs of the times.

Among these signs may be numbered the very *urgency for reform of the Church*. I speak not of moderate alterations, suggested by sober advi-



sers, but of that eager clamour excited against her institutions and her ministers, at a time when it may be fearlessly affirmed, that the attainments of the *clergy as a body* (though there may, and ever *must be exceptions*) are higher, their deportment more exemplary, their usefulness more extensive, their zeal and activity more general, ardent, and conspicuous, than at any one period of our ecclesiastical history; when, in short, the exertion and diligence of her pastors, from the Archbishop to the Curate, seem almost to compete with the restless censoriousness and inquisitorial vigilance with which the public scrutinize their conduct, and cavil at their pretensions to support and respect.

When we combine this eagerness of censure in quarters *whence* other sentiments might have been expected, this clamour for reform, swelled as it is by the sudden friendship, the officious zeal, and reverend care for the Church, so loudly professed by some, whose *attachment* was never before known, or even *suspected*; when we combine these with the spread of indifference to the Establishment, with the increase of the religious or irreligious principles upon which the usefulness of a National Church is denied, with the visible workings of an avowed spirit of blasphemous hostility, not only to the Church, but to the Gospel itself, advancing daily in the formidableness of its encroachments, in the audacity of its demands, in the malignity of its calumnies, and in the undisguised iniquity of its plans;—we cannot but call to mind that association, with which every his-

torical record we possess has represented Church Reform to have been clogged and disgraced. Church Reform and Church Plunder have, I believe, uniformly gone together.

Many, like the vile followers of a camp, joined the holier and nobler band, to profit by the confusion, and fly upon the spoil. Not only did the lust of gain contaminate the proceedings of the unbridled and rapacious Henry, but it also tempted the cooler and more principled Elizabeth; it overpowered the meek integrity and holy purpose of our Edward, and defied even the uncompromising zeal and controuling enthusiasm of John Knox. I know not what reasons we can discover in the *present* times, to presume that this sordid and inauspicious satellite of reformation, will be less close in its attendance than *heretofore*, that its cravings will be less importunate, its modesty less complaisant, or its scruples and honesty less accommodating.

Observe the *mode* in which "*friends*" of the Church, whether injudicious or pretended, demand reform, *as though she were the corruptest Church in the whole world*. Mark the ignorance, the short-sightedness, the misrepresentation, the malice, which pour in their tributary streams to swell the torrent roaring round her foundations. What proportion to these do the *sober* and *sincere* friends of the Church bear—what influence will they have in stopping or directing this torrent, when the mounds shall once have been thrown down, and the waters have begun their course.

The feverish spirit of change, and the mode in which it is demanded, denote an *unsettled state of public opinion*,—a state in which the simple are made the tools of the crafty—the sincere, the dupes of the hypocrite—the timid, the followers of the reckless—and the indifferent, of the rapacious.

In these times, then, when an assault is threatened by enemies, when old defences have been taken away; when our very defenders are doubtful of the issue, and of the positions to be defended, let us ponder these words of our text—“*A house divided against a house falleth.*”

In treating of this caution, and bringing its application more directly home to our situation, we come into contact with a delicate and painful subject. But I shall freely and boldly approach it, feeling strong in a spirit of charity and integrity of purpose. Important interests are at stake. To dissemble, or to slur over our real state, can produce no good effect—free examination may.

A division notoriously prevails in the Church:—it is idle, it is uncandid, it is impolitic to attempt to shut our eyes against the fact. The existence of a party of Clergy and Laity, denominated Evangelical, places the Church in the very situation described in the text, and that in a time of no ordinary peril. We are “a house divided against a house.”

But in these plain and frank statements let me not, I entreat, be for one moment supposed to speak unkindly or irreverently of those from whom I may have the misfortune to differ; nor let it be imagined,

that in the following remarks it is intended to cast the entire blame upon them. I am fully sensible that, in all cases where human agents are concerned, there must be faults on both sides. And I am desirous, as far as the bias of my own opinions and the infirmity of our nature will permit, to look *at both sides of the question*; to suggest remedies rather than dispense censures. If I attempt to probe, it will be with a desire not to hurt, but to heal. And here I beg to observe, once for all, that not only reverencing conscientious scruples, but also aware of the subtle and mysterious character of those matters on which our doctrinal controversies hinge, as I may, for convenience, use the terms Evangelical, Calvinistic, or Orthodox, in their conventional designation of either class, I **POSITIVELY DISCLAIM** *their application as terms of reproach, or derision on the one hand, or of dogmatism and presumption on the other.* I believe, (and shall adduce evidence to shew that my belief does not rest entirely on my own partial views) that the *ultimate consequence* of the formation of an evangelical congregation is *the serious increase of dissenters, and consequently of danger to the Church.*

And in this view of the subject I would press upon your consideration, whether there may not be some points in which, if we cannot meet, we might *approach* each other, *without any compromise of principle, or any sacrifice of consistency,* on either side.

The first testimony which I shall cite, is that of

the *Dissenters themselves*. The modern historians\* of the Dissenters claim, first for the Puritans, and next for certain Sectaries, to have been the *sole* depositaries of those doctrines which the *Evangelical Clergy now preach*, and they maintain that the Church of England was in a state of heresy and *apostasy from her own articles*, till the doctrines of the *Calvinistic Dissenters were introduced by the Evangelical Clergy*. They quote, in confirmation of this, the declaration of an Evangelical Clergyman †, that “*the bulk of the kingdom lay under the judgment of an unregenerate ministry, and the people were perishing for lack of knowledge.*” They hold now, that true religion exists no farther than where it is shared with them, by what they term, “*a new party in the Established Church.*” They describe the majority of the Church and its hierarchy, as a set of bigoted, irreligious, and illiberal men, restrained from *persecuting* the Evangelical party only because “*they dare not give the Dissenters the majority, by adding such formidable hosts to their numbers.*”

It is obvious what effect this affinity, this claim of priority, and this charge of irreligion, especially if sanctioned by the language and the conduct of a party in the Church itself, must have in producing dissent.

And these historians thus acknowledge the effect.

\* Bogue and Bennett.

† The late Rev. J. Newton, Rector of St. Mary Woolnoth.

Assuming that the Gospel is preached and practised *only* by *them*, and by *the Evangelical party in the Church*, and that on the removal of an Evangelical Clergyman, the *only place* where his flock can find *truth*, is at the *Meeting House*; they say, “and though at first their prejudices against the place may be strong, they are gradually overcome, and the *once zealous votaries of the Church, with their families, become members of a Dissenting congregation*. In some instances, where the *converts of an Evangelical Clergyman are numerous, they SECEDE FROM THE PARISH CHURCH IN A BODY*, and form themselves into a society, retaining the use of the Liturgy and the Forms of the Church in their worship; but they become virtually Dissenters, protected by the Toleration Act, and cordially uniting with Dissenters, both in ministerial and Christian communion. In a course of years they are *brought to esteem every thing external in religion only as it is conducive to the spiritual edification of Christians.*”

As they declare this *positive* consequence in the production of dissent, so they declare the *negative*; they allege that evangelical preaching does not diminish their numbers, or stop their increase in a parish, but say they, “*that very preaching has in ordinary cases given it (the dissenting congregation) as many hearers as it has taken away.*”

I am assured that my brethren of the evangelical Clergy will deprecate this consequence as strongly as we do; some may doubt it, others may attribute

it to our not preaching the Gospel. On this last point I shall have occasion to speak presently; but if they deny this consequence, another testimony, which I shall produce, is entitled to consideration from *them*. It is the testimony of a late evangelical clergyman, of great influence, and perhaps of more extensive acquaintance with their operations, than has been possessed by any of their body either before or since. It is the *testimony of the late Rev. Thomas Scott*\*, of Aston Sandford, and *tallies precisely* with that of the dissenting historians just quoted.

He says, “ They, who have been used to hear the doctrines called evangelical, in which the question, ‘ What must I, a lost sinner, do to be saved ?’ is constantly asked and clearly answered; if they at all pay attention to it, will never after endure another doctrine, in which this question is not answered to their satisfaction. However attached to the Establishment, they will at length *seek at the meeting* that instruction which they *cannot find* at Church; and though this at first be the only inducement; yet, becoming acquainted with dissenters, and hearing all their objections, (having at the same time no person at hand to answer these objections,) they will gradually imbibe the *esprit du corps*, and perhaps at length become *more zealous dissenters*, than they are to whom they join themselves. Thus *hundreds* often become dissenters, simply by the

\* Remarks on the Refutation of Calvinism.

removal of an evangelical clergyman, and the substitution of one of contrary sentiments, who has the mortification of officiating in an almost empty Church; while his sole relief consists in declaiming against Calvinists and Dissenters, which makes the case still worse. All this would be prevented *if a competent evangelical* man were appointed, if not as Rector, yet as *Curate*, to *succeed one of his own sentiments*, and the person of contrary tenets were more comfortably provided for elsewhere."

