











S E R M O N S  
AND  
MISCELLANEOUS TRACTS.

BY

JAMES HERVEY, A.M.

Late Rector of WESTON-FAVELL, in NORTHAMPTONSHIRE :

CONTAINING

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| I. THREE FAST SERMONS   | V. THE MINISTRY OF RECONCILIATION, A SERMON            |
| II. A VISITATION SERMON   | VI. A TREATISE ON THE RELIGIOUS EDUCATION OF DAUGHTERS |
| III. CONSIDERATIONS ON VISITING ON SUNDAYS                                    | VII. A LATIN EPISTLE ON THE BOOK OF JOB.               |
| IV. REFLECTIONS ON LORD BOLINGBROKE'S LETTERS ON THE STUDY AND USE OF HISTORY |  |

TO WHICH ARE NOW ADDED,  
THREE SERMONS PREACHED AT BIDEFORD, DEVON,  
IN THE YEAR 1742,

WHICH, WITH THE  
MEDITATIONS AND CONTEMPLATIONS,  
THERON AND ASPASIO,  
THE COLLECTION OF LETTERS,  
THE LETTERS TO THE RIGHT HONOURABLE  
LADY FRANCES SHIRLEY,  
AND ELEVEN LETTERS TO THE REV. MR. JOHN WESLEY,  
Complete Mr. HERVEY'S Works.

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A NEW EDITION.

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L O N D O N :

PRINTED FOR J. F. AND C. RIVINGTON, N<sup>o</sup> 62,  
ST. PAUL'S CHURCH-YARD.

M.DCC.XC.



T H E  
T I M E of D A N G E R,  
T H E  
M E A N S of S A F E T Y,  
A N D T H E  
W A Y of H O L I N E S S:  
B E I N G T H E  
Substance of T H R E E S E R M O N S  
Preached on Publick F A S T D A Y S.

To which are added,  
A V I S I T A T I O N S E R M O N,  
Preached at *Northampton*, May 10, 1753:

A N D  
C O N S I D E R A T I O N S on the Prevailing C U S T O M  
O f V I S I T I N G on S U N D A Y S:

Being the A U T H O R ' s Answer to this Question,  
*Whether it be right for truly serious Persons to  
Visit on Sundays?*

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T H E S I X T H E D I T I O N .

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B . Y J A M E S H E R V E Y , A . M .  
Late Rector of *Weston-Farwell*, in *Northamptonshire*,

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*Paul's Church-Yard*.

M. DCC. LXXXIX.



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# P R E F A C E

T O T H E

## F A S T S E R M O N S.

*SHOULD any One ask; "Why does this Author publish his Sermons, when the Fast is gone and forgotten?"—For this very Reason He publishes, that the Fast, though gone, may not be forgotten. That We may remember the Sins we confessed, and the Miseries we deprecated. Remember the Vows of GOD, which are still upon Us; and the Snares of Death, which are still around us.*

*Should it be farther asked; "Why does He obtrude Himself on the Publick, when so many eminent Writers have already made their Appearance? Does He bring with him any distinguished Excellency of Composition? Any superior Force of Argument, or uncommon Delicacy of Sentiment?"—No such Thing. He pretends to nothing refined or extraordinary. He*  
*affects*

*affects neither brilliant Thought, nor polished Style, Equally remote from nice Criticism, and profound Learning, his Discourses are studiously plain, and brought down to the Level of the meanest Capacity.*

“*What then is his Motive?*”—*This is the very Truth. In several of the Sermons published on this Occasion, the one Thing needful seems to be overlooked. CHRIST and his free Grace, CHRIST and his great Salvation, are either totally omitted, or but slightly touched.—Where these are but slightly touched, the Door of Hope and the City of Refuge are shewn, as it were through a mist, dimly and indistinctly. We have no more than a transient Glimpse of the desirable Objects; and only so much Light, as is sufficient to bewilder, rather than to direct.—Where they are totally omitted, the Door of Hope is barred, and the City of Refuge withdrawn from our View. In this Case, being without CHRIST, We are without Consolation; and may justly complain with the mourning Prophet, The COMFORTER, that should relieve our Souls, is far off.*

*Through the following Discourses, a constant Regard is paid to the Redemption which is in CHRIST JESUS; to His all-atoning Blood, and everlasting Righteousness. Which are the grand Means both of comforting our Hearts, and sanctifying our Nature.—Indeed the principal*

*principal Aim of the Whole, is, To display the unsearchable Riches of CHRIST; the matchless Efficacy of his Death; and that perfect Freeness, with which all his invaluable Benefits are bestowed.—To those who believe, HE is precious; and to Those who are convinced of Sin, these salutary Truths will be their own best Recommendation. Such Readers will excuse a Multitude of Blemishes, provided they find JESUS, which was crucified; JESUS, who is the Desire of Nations; JESUS, than whom no other Foundation can be laid, either for present Holiness, or future Happiness.*

*As these Sermons are not preached to gratify a curious Taste, neither are they published with any fond Prospect of reforming a sinful Nation. Sincerely as the Author loves his Country, and ardently as he desires the Salvation of his Countrymen, He is not so vainly sanguine in his Expectations.—But this He will venture to assert; That, if ever a Reformation is produced, it must, under the Influence of the Eternal SPIRIT, be produced by the Doctrines of free Grace, and Justification thro' a REDEEMER'S Righteousness. Till these Doctrines are generally inculcated, the most eloquent Harangues from the Pulpit, or the most correct Dissertations from the Press, will be no better than a pointless Arrow, and a broken Bow.*

*This*

*This also He will venture to hope; That the Discourses may, here and there, meet with some poor Sinner, who is smitten with a Sense of Guilt, and alarmed with Apprehensions of Danger. Who desires nothing so much as to find a Resting-Place; where he may be free from the Terrors of Conscience, and safe in the Day of Trouble. This Freedom and this Safety are to be found only, are to be found infallibly, in the blessed JESUS, and the Blood of Sprinkling. If such a Reader, by the following Pages, is conducted to this divine Sanctuary, the Writer is satisfied; is rewarded; enjoys the utmost of his Wishes.*

*Then instead of soliciting the Voice of Fame, or coveting the Wreath of Honour; instead of giving himself any Concern, about the officious Critick; He will thankfully adore that Almighty Hand, which confirmeth the Word of his Servant, and performeth the Counsel of his Messengers\*. For Oh! how insipid is the Praise of Men, compared with the exalted Pleasure of glorifying GOD, and edifying an immortal Soul! How harmless is Defamation from a Fellow Creature, when our great CREATOR smiles; and is pleased, by weak Things, and by Things that are despised †, to accomplish the Purposes of his infinite Grace, and everlasting Love!*

\* Isai. xliv. 26.

† 1 Cor. i. 27, 28.

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# S E R M O N I.

## The TIME of DANG



HEB. xi. 28.

*Through Faith He kept the Passover, and the Sprinkling of Blood, lest He that destroyed the First-born, should touch them.*

**I**F We consult the History to which these Words refer, We shall find the *Israelites* in a State of great Affliction. The *Egyptians* oppressed them; very heavily laid the Yoke upon them; and made their *Lives bitter with hard Bondage*.—The Misery of his People **GOD** pities, and is resolved to redress. Accordingly he sends *Moses*, in the Quality of his Ambassador, to *Pharaoh* King of *Egypt*, demanding their Release. The King most insolently replies; *Who is the LORD, that I should obey his Voice, to let Israel go? I know not the LORD, neither will I let Israel go.* **GOD**, to chastise his Insolence and Obstinacy, inflicts a Variety of Plagues, on Him and his Subjects. In Contempt of all which, *Pharaoh* hardens his Heart; persists in his

Disobedience; and refuses to *let the People go*.—At last, says the LORD, *I will bring one Plague more upon Pharaoh and upon Egypt* \* ; which shall infallibly accomplish my Purpose. Be their Hearts hard as the nether Mill-stone, this shall make them feel. Be their Resolution stubborn as an iron Sinew, this shall make it bend. *About Midnight I will go out into the Midst of Egypt, and all the First-born in the Land of Egypt shall die* † .

But as the *Israelites* then dwelt in *Egypt*, how should they be safe amidst the general Desolation? The LORD directs *Moses* to a Method; which should effectually secure the Families of *Israel*, while Death entered into all the Habitations of the *Egyptians*. The Method—its Execution—and Success—are all specified in the Text. *By Faith Moses kept the Passover, and the Sprinkling of Blood, lest He that destroyed the First-born, should touch them*. Where We may observe,

- I. A very dreadful Danger; intimated by *the Destruction of the First-born*.
- II. A Method of Security from this Danger; effected by *keeping the Passover, and the Blood of Sprinkling*.
- III. The Success of this Method, denoted by *the Destroyer not so much as touching them*.

The good LORD enable Us to open and apply the Words, thus divided! Then, we shall see their Suitableness to the present Occasion; and, I hope, feel their salutary Influence on our Souls.

\* Exod. xi. 1.

† Exod. xi. 4, 5.

I. A very dreadful Danger intimated by *The Destruction of the First-born*. The LORD had already put his Hand to the Sword. It was even now drawn from the Scabbard, and had received a Commission to go forth. To go forth, that very Night; to walk through all the Land of *Egypt*; and to be bathed, before the Morning-Light, in the Blood of the First-born. *All the First born, from the haughty King that sat on the Throne, even to the Slave that toiled at the Mill, and the very Sheep that yeaned in the Field.*—Tremendous, as well as inevitable Blow! O, what an Alarm will it create, and what Affliction will it spread! Make every Heart sad, and every House a Scene of Mourning. *There shall be a great Cry throughout all the Land of Egypt, such as there was none like it, nor shall be like it any more* \*.

And is not the present Time, a Time of imminent Danger? Are not the Judgments of the Almighty, *now*, abroad in the World? Have not Earthquakes shaken Kingdoms, and rent the Foundations of Nature? Have they not spread Terror through our own and distant Nations; laid wealthy Towns and magnificent Cities in Ruin; and swallowed up or destroyed unknown Multitudes of our Fellow-Creatures?

Is not the Sword of Slaughter drawn! Has not War hung out her bloody Flag? Are not the Flames kindled in *Europe* and *America*; on the Land and on the Ocean? Are they not gathering Strength daily;

\* Exod. xi. 6.



spreading their Rage continually; and threatening to over-run all?

If we were evidently superior to our Enemies in Number and Power, in Vigilance and Unanimity, yet the Events of Battle are uncertain. *The Battle is not always to the Strong* \*. Success and Victory depend upon a Hand, higher than the Arm of Flesh. *Without me, saith the LORD, they shall bow down under the Prisoners, and they shall fall under the Slain* †.

But are We not at War with one of the most potent, insidious, enterprizing Kingdoms in the World? Is there not great Reason to suppose, that they will soon be joined by their Neighbours the *Spaniards*? And if we have been worsted by one, how shall We contend with their united Force?—Considering the Situation and Behaviour of the ungrateful *Austrians*, have We not Cause to suspect the Junction of a third *Papish* Power against our Religion and Liberty? Will not the Court of *Rome*, with all her bigotted Adherents, urge and instigate them to be active in this Confederacy ‡? Will they not, at this Juncture—the most favourable for the Prosecution of their Purpose, that any Age has afforded, or their own sanguine Zeal can desire—will

\* Eccles. ix. 11.

† Isa. x. 4.

‡ I am informed, that when the Pope heard of the Alliance, lately established between the Houses of *Bourbon* and *Austria*, strengthened by the unexpected Accession of *Russia*, he cried out with an Air of Triumph, *O admirabile commercium Generis humani! Admirable Association of Mankind!* Promising himself, I suppose, from this remarkable Turn of Affairs, such Advantages to the Cause and Interest of Popery, as exceeded even all his Hopes.

they

they not exert their utmost Ability, to crush the Protestant Cause, and extirpate the Protestant Name \*?

Should the Enemy make a Descent upon our Island, what can we expect, but that our Island be turned into a Field of Blood? They, who have always been jealous of our Power and Influence, have now added Rage to their Jealousy. Their Repentment, like the burning fiery Furnace, is heated seven Times hotter than usual. We should certainly find them, as the Scripture speaks, *a bitter and hasty Nation* †. And without the Spirit of Prophecy may venture to declare; Woe be to *England*, if GOD should now deliver it into the Hands of the *French*.

Some, perhaps, may cry; “These Fears are all chimerical. There is no Ground for such discouraging Suggestions. We don’t question, but we shall be a Match, and more than a Match for our Adversaries.”—To this confident Boasting, let not my Tongue, but let the Course of Events, let the Disposals of Providence reply.—Have we, then, been superior in the Day of Trial? Alas! Have we not lost *Minorca*? Is not *Oswego* gone? A General stain, and

\* The *French* and *Austrian* Ministers, it seems, have long been concerting Measures, to tear up the Reformed Religion by the Roots, and not to leave a Protestant upon the Face of the Earth. This execrable Plot is discovered by the Sagacity and Activity of the King of *Prussia*; is averred and proved in his Memorials lately published. If that Hero and his Army should fall before their Enemies, what can hinder the Execution of this horrid Design? It may puzzle the acutest Politician, to assign any *human* Means, sufficient to stand as a Barrier.

† Hab. i. 6.

his Army cut in Pieces? An Admiral condemned to be shot to Death, and his Fleet defeated by an inferior Number of the Enemies Ships? Are not Ravages and Depredations made almost continually upon our Colonies in *America*; and horrible unheard-of Cruelties committed by the Savages, on the Persons of our Fellow-Subjects? What have we reaped from the late Campaign, but Disappointment, Loss, and Shame?

Are not all these Things apparently against us? Will they not dispirit our Men, and enable our Foes? Will they not make our Allies backward to come in with their Succours, and render the Powers that are unengaged, afraid to declare themselves on our Side?

All these Circumstances considered, the present Time appears to be a Time of uncommon Danger: Affairs, *look where-ever we will*, wear a lowering Aspect. *Our Sky is dark with Clouds, and there is the Sound of Abundance of Rain\**. Judgments seem, more than seem to be hovering all around us. How soon they may fall, GOD only knows!

*If GOD indeed were for us*, we might trust and not be afraid. We might look Danger in the Face, and boldly say; *Who shall be against Us †?*—But is this the Case? Are we *a righteous Nation that keepeth the Truth †?* Is there sufficient Reason to believe, that the Holy ONE of *Israel* is our Defence?—Are we not, on the contrary, a sinful Generation; a People laden with Iniquity? Is there not abundant Reason to fear, lest our GOD should say, in ter-

‡ Kings xviii. 41. † Rom. viii. 31. † Isai. xxvi. 2.

rible Indignation; *They are joined to Idols, let them alone*\*?—In order to determine this Point, let Us examine our Ways. Nothing can be more proper for a Day of Humiliation. Are not *We*, like the *Egyptians*, in a State of great Danger, if we consider

1. The *Sins* of our Nation,
2. The *Judgments* of GOD denounced upon such Sins.
3. The *certain Execution* of those Judgments, unless we fly to the appointed Refuge.

I. Consider the *Sins* of our Nation. Here I shall mention some, and only some of those Abominations; which, wherever they are found, cannot fail to provoke the Eyes of GOD's Glory; and render, either a Person or a People, ripe for his Vengeance.

The *Christian Sabbath* is an ineffimable Privilege to the Church of *CHRIST*. It is a Pledge of GOD's distinguishing Love. It is a happy Means of building us up in Knowledge; of establishing Us in Faith; and preparing Us for our everlasting Rest.—Yet is it not shamefully profaned, in City and in Country? What Multitudes waste it in Idleness, or squander it away in unedifying Conversation? Making it by far the most useless and contemptible Day of the Week.—This they do, even though GOD strictly charges, saying; *Remember ye the Sabbath Day*, not barely to abstain from your ordinary Works, but *to keep it holy*†; devoting it entirely to holy Purposes, and religious Exercises.—This they do, even though GOD solemnly threatens, saying; *If ye will not*

\* Hof. iv. 17.

† Exod. xx. 8.

*hearken unto me, to hallow the Sabbath-Day; then will I kindle a Fire in your Gates, and it shall devour the Palaces of Jerufalem, and it shall not be quenched\*.*

Is not the *Name of GOD*, great, wonderful, and holy? Ought it not to be used with the deepest Veneration, and magnified above all Things? But is it not audaciously dishonoured, and impiously blasphemed? Dishonoured by customary and wanton, blasphemed by false and perfidious Swearing? Has not the most High GOD declared, That he will in no wise hold such daring Wretches guiltless! Yet, how do these daring Wretches swarm, like the Locusts of Society, in our polluted Land? *O England*, how is thy Air tainted with this Breath of the infernal Pit! How do thy Streets resound, most horribly resound, with this Language of Hell! And will not the Almighty LORD make Thee know—know, by bitter Experience, what that meaneth, which is spoken by his Prophet? *Because of Swearing, the Land mourneth* †. Mourneth under afflicting Visitations, and desolating Judgments.

