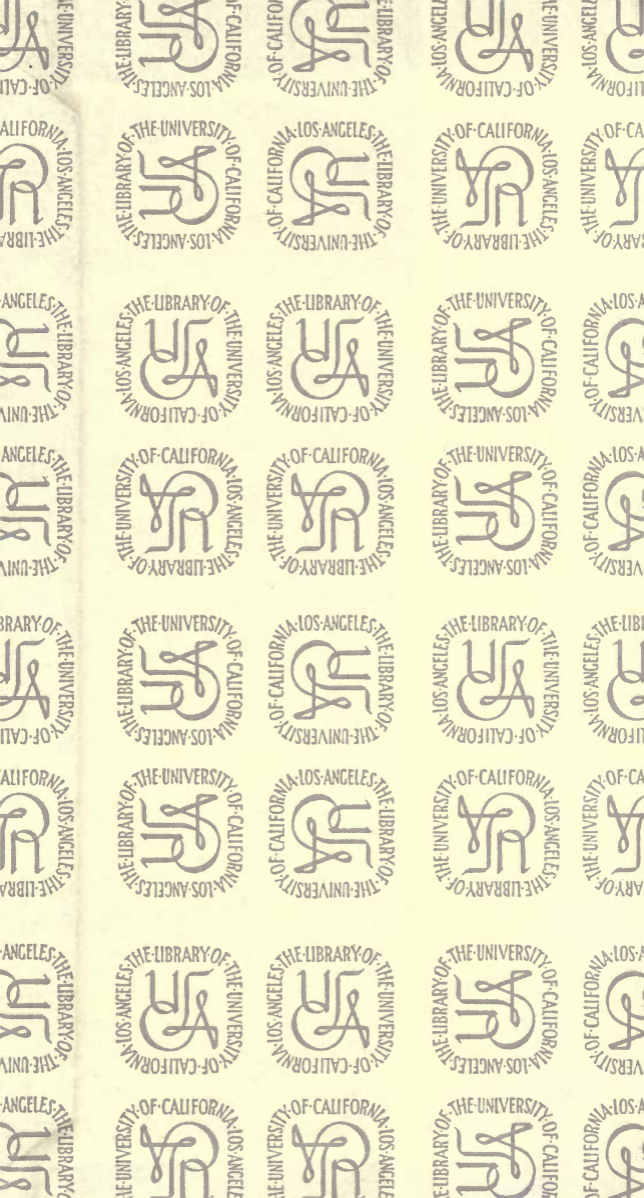


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Together with

EXHORTATIONS to the Candidates for the Degree of  
MASTER OF ARTS.

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By ROBERT LEIGHTON, D.D.  
PRINCIPAL of that UNIVERSITY,  
AND  
Afterwards ARCHBISHOP of GLASGOW.

---

Translated from the ORIGINAL LATIN.

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To which are added,  
Rules and Instructions for a Holy Life, and other Remains  
of the same excellent Author.

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L O N D O N :  
Printed for D. WILSON, at Plato's Head, in the Strand.

MDCCLXIII.

PHYSIOLOGICAL

LECTURES

DELIVERED AT THE

OF THE

UNIVERSITY OF TORONTO

BY  
WALTER W. BURNETT

LECTURE I

THE NERVOUS SYSTEM

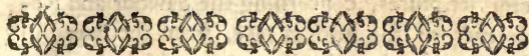
THE NERVOUS SYSTEM

THE NERVOUS SYSTEM

LONDON

THE UNIVERSITY OF TORONTO PRESS

1911



# P R E F A C E

BY THE

Publisher of the Latin Edition.

To the READER,

“ **W**HAT is grand and substantial, says  
“ Quintilian, pleases long; while that,  
“ which is only neat and handsome, charms  
“ for a while, but soon cloy<sup>(a)</sup>.” Now, what  
can be imagined more grand and substantial,  
than to contemplate the great Creator of the  
universe, in his visible works? to view, in this  
vast volume, which lies always open, his infi-  
nite power, wisdom, and goodness, and admire  
the instances thereof that appear always new and  
astonishing? Again, what can be more agreeable  
and sublime, than, turning our eyes to the great  
mysteries of revealed religion, to read with

(a) Quæ solida & ampla sunt diu placent; quæ autem lepida  
& concinna, paululum quidem mulcent, sed cito satiant.

*Fab. Quint.*  
wonder

wonder and delight what is contained in the sacred scriptures, concerning the Saviour and Redeemer of the human race, from the dreadful gulph of death and misery, into which they had fallen; to review with attention what is therein discovered, with regard to our highest happiness, the rewards of virtue, and the punishment of an impious life; and to have these important matters deeply impressed upon the heart? These truths, however great and interesting, are laid before thee, pious and christian Reader, in these Theological Dissertations; where thou wilt find them deduced with great learning, explained with clearness and accuracy, and confirmed by powerful arguments. For our author, now in heaven (*b*), who, while he lived, was equally remarkable for learning and piety, never used to stray beyond the verge of this divine system.

That these remains of his were the sacred lectures he read in the Publick Hall of the University of Edinburgh, while he was principal of that university, will admit of no manner of doubt: there are a great many still alive, who can attest this truth; as they were themselves

(*b*) ὁ μακαρίτης.



present at these lectures, to their great satisfaction and improvement. They all heard them, some took notes of them; and, it is to be hoped, some had the substance of them powerfully impressed upon their hearts. To these I appeal, and to them, I doubt not, this work will be very acceptable; since those instructions, which gave so much pleasure, when heard but once, and that in a cursory manner, they may now have recourse to as often as they please; they may read them at their leisure, and draw from them matter of most delightful meditation. And, to be sure, those who have the least divine disposition of mind, will make it the principal business of their life, and their highest pleasure, to stray through those delightful gardens, abounding with such sweet and fragrant flowers, and refresh their hearts with the celestial honey that may be drawn from them; nor is there any ground to fear that such supplies will fail; for how often soever you have recourse to them, you will always find them blooming full of juice, and swelled with the dew of heaven; nay, when, by deep and continued meditation, you imagine you have pulled the finest flower, it buds forth again, and what Virgil writes concerning his fabulous golden bough is, in strictest truth, applicable in this case,

— *Uno avulso, non deficit alter,  
Aureus.*

The Lectures I now present thee with, I caused to be copied out fair from a manuscript in the author's own hand-writing; which was a work that required great care and attention, on account of the blots and interlineations of that original manuscript; for the author had written them in haste, and without the least thought of ever publishing them. This done, at the desire of a great many, I got them printed, and now lay them before the publick, in the same order in which they were read, as far as can be recollected from circumstances.

You must not expect to find in these truly sacred lectures, the method commonly used in theological systems; for while our reverend author clearly explains the doctrines of religion, he intermixes to excellent purpose the principles of piety, and while he enlightens the understanding, he at the same time warms the heart.

Being to treat of religion, he uses a practical method, which is most suitable to his subject, and begins with *happiness*, that being the scope and design of religion, as well as the ultimate  
end

end of human life. He begins with an explanation of happiness in general, on which he treats at some length ; then proceeds to consider the happiness of man, which may be called perfect and truly divine, as it has for its object the infinitely blessed and perfect Being who created him, and formally consists in the beatific vision and fruition of him, which is reserved in heaven for those, who by faith are travelling through this earth, towards that blessed country. He adds, with great propriety, that happiness, so far as it is compatible with this wretched life of sorrows, consists in true religion, and in religion alone ; not only as it is the way which leads directly to that perfect happiness reserved in heaven ; but because it is itself of divine original, and, in reality, the beginnings of that very happiness, which is to be perfected in the life to come.

He observes, that the doctrine of religion is most justly called Theology, as it has the most high God for its author, object, and end. He suggests many excellent thoughts, concerning the divine existence, and reasons from the common consent of nations, from the creatures we see about us, and from what we feel and experience within ourselves, as all these so loudly pro-

claim the being of God : but the argument, taken from the harmony and beautiful order of the universe, he prosecutes at great length ; and from this consideration, which is attended with greater evidence than all the demonstrations of the sciences, he clearly proves the existence of an eternal, independent Being.

With regard to the nature of God, he advances but little, and with great caution ; for concerning the supreme Being he thought it dangerous even to speak truth ; but is very earnest and diffuse in his exhortations, to make the wisdom, power, and goodness of God, that shine forth with great lustre in all his works, the subject of our constant and most serious meditations. As to the unfathomable depth of his eternal decrees, he was greatly pleased with that expression of St. Augustin, " Let others dispute, I will admire \*,"

Among his works, the first is that vast and stupenduous one, the primitive creation of all things, which, besides the infallible testimony of the inspired oracles, our author, by a concise, but clear dissertation on the subject, proves quite consonant and agreeable to reason. He

(c) *Alii disputent, ego mirabor.*

then

then treats of man, of his original integrity, and the most unhappy fall that soon followed. But to this most lamentable story he subjoins another, as happy and encouraging as the other is moving, I mean, the admirable scheme of divine love for the salvation of sinners. A glorious and blessed method! that to the account of the most shocking misery subjoins the doctrine of incomparable mercy! Man, forsaking God, falls into the miserable condition of devils; God, from whom he revolted, determines to extricate him, by his powerful hand, out of this misery; and that this might be the more wonderfully effected, God himself becomes man. “This is the glory  
“ of man, by such means raised from his woful  
“ state! this the wonder of angels, and this the  
“ sum and substance of all miracles united in  
“ one! (c)” The word was made flesh! He who died as man, as God rose again, and having been seen on earth, returns to heaven, from whence he came. On each of these he advances a few thoughts that are weighty and serious, but, at the same time, pleasing and agreeable.

(d) Hic hominis ex tanto dedecore resurgentis honos, hic angelorum stupor, hoc miraculorum omnium compendium!

To these lectures I have added some Exhortations by our author, to the candidates for the degree of master of arts, delivered at the annual solemnity held in the university for that purpose; together with his meditations on some Psalms, viz. the 4th, 32d, and 130th (e); because I was unwilling that any of the works of so great a man should continue in obscurity, to be devoured by moths and book-worms, especially one calculated for forming the morals of mankind, and for the direction of life. For in these meditations, he exhorts and excites the youth under his care, not by laboured oratory, and pompous expressions, but by powerful eloquence, earnest entreaties, and solid arguments, to the love of Christ, purity of life, and contempt of the world.

But what will all this signify to thee, Reader, if thy mind is carried away with childish folly, or the wild rage of passions, or even if thou art still labouring under a stupid negligence of the means of grace, and unconcerned about eternal happiness and thy immortal soul? I doubt not, however, but these truly divine essays will fall

(e) These were likewise written in Latin, and have been already translated and published.

into the hands of some, who are endued with a better disposition of mind ; nor are we to despair of the rest, “ for the father of spirits liveth still, “ and he hath his seat in heaven, who instructs the “ hearts of men on this earth (f).” May, therefore, the greatest and best of Beings grant, that these academical exercises may have happy effects : and that our heavenly Father would second these means with his all-powerful grace, shall be, while he lives, the humble and ardent prayer of him,

Who earnestly desires thy salvation,

J. A. FALL,

(f) Vivit enim spirituum pater, & cathedram habet in cælo, qui corda docet in terris.

and the words of those who are joined with a  
 single disposition of mind, nor do we to depart  
 of the way: for the father of spirituals will,  
 and the word that is written, who in the  
 world are men on the earth. (V.) In this, there  
 is a great mystery, and it is of being great, that  
 the spiritual exercises may have happy ef-  
 fects, and that our heavenly Father would be-  
 lieve that those who with his all-powerful grace,  
 shall be, while he lives, the humble and ardent  
 prayerers, and the diligent workers, who  
 are the true and faithful disciples of  
 our Lord Jesus Christ.

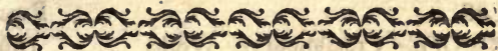
W. O. carefully duties thy salvation.

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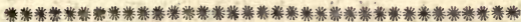
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465	Part LXXXXXXXIII. The Public Logic
466	Part LXXXXXXXIV. The Public Rhetoric
467	Part LXXXXXXXV. The Public Poetics
468	Part LXXXXXXXVI. The Public Music
469	Part LXXXXXXXVII. The Public Architecture
470	Part LXXXXXXXVIII. The Public Sculpture
471	Part LXXXXXXXIX. The Public Painting
472	Part LXXXXXXXX. The Public Literature
473	Part LXXXXXXXXI. The Public History
474	Part LXXXXXXXII. The Public Geography
475	Part LXXXXXXXIII. The Public Chronology
476	Part LXXXXXXXIV. The Public Cosmology
477	Part LXXXXXXXV. The Public Meteorology
478	Part LXXXXXXXVI. The Public Zoology
479	Part LXXXXXXXVII. The Public Botany
480	Part LXXXXXXXVIII. The Public Mineralogy
481	Part LXXXXXXXIX. The Public Geology
482	Part LXXXXXXXX. The Public Astronomy
483	Part LXXXXXXXXI. The Public Mathematics
484	Part LXXXXXXXII. The Public Philosophy
485	Part LXXXXXXXIII. The Public Ethics
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500	Part LXXXXXXXVIII. The Public Botany




THEOLOGICAL  
LECTURES.



LECTURE I.

*The* INTRODUCTION.

 WITH little strength I undertake a great work, or rather, with the least abilities, I venture upon a task which is of all others the greatest and most important. Among the various undertakings of men, can an instance be given of one more sublime than an intention to form the human mind anew, after the divine image? Yet it will, I doubt not, be universally acknowledged, that this is the true end and design, not only of Ministers in their several congregations, but also of professors of divinity in schools. And though, in most  
B respects,

respects, the ministerial office is evidently superior to that of professors of theology in colleges, in one respect the other seems to have the preference, as it is, at least for the most part, the business of the former to instruct the common sort of men, the ignorant and illiterate; while it is the work of the latter to season with heavenly doctrine the minds of select societies of youth, who have had a learned education, and are devoted to a studious life; many of whom, it is to be hoped, will, by the divine blessing, become preachers of the same salutary doctrine themselves. And surely this ought to be a powerful motive with all those who, by the divine dispensation, are employed in such a work, to exert themselves with the greater life and spirit in the discharge of their duty; especially when they consider, that those Christian instructions, and seeds of true piety, they instill into the tender minds of their pupils, will by them be spread far and wide, and, in due time, conveyed, as it were, by so many canals and aqueducts, to many parts of the Lord's vineyard. Plutarch employs an argument of this kind to prevail with the philosophers to exert themselves in the instruction of princes and great men, rather than with a haughty fullness to avoid their company; "for thus, says he, you will find a short way to be useful to many." And, to be sure, he

he that conveys the principles of virtue and wisdom into the minds of the lower classes of men, or the illiterate, whatever progress his disciples may make, employs his time and talents only for the advantage of his pupils; but he that forms the minds of magistrates and great men, or such as are intended for high and exalted stations, by improving one single person, becomes a benefactor to large and numerous societies. Every physician of generous principles, as Plutarch expresses it (a), would have an uncommon ambition to cure an eye intended to watch over many persons, and to convey the sense of seeing to numbers; and a musical instrument-maker would, with uncommon pleasure, exert his skill in perfecting a harp, if he knew that it was to be employed by the hands of Amphion, and, by the force of its music, to draw stones together for building the walls of Thebes. A learned and ingenious author, alluding to this fable, and applying it to our present purpose, calls professors of theology in schools, makers of harps, for building the walls of a far more famed and beautiful city, meaning the heavenly Jerusalem, in such manner, that the stones of this building being truly and without a fable living, and charmed by the pleasant harmony of the gospel,

(a) *Philoxeni.*

come of their own accord to take their places in the wall.

I am not so little acquainted with myself, as to entertain the least hope of success in so great a work by my own strength and abilities; but, while I humbly depend upon the divine goodness and favour, I have no reason to despair; for in the hand of Omnipotence all instruments are alike: nor can it be questioned that he, who made all things out of nothing, can produce any change he pleases in his creatures that are already made; he who gives life and breath, and all things (*b*), can easily strengthen the weak, and give riches in abundance to the poor and needy: our emptiness only serves to lay us open to, and attract the fullness of him, “who fills all things, and is over all; who gives wisdom to the mind, and prevents its irregular fallies (*c*).”

Under his auspices, therefore (young gentlemen) we are to aspire to true and saving wisdom, and to try to raise ourselves above this sublunary world. For it is not my intention to perplex you with curious questions, and lead you through the thorny paths of disputation; but, if I had any share of that excellent art, it

(b) Ζωην, και πνοην, και παντα.

(c) Ὅς παντα πληροί κ' ἀνω παντ' ἔμεινι  
Ὅς ἰσὺ σοφίσει, κ' ἰσὺ φευγει βελῆς.



would be my delight to direct your way, through the easy and pleasant paths of righteousness, to a life of endless felicity, and be myself your companion in that blessed pursuit. I would take pleasure to kindle in your souls the most ardent desires, and fervent love of heavenly things; and, to use the expression of a great divine, add “ wings to your souls, to snatch them away from “ this world, and restore them to God (*d*).” For, if I may be allowed to speak with freedom, most part of the notions that are treated of in theological schools, that are taught with great pomp and ostentation, and disputed with vast bustle and noise, may possibly have the sharpness of thorns: but they have also their barrenness; they may prick and tear, but they can afford no solid nourishment to the minds of men. “ No man ever gathered grapes off thorns, nor “ figs off thistles. To what purpose, saith à “ Kempis, dost thou reason profoundly con- “ cerning the Trinity, if thou art without hu- “ mility, and thereby displeasest that Trini- “ ty (*e*)?” And St. Augustin, upon the words of Isaiah, “ I am the Lord that teacheth thee “ to profit,” observes with great propriety, that

(*d*) Πτερυγῶν τὰς ψυχὰς καὶ ἀρπάζουσι κόσμον καὶ θανάτου Θέου.

(*e*) Quorsum alta de Trinitate disputare, si careas humili-  
tate, & sic Trinitate displiceas?

the prophet here mentions utility in opposition to subtilty (*f*). Such are the principles I would wish to communicate to you; and it is my earnest desire and fervent prayer, that while I, according to my measure of strength, propose them to your understanding, he who sits in heaven, yet condescends to instruct the hearts of men on this earth, may effectually impress them upon your minds.

But that you may be capable of this supernatural light and heavenly instruction, it is, first of all, absolutely necessary, that your minds be called off from foreign objects, and turned in upon themselves; for as long as your thoughts are dispersed and scattered in pursuit of vanity and insignificant trifles, he that would lay before them the principles and precepts of this spiritual wisdom, would commit them, like the sybils prophecies, that were written on loose leaves of trees, to the mercy of the inconstant winds, and thereby render them entirely useless. It is certainly a matter of great difficulty, and requires uncommon art, to fix the thoughts of men, especially of young men and boys, and turn them in upon themselves. We read in the parable of the gospel, concerning the prodigal son, that, first of all, *he came to*

(*f*) Utilia non subtilia.

*himself*, and then returned to his father. It is certainly a very considerable step towards conversion to God, to have the mind fixed upon itself, and disposed to think seriously of its own immediate concerns; which the pious St. Bernard excellently expresses in this prayer, “ May  
 “ I, says he, return from external objects to my  
 “ own inward concerns, and from inferior ob-  
 “ jects rise to those of a superior nature (g).” I should look upon it as no small happiness, if, out of this whole society, I could but gain one, but wish earnestly I could prevail with many, and still more ardently that I could send you all away, fully determined to entertain more serious and secret thoughts than ever you had before, with regard to your immortal state and eternal concerns. But how vain are the thoughts of men! What a darkness overclouds their minds (h)! It is the great complaint of God concerning his people, *that they have not a heart to understand (i)*. It is at once the great disgrace and misery of mankind, that they live without forethought (k). That brutish thoughtlessness (l), pardon the expression, or, to speak

(g) Ab exterioribus ad interiora redeam, & ab inferioribus ad superiora ascendam.

(h) O vanas hominum mentes! O pectora cæca!

(i) Non habent cor ad cogitandum.

(k) Ἀπρονοητῆς.

(l) Ἀβελμα.

more intelligibly, want of consideration, is the death and ruin of souls; and the antients observe, with great truth and justice, “that a thoughtful mind is the spring and source of every good thing (*m*).”

It is the advice of the Psalmist, that we should *converse much with ourselves*: an advice, indeed, which is regarded by few; for the greatest part of mankind are no where greater strangers than at home. But it is my earnest request to you, that you would be intimately acquainted with yourselves, and, as becomes persons devoted to a studious life, be much at home, much in your own company, and very often engaged in serious conversation with yourselves. Think gravely, to what purpose do I live? Whither am I going? Ask thyself, hast thou any fixed and determined purpose? any end thou pursuest with steadfastness (*n*)? The principles I have embraced under the name of the Christian religion, the things I have so often heard about a future state, and life, and death eternal, are they true or false? If they are true, as we all absolutely profess to believe they are, then, to be sure, the greatest and most important matters of this world are vain, and even

(*m*) Intellectus cogitabundus principium omnis boni.

(*n*) Est aliquid quo tendis, & in quid dirigis arcum?

less than vanity itself: all our knowledge is but ignorance, our riches poverty, our pleasures bitterness, and our honours vile and dishonourable. How little do those men know, who are ambitious of glory, what it really is, and how to be attained? Nay, they eagerly catch at the empty shadow of it, while they avoid and turn their backs upon that glory which is real, substantial, and everlasting. The happiness of good men, in the life to come, is not only infinitely above all our expressions, but even beyond our most enlarged thoughts. By comparing, however, great things with small, we attain some faint notion of these exalted and invisible blessings, from the earthly and visible enjoyments of this world. In this respect, even the Holy Scriptures descend to the weakness of our capacities, and, as the Hebrews express it, "the Law of God speaks the language of the children of men (o)." They speak of this celestial life, under the representations of an heritage, of riches, of a kingdom, and a crown, but with uncommon epithets, and such as are by no means applicable to any earthly glory, or opulence, however great. It is an inheritance, but one that is uncorrupted, undefiled, and that fadeth not away: a kingdom, but one that

(o) Lex Dei loquitur linguam filiorum hominum.

can never be shaken, much less ruined; which can never be said of the thrones of this sublunary world, as evidently appears from the histories of all nations, and our own recent experience. Hear, ye sons of Adam, a covetous and ambitious race, here is room for a laudable avarice; here are motives to excite your ambition, and, at the same time, the means of satisfying it to the full: But it must be acknowledged, that the belief of these things is far from being common. What a rare attainment is faith! Seeing among the prodigious crowds of those who profess to believe, in this world, one might justly cry out, where is a true believer to be found? That man shall never persuade me, that he believes the truth and certainty of heavenly enjoyments, who cleaves to this earth, nay, who does not scorn and despise it, with all its baits and allurements, and employ all his powers, as well as his utmost industry, to obtain these immense and eternal blessings.

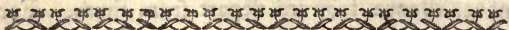
Nor is there any thing in the way to these enjoyments that can deter you from it, unless holiness in heart and life appear to be a heavy and troublesome task to you: whereas, on the contrary, nothing surely can be named, that is either more suited to the dignity of human nature, more beautiful and becoming, or attended

tended with greater pleasure. I therefore beseech and intreat you, by the bowels of divine mercy, and by your own most precious souls, that you would seriously consider these things, and make them your principal study; try an experiment, attended with no danger or expence, make a trial of the ways of this wisdom, and I doubt not but you will be so charmed with the pleasantness thereof, that you will never thence forward depart from them. For this purpose, I earnestly recommend to you, to be constant and assiduous in prayer; nay, it is St. Paul's exhortation, *that you pray without ceasing* (p). So that prayer may be, not only, according to the old saying, "the key that opens the day, and the lock that shuts up the night (q);" but also, so to speak, a staff for support in the day-time, and a bed for rest and comfort in the night; two conveniencies which are commonly expressed by one single Hebrew word. And be assured, that the more frequently you pray, with so much the greater ease and pleasure will your prayers be attended, not only from the common and necessary connexion between acts and habits, but also from the nature of this duty; for prayer, being a kind of conversation with God, gradually pu-

(p) 1 Theſ. v. 17.

(q) Clavis diei, &amp; ſera noctis.

rifies the soul, and makes it continually more and more like unto him. Our love to God is also very much improved by this frequent intercourse with him; and by this love, on the other hand, the soul is effectually disposed to fervency, as well as frequency in prayer, and can, by no means, subsist without it.



## LECTURE II.

*Of HAPPINESS, its Name and Nature, and the Desire of it implanted in the Human Heart.*

**H**OW deep and dark is that abyfs of misery, into which man is precipitated by his deplorable fall, since he has thereby lost, not only the possession, but also the knowledge of his chief or principal good? He has no distinct notion of what it is, of the means of recovering it, or the way he has to take in pursuit of it. Yet the human mind, however stunned and weakened by so dreadful a fall, still retains some faint idea, some confused and obscure notions of the good it has lost, and some remaining seeds of its heavenly original (a). It

(a) Cognati semina cœli,



has also still remaining a kind of languid sense of its misery and indigence, with affections suitable to those obscure notions: from this imperfect sense of its poverty, and these feeble affections, arise some motions and efforts of the mind, like those of one groping in the dark, and seeking rest every where, but meeting with it no where. This at least is beyond all doubt, and indisputable, that all men wish well to themselves, nay, that they all catch at, and desire to attain the enjoyment of the most absolute and perfect good: even the worst of men have not lost this regard for themselves, nor can they possibly divest themselves of it. And though, alas! it is but too true, that, as we are naturally blind, we run ourselves upon misery under the disguise of happiness, and not only embrace, according to the common saying, “a cloud instead of Juno (b),” but death itself instead of life; yet, even from this most fatal error, it is evident that we naturally pursue either real happiness, or what, to our mistaken judgment, appears to be such. Nor can the mind of man divest itself of this propension, without divesting itself of its being. This is what the schoolmen mean, when, in their manner of expression, they say, “That the will is car-

(b) Nubem pro Junone.

“ ried towards happiness, not simply as will,  
 “ but as nature (c).”

It is true, indeed, the generality of mankind are not well acquainted with the motions of their own minds, nor at pains to observe them, but, like brutes, by a kind of secret impulse, are violently carried towards such enjoyments as fall in their way: they do but very little, or not at all, enter into themselves, and review the state and operations of their own minds; yet in all their actions, all their wishes and desires (though they are not always aware of it themselves) this thirst after immortality exerts and discovers itself. Consider the busy part of mankind, hurrying to and fro in the exercise of their several professions, physicians, lawyers, merchants, mechanicks, farmers, and even soldiers themselves; they all toil and labour, in order to obtain rest, if success attend their endeavours, and any fortunate event answer their expectations. Encouraged by these fond hopes, they eat their bread with the sweat of their brow: but their toil, after all, is endless, constantly returning in a circle; and the days of men pass away in suffering real evils, and entertaining fond hopes of apparent good,

(c) In beatitudinem fertur voluntas, non ut voluntas, sed ut natura.

which

which they seldom or never attain: "Every man walks in a vain shew; he torments himself in vain (d)." He pursues rest and ease, like his shadow, and never overtakes them; but, for the most part, ceases to live before he begins to live to purpose. However, after all this confused and fluctuating appetite, which determines us to the pursuit of good, either real or apparent, as it is congenial with us, and deeply rooted in the human heart, so it is the great handle, by which divine grace lays hold, as it were, upon our nature, draws us to itself, and extricates us out of the profound abyss of misery, into which we are fallen.

From this it evidently follows, that the design of Sacred Theology is the very same with that of human nature, and "he that rejects it hates his own soul," for so the wise King of Israel emphatically expresses it. He is the most irreconcilable enemy to his own happiness, and absolutely at variance with himself; according to that of St. Bernard, "After I was set in opposition to thee, I became also contrary to myself (e)."

(d) Psal. xxxix. 6.

(e) Postquam posuisti me contrarium tibi, factus sum contrarius mihi.

These considerations have determined me to begin these instructions, such as they are, which, with divine assistance, I intend to give you concerning the principles of the Christian religion, with a short disquisition concerning the chief or ultimate end of man. And here it is to be, first of all, observed, that the transcendent and supreme end of all is the *glory of God*; all things returning, in a most beautiful circle, to this, as the original source from which they at first took their rise; but the end of true religion, as far as it regards us, which is immediately connected with the former, and serves, in a most glorious manner, to promote it, is the salvation and happiness of mankind.

Though I should not tell you, what is to be understood by the term *happiness* or *felicity* in general, I cannot imagine any of you would be at a loss about it. Yet I shall give a brief explication of it, that you may have the more distinct ideas of the thing itself, and the juster notions of what is to be further advanced on the subject. Nor is there, indeed, any controversy on this head; for all are agreed, that by the terms commonly used in Hebrew, Greek, and Latin (*f*) to express happiness or

(*f*) אֲשֶׁרִי in Hebrew, μακαριότης & ευδαιμονία in Greek, *felicitas* & *beatitudo* in Latin.

felicity,

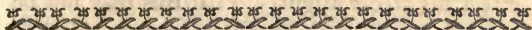
felicity, we are to understand *that perfect and complete good, which is suited and adapted to intelligent nature*: I say, *to intelligent nature*, because the brute creatures cannot be said to be happy, but in a very improper sense. Happiness cannot be ascribed to horses or oxen, let them be ever so well fed, and left in the full possession of liberty and ease. And as good in general is peculiar to intelligent beings; so, more especially, that perfect good, which constitutes felicity in its full and most extensive acceptation. It is true, indeed, in common conversation, men are very prodigal of this term, and, with extravagant levity, misapply it to every common enjoyment of life, or apparent good they meet with, especially such as is most suited to their present exigencies; and thus, as Aristotle, in his *Ethicks*, expresses it, “The sick person considers health, and the poor man riches, as the chief good (g).” It is also true, that learned men, and even the sacred Scriptures, give the name of felicity to some symptoms, and small beginnings of future happiness; but, as we have already observed, this term, in its true and compleat sense, comprehends in it that absolute and full perfection of good, which entirely excludes all uneasiness, and brings with it every

(g) υιοσήςσης, υγιείαν, κ) ὁ πεινομεία πλῆτων.

thing that can contribute to satisfaction and delight. Consequently that good, whatever it be, that most perfectly supplies all the wants, and satisfies all the cravings of our rational appetites, is *objective felicity*, as the schools express it; and actual, or formal felicity, is the *full possession and enjoyment of that compleat and chief good*. It consists in a perfect tranquillity of the mind, and not a dull and stupid indolence, like the calm that reigns in the dead sea; but such a peace of mind as is lively, active, and constantly attended with the purest joy: not a mere absence of uneasiness and pain; but such a perfect ease as is constantly accompanied with the most perfect satisfaction, and supreme delight: and, if the term had not been degraded by the mean uses to which it has been prostituted, I should not scruple to call it pleasure (*b*). And, indeed, we may still call it by this name, provided we purify the term, and guard it by the following limitations; so as to understand by felicity, such a pleasure as is perfect, constant, pure, spiritual, and divine: for never, since I ventured to think upon such subjects, could I be satisfied with the opinion of Aristotle, and the schoolmen, who distinguish between the fruition of the chief good, which constitutes true felicity, and the

(*b*) Ἡ εὐδαιμονία ἡδονὴ ἀμείλιχαβλήτος.

delight and satisfaction attending that fruition; because, at this rate, that good would not be the ultimate end and completion of our desires, nor desired on its own account; for whatever good we wish to possess, the end of our wishing is, that we may enjoy it with tranquillity and delight: and this uninterrupted delight or satisfaction, which admits of no alloy, is love in possession of the beloved object, and at the height of its ambition.



### L E C T U R E III.

*Of the HAPPINESS of MAN, and that it is really to be found.*

**Y**OU will not, I imagine, be offended, nor think I intend to insult you, because I have once and again, with great earnestness and sincerity, wished you and myself a sound and serious temper of mind; for, if we may represent things as they really are, very few men are possessed of so valuable a blessing. The far greater part of them are intoxicated either with the pleasures or cares of this world; they stagger about with a tottering and unstable pace; and, as Solomon expresses it, “The labour of

“ the foolish wearieth every one of them ; be-  
 “ cause he knoweth not how to go to the  
 “ city (a).” The heavenly city, and the vision  
 of peace, which very few have a just notion of,  
 or are at pains to seek after ; nay, they know  
 not what it is they are seeking ; they flutter  
 from one object to another, and live at hazard ;  
 they have no certain harbour in view, nor direct  
 their course by any fixed star : but to him that  
 knoweth not the port, to which he is bound, no  
 wind can be favourable ; neither can he, who has  
 not yet determined at what mark he is to shoot,  
 direct his arrow aright. That this may not be  
 our case, but that we may have a proper object to  
 aim at, I propose to speak of the chief end of  
 our being.

And to begin at the father of spirits, or pure  
 intelligences. God, blessed for ever, compleatly  
 happy in himself from all eternity, is his own  
 happiness. His self-sufficiency (b), that eternal  
 and infinite satisfaction and complacency he  
 has in himself, is the peculiar and most com-  
 pleat felicity of that supreme Being, who de-  
 rives his existence from himself, and has given  
 being to every thing else ; which Chrysofom  
 has well expressed by saying, “ That it is God’s  
 “ peculiar property to stand in need of no-  
 “ thing (c).” And Claudius Victor beautifully

(a) Eccles. x. 15. (b) Ἀυτάρκεια. (c) Θεῷ μάλιστα ἴδιον το ἀνένδεες.



describes him, “ as vested with all the majesty  
 “ of creative power, comprehending in his in-  
 “ finite mind all the creatures to be afterwards  
 “ produced, having all the revolutions of time  
 “ constantly present to his all-seeing eye, and  
 “ being an immense and most glorious kingdom  
 “ to himself (*d*).”

Yet, all we can say of this primary uncreated Majesty and felicity, is but mere talking to little or no sort of purpose; for here not only words fail us, but even thought is at a stand, and quite overpowered, when we survey the supreme, self-existent Being (*e*), perfectly happy and glorious in the sole enjoyment of his own infinite perfections, throughout numberless ages, without angels, men, or any other creature: So that the poet had reason to say, “ What eye is so strong,  
 “ that the matchless brightness of thy glory  
 “ will not dazzle it, and make it close (*f*)?”

Let us, therefore, descend into ourselves, but with a view to return to him again, and not

(*d*) Regnabatq; potens in majestate creandi,  
 Et facienda videns, gignendaq; mente capaci,  
 Secula despiciens, & quicquid tempora volvunt  
 Presens semper habens: immensum mole beatâ  
 Regnum erat ipse sibi.

(*e*) Ανδραγαθον τὸν ὄντα.

(*f*) Τίνος ὄμμα σοφον  
 Ταῖς σαῖς σερπηχίς  
 Ἐνακοπόμενον  
 Ὅν καταμίσει.

Synof. Hym. Tert.

only so, but in such a manner, that the end and design of our descending to enquire into our own situation be, that we may, with greater advantage, return and reascend to God: for, if we enquire into our own ultimate end, this disquisition must rise above all other beings, and at last terminate in him; because he himself is that very end, and out of him there is neither beginning nor end. The felicity of angels, which is an intermediate degree of happiness, we shall not insist on, not only because it is foreign to our purpose, but also because our felicity and theirs will be found upon the matter to be precisely the same.

With regard to our own happiness, we shall first shew, *that such a happiness really exists*; and, next, enquire *what it is*, and wherein it consists. We assert then, that there is such a thing as human felicity: and this ought rather to be taken for granted as a matter unquestionable, than strictly proved. But when I speak of human felicity, I am well satisfied you will not imagine, I mean such a happiness as may be had from human things, but that I take the term subjectively, and understand by it the happiness of man. Now, he who would deny, that this is not only among the number of possibles, but actually attained by some part, at least, of the human race, would not only render himself unworthy of

of such happiness, but even of human nature itself; because he would thereby do all in his power to deprive it of its highest expectations, and its greatest honour: but, whoever allows, that all things were produced by the hand of an infinitely wise Creator, cannot possibly doubt, that man, the head and ornament of all his visible works, was made capable of a proper and suitable end. The principal beauty of the creation consists in this, that all things in it are disposed in the most excellent order, and every particular intended for some noble and suitable end; and if this could not be said of man, who is the glory of the visible world, what a great deformity must it be, how great a gap in nature (g); and this gap must be the greater, that, as we have already observed, man is naturally endued with strong and vigorous desires towards such an end: yet, on this absurd supposition, “all such desires and expectations would be vain, and to no purpose (h);” and so something might be said in defence of that peevish and impatient expression, which escaped the Psalmist in a fit of excessive sorrow, and he might have an excuse for saying, “Why hast thou made all men in vain (i)?” This would not only

(g) Μεγα χάσμα.

(h) ὥστε κενὸν εἶναι καὶ ματαῖαν τὴν ὀρεξίν.

(i) Psal. lxxxix. 47.

have been a frightful gap in nature, but, if I am allowed so to speak, at this rate the whole human race must have been created in misery, and exposed to unavoidable torments, from which they could never have been relieved, had they been formed not only capable of a good quite unattainable, and altogether without their reach; but also with strong and restless desires towards that impossible good. Now, as this is by no means to be admitted, there must necessarily be some full, permanent, and satisfying good, that may be attained by man, and in the possession of which he must be truly happy.

When we revolve these things in our minds, do we not feel from within a powerful impulse exciting us to set aside all other cares, that we may discover the one chief good, and attain to the enjoyment of it? While we inhabit these bodies, I own we lie under a necessity of using corporeal and fading things; but there is no necessity that we should be slaves to our bellies and the lusts of the flesh, or have our affections glued to this earth: nay, that it should be so, is the highest and most intolerable indignity. Can it be thought, that man was born merely to cram himself with victuals and drink, or gratify the other appetites of a body, which he has in common with the brutes? to snuff up the wind, to entertain delusive and vain hopes all

all the days of his life, and, when that short scene of madness is over, to be laid in the grave, and reduced to his original dust? Far be it from us to draw such conclusions: there is certainly something beyond this, something so great and lasting, that, in respect of it, the short point of time we live here, with all its bustle of business and pleasures, is more empty and vanishing than smoke. “I am more considerable, says R. S. “and born to greater matters, than to become “the slave of my diminutive body (k)?” With how much greater truth might we speak thus, were we regenerated from heaven? Let us be ashamed to live with our heads bowed down, like groveling beasts gazing upon the earth, or even to catch at the vain and airy shadows of science, while, in the mean time, we know not, or do not consider, whence we took our rise, and whither we are soon to return, what place is to receive our souls, when they are set at liberty from these bodily prisons. If it is the principal desire of your souls to understand the nature of this felicity, and the way that leads to it, search the Scriptures; for, from them alone, we all think, or profess to think, we can have eternal life. I exhort, and beseech you, never to suffer

(k) Major sum, & ad majora genitus, quam ut sim mancipium mei corpusculi.

so much as one day to pass, either thro' lazy negligence, or too much eagerness in inferior studies, without reading some part of the sacred records, with a pious and attentive disposition of mind; still joining with your reading fervent prayer, that you may thereby draw down that divine light, without which spiritual things cannot be read and understood. But with this light shining upon them, it is not possible to express how much sweeter you will find these inspired writings, than Cicero, Demosthenes, Homer, Aristotle, and all the other orators, poets, and philosophers. They reason about an imaginary felicity, and every one in his own way advances some precarious and uncertain thoughts upon it; but this book alone shews clearly, and with absolute certainty, what it is, and points out the way that leads to the attainment of it. This is that which prevailed with St. Augustine to study the Scriptures, and engaged his affection to them.

“ In Cicero, and Plato, and other such writers,  
 “ says he (*l*), I meet with many things wittily  
 “ said, and things that have a moderate ten-  
 “ dency to move the passions; but in none of  
 “ them do I find these words, Come unto me,

(*l*) Apud Ciceronem & Platonem, aliosque ejusmodi scriptores, multa sunt acute dicta, & leniter calentia, sed in iis omnibus hoc non invenio, Venite ad me, &c.      MATTH. xii. 28.

“ all ye that labour, and are heavy laden, and I  
 “ will give you rest.”



## L E C T U R E IV.

*In which it is proved that HUMAN FELICITY  
 cannot be found either in the Earth, or earthly  
 Things.*

**W**E are all in quest of one thing, but almost all of us out of the right road: therefore, to be sure, the longer and the more swiftly we move in a wrong path, the farther we depart from the object of our desires: and if it is so, we can speak or think of nothing more proper and seasonable, than of enquiring about the only right way, whereby we may all come to see the *bright fountain of goodness* (a). I know you will remember, that, on the last occasion, we proposed the most important of all questions, viz. that concerning our ultimate end, or the way to discover true happiness; to which we asserted, that all mankind do aspire with a

(a) Boni fontem visere lucidum.

natural, and therefore a constant and uniform ardour (*b*); or rather, we supposed, that all are sufficiently acquainted with this happiness, nay, really do, or at least may feel it within them, if they thoroughly know themselves. For this is the end of the labours of men, to this tend all their toils; this is the general aim of all, not only of the sharp-sighted, but the blar-eyed and short-sighted (*c*), nay, even of those that are quite blind; who, though they cannot see the mark they propose to themselves, yet are in hopes of reaching it at last: that is to say, tho' their ideas of it are very confused and imperfect, they all desire happiness in the obvious sense of the word. We have also observed, that this term, in its general acceptation, imports that full and perfect good which is suited to intelligent nature (*d*). It is not to be doubted, but the felicity of the Deity, as well as his being, is in himself, and from himself; but our enquiry is concerning our own happiness. We also positively determined, that there is some blessed end suited and adapted to our nature; and that this can by no means be denied: for since all parts of the universe have proper ends suited and adapted to their natures, that the most no-

(*b*) Ἀδιατρέπτω ὄρμη.

(*c*) Μυωπαζοντες.

(*d*) Πρῶτον τε, εχάλλον τε, κῆ μέγιστον καλόν.



ble and excellent creature of the whole sublunary world, should, in this, be defective, and therefore created in vain, would be so great a solecism, such a deformity in the whole fabric, and so unworthy of the supreme and all-wise Creator, that it can by no means be admitted, nor even so much as imagined. This point being settled, viz. that there is some determinate good, in the possession whereof the mind of man may be fully satisfied, and at perfect rest, we now proceed to enquire what this good is, and where it may be found.

The first thing, and at the same time a very considerable step towards this discovery, will be, to shew where, and in what things this perfect good is not to be found; not only because this point being settled, it will be easier to determine wherein it actually consists; nay, the latter will naturally flow from the former: but also because, as has been observed, we shall find the far greater part of mankind pursuing vain shadows and phantoms of happiness, and throughout their whole lives wandering in a great variety of bye-paths, seeking the way to make a proper improvement of life, almost always hunting for that chief good where it is not to be found. They must first be recalled from this rambling and fruitless course, before they can possibly be directed into the right road. I shall not spin out  
this

this negative proposition, by dividing the subject of it into several branches, and insisting separately upon every one of them ; but consider all these errors and mistakes, both vulgar and practical, speculative and philosophical, however numerous they may be, as comprehended under one general head, and fully obviate them all by one single proposition, which, with divine assistance, I shall explain to you in this Lecture, and that very briefly.

The proposition is, that human felicity, or that full and compleat good that is suited to the nature of man, is not to be found in the earth, nor in earthly things.

Now, what if, instead of further proof or illustration, I should only say, if this perfect felicity is to be found within this visible world, or the verge of this earthly life, let him, pray, who hath found it out, stand forth: let him tell, who can, what star, of whatever magnitude, what constellation or combination of stars, has so favourable an aspect, and so benign an influence, or what is that singular good, or assemblage of good things in this earth, that can confer upon mankind a happy life? All things that, like bright stars, have hitherto attracted the eyes of men, vanishing in a few days, have proved themselves to be comets, not only of no benign, but even of pernicious influence: according

according to the saying, “ There is no comet  
 “ but what brings some mischief along with  
 “ it (e).” All that have ever lived during  
 so many ages, that the world has hitherto lasted,  
 noble and ignoble, learned and unlearned, fools  
 and wise men, have gone in search of happiness :  
 Has ever any of them all, in times past, or is  
 there any at this day that has said, I have found  
 it (f) ? Different men have given different defi-  
 nitions and descriptions of it, and, according to  
 their various turns of mind, have painted it in a  
 great variety of shapes ; but, since the creation  
 of the world, there has not been so much as one  
 that ever pretended to say, Here it is, I have it,  
 and have attained the full possession of it. Even  
 those, from whom most was to be expected,  
 -men of the utmost penetration, and most pro-  
 perly qualified for such researches, after all their  
 labour and industry, have acknowledged their  
 disappointment, and that they had not found it.  
 But it would be wonderful indeed, that there  
 should be any good suited to human nature (g),  
 and to which mankind were born, and yet that  
 it never fell to the share of any one individual  
 of the sons of men ; unless it be said, that the  
 things of life, in this respect, resemble the spe-

(e) ἑδὲς γὰρ κομήτης, ὅστις ἢ κακὸν φέρει.

(f) Ευτυχία.

(g) Συμφυές.

culations of the schools; and that, as they talk about objects of knowledge that were never known, so there was some good attainable by men, which was never actually attained.

But to look a little more narrowly into this matter, and take a transient view of the several periods of life. Infants are so far from attaining to happiness, that they have not yet arrived at human life; yet, if they are compared with those of riper years, they are, in a low and improper sense, with regard to two things, innocence and ignorance, happier than men: for there is nothing that years add to infancy so invariably, and in so great abundance, as guilt and pollution; and the experience and knowledge of the world which they give us, do not so much improve the head, as they vex and distress the heart. So that the great man represented in the tragedy embracing his infant, who knew nothing of his own misery, seems to have had some reason to say, “That those, who know nothing, “enjoy the happiest life (b).” And, to be sure, what we gain by our progress from infancy to youth is, that we thereby become more exposed to the miseries of life, and, as we improve in the knowledge of things, our pains and torments are also increased; for either children are put to

(b) Τό γυναικί μὲν ἐστὶν ἡδίστον βίος.

fervile employments, or mechanic arts; or, if they happen to have a more genteel and liberal education, this very thing turns to a punishment, as they are thereby subjected to rods, chastisements, and the power of parents and instructors, which is often a kind of petty tyranny; and, when the yoke is lightened with the greatest prudence, it still seems hard to be born, as it is above the capacity of their young minds, thwarts their wishes and inclinations, and encroaches upon their beloved liberty.

Youth, put in full possession of this liberty, for the most part ceases to be master of itself; nor can it be so truly said to be delivered from its former misery, as to exchange it for a worse, even that very liberty. It leaves the harbour, to sail thro' quicksands and Syrens; and, when both these are passed, launches out into the deep sea. Alas! to what various fates is it there exposed? How many contrary winds does it meet with? How many storms threatening it with shipwreck? How many shocks has it to bear from avarice, ambition, and envy, either in consequence of the violent stirrings of those passions within itself, or the fierce attacks of them from without? And amidst all these tempests, the ship is either early overwhelmed, or broken by storms, and, worn out by old age, at last falls to pieces.

Nor does it much signify what state of life one enters into, or what rank he holds in human society; for all forms of business and conditions of life, however various you may suppose them to be, are exposed to a much greater variety of troubles and distresses, some to pressures more numerous and more grievous than others, but all to a great many, and every one to some peculiar to itself. If you devote yourself to ease and retirement, you cannot avoid the reproach and uneasiness that constantly attend an indolent, an useless, and lazy life. If you engage in business, whatever it be, whether you commence merchant, soldier, farmer, or lawyer, you always meet with toil and hazard, and often with heavy misfortunes and losses. Celibacy exposes to solitude; marriage, to solicitude and cares. Without learning you appear plain and unpolished; but, on the other hand, the study of letters is a matter of immense labour, and, for the most part, brings in but very little, either with regard to the knowledge you acquire by it, or the conveniencies of life it procures. But I will enlarge no farther; you find the Greek and Latin poets lamenting the calamities of life, in many parts of their works, and at great length: nor do they exaggerate in the least; they even fall short of the truth, and only enumerate a few evils out of many.

The Greek epigram, ascribed by some to Posidippus, by others to Crates the Cynic philosopher, begins thus, “What state of life ought one to chuse, &c. (i)?” and having enumerated them all, concludes in this manner, “There are then only two things eligible, either never to have been born, or to die as soon as one makes his appearance in the world (k).”

But now, leaving the various periods and conditions of life, let us, with great brevity, run over those things which are looked upon to be the greatest blessings in it, and see whether any of them can make it completely happy. Can this be expected from a beautiful outside? No; this has rendered many miserable, but never made one happy; for suppose it to be sometimes attended with innocence, it is surely of a fading and perishing nature, “the sport of time or disease (l).” Can it be expected from riches? Surely no; for how little of them does the owner possess, even supposing his wealth to be ever so great? What a small part of them does he use or enjoy himself? and what has he of the rest but the pleasure of seeing them with his eyes? Let his table be loaded with the greatest

(i) Ποιη τοι βίητοιο τάμοις τρίβον, &c.

(k) Εσ' ἀρῶ τοῦ δουῖν ἢ ζωῆσις ἢ τό γινεσθαι μεδέτω' ἢ θανῆν αὐτίκα τιλομαινον.

(l) Χρῶν ἢ τόσων παιγνιον.

variety of delicious dishes, he fills his belly out of one; and if he has an hundred beds, he lies but in one of them. Can the kingdoms, thrones and sceptres of this world confer happiness? No; we learn from the histories of all ages, that not a few have been tumbled down from these by sudden and unexpected revolutions, and those not such as were void of conduct or courage, but men of great and extraordinary abilities; and that those who met with no such misfortunes, were still far enough from happiness, is very plain from the situation of their affairs, and in many cases from their own confession. The saying of Augustus is well known: "I wish I had never been married, and had died childless (*m*):" and the expression of Severus at his death, "I became all things, and yet it does not profit me (*n*)." But the most noted saying of all, and that which best deserves to be known, is that of the wisest and most flourishing king, as well as the greatest preacher, who, having exactly computed all the advantages of his exalted dignity and royal opulence, found this to be the sum total of all, and left it on record for the inspection of posterity and future ages, "Vanity of vanities, all is vanity."

(*m*) αἰθ' ὄφελον ἀγαμός τ' ἔμειναι ἀγονός τ' ἀπολεσσαι.

(*n*) Πάντα ἐγενόμην κ) ἔ λυσίτελει.



All this may possibly be true with regard to the external advantages of men; but may not happiness be found in the internal goods of the mind, such as wisdom and virtue? Suppose this granted; still that they may confer perfect felicity, they must, of necessity, be perfect themselves. Now, shew me the man, who, even in his own judgment, has attained to perfection in wisdom and virtue: even those who were accounted the wisest, and actually were so, acknowledged they knew nothing; nor was there one among the most approved philosophers, whose virtues were not allayed with many blemishes. The same must be said of piety and true religion, which, though it is the beginning of felicity, and tends directly to perfection; yet, as in this earth it is not full and compleat itself, it cannot make its possessors perfectly happy. The knowledge of the most exalted minds is very obscure, and almost quite dark, and their practice of virtue lame and imperfect. And indeed who can have the boldness to boast of perfection in this respect, when he hears the great Apostle complaining of the law of the flesh, and pathetically exclaiming, “Who shall deliver me from this body of death, &c. (o)” Besides, tho’ wisdom and virtue, or piety, were perfect, so long as we have bodies, we must,

(o) Rom. vii. 24.

at the same time, have all bodily advantages, in order to perfect felicity. Therefore the Satyrist smartly ridicules the wise man of the Stoics. “ He is, says he, free, honoured, beautiful, a king of kings, and particularly happy, except when he is troubled with phlegm (*p*).”

Since these things are so, we must raise our minds higher, and not live with our heads bowed down like the common sort of mankind; who, as St. Augustine expresses it, look for a happy life in the region of death (*q*). To set our hearts upon the perishing goods of this wretched life, and its muddy pleasures, is not the happiness of men, but of hogs; and if pleasure is dirt, other things are but smoke. Was this the only good proposed to the desires and hopes of men, it would not have been so great a privilege to be born. Be therefore advised, young gentlemen, and beware of this poisonous cup, lest your minds thereby become brutish, and fall into a fatal oblivion of your original, and your end: turn that part of your composition, which is divine, to God its creator and father, without whom we can neither be happy, nor indeed be at all.

(*p*) ————— Dives,  
Liber honoratus, pulcher, rex denique regum,  
Præcipue scælix, nisi cum pituita molesta est.

(*q*) Beatam vitam quærunt in regione mortis.



## LECTURE V.

*Of the IMMORTALITY of the SOUL.*

**T**HERE are many things that keep mankind employed, particularly business, or rather trifles; for so the affairs, which are in this world considered as most important, ought to be called, when compared with that of minding our own valuable concerns, knowing ourselves, and truly consulting our highest interests; but how few are there that make this their study? The definition you commonly give of man is, that he is a rational creature; tho', to be sure, it is not applicable to the generality of mankind, unless you understand, that they are such, not actually, but in power only, and that very remote. They are, for the most part at least, more silly and foolish than children, and, like them, fond of toys and rattles: they fatigue themselves running about and sauntering from place to place, but do nothing to purpose.

What a wonder it is, that souls of a heavenly original have so far forgot their native country, and are so immersed in dirt and mud, that there are few men who frequently converse with them-

selves about their own state, thinking gravely of their original and their end, seriously laying to heart, that, as the poet expresses it, "Good and evil are set before to mankind (a);" and, after mature consideration, not only think it the most wise and reasonable course, but are also fully resolved to exert themselves to the utmost, in order to arrive at a sovereign contempt of earthly things, and aspire to these enjoyments that are divine and eternal. For our parts, I am fully persuaded we will be of this mind, if we seriously reflect upon what has been said. For if there is, of necessity, a compleat, permanent, and satisfying good intended for man, and no such good is to be found in the earth or earthly things, we must proceed farther, and look for it some where else; and in consequence of this conclude, that man is not quite extinguished by death, but removes to another place, and that the human soul is by all means immortal.

Many men have added a great variety of different arguments to support this conclusion, some of them strong and solid, and others, to speak freely, too metaphysical, and of little strength, especially as they are as obscure, as easily denied, and as hard to be proved, as that very conclusion, in support of which they are adduced.

(a) Ωτι τοι ανθρωποι καλον τ' αγαθον τε τετυχεν.

They who reason from the immaterial nature of the soul, and from its being infused into the body, as also from its method of operation, which is confined to none of the bodily organs, may easily prevail with those who believe these principles, to admit the truth of the conclusion they want to draw from them ; but if they meet with any who obstinately deny the premisses, or even doubt the truth of them, it will be a matter of difficulty to support such hypotheses with clear and conclusive arguments. If the soul of man was well acquainted with itself, and fully understood its own nature ; if it could investigate the nature of its union with the body, and the method of its operation therein, we doubt not, but from thence it might draw these, and other such arguments of its immortality ; but since, shut up in the prison of a dark body, it is so little known, and so incomprehensible to itself ; and since, in so great obscurity, it can scarce, if at all, discover the least of its own features and complexion, it would be a very difficult matter for it to say much concerning its internal nature, or nicely determine the methods of its operation. But it would be surprising, if any one should deny, that the very operations it performs, especially those of the more noble and exalted sort, are strong marks, and

and conspicuous characters of its excellence and immortality.