These testimonies shew the concurrence of *all parties* in the *fact*, that dissent results from the formation of an evangelical congregation. But it cannot be expected that the orthodox party should acquiesce in the reason assigned, or in the remedy proposed. We, whether justly or not, attribute it to very different causes, and must (without entering now into the controversy,) *firmly and decidedly deny*, that the majority of the pastors of our Church are unregenerate, or that they do not preach the Gospel. We must distinctly maintain that the question, "What shall I do to be saved," will be answered in most of our Churches as clearly, soundly, scripturally, and satisfactorily, as in any Evangelical, or Calvinistic congregation; or in any Chapel, or Conventicle of any sect, or denomination of Christians whatsoever.

And it is undeniably clear, that Mr. Scott's remedy, of always appointing a Calvinistic successor to every Incumbent or Curate of the same sentiments, is utterly impracticable. It would have the effect of



rendering the benefices in which they were *once* established, a sort of *heir loom* to the party, and would be constantly *enlarging*, but *never* contracting their circle, till the Church should be entirely absorbed in it. It is not easy to understand how this policy could be followed by those of our Hierarchy, (and they are not only the majority, but *eminent* for their *talents* and *theological knowledge*,) who do not subscribe to the Calvinistic sense of the Articles. Neither does it appear that *those* Bishops who have adopted this sense, have (though the minority) set the *example* of the policy proposed, by always supplying the place of an *orthodox* pastor, with a successor of *similar principles*.

The scheme also of appointing in the same benefice a Rector and Curate of *opposite* tenets, seems open to no less palpable difficulties. Each party evidently considers the interests of religion best promoted by the employment of men of congenial sentiments.

This is what is naturally to be expected, and from this must result that consequence which both parties deplore ; and for which, as neither party can be required to abandon principles conscientiously adopted, the only remedy or palliative is, for *both to approach as nearly as possible*, and make to each other such concessions as *we can without compromise of principle*.

In considering these I shall begin with that side on which I have taken my own station.

The orthodox stand charged with not preaching the Gospel, or in the milder mode of stating it, with being mere moral preachers. That there was formerly some foundation for this charge ought to be fairly and frankly conceded. Without entering upon the causes, we know that a system of preaching did prevail in the last century, and part of this, in which the peculiar doctrines of the Gospel had not sufficient prominence. And I should think contemptibly of my own cause did I not dare to candidly and cheerfully acknowledge that the evangelical party have had considerable, though indirect influence in promoting the improved tone which is now observable in our discourses. But in making these concessions, I must distinctly protest against the *extent* to which this omission was charged on the established Church. I deny that *at any one period* these doctrines were *lost sight of*, or that good works, though disproportionately insisted upon, *were ever held, or taught by the Clergy, to be the meritorious causes* of salvation. *None other foundation* of our acceptance was ever laid down than *Christ Jesus*. Never was the state of moral preaching such, as to justify the language of an evangelical clergyman \* respecting the Church, which has been triumphantly quoted by the Dissenters; that “*the bulk of the kingdom lay under the judgment of an unregenerate ministry,*” that in 1740, he is not sure there was “*a single paro-*

\* Rev. J. Newton.

*chial minister who was publicly known as a Gospel preacher in the whole kingdom," that in 1797 there were only 400, and in 1801, "out of 10,000 parishes, 9,000 were destitute of the Gospel."*

Language such as this could *lead to nothing but dissent*. The congregation delivering over their judgment to ministers *who adopted the language and the tone of Dissenters*, and whose *peremptory condemnation of the Church* was thus set forth, *could have no tie to bind them to our communion*. It is not surprising that they should "*secede from the parish church in a body*," or that "*hundreds often became Dissenters*."

But whatsoever ground might be supposed to have existed formerly for this charge, I trust that it is generally removed, and that the more candid of our evangelical brethren see the injustice and impolicy of directly, or *indirectly*, sanctioning such an impression. In our pulpits generally, I am persuaded that the great and distinguishing characteristics of the Gospel are duly recognized and earnestly inculcated.

Whatsoever difference may exist between us in the mode of stating the matter, we are as decided as any of our evangelical brethren in preaching salvation *through Christ Jesus*, in enforcing not only the vital importance of holiness, but also the essential necessity of that faith and grace, which alone can sanctify, or give energy to human efforts. If we dwell less frequently on the principles themselves, and more earnestly on their application to practice,

we are far from despising or neglecting the former ; we press them in that form and proportion which we conceive, according to our judgment and conscience, most consistent with the spirit, and most conducive to the purposes of the Gospel ; to the *glory of God, the improvement and salvation of man*. We may be sensitive, perhaps morbidly sensitive, against fanaticism and hypocrisy, we may be too fearful of encouraging a substitution of the phraseology, for the substance of religion. But we acknowledge and endeavour to fulfil our obligations, to set forth those truths ; which, by displaying the enormity of sin, the effects of our corruption, the magnitude of our danger, the mercies of God, the power of the Spirit, and the merits of the Redeemer, distinguish the heart-stirring homilies and affecting appeals of a Christian preacher, from the lifeless discussions and cold speculations of an infidel philosopher. Yet we ought not to despise the judgment of our brethren. It behoves us to examine honestly, frequently, and humbly, our practice and preaching ; and to feel that, where we differ, there may be defects on either side ; and that there *certainly is* room for continual improvement on both sides. If any of us do not preach in their due proportion the doctrines of the Gospel, on *them*, as far as relates to their ministry, must fall the blame of subverting the Church to which they belong.

On the other hand, however, it must be remembered, that there are extremes to be avoided in each direction ; that the power of divine grace, the effects

of the Redeemer's sacrifice, the privileges of the elect, the nature of faith, the assurance, the experiences and influences of the Spirit, and other points, may and have been so stated as to appear irreconcilable with human responsibility and free-will ; to render the decrees of Scripture fiats of caprice or cruelty ; her threats the messages of misery or despair ; her promises the inheritance of presumption and delusion ; her solemn exhortations and affectionate appeals unmeaning phrases and useless mockeries. At all events we should bear in mind that these questions have perplexed many of the most profound theologians and earnest Christians. Is a *conscientious* difference, perhaps often only in the terms, but even in *sentiment*, upon these, to place an impassable gulph between us, to be made the foundation of a charge of *desertion of the Gospel*, of being in an awful state of *unconversion* and *unregeneracy* ? Is it on these grounds that the *majority* of the Church of England is to be denounced as an *unevangelical* Church, and its members to infer, that the sanctuary of *truth is confined* to the Dissenters, unless her congregations be confided to the *teaching of a minority of her pastors* ?

It behoves us, my brethren, in the present times to reflect on these things. We have perhaps on both sides received improvement in this controversy, and both been further withdrawn from the extremes. Much *has* been done ; but *much more remains to be done*.

We should all of us, avoiding vain discussions, en-

deavour to approximate in every possible point ; preaching the Gospel in its *whole harmony and power* ; in its *mingled* obligations of *faith and practice* ; in its *varied* but *concurrent* motives of *grace and responsibility*. We need not fear, but surely we need not aim at singularity. There should be no *studied* distinction in our preaching or practice ; nothing by which we should be desirous to *increase* or to *mark* our separation from our brethren. But our sole desire should be to preach the Gospel in spirit and in truth. We should endeavour to avoid such a *mode* of stating its truths as would, on the one hand, give ground to the charge of our despising its fundamental doctrines ; or, on the other hand, create such a distinction, that the congregation should find *greater affinity between clergymen of the established Church, and preachers of the Meeting-house*, than between *ministers of the same communion*.

The next point to which I would advert is the tendency, I may almost say necessity, which appears attached to the party in question, of forming themselves into a sort of separate caste in society and in the Church ; in which a marked line of separation in practice seems to be studiously laid down. This line not only is to distinguish two parties in the Church, but on the one side of it they are to understand are to be found the elect, and on the other the *world* ; in that awful sense in which the term is frequently employed in the Gospel.