Is not the *Scripture* a singular Blessing? Yes; It is celebrated by the Psalmist, as the sovereign Blessing; that which crowns the other Instances of divine Goodness; *He shewed his Word unto Jacob, his Statutes and Ordinances unto Israel*. It is also celebrated, as a most distinguishing Blessing, from which Multitudes are excluded; *He hath not dealt so with all Nations, neither have the Heathen Knowledge of his Laws* ‡. Should not then the *Scripture* be precious to our Souls; more precious than fine Gold; sweeter also than

\* Jer. xvii. 27. † Jer. xxiii. 10. ‡ Psa. cxlvii. 19, 20.  
Honey,

Honey, and the Droppings of the Honey-Comb? Should we not exercise ourselves in it, Day and Night \*; reading it by Day, meditating on it by Night? Should we not make it the most delightful Subject of our Conversation? Talk of it to our Children, our Domesticks, our Neighbours; When We lie down and rise up; when We walk by the Way and sit in the House †?—But where are the Persons, who bear such a superlative Esteem for the Bible? Where is the Company, that delights to converse on those Oracles of Truth? Where are the Parents, that diligently instruct their Children, and feed them with the Milk of the Word? Diversion, of every Kind, engages their Attention, and the most trifling Impertinence employs their Tongue; but the LORD's Word is insipid, if not irksome. His Word is treated even by Protestants, as the Manna was treated by the *Israelites*, Who had the Ingratitude and Impudence to say; *our Soul loatheth this light Bread* ‡. A Plague from the LORD of Hosts was the Consequence of their contemptuous Treatment of the Meat that perisheth. Of how much sorer Punishment shall we be thought worthy, who contemn the Food, which endureth to everlasting Life!

GOD hath reserved the Unjust, saith the Scripture, unto the Day of Judgment, to be punished; chiefly those who walk after the *Flesh*, in the Lusts of *Uncleanness* §. Is not this Iniquity rampant among the Inhabitants of *England*? What lewd Pictures are exposed to View! What filthy Writings are suffered

\* Psal. i. 2.      † Deut. vi. 7.      ‡ Numb. 21. 5  
§ 2 Pet. ii. 10.

to see the Light! Fuel for Lust, and Incentives to Debauchery.—What is Wit, in our Days, but either some lascivious Hint, or some licentious abuse of Scripture! Are not the wanton Entertainments of the Stage, and other Secularies of Jewels, countenanced, supported, thronged? Can you acquit our Cities and Towns of Drunkenness, Revellings, and abominable Excesses? Are not these, and all Sorts of Filthiness, foul in our Skirts? If so, hear the Word of the LORD; and let it sink deep into every Heart. *When I had fed them to the full, they then committed Adultery, and assembled themselves by Troops in the Harlots Houses. They were as full Houses in the Morning: Every one neighed after his Neighbour's Wife. Shall I not visit for these Things? saith the Lord. And shall not my Soul be avenged on such a Nation as this\*?*

Is not Religion, *vital Religion*, very much upon the Decline, even among the Serious? Do not many Professors, quite destitute of the Power of Godliness, content themselves with the mere Form? Whereas, If any, in Imitation of the first Believers and the first Preachers, are alive to GOD, and zealous for the LORD of Hosts; these Persons, instead of being encouraged, are opposed; instead of being esteemed, are reproached.—Of such Persons even the malignant Spirit could bear Witness; *These Men are the Servants of the most high GOD, who shew unto us the Way of Salvation* †. But among Us, who call ourselves Christians; who pique ourselves upon being the purest Church in *Christendom*; a-

\* Jer. v. 7, 8, 9.

† Acts xvi. 17.

mong Us, such Persons are deemed the Visionaries of the Age, the Disturbers of Society, the Men that would *turn the World upside down*\*. The Ministers who are most faithful, and the People who are most exemplary, are a Derision and a Bye-Word among their Neighbours. Thus, in *Israel*, *They mocked the Messengers of GOD, and despised his Words, and misused his Prophets*. But it was to the Confusion of those Scoffers, and the Ruin of their Country. *For the Wrath of the LORD arose against his People till there was no Remedy. Therefore He brought upon them the King of the Chaldees, who slew their young Men with the Sword, in the House of their Sanctuary; and had no Compassion upon young Men or Maiden, old Man, or him that stooped for Age* †.

Are we not abandoned to a Spirit of *carnal Confidence*? When do we discover any Reliance on the Almighty, & ascribe any of our Success to his gracious Interposition! It is not GOD, but our Sword, that shall help us. Or, if any unseen Power is acknowledged, it is not the LORD of Hosts, but good Fortune. One would almost imagine, that we were ashamed of a heavenly Ally; and thought it a Disgrace, to own ourselves dependent on Omnipotence. Is not such a Temper a national Infatuation, and the Harbinger of national Judgments? *Zedekiah* and the Men of *Judah*, forgot or neglected the Rock of their Salvation, and made *Pharaoh's* Army their Confidence. But see, what was the Issue; or hear it from the Mouth of HIM, who fulfilleth the Word of his Servants. *Though ye had smitten*

\* Acts xvii. 6.

† 2 Chron. xxxvi. 16, 17.



*the whole Army of the Chaldeans that fight against you, and there remained but wounded Men among them, yet should they rise up every Man in his Tent, and burn this City with Fire\*.*

Should you say, This is a false Charge. Have we not, this very Day, publickly acknowledged, That, “without the divine Aid, the wisest Counsels of “frail Men, and the Multitude of an Host, and “all the Instruments of War, are but weak and “vain?” Have we not likewise expressly declared, That “not confiding in the Splendour of any “Thing that is great, or the Stability of any Thing “that is strong here below, we do most humbly “flee to the LORD for Succour, and put our Trust “under the Shadow of his Wings †?” I would to GOD, we believed *that* Acknowledgement, and acted conformable to *this* Declaration. We should then be very diligent to propagate Religion, among our Soldiers and Sailors. We should seek for such Officers and Commanders, as are Men fearing GOD. We should be as desirous to establish our Troops in Godliness, as to train them up in military Discipline. But is it thus with our Army? Is it thus with our Navy? Visit a Man of War. You will think yourself, not in one of the Bulwarks of our Island, but in a little Hell. Observe the Gentlemen of the Sword. Concerning the Generality of them, you will have Reason to ask; are these Christians? Are

\* Jer. xxxvii. 10.

† *The Form of Prayer appointed for the Fast.*

they not incarnate Devils \*?—And can we expect, that the infinitely pure GOD will go forth with *such* Hosts? Will he not rather become *their Enemy*, and fight against them †?

What *Ignorance* prevails, especially among the lower Ranks of People? The grossest Ignorance of themselves and of GOD our SAVIOUR; the grossest Ignorance of Grace and Salvation by a REDEEMER's Righteousness; the grossest Ignorance of the very first Principles of our holy Religion. To do Evil, they are wise. But to do Good; to believe in *JESUS CHRIST*; to love and glorify HIM who bought Sinners with his Blood; to do all, to do any of this, they have no Knowledge. And is it a small Matter to be thus *Children of Darkness*? Is not the Soul alienated from the Life of GOD through Ignorance †? Does not this displease the most high GOD, and provoke the Holy One of *Israel*? Let his own Word determine. *It is a People of no Understanding, therefore He that made them will not have Mercy on them; and He that formed them, will shew them no Favour* §. Are these impotent Menaces?

\* Does this sound harsh? Or will any other Part of the Charge, advanced in these Discourses, prove offensive?—I am sorry there should be any Occasion for such Language. But I dare not retract it; I must not soften it; no, nor apologize for it. Thus much, however, I will say, borrowing the Words of *Job*, *If it be not so now*, let Experience make me a *Liar*, and in this Case make my Speech nothing worth. *Job xxiv. 25.* Desirous as I am of speaking Truth, here I shall rejoice to be convicted of Falshood.

† *Isai. lxiii. 10.* † *Eph. iv. 18.* § *Isa. xxvii. 11.*

Made only to be contemned? Then we may dismiss our Fears. But if they are the word of GOD, which liveth and abideth for ever; then We have Reason to cry, "What will become of *England?*"

In a Word; Religion, both as to Knowledge and Practice, was never at so low an Ebb, since the Reformation took Place. Nor Luxury, and Immorality of every Kind, at such an enormous Height. —Where now are our *Rulers?* are they zealous for GOD, and valiant for the Truth? Have they Courage to stem the Torrent; or to oppose the Overflowings of Ungodliness? —Where are the *Grandees* and *Magistrates?* Warm with generous Indignation, do they snatch the Spear; and like the gallant *Phineas*, smite through the Loins of Iniquity? —Alas! Have not our great Men *altogether broken the Yoke, and burst the Bonds* \*? Are they not, generally speaking, the Ringleaders in Transgression; as eminent for their Contempt of GOD, as for the Affluence of their Circumstances? *Yea, the Hand of the Princes and Rulers hath been chief in the several Trespasses* †. But will that Dignity, which they have abused; will that Authority, which was lent them for better Purposes; will those Distinctions be a Security to Them or their Country, in the Day of Visitation? —Hear what the righteous LORD says, who is higher than the highest, and able to execute all his Decrees: *It is the Sword of the great Men that are slain, which entereth into their privy Chambers. I have set the Point of the Sword against all their Gates, that their Hearts may faint, and*

\* Jer. v. 5.

† Ezra ix. 2.

*their Ruins be multiplied* \*. Gates, be they ever so strongly fortified, or ever so carefully guarded, are no Defence against the point of JEHOVAH'S Sword. And if Sin is suffered to enter, Judgments will assuredly follow. Judgments will follow even the most powerful and wealthy Sinners; will pursue them, like an eager Blood-Hound; will haunt them like a dismal Ghost; will force a Way into their Palaces, nay, into their closest Retirements; and never remit the Chase, till *Fainting of Heart* ends in *multiplied Ruins*, in the Ruin of Themselves, their Families, their Country.

Amidst all these crying Evils are We not *presumptuously secure*? Is there not a deplorable Spirit of Stupidity which blinds our Eyes, and renders our Hearts insensible? Scarce any one lays these Miseries and Dangers to Heart. Who mourneth for the Abominations of the Land? Who stirreth up himself to call upon GOD? If so be, He may yet be entreated, and have Mercy upon *Zion*.—Are We not too much like the intoxicated Sinners of the old World! *They eat, they drank; they bought, they sold; they planted, they builded.* They gave themselves wholly up to sensual Gratifications, and inferior Cares; disregarding all the Admonitions of *Noah*, and all the Tokens of impending Vengeance. *Till the divine Long-Suffering ceased; the universal Flood came; and, with irresistible Violence, swept them all away* †.—Are we not in the Condition of those supine senseless People, spoken of by the Prophet *Zephaniah*? *It shall come to pass at that Day, that I will*

\* Ezek. xxi. 14, 15.

† Luke xvii. 27.

*search Jerusalem with Candles, and punish the Men that are settled upon their Lees: That say in their Heart, The LORD will not do Good, neither will He do Evil. And may we not justly expect their awful Doom? Therefore their Goods shall become a Booty, and their Houses a Desolation. Their Blood shall be poured out as Dust. And their Flesh as the Dung. Neither their Silver nor their Gold shall be able to deliver them, in the Day of the LORD's Wrath, but the whole Land shall be devoured by the Fire of his Jealousy\*.*

As a farther Aggravation of our Crimes, have We not been *incorrigible*, amidst the most compulsive and the most winning Motives to Amendment?—We have been visited with a *contagious Distemper* among our Cattle; which, We were apprehensive, might have introduced a Plague among the human Race. From this Fear We have been delivered. But are We delivered from our evil Works, and have We renounced all Ungodliness?—*Rebellion* broke out in our Island, and threatened to overthrow our Protestant Government, and deprive Us of our reformed Religion; threatened to deprive Us of our Liberty and its Privileges, of our Peace and its Comforts. This Storm also was soon blown over, and Tran-

\* Zeph. i. 12, &c.

Tremendous Threat'ning! *Black as Night it stands,*  
*Fierce as ten Furies, terrible as Hell,*  
*And shakes a dreadful Dart!* MILTON.

Even the Dart of divine Indignation over a guilty Land. Yet who is awaked from a state of Indolence? Who is induced to watch and pray? Who falls down at the Feet of JEHOVAH, though they see his Wrath enkindling, and hear his Terrors denounced?

quility restored to our Land. But did We return every one to the LORD our GOD, who dealt so graciously with us?—*Earthquakes* have shattered other Kingdoms; have destroyed other Cities: while they only admonished, not injured, Us and ours. Has this Goodness, this distinguishing Goodness of GOD, led Us to Repentance?—Were We not lately preserved from the most calamitous of all Temporal Losses? From losing the *precious Fruits* of the Earth? When the Corn was ripe, and ready for the Sickle, who can forget the lowering Sky and the descending Rains? Which held back the Husbandman's Hand, and forbade the Gathering. A few more Days of such unseasonable Weather, had inevitably spoiled the Produce of the Ground, and destroyed the Staff of Life. But divine Providence, at the very Hour of Need, restrained the immoderate Showers; bid the Sun shine forth with peculiar Brightness; and gave us the expected Weeks of the Harvest. Thus rescuing Us from Famine; perhaps, from Pestilence; probably, from Mutiny; certainly, from a Train of Evils, the Particulars of which we cannot so much as imagine. But is there not too much Ground for the Complaint, so pathetically urged, and so frequently repeated by the Prophet; *Though I have done all this for You, yet have Ye not returned unto me saith the LORD\**.

Behold, now, the State of our Nation.—Our Sins abound, and are grown up to Heaven—Sins of every, even the most horrid Kind—Sins among all Ranks, from the highest to the lowest—In our Sins We persist; though wooed, as it were, with the

\* Amos iv. 6, 8, 9, 10, 11.

choicest Mercies ; though made to smart under various Judgments ; though threatened with far more afflictive Visitations.—And will the great, the mighty, the terrible GOD always bear with such a People? Will he receive the most horrible Indignities, and still, still refrain himself? Surely, He will say, with a determined Indignation! *Ab, I will ease me of mine Adversaries, and avenge me of mine Enemies\**.—Has he not evidently begun to shew Us terrible Things in Righteousness? And what, O! what may the End of these Things be! How doleful, how destructive! Unless sovereign Grace interpose, bringing Us, by Faith in the SON of GOD, to unfeigned Repentance, and Newness of Life.—Some Notion we may form, concerning the End of these Things, by unfolding the second Point.

The *Judgments* of GOD, denounced on such Sins.—Where such Iniquities prevail, We might naturally conclude, that the divine Indignation is awakened, and the divine Vengeance lingereth not. Is there a GOD? Does He behold the Children of Men? Is his Nature infinitely pure and holy? Surely then He cannot, He will not suffer the most outrageous Violations of his sublime Perfections, to pass unpunished.—Thus we might argue from the Nature of GOD: this we might conjecture from the Aspect of Things. But we have a more sure Word of Prophecy. In this Word, *the Wrath of GOD is revealed against all Ungodliness and Unrighteousness of Men* †. And see! in what flaming Colours, by

\* *Isai. i. 24.*† *Rom. i. 18.*

what frightful Images, this Wrath is represented, these Judgments are described.

They are likened to a *Lion*, rending his Prey. The LORD had been *unto Ephraim as a Moth, and to the House of Judah as a Worm*. He had inflicted milder Judgments; rebuking them gradually, and with-holding inferior Comforts. His Judgments were like a Moth fretting the Garment, or like a Worm corroding the Wood. In both which Cases, the Consumption creeps as it were; the Wasting proceeds silently and slowly. Thus the chastising JEHOVAH acted; giving the People Space for Recollection, and looking for Repentance. But no Repentance was produced. They continued irreclaimable, adding Sin to Sin. Then says the LORD, *I will be unto Ephraim as a Lion; which, all fierce and ravenous, rushes upon a lonely Traveller. I will now come forth as an incensed and irresistible Adversary, and be as a roaring Lion to the House of Judah. I, even I, who am omnipotent will tear, will destroy them with a mighty Hand; and go away, satiated with Slaughter and Vengeance. I will take away both Prince and People; I will take away their very Place and Nation; and none shall have Power to effect, or Courage to attempt, a Rescue* \*. If GOD do thus to perverse and incorrigible *Judah*, why should we imagine, that He will deal otherwise with perverse and incorrigible *England*?

They are described by a *Flood*. *Now therefore behold, the LORD bringeth up upon them the Waters of the River, strong and many, even the King of Assyria*

\* Hof. v. 12, 14.