Nothing is more evident than that, besides life and sense, and animal spirits, which he has in common with the brutes, there is in man something more exalted, more pure, and that more nearly approaches to divinity. God has given to the former a sensitive soul, but to us a mind also; and, to speak distinctly, that spirit, which is peculiar to man, and whereby he is raised above all other animals, ought to be called mind rather than soul (*b*). Be this as it may, it is hardly possible to say, how vastly the human mind excels the other with regard to its wonderful powers, and, next to them, with respect to its works, devices, and inventions. For it performs such great and wonderful things, that the brutes, even those of the greatest sagacity, can neither imitate, nor at all understand, much less invent; nay man, tho' he is much less in bulk, and inferior in strength to the greatest part of them; yet, as lord and king of them all, he can, by surprising means, bend and apply the strength and industry of all the other creatures, the virtues of all herbs and plants, and, in a word, all the parts and powers of this visible world, to the convenience and accommodation of his own life. He also builds cities, erects

(*b*) Animus potius dicendus est quam anima.

commonwealths, makes laws, conducts armies, fits out fleets, measures not only the earth, but the heavens also, and investigates the motions of the stars. He foretells eclipses many years before they happen ; and, with very little difficulty, sends his thoughts to a great distance, bids them visit the remotest cities and countries, mount above the sun and the stars, and even the heavens themselves.

But all these things are inconsiderable, and contribute but little to our present purpose, in respect of that one incomparable dignity that results to the human mind from its being capable of religion, and having indelible characters thereof naturally stamp'd upon it. It acknowledges a God, and worships him ; it builds temples to his honour ; it celebrates his never-enough exalted Majesty with sacrifices, prayers, and praises, depends upon his bounty, implores his aid, and so carries on a constant correspondence with heaven : and, which is a very strong proof of its being originally from heaven, it hopes at last to return to it. And, truly, in my judgment, this previous impression and hope of immortality, and these earnest desires after it, are a very strong evidence of that immortality. These impressions, though in most men they lie over-powered, and almost quite extinguished by the weight of their bodies, and an extravagant love to present

sent

sent enjoyments ; yet, now and then, in time of adversity, break forth, and exert themselves, especially under the pressure of severe distempers, and at the approaches of death. But those whose minds are purified, and their thoughts habituated to divine things, with what constant and ardent wishes do they breathe after that blessed immortality ! How often do their souls complain within them, that they have dwelt so long in these earthly tabernacles ! Like exiles, they earnestly wish, make interest, and struggle hard to regain their native country. Moreover, does not that noble neglect of the body and its senses, and that contempt of all the pleasures of the flesh, which these heavenly souls have attained, evidently shew, that, in a short time, they will be taken from hence, and that the body and soul are of a very different, and almost contrary nature to one another : that therefore the duration of the one depends not upon the other, but is quite of another kind ; and the soul, set at liberty from the body, is not only exempted from death, but, in some sense, then begins to live, and then first sees the light. Had we not this hope to support us, what ground would we have to lament our first nativity, which placed us in a life so short, so destitute of good, and so crowded with miseries ; a life which we pass entirely in grasping phantoms of felicity, and suffering



suffering real calamities: so that, if there were not, beyond this, a life and happiness that more truly deserves these names, who can help seeing, that of all creatures man would be the most miserable, and, of all men, the best the most unhappy.

For although every wise man looks upon the belief of the immortality of the soul as one of the great and principal supports of religion, there may possibly be some rare, exalted, and truly divine minds, who would choose the pure and noble path of virtue for its own sake, would constantly walk in it, and, out of love to it, would not decline the severest hardships, if they should happen to be exposed to them on its account; yet it cannot be denied, that the common sort of christians, tho' they are really and at heart sound believers and true christians, fall very far short of this attainment, and would scarcely, if at all, embrace virtue and religion, if you take away the rewards; which, I think, the Apostle Paul hints at in this expression, "If in this life only we have hope, we are of all men the most miserable (c)." The Apostle, indeed, does not intend these words as a direct proof of the immortality of the soul in a separate state, but as an argument to prove the resurrection of the body; which is a doctrine near akin, and closely connected with the former.

(c) 1 Cor. xv. 19.

For that great restoration is added as an instance of the superabundance and immensity of the divine goodness, whose pleasure it is, that not only the better and more divine part of man, which, upon its return to its original source, is, without the body, capable of enjoying a perfectly happy and eternal life, should have a glorious immortality, but also that this earthly tabernacle, as being the faithful attendant and constant companion of the soul, through all its toils and labours in this world, be also admitted to a share and participation of its heavenly and eternal felicity; that so, according to our Lord's expression, every faithful soul may have returned into its bosom, "good measure, pressed down, shaken together, and running over (*d*)."

Let our belief of this immortality be founded entirely on divine revelation, and then, like a city fortified with a rampart of earth drawn round it, let it be outwardly guarded and defended by reason; which, in this case, suggests arguments as strong and convincing as the subject will admit of. If any one, in the present case, promises demonstration, "his undertaking is certainly too much (*e*);" if he desires or expects it from another, "he requires too much (*f*)."  
There are indeed very few demonstrations in philoso-

(*d*) Luke vi. 38.

(*e*) Μέγα λίαν το επιχείρημα.

(*f*) Μέγα λίαν τό αίτημα.

phy, if you except the mathematical sciences, that can be truly and strictly so called; and, if we enquire narrowly into the matter, perhaps we shall find none at all; nay, if even the mathematical demonstrations are examined by the strict rules and ideas of Aristotle, the greatest part of them will be found imperfect and defective. The saying of that philosopher is, therefore, wise and applicable to many cases: “ Demonstrations are not to be expected in all cases, “ but so far as the subject will admit of “ them (g). But, if we were well acquainted with the nature and essence of the soul, or even its precise method of operation on the body, it is highly probable we could draw from hence evident and undeniable demonstrations of that immortality which we are now asserting: whereas, so long as the mind of man is so little acquainted with its own nature, we must not expect any such.

But that unquenchable thirst of the soul, we have already mentioned, is a strong proof of its divine nature: a thirst not to be allayed with the impure and turbid waters of any earthly good, or of all worldly enjoyments taken together. It thirsts after the never-failing fountain of good, according to that of the Psalmist,

(g) ἔκ ἐν πᾶσιν ἀποδείξεις ἀτήτηον, ἀλλ' ἐφ' ὅσον δέχεται τὸ ὑποκείμενον.

“As the hart panteth after the water-brooks<sup>(b)</sup> :” it thirsts after a good, invisible, immaterial, and immortal, to the enjoyment whereof the ministry of a body is so far from being absolutely necessary, that it feels itself shut up, and confined by that, to which it is now united, as by a partition-wall, and groans under the pressure of it. And those souls, that are quite insensible of this thirst, are certainly buried in the body, as in the carcase of an impure hog ; nor have they so entirely divested themselves of this appetite, we have mentioned, nor can they possibly divest themselves of it, so as not to feel it severely, to their great misery, sooner or later, either when they awake out of their lethargy within the body, or when they are obliged to leave it. To conclude: no body, I believe, will deny, that we are to form our judgment of the true nature of the human mind, not from the sloth and stupidity of the most degenerate and vilest of men, but from the sentiments and fervent desires of the best and wisest of the species.

These sentiments, concerning the immortality of the soul in its future existence, not only include no impossibility or absurdity in them, but are also every way agreeable to sound reason, wisdom, and virtue, to the divine œconomy,

(b) Psal. xlii. 1.

and the natural wishes and desires of men; wherefore most nations have, with the greatest reason, universally adopted them, and the wisest in all countries, and in all ages, have cheerfully embraced them. And though they could not confirm them with any argument of irresistible force, yet they felt something within them that corresponded with this doctrine, and always looked upon it as most beautiful and worthy of credit. “ Nobody, says Atticus in Cicero, shall drive me from the immortality of the soul (i):” And Seneca’s words are, “ I took pleasure to enquire into the eternity of the soul, and even, indeed, to believe it. I resigned myself to so glorious an hope, for now I begin to despise the remains of a broken constitution, as being to remove into that immensity of time, and into the possession of endless ages (k).” O how much does the soul gain by this removal!

As for you, young gentlemen, I doubt not but you will embrace this doctrine, not only as agreeable to reason, but as it is an article of the christian faith. I only put you in mind to re-

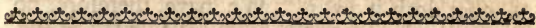
(i) Me nemo de immortalitate depellet.

(k) Juvabat de æternitate animarum quærere, imo mehercule credere: dabam me spei tantæ, jam enim reliquias infractæ ætatis contemnebam, in immensum illud tempus, & in possessionem omnis ævi transiturus.

SEN. Epist. 102.

volve it often within yourselves, and with a serious disposition of mind; for you will find it the strongest incitement to wisdom, good morals, and true piety; nor can you imagine any thing that will more effectually divert you from a foolish admiration of present and perishing things, and from the allurements and sordid pleasures of this earthly body. Consider, I pray you, how unbecoming it is, to make a heaven-born soul, that is to live for ever, a slave to the meanest, vilest, and most trifling things; and, as it were, to thrust down to the kitchen a prince that is obliged to leave his country only for a short time. St. Bernard pathetically addresses himself to the body in favour of the soul, persuading it to treat the latter honourably, not only on account of its dignity, but also for the advantage that will thereby redound to the body itself. “Thou  
“ hast a noble guest, O flesh! a most noble  
“ one indeed, and all thy safety depends upon  
“ its salvation: it will certainly remember  
“ thee for good, if thou serve it well; and  
“ when it comes to its Lord, it will put him in  
“ mind of thee, and the mighty God himself  
“ will come to make thee, who art now a vile  
“ body, like unto his glorious one: and, O  
“ wretched flesh, he, who came in humility  
“ and obscurity to redeem souls, will come in  
“ great majesty to glorify thee, and every eye  
“ shall

“ shall see him (1).” Be mindful, therefore, young gentlemen, of your better part, and accustom it to think of its own eternity; always, and every where, having its eyes fixed upon that world, to which it is most nearly related. And thus it will look down, as from on high, on all these things, which the world considers as lofty and exalted, and will see them under its feet; and of all the things, which are confined within the narrow verge of this present life, it will have nothing to desire, and nothing to fear.



## LECTURE VI.

*Of the HAPPINESS of the LIFE to come.*

**O**F all the thoughts of men, there is certainly none that more often occur to a serious mind, that has its own interest at heart, than that, to which all others are subordinate and subservient, with regard to the intention, the ulti-

(1) Nobilem hospitem habes, O caro! nobilem valde, & tota tua salus de ejus salute pendet: omnino etiam memor erit tui in bonum, si bene servieris illi; & cum pervenerit ad Dominum suum, suggeret ei de te, & veniet ipse Dominus virtutum, & te vile corpus configurabit corpori suo glorioso, qui ad animas redimendas humilis ante venerat, & occultus, pro te glorificando, O misera caro, sublimis veniet & manifestus.

mate and most desirable end of all our toils and cares, and even of life itself. And this important thought will the more closely beset the mind, the more sharp-sighted it is in prying into the real torments, the delusive hopes, and the false joys of this our wretched state; which is indeed so miserable, that it can never be sufficiently lamented: and as for laughter amidst so many sorrows, dangers and fears, it must be considered as downright madness. Such was the opinion of the wisest of kings: “I have said of laughter, says he, it is mad; and of mirth, what doth it (a)?” We have, therefore, no cause to be much surpris’d at the bitter complaints, which a grievous weight of afflictions has extorted, even from great and good men; nay it is rather a wonder, if the same causes do not often oblige us to repeat them.

If we look about us, how often are we shocked to observe either the calamities of our country, or the sad disasters of our relations and friends, whom we have daily occasion to mourn, either as groaning under the pressures of poverty, pining away under languishing diseases, tortured by acute ones, or carried off by death, while we ourselves are, in like manner, very soon, to draw tears from the eyes of others; nay, how often are we a burden to ourselves, and groan heavily

(a) Eccles. ii. 2.



under afflictions of our own, that press hard upon our estates, our bodies, or our minds? Even those who seem to meet with the fewest and the least inconveniencies in this life, and dazzle the eyes of spectators with the brightness of a seemingly constant, and uniform felicity; besides, that they often suffer from secret vexations and cares, which destroy their inward peace, and prey upon their distressed hearts; how uncertain, weak, and brittle is that false happiness which appears about them, and, when it shines brightest, how easily is it broken to pieces: so that it has been justly said, "they want another felicity to secure " that which they are already possessed of (b)." If, after all, there are some whose minds are hardened against all the forms and appearances of external things, and that look down with equal contempt upon all the events of this world, whether of a dreadful or engaging aspect, even this disposition of mind does not make them happy: nor do they think themselves so, they have still something to make them uneasy; the obscure darkness that overspreads their minds, their ignorance of heavenly things, and the strength of their carnal affections, not yet entirely subdued. And, tho' these we are now speaking of are by far the noblest and most beautiful part of the human race; yet, if they

(b) *Alia felicitate ad illam felicitatem usendam opus est.*

had not within them that blessed hope of removing hence, in a little time, to the regions of light, the more severely they feel the straits and afflictions, to which their souls are exposed by being shut up in this narrow earthly cottage, so much they certainly would be more miserable than the rest of mankind.

As oft, therefore, as we reflect upon these things, we will find that the whole comes to this one conclusion: "There is certainly some end (c)." There is, to be sure, some end suited to the nature of man, and worthy of it; some particular, compleat, and permanent good: and since we in vain look for it within the narrow verge of this life, and among the many miseries that swarm on it from beginning to end, we must of necessity conclude, that there is certainly some more fruitful country, and a more lasting life, to which our felicity is reserved, and into which we will be received when we remove hence. This is not our rest, nor have we any place of residence here; it is the region of fleas and gnats, and while we search for happiness among these mean and perishing things, we are not only sure to be disappointed, but also not to escape those miseries, which, in great numbers, continually beset us; so that we

(c) ἰσὺ αἰῶν ἢ τέλος.

may apply to ourselves the saying of the famous artist, confined in the island of Crete, and truly say, “ The earth and the sea are shut up against us, and neither of them can favour our escape ; the way to heaven is alone open, and this way we will strive to go (d).”

Thus far we have advanced by degrees, and very lately we have discoursed upon the immortality of the soul, to which we have added the resurrection of our earthly body by way of appendix. It remains that we now enquire into the happiness of the life to come.

Yet, I own, I am almost deterred from entering upon this enquiry by the vast obscurity and sublimity of the subject, which in its nature is such, that we can neither understand it, nor, if we could, can it be expressed in words. The divine Apostle, who had had some glimpse of this felicity, describes it no otherwise than by his silence, calling the words he heard, “ unspeakable, and such as it was not lawful for a man to utter (e).” And, if he neither could, nor would express what he saw, far be it from us boldly to force ourselves into, or intrude upon what we have not seen ; especially as the same Apostle, in another place, acquaints us, for our

(d) Nec tellus nostræ, nec patet unda fugæ,  
Restat iter cœli, cœlo tentabimus ire.

(e) ἀρρητα ῥήματα, ἃ, ἐκ ἐξοῦ ἀνθρώπου λαλῆσαι. 2 Cor. xii. 4.

future caution, that this was unwarrantably done by some rash and forward persons in his own time. But since in the sacred archives of this new world, however invisible and unknown to us, we have some maps and descriptions of it suited to our capacity; we are not only allowed to look at them, but, as they were drawn for that very purpose, it would certainly be the greatest ingratitude, as well as the highest negligence in us, not to make some improvement of them. Here, however, we must remember, what a great odds there is between the description of a kingdom in a small and imperfect map, and the extent and beauty of that very kingdom, when viewed by the traveller's eye; and how much greater the difference must be, between the felicity of that heavenly kingdom, to which we are aspiring, and all, even the most striking figurative expressions, taken from the things of this earth, that are used to convey some faint and imperfect notion of it to our minds? What are these things, the false glare and shadows whereof, in this earth, are pursued with such keen and furious impetuosity, riches, honours, pleasures? All these, in their justest, purest, and sublimest sense, are comprehended in this blessed life: it is a treasure, that can neither fail nor be carried away by force or fraud: it is an inheritance uncorrupted and undefiled, a crown that fadeth not away, a never-

never-failing stream of joy and delight: it is a marriage-feast, and of all others the most joyous and most sumptuous; one that always satisfies, and never cloyes the appetite: it is an eternal spring, and an everlasting light, a day without an evening: it is a paradise, where the lillies are always white and full blown, the saffron blooming, the trees sweat out their balsams, and the tree of life in the midst thereof: it is a city where the houses are built of living pearls, the gates of precious stones, and the streets paved with the purest gold; yet all these are nothing but veils of the happiness to be revealed on that most blessed day; nay, the light itself, which we have mentioned among the rest, though it be the most beautiful ornament of this visible world, is at best but a shadow of that heavenly glory; and how small soever that portion of this inaccessible brightness may be, which, in the sacred Scriptures, shines upon us through these veils, it certainly very well deserves that we should often turn our eyes towards it, and view it with the closest attention.

Now, the first thing that necessarily occurs in the constitution of happiness, is a full and compleat deliverance from every evil, and every grievance; which we may as certainly expect to meet with in that heavenly life, as it is impossible to be attained while we sojourn here below. All tears shall be wiped away from our eyes,

eyes, and every cause and occasion of tears for ever removed from our sight ; there, there are no tumults, no wars, no poverty, no death, nor disease ; there, there is neither mourning nor fear, nor sin, which is the source and fountain of all other evils : there is neither violence within doors, nor without, nor any complaint, in the streets of that blessed city ; there, no friend goes out, nor enemy comes in. 2. Full vigour of body and mind, health, beauty, purity, and perfect tranquillity. 3. The most delightful society of Angels, Prophets, Apostles, Martyrs, and all the saints ; among whom there are no reproaches, contentions, controversies, nor party-spirit, because there are, there, none of the sources whence they can spring, nor any thing to encourage their growth ; for there is, there, particularly, no ignorance, no blind self-love, no vain-glory nor envy, which is quite excluded from those divine regions ; but, on the contrary, perfect charity, whereby every one, together with his own felicity, enjoys that of his neighbours, and is happy in the one as well as the other : hence there is among them a kind of infinite reflection and multiplication of happiness, like that of a spacious hall adorned with gold and precious stones, dignified with a full assembly of kings and potentates, and having its walls quite covered with the brightest looking glasses.

4. But

4. But what infinitely exceeds, and quite eclipses all the rest, is that boundless ocean of happiness, which results from the beatific vision of the ever blessed God; without which, neither the tranquillity they enjoy, nor the society of saints, nor the possession of any particular finite good, nor indeed of all such taken together, can satisfy the soul, or make it compleatly happy. The manner of this enjoyment we can only expect to understand, when we enter upon the full possession of it; till then, to dispute, and raise many questions about it, is nothing but vain foolish talking, and fighting with phantoms of our own brain. But the schoolmen, who confine the whole of this felicity to bare speculation, or, as they call it, an *intellectual act* (*f*), are, in this, as in many other cases, guilty of great presumption, and their conclusion is built upon a very weak foundation. For although contemplation be the highest and noblest act of the mind; yet compleat happiness necessarily requires some present good suited to the whole man, the whole soul, and all its faculties. Nor is it any objection to this doctrine, that the whole of this felicity is commonly comprehended in Scripture under the term of vision; for the mental vision, or contemplation of the primary and infinite good, most properly signifies, or, at

(*f*) *Actus intellectualis.*

least, includes in it the full enjoyment of that good; and the observation of the Rabbins concerning Scripture-phrases, “That words expressing the senses, include also the affections naturally arising from those sensations (*g*),” is very well known. Thus, *knowing* is often put for approving and loving; and seeing for enjoying and attaining. “Taste and see that God is good,” says the Psalmist; and, in fact, it is no small pleasure to lovers to dwell together, and mutually to enjoy the sight of one another. “Nothing is more agreeable to lovers, than to live together (*h*).”

We must, therefore, by all means conclude, that this beatific vision includes in it not only a distinct and intuitive knowledge of God, but, so to speak, such a knowledge as gives us the enjoyment of that most perfect Being, and, in some sense, unites us to him; for such a vision it must, of necessity, be, that converts that love of the infinite good, which blazes in the souls of the saints, into full possession, that crowns all their riches, and fills them with an abundant and overflowing fulness of joy, that vents itself in everlasting blessings and songs of praise.

And this is the only doctrine, if you believe it, and I make no doubt but you do: This, I

(*g*) Verba sensus connotant affectus.

(*h*) Ὅτι οὐδὲν ἔτι τῶν φίλων ὡς τὸ συζῆναι.



say, is the only doctrine that will transport your whole souls, and raise them up on high. Hence you will learn to trample under feet all the turbid and muddy pleasures of the flesh, and all the allurements and splendid trifles of the present world. However those earthly enjoyments, that are swelled up by false names, and the strength of imagination, to a vast size, may appear grand and beautiful, and still greater, and more engaging to those that are unacquainted with them; how small, how inconsiderable do they all appear to a soul that looks for a heavenly country, that expects to share the joys of angels, and has its thoughts constantly employed about these objects? To conclude, the more the soul withdraws, so to speak, from the body, and retires within itself, the more it rises above itself, and the more closely it cleaves to God, the more the life it lives, in this earth, resembles that which it will enjoy in heaven, and the larger foretastes it has of the first fruits of that blessed harvest. Aspire, therefore, to holiness, young gentlemen, “without which no man shall see the Lord.”

## LECTURE VII.

*Of the* BEING of GOD.

**T**HOUGH, on most subjects, the opinions of men are various, and often quite opposite, insomuch that they seem to be more remarkable for the vast variety of their sentiments, than that of their faces and languages; there are, however, two things, wherein all nations are agreed, and in which there seems to be a perfect harmony throughout the whole human race; *the desire of happiness, and a sense of religion.* The former no man desires to shake off; and though some, possibly, would willingly part with the latter, it is not in their power to eradicate it entirely; they cannot banish God altogether out of their thoughts, nor extinguish every spark of religion within them. It is certainly true, that for the most part this desire of happiness wanders in darkness from one object to another, without fixing upon any; and the sense of religion is either suffered to lie inactive, or deviates into superstition. Yet the great Creator of the world employs these two, as the materials of a fallen building, to repair the ruins of the human race, and

and as handles whereby he draws his earthen vessel out of the deep gulph of misery into which it is fallen.

Of the former of these, that is, felicity, we have already spoken on another occasion: we shall therefore now, with divine assistance, employ some part of our time in considering that sense of religion, that is naturally impressed upon the mind of man.

Nor will our labour, I imagine, be unprofitably employed in collecting together these few general principles, in which so many, and so very dissimilar forms of religion, and sentiments, extremely different, harmoniously agree: for as every science, most properly, begins with universal propositions, and things more generally known; so in the present case, besides the other advantages, it will be no small support to a weak and wavering mind, that, amidst all the disputes and contentions subsisting between the various sects and parties in religion, the great and necessary articles, at least, of our faith are established, in some particulars, by the general consent of mankind, and, in all the rest, by that of the whole christian world.

I would therefore most earnestly wish, that your minds, rooted and established in the faith (a), were firmly united in this delightful bond of

(a) Ἐπίστατον ἔσται, ἡ βασιλευσάντων ἐν πίστει. Colof. ii. 7.

religion, which, like a golden chain, will be no burden, but an ornament; not a yoke of slavery, but a badge of true and generous liberty. I would, by no means, have you to be christians upon the authority of mere tradition, or education, and the example and precepts of parents and masters, but purely from a full conviction of your own understandings, and a fervent disposition of the will and affections proceeding therefrom; “for piety is the sole and only good among mankind (b),” and you can expect none of the fruits of religion, unless the root of it be well laid, and firmly established by faith; “for all the virtues are the daughters of faith (c),” says Clem. Alexand.

Lucretius, with very ill-advised praises, extolls his favourite Grecian philosopher as one fallen down from heaven to be the deliverer of mankind, and dispell their distressing terrors and fears, because he fancied he had found out an effectual method to banish all religion entirely out of the minds of men. And, to say the truth, in no age has there been wanting brutish souls, too much enslaved to their corporeal senses; that would wish these opinions to be true; yet, after all, there are very few of them, who are able to persuade themselves of the truth of these

(b) “Εν γὰρ κ) μόνον ἐν ἀνθρώποις ἀγαθὸν ἡ εὐσεβεία. Trismegist.

(c) Πᾶσαι γὰρ ἀρεταὶ πίστεως θυγατέρες.

vicious principles, which, with great impudence, and importunity, they commonly inculcate upon others: they belch out, with full mouth, their foolish dreams, often in direct opposition to conscience and knowledge; and, what they unhappily would wish to be true, they can scarcely, if at all, believe themselves. You are acquainted with Horace's recantation, wherein he tells us, "That he had been long  
 " bigoted to the mad tenets of the Epicurean  
 " philosophy; but found himself at last obliged  
 " to alter his sentiments, and deny all he had  
 " asserted before (*d*)."

Some souls lose the whole exercise of their reason, because they inform bodies, that labour under the defect of temperament or proper organs; yet you continue to give the old definition of man, and call him *a rational creature*; and should any one think proper to call him *a religious creature*, he would, to be sure, have as much reason on his side, and needed not fear his opinion would be rejected, because of a few madmen, who laugh at religion. Nor is it improbable, as some of the antients have asserted, that those few among the Greeks, who were called Atheists, had not that epithet because they ab-

(*d*) *Parcus Deorum cultor, & infrequens*

*Infanientis dum sapientiæ*

*Consultus erro, &c.*

*Od. xxxv. lib. i.*

folutely denied the being of God, but only because they rejected, and justly laughed at the fictitious and ridiculous deities of the nations.

Of all the institutions and customs received among men, we meet with nothing more solemn and general than that of religion, and sacred rites performed to the honour of some deity; which is a very strong argument, that that persuasion, in preference to any other, is written, nay rather engraven, in strong and indelible characters upon the mind of man. This is, as it were, the name of the great Creator stamped upon the noblest of all his visible works, that thus man may acknowlege himself to be his; and (concluding, from the inscription he finds impressed upon his mind, that what belongs to God ought, in strict justice, to be restored to him) be wholly reunited to his first principle, that immense ocean of goodness whence he took his rise (e). The distemper that has invaded mankind is, indeed, grievous and epidemical: it consists in a mean and degenerate love to the body and corporeal things; and, in consequence of this, a stupid and brutish forgetfulness of God, though he can never be entirely blotted out of the mind. This forgetfulness a few, and but very few, alarmed, and

(e) Τα τῷ Θεῷ τῷ Θεῷ.

awakened by the divine rod, early shake off; and even in the most stupid, and such as are buried in the deepest sleep, the original impression sometimes discovers itself, when they are under the pressure of some grievous calamity, or on the approach of danger, and especially upon a near prospect of death: then the thoughts of God, that had lain hid, and been long suppressed, forced out by the weight of pain, and the impressions of fear, come to be remembered, and the whole soul being, as it were, roused out of its long and deep sleep, men begin to look about them, enquire what the matter is, and seriously reflect whence they came, and whither they are going. Then the truth comes naturally from their hearts. The stormy sea alarmed even prophane sailors so much, that they awaked the sleeping prophet; "Awake, say they, thou sleeper, and call upon thy God."

But however weak and imperfect this original, or innate, knowlege of God may be, it discovers itself every where so far, at least, that you can meet with no man, or society of men, that, by some form of worship or ceremonies, do not acknowledge a Deity, and, according to their capacity, and the custom of their country, pay him homage. It is true, some late travellers have reported, that, in that part of the new

world called Brazil, there are some tribes of the natives, among whom you can discover no symptoms, that they have the least sense of a Deity : but, besides that the truth of this report is very very far from being well ascertained, and that the observation might have been too precipitately made by new comers, who had not made sufficient enquiry : even supposing it to be true, it is not of such consequence, when opposed to all the rest of the world, and the universal agreement of all nations and ages upon this subject, that the least regard should be paid to it. Nor must we imagine that it, at all, lessens the weight of this great argument, which has been generally, and most justly urged, both by antients and moderns, to establish the first and common foundations of religion.

Now, whoever accurately considers this universal sense of religion, of which we have been speaking, will find that it comprehends in it these particulars : 1. That there is a God. 2. That he is to be worshipped. 3. Which is a consequence of the former, that he regards the affairs of men. 4. That he has given them a law, enforced by rewards and punishments ; and that the distribution of these is, in a very great measure, reserved to a life different from that we live in this earth, is the firm belief, if not of all, at least, of the generality of mankind.



kind. And tho' our present purpose does not require, that we should confirm the truth of all these points with those strong arguments that might be urged in their favour; but rather, that we should take them for granted, as being sufficiently established by the common consent of mankind: we shall, however, subjoin a few thoughts on each of them, separately, with as great brevity and perspicuity as we can.

I. THAT THERE IS A GOD. And here I cannot help fearing, that when we endeavour to confirm this leading truth, with regard to the first, and uncreated Being, by a long and labour'd series of arguments, we may seem, instead of a service, to do a kind of injury to God and man both. For why should we use the pitiful light of a candle to discover the sun, and eagerly go about to prove the being of him, who gave being to every thing else, who alone exists necessarily, nay, we may boldly say, who alone exists; seeing all other things were by him extracted out of nothing, and, when compared with him, they are nothing, and even less than nothing, and vanity? And would not any man think himself insulted, should it be suspected, that he doubted of the being of him, without whom he could neither doubt, nor think, nor be at all? This persuasion, without doubt, is innate, and strongly impressed upon the mind

of man, if any thing at all can be said to be so (*f*). Nor does Jamblicus scruple to say, “That to know God is our very being (*g*):” and in another place, “That it is the very being of the soul to know God, on whom it depends (*b*).” Nor would he think amiss, who, in this, should espouse the opinion of Plato; for to know this, is nothing more than to call to remembrance what was formerly impressed upon the mind; and when one forgets it, which, alas! is too much the case of us all, he has as many remembrancers, so to speak, within him, as he has members; and as many without him, as the individuals of the vast variety of creatures to be seen around him. Let, therefore, the indolent soul, that has almost forgot God, be roused up, and every now and then say to itself, “Behold this beautiful starry heaven, &c.”

But because we have too many of that sort of fools, that say in their heart, “There is no God,” and if we are not to answer a fool, so as to be like unto him; yet we are, by all means, to answer him according to his folly, lest he be wise in his own conceit; again, because a criminal forgetfulness of this leading truth is the

(*f*) Primum visibile lux, & primum intelligibile Deus.

(*g*) Esse nostrum est Deum cognoscere.

(*b*) Esse animæ, est quoddam intelligere, scil. Deum, unde dependet.

sole source of all the wickedness in the world; and finally, because it may not be quite unprofitable, nor unpleasant, even to the best of men, sometimes to recollect their thoughts on this subject; but, on the contrary, a very pleasant exercise to every well disposed mind, to reflect upon what a solid and unshaken foundation the whole fabric of religion is built, and to think and speak of the eternal fountain of goodness, and of all other beings, and consequently of his necessary existence; we reckon it will not be amiss to give a few thoughts upon it. Therefore, not to insist upon several arguments, which are urged with great advantage on this subject, we shall only produce one or two, and shall reason thus.

It is by all means necessary, that there should be some eternal being, otherwise nothing could ever have been; since it must be a most shocking contradiction to say, that any thing could have produced itself out of nothing. But if we say, that any thing existed from eternity, it is most agreeable to reason, that that should be an eternal mind, or thinking being, that so the noblest property may be ascribed to the most exalted being. Nay, that eternal being must, of absolute necessity, excel in wisdom and power, and, indeed, in every other perfection; since it must itself be uncreated, and the cause and origin of

all the creatures, otherwise some difficulty will remain concerning their production: and thus all the parts of the universe, taken singly, suggest arguments in favour of their Creator.

The beautiful order of the universe, and the mutual relation that subsists between all its parts, present us with another strong and convincing argument. This order is itself an effect, and, indeed, a wonderful one; and it is also evidently distinct from the things themselves, taken singly; therefore it must proceed from some cause, and a cause endowed with superior wisdom; for it would be the greatest folly, as well as impudence, to say it could be owing to mere chance. Now, it could not proceed from man, nor could it be owing to any concert or mutual agreement between the things themselves, separately considered; seeing the greatest part of them are evidently incapable of consultation and concert: it must therefore proceed from some one superior being, and that being is *God*,  
 “ who commanded the stars to move by stated  
 “ laws, the fruits of the earth to be produced  
 “ at different seasons, the changeable moon to  
 “ shine with borrowed light, and the sun with  
 “ his own (*i*).”

(*i*) ——— Qui lege moveri  
 Sidera, qui fruges diverso tempore nasci,  
 Qui variam Phœben alieno jusserit igne,  
 Completi, solemq; suo.

He is the monarch of the universe, and the most absolute monarch in nature : for who else assigned to every rank of creatures its particular form and uses, so that the stars, subjected to no human authority or laws, should be placed on high, and serve to bring about to the earth, and the inhabitants thereof, the regular returns of day and night, and distinguish the seasons of the year. Let us take, in particular, any one species of sublunary things, for instance man, the noblest of all, and see how he came by the form wherewith he is vested, that frame or constitution of body, that vigour of mind, and that precise rank in the nature of things, which he now obtains, and no other. He must, certainly, either have made choice of these things for himself, or must have had them assigned him by another ; whom we must consider as the principal actor, and sole architect of the whole fabric. That he made choice of them for himself, nobody will imagine ; for, either he made this choice before he had any existence of his own, or after he began to be : but it is not easy to say which of these suppositions is most absurd. It remains, therefore, that he must be indebted, for all he enjoys, to the mere good pleasure of his great and all-wise Creator, who framed his earthly body in such a wonderful and surprising manner, animated him with his own breath,

and

and thus introduced him into this great palace of his, which we now behold; *where his manifold wisdom*, most properly so called, displays itself so gloriously in the whole machine, and in every one of its *wonderfully variegated parts*.

The first argument, taken from the very being of things, may be farther illustrated by the same instance of man. For unless the first man was created, we must suppose an infinite series of generations from eternity, and so the human race must be supposed independent, and to owe its being to itself; but by this hypothesis mankind came into the world by generation, therefore every individual of the race owes its being to another; consequently the whole race is from itself, and at the same time from another, which is absurd. Therefore the hypothesis implies a plain and evident contradiction. “O! immense wisdom, that produced the world! Let us for ever admire the riches and skill of thy right-hand (k);” often viewing with attention thy wonders, and, while we view them, frequently crying out with the divine Psalmist, “O! Lord, how manifold are thy works, in wisdom hast thou made them all; the earth is full of thy riches (l)! From everlasting to

(k) O! immensa, opifex rerum, sapientiæ! dextræ  
Divitias artemq; tuæ miremur in ævum.

(l) Psal. civ. 24.

“ everlasting thou art God, and besides thee  
 “ there is no other (*m*).” And with Hermes,  
 “ The Father of all, being himself understand-  
 “ ing, life and brightness, created man like  
 “ himself, and cherished him as his own son.  
 “ Thou Creator of universal nature, who hast  
 “ extended the earth, who possessest the heavens,  
 “ and commandest the waters to flow from all  
 “ the parts of the sea, we praise thee, who art  
 “ the one exalted God, for by thy will all  
 “ things are perfected (*n*).” The same author  
 asserts, that *God was prior to humid nature.*

In vain would any one endeavour to evade the force of our argument, by substituting nature in the place of God, as the principle and cause of this beautiful order: for either, by nature, he understands the particular frame and composition of every single thing, which would be saying nothing at all to the purpose in hand; because it is evident, that this manifold nature, which in most instances is quite void of reason, could never be the cause of that beautiful order and harmony which is every where conspicuous throughout the whole system: Or he

(*m*) Psal. xc. 2.

(*n*) Ὁ πάντων πατήρ ὁ νῦν ὢν ζῶν καὶ φῶς ἀπεκνήσει ἀνθρώπων ἔηρασθη ὡς ἰδίῳ τέκνῳ, Πάσης φύσεως κτίσεως ὁ πᾶξας τὴν γῆν καὶ ἔρανον κρμάσας καὶ ἐπιλάξας τὸ γλυκὺ ὕδωρ ἐξ αὐτῆ τῆ ἀκτανῆ ὑπαρχειν, ἰμνῶμεν σε τὸ πᾶν, καὶ τό ἐν, σὺ γὰρ βυλεμενῶ παντα τελῆται.

means

means an universal and intelligent nature, disposing and ordering every thing to advantage. But this is only another name for God; of whom it may be said, in a sacred sense, that he, as an infinite nature and mind, pervades and fills all his works. Not as an informing form, according to the expression of the schools, and as the part of a compounded whole, which is the idlest fiction that can be imagined; for, at this rate, he must not only be a part of the vilest insects, but also of stocks and stones, and clods of earth; but a pure, unmixed nature, which orders and governs all things with the greatest freedom and wisdom, and supports them with unwearied and almighty power. In this acceptation, when you name nature, you mean God. Seneca's words are very apposite to this purpose. "Whither-  
 " soever you turn yourself, you see God meet-  
 " ing you, nothing excludes his presence, he  
 " fills all his works: therefore it is in vain for  
 " thee, most ungrateful of all men, to say,  
 " thou art not indebted to God, but to nature,  
 " because they are, in fact, the same. If thou  
 " hadst received any thing from Seneca, and  
 " should say, thou owed'st it to Annæus or  
 " Lucius, thou would'st not thereby change  
 " thy creditor, but only his name; because,  
 " whether



“ whether thou mentions his name or surname,  
 “ his person is still the same (o).”

An evident and most natural consequence of this universal and necessary idea of a God, is his unity; all that mention the term God, intend to convey by it the idea of the first most exalted, necessary existent, and infinitely perfect being: and it is plain, there can be but one being endued with all these perfections. Nay, even the polytheism, that prevailed among the heathen nations, was not carried so far, but that they acknowledged one God, by way of eminence, as supreme, and absolutely above all the rest, whom they stiled the greatest and best of Beings, and the Father of gods and men. From him all the rest had their being, and all that they were, and from him also they had the title of gods, but still in a limited and subordinate sense. In confirmation of this, we meet with very many of the clearest testimonies, with regard to the unity of God, in the works of all the heathen authors. That of Sophocles is very remarkable: “ There is indeed, says he, one God;

(o) Quocunq; te flexeris, ibi Deum vides occurrentem tibi, nihil ab illo vacat; opus suum ipse implet: ergo nihil agis, ingratiſſime mortalium, qui te negas Deo debere, sed naturæ, quia eidem est utrumq; officium. Si quid a Seneca accepisses, & Annæo te diceres debere vel Lucio, non creditorem mutarés, sed nomen, quoniam sive nomen ejus dicas, sive prenomen, sive cognomen, idem tamen ipse est. SENECA, 4. de Benef.

“ and

“ and but one, who has made the heavens, and  
 “ the wide extended earth, the blue surges of  
 “ the sea, and the strength of the winds (p).”

As to the mystery of the sacred Trinity, which has a near and necessary connection with the present subject, I always thought it was to be received and adored with the most humble faith, but by no means to be curiously searched into, or perplexed with the absurd questions of the schoolmen. We fell by an arrogant ambition after knowledge, by mere faith we rise again, and are reinstated; and this mystery, indeed, rather than any other, seems to be a tree of knowledge, prohibited to us while we sojourn in these mortal bodies. This most profound mystery, though obscurely represented by the shadows of the Old Testament, rather than clearly revealed, was not unknown to the most antient and celebrated doctors among the Jews, nor altogether unattested, however obstinately later authors may maintain the contrary. Nay, learned men have observed, that the Father, Son, and Holy Ghost, are expressly acknowledged in the books of the Cabalists, and they produce surprising things to this purpose out of the book Zohar, which is ascribed to R. Simeon, Ben.

(p) Εἰς ταῖς ἀληθειαισιν, εἰς ἕν ἑν Θεός,  
 Ὁς ἄρα νόν τ' ἔτευξε καὶ γαῖαν μακρὰν  
 Πόντον τε χαραπὸν ὄσθημα καὶ ἀνεμῶν βίας.

Joch, and some other Cabalistical writers. Nay the book, just now mentioned, after saying a great deal concerning the Three in one essence, adds, “ That this secret will not be revealed to all till the coming of the Messias (q).” I insist not upon what is said of the name consisting of twelve letters, and another larger one of forty-two, as containing a fuller explication of that most sacred name, which they called Hamphorash (r).

Nor is it improbable, that some dawn, at least, of this mystery had reached even the heathen philosophers. There are some who think they can prove, by arguments of no inconsiderable weight, that Anaxagoras, by his *νοῦς*, or mind, meant nothing but the son, or wisdom that made the world; but the testimonies are clearer, which you find frequently among the Platonic philosophers, concerning the *Three subsisting from one (s)*; moreover, they all call the *self-existent Being, the creating word, or the mind and the soul of the world (t)*. But the words of the Ægyptian Hermes are very surprising: “ The mind, which is God, together

(q) Hoc arcanum non revelabitur unicuique, quousq; venerit Messias.

(r) Maim. Mor. Nev. part. i. c. 16.

(s) Περὶ τριῶν ἐξ ἑνὸς ὑποστάτων.

(t) Τὸ αὐτὸ, ὃν τοὶ δημιουργοὶ λογοῦν, ἴσθι ἰὼν, καὶ τῆς τοῦ κόσμου ψυχῆς.

“ with his word, produced another Creating-  
 “ mind ; nor do they differ from one another,  
 “ for their union is life (u).”

But what we now insist upon is, the plain and evident necessity of one supreme, and therefore of one only principle of all things, and the harmonious agreement of mankind in the belief of the absolute necessity of this same principle.

This is the God, whom we admire, whom we worship, whom we entirely love, or, at least, whom we desire to love above all things, whom we can neither express in words, nor conceive in our thoughts ; and the less we are capable of these things, so much the more necessary it is to adore him with the profoundest humility, and love him with the greatest intention and fervour.

(u) ὁ ὡς Θεός ἀπέκλυσε λόγῳ ἕτερον ἰὼν δημιουργόν, ἀλλ' ἐδίδξανται ἀπ' ἀλληλῶν, ἑνωσις γὰρ τῶτων ἐστὶν ἡ ζωή.

## LECTURE



## LECTURE VIII.

*Of the WORSHIP of GOD, PROVIDENCE, and  
the LAW given to MAN.*

**T**HOUGH I thought it by no means proper to proceed without taking notice of the arguments, that served to confirm the first and leading truth of religion, and the general consent of mankind with regard to it; yet the end, I chiefly proposed to myself, was to examine this consent, and point out its force, and the use to which it ought to be applied; to call off your minds from the numberless disputes about religion, to the contemplation of this universal agreement, as into a more quiet and peaceable country, and to shew you, what I wish I could effectually convince you of, that there is more weight and force in this universal harmony and consent of mankind in a few of the great and universal principles, to confirm our minds in the sum and substance of religion, than the innumerable disputes, that still subsist with regard to the other points, ought to have to discourage us

in the exercise of true piety, or, in the least, to weaken our faith.

In consequence of this it will be proper to lay before you the other propositions contained in this general consent of mankind, with regard to religion. Now, the first of these being, “That there is one, and but one eternal principle of all things;” from this it will most naturally follow, “that this principle or deity is to be honoured with some worship;” and from these two taken together, it must be, with the same necessity, concluded, “that there is a providence, or, that God doth not despise or neglect the world, which he has created, and mankind, by whom he ought to be, and actually is worshipped, but governs them with the most watchful and perfect wisdom.”

All mankind acknowledge, that some kind of worship is due to God, and to perform it is by all means worthy of man: and upon the minds of all is strongly impressed that sentiment which Lactantius expressed, with great perspicuity and brevity, in these words, “to know God is wisdom, and to worship him justice (a).”

In this worship some things are natural; and therefore of more general use among all nations, such as vows and prayers, hymns and praises;

(a) Deum nosse, sapientia; colere, justitia.

as also some bodily gestures, especially such as seem most proper to express reverence and respect. All the rest, for the most part, actually consist of ceremonies, either of divine institution or human invention. Of this sort are sacrifices, the use whereof, in old times, very much prevailed in all nations, and still continues in the greater part of the world.

A majesty so exalted, no doubt, deserves the highest honour, and the sublimest praises on his own account; but still if men were not persuaded that the testimonies of homage and respect, they offer to God, were known to him, and accepted of him, even on this account all human piety would cool, and presently disappear; and, indeed, prayers and vows, whereby we implore the divine assistance, and solicit blessings from above, offered to a God, who neither hears, nor, in the least, regards them, would be an instance of the greatest folly; nor is it to be imagined, that all nations would ever have agreed in the extravagant custom of addressing themselves to gods that did not hear.

Supposing, therefore, any religion, or divine worship, it immediately follows therefrom, that there is also a Providence. This was acknowledged of old, and is still acknowledged by the generality of all nations, throughout the world, and the most famous philosophers.

There were, indeed, particular men, and some whole sects, that denied it: others, who acknowledged a kind of Providence, confined it to the heavens, among whom was Aristotle, as appears from his book *de Mundo*; which notion is justly slighted by Nazianzen, who calls it a mere limited Providence (b). Others allowed it some place in things of this world, but only extended it to generals, in opposition to individuals; but others, with the greatest justice, acknowledged that all things, even the most minute and inconsiderable, were the objects of it. “He fills his own work, nor is he only over it, but also in it (c).” Moreover, if we ascribe to God the origin of this fabric, and all things in it, it will be most absurd and inconsistent to deny him the preservation and government of it; for if he does not preserve and govern his creatures, it must be either because he cannot, or because he will not; but his infinite power and wisdom make it impossible to doubt of the former, and his infinite goodness of the latter. The words of Epictetus are admirable: “There were five great men, said he, of which number were Ulysses and Socrates, who said that they could not so much as move without the

(b) Μικρόλογον πρόνοιαν.

(c) Opus suum ipse implet, nec solum præest, sed inest.

“ knowledge



“ knowledge of God (*d*);” and in another place, “ If I was a nightingale, I would act the part of a nightingale; if a swan, that of a swan; now that I am a reasonable creature, it is my duty to praise God (*e*).”

It would be needless to shew, that so great a fabric could not stand without some being properly qualified to watch over it; that the unerring course of the stars is not the effect of blind fortune; that what chance sets on foot is often put out of order, and soon falls to pieces; that, therefore, this unerring and regular velocity is owing to the influence of a fixed eternal law. It is, to be sure, a very great miracle, merely to know so great a multitude, and such a vast variety of things, not only particular towns, but also provinces and kingdoms, even the whole earth, all the myriads of creatures that crawl upon the earth, and all their thoughts; in a word, at the same instant to hear and see all that happens (*f*) on both hemispheres of this globe; how much more wonderful must it be, to rule and govern all these at once, and, as it were, with one glance of the eye. When we

(*d*) Περὶ τοῦ δι' ἄνθρωπον κ' ὁδοῦσεύς, καὶ Σωκράτης, οἱ λεγόντες ὅτι ἔθε σελήδω κινουμένῳ. Arrian. lib. i. cap. 12. Περὶ Θεῶν, &c.

(*e*) Ἐὶ μὲν ἀνθρώπων ἡμεν, ἐποίησεν τὰ τῆς ἀστρονομίας, εἰ κύνων τὰ τῆς κύνων γῆν δὲ λογικῶν εἴμι ὑμῶν μὲν δεῖ τον Θεόν. Ibid. cap. 16.

(*f*) Παντ' ἐφορᾷ, καὶ παντ' ἐπαυάειν.

consider this, may we not cry out with the poet, “ O thou great Creator of heaven and  
 “ earth, who governest the world with con-  
 “ stant and unerring sway, who biddest time to  
 “ flow throughout ages, and continuing un-  
 “ moved thyself, givest motion to every thing  
 “ else, &c. (g)”

It is also a great comfort to have the faith of this Providence constantly impressed upon the mind, so as to have recourse to it in the midst of all confusions, whether public or private, and all calamities from without or from within; to be able to say, the great King, who is also my father, is the supreme ruler of all these things, and with him all my interests are secure; to stand firm, with Moses, when no relief appears, and to look for the salvation of God (b) from on high, and, finally, in every distress, when all hope of human assistance is swallowed up in despair, to have the remarkable saying of the Father of the faithful stamped upon the mind, and to silence all fears with these comfortable words, “ God will provide.” In a word, there is nothing that can so effectually confirm the heart

(g) O! qui perpetua mundum ratione gubernas  
 Terrarum cœliq; fator, qui tempus ab ævo,  
 Ire jubes; stabilisq; manens das cuncta moveri, &c.  
 Boeth. de Can. Philosoph. lib. iii. metr. 9.

(b) Vere Θεόν από μηχανής.

of man, and his inmost thoughts, and consequently the whole tenor of his life, to the most perfect rule of religion and piety, than a firm belief, and frequent meditation on this divine Providence, that superintends and governs the world. He, who is firmly persuaded, that an exalted God of infinite wisdom and purity is constantly present with him, and sees all that he thinks or acts, will, to be sure, have no occasion to over-awe his mind with the imaginary presence of a Lælius or a Cato. Josephus assigns this as the source or root of Abel's purity: "In all his actions, says he, he considered that God was present with him, and therefore made virtue his constant study (i)."

Moreover, the heathen nations acknowledge this superintendence of divine Providence over human affairs in this very respect, and that it is exercised in observing the morals of mankind, and distributing rewards and punishments. But this supposes some law or rule, either revealed from heaven, or stamped upon the hearts of men, to be the measure and test of moral good and evil, that is, virtue and vice. Man, therefore, is not a lawless creature (k), but capable of a law, and actually born under one, which

(i) Πάντων τοῖς ὑπὸ αὐτῆς πραττομένοις παρῆναι τὸν Θεὸν νομίζων, ἀρετῆς προσηύτο. Antiq. lib. i. cap. 3.

(k) Ζῶν ἀνομιον.

he himself is also ready to own. "We are born in a kingdom, says the Rabbinical philosopher, and to obey God is liberty (*l*)."

But this doctrine, however perspicuous and clear in itself, seems to be a little obscured by one cloud, that is, the extraordinary success which bad men often meet with, and the misfortunes and calamities to which virtue is frequently exposed.

The saying of Brutus, "O! wretched virtue, thou art regarded as nothing, &c. (*m*)" is well known; as are also those elegant verses of the poet, containing a lively picture of the perplexity of a mind wavering, and at a loss upon this subject: "My mind, says he, has often been perplexed with difficulties and doubts, whether the Gods regard the affairs of this earth, or whether there was no Providence at all, &c. — for when I considered the order and disposition of the world, and the boundaries set to the sea—I thence concluded, that all things were secured by the providence of God, &c. — But when I saw the affairs of men involved in so much darkness and confusion, &c. (*n*)"

But

(*l*) In regno nati sumus, Deo parere, libertas.

(*m*) ὡς τλήμων ἀρετῆ ὡς ἕδεν, &c.

(*n*) Sepe mihi dubiam traxit sententia mentem  
Curarent superi terras, &c.  
Nam cum dispositi quæsissem fœdera mundi  
Præscriptosq; maris fines —

But not to insist upon a great many other considerations, which even the philosophy of the heathens suggested, in vindication of the doctrine of Providence; there is one consideration of great weight to be set in opposition to the whole of this prejudice, viz. that it is an evidence of a rash and forward mind, to pass sentence upon things that are not yet perfect and brought to a final conclusion, which even the Roman stoic, and the philosopher of Cheronea insist upon, at large, on this subject. If we will judge from events, let us put off the cause, and delay sentence, till the whole series of these events come before us; and let us not pass sentence upon a successful tyrant, while he is triumphant before our eyes, and while we are quite ignorant of the fate that may be awaiting himself or his son, or at least his more remote posterity. The ways of divine justice are wonderful. “ Punishment stalks silently, and with a slow pace; it will, however, at last over-take the wicked (o).” But, after all, if we expect another scene of things to be exhibited, not here,

————— hinc omnia rebar  
 Consilia firmata Dei, &c.

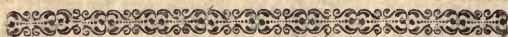
Sed cum res hominum tanta caligine volvi  
 Aspicerem, &c.

Claudian in Rufinum, lib. i.

(o) Σιγά η βραδεί ποδι στιχιστα μαρψει τες κανεις οταν τυχη.

but in the world to come, the whole dispute, concerning the events of this short and precarious life, immediately disappears, and comes to nothing. And to conclude, the consent of wise men, states, and nations on this subject, though it is not quite unanimous and universal, is very great, and ought to have the greatest weight.

But all these maxims, we have mentioned, are more clearly taught, and more firmly believed in the christian religion, which is of undoubted truth: it has also some doctrines peculiar to itself (*p*), annexed to the former, and most closely connected with them, in which the whole christian world, though by far too much divided with regard to other disputed articles, are unanimously agreed, and firmly united together; but of this hereafter.



## L E C T U R E IX.

### *Of the Pleasure and Utility of RELIGION.*

**T**HOUGH the Author of the following passage was a great proficient in the mad philosophy of Epicurus, yet he had truth strong-

(*p*) *Κυρίας δόξας.*

ly on his side, when he said, “ That nothing  
 “ was more pleasant than to be stationed on  
 “ the lofty temples, well defended and se-  
 “ cured by the pure and peaceable doctrines of  
 “ the wise philosophers (a).”

Now, can any doctrine be imagined more  
 wise, more pure and peaceable, and more sacred,  
 than that which flowed from the most perfect  
 fountain of wisdom and purity, which was sent  
 down from heaven to earth, that it might guide  
 all its followers to that happy place whence it  
 took its rise ? It is, to be sure, the wisdom of  
 mankind to know God, and their indispensable  
 duty to worship him : without this, men of the  
 brightest parts, and greatest learning, seem to  
 be born with excellent talents, only to make  
 themselves miserable ; and, according to the  
 expression of the wisest of kings, “ He that in-  
 “ creaseth knowledge, increaseth sorrow (b).”  
 We must, therefore, first of all, consider this  
 as a sure and settled point, that religion is the  
 sole foundation of human peace and felicity.  
 This even the prophane scoffers at religion are,  
 in some sort, obliged to own, though much a-  
 gainst their will, even while they are pointing  
 their wit against it ; for nothing is more com-

(a) — Bene quam munita tenere  
 Edita doctrinâ sapientum templa serena. LUCRET.

(b) Qui scientiam auget, auget cruciatum. Eccl. i. 18.

mon to be heard from them, than that the whole doctrine of religion was invented by some wise men, to encourage the practice of justice and virtue through the world. Surely then religion, whatever else may be said of it, must be a matter of the highest value, since it is found necessary to secure advantages of so very great importance; but, in the mean time, how unhappy is the case of integrity and virtue; if what they want to support them is merely fictitious, and they cannot keep their ground but by means of a monstrous forgery? But far be it from us to entertain such an absurdity! for the first rule of righteousness cannot be otherwise than right, nor is there any thing more nearly allied, nor more friendly to virtue than truth.

But religion is not only highly conducive to all the great advantages of human life, but is also, at the same time, most pleasant and delightful. Nay, if it is so useful, and absolutely necessary to the interests of virtue, it must, for this very reason, be also pleasant, unless one will call in question a maxim universally approved by all wise men, "That life cannot be agreeable without virtue (c):" a maxim of such irrefragable and undoubted truth, that it was adopted even by Epicurus himself.