The distinction is assumed from no knowledge of

the *hearts of men*, from no *direct* authority of Scripture respecting certain amusements and employments, which are avowedly criminal only in their abuse, but from a mere *assumption* that they are incompatible with *true* religion. It is allowable, it is wise for every man to lay down rules for his own conduct on these points, according to his knowledge of God's holy Word and the honest dictates of his conscience. But the system of making these things, indifferent in themselves, the *tests* of *true* religion, of *denouncing* those who conscientiously differ on such points as *spiritually blind, half religious, and more dangerous and contaminating than the irreligious*, is I think to be deprecated as an infringement of Christian liberty, an obstacle to Christian charity, a source of spiritual pride and tyranny, and an injury to the body of the Church, of which we are members.

Under this head we may also notice the notorious custom of ostentatiously taking the appellation of "*serious* and *pious* Christians," and the like. The evil of this is not in the terms used, but in the presumptuous *negation* implied ; that those who are *not* of *this party*, that is, the *great majority of the Established Church*, are *not serious* Christians. It has a *practical* tendency to the same point, as Mr. Scott's statement ; that if the question " what shall I do to be saved ?" is *not* answered by *one of the Evangelical party*, it will not be satisfactorily answered in the Church, and the *solution must be sought at the meeting-house*.

Every direct or indirect intimation of this kind should be carefully shunned : all charges of bigotry, persecution, or irreligion on the one hand, all terms of reproach, derision, and scoffing on the other. Our Christian liberty should not be charged with licentiousness, nor their conscientious scruples treated with levity. Better would it be for all of us to call to mind our own infirmities and imperfections ; the power of our prejudices ; the errors of our judgment ; the misconceptions, the misconstructions of which our ignorance, pride, and passion cause us to be guilty, in estimating each other's conduct and motives. And here I think it but just to acknowledge, that from some of the orthodox Clergy a sacrifice to public opinion in certain *sports and amusements* may be fairly required, even assuming that the pursuits in question be in themselves innocent. In some sports and amusements there are circumstances of which it may be doubted, whether they are at all compatible with the decorum of the clerical character, and of which the *excessive participation is decidedly not so*. In these our Evangelical brethren claim, and I think a majority of the orthodox party join in the claim, that at least the spirit of the Apostle's maxim should be consulted—  
 “ All things are lawful for me, but all things are not *expedient*.” If any feel strong in *his* persuasion on the lawfulness of these points, he should avoid giving offence to the weaker brethren, and with the devotion of an Apostle to the cause of salvation,  
 “ please all men in all things, not seeking his own



profit, but the *profit of many, that they may be saved* \*.”

I will touch upon only one more point, which is the operations of those societies for religious purposes, and principally, though not wholly, under the conduct and influence of this party. I have not questioned their motives in upholding them, nor the object they have in view ; though, as I have stated on another occasion †, I consider other means better adapted to the attainment of that object, and could have desired to have seen their whole zeal and energy employed, where I could have joined them hand and heart, in the promotion and extension of those ancient Societies, which enjoy the undivided sanction of the Church. They have, however, conscientiously felt it their duty to take another course, and it is against the domestic rather than the foreign operations of their societies, that I protest. The agents of these societies do not confine their labours to the *parishes* of *those* Clergy who are *friendly* to them ; but entering those of others, tend to dissolve the ties of parochial superintendence and connexion, which constitute an ancient and essential part of our ecclesiastical polity. They present to our flocks the spectacle of a body of Clergy and laity unconnected with the parish, not only originating measures of a spiritual character *without the sanc-*

\* 1 Cor. x. 33.

† An appeal published on behalf of the Society for Propagating the Gospel in Foreign Parts.

tion of the appointed minister, but advocating them *in opposition to his known judgment*, and in prejudice of those local charities and ecclesiastical institutions, which *he* feels it his duty to uphold and recommend to his parishioners. This evil is not mitigated by the employment of Dissenters on these occasions, or by the indiscreet zeal of other agents, which cannot be repressed; and to which *strong temptations* are presented, of insinuating that the appointed Clergyman is *not a preacher of the Gospel*, or a *serious* Christian. When the importance of their mission is urged by these agents, an obvious question may be asked, "*how is it that my own pastor is indifferent or opposed to this?*" To what answer does this *lead?* that he is *lukewarm or indifferent, mistaken or bigotted*. An answer the more weighty from the consequence which these agents derive from being employed by a body of *Churchmen, lay and ecclesiastic*. I do not insinuate that this is the design of the Societies; but I put it to common sense, whether among the various persons sometimes employed, of warm temperament, officious activity, and little depth, there must not be numbers whose indiscreet zeal will be tempted to decry him, whose principles they are *predisposed* to condemn, and whose *very opposition to their measures* is established in their mind as a *complete proof* of his *disregard* for the *Gospel*. From these causes, from the apparently *greater concert* of the Evangelical party in such associations with

*dissenters* than with their *brethren of the Church*, it does appear to me that a spirit of *disaffection to the Church is fostered*. That spirit of indifference to its establishment springs up, which the dissenters in the quotation adduced, represent as being “*brought to esteem every thing external in religion only as it is conducive to the spiritual edification of Christians.*”

I will not press this subject farther—it has been much agitated. My brethren who differ from me may see insuperable difficulties to their seeking the objects they have in view through the medium of the older Church Societies ; but I believe that many, and some I know, would as well as myself be desirous to see these objectionable circumstances, connected with the machinery of their own societies, remedied as far as possible, and as far as may be compatible with the discharge of what *they* consider their paramount duty. Nor can I pass over this opportunity of acknowledging with satisfaction and pleasure the liberal and conciliatory spirit, with which on a recent occasion some of these came forward to evince their respect for the Society for Propagating the Gospel in Foreign Parts, and to support its appeal to the public.

Though sensible that I have trespassed long, very long upon your time and patience, I must yet in conclusion request a few moments more for an explanation, without which a misapprehension of my views might prevail.

I have spoken of *danger* menacing the *Church*. I mean not that the *sound form of doctrine*, which constitutes her *faith*, can *ever* be in danger. To that, and to those who firmly embrace it, applies the sure and unfailing promise of God, "I will *never* leave thee, nor forsake thee." In this sense the Church of England, which is the Church of *Christ*, shall *never* fall. Her candlestick may be removed, her light obscured, but the holy fire will still remain, and in the Lord's good time will blaze forth with unclouded splendour. The storms of persecution cannot extinguish it—the floods of affliction cannot quench it.

When I speak of danger to the Church, I regard it in its *external* character,—in its discipline and constitution. I regard it too in this light, not as a *mere establishment for the support of its ministers* ; but as the fairest and noblest casket that ever preserved that "pearl of greatest price,"—the *Gospel of Jesus Christ*. I regard it, no matter how much it may be the fashion to calumniate it, as the dearest and most precious treasure that any nation can guard ; adapted to oppose alike fanaticism and ignorance, superstition and scepticism,—to bear the healing influence of religion through every gradation of society, from the throne to the cottage,—to be at hand among all ranks, furnishing the only antidote against the poison of infidelity, pride, and selfishness, which glides in every pore of the country. It is the Church in which the foundation is laid for

*all the social duties*, from the cradle to the grave ; which takes part in all our noblest attachments and dearest interests ; gives early power to filial obedience, holy exaltation to parental affection, consecrates with the hallowed sanctions of religion the nuptial tie, and in *all the relations of life* identifies the *love of God with the love of man*.

It is the Church in which I have been nurtured in the days of my boyhood, in which my heart was bowed down to the instructors of my youth ; my principles were learned to direct me in manhood, and my consolations were laid up, should it please the Almighty to reserve me for old age. It is the Church in which my infant body and soul were dedicated to my Redeemer, and in which I desire that my body "may return to the dust as it was," and my spirit be commended to God, who gave it. "If I forget thee, O Jerusalem, let my right hand forget her cunning!" It is *this* Church, connected too with considerations far above those of earthly and temporal import, that I wish to see defended and upheld by the united and unanimous exertions of her sons. It is the safety of the Church, *thus* contemplated, that I venture to urge upon *all*, both Clergy and Laity, as worthy of any sacrifices, however costly, and of any exertion, however painful.