*and all his Glory: And He shall come up over all his Channels, and go over all his Banks. And he shall pass through Judah; He shall overthrow and go over; He shall reach even to the Neck, and the Stretching out of his Wings shall fill the Breadth of thy Land, O IM-MANUEL\*.* The King of *Affyria* and his Army determined to invade *Judah*, are signified by the *Waters of the River*. These the *LORD* bringeth up; over-ruling the Purposes of ambitious Princes, and making even their wicked Designs subservient to his holy Will.—They are, like the Waters of an immense Flood, *strong and many*; their Multitude innumerable, and their Force unconquerable. For they shall come, with *all their Glory*; with their choicest Troops, their ablest Commanders, and their whole warlike Artillery. *He shall come up over all his Channels, and go over all his Banks*; from all Parts of his vast Dominion, his Troops shall be assembled; each Province shall be drained of its bravest Inhabitants; and all unite to render this Expedition one of the most formidable that ever was undertaken.—*He shall pass through Judah*; not only make Inroads upon the Frontiers, but push his Way through the Country, and penetrate the very Heart of the Kingdom. *He shall overflow*; spread Terror and Desolation on every Side, and in every Quarter. *He shall go over Villages, Towns, Cities, Tribes*; and bear down all before Him. *He shall reach even to the Neck*; His Ravages shall extend even to the royal City, to the very gates of the Metropolis; threatening Destruction to the Palace of the King, and the

\* *Isai. viii. 7, 8.*

Walls of the Temple. *The stretching out of his Wings, the several Detachments and Parties of his victorious Army, shall fill the Breadth of the Land with Havock, Slaughter, and Ruin. Even of thy Land, O IMMANUEL. Their Relation to thee shall procure no Favour, shall afford no Protection. They have dishonoured that goodly Name, wherewith they were called. Therefore that goodly Name shall no longer stand in the Breach, but pour itself with the Torrent, and render it irresistible.—Such an Inundation of Judgments, so terrible, so destructive, have not We deserved, may not We expect?*

These Judgments are compared to *Fire*; and to the fiercest of Fires, that which glows in a *Furnace*. *The House of Israel is to me become Dross, all they are Brass, and Tin, and Iron, and Lead, in the Midst of the Furnace; they are even the Dross of Silver. Therefore thus saith the LORD GOD, because Ye are all become Dross, behold therefore I will gather you into the Midst of Jerusalem. As they gather Brass, and Iron, and Tin, and Lead into the Midst of the Furnace, to blow the Fire upon it, to melt it; so will I gather You in mine Anger and in my Fury; and I will leave You there, and melt You. Yea, I will gather You, and blow upon You in the Fire of my Wrath, and Ye shall be melted in the Midst thereof\**. Astonishing Words! And they are doubled! They are redoubled! In order to alarm the insensible Sinners. As the Sword, by being brandished in many a dreadful Circle, over the Criminal's Head, strikes Terror into his Apprehensions, before it does the Work of

\* Ezek. xxii. 18, 19, 20, 21.

Vengeance on his Heart.—This Generation is become *Brass*, impudent in their Wickedness. They have a Whore's Forehead, they cannot blush at their Iniquities, but glory in their Shame.—They are *Tin*; a degenerate Race; Children that are Corrupters. They have forsaken the good old Way, and swerved from the Example of their Fathers.—With Regard to Hardness of Heart, they are as *Iron*. Impenitent amidst all their Guilt; obstinately tenacious of their Vices; and not to be wrought upon by any Addresses, not to be reclaimed by any Expedients.—In another Respect they are as *Lead*; stupid and foolish; pliable to Evil, but for any good Purpose unmeet; to every good Work reprobate.—Because they are so exceedingly sinful, they shall be overtaken by GOD'S Anger, and surrounded by his Fury; as Metals, cast into *the Midst of a Furnace*, are surrounded with the raging Heat. The Flame of this Wrath shall be *blown*, as with a vehement Wind, to its utmost Height. In this Furnace they shall *be left*, to this Wrath they shall be abandoned; till, by a Complication of *Actions*, resembling the Complication of their Vices, they are overcome, subdued, and even *melted*. So melted, as to be either purged from the Dross of their Iniquities, or else blended together in one promiscuous Ruin.

These Judgments are described by the terrible Representation of an *End*. An End of Affluence and Prosperity, of which we have gloried. An End of Power and Strength, in which we have trusted. An End of all National Blessings which we have not improved to GOD'S Honour, but turned into Licentiousness. *Thus saith the LORD GOD; an End,*

*End, an End is come upon the four Corners of the Land. The Sword without, and the Pestilence and the Famine within: He that is in the Field shall die with the Sword; and he that is in the City Pestilence and Famine shall devour him* \*. For this we have been ripening, by an unintermitted Course of Ungodliness and Iniquity. And what can be expected by an Impenitent People, hating to be reformed? What? But that Judgments, which have long been suspended, should at last be inflicted? *An End is come.—It is come upon the Land.* It is a national Visitation. Not confined to a Part, but extending to the whole Kingdom.—*Upon the four Corners of the Land.* No Place shall be exempt; nothing secure. Neither that which seems to be most secret, nor that which lies most remote. The Vengeance is universal and inevitable.—The Executioners of this Vengeance take their Stand, within and without, at Home, and Abroad; so that to fly from one is only to fall into the Hands of another. *He that is in the Field, shall find no Way to escape, but shall die with the Sword. He that is in the City shall obtain no Protection, but Famine and Pestilence shall devour him.* Every City shall be a Slaughter-House, and every Field a Field of Blood. In City and Country, Sin has prodigiously abounded; therefore in City and Country, Desolation shall be made; Death shall be multiplied; Miseries shall abound.

These are some of the Images, by which the Judgments and the Wrath of GOD, are represented in the Scriptures. But when all Images are used, when Fancy itself is exhausted, we may truly cry out

\* Ezek. vii. 2, 15.

with the Psalmist ; *who knoweth the Power of thine Anger* \* ? If GOD what his glittering Sword, and his Hand take hold on Judgment, what can withstand it, or who can sustain it ? If his Wrath be kindled, yea but a little, *it shall consume the Earth with her Increase ; it shall set on Fire the Foundations of the Mountains, and burn to the lowest Hell* †.

Lest you should begin to say within yourselves, These Threatenings are applicable only to the Jews ; I proceed to shew,

3. The certain Execution of these or some such Judgments on Us, unless we fly to the appointed Refuge.

GOD is an infinite Speaker. In his Word, He addresses Himself to all Generations of Men, and to every Individual of the human Kind, where his holy Revelation is made. It is therefore a certain Rule, that when any People, enlightened by the glorious Gospel, become, like *Jerusalem*, universally and incorrigibly corrupt ; they do, in *Jerusalem's* Doom, read their own.

GOD is the same Yesterday, to Day, and for ever. He remembereth his Threatenings, as well as his Promises, to a thousand Generations. Whatsoever, of either Kind, happened to our Forefathers, *happened to them as Ensamples to Us*. And *whatsoever was written aforetime, was written for our Learning*. Observe, it was written, not for our Amusement, but *for our Learning and Admonition* †. That we may, as in a Mirror, see our own Picture, and learn our own Destiny.

\* Psal. xc. 11. † Deut. xxxii. 22. ‡ 1 Cor. x. 11.

Is it not in a Manner necessary, for the Manifestation of GOD's inflexible Justice, and his unalterable Hatred of Sin, that Judgment should take their Course, when Iniquity rears its Head, and refuses to be controuled? At such a Juncture does not every one of the divine Attributes cry aloud? *O LORD GOD, to whom Vengeance belongeth; thou GOD to whom Vengeance belongeth, shew thyself.*— And how can the Justice of GOD, with Regard to a wicked Nation, be shewn; but by executing his Vengeance upon them, in temporal Calamities?

Consider, Sirs, the very Effence of political Communities is temporal, purely temporal. It has no Existence but in this World. Hereafter, Sinners will be judged and punished singly and in a personal Capacity only. How then shall HE, that is *Ruler among the Nations*, maintain the Dignity of his Government over the Kingdoms of the Earth, but by inflicting national Punishments, for national Provocations; and, for final Impenitence, total Destruction?

Besides; has not the LORD always acted in this Manner? Go back to the Generations of old. Contemplate *Sodom* and *Gomorrhah*, and the Cities about them. Well watered every where, even as the Garden of the LORD. Yet *this fruitful Land is made barren*, these populous Cities are turned into Ashes, *for the Wickedness of them that dwell therein*\*; for their Pride and Idleness; for their voluptuous and wanton Indulgencies, *For which Things sake, the Wrath of GOD* not only has come, in former Ages,

\* Psal. cvii. 34.

and in distant Nations; but in every Age, *cometh*, and in every Nation will come, *upon the Children of Disobedience* \*.

Pass over to *Babylon*; the grandest City that the Sun ever beheld. Which set Calamity at Defiance; saying in her Heart, *I shall be a Lady for ever* †. How is she fallen; *Swept with the Besom of Destruction* ‡! Not so much as a Trace or Footstep of her ancient Glory left! And shall we be safe, when those very Iniquities prevail among Us, which raised the Foundations of the *Babylonish* Metropolis, and overthrew the Magnificence of the *Babylonian* Monarchy?

Take a View of *Constantinople*; once the most flourishing Christian City in the World. Where the first Christian Emperor filled the Throne, and *Chrysoptom* that great Christian Orator the Pulpit. Then it was gloriously enlightened with the Knowledge of *JESUS CHRIST*. Grace and Truth dwelt in it; and the Beauties of Holiness adorned it. But now the Candlestick is removed. It is now given up to Infidelity and Barbarity. It is now full of Darkness, and cruel Habitations.

Come hither then ye careless ones, and see what Desolation Sin has made in the Earth. On Account of Sin, *Sodom* was consumed, as in a Moment; *Babylon* is totally destroyed ||; *Constantinople* has lost her Glory.

\* Col. iii. 6. † Isai. xlvii. 7. ‡ Isai. xiv. 23.

|| Will any, raised in their own Conceit above the vulgar Level, neglect these Admonitions with a Smile of Disdain? Because they can assign the *second Causes* of some such Evils as have been described, will they therefore quiet their Spirits, amidst the alarming Prospect

Glory. And have *We* a Licence to Sin with Impunity? Are our Sins less heinous, than those of other People? Quite the reverse. Considering the many Blessings, which *We* enjoy as a Nation; the many Deliverances *We* have enjoyed, as a Protestant Nation; the numberless Advantages for religious Knowledge and religious Practiſe, which *We* both have enjoyed, and do enjoy, above all the Nations on

ſpect of Judgments from Heaven?—They have heard (I make no doubt) that a midnight Debauch in *Babylon* and a popular Sedition in *Jerusalem*, left the Gates of the former open to *Cyrus*, and the Walls of the latter without Defence to *Vespasian*. Perhaps they will ſuppoſe that the Overthrow of *Sodom* was occaſioned by the Shock of an Earthquake; and that the Fire from Heaven, was produced by ſulphureous Exhalations.

Be the Premises ever ſo certain, is there any Thing rational in the Conclusion? Is not what we term the *Course of Nature* the inceſſant Adminiſtration of PROVIDENCE? Are not many of its ordinary Appearances, very evident Indications of a righteous and holy Government, unalterably determined to puniſh Sin? The Poverty and Ignominy of the lazy Vagabond; the Diſeaſe of the Debauchee, and the Distreſſes of the Spendthrift; are theſe leſs manifeſt Signs of divine Diſpleaſure, becauſe they are the immediate Effect of an evil Conduct? Are they not as certainly the *judicial*, the *penal*, as they are the *natural* Conſequences of Vice?

Let thoſe therefore, who fear not Judgments, compare Cauſes and Events. If Indolence, Avarice, and Venality; if Pleaſure, Luxury, and Prodigality; if Youth without Principles, Tradeſmen without Honesty, and Nobles without Honour; if theſe are allowed to be either provoking Immoralities, or fatal Symptoms: I fear the Ruin of *England* cannot be far off. GOD Almighty grant, we Miniſters may not accelerate the Fall of our Country by neglecting to warn every Man and exhort every Man, to receive the Salvation of *CHRIST*, and flee from the Wrath to come.

Earth—



Earth—Considering these Circumstances, our Wick-  
edness is highly aggravated; it admits of no Excuse; it exceeds the abominable Practices of the Heathens. What then can prevent our Ruin!

Will you reply, “ We fast and humble our-  
selves before the LORD.”—I ask, Do we fast from Sin? Are our Fast-Days the Beginning of a Gospel Reformation? When we abstain from our daily Bread, do we turn by Faith to *JESUS CHRIST*? That, *eating his Flesh, and drinking his Blood, we may live through him* \*? Live in Holiness here, and live in Glory hereafter, by applying his immaculate Righteousness to our Souls?—If this is the Case, we may entertain reviving Hopes. The Scripture speaks good Words, and comfortable Words, to such People; be their Condition ever so vile, or their Guilt ever so great.—But alas! are we not just the same Persons the Day after our Fast, as we were before? As vain in our Conversation, and as forgetful of GOD? As fond of Folly, and as negligent of divine Grace? As mad upon our Idols of carnal Gratification, and worldly Gain?—If so, our Fasts are not an acceptable, no, nor a reasonable Service; but a mere Mockery of the Omniscient Majesty. May He not justly use that upbraiding Expostulation; *Will Ye steal, and commit Adultery, and swear falsely, and walk after other Gods, serving not the LORD JEHOVAH, but divers Lusts and Pleasures; and then, with hypocritical Devotion, stand before me in this House, which is called by my Name* †?

\* John vi. 57.

† Jer. vii. 9, 10.

Perhaps you are ready to alledge; “ Our Alms will deliver Us. The Son of *Sirach* exhorts Us, to shut up Alms in our Store-houses; and assures us, that they shall fight for Us against our Enemies, better than a mighty Shield and strong Spear \*. And when was there a greater Flow of Beneficence observable in our own, or in any Land? What Sums have been given to the Poor, during this severe Season of Cold and Scarcity! What Hospitals of various Sorts, and other charitable Foundations, have been set on Foot, and are supported through the Kingdom!”—Let Us beware, Brethren, lest those very Things, which We look upon as our Recommendation, should prove an Offence. If our Alms proceed not from Faith in *JESUS CHRIST*, and an unfeigned Zeal for the Glory of GOD; if they are not accompanied with a Spirit of Love to his Name, and with a Course of Obedience to his Commands: hear, what the LORD himself says concerning such Works; see, what a Figure they make in his Sight; and then judge, whether they are likely to be a Security to our Land. *I hate, I despise your Feast-Days, and I will not smell in your solemn Assemblies. Though ye offer me Burnt-offerings and your Meat-offerings, I will not accept them; neither will I regard the Peace-offerings of your fat Beasts. Take thou away from me the Noise of thy Songs; for I will not bear the Melody of thy Viols.* Hymns of Praise, You see, are no other than a Noise in the LORD’s Ear; the most costly Services of Religion, are no better than a Smoke in

\* *Ecclus.* xxix. 12, 13.

his Nostrils; unless *Judgment*, and the Love of GOD, *run down as a River*; unless *Righteousness*, and the Faith of *CHRIST*, abound *as a mighty Stream*.\*.

Do You still conceit Yourself, that because there are many righteous Persons remaining, *they* will stand in the Gap; *they* will turn away the Anger of the LORD; and be as the Chariots of *Israel*, and the Horsemen of *Israel*, to our endangered State?—Hear what a Charge the supreme JEH-OVAH gave to his Prophet, when the Provocations of *Israel* were risen to a very high Pitch. *Pray not Thou for this People, neither lift up Cry nor Prayer for them, neither make Intercessions to me: for I will not bear Thee* †. Amazing and awful Prohibition! Yet it is repeated again, and again ‡.—GOD's professing People may, by their excessive Wickedness, become so insufferably loathsome; that, were the greatest Saints to make Supplication in their Behalf, they should not prevail. *Though Noub, Daniel, and Job, Men mighty in Prayer, and zealous for the Welfare of their Neighbours!* though these three Men, (who had each by his single Intercession procured Blessings from Heaven) were uniting their Petitions in the Midst of this profligate Generation; *as I live, saith the LORD GOD, they shall deliver neither Sons nor Daughters; they only shall be delivered, but the Land shall be desolate* ||.

*The Land shall be desolate*—Doleful Sound! Dismal Decree! And has it not long ago, been carried in-

\* Amos v. 21, 22, 23, 24.  
 † Jer. xi. 14. xiv. 11.

† Jer. vii. 16.  
 || Ezek. xiv. 16.

to Execution? Was not *Jerusalem* ploughed as a Field, and trodden down by the Gentiles? Are not the Inhabitants rooted out of their Dwellings, and scattered to all the Ends of the Earth? While their Country is given up, for a Prey and for a Possession to Strangers, to Infidels, to *Turks*?