(c) ἐκ σπουδῆς ἡδονῆς εἶναι ἀνεύ τῆς ἀρετῆς.



How great, therefore, must have been the madness of that noted Grecian philosopher, who, while he openly maintained the dignity and pleasantness of virtue, at the same time employed the whole force of his understanding, to ruin and sap its foundations? For that this was his fixed purpose, Lucretius not only owns, but also boasts of it, and loads him with ill-advised praises, for endeavouring, thro' the whole course of his philosophy, to free the minds of men from all the bonds and ties of religion; as if there was no possible way to make them happy and free, without involving them in the guilt of sacrilege and atheism: as if to eradicate all sense of a deity out of the mind, were the only way to free it from the heaviest chains and fetters; though, in reality, this would be effectually robbing man of all his valuable jewels, of his golden crown and chain, all the riches, ornaments, and pleasures of his life: which is inculcated at large, and with great eloquence, by a greater and more divine master of wisdom, the royal author of the Proverbs, who, speaking of the precepts of religion, says, "They shall be  
 " an ornament of grace unto thine head, and  
 " chains about thy neck (d):" and of religion, under the name of wisdom, "If thou seekest her  
 " as silver, and searchest for her as for hidden

(d) Proverbs i. 9.

“treasure (e).” Happy is the man that findeth  
 “wisdom, and the man that getteth under-  
 “standing. For the merchandise of it is better  
 “than the merchandise of silver, and the gain  
 “thereof than fine gold (f).” “Wisdom is  
 “the principal thing, therefore get wisdom :  
 “and with all thy getting, get understanding (g).”  
 And it is, indeed, very plain, that if it were pos-  
 sible entirely to dissolve all the bonds and ties of  
 religion; yet, that it should be so, would, cer-  
 tainly, be the interest of none but the worst and  
 most abandoned part of mankind. All the good  
 and wise, if the matter was freely left to their  
 choice, would rather have the world governed  
 by the supreme and most perfect being, mankind  
 subjected to his just and righteous laws, and all  
 the affairs of men superintended by his watch-  
 ful providence, than that it should be otherwise.  
 Nor do they believe the doctrines of religion  
 with aversion, or any sort of reluctancy, but em-  
 brace them with pleasure, and are excessively  
 glad to find them true. So that, if it was pos-  
 sible to abolish them entirely, and any person,  
 out of mere good-will to them, should attempt  
 to do it, they would look upon the favour as  
 highly prejudicial to their interest, and think his  
 good-will more hurtful than the keenest hatred.

(e) Prov. ii. 4.

(f) Ibid. xiii. 14.

(g) Ibid. iv. 7.

Nor would any one, in his wits, chuse to live in the world, at large, and without any sort of government, more than he would think it eligible to be put on board a ship without a helm or pilot, and, in this condition, to be tossed amidst rocks and quicksands. On the other hand, can any thing give greater consolation, or more substantial joy (*b*), than to be firmly persuaded, not only that there is an infinitely good and wise Being, but also that this Being preserves and continually governs the universe, which himself has framed, and holds the reins of all things in his powerful hand; that he is our father; that we and all our interests are his constant concern; and that, after we have sojourned a short while here below, we shall be again taken into his immediate presence? Or can this wretched life be attended with any sort of satisfaction, if it is divested of this divine faith, and bereaved of such a blessed hope?

Moreover, every one, that thinks a generous fortitude and purity of mind, preferable to the charms and muddy pleasures of the flesh, finds all the precepts of religion not only not grievous, but exceeding pleasant, and extremely delightful. So that, upon the whole, the saying of Hermes is very consistent with the nature of things, “ There is one, and but one good thing

(*b*) Φίσι τι τούτων χάρισμα μείζον ὢν λαβοίς.

“ among

“ among men, and that is religion (*i*).” Even the vulgar could not bear the degenerate expression of the player, who called out upon the stage, “ Money is the chief good among mankind (*k*);” but should any one say, “ Religion is the principal good of mankind,” no objection could be made against it; for, without doubt, it is the only object, the beauties whereof engages the love both of God and man.

But the principal things in religion, as I have frequently observed, are “ just conceptions of God. Now concerning this infinite Being, some things are known by the light of nature and reason, others only by the revelation which he hath been pleased to make of himself from heaven. That there is a God, is the distinct voice of every man, and of every thing without him: how much more then will we be confirmed in the belief of this truth, if we attentively view the whole creation, and the wonderful order and harmony that subsist between all the parts of the whole system? It is quite unnecessary to shew, that so great a fabric could never have been brought into being without an all-wise and powerful Creator; nor could it now subsist without the same al-

(*i*) ἐν κ) μόνον, ἐν ἀνθρώποις ἀγαθὸν ἢ εὐσεβεία.

(*k*) Pecunia magnum generis humani bonum.

(*l*) ἐν ἐς ἀλλειπτῶν ἐδέν.

mighty Being to support and preserve it. "Let  
 " men therefore make this their constant study,  
 " says Lactantius, even to know their common  
 " parent and lord, whose power can never be  
 " perfectly known, whose greatness cannot be  
 " fathomed, nor his eternity comprehended(1)."

When the mind of man, with its faculties, come to be once intensely fixed upon him, all other objects disappearing, and being, as it were, removed, quite out of sight, it is entirely at a stand, and over-powered, nor can it possibly proceed further. But concerning the doctrine of this vast volume of the works of God, and that still brighter light, which shines forth in the Scriptures, we shall speak more fully hereafter.

(1) Ut. Parentem suum, Dominumq; cognoscant, cujus nec virtus æstimari potest, nec magnitudo perspici, nec æternitas comprehendi.

## L E C T U R E X.

*Of the Decrees of God.*

**A**S the glory and brightness of the Divine Majesty is so great, that the strongest human eye cannot bear the direct rays of it, he has exhibited himself to be viewed in the glass of those works, which he created at first, and by his unwearied hand continually supports and governs; nor are we allowed to view his eternal counsels and purposes thro' any other medium but this. So that, in our catechisms, especially the shorter one, designed for the instruction of the ignorant, it might, perhaps, have been full as proper, to have passed over the awful speculation concerning the divine decrees, and to have proceeded, directly, to the consideration of the works of God; but the thoughts you find in it, on this subject, are few, sober, clear, and certain: and, in explaining them, I think it most reasonable and most safe, to confine ourselves within these limits, in any audience whatever, but especially in this congregation, consisting of youths, not

to say, in a great measure, of boys. Seeing, therefore, the decrees of God are mentioned in our Catechism, and it would not be proper to pass over in silence a matter of so great moment, I shall accordingly lay before you some few thoughts upon this arduous subject.

And here, if any where, we ought, according to the common saying, to reason, but in few words. I should, indeed, think it very improper to do otherwise; for such theories ought to be cautiously touched, rather than be spun out to a great length. One thing we may confidently assert, that all those things, which the great Creator produces in different periods of time, were perfectly known to him, and, as it were, present with him from eternity; and every thing that happens, throughout the several ages of the world, proceeds in the same order, and the same precise manner, as the eternal mind at first intended it should. That none of his counsels can be disappointed or rendered ineffectual, or in the least changed or altered by any event whatsoever: “Known to God are all his works (a),” says the Apostle in the council of Jerusalem; and the son of Sirach, “God sees from everlasting to everlasting, and nothing is wonderful in his sight (b). Nothing is new

(a) Nota sunt Deo ab initio omnia sua opera. Act. xv. 18.

(b) A seculo in seculum respicit Deus, & nihil est mirabile in conspectu ejus.

or unexpected to him; nothing can come to pass that he has not foreseen; and his first thoughts are so wise, that they admit no second ones that can be supposed wiser. “And this stability, and immutability of the divine decrees (c),” is asserted even by the Roman philosopher: “It is necessary, says he, that the same things be always pleasing to him, who can never be pleased but with what is best (d).”

Every artist, to be sure, as you also well know, works according to some pattern, which is the immediate object of his mind; and this pattern, in the all-wise Creator, must necessarily be entirely perfect, and every way compleat. And, if this is what Plato intended by his ideas, which not a few, and these by no means unlearned, think very likely; his own scholar, the great Stagirite, and your favourite philosopher, had, surely, no reason, so often, and so bitterly, to inveigh against them. Be this as it may, all that acknowledge God to be the author of this wonderful fabric, and all these things in it, which succeed one another in their turns, cannot possibly doubt, that he has brought, and continues to bring them all about, according to that most perfect pattern

(c) Τὸ ἀμεταβλητὸν καὶ ακινητὸν παρ' ἑείων βεβουλευμάτων.

(d) Necessè est illi eadem semper placere, cui nisi optima placere non possunt.



subsisting in his eternal councils; and these things, that we call casual, are all unalterably fixed and determined to him. For according to that of the philosopher, “Where there is most wisdom, there is least chance (*e*),” and therefore, surely, where there is infinite wisdom, there is nothing left to chance at all.

This maxim, concerning the eternal councils of the supreme Sovereign of the world, besides that it every where shines clearly in the books of the sacred Scriptures, is also, in itself, so evident and consistent with reason, that we meet with it in almost all the works of the philosophers, and often, also, in those of the poets. Nor does it appear, that they mean any thing else, at least, for the most part, by the term *fate*: though you may meet with some things in their works, which, I own, sound a little harsh, and can scarcely be sufficiently softened by any, even the most favourable interpretation.

But, whatever else may seem to be comprehended under the term *fate*, whether taken in the mathematical or physical sense, as some are pleased to distinguish it, must, at last, of necessity be resolved into the appointment and good pleasure of the supreme Governor of the world. If even the blundering astrologers and

(*e*) Ubi plus est sapientiæ, ibi minus est casus.

fortune-tellers acknowledge, that the wise man has dominion over the stars; how much more evident is it, that all these things, and all their power and influence, are subject and subservient to the decrees of the all-wise God? Whence the saying of the Hebrews, “There is no planet (f) to Israel (f).”

And according as all these things in the heavens above, and the earth beneath, are daily regulated and directed by the eternal King; in the same precise manner were they all from eternity ordered and disposed by him, “who worketh all things according to the counsel of his own will (g),” who is more ancient than the sea and the mountains, or even the heavens themselves.

These things we are warranted and safe to believe; but what perverseness, or rather madness, is it to endeavour to break into the sacred repositories of heaven, and pretend to accommodate those secrets of the divine kingdom to the measures and methods of our weak capacities! To say the truth, I acknowledge that I am astonished, and greatly at a loss, when I hear learned men, and professors of Theology, talking presumptuously about the order of the divine

(f) Non esse planetam Israeli.

(g) Qui cuncta exequitur secundum consilium voluntatis suæ.  
Eph. i. 11.

decrees, and when I read such things in their works. Paul considering this awful subject, “ as an immense sea, was astonished at it, and “ viewing the vast abyss, started back, and cry- “ ed out with a loud voice, O! the depth, &c. (b)” Nor is there much more sobriety or moderation in the many notions that are entertained, and the disputes that are commonly raised about reconciling these divine decrees, with the liberty and free-will of man.

It is indeed true, that neither religion, nor right reason, will suffer the actions and designs of men, and consequently, even the very motions of the will, to be exempted from the empire of the counsel and good pleasure of God. Even the books of the heathens are filled with most express testimonies of the most absolute sovereignty of God, even with regard to these. The sentiments of Homer are well known (i); and with him agrees the tragic poet Euripides, “ O! Jupiter, says he, why are we, wretched “ mortals, called wise? For we depend entire- “ ly upon thee, and we do whatever thou in- “ tendest we should (k).”

(b) Ο Πάυλος ὡς πρὸς πέλαγος ἀπειρον ἰλιγγιάσας καὶ βαθύς ἰδὼν ἀχανής, ἀπεπλήθησεν εὐθείας καὶ μεγάλα ἀνέβόησεν, ἔειπεν, ὦ βάθος, &c. Chryf.

(i) Τοῦτο γὰρ ἰὸς ἐστίν, &c.

(k) Ὡς Ζεῦ τί δῆτα τῆς ταλαιπόρου,

Φρονεῖν λέγῃσι, σε γὰρ ἐξηρτήμεθα,

Δράμεν, τε τοιαῦτ, αἶ σὺ τουχάνης θέλων. IKET. I. 734.

And it would be easy to bring together a vast collection of such sayings, but these are sufficient for our present purpose.

They always seemed to me to act a very ridiculous part, who contend, that the effect of the divine decree is absolutely irreconcilable (*l*) with human liberty; because the natural and necessary liberty of a rational creature is to act or chuse from a rational motive, or spontaneously, and of purpose (*m*); but who sees not, that, on the supposition of the most absolute decree, this liberty is not taken away, but rather established and confirmed? For the decree is, that such an one shall make choice of, or do some particular thing freely. And, whoever pretends to deny, that whatever is done or chosen, whether good or indifferent, is so done or chosen, or, at least, may be so, espouses an absurdity. But, in a word, the great difficulty in all this dispute is, that with regard to the *origin of evil*. Some distinguish, and justly, the substance of the action, as you call it, or that which is physical in the action, from the morality of it. This is of some weight, but whether it takes away the whole difficulty, I will not pretend to say. Believe me, young gentlemen, it is an abyss, it is an abyss never to be perfectly sounded by any

(*l*) ἀπορρώγῃς pugnare.

(*m*) Τὸ ἐκείνου βελούσιον.

plummet of human understanding. Should any one say, "I am not to be blamed, but Jove" and fate (*n*)," he will not get off so, but may be nonplus'd by turning his own wit against him; the servant of Zeno, the Stoic philosopher, being caught in an act of theft, either with a design to ridicule his master's doctrine, or to avail himself of it, in order to evade punishment, said, "It was my fate to be a thief; and to be punished for it, said Zeno (*o*)." Wherefore, if you will take my advice, withdraw your minds from a curious search into this mystery, and turn them directly to the study of piety, and a due reverence to the awful majesty of God. Think and speak of God and his secrets with fear and trembling, but dispute very little about them; and, if you would not undo yourselves, beware of disputing with him: if you transgress in any thing, blame yourselves; if you do any good, or repent of evil, offer thanksgiving to God. This is what I earnestly recommend to you, in this I acquiesce myself; and to this, when much tossed and distressed with doubt and difficulties, I had recourse, as to a safe harbour. If any of you think proper, he may apply to men of

(*n*) ἐκ ἐγὼ αἰτιοῦμαι, ἀλλὰ ζεῦς καὶ μοῖρα.

(*o*) In fatis mihi, inquit, fuit furari. Et cædi, inquit Zeno.

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greater learning ; but let him take care, he  
meet not with such as have more forwardness  
and presumption.

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## LECTURE XI.

### *Of the CREATION of the WORLD.*

WHOEVER looks upon this great system of the universe, of which he himself is but a very small part, with a little more than ordinary attention, unless his mind is become quite brutish within him, it will, of necessity, put him upon considering whence this beautiful frame of things proceeded, and what was its first original ; or, in the words of the poet, “ From  
“ what principles all the elements were formed,  
“ and how the various parts of the world at  
“ first came together (a).”

Now, as we have already observed in our dissertation concerning God, that the mind rises

(b) ————— Quibusq; exordia primis  
Omnia, & ipse tener mundi concreverit orbis.

VIR. Ecl. vi.

directly

directly from the consideration of this visible world, to that of its invisible Creator; so from the contemplation of the first and infinite mind, it descends to this visible fabric; and again, the contemplation of this latter, determines it to return with the greatest pleasure and satisfaction to that eternal fountain of goodness, and of every thing that exists. Nor is this a vicious and faulty circle, but the constant course of a pious soul travelling, as it were, backwards and forwards from earth to heaven, and from heaven to earth; a notion quite similar to that of the angels ascending and descending upon the ladder which Jacob saw in his vision. But this contemplation, by all means, requires a pure and divine temper of mind, according to the maxims of the philosopher: “He that would see God  
“ and goodness, must first be himself good,  
“ and like the Deity (*b*).” And those, who have the eyes of their minds pure and bright, will sooner be able to read in those objects that are exposed to the outward eye, the great and evident characters of his eternal power and godhead.

We shall therefore now advance some thoughts upon the creation, which was the first and most

(*b*) Γενώσω δε πρώτον θεοειδής παῖς κῆ καλῶ εἰ μέλλει θεασαῖν  
θεῶν κῆ καλόν. Plot.

stupendous of all the divine works: and the rather, that some of the philosophers, who were, to be sure, positive in asserting the being of a God, did not acknowledge him to be the author or creator of the world. As for us, according to that of the epistle to the Hebrews, “by faith we understand, that the worlds were framed by the word of God (c).” Of this we have a distinct history in the first book of Moses, and of the sacred Scripture, which we receive as divine. And this same doctrine the prophets and apostles, and, together with them, all the sacred writers, frequently repeat in their sermons and writings, as the great foundation of faith, and of all true religion; for which reason, it ought to be diligently inculcated upon the minds of all, even those of the most ignorant, as far as they are able to conceive and believe it; though, to be sure, it contains in it so many mysteries, that they are sufficient not only to exercise the most acute and learned understandings, but even far exceed their capacities, and quite over-power them; which the Jewish doctors seem to have been so sensible, or, if I may use the expression, so over sensible of, that they admitted not their disciples to look into the three first chapters of

(c) Πίστιν ἔχουμεν καταστήσασθαι τοῦ αἰῶνος ἔχηματι Θεοῦ. Cap. xi. 3.



Genesis, till they arrived at the age required, in or to enter upon the priestly office.

Although the faith of this doctrine immediately depends upon the authority and testimony of the Supreme God of truth, for, as St. Ambrose expresses it, “To whom should I give greater credit concerning God, than to God himself (*d*)?” it is however so agreeable to reason, that if any one chuse to enter into the dispute, he will find the strongest arguments presenting themselves in confirmation of the faith of it; but those on the opposite side, if any such there be that deserve the name, quite frivolous, and of no manner of force. Tatian declared, that no argument more effectually determined him to believe the Scriptures, and embrace the christian faith, “than the consistent intelligible account they give of the creation of the universe (*e*).”

Let any one that pleases, chuse what other opinion he will adopt upon this subject, or, as it is a matter of doubt and obscurity, any of the other hypothesis he thinks most feasible. Is he for the atoms of Epicurus, dancing at random in an empty space, and, after innumerable trials, throwing themselves at last into the beautiful fabric which we behold, and that merely by a

(*d*) Cui enim magis de Deo, quam Deo credam. Ambros.

(*e*) Τό εὐκαλαθέπτον τῆς τῷ παντὸς ποιουσις. Tatian.

kind of lucky hit, or fortunate throw of the dice, without any Amphion with his harp, to charm them by his musick, and lead them into the building? To say the truth, the Greek philosopher had dreamed these things very prettily, or, according to more probable accounts, borrowed them from two other blundering philosophers, Democritus and Leucippus, though he used all possible art to conceal it, that he might have to himself the whole glory of this noble invention. But whoever first invented, or published this hypothesis, how, pray, will he persuade us, that things are actually so? By what convincing arguments will he prove them? Or what credible witnesses will he produce to attest his facts? For it would neither be modest nor decent, for him nor his followers, to expect implicit faith in a matter purely philosophical and physical, and at the same time, of so great importance, especially as it is their common method smartly to ridicule and superciliously to despise the rest of mankind, as being, according to their opinion, too credulous in matters of religion. But what we have now said is more than enough upon an hypothesis so silly, monstrous and inconsistent.

After leaving the Epicureans, there is no other noted shift, that I know of, remaining for one that rejects the doctrine of the creation, but only that fiction of the Peripatetick school, concerning

cerning the eternity of the world. This Aristotle is said to have borrowed from a Pythagorean philosopher, named Ocellus Lucanus; who, in that instance, seems to have deserted not only the doctrine of his master Pythagoras, but also that of all the more ancient philosophers. It is true, two or three others are named, Parmenio, Melissus, &c. who are suspected to have been of the same sentiments with Ocellus; but this is a matter of uncertainty, and therefore to be left undetermined. And indeed, both Aristotle and Ocellus seems to have done this at random, or without proof, as they have advanced no arguments in favour of their new doctrine, that can be thought very favourable, much less cogent and convincing.

It is surely impossible to demonstrate the truth of their opinion *a priori*, nor did these authors attempt it. They only endeavoured to muster up some difficulties against the production of the world in time, the great weakness whereof any one, who is but tolerably acquainted with the christian religion, will easily perceive. Aristotle's arguments rather make against some notions espoused by the old philosophers, or rather forged by himself, than against the doctrine of the creation. Nay, he himself sometimes speaks with great diffidence of his own opinion on this subject, particularly in his topicks, where, among  
other

other logical problems, he proposes this as one, viz. “ Whether the world existed from eternity or not (f) ? ”

On the contrary, besides that the world has evident marks of novelty, as is acknowledged by Lucretius in a remarkable passage of his poems, which is very well known, “ Besides, says he, “ if the earth and the heavens were not originally created, but existed from eternity, why “ did not earlier poets describe the remarkable “ actions of their times long before the Theban war and the destruction of Troy? But, “ in my opinion, the universe is not of old “ standing, the world is but a late establishment, and it is not long since it had its beginning,” and more to that purpose (g).

If we duly consider the matter, and acknowledge the course of the stars, not only to be owing to a first mover, but also that the whole fabric, with all the creatures therein, derive their existence from some Supreme Mind, who is the only fountain of being; we must certainly conclude, that that self-existent principle, or

(f) πρότερον ὁ κόσμος αἰδιος, ἢ ὄ.

(g) Præterea finulla fuit genitælis origo  
Terræ & Cœli, semperq; æterna fuere,  
Cur supra bellum Thebanum & funera Trojæ,  
Non alias alii quoque res cecinere Poetæ?  
Verum, ut opinor, habet novitatem summa, recensq;  
Natura est mundi, neq; pridem exordia cepit.

source of all Beings is by all means eternal ; but there is no necessity at all, that we should suppose all other things to be coeval with it ; nay, if it is not absolutely necessary, it is at least highly reasonable and consistent to believe the contrary.

For, that this world, compounded of so many, and such heterogeneous parts, should proceed, by way of natural and necessary emanation, from that one first, purest, and most simple nature, nobody, I imagine, could believe, or in the least suspect : can it possibly be thought, that mortality should proceed from the immortal, corruption from the incorruptible, and, what ought never to be so much as mentioned, even worms, the vilest animalcules, and most abject insects, from the best, most exalted, and most blessed Majesty ? But, if he produced all these things freely, merely out of his good pleasure, and with the facility that constantly attends almighty power ; how much more consistent is it to believe, that this was done in time, than to imagine it was from eternity ?

It is a very difficult matter to argue at all about that, the nature whereof our most enlarged thoughts can never comprehend. And though, among philosophers and divines, it is disputed, whether such a production from eternity is possible or not ; there is probably something concealed

cealed in the nature of the thing, tho' unknown to us, that might suggest a demonstration of the impossibility of this conceit; for what is finite, in bulk, power, and every other respect, seems scarcely capable of this infinity of duration; and divines generally place eternity among the incommunicable attributes of God, as they are called: it seems, to be sure, most agreeable to reason, and, for ought we know, it is absolutely necessary, that, in all external productions, by a free agent, the cause should be, even in time, prior to the effect, that is, that there must have been some point of time wherein the being producing did, but the thing produced did not exist. As to the eternal generation, which we believe, it is within God himself, nor does it constitute any thing without him, or different from his nature and essence. Moreover, the external production of a created being of a nature vastly different from the agent, that is supposed to produce it, and to act freely in that production, implies, in its formal conception, as the schools express it, a translation from non-entity into being; whence it seems necessary to follow, that there must have been some point of time, wherein that created being did not exist.

The notions of the Platonists, concerning pre-existent matter, do not concern the present subject; but, to be sure, they are as idle and

empty

empty as the imaginary eternity of the world in its present form. As angels were not produced out of matter, it is surely surprising that those, who assert their creation by God, should find difficulty in acknowledging the production of other things, without pre-existent matter, or even of matter itself. The celebrated maxim of the philosophers, "That out of nothing nothing is produced," we receive, but in a different and founder sense, viz. that nothing can be produced but either from pre-existent matter, or by a productive power, in which it was virtually contained. And, in this sense, this famous maxim affords an invincible demonstration *a posteriori*, for the subject is not capable of any other, to prove that there must be some being that existed before any creature, and the unity and eternity of that being.

The great Creator of the world, having all things virtually in himself, needed neither matter nor instruments in order to produce them: "By the word of the Lord were the heavens made, and all the host of them by the breath of his mouth (g)." These were his levers and tools, the word of the Lord, or that effectual act of his will, which gave being to all things (b). "The mighty Lord of all called directly to his holy,

(g) Psal. xxxiii. 6.

(b) Παντοκράτης.

“ intelligent, and creating word, let there be a  
 “ sun, and a sun immediately appeared, &c. (i)”  
 Here he spoke, and it was done, “ the word  
 “ and the effect shewed themselves together (k).”  
 If you ask what moved infinite goodness to per-  
 form this great work ; I answer, that very good-  
 ness you mention : for if, as they say, it is the  
 nature of goodness to be always communicative ;  
 that goodness, to be sure, must be the most  
 diffusive, which is in itself greatest, richest, and  
 so very immense, that it cannot be in the least  
 diminished, much less exhausted, by the great-  
 est munificence. Here there is no danger, that  
 that should happen, which Cicero prudently  
 cautions against, in the case of human goodness,  
 viz. “ That liberality should undo itself (l).”  
 For that liberality must be immortal and endless,  
 the treasures whereof are infinite.

Nor is it to be doubted, but, from this very  
 goodness, together with the immense power and  
 wisdom, which shine forth so brightly in the  
 creation and all the creatures, an immense weight  
 of glory is reflected upon the Creator himself,  
 and the source of all these perfections ; nor must  
 it be denied, that the manifold wisdom of God

⊙ (i) Ο δὲ πάντων κύριος ἐπιθέως ἐφάνησι τῷ ἑαυτῷ ἀγνω καὶ ἰσητῷ καὶ  
 δημοκρατικῷ λόγῳ ἕως ἡλίου καὶ ἅμα τῷ φάναι, &c. Trismeg.

(k) ἅμα ἔπεσεν, ἅμα ἔργον.

(l) Ne liberalitate pereat liberalitas.



proposed this end likewise. And there is nothing more certain than that, from all these taken together, his works, his benevolent and diffusive goodness, his power and wisdom illustrated in the creation, and the glory that continually results therefrom, from his wise counsels, and his own most perfect nature, whence all these things flow; nothing is more certain, I say, than that, from all these taken together, the divine Majesty enjoys an eternal and inexpressible delight and satisfaction: and thus all things return to that vast and immense ocean, from whence they at first took their rise, according to the expression in the Proverbs, "He hath made all things for himself (*m*):" and the words of the song in the Revelations are most express to this purpose, "Thou art worthy, O Lord, to receive glory, and honour, and power, for thou hast created all things, and for thy pleasure they are, and were created (*n*)."  
 Nor could it indeed be otherwise, than that he, who is the beginning of all things, should also be the end of all; a wonderful beginning without a beginning, and an end without an end. So that, as the author of the epistle to the Hebrews reasons concerning the oath of God: "As he could swear by

(*m*) Prov. xvi. 4.(*n*) Rev. iv. 11.

“no greater, he swore by himself.” In like manner we may argue here, as he could propose no greater end or design, he proposed himself. It was the saying of Epicurus, “That the wise man does every thing for his own sake (o):” we, who are otherwise taught, should rather say, that the wise man does nothing for his own sake, but all for that of God. But the most exalted, to be sure, and the wisest of all beings, because he is so, must of necessity do all things for himself; yet, at the same time, all his dispensations, towards his creatures, are most bountiful and benevolent.

That the world was made directly and immediately for man, is the doctrine not only of the Stoicks, but also of the master of the Peripatetick school: “We are, says he, in some respect, the end of all things (p).” And in another place, “Nature has made all things for the sake of man (q).” Cicero speaks to the same purpose (r); and Lactantius more fully than either (s). But Moses gives the greatest light on this subject, not only in his history of

(o) Sapientem omnia facere sui causa.

(p) Sumus enim et nos quodammodo omnium finis. 2 Phys. tit. 23.

(q) Natura hominum gratia omnia fecit.

(r) De legibus.

(s) Sol irrequietis cursibus & spatiis inequalibus orbes conficit, &c. ad finem capitis, De ira Dei. Cap. 13. 14.

the creation, but also in Deuteronomy, wherein he warns the Israelities against worshipping of angels : for this reason ; because, says he, “ they were created for the service of man (t) :” and the sun, in Hebrew, is called Shemesh, which signifies a servant.

But O ! whither do our hearts stray ! ought we not to dwell upon this pleasant contemplation, and even die in it ? I should choose to be quite lost in it, and to be rendered altogether insensible, and, as it were, dead to these earthly trifles, that make a noise around us. O sweet reciprocation of mutual delights ! “ The Lord shall rejoice in his works (u),” says the Psalmist : and, presently after, “ My meditation of him shall be sweet, I will be glad in the Lord (x).” Let us look sometimes to the heavens, sometimes to the sea, and the earth, with the animals and plants that are therein, and very often to ourselves ; and in all these, and in every thing else, but in ourselves particularly, let us contemplate God, the common Father of all, and our most exalted Creator, and let our contemplation excite our love.

They, who have sent the ignorant and unlearned to pictures and images, as books proper for their instruction, have not acted very wise-

(t) Deut.

(u) Psal. civ. 31.

(x) Ibid. ver. 34.

ly, nor has that expedient turned out happily or luckily for the advantage of that part of mankind; but surely this great volume, or system, which is always open, and exposed to the view of all, is admirably adapted to the instruction both of the vulgar and the wise; so that Chrysostom had good reason to call it “The great book for the learned and unlearned (y).” And the saying of St. Basil is very much to the purpose, “From the beauty of those things, which are obvious to the eyes of all, we acknowledge that his inexpressible beauty exceeds that of all the creatures; and from the magnitude of those sensible bodies, that surround us, we conclude the infinite and immense goodness of their Creator, whose plenitude of power exceeds all thought, as well as expression (z).”

For this very end it evidently appears, all things were made, and we are the only visible beings that are capable of this contemplation: “The world, says St. Basil, is a school, or seminary, very proper for the instruction of ra-

(y) Βιβλίον μέγιστον κὲ ἰδιώταις κὲ σοφοῖς.

(z) Ἐκ τῆ κἀλλας τῶν ὁρωμένων τον ὑπέρισταλον ἐνοώμεθα κὲ ἐκ τῆ μεγέθους τῶν αἰσθητῶν τετῶν κὲ περιγραπῶν σωμάτων ἀταλογιζώμεθα ἀπειρον κὲ ὑπερμεγέθη κὲ πᾶσαν διάνοιαν ἐν τῷ πλήθει τῆς ἑαυτῆ δύναμειως ὑπερβαίνοντα. Alex. hom. i.

“ tional souls in the knowledge of God (a).”  
 We have also the angels, those ministers of fire, to be spectators with us on this theatre. But will any of us venture to conjecture, what they felt, and what admiration seized them, when they beheld those new kinds of creatures rising into being, and those unexpected scenes, that were successively added to the preceding ones, on each of the six days of that first remarkable week: “ When he laid the foundations of the  
 “ earth, and placed the corner stone thereof;  
 “ when the morning stars sang together, and all  
 “ the sons of God shouted for joy (b).”

But O the stupidity of mankind! All those stupendous objects are daily round us; but because they are constantly exposed to our view, they never affect our minds: so natural is it for us to admire new, rather than grand objects. Therefore the vast multitude of stars, which diversify the beauty of this immense body, does not call the people together; but, when any change happens therein, the eyes of all are fixed upon the heavens. “ No body looks at the sun, but  
 “ when he is obscured; nobody observes the

(a) ὁ κόσμος ψυχῶν λογικῶν διδασκαλεῖον καὶ τῆς θεογνωσίας παιδεύηριον.  
 Alex. hom. i.

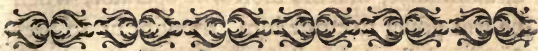
(b) Job xxxviii. 6, 7.

“ moon, but when she is eclipsed, then nature  
 “ seems to be in danger, then vain superstition  
 “ is alarmed, and every one is afraid for him-  
 “ self (c).” “ But surely, says St. Bernard,  
 “ concerning the sun and moon, these are great  
 “ miracles, very great to be sure: but the first  
 “ production, or creation of all things, is a vast  
 “ miracle, and makes it easy to believe all the  
 “ rest; so that, after it, nothing ought to excite  
 “ our wonder (d).”

(c) Sol spectatorem, nisi cum deficit, non habet; nemo observat lunam nisi laborantem, tunc orbis conclamant, tunc pro se quisq; superstitione vana trepidat. SEN.

(d) Magna sunt hæc miracula, magna nimis ita est; miraculum autem immensum est ipsa prima omnium productio, seu creatio, quæ miraculorum omnium adeo facilem fidem facit, ut post eam nihil sit mirum.

LECTURE



## LECTURE XII.

*Of the Creation of M A N.*

**T**HIS great theatre being built, besides those spectators, which had been but lately placed in the higher seats, it pleased the supreme Creator and Lord to have another company below, as it were in the area: these he called forth into being by creation, and man was introduced into this area, “to be a spectator of him and of his works; yet not a “spectator only, but also to be the interpreter “of them (a).” Nor yet was man placed therein merely to be a spectator and an interpreter; but also, in a great measure, to be possessor and lord thereof; or, as it were, the Creator’s “substitute (b),” in a spacious and convenient house ready built, and stored with all sorts of useful furniture.

(a) ὡς διατήν τε αὐτῆ καὶ τῶν αὐτῆ ἔργων, καὶ ἑ μόνον διαλήν ἀλλὰ καὶ ἐξηγήτην. Arrian.

(b) ὑποκατάστατον.

Now, that man himself is a grand and noble piece of workmanship, appears even from this circumstance, that the most wise operator, when he was going to create him, thought fit to preface his design with these words, "Let us make man." So that he was created, not merely by a word of command like the rest of the creatures, "but by a consultation of the blessed Trinity (c)."

And, indeed, man is a wonderful composition, the conjunction of heaven and earth; "The breath of God, and the dust of the ground;" the bond of union between the visible and invisible world, and truly a "world in miniature, a kind of mixt world, nearly related to the other two (d)." Nor is he only a lively epitome and representation of the greater world, but also dignified with the image of his great Creator. He made the heavens and the earth, the sea and the stars, and then all sorts of living creatures; but, in the words of the poet, "a more divine creature, and more capable of elevated sentiments, was yet wanting,

(c) *Faciamus hominem. Ut non solo jubentis sermone sicut reliqua, sed consilio sanctæ Trinitatis conditus sit. Arnob.*

(d) *Μικροκόσμος, μικτός τις κόσμος, συγγενής τῶν δύο κόσμων. Greg. Nyss.*

and



and one that could rule over the rest, therefore man was born, &c. (e)"

The rest of the creatures, according to the observation of the schoolmen, which is notamiss, had the impressiion of the divine foot stamped upon them, but not the image of the Deity. These he created, and reviewing them, found them to be good, yet he did not rest in them; but, upon the creation of man, the sabbath immediately followed. He made man, and then rested, having a creature capable of knowing that he was his Creator, one that could worship him, and celebrate his sabbath, whose sins, if he should commit any, he might forgive, and send, cloathed with human nature, his only begotten son, "in whom he is absolutely well pleased," and over whom, as the person that fulfilled his good pleasure, he rejoices for ever, to redeem his favourite creature. By the production of man, the supreme Creator exhibited himself in the most admirable light, and, at the same time, had a creature capable of admiring and loving him; and, as St. Ambrose observes, "one that "was under obligation to love his Creator the more "ardently, the more wonderfully he perceived

(e) Sanctius his animal, mentisq; capacius altæ,  
Deerat ad huc, & quod dominari in cætera posset,  
Natus homo est. Ovid. 1 Met.

“himself to be made (*f*).” And man, says the same author, was made a two footed animal, that he might be, as it were, one of the inhabitants of the air, that he might “aspire at high things, and fly with the wings of sublime thoughts (*g*).”

And, indeed, the structure of man is an instance of wonderful art and ingenuity, whether you consider the symmetry of his whole fabric taken together, or all his parts and members separately. Gregory Nyffen speaks very much to the purpose, when he says, “The frame of man is awful, and hard to be explained, and contains in it a lively representation of many of the hidden mysteries of God (*b*).” How wonderful is even the structure of his body, which, after all, is but the earthen case of his soul? accordingly it is in the Chaldaic language called *Nidne*, which signifies a sheath. How far does the workmanship exceed the materials? and how justly may we say, “What a glorious creature out of the meanest elements (*i*)?”

(*f*) Et quidem tanto ardentius amaret conditorem, quanto mirabilius se ab eo conditum intelligeret.

(*g*) Et factus est homo bipes, ut sit unus quasi de volatilibus, qui alta visu petat, & quodam remigio volitet sublimum cogitationum.

(*b*) ἢ τῷ ἀνθρώπῳ καλασκευὴ φοβερά τις καὶ δυσερμήνευτος καὶ πολλὰ καὶ ἀπόκρυφα ἐν αὐτῇ μυστήρια θεῶ ἱερακώτεσσα.

(*i*) Οὐρανὸς ὡς.

The Psalmist's mind seems to have dwelt upon this meditation, till he was quite lost in it, "How fearfully, says he, and wonderfully am I made!" And that celebrated physician, who studied nature with such unwearied application, in his book upon the structure of the human body, in which, after all, there is nothing divine, often expresses his admiration in these words, "Who is worthy to praise the wisdom and power of the Creator (k)?" and many other such exclamations. The Christian writers, however, are most full upon this subject, particularly St. Basil, St. Chryostom, and others, who carry their observations so far as the nails, and hair, especially that on the eye-lids. And Nyssen, on the words, "Let us make man," has the following observation: "Man is a grand and noble creature---How can man be said to be any great matter? seeing he is a mortal creature, subject to a great many passions: from the time of birth, to that of his old age, exposed to a vast many evils and distresses, and of whom it is written, Lord, what is man, that thou should be mindful of him, &c. The history we have of the production of man, delivered me from this difficulty; for we are told, that God took some

(k) Τις ἵκανος εἰς τὴν δημιουργοῦ σοφίαν ἢ δύναμιν ἐκαστῶν.

“ of the dust of the earth, and out of it formed  
 “ man ; from these words I understood, that  
 “ man was at once nothing, and yet something  
 “ very grand (l).” He intended to say, that  
 the materials, out of which man was made,  
 were low, and, as it were, nothing ; but, if  
 you consider the wonderful workmanship, how  
 great was the honour conferred upon him ! The  
 “ earth did not spontaneously produce man  
 “ as it did grasshoppers ; God did not commit  
 “ the production of this or that particular  
 “ creature to his ministring powers ; no, the  
 “ gracious Creator took the earth in his own  
 “ hand (m).” But besides the noble frame of  
 his body, tho’ it was made of the dust of the  
 earth, that divine breath, and, by means of it,  
 the infusion of a precious soul, mixes heaven and  
 earth together ; not, indeed, in the common  
 acceptation of that term, as if things so vastly  
 different were promiscuously jumbled together,  
 and the order of nature subverted ; but only im-

(l) Μέγα ἄνθρωπος καὶ τιμίον. Ἄλλα πῶς μεγὰ ὁ ἄνθρωπος ; τό ἐπι-  
 κηρον ζῶον τὸ μυρίοις πλάσειν ὑποκειμενον, τὸ ἐκγενητῆς εἰς γῆρας μυρίων  
 κακῶν ἰσμὸν ἐξανίλῃν. Περὶ ἧ ἔειπται. Κύριε τίς ἐστὶν ὁ ἄνθρωπος, ὅτι  
 μιμήσκη αὐτῷ, &c. ἀλλὰ μοι τὴν τοιαύτην διασπέρησαι ἔλυσαι ἰστορία τῆς  
 γενήσεως τῶ ἀνθρώπου ἀναγνωσθεῖσα, &c. Orat. ii.

(m) ἐκ ἡ γῆ αὐλομάτως ἄπειρ τῆς τέλει γασ ἐξέβρασι, ἀλλ’ ἐκ ἴσας  
 τῶδε καὶ τῶδε ποιῆσαι λείτηργίαις οὐγάμισιν, ἀλλ’ ἰδιὰ χεῖρὶ φιλοειχῆς γῆν  
 ἔλαβεν.

plying, that the two parts of the human constitution are compounded with inexpressible art, and joined in a close union. As to the misery of the human race, and the contemptible figure in which the life of man appears, it is to be ascribed to another source, very different from the earthly materials, out of which his body was made. That he was created happy, beautiful, and honourable, he owed to his great and good Creator; but he himself is the author of his own misery. And hence it is, that though, with regard to his original and pure nature, we ought, for the strongest reasons, to speak more honourably of him, than of any other part of the visible world; yet, if we view him, “in his present circumstances (n),” no part of the creation, to be sure, deserves to be lamented in more mournful strains.

But what words can express, what thought can comprehend, the dignity and powers of that heavenly soul that inhabits this earthly body, and the divine image that is stamped upon it? The philosophers of all ages and nations have been enquiring into the nature of it, and have not yet found it out.

A great many have also amused themselves with too whimsical conjectures and fancies, and

(n) *ἔτι νῦν βροτῶν ἐστίν.*

endeavoured to discover, by very different methods, a figure of the blessed Trinity in the faculties of the soul. Nor was Methodius satisfied with finding a representation of this mystery in the soul of every particular man, but also imagined he had discovered it in the three first persons of the human race, viz. Adam, Eve, and their first born son, because in them he found *unbegotten begotten*, and *proceeding*, as also *unity* of nature, and the *origination* of all mankind. But not to insist upon these, it is certain, the rational, or intellectual, and immortal soul, so long as it retained its original purity, was adorned with the lively and refulgent image of the father of spirits, its eternal Creator; but afterwards, when it became polluted and stained with sin, this image, though not immediately quite ruined, was, however, miserably obscured and defaced. 'Tis true, the beautiful and erect frame of the human body, which gives it an advantage over all other creatures, and some other extenal graces, that man possesses, may possibly be some reflected rays of the divine excellence; but I should hardly call them the image of God: as St. Ambrose well observes, "How can flesh, which is but earth, be said to be made after the image of God, in whom there is no earth at all? and shall we  
" be

“ be said to be like God, because we are of a  
 “ higher rank than sheep and does (*o*).”

The dominion over the rest of the creatures, which man enjoys, is a kind of faint shadow of the absolute and unlimited sway of the supreme Majesty of heaven and earth. I dare not, however, venture to say, it is that image, of which we are speaking; but, as those who draw the picture of a king, after laying down the lineaments of the face and body, use to add the purple robe, and other ensigns of royalty, this dominion may certainly supply the place of these, with regard to this image of God on man. But the lively colours, in which the image itself are drawn, are “ Purity, says Nyssen, absence of  
 “ evil, understanding, and speech (*p*).” For even the eternal son, and the wisdom of the father, seems to be intended by the philosophers under the term of the *creating mind* (*q*); and by the divine apostle John, he is called the *Word*: to these we have very good ground to add charity, as nothing can be named that renders man liker to God (*r*); for “ God is

(*o*) Caro terra est, qui dicatur ad imaginem Dei facta cum in Deo terra non sit? & an eo Dei similes dicemur, quia damulis atque ovibus celsiores sumus?

(*p*) Καθαρότης, κακῶ ἀλλολεΐασις, νῦς κ' ἄλογος.

(*q*) Δημιουργία.

(*r*) Θεοειδέσθησον.

“ love, and the fountain of it (s).” It is true, charity is a valuable disposition of the mind, but it also discovers itself in the frame of the human body ; for man was made quite defenceless, having neither horns, claws, nor sting, but naked and harmless, and, as it were, entirely formed for meekness, peace, and charity.

The same author, speaking of the image of God on man, expresses himself as follows, “ Wherefore that you may be like God, exercise liberality and beneficence, study to be innocent, avoid every crime, subdue all the motions of sin—conquer all the beasts that are within you. What, you will say, have I beasts within me? Yes, you have beasts, and a vast number of them. And that you may not think I intend to insult you, is anger an inconsiderable beast, when it barks in your heart? What is deceit, when it lies hid in a cunning mind, is it not a fox? Is not the man, who is furiously bent upon calumny, a scorpion? Is not the person, who is eagerly set on resentment and revenge, a most venomous viper? What do you say of a covetous man, is he not a ravenous wolf? And is not the luxurious man, as the prophet expresses it, a neighing horse? Nay, there is no wild

(s) ἀγάπη ὁ Θεός, ἡ ἀγάπη πηγὴ.



“ beast but is found within us ; and do you  
 “ consider yourself as Lord and Prince of the  
 “ wild beasts, because you command those  
 “ that are without, though you never think of  
 “ subduing, or setting bounds to those that are  
 “ within you? What advantage have you by  
 “ your reason, which enables you to overcome  
 “ lions, if, after all, you yourself are overcome  
 “ by anger? To what purpose do you rule over  
 “ the birds, and catch them with gins, if you  
 “ yourself, with the inconstancy of a bird,  
 “ are hurried hither and thither, and some-  
 “ times flying high, are ensnared by pride,  
 “ sometimes brought down, and caught by  
 “ pleasure? But as it is shameful for him, who  
 “ rules over nations, to be a slave at home, and  
 “ for the man, who sits at the helm of the state,  
 “ to be meanly subjected to the beck of a con-  
 “ temptible harlot, or even of an imperious  
 “ wife ; will it not be, in like manner, disgrace-  
 “ ful for you, who exercise dominion over the  
 “ beasts that are without you, to be subject to  
 “ a great many, and those of the worst sort,  
 “ that roar and domineer in your distempered  
 “ mind (t)?”

(t) Θεῶ ἐν ὁμοίᾳ ἔση δια τῆς χρηστότητος, δια τῆς ἀνεξικακίας, δια κοι-  
 νωτίας, μισοπονηρός ἂν καὶ κατὰ κράτος τῶν πάθων τῶν ἑνδον, ἀρχῆς θηρίων. τί  
 οὐν ἐρεῖς, ἐγὼ θήρια ἔχω ἐν ἑμαυτῶ ; καὶ μυρία πολλὸν ὄχλον ἐν σοὶ θηρίων  
 ἔχεις, καὶ μὴ ὑβρίν νομισσας ἰσὺαὶ τὸ λεγόμενον. Πόσον θηρίον ἐστὶ ὁ θυμός ὅταν  
 ἴλακῃ τῇ καρδίᾳ &c.

I shall, last of all, here subjoin, what some of the antients have observed, viz. that the nature of the human soul, as it lies hid out of sight, and to us quite unknown, bears an evident resemblance to that of God, who is himself unsearchable and past finding out (*u*).

But when we have well considered all these things, and the many other thoughts of this kind, that may occur; may we not cry out, how surprising and shocking is the madness and folly of mankind! the far greater part whereof, as if they had quite forgot their original and native dignity, disparage themselves so far, as to pursue the meanest objects, and shamefully plunge themselves in mud.

The words of Epictetus are divine, and have a wonderful favour of piety: “ You go to the city of *Olympia*, says he, to see some of the works of Phidias; but you have no ambition to convene, in order to understand, and look at these works, which may be seen without travelling at all. Will you never understand what you are, nor why you were brought into the world; nor, finally, what that is which you have now an opportunity to view and contemplate (*x*) ?” And in another place,

(*u*) Καὶ ἰκόνα τυπικῆς τοῦ ἀγνωμῆ, καὶ ἀγνωρισῆ Θεῶ.

(*x*) Ἐἰς ἄλυμπίαν μὲν ἀποδημίητε, ἢ ἰδῆτε τὸ ἔργον τῷ Φειδιῷ—ὅπως δὲ ἐπὶ ἀποδημίᾳ χρεῖα ἐστὶν ταῦτα δεῖ διασῶσαι καὶ κατανοῆσαι ἐκ ἐπιθυμῆσαι ἐκ ἀισθήσεσθε τοίνυν ὅτε τίνες ἐστέ, ὅτε ἐπὶ τί γεγόνατε, ὅτε ἐπὶ τί τῶτο ἐστὶν ἰφ' ὃ τὸν θεόν παραιδῆσατε? Arr. lib. i. cap. 6.

“ For if we were wise, what have we else  
 “ to do, both in public and in private, but to  
 “ praise and celebrate the deity, and to return  
 “ our thanks to him? Ought we not, while  
 “ we are digging, plowing, and eating, to  
 “ sing to God this hymn? Great is the Lord,  
 “ who has provided us with these necessaries of  
 “ life, &c. (y).

As for you, young gentlemen, I would have you to be sensible of the honour and dignity of your original state, and to be deeply impressed with the indignity and disgrace of your nature, now fallen and vitiated, and dwell particularly upon the contemplation of it. Suffer not the great honour and dignity of the human race, which is to know the eternal and invisible God, to acknowledge him, love him, and worship him, to decay and die away within you: this, alas! is the way of the far greater part of the world; but do you live in continual remembrance of your original, and assert your claim to heaven, as being originally from it, and soon to return to it again.

(y) Ἐπεὶ γὰρ ἔνθα ἔχομεν, ἀλλὰ τί ἴδεις ἡμᾶς ποιεῖν καὶ κοινῇ καὶ ἰδίᾳ ἢ ἡμῶν τὸ θεῖον καὶ εὐφημεῖν καὶ ἐπιξέρισθαι τὰς χάριτας; ἐκ ἴδεις καὶ σκαπίλων τας καὶ ἀρεῖας καὶ ἰσθίωντας ἀδειν, μέγας ὁ θεός· ὅτι ἡμῖν παρέχεν ὄργανα τρυφᾶ. Ibid. cap. 16.



## LECTURE XIII.

*Of Providence.*

THE doctrines, we have been handling, are the great supports of faith, piety, and the whole of religion; wherefore it is most just, that the zeal and care of the scholars should concur with that of their teachers, to have them well secured in the mind and affections: “For a weak foundation,” as the lawyers observe, “is the ruin of the work (a).” There are two principal pillars, and, as it were, the Jachin and Boaz of the living temples of God, which the apostle to the Hebrews lays down in these words: “He, that cometh to God,” (under which expression is comprehended every devout affection, and every act of religious worship) “must believe that God is, and that he is a rewarder of them that diligently seek him.”

“That *God* is,” not only implies, that he is eternal and self-existent; but also, that he is, to

(a) *Debile enim fundamentum fallit opus.*

all other beings, the spring and fountain of what they are, and what they have, and, consequently, that he is the wise and powerful Creator of angels and men, and even of the whole universe; this is the first particular, "that *God* is. The second, "that he is a rewarder of them that diligently seek him," ascertains the *providence and government of God*, exemplified in its most eminent effect, with regard to mankind. For providence extends further than this, and comprehends in it a constant preservation and support of all things visible and invisible, whether in heaven or earth, and the sovereign government and disposal of them. Mechanics, when they have completed houses, ships, and other works they have been engaged in, leave them to take their fate in the world, and, for the most part, give themselves no further trouble about the accidents that may befall them. But the supreme architect, and wise Creator, never forsakes the works of his hands, but keeps his arms continually about it, to preserve it; sits at the helm to rule and govern it; is himself in every part of it, and fills the whole with his presence. So great a fabric could not possibly stand, without some guardian and ruler; nor can this be any other than the Creator himself: for who can pay a greater regard to it, support it more effectually, or govern

govern it with greater wisdom, than he who made it? "Nothing can be more perfect, than God, therefore it is necessary the world should be governed by him (b)," says Cicero. And, "they who take away providence, tho' they acknowledged GOD in words, in fact deny him (c)."

If we believe that all things were produced out of nothing; the consequence is, that by the same powerful hand that created them, they must be preserved and supported, to keep them from falling back into their primitive nothing. It must be also owned, that, by the same powerful hand, the regular motions of the stars, the contexture of the elementary world, the various kinds of creatures, and the uninterrupted succession of their generations, are continued and preserved. Nor is divine providence to be confined within the heavens, or in the lower world restrained to the care of generals, in opposition to individuals; although the paripatetic school inclined too much to this opinion, and, even the master of that school, *Aristotle* himself, in his often quoted book, if it really be his, *de Mundo*. For, that providence extends to all things in

(b) Nihil Deo præstantius, ab eo igitur regi necesse est.  
Cic.

(c) Qui providentiam negant, verbis licet Deum ponunt, reipsa tollunt.

this lower globe, from the highest to the lowest, and comprehends within its sphere particular, as well as general things, the least as well as the greatest, is confirmed not only by the doctrine of the sacred scripture, but also by the testimony of all sound philosophy.

Therefore, in maintaining the doctrine of providence, 1st, we affirm, that the eternal mind has an absolute and perfect knowledge of all things in general, and every single one in particular; nor does he see only those that are actually present, as they appear in their order upon the stage of the world; but at one view comprehends all that are past, as well as to come, as if they were all actually present before him (*d*). This the antient philosopher Thales is said to have asserted expressly, even with regard to the hidden motions, and most secret thoughts of the human mind; for being asked, “If any one, that does evil, can conceal it from God? He answered, no, not even his evil thoughts (*e*).” “Nothing is left unprovided for, says St. Basil, nothing is overlooked by God; his watchful eye sees all things, he is present every where, to give salvation to all (*f*).” Epictetus has

(*d*) Ταῖ' ἰούλα ταῖ' ἰσσύμενα πρό' ἰούλα.

(*e*) ἢ Θεὸν τίς λάθοι κακὸν τι πράσσειν; ἀλλ' ἔθ' διανοέμεθα.

(*f*) 'Οὐδὲν ἀπρονοήτων, ἔθ' ἡμελημένων παρὰ Θεῷ ταῖα σκοπεῖται ὁ ἀκόμηλος ὄφθαλμος· πᾶσι σώζει, σκοπεῖζων ἕκαστω τὴν σωτηρίαν.

also some very divine thoughts upon this subject (g).

And here, was any one to reflect seriously on the vast number of affairs, that are constantly in agitation in one province, or even in one city, the many political schemes and projects, the multiplicity of law matters, the still greater number of family-affairs, and all the particulars comprehended under so many general heads, he would be amazed and over-powered with the thoughts of a knowledge so incomprehensibly extensive. This was the very thought which excited the divine Psalmist's admiration, and made him cry out with wonder and astonishment, "Such  
" knowledge is too wonderful for me; it is  
" high, I cannot attain unto it (b)."

2dly, He not only knows all things, and takes notice of them, but he also rules and governs them: "He hath done whatever he  
" pleased in the heavens and the earth, says  
" the Psalmist:" and, "He worketh all  
" things, says the Apostle, according to the  
" counsel of his own will:" he does all things according to his pleasure; but that pleasure is influenced by his reason, all things absolutely; but yet all things with the greatest justice, sanctity, and prudence.

(g) Arr. lib. i. cap. 12. (b) Psal. cxxxix. 6.



He views and governs the actions of men in a particular manner ; he hath given him a law ; he hath proposed rewards, and annexed punishments to enforce it, and engage man's obedience. And having discovered, as it were, an extraordinary concern about him, when he made him, as we have observed upon the words, " Let us make man ;" in like manner, he still continues to maintain an uncommon good will towards him ; and, so to speak, an anxious concern about him : so that one of the antients most justly called man, " God's favourite creature." And he spoke much to the purpose, who said, " God is neither a lover of horses, nor of birds, but of mankind (*i*)."  
With regard to the justice of the supreme government of providence, we meet with a great deal, even in the antients poets.