In closing this discourse, I shall endeavour to supply my own want of ability (not of zeal) by the glowing description and eloquent expostulation of

one, of whom, though a personal friend, I am compelled to observe, that he has published *only enough* to shew the Church the value of her claim upon his talents, and the extent of his resources, to satisfy her just and important demands. Speaking of her, he says,—“She is all glorious within. In her tabernacle is seen the Ark of the Testament; there are the hallowed trophies of liberty; there are the dedicated spoils of genius and learning, of philosophy and science; and the golden harp of poesy is hung upon the horns of her altar. She is indeed altogether lovely; the perfection of beauty, the joy of the whole earth. But though kings be the nursing fathers of our Church, and queens its nursing mothers; though it be wedded to the constitution; though it be consecrated in the hearts and memories, the feelings and habits of the people, yet may it fall. A temple \* at once and a citadel, she may laugh to scorn the rage and tumult of hostile array. She may shake her head at the crafty assaults of *infidel* treachery; she will fear *no foe, till* her enemies be those of *her own house*; she will never perish, but by her *own right hand*. Should she *ever cease to be at unity in herself*; should her sons, no longer true to themselves, *give way to party ambition, popular faction, or personal animosity, to vicious indifference, secular licence, or idolatrous covetousness*; should the watchman

\* Templum in modum arcis.

sleep on his watch-tower, the pastors become brutish, or the idle shepherd leave his flock; should the priests' lips cease to keep knowledge, or false prophets arise *dividing Christ, and saying 'lo! he is here, or lo! he is there,'* then verily, and not till then, her time is near to come; her days are numbered, and may not be prolonged. Then shall her glory depart; the glory of kingdoms, the beauty of Britain's excellency, shall be swept with the besom of destruction \*."

To avert this fatal crisis no efforts can be too laborious,—no sacrifices too costly. Let us all, in our respective stations, endeavour to “shine like lights in the world, and to adorn the doctrine of God our Saviour in all things,”—to cultivate a spirit of Christian charity,—to shew forth the graces of Christian holiness,—to exhibit the Church in its beauty, majesty, and strength, as “a city that is at unity in itself.” Of the obstacles opposed by our corruption, and of the means which I have humbly submitted, there may be various judgments; but of that, which I *now* recommend, there can be but one sentiment,—it is HEARTY, UNANIMOUS, and UNCEASING PRAYER to that “*God, by whose Spirit the whole body of the Church is governed and sanctified,*” that *He will inspire continually the universal Church with the spirit of truth, unity, and con-*

\* Charge by the Rev. H. V. Bayley, D.D. Archdeacon of Stowe.

*cord; that all they that do confess his holy name, may agree in the truth of his holy word, and live in unity and godly love," through Christ Jesus.*

·THE END.

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57. 1830

# A PROTEST,

IN A LETTER TO A FRIEND,

AGAINST SOME OF THE INFERENCES CONTAINED IN  
A SERMON, PREACHED MAY 28, 1830:

AT

## THE VISITATION

OF THE

WORSHIPFUL HERBERT JENNER, KNT. LL.D.

COMMISSARY-GENERAL OF THE CITY AND DIOCESE OF CANTERBURY,

BY THE

REV. J. E. N. MOLESWORTH, A.M.

RECTOR OF ST. MARTIN'S WITH ST. PAUL, &c. &c.

AND ENTITLED

"THE DANGER OF A DIVIDED HOUSE"

BY HUGH LATIMER.



"If there be a division in the Church, the party termed *Evangelical* are not the authors of that division."—Vide p. 13.

"We have, in fact, lost many of our people to sectaries, BY NOT PREACHING SUFFICIENTLY EVANGELICAL."—Archbishop Secker.

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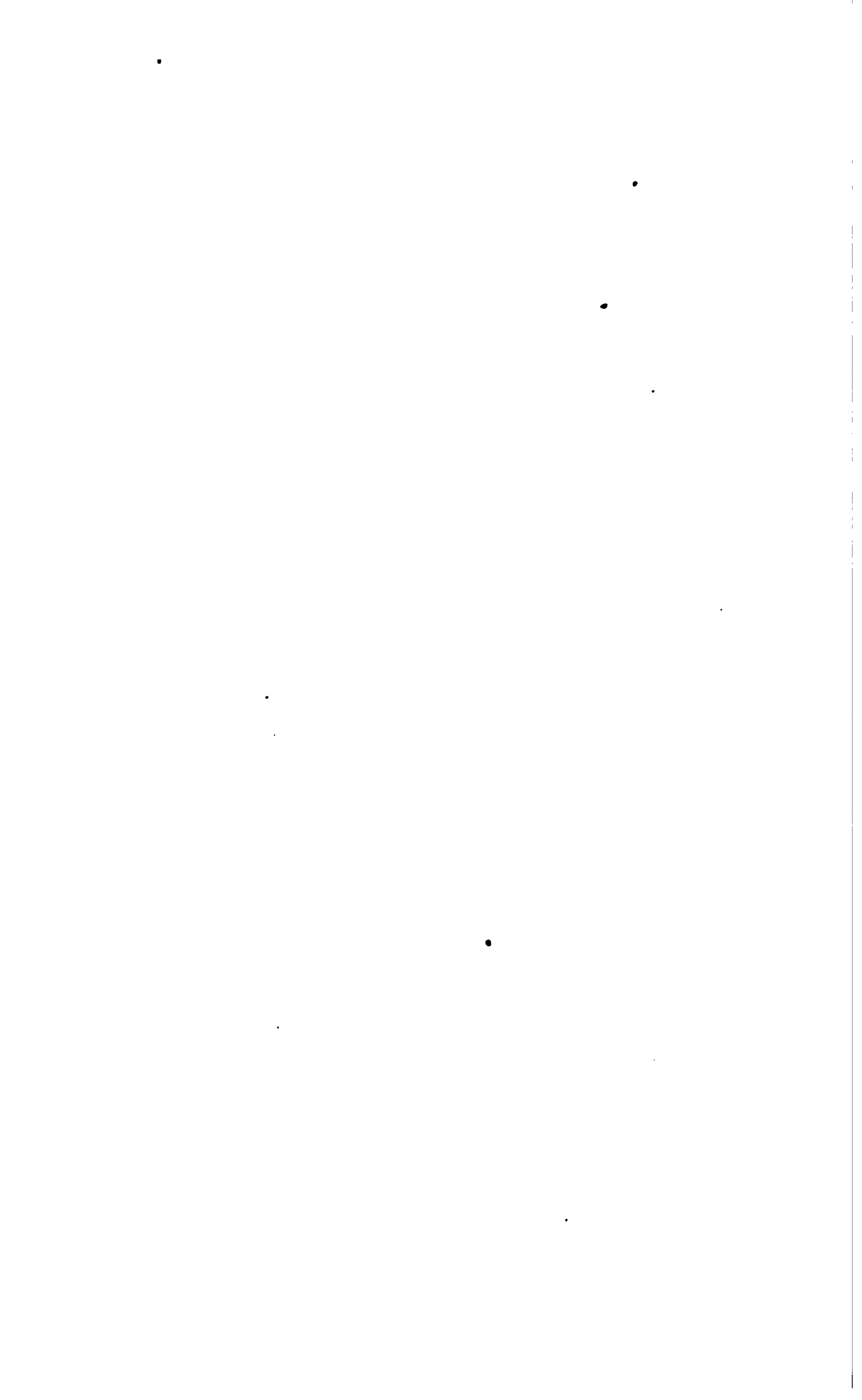
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**NICHOLAS RIDLEY.**

*July 5, 1830.*



## L E T T E R.

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**MY DEAR FRIEND,**

**I HAVE** perused, as you requested me to do, Mr. Molesworth's Visitation Sermon, which has just issued from the press; and, as you desire to have my opinion of its contents, I will proceed to state it with all possible sincerity. In the mode of conducting his arguments, the Rector of St. Martin's has displayed much good temper and right feeling, and no one can doubt that he is anxious to advance the best interests of religion, and of the Church of which he is so respectable a Minister; but I much question the expediency of reviving discussions upon points of difference, in the present eventful period, even were his data more clear, and his inferences more conclusive, than a candid investigation will discover them to be. My own judgment leads me to think, that the Clergy will best promote the cause of

their common Master, by zealously pursuing their pastoral labours, instead of obtruding upon the public eye the differences which may exist—*would to God they did not exist*—in the interior of their body. With an enemy at the threshold, it is not a wise policy even to allude to disunion within the camp, but rather to “lose sight of the five points upon which men may differ, for the sake of the five hundred upon which they agree.”