Perhaps, You will say; “ The *Jesus* crucified “ the LORD of Glory, and rejected his Gospel: “ *Therefore* Wrath came upon them to the utter- “ most.”—And are *We* innocent in this Respect? Are not *We* verily, are not we greatly, guilty concerning this Thing? Is *CHRIST* received into the Hearts of Men with deep Adoration of his Person, as *IMMANUEL* GOD with Us? Do they glory and delight themselves in his complete Redemption, as finished by the great GOD and our SAVIOUR? Do they confide in him alone for their Justification as an infinite Surety, and as *JEHOVAH* our Righteousness? Do they depend on him alone for their Sanctification, as *JESUS* who saves his People from their Sins, and sanctifies them through his Blood? Do they count all Things but Dung for the Excellency of *CHRIST*, and his incomprehensible Merit?—Alas! Is not his Gospel, though the Light of the World, disregarded and despised? Is not his Name, though a Name above every Name, derided and blasphemed? Are not the Influences of his eternal *SPIRIT*, tho’ the very Life of our Souls, exploded and ridiculed? They who would exalt the SAVIOUR; would make every Sheaf bow down to the *REDEEMER*’s; representing him as the Alpha and Omega, the Beginning and the Ending, in th<sup>e</sup> Salvation of Sinners, those

those Preachers, those Writers, those Believers, are created as *the foolish People that dwelt in Sichern* \*.

What the *Jews* did through Ignorance, We, who call Ourselves Christians, *Englishmen*, Protestants; We do knowingly, wilfully, and of malicious Wickedness. And if we thus trample upon the Blood, which alone can screen Us; if we thus crucify afresh that *JESUS*, who is our only Hope; what can We look for, but Vengeance and fiery Indignation? If We Ourselves, with our own Hands, demolish the only Barrier; what can ensue, but an Inundation of Wrath, Tribulation, and Anguish?

Consider these Things, Brethren. The LORD enable You to discern the Signs of the Times! Then you will acknowledge, that We have Reason to be alarmed; to tremble; to be horribly afraid. — Are not these Iniquities the *Achans*, that will assuredly bring Distress and Trouble, if not Destruction, upon our Country? Are not these Iniquities the *Jonahs*, that will awaken the divine Displeasure, and deliver up our Vessel to the Tempest, if not to Shipwreck?

Is any One disposed to say within Himself? “ Though Others may be guilty of these flagrant Iniquities, yet am not I.” — Remember, my Friend, the Prophet *Isaiab*. He was, at least, as free from these flagrant Iniquities as Yourself. Yet He laments, and with painful Apprehensions, the Guilt of his Countrymen, as well as his own †. Remember King *Josiah*. Though a holy Man and a just, He rent his Clothes, and trembled at GOD’s Word,

\* *Ecclus.* 1. 26.

† *Ifai.* vi. 5.

denouncing Vengeance against an irreligious People\*.

Consider also, whether You have not been an Accessary, even where You was not the Principal. Though you have not joined with the more profligate Sinners, have you not connived at their Impiety? Do their Affronts, offered to the King of Heaven, rouse You into a becoming Zeal, to vindicate his injured Honour? Or, *because Iniquity has abounded*, is not your Love, and *the Love of many, waxed cold* †? Have not *We*, alas! have not *We* been Cowards and Traitors, while Others have been professed Enemies and Rebels?

Besides, have not You, have not I, have not All contributed, in many, many Instances, to swell the Score of national Provocations? Is not every Sin a Disobedience of GOD's most holy Command? Is not every Sin a Defiance of his uncontrollable Authority? Is not every Sin an Imitation of the Devil? Does it not create a Kind of Hell in the Heart? Must it not, therefore, be inconceivably odious to the Holy, Holy, Holy LORD GOD of Sabaoth?—If so, how guilty are the very best among us! How has every One added to the Load, that dreadful Load, which is likely to sink the Nation in Ruin! Should not every One, therefore, smite upon his Breast; and say with the Penitent, *What have I done!* And cry with the Publican, *GOD be merciful to me a Sinner!*

Will you still flatter yourself, “All these Judgments may be delayed. They may not come in my Time.”—I answer; If there be any Truth in

\* 2 Kings xxii. 11, 13.

† Matt. xxiv. 12.

GOD's Word; if any Conjecture is to be made from the Appearance of Things; these Judgments are near. They are at the Door. They are like the Ax in the Executioner's Hand, which has been poised, has received its last Elevation, and is now falling on the Criminal's Neck.—Yet if these should be with-held for a Season, will not Sicknefs come upon You? Are not many Difasters lying in Ambush to feize You? Is not Death sharpening his Arrow; perhaps, fitting it to the String; or even aiming at your Life? Is not the Day, the dreadful Day approaching, when the Shout of the Archangel and the Trump of GOD will be heard; when the Dead shall arise, and Heaven and Earth flee away? Will not the LORD, the LORD GOD Omnipotent quickly come, *with thousands of his Saints; to execute Judgment upon all, and to convince all that are ungodly of all their ungodly Deeds, which they have ungodlily committed; and of all their hard Speeches, which ungodly Sinners have spoken against Him* \*.

Take then, my dear Hearers, take the Advice of the greatest of Preachers, and the wisest of Men; *The Prudent foreseeth the Evil, and hideth himself* †.—Behold! the Rains are descending, and the Flood is coming; hasten like *Noah*, hasten to your Ark. See! the Skies are kindling all around, and the Shafts of Vengeance are ready to fly. Make Haste, Oh! make Haste, and delay not the Time, to get into a Hiding-Place.—Let me sound in your Ears the Angel's Admonition; and may the LORD of Angels, may the Friend of Sinners, convey it to

\* Jude 14, 15.

† Prov. xxii. 3.

your Hearts! *Escape for your Lives, lest Ye be consumed.* Lest the Judgments of GOD, and the Wrath of GOD, more to be feared than a Deluge of Waters, more to be feared than a Torrent of Flames, surround You suddenly—seize You unavoidably—and overwhelm You in Ruin, temporal and eternal.

O! that I might prevail! O that GOD would make you sensible of your Peril! O that Man, Woman, and Child would ask; “How shall I be safe in the Day of Visitation? Shew me the Ark! Shew me the Refuge!”—I should then, with great Satisfaction, proceed to answer this Enquiry; and point out *CHRIST* to your Souls, as the *only* Hiding-Place, as the *sure* Hiding-Place, where you may certainly find Safety. But this must be the Business, the pleasing Business of my next Discourse.

Let me beseech you in the mean Time, to lay these alarming Truths to Heart. Let them impress your Consciences! Let them penetrate your Souls! And O thou gracious, thou Almighty LORD GOD, do Thou command them to sink deep into all our Minds. That we may, with *Ezra* thy Priest, sit down *ashamed and astonished* \*, under a Sense of our manifold Iniquities.—That we may, with thy Servant *Job*, *Abhor Ourselves, and repent in Dust and Ashes* †.—That we may, in the Words, and with the Compunction of thy Prophet, cry out; *Woe is me for I am undone: Because I am a Man of unclean Lips; and I dwell in the Midst of a People of unclean Lips* ‡.

\* *Ezra* ix. 3.      † *Job* xlii. 6.      ‡ *Isai.* vi. 5.





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# S E R M O N II.

## The MEANS of SAFETY.

HEB. xi. 28.

*Through Faith He kept the Passover, and the Sprinkling of Blood, lest He that destroyed the First-born, should touch them.*

**W**E have been considering the Danger of our Nation, occasioned—by the *Sin* of its Inhabitants—by the *Judgments* of GOD, denounced against such Sinners—by the *certain Execution* of his righteous Threatnings, unless We fly to the appointed Refuge.—When such is the State of a Nation, it is high Time for the Watchmen on her Walls, to lift up their Voice. Not indeed to spread vain Terrors, but to give Notice of the approaching Evil. To warn the Unwary; to call in the Stragglers; and urge every One to retire into a Place of Safety.

Having, in the preceding Discourse, attempted to discharge this Office; I shall now, Brethren, as in the Presence of the all-seeing GOD, ask—Have We

been attentive to these Things? Are We alarmed with a Sense of our Guilt and our Peril? Have We, with the Prophet *Isaiab*, lamented our own, and the Sins of our People?—If so, We shall highly prize, We shall ardently desire, the same Consolation, and the same Relief which the GOD of infinitely free Goodness vouchsafed to his Servant, *Then flew one of the Seraphims unto me, having a live Coal in his Hand, which He had taken from off the Altar, and He laid it upon my Mouth.* An Action, which represents the very Thing, signified in the Text, by the *Sprinkling of Blood* \*.

The *Altar* typified *CHRIST*; who is both the Sacrifice that makes the Atonement; and the Altar, that sanctifies the Gift.—The *live Coal* seems to betoken the Word of Grace, and the Word of Life; which brings the glad Tidings of the Gospel, and testifies of the bleeding *JESUS*.—*Laying this upon the Mouth*, very significantly denotes the Application of *CHRIST* and his great Atonement. When this is done, under the Influence of the *SPIRIT*, and by Means of Faith, then *Iniquity is taken away, and Sin purged*; taken away from the Sight of *GOD*, and purged from the Sinner's Conscience. Guilt is abolished; Fear ceases—But this leads Us to our second Particular.

II. The Method of Security from Danger, effected by *keeping the Passover, and sprinkling the Blood.*

*Moses* was apprised of a dreadful Vengeance, to be inflicted on *Egypt*. The most dreadful, that ever

was known, since the Beginning of their Nation. So dreadful, that it would make every Ear tingle, and every Heart bleed. The destroying Angel was to pass through all the Territories of *Pharaoh*, and smite every first-born, both of Man and Beast. So that, before the Morning, there should be Heaps of Slain in the Cities, the Villages, the Fields. Not a House exempt; not a Family spared; not a Herb, not a Flock, free from the fatal Calamity.

*Moses* feared the Blow. He feared, as the Text intimates, the least Touch of the divine Executioner's Sword. Knowing, that it would crush Him and his People, as a Moth is crushed by the falling Mill-stone. He is therefore greatly solicitous to provide for their Welfare. But what Expedient shall He use?—Shall He give them Orders to close their Windows and bar their Doors; to erect Fortifications, and stand upon their Defence? Alas! before an invincible Hand, armed with the Vengeance of Heaven, all such Precautions would have been as a Spark before the Whirlwind.—Shall He assemble the Warriors, or detach Parties of Soldiers, to patrol the Streets, and guard the Houses? Vanity of Vanities! The Sword of the avenging Angel would pierce through Legions and Legions of such Guards, as Lightning penetrates the yielding Air.—Shall the whole Congregation bend their Knees, with solemn Confession of their Sins, and sincere Resolutions of future Amendment? This was highly necessary to be done, but extremely improper to be relied on. It would have been relying on a broken Reed, and despising the Ordinance of the HOLY ONE.

The LORD himself appoints a Method of Preservation. *Moses* is directed to slay a Lamb. Each Family in *Israel* is to do the same. Having received the Blood into a Basin, they are to sprinkle it, not on the Threshold, but on the Lintel and Side-Posts of their Doors. This shall be a Sign to the destroying Angel. Looking upon this Sign, He will pass over the House; will strike no Blow, and execute no Vengeance, where-ever He sees the Blood sprinkled.—All this, in Pursuance of the divine Direction, being performed; with Faith and Tranquility, they wait the Event.

You will say, perhaps; What is all this to Us? I answer; It is a Pattern for our Imitation.—Are We then to do the very same Thing?—We are to do, what their Practice typified. The Shadow was theirs, the Substance is ours. The Blood of the Lamb typified the Blood of *CHRIST*; who is the LAMB of GOD, slain for the Sins of the World.—By the Blood of *CHRIST* is frequently signified, in Scripture, the *whole* \* Merit of his Life and Death,

\* *Being justified by his Blood*, Rom. v. 9. That is; being pardoned, being made righteous, and Heirs of all spiritual Blessings.—*Thou hast redeemed us to GOD by thy Blood*, Rev. v. 9. That is; Thou hast delivered Us from all Sin and all Wrath: Thou hast reconciled Us to the Almighty MAJESTY, and introduced us to his blissful Presence.—These Blessings, ascribed to our LORD's Blood, are confessedly the Fruit, not barely of his Sufferings, but of his whole Humiliation, Obedience, and Death. Therefore in a very valuable Dictionary of the most valuable Words and Phrases, We have this  
Explication

Death, of his Actions and Sufferings, of his Trials and Graces. Which satisfied GOD's Justice, and magnified GOD's Law. Which made Propitiation for Iniquity, and brought in an everlasting Righteousness.—Well does the Apostle call it *precious Blood*. Unspeakably precious are its Effects. It appeases the Wrath of GOD, revealed from Heaven; and makes Peace between the Offended CREATOR, and the offending Creature. Sprinkled on the Conscience, it takes away all Guilt, and secures from all Vengeance.—This, therefore, my Brethren, this Blood is our Security. This is to our Souls, what the Blood of the Paschal Lamb was to the *Israelitish* Families. *The name of the LORD*, the Grace and Goodness of GOD, manifested in the Death and Obedience of *CHRIST*, is a *strong Tower*; not only the *righteous* Person, but the distressed Creature, and the endangered Sinner, *runneth into it, and is safe* \*.

Since this is a Point of the utmost Importance, it cannot be too clearly displayed, or too strongly established. For this Purpose, the Scripture gives Us several most amiable and instructive Views of *CHRIST*, as our Refuge and Safety.—He is called a *Hiding-Place* †. To a Hiding-Place People retreat, and are secure from their Enemies; even from those cruel Enemies, that seek their Destruction. Thus the

Explication of the *Blood of the LAMB*; “The Sacrifice of *CHRIST*'s Death, together with his perfect Righteousness and Holiness imputed.” See *Wilson's Christ. Dia.*

\* Prov. xviii. 10.

† Isai. xxxii. 2.

Prophets, whom *Obadiab* hid by fifty in a Cave, were secure from *Ahab's* Tyranny, and *Jezebel's* Persecution. So, the Soul that flies to *CHRIST*; that takes Sanctuary under the Blood of Sprinkling; is secure from the most formidable of all Enemies. Is secure from all the Wrath due to Sin; and from every Accusation, which Satan can bring. To such a Person shall be fulfilled, what is spoken by the Prophet *Jeremiah*; *When the Iniquity of Israel shall be sought for, there shall be none; and the Sins of Judah, they shall not be found*.\*.

*CHRIST* is styled a *Covert from the Tempest*. A Man, says *Isaiah*, that is, the GOD-MAN *CHRIST JESUS*, shall be as an *Hiding-Place from the Wind, and a Covert from the Tempest* †. When the Thunders roar, and the Lightnings flash; when the Clouds pour down Water, and a horrid Storm comes on; all, that are in the open Air, retire under the Branches of a thick Tree, or fly to some other commodious Shelter. What Storm can be so dreadful, as the righteous Vengeance of GOD, poured out upon a sinful Nation? What Storm can be so dreadful, as the eternal Vengeance of GOD, poured out upon a sinful Soul? To both these We are exposed; to both these We are justly liable. But *CHRIST'S* Blood and Righteousness are a Covert. Hither We may fly, and be screened; hither We may fly, and be safe. Safe as was *Noah*, when he entered the Ark; and GOD's own Hand closed the Door, and GOD's own Eye guided its Motions. For *there is*

\* Jer. l. 20.

† Isai. xxxii. 2.

no *Condemnation*, of any Kind, or from any Quarter, to them that are in CHRIST JESUS \*.

CHRIST is compared to a *Strong-Hold*. Turn Ye to the *Strong-Hold*, says the Prophet *Zechariah* †. When Soldiers fly from a victorious Army, being admitted into an impregnable Castle, they are beyond the Reach of Danger. They give their Fears to the Wind, and repose themselves in Tranquillity. When Sinners fly by Faith to the dying JESUS, they also, from thenceforth, are in a *Tower of Salvation* †. They may say, each One for himself; “Soul, take  
“ thine Ease. All thy Guilt is laid upon thy LORD,  
“ and punished in thy Surety. The flaming Sword  
“ of Justice is returned to the Sheath, having re-  
“ ceived full Satisfaction from the Sufferings of  
“ CHRIST. The Curse of a violated Law is no  
“ more, having been executed to the utmost, upon  
“ the Person of my REDEEMER. Nay, its Curse  
“ is turned into a Blessing. For, CHRIST has re-  
“ deemed us from the Curse of the Law, that the Blessing  
“ of Abraham might come upon Us Gentiles ‖. Even  
“ the Blessing of perfect Reconciliation. and ever-  
“ lasting Friendship, with GOD most high.”