" O father Jove, says Æschylus, thou reignest  
" in heaven, thou takest notice of the rash and  
" wicked actions of Gods and men. Thy care  
" even extends to the wild beasts, thou observest  
" the wrongs done them, and secures their pri-  
" vileges (*k*)."

(*i*) ὁ Θεός ἔφιλῖστωτος, ἔδει φιλορμῆς, ἀλλὰ φιλαίνδρωτος.

(*k*) Ω Ζεῦ πάτερ, Ζεῦ, σὸν μὲν ἔβρανῃ κρᾶτος,

Συ δ' ἴσθ' ἑσθραίνων κ' ἀνθρώπων ὄραῖς

Λαοργὰ κἀδμιμῆσα. Σοὶ κ' θηρίων

Ἵβρις τί κ' δίκη μέλει.

“ Though justice, says *Euripides*, comes  
 “ late, it is still justice ; it lies hid, as it were,  
 “ in ambush, till it finds an opportunity to in-  
 “ flict due punishment upon the wicked  
 “ man (l).”

“ Dost thou think, says *Æschylus*, to get  
 “ the better of the divine knowledge, and that  
 “ justice stands at a distance from the human  
 “ race ? She is near at hand, and sees without  
 “ being seen ; she knows who ought to be  
 “ punished ; but when she will suddenly fall  
 “ upon the wicked, that thou knowest not (m).”

“ The weight of justice, says the same au-  
 “ thor, in another place, falls upon some quick-  
 “ ly in the day-time, it lies in wait for some  
 “ sins till the twilight ; the longer it is delayed,  
 “ the severer the punishment ; accordingly,  
 “ some are consigned to eternal night (n).”

(l) Δίκα τοι δίκα χρόνῳ.

Ἀλλ' ὅμως ὑποπεισῶσ'

Ἐλάδεν ὅταν ἔχη

Τιν' ἀσεβῆ βροτῶν.

(m) Δοκεῖς τὰ θεῶν σὺ ξυνητὰ κηθεῖσθαι ποτε

Καὶ τὴν δίκην πῶ μακρὴ ἀποικεῖσθαι βροτῶν ;

Ἡ δ' ἔγγυς ἐστὶν ἔχ' ὀρωμένη δ' ὄρα

Ὅν χερὶ κολάζειν τ' οἶδεν. Ἀλλ' ἐκ οἶδα σὺ

Ὅσῳταν ἀφ' ἡμῶν μολῆσα διαλέση κακῆς.

(n) Ρωπὴ δ' ἐπισκοπεῖ δίκας

Ταχῆια τὰς μὲν ἐν φάει,

Τὰ δ' ἐν μελαγχμίῳ σκότει

Μένει, χρονίζουτ' ἄχνη βρέει

Τὰς δ' ἀκραντῶν ἔχει νύξ.

There are two difficulties, however, on this head which are not easily solved. 1st, The success that commonly attends the wicked in this world, and the evil to which the good are exposed. On this subject, even the philosophers, pleading the cause of God, which, if we take their word, they thought a matter of no great difficulty, advanced a great many things. Seneca tells us, “ There is a settled friendship, nay, a near relation and similitude between God and good men; he is even their father; but, in their education, he inures them to hardships: when therefore you see them struggling with difficulties, sweating, and employed in uphill work; while the wicked, on the other hand, are in high spirits, and swim in pleasures; consider, that we are pleased with modesty in our children, and forwardness in our slaves: the former we keep under by severe discipline, while we encourage impudence in the latter. Be persuaded, that God takes the same method; he does not pamper the good man with delicious fare, but tries him; he accustoms him to hardships, and, which is a wonderful expression in a heathen, PREPARES HIM FOR HIMSELF (o).”

(o) Inter bonos viros ac DEUM est amicitia, imo necessitudo, & similitudo, imo ille eorum pater, sed durius eos educat, cum

And in another place, “ Those luxurious persons, whom he seems to indulge and to spare, he reserves for evils to come. For you are mistaken, if you think any one excepted; the man, who has been long spared, will at last have his portion of misery; and he, that seems to have been dismissed, is only delayed for a time (*p*),” and a vast deal more to this purpose. The same sort of sentiments we meet with in Plutarch: “ God takes the same method, says he, with good men, that teachers do with their scholars, when they exact more than ordinary of those children, of whom they have the greatest hopes (*q*).” And it is a noble thought, which we meet with in the same author, “ If he, who transgresses in the morning, says he, is punished in the evening, you will not say that, in this case, justice

itaq; eos videris laborare, sudare, & ardam ascendere, malos autem lascivire, & voluptatibus fluere, cogita, filiorum nos modestia delectare, vernularum licentia: illos disciplina tristiori contineri, horum ali audaciam. Idem tibi de Deo liqueat, bonum virum deliciis non innutrit, experitur, indurat, & SIBI ILLUM PRÆPARAT.

(*p*) Eos autem quibus indulgere videtur, quibus parcere, molles venturis malis servat. Erratis enim si quem judicatis exceptum, veniet ad illum diu felicem sua portio. Et qui videtur dimissus esse, delatus est. SEN. de Gubern. Mundi.

(*q*) Hanc rationem DEVS sequitur in bonis viris, quam in discipulis suis preceptores, qui plus laboris ab iis exigunt, in quibus certior spes est. Plut. *περί των βραδύως τιμωρημένων.*

“ is slow; but to God one, or even several ages, are but as one day (*r*).” How near is this to St. Peter’s saying on the same subject (*s*)?

2dly, The other point upon this subject, which perplexes men fond of controversy, and is perplexed by them, is how to reconcile human liberty with divine providence, which we have taken notice of before. But to both these difficulties, and to all others, that may occur upon the subject, I would oppose the saying of St. Augustine, “ Let us grant that he can do some things which we cannot understand (*t*).”

What a melancholy thing would it be to live in a world where anarchy reigned? It would certainly be a woful situation to all; but more, especially, to the best, and most inoffensive part of mankind. It would have been no great privilege to have been born into a world without God, and without providence; for if there was no supreme ruler of the world, then undoubtedly the wickedness of men would reign without any curb or impediment, and the great and powerful would unavoidably devour the weak and helpless, “ as the great fishes often eat up

(*r*) Si qui mane peccavit, vespere puniatur, tardum hoc non dies, at Deo seculum, vel etiam plura secula pro die uno.

(*s*) 2 Pet. iii. 8.

(*t*) Demus illum aliquod facere, & nos non posse intelligere.

“ the small, and the hawk makes havock a-  
 “ mong the weaker birds (*u*).”

It may be objected, that this frequently happens, even in the present world, as appears from the prophecies of Habbakuk(*x*): but the prophet, immediately after, asserts, that there is a supreme power, which holds the reins in the midst of these irregularities; and, tho’ they are sometimes permitted, yet there is a determinate time appointed for setting all things to rights again, which the just man expects, and, till it comes, lives by faith (*y*). Some passages of Arison’s *Sambicks* are admirable to this purpose.

“ *A.* Be patient; for God uses to support  
 “ worthy men, such as you are, in a remark-  
 “ able manner: and unless those, who act in  
 “ a becoming manner, are to receive some great  
 “ reward, to what purpose is it, pray, to cultivate  
 “ piety any longer? *B.* I wish that may be the  
 “ case; but I too often see those, who conform  
 “ themselves to the rules of piety and virtue, op-  
 “ pressed by calamity; while those, who mind  
 “ nothing but what they are prompted to by  
 “ private interest and profit, thrive and flourish  
 “ much better than we. *A.* For the present

(*u*) ——— Pisces ut saepe ninutos

Magna comest, & aves enecat accipiter.

(*x*) Hab. cap. i.

(*y*) Ibid. cap. ii.

“ it is so, indeed ; but it becomes us to look a  
 “ great way forward, and wait till the world  
 “ has compleated its full revolution ; for it is  
 “ by no means true, that this life is entirely  
 “ under the dominion of blind chance, or for-  
 “ tune, though many entertain this wicked  
 “ notion ; and the corrupt part of mankind,  
 “ from this consideration, encourage themselves  
 “ in immorality : but the virtues of the good  
 “ will meet with a proper reward, and the  
 “ wicked will be punished for their crimes ;  
 “ for nothing happens without the will of  
 “ heaven (z).”

What the poets sometimes advance concern-  
 ing a supreme fate, which governs all things,  
 they often ascribe to God ; though now and  
 then they forget themselves, and subject even  
 the supreme Being to their fate, as the Stoic  
 philosophers did also : but possibly they both  
 had a sound meaning, though it was couched  
 under words that sound a little harsh ; and this  
 meaning now and then breaks forth, particularly  
 when they celebrate God, for disposing all  
 things, by an eternal law, according to his own  
 good pleasure, and thereby make him the  
 supreme and universal governor, subject to no  
 other, but, in some respect, to himself, or to

(z) A. Δάσσει. Βοηθῆν πάντων τοῦτον ἀξίος;

\*Eraton ὁ Δεσπ, &c.

his decrees; which, if you understand them in a sound sense, is all that they can mean by their σοφώτατον, and their το ἀμεταβλητόν. The same judgment is to be passed with regard to what we find said about fortune; for either that word signifies nothing at all, or you must understand by it the supreme mind, freely disposing of all things; and this is very clearly attested by the following excellent verses of Menander.

“ Cease to improve your minds, for the  
 “ mind of man is nothing at all. The govern-  
 “ ment of all things is solely in the hands of  
 “ fortune; whether this fortune be a mind, or  
 “ the spirit of God, or whatever else it is, it  
 “ carries all before it; human prudence is but a  
 “ vapour, a mere trifle, &c. (a)”

We have also a great many proofs, that, in the opinion of the old poets, fate and fortune were precisely the same; one instance whereof we meet with in the following passage,  
 “ Fortune and fate, Pericles, are the givers of  
 “ all that man enjoys (b).”

(a) Παύσασθε νῦν ἔχουσις, ἕδεν γὰρ πλέον  
 Ἀνθρώπων νῦς ἐστίν, ἀλλ' ὁ τῆς τύχης  
 Ἴτε ἐστὶ τὸ πνεῦμα θεῖον εἴτε νῦς,  
 Τῦτ' ἐστὶ πάντα καὶ κυβερνῶν, καὶ γρηφον  
 Καὶ σώζον, ἢ πρόνοια δ' ἡ Διότης, κατωτός,  
 Καὶ φλόγαφας, &c.

(b) Πάντα τύχη καὶ μοῖρα, Περικλῆς ἀνδρὶ δίδωσι.



And, instead of the terms fate and fortune, they sometimes used the word necessity. But all these were but other names, though ill-chosen, for providence. Euripides, having said a great deal concerning fate or necessity, at last resolves the whole into this: "Jupiter executes, " with thee, all he had decreed before (c)."

And Homer's words are very remarkable: "Jupiter, says he, increases or diminishes the " valour of men, as he thinks proper; for he " is the most powerful of all (d)."

And in another place, "Jove, from Olympus, " distributes happiness to good and bad men in " general, and every one in particular, as he " himself thinks proper (e)."

Let us, therefore, look upon God as our father, and venture to trust him with our all; let us ask and beg of him what we want, and look for supplies from no other quarter. This the indulgent father in Terence desired, and much more our heavenly father. And surely every thing is better conducted by a dutiful love and confidence, than by an ignoble and servile

(c) Και γάρ Ζεύς ὁ, νέουσι  
 Συν σοι τωτο τελευτά.

Eurip. in Alceſtide.

(d) Ζεὺς δ' ἀρετὴν ἀνδρεσσιν ὀφέλλει τε μινύθει τε

"Ὅπως κεν ἐθέλησιν ὁ γὰρ κάρτισ' ἀπαύλων. Hom. Il. xx.

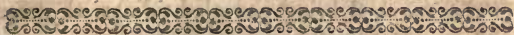
(e) Ζεὺς δ' αὐτὸς νέμει ὄλβον Ὀλύμπῳ ἀνθρώποισιν

'Ἐσθλοῖς ἢ δὲ κακοῖσιν, ὅπως ἐθέλησιν ἐκάσῳ. Hom. Odyss. iv.

fear; and we are very injurious both to him and ourselves, when we think not, that all things, on his part, are managed with the greatest goodness and bounty. It is a true test of religion and obedience, when, with honourable thoughts, and a firm confidence in our father, we absolutely depend upon him, and serve him from a principle of love. “Be not, says Augustine, a froward boy, in the house of the best of fathers; loving him when he is fond of thee, and hating him when he gives thee chastisement; as if, in both cases, he did not intend to provide an inheritance for thee (f).” If we suppose this providence to be the wisest and the best, it is necessary that, in every instance, our wills should be perfectly submissive to its designs; otherwise we prefer our own pleasure to the will of heaven, which appears very unnatural. St. Augustine, on the expression, *upright in heart*, which we frequently meet with in the Psalms, makes an excellent observation: “If you chearfully embrace, says he, the divine will in some things, but in others would rather prefer your own; you are crooked in heart, and would not have your crooked inclinations conformed to his upright intentions,

(f) *Ne sis puer insulsus in domo optimi patris, amans patrem, si tibi blanditur, & odio habens, quando te flagellat, quasi non et blandiens, & flagellans hæreditatem paret.*

“ but, on the contrary, would bend his upright  
 “ will to yours (g).”



## LECTURE XIV.

*Of CHRIST the SAVIOUR.*

**I**T is acknowledged, that the publication of the gospel is exceeding agreeable, and perfectly answers its original name, which signifies good tidings. How much sweeter is this joyful news, than the most ravishing and delightful concerts of musick? Nay, these are the best tidings that were ever heard in any age of the world! O happy shepherds, to whom this news was sent down from heaven! Ye, to be sure, though watching in the fields, exposed to the severe cold of the night, were in this more happy than kings, that slept at their ease in gilded beds, that the wonderful nativity of the

(g) Si voluntatem divinam in quibusdam amplecteris in aliis tuam malles, curvus es corde, & non vis curvam tuam voluntatem ad illius rectam dirigere, sed illius rectam vis ad tuam curvam incurvare.

supreme King, begotten from eternity, that nativity which brought salvation to the whole world, was first communicated to you, and just at the time it happened. “Behold, says the angel, I bring you glad tidings of great joy, which shall be to all people; for unto you is born this day a Saviour (a).” And immediately a great company of the heavenly host joined the angel, and in your hearing sung, “Glory to God in the highest (b).” And indeed, in the strictest truth, “A most extraordinary child was sent down from the lofty heavens, &c. (c)”

Whence also his name was sent down along with him, “His name shall be called Jesus, for he shall save his people from their sins. O sweet name of Jesus, says St. Bernard, honey in the mouth, melody in the ears, and healing to the heart.” This is the Saviour, who, though we were so miserable, and so justly miserable, yet would not suffer us to perish quite. Nor did he only put on our nature, but also our sins; that is, in a legal sense, our guilt being transferred to him; whence we not only read, “that the word was made flesh (d);” but also, “that he was made sin for us, who knew

(a) Luke ii. 10, 11.

(b) Luke ii. 14.

(c) Jam nova progenies cælo demittitur alto, &amp;c. Virg. Ecl.

(d) John i. 14.

“no sin (*e*); and even, as we have it in the epistle to the Galatians, that he was made a curse (*f*), that from him an eternal blessing and felicity might be derived to us. The spotless lamb of God bore our sins, that were devolved upon him; by thus bearing them, he destroyed them; and by dying for them, gained a compleat victory over death. And how wonderful is the gradation of the blessings he procured for us; he not only delivered us from a prison and death, but presents us with a kingdom; according to that of the Psalmist, “Who  
 “redeemeth thee from destruction; who crown-  
 “eth thee with loving kindness and tender  
 “mercies (*g*).”

I believe there is none so stupid or insensible, as to refuse that these tidings are very agreeable and pleasing to the ear. But we may, not without some reason, suspect of the greatest part of nominal christians, who commonly receive these truths with great applause, that it may be said to them, without any injustice, “What is  
 “all this to you?” These privileges are truly great and manifold, and indifferently directed to all, to whom they are preached, unless they reject them, and shut the door against happiness offering to come in: and this is not only

(*g*) Psal. ciii.(*e*) 2 Cor. v. 12.(*f*) Gal. iii.

the case of a great part of mankind, but they also impose upon themselves by false hopes, as if it were enough to hear of these great blessings, and dream themselves happy, because these sounds had reached their ears. But O unhappy men! what will all these immense riches signify to you, I must indeed say, if you are not allowed to use them, but rather, if you know not how to avail yourselves of them?

I therefore earnestly wish that these words of the gospel were well fixed in your minds: “ He was in the world, and the world was made by him, and the world knew him not. He came into his own, and his own received him not; but as many as received him, to them gave he power to become the sons of God (b).”

In him all the treasures of wisdom and knowledge are hid, and without him there is nothing but emptiness; “ because in him all fulness doth dwell.” But what advantage can it be to us to hear these riches of our Jesus spoke of at great length, and to excellent purpose, or even to speak of them ourselves, if, all the while, we talk of them as a good foreign to us, and in which we have no concern, because our hearts are not yet open to receive him. What, pray,

(b) John i. 10, 11, 12.

would the most accurate description of the Fortunate islands, as they are called, or all the wealth of the Indies, and the new world, with its golden mines, signify to a poor man half naked, struggling with all the rigours of cold and hunger? should one, in these circumstances, I say, hear or read of these immense treasures; or should any one describe them to him in the most striking manner, either by word of mouth, or with the advantage of an accurate pen; can it be doubted, but this empty display of riches, this phantom of wealth and affluence, would make his sense of want and misery the more intolerable; unless it be supposed, that despair had already reduced him to a state of insensibility? What further enhances the misery of those, who hear of this treasure, and think of it to no purpose, is this, that there is none of them, who is not miserable by choice, “and  
 “ a beggar in the midst of the greatest wealth,” and not only miserable by choice, but obstinately so, from an invincible and distracted fondness for the immediate causes of his misery: “For  
 “ who but a downright madman would reject  
 “ such golden offers (1)?”

To give a brief and plain state of the case; to those, that sincerely and with all their hearts

(1) Quis enim nisi mentis inops oblatum hoc respuat aurum?

receive him, *Christ is all things*; to those that receive him not, *nothing*. For, how can any good, however suitable or extensive, be actually enjoyed; or, indeed, any such enjoyment conceived, without some kind of union between that good, and the person supposed to stand in need of it? “Behold, says the Psalmist, all those, that are far from thee, shall perish.” To be united to God, is the great, and the only good of mankind; and the only means of this union is Jesus, in whatever sense you take it: he ought truly to be called the *union of unions*; who, that he might with the greater consistency, and the more closely unite our souls to God, did not disdain to unite himself to a human body.

The great business of our life, therefore, young Gentlemen, is this acceptance of Christ, and this inseparable union with him, which we are now recommending. Thrice happy, and more than thrice happy are they, who are joined with him in this undivided union, which no complaints, nor even the day of death can dissolve; nay, the last day is happy above all other days, for this very reason, that it fully and finally compleats this union, and is so far from dissolving it, that it renders it absolutely perfect and everlasting.

But



But that it may be coeval with eternity, and last for ever, it is absolutely necessary that this union should have its beginning in this short and fleeting life. And, pray, what hinders those of us, that have not entered into this union before, to enter into it without delay? Seeing the bountiful Jesus not only rejects none that come unto him, but also offers himself to all that do not willfully reject him, and standing at the door, earnestly begs to be admitted. O! “why do not these everlasting doors open, that the king of glory may enter (1),” and reign within us? Nay, though he were to be sought in a far country, and with great labour, why should we delay, and what unhappy chains detain us? why do we not, after shaking them all off, and even ourselves, go as it were out of ourselves, and seek him incessantly till we find him? then rejoicing over him, say with the heavenly spouse, “I held him, and would not let him go;” and further add, with the same spouse, that blessed expression, “My beloved is mine, and I am his.” And, indeed, this propriety is always reciprocal. No man truly receives Jesus, that does not, at the same time, deliver up himself wholly to him. Among all the advantages we pursue, there is nothing comparable to this exchange. Our gain is immense from

(1) Psal. xxiv.

both, not only from the acceptance of him, but also from surrendering ourselves to him: so long as this is delayed, we are the most abject slaves: when one has delivered himself up to Christ, then and then only he is truly free, and becomes master of himself. Why should we wander about to no purpose? To him let us turn our eyes, on him fix our thoughts, that he, who is ours by the donation of the Father, and his own free gift, may be ours by a chearful and joyous acceptance. As St. Bernard says on these words of the prophet, "To us a child is born, to us a son is given. Let us therefore make use of what is ours, saith he, for our own advantage (m)." So then, let him be ours by possession and use (n), and let us be his for ever, never forgetting how dearly he has bought us.

(m) Puer natus est nobis, filius nobis datus est. Utamur, inquit, nostro in utilitatem nostram.

(n) ἀπολαύειν καὶ χρῆσθαι.

LECTURE



## LECTURE XV.

## Of REGENERATION.

THE Platonists divide the world into two; the sensible and intellectual world; they imagine the one to be the type of the other, and that sensible and spiritual things are stamped, as it were, with the same stamp or seal. These sentiments are not unlike the notions, which the masters of the cabalistical doctrine among the Jews, concerning God's *sephiroth* and seal, wherewith, according to them, all the worlds, and every thing in them, are stamped or sealed; and these are probably near akin to what Lord Bacon of Verulam calls his *parallela signacula*, and *symbolizantes schematismi*. According to this hypothesis, these parables and metaphors, which are often taken from natural things to illustrate such as are divine, will not be similitudes taken entirely at pleasure; but are often, in a great measure, founded in nature, and the things themselves. Be this as it may, that great change, which happens in the souls

of men by a real and effectual conversion to God, is illustrated in the holy scriptures by several remarkable changes both natural and civil, particularly by a deliverance from chains, prison and slavery; by a transition from one kingdom to another, and from darkness into light; by a restoration from death to life; by a new creation; by a marriage; and by adoption and regeneration. Concerning this great change, as it is represented under the last of these figures, we propose, with divine assistance, to offer a few thoughts from these words of St. John's gospel, which we have already mentioned; "to as many as received him, "to them gave he power, or the privilege to "become the sons of God (a)." Together with these words of our Saviour in another place of the same gospel, "except a man be born again "of water and of the spirit, he cannot enter in- "to the kingdom of God (b)."

If, indeed, we consider the nature and the original of man, it is not, without reason, that he is called the son of God, according to that passage, which the apostle, in his short, but most weighty sermon to the Athenians, quotes from the poet Aratus, and at the same time approves of, "for we are all his offspring (c)." Our first parent, in St. Luke's gospel, is also ex-

(a) John i. 12. (b) Ibid. iii. 3. (c) Τῆ γὰρ καὶ γέννησιν ἡμῶν.

preſſly called *the Son of God (d)*, not only be-  
 caſe he was created immediately by *God*, with-  
 out any earthly father, but alſo on account of the  
 divine image, that was originally impreſſed up-  
 on the human nature.

And this glorious title, which diſtinguiſhes  
 him from all other corporeal beings, he has in  
 common with the angels, who are alſo ſo called  
 in ſeveral places of the book of *Job (e)*. It is  
 indeed true, to uſe the words of *St. Baſil*,  
 “ That every piece of workmanſhip bears ſome  
 “ mark or character of the workman who made  
 “ it (f) :” for I ſhould rather chuſe, in this  
 caſe, to uſe the word *mark* or *character* than  
*likeness* : but of man alone it is ſaid, “ Let us  
 “ make him after our own image.” And this  
 diſtinction is not improperly expreſſed by the  
 ſchoolmen, who ſay, as we have already  
 obſerved, that all the other works of *God*  
 are ſtamped with the print of his foot ; but  
 only man, of all the viſible creation, honour-  
 ed with the image or likeness of his face. And  
 indeed, on account of this image or reſemblance  
 it is, that he is in dignity very nearly equal to  
 the angels, though made inferior to them.  
 Here it is to be obſerved, that this inferiority

(d) Luke iii. ult.

(e) Job i. 6. and xxxviii. 7.

(f) πᾶς τὸ ἐργαζόμενον ἔχει τινὰ τῆ τοῦ τέτοιο τύπον.

is but little, “ Who was made, saith the Apostle, a little lower than the angels (g):” so that, with regard to his body, he is nearly related to the brute creatures, and only a little superior to them, with regard to temperament, and the beautiful elegance of his frame, but made out of the very same materials, the same moist and soft clay, taken from the bosom of their great and common mother; whereas, to use the words of the poet, “ The soul is the breath of God, which takes its rise from heaven, and is closely united to his earthly body, like a light shut up in a dark cavern (b).”

That divine part of the human composition derives its original from the father of spirits, in the same manner with those ministers of fire, who are not confined to corporeal vehicles; concerning whom the oracle, having acknowledged one supreme and divine majesty, immediately subjoins; “ and we angels are but a small part of God (i).”

And with regard to this principle, which excels in man, which actually constitutes the man, and on account of which he most truly deserves that name, he is a noble and divine ani-

(g) Heb. ii. 9.

(b) Ψυχὴ δ' εἰς ἄνθρωπον Θεοῦ καὶ μίξιν ἀνείλη

Ὀυρανήν χθονίωιο, φάσι σσηλιγγι κάλυφθεν. Naz. de anima.

(i) Μικρὴ δὲ ἑσθ' μερὶς ἀγγελοὶ ἡμεῖς.

mal; and whatever some fanciful and proud men may boast, concerning their families, “if we consider our original, and that God was the author of the human kind, none of Adam’s race can be called ignoble (*k*).”

But if, on the other hand, we regard our woeful fall, which was the consequence of sin, we are all degenerate; we have all fallen from the highest honour into the greatest disgrace, and the deepest gulph of all sorts of misery; we have given away our liberty and greatest dignity, in exchange for the most shameful and most deplorable bondage; instead of the sons of *God*, we are become the slaves of Satan; and if we now want to know to what family we belong, the Apostle will tell us, “That we are children of wrath, and sons of disobedience (*l*).”

But, as the overflowing fountain of goodness and bounty did not chuse that so noble a monument of his wisdom should be entirely ruined by this dismal fall; could any one be more proper to raise it up again, or better qualified to restore men to the dignity of the sons of God, than his own eternal Son, who is the most perfect

(*k*) Si primordia nostra,  
Authoremq; Deum spectes,  
Nullus degener extat.

Boeth. de Cons. Phil. lib. iii. met. 6.

(*l*) ἵνα ἀπειθείας καὶ τεκνα ὀργῆς. Eph. ii. 2, 3.

and express image of the Father. Nor does this glorious person decline the severe service: tho' he was the son of his Father's love, the heir and lord of the whole universe; though he might be called the delight of his most exalted Father, and of all blessed spirits, and now, with the greatest justice, the darling of the human kind; yet he left his Father's bosom, and, O wonderful condescension! became the son of man, that men might, anew, become the sons of God: whence he is also called the second Adam, because he recovered all that was lost by the first.

That all, who sincerely receive him, might be again admitted into the embraces of the Father, and no more be called children of wrath, he himself submitted to the punishment due to our disobedience; and, by bearing it, removed our guilt, and pacified justice. He also went into the flames of divine wrath to deliver us from them; and, by a plentiful stream of his most precious blood, quite extinguished them. He likewise took effectual care that those, who were now no longer to be called *children of wrath*, should also cease to be *children of disobedience*, by pouring out upon them a plentiful effusion of his sanctifying spirit; that their hearts being thereby purged from all impure affections, and the love of earthly things, they might, under the  
influence



influence of the same good spirit, chearfully lead a life of sincere and universal obedience. Now, it cannot be doubted, that those, who are so acted and conducted by the divine spirit, are truly the *sons of God*. Whence that spirit, whereby they call *God their Father*, and, with confidence apply to him as such, is called *the spirit of adoption*.

Moreover, this wonderful restoration is often called adoption, not only to distinguish it from the natural and incomparable dignity, which belongs to the only begotten Son; but also because we, by no means, derive this privilege from nature, but absolutely from the free donation of the Father, through the mediation of his only Son. We must not, however, conclude from this, that this privilege has nothing more in it than an honourable title, or, as they call it, an external relation. For it is not only inseparably connected with a real and internal change, but with a remarkable *renovation*, and, as it were, a *transformation* of all the faculties of the soul, nay, even of the whole man. You will accordingly find these words applied to this purpose, by the apostle Paul, in his epistle to the Romans (*m*). And, to conclude, it is with a view to convince us, that, toge-

(*m*) Rom. xii. 2.

ther with the title of sons, the spirit of God is given to believers, and they are inwardly renewed thereby, that we, so often, in scripture meet with this *regeneration*, which is the subject of our present discourse.

If we consider the lives of men, we will be apt to imagine, that the generality of mankind, who live in the world under the name of christians, think it sufficient for them to be called by this name, and dream of nothing further. The common sort of mankind hear with pleasure and delight of free remission of sins, imputed righteousness, of the dignity of the sons of God, and the eternal inheritance annexed to that dignity; but when they are told, that repentance, a new heart, and a new life, contempt of the world, and the pleasures of the flesh, fasting and prayer, are absolutely necessary for a christian, "These are hard sayings, who can bear them?" Though at the same time, it must be said, that they, who do not regard these necessary duties, will have no share in the reward annexed to them.

There are many things which distinguish this divine adoption from that which obtains among men. 1st, The former is not an expedient to supply the want of children, which is commonly the case among men; for God has his only begotten Son, who is incomparably preferable

preferable to all the rest taken together, who is immortal as his Father; and though, from a principle of wonderful humility, he condescended to become mortal, and even to die, yet he rose again from the dead, and liveth for ever. From him is derived all that felicity, which our heavenly Father is pleased to confer upon us, out of his mere grace and bounty, through the merits and mediation of his dear Son. And is there any one, on whom this felicity is bestowed, who will not freely acknowledge himself to be quite unworthy of so great an honour (n)?

Yet such honour has the eternal and incomprehensible love of God condescended to bestow on us, who are quite unworthy and undeserving; and in this also, the divine adoption differs from that which is customary among men, who generally chuse the most deserving they can meet with. But all those, whom God maketh choice of, are unworthy, and some even are remarkably so. 2dly, Men generally adopt but one a piece, or at most a few; but divine adoption admits into the heavenly family a most numerous host, extending even unto myriads, that Jesus, who is the head of the family, "may be the first born among many brethren." And, 3dly, They are all heirs; whence it is

(n) *Haud equidem tali me dignor honore.* Virg. *Æneid.* i.

said, in another place, "That he might bring many sons into glory." Nor is the inheritance of any individual in the least diminished in consequence of so vast a multitude of heirs; for it is an *inheritance in light*, and every one has the whole of it. Nor do the children come into the possession of this inheritance by the death of the Father, but every one, when he dies himself; for the Father is immortal, and, according to the apostle, the "only one that has immortality;" that is, in an absolute, primary, and independent sense. Nay, he himself is the eternal inheritance of his sons, and death alone brings them into his presence, and admits them into the full enjoyment of him. 4thly, Which I would have particularly observed, this divine adoption is not a matter of mere external honour, nor simply the bestowing of riches and an inheritance; but always attended with a real internal change of the man himself, to a being quite different from what he was before; which is also recorded in sacred Scripture, concerning Saul, when he was anointed King: but this human adoption can by no means perform. This last, in the choice of a proper object, justly pays regard to merit; for tho' the richest, and even the best of men, may cloath richly the person whom he has thought proper to adopt, and get him instructed in the best principles and rules of

conduct;

conduct; yet he cannot effectually divest him of his innate dispositions, or those manners that have become natural by custom: he cannot form his mind to noble actions, nor plant within him the principles of fortitude and virtue. But he, that formed the heart of man, can reform it at his pleasure: and this he actually does; whenever he admits a person into his royal family, he, at the same time, endows him with royal and divine dispositions: and, therefore, if he honours any person with his love, that person, thereby, becomes deserving; because, if he was not so before, he makes him so; he stamps his own image upon him, in true and lively colours; and, as he is holy himself, he makes him holy likewise. Hence it is, that this heavenly adoption is no less properly, truly, or frequently, in the sacred Scriptures, called *regeneration* (o).

And though a Jew, and a celebrated doctor of the Jewish law, excepted against this doctrine, when it was proposed to him under this name; yet neither all of that nation, nor even the Gentile philosophers, were quite unacquainted with it. Rabbi Israel calls the proselytes, new-born Jews. And these passages, which we frequently meet with, concerning the seed of A-

braham, and in the prophets, concerning the numerous converts that were to be made to the church, are by their Rabbins, and the Chaldee paraphrast, applied to this spiritual generation, which they believed would remarkably take place in the days of the Messiah; particularly these two passages in the Psalms, in one whereof the spiritual sons of the church are compared to the drops of the *morning dew* (*p*), not only on account of its celestial purity, but also with regard to the vast multitude of them. Some of these doctors also observe, that the number of profelytes would be so great in the days of the Messiah, that the church, omitting the ceremony of a circumcision, would receive them into its bosom, and initiate them by ablu-tion or baptism. Concerning this renovation of the mind, Philo Judæus says expressly, “ God  
 “ who is unbegotten himself, and begets all  
 “ things, sows this seed, as it were, with his  
 “ own hand, &c. (*q*)” Hierocles, and other Pythagorean philosophers, treat also of this moral or mystical regeneration; and under this very name Plutarch also makes mention of it, and defines it to be “ the mortification of irrational

<sup>3</sup> (*p*) Psal. xlv. 16. Psal. cx. iii.

(*q*) ἀγέννητος ὁ Θεός, καὶ τὰ συμπαντὰ γίνων, σπείρει μετ' αὐτοῦ τὸ γένημα τὸ ἴδιον, &c.

“ and irregular appetites;” and Seneca’s words relative to this subject are, “ The families of the  
 “ arts and sciences are the most noble, chuse in-  
 “ to which of them you will be adopted, for by  
 “ this means we may be born according to our  
 “ own choice; nor will you be adopted into the  
 “ name only, but also into the goods of the fa-  
 “ mily (r).”

Is not also the common custom, that prevailed among the antients, of honouring their heroes, and those men who were remarkable for exalted virtue, with the title of *sons of God*, a plain allusion to this adoption we have under our consideration? And what we have observed on the philosophers, who acknowledged this moral or metaphorical regeneration, is so very true, that it gave a handle to the fictions of those antient hereticks, who evaded the whole doctrine and faith of the last resurrection, by putting this figurative sense upon it. As to what the Roman philosopher observes, that we may be born in this manner at our own pleasure or discretion, though, to be sure, it is not without our consent, yet it does not altogether, nor principally depend upon us; our sacred and apostolic doctrine presents us with much more just and pure

(r) Nobilissimæ sunt ingeniorum familiæ, elige in quam ad-  
 feisci velis, hac enim ratione, nobis ad arbitrium nostrum nasci  
 licet, nec in nomen tantum adoptaberis, sed & in ipsa bona.

notions on this subject, when it teaches us, that “ of his own will he begat us by the word of “ truth (s).” This is also represented in express terms in those words of the gospel, which immediately follow the passage we mentioned at the beginning of this discourse, “ which were “ born, not of blood, nor of the will of the “ flesh, nor of the will of men, but of God (t).” And, with great propriety, there is immediately added another *generation* still more wonderful and mysterious, which is the principal and source of this renovation of ours, “ the word was made “ flesh.” For to this end, God was pleased to clothe himself with our flesh, that he might put his spirit within us, whereby we, though carnal in consequence of the corruption of our nature, might be born again into a new, spiritual and divine life. The Holy Ghost, by overshadowing the blessed virgin, was, in a very particular manner, the author of the human nature of the Son of God, and to the virtue and divine power of the same spirit all the adopted children of the Deity owe their new birth. And as creation goes sometimes under the name of generation, for instance, in the words of Moses, “ of the rock that begot thee thou art unmind- “ ful, and hast forgotten the God that formed “ thee (u);” that book also of the Bible,

(s) James i. 18.

(t) John i. 13.

(u) Deut. xxxii. 18.



which, from the first word of it, is called *Bere-  
shith*, is by the Greeks named *Genesis*, and in  
the oldest copy of the Septuagint, *the generation  
of the world*. And, in the beginning of it,  
Moses speaking of the creation of the world;  
says, “ These are the generations of the heaven  
“ and the earth (x).” So, on the other hand,  
this spiritual generation is called creation, and  
with an additional epithet, *the new creation*; it  
has also, for its author, the same powerful spirit  
of God, who of old sat upon the face of the  
waters as a bird upon its young, or, as St. Basil  
renders it, hatched; so also in conversion the  
same spirit rests upon our unformed minds, that  
are lifeless, unprepared, and nothing at all but  
emptiness and obscurity, and out of this dark-  
ness brings forth light, which was the first and  
most beautiful ornament of the universe; to which  
the apostle also alludes in his second epistle to  
the Corinthians (y). The resurrection of the  
dead is also the peculiar work of this enlivening  
spirit of God; and to him the apostle Peter ex-  
pressly ascribes the resurrection of Christ; “ for  
“ Christ also, says he, hath once suffered for sins,  
“ the just for the unjust, that he might bring  
“ us to God, being put to death in the flesh, but  
“ quickened by the spirit (z).” And here, again,

(x) Gen. ii. 4. (y) 2 Cor. iv. 6. (z) 1 Pet. iii. 18.

there is a mutual exchange of names ; for, in the gospel according to Matthew, the resurrection of the dead is called the regeneration, “ Verily  
 “ I say unto you, says our Lord, that ye which  
 “ have followed me, in the regeneration, when  
 “ the son of man shall sit in the throne of his  
 “ glory, ye also shall sit upon twelve thrones (a).”  
 Here, *in the regeneration* must be connected with the following words, and by no means with those that go before. And that this was a common method of speaking among the Jews, appears from Josephus, “ To those, says he,  
 “ whose fate it is to die for observing the law,  
 “ God has given the privileges of being born  
 “ again, and enjoying a more happy life, so that  
 “ they are gainers by the exchange (b).” In like manner Philo saith, “ We shall hasten to  
 “ the regeneration after death, &c. (c)” On the other hand, it is very well known, that this spiritual regeneration, we are speaking of, is often in Scripture called the resurrection.

Of this resurrection the word of the gospel is, as it were, the trumpet ; and, at the same time, the immortal seed of this new birth, and therefore of immortality itself. Thus it is represented

(a) Math. xix. 28.

(b) Τοῖς ἐπὲρ νόμων διαφυλαχθέντων ἀποθανῶσι ἔδωκεν ὁ Θεὸς γίνεσθαι  
 τε πάλιν καὶ βίον ἀμεινω λαβεῖν ἐκ περιτροπῆς. Lib. i. cont. App.

(c) εἰς παλιγγενεσίαν ὀρμησομεν μετὰ τὸν θάνατον, &c.


by the apostle Peter (*d*), and by the apostle James, who expressly tells us, “that he hath begot us with the word of truth (*e*).” Now the enlivening virtue and plastic power of this word is derived from the Holy Ghost, who is the true spring and fountain of this new life. Nor are the most extended powers of the human mind, or the strength of its understanding, any more able to restore this life within it, even upon hearing the glad tidings of the gospel, than it was capable of producing itself at first, or of being the author of its own being, or after death of restoring itself to life.

To this exalted dignity are admitted the humble, the poor, the obscure, the ignorant, barbarians, slaves, sinners, whom the world look upon as nothing, and hold in the greatest contempt: of these nothing is required but true and sincere faith; no learning, nor noble extract, nor any submission to the Mosaic law, but upon every man, of whatever rank or condition, who believes this word, he in return bestows this dignity, “that they should become the sons of God;” that is, that what Christ was by nature, they should become by grace. Now, what is more sublime and exalted than this honour, that those, who were formerly *children of Satan*,

(*d*) 1 Pet. i. 23;

(*e*) Jam. i. 18.

and heirs of hell, should by faith alone be made “ the sons of God, brethren of Christ, and joint “ heirs of the heavenly kingdom ?” If the sacred fire of the Romans happened at any time to be extinguished, it could only be lighted again at the rays of the sun. The life of souls, to be sure, is a sacred flame of divine love ; this flame, as we are now born into the froward race of fallen mankind, is, alas ! but too truly and unhappily extinguished, and by no means to be kindled again, but by the enlivening light and heat of the *sun of righteousness*, who is most auspiciously arisen upon us.



## LECTURE XVI.

### Of REGENERATION.

**T**HE great corruption of mankind, and their innate disposition to every sort of wickedness, even the doctors of the heathen nations, that is, their philosophers and theologers, and their poets also, were sensible of, and acknowledged ; though they were quite ignorant of the source from which this calamity was derived. They all own, “ That it is natural

“to man to sin (a);” even your favourite philosopher, who prevails in the schools, declares, that we are *strongly inclined* to vice (b); and speaking of the charms and allurements of forbidden pleasures, he observes, that mankind by nature “is easily caught in these snares (c).” The Roman philosopher takes notice, “That the way to vice is not only a descent, but a downright precipice (d).”

And the comic poet, “That mankind has always been, in every respect, a deceitful, subtle creature (e).”

The satyrift likewise observes, “That we are all easily prevailed on to imitate things that are, in their nature, wicked and disgraceful (f).”

And the Lyric poet, “That the human race, bold to attempt the greatest dangers, rushes with impetuosity upon forbidden crimes (g).”

(a) Συμφύτον ἔιναι τοῖς ἀνθρώποις το ἀμαρτάνειν.

(b) ἰνκαταφύρης. Arist. Eth. ii.

(c) ἐνδύρατον ἔιναι ὑπό τῶν τοιματῶν.

(d) Ad vitia, non tantum pronum iter, sed et præceps.

(e) Δόλερος μὲν αἰεὶ κατὰ πάντα δὴ τρόπος

Πίφικε ἀνθρωπῶ.

(f) ——— Dociles imitandis

Turpibus & pravus omnes sumus. Juv. Satyr. xiv.

(g) ——— Audax omnia perpeti,

Gens humana ruit per vetitum nefas. Hor. Od. lib. i.

All the wise men among the heathens exerted their utmost, to remedy this evil by precepts and institutions of philosophy, but to very little purpose. They could not, by all their arts and all their precepts, make others better; nay, with regard to most of them, we may say, nor even themselves. But, “when there was no wisdom in the earth, says Lactantius, that blessed doctor was sent down from heaven, who is the way, the truth, and the life (b),” and, by an almighty power, effected what all others had attempted in vain.

It is not at all to be doubted, but the end proposed by philosophy, was to renew and to reform mankind, and to reduce the course of their lives to a conformity with the precepts of wisdom and virtue. Whence the common definition, given of philosophy, is, “That it is the rule of life, and the art or science of living uprightly.” To this purpose Seneca says, “Philosophy is the law of living honestly and uprightly.” True religion, to be sure, has the same tendency: but it promotes its end with much greater force, and better success; because its principles are much more exalted, its precepts and instructions are of greater purity, and it is, besides, attended with a divine power,

(b) Sed cum nulla esset sapientia in terris, missus est e cœlo doctor ille, via, veritas & vita.

whereby it makes its way into the hearts of men, and purifies them with the greatest force and efficacy; and yet, at the same time, with the most wonderful pleasure and delight. And this is the regeneration of which we are speaking, and whereof we have already observed, that philosophy acknowledged it, even under the same name; but that it effected it, we absolutely deny. Now, it is evident from the very name, that we are to understand by it an inward change, and that a very remarkable one. And since God is called the author and source of this change, whatever the philosophers may have disputed, *pro* and *con*, concerning the origin of moral virtue, we are, by no means, to doubt, but this sacred and divine change upon the heart of man, is produced by an influence truly divine: and this was even Plato's opinion concerning virtue; nor do I imagine you are unacquainted with it. The same philosopher, and several others besides him, expressly asserted, that virtue was a kind of image or likeness of God, nay, that it was the effect of inspiration, and partook, in some respect, of a kind of divine nature. "No mind can be rightly disposed without divine influence," says Seneca (*i*): And it was the saying of the Pythagorean philo-

(*i*) Nulla sine Deo bona mens est.

sophers, " That the end of man is to be made  
 " like to God (*k*). " This mind, says Trif-  
 " megistus, is God in man, and therefore some  
 " of the number of men are gods (*l*). " And a  
 little further on, " In whatever souls the mind  
 " presides, it illustrates them with its own  
 " brightness, opposing their immoralities and  
 " mad inclinations, just as a learned physician  
 " inflicts pain upon the body of his patient, by  
 " burning and cutting it, in order to recover it  
 " to health: in the same manner, the mind  
 " afflicts a voluptuous soul, that it may pull up  
 " pleasure by the very roots; for all diseases of  
 " the soul proceed from it: impiety is the seve-  
 " rest distemper of the soul (*m*). "

What wonder is it then, if these very thoughts  
 are expressed in the more divine oracles of the  
 sacred scriptures, more fully, and with greater  
 clearness? And this conformation of the human  
 mind to the divine nature, is commonly repre-  
 sented therein, as the great business, and the  
 end of all religion.

What was more often inculcated upon the  
 antient church of the Jews, than these words,  
 " Be ye holy, because I am holy?" And that

(*k*) Τελὸν ἀνθρώπου ὁμοίωσις Θεῶ.

(*l*) οὗτος ὁ νῦν ἐν μὲν ἀνθρώποις Θεὸς ἔστιν, διό καὶ τίνες τῶν ἀνθρώπων Θεοὶ  
 εἰσι. Trism. περὶ τοῦ κοινῆ πρὸς ταῦτ.

(*m*) ὁσαῖς ἐν νῦν ψυχαῖς, &c.



the same ambition is recommended to Christians, appears from the first sermon, we meet with in the gospel, of our Lord and Saviour, who came down to this earth, that he might restore the divine image upon men. "Be merciful," says "he, as your Father, who is in heaven, is merciful." And, according to Luke, "Be perfect, as your Father is perfect." And again, "Blessed is the pure in heart." And, indeed, this is the true beauty of the heart, and its true nobility; but vice introduces degeneracy, and deformity also.

Now, the more the mind disengages and withdraws itself from *matter that pollutes it* (n), that is, from the body it inhabits, the purer and more divine it constantly becomes; because it attains to a greater resemblance with the Father of spirits; and, as the apostle Peter expresses it, "partakes more fully of the divine nature." Hence it is, that the apostle Paul warns us at so great length, and in such strong terms, against *living after the flesh*, as the very death of the soul, and directly opposite to the renewed nature of a Christian. He that is born of God, is endued with a greatness of soul, that makes him easily despise, and consider as nothing, those things, which he prized at a very high rate be-

(n) ἀπὸ τῆς ὑλῆς βορβορώσας.

fore : he considers heaven as his country ; even while he lives as a stranger on this earth, he aspires at the highest objects, and “ flying up  
“ towards heaven, with soaring wings, looks  
“ down with contempt upon the earth (o).”

And yet, with all this sublimity of mind, he joins the deepest humility. But all the allurements of sin, “ though they continue to have  
“ the same appearance they had before (p),” and possibly throw themselves in his way, as the very same that were formerly dear to him, he will reject with indignation, and give them the same answer that St. Ambrose tells us was given by a young convert to his mistress, with whom he had formerly lived in great familiarity ;  
“ though you may be the same, I am not the  
“ same I was before (q).”

Lactantius elegantly sets forth the wonderful power of religion in this respect : “ Give  
“ me, says he, a man that is passionate, a slan-  
“ derer, one that is headstrong and unmanage-  
“ able, with a very few of the words of God,  
“ I will make him as quiet as a lamb. Give  
“ me a covetous, avaritious or close handed  
“ person, I will presently make him liberal, and

(o) ———— ———— udam

Spernit humum fugiente penna.

(p) Et si illis facies, quæ fuit ante, manet.

(q) At ego certe non sum ego.

“oblige him to give away his money in large  
 “quantities with his own hands. Give me one  
 “that is afraid of pain, or of death, he shall, in  
 “a very little time, despise crosses, flames, and  
 “even Phalaris’s bull. Shew me a lustful per-  
 “son, an adulterer, a compleat debauchee, you  
 “shall presently see him sober, chaste, and  
 “temperate (r).” So great is the power of  
 divine wisdom, that, as soon as it is infused into  
 the human breast, it presently expells folly,  
 which is the source and fountain of sin, and so  
 changes the whole man, so refines, and, as  
 it were, renews him, that you would not know  
 him to be the same. It is prophesied of the  
 days of the Messiah, “That the wolf and the  
 “lamb shall lie down together, and the leo-  
 “pard feed with the kid.” The gospel has a  
 wonderful effect in softening even the roughest  
 dispositions, and “there is none so wild, but  
 “he may be tamed, if he will but patiently  
 “give attention to this wholesome doctrine (s).”

(r) Da mihi virum qui sit iracundus, maledicus, effrænatus,  
 paucissimis Dei verbis tam placidum quam ovem reddam. Da  
 cupidum, avarum, tenacem, jam tibi eum liberalem dabo, &  
 pecuniam suam propriis plenisque manibus largientem. Da ti-  
 midum doloris ac mortis; jam cruces, & ignes, & Phalaridis  
 taurum contemnet. Da libidinosum, adulterum, Ganconem;  
 jam sobrium, castum, continentem videbis.

(s) Nemo adeo ferus est, ut non mitescere possit  
 Huic modo doctrinae patientem commodet aurem.

Now, whether you call this renovation or change of the mind repentance, or divine love, it makes no difference; for all these, and indeed all the Christian graces in general, are at bottom one and the same; and, taken together, constitute what we may call the health and vigour of the mind, the term under which Aristo of Chios comprehended all the moral virtues. The apostle Paul, in his second epistle to the Corinthians, describes these adopted children of God by their repentance (*t*); in the epistle to the Romans, they are characterised by their love (*u*); and in the passage of St. John's gospel, we have mentioned already, by their faith (*x*); but whatever name it is conveyed by, "the change itself is effected by the right-hand of the most high." As to the manner of this divine operation, to raise many disputes about it, and make many curious disquisitions with regard to it, would be not only quite needless, but even absurd. Solomon, in his Ecclesiastes, gives some grave admonitions with regard to the secret processes of nature in forming the fœtus in the womb (*y*), to convince us of our blindness with respect to the other works of God: how much more hidden and intricate, and even past our finding out, is this regeneration, which is purely spiritual?

(*t*) 2 Corinth. vi. 17, 18.    (*u*) Rom. viii. 28.    (*x*) John i. 12.    (*y*) Eccl. xi. 5.

This is what our Saviour also teaches us, when he compares this new birth, to the unconfined, and unknown, turnings and revolutions of the wind; a similitude which Solomon had lightly touched before, in that passage of the Ecclesiastes, to which we just now alluded. O! that we felt within ourselves this blessed change, though we should remain ignorant with regard to the manner of it; since we are sufficiently apprised of one thing, which it is greatly our interest frequently and seriously to reflect upon: “ Unless  
 “ a man be born again, he cannot see the king-  
 “ dom of God.” This spiritual progeny is also compared to the dew, the generation whereof is hidden and undiscovered. “ Hath the rain a  
 “ father, and who hath begotten the drops of  
 “ the dew (z) ?” Good men are also called *children of light* (a), and *light in the Lord* (b). But it is from *the Father of lights* himself, and from his only begotten Son, that these stars (for this title of the angels may, without injustice, be applied to them) derive all the light they enjoy. Now the nature of light is very intricate, and the emanation and the manner of its production is yet a secret even to the most sharp-sighted of those who have made nature their study, and

(z) Job xxxiii. 28.

(a) 1 Thes. v. 5.

(b) Eph. v. 8.

no satisfactory theory of it has yet appeared. But whatever it is, it was produced by that first and powerful word of eternal uncreated light, "Let there be light." By the same powerful word of the Almighty Father, there immediately springs up in the mind, which was formerly quite involved in the darkness of ignorance and error, a divine and immortal light, which is the life of men, and, in effect, the true regeneration. And because this is the most effectual means of purifying the soul, it is ascribed to the water, and to the spirit. For this illumination of the Holy Ghost is, indeed, the inward baptism of the spirit; but in the primitive times of Christianity, the baptism of water, on account of the supposed concurrence of the spirit, was commonly called the *illumination*, and the solemn seasons, appointed for the celebration of this mystery, the days of *illumination* or *light*. And in the very same manner, the baptism of the Holy Ghost, is by John Baptist called the *baptism of fire*, on account of the wonderful influence it has in illuminating and purifying the soul. It is, to be sure, a celestial fire quite invisible to our eyes, and of such a nature, that the secret communications of it to our souls cannot be investigated; but the sum of all is what follows.

It seemed good to infinite goodness and wisdom, to form a noble piece of coin out of clay, and to stamp his own image upon it, with this inscription, "The earthly son of God:" this is what we call man. But, alas! how soon did this piece of coin fall back to clay again, and thereby lost that true image, and had the inscription shamefully blotted out? From that time, man, who was formerly a divine creature, and an angel cloathed with flesh, became entirely fleshy, and in reality a brute: the soul, that noble and celestial inhabitant of his earthly body, became now quite immersed in matter, and, as it were, entirely converted into flesh, as if it had drunk of the river Lethe; or, like the son of an illustrious family, carried away in infancy to a far country, it is quite ignorant of its present misery, or the liberty and felicity it has lost, becomes an abject slave, degraded to the vilest employments, which it naturally, and with pleasure performs; because having lost all sense of its native excellency and dignity, and forgotten its heavenly original, it now relishes nothing but earthly things, and catching at present advantages, disregards eternal enjoyments, as altogether unknown, or removed quite out of sight. But if in any particular soul, either from some spark of its native excellency still remaining alive, or any indistinct

ting report that reaches it, some desires or emotions towards the recovery of its native liberty should arise; yet, as it has no sufficient strength of its own, nor finds any way open, that can lead to so great a blessing, these ineffectual wishes come to nothing, and the unhappy soul, having lost its hopes, languishes in its chains, and is at last quite stupified.

Philosophy, as we have already observed, perceiving that man was born to higher views than this world affords, attempted to raise him from his present dejection, secure his claim to heaven, and restore him to a conformity and likeness to God; but in vain. To redeem the sons of man, and restore them to what they had lost, it was necessary that the eternal Son of God should come down from heaven. Our fall was easily brought about, but our restoration was a work of the greatest difficulty, and only to be performed by the powerful hand of God; there are but few, whom the exalted Father of spirits has loved, and Christ has raised up to heaven. He is the source whence the spirit of God flows down to us, he is the fountain of that new life and sanctified nature, by which we mount towards God, whereby we overcome the world, and, in consequence thereof, are admitted into heaven. And happy, to be sure, are those truly noble souls, whose fate it is to be thus born again,



to be admitted into the choirs of the holy angels, and to be cloathed with those glorious robes that are whiter than snow : they will follow the lamb wherever he goes, and he will lead them to the crystal streams, and even to the fountain of life itself.