Against the spirit and temper of the Sermon before me, then, nothing can be fairly urged. There are proofs of candour, and conciliation, which well deserve the imitation of those controversialists who appear to think, that the force of conviction must depend upon the asperity of the terms they employ, and who seem to be contending for victory rather than for truth. There are, however, statements, in the Visitation Sermon of the Rector of St. Martin's, the accuracy of which I am compelled to call in question; and I will select a few of the most prominent of these, and give you my reasons for disputing them. Mr. Molesworth's premises, in some of his leading particulars, appear to me to be defective, and, consequently, his general argument unsound.

Before I proceed, however, to examine his arguments, it will be proper to observe, that in



the use of the terms *Evangelical*, *Calvinistic*, or *Orthodox*, Mr. Molesworth “disclaims their application, as terms of reproach or derision on the one hand, or of dogmatism and presumption on the other.” In the employment of the same terms, I would wish to be understood as cordially uniting in this disclaimer, and would also guard against an error, into which some controversialists have, perhaps inadvertently, fallen, of using Calvinistic and Evangelical as *convertible terms*, whereas there are many persons who are designated Evangelical, who neither preach nor hold the peculiar tenets of Calvin.

I. *In page 9 of his Sermon, the Rector of St. Martin's observes: “A division notoriously prevails in the Church; it is idle, it is uncandid, it is impolitic, to attempt to shut our eyes against the fact. The existence of a party of Clergy and Laity, denominated Evangelical, places the Church in the very situation described in the text, and that in a time of no ordinary peril. We are ‘a house divided against a house.’”* Now, the inference which I conceive Mr. Molesworth intends should be drawn from this remark is, that the party termed Evangelical *have created this division in the Church*; and this inference I am compelled to meet with a direct denial. I fearlessly affirm, that those who are referred to *do not divide the house*,

but plant their foot firmly upon her foundation, “mark well her bulwarks, and tell the towers thereof,” and delight to contemplate and admire the goodly proportions of the edifice : and should the period ever arrive, (which may the providence of God avert!) when her fair fabric shall be spoiled and made desolate, *they* will be found amongst the sincerest of her sons, who will cling to her broken pillars, and, having hung their harps upon the willows, will clothe themselves in sackcloth, and sit and mourn over her ruins.

But, having denied Mr. Molesworth’s position, I will endeavour to show that my denial is just. It may be laid down AS AN AXIOM, *that the true doctrines of a church can only be collected from its own authorized confessions and articles, and the acknowledged writings of its founders*; a rule applicable to ecclesiastical no less than to civil systems. For, if we seek information upon the laws of a country, we must appeal to the statutes which embody those laws; and as *lex scripta manet*, all discussions about what is, or is not, the law of a particular state, must be referred to the terms of *the written statutes of that state*. Upon this clear and undeniable principle it follows, that if we would inquire what are the true doctrines of the Church of England, *we must refer to the homilies and articles, and to the writings of the*

*Fathers of that Church.* We must *not* appeal to the writings of *modern prelates or divines*, however distinguished for station, and piety, and talent—because, if these should be found to differ from each other, we could only decide which of them speak the *sentiments of the Church*, by *comparing them with the language of the Church*. If, at any period, therefore, jarring opinions be held, and discordant statements made, by Ministers of the same Church, the only mode of determining which speak most in accordance with the Church, is, by trying their respective statements by the *lex scripta*, *the written and authorized language of the Church*; and this process must be conducted, not with the subtilty and sophistry of the schoolmen, who, by perverting simple terms, and denying obvious conclusions, obscure that which is evident, and perplex that which is plain, but in obedience to the Royal Declaration prefixed to the Articles of our Church, “that no man shall hereafter either print or preach to draw the Article aside any way, but shall submit to it in the plain and full meaning thereof, *and shall not put his own sense or comment to be the meaning of the Article, but SHALL TAKE IT IN THE LITERAL AND GRAMMATICAL SENSE.*”

• Upon this axiom, then, let us erect the following hypothesis :

We will suppose, that unanimity of sentiment prevailed for a long period, from the origin of a particular church, upon the grand doctrinal points, recognized and enforced by her authorized writings; that at length a change of times and circumstances arose, which led to a diversity of sentiment upon matters clearly laid down in the *lex scripta*, until, by degrees, the general tone of written and oral statement was lowered from the true and scriptural tone in which the Church herself spoke. *Let us further suppose*, that, after the doctrines of the Church in question were "shorn of their strength," and diluted to meet the vitiated taste of the times, certain individuals were raised up, who, upon comparing the prevailing tone of oral statement with the *lex scripta* of the Church, and lamenting how much that tone varied from the dignified and scriptural key in which the Church herself spoke, should resolve, by the grace of God, to regulate their own statements by the written and authorized language of the Church. Let us moreover suppose, that the number of these individuals should gradually increase, until they became a considerable body, although still the minority, with prelates and dignitaries at their head; and that in this state of things, an outcry were raised, that "*a division notoriously prevails in the Church,*" that danger is to be

apprehended from the fact; and that it is incumbent upon those who have the welfare of the hierarchy at heart, to devise and apply a remedy. Under the state of things here imagined, I would ask, *How are we to detect the offending parties, and what is the test to which the question of orthodoxy must be referred?* Upon the axiom laid down, the reply will be easy—Let the Church herself judge,—let her own voice be heard,—let the jarring sentiments of the parties be brought to the test of her *lex scripta*, and let this decide the controversy. They who are proved to adhere most closely to the language and sentiments of the Church, *are with her*; they who adopt another language, and utter other sentiments, *are against her*.

We will now apply this hypothesis to the inference which Mr. Molesworth has drawn from the position he laid down, and let me in this process be understood to argue *entirely upon the defensive*, not to inculcate others, but merely to prove the negative, by showing what *party* in the Church (as he declares there is a party,) does *not* create division. It will, I believe, be discovered by those who have the inclination to enter upon it, and the means of conducting the investigation, that, from the period of the Reformation to the Restoration of Charles the Second, the statements of doctrine were, gene-

rally speaking, in accordance with the homilies and articles of the Church of England. The Puritans mingled much that was enthusiastic with their mode of exhibiting truth ; but, as a body, they adhered in matters of faith to the fundamental doctrines of the Church. From the return of Charles the Second, however, a gradual departure from the doctrines of the Reformers appears to have arisen ; and a candid comparison of the bulk of the divinity of that and the following ages, with the homilies and articles, will show, that the true doctrines of the Church of England, upon vital points, were to be sought in the *lex scripta*, and *not* in the *oral instructions* of the Clergy. That this state of things, more or less, existed until the days of Whitfield and Wesley, no one who dispassionately examines *the whole of the evidence*, can, I should imagine, deny. And, were an existing proof of it sought in a compendious form, it may be found in some of the tracts printed and circulated by the Society for Promoting Christian Knowledge, at the present moment. Those which were written by divines who lived in early periods after the Reformation, speak quaintly perhaps, but freely and fully in the language of the Church ; some of those which were written during the last, and in the early part of the present century, utter a different

sound ; and although perhaps, to adopt an observation of Mr. Molesworth, “ No other foundation of our acceptance was ever laid down, *in so many direct terms*, “ than Christ Jesus !” yet so much of “ wood, and hay, and stubble,” to use the apostle’s expression, has often been mingled with, and built upon this only true foundation, as to have rendered it extremely difficult to recognize the foundation amidst the baser materials cast upon it.

You will probably recollect having put into my hand, some years ago, a printed protest upon this subject, addressed by the Secretary of a Diocesan Society, in some distant part of England, whose name I forget, to the General Board, which document contained specimens of the discrepant doctrines alluded to, and prayed for a revision of the Society’s tracts. A revision at length has happily been commenced, and, as an old member of this venerable institution, I cannot but express my earnest hope, in common with a numerous body of subscribers, that the sad and *dangerous* discrepancies complained of will be removed, and that nothing will be suffered to remain upon the Society’s list, but such tracts as honestly and fearlessly breathe the sentiments of the homilies and articles of the Church of England.