This leads me to mention another beautiful Comparison, which represents CHRIST, not only as the Cause of Safety, but as the Source of Consolation. He shall be as *Rivers of Water in a dry Place, and as the Shadow of a great Rock in a weary Land* §.— In a dry Place, burnt up for want of Moisture, nothing is so desirable, nothing so refreshing, as Wa-

\* Rom. viii. 1. † Zech. ix. 12. ‡ 2 Sam. xxii. 51.  
 ‖ Gal. iii. 13, 14. § Isai. xxxii. 2.



ter. To the poor sinful Soul, of whose Condition the parched Ground is a fit Resemblance, *CHRIST* shall be, not barely as the Morning Dew, not barely as the transient Shower, but as a River; yea, as *Rivers of Water*, that flow in copious and never-failing Streams through the thirsty Soil. Making even the sandy Desert green with Herbage, and gay with Flowers.—In a sultry Clime, where' the Sun pours insufferable Heat, and all Things languish under the glaring Rays, nothing is so chearing to the Labourer, nothing so welcome to the Traveller, as a cool and gloomy *Shade*. A poor Soul, assaulted by the fiery Darts of Satan, and distressed with the Remembrance of former Iniquities, is this sultry Clime or *wearry Land*. But *CHRIST* and his Atonement are, not barely as the Boughs of an Oak, which extend their Coolness to a small Distance; not barely as the Canopy of an Alcove, through which much of the glowing Influence penetrates; but like the *Shadow of a Rock*, a *great Rock*. Which projects the friendly Shade, over many a League; which has repelled and excluded the Sun, through all preceding Ages; and gives you, as it were, “the Cold of Snow amidst the Heat of Harvest\*.”

Here then, Brethren, is our Security amidst all Peril. The Blood, the Righteousness, the infinitely glorious Person of *CHRIST*. These are our Hiding-Place—these are our Covert—these are our Strong-Hold. And, (blessed be *GOD*!) the Doors stand wide open. They are never shut, Night nor Day. The Access is free for any; free for all; free

\* *Prov.* xxv. 13.

for the greatest Sinners. We are not only allowed, but We are invited; nay, We are commanded, to approach; to enter; to enjoy the Protection. Or, as the Words of the Text express it, to *sprinkle the Blood* on our Souls.

Sprinkle the Blood on our Souls! You will probably say, "What does this signify? What was done by *Moses*, when he sprinkled the visible Blood, we easily apprehend. But how can We sprinkle the Blood of *CHRIST*, which We never saw? The Blood of *CHRIST*, whom the Heavens have received?"—This is one of those Mysteries, which the natural Man understandeth not. He can form no Notion of it. It is Foolishness to his Apprehension. Therefore may the eternal SPIRIT, both teach us to understand the Doctrine, and enable us to practise the Duty!

To sprinkle the Blood of *CHRIST*, is, truly to believe in *CHRIST*; in his infinite Atonement, and everlasting Righteousness. It is, to receive these Blessings, as GOD's free Gift to Men; to Sinners; to Ourselves in particular. And, having received, to make continual Use of them, in every Time of Trial, for every Occasion of Need.

Perhaps, this Doctrine may become clearer, if we illustrate it by an Example. A remarkable Example we have, in the Practice of *David*. After the Commission of his grievous Crimes, He did, in a very eminent Manner, sprinkle the Blood. For He said unto the LORD, *Thou shalt purge me with Hyssop*, (the Instrument of sprinkling the typical Blood) *and I shall be clean. Thou shalt wash me in the Fountain opened for Sin and Uncleanness, and I shall*

*I shall be whiter than Snow* \*. This Fountain He looked upon, as open for *his* Sins; and fully sufficient to cleanse Him from all his Filthiness. So that he should be as free from Spot, before the righteous Judge, as the Snow on *Salmon* was free from Stain.—Had He said within Himself; “ My Crimes  
“ are too great, for this Blood to expiate. Or,  
“ this Blood cannot be shed, for so vile an Offender  
“ as I am.” He would then have put the Atonement far from Him, together with all its expiating Virtue. This would have been, not to apply, but to throw away the Blood: Not to sprinkle it upon the Soul, but to pour it upon the Ground.

Come then, Brethren; come, Fellow-sinners; let Us also, in this Day of Fear and Danger, look unto *CHRIST* as dying that we may live; as made Sin, that we may be made the Righteousness of *GOD* in Him; as made a Curse, that we may inherit eternal Blessedness.—Let Us look unto *Jesus*, as taking our Nature, and standing in our Stead. Behold Him, apprehended as a Thief; ignominiously bound; and marked with the Lashes of the Scourge. Behold Him, crowned with Thorns; his Hair clotted, his Face discoloured, his Breast and Shoulders all bedewed, with his own most innocent Blood. Behold him, nailed to the Cross; hanging, in the most racking Posture, till all his Bones are out of joint; hanging amidst Malefactors, forsaken of *GOD*, of Angels, and Men. Behold Him, bowing his Head in Death, and stabbed to the Heart with the Executioner’s Spear.—Thus behold Him, and say; “ Verily this Sufferer was the *SON* of *GOD*,

\* *Psal.* li. 7.

“ and LORD of Glory. Verily, these Sufferings  
“ were the Punishment due to *my* Sins. In all this  
“ extreme Anguish, He bore *my* Grievs, and car-  
“ ried *my* Sorrows. He was oppressed, and He  
“ was afflicted; because I had done amiss and dealt  
“ wickedly. He was cut off out of the Land of the  
“ Living, that He might make his Soul an Offering  
“ for *my* Sins, and obtain eternal Redemption for  
“ *me.*”

Thus behold the blessed JESUS. Thus, Sinners, behold the LORD your Righteousness. With this Look of Application; with this appropriating Faith. Be verily persuaded, that You shall find Mercy before a holy GOD; not because You have any Worthiness, but because *CHRIST* has incomparable Merit: That you shall never come into Condemnation, not because you have fasted and prayed, but because *CHRIST* is your great Propitiation. Be persuaded, that GOD has given his SON for you; that GOD gives his SON to you; and together with Him eternal Life.—Be persuaded of all this, upon the best of Foundations, the infallible Word of GOD. Who has declared, that *CHRIST* died for the *Ungodly*; and by his Obedience *Sinners* are made righteous †; that *CHRIST* was wounded on the Cross, and intercedes in Heaven for *Transgressors* ‡; that He received spiritual Gifts, and divine Blessings, even for the *Rebellious* §.—The LORD GOD omnipotent, the Author and Finisher of Faith, enable you thus to believe! On the ground of his own

\* Rom. v. 6. † Rom. v. 19. ‡ Isai. liii. 12.  
§ Psal. lxxviii. 18.

most sure Word, thus to believe! Then you keep the Christian Passover. Then you sprinkle the Blood of *CHRIST*. Then you may boldly say, *under his Shadow we shall be safe.*—Which reminds Us of the third Particular, namely,

III. The Success of this Method, denoted by the Destroyer not so much as *touching* them.—*Lest He that destroyed the First-born should touch them.*—What a beautiful Antithesis! The *Egyptian* First born were wounded; were mortally wounded; were absolutely destroyed. The *Israelites* were not hurt; nor endangered! no, nor so much as touched. So sure and complete a Defence was this Blood of Sprinkling!—Nothing else could have yielded *any* Protection; this afforded *perfect* Security. When this was sprinkled on their Door-Posts, they had no Need to be afraid for the Terror by Night, nor for the Arrow that flieth by Day: for the Pestilence that walketh in Darkness, nor for the Destruction that wasteth at Noon Day\*.

And is not the Hiding-Place, the Covert, the Strong-Hold, provided for Us in the Blood and Righteousness of *CHRIST*, an equal Security? Do they not yield absolute, perfect, consummate Safety? Nothing else could administer the least Hope to the chiefest Apostle; this opens an inviolable Sanctuary even for the greatest of Sinners. None ever perished who laid their Help upon *CHRIST*. He saves—He saves to the uttermost—He saves, not a few only, but *All*—All that come unto *GOD* through Him †. Is our Danger great? Our Security is greater.

\* Psal. xci. 5, 6.

† Heb. vii. 25.

In short, our Refuge and Security are the greatest that can be wished, that can be imagined, that GOD himself could provide.—Chearing, charming, ravishing Truth! Suffer Me to enlarge upon it, Brethren. Let your Attention hang on the glad Tidings. May your Hearts imbibe the precious Doctrine!

Were You pursued by an enraged Enemy; You would think Yourself sufficiently safe, if You could steal away, and hide Yourself in one of the deepest Caves in *America*; with a vast Tract of unknown Land, and all the Waters of the vaster Ocean, between your Persons and the Pursuer. Much safer will your Souls be, under the hiding, cleansing, atoning Efficacy, of this Blood of Sprinkling. By which Unrighteousnesses are forgiven; Sins are covered; and Iniquities done away, as though they had never been.

Were You overtaken by a violent Storm of Hail or of Rain; if you sought Shelter under a Covert, that was firmer than Boards of Cedar; harder than Slabs of Marble; thicker than the Roofs of all the Houses in *Europe*; You would reckon Yourself secure, from Torrents of Rain, or from Vollies of Hail. Much more secure will You be from everlasting Wrath; secure, even when *The LORD shall rain Snares, Fire and Brimstone, Storm and Tempest* \*; provided, You are found under the Covert of *CHRIST*'s magnificent and meritorious Righteousness. By Virtue of which, *all that believe, are justified*—I say not, from a few Millions, or a few Thou-

\* Psa. xi: 6.

sands of Millions, but—from all offensive, provoking, criminal *Things* \*.

Should You be pursued by a conquering Foe, determined to cut you in Pieces; if You turned into a Castle, whose Walls were stronger than Brass, stronger than Adamant, stronger than all the Rocks in the World; You might laugh at the Attempts of your Enemy. You are free from the Power of the Sword. So free are You, and abundantly more free from Danger, when You fly to the Strong-Hold of *CHRIST*'s Death and Atonement. The Souls that abide in *CHRIST*, *they shall dwell on high*; beyond the Rage of the old Serpent, and the great Dragon. *Their Place of Defence shall be the Munitions of Rocks* †; against which all the Assaults of Earth and Hell, shall never be able to prevail. They may say, with the triumphant Apostle; *How much more shall We, who receive Abundance of Grace, and of the Gift of Righteousness*, be delivered from Ruin, and reign in Life by *CHRIST JESUS* ‖ ?

And will you not prize such a Strong-Hold? Shall not such a Covert be dear to your guilty Souls? Will you not set an exceeding great Value upon such an Hiding-Place? Especially, when the Storm is gathering, and threatening all around. When Days of Desolation and Perplexity are coming upon the World. And Judgments, inflicted by Men, may transmit Us to the everlasting Judgment of *GOD*. —How did *Israel* bless and adore their most merciful *JEHOVAH*, for granting them such an effectual Means of Preservation, as the Blood of the Paschal

\* Acts xiii. 39. † Isai. xxxiii. 16. ‖ Rom. v. 17.

Lamb! And shall We not bless and adore the same most gracious JEHOVAH, for granting Us a Means of Preservation, altogether as effectual, and incomparably more wonderful?

If You should say; “How does it appear, that the Blood of *CHRIST* is such a Security? So great; so wonderful; so matchless!”—Because, it is the Blood of *HIM*, who is *JEHOVAH’s Fellow* \*; of *HIM*, who is *GOD ever all blessed for ever* †; of *HIM*, in whom dwells all the Fulness of the *GOD-HEAD* bodily ‡.—Permit me, Brethren, to clear up and establish this Doctrine. As it is a Doctrine of the last Importance. On which the very Strength of our Salvation is built; and from which the Fulness of our Consolation flows.

There are in *CHRIST*, in his one undivided Person, two distinct Natures. One Nature is eternal, infinite, almighty. Which is called by the Apostle, *The Form of God* §. The other Nature had a Beginning; is limited as to Extent, and limited as to Power. This is termed by the Apostle, *The Seed of Abraham* §.—As *GOD*, He is subject to no Authority, and infinitely superior to all Possibility of Suffering. To become capable of obeying, suffering, and dying; He humbled Himself, and was found in Fashion as a Man. That by obeying, suffering, and dying in human Flesh, he might triumph over Sin and Satan, in that very Nature, which Satan had overcome, and Sin had ruined. That, by accomplishing all this in the Room and Stead of his People, He might bring many Sons unto Glory; not with-

\* Zech. xiii. 7.      † Rom. ix. 5.      ‡ Col. ii. 9.  
 § Phil. ii. 6.      § Heb. ii. 16.



out a full Satisfaction, to the Rights of injured Justice, and to the Demands of a violated Law.

*JESUS CHRIST* then, in his divine Nature, is the most high *GOD*. The Heaven of Heavens is the august Palace, and Royal Residence of this blessed and only Potentate. Thousand Thousands minister unto him, and ten thousand Times ten Thousand stand before Him. The Church militant rely on Him; the Church triumphant adore Him; while all the Hosts of Angels pay Homage to him.—*JESUS CHRIST*, in his divine Nature, is the majestic and the most adorable *I AM*. Self-existent and independent. All Worlds, and all Beings, are derived wholly from Him, and depend continually upon Him. *He made the Worlds, and upholdeth all Things* \*.—View the Beauty, the Magnificence, the Harmony, observable in Heaven, on Earth, through the Universe. All is intended, like the Miracle wrought at *Cana of Galilee, to manifest his Glory* †. To tell every One, who has Eyes to see, and a Heart to understand, how great our SAVIOUR is; how sublime his Majesty, and how marvellous his Perfection. All Things, says the *SPIRIT* of Inspiration, were created *by* Him, and *for* Him ‡.—Judge then, whether the Obedience and Atonement of *such* a REDEEMER, are not sufficient to secure, perfectly to secure any Sinner; every Sinner; all Sinners that fly by Faith under his Wings. As perfectly sufficient they are, for this blessed Purpose, as the unmeasurable Circuit of the Skies, is roomy enough for a Lark to fly in; or as the immense

\* Heb. i. 2, 3. † John ii. 11. ‡ Col. i. 16.

Brightness of the Sun, is lightfome enough for a Labourer to work by.

Behold, now, the Dignity and Excellency of this Blood, which is your Covert, your Hiding Place, your Strong-Hold. It has all the Power and Efficacy, that every divine Perfection can give it. It is the Blood and Righteousness of HIM, who is eternal, incomprehensible, and exalted above all Blessing and Praise. Surely then nothing can bear any Proportion to it. Guilt, all Guilt, though ever so execrable and horrid, compared with the Grandeur and Riches of this invaluable Blood \*, is as a Glow-worm

\* St. Chrysestom's Explanation of a Verse lately quoted, is so important in itself, and so apposite to our Purpose; exhibits such a magnificent and delightful Display of the Salvation which is in CHRIST JESUS; that I promise myself, the Reader will allow me to present Him with a Translation. *How much more shall they, who receive Abundance of Grace, and of the Gift of Righteousness, reign in Life by One CHRIST JESUS!* Οὐκ ἐπὶ τῆς ἁβύθου Χάρις, &c. "The Apostle says not, Grace, but, *Abundance of Grace*. For, We receive, not barely what may suffice to obtain our Pardon, but incomparably more. We are delivered from all Punishment, and from every Evil. We are justified; We are sanctified; made the Children of GOD, and the Brethren of his only begotten SON. We are constituted Heirs, joint Heirs with the PRINCE of Heaven. Yea, We become the Members of his Body; most intimately and indissolubly united to that divine Head.

" All these Privileges, St. Paul styles *The Abundance of Grace*. Intimating, that the Antidote is not only qualified to counter-act and expel the Poison; but is sovereign also to establish Health, to create Beauty, to impart Honour, and, from the most malignant of all Evils, to produce the most distinguished Blessings. Any one of which, separately considered, would have

worm before the Sun. All Manner of Sins and Blasphemies are blotted out by such an Expiation, as the Shades of Night are abolished by the Light of Day. Every Sinner washed in his Blood, must

“ been sufficient to overcome and disarm Death. But  
 “ under their combined Influence, it is Absolutely de-  
 “ stroyed; it vanishes entirely away, and leaves not so  
 “ much as a Trace of Mischief, or a Shadow of Terror.

“ Let Us suppose some poor Debtor, owing a con-  
 “ siderable Sum; and, for Want of Payment, call into  
 “ Prison. A generous Friend, pitying his Condition,  
 “ discharges the whole Debt, and releases him from  
 “ Confinement. And not this only, but bestows upon  
 “ Him splendid Apparel, with thousands of Silver and  
 “ Gold: introduces Him to Court, and recommends  
 “ Him to the royal Favour; procures his Advancement  
 “ to the highest Honours, and puts Him in Possession of  
 “ the grandest Preferments. Where now is the Disgrace  
 “ of his Imprisonment, and where are the Distresses of  
 “ his insolvent State?