But all those, that are to be the attendants of the lamb, in those blessed pastures, which are to be met with in his heavenly country, must of necessity, even while they live in this lower world, be followers of him in his humble innocence and purity. This *spotless, holy, and pure lamb of God*, is the guide and shepherd of a pure and holy flock, a flock dear to God, and of *distinguished beauty*; but *the shepherd is still more beautiful than they (c)*." But the impure goats, and uncleanly hogs, he beholds at a distance, and leaves them to unclean spirits, to be possessed by them at pleasure, and afterwards to be precipitated into the depth of misery; unless it be determined to deliver some of them from that shocking form, by a wonderful and divine change, and to convert them into lambs, which is effected in proper time, by the influence of the Holy Ghost. Whence they are called the holy, pure, and divine sons of God; and all love to earthly things, all carnal, impure affections, are banished

(c) Formosi pecoris custos formosior.

out of those hearts; which are, as it were, temples consecrated henceforth to God: “for the dwelling place of the holy one must be holy also (d).”



## LECTURE XVII.

### OF TRUE FELICITY *and* ETERNAL PUNISHMENT.

**O** How insipid and unsatisfactory are all the pleasures of this earthly life, which we now live, in respect of that incomparable, and altogether heavenly delight, which attends the meditation and contemplation of divine things! When mortals are thus employed, they eat the bread of angels; and if there are any, who do not relish the sweetness of this food, it is because the divine part of their composition is become brutish, and, forgetting its original, lies buried in earth and mud. But though the soul is reduced to these woeful circumstances, it is not yet so entirely divested of itself, but it still retains some faint remains of its heavenly original, and

(d) ἅγιος γὰρ ἅγιος ἐστὶ ὀικητήριον.

more exalted nature ; infomuch, that it cannot acquiesce in, or be at all satisfied with those fading enjoyments, wherewith it is surrounded, nor think itself happy or easy in the greatest abundance of earthly comforts. And tho', possibly, it may not be fully sensible of what it wants ; yet it perceives, not without some pain and uneasiness, that something is still wanting to make it happy. The truth is, besides that great and unknown good, even those, whom by an abuse of that term we call most happy, are in want of a great many things : for if we look narrowly into the condition of those, who are arrived at the highest pitch of earthly splendor, we shall certainly find some defect, and imperfection in it, and be obliged to conclude with the poet,

“ That since the earth began to be inhabited by  
 “ men, a full cup of good things, without any  
 “ mixture of evil, never fell to the share of one  
 “ man ; a graceful body is often dishonoured  
 “ by bad morals, and a mind of uncommon  
 “ beauty is sometimes joined to a deformed  
 “ body, &c. (a).”

(a) ——— Etenim mortalibus ex quo

Tellus cæpta coli, nunquam sincera bonorum  
 Sors ulli concessa viro ; quem corpus honestat  
 Dedecorant mores ; animus quem pulchrior ornat  
 Corpus destituit, &c.

But

But what we call the chief and supreme good must, of necessity, be compleat, and entirely free from every defect; and therefore, what is not in every respect perfect, properly speaking, is not perfect at all. The happiness of rich and great men, which the poor admire and respect, is only a gaudy and splendid species of misery. What St. Bernard says of the rash and ill-founded opinion, which the generality of mankind form, of the lives of the saints, from the imperfect knowledge they have of them, “ They see  
 “ our crosses, but they see not our comforts(*d*),” may be here inverted: we see the advantages of those men, that are puffed up with riches and honours, but we see not their troubles and vexations. “ I wish, I wish, says one, that those,  
 “ who desire riches, would consult with rich  
 “ men; they would then, to be sure, be of an-  
 “ other opinion (*e*).”

I will spend no more time in describing or lamenting the wretched state of mankind on this earth, because it would answer no end. For, suppose a more compleat assemblage of sublunary enjoyments, and a more perfect system of earthly felicity than ever the sun beheld, the mind of man would instantly devour it, and, as if

(*d*) Cruces nostras vident, unctiões non vident.

(*e*) Utinam, utinam qui divitias appetunt, cum divitiis deliberarent; certe vota mutarent.

it was still empty and unsatisfied, would require something more. And indeed, by this insatiable thirst, the mind of man discovers its natural excellence and dignity; for thus it proves, that all things here below are insufficient to satisfy, or make it happy; and its capacity is so great and extensive, that it cannot be filled by the whole of this visible frame of things. For as St. Augustine observes, "Thou hast made us, O Lord, for thyself; and our hearts are restless till they return to thee (*f*)."  
 The mind, that makes God its refuge, after it has been much tossed to and fro, and distressed in the world, enjoys perfect peace, and absolute security; and it is the fate of those, and those only, who put into this safe harbour, to have, what the same St. Augustine calls a very great matter, "The frailty of man, together with the security of God (*g*)."

Therefore, it is not without reason, that the royal Psalmist boasts not of his victories, nor the splendor of his royal crown, but of this one advantage; "The Lord is the portion of mine inheritance, and of my cup thou maintainest the lot:" and on the justest grounds, he imme-

(*f*) Fecisti nos, Domine, propter te, & inquietum est cor nostrum, donec in te redeat.

(*g*) Habere fragilitatem hominis & securitatem Dei.

diately adds, “ The lines have fallen to me in  
 “ pleasant places ; yea, I have a goodly he-  
 “ ritage (*b*).” And it is quite agreeable to rea-  
 son, that what improves and compleats any  
 thing else, must be itself more compleat and  
 perfect : so that the mind of man can neither be  
 made happy by earthly enjoyments, which are  
 all far inferior to it in dignity, nor be so in itself.  
 Nay, neither can the angels, though of a more  
 perfect and sublime nature, confer felicity either  
 upon men, or themselves ; but both they and  
 we have our happiness lodged in that eternal  
 mind, which alone is its own felicity : nor is it  
 possible for us to find it any where else, but in  
 our union with that original wisdom and good-  
 ness, from which we at first took our rise. Away  
 then with all the fictitious schemes of felicity pro-  
 posed by the philosophers, even those of them  
 that were most artfully contrived ; for even A-  
 ristotle’s perfection of virtue, as well as what  
 the Stoics fancied concerning their wise man,  
 are mere fictions. They are nothing but dreams  
 and fancies, that ought to be banished to Utopia ;  
 for what they describe is no where to be found  
 among men ; and, if it were, it would not con-  
 stitute compleat felicity. So far, indeed, they  
 are to be commended, that they call in the

(*b*) Psal. xvi. 5, 6.

mind from external enjoyments to itself; but in this they are defective, that when the mind is returned to itself, they carry it no further, nor direct it to ascend, as it were, above itself. They sometimes, it is true, drop such expressions as these, “That there can be no good disposition of the mind without God (*i*);” and that, in order to be happy, the soul must be raised up to divine things: they also tell us, “That the wise man loves God most of all, and for this reason is the most happy man (*k*).” But these expressions they drop only at random, and by the by. O! how much fuller and clearer are the instructions of the teacher sent down from heaven; “Blessed are the pure in heart, for they shall see God (*l*).”

But because the purest minds of the Saints, while they sojourn in this earth, still retain some mixture of earthly dross, and arise not to perfect purity; therefore, they cannot yet enjoy the full vision of God, nor, consequently, that perfect happiness, which is inseparably connected with it. “For they see only darkly, and through a glass (*m*);” but with the advantage even of this obscure light, they direct their steps, and

(*i*) Nullam posse esse sine Deo bonam mentem.

(*k*) Ἄρα ὁ σόφος Θεοφιλέστατος, καὶ διὰ τὸτο ἰουδαίμωσιςτατος.

(*l*) Matth. v. 3.

(*m*) 1 Cor. xiii. 12.

go on chearful and unwearied: the long wished for day will at length come, when they will be admitted into the fullest light. That day, which the unhappy men of this world dread as their last, the sons of light wish for, as their nativity into an endless life, and embrace it with the greatest joy when it comes. And this, indeed, seems to me to be the strongest argument for another life, and an immortality to come: For since no compleat, or absolutely perfect happiness is to be found in this life, it must certainly follow, that either there is no such thing to be had any where, or we must live again somewhere, after our period here is out. And, O! what fools are we, and slow of heart to believe, that think so rarely, and with such coolness, of that blessed country; and that, in this parched and thirsty land, where even those few, who are so happy, have only some foretastes of that supreme happiness; but when they remove hence, “ They shall be abundant-  
 “ ly satisfied, or, as the word ought to be trans-  
 “ lated, intoxicated (*n*), O Lord, with the fat-  
 “ ness of thy house, and thou shalt make them  
 “ drink of the river of thy pleasures (*o*):” thus the divine Psalmist expresses it; and, to be sure, it is very surprizing, that the great and antient

(*n*) Inebriabuntur.

(*o*) Psal. xxxvi. 9.



philosopher Pythagoras, in communicating his thoughts upon the same subject, should happen to fall upon the very same figure: For he used to promise those of his disciples, that conducted themselves right in this life, that they should be continually drunk (*p*) in that which is to come.

But what we have said formerly of the felicity of the life to come, and all that we could say, were we to treat of the same subject over again, is but mere trifling. And yet it is not disagreeable to hear children speak, even with stammering, about the dignity of their Father, and of the riches and magnificence of his inheritance. It is pleasant and decent to speak of our native country, even while we are sojourning in a foreign land: but, for the present, I shall insist no longer on this subject, but, turning the tables, lay before you that dreadful punishment, which stands in opposition to this happiness, by presenting you only with a transient view of the future misery of the wicked; and though this is indeed a most unpleasant task, yet nothing but our own carelessness, and inattention, can render it useless.

Here, first of all, it is to be observed, that as, in this life, there is no perfect felicity; so,

(*p*) *Μεθύει αἰώνως.*

neither here is there any compleat misery. Those, whom we look upon as the most wretched in this world, have their sufferings chequered with many intervals of ease; but the misery to come admits of no abatement; it is all of a piece, without admitting any mixture of relief. They are surely mad with their notions, who here talk of the advantages of being or existence, and contend that it is more desirable "to be miserable, than not to be at all (*q*)."

For my part, I am fully satisfied, they can never persuade any man of the truth of their assertion; nor even believe it themselves, when they think seriously on the subject. But not to insist on this, it is certain, that all kind of delights are for ever banished from that eternal and frightful prison. There is there no light, no day, nor sleep, which is the blessing of the night: and, indeed, nothing at all but places full of darkness, precipices, nakedness, and all kinds of horror; no entertainments, merry meetings, nor any sensible pleasure; and to be for ever separated from all such, must be no small misery, especially to those who used to pass their time amidst such scenes of mirth and jollity, and imagined themselves in some measure happy therein; and that the remembrance of this may distress them the more,

(*q*) *Miserum esse quam non esse.*

they will be continually haunted with a thought, that will cleave to them like a worm devouring their bowels, and constantly keep them in mind, that out of a distracted fondness for these fleeting pleasures, which have now flown away, without hope of returning, they have lost those joys that are heavenly and eternal, whereof they will have some knowledge; but what kind of knowledge that will be, and how far extended to enhance their torments, is not ours to determine. But who will attempt to express the excess of their misery, or describe those streams of brimstone, and eternal flames of divine wrath? or rather, who will not tremble, I say, not in describing them, but even in thinking of them, and be quite overpowered with an idea so shocking?

That I may no further attempt “to speak “things unutterable (*r*), and to derogate from “a grand subject by inadequate expressions (*s*):” Behold now, my dear youths, if you believe these things, behold, I say, you have now life and death laid before you, chuse for yourselves. And that you may not put off a matter of such importance, consider these things, pray, seriously, and say to yourselves, concerning the

(*r*) Τα ἀλάληθα λαλῆσθαι.

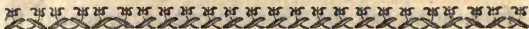
(*s*) Magna modis tenuare parvis.

vanishing shadows of external things, How long will these enjoyments last, O! how soon will they pass? Even while I am speaking these words, while I am thinking of them, they fly past me. Is any one oppressed with calamities? Let him say chearfully with a remarkably good man, "Lord, while I am here, kill me, burn me, only spare me there (t)." Is there any among you of weak capacity, unhappy in expressing himself, of an unfavourable aspect, or deformed in body? Let him say with himself, it is a matter of small consequence: I shall soon leave this habitation; and, if I am but good myself, be soon removed to the mansions of the blessed. Let these thoughts prevent his being dejected in mind, or overcome with too much sorrow. If any one is distinguished by a good understanding, or outward beauty, or riches, let him reflect, and seriously consider, how soon all excellencies of this kind will pass away, that he may not be vain, or lifted up with the advantages of fortune. Let it be the chief care and study of you all, to avoid the works of darkness, that so you may escape utter and eternal darkness; embrace with open and chearful hearts that divine light, which hath shone from

(t) Domine, hic ure, cæde, modo ibi parcas.

heaven;

heaven; that, when you are divested of these bodies, you may be received into the glorious mansions of that blessed and perfect light.



L E C T U R E XVIII.

*Of the CHRISTIAN RELIGION, and that it is  
the true way to Happiness.*

**I** Confess, young Gentlemen, that whenever I think on the subject, I cannot help wondering at the indolence and madness of mankind. For tho' we boast, that, to order our affairs with prudence and discretion, and conduct our lives according to the principles of reason, is the great privilege and ornament of our nature, that distinguishes us from the brute creatures; how few are there, that, in this respect, act like men, that propose to themselves an end, and direct all their actions to the attainment of it? It is very certain, that the greatest part of mankind, with a folly something more than childish, go in quest of painted butterflies, or commonly pursue the birds with stones and clods; and even those, who spin out their lives to the utmost extent of old age;

age, for the most part gain little by it, but only this, that they may be called very aged children (*a*), being as ignorant as infants why they came into the world, and what will become of them when they leave it. Of all questions, therefore, none can be more properly proposed to you, who are just upon the verge of manhood, I mean entering upon a rational life, than this, Whither are you going? What good have you in view? To what end do you propose to live? For hence, possibly, your minds may be excited within you, to an earnest desire after that perfect and supreme good, and you may not content yourselves with cool speculations upon this subject, as if it were a logical or philosophical problem, that falls in your way of course; but with that application, that is proper in a question concerning a matter of the greatest moment, where it highly concerns us to be well informed, and where the highest rewards and greatest dangers are proposed to our view. And, in this hope, I have often addressed myself to you upon the subject of happiness, or the supreme good, at different periods of time, entertaining you in the intervals with essays and suitable exhortations upon other subjects; yet so as to observe a kind of method, and keep up a connec-

(*a*) Παιδες πολυχρόμοι,

tion throughout the whole. I have taken notice of the name, and general notion of happiness, the universal desires and wishes whereby men are excited to the pursuit of it, the no less universal, because natural ignorance of mankind, and their errors and mistakes in the search of it. Whence it happens, that, as they all run in the wrong road, the faster they advance, the further they depart from it; and like those who ply the oars in a boat, they look one way, and move another. And though it seemed almost unnecessary, as facts sufficiently demonstrate the truth of our assertion, yet by a brief recapitulation, wherein we took notice only of the principal heads and classes of things, we proved that happiness is, by no means, to be found in this earth, nor in any earthly enjoyments whatsoever. And this is no more than all, even fools as well as wise men, are willing to own: they not only pronounce one another unhappy, but, with regard to this life, all of them in general, and every one for himself in particular, acknowledge, that they are so; and, in this respect, experience fully justifies their belief: so that, if there were no further prospect, I am apt to believe all mankind would agree in that common saying, “ That if mankind were apprised beforehand of  
“ the nature of this life, and it were left to their  
“ own

“ own option, none would accept of it (b).” As the immortality of the soul has a near connection with this subject, and is a natural consequence from it, we, therefore, in the next place, bestowed some time in illustrating that doctrine. In the last place, we advanced some thoughts upon the future happiness and misery, so far as is consistent with the weakness of our capacities to comprehend things so little known, and to express such as are, in a great measure, ineffable.

Having treated of these things according to our measure, it remains that we now enquire about the way, which directly leads into that happy city, or to that happiness which is reserved in the heavens. This is a great and important article, comprehending the end and design of our life, as well as the hopes and comforts of it; and is very proper to be first treated of in a catechetical, or, indeed, any methodical system of theology, as appears from reason and precedents: for by this discussion we are immediately introduced into the whole doctrine of true religion. Accordingly, the first question in the generally received Catechism, which you have in your hands, is, “ What is your only consolation in

(b) *Vitam hanc, si scientibus daretur, neminem accepturum.*



“ life and in death (c) ?” And the first question of another Catechism, which not long ago was used, particularly in this University, is, “ What “ is the only way to true felicity (d) ?” For the salvation and happiness of mankind, in subordination to the glory of God, which is, to be sure, the supreme end of all, is the peculiar and genuine scope of theology ; and, from it, the definition of this science seems to be most properly drawn : nor do I imagine that any one is so weak, as from hence to conclude, that it ought to be called anthropology, rather than theology : for though it not only treats of the happiness of mankind, but also has this happiness, as has been observed, for its chief end and design ; yet, with good reason, and on many accounts, it has obtained this more sublime title. It has God for its author, whom the wisest of men would in vain attempt to find out, but from the revelation he has made of himself ; every such attempt being as vain as it would be to look for the sun in the night-time, by the light of a candle ; for the former, like the latter, can only be seen by his own light. God cannot be known but so far as he reveals himself : which Sophocles has also admirably well expressed : “ You

(c) *Quæ est unica tua consolatio in vita & in morte.*

(d) *Quæ est unica ad veram felicitatem via?*

“ will never, says he, understand those divine  
 “ things, which the gods have thought proper  
 “ to conceal, even though you should ransack  
 “ all nature (e).”

Nor has this sacred science God for its author only, but also for its subject and its ultimate end, because the knowledge of him, and his worship, comprehends the whole of religion; the beatific vision of him includes in it the whole of our happiness, and that happiness is at last resolved into the divine grace and bounty.

I should therefore chuse to give this brief and clear definition of theology, viz. “ That it is a  
 “ divine doctrine, directing man to real felicity,  
 “ as his chief end, and conducting him to it by  
 “ the way of true religion.” I call it a *doctrine*, because it is not considered here as a habit in the mind, but as a summary of celestial truth. I call it a *divine doctrine*, for all the reasons already mentioned; because, for instance, it is from God, he is the subject of it, and it all terminates in him at last. I call it a *doctrine directing man*, for I confine my notion of it to that doctrine only, which was sent down from heaven for that purpose. What signify then those distinctions, which are indeed sounding, but quite tedious and foreign to the purpose,

(e) Αλλ' ἐγάρ οἱ τὰ θεῖα κρυπτόντι Θεῶ,  
 Μάθοις, αἶν ἐδ' εἰ παύλ' ὑπεξέλδοις σκοπῶν.

that divide theology into *archetypal* and *ectypal*, and again into the theology of the church militant, and that of the church triumphant? What they call archetypal theology is very improperly so named; for it is that perfect knowledge which God has of himself (*f*): and the theology of the church triumphant, ought rather to be called the beatific vision of God (*g*). The theology in question, “is that day springing  
 “ from on high, which hath visited us, to give  
 “ light to them which sit in darkness, and in  
 “ the shadow of death, to guide our feet in  
 “ the way of peace (*b*).” That peace is true happiness, and the way of peace is true religion: concerning which I shall offer a few thoughts, and very briefly. First of all, you are to observe, that man is not a lawless creature, but capable of a law, and actually subject to one. This expression conveys no harsh, nor dishonourable idea; nay, this subjection is so far from being a burden, that it is the greatest honour. To be capable of a law, is the mark and ornament of an intelligent rational soul, and that which distinguishes it from the brutes; it evidently supposes a resemblance to God, and an intercourse with heaven; and to live actually under the direction of religion and the law, is the great

(*f*) *αὐτογνωσία.*(*g*) *θεογνωσία.*(*b*) Luke i. 78, 79.

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 honour and ornament of human life, and what distinguishes it from the irregular conduct of the brute creation. For as the poet expresses it,  
 “ One beast devours another, fishes prey upon  
 “ fishes, and birds upon birds, because they are  
 “ subject to no law; but mankind lives under a  
 “ just law, which makes their condition far pre-  
 “ ferable (i).”

The brute creatures devour one another without blame, because they have no law; but, as Juvenal observes, “ Men alone, of all other  
 “ earthly creatures, as they derive their reason  
 “ from the highest heaven, are venerable for  
 “ their understanding, which renders them capa-  
 “ ble of enquiring into divine things, and quali-  
 “ fies them for learning arts, and reducing them  
 “ to practice (k).”

And hence it appears, that we were born subjects to religion, and an eternal law of nature. For since our blessed Creator has thought proper to endue us with a mind and understanding, and

(i) Ἰχθύσι μὲν καὶ θηρῶν, καὶ ὀϊστοῖς πεπερωτοῖς  
 Ἔσθειν ἀλλήλους, ἐπεὶ ἐ δίκη ἐστὶν ἐπ’ αὐτοῖς,  
 Ἀνθρωποῖσι δ’ ἔδωκε δίκην, ἣ πολλοὺς ἀρίστῳ  
 γίνεται.

(k) ————— Venerabile foli  
 Sortiti ingenium divinorumq; capaces,  
 Atq; exercendis, capiendisq; artibus apte  
 Sensum a cœlesti demissum traximus arce.” Juv. Sat. xv.

powers sufficient for that purpose: to be sure we are bound by an indispensable law, to acknowledge the primary and eternal fountain of our own being, and of all created things, to love him above all other objects, and obey his commands without reserve or exception. So that in this very law of nature is founded a strong obligation upon us to give due obedience to every divine positive institution, which he shall think proper to add for securing the purposes of religion and equity. Wherefore, when our first parents, by eating the forbidden fruit, transgressed the symbolical command, intended as a proof of their obedience; by that very act they most basely broke the primary and great law of nature, which is the foundation of religion; and of every other law whatever.

It is not my intention to speak here of our redemption by the Messias, the only begotten Son of God the Creator; it is sufficient for our present purpose to observe, that our great Redeemer has indeed delivered us from the chains of sin and death, but has, by no means, dissolved the bonds of religion, and the everlasting law of nature: nay, these are, in many respects, strengthened and confirmed by this redemption; and a chearful submission to them by virtue of his spirit, which is poured out upon us, is a great part of that royal liberty of the

sons of God, which is secured to us by his means, as by imitating his example, we arrive at the full possession of it, which is reserved for us in the heavenly kingdom. The way, therefore, to happiness, which we are in search of, is true religion, and such, in a very remarkable manner, is that of the Christians.

On the truth and excellence of this religion you have a great many learned writers, both antient and modern. And indeed it is exceeding plain, from its own internal evidence, that, of all the forms of religion (1) that ever the world saw, there is none more excellent than that of christianity which we profess, wherein we glory, and in which we think ourselves happy, amidst all the troubles of the world: there is none that is more certain and infallible, with regard to its history, more sublime with regard to its mysteries, more pure and perfect in its precepts, or more venerable for the grave simplicity of its rites and worship: nay, it appears evident, that this religion alone is, in every respect, incomparably preferable to every other. It remains, young Gentlemen—What do you think I am going to say? It remains, that we *become true Christians*. I repeat it again, if we will be happy, *let us be Christians*. You will say, your wish

(1) *ἑσθλιώτατα.*

is easily satisfied, you have your desire, *we are all Christians already.* I wish it may be so! I will not, however, object to any particular person upon this head; but every one of you, by a short trial, wherein he will be both witness and judge, may settle this important point within himself. *We are all Christians.* Be it so. But are we poor in spirit? Are we humble, meek, and pure in heart? Do we pray without ceasing? Have we nailed all our carnal appetites and desires to our Saviour's cross, "living no longer to ourselves, but to him that died for us?" This is the true description of a Christian, by the testimony of that gospel which we acknowledge to be Christ's. And those, who are entire strangers to these dispositions of mind, know not, to be sure, *the way of peace.* These I earnestly intreat and beseech to rouse themselves, and shake off their indolence and sloth, lest, by indulging the vile desires of the flesh, they lose their souls forever. But if there are any among you, and, indeed, I believe there are some, who with all their hearts aspire to these Christian virtues, and, by their means, to that kingdom, which can never be shaken (*m*); "Be strong in the Lord, have your loins girt about with truth, and be sober, and hope to the end."

(m) Ασάλευτον.

You will never repent of this holy warfare, where the battle is so short, the victory so certain, and your triumphal crown, and the peace procured by this conflict, will last for ever.



## L E C T U R E   X I X .

*That Holiness is the only Happiness on this Earth.*

**T**HE journey we are engaged in is indeed great, and the way up-hill; but the glorious prize, which is set before us, is also great, and our great and valiant captain, who has long ago ascended up on high, supplies us with strength. If our courage at any time fails us, let us fix our eyes upon him, and, according to the advice of the Apostle, in his divine Epistle to the Hebrews, “Look unto Jesus,” removing our eyes from all inferior objects, that, being carried up aloft, they may be fixed upon him, which the original words seem to import (a); then being supported by the spirit of Christ, we shall overcome all those obstacles in our way, that seem most difficult to our indolent and effe-

(a) εἰς Ἰησοῦν ἀφορώμεν. Heb. xii. 2.



minate flesh. And, though the way from the earth towards heaven is by no means easy, yet even the very difficulty will give us pleasure, when our hearts are thus eagerly engaged, and powerfully supported. Even difficulties and hardships are attended with particular pleasure, when they fall in the way of a courageous mind; and, as the poet expresses it, “Serpents, thirst, and burning sands, are pleasing to virtue. Patience delights in hardships: and honour, when it is dearly purchased, is possessed with the greater satisfaction (*b*).”

If what we are told concerning that glorious city obtain credit with us, we will cheerfully travel towards it, nor will we be at all deterred by the difficulties that may be in the way. But, however, as it is true, and more suitable to the weakness of our minds, that are rather apt to be affected with things present and near, than such as are at a great distance, we ought not to pass over in silence, that the way to the happiness reserved in heaven, which leads through this earth, is not only agreeable, because of the blessed prospect it opens, and the glorious end to which it conducts, but also for its own sake,

(*b*) ——— Serpens, sitis, ardor arenæ  
 Dulcia virtuti. Gaudet patientia duris:  
 Lætius est quoties magno sibi constat honestum.

and on account of the innate pleasure to be found in it, far preferable to any other way of life that can be made choice of, or, indeed, imagined. Nay, that we may not, by low expressions (*c*), derogate from a matter so grand and so conspicuous, that holiness and true religion, which leads directly to the highest felicity, is itself the only happiness, as far as it can be enjoyed, on this earth. Whatever naturally tends to the attainment of any other advantage, participates, in some measure, of the nature of that advantage. Now, this way to perfect felicity, if any thing can be so, is a means that, in a very great measure, participates of the nature of its end (*d*); nay, it is the beginning of that happiness, it is also to be considered as a part of it, and differs from it, in its completest state, not so much in kind, as in degree: so that in Scripture it has the same names: as for instance, in that passage of the Evangelist, “ This is life eternal, “ that they might know thee, the only true “ God (*e*);” that is, not only the way to eternal life, but also the beginning and first rudiments of it, seeing the same knowledge, when completed, or the full beatific vision of God, is eternal life in its fullness and perfection. Nor does the divine Apostle make any distinction between

(*c*) *Μικρολογία.*(*d*) *Συμφύσιον.*(*e*) John xvii. 3.

these two: "Now, says he, we see darkly  
 " through a glass, but then we shall see openly,  
 " or, as he expresses it, face to face. Now I  
 " know in part, but then I shall know, as I also  
 " am known (*f*).” That celestial life is called  
 an *inheritance in light* (*g*), and the heirs of it,  
 even while they are sojourning in this earth,  
*children of the light* (*b*), and, expressly, *light in*  
*the Lord*. "You were, says the Apostle, some-  
 " time darkness, but now are ye light in the  
 " Lord (*i*).” They will be there perfectly  
 holy, and without spot; and even here they are  
 called holy, and, in some respect, they are so.  
 Hence it is, that those who are really and truly  
 good and pious, are, in Scripture, often called  
 blessed, tho' they are not fully and perfectly so.  
 "Blessed is the man that feareth the Lord (*k*).  
 "And blessed are the undefiled in the way (*l*).”

Even the philosophers give their testimony  
 to this truth, and their sentiments on the subject  
 are not altogether to be rejected: for they, al-  
 most unanimously, are agreed, that felicity, so  
 far as it can be enjoyed in this life, consists solely,  
 or at least principally, in virtue: but [as to their  
 assertion, that this virtue is perfect in a perfect  
 life, it is rather expressing what were to be

(*f*) 1 Cor. xiii. 12. (*g*) Col. i. 12. (*b*) 1 Theff. v. 5.

(*i*) Eph. v. 8. (*k*) Psal. cxii. 1. (*l*) Psal. cxix. 1.

wished, than describing things as they are. They might have said, with more truth and justice, that it is imperfect in an imperfect life; which, no doubt, would have satisfied them, if they had known, that it was to be made perfect in another place, and another life, that truly deserves the name, and will be compleat and perfect. In this, however, we heartily agree with them, that virtue, or, as we rather chuse to express it, piety, which is absolutely the sum and substance of all virtues, and all wisdom, is the only happiness of this life, so far as it is capable thereof.

And if we seriously consider this subject but a little, we shall find the saying of the wise King Solomon, concerning this wisdom, to be unexceptionably true. "Her ways are ways of pleasantness, and all her paths are peace."

Doth religion require any thing of us more, than that we live soberly, righteously, and godly in this present world? Now what, pray, can be more pleasant or peaceable than these? Temperance is always at leisure, luxury always in a hurry: the latter weakens the body and pollutes the soul, the former is the sanctity, purity, and sound state of both. It is one of Epicurus's fixed maxims, "That life can never be pleasant without virtue (*m*)."  
Vices seize upon men

(*m*) Ἄνευ ἀρετῆς οὐκ ἔστιν ἡδέως ζῆν.

with the violence and rage of furies; but the Christian virtues replenish the breast, which they inhabit, with a heavenly peace and abundant joy, and thereby render it like that of an angel. The slaves of pleasure and carnal affections have within them, even now, an earnest of future torments; so that, in this present life, we may truly apply to them that expression in the Revelation, "They, that worship the beast, have no rest day nor night. There is perpetual peace with the humble, says the most devout A. Kempis; but the proud and the covetous are never at rest (*n*)."

If we speak of charity, which is the root and spring of justice, what a lasting pleasure does it diffuse through the soul! "Envy, as the saying is, has no days of festivity (*o*):" it enjoys not even its own advantages, while it is tormented with those it sees in the possession of others; but charity is happy, not only in its own enjoyments, but also in those of others, even as if they were its own: nay, it is then most happy in the enjoyment of its own good things, when, by liberality, it makes them the property of others: in short, it is a godlike virtue (*p*).

(*n*) Jugis pax cum humili, superbus autem & avarus nunquam quiescunt.

(*o*) Invidia festos dies non agit.

(*p*) ἀρετὴ θεοεικελός.

There is nothing more divine in man, “ than  
 “ to wish well to men, and to do good to as  
 “ many as one possibly can (9);” but piety,  
 which worships God with constant prayer, and  
 celebrates him with the highest praises, raises  
 man above himself, and gives him rank among  
 the angels. And contemplation, which is in-  
 deed the most genuine and purest pleasure of the  
 human soul, and the very summit of felicity,  
 is no where so sublime, and enriched, as it will  
 be found to be in true religion, where it may  
 expatiate in a system of divine truths most ex-  
 tensive, clear, and infallibly certain, mysteries  
 that are most profound, and hopes that are the  
 most exalted: and he that can render these  
 subjects familiar to his mind, even on this earth  
 enjoys a life replete with heavenly pleasure.

I might enlarge greatly on this subject, and  
 add a great many other considerations to those  
 I have already offered; but I shall only further  
 observe, that that sweet virtue of contentment, so  
 effectual for quieting the mind, which philosophy  
 sought for in vain, religion alone has found; and  
 also discovered, that it takes its rise from a firm  
 confidence in the almighty power of Divine Pro-  
 vidence. For what is there that can possibly  
 give uneasiness to him, who commits himself

(9) *Omnibus bene velle, & quam plurimis possit benefacere.*

entirely to that paternal goodness and wisdom, which he knows to be infinite, and securely devolves the care of all his concerns upon it?

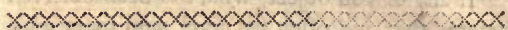
If any of you object, what has been observed before, that we often see good men meet with severe treatment, and also read, that “many  
“ are the afflictions of the just (r):” I answer, do you not also read what immediately follows, “But the Lord delivereth him out of them  
“ all (s).?” And it would be madness to deny, that this more than compensates the other. But neither are the wicked quite exempted from the misfortunes and calamities of life; and when they fall upon them, they have nothing to support them under such pressures, none to extricate or deliver them.

But a true Christian, encouraged by a good conscience, and depending upon the divine favour, bears with patience all these evils, by the efforts of generous love, and unshaken faith: they all seem light to him, he despises what he suffers, while he waits with patience for the object of his hope; and, indeed, what, either in life or in death, can he be afraid of, “whose life is hid with Christ in God;” and of whom it may be justly said, without exaggeration, “If the world should be crushed,

(r) Psal. cxxxiv.

(s) Ibid.

“ and broken to pieces, he would be undaunted,  
 “ even while the ruins fell upon his head (t) ?”



## L E C T U R E XX.

*Of our HAPPINESS, particularly that it lies in  
 GOD, who alone can direct us to the true way  
 of attaining to it ; that this way he has dis-  
 covered in the Sacred Scriptures, the divine  
 authority whereof is asserted and illustrated.*

**T**H E S E two expressions, “ That there  
 “ is a beginning, and that there is also  
 “ an end (a),” convey matters great in them-  
 selves, and which ought to be considered as of  
 vast importance to us. It is absolutely necessary,  
 that there should be some one principle of all  
 things ; and by an equal degree of necessity,  
 this principle must be, of all others, the greatest  
 and the best. It is also necessary that he, who  
 gave being to all things, must have proposed to  
 himself some end to be attained by the produc-  
 tion and disposal of them ; but, as the end of the

(t) Si fractus illabatur orbis  
 Impavidum serient ruinæ. HOR.

(a) ἐστὶν ἄρα τις ἀρχὴ, καὶ ἐστὶν ἄρα τὸ τέλος.



best of all agents must itself also be the highest and the best, this end can be no other than himself. And the reasoning of the author of the Epistle to the Hebrews, concerning the oath of God, may also be applied to this case: "As he had no greater to swear by, says the Apostle, he swore by himself." In like manner, as he had no greater or better end to propose, he proposed himself. "He hath made all things for himself, says the author of the book of Proverbs, even the wicked for the day of evil (*b*)."

And the Apostle Paul, in his Epistle to the Romans, gives us a lively description of that incomparable circle, the most compleat of all figures: "Of him, and through him, and to him, are all things, to whom be glory for ever, Amen (*c*)."

Now man, the ornament and master-piece of all the visible creation, by extraordinary art, and in a method peculiar to himself, returns to his first original, and has his Creator not only for the principle of his being, and of his well-being, but also for his end. Thus, by a wonderful instance of wisdom and goodness, God has so connected his own glory with our happiness, that we cannot properly intend or desire the one, but the other must follow of course,

(*b*) Prov. xvi. 4.(*c*) Rom. xi. 36.

and our felicity is at last resolved into his eternal glory. The other works of God serve to promote his honour ; but man, by rational knowledge and will, offers himself, and all that he has, as a sacrifice to his Creator. From his knowledge of him he is induced to love him ; and in consequence of his love, he attains at last to the enjoyment of him. And it is the wisdom, as well as the happiness of man, to propose to himself, as the scope and ultimate end of his life, that very thing, which his exalted Creator had proposed before.

But, that we may proceed gradually in our speculations upon this subject, we must first conclude, that there is a proper end intended for man ; that this end is suited to his nature, and perfectly accommodated to all his wants and desires, that so the principal part of this wonderful fabric may not be quite irregular, and labour under a manifest imperfection.

Nor can there be a more important speculation, nor one more worthy of man, than that which concerns his own end, and that good, which is fully and perfectly suited to his circumstances. Chance or fortune must, of necessity, have a great influence in our life, when we live at random ; we must, therefore, if we be wise, or rather that we may be wise, propose to ourselves an end, to which all our actions  
ought

ought to have a reference, and by which, as a certain fixed star, we are to direct our course. But it is surprising to observe, how much all the wisest men among the heathens were perplexed in their enquiries after this end, and into how many different opinions they were divided about it. Of this, however, we have spoken at greater length in another place.

Now, to be brief, it is necessary, that this good, or end, should be “perfect, suitable, not easily taken away, nay, such as we can, by no means, be deprived of; and finally, it must consist of such things as have a particular relation to the soul, and not of external enjoyments (*d*).” Whence “flavish and brutal pleasures (*e*),” vain and perishing honours and riches, which only serve to support and promote the former, are, in this enquiry, justly, and without the least hesitation, hissed off the stage by all sound philosophers; who, with great unanimity, acknowledge, that our felicity consists solely, or at least principally, in virtue. But your favourite philosopher Aristotle, and the Peripatetics, who are his followers, seem to doubt, whether virtue alone be sufficient for this purpose, and not to be very consistent with them-

(*d*) Τελειόν, ἢ αὐταρκές, ἢ δυσσφαίρετον, ἢ ἀσφαίρετον, ἢ τῶν περὶ ψυχῆς, ἢ ἔκ τῶν ἑκτῶν.

(*e*) ἀνδραποδώδεις ἢ θηριώδεις ἡδοναί.

selves. The Stoics, who proceeded with greater courage, and acted more like men, affirmed, that virtue was fully sufficient for this purpose, without the helps and supplements required by the former. And that, while they bestowed such high praises on virtue, they might not seem to have quite forgotten God, they not only said, that virtue was *something divine*, in which they were joined by Aristotle, but also concluded, that their wise man did all things “with a direct reference to God (*f*).” It was also a general maxim with the followers of Plato, “That the end of man is to be, as far as is possible, made like unto God (*g*).” And Plato himself, in his second book of laws, and in his Phædo, asserts, that man’s chief good is the *knowledge of the truth*: yet, as this knowledge is not perfect in the present life, he is of opinion, that it can scarcely be said of any man, that he is happy here below; but there is hope to be entertained concerning the dead, provided they are purified before they leave the world. But there are two things particularly, with regard to this question, which our religion, and most precious faith, teaches with incomparably greater fulness and

(*f*) Μὴ ἀναφορᾶς εἰς τοὺς Θεοὺς.

(*g*) Τέλει ἀνθρώπου ὁμοιώσις Θεῷ κατὰ τὸ δύναιον.

evidence,

evidence, than all the schools and books of the philosophers.

1. That our felicity is not to terminate in ourselves; but in God. “Blessed is the man that feareth the Lord (b): and, the pure in heart shall see God (i).” “To seek God, says St. Augustine, is to desire happiness, and to find him is that happiness (k).”

2. That our happiness is not confined within the limits of this short life, nor does it end with it: on the contrary, it is scarce begun in this world; but when the present life comes to a period, then this happiness is completed, and becomes eternal. Our life on this earth, therefore, is only so far happy, as it has a resemblance to that we shall enjoy in heaven, and becomes, as it were, an earnest of it: that is, when it is employed in pure and sincere piety, in obedience to the will of God, and an ambition to promote his glory, till we arrive at that happy state, where our hunger and thirst shall be abundantly satisfied, and yet our appetites never cloyed.

For it is evident, that man, in this life, becomes so much the more perfect and happy, in proportion as he has his mind and affections more thoroughly conformed to the pattern of

(b) Psal. cxii. 1.

(i) Matth. v. 8.

(k) *Secutio Dei appetitus beatitatis, consecutio beatitas.*

that most blessed and perfect life : and this is indeed the great ambition of a true Christian ; this is his study, which he ceases not to pursue with ardour day and night : nor does he let so much as one day pass, without copying some lines of that perfect pattern ; and the more he advances in purity of mind, the greater progress he makes in the knowledge and contemplation of divine things.

But who will instruct us with regard to the means of reaching this blessed mark ? Who will shew us how we may attain this conformity to God, and most effectually promote his honour and glory, so that at last we may come to the enjoyment of him in that endless life, and be for ever satisfied with the beatific vision of him ? What faithful guide shall we find to direct us in this way ? Surely he himself must be our leader ; there is no other besides him, that can answer our purpose. It is he alone that acquaints us with his own nature, as far as it is necessary for us to know it ; and he alone that directs us to the way wherein he chuses to be worshipped. “ God cannot be known but by “ his own revelation of himself (1).” When he is pleased to wrap himself up in a cloud, neither man, in his original integrity, nay, nor

(1) Non potest Deus, nisi de Deo intelligi.

even the angels, can know, or investigate his nature or his intentions. We are indeed acquainted in the sacred records, “That the heavens declare the glory of God (*m*):” and this, to be sure, is very true in certain respects, but they do by no means declare the hidden mysteries of the Creator, nor his intentions, and the manner of that worship and service he requires from his reasonable creatures. And therefore the Psalmist, having begun the psalm with the voice and declaration of the heavens, immediately after mentions another light much clearer than the sun himself, and a volume or book more perfect than the language of all the spheres. Nothing is more certain, than that the doctrine, which leads us to God, must take its rise from him; for by no art whatever can the waters be made to rise higher than their fountain. It was therefore absolutely necessary, for the purpose I have mentioned, that some revelation, concerning God, should be made to mankind by himself; and, accordingly, he did reveal himself to them from the beginning; and these revelations the father of lies mimicked by those delusions of his, that were published by the heathen oracles. The divine Wisdom, in revealing himself to mankind, has thought

(*m*) Psal. xix. 1.

proper, at different periods of time, to make use of different methods and ways, or, according to that of the Epistle to the Hebrews, “at sundry times, and in divers manners (n);” but at last it seemed good to him, that this sacred doctrine should be committed to writing, that with the greater certainty and purity it might be handed down to succeeding ages. If we consider his absolute power, it would certainly have been as easy for him to have preserved this doctrine pure and entire, without committing it to writing; but, for the most part, he has been pleased to make use of means naturally suited and adapted to his purposes, and disposes all things, so as effectually to secure his ends, yet in an easy natural manner suited to our capacities and conceptions of things.

If any one would prove, that these books which we receive as such, are in fact the repositories of this sacred and celestial doctrine, the most proper method he could take would be, first, to shew, that the sacred history and doctrines, contained in them, are true; and then, from their own testimony, conclude them divine.

For the truth of our religion being once well established, it is, to be sure, a most just postu-

(n) Πολυμέρως καὶ πολυτρόπως.



lation, and such as ought not to be denied to any sect of men, that, in this instance, the testimony of the Christian church should be believed, when it points out the books wherein the sum and substance of that religion are originally and authentically deposited (o).

The truth of the sacred history being once granted, the divinity of the doctrine will naturally follow of course ; as the history mentions so many and so great miracles that were wrought in confirmation of the doctrine ; those particularly that were performed in proof of the Old Testament, by Moses, the servant of God, by whose ministry the law was given to the Jews ; and those that were wrought in confirmation of the New by Jesus Christ, the only begotten son of God, and author of the Evangelic law ; as also those that were wrought by his servants the Apostles, and other Christians : and absolutely to deny the force of all these, would be an instance of impudence and obstinacy so great, that the keenest enemies of the Christian name of old did not venture upon it. But the Scriptures have two great evidences of their divinity, their own internal character, and that external testimony. There are two things which principally prove their internal character.

(o) αὐθεντικῶς.

1st. The incomparable sublimity and purity of the doctrine they contain: for in vain will you look for such profound mysteries, and such pure and holy precepts, any where else.

2. The inimitable and evidently divine majesty of the stile, attended, at the same time, with a surprising and wonderful simplicity. Their voice is not the voice of man; but the whole of them, notwithstanding their great extent, sounds something more grand, than can be expected from the mouths of mortal men. Nor ought we to pass over that divine efficacy, which the Scriptures have, not only to move the minds of men, but also, by a divine operation (*p*), to change them into something quite different from what they were before; according to that of Lactantius, "Give me a fierce, cruel, and  
"passionate man, with a few of the words of  
"God I will make him as meek as a lamb,  
" &c. (*q*)." And the external testimony, already mentioned, has, to be sure, as much weight as any thing of that kind can possibly have. Who would deny to the regular succession of the Catholic church, the credit of a witness? Who, on the other hand, would claim the authority of a judge and arbitrator? It would be quite silly to ascribe to the church a

(*p*) Θεουργὴ μεταμορφώσις.

(*q*) Da mihi ferum, &c. ut supra.

decisive power, as if, when a book were first presented to it, or brought out of any place, where it had been long concealed, it could immediately pronounce whether that book was of divine authority or not. The church is only a witness with regard to these books we acknowledge, and its testimony extends no farther than that they were received, in the first ages of christianity, as sacred and divinely inspired, and as such handed down from age to age, to the church that now is; and he that would venture to discredit this testimony, must have a heart of lead, and a face of brass.

There is no occasion to dispute so fiercely about the inward testimony of the Holy Ghost: for I am persuaded that those who talk about it, understand nothing more by it, than that the Holy Spirit produces, in the hearts of men, that faith whereby they chearfully and sincerely receive these books, and the doctrine contained in them, as divine; because such a faith either includes, in the very notion of it, or at least is necessarily connected with, a religious frame of the mind, and a sincere disposition to universal obedience. "And he that believeth, as the Apostle John expresseth it, has this testimony in himself (r)," though he cannot convey, or trans-

(r) 1 John v. 10.

fer it to others. Now, to assert the necessity of such an internal testimony, is nothing more than to say, that, whatever evidence the Scripture may have in itself, or from other considerations, yet the divine faith of this truth must be from above. And he that would deny this, would thereby plainly discover, that he was an entire stranger to that faith himself. “The Scripture, says Thomas à Kempis, must surely be believed and understood, by means of the same spirit, by whom it was at first delivered (s).” And, as St. Augustine expresses it, “the only effectual teacher is he, who has his chair in heaven, and yet instructs the hearts of men on this earth (t).” The same divine spirit plants faith in the mind, together with the proper intelligence of divine things, and daily augments and improves these dispositions. This great gift of the spirit is, therefore, to be sought by fervent and constant prayer; and the Son of God, who is truth itself, has assured us, that his most bountiful Father will give it to those that ask him. Aristotle has told us, “That divine inspiration is to be sought by sacrifices (u).” And it is no less true, “that

(s) Eodem certe spiritu et credenda, et intelligenda sacra scriptura, quo tradita est.

(t) Qui cathedram habet in cælo, corda docet in terris.

(u) Τὸ θεόπνευστον ταῖς θυσίαις ζητητιον.

“ the faith and understanding of things revealed by divine inspiration are to be sought by prayer (x)”. Varro tells us, that he wrote first of human, and then of divine institutions, because societies of men existed first, and the latter were instituted by them. True religion, on the contrary, instead of being instituted by any city or society on earth, hath instituted a city altogether heavenly and divine, and is itself inspired by God, who is the giver of eternal life to all that worship him in sincerity (y).

It is truly surprising to observe, how differently this religion was of old received among men, and what different entertainment it meets with even to this day, though the doctrine has been always the same; though it is still enforced by the same arguments, and has the same difficulties and prejudices to struggle with. When the divine Apostle preached in the Areopagus at Athens, a great many mocked and ridiculed him: others said, “ We will hear thee again of this matter; but certain men clave unto him and believed (z).” And that we may not think that this faith, in those who believed, was owing to their uncommon penetra-

(x) Τῆς τῶν θεοπειθειῶν πίστεως καὶ σύνεσις ἐνχαΐς ζήτησις.

(y) St. Aug. de Civ. Dei, lib. vi. c. 3.

(z) Acts xvii. 32, 34.

tion or sagacity on the one hand, or to their weakness and simplicity on the other, of the two mentioned in Scripture, that believed on this occasion, the one was a philosopher, and the other a woman. Now, tho', without doubt, human liberty is to be allowed its due weight in this matter; yet we cannot help acknowledging, that *a certain influence or energy* (a) seems to discover itself here.

The basis of religion is faith; just apprehensions or *right notions* (b) of God, according to Epictetus. St. Ignatius says, "Faith is the beginning of life, and love the end of it (c):" and the words of the Apostle are, "He that cometh to God, must believe that he is, and that he is a rewarder of them that diligently seek him;" so that the giving of a law to man, and the enforcing it with the motives of rewards and punishments, is not inconsistent with the filial and disinterested obedience of a rational creature, even in a state of innocence.

All true and lively faith begets love; and thus that heavenly light is the vehicle of heat: and as, by this means, true faith has a tendency to the practice of obedience, so all true obedi-

(a) Θείαν τινὰ μοῖραν vel ενεργεῖαν,

(b) ὀρθαὶ ὑπολήψεις.

(c) ἀρχὴ ζωῆς πίστεως, τέλος δὲ ἀγάπη.

ence depends upon faith, and flows from it; but it also proceeds from love, because faith first produces love, and then works by it. All knowledge of mysteries is vain, and of no value; unless it have an influence upon the affections, and thereby on the whole conduct of life. The luminaries of heaven are placed on high; but they are so placed, that they may shine, and perform their periods, for the benefit of this earth (*d*).

1. We must believe, that God is: this truth is written in capital letters on every page of the sacred books of Scripture: for all things that are therein delivered by God, and concerning him, confirm this, and take it for a primary and undoubted principle. But these sacred books acknowledge another more universal evidence of this leading truth, and an evidence quite distinct from theirs, to which they refer all, even the most obstinate unbelievers, and those that are entirely ignorant of this celestial doctrine, for full conviction (*e*).

As it is quite plain, that the testimony of the written word will have little or no influence upon men, who have not received the least tincture of divine faith; should any person, disputing with them, reason after this manner,

(*d*) Gen. i. 17.(*e*) Rom. i. 20.

there is a God, because this is asserted in the sacred Scriptures, and their testimony must, by all means, be believed, because they are the word of God: an argument of this kind, to be sure, would have no other effect, but to expose the person that urged it to the ridicule of Atheists and unbelievers; because it evidently begs the question, and runs into a vicious circle. He, therefore, that would bring over such persons to the faith, must reason after a quite different manner. But let him, on the other hand, who once accepts these books, with the submission due to their real dignity, and divine authenticity, receive light and edification from them on every article of faith, and with regard to the whole system of religion in general: let him also, in congratulation to their exalted author, cry out, "With thee, O Lord, is the fountain of life: and in thy light we shall see light (*d*)."<sup>1</sup> And let him that desires to be, not only a nominal proficient in theology, but a real lover of God, and also to be taught of him (*e*), resolve within himself, above all things, to make this sacred volume his constant study, mixing his reading with frequent and fervent prayer; for if these are omitted, his labour will be altogether in vain, supposing him to be ever so well versed, not only

(*f*) Psal. xxvi. 9.

(*b*) Φιλῶδες καὶ θεοδιδασκῶ.



in these books, but also to have all the advantages that can be had from the knowledge of languages, and the assistance of commentators and interpreters. Different men have different views in reading this book; as in the same field the ox looks for grass, the hound for a hare, and the stork for a lizard. Some, fond of critical remarks, pick up nothing but little stones and shells. Others run in pursuit of sublime mysteries, giving themselves but very little trouble about the precepts and instructions, that are clear and evident; and these plunge themselves into a pit, that has no bottom. But the genuine disciples of this true wisdom are those, who make it their daily employment to purify their hearts by the water of these fountains, and reduce their whole lives to a conformity with this heavenly doctrine. They desire not to know these things only, that they may have the reputation of knowledge, or to be distinguished in the world; but that their souls may be healed, and their steps directed, so that they may be led, through the paths of righteousness, to the glorious felicity which is set before them.

The sum of all is, that our felicity lies solely and entirely in that blessed God, who is also the fountain and source of our being; that the only means of our union with him is true religion; and this, again, consists in our entertaining just notions

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tions of God, worshipping him acceptably, and  
endeavouring a constant and unwearied obe-  
dience to all his commands, according to that  
most pure and perfect rule laid down in these  
divine books, which we profess to receive as such.  
Let us, therefore, have constantly fixed in our  
minds these words of the Psalmist, “ Blessed  
“ are the undefiled in the way, that walk in  
“ the way of the Lord. Thou hast command-  
“ ed us to keep thy precepts diligently. O!  
“ that my ways were directed to keep thy  
“ statutes (i).”

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## L E C T U R E XXI.

### *Of the DIVINE ATTRIBUTES.*

**O**F all the maxims that are naturally writ-  
ten on the heart of man, there is none  
more certain or more universally known, than  
THAT GOD IS; concerning which I have gi-  
ven a dissertation some time ago. But of all the  
secrets and hidden things of nature, which have  
been the subject of human study and inquiry,  
there is nothing, by a prodigious odds, so diffi-

(i) Psalm cxix. 1, 4, 5.

cult or unsearchable, as to know WHAT HE IS. The saying of St. Augustine, concerning time, is well known in the schools; with how much greater truth might it be said of him, who is more ancient than time, “and who bid time “flow from the beginning (a)? That he hath “made darkness his hiding-place, and amidst “that darkness dwells in light inaccessible (b),” which, to our eyes, is to be sure more dark than darkness itself. O the divine darkness! says a great man (c); and another most acutely, “If “you divide or cut asunder this darkness, who “will shine forth (d)?” When, therefore, we are to speak of him, let us always call to remembrance the admonition, which bids us “speak with reverence and fear (e).” For what can we say that is worthy of him, since man, when he speaks of God, is but a blind person describing light? Yet, blind as we are, there is one thing we may, with great truth, say of that glorious light, and let us frequently repeat it; O when will that blessed day shine forth, which shall deliver the soul from those

(a) — Qui tempus ab ævo

Ire jubet.

BOZEH. Conf. Phil. lib. iii. met. 9.

(b) Psalm xviii. 11.

(c) Ω τὸ θεῖον σκότος.

(d) ἀν τὸ σκότος τίμητις ἀναστρέφεται.

(e) Λαλεῖ μὲν ἐν φόβῳ.

thick integuments of flesh, that, like scales on the eye, obstruct its sight, and shall introduce it into a more full and open view of that primitive eternal light? Perhaps the properest answer we could give to the question, What is God? would be to observe a most profound silence: or, if we should think proper to answer any thing, it ought to be something next to this absolute silence; viz. GOD IS; which gives us a higher and better idea of him, than any thing we can either express or conceive.

Theological writers mention three methods, whereby men come to some kind of knowledge of God themselves, and communicate that knowledge to others, viz. the way of *negation*, the way of *causation*, and the way of *eminence*: yet the very terms, that are used to express these ways, shew what a faint knowledge of the invisible Being is to be attained by them; so that the two last may be justly reduced to the first, and all our knowledge of this kind called negative. For to pretend to give any explanation of the Divine Essence, as distinct from what we call his attributes, would be a refinement so absurd, that, under the appearance of more accurate knowledge, it would betray our ignorance the more: and so unaccountable would it be to attempt any such thing, with regard to the unsearchable majesty of God, that possibly the  
 most

most towering and exalted genius on earth ought frankly to acknowledge, that we know neither our own essence, nor that of any other creature, even the meanest and most contemptible. Tho' in the schools they distinguish the divine attributes or excellencies, and that by no means improperly, into communicable and incommunicable; yet we ought so to guard this distinction, as always to remember, that those which are called communicable, when applied to God, are not only to be understood, in a manner, incommunicable, and quite peculiar to himself; but also, that in him they are, in reality, infinitely different from those virtues; or rather, in a matter where the disparity of the subjects is so very great, those shadows of virtues, that go under the same names, either in men or angels; for it is not only true, that all things, in the infinite and eternal being, are infinite and eternal, but they are also, though in a manner quite inexpressible, himself. He is good without quality, great without quantity, &c. He is good in such a sense, as to be called by the Evangelist, the only good being (*f*). He is also the only wise being; "To the only wise God," saith the Apostle. And the same Apostle tells us, in another place, "That he only hath immortality," that is,

(*f*) Matth. xix. 17.