That within the last thirty years a considerable improvement has arisen in the tone

adopted in the pulpit of our churches, must be clearly observed, and most thankfully acknowledged; and it would be difficult to show, that this improved state of things has not been the result of a larger body of the Clergy, gradually imbibing the spirit and adopting the language of the homilies and articles of the Church,—or, in other words, that a larger body of the Clergy have preached, more or less prominently, the doctrines which are termed *Evangelical*. I would moreover add, that it would be difficult to show, that anything could so much consolidate the interests, secure the integrity, and exhibit the Church of England in her true and scriptural colours, as the arrival of the period, (a period, which, with the Divine blessing, *will arrive*,) when the one harmonious sound issuing from her pulpits shall be, the full and faithful echo of the doctrines of the homilies and articles,—and when the one practical and persevering effort of her Ministers shall be, to labour to engraft these doctrines upon the hearts, and nurture their fruit in the lives, of the British population. Then, my dear friend, will the Church of England shine forth in her full and legitimate splendour, and then she will become, more than ever, a tower of strength at home, and a joy and delight to the whole earth!

There is a candid admission upon this point,



in Mr. Molesworth's Sermon, which does equal honour to his liberality and love of truth, and which, I think, will go far in accordance with the view I have taken in the preceding remarks. He says, page 16—

“The Orthodox stand charged with not preaching the Gospel, or, in the milder mode of stating it, with being mere moral preachers. That there was formerly some foundation for this charge, ought to be fairly and frankly conceded. Without entering upon the causes, we know that a system of preaching did prevail in the last century, and part of this, in which the peculiar doctrines of the Gospel had not sufficient prominence. And I should think contemptibly of my own cause, did I not dare to candidly and cheerfully acknowledge, that the Evangelical party have had considerable, though indirect influence, in promoting the improved tone which is now observable in our discourses. But in making these concessions, I must distinctly protest against the extent to which this omission was charged on the Established Church.”

That charges upon the subject may have been urged in a manner which charity would mourn over, and to an extent which truth would condemn, may be easily imagined. The fierce and unhal- lowed temper which has too often obtruded itself into polemical writings, even upon the

most serious and solemn subjects, is a humiliating proof of human corruption, and painfully shows, that good men may be so carried away by the predominance of feeling over principle, as to deserve the rebuke of our Lord to Peter, "*Ye know not what manner of spirit ye are of.*" It may be well, however, to inquire how far the facts conceded by the highly respectable rector of St. Martin's, may *explain* the language adopted by the two eminent divines of the last century, Scott and Newton, in allusion to the tone of sentiment which prevailed at that period, as well as the harsher language adopted by the ministers of another communion, to whom allusion is also made, who may naturally be expected to place in the most unfavourable point of light, the character of a Church from which they conscientiously differed, but to which we as conscientiously adhere. Let me not, therefore, be supposed to concur in the unqualified condemnation of the Church, as it stands in the quotations referred to by Mr. Molesworth, by any means to its full extent. For, upon looking over the list of eminent divines in every period, from the Reformation to the present eventful crisis, who will not see many illustrious names that would adorn any age, and any communion? and it ought not to be doubted, that in the darkest eras of the Church of England,

there have been numbers, who, although unknown to the world, have quietly and unostentatiously, in their respective spheres of labour, "done the work of an evangelist," and who, "whether men would hear or whether they would forbear," have faithfully reiterated the doctrines of the homilies and articles of the Church established in these realms. But truly lamentable is the reflection, that this was so far from being generally the case. From the whole argument, then, I would draw the following conclusion, that, if there be a division in the Church, *the party termed Evangelical are not the authors of this division.* They have not been convicted of a departure from the doctrines of the Church; and were this attempted to be proved against them, *such attempt would utterly fail.*

II. Another position which Mr. Molesworth lays down, and which I feel myself also compelled to deny, will be found in page 10, where he remarks, "I believe (and shall adduce evidence to show that my belief does not rest entirely on my own partial views) that the *ultimate consequence* of the formation of an Evangelical congregation, is the serious increase of Dissenters, and consequently of danger to the Church." Or, as the same position stands more strongly in the 14th page: "These testimonies show the concurrence

*of all parties to the fact, that Dissent results from the formation of an Evangelical congregation."*

I can have no hesitation in affirming, that, according to the laws of reasoning, these are illogical deductions. Mr. Molesworth has arrived at his conclusion from defective premises. He mistakes *a contingent effect*, with which the Evangelical party have nothing to do, for a *necessary effect*; and he reasons *from the contingent*, as if it were a *necessary effect*. If it could be shown, that the party termed Evangelical *do not preach* the doctrines of the homilies and articles of the Church of England, *but doctrines contrary to these, which are taught by Dissenters*; and if, when these doctrines ceased to be stated in the church, those who had become attached to them, preferred hearing them in the meeting-house rather than not hear them at all, *and separated from the Church of England for this purpose*; then I would willingly admit, that the act of promoting Dissent might be justly charged upon the Evangelical Clergy. But, if the fact be—and who can prove a negative here?—that various Dissenting bodies hold the very doctrines of the Church *in matters of faith*, which doctrines the party termed Evangelical, as in duty bound, *faithfully preach*; and if persons become Dissenters, because these doctrines may not continue to be so prominently

enforced in the church, upon the removal of a clergyman termed Evangelical; *then I contend*, that however numerous may be the individuals who seek the true doctrines of the homilies and articles of the Church, in the Dissenting chapel, the consequences are *not* legitimately chargeable upon the Evangelical Clergy, *but upon those who, succeeding them in their cures, may speak less clearly and decidedly the language of the Church. And this I think will be conceded by every candid and dispassionate man.*

To the charge, then, of promoting Dissent, which Mr. Molesworth has advanced, but advanced, it must be remembered, as kindly and as courteously as the most fastidious of his opponents can desire, against a large body of the prelates, and dignitaries, and beneficed, and unbeneficed Clergy, who are as warmly attached to the formularies, and as sincerely devoted to the doctrines, of the Church, as any men he can select as the champions of what he terms Orthodoxy; I decidedly plead, in the name of that body, NOT GUILTY. Whether the consequences to which he alludes, may or may not follow the faithful preaching of the doctrines of the homilies and articles, I need not inquire; for with these consequences, *while we adhere to the authorized doctrines of the Church of England, we have nothing to do.*

You know me to be a sincere and attached member of the Ecclesiastical establishment, and as such, I feel for the honour of the Church of England, and can never admit that a full and faithful statement of her doctrines *will* promote Dissent; *on the contrary*, it will be found to check, and to weaken, and in some cases it has gone far to annihilate, Dissent; and were it not incompatible with the spirit of forbearance by which I ever desire and pray to be actuated—and were it not that I might *appear* to have taken offence, where I have *not* taken offence, at a charge advanced by one whom I believe to be entitled to respect and esteem, *I would repel with scorn the imputation, that the party termed Evangelical have promoted Dissent, until they are clearly and fully convicted of having abandoned the principles of the Church, and of having substituted modern and more fashionable dogmas in their place.*

III. The topic to which I would now very briefly refer, is that which arises from a paragraph of the sermon before me, in page 20; where Mr. Molesworth speaks of “*a separate caste,*” as assumed by the party he terms Evangelical.

“The next point,” he says, “to which I would advert, is the tendency, I may almost say necessity, which appears attached to the party in

question, of forming themselves into a sort of separate caste in society, and in the Church ; in which a marked line of separation in practice seems to be studiously laid down."

Without the slightest admixture of unkind feeling, I would ask here, *is it always the case*, that the party termed Evangelical *separate themselves* from their brethren, whom Mr. Molesworth terms Orthodox ? Are there no examples in which *the very suspicion of being Evangelical* has led to the absence of that Christian and friendly courtesy, which brother should always receive from brother ? This is a subject upon which I would willingly not have touched, could I fairly have escaped from it ; but the Rector of St. Martin's would have known, had he possessed an extensive acquaintance with the facts of the case, that, although nothing might have been more foreign from his own disposition, cases of this nature *have* occurred which *ought not* to have occurred, and that Christian fellowship, and Christian charity, have been violated, *not* by those he terms *Evangelical*, but on the *Orthodox* side ; and the glow of affection has been chilled, and the warm and ingenuous heart bowed down, when it would have been refreshed, and gladdened, by an interchange of kindly feeling and brotherly communion. I would not, my dear friend, even to you, have glanced at this

topic, had it not been urged *as a ground of allegation* against those who are termed Evangelical.

Most cordially do I agree with Mr. Molesworth, that “the system of making things indifferent in themselves, the tests of true religion, of denouncing those who conscientiously differ on such points, as spiritually blind, half religious, and more dangerous and contaminating than the irreligious, is to be deprecated as an infringement of Christian liberty, an obstacle to Christian charity, a source of spiritual pride and tyranny, and an injury to the body of the Church, of which we are members.”