“ Such is the Case with regard to us Sinners, and  
 “ our most gracious REDEEMER. He has paid incon-  
 “ ceivably more, than we either did or could possibly  
 “ owe. Being GOD, the true GOD, the infinite and  
 “ eternal GOD, his Payment exceeds our Debt, as  
 “ much as the Waters of the great Deep exceed the  
 “ small Drop of a Bucket.—Doubt not, therefore, poor  
 “ Sinner, that flieth for Refuge to this all-glorious SA-  
 “ VIOUR; doubt not, but thy Sins, though more viru-  
 “ lent than all Plagues, are done away; and Death,  
 “ though He be the King of Terrors, is abolished.  
 “ This abolished, and those done away, before such an  
 “ Ocean of Grace and Merit; even as a Spark of Fire  
 “ is extinguished, when plunged into the Abysses of the  
 “ Sea.” For indeed, compared with a *divine* Person  
 and an *infinite* Righteousness, whatever Guilt You have  
 contracted, whatever Thing You can name, is, as our  
 devout Orator speaks, *ραυς μικρα προς πιδυλος απειρον*,  
*No more than a scanty Drop, compared with the boundless*  
*Ocean.* Vid. Chrysoft. in loc.

be whiter than the unfullied Wool, whiter than the Virgin Snows. Every Sinner, clothed in this Righteousness, must be unblameable and unrepreeable, even before the Eye of Omniscience itself.

For this, therefore, bless the LORD, O my Soul; and all that is within me, bless his holy Name. Bless the LORD, O my Brethren; and let every Thing that hath a Being, praise his unutterable Grace. For *behold! GOD is our Salvation.* GOD Himself is made Flesh, and become our Sacrifice, our \*Sin-Offering, our justifying Righteousness, *Therefore will we trust, and not be afraid\**; trust in this infinitely sufficient SAVIOUR; and not be afraid of Death or Hell, of any Enemy or any Evil.—But this leads me to apply the Whole. Which I shall do by Way of

Examination,  
Direction,  
Exhortation,  
Consolation.

1. By Way of *Examination.* *Examine your own selves,* says the Apostle †. Have *You* kept the Pass-over? Have *You* sprinkled the Blood!—Many, perhaps, will be ready to answer; “We have.”—But, beware, my Friends, lest ye deceive your own Souls. Let me give *You* a Touchstone, whereby *You* may try your Spirit, and pronounce aright concerning your State.

Have *You* been convinced of your *great Sinfulness*? Of your sinful Nature and your sinful Prac-

\* Isai. xii. 2.

† 2 Cor. xiii. 5.

tice? Have You been made sensible, that Hell, ~~the~~ the deepest Hell, is your deserved Portion? Is what you deserve for any Transgression—for every Transgression—how much more for the many Thousands—how much more for the many Millions—how much more for the numberless Multitude of your Provocations? If you have never been convinced of these most alarming, but certain Truths; if You have never been touched with a Sense of your extreme Guilt, and undone State; I fear, You are settled upon your Lees. You are in the dead Sleep of Sin. You are not so much as awakened; much less have You applied *CHRIST*.

Again; have you been made to see, that *nothing but CHRIST* and his precious Blood, nothing but *CHRIST*, and his divine Righteousness, can be your Security from Vengeance? Have you been convinced, that Thousands of Rams, and ten Thousands of Rivers of Oil, could never expiate the least of your Iniquities? That no Tears, no Confessions, no Amendment, nothing but the Sacrifice of the Body of *CHRIST*, can make your Peace with *GOD*? If you have not been taught the absolute Insufficiency of every Remedy, save only the meritorious Sufferings of *JESUS CHRIST*; You have not seen Him, neither known Him. Much less is his Blood sprinkled upon your Conscience.

Once more; have You a supreme, a *matchless Esteem* for *CHRIST*? Is *CHRIST* and his great Salvation the Thing that You long for? Is He to your Souls the Pearl of great Price? Do you account all Things but Loss, that you may win *CHRIST*, and be found in Him? If this is not the State of your  
Soul,

Soul, I dare not flatter you with vain Hopes. I must not buoy You up with ungrounded Imaginations. You are not, as yet, in your Hiding-Place. Neither have you fled to your Strong-Hold. All the Curses of the divine Law stand charged and pointed full against You. You have no Security from being hurt by the first Death, nor from being irrecoverably ruined by the second Death. If Judgments should come upon a sinful and backsliding People, You have no Defence. There is no Wall of Fire around You? You must therefore expect to fall among those that fall; and, falling by the Sword, may immediately drop into Hell.

Can You hear this and be unconcerned? Can You listen to this Warning, more awful than the Voice of ten thousand Thunders, and not start from your Insensibility? Are You not looking around, and ready to cry out; "What then shall I do, to be safe in the Day of Evil?"—O! that this Inquiry came from the very Bottom of your Hearts. I should then proceed with great Cheerfulness, to

2. A Word of *Direction*.—Fly to *CHRIST*, alarmed Sinners. Come under the Covert of his Blood. Appropriate the blessed *JESUS*; look upon Him and his Merit as your own. Thus sprinkle his Blood. Sprinkle it upon your Lintel and Door-Posts; upon all You are, upon all You have, and all You do. Upon your Consciences, that they may be purged; upon Your Souls, that they may be sanctified; upon Your Works, that they may be accepted.—Say, every One for Himself; "I am a poor, guilty, helpless Creature. But in *JESUS CHRIST*, who is full of Grace and Truth, I have  
" *Righ-*

“ *Righteousness and Strength* \*.—I am a poor, polluted, loathsome Creature. But *JESUS CHRIST*, who is the Image of the invisible *GOD*, and the Brightness of his Father’s Glory, has *loved me, and washed me from my Filthiness in his own Blood* †.— I am by Nature, a perverse and depraved Creature; and, by evil Practice, a lost damnable Sinner. But *JESUS CHRIST*, who made the Worlds; *JESUS CHRIST*, whom Heaven and Earth adore; even *JESUS CHRIST* himself, came from the Mansions of Bliss, on purpose to *seek me; to save me* ‡; to give himself for me.— And how can I perish, who have such a Ransom? How can I be undone, who have such a Repairer of my Breaches? How can I come into Condemnation, who have the Blood, not of ten thousand Sacrifices; the Merit, not of ten thousand Angels; but the Blood and Merit of *JEHOVAH* Himself for my Propitiation?”

Should you say; “Have I a Warrant for such a Trust?”—You have the best of Warrants, our *LORD*’s express *Permission*; *Whosoever will, let Him take the Water of Life freely* §. It is not said, this or that Person only, but *whosoever*; including You and me; excluding no individual Man or Woman.— It is not said, whosoever is worthy, but whosoever is *willing*. *Wilt Thou be made whole?* Was our *LORD*’s Question to the impotent Man, at the Pool of *Bethesda*. *Wilt thou inherit Grace and Glory?* is his most benevolent Address, to sinful Men, in all Ages.—*Let him take the Water of Life*;

\* *Isai. xlv. 24.* † *Rev. i. 5.* ‡ *Matt. xviii. 11.*  
 § *Rev. xxii. 17.*

let Him receive ME and my Righteousness; let Him look upon all that I have done and suffered, as done and suffered for his Redemption. This will administer Peace of Conscience and Joy in the HOLY GHOST. This will produce Love of GOD, and Alacrity of Obedience. In which Things the true Life of the Soul consists.—All these Blessings are to be received *freely*; without Money and without Price. That is, without any good Works, any good Qualities, or any preparatory Conditions whatever. To be received, as the infinitely rich Gift of divine Grace; vouchsafed even to the Lost—the Guilty—the Undone.

You have our LORD's most generous *Invitation*: *Come unto ME*. And whom does he call? The Righteous? No. The Excellent? Quite the reverse. He calls Sinners; miserable Sinners; even the most miserable of Sinners. Those who are *wearied and heavy laden*; overwhelmed with Iniquities; bowed down to the very Brink of Hell; and ready to think, "There is no Hope for them." Yet them He encourages; them He invites; to them He declares, *I will give you Rest* \*. Rest, in the Enjoyment of Peace with GOD, and Peace in your own Consciences. Observe and admire the Riches of your REDEEMER's Grace. He says not, Ye are vile Wretches; polluted by Sin, and enslaved to the Devil; therefore keep at a Distance; but *therefore come*. Come; and be cleansed by my Blood. Come; and be made free by my SPIRIT.—He says not, furnish yourselves with this or that, or the other recommending Accomplishment; but only come.

\* Matt. xi. 28.



Come, just as you are; poor, undone, guilty Creatures. Yea, come to ME, for Pardon and Recovery. To ME, who have given my Life, myself, my All, for your Ransom.

Should you still question, whether these inestimable Blessings are free for you? Remember, Brethren, they are free for Sinners. Is this your Character? Then they are as free for your Acceptance as for any Person's in the World. *To Us eternal Life is given\**; not us, who had deserved it by our Goodness; but us, who had forfeited it by our Sins.—*To you is preached the Forgiveness of Sins †*; not You, whose Transgressions were inconsiderable; but You, whose Iniquities were more in Number than the Hairs of your Head.—Even to You, who are the lost and perishing Sinners of *Adam's Family*, is the *Word of this Salvation sent ‡*. And, by a Commission from GOD, we publish it; that as Sinners, you may receive it; that receiving it, You may commence Believers; and *believing, may have Life through his Name* ||.

Some, perhaps, will be inclined to debate; “Is this so extraordinary a Matter? Will this Exercise of *Believing* do such great Things for Us, or put Us in Possession of such singular Blessings?”—*Moses* might have formed the same Scruple, with regard to the *Sprinkling of Blood*. Will this seemingly insignificant Circumstance be such an extraordinary Safeguard to Us? Will this preserve Us from the impending Blow, more effectually than the Labours of the Engineer, or the Shield and Spear of the Warrior?—But *Moses* consulted not with Flesh and Blood.

\* 1 John v. 11. † Acts xiii 38. ‡ Acts xiii. 26.  
|| John xx. 31.

*Moses* rejected all such carnal Reasonings. By Faith, He and his People kept the Passover, and were made Partakers of the temporal Salvation. By Faith may You and I receive *CHRIST*! and shall We be partakers of Pardon and eternal Salvation.

By believing the Promise of *GOD*, and by trusting in the Person of *CHRIST*, we are united to the *LORD JESUS* \*. So as to have a real Interest in his Blood and Righteousness. Being united to *CHRIST*, our Sins are done away by Virtue of his infinitely precious Atonement; and eternal Life becomes ours, on Account of his everlasting Righteousness.—Whoever thus believes; believes merely as a Sinner, not upon the Supposition of any Goodness in himself; but upon the sole Warrant of *GOD*'s Promise, in the infallible Word of the Gospel. Such a Person shall not be ashamed of his Belief; shall never be disappointed of his Hope; *according to his Faith shall it be unto Him* †.

Come then, Fellow-Sinners, believe the Record of Heaven. Set to your Seal, that *GOD* is true. Honour his Word, which cannot lye. Honour his Grace, which is absolutely free. Honour his dear *SON*, who has obtained eternal Redemption for such unworthy Creatures as You and I. What shall hinder you?—But this leads me to

3. A Word of *Exhortation*. I say then, what shall hinder You? What shall withhold you, a single Moment, from believing? *Since all Things are ready* ‡ in *CHRIST JESUS*. The great Propitiation is made by Him. The perfect Obedience is performed

\* Eph. iii. 17. † Matt. ix. 29. ‡ Matt. xxii. 4.  
by

by Him. All the Conditions of the new Covenant are fulfilled by Him. Come then, and partake of the heavenly Blessings; as You partake of a Marriage Feast, when the Entertainment is all prepared, and the Bridegroom bids You welcome.

Fain would I prevail in this most important Address. LORD, *make bare thy Arm; incline their Hearts; make them willing in the Day of thy Power*\*.—My dear Friends, if you turn away, from such Invitations, You are ruined to Eternity. Misery awaits You Here, and Damnation Hereafter. Suffer me then to be importunate. Refuse not HIM that calleth You by my Mouth; that bids You trust, and not be afraid; that offereth Himself, with all his Fulness to You.—Why are You backward? Why slow of Heart to believe? Why do you stand at a Distance from the all-gracious *JESUS*?

Is it because You are guilty Wretches? Then He publishes the Act of Indemnity to You; *I, even I, am He, that blotteth out your Transgressions for mine own Sake* †.—Is it because You are polluted Creatures; loathsome in your own Eyes, and much more loathsome in the Eye of infinite Purity! Then hear the Word of the HOLY ONE; *I will sprinkle clean Water upon You, and Ye shall be clean. From all your Filthiness, and from all your Idols will I cleanse You* ‡.—Is it because your Sins are more numerous, and more heinous than the Sins of others? Be they ever so numerous, or ever so highly aggravated, thus saith the GOD of immensely rich Grace in *CHRIST*;

\* Psal. cx. 3.  
xxxvi. 25.

† Isai. xliii. 25.

‡ Ezek.

*Though your Sins be as Scarlet, they shall be as white as Snow; though they be red like Crimson, they shall be as Wool.*

Are you still objecting. "I am weak. I have no Strength. I cannot believe."—Look, then, to a promising GOD; that He may help your Unbelief. That He may fulfil in You all the good Pleasure of his Will, and the Work of Faith with Power. For HE, who is Truth itself, has said; *Your GOD will come, and save You. Then shall the Eyes of the Blind be opened, and the Ears of the Deaf shall be unstopped: The lame Man shall leap as an Hart, and the Tongue of the Dumb shall sing †.*—Has the LORD given You a Desire to believe in his dear SON? Doubt not but He will also give You the Power. Does GOD the LORD bring to the Birth, and not give Strength to bring forth? That be far from HIM! The Suspicion be far from Us! He has, in unspeakable Mercy, appointed his blessed SPIRIT for this Purpose. The HOLY GHOST the Comforter attendeth continually on this very Thing. To testify of CHRIST, and to reveal CHRIST in our sinful Souls. Enabling us to discern the All-sufficiency of CHRIST; to discern our Right to make Use of CHRIST; and to receive CHRIST as our own—our own GOD and SAVIOUR.

Be it then your daily Endeavour, your continual Business to believe; firmly, confidently, assuredly to believe in JESUS CHRIST; as the great and glorious REDEEMER, in whom You have Pardon, You have Righteousness, and eternal Life. Thus ex-

\* Isai. i. 18.

† Isai. xxxv. 4, 5.

ercise Yourselfs unto Godliness, and *GOD* will help You; *GOD* will strengthen You; yea, *GOD* will uphold You with the right Hand of his Righteousness.— Thus exercise Yourselfs unto Godliness, depending on the divine Faithfulness; proceeding upon the divine Warrant; in Obedience to the divine Command, which expressly says, *Believe in the LORD your GOD, so shall ye be established. Believe his Prophets, so shall ye prosper* \*. *Believe in his dear SON, so shall ye be saved* †.

*Pharaoh* said to *Joseph*, *Now thou art commanded, this do* ‡. Let me also say to my Hearers; Now Ye are allowed, invited, commanded to believe in the SON of GOD, this do. 'Tis your grand Concern. The one Thing needful. Without this nothing will profit You. Therefore I repeat my Exhortation. Therefore I am so urgent. Therefore I cannot dismiss the Subject, without beseeching the FATHER of Mercies, to command a Blessing upon the Word. That You may indeed believe, § unto Righteousness, unto Life, unto Salvation. Thus will You glorify the ineffable Goodness of GOD, and the inestimable Merit of *CHRIST*. Thus will You find a sure, a full, an incomparable rich Provision made for your Safety. And thus will You most effectually comply with that tender and gracious Invitation of the LORD your GOD; *Come, my People, enter Thou into thy Chambers, and shut thy Doors about Thee: Hide thyself as it were for a little Moment, until the Indignation be overpast. For behold! the LORD*

\* 2 Chron. xx. 20.      † Acts xvi. 31.      ‡ Gen. xlv. 19.  
§ Rom. x. 10.

*cometh out of his Place to punish the Inhabitants of the Earth, for their Iniquity\*.*

And what will ye do, when the LORD cometh forth to punish, if you are not received into the Hiding-Place?—What will Ye do, ye Men of *sober* and *decent* Conversation; who have nothing but an outward Regularity, and some customary Conformity to religious Worship? These, tho' in their Place valuable, yet are no Security. They are only the Outworks, not your Citadel. When the righteous Judge *shall be revealed from Heaven, in flaming Fire, to take Vengeance on them that obey not the Gospel †*; these, without the Blood of Sprinkling, will be but as a withered Leaf amidst the inextinguishable Burning.