“ from his own nature, and not from the will  
 “ or disposition of another (g).” “ If we are  
 “ considered as joined to, or united with God,  
 “ says an antient writer of great note, we have  
 “ a being, we live, and in some sort are wise;  
 “ but if we are compared with God, we have  
 “ no wisdom at all, nor do we live, or so  
 “ much as have any existence (h).” All other  
 things were by him brought out of nothing, in  
 consequence of a free act of his will by means  
 of his infinite power; so that they may be justly  
 called mere contingencies, and he is the only  
 necessarily existent being. Nay, he is the only  
*really existent being.* τὸ ὄντως ὄν; or, as Plotinus  
 expresses it, τὸ ὑπερόντως ὄν. Thus also the Septuagint  
 speaks of him, as the only existent being (i),  
 and so also does the heathen poet (k). This is  
 likewise implied in the exalted name Jehovah,  
 which expresses his being, and that he has it  
 from himself; but what that being is, or where-  
 in its essence, so to speak, consists, it does not  
 say; nor, if it did, could we at all conceive it.  
 Nay, so far is that name from discovering what

(g) ἐξ ὁμοίας φύσεως ἢ ἐξ ἑτέρου βελήσεως.

(h) Deo si conjungimur, sumus, vivimus, sapimus: Deo si  
 comparamur, nec sapimus omnino, nec vivimus, imo nec sumus.  
 Greg. Mag. Mor.

(i) ὁ ὄν.

(k) ἠδὲ τις εὐθ' ἕτερος χαρις μεγαλή βασιλῆος.

his being is, that it plainly insinuates, that his existence is hid, and covered with a vail. *I am who I am*; or, *I am what I am* (1). As if he had said, I myself know what I am, but you neither know, nor can know it; and if I should declare wherein my being consists, you could not conceive it. He has, however, manifested in his works, and in his word, what it is our interest to know, “That he is the Lord God, “merciful and gracious, abundant in goodness “and truth.”

We call him a most pure spirit, and mean to say, that he is of a nature entirely incorporeal; yet this word, in the Greek, Hebrew, and all other languages, according to its primitive and natural signification, conveys no other idea, than that of a *gentle gale*, or wind, which every one knows to be a body, though rarified to a very great degree; so that, when we speak of that infinite purity, all words fail us; and even, when we think of it, all the refinements of the acutest understanding are quite at a stand, and become entirely useless. It is, in every respect, as necessary to acknowledge his eternity, as his being; provided, that, when we mention the term God, we mean by it the first being, supposing that expression to include also his self-existence.

(1) Exod. iii. 14.

This idea of a first and eternal being is again inseparably connected with an infinite degree of all possible perfection, together with immutability, and absolute perseverance therein. But all these are treated of, at great length, in Theological books, whereof you have a very large collection.

In like manner, if we suppose God to be the first of all beings, we must, unavoidably, therefrom, conclude his unity: as to the ineffable Trinity subsisting in this Unity, a mystery discovered only by the sacred Scriptures, especially in the New Testament, where it is more clearly revealed than in the Old, let others boldly pry into it, if they please, while we receive it with an humble faith, and think it sufficient for us to admire and adore.

The other Attributes, that use to be mentioned on this subject, may be supposed to be perfectly comprehended under the following three, viz. *power, wisdom, and goodness*: for *holiness, justice, mercy, infinite bounty, &c.* may be, with great propriety, ranked under the general term of *goodness*.

But rather than insist upon metaphysical speculations, let us, while we walk daily in these pleasant fields, be constantly culling fresh and never fading flowers. When the Psalmist cries out, "Great is the Lord, and greatly to be praised, and of his greatness there is no  
" end ;



“ end (*m*); he wanted to shew, saith St. Au-  
 “ gustine, how great he is; but how can this  
 “ be done? Though he repeated, great, great,  
 “ the whole day, it would have been to little  
 “ purpose, for he must have ended at last, be-  
 “ cause the day would have ended; but his  
 “ greatness was before the beginning of days,  
 “ and will reach beyond the end of time (*n*).”  
 The poet expresses himself admirably well, “ I  
 “ will praise thee, O blessed God, with my  
 “ voice, I will praise thee, also, with silence.  
 “ For, thou, O inexpressible Father, who can’st  
 “ never be known, understandest the silence of  
 “ the mind, as well as any words or expres-  
 “ sions (*o*).”

(*m*) Psalm. cxlv. 3.

(*n*) Volebat dicere quam magnus sit, sed hoc qui fieri potest?  
 Et si tota die magnum diceret, parum esset, finiret enim ali-  
 quando, quia, finiretur dies, magnitudo autem illius ante dies,  
 & ultra dies.

(*o*) Ὑμῶν σε μάκαρ,  
 Καὶ δια φωνῶν.

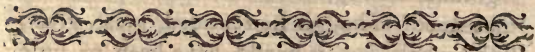
Ἵμῶν σε μάκαρ,  
 Καὶ δια σιγῶν.

Ὅσα γὰρ φωνῶν  
 Τόσα καὶ σιγῶν,

Ἄπειρος σοφῶν.

Πάτερ ἀγῶντες,

Πάτερ ἀεὶ ἄγῶντες. Syn. hymno. 4to.



## LECTURE XXII.

*How to regulate Life according to the Rules of  
RELIGION.*

**I** Have now, at different times, addressed myself to you upon several subjects of great importance, and of the utmost necessity; though, what I have hitherto said, was only designed as a preface, or introduction, to what I further proposed; but to attempt to prosecute this design, at the very end of the year, would be quite improper, and to little or no purpose; I shall, therefore, altogether forbear entering upon it, and, for this time, lay before you a few advices, which may be useful, not only in order to employ, to greater advantage, the months of vacation, that are now at hand, but also the better to regulate your whole lives.

And my first advice shall be, to avoid too much sleep, which wastes the morning hours, that are most proper for study, as well as for the exercises of religion; and stupifies and enervates the strength of body and mind. I remember,  
that

that the famous abbot of Clairevaux (a), when he found the fryars sleeping immoderately, used to say, "That they slept like the secular clergy (b)." And, though we do not admit of the severe rules to which the monks subjected themselves, we must at least allow, that the measure and degree of sleep, and other bodily refreshments, suitable for a young man, devoted to study and devotion, is very far different from that excess, in which the common sort of mankind indulge themselves.

Another advice, which is a kin to, and nearly connected with the former, shall be, to observe *temperance* in eating and drinking: for moderation in sleeping generally follows sobriety in eating, and other sensual gratifications; but that thick cloud of vapours, that arises from a full stomach, must of necessity overwhelm all the animal spirits, and keep them long locked up in an indolent inactive state. Therefore the Greeks, not without reason, express these two duties, *to be sober, and to be watchful*, indifferently by the same term. And the Apostle Peter, that he might make his connection more evident, uses, indeed, two words for this purpose; but exhorts to these duties, as closely connected together, or rather, as if they were, in some

(a) St. Bernard.

(b) Seculariter dormire.

respect, but one, - *Be sober, be vigilant (c)*. And, in the same Epistle, having substituted another word for sobriety, he expresses watchfulness by the same word he had put for sobriety in the other place, *Be sober and watch (d)*. Both these dispositions are so applied to the mind, as to include a sober and watchful state of the body and senses; as this is exceeding useful, nay, quite necessary, in order to a correspondent frame of the mind: and that disposition, both of body and mind, not only subservient, but also necessary to piety and constancy in prayer: “*Be sober and watch unto prayer (e)*.”

When the body is reduced to its lightest and most active state, still, as it is corruptible, it is, to be sure, a burthen to the mind; how much more must it be so, when it is depressed with an immoderate load of meat and drink; and, in consequence of this, of sleep? Nor can the mind rouse itself, or use the wings of contemplation and prayer, with freedom, when it is overpowered with so heavy a load: nay, neither can it make any remarkable progress in the study of human literature, but will move slowly, and embarrassed, be at a stand, like a wheel-carriage in deep clay. The Greeks, very justly,

(c) *Νήψατε, γρηγορήσατε.*(d) *Σωφρονήσατε, κηψατε.* 1 Pet. iv. 7.(e) *εις τας προσευχας.*

expressed the virtue, we are now recommending, by the term *σωφροσύνη*, it being, as your favourite philosopher (*f*) observes in his *Ethicks*, the great preservative of the mind. He is certainly a very great enemy to his own understanding that lives high, and indulges himself in luxury. “A fat belly is seldom accompanied “with an acute understanding (*g*).” Nor is it my intention in this, only to warn you against drunkenness and luxury; I would willingly hope, that such an advice would be superfluous to you: but, in this conflict, I would willingly carry you to such a pitch of victory, that, at your ordinary and least delicious meals, that you would always stop some degrees within the bounds, to which your appetite would carry you. Consider “that, as Cato said, the belly has no ears (*b*),” but it has a mouth, into which a bridle must be put, and, therefore, I address not myself to it, but to the directing mind, that is set over it, which, for that reason, ought to govern the body, with all its senses, and curb them at its pleasure. St. Bernard’s words are admirable to this purpose, “A prudent mind, devoted to “God, ought so to act in its body, as the “master of a family in his own house. He

(*f*) Aristotle. (g) Παχῆια γαστήρ λεπτόν ἐ τίεται νόον.

(*b*) Ventrem non habere aures.

“ ought not to suffer his flesh to be, as Solo-  
 “ mon expreffes it, like a brawling woman,  
 “ nor any carnal appetite to act like a rebellious  
 “ fervant; but to enure them to obedience  
 “ and patience. He must not have his senses  
 “ for his guides, but bring them into subjection  
 “ and subserviency to reason and religion. He  
 “ must, by all means, have his house and fa-  
 “ mily so ordered, and well disciplined, that he  
 “ can say to one, Go, and he goeth, and to an-  
 “ other, Come, and he cometh; and, to his  
 “ fervant the body, Do this, and it doeth what  
 “ it is bid, without murmuring. The body  
 “ must also be treated with a little hardship,  
 “ that it may not be disobedient to the mind (i).”  
 “ For he, saith Solomon, that delicately bring-  
 “ eth up his fervant from a child, shall have  
 “ him become a *rebellious* son at last (k).”  
 This is what I would have you aspire to, a con-

(i) Sic prudens & Deo decatus animus habere se debet in corpore suo, sicut pater familias in domo sua. Non habeat, sicut Solomon dicit, mulierem litigiosam carnem suam, nec ullum appetitum carnis ut servum rebellem, sed ad obedientiam & patientiam assuefactum. Habeat sensus suos non duces, sed rationi & religioni servientes & sequaces; habeat omnem omnino domum vel familiam suam sic ordinatam, & disciplinam subditam, ut dicat huic vade, & vadat, & alii, veni, & veniat, & servo corpori, facito hoc, & sine murmure fiat quod jubetur, & paulo certe durius tractandum est corpus, ne animo male pareat.

(k) Prov. xxix. 21.

quest over your flesh, and all its lusts; for they carry on a deadly war against your souls; and their desires are then most to be resisted, when they flatter most. What an unhappy and dishonourable inversion of nature it is, when the flesh commands, and the mind is in subjection! When the flesh, which is vile, gross, earthly, and soon to be the food of worms, governs “the soul, that is the breath of God, &c. (l)”

Another thing I would have you beware of, is *immoderate speech*. The evils of the tongue are many; but the shortest way to find a remedy for them all, is to study silence, and avoid, as the poet expresses it, “excessive prating, and a vast desire of speaking (m).”

“He is a perfect man, as the Apostle James expresses it, who offends not in word (n);” and therefore, doubtless, he that speaks least, offends in this respect more rarely. “But in the multitude of words, as the wise man observes, there wants not sin (o).” To speak much, and also to the purpose, seldom falls to the share of one man (p). Now, that we may avoid loquacity, we must love solitude, and render it familiar; that so every one may have

(l) Ψυχη δ' ἴστω ἀήμα θεῷ, &c.

(m) Improbā garrulitas, studiumq; immane loquendi.

(n) Jam. iii. 2.

(o) Prov. x. 19.

(p) Χωρὶς τὸ τ' ἵππων πόλλα κ' τὰ κείρινα.

an opportunity to speak much to himself, and little to other people. “ We must, to be sure, “ says à Kempis, be in charity with all men ; “ but it is not expedient to be familiar with “ every one (q).” General, and indiscriminate conversation with every one we meet, is a mean and silly thing. Even, when we promise ourselves comfort and satisfaction, from free conversation, we often return from such interviews with uneasiness ; or, at least, have spoken and heard such things, as, upon serious reflection, may justly give us concern. But, if we would secure our tongues and senses, or keep safe our hearts, and all the issues of life, we must be frequent at prayer, in the morning, at noon, and at night, or oftener throughout the day, and continually walk, as in the presence of God ; always remembering, that he observes not only our words and actions, but also takes notice of our most secret thoughts. This is the sum and substance of true piety : for he, who is always sensible, that that pure and all-seeing eye is continually upon him, will never venture to sin, with set purpose, or full consent of mind. This sense of the divine presence, would certainly make our life, on this earth, like that of the

(q) Charitas certe habenda est erga omnes, sed familiaritas non expedit.

angels ;



angels; for, according to our Lord's expression, it is their peculiar advantage, "continually to behold the face of our Father, who is in heaven." By this means Joseph escaped the snares laid for him by his imperious mistress; and, as if he had thrown water upon it, extinguished that fiery dart with this seasonable reflection, "Shall I do this great wickedness, and sin against God (r)." He might have escaped the eyes of men, but he stood in awe of that invisible eye, from which nothing can be hid. We read of a good man of old, who got the better of a temptation, of the same kind, by the same serious consideration; for, being carried from one chamber to another, by the woman that tempted him, he still demanded a place of greater secrecy, till having brought him to the most retired place of the whole house, here, said she, no person will find us out, no eye can see us. To this he answered, will no eye see? Will not that of God perceive us? By which saying, he himself escaped the snare, and, by the influence of divine grace, brought the sinful woman to repentance. But now,

*Let us pray.*

PRAISE waits for thee, O Lord, in Zion; and to be employed in paying thee that tribute,

(r) Gen. xxxix. 9.

is a becoming and pleasant exercise: it is due to thee from all the works of thy hands, but particularly proper from thy saints and celestial spirits. Elevate, O Lord, our minds, that they may not grovel on the earth, and plunge themselves in the mire; but, being carried upwards, may taste the pleasures of thy house, that exalted house of thine, the inhabitants whereof are continually singing thy praises. Their praises add nothing to thee, but they themselves are perfectly happy therein. While they behold thy boundless goodness, without any veil, admire thy uncreated beauty, and celebrate the praises thereof throughout all ages. Grant us, that we may walk in the paths of holiness, and, according to our measure, exalt thy name, even on this earth, until we also be translated into the glorious assembly of those who serve thee in thy higher house.

Remember thy goodness and thy covenant to thy church militant upon this earth, and exposed to dangers amidst so many enemies: yet we believe, that, notwithstanding all these dangers, it will be safe at last: it may be distressed, and plunged in the waters, but it cannot be quite overwhelmed, or finally perish. Pour out thy blessing upon this our nation, our city, and university: we depend upon thee, O Father, without whose hand we should not have been, and  
without

without whose favour we can never be happy. Inspire our hearts with gladness, thou, who alone art the fountain of solid, pure, and permanent joy, and lead us, by the paths of righteousness and grace, to the rest and light of glory, for the sake of thy Son, our Redeemer, Jesus Christ; Amen,



## LECTURE XXIII.

*Of PURITY of LIFE.*

**I**N every act of religious worship, what a great advantage would it be, to remember that saying of our great Master, which nobody is altogether ignorant of, and yet scarce any know as they ought, “That God, whom *we worship*, is a spirit, and therefore to be worshipped in spirit and in truth (a).” He is a spirit, a most pure spirit, and the father of spirits: he is truth, primitive truth, and the most pure fountain of all truth: “But we all have erred in heart (b).” We are indeed

(a) John iv. 24.

(b) ἡμεῖς δὲ πολλοὶ καρδίᾳ πλανώμενοι.

spirits, but spirits immersed in flesh; nay, as it were, converted into flesh, and, the light of truth being extinguished within us, quite involved in the darkness of error: and, what still sets us in greater opposition to the truth, every thing about us is false and delusive; “There is no soundness (c).” How improper, therefore, are we, who are *deceitful* and *carnal* (d), to worship that spirit of supreme truth? Though we pray, and fast often, yet all our sacrifices, as they are polluted by the impure hands wherewith we offer them, must be offensive, and unacceptable to God; and the more they are multiplied, the more the pure and spotless Deity must complain of them, as the grievance is thereby enhanced. Thus, by his prophet, he complained of his people of old: “Your new moons, saith he, and your appointed feasts, my soul hateth: they are a trouble to me; I am weary to bear them: therefore, when you spread forth your hands, I will hide mine eyes from you, and, as it were, turn my back upon you with disdain: but, if you will wash you, and make you clean, then come, and let us reason together (e):” as if he had said, then let us converse together, and if there be any difference between us, let

(c) ἔσθ' οὐκ ἰσχυρὸς.

(d) Σάρκινος καὶ ψευδαί.

(e) Isai. i.

us talk over the matter, and settle it in a friendly manner, that our complaints may be turned into mutual embraces, and all your sins being freely and fully forgiven, you may be restored to perfect innocence: "Though your sins be  
 " as scarlet, they shall be as white as snow;  
 " though they be redder than crimson, they  
 " shall be whiter than wool: wash yourselves,  
 " and I will also wash you, and most complete-  
 " ly wipe away all your stains."

But that we may be the better provided for this useful, and altogether necessary exercise of cleansing our hearts and ways, and apply to it with the greater vigour, let us dwell a little upon that sacred expression in the Psalms, "Wherewith  
 " shall a young man purify his way?" The answer is, "By taking heed thereto according  
 " to thy word (*f*)." In this question, several things offer themselves to our observation.

1. That, *without controversy* (*g*), purity of life, or conversation, is a most beautiful and desirable attainment, and that it must, by all means, begin at the very fountain, that is, the heart; whence, as Solomon observes, "pro-  
 " ceed the issues of life." In the beginning of the psalm, they are pronounced blessed, "Who  
 " are pure, or undefiled in the way, who walk

(*f*) Psal. cxix. 9.(*g*) ὁμολογημένως.

“ in the law of the Lord.” And, in another place, “ Truly God is good to Israel, says the Psalmist, even to such as are of a clean heart (*b*).” And the words of our Saviour to this purpose are, “ Blessed are the pure in heart, for they shall see God (*i*).” Nor is the true and genuine beauty of the soul any thing distinct from this purity and sanctity; this is the true image of its great Creator; that golden crown, which most unhappily dropt off the head of man, when he fell: so that, with the greatest justice, we may lament and say, “ Woe unto us that we have sinned.” And it is the general design and intention of all religion, all its mysteries, and all its precepts, that this crown may be again restored, at least, to some part of the human race, and this image again stamped upon them; which image, when fully completed, and for ever confirmed, will certainly constitute a great part of that happiness, we now hope for, and aspire after. Then, we trust, we shall attain to a more full conformity and resemblance to our beloved head. And, even in this wayfaring state, the more deeply and thoroughly our souls are tinctured with the divine flame of charity, joined with this beautiful purity, the more we resemble him, “ who is

(*b*) Psal. lxxiii. 1.(*i*) Matth. v. 8.

“ white and ruddy, and fairer than the sons of men.” The Father of mercies has made choice of us, that we may be holy; the Son of God, blessed for ever, has once for all shed his blood upon earth, in order to purify us; and daily pours out his spirit from heaven upon us, for the same purpose.

But to consider the matter as it is in itself, where is the person, that does not, even by the force of natural instinct, disdain filth and nastiness, or at least prefer to it purity and neatness of body? Now, as the soul greatly excels the body, so much the more desirable is it, that it should be found in a state of beauty and purity. In like manner, were we to travel a journey, who would not prefer the plain and clean way to one that were rough and dirty? But the way of life, which is not the case in other matters, will be altogether such as you would have it, or chuse to make it. With God’s assistance, and the influence of his grace, a good man is at pains to purify his own way; but men of an impure and beastly disposition, who delight to wallow in the mire, may always easily obtain their sordid wish. But I hope that you, disdainng such a brutish indignity, will, in preference to every thing else, give your most serious attention to this enquiry, by what means even young men and boys may purify their way, and,

avoiding the dirty paths of the common sort of mankind, walk in such as are more pleasant and agreeable.

2. Observe, that purity is not such an easy matter, that it may fall by chance in the way of those that are not in quest of it, but a work of great art and industry. Hence you may also learn, that the way, even of young men or boys (*k*), stand very much in need of this careful attention. It is indeed true, that, in some respect, the reformation of youth is easier, and sooner accomplished, that they are not accustomed to shameful and wicked ways, nor confirmed in sinful habits; but there are other regards, wherein it is more difficult to reduce that period of life to purity, particularly, as it is more strongly impressed with the outward objects that surround it, and easily disposed to imbibe the very worst: the examples and incitements to vice beset youth in greater abundance, and those of that age are more apt to fall in with them.

But, whatever may be said of the easiness or difficulty of reforming youth and childhood, it is evident from this question, which, without doubt, is proposed with wisdom and seriousness, that this matter is within the verge of possibility, and

(*k*) The Hebrew word used in the text, properly signifies a boy.



of the number of such as are fit to be attempted. Youth is not so headstrong, nor childhood so foolish, but by proper means they can be bent and formed to virtue and piety. Notwithstanding the *irregular desires* and *forwardness* (l) of youth, and that madness, whereby they are hurried to forbidden enjoyments, there are words and expressions that can soothe this impetuosity, even such, that by them youth can tame and compose itself, “By attending to itself and “its ways, according to thy word:” that matchless word, which contains all those particular words and expressions, not only that are proper to purify and quiet all the motions and affections of the soul, but also, by a certain divine power, are wonderfully efficacious for that purpose. And what was said of old, concerning Sparta, and its discipline, may be, with much greater truth, asserted of the divine law, and true religion, viz. that it had a surprizing power to *tame and subdue mankind* (m). And this leads us directly to the answer of the question in the text; “By attending thereto, according to thy word.”

This is not, therefore, to be done according to our philosophy, but according to thy word, O eternal light, truth, and purity! The philosophy of the heathens, it is true, contains some

(l) ἀχάλιος, ἀδάμας.

(m) Δαμασιμβροτον.

moral instructions and precepts, that are by no means despicable ; but this is only so far as they are agreeable to the word of God, and the divine law, though the philosophers themselves knew nothing of it : but the only perfect system of moral philosophy, that ought to be universally received, is the doctrine of Christianity. This the antient fathers of the primitive church have asserted, and fully proved, to the honour of our religion. But those, who spend their lives in the study of philosophy, can neither reform themselves nor others, if nature be but a little obstinate ; and their wisdom, when it does its utmost, rather conceals vices, than eradicates them ; but the divine precepts make so great a change upon the man, and, subduing his old habits, so reform him, that you would not know him to be the same. If any of you then aspire to this purity of mind and way, you must, with all possible care, conform yourself, and every thing about you, to the instructions and precepts of this divine word. Nor think this a hard saying ; for the study of purity has nothing in it that is unpleasant or disagreeable, unless you think it a grievance to become like unto God.

Consider now, young men, nay you, who, without offence, will suffer yourselves to be called boys ; consider, I say, wherein consists that  
true

true wisdom, which deserves to be pursued with the most earnest study and application, and whereby, if you will, you may far exceed those that are your superiors in years; be ambitious to attain the advantage mentioned in the text, and consequently the condition upon which it depends, for they are inseparably connected together; reconcile your minds to a strict attention to your ways, according to the divine word, and by this means (which is a very rare attainment) you will reconcile youth, and even childhood, to the purity here recommended: account the divine word and precepts preferable to your daily food, yea, let them be dearer to you than your eyes, and even than life itself.



## LECTURE XXIV.

*Before the COMMUNION.*

**I**T is the advice of the wise man, “Dwell at home, or with yourself;” and tho’ there are very few that do this, yet it is surprising, that the greatest part of mankind cannot be prevailed upon, at least, to visit themselves sometimes; but, according to the saying of the wise Solomon,

“ The eyes of the fool are in the ends of the earth.” It is the peculiar property of the human mind, and its signal privilege, to reflect upon itself; yet we, foolishly neglecting this most valuable gift, conferred upon us by our Creator, and the great ornament of our nature, spend our lives in a brutish thoughtlessness. Was a man, not only to turn in upon himself, carefully to search and examine his own heart, and daily endeavour to improve it more and more in purity, but also to excite others, with whom he conversed, to this laudable practice, by seasonable advice, and affecting exhortations, he would certainly think himself very happy in these exercises. Now, though this expedient is never unseasonable, yet it will be particularly proper, on such an occasion as this, to try it upon yourselves, as you are not ignorant, that it is the great apostolical rule, with respect to all that are called to celebrate the divine mysteries, “ that every man examine himself, and so let him eat of that bread, and drink of that cup (a).”

I do not here intend a full explication of this mystery, but only to put you in mind, that, in order to a saving use, and participation thereof, a twofold judgment must, of necessity, be formed;

(a) 1 Cor. xi. 28.

the first with respect to our own souls, and the other to that of the Lord's body. These the Apostle considers as closely connected together, and therefore expresses both by the same word. The trial we are to make of ourselves, is indeed expressed by the word δοκιμαζειν, which signifies to prove, or to try; but immediately after he expresses it by judging ourselves, "for if we would judge ourselves, &c. (b)" whereas, in the preceding verses, he had mentioned the other judgment to be formed, and expressed it by the same word διακρινειν, which signifies to judge or discern, "Not discerning the Lord's body (c)." And this is that which renders a vast many unworthy of so great an honour; they approach this heavenly feast, without forming a right judgment, either of themselves, or of it: but, that we form a judgment of ourselves, it is necessary, that we first bring ourselves to an impartial trial: and, to be sure, I should much rather advise you to this inward self-examination, and heartily wish I could persuade you to it, than that you should content yourselves with a lifeless trial of your memory, by repeating compositions on this subject.

Consider with yourselves, pray, and think seriously, what madness, what unaccountable

(b) Εἰ γὰρ ἑαυτοὺς δοκιμάσωμεν.

(c) Μὴ διακρίνω τὸ σῶμα τοῦ κυρίου.

folly it is, to trifle with the Majesty of the most high God, and to offer to infinite wisdom the sacrifices of distraction and folly? Shall we, who are but insignificant worms, “thus provoke the *Almighty King* to jealousy (d),” as if we were stronger than he, and, of purpose, run our heads, as it were, against that power, the slightest touch whereof would crush us to dust? Do we not know, that the same God, who is an enlivening and saving light to all that worship with humble piety, is, nevertheless, a consuming fire to all the impious and profane, who pollute his sacrifices with impure hearts and unclean hands? And that those especially, who have been employed in his church, and in the divine offices, yet have not experienced his influence as a pure and shining light, will unavoidably feel him as a flaming fire? Let his saints rejoice and exult before God, for this he not only allows, but even commands; yet let even those of them, who have made the greatest advances in holiness, remember, that this holy and spiritual joy is to be joined with holy fear and trembling: nay, the greater progress they have made in holiness, the more deeply will they feel this impressed upon their minds, so that they can by no means forget it. “The great

(d) Παραζηλώσῃ

“ eye is over us, let us be afraid(e).” Great is our God, and holy; even the angels worship him. Let his saints approach him, but with humility and fear; but, as for the slothful, and those that are immersed in guilt, that securely and with pleasure indulge themselves in impure affections, let them not dare to come near. Yet, if there are any, let their guilt and pollution be ever so great, who find arising within them a hearty aversion to their own impurity, and an earnest desire after holiness; behold there is opened for you a living and pure fountain, most effectual for cleansing and washing away all sort of stains, as well as for refreshing languishing and thirsty souls. And he that is the living and never-failing fountain of purity and grace, encourages, calls, and exhorts you to come to him, “ Come unto me, all ye that are athirst, &c.” And again, “ All that the Father giveth me, shall come unto me, and him that cometh unto me, I will, by no means, reject or cast out (f).”

Ask yourselves, therefore, what you would be at, and with what dispositions you come to this most sacred table? Say, whither art thou going, and what seekest thou, O my soul? For it would be an instance of the most extravagant

(e) ὄμμα μέγα τρομαῖμεν.

(f) John vi. 37.

sloth and folly to set about a matter of so great importance, and so serious, without any end, without the prospect of any advantage, and therefore without any serious turn of mind, or as one doing nothing; yet this is the case of vast numbers, that meet together in divine assemblies, and at this holy sacrament. Is it any wonder, that those should find nothing, who absolutely have nothing in view? and that he, who is bound for no harbour, should meet with no favourable wind? They give themselves up to the torrent of custom, and steer not their course to any particular port, but fluctuate and know not whither they are carried; or, if they are alarmed with any sting of conscience, it is only a kind of inconsiderate and irregular motion, and reaches no further, than the exterior surface of sacred institutions. But, as for you, who, according to the expression of the angels, “ Seek  
 “ Jesus, fear not, you will certainly find him,  
 “ and in him all things: for it hath pleased the  
 “ Father, that in him all fullness should  
 “ dwell (g);” so that in him there is no vacuity, and without him nothing else but emptiness and vanity; let us embrace him, therefore, with our whole hearts, and on him alone let us depend and rely.

(g) Col. i. 19.



Let his death, which we commemorate by this mystery, extinguish in us all worldly affections: may we feel his divine power working us into a conformity to his sacred image; and having our strength, as it were, renewed by his means, let us travel towards our heavenly country, constantly following him with a resolute and accelerated pace.

The concern of purifying the heart in good earnest, taking proper measures for conforming the life to the rules of the gospel, is equally incumbent upon all. For this is the great and true design of all divine worship, and of all religious institutions; though the greater part of mankind satisfy themselves with the outward surface of them, and therefore catch nothing but shadows in religion itself, as well as in the other concerns of life. We have public prayers, and solemn sacraments; yet if, amidst all these, one should look for the true and lively characters of Christian faith, or, in the vast numbers that attend these institutions, he should search for those that, in the course of their lives, approve themselves the true followers of their great Master, he would find reason to compare them to “a few persons, swimming at a great distance from one another, in a vast ocean (b).”

(b) Apparent rari nantes in gurgite vasto.

It has been observed long ago by one, “that  
 “in Rome itself he had found nothing of  
 “Rome (*i*);” which, with too great truth,  
 might be applied to religion, about which we  
 make so great a bustle at present: there is scarce  
 any thing at all of religion in it; unless we ima-  
 gine that religion consists of words, as a grove  
 does of trees. For, if we suppose it lies in the  
 mortification of sin, unfeigned humility, bro-  
 therly charity, and a noble contempt of the  
 world and the flesh, “whither has it gone  
 “and left us (*k*).” As for you, young Gentle-  
 men, if you would apply to this matter in good  
 earnest, you must, of necessity, bestow some  
 time and pains upon it, and not fondly dream,  
 that such great advantages can be met with by  
 chance, or in consequence of a negligent and  
 superficial enquiry. If we are to alter the  
 course of our life for the time to come, we must  
 look narrowly into our conduct during the pre-  
 ceding part of it; for the measures to be taken  
 for the future are, in a great degree, suggested  
 by what is past. He acts wisely, and is a happy  
 man, who frequently, nay daily reviews his  
 words and actions; because he will, doubtless,  
 perform the same duty with greater ease, and

(*i*) Se in Romæ, Romæ nihil invenisse.

(*k*) Πῦ ποτε ἡμᾶς κατέλιπεν.

to better purpose, when he is called to it, with more than ordinary solemnity. And, therefore, they, who have experienced how pleasant this work is, and what a mixture of utility is joined with this pleasure, will apply to it with a chearful mind, whenever opportunity requires it; as to others, they must, of necessity, set about it some time or other: I say of necessity, if I am allowed to say it is necessary to avoid the wrath to come, and to obtain peace and salvation. Repentance may possibly appear a laborious and unpleasant work to our indolence, and, *to repent*, may seem a harsh expression; to perish, however, is still more harsh; but a sinful man has no other choice. Our Lord, who is truth itself, being acquainted with the cruel execution performed by Herod upon the Galileans, takes this opportunity to declare to his hearers, that, “unless they repented, they should  
“all likewise perish (*l*).” The Saviour of the world, it is true, came for this very purpose, that he might save those that were miserable and lost, from the fatal necessity of being utterly undone; but he never intended to take away the happy and pleasant necessity of repentance: nay, he strengthened the obligation to it, and imposed it as a duty, inseparably connected with

(*l*) Luke xiii. 3.

grace and happiness; and this connexion he not only preached in expressions to the same purpose with his forerunner John the Baptist, but even in the very same words; "Repent ye, for the kingdom of heaven is at hand (*m*)."

And in another place, having told us, that he came "not to call the righteous, but sinners (*n*)," he immediately adds to what he called those sinners; not to a liberty of indulging themselves in sin, but from sin to repentance. His blood, which was shed on the cross, is indeed a balsam more precious than all the balm of Gilead and Arabia, and all the ointments of the whole world; but it is solely intended for curing the contrite in heart.

But, alas! that gross ignorance of God, that overclouds our mind, is the great and the unhappy cause of all the guilt we have contracted, and of that impenitence which engages us to continue in it. Had men but the least knowledge, how disagreeable and hateful all sinful pollution renders us to his eternal and infinite purity; and, on the other hand, what a likeness to him we attain by holiness, and how amiable we are thereby rendered in his sight, they would look upon this as the only valuable attainment, they would pursue it with the most vigorous efforts

(*m*) Matth. iv. 7.

(*n*) Matth. ix. 13.

of their minds, and would make it their constant study day and night, that, according to the divine advice of the Apostle, "being cleansed  
" from all filthiness of the flesh and spirit, they  
" might perfect holiness in the fear of God (o)."

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*An EXHORTATION to the  
STUDENTS, upon their return to the UNI-  
VERSITY after the Vacation.*

**W**E are at last returned, and some, for the first time, brought hither by that supreme hand, which holds the reins of this vast universe, which rules the stormy winds, and swelling sea, and distributes peace and war to nations, according to its pleasure. The great Lord of the universe, and Father of mankind, while he rules the world with absolute sway, does not despise this little flock, provided we look up unto him, and humbly pray, that we may feel the favourable effects of his presence and bounty; nay, he will not disdain to dwell within us, and in our hearts, unless we, through

(o) 2 Cor. vii. 1.

folly, and ignorance of our true happiness, shut the door against him, when he offers to come in. He is the most high, yet has chosen the humble heart for the most agreeable place of his residence on this earth: but the proud and haughty, who look with disdain on their inferiors, he, on his part, despises, and beholds, as it were, afar off. He is most holy, and dwells in no hearts, but such as are purged from the dross of earthly affections; and that these may be holy, and really capable of receiving his sacred Majesty, they must of necessity be purified. "Know ye not, says the divine Apostle, that you, even your bodies, are the temples of the Holy Ghost (a)," and therefore are to be preserved pure and holy? but the mind, that dwells within them, must be still more holy, as being the priest that, with constant and unwearied piety, offers up the sacrifices and sweet incense of pious affections, cheerful obedience, ardent prayers, and divine praises, to the Deity of that temple.

Of your studies, and exotic learning, I intend not to say much. The knowledge, I own, that men of letters, who are the most indefatigable in study, and have the advantage of the greatest abilities, can possibly attain to, is at

(a) 1 Cor. vi. 19.

best but very small. But since the knowledge of languages and sciences, however inconsiderable it may be, is the business of this society of ours, and of that period of years you are to pass here, let us do, pray, as the Hebrews express it, “the work of the day while the day lasts (b);” “for time slips silently away, and every succeeding hour is attended with greater disadvantages than that which went before it (c).”

Study to acquire such a philosophy as is not barren and babbling, but solid and true; not such an one as floats upon the surface of endless verbal controversies, but one that enters into the nature of things; for he spoke good sense, that said, “The philosophy of the Greeks was a mere jargon, and noise of words (d).”

You, who are engaged in philosophical enquiries, ought to remember in the mean time, that you are not so strictly confined to that study, but you may, at the same time, become proficient in elocution; and, indeed, it is proper you should. I would, therefore, have you to apply to both these studies with equal attention, that so you may not only attain some knowledge of nature, but also be in condition to communicate

(b) *Opus diei in die suo.*

(c) *Tempus nam tacitum subruit, horaq;  
Semper præteritâ deterior subit.*

(d) *Φιλοσοφία Ελλήνων λόγων ψεφος.*

your sentiments, with ease, upon those subjects you understand, and clothe your thoughts with words and expressions; without which, all your knowledge will differ but very little from buried ignorance.

In joining these two studies together, you have not only reason for your guide, but also Aristotle himself for your example; for we are told, that it was his custom to walk up and down in the school in the morning, teaching philosophy, particularly those speculative and more obscure points, which in that age were called *rationes acroamaticæ*, and thus he was employed, till the hour appointed for anointing, and going to exercise (e): but, after dinner, he applied to the more entertaining arts of persuasion, and made his scholars declaim upon such subjects as he appointed them.

But to return to my own province; for, to say the truth, I reckon all other things foreign to my purpose; whatever you do, with regard to other studies, give always the preference to sacred Christian philosophy; which is, indeed, the chief philosophy, and has the pre-eminence over every other science, because it holds Christ *to be the head* (f), in whom all the treasures of wisdom and knowledge are hid. This, the A-

(e) Μέχρι τῷ ἀλείματος.

(f) ὡς κεφαλὴν κροῖται.



postle tells us, was not the case of those false Christians in his time, whose philosophy regarded only some idle superstitions, and vain observations. Cultivate therefore, I say, this sacred wisdom sent down from heaven, “ Let “ this be your main study (*g*); for its mysteries are the most profound, its precepts the most pure, and, at the same time, the most pleasant. In this study, a weak understanding will be no disadvantage, if you have but a willing mind, and ardent desires. Here, if any where, the observation holds, “ That if you love learning, “ you cannot fail to make great progress there- “ in (*b*).” For some, that have applied with great industry to human philosophy, have found it to be like a disdainful mistress, and lost their labour; but divine philosophy invites and encourages even those of the meanest parts.

And, indeed, it may be no small comfort and relief to young men of slow capacities, who make but little progress in human sciences, even when they apply to them with the most excessive labour and diligence, that this heavenly doctrine, tho’ it be the most exalted in its own nature, is not only accessible to those of the lowest and meanest parts, but they are cheer-

(*g*) ἐν ταύτῃ ἐστὶ.

(*b*) ἰαν ἧς φιλομαθῆς, ἔση πολυμαθῆς. Iloc. ad Dem.

fully admitted to it, graciously received, preferred to those that are proud of their learning, and very often advanced to higher degrees of knowledge therein; according to that of the Psalmist, “The law of the Lord is pure, enlightening the eyes; the entrance of his word giveth light, it giveth also understanding unto the simple (i).” You therefore, whom some very forward (k) youths leave far behind in other studies, take courage; and to wipe off this stain, if it be one, and compensate this discouragement, make this your refuge; you cannot possibly arrive at an equal pitch of eloquence or philosophy with some others, but what hinders you, pray, from being as pious, as modest, as meek and humble, as holy and pure in heart, as any other person whatever? and, by this means, in a very short time, you will be completely happy in the enjoyment of God, and live for ever in the blessed society of angels, and spirits of just men made perfect.

But if you want to make a happy progress in this wisdom, you must, to be sure, declare war against all the lusts of the world and the flesh, which enervate your minds, weaken your strength, and deprive you of all disposition and fitness for imbibing this pure and immaculate

(i) Psal. cxix. 130.

(k) ἀιλλόποδες.

doctrine. How stupid is it to catch so greedily at advantages so vanishing and fleeting in their nature, if, indeed, they can be called advantages at all: “Advantages that are carried hither and thither, hurried from place to place by the uncertainty of their nature, and often fly away before they can be possessed (l) ?” An author, remarkable for his attainments in religion, justly cries out, “O! what peace and tranquillity might he possess, who could be prevailed upon to cut off all vain anxiety, and only think of those things that are of a divine and saving nature (m) !” Peace and tranquillity is, without doubt, what we all seek after, yet there are very few that know the way to it, though it be quite plain and open. It is indeed no wonder, that the blind, who wander about without a guide, should mistake the plainest and most open path; but we have an infallible guide, and a most valiant leader, let us follow him alone; for he, that treadeth in his steps, can never walk in darkness.

(l) Τα ἄνω καὶ κάτω φερόμενα, καὶ περιτρεπόμενα, καὶ πρὶν λαβῆναι σπιωντα.

(m) O qui omnem vanam sollicitudinem amputaret, & salutaria duntaxat ac divina cogitaret, quantam quietem & pacem possideret!

*Let us pray.*


O! INVISIBLE God, who seest all things; eternal light, before whom all darkness is light, and in comparison with whom every other light is but darkness: The weak eyes of our understanding cannot bear the open and full rays of thy inaccessible light; and yet, without some glimpses of that light from heaven, we can never direct our steps, nor proceed, towards that country, which is the habitation of light. May it therefore please thee, O Father of lights, to send forth thy light and thy truth, that they may lead us directly to thy holy mountain. Thou art good, and the fountain of goodness; give us understanding, that we may keep thy precepts. That part of our past lives, which we have lost in pursuing shadows, is enough, and indeed too much; bring back our souls into the paths of life, and let the wonderful sweetness thereof, which far exceeds all the pleasures of this earth, powerfully, yet pleasantly, preserve us from being drawn aside therefrom by any temptation from sin or the world. Purify, we pray thee, our souls from all impure imaginations, that thy most beautiful and holy image may be again renewed within us, and by contemplating thy glorious perfections, we may feel daily improved within us that divine similitude.

litude, the perfection whereof, we hope, will at last make us for ever happy in that full and beatific vision we aspire after. Till this most blessed day break, and the shadows fly away, let thy Spirit be continually with us, and may we feel the powerful effects of his divine grace constantly directing and supporting our steps, that all our endeavours, not only in this society, but throughout the whole remaining part of our lives, may serve to promote the honour of thy blessed name, through Jesus Christ our Lord, Amen.



A. J. [Name]

... the perfect ... will  
at ... for ever ...  
... for we ...  
... the ...  
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EXHORTATIONS

TO THE

CANDIDATES

For the DEGREE of

MASTER OF ARTS

IN THE

UNIVERSITY OF EDINBURGH.


By ROBERT LEIGHTON, D. D.

PRINCIPAL of that UNIVERSITY,

A N. D.,

Afterwards Archbishop of GLASGOW.

Translated from the ORIGINAL LATIN.



EXHORTATIONS

TO THE

CANDIDATES

For the Degree of

MASTER OF ARTS

IN THE

UNIVERSITY OF EDINBURGH

By ROBERT LEITCH, D.D.

Principal of the University,

and

Minister of the Parish of Glasgow.

Translated from the Original Latin



EXHORTATIONS *to the* CANDIDATES  
*for the Degree of* MASTER of ARTS.

EXHORTATION I.

HERE I allowed to speak freely what I sincerely think of most of the affairs of human life, even those that are accounted of the highest importance, and transacted with the greatest eagerness and bustle, I should be apt to say, “that a great noise is made about the merest trifles (a):” but if you should take this amiss, as a little unseasonable upon the present occasion, and an insult upon your solemnity, I hope you will the more easily forgive me, that I place in the same rank, with this philosophical convention of yours, the most famous councils and general assemblies of princes and great men; and say of their golden crowns, as well as your crowns of laurel, “that they are things of no value, and not worth the purchasing (b).” Even

(a) Magno conatu magnas nugas.

(b) Καπνὸ σπινθὸς ὕπαιπρίαιμην.

the triumphal, inaugural, or nuptial processions of the greatest Kings and Generals of armies, with whatever pomp and magnificence, as well as art, they may be set off, they are, after all, so far true representations of their false, painted, and tinsel happiness, that, while we look at them, they fly away; and, in a very short time, they are followed by their funeral processions, which are the triumphs of death over those who have, themselves, triumphed during their lives. The scenes are shifted, the actors also disappear; and, in the same manner, the greatest shews of this vain world likewise pass away. Let us, that we may lop off the luxuriant branches of our vines, take a nearer view of this object, and remember, that what we now call a laurel crown, will soon be followed by cypress wreaths: it will be also proper to consider how many, that in their time were employed, as we are now, have long ago acted their parts, and are now consigned to a long oblivion; as also, what vast numbers of the rising generation are following us at the heels, and, as it were, pushing us forward to the same land of forgetfulness; who, while they are hurrying us away, are at the same time hastening thither themselves. All that we see, all that we do, and all that we are, are but mere dreams; and if we are not sensible of this truth, it is because we are still asleep:

asleep: none but minds that are awake can discern it; they, and they only, can perceive and despise these *illusions* (c) of the night. In the mean time, nothing hinders us from submitting to these, and other such customary formalities, provided our doing it interfere not with matters of much greater importance, and prospects of a different and more exalted nature. What is it, pray, to which, with the most ardent wishes, you have been aspiring, throughout the whole course of these four last years? Here you have a cap and a title, and nothing at all more. But, perhaps, taking this amiss, you secretly blame me in your hearts, and wish me to congratulate you upon the honour you have obtained. I cheerfully comply with your desire, and am willing to explain myself. These small presents are not the principal reward of your labours, nor the chief end of your studies; but honorary marks and badges of that erudition and knowledge, wherewith your minds have been stored by the uninterrupted labours of four whole years. But whatever attainments in learning you have reached, I would have you seriously to reflect, how inconsiderable they are, and how little they differ from nothing; nay, if what we know is compared with what we

(c) *ἰμπαύματα.*

know not, it will be found even vastly less than nothing: at least, it is an argument of little knowledge, and the sign of a vain and weak mind, to be puffed up with an overbearing opinion of our own knowledge: while, on the contrary, it is an evidence of great proficiency in knowledge, to be sensible of our ignorance and inability. “He is the wisest man, says Plato, who knows himself to be very ill qualified for the attainment of wisdom (*d*).” Whatever be in this, we often find the sciences and arts, which you cultivate, to be useless, and entirely barren, with regard to the advantages of life; and, generally speaking, those other professions that are illiterate and illiberal, nay even unlawful, meet with better treatment, and greater encouragement, than what we call the liberal arts. “He that ventures upon the sea, is enriched by his voyages: he that engages in war, glitters with gold: the mean parasite lies drunk on a rich bed; and even he, who endeavours to corrupt married women, is rewarded for his villainy. Learning alone starves in tattered rags, and invokes the abandoned arts in vain (*e*).”

But,

(*d*) Οὐλὸς σέφεται· ὅστις ἔγνωκεν ὅτι ἕδον· ἀξί· ἐστὶ πρὸς σοφίαν  
Philo. apol. Socr.

(*e*) Qui pelago credit, magno se fænore tollit:

Qui pugnas & castra petit, præcingitur auro:

But as sometimes the learned meet with a better fate, you, young Gentlemen, I imagine, entertain better hopes with regard to your fortune; nor would I discourage them, yet I would gladly moderate them a little by this wholesome advice; lean not upon a broken reed, neither let any one, who values his peace, his real dignity, and his satisfaction, give himself up to hopes, that are uncertain, frail, and deceitful. The human race are, perhaps, the only creatures, that by this means become a torment to themselves; for, as we always grasp at futurity, we vainly promise ourselves many and great things, in which, as commonly happens, being for the most part disappointed, we must, of necessity, pay for our foolish pleasure with a proportionate degree of pain. Thus, the greatest part of mankind find the whole of this wretched life checquered with delusive joys and real torments, ill-grounded hopes, and fears equally imaginary: amidst these, we live in continual suspense, and die so too.

But a few, alas! a few only, yet some, who think more justly, having set their hearts upon heavenly enjoyments, take pleasure in despising,

*Vilis adulator picto jacet ebrius ostro;*

*Et qui sollicitat nuptas, ad præmia peccat.*

*Sola pruinosis horret facundia pannis,*

*Atque inopi lingua desertas invocat artes.*

with a proper greatness of mind, and trampling upon the fading enjoyments of this world. These make it their only study, and exert their utmost efforts, that, having the more divine part of their composition weaned from the world and the flesh, they may be brought to a resemblance and union with the holy and supreme God, the Father of spirits, by purity, piety, and an habitual contemplation of divine objects: and this, to be sure, is the principal thing, with a noble ambition whereof I would have your minds inflamed; and whatever profession, or manner of life you devote yourselves to, it is my earnest exhortation and request, that you would make this your constant and principal study. Fly, if you have any regard to my advice, fly far from that controversial contentious school-divinity, which, in fact, consists in fruitless disputes about words, and rather deserves the name of vain and foolish talking.

Almost all mankind are constantly catching at something more than they possess, and torment themselves in vain; nor is our rest to be found among these enjoyments of the world, where all things are covered with a deluge of vanity, as with a flood of fluctuating restless waters; and the soul flying about, looking in vain for a place, on which it may set its foot, most unhappily loses its time, its labour, and itself at last, like

“ the

“ the birds in the days of the flood, which having  
 “ long sought for land, till their strength was  
 “ quite exhausted, fell down at last, and perished  
 “ in the waters (f).”

O! how greatly preferable to these bushes, and briars, and thorns, are the delightful fields of the gospel, wherein pleasure and profit are agreeably mixt together, whence you may learn the way to everlasting peace, that poverty of spirit, which is the only true riches, that purity of heart, which is our greatest beauty, and that inexpressible satisfaction, which attends the exercise of charity, humility, and meekness? When your minds are stored and adorned with these graces, they will enjoy the most pleasant tranquillity, even amidst the noise and tumults of this present life; and you will be, to use the words of Tertullian, *candidates for eternity*; a title infinitely more glorious and sublime, than what has been this day conferred upon you. And that great and last day, which is so much dreaded by the slaves of this present world, will be the most happy and auspicious to you; as it will deliver you from a dark dismal prison, and place you in the regions of the most full and marvellous light.

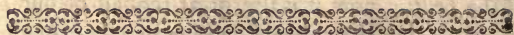
(f) Quæ fitisq; diu terris ubi sistere detur,  
 In mare lassatis volucris vaga decedit alis.

*Let us pray.*

MOST exalted God, who hast alone created, and dost govern this whole frame, and all the inhabitants thereof, visible and invisible, whose name is alone wonderful, and to be celebrated with the highest praise, as it is indeed above all praise and admiration. Let the heavens, the earth, and all the elements, praise thee; let darkness, light, all the returns of days and years, and all the varieties and vicissitudes of things, praise thee; let the angels praise thee, the arch-angels, and all the blessed court of heaven, whose very happiness it is, that they are constantly employed in celebrating thy praises. We confess, O Lord, that we are of all creatures the most unworthy to praise thee, yet, of all others, we are under the greatest obligations to do it; nay, the more unworthy we are, our obligation is so much the greater. From this duty, however unqualified we may be, we can by no means abstain, nor indeed ought we. Let our souls bless thee, and all that is within us praise thy holy name, who forgiveest all our sins, and healest all our diseases, who deliverest our souls from destruction, and crownest them with bounty and tender mercies. Thou searchest the heart, O Lord, and perfectly knows the most intimate recesses of it: reject not those prayers, which  
thou



thou perceivest to be the voice and the wishes of the heart; now it is the great request of our hearts, unless they always deceive us, that they may be weaned from all earthly and perishing enjoyments; and if there is any thing, to which they cleave with more than ordinary force, may they be pulled away from it by thy Almighty hand, that they may be joined to thee for ever in an inseparable marriage-covenant; and, in our own behalf, we have nothing more to ask. We only add, in behalf of thy church, that it may be protected under the shadow of thy wings, and every where, throughout the world, watered by thy heavenly dew, that the spirit and heat of worldly hatred against it may be cooled, and its intestine divisions, whereby it is much more grievously scorched, extinguished. Bless this nation, this city, and this university, in which, we beg, thou would be pleased to reside, as in a garden dedicated to thy name, through Jesus Christ our Lord. Amen.



## EXHORTATION. II.

**W**OULD you have me to speak the truth with freedom and brevity? The whole world is a kind of stage, and its inhabitants mere actors. As to this little farce of yours, it is now very near a conclusion, and you are upon the point of applying to the spectators for their applause. Should any superciliously decline paying this small *tribute* (a), you surely may, with great ease, retort their contempt upon themselves, merely by saying, “Let your severity fall heavy on those, who admire their own performances; as to this affair of ours, we know it is nothing at all:” for I will not allow myself to doubt, but you are very sensible, that there is indeed nothing in it.

It would, to be sure, be very improper, especially as the evening approaches, to detain you, and my other hearers, with a long and tedious discourse, when you are already more than enough fatigued, and almost quite tired out, with hearing. I shall therefore only put you in mind

(a) *εραρον.*

of one thing, and that in a few words. Let not this solemn toy (*b*), however agreeable to youthful minds, so far impose upon you, as to set you a dreaming of great advantages and pleasures to be met with in this new period of life you are entering upon. Look round you, if you please, and take a near and exact survey of all the different stations of life that are set before you. If you enter upon any of the stations of active life, what is this but jumping into a bush of thorns, where you can have no hope of enjoying quiet, and yet cannot easily get out again? But if you rather chuse to enter upon some new branch of science, alas! what a small measure of knowledge is to be thus obtained, with what vast labour is even that little to be purchased, and how often, after immense toil and difficulty, will it be found, that truth is still at a distance, and not yet extracted out of the well (*c*)? We indeed believe that the soul, breathed into man, when he was first made, was pure, full of light, and every way worthy of its divine original: but ah! Father of mankind, how soon, and how much was he changed from what he was at first! He foolishly gave ear to the fatal seducer, and that very moment was seized upon by death, whereby he at once lost his purity, his light or

(*b*) ἑμπαιγμα.

(*c*) ἐκ τῆ βυθῆ ἡ ἀληθεια?

truth, and, together with himself, ruined us also.

Now, since that period, what do you commonly meet with among men of wisdom and learning, as they would wish to be accounted, but fighting and bickering in the dark: and while they dispute, with the greatest heat, but at random, concerning the truth, that truth escapes out of their hands, and instead of it, both parties put up with vain shadows or phantoms of it, and, according to the proverb, embrace a cloud instead of Juno.

But, since we are forced to own, that even the most contemptible and minutest things in nature, often put all our philosophical subtlety to a nonplus, what ignorance and foolish *presumption* (d) is it for us to aim at ransacking the most hidden recesses of divine things, and boldly attempt to scan the divine degrees, and the other most profound mysteries of religion, by the imperfect and scanty measures of our understandings? Whither would the presumption of man hurry him, while it prompts him to pry into every secret and hidden thing, and leave nothing at all unattempted?