I am not, however, aware that this habit can, with fairness, be imputed to those of whom he speaks; neither am I aware of “the notorious custom of ostentatiously taking the appellation of serious and pious Christians, and the like.” The language usually heard among those termed Evangelical, when speaking of themselves, is rather the language of humiliation,—of conscious infirmity, of grief and regret at the “iniquity which cleaveth to their holy things;” of heartfelt acknowledgment, that “when they have done all, they are unprofitable servants;” that “there is none righteous; no, not one; and that, “not he that commendeth himself is approved, but whom the Lord commendeth.”



Most cordially again, do I agree in the valuable remarks which are found in the 22d page.

“Every direct or indirect intimation of this kind should be carefully shunned; all charges of bigotry, persecution, or irreligion, on the one hand; all terms of reproach, derision, and scoffing, on the other. Our Christian liberty should not be charged with licentiousness, nor their conscientious scruples treated with levity. Better would it be for all of us to call to mind our infirmities and imperfections; the power of our prejudices; the errors of our judgment; the misconceptions, the misconstructions, of which our ignorance, pride, and passion cause us to be guilty, in estimating each other’s conduct and motives.”

Immediately following this passage, Mr. Molesworth goes on to say: “And here I think it but just to acknowledge, that from some of the orthodox Clergy, a sacrifice to public opinion in certain sports and amusements may be fairly required, even assuming the sports in question to be in themselves innocent. In some sports and amusements there are circumstances of which it may be doubted whether they are at all compatible with the decorum of the clerical character, and of which the excessive participation is decidedly not so. In these our Evangelical brethren claim, and I think a majority of the Orthodox party join in the claim,

that at least the spirit of the apostle's maxim should be consulted,—‘ All things are lawful for me, but all things are not expedient.’”

I should probably not have directed your attention, my dear friend, to this topic, had not some of the observations in the preceding pages attributed to those termed Evangelical a somewhat rigid mode of judgment “ respecting certain amusements and employments, which,” the writer of the Sermon says, “ are avowedly criminal only in their abuse.” What these amusements and employments are we are not distinctly told, and God forbid that, in a spirit of uncharitableness, we should judge our brother: “ to his own Master he standeth or falleth.” By proclaiming the separation of the Evangelical party, however, from amusements, upon which others of the Clergy may be in the habit of entering, a demand is indirectly made for their reasons for this course. In obedience then, to this indirect demand, it may be readily replied, that, as they are pledged *by their ordination vows*—and ordination vows are solemn things—“ to give themselves to the office whereunto it hath pleased God to call them,—to apply themselves wholly to this one thing, and to draw all their cares and studies this way,—to fashion their own selves and their families according to the doctrine of Christ, and to make both themselves and them,

as far as in them lieth, wholesome examples and patterns to the flock ;” while they honestly endeavour, amidst much conscious infirmity, to act upon what they consider to be *the spirit* of their ordination vows, they find little leisure, and less inclination, to expend their money, and to employ their time, in the amusements of the world. And as they are commanded to “ follow the Apostles as they followed Christ,” in their temper, and spirit, and zeal, and self-denial, and diligent occupation in their Master’s service, forgive me if I add, that it would be difficult to imagine AN APOSTLE employed at the card-table, or acting as the steward of a fancy-ball, or mingling with the crowd on the race-course, or taking his station in the box of the opera. Those termed Evangelical, therefore, do not see how their own appearance at these places could in any way either promote their ministerial usefulness, or add respectability and dignity to the Church, which so solemnly and imperatively claims their time and labours. It is, I have been informed, regarded as *a point of etiquette*, for the prelates of our Church not to appear at certain public amusements ; and how a practice which is considered *inexpedient* for the *superior Clergy*, can be deemed *expedient* for the *subordinate Clergy*, it is not easy to understand ; and the difficulty of comprehending this *distinction* is, *I have*

*reason to know*, strongly felt by many of the prelates of the present day, whom Mr. Molesworth would *not* designate as **EVANGELICAL**. In much of what I have advanced upon this point, I imagine I should have the concurrence, as I have, I understand, the example, of the worthy rector of St. Martin's.

IV. In page 23, Mr. Molesworth remarks: "I will touch upon only one more point, which is the operations of those societies for religious purposes, and principally, though not wholly, under the conduct and influence of this party. I have not questioned their motives in upholding them, nor the object they have in view; though, as I have stated on another occasion, I consider other means better adapted to the attainment of that object, and could have desired to see their whole zeal and energy employed, where I could have joined them hand and heart, in the promotion and extension of those ancient societies, which enjoy the undivided sanction of the Church." These remarks, I conceive, are intended to apply **TO THE BIBLE AND CHURCH MISSIONARY SOCIETIES**, which are now receiving an increased measure of support in Canterbury and the neighbourhood. So wide a field, however, would open itself before me, in connexion with this topic, that I cannot enter upon it so much at large as it deserves, at the pre-

sent moment; but, should circumstances arise to render such a measure necessary or expedient, I may probably have the pleasure of writing to you *more fully* upon the subject hereafter. Allow me, however, now to add, that while many of the party termed Evangelical, sincerely esteem, and are anxious to promote the interests of the elder Church Societies, they believe it to be **UTTERLY IMPOSSIBLE** for these institutions to do all that is required to alleviate the spiritual wants of the world; and they also believe that this can only be effected, under the Divine blessing, *by the union and combination, of the contributions and energies, of all classes of Christians*, as in the case of the British and Foreign Bible Society, *which very principle of union and combination, the constitution and laws of the Elder Societies EXCLUDE.*

Mr. Molesworth, in entering upon the point, to which I directed your attention in the commencement of my letter, remarks, “ We come into contact with a delicate and painful subject, but I shall freely approach it, feeling strong in a spirit of charity and integrity of purpose.” I revere him for his honesty, though I have ventured to question his judgment. The present times require courage and intrepidity in the declaration of what we conscientiously believe to be right; and I will endeavour to catch something of his intre-

pid spirit, while I say with the Apostle, "*whereinsoever any is bold, I speak foolishly, I am bold also,*" guarding myself from being misunderstood, in the truly Christian language of the Rector of St. Martin's: "In these plain and frank statements, let me not, I entreat, be for one moment supposed to speak unkindly or irreverently of those from whom I may have the misfortune to differ." The party, then, who are termed Evangelical, believe, to cite the remark of a deceased and elevated prelate of our Church, who was not himself a supporter of the Institution, that "**IT WAS A CAPITAL MISTAKE OF THE CHURCH OF ENGLAND that she did not, as a body, lend her weight, and her authority, and her influence, to the British and Foreign Bible Society at its commencement ;**" since, in common with many prelates, and with many other sound-headed and right-hearted men, they contemplate this Institution, which already raises its voice *in one hundred and forty-six different languages and dialects*, as the most gigantic, and efficient engine, employed by the Almighty for the accomplishment of his Divine purpose in the conversion of the world. *They consequently believe it to be their solemn duty* to support this, and the Church Missionary Society, which has the co-operation of nine of the Bishops and a large body of the dignitaries of the Church,—which employs a considerable

number of Clergymen regularly ordained in the Church, many of whom received episcopal ordinations, *for this special service*, at the hands of the present learned and excellent Metropolitan of all England, when he was Bishop of the Colonies, as Lord Bishop of London,—and which is using the Liturgy of the Church in various languages into which it was never before translated,—and which, together with kindred institutions, is zealously and successfully labouring to advance the kingdom of Christ and his glory in the earth. They do not regard these Societies as free from defects, but consider them to be blended with no larger a measure of alloy than must ever be expected to form the characteristic of human movement. *And they moreover conscientiously believe*, that, by assisting to distribute the Scriptures in all the known languages, and to preach the Gospel to all the nations of the world, *by the agency of these Institutions*, they are promoting the true interests of the national Church; and are adopting a sure mode of drawing down the blessing of God upon the nation; and are endearing Britain to the affections, and commending her to the prayers, of tens of thousands in remote countries and climates, who would probably never have heard of her name and her Church, had not these great and honoured Institutions sent out Bibles and Missionaries to declare them.