What will Ye do, ye Men of *Wealth*, and large Possessions? *Will Riches profit You, in the Day of Wrath ‡*? Will 'Riches protect you in the Day of the LORD's Controversy? Alas! they will mark You out for a Prey, and serve only to lure the Vultures. If Riches have been your Idol; hoarded up in your Coffers, or lavished out upon Yourself; they will, when the Day of Reckoning comes, be like the Garment of Pitch and Brimstone, put upon the Criminal condemned to the Flames.

What will Ye do, ye *mighty Men* of Valour? If the LORD turn his Hand upon You, your Heart shall fail, and your Knees be feeble; your Arm shall lose its Strength, and your Sword shall lose its Edge. Your Fleets and Armies *shall be as Tow*, and the Commanders of them *as a Spark*; and they shall both

\* *I*sai. xxvi. 20, 21.    † *2* Thess. i. 8.    ‡ *Prov.*  
*xi.* 4.

*burn together, and none shall quench them* \*.—If you are not sheltered and secured by his Blood, what will Ye do, when the Shout of the Archangel is made, and the Trump of GOD is heard? Undaunted as You now seem, You will then, in an Agony of Despair, *call upon Rocks to fall upon You, and Mountains to cover You* †.

What will ye do, ye *voluptuous* Men, and ye *careless* Women? Ye that eat the Lambs out of the Flock, and the Calves out of the Midst of the Stall? Ye that drink Wine in Bowls, and anoint Yourself with the chief Ointments? Ah! what will ye do when *the whole Land*, for the Universal Degeneracy of its Inhabitants; for their Contempt of *CHRIST*, and Neglect of Grace; *shall become Brimstone, and Salt, and Burning. Inasmuch that it shall not be sown, nor bear, nor any Grass grow thereon* ‡. Much more may I ask, what will Ye do, when the Heavens shall pass away with a great Noise; when the Elements shall melt with fervent Heat; when the whole Earth, and all the Works that are therein, shall be burnt up?

What will Ye do, People of *all Ranks and Conditions*; when *Mischief shall come upon Mischief, and Rumour shall be upon Rumour* ||? When your Houses shall be laid in Heaps, and your Streets be made a Place of Graves? When your Cities, that were full of Inhabitants, shall be solitary; and not a Voice heard amidst them, but Sighs of the Disconsolate, and Groans of the Dying? When your Children shall be slaughtered in one Place; your Parents in

\* Isai. i. 31. † Rev. vi. 16. ‡ Deut. xxix. 23.  
§ Ezek. vii. 26.

another; and the "Slain shall lie behind the Slayer, " as the Sheaves \* behind the Reaper in the Time " of Harvest."—But above all, what will Ye do, when the great white Throne is erected; when the Earth and the Heavens flee away from the Face of HIM that sitteth thereon; and the Dead, both small and great, stand before GOD to be judged? Without the Blood of Sprinkling, where can You be safe? How will You appear? What will You do?—Whereas, if *CHRIST* and his Blood are yours, all is yours. You have nothing to fear, in Time or Eternity. "O! well is it with You, and happy " shall You be." But this reminds me of adding a Word,

4. By Way of *Consolation*.—Possibly, You may be ready to enquire; "What Consolation will this " administer, under the Appearance of national Calamities?"—Very great. *Fear not*, says the LORD, *for I have redeemed thee* †. Redemption by *CHRIST*, is a Preservative from all Terrour, and an Antidote against every Evil. When this Blood is sprinkled, Sin is done away, and GOD is appeased. His Promises are your Portion, and his Arm is your Defence. For the Comfort of such People it is written; *He shall deliver Thee in six Troubles; yea, in seven there shall no Evil touch Thee. In Famine, He shall redeem thee from Death; and in War, from the Power of the Sword. Thou shalt be hid from the Scourge of the Tongue; neither shalt thou be afraid of Destruction when it cometh* †. In the Hands of this reconciled and faithful CREATOR, this un-

\* Jer. ix. 22.  
v. 17, 20, 21.

† Isai. xliii. 1.

‡ Job



wearied and Almighty DELIVERER, how safely may You deposit Yourself and your Families, your Possessions and your All !

Be not then discouraged, ye Followers of *CHRIST*, though troublous Times should come. All Creatures, and all Events, are under the Controul of your heavenly FATHER. If he has any farther Occasion for your Service, or sees it conducive to your Good, He will preserve you amidst the greatest Dangers. He can draw a Curtain of Concealment over You; as He did over *David* in the Cave \*. He can plant an invisible Guard around You, as He did around *Elisha* in *Dothan* †. He can turn the Hearts of your Adversaries, and make even the Enemy and the Avenger to be at Peace with You; as he did in the Case of *Jacob*, and his enraged Brother.—Or, if you fall in the common Calamity, *your latter End shall be Peace*. Your Inheritance is unalienable, and *your Joy no Man taketh from You*. Your best Things, your eternal Interests, are secure inviolably secure, being hid with *CHRIST* in *GOD* ‡.

Happy, unspeakably blessed and happy the People, on whom this Blood is sprinkled ! If vindictive Visitations come upon the Land, this may screen and protect their Persons; like the Mark, which the Man clothed with Linen, set on the Forehead of *GOD*'s chosen Ones ||; or like the Line of Scarlet Thread, which *Rahab* the Harlot bound to the Window of her House §. However, by this Blood of Reconciliation, all Afflictions shall be disarmed, and every Evil unstrang. Nay, all Things, not in Prosperity only, but

\* 1 Sam. xxiv. 3. † 2 Kings vi. 17. ‡ Col. 3. 3. || Ezek. ix. 6. § Josh. ii. 18, 19.

in Adversity likewise, *shall work together for Good*\*. Death, even Death, is vanquished for them, and becomes their Gain. And the last Judgment is no longer their Terror, but their unspeakable Privilege. Being justified by this Blood, they may even *glory in Tribulation, and rejoice in Hope*, in sure and steadfast Hope, of the Glory of GOD †.

Will ye not then, Brethren, ardently join with me, while I lift my Voice to GOD in the Heavens, and say; “Awake, awake, O Arm of the LORD; “let this be a Day of thy Power, and a Day of our “Redemption. Behold, O GOD, our SAVI- “OUR, and look upon thy various Congregations. “See, what a Gathering of the People there is in “thy Courts; let there be as great a Gathering of “Souls to thy blessed Self. Fulfil the Prophecy, “Almighty SHILOH! Let Sinners, won by the “Discovery of thy Grace, fly unto Thee as a “Cloud; and take Shelter in thy Wounds, as the “Doves in their Windows’ That they may rest in “the Day of Trouble; and, when Time shall be “no more, may enter into that everlasting Rest, “which remaineth for the People of GOD.” Amen!

\* *Rom. viii. 28.* This seems to be the Meaning of the HOLY GHOST, in the Passage lately quoted from *Job. In six, in manifold and various Troubles, GOD shall deliver Thee.* Or, if he suffer Thee to be involved in *seven, there shall no Evil touch Thee.* His gracious Presence shall be more than Deliverance. Thou shalt not feel *Anguish*, but enjoy *Comfort*. Thou shalt not suffer *Harm*, but receive *Benefit*. Though the Flames of Tribulation kindle all around, they shall not consume thee, but only loose thy Bonds, and set thee free. Set thy Affections free, from a troublesome World; or set thy Soul free, from a Prison of Clay.

† *Rom. v. 1, 2, 3.*



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# S E R M O N III.

## The WAY of HOLINESS.

EZEK. xviii. 27.

*When the wicked Man turneth away from his Wickedness that he hath committed, and doeth that which is lawful and right, he shall save his Soul alive.*

**M**ANY of my Hearers, I observe, are Husbandmen; and the Season, if I mistake not, is the Season of *Seed-Time*. I will suppose a Person, unskilled in your Business, Brethren, taking Notice of your Work. Perhaps He goes Home, and says — “What strange inconsiderate Creatures have I seen in the Field? I saw them, instead of laying up their Corn in the Garner, throwing it away by Handfuls. Nay, they even buried it in the Ground, and left it to putrify under the Clods. Is this the Way to improve their Stock, and increase their Substance? Is this the Way to get Gain, and provide for their Families?”

Should any one make such a Reflection on your Conduct; You have an Answer ready. The same Answer, only with an Alteration of Circumstances, will be equally proper for your Preacher. It is true, his usual Subjects are, The absolutely free Grace of GOD, and the immensely rich Merits of *CHRIST*; the infinite Atonement, and everlasting Righteousness of the REDEEMER. But because He generally enlarges upon these Doctrines, is He therefore throwing away his Words? Does He *neglect* the Cause, or *disregard* the Interests of *Holiness*? Far from it. He is sowing the Seed of vital Holiness. Without which Seed, Holiness will never flourish in your Hearts; will never bring forth Fruit in your Lives; any more than your plowed Lands would produce a Crop of Corn, without receiving the appointed Grain. It is *through th. Knowledge of our adorable SAVIOUR, as calling Us to Glory and Virtue, that We have all Things pertaining unto Life and Godliness* \*; unto the Enjoyment of Life eternal, and the Practice of true Godliness.

To convince You, that this is my Aim, I have chosen a Text full to the Purpose; and not unsuitable to the Occasion of our present Assembly. *When the wicked Man turneth away from his Wickedness that he hath committed, and doeth that which is lawful and right, he shall save his Soul alive.*

The Words naturally divide themselves into the following Particulars;

I. What the wicked Man should turn *from—*  
*Wickedness.*

\* 2 Pet. i. 3.

II. What

II. What he should turn to—*To do that which is lawful and right.*

III. What will be the *Effect* of such Turning—*He shall save his Soul alive.*

May *CHRIST JESUS*, the Head of his Church, and the wonderful Counsellor, enable Us to open these Truths; to add a Word of lively Application; and to receive godly edifying from the Whole!

I. What the wicked Man should turn from—Wickedness. Here perhaps You expect, that I should mention several Sorts of Wickedness; should display the detestable Nature, and destructive Consequences of each; and deter You, by such Considerations, from the Commission of them all. Deter You from Lying and Defrauding; from Cursing and Swearing; from Drunkenness and Uncleaness; from a spiteful Temper and a back-biting Tongue. These are horrid Evils. On Account of these the Land mourns. These bring the Vengeance of GOD on a Person, and on a People\*. If I could speak in Thunder, I could never inveigh too loudly against these Vices. “Ye that go on in such Iniquities, “Ye are scattering Brimstone upon your Habitations †. “Ye are heaping up Wrath against the Day of Wrath ‡. “How can Ye escape the Damnation of Hell ||?”

But let me forbear such Invectives. Let me reason with You, in the Spirit of Mildness.—I will suppose You possessed of a pleasant Garden. In some favourite Bed, many Weeds spring up, alluring to

\* Col. iii. 6. † Job xviii. 15. ‡ Rom. ii. 5.  
|| Matt. xxiii. 33.

the Eye, but full of deadly Poison. Will You order your Gardener to crop off the *Leaves*, or to pluck up the *Roots*?—To pluck up the *Roots*, most certainly. Because, if He does the former only, it will avail but little; it will be no better than Labour lost. Whereas, if He does the latter, He will effectually rid your Ground of the pernicious Encumbrance.—Thus would I act. Wickedness is this *pernicious* Weed. It is full of deadly Poison. It pollutes your Souls, and will be the Bane of your Happiness. I would not therefore be content with using the Pruning-knife and cutting off the Shoots. But I would take the Spade, and level my Blow at the Root.

I would fain have You turn, not partially and superficially, but *thoroughly* and *habitually*—Not from some only, but from *all* Wickedness—And not barely from the Practice, but even from the *Love* of it, and any *Fondness* for it—This will never be accomplished, unless You turn

From a <i>thoughtless</i>	} State.
From a <i>prayerless</i>	
From an <i>insensible</i>	

1. From a *thoughtless* State.—You are made for Eternity. You are immortal Beings. You must dwell either with GOD in Heaven, or with Devils in Hell; and that to endless, endless Ages. You know not how soon You may be summoned into the invisible and eternal World. The following Night, for aught you can tell; or before the present Hour is expired. Do you seriously consider, to which of these everlasting Abodes You are approaching?

For

For which of these unchangeable Conditions You are meet?

*Except a Man be born again, says our LORD, He cannot enter into the Kingdom of Heaven* \*. This is the unalterable Resolution of the righteous Judge. You all hope for Heaven; and I humbly beseech the LORD, that You may not be disappointed of your Hope. But do You diligently enquire, whether You have experienced this New Birth? Is there a spiritual Change wrought in your Souls? Are your Affections taken off from Vanity, and fixed on the infinitely amiable GOD? Is your Memory filled with the Truths of the Gospel, and are your Desires rising to Things above? To expect the Blessedness of Heaven, and have no Concern about this Renewal of your Nature, is to contemn the Counsels of *CHRIST*, and to trifle with his unalterable Decree.

*Without Holiness no Man shall see the LORD* †. This is the standing Rule for our present Conduct, and indispensibly necessary for our future Happiness. You may be civil and decent in your Behaviour; You may attend the Place of divine Worship, and pass for reputable Persons. Yet, unless You are holy in your Hearts, and holy in your Conversation, You cannot enter into GOD's blissful Presence. To be holy, is to *put on CHRIST* ‡; to resemble *CHRIST*, in your Spirit and Carriage, as one Man resembles another, when He puts on his Dress, or imitates his Manners. Do You look to *CHRIST*, as your Pattern; follow *CHRIST*, as your Guide; and, in the general Course of your Life,

\* John iii. 3. † Heb. xii. 14. ‡ Rom. xiii. 14.



walk as *CHRIST* walked?—Perhaps You have never so much as aimed at this. Never so much as seriously considered Eternity, Regeneration, and a Conformity to *CHRIST*. These Things are seldom, if ever in your Thoughts. Then be assured, You are far from Holiness. You are not turned from your Evil Way; no, nor so much as *beginning* to turn.

Say not, “ This Duty of serious Consideration is “ a slight Matter. If I have been guilty of Injustice “ or Perjury; if I had committed Adultery or Murder; these indeed were heinous Crimes. Whereas, “ the Omission, which You have insisted on, is but “ a small Offence.”—*Small Offence!* I refuse not to think so. However such Guilt may appear little in your View, or sit easy upon your Conscience, it is heinous enough to make Heaven and Earth amazed. For *Thus saith the LORD; Hear, O Heavens; and give Ear, O Earth! I have nourished and brought up Children, and they have rebelled against me. The Ox knoweth his Owner, and the Ass his Master's Crib: But Israel doth not know, my People DO NOT CONSIDER* \*. To say the Truth; an inconsiderate careless Life, is an unintermitted Course of Sin. It is one continued Act of Rebellion against God.—It opposes his compassionate Wish; *O! that they were wise! That they understood this! That they would consider their latter End* †!—it disobeys his positive Command; *Thus saith the LORD of Hosts, the supreme Ruler of the World, Consider your Ways* ‡.—

\* *Isai. i. 2, 3.* † *Deut. xxxii. 29.* ‡ *Hag. i. 5, 7.*

It defeats the Design of his holy Word, and would make the Blood of his SON to be of none Effect.

2. Turn from a *prayerless* State.—Alas! how many of those, whom We call Christians, are Strangers to Prayer! How many *Servants* rise to their Work, and never bend a Knee before their MASTER in Heaven! How many *Masters* set their Servants an ungodly Example; enter upon the Affairs of the Day, without imploring the GOD of all Grace either to prosper their Business, or to sanctify their Souls! How many Parents know not what it is, to make earnest Supplications for the Conversion and Salvation of their Children! and how many *Children* are as ignorant of the Nature, the Necessity, the Advantages of Prayer, “as the wild Ass’s Colt \*!

Shall I reckon *These* good People? Are These turned to their GOD? No; they are Despisers of the Most HIGH. They cast Contempt upon his Majesty. The Language of their Practice is; “Depart from Us, Omnipotent as Thou art, We have no Need of Thee. No Need of thy SPIRIT, to make Intercession *in* Us; no Need of thy SON, to make Intercession *for* Us.”—Most justly, therefore, is it reckoned by *Eliphaz*, as Part of a wicked and abandoned Character; *Trou restrainest Prayer before God †*. Nay, it is mentioned by the Psalmist, as the finishing Part; that which seals up the Soul under the Dominion of Iniquity, and shuts out all reasonable Hope of a Reformation. *They are corrupt; they do abominable Works; and there is no*

\* Job xi. 12.

† Job xv. 7.

Prospect of their doing otherwise, since *they call not upon the LORD* \*.