As for you, young Gentlemen, especially those of you that intend to devote yourselves to

(d) *αυθαδεια.*

theological studies, it is my earnest advice and request to you, that you fly far from that infectious curiosity, which would lead you into the depths of that controversial, contentious theology, which, if any doctrine at all deserves the name, may be truly termed, “science falsely so called (e).” And that you may not, in this respect, be imposed upon by the common reputation of acuteness and learning, I confidently affirm, that, to understand and be master of those trifling disputes that prevail in the schools, is an evidence of a very mean understanding; while, on the contrary, it is an argument of a genius truly great, entirely to slight and despise them, and to walk in the light of pure and peaceable truth, which is far above the dark and cloudy region of controversial disputes. But, you will say, it is necessary, in order to the defence of truth, to oppose errors, and blunt the weapons of Sophists. Be it so, but our disputes ought to be managed with few words, for naked truth is most effectual for its own defence, and when it is once well understood, its natural light dispells all the darkness of error; “for all things, that are reprov’d, are made manifest by the light (f),” saith the Apostle. Your favourite philosopher has also told us, “That

(e) Ψευδάνθρωπος γνώσις.

(f) Eph. v. 13.

“ what is straight discovers both rectitude and  
 “ obliquity.” And Clemens Alexandrinus has  
 very justly observed, “ That the antient philo-  
 “ sopheres were not greatly disposed to disputes  
 “ or doubting; but the latter philosophers a-  
 “ mong the Greeks, out of a vain desire to en-  
 “ hance their reputation, engaged so far in  
 “ wrangling and contention, that their works  
 “ became quite useless and trifling (g).”

There is but one useful controversy or dispute, one sort of war, most noble in its nature, and most worthy of a Christian, and this not to be carried on against enemies at a great distance, but such as are bred within our own breasts; against those, it is most reasonable to wage an endless war, and them it is our duty to persecute to death. Let us all, children, young men and old, exert ourselves vigorously in this warfare; let our vices die before us, that death may not find us indolent, defiled, and wallowing in the mire; for then it will be most truly, and to our great misery, death to us: whereas, to those sanctified souls, who are conformed to Christ, and conquerors by his means, it rather is to be called life, as it delivers them from their wanderings and vices, from all kinds of

(g) ὅτι οἱ παλαιότατοι τῶν φιλοσοφῶν ἐδὲ ἐπὶ τὸ ἀμοιβετῆν καὶ ἀπορεῖν ἰφίεροντο ἀλλ’ οἱ τῶν παρ’ Ἑλλήσι νεώτεροι ἐπὶ φιλοτιμίας κενῆς καὶ ἀτελεῆς ἐλεγκτικῆς αἰμα καὶ ἐριστικῆς εἰς τὴν ἀχρηστον ἐξαγοραται φλυαριαν.

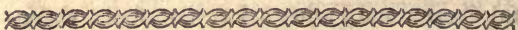
evils, and from that death, which is final and eternal.

*Let us pray.*

ETERNAL GOD, who art constantly adored by thrones and powers, by seraphims and cherubims, we confess, that thou art most worthy to be praised; but we, of all others, are the most unworthy to be employed in shewing forth thy praise. How can polluted bodies, and impure souls, which, taken together, are nothing but mere sinks of sin, praise thee, the pure and holy Majesty of heaven? Yet, how can these bodies, which thou hast wonderfully formed, and those souls, which thou hast inspired, which owe entirely to thine unmerited favour all that they are, all that they possess, and all they hope for, forbear praising thee, their wise and bountiful Creator and Father? Let our souls, therefore, and all that is within us, bless thy holy name; yea, let all our bones say, O Lord, who is like unto thee, who is like unto thee? Far be it, most gracious Father, from our hearts, to harbour any thing that is displeasing to thee: let them be, as it were, temples dedicated to thy service, thoroughly purged from every idol and image, from every object of impure love and earthly affection. Let our most gracious King and Redeemer dwell and reign within us; may he take full possession of us by his spirit,  
and

and govern all our actions. May he extend his peaceable and saving kingdom throughout the whole habitable world, from the rising of the sun to the going down thereof.

Let the nations acknowledge their King, and the isles be glad in him, and particularly that which we inhabit, with those in its neighbourhood; and that they may be truly blest in him, may they daily submit, more perfectly and dutifully, to his golden sceptre, and the holy laws of his gospel. Bless this nation and city, and this our university; may it be continually watered with the dew of thy spirit, and plentifully produce fruit acceptable in thy sight, through Jesus Christ our Lord. Amen.



### EXHORTATION III.

**T**HIS day, which has been the object of your earnest wishes, throughout the course of four whole years, is now almost over, and hastening to a close. What has it produced for your advantage? Can he, that has reapt most successfully of you all, say he has filled his arms with sheaves? Though possibly you would  
excuse



excuse me to express myself with great freedom on this occasion, yet I will not take the liberty to depreciate too much your past studies, the specimens you have given to-day of your abilities, and the degree that has been conferred upon you. This at least, I imagine, I may say, without offence, the most of those things we greedily catch at, and labour most earnestly to obtain, and consequently even your philosophy, is a real and demonstrative truth of that great paradox, *that there is a vacuity in the nature of things*. And, in truth, how great is this vacuity! seeing even the human race is no inconsiderable part of it? Though this day is marked with more than ordinary solemnity, it is, after all, but the conclusion and period of a number of days, that have been idly spent, and is itself elapsing to little or no purpose, as well as the rest. But O! how glorious must that blessed day be, which all purified souls, and such as are dear to God, earnestly long for, throughout the whole of this perishing life, and constantly wait, with a kind of impatience, until it dawn, and the shadows fly away.

I am, indeed, of opinion, that those of you, who think most justly, will readily own, your attainments, hitherto, are of no great moment. But, possibly, henceforth you intend to begin life, as it were, anew; you aspire to greater matters,

matters; and entertain views worthy of human nature; you already begin to live, and to be wise; you form desires, and conceive hopes of rising to arts, riches, and honours: all this is very well. Yet there is one consideration I would have you to admit among these ingenious projects and designs. What if death should come upon you, and looking, with an envious eye, upon this towering prospect, put a stop to a project that extends itself so far into futurity, and, like a spider's web, entirely destroy it with a gentle breath of wind? Nor would this be any prodigy, or indeed an extraordinary event, but the common fate of almost all mankind. "We are always resolving to live, and yet never set about life in good earnest (a)." Archimedes was not singular in his fate; but a great part of mankind die unexpectedly, while they are poring upon the figures they have described in the sand. O wretched mortals! who having condemned themselves, as it were, to the mines, seem to make it their chief study to prevent their ever regaining their liberty. Hence new employments are assumed in the place of old ones; and, as the Roman philosopher truly expresses it, "one hope succeeds another, one instance of ambition makes way for another; and we

(a) *Vituros agimus semper, nec vivimus unquam.*

" never

“ never desire an end of our misery, but only  
 “ that it may change its outward form (b).”

When we cease to be candidates, and to fatigue ourselves in soliciting interest, we begin to give our votes and interest to those who solicit us in their turn: when we are wearied of the trouble of prosecuting crimes at the bar, we commence judges ourselves; and he, who is grown old in the management of other mens affairs for money, is at last employed in improving his own wealth. At the age of fifty, says one, I will retire, and take my ease; or the sixtieth year of my life shall entirely disengage me from publick offices and business. Fool! art thou not ashamed to reserve to thyself the last remains and dregs of life? Who will stand surety, that thou shalt live so long? and what immense folly is it, so far to forget mortality, as to think of beginning to live at that period of years, to which a few only attain?

As for you, young Gentlemen, I heartily wish you may think more justly; let your souls, as it were, retire into themselves, and dwell at home; and having shaken off the trifles that make a bustle and noise around you, consider seriously, that the remaining part of your life is

(b) Spes spem excipit, ambitionem ambitio, & miseriarum non quaritur finis, sed schema tantum mutatur.

long only in one respect, (and in this indeed its length may be justly complained of) that it is fraught with every sort of misery and affliction, and has nothing agreeable in it, but the study of heavenly wisdom alone; “for every thing else is vanity (c).” Look about you and see, whether there is any thing worthy of your affection, and whether every thing you see does not rather excite your indignation and aversion? At home are contentions and disputes; abroad, in the fields, robbers; clamour and noise at the bar; wickedness in the camp; hypocrisy in the church; and vexation or lamentable mistakes every where. Among the rich and great there are false and inconstant friendships, bitter enmities, envy, fraud, and falshood; and cares, in great numbers, flutter round the most stately and sumptuous palaces.

What a considerable part of mankind are struggling with open and sharp afflictions? To whatever side you turn yourself, what do you commonly hear, but lamentation and mourning? How many complaints of the poor, that are distressed for want of daily bread, or drag a most wretched life under the grievous oppression of powerful tyrants? How frequent are the groans of the sick and languishing? How

(c) Τὰ ἄλλα τίφος.

great the multitude of those that lament their friends and relations, carried off by death, and will themselves, in a short time, and for the same reason, be lamented by others? And to conclude, how innumerable are the miseries and afflictions, of various kinds, that seem alternately to re-echo to one another? Can it be any wonder then, that a life of this kind should sometimes force, even from a wise man, such expressions of sorrow and concern, as the following: “O mother, why didst thou bring me forth, to be oppressed with afflictions and sorrows? Why didst thou introduce me into a life full of briars and thorns (*d*)?”

But you are now philosophers, and amidst these dismal calamities, you comfort yourselves with the inward and hidden riches of wisdom, and the sciences you have acquired. The sciences! Tell us in what part of the earth they are to be found? Let us know, pray, where they dwell, that we may flock thither in great numbers. I know, indeed, where there is abundance of noise, with vain and idle words, and a jarring of opinions, between contending disputants; I know where ignorance, under the disguise of a gown and a beard, has obtained

(*d*) Μήτηρ ἰμὴ τὸ μ' ἔτικες ἔπει πολέμοχσθον ἔτικτες,  
 Τίπτιμὲ τωδὲ βίῳ δ' ἄκας ἀκαίδοφάρι.

the title of science : but, where true knowledge is to be found, I know not. We grope in the dark, and though it is truth only we are in quest of, we fall into innumerable errors. But, whatever may be our case, with respect to the knowledge of nature, as to that of heavenly and divine things, let us cheerfully embrace that rich present, which infinite goodness has made us, and be thankful, that the day-spring from on high hath visited us. “ Because there was no wisdom on this earth, says Lanctantius, he sent “ a teacher from heaven (e).” Him let us follow as our guide ; for he that follows his direction, shall not walk in darkness,

*Let us pray.*

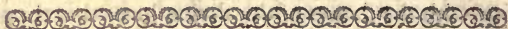
INFINITE, eternal Creator and King of heaven and earth, bodies, and spirits, who, being immoved thyself, movest all things, and changest them at thy pleasure, while thou remainest thyself altogether unchangeable, who supportest all things by thy powerful hand, and governest them by thy nod, the greatest as well as the least ; so that the greatest are no burden to thee, nor dost thou contemn the least. Behold ! the nations, before thee, are as the drop of the bucket, and like the small dust of the balance ; and

(e) Cum nulla in terris esset sapientia e cœl misit doctorem.

these isles of ours, with all the rest in the world, are, in thy sight, but a very little thing. Yet thou deignest to be present in our assemblies, and take notice of our affairs, which are very inconsiderable. Let our souls adore thee, and fall down, with the greatest humility, at the footstool of thy throne, continually intreating thy grace, and constantly offering thee glory. Our praises add nothing to thee ; but they exalt ourselves, enhance our happiness, and unite us with the society of angels ; yet thou receives them, with a gracious hand, as most acceptable sacrifices, and incense of a sweet smelling savour. Let us celebrate thee, O Lord, who art great, and greatly to be praised. Let all nations praise thee, from the rising of the sun to the going down thereof. Set our hearts on fire with the flames of thy divine love, that they may wholly ascend to thee as burnt offerings, and nothing of ours may remain with us. O! blessed transmigration, where the blind confidence of the flesh is transformed into a lively and pure faith, that has no dependance, but upon thee alone, where self-love, and the love of the world, is exchanged for the love of thy infinite beauty ; when our will shall centre in thine, and be altogether absorbed by it. Let this change, O bountiful Father, be brought about, for it is a change only to be effected by the power

of thy hand ; and, as soon as our souls are made sensible of it, thy praise shall be for ever founded within us, as in temples devoted to thy service.

Let thy whole church, O Lord, flourish and rejoice in the light of thy favour. Be favourable to this our university, city, and nation. Dispel, we pray thee, the thick clouds, and quiet the winds and storms ; for when they rage most, and make the greatest noise, they know thy voice, and obey it. Thou art the only God of peace, who createst it with a word, and makest righteousness and peace mutually to kiss one another. We depend upon thee only ; and to thee alone we render praise and glory, as far as we can, through Jesus Christ. . Amen.



#### EXHORTATION IV.

**O**UR life is but a point, and even less than a point ; but as it is not a mathematical point, as they call it, nor quite indivisible, when we divide it into minute parts, it appears something considerable, and assumes the imaginary appearance of a large space of time ; nay, according to Aristotle's notion, it appears divisible *in infinitum*. Besides those common and idle divisions



divisions of human life, into the four stages of childhood, youth, manhood, and old age, and into periods of ten years, which suppose the yet smaller divisions of years and months ; men have many various ways of distributing the periods of their life, according to the different occupations and studies they have been engaged in, the remarkable events that have happened to them, and the several alterations and revolutions in the course of their lives. And I doubt not, but you, young Gentlemen, look upon this present instant of time, as the beginning of a new period of your life ; you have my leave to do so, provided you seriously consider, at the same time, that the whole of the life, we live in this world, is of a frail and fleeting nature, and, in some respect, nothing at all. And into whatever parts or periods we divide it, if we consider the miseries, and lamentable calamities, with which it is fraught, the life, even of a child, may seem too long ; but, if we consider the time only, we must conclude the life of the oldest man to be exceeding short and fleeting.

A great part of mankind no sooner look upon themselves to be capable of worldly affairs, and think on entering upon some profession suitable to a state of manhood, but they are cut off, in the very beginning of their course, by an un-

foreseen and untimely death; and, to be sure, this is the great distemper of young, and even of old men, that, by their desires and designs, they launch out a great way into futurity, and form a series of projects for many years to come; while, in the mean time, they rarely, or at least very superficially, consider, how foolish and precarious it is to depend upon to-morrow, and how soon this present form of ours may disappear; how soon we may return to our original dust: “And that very day, as the royal prophet  
“warns us, our thoughts, even the wisest and  
“best concerted thoughts of the greatest men,  
“and most exalted princes, perish.” And this I take particular notice of, that no such illusion may get possession of your minds; for it is not the common sort of mankind only, that impose upon themselves in this respect, but the generality of those, who desire to be accounted not only men of learning, but also adepts in wisdom, and actually pass for such. Not that I would prohibit your making an early and prudent choice, under the divine direction, of the employment and profession of life you intend to pursue; nay, I would use every argument to persuade you to make use of such a choice, and when you have made it, to prosecute the intention of it with the greatest diligence and activity. I only put you upon your guard, not to entertain

entertain many and towering hopes in this world, nor form a long series of connected projects; because you will find them all more vain and fleeting than illusions of the night: some necessary means will fail, some favourable opportunity be missed; after all your industry, the expected event may not happen, or the thread of your life may be cut, and thereby all your projects rendered abortive. And, though your life should be drawn out to ever so great a length, and success constantly answer your expectations, yet you know, and I wish you would remember it, the fatal day will come at last, perhaps when it is least expected; that fatal and final day, I say, will at last come, when we must leave all our enjoyments, and all our schemes, those we are now carrying on, and those we have brought to perfection, as well as those that are only begun, and those that subsist only in hopes and ideas.

And these very arguments, that have been used to confine your minds from indulging themselves in too remote prospects, will also serve to persuade you, in another sense, to look much farther; not with regard to worldly enjoyments, for such prospects, strictly speaking, cannot be called long, but to look far beyond all earthly and perishing things, to those that are heavenly and eternal: and those that

will not raise their eyes to such objects, as the Apostle Peter expresses it, "are blind, and cannot see afar off."

But of you, my dear youths, I expect better things; I need not, I imagine, use many words to persuade you to industry, and a continual progress in human studies, and philosophical learning. If the violence and infelicity of the times has deprived you of any part of that period of years, usually employed in these studies at this university, you will surely repair that loss, as soon as possible, by your subsequent reading and application. But, if no such misfortune had happened, you are not, I believe, ignorant, that our schools are only intended for laying the foundations of those studies, upon which years, and indefatigable industry, are to raise the superstructure of more compleat erudition; which, by the accession of the divine Spirit, may be consecrated into a temple for God. And this is what I would recommend to your esteem, and your earnest desires, beyond any other study whatever, "That you may be holy, because our God is holy;" that, when you leave this university, those, with whom you converse, may not find you puffed up with pride, on account of a little superficial learning, nor bigotted, talkative, or fond of entering into unseasonable disputes; but consider you all as  
patterns

patterns and examples of piety, purity, temperance, modesty, and all christian virtues; particularly that humility, that shone so brightly in Christ himself, and which he earnestly exhorts all his disciples to learn from him. I will not suspect, that any one of you will turn out to be an immodest person, a glutton or drunkard, or, in any shape, impious and profane; but I earnestly exhort and beseech you, my dear young men, to make it, above all other things, your principal study, to have your hearts purged from all impure and ignoble love of the world and the flesh, that, in this earth, you may live to God only; and then, to be sure, when you remove out of it, you will live with him for ever in heaven.

May the honorary title, you have this day received, be happy and auspicious; but I earnestly pray the Father of lights, that he would deign to bestow upon you a title more solid and exalted, than is in the power of man to give, that you may be called the Sons of God, and your conversation may be suitable to so great a name, and so glorious a Father.

*Let us pray.*  
ETERNAL King, thy throne is established and immoveable from everlasting, and will continue so throughout all the ages of eternity: before

before the mountains were brought forth, before thou hadst formed the earth and the world, even from everlasting to everlasting, thou art God. All things that exist, whether visible or invisible, derive from thee their being, and all that they possess, and they all, from the least to the greatest, are subservient to thy purposes, who art their supreme King and Father: many of them, indeed, act without knowledge, or design, yet serve thee with a constant and unerring obedience; others pay their homage from principles of reason and inclination, and all the rest are forced to promote thy intentions, tho' by constraint, and against their wills. Thou art great, O Lord, thou art great, and greatly to be praised, and of thy greatness there is no end. The heavens are far raised above the earth, but thy majesty is much farther exalted above all our thoughts and conceptions. Impress, we pray thee, on our hearts, most bountiful Father, a profound sense of our meanness and insignificance; and make us acceptable to thee, thro' thy grace, in thy beloved Jesus, blotting out all our sins by the blood of his cross, and purifying our hearts by the effusion of thy Spirit from on high. Illuminate, most gracious God, this assembly of ours by the light of thy divine favour, and let thy effectual blessing, we pray thee, attend the work, we are now employed about (by thy approbation, and the gracious disposition

tion of thy providence), and may the result of all be to the glory of thy name, thro' Jesus Christ our Lord. Amen.

## EXHORTATION V.

**T**HE complaint, with regard to the variety of all perishing and transitory enjoyments, which has been long general among mankind, is indeed just and well-founded; but it is no less true, that the vanity, which resides in the heart of man himself, exceeds every thing of that kind we observe in the other parts of the visible creation: For, among all the creatures that we see around us, we can find nothing so fleeting and inconstant; it flutters hither and thither, and forsaking that only perfect good, which is truly suited to its nature and circumstances, grasps at phantoms and shadows of happiness, which it pursues with a folly more than childish.

Man wanders about on this earth; he hopes, he wishes, he seeks, he gropes and feels about him; he desires, he is hot, he is cold, he is blind, and complains that evil abounds every where: yet he is, himself, the cause of those evils

evils which rage in the world, but most of all in his own breast; and therefore being tossed between the waves thereof, that roll continually within and without him, he leads a restless and disordered life, until he be at last swallowed up in the unavoidable gulph of death. It is, moreover, *the shame and folly* (a) of the human race, that the greatest part of them do not resolve upon any fixed and settled method of life, but, like the brute creatures, live and die, without design, and without proposing any reasonable end. For how few are there, that seriously and frequently consider with themselves, whence they come, whither they are going, and what is the purpose of their life? who are daily reviewing the state of their own minds, and often descend into themselves, that they may as frequently ascend, by their thoughts and meditations, to their exalted Father, and their heavenly country; who take their station upon temporal things, and view those that are eternal: yet these are the only men that can be truly said to live, and they only can be accounted wise.

And to this it is, my dear youths, that I would willingly engage your souls; nay, I heartily wish, they were carried thither by the fiery chariots (a) ἀβαντες. chariots



chariots of celestial wisdom. Let the common sort of mankind admire mean things; let them place their hopes on riches, honours, and arts, and spend their lives in the pursuit of them, but let your souls be inflamed with a far higher ambition. Yet I would not altogether prohibit you these pursuits; I only desire you to be moderate in them. These enjoyments are neither great in themselves, nor permanent; but it is surprising, how much vanity is inflated by them. What a conceited, vain nothing is the creature we call man! for, because few are capable to discern true blessings, which are solid and intrinsically beautiful, therefore the superficial ones, and such as are of no value at all, are caught at; and those who, in any measure, attain to the possession of them, are puffed up and elated thereby.

If we consider things as they are, it is an evidence of a very wrong turn of mind to boast of titles and fame, as they are no part of ourselves, nor can we depend upon them. But he, that is elevated with a fond conceit of his own knowledge, is a stranger to the nature of things, and particularly to himself; since he knows not that the highest pitch of human knowledge ought, in reality, rather to be called ignorance. How small and inconsiderable is the extent of our knowledge? Even the most contemptible things

things in nature are sufficient to expose the greatness of our ignorance. And, with respect to divine things, who dares to deny, “that the knowledge, mankind has of them, is next to nothing (b)?” Because the weak eyes of our understanding, confined, as they are, within such narrow houses of clay, cannot bear the piercing light of divine things; therefore the fountain of all wisdom hath thought proper to communicate such imperfect discoveries of himself, as are barely sufficient to direct our steps to the superior regions (c) of perfect light. And whoever believes this truth, will, doubtless, make it his chief care, and principal study, constantly to follow this lamp of divine light, that shines in darkness, and not to deviate from it, either to the right hand or the left. It is indeed my opinion, that no man of ingenuity ought to despise the study of philosophy, or the knowledge of languages, or grammar itself; though, to be sure, a more expeditious and successful method of teaching them, were much to be wished: but what I would recommend with the greatest earnestness, and persuade you to, if possible, is, that you would inseparably unite with such measures of learning and improvements of your minds as you can

(b) ὡς ἔδειν ἀθηρώτατοι τῶν θεῶν σαφές.

(c) ἰσπερτετρα δώματα.

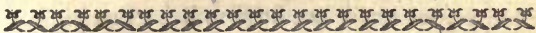
attain, purity of religion, divine love, moderation of soul, and an agreeable inoffensive behaviour. For you are not ignorant, what a low and empty figure the highest attainments in human sciences must make, if they be compared with the dignity and duration of the soul of man; for however considerable they may be in themselves, yet, with regard to their use, and their whole design, they are confined within the short space of this perishing life. But the soul, which reasons, which is employed in learning and teaching, in a few days will forever bid farewell to all these things, and remove to another country. O how inconsiderable are all arts and sciences, all eloquence and philosophy, when compared with a cautious concern that our last exit out of this world may be happy and auspicious, and that we may depart out of this life candidates of immortality, at which we can never arrive but by the beautiful way of holiness.

*Let us pray.*

Infinite and eternal God, who inhabitest thick darkness, and light inaccessible, whom no mortal hath seen, or can see; yet all thy works evidently declare and proclaim thy wisdom, thy power, and thy infinite goodness: And, when we contemplate these thy perfections, what is it

it our souls can desire, but that they may love thee, worship thee, serve thee, for ever proclaim thy praises, and celebrate thy exalted name, which is above all praise, and all admiration. Thy throne is constantly surrounded with thousands and ten thousands of glorified spirits, who continually adore thee, and cry out without ceasing, *Holy, holy, holy, Lord God Almighty*, who was, who is, and who is to come. Let others seek what they will, and find and embrace what they can, may we have always this one fixed and settled purpose, that it is good for us to draw near to God. Let the seas roar, the earth be shaken, and all things go to ruin and confusion; yet the soul, that adheres to God, will remain safe and quiet, and shall not be moved for ever. O blessed soul! that has thee for its rest, and all its salvation; it shall be like a tree planted by the rivers of water, it shall not fear when heat cometh, nor shall it be uneasy in a year of drought. 'Tis our earnest petition and prayer, O Father, that thy hands may loose all our chains, and effectually deliver our souls from all the snares and allurements of the world and the flesh, and that, by that same bountiful and most powerful hand of thine, they may be for ever united to thee through thy only begotten Son, who is our union and our peace. Be favourably present, most gracious  
God,

God, with this assembly of ours, that whatever we undertake, in obedience to thy will, may be carried to perfection by the aid of thy grace, and tend to the glory of thy name, thro' Jesus Christ our Lord. Amen.



## EXHORTATION VI.

I AM not ignorant, that it is one of the common arts of life to set off our own things with all the pomp we can; and, if there is any worth in them, by no means to depreciate it, but rather to endeavour, with all our might, to enhance their value as much as possible; nay, those of them, which are quite vain and worthless, we use to magnify with pompous expressions, and daub with false colours, and to do otherwise is reckoned a kind of rustic simplicity. But you, young Gentlemen, who are acquainted with my manner, will, I imagine, easily forgive this indifference of mine; and therefore I say, if there are any, that despise these performances of ours, we leave them at full liberty, for we ourselves held them in contempt before; but, to speak freely, together with them we undervalued all worldly things: “ They are all  
 Y “ made

“made of the same mean materials (a).” O life, short with regard to duration, long in consideration of thy miseries, involved in darkness, beset with snares, still fluctuating between false joys and real torments, groundless hopes, and fears equally imaginary, yet foolishly, and even to distraction loved by most; we will not die, and yet we know not how to live; our present possessions are loathsome as food to a man in a fever, and we greedily catch at future enjoyments, which, when they come to be present, will be received with the same indifference: for, among the advantages of this fleeting life, nothing is equally agreeable to those, who have it in possession, and those who have it only in desire and hope.

We are all in general of such a nature, that we are weary of ourselves, and, what we lately preferred to every thing else, upon experience we reject. This inconstancy is undoubtedly a sign of a mind distempered, forcibly drawn away from its center, and separated from its only durable rest. Nor need you go far, young Gentlemen, to look for an instance of this distemper; let any of you descend into himself (which very few do, and even they but rarely) he will find it within him: upon a very slight

(a) Πάντα μία κόρυς.

inquiry, he will surely be sensible of it; for, passing other considerations, with what fervent wishes have you, in your hearts, longed for this day? yet I forewarn you, that all your pleasure will either die with the day itself, which is now fast drawing to a close; or but for a very short time survive it. And, as commonly happens, it will be succeeded by the anxious cares of beginning life, as it were, anew, or, which is much more grievous and unhappy, and from which, I earnestly pray, you may be all effectually preserved, by those temptations and allurements of vice, which tend to debauch and ruin you; for these allurements, after the manner of some robbers, attack the unwary and unexperienced with blandishments and caresses, that thereby they may have an opportunity to undo them. If therefore, as soon as ye enter upon a life of freedom, those deceitful and deadly pleasures of sense tempt you with their delusive smiles, I would put you in mind, how unworthy it is of a free and generous mind, especially that of a Christian, to become an abject slave, and submit to the most shameful bondage; how disgraceful and wretched a choice it is, to become the *slave of a mad distracted master* (b)? and how much more generous and exalted is the

(b) Δύλον γινῶσαι παραφρονῆτος δεσπότου.

sure of despising them all, and trampling them under foot, when they come in competition with the pure and permanent delights of divine love?

As to exalted degrees of honour, and heaps of riches, the idols of all ranks of mankind, which they worship with the rage of enthusiasm and madness, we may not only apply to them what was observed of old concerning Hercules's statue, and say, "they have nothing divine in them (c);" but also, that they are entirely void of real goodness. Even those, who have the greatest experience of them, are at last obliged to own this: the force of truth extorts the confession, though they make it with regret and against their will. All the beauty and brightness of these idols resemble the decorations of a stage, that dazzle the eyes of the vulgar, and the enjoyment of them is, in reality, but a splendid kind of slavery, and gilded misery. 'Tis a pathetic expression of St. Bernard, "O ambition, the torture of the ambitious, how happens it, that though thou tormentest all, thou yet makest thyself agreeable to all (d)." O how easily does even the least glimpse of eternal and infinite beauty raze out of the mind all the

(c) *ὡς ἕδεν ἰστοὶ Σίτου.*

(d) O! ambitio, ambientium crux, quomodo omnes torquens omnibus places?



impressions made upon it by the objects we daily converse with on this earth, and turn its admiration of them into contempt and disdain.

But if any one, having thoroughly examined and despised these shadows, resolves solely to pursue a more compleat knowledge of things, and follow the streams of learning, we cannot deny, that he judges more justly; yet, after all, must know, if he is wise, or at least he ought to know, that he may be wise, “what vanity and superfluity is to be met with even here (e);” for often, when one has applied himself to his books and studies, with the greatest assiduity, and almost spent his life upon them, all his pains evaporate into smoke, and the labour of years is entirely lost. And, what is most of all to be lamented, this is sometimes the case with respect to theology, which is the chief of all arts and sciences, as so large a portion of that vineyard is still possessed with briars and thorns. How many are the disputes and controversies; how many the trifling arguments and cavils, which possibly may have something of the sharpness of thorns, but undoubtedly a great deal of their barrenness and their hurtful quality? A philosopher of old severely reproves the sophis-

(e) Πολλά ἐστὶ κενὰ καὶ περιεργα.

ters of his time in these words, “What was formerly the love of wisdom, is now become the “love of words (*f*).” We, to be sure, may substitute, in place of this, a complaint still more bitter, that what was theology before, is now become foolish talking; and that many of our divines, tho’ they serve one God, and that the God of peace, “yet split into parties “upon the lightest occasions, and with great “impiety divide the whole world into factions (*g*).” And I am much afraid, this evil, in a great measure, derives its original from the education of youth in schools and colleges. For the most part of men manage this business, as if disputing was the end of learning, as fighting is the design of going to war: hence the youth, when they enter the school, begin disputing, which never ends but with their life. Death imposes silence, and so, at last, “these “fierce passions of their minds, and these in- “terate contentions, are composed to rest by “the weight of a little dust thrown upon “them (*b*).”

(*f*) Quæ philosophia fuit, facta philologia est.

(*g*) σχιζονται; κ) κόσμον ὅλον τέμνουσιν ἀθεσμῶς.

(*b*) Hi motus animorum, atque hæc certamina tanta  
Pulveris exigui jactu compressa quiescunt.

VIRG. 4. Georg.

As for you, young Gentlemen, if my earnest wishes, and sincere advice, can have any weight with you, you will early extricate yourselves out of these flames of contention, that your minds, being lighted up by the pure and celestial fire of the divine Spirit, may shine forth in holiness, and burn with the most fervent charity.

*Let us pray.*

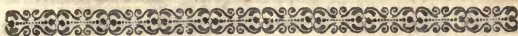
Honour and praise is due to thee, O infinite God. This is the universal voice of all the blessed spirits on high, and all the saints on earth: worthy art thou, O Lord, to receive glory, and honour, and power, because thou hast created all things, and for thy pleasure they are. We, here before thee, with united hearts and affections, offer thee, as we can, the sacrifice of gratitude, love and praise. How much are we indebted to thee for ourselves, and for all that we possess! for in thee we live, move, and have our being. Thou hast redeemed us from our sins, having given the Son of thy love, as a sacrifice and ransom for our souls, the chastisement of our peace fell upon him, and by his stripes we are healed. On this consideration, we acknowledge, we are no longer at our own disposal, since we are bought with a price, and so very great a price, that we may glorify thee, O

Y 4 Father,

Father, and thy Son, in our souls and our bodies, which are so justly thine; may we devote ourselves to thee, through the whole remaining part of our life, and disdain the impure and ignoble slavery of sin, the world, and the flesh, that, in all things, we may demean ourselves as becomes the sons of God, and the heirs of thy celestial kingdom, and make daily greater progress in our journey towards the happy possession thereof.

Bless thy church, and our nation, and this our university: may it be thine, we pray thee: we intreat, thou would become our father, our protector, and our supreme teacher, who hast thy chair in heaven, and teachest the hearts of men on this earth. May the youth flourish under thy instruction, that they may be not only learned, but especially upright, pious and true Christians, entirely devoted to the honour of thy name, through our Lord Jesus Christ. Amen.

EXHOR.



## EXHORTATION VII.

THESE academical exercises of ours are, to be sure, no great matter, nor do we make any high account of them; yet, after all, we set no higher, perhaps even a less value upon the bustling affairs of mankind, which make a much greater noise, and the farces that are acted upon the more exalted theatres of the world, which, to speak my sentiments in a few words, are for the most part outwardly more pompous, than these of ours, but inwardly equally vain; and more insignificant than the busy amusements of children playing on the sands, and eagerly building little houses, which, with giddy levity, they instantly pull down again (a). Or if you chuse to be more severe upon the fruitless labours of mankind, and their busy and irregular motions backward and forward, and from one place to another, you may, with a great man, that knew all these things by experience, compare them to the *fluttering*

(a) Ὡς ὅτε τις ψάμαθον συνάγη παις ἄχρι θαλάσσης,  
 Ὅς' ἔπει ἔν ποίησεν ἀδύσματα νηπιέτοιον  
 Ἄψ' αὐδὶς συνέχευσε ποσσὶ καὶ χερσὶν ἀθροῦν.

*of frightened flies, the toilsome hurry of the ants, and the motions of puppets (b).* But he that, amidst all the confusions and commotions, which happen in human affairs here below, has recourse to divine contemplation, and the hopes of eternity, as the lofty impregnable tower of true wisdom, “ is the only person that enjoys  
 “ uninterrupted ease and tranquillity, like the  
 “ heavenly bodies, which constantly move on  
 “ in their orbits, and are never, by any vio-  
 “ lence, diverted from their course (c).”

And indeed, what wonder is it, that he can easily view all the dreadful appearances of this wretched life, with a resolute and steady countenance, who, by frequent interviews and daily conversation with death itself, which we call the *king of terrors (d)*, has rendered it familiar to him, and thereby not only divested it of its terrors, but also placed it in a beautiful, pleasant, and quite amiable light. By this means, he dies daily, and doubtless, before he suffers a natural death, he dies in a more exalted sense of the word, by withdrawing, as far as is possible, his mind from the incumbrance of earthly

(b) Μυιδίων ἐπτοημενων διαδρομας, μυρμικων ταλαιπωρίας κ' αχθοφορίας κ' σιγυλλάρια νευροσπασόμενα.

(c) Otia solus agit, sicut cœlestia semper  
 Inconcussa suo volvuntur sidera lapsu. Luc. lib. ii.

(d) Φρικωδες ατεν εικονα.

things, and, even while it lodges in the body, wearing it from all the worldly objects, that are placed about him. And, in this very sense, philosophy of old was most properly called the *meditation of death* (e), which the Roman orator has, in my opinion, explained with great propriety, and the precision of a philosopher. “What is it we do, says he, when we withdraw the mind from pleasure, that is, the body, from our means and substance, that is the servant of the body, that provides for its wants, from the commonwealth, and every kind of business; what is it we then do, I say, but recall it to itself, and oblige it to stay at home? Now, to withdraw the mind from the body, is nothing else, but to learn to die (f).” Let us, therefore, reason thus, if you will take my advice, and separate ourselves from our bodies, that is, let us accustom ourselves to die: this, even while we sojourn on this earth, will be to the soul a life like to that which it will enjoy in heaven, and, being delivered from these fetters, we shall move at a

(e) Μελέτη θανάτου.

(f) Quid aliud agimus cum a voluptate, id est ei corpore, cum a re familiari quæ ministra est & famula corporis, cum a repub. cum a negotio omni severamus animum, quid tum agimus (inquam) nisi illum ad seipsum advocamus, & secum esse cogimus? Secernere autem a corpore animum, necquicquam aliud est quam emori discere.

better rate, the course of our souls will be less retarded in our journey to that happy place, at which, when we arrive, we can then, and then only, be truly said to live; for this life is but a kind of death, the miseries whereof I could paint, if it were seasonable; but, to be sure, it was most justly called *a life of the greatest misery* (g) by Dionysius the Areopagite, or whoever was the author of that book, that goes under his name.

And indeed, young Gentlemen, I am of opinion, that such a view, and meditation of death, will not be unsuitable, or improper, even for you, though you are in the prime of life, and your minds in their full vigour; nay, I would gladly hope, you yourselves will not imagine it would, nor be at all offended at me, as if, by mentioning that inauspicious word unseasonably, I disturbed your present joy, drew a kind of black cloud over this bright day of festivity, or seemed to mix among your laurels, a branch of the hated cypress. For a wise man would not willingly owe his joy to madness, nor think it a pleasure, foolishly to forget the situation of his affairs.

The wise man alone feels true joy, and real wisdom is the attainment of a Christian only,

(g) Πολυπαιδείων ζην.



who bears with life, but hopes for death ; and passes through all the storms and tempests of the former with an undaunted mind, but with the most fervent wishes looks for the latter, as the secure port, and the *fair havens* (b) in the highest sense of the expression ; whose mind is humble, and, at the same time, exalted, neither depending upon foreign, that is, external advantages, nor puffed up with his own ; and neither elevated nor depressed by any turns or vicissitudes of fortune.

He is the wise man, who relishes things as they really are ; who is not, with the common sort of mankind, that are always children, terrified by bugbears, nor pleased with painted rattles. Who has a greatness of soul, vastly superior to all fading and perishing things ; who judges of his improvements by his life, and thinks he knows every thing he does not covet, and every thing he does not fear. The only thing he desires, is the favour and countenance of the Supreme King ; the only thing he fears, is his displeasure ; and, without doubt, a mind of this cast must, of necessity, be the habitation of constant serenity, exalted joy, and gladness springing from on high. And this is the man, that is truly possessed of that *tranquillity and*

(b) Καλός λιμένας.

*happy disposition of mind (i), which the Philosophers boast of, the Divines recommend, but few attain.* And though he will neither willingly suffer himself to be called a philosopher, nor a philologer, yet he is, in reality, *well versed in the things of God (k), and, by a kind of Divine influence and instruction (l),* has attained to the light of pure and peaceable truth; where he passes his days in the greatest quietness and serenity, far above the cloudy and stormy regions of controversy and disputation.

If any of you has been thus instructed, he has certainly attained the highest of all arts, and has entered upon the most glorious liberty, even before he hath received any University degree. But the rest, though they are presently to have the title of Master of Arts, still continue a silly, servile set of men, under a heavy yoke of bondage, whereby even their minds will be cramped with oppressive laws, far more intolerable than any discipline however severe. None of you, I imagine, is so excessively blinded with *self-conceit (m),* so ignorant of the nature of things, and unacquainted with himself, as to dream that he is already a philosopher, or be puffed up with an extravagant opinion of his own knowledge,

(i) εὐθυμίαν καὶ γαλήνην.

(k) Θεόσοφος.

(l) Θεία τῶν μυστηρίων καὶ διδασκαλίαν.

(m) ἀυθαδέεια.

because

because he has gone through the ordinary exercises at the University; though, to speak the truth, the philosophy, which prevails in the schools, is of a vain, airy nature, and more apt to inspire the mind with pride, than to improve it. As it is my earnest prayer, so it is also the object of my hope, that you will retire from this Seminary, with your minds excited to a keen and wholesome thirst after true erudition, rather than blown up with the wild-fire of science, falsely so called: And what, of all other attainments, is of greatest consequence, that you will leave us, deeply affected with the most ardent love of heavenly wisdom. Whatever may be your fate, with respect to other things, it is my earnest request, that it be your highest ambition, and your principle study, to be true Christians; that is, to be humble, meek, pure, holy, and followers of your most auspicious Captain, the Lamb, wherever he goeth; for he that followeth him shall not walk in darkness, but be conducted, through the morning light of Divine grace, to the meridian, and never-ending brightness of glory.

*Let us pray.*

Eternal Father of mercies and of lights, the only rest of the immortal souls, which thou hast  
created,

created, and their never-failing consolation: Into what by-paths of error do our souls divert, and to what dangers are they exposed on every hand, when they stray away from thee? But, while they keep within thy hiding place, O most high, they are safe under the shadow of thy wings. O how happy are they, and how well do they live, who pass their whole lives in that secret abode, where they may continually refresh themselves with the delicious fruits of thy love, and shew forth thy praise! where they may taste and see, that thou art good, O Lord, and be thoroughly persuaded of the immense riches of thy bounty, which all our miseries cannot exceed, nor our poverty exhaust; nay, which the constant effusion of them upon the whole universe, and all its parts, cannot in the least diminish. As for us, who are before thee, the most unworthy of all thy creatures, yet, at the same time, the most excessively loaded with all the instances of thy goodness, can we avoid crying out with the united voices of our hearts, Let praise be ascribed to the Lord, because he is good, and his mercy endureth for ever. Who shall declare the great and wonderful works of God, who shall shew forth his praise? who ruleth by his power for ever, and his eyes observe the nations, that the rebellious may not exalt themselves; who restores  
our

our souls to life, and suffers not our feet to be moved. But, on the other hand, alas! how justly may our songs be interrupted with bitter lamentations, that, under such strong and constant rays of his bounty, our hearts are so cold towards him? O how faint and languid is our love to him! How very little, or near to nothing, is the whole of that flame, which we feel within us, and, as that love fails within us, we misplace our affections upon the things around us; and as we follow vanity, we become vain and miserable at the same time. But may thy Spirit, O Lord, whom we humbly and earnestly beg of thee, descending into our hearts, inspire us thoroughly with life, vigour, and celestial purity.

Please to enlighten thy church throughout the whole habitable world, and particularly in these islands, with the continued light of thy countenance: if thou apply thy healing hand, we shall presently be whole; nor need we look to any quarter for other remedies, than those we have always found to be more powerful than our most obstinate distempers. Bless this city, and this celebrated university. Grant, most gracious Father, that the numbers of youth, we send out from it this day, and every year, may be by thy effectual grace, consecrated and devoted to thy service. Forbid,

we pray thee, that they should either be the means of spreading pollution among thy people, or suffer themselves to be tainted with the infection of a wicked world; but let this fountain of learning be continually enriched with thy heavenly influences, that it may constantly supply pure and limpid streams, for the welfare and improvement of thy church and people, to the glory of thy exalted name, through our Lord Jesus Christ; to whom, with thee, and the Holy Spirit, be honour, praise, and glory, world without end. Amen.



## EXHORTATION VIII.

**A**MIDST these amusements, we are unhappily losing a day. Yet some part of the weight of this complaint is removed, when we consider, that, while the greatest part of mankind are bustling in crowds, and places of traffick, or, as they would have us believe, in affairs of great importance, we are trifling our time more innocently than they. But what should hinder us from closing this last scene in a serious manner, that is, from turning our  
 eyes

eyes to more divine objects, whereby, though we are fatigued with other matters, we may terminate the work of this day, and the day itself agreeably; as the beams of the sun use to give more than ordinary delight, when he is near his setting?

You are now initiated into the philosophy, such as it is, that prevails in the schools, and, I imagine, intend, with all possible dispatch, to apply to higher studies. But O! how pitiful and scanty are all those things, which beset us before, behind, and on every side? The bustling we observe, is nothing but the hurrying of ants eagerly engaged in their little labours. The mind must surely have degenerated, and forgotten its original as effectually, as if it had drunk of the river Lethe, if extricating itself out of all these mean concerns and designs, as so many snares laid for it, and rising above the whole of this visible world, it does not return to its Father's bosom, where it may contemplate his eternal beauty, where contemplation will inflame love, and love be crowned with the possession of the beloved object. But, in the contemplation of this glorious object, how great caution and moderation of mind is necessary, that, by prying presumptuously into his secret councils, or his nature, and rashly breaking into

the *sanctuary of light* (a), we be not quite involved in darkness? And, with regard to what the infinite, *independent, and necessary existent Being* (b), has thought proper to communicate to us concerning himself, and we are concerned to know, even that is, by no means, to be obscured by curious, impertinent questions, nor perplexed with the arrogance of disputation; because, by such means, instead of enlarging our knowledge, we are in the fair way to know nothing at all; but readily to be received by humble faith, and entertained with meek and pious affections. And if, in these notices of him, that are communicated to us, we meet with any thing obscure, and hard to be understood, such difficulties will be happily got over, not by perplexed controversies, but by constant and fervent prayer. “He will come to understand, says, admirably well, the famous Bishop of Hippo (c), who knocks by prayer, not he, who, by quarrelling, makes a noise at the gate of truth (d).” But what can we, who are mortal creatures, understand, with regard to the inexpressible Being, we now speak of,

(a) Εἰς τὰ τῆ φωτὸς ἄδυτα.

(b) Τὸ ὄντως ὄντι.

(c) St. Augustine.

(d) *Intelliget qui orando pulsat, non qui rixando obstrepit ad ostium veritatis.*



especially while we sojourn in these dark prisons of clay, but only this, that we can by no means comprehend him? for though, in thinking of him, we remove from our idea all sort of imperfection, and collect together every perceivable perfection, and adorn the whole with the highest titles, we must, after all, acknowledge, that we have said nothing, and that our conceptions are nothing to the purpose. Let us therefore in general acknowledge him to be the immovable Being, that moveth every thing; the immutable God, that changeth all things at his pleasure; the infinite and eternal fountain of all good, and of all existence, and the Lord and sole Ruler of the world.

If you, then, my dear youths, aspire to genuine Christianity, that is, the knowledge of God and divine things (*e*), I would have you consider, that the mind must first be recalled, and engaged to turn in upon itself, before it can be raised up towards God, according to that expression of St. Bernard, “ May I return from  
“ external things to those that are within my-  
“ self, and from these again rise to those that  
“ are of a more exalted nature (*f*).” But the

(*e*) *θεωσοφίαν*.

(*f*) *Ab exterioribus ad interiora redeam, ab interioribus ad superiora ascendam.*

greatest part of men live abroad, and are, truly, strangers at home; you may sooner find them any where, than with themselves. Now, is not this real madness, and the highest degree of insensibility? Yet, after all, they seem to have some reason in their madness, when they thus stray away from themselves, since they can see nothing within them, that, by its promising aspect, can give them pleasure or delight. Every thing there is ugly, frightful, and full of nastiness, which they would rather be ignorant of, than be at the pains to purge away; and therefore prefer a slothful forgetfulness of their misery, to the trouble and labour of regaining happiness. But how preposterous is the most diligent study, and the highest knowledge, when we neglect that of ourselves? The Roman philosopher, ridiculing the grammarians of his time, observes, “that they enquired narrowly into the misfortunes of Ulysses, but were quite ignorant of their own (g).” The sentiments of a wise and pious man are quite different, and I wish you may adopt them. It is his principal care to be thoroughly acquainted with himself, he watches over his own ways, he improves and cultivates his heart as a garden, nay, a garden consecrated to the King of Kings,

(g) Ulyssis mala explorant, ignorant sua.

who takes particular delight in it; he carefully nurses the heavenly plants and flowers, and roots up all the wild and noxious weeds, that he may be able to say, with the greater confidence, “ Let my beloved come into his own “ garden, and be pleased to eat of his fruits.” And when, upon this invitation, the great King, in the fullness of his goodness, descends into the mind, the soul may then easily ascend with him, as it were, in a chariot of fire, and look down upon the earth, and all earthly things, with contempt and disdain: “ Then rising above the rainy regions, it sees the “ storms falling beneath its feet, and tramples “ upon the hidden thunder (b).”

*Let us pray.*

Whatever satisfaction we look for without thee, O Heavenly Father, is mere delusion and vanity; yet, though we have so often experienced this, we have not, to this day, learned to renounce this vain and fruitless labour, that we may depend upon thee, who alone can give full and compleat satisfaction to the souls of men. We pray, therefore, that, by thy Al-

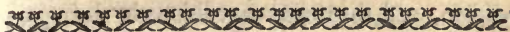
(b) Celsior exurgens pluviiis nimbosq; cadentes,

Sub pedibus cernens, & cœca tonitrua calcans.

mighty hand, thou would so effectually join and unite our hearts to thee, that they may never be separated any more. How unhappy are they who forsake thee, and whose hearts depart from thy ways? They shall be like shrubs in the desert, they shall not see when good cometh, but dwell in a parched and barren land. Blessed, on the contrary, is he, who hath placed his confidence in thee; he shall be like a tree planted by the rivers of water, he shall not be afraid when heat cometh, nor be uneasy in the time of drought. Take from us, O Lord, whatever earthly enjoyments thou shalt think proper; there is one thing will abundantly make up all our losses, let Christ dwell in our hearts by faith, and the rays of thy favour continually refresh us in the face of this thine Anointed; in this event, we have nothing more to ask, but, with grateful minds, shall for ever celebrate thy bounty, and all our bones shall say, Who is like unto thee, O Lord, who is like unto thee?

Let thy church be glad in thee, and all in this nation, and every where throughout the world, that regard and love thy name; by the power and efficacy of the gospel, may their number be daily augmented, and let the gifts of thy grace be also increased in them all. Bless this university; let it be like a garden watered  
by

by thy heavenly hand, that thy tender shoots may grow, and in due time produce abundant fruit, to the eternal honour of thy most glorious name, through our Lord Jesus Christ. Amen.



## VALEDICTORY ORATION.

**T**HOUGH this, I imagine, is the last address I shall ever have occasion to make to you, I will not detain you long from your studies, nor encroach on the time allowed you for recreation. This is, to be sure, the first time that some of you have heard me; but I have a great many others to bear witness of the constant design of all my dissertations in this place. They will testify, that the intention of all my discourses was, “that the form of sound words (a),” that is, the Christian doctrine, and consequently the fear and love of God, might not only be impressed, but also engraven upon your hearts in lasting and indelible

(a) ὑγιαίνοντων λόγων τύποι.

characters ; and that you might not only admit as a truth, but also pay the highest regard to this indisputable maxim, “ that piety and religion is “ the only real good among men (b).” Moreover, that your minds might be the less incumbered in their application to this grand study of religion, and the more expeditious in their progress therein, I constantly endeavoured, with all possible warmth, to divert you from those barren and thorny questions and disputes, that have infected the whole of theology: and this at a time, when the greatest part of divines and professors, and those of no small reputation, engaging furiously in such controversies, “ have “ split into parties, and unhappily divided the “ whole world (c).” It was my constant practice to establish those great and uncontroverted articles of our holy religion, which are but few and clear ; some part whereof are confirmed by the common consent of nations, and of all the human race ; and all the rest by the unanimous voice of the whole Christian world. Of the first sort are those we have often advanced in treating of the being and perfections of the one supreme and eternal Principle, and the production of all things by him ; the continual prefer-

(b) ὅτι ἐν κ) μόνον ἐν ἀνθρώποις ἀγαθόν ἡ εὐσέβεια.

(c) σχιζονται, κ) κόσμον ὅλον τέμνουσιν ἀθέσμως.

vation and government of the world by his Providence; the law of God given to mankind, and the rewards and punishments annexed to it. The other class of the grand articles of religion are indeed peculiar to Christian Philosophy, but believed in common by all the professors of that religion. These are the great foundations of our faith, and of all our hope and joy, with regard to the incarnation of the Son of God, his death and resurrection for the destruction of sin, and consequently of death; his ascension into the highest heavens with that same flesh of ours, in which he died, and his exaltation there above all ranks of angels, dominions, and thrones, &c.; whence we expect he will return in great glory, in that day, when he will be glorious in all his saints, and admired in those that believe. As many therefore as desire to receive him in this his last manifestation, with joy and exultation, must of necessity be holy, and, in conformity to their most perfect and glorious Head, sober, pious, upright, and live in full contempt of this perishing transitory world, their own mortal flesh, and the sordid pleasures of both: in a word, all the enjoyments, which the mean and servile admire, they must trample under foot and despise. For whoever will strive for this victory, and strive so as at last to obtain it, the Lord will own him

for his servant, and the great Master will acknowledge him for his disciple. He will attain a likeness to God in this earth, and, after a short conflict, will triumph in the divine presence for ever. These are the doctrines, which it is our interest to know, and in the observation of which our happiness will be secured. To these you will turn your thoughts, young Gentlemen, if you are wise; nay, to these you ought to give due attention, that you may be wise: these phantoms, we catch at, fly away; this shadow of a life, we now live, is likewise on the wing. Those things, that are without the verge of sense, and above its reach, are the only solid and lasting enjoyments. “Why are ye fond of these earthly things, says St. Bernard, which are neither true riches, nor are they yours? If they are yours, continues he, take them with you (*d*).” And Lactantius admirably well observes, that “whoever prefers the life of the soul, must, of necessity, despise that of the body; nor can he aspire to the highest good, unless he despise advantages of an inferior kind. For the all-wise God did not chuse, that we should attain to immortality in a soft indolent way, but that we

(*d*) Quid terrena hæc amplectimini, quæ nec veræ divitiæ sunt, nec vestræ? Si vestræ sunt, tollite vobiscum.



“ should gain that inexpressible reward of eternal life with the highest difficulty, and severest labour (e).” And, that you may not be discouraged, remember the great Redeemer of souls; your exalted Captain, hath gone before you, and we have to do with an enemy already conquered. Let us only follow him with courage and activity, and we have no ground to doubt of victory. And indeed it is a victory truly worthy of a Christian, to subdue the barbarous train of our appetites, and subject them to the empire of reason and religion; while, on the other hand, it is the most shameful bondage to have the more divine part of our composition meanly subjected to an ignoble earthly body. Now, this victory can only be secured by stedfast believing, vigorous opposition to our spiritual enemies, unwearied watching, and incessant prayer. Let prayer be not only the key that opens the day, and the lock that shuts out the night; but let it be also, from morning to night, our staff and stay in all our labours, and to enable us to go chearfully up into the mount of

(e) *Quisquis animæ vitam maluerit, corporis vitam contemnat necesse est, nec aliter aspirare ad summum poterit bonum, nisi quæ sunt ima despexerit. Nôluit enim sapientissimus Deus, nos immortalitatem delicate ac molliter assequi, sed ad illud vitæ eternæ inenarrabile præmium summa cum difficultate, & magnis laboribus pervenire.*

God.

God. Prayer brings consolation to the languishing soul, drives away the devil, and is the great medium, whereby all grace and peace is communicated to us. With regard to your reading, let it be your particular care to be familiarly acquainted with the Sacred Scriptures above all other books whatever; for from thence you will truly derive light for your direction, and sacred provisions for your support on your journey. In subordination to these you may also use the writings of pious men that are agreeable to them; for these also you may improve to your advantage, and particularly that little book of à Kempis, *Of the Imitation of Christ* (f), “since the sum and substance of religion consists in imitating the Being that is the object of your worship (g).”

May our dear Redeemer Jesus impress upon your minds a lively representation of his own meek and immaculate heart, that, in that great and last day, he may, by this mark, know you to be his, and, together with all the rest of his sealed and redeemed ones, admit you into the mansions of eternal bliss. Amen.

(f) De imitatione Christi.

(g) Summa religionis est imitari quem colis.