In the concluding remarks of the Rector of St. Martin's, I heartily concur, with the exception, that, in one or two observations, there appears to be a measure of exclusiveness, which I feel confident the writer of the Sermon did not intend to convey. In page 26 he speaks of the Church of England as "*the Church of Christ,*" instead of as "*a true and apostolic branch of it,*" and as "*furnishing the only antidote* against the poison of infidelity," instead of furnishing *the most powerful antidote, &c.* The orthodox Dissenters, who believe and inculcate the doctrines of the Bible, also furnish the antidote; as do likewise the Church of Scotland, the Moravian Church, and other sound Protestant communions, from which, upon matters of discipline chiefly, the Church of England differs.

VI. Mr. Molesworth speaks of *danger menacing the Church,* and he is naturally and laudably alive to this danger. *I also foresee dangers,* and I will frankly tell you what signs of the times appear to me to threaten it, both to our Church and our country.

I. THE PARLIAMENTARY GRANTS FOR THE SUPPORT OF THE PAPAL HERESY AT MAYNOOTH, and THE ALARMING SPREAD OF POPERY in the northern and manufacturing districts of our island, while no warning voice is heard, as in the days of the Reformers, and no standard



is raised up against it—**ARE PREGNANT WITH DANGER, BECAUSE THEY ARE OFFENSIVE TO GOD!**

**2. THE SERVICES ENFORCED UPON PROTESTANT SOLDIERS STATIONED IN CATHOLIC COUNTRIES, IN OPEN VIOLATION OF THEIR CONSCIENCE, and which flagrant outrage of principle and feeling, to the disgrace of Protestant England, is without a parallel in the military usages of any nation—ARE PREGNANT WITH DANGER, BECAUSE THEY ARE OFFENSIVE TO GOD!** *That* British Officers should be called upon, “by authority, to bear a canopy over the bones of St. Spiridione, (the tutelary Saint of Corfu,) or, splendidly attired, to follow in this procession, and in that of **Caro Lambo’s THUMB**, carrying lighted candles, with their heads uncovered,”—*that* they should be arranged “close to the grand altar of a Popish cathedral, and upon the elevation of the host be compelled to present their arms, and drop their colours, to the wafer, while the assembled multitudes are bowing and praying to **THIS Divinity**,”—and *that* this should be an imperative military duty, upon pain of **MARTIAL LAW**, is revolting to common sense, degrading to Protestant feeling, and insulting to the majesty and honour of the God of Heaven!

**3. THE AWFUL PROFANATION OF THE SABBATH**, by Sunday travelling, and Sunday news-

papers; and **THE RELAXED HABITS** both of high and low, from the Sunday entertainments of the minister of state, to the revellings of the ale-house,—**AND THE LUST OF UNHALLOWED GAINS**, which shamelessly exhibits itself, in bold defiance of laws human and divine, from the open shops in our cities to the petty traffic of the fruit-stall,—**ARE PREGNANT WITH DANGER, BECAUSE THEY ARE OFFENSIVE TO GOD!** And nothing can more alarmingly show the depth to which these sins have taken root, in the general practice of the times, than the indecent, and unwarrantable, and scornful manner, in which the pastoral letter of the present Lord Bishop of London upon this subject, has been recently treated by a prominent part of the public press.

**4. THE SYMPTOMS OF UNSOUNDNESS IN THE RELIGIOUS AND LITERARY PRODUCTIONS OF SOME OF THE WATCHMEN OF THE LAND**, wherein we see the insidious infidelity of the German neology tincturing the works of a Bampton lecturer and University professor, and the abominations of Heathen Idolatry, which were justly reprobated by Pagan philosophers themselves, termed by a Reverend doctor of laws, “sweet illusions of fancy, pleasing errors of the mind,”—“whose ideal pleasures are so well fitted to compensate for the real troubles and miseries of the world

in which we live,"—are pregnant WITH DANGER, BECAUSE THEY ARE OFFENSIVE TO GOD!"\*

4. THE INDIFFERENCE AND LEVITY, NOT TO SAY SCORN, WITH WHICH SACRED SUBJECTS AND ALLUSIONS HAVE BEEN LATTERLY TREATED IN OUR HOUSES OF PARLIAMENT, AND THE RARE AND COLD RECOGNITION OF AN OVERRULING PROVIDENCE IN THE OFFICIAL COMMUNICATIONS FROM HIS MAJESTY'S ADMINISTRATION TO THE PEOPLE—ARE PREGNANT, WITH DANGER, BECAUSE THEY ARE OFFENSIVE TO GOD! "They who are at the head of a nation," remarked the great Lord Bacon, "must make religion *the rule of government*, and not to balance the scale, for he that casteth in religion only to make the scales even, his own weight is contained in those characters, *Mene, mene tekem, upharsin!*"

5. And, *not one of the least alarming symptoms of the age in which we live, is, that the*

\* Vide the "Record" newspaper of June the 21st.—A Journal of somewhat recent origin, published twice in the week, of which, without pledging myself to all its views, or concurring in all its statements, upon the multifarious matters of which it treats, it is only fair to say, that, from its catholic spirit, and firm and unbending adherence to *vital principles* both in Church and State, from its fearless and forcible strictures upon *modern aberrations* from "the good old path," whether on the part of those termed Evangelical, or that of the body denominated Orthodox, it deserves the support of every individual who values the doctrines of the homilies and articles of the Church of England.

*bulk of our population are* MORBIDLY SENSITIVE ABOUT TRIFLES and names, and INCREASINGLY INDIFFERENT TO SUBSTANTIAL AND SERIOUS EVILS. The indiscretions of the well meaning, and the errors, be they real or imaginary, which result from an honest but misguided zeal, are far more dreaded by the multitude, than the destructive poison of *indifference, worldly-mindedness, sensuality, infidelity, blasphemy, and Atheism!*—AND THESE THINGS ARE PREGNANT WITH DANGER, BECAUSE THEY ARE OFFENSIVE TO GOD! “SHALL I NOT VISIT FOR THESE THINGS? SAITH THE LORD; SHALL NOT MY SOUL BE AVENGED ON SUCH A NATION AS THIS?”

And now, you will ask, my dear friend, WHAT IS THE REMEDY for this state of things? I reply, Let the Church speak,—“let her watchmen lift up their voice,”—let them “stand continually upon the watch-tower in the day time,”—let them “cry aloud and spare not, and lift up their voice like a trumpet, *and show the people their transgression, and the house of our fathers their sin.*” Let the Church be heard in the uncompromising language of her homilies and articles,—let her views of truth be listened to, in all their simplicity, and spirituality, and power,—let her doctrines be carried out into their sanctifying effects upon the civil and social relations of life,—let the corruption of man be

exhibited to the people, in all the length and breadth of the malady, as the “*quam longissime*” of the ninth article,—let the doctrine of justification BY FAITH, *in the atonement of Christ* ALONE, which Luther terms, “*Articulus stantis, vel cadentis Ecclesiæ*,” be prominently set forth,—let the fruits of faith,” branching out, as they do, “into all that is lovely and of good report,” be enforced as the *necessary evidences* of the root of grace within,—let the great change of heart and conduct, wrought by the regeneration of the Spirit of God, and our constant need of the grace, and strength, and direction of God, be duly urged;—in a word, let the Church speak in her own authoritative and dignified terms,—in the fearless spirit of her founders and martyrs,—her Cranmer, and Hooper, and Latimer, and Ridley, and Jewel, and Hooker, and Bradford, and Tindal, and Saunders, AND HER VOICE SHALL BE HEARD,—and shall hush to silence the discordant sounds which have heretofore robbed her of her melody; and she shall stand in the gap, between the Lord and the people; and it may be, that the Lord will hear her prayers and her sighs, *and will avert his anger from the people, and bless us with peace!*

One word more, my dear friend, and I have done. When the black population of St. Domingo threw off the fetters with which they had

been long oppressed, their opening prospects were darkened by the fierce contentions of two rival factions, which, headed by Petion and Christophe, eagerly sought each others downfall. But, when invasion was threatened by the power which, for years, had ruled them with a rod of iron, they nobly declared, that *“they would forget their mutual differences, and lose sight of every party feeling, and with one hand and one heart, concentrate all their energies against the common foe.”* Let the Church of England, at the present crisis, *imitate* this wise and well-timed example, and consigning *terms of reproach, and names of party, to the tomb of all the Capulets, let her Clergy come forth to the battle, united by the triple band of “faith, and hope, and charity,” to resist the triple alliance in array against her, “THE WORLD, THE FLESH, AND THE DEVIL.”*

Believe me to remain,  
 With cordial esteem, and much affection,  
 Ever yours,  
 HUGH LATIMER.

*Canterbury,*  
*June 22, 1830.*

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