*Let us pray.*

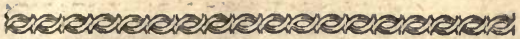
Eternal Creator, and supreme Governor of the world, songs of praise are due to thee in Zion; nay, as thou art infinitely superior to all our songs and hymns, even silence in Zion redounds to thy praise. Let the societies of angels be rather employed in singing thy praises; but let us, with silence and astonishment, fall down at the footstool of thy throne, while they are taken up in the repetition of their celebrated doxology, *Holy, holy, holy, Lord God of Hosts*, who fillest heaven and earth with thy glory! But O that we had within us proper powers for exalting that most sacred name! that name, which, according to their measure, is celebrated by all the parts of this visible world, which surround us, the heavens, the stars, the winds, the rivers, the earth, the ocean, and all the creatures therein. Thou surely didst at first implant in us souls, and powers for this purpose, superior to the rest of the visible creation; as we were then not only qualified to offer thee praises founded on the rational conviction of our minds, and animated by the affections of our hearts; but also capable of pronouncing more articulately even the praises that result from all the rest of thy visible works.

But,

But, alas! these heavenly souls, these principles proceeding from a divine original, we have most deeply immersed in mire and dirt, nor is any hand able to extricate them out of this mud, or cleanse them from their pollution, but thine. O most exalted and bountiful Father, if thou wilt graciously please to grant us this grace and favour, we shall then offer thee new songs of praise as incense, and ourselves thus renewed as a burnt offering: and all the rest of our time in this world we shall live, not to ourselves, but wholly to him, who died for us.

May thy church, throughout the whole earth, and especially in these islands, be supported by thy most powerful hand, and continually be made to rejoice in the light of thy gracious countenance. Let our King be joyful in thee, and, as he depends upon thy bounty, let him never be moved; let his throne be established in piety and righteousness, and let peace, and the gospel of peace, be the constant blessings of his kingdoms, through Jesus Christ our Lord; to whom, with thee, and the Holy Spirit, be praise, honour, and glory, for now, and ever more. Amen.

F I N I S.



RULES and INSTRUCTIONS

FOR A

H O L Y L I F E.

A L S O

L E T T E R S

To the SYNOD of

Glasgow and Dumblain,

Taken from Authentick COPIES, with some  
others taken from the Author's Originals.





# RULES and INSTRUCTIONS

FOR A

# H O L Y L I F E.

**F**OR disposing you the better to observe these rules, and profit by them, be pleased to take the following advices.

1. Put all your trust in the special and singular mercy of God, that he for his mercy's sake, and of his only goodness, will help and bring you to perfection ; not that absolute perfection is attainable here, but the meaning is to high degrees of that spiritual and divine life which is always growing, and tending towards the absolute perfection above ; but in some persons comes nearer to that, and riseth higher even here, than in the most. If you, with hearty and fervent desire, do continually wish and long for it, and with most humble devotion, daily pray unto God, and call for it, and with all diligence do busily labour

and travel to come to it, undoubtedly it shall be given you ; for you must not think it sufficient to use exercises, as though they had such virtues in them, that of themselves alone, they could make such as do use them, perfect ; for neither those, nor any other, whatever they be, can of themselves (by their use only) bring unto perfection. But our merciful Lord God, of his own goodness (when you seek with hearty desires and fervent sighings) maketh you to find it: when you ask daily with devout prayer, then he giveth it to you ; and when you continually, with unwearied labour and travel, knock perseveringly, then he doth mercifully open unto you : and because that those exercises do teach you to seek, ask, and knock, yea they are none other but very devout petitions, seekings, and spiritual pulsations for the merciful help of God ; therefore they are very profitable means to come to perfection by God's grace.

2. Let no particular exercise hinder your publick and standing duties to God and your neighbours, but for these rather intermit the other for a time, and then return to them as soon as you can.

3. If in time of your spiritual exercise, you find yourself drawn to any better, or to as good a contemplation as that is, follow the tract of that good motion so long as it shall last.



4. Always take care to follow such exercises, of devout thoughts, withal putting in practice such lessons as they contain and excite to.

5. Though at first ye feel no sweetness in such exercises, yet be not discouraged, nor induced to leave them, but continue in them faithfully, whatsoever pain or spiritual trouble ye feel, for doing them for God and his honour, and finding none other present fruit, yet you shall have an excellent reward for your diligent labour and your pure intentions: and let not your falling short of these models and rules, nor your daily manifold imperfections and faults, dishearten you; but continue stedfast in your desires, purposes and endeavours, and ever ask the best, aim at the best, and hope the best, being sorry that you can do no better, and they shall be a most acceptable sacrifice in the sight of God, *and in due time you shall reap if you faint not*: and of all such instructions, let your rule be to follow them as much as you can; but not too scrupulously, thinking your labour lost if you do not exactly and strictly answer them in every thing; purpose still better, and by God's grace all shall be well.

## S E C T. I.

*Rule 1.* Exercise thyself in the knowledge and deep consideration of our Lord God, calling humbly to mind how excellent and incomprehensible he is ; and this knowledge shalt thou rather endeavour to obtain by fervent desire and devout prayer, than with high study and outward labour: It is the singular gift of God, and certainly very precious. Pray then,

2. “ Most gracious Lord, whom to know is  
 “ the very blifs and felicity of man’s soul, and  
 “ yet none can know thee, unless thou wilt open  
 “ and shew thyself unto him, vouchsafe of thy  
 “ infinite mercy now and ever to enlighten my  
 “ heart and mind to know thee, and thy most  
 “ holy and perfect will, to the honour and glory  
 “ of thy name. *Amen.*”

3. Then lift up thy heart to consider (not with too great violence, but sobriety) the eternal and infinite power of God, who created all things by his excellent wisdom ; his unmeasurable goodness, and incomprehensible love, for he is very and only God, most excellent, most high, most glorious, the everlasting and unchangeable goodness, an eternal substance, a charity infinite, so excellent and ineffable in himself, that all dignity, perfection and goodness that is possible

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ble to be spoke or thought of, cannot sufficiently express the smallest part thereof.

4. Consider that he is the natural place, the center, and rest of thy soul: if thou then think of the most blessed Trinity, muse not too much thereon, but with devout and obedient faith, meekly and lowly adore and worship.

5. Consider Jesus, the Redeemer and Husband of thy soul, and walk with him as becomes a chaste spouse, with reverence and lowly shamefulness, obedience and submission.

6. Then turn to the deep, profound consideration of thyself, thine own nothingness, and thy extreme defilement and pollution, thy natural aversion from God, and that thou must by conversion to him again, and union with him, be made happy.

7. Consider thyself and all creatures as nothing in comparison of thy Lord, that so thou mayest not only be content, but desirous to be unknown, or being known, to be contemned and despised of all men, yet without thy faults or deservings, as much as thou canst.

8. " O God, infuse into my heart thy heavenly light and blessed charity, that I may know and love thee above all things; and above all things loath and abhor myself. Grant that I may be so ravished in the wonder and love of thee, that I may forget myself, and

“all things; feel neither prosperity nor ad-  
 “versity, may not fear, to suffer all the pains  
 “of this world, rather than to be parted and  
 “pulled away from thee, whose perfections in-  
 “finitely exceed all thought and understanding.

“O! let me find thee more inwardly and ve-  
 “rily present with me, than I am with myself,  
 “and make me most circumspect how I do use  
 “myself in the presence of thee, my holy Lord.”

“Cause me alway to remember how ever-  
 “lasting and constant is the love thou bearest  
 “towards me, and such a charity and continual  
 “care as tho’ thou hadst no more creatures in  
 “heaven or earth besides me. What am I?  
 “a vile worm and filth.”

9. Then aspire to a great contrition for thy  
 sins, and hatred of them, and abhorring of  
 thyself for them, then crave pardon in the blood  
 of Jesus Christ, and then offer up thyself, soul  
 and body, an oblation or sacrifice in and through  
 him, as they did of old, laying wood on the altar,  
 and then burning up all; so this shall be a  
 sacrifice of sweet savour, and very acceptable to  
 God.

10. Offer all that thou hast, to be nothing, to  
 use nothing of all that thou hast about thee,  
 and is called thine, but to his honour and  
 glory: and resolve through his grace, to use all  
 the powers of thy soul, and every member of  
 thy

thy body, to his service, as formerly thou hast done to sin.

11. Consider the passion of thy Lord, how he was buffeted, scourged, reviled, stretched with nails on the cross, and hung on it three long hours, suffered all the contempt and shame, and all the inconceivable pain of it, for thy sake.

12. Then turn thy heart to him, humbly  
“ saying, Lord Jesus, whereas I daily fall, and  
“ am ready to sin, vouchsafe me grace as oft as I  
“ shall, to rise again; let me never presume,  
“ but always most meekly and humbly acknow-  
“ ledge my wretchedness and frailty, and re-  
“ pent, with a firm purpose to amend; and  
“ let me not despair because of my great frailty,  
“ but ever trust in thy most loving mercy, and  
“ readiness to forgive.”

## S E C T. II.

1. Thou shalt have much to do in mortifying of thy five senses, which must be all shut up in the crucified humility of Jesus Christ, and be, as they were, plainly dead.

2. Thou must now learn to have a continual eye inwardly to thy soul, and spiritual life, as thou hast used heretofore to have all thy mind and regard to outward pleasure and worldly things.

3. Thou

3. Thou must submit and give thyself up unto the discipline of Jesus, and become his scholar, resigning and compelling thyself altogether to obey him in all things; so that thy willing and nilling, thou utterly and perfectly do cast away from thee, and do nothing without his licence; at every word thou wilt speak, at every morsel thou wilt eat, at every stirring or moving of every article or member of thy body, thou must ask leave of him in thy heart, and ask thyself, whether having so done, that be according to his will, and holy example, and with sincere intention of his glory. Hence,

4. Even the most necessary actions of thy life, though lawful, yet must thus be offered up with a true intention unto God, in the union of the most holy works, and blessed merits of Christ, saying, "Lord Jesus, bind up in the  
 " merits of thy blessed senses, all my feeling  
 " and sensation, and all my wits and senses, that  
 " I never hereafter use them to any sen-  
 " suality!"

5. Thus labour to come to this union and knitting up of thy senses in God and thy Lord Jesus, and remain so fast to the cross, that thou never part from it, and still behave thy body and all thy senses as in the presence of thy Lord God, and commit all things to the most trusty providence

providence of thy loving Lord, who will then order all things delectably and sweetly for thee; reckon all things besides for right nought, and thus mayst thou come unto wonderful illuminations, and spiritual influence from the Lord thy God.

6. If for his love, thou canst crucify, renounce and forsake perfectly thyself and all things; thou must so crucify thyself to all things, and love and desire God only, with thy care and whole heart, that in this most stedfast and strong knot and union unto the will of God, if he would create hell in thee here, thou mightest be ready to offer thyself, by his grace, for his eternal honour and glory, to suffer it, and that purely for his will and pleasure.

7. Thou must keep thy memory clean and pure, as it were a wedlock-chamber, from all strange thoughts, fancies and imaginations; and it must be trimmed and adorned with holy meditations and virtues of Christ's holy crucified life and passion, that God may continually and ever rest therein.

### P R A Y E R.

8. " Lord, instead of knowing thee, I have  
" sought to know wickedness and sin; and  
" whereas my will and desire were created to  
" love

“ love thee, I have lost that love, and declined  
 “ to the creatures; while my memory ought  
 “ to be filled with thee, I have painted it with  
 “ the imagery of innumerable fancies, not only  
 “ of all creatures, but of all sinful wickedness.  
 “ Oh! blot out these by thy blood, and imprint  
 “ thine own blessed image in my soul, blessed  
 “ Jesus, by that blood that issued out from  
 “ thy most loving heart, when thou hangedst  
 “ on the cross; so knit my will to thy most  
 “ holy will, that I may have no other will but  
 “ thine, and may be most heartily and fully  
 “ content with whatsoever thou wilt do to me  
 “ in this world; yea, if thou wilt, so that I  
 “ hate thee not, nor sin against thee, but retain  
 “ thy love, make me suffer the greatest pains.”

### S E C T. III.

*Rule 1.* Exercise thyself to the perfect abnegation of all things which may let or impede this union; mortify in thee every thing that is not God, nor for God, or which he willeth and loveth not: resigning and yielding up to the high pleasure of God, all love and affection for transitory things; desire neither to have nor hold them, nor bestow or give them, but only  
 for



for the pure love and honour of God : put away superfluous and unnecessary things, and affect not even things necessary.

2. Mortify all affection to, and seeking of thyself, which is so natural to men, in all the good they desire, and in all the good they do, and in all the evil they suffer ; yea, by the inordinate love of the gifts and graces of God, instead of himself, they fall into spiritual pride, gluttony and greediness.

3. Mortify all affection to and delectation in, meat and drink, and vain thoughts and fancies, which though they proceed not to consent, yet they defile the soul, and grieve the Holy Ghost, and do great damage to the spiritual life.

4. Imprint on thy heart the image of Jesus crucified, the impressions of his humility, poverty, mildness, and all his holy virtues ; let thy thoughts of him turn into affection, and thy knowledge into love, for the love of God doth most purely work in the mortification of nature ; the life of the spirit purifying the higher powers of the soul, begets the solitariness and departure from all creatures, and the influence and flowing into God.

5. Solitude, silence, and the strait keeping of the heart, are the foundations and grounds of a spiritual life.

6. Do all thy necessary and outward works without any trouble or carefulness of mind, and bear thy mind amidst all, always inwardly lifted up and elevated to God, following always more the inward exercise of love; than the outward acts of virtue.

7. To this can no man come unless he be rid and delivered from all things under God, and be so swallowed up in God, that he can contemn and despise himself and all things; for the pure love of God maketh the spirit pure and simple, and so free, that without any pain and labour, it can at all times turn and recollect itself in God.

8. Mortify all bitterness of heart towards thy neighbours, and all vain complacency in thyself, all vain-glory and desire of esteem; in words and deeds, in gifts and graces. To this thou shalt come by a more clear and perfect knowledge and consideration of thy own vileness; and by knowing God to be the fountain of all grace and goodness.

9. Mortify all affection towards inward, sensible, spiritual delight in grace, and the following devotion with sensible sweetness in the lower faculties or powers of the soul, which are no ways real sanctity and holiness in themselves, but certain gifts of God to help our infirmity.

10. Mortify all curious investigation or search, all speculation and knowledge of unnecessary things, human or divine; for the perfect life of a Christian consisteth not in high knowledge, but profound meekness; in holy simplicity, and in the ardent love of God; wherein we ought to desire to die to all affection to ourselves, and all things below God; yea, to sustain pain and dereliction, that we may be perfectly knit and united to God, and be perfectly swallowed up in him.

11. Mortify all undue scrupulousness of conscience, and trust in the goodness of God; for our doubting and scruples oft-times arise from inordinate self-love, and therefore vex us; they do no good, neither work any real amendment in us; they cloud the soul, and darken faith, and cool love, and it is only the stronger beams of these that can dispel them, and the stronger that faith and divine confidence is in us, and the hotter divine love is, the soul is so much the more excited and enabled to all the parts of holiness, to mortifications of passions and lusts, to more patience in adversity, and to more thankfulness in all estates.

12. Mortify all impatience in all pains and troubles, whether from the hands of God or men, all desire of revenge, all resentment of injuries,

juries, and by the pure love of God, love thy very persecutors as if they were thy dearest friends.

13. Finally, mortify thy own will in all things, with full resignation of thyself to suffer all dereliction on outward and inward, all pain, and pressures, and desolations, and that for the pure love of God: for from self-love, and self-will, spring all sin, and all pain.

*A P R A Y E R.*

14. “ O! Jesus, my Saviour, thy blessed  
 “ humility! impress it on my heart, make me  
 “ most sensible of thy infinite dignity, and of  
 “ my own vileness, that I may hate myself as a  
 “ thing of nought, and be willing to be despised,  
 “ and trodden upon by all, as the vilest mire of  
 “ the streets; that I may still retain these words,  
 “ I AM NOTHING, I HAVE NOTHING,  
 “ I CAN DO NOTHING, AND I DESIRE  
 “ NOTHING BUT ONE.”

S E C T. IV.

1. Never do any thing with propriety and singular affection, being too earnest, or too much given to it; but with continual meekness of heart and mind, lie at the foot of God, and say, “ Lord, I desire nothing, neither in  
 “ myself

“ myself nor in any creature, save only to  
“ know and execute thy blessed will (saying  
“ always in thy heart) Lord, what wouldest  
“ thou have me to do? transform my will into  
“ thine, fill full and swallow up, as it were,  
“ my affections with thy love, and with an in-  
“ satiable desire to honour thee, and despise my-  
“ self.”

2. If thou aspire to attain to the perfect knit-  
ting and union with God, know that it requi-  
reth a perfect expoliation, and denudation, or  
bare nakedness, and utter forsaking of all sin,  
yea, of all creatures, and of thyself particularly:  
even that thy mind and understanding, thy af-  
fections and desires, thy memory and fancy, be  
made bare of all things in the world, and all sen-  
sual pleasures in them, so as thou wouldest be  
content that the bread which thou eatest, had  
no more savour than a stone, and yet for his  
honour and glory that created bread, thou art  
pleased that it savoureth well: But yet from the  
delectation thou feelest in it, turn thy heart to  
his praises and love that made it.

3. The more perfectly thou livest in the ab-  
straction and departure, and bare nakedness of  
thy mind from all creatures, the more nakedly  
and purely shalt thou have the fruition of the

Lord thy God, and shalt live the more heavenly and angelical a life. Therefore,

4. Labour above all things, most exactly to forsake all for him; and chiefly to forsake and contemn thyself, purely loving him, and in a manner forgetting thyself and all things, for the vehement burning love of him: thus thy mind will run so much upon him that thou wilt take no heed what is sweet or bitter, neither wilt thou consider time or place, nor mark one person from another, for the wonder and love of thy Lord God, and the desire of his blessed will, pleasure, and honour in all things; and whatsoever good thou dost, know and think that God doth it, and not thou.

5. Chuse always (to the best of thy skill) what is most to God's honour, and most like unto Christ and his example, and most profitable to thy neighbour, and most against thy own proper will, and least serviceable to thy own praise and exaltation.

6. If thou continue faithful in this spiritual work and travel, God at length, without doubt, will hear thy knocking, and will deliver thee from all thy spiritual trouble, from all the tumults, noise and incumbrance of cogitations and fancies, and from all earthly affections, which thou canst by no better means put away, than by continual and fervent desire of the love of God.

7. Do not at any time let or hinder his working, by following thine own will; for, behold, how much thou dost the more perfectly forsake thine own will, and the love of thyself, and of all worldly things, so much the more deeply and safely shalt thou be knit unto God, and increase in his true and pure love:

## S E C T. V.

1. If thou still above all things seek that union, thou must transfund and pour thy whole will into the high pleasure of God; and whatsoever befalls thee, thou must be without murmuring, and retraction of heart; accepting it most joyfully for his love, whose will and work it is.

2. Let thy great joy and comfort evermore be, to have his pleasure done in thee, though in pains, sickness, persecutions, oppressions, or inward griefs and pressures of heart; coldness or barrenness of mind, darkening of thy will and senses, or any temptations spiritual or bodily: And,

3. Under any of these be always wary thou turn not to sinful delights, nor to sensual and carnal pleasures, nor set thy heart on vain things, seeking comfort thereby, nor in any ways be idle, but always as thou canst, compel and force thy-

self to some good spiritual exercise or bodily work; and though they be then unfavoury to thee, yet are they not the less, but the more acceptable to God.

4. Take all affections as tokens of God's love to thee, and trials of thy love to him, and purposes of kindness to enrich thee, and increase more plentifully in thee his blessed gifts and spiritual graces, if thou persevere faithfully unto the end; not leaving off the vehement desire of his love, and thy own perfection.

5. Offer up thyself wholly to him, and fix the point of thy love upon his most blessed increated love, and there let thy soul and heart rest and delight, and be as it were resolved, and melted most happily into the blessed God-head; and then take that as a token, and be assured by it, that God will grant thy lovely and holy desire; then shalt thou feel in a manner, no difference betwixt honour and shame, joy and sorrow: but whatsoever thou perceivest to appertain to the honour of thy lord, be it ever so hard and unpleasent to thyself, thou wilt heartily embrace it, yea, with all thy might follow and desire it; yet when thou hast done what is possible for thee, thou wilt think thou hast done nothing at all, yea, thou shalt be ashamed, and detest thyself, that thou hast so wretchedly and



and imperfectly served so noble and worthy a lord; and therefore thou wilt desire and endeavour every hour to do and suffer greater and more perfect things than hitherto thou hast done, forgetting the things that are behind, and pressing forward, &c.

6. If thou hast in any measure attained to love and abide in God, then mayest thou keep the powers of thy soul and thy senses, as it were, shut up in God, from gadding out to any worldly thing or vanity, as much as possible, where they have so joyfully a security and safeness: satiate thy soul in him, and in all other things still see his blessed presence.

7. Whatsoever befall thee, receive it not from the hand of any creature, but from him alone, and render back all to him, seeking in all things his pleasure, and honour, the purifying and subduing thyself. What can harm thee, when all must first touch God, within whom thou hast inclosed thyself?

8. When thou perceivest thyself thus knit to God, and thy soul more fast and joined nearer to him, than to thine own body, then shalt thou know his everlasting, and incomprehensible, and ineffable goodness, and the true nobleness of thy soul that came from him, and was made to be re-united to him.

9. If thou wouldst ascend and come up to thy Lord God, thou must climb up by the wounds of his blessed humanity, that remain as it were for that use; and when thou art got up there, thou wouldst rather suffer death, than willingly commit any sin.

10. Entering into Jesus, thou castest thyself into an infinite sea of goodness, that more easily drowns and happily swallows thee up, than the ocean does a drop of water. Then shalt thou be hid and transformed in him, and shalt often be as thinking without thought, and knowing without knowledge, and loving without love comprehended of him whom thou canst not comprehend.

## S E C T. VI.

1. Too much desire to please men mightily prejudgeth the pleasing of God.

2. Too great earnestness and vehemency, and too greedy delight in bodily work and external doings, scattereth and loseth the tranquillity and calmness of the mind.

3. Cast all thy care on God, and commit all to his good pleasure; laud, and praise, and applaud him in all things small and great; forsake thy own will, and deliver up thyself freely  
and

and chearfully to the will of God, without reserve or exception, in prosperity and adversity, sweet or sour, to have or to want, to live or to die.

4. Unite thy heart from all things, and unite it only to God.

5. Remember often and devoutly, the life and passion, the death and resurrection of our Saviour Jesus.

6. Descant not on other mens deeds, but consider thine own; forget other mens faults, and remember thine own.

7. Never think highly of thyself, nor despise any other man.

8. Keep silence and retirement as much as thou canst, and through God's grace they will keep thee from snares and offences.

9. Lift up thy heart often to God, and desire in all things his assistance.

10. Let thy heart be filled, and wholly taken up with the love of God, and of thy neighbour, and do all that thou dost in that sincere charity and love.

The sum is;

1. Remember always the presence of God.

2. Rejoice always in the will of God. And,

3. Direct all to the glory of God.

## S E C T. VII.

1. Little love, little trust ; but a great love brings a great confidence.

2. That is a blessed hope that doth not slacken us in our duty, nor maketh us secure, but increaseth both a chearful will, and gives greater strength to mortification and all obedience.

3. What needest thou, or why travellest thou about so many things ; think upon one, desire and love one, and thou shalt find great rest. Therefore,

4. Wherever thou be, let this voice of God be still in thine ear, My son, return inwardly to thy heart, abstract thyself from all things, and mind me only. Thus,

5. With a pure mind in God, clean and bare from the memory of all things, remaining unmoveably in him, thou shalt think and desire nothing but him alone ; as though there were nothing else in the world but he and thou only together ; that all thy faculties and powers being thus recollected into God, thou mayest become one spirit with him.

6. Fix thy mind on thy crucified Saviour, and remember continually his great meekness, love and obedience, his pure chastity, his unspeakable  
 B P 4  
 patience,

patience, and all the holy virtues of his humanity.

7. Think on his mighty power and infinite goodness; how he created and redeemed thee, how he justifieth thee, and worketh in thee all virtues, graces and goodness; and thus remember him, until thy memory turn into love and affection. Therefore,

8. Draw thy mind thus from all creatures, unto a certain silence, and rest from the jangling and company of all things below God; and when thou canst come to this, then is thy heart a place meet and ready for thy Lord God to abide in, there to talk with thy soul.

9. True humility gaineth and overcometh God Almighty, and maketh thee also apt and meet to receive all graces and gifts; but, alas! who can say that he hath this blessed meekness, it being so hard, so uncertain, so secret and unknown a thing, to forsake and mortify perfectly and exactly thyself, and that most venomous worm of all goodness, vain-glory?

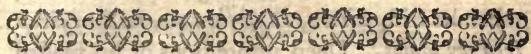
10. Commit all to the high providence of God, and suffer nothing to rest or enter into thy heart, save only God; all things in the earth are too base to take up thy love or care, or to trouble thy noble heart, thy immortal and heavenly mind: let them care and sorrow, or rejoice about

about these things, who are of the world, for whom Christ would not pray.

11. Thou canst not please nor serve two masters at once; thou canst not love divers and contrary things; if then thou wouldst know what thou lovest, mark well what thou thinkest most upon; leave earth, and have heaven; leave the world, and have God.

12. All sin and vice springeth from the property of our own will: all virtue and perfection cometh and groweth from the mortifying of it, and the resigning of it wholly to the pleasure and will of God.

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LETTERS from Archbishop LEIGHTON  
to the Synod of GLASGOW and DUMBLAIN.

Taken from Authentick COPIES, with some  
others taken from the Author's Originals.

**T**HE superadded burden that I have here,  
fits so hard upon me, that I cannot escape  
from under it, to be with you at this time; but my  
heart and desires shall be with you, for a blessing  
from above upon your meeting. I have nothing  
to recommend to you, but, if you please, to take  
a review of things formerly agreed upon, and  
such as you judge most useful, to renew the  
appointment of putting them in practice, and  
to add whatsoever further shall occur to your  
thoughts that may promote the happy discharge  
of your ministry, and the good of your people's  
souls. I know I need not remind you, for I am  
confident you daily think of it, that the principle  
of fidelity and diligence, and good success in  
that great work, is love, and the great spring of  
love to souls, is love to him that bought them.

He

He knew it well himself, and gave us to know it, when he said, *Simon, lovest thou me, feed my sheep, feed my lambs.* Deep impressions of his blessed name upon our hearts, will not fail to produce lively expressions of it, not only in our words and discourses in private and publick, but will make the whole tract of our lives to be a true copy and transcript of his holy life: And if this be within us, any sparks of divine love, you know the best way not only to preserve them, but to excite them, and blow them up into a flame, is by the breath of prayer. Oh prayer! the converse of the soul with God, the breath of God in man returning to its original, frequent and fervent prayer, the better half of our whole work, and that which makes the other half lively and effectual, as that holy company tells us, when designing deacons to serve the tables, they add, *but we shall give ourselves continually to prayer, and the ministry of the word.* And is it not, brethren, our unspeakable advantage beyond all the gainful and honourable employments of the world, that the whole work of our particular calling is a kind of living in heaven, and besides its tendency to the saving of the souls of others, is all along so proper and adapted to the purifying and saving our own? But you will possibly say, what does he himself that speaks these things unto us? Alas! I am  
ashamed



ashamed to tell you, all I dare to say is this, I think I see the beauty of holiness, and am enamoured with it, though I attain it not; and how little soever I attain, would rather live and die in the pursuit of it, than in the pursuit, yea and possession and enjoyment, though unpursued, of all the advantages this world affords. And I trust, dear brethren, you are all in the same opinion, and have the same desire and design, and follow it both more diligently and with better success. But I will stop here, lest I should forget myself, and possibly run on till I have done that already; and yet if it be so, I will hope for easy pardon at your hands, as of a fault I have not been accustomed heretofore, nor am likely hereafter often to be guilty of. To the all powerful grace of our great Lord and Master, I recommend you and your flocks, and your whole work amongst them; and do earnestly intreat your prayers for

*Your unworthiest, but most*

*affectionate brother and servant,*

R. LEIGHTON.

*Letter*

*Letter to the Synod of Glasgow, convened  
April 1673.*

*Reverend Brethren,*

**I**T is neither a matter of much importance, nor can I yet give you a particular and satisfying account of the reasons of my absence from your meeting, which I trust with the help of a little time will clear itself: but I can assure you, I am present with you in my most affectionate wishes of the gracious presence of that holy spirit amongst you, and within you all, who alone can make this and all your meetings, and the whole work of your ministry, happy and successful, to the good of souls, and his glory that *bought them with his own blood*. And I doubt not that your own great desire, each for yourself, and all for one another, is the same; and that your daily and great employment is, by incessant and fervent prayer, to draw down from above large supplies and increases of that blessed spirit which our Lord and Master hath assured us that *our heavenly father will not fail to give to them that ask it*. And how extreme a negligence and folly were it to want so rich a gift for want of asking, especially in those devoted to so high and holy a service, that requires so great degrees of that spirit of holiness and divine love to purify their minds, and to raise them  
above

above their senses, and this present world? Oh! my dear brethren, what are we doing, that suffer our souls to creep and grovel on this earth, and do so little aspire to the heavenly life of christians, and more eminently of the messengers and ministers of God, as stars, yea, as angels, which he *hath made spirits, and his ministers a flame of fire?* Oh! where are souls to be found amongst us, that represent their own original, that are possess'd with pure and sublime apprehensions of God the father of spirits, and are often raised to the astonishing contemplation of his eternal and blessed being, and his infinite holiness, and greatness, and goodness, and are accordingly burnt up with ardent love? And where that holy fire is wanting, there can be no sacrifice, whatsoever our invention, or utterance, or gifts may be, and how blameless soever the externals of our life may be, and even our hearts free from gross pollutions; for it is scarce to be suspected that any of us will suffer any of those strange, yea, infernal fires of ambition, or avarice, or malice, or impure lusts and sensualities, to burn within us, which would render us priests of idols, of airy nothings, and of dunghill-gods, yea, of the very *god of this world, the prince of darkness.* Let men judge us and revile us as they please, that im-  
ports

ports nothing at all; but God forbid any thing should possess our hearts but he that loved us, and gave himself for us; for we know we cannot be *vessels of honour meet for the master's use*, unless we *purge ourselves from all filthiness of flesh and spirit*, and empty our hearts of all things beside him, and even of ourselves and our own will, and have no more any desires nor delights, but his will alone, and his glory, who is our peace, and our life, and our all. And truly I think it were our best and wisest reflexion, upon the many difficulties and discouragements without us, to be driven by them to live more within; as they observe of the bees, that when it is foul weather abroad, they are busy in their hives. If the power of external discipline be enervated in our hands, yet who can hinder us to try, and judge, and censure ourselves, and to purge the inner temples, of our own hearts, with the more severity and exactness? and if we be dashed and bespattered with reproaches abroad, to study to be the cleaner at home? and the less we find of meekness and charity in the world about us, to preserve so much the more of that sweet temper within our own hearts,  *blessing them that curse us, and praying for them that persecute us*; so shall we most effectually prove ourselves to be *the children of our heavenly Father*, even to their

con-

conviction, that will scarce allow us, in any sense, to be called *his servants*.

As for the confusions and contentions that still abound and increase in this church, and threaten to undo it, I think our wisdom shall be to *cease from man*, and look for no help till we look more upwards, and dispute and discourse less, and fast and pray more, and so draw down our relief from the God of order and peace, who made the heavens and the earth.

Concerning myself I have nothing to say, but humbly tointreat you to pass by the many failings and weakneses you may have perceived in me during my abode amongst you; and if in any thing I have injured or offended you, or any of you, in the management of my publick charge, or in private converse, I do sincerely beg your pardon: though I confess I cannot make any requital in that kind, for I do not know of any thing towards me, from any of you, that needs a pardon in the least, having generally paid me more kindness and respect, than a much better or wiser man could either have expected or deserved. Nor am I only a suitor for your pardon, but for the addition of a further charity, and that so great a one, that I have nothing to plead for it, but that I need it much, your prayers. And I am hopeful as to that, to make you some  
C c little,

little, though very disproportioned return, for whatsomever becomes of me (through the help of God) while I live, you shall be no one day of my life forgotten by,

*Your most unworthy, but  
most affectionate Bro-  
ther and Servant,*

R. LEIGHTON.

*P. S.* I do not see whom it can offend, or how any shall disapprove of it, if you will appoint a fast through your bounds, to intreat a blessing on the seed committed to the ground, and for the other grave causes that are still the same they were the last year, and the urgency of them no whit abated, but rather increased; but in this I prescribe nothing, but leave it to your discretion, and the direction of God.

*The two following Letters were written to Persons under Trouble of Mind.*

*Christian Friend,*

**T**HOUGH I had very little vacant time for it, yet I would have seen you, if I could have presumed it might have been any way useful for the quieting of your mind; however, since I heard of your condition, I cease not daily,

as I can, to present it to him, who alone can effectually speak peace to your heart; and I am confident in due time will do so. It is he that *stilleth the raging of the sea*, and by a word can turn the violentest storms into a great calm. What the particular thoughts or temptations are that disquiet you, I know not; but whatsoever they are, look above them, and labour to fix your eye on that infinite goodness, which never faileth them that by naked faith do absolutely rely and rest upon it, and patiently wait upon him, who hath pronounced them all without exception, blessed that do so. Say often within your own heart, *Tho' he slay me, yet will I trust in him*; and if, after some intervals, your troubled thoughts do return, check them still with the holy Psalmist's words, *Why art thou cast down, O my soul?* &c. If you can thoroughly sink yourself down through your own nothingness into him who is all, and entirely renouncing your own will, embrace that blest and holy will in all things, there I am sure you shall find that rest, which all your own distempers, and all the powers of darkness, shall not be able to bereave you of. I incline not to multiply words, and indeed other advice than this I have none to give you. The Lord of peace, by the sprinkling of the blood of his son Jesus, and the sweet

C c 2

breathings

breathings of the great comforter his own holy Spirit, give you peace in himself. *Amen.*

*Madam,*

**T**Hough I have not the honour to be acquainted with your ladyship, yet a friend of your's has acquainted me with your condition, though I confess the unfittest of all men to minister any thing of spiritual relief to any person, either by prayer or advice to you; but he could have imparted such a thing to none of greater secrecy, and withal of greater sympathy and tender compassion towards such as are exercised with those kinds of conflicts, as having been formerly acquainted with the like myself, all sorts of sceptical and doubtful thoughts, touching those great points, having not only past through my head, but some of them have for some time sat more fast and painfully upon my mind; but, in the name of the Lord, they were at length quite dispelled and scattered. And, oh! that I could love and bless him who is my deliverer and strength, my rock and fortress, where I have now found safety from these incursions, and I am very confident you shall very shortly find the same; only wait patiently on the Lord, and hope in him, for you shall yet praise him for the help of his countenance, and it is that



that alone that can enlighten you, and clear your mind of all those fogs and mists that now possess it, and calm the storms that are raised within it. You do well to read good books that are proper for your help, but rather the shortest and plainest, than the most tedious and voluminous, that sometimes intangle a perplexed mind yet more by grasping many more questions and answers and arguments than is needful: but above all, still cleave to the incomparable spring of light and divine comfort, the holy scriptures, even in despite of all doubts concerning them; and when you find your thoughts in disorder, and at a loss, entertain no dispute with them by any means at that time, but rather divert from them to short prayer, or to other thoughts, and sometimes to well chosen company, or the best you can have where you are; and at some other time, when you find yourself in a calmer and serener temper, and upon the vantage ground of a little more confidence in God, then you may resume your reasons against unbelief, yet so as to beware of casting yourself into new disturbance; for when your mind is in a sober temper, there is nothing so suitable to its strongest reason, nothing so wise and noble as religion; and believe it is so rational, that as now I am framed, I am afraid that my belief proceeds too much from reason, and is not so divine and spiritual as I

have it, only when I find (as in some measure through the grace of God I do) that it hath some real virtue and influence upon my affections and tract of life, I hope there is somewhat of a higher tincture in it; but in point of reason, I am well assured, that all that I have heard from the wittiest atheists and libertines in the world, is nothing but bold ravery and madness, and their whole discourse a heap of folly and ridiculous nonsense; for what probable account can they give of the wonderful frame of the visible world, without the supposition of an eternal and infinite power, and wisdom and goodness that formed it and themselves, and all things in it? And what can they think of the many thousands of martyrs in the first age of christianity, that endured not simple death, but all the inventions of the most exquisite tortures, for their belief of that most holy faith, which if the miracles that confirmed it had not persuaded them to, they themselves had been thought the most prodigious miracles of madness in all the world? 'Tis not want of reason on the side of religion that makes fools disbelieve it, but the interest of their brutish lusts and dissolute lives makes them wish it were not true; and there is the vast difference betwixt you and them; they would gladly believe less than they

they do, and you would also gladly believe more than they do: they are sometimes pained and tormented with apprehensions that the doctrine of religion is or may be true; and you are perplexed with suggestions to doubt of it, which are to you as unwilling and unwelcome as these apprehensions of its truth are to them. Believe it, madam, these different thoughts of yours, are not yours, but his that inserts them, and throws them as fiery darts into your mind, and they shall assuredly be laid to his charge, and not to yours. Think you that infinite goodness is ready to take advantage of his poor creatures, and to reject and condemn those that, against all the assaults made upon them, desire to keep their heart for him, and to acknowledge him, and to love him, and live to him. He made us, and knows our mould, and, as a father, pities his children, and pities them that fear him, for he is their father, and the tenderest and kindest of all fathers; and as a father pities his child when it is sick, and in the rage and ravery of a fever, tho' it even utter reproachful words against himself, shall not our dearest father both forgive and pity those thoughts in any child of his, that arise not from any wilful hatred of him, but are kindled in hell within them? And no temptation hath befallen you in this, but that which has been inci-

dent to men, and to the best of men; and their heavenly Father hath not only forgiven them, but in due time hath given them an happy issue out of them, and so he will assuredly do to you; in the mean time, when these assaults come thickest and violentest upon you, throw yourself down at his footstool, and say, “O  
 “ God, Father of mercies, save me from  
 “ this hell within me. I acknowledge, I  
 “ adore, I bless thee, whose throne is in heaven,  
 “ with thy blessed son and crucified Jesus,  
 “ and thy holy spirit, and also, tho’ thou slay  
 “ me, yet I will trust in thee: But I cannot  
 “ think thou canst hate and reject a poor soul  
 “ that desires to love thee, to cleave to thee,  
 “ so long as I can hold by the skirts of thy gar-  
 “ ment, until thou violently shake me off,  
 “ which I am confident thou would not do, be-  
 “ cause thou art love and goodness itself, and *thy*  
 “ *mercies endure for ever.*” Thus, or in what  
 other frame your soul shall be carried to vent  
 itself into his bosom, be assured, your words, yea  
 your silent sighs and breathings, shall not be lost,  
 but shall have a most powerful voice, and ascend  
 into into his ear, and shall return to you with  
 messages of peace and love in due time, and in  
 the mean time with secret supports that you faint  
 not, nor sink in these deeps that threaten to swal-  
 low

low you up. But I have wearied you, instead of refreshing you. I will add no more, but that the poor prayers of one of the unworthiest captives in the world, such as they be, shall not be wanting on your behalf, and he begs a share in yours; for neither you, nor any in the world, needs that charity more than he does. *Wait on the Lord, and be of good courage, and he shall strengthen your heart; wait, I say, on the Lord.*

*Letter to the Heritors of the Parish of Straton.*

*Worthy Gentlemen and Friends,*

**B**EING informed that it is my duty to present a person fit for the charge of the ministry now vacant with you, I have thought of one, whose integrity and piety I am so fully persuaded of, that I dare confidently recommend him to you as one who, if the hand of God do bind that work upon him amongst you, is likely, through the blessing of the same hand, to be very serviceable to the building up of your souls heaven-wards, but is as far from suffering himself to be obtruded, as I am for obtruding any upon you: So that unless you invite him to preach, and after hearing of him, declare your consent and desire towards his embracing of the call, you may be secure from the trouble of hearing any fur-

further concerning him, either from himself or me; and if you please to let me know your mind, your reasonable satisfaction shall be to my utmost power endeavoured by,

*Your affectionate Friend,  
and humble Servant,*

R. LEIGHTON.

The Person's Name is Mr. *James Aird*, he was Minister at *Ingram* in *Northumberland*, and is lately removed from thence, and is now at *Edinburgh*; if you write to him, direct it to be delivered to *Hugh Patterson* Writer in *Edinburgh*, near the Cross, on the north-side of the street.

This, if you please, may be communicated to such of the inhabitants of the parish as you shall think fit.

*This and the two following Letters were wrote to the Reverend Mr. James Aird, Minister at Torry.*

*Dear Friend,*

I Did receive your letter, which I would have known to be yours, though it had no other sign but the piety and affectionate kindness expressed in it,

I will

I will offer you no apology (nor I hope I need not) for not writing since that; yea, I will confess, that if the surprising and unexpected occasion of the bearer had not drawn it from me, I should hardly for a long time to come have done what I am now doing; and yet still love you more, than they do one another that interchange letters even of kindness, as often as the *Gazettes* come forth, and as long as they are too. And now I have begun, I would end just here; for I have nothing to say; nothing of affairs (to be sure) private or publick, and to strike up to discourses of devotion, alas! what is there to be said, but what you sufficiently know, and daily read, and daily think, and I am confident daily endeavour to do? And I am beaten back, if I had a great mind to speak of such things, by the sense of so great deficiency in doing those things that the most ignorant among christians cannot chuse but know. Instead of all fine notions, I fly to *Κύριο ἐλέησον, Χριστὸ ἐλέησον*. I think them the great heroes and excellent persons of the world that attain to high degrees of pure contemplation and divine love, but next to those, them that in aspiring to that, and falling short of it, fall down into deep humility and self-contempt, and a real desire to be despised and trampled on by the world. And I believe that they that sink lowest  
into

into that depth, stand nearest to advancement to those other heights: For the great King who is the fountain of that honour, hath given us this character of himself, that *he resists the proud, and gives grace to the humble.* Farewel, my dear friend, and be so charitable as sometimes, in your addressees upwards, to remember a poor caitif, who no day forgets you.

13th December

1676.

R. L.

*Dear Friend,*

**I** Trust you enjoy that same calm of mind, touching your present concernment, that I do on your behalf. I dare not promise to see you at *Edinburgh* at this time, but 'tis possible I may. I know you will endeavour to set yourself on as strong a guard as you can, against the assaults you may meet with there from divers well meaning persons, but of weak understandings and strong passions; and will maintain the liberty of your own mind both firmly and meekly. Our business is the study of sincerity and pure intention, and then certainly our blessed guide will not suffer us to lose our way for want of light; we have his promise, that if *in all our ways we acknowledge him, he will direct our paths.* While we are consulting about the turns and  
and



and new motions of life, it is sliding away, but if our great work in it be going on, all is well.

Pray for, *Your poor Friend,*

*Dumblain, Jan. 13.*

R. L.

*My Dear Friend,*

I Have received from you the kindest letter that ever you writ me ; and, that you may know I take it so, I return you the free and friendly advice, never to judge any man before you hear him, nor any business by one side of it. Were you here to see the other, I am confident your thoughts and mine would be the same. You have both too much knowledge of me, and too much charity to think, that either such little contemptible scraps of honour or riches sought in that part of the world with so much reproach, or any human complacency in the world, will be admitted to decide so grave a question, or that I would sell (to speak no higher) the very sensual pleasure of my retirement, for a rattle, far less deliberately do any thing that I judge offends God. For the offence of good people in cases indifferent in themselves, but not accounted so by them ; whatsoever you do or do not, you shall offend some good people on the one side or other : and for those with you, the great fallacy in this business is, that they have misreckoned them-

themselves, in taking my silence and their zeals to have been consent and participation; which how great a mistake it is, few know better of so well as yourself; and the truth is, I did see approaching and inevitable necessity to strain with them in divers practices, in what station soever, remaining in *Britain*, and to have escaped further off (which hath been in my thoughts) would have been the greatest scandal of all. And what will you say, if there be in this thing somewhat of that you mention, and would allow, of reconciling the devout on different sides, and of enlarging those good souls you meet with from their little fetters, though possibly with little success? yet the design is commendable, pardonable at least. However, one comfort I have, that in what is prest on me there is the least of my own choice, yea, on the contrary, the strongest aversion that ever I had in any thing in all my life; the difficulty in short lies in a necessity, of either owning a scruple which I have not, or the rudest disobedience to authority that may be. The truth is, I am yet importuning and struggling for a liberation, and look upward for it\*; but whatsoever be the issue, I look beyond it, and this weary weary wretched

\* 'Tis highly probable this has been wrote when he was deliberating about accepting a bishoprick.

life through which the hand I have resigned to, I trust, will lead me in paths of his chusing, and so I may please him, I am satisfied. I hope, if ever we meet, you shall find me in the love of solitude and a devout life.

*Your unaltered Brother and Friend,*

R. L.

When I set pen to paper, I intended not to exceed half a dozen lines, but slid on insensibly thus far; but though I should fill the paper on all sides, still the right view of this business would be necessarily suspended till meeting. Mean while, hope well of me, and pray for me. This word I will add, that as there hath been nothing of my choice in the thing, so I undergo it (if it must be) as a mortification, and that greater than a cell and hair-cloth; and whether any will believe this or no, I am not careful.

*A modest*

*A modest Defence of Moderate Episcopacy, as established in Scotland at the Restoration of King Charles II.*

I. **E**Piscopal government, managed in conjunction with presbyters, presbyteries, and synods, is not contrary to the rule of Scripture, or the example of the primitive church; but most agreeable to both.

II. Yea, it is not contrary to that new covenant, which is pretended by so many as the main, if not the only, reason of their scrupling; and for their sakes it is necessary to add this: for notwithstanding the many irregularities both in the matter and form of that covenant, and in the illegal and violent ways of pressing and prosecuting of it; yet to them who still remain under the conscience of its full force and obligation, and in that some inconvinably persuaded, it is certainly most pertinent, if it be true, to declare the consistence of the present government, even with that obligation.

And as both of these assertions, I believe, upon the exactest (if impartial and impassionate) inquiry, will be found to be in themselves true, so they are owned by the generality of the Presbyterians in England, as themselves have published

blished their opinions in print, with this title, *Two Papers of proposals, humbly presented to his Majesty, by the reverend ministers of the Presbyterian persuasion,* printed at London, anno 1661.

Besides other passages in those papers to the same purpose, in p. 11 and 12 are these words: “ And as these are our general ends  
“ and motives, so we are induced to insist up-  
“ on the form of a synodical government, con-  
“ junct with a fixed presidency or episcopacy;  
“ for these reasons :

“ 1. We have reason to believe, that no  
“ other terms will be so generally agreed on,  
“ &c.

“ 2. It being agreeable to the scripture and  
“ the primitive government, is likeliest to be  
“ the way of a more universal concord, if ever  
“ the churches on earth arrive at such a bles-  
“ sing: however, it will be most acceptable to  
“ God and well informed consciences.

“ 3. It will promote the practice of disci-  
“ pline and godliness without discord, and  
“ promote order without hindering discipline  
“ and godliness.

“ 4. And it is not to be silenced (though  
“ in some respects we are loathe to mention it)  
“ that it will save the nations from the viola-

tion of the solemn vow and covenant, with  
 out wronging the church at all, or break-  
 ing any other oath, &c.”

And a little after, they add, “ That the pre-  
 lacy disclaimed in that covenant, was the en-  
 grossing the sole power of ordination and ju-  
 risdiction ; and exercising of the whole disci-  
 pline, absolutely by bishops themselves, and  
 their delegates, chancellors, surrogates, and  
 officials, &c. excluding wholly the pastors of  
 particular churches from all share in it.”

And there is one of prime note amongst them, who, in a large treatise of church-government, does clearly evidence, that this was the mind both of the parliament of England, and of the assembly of divines at Westminster, as they themselves did expressly declare it in the admitting of the covenant, That they understood it not to be against all Episcopacy ; but only against that particular frame, as it is worded in the article itself †. As for our present model in Scotland, and the way of managing it, whatsoever is amiss (and it can be no wrong to make that supposition, concerning any church on earth) the

† Baxter of Church Government, P. III. C. I. tit. p. 275. “ An Episcopacy desirable for the reformation, preservation, and peace of the Churches, a fixed president, *durante vita.*” See p. 297. & 330. *ibid.*

brethren that are dissatisfied, had possibly better acquitted their duty, by free admonitions and significations of their own sense in all things, than by leaving their stations, which is the only thing that has made the breach (I fear very hard to cure, and in human appearance near to incurable). But there is much charity due to those following their own consciences; and they owe, and I hope they pay, the same back again to those that do the same in another way. And whatsoever may be the readiest and happiest way, of reuniting those that are naturally so minded, the Lord reveal it to them in due time.

This one word I shall add; That this difference should arise to a great height, may seem somewhat strange to any man, that calmly considers, that there is in this church no change at all, neither in the doctrine nor worship; no, nor in the substance of the discipline itself; but when it falls on matter easily inflammable, a little sparkle, how great a fire will it kindle!

Oh! who would not long for the shadows of the evening, from all those poor childish contests!

But some will say that we are engaged against prelacy by covenant, and therefore cannot yield to so much as you do, without perjury.

*Ans.* That this is wholly untrue, I thus demonstrate.—When that covenant was presented to the assembly with the bare name of prelacy joined to popery, many contrair and reverend divines, desired that the word (prelacy) might be explained, because it was not all Episcopacy they were against; and thereupon the following clause, in the parenthesis, was given by way of explication, in these words, (That the church government by archbishops, bishops, their chancellors, and commissaries, deans, and chapters, arch-deacons, and all the other ecclesiastical officers depending on that hierarchy) by which it appears, that it was only the English hierarchy or frame, that was covenanted against; and that which was then existent, that was taken down.

II. When the house of lords took the covenant, Mr. Thomas Coleman, that gave it them, did so explain it, and profess that it was not their intent to covenant against all Episcopacy; and upon this explication it was taken; and certainly the parliament was most capable of giving the due sense of it, seeing it was they that did impose it.

III. And it could not be all Episcopacy that was excluded, because a parochial Episcopacy

was



was at that same time used and approved commonly in England.

IV. And in Scotland they had used the help of visiters, for the reformation of their churches, committing the care of a country or circuit, to some one man, which was as high a sort of Episcopacy at least as any I am pleading for; besides that, they had moderators in all their synods, which were temporary bishops.

V. Also the chief divines of the late assembly at Westminster, that recommended that covenant to the nations, have professed their own judgment for such a moderate Episcopacy as I am here defending, and therefore they never intended the exclusion of this by covenant.

After the same author sayeth, As we have prelacy to be aware of, so we have the contrary extreme to avoid; and the church's peace, if it may be so procured, and as we must not take down the ministry, lest it prepare men for Episcopacy, so neither must we be against any profitable use and exercise of the ministry, or desirable order amongst them, for fear of introducing prelacy, &c.

There is another that has wrote a treatise on purpose, and that zealous enough, concerning the obligation of the league and covenant, under

the name of Theophilus Timercus, and yet therein it is expressly asserted, that however at first view it might appear, that the parliament had renounced all Episcopacy, yet, upon exacter inquiry, it was evident to the author, that that very scruple was made by some members in parliament, and resolved, with the consent of their brethren in Scotland, that the covenant was only intended against prelacy, as it was then in being in England, leaving a latitude for Episcopacy, &c.

It would be noted, that when that covenant was framed, there was no Episcopacy at all in being in Scotland, but in England only; so that the extirpation of that frame only could then be merely intended.

Likewise it would be considered of, though there is in Scotland at present the name of dean and chapter and commissaries; yet that none of these do exercise at all any part of the discipline under that name, neither any other, as chancellor or surrogate, &c. by delegation from bishops, with total exclusion of the community of presbyters from all power and share in it, which is the greatest point of difference between that model and this with us, and imports so much as to the main of discipline.

I do

I do not deny that the generality of the people, even of ministers in Scotland, when they took the covenant, did understand that article, as against all Episcopacy whatsoever, even the most moderate; especially if it should be restored under the express name of bishops and archbishops, never considering how different the nature and model, and way of exercising it, might be thought on under these names; and that the due regulating of the thing is much more to be regarded, than either the returning or altering the name; but though they did not then consider any such thing, yet certainly it concerns them now to consider it, when it is represented to them, that not only the words of the oath itself do very genuinely consist with such a qualified and distinctive sense; but that the very composers and imposers of it, or a considerable part of them, did so understand and intend it; and unless they can make it appear, that the Episcopacy now in question with us in Scotland, is either contrary to the word of God, or to that mitigated sense of their own oath, it would seem more suitable to christian charity and moderation, rather to yield to it, as tolerable at least, than to continue so inflexibly to their first mistakes, and excessive zeal for love of it, as to divide from the church, and break the bond of peace.

It may likewise be granted, that some learned men in England, who have refused to take the covenant, did possibly except against that article of it, as signifying the total renunciation and abolition of Episcopacy, and seeing that was the real event and consequence of it, and they having many other strong and weighty reasons for refusing it, it is no wonder that they were little curious to enquire what past amongst the contrivers of it, and what distinction or different senses, either the words of that article might admit, or those contrivers might intend by them.

And the truth is, that, besides many other evils, the iniquity and unhappiness of such oaths and covenants lie much in this, that being commonly framed by persons that even amongst themselves, are not fully of one mind, but have their different opinions and interests to serve (and it was so even in this) they commonly patched up so many several articles and clauses, and those too of so versatile and ambiguous terms, that they prove most wretched snares and thickets of briars and thorns to the consciences of those who are engaged in them, and matter of endless contentions and disputes amongst them, about the true sense and intendment, and the ties and obligations of those doubtful clauses, especially in such alterations and re-

volutions

volutions of affairs, as always may, and often do even within few years follow after them, for the models and productions of such devices are not usually long-lived. And whatsoever may be said for their excuse in whole or in part, who (in yeldance to the power that pressed it, and the general opinion of this church at that time) did take that covenant in the most moderate and least schismatical sense that the terms can admit; yet I know not what can be said to clear them of a very great sin, that not only framed such an engine, but violently imposed it upon all ranks of men; not ministers and other publick persons only, but the whole body and community of the people, thereby engaging such droves of poor ignorant persons to they know not what, and (to speak freely) to such a hodge-podge of things of various concernments, religious and civil, as church discipline and government, the privileges of parliaments, and liberties of subjects, and condign punishment of malignants, things hard enough for the wisest and learnedest to draw the just lines of, and to give plain definitions and decisions of them, and therefore certainly, as far off from the reach of poor country people's understanding, as from the true interest of their souls, and yet to tie them by a religious oath, either to know all, or to contend  
for

for them blindfold, without knowing of them. Where will there be instanced a greater oppression and tyranny over consciences than this? Certainly, they that now govern in this church cannot be charged with any thing near, or like unto it; for whatsoever they require of intrants to the ministry, they require neither subscriptions nor oaths of ministers already entered, and far less of the whole body of the people. And it were ingenuously done to take some notice of any point of moderation, or whatsoever else is really commendable, even in those we account our greatest enemies, and not to take any party in the world, for the absolute standard and un-failing rule of truth and righteousness in all things.

**T H E E N D.**

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