Religious, yet neglect Prayer! Impossible. Can a Man live without Food? Can He breathe without Air? No more can you withstand Temptation, or exercise Godliness unless *You watch unto Prayer* †.—The Neglect of Prayer, is not only sinful in itself; but the sure Sign of an un sanctified Heart, and the wide Inlet to every unrighteous Practice. “Shew me a prayerless Person, said One, and I will shew You a graceless Person.”—Turn then, Sinners, turn without Delay, to a Habit of Prayer; of secret, serious, earnest Prayer. Otherwise, You cannot expect, that the Wrath of GOD should be turned away from You. No; when he whets his glittering Sword, and his Hand takes hold on Judgment, *You* are the Persons that cause the Indignation, *You* are the Persons who have Reason to tremble at the Stroke. For thus it is written in that venerable Book, which is a Transcript of the divine Will, and the Rule of the divine Procedure; *Pour out thy Fury upon the Heathen, that know thee not; pour out thy Fury upon the Families, that call not on thy Name* †.

3. Turn from your *insensible* State.—Be sensible of your Guilt; your Misery, your Ruin. Thoughtless and prayerless People, You are Sinners before the GOD of Heaven. You are the Children of his Wrath. You are the Objects of his Vengeance. Condemned and accursed by his holy Word. O! may the LORD of all Power, rend the Veil from Your Un-

\* Psal. **LV.** 4. † Eph. vi. 18. † Jer. x. 25.

derstandings, and shew you your perilous, your dreadfully perilous Condition.

If while I am speaking, the Earth should *reel* to and fro, and be in strong Convulsions under your Feet; if it should open its horrid Jaws, and gape frightfully wide to devour you; not one in the Assembly, but would be greatly alarmed. How then can You be careless and unconcerned, when Hell from beneath is opening her Mouth, to swallow you up in endless Perdition?—If this Building was *rocking* over your Heads, and tottering on every Side; if the Beams were bursting, and the Walls cleaving; You would be struck with Astonishment. And how is it, that you are under no Apprehensions, when the Indignation of an Almighty GOD is ready to fall upon You; and, worse than ten thousand falling Millstones, grind You to Powder?—If the *French* were landed, with an Army of desperate *Papists*; If You were surrounded by those barbarous Enemies of your Religion and Country; if their Swords, reeking with *British* Blood, were now at your Throats; You would tremble for your Lives. And will you not feel some Concern for your Souls when the Sword of Omnipotence is sharpened to cut You in Pieces? When, for aught you know, it may be already unsheathed; may have received a Commission to give the fatal Blow; and, before another Hour passes, may actually strike.—If the late Distemper among the Cattle, should turn to a *Plague* among Men; if it should sweep away Thousands, and ten Thousands to an untimely Grave; if You should see Multitudes of your Neighbours *sickening*, *drooping*, *lying* on every Side; certainly You would be terrified.

fixed. How then can you remain unimpressed, when the Curse \* of GOD is approaching You? When the Curse of GOD is hovering over You? When the Curse of GOD is ready to be poured out upon You; and turn all your Delights into Weeping, Wailing, and Gnashing of Teeth?

Behold then, Sinners, inconsiderate, and insensible Sinners, You are this Day impleaded at GOD's Bar. You are found guilty before the JUDGE of the World. You are upon the very Brink of everlasting Destruction.—Not the Earth, but *Hell*, is opening her Mouth to devour you. Not the Stones and Timber of your Houses, but the *Vengeance* of the Most HIGH, is rushing down upon You. The Sword, not of an enraged Adversary, but of GOD's most *tremendous* Displeasure, is drawn, perhaps stretched out to destroy you. The Pestilence, or what is infinitely more to be dreaded than the Pestilence that waiteth in Darkness, the *Curse* of GOD is ready to break forth upon You.—And will not these Terrors awaken You; alarm you; persuade you †?—Thou GOD of the World, and GOD of our Souls, let not thy Judgments and thy Threatenings go forth in vain!

I hope some of you are inclined to ask—How, or to what should we be persuaded? If so, my second Particular will suggest the proper Answer.

II. What the Wicked Man should *turn to*?—*To do that which is lawful and right.* To repent of Sin, and love GOD; to be pure in Heart, and holy in all Manner of Conversation. This is implied in the Exhortation of the Text. This is the indispensable Duty of all Men. And to promote this, is the continual Aim of our Ministry.

\* Gal. iii. 10.

† 2 Cor. v. 11.

But you are guilty, ruined, impotent Creatures.—*Guilty*; and can You, under a Load of <sup>T</sup>Trespases, arise and do your LORD's Will?—*Ruined*; and can You, amidst such discouraging Circumstances, have any Heart to set about the Work of Reformation?—*Impotent*; and can You, under the most deplorable Weakness, perform the most difficult of all Services?—No. You must first be relieved and enabled, before you can be sufficient for these Things. Like the Woman bowed down with the Spirit of Infirmity, or like the impotent Man at the Pool of *Bethesda*, You must receive Restoration and Strength from GOD your SAVIOUR. Turn then to *CHRIST*, who says by his Prophet; *O Israel, thou hast destroyed thyself, but in ME is thy Help* \*.

If you should enquire; What shall I find in *CHRIST*?—All that you can want. All that you can wish. Incomparably more than I am able to express. For *it hath pleased the FATHER, that in CHRIST should all Fulness dwell* †.

Because You are *guilty*, and have a Burden of Iniquity on your Souls, HE is *the Lamb of GOD, that taketh away the Sin of the World* ‡.—A Lamb, of GOD's own appointing: A Lamb of infinite Excellence and Dignity: To whom nothing is equal, nothing comparable. This Lamb of GOD has shed his Blood for Sinners; has suffered Death for Sinners; yea, has died in their Stead, and endured all that Vengeance which they have deserved. In this most wonderful and perfect Manner, has He obtained their Pardon! Pardon, not of some only, but of all

\* Hof. viii. 9.

† Col. i. 19.

‡ John i. 29.

Sins. Be they ever so numerous, or ever so heinous, it maketh no Difference with Him. An infinite SAVIOUR taketh away Millions, unnumbered Millions of the most abominable Iniquities, with as much Ease, as He expiates a single Offence, or the smallest Fault. *He blotteth out Transgressions*, aggravated Transgressions, innumerable Transgressions, *as a Cloud* \*; as easily and as completely, as the Wind sweeps away a floating Cloud, from the Face of the Sky. Delivered from this Load of Guilt, you will be fitted to *walk* in the Way of GOD's Commandments, *and not be weary*; yea *t. run and not faint* †.

Because you are *ruined*, and have nothing that may recommend You to the most high GOD, *CHRIST* has brought in a Righteousness—a complete Righteousness—a divine Righteousness. Consider the unspotted Purity of his Nature, and the unfinning Obedience of his Life; consider his fervent Charity to Man; and his patient Resignation to GOD; consider all his exalted Virtues, and all his exemplary Actions; these, all these, in their utmost Perfection, are not only for the Imitation, but for the Justification also, of such Sinners as You and I.—*His Name is JEHOVAH*, which speaks incomprehensible Grandeur in Him; *JEHOVAH our Righteousness* †, which speaks unutterable Comfort to Us. In this Righteousness we may be fully accepted, and entitled to Life eternal. Of this we may make our Boast, and say; *In the LORD have I Righteousness* §; I, a Transgressor, have a real Righteousness; I, a defective Creature, have a consummate Righteous-

\* Isai. xliv. 22. † Isai. xl. 31. ‡ Jer. xxiii. 6.  
§ Isai. xlv. 24.

ness; I, a frail, relapsing Christian, have an invulnerable and everlasting Righteousness. O! What a Treasure is this! What an unspeakable Gift is this! Is there a Cordial that can revive our Spirits; is there a Motive that can animate Us to Duty; like Justification through IMMANUEL's Righteousness?—Blessed LORD! This makes thy Yoke easy, and thy Burden light.

Because you are weak and *disabled*, CHRIST has the *Residue* of the SPIRIT \*; the *Fulness* of the SPIRIT †; the *seven SPIRITS* of GOD are before his Throne ‡. The HOLY GHOST, in all his Operations, and with all his Graces, CHRIST sends to whomsoever He pleases §.—He gave this inestimable Blessing to *Saul* the Persecutor and Blasphemer. He gave this inestimable Blessing to many of his Murderers and Crucifiers. He still confers the heavenly Gift on his Enemies, *yea on the Rebellious also* ||. And *the Promise*, the free gracious Promise, is to You, and to your Children, and to all that are afar off, even as many as the LORD our GOD, by the Preaching of his Gospel, shall call \*\*.

How salutary and beneficial are the Effects of this Gift, our LORD Himself, who best knew, has admirably shewn. *He that believeth on ME, out of his Belly shall flow Rivers of living Water.* This spake He of the SPIRIT, which every one, that turns to Him, and believes on Him, shall receive. Observe some beautiful and copious River. How it exhilarates the Country, and fructifies the Soil, through which it passes. Bestows a thousand

\* Mal. ii. 15.      † Col. i. 19.      ‡ Rev. i. 4.  
§ John xvi. 7.    || Psal. lxxviii. 18.    \*\* Acts ii. 39.



Conveniencies, and gives Birth to a thousand Delights, wherever it takes its winding Course. So, the COMFORTER dwelling in the Heart, gives such charming Views of *CHRIST*, and his unsearchable Riches, as gladden the Conscience, and make Us truly happy. Hence, as from an inexhaustible Source, true Holiness flows, and every spiritual Good. This disposes Us to love our Neighbour; this teaches Us to be meek in Spirit; and this will raise our Desires far above earthly, sensual, transitory Things; even as *David's* Thoughts were raised far above the Shepherd's Scrip, when He sat exalted on the Throne of *Ijrael*.

Under the Influence of this divine SPIRIT, You will say; "*CHRIST* has taken away the execrable  
 " Filth of my Sins; and shall I wallow in the Mire  
 " of Iniquity again?—*CHRIST* has delivered me  
 " from the Pit of everlasting Destruction; and shall  
 " I leap into those unquenchable Flames, from  
 " which, as a Brand, I have been snatched?—In  
 " my adorable REDEEMER I have a perfect Righteousness, and am completely justified; and shall  
 " I not endeavour to walk worthy of such Favours;  
 " to shew my Gratitude for such Beneficence, by  
 " bringing forth the Fruits of Righteousness in all  
 " my Conversation?"

Yes, Brethren; when You are turned to *CHRIST*; to receive his Atonement, to rely on his Righteousness, to be filled with his SPIRIT; it will be with your Soul, as it is with the *Earth*, when it is turned to the *Sun*. The *Earth*, You see, is now barren and unfruitful; because it has been very much withdrawn from the enlivening Beams of the *Sun*.

Etc

Ere long it will be replaced under the full Influence of that Fountain of Light and Heat. Then what a Change will take Place! How will the Flowers appear on the Ground! How will the Leaves adorn the Trees! How will the Singing of Birds be heard in our Land! So shall Holiness and a heavenly Temper be produced in your Souls. So shall Obedience, with all the Fruits of Godliness, flourish in your Lives, when this *Sun of Righteousness* manifests Himself in your Hearts; makes You Partakers of his Salvation; and thus *arises upon You, with healing under his Wings* \*.

Should any One doubt, whether *this* is the Way to do that which is lawful and right; I ask—Is it not a *pleasing* Way? Such as we should wish for? Such as We should prefer above all others? And such as will render our LORD's Service perfect Freedom?—Is it not a *rational* Way? Apparently adapted to engage the Heart; to strengthen the Hand; and, thereby, to fit the whole Man for every good Work?

Besides; is it not the Way appointed by GOD?—Would we “*earnestly repent, and be heartily sorry for all our Misdoings?*” The Wisdom of GOD assures Us, this Sorrow must arise from believing Views of *CHRIST*. From *looking unto Him whom we have pierced* †. Looking unto Him as wounded for *our* Transgressions, and bruised for *our* Iniquities. This, if any Thing, will incline Us to be afflicted, and mourn, and weep for all our Abominations. Thus, and thus only, shall we experience that *godly Sorrow, which worketh Repentance not to be repented of.*

\* Mal. iv. 2.

† Zech. xii. 10.

Would We *love* GOD? The Oracles of Heaven inform Us, that We must first see his Love; his infinitely free, and infinitely tender Love, towards Us. His Love, not imputing any Sin to our Souls, but laying all our Iniquities upon his own SON. Then shall *We love him*, when we perceive and know, that *He has*, in this most divinely gracious Manner, regarded—*loved*—blessed *Us*.

Would We be pure in Heart? The LORD *purifies the Heart by Faith* \*. Faith in *CHRIST*, as shedding his most precious Blood, as giving his most glorious Person, for our Ransom. And, by his one Oblation, *finishing our Transgression; making Reconciliation for our Iniquity; yea perfecting us for ever*. Inasmuch, that We may boldly and assuredly say; *Through this Grace of our LORD JESUS CHRIST, We shall be saved*. He that hath this Faith and this Hope, *purifieth Himself, even as he is pure*.

Would We *renounce all Ungodliness*? Would We *live soberly, righteously, and godly* †? By Grace We must be enabled; even that Grace, which brings Salvation, a finished and free Salvation to Sinners. That Grace, appearing in the Heart, and appropriated by Faith, is the sure, the effectual Means of true Sanctification; the sure, the effectual Motive to willing Obedience.—Therefore our LORD says, *He that eateth me, even He shall live by me* ‡. *He that eateth me*, that receiveth my Righteousness and Redemption; that maketh a daily Use of me and my Benefits, for the Refreshment and Health of his Soul; as

\* Acts xv. 9. † Tit. ii. 11, 12. ‡ John vi. 67.

People make a daily Use of their necessary Food, for the Nourishment and Support of their Bodies. *For* He shall live by me; He shall live to GOD in real Holinefs Here, and live with GOD in everlasting Glory Hereafter.—This Method will strengthen and prepare Us for discharging all the Duties of a Christian Life; as Bread strengthens and prepares the Labourer for dispatching the Business of his toilsome Calling. Whereas without using this Sovereign Expedient, We shall be as incapable of exercising Ourselves unto Godlinefs, as the Hireling, deprived of his usual Meals, would be incapable of performing his daily Task.

Upon the Whole; We do not urge You to make Brick without Straw. We do not call upon You to arise and work, without shewing You from whence your Ability and Vigour are to proceed.—Some, perhaps, might exhort You to all holy Obedience; but neglecting these most necessary Directions, their Exhortations would be comfortless and insignificant. Because, You might fetch a Sigh, and make Answer; “ All this we would gladly do, but alas! “ we are not able.”—Whereas, Here is Grace sufficient for You in *CHRIST*. Whatever hinders You, *CHRIST* removes. Whatever You want, *CHRIST* bestows. *That being delivered from your Enemies and from the Hand of all that hate You; from the Influence of all that embarrasses, and all that discourages You; You may serve Him, without slavish or disquieting Fear, in Holinefs and Righteousness before Him, all the Days of your Life* \*.

\* Luke i. 74, 75.

Happy Deliverance! Thrice happy Conduct! But happier still the Issue of all!—Which reminds me of my last Enquiry; namely,

III. What will be the Effect of this Turning?—*He, the wicked Man, thus turned, shall save his Soul alive.*

He shall *save*—Safety shall be his Companion. Safety shall be his Guard. Safety shall escort Him through the Dangers of Life. All the Days of his appointed Time, *He shall dwell under the Defence of the Most HIGH, and abide under the Shadow of the ALMIGHTY\**.—Most desirable Situation! Especially, when Judgments, desolating and destructive Judgments, are abroad.—While the Storm of Calamity is gathering, or, when the Tempest of Tribulation is raging, O! what a Calm must it create in the Heart, to have the eternal GOD for our Refuge †! To say within ourselves; “The Hand that *is stretched over the Sea, and shakes the Kingdoms of the Earth; the Hand that rends the Mountains, and scatters the everlasting Hills* ‡; that Hand is my Defence and my Shield!”

Save his *Soul*—It is not improbable, but his bodily Welfare may be secured. GOD may set a Mark upon his Forehead, and command the Sword of the destroying Angel to pass over his House. But however this may be determined, his Soul shall be safe. As to his spiritual Welfare, He has a *Writ of Protection*, under the great Seal of Heaven. The *LORD JESUS* is his ever-faithful Guardian, and *None*

\* Psal. xci. 1.  
iii. 6.

† Deut. xxxiii. 27.

‡ Hab.

*shall pluck Him out of the divine REDEEMER'S Hand\**. The roaring Lion may go about seeking to devour Him; but he has a strong City, which the infernal Adversary cannot storm; he has an impregnable Bulwark, which the Powers of Darkness cannot scale. Though He fall, the Arm of *CHRIST* will raise Him. Though he be defiled, the Blood of *CHRIST* will cleanse Him. Though He die, it will be no Loss, but Gain. HE that has the Keys of the Grave, will give Commandment concerning his mouldring Bones. He that lives for evermore, will receive his departing Soul.—This, perhaps, may be meant by that other emphatical Word, *alive*.

He shall save his Soul *alive*—He shall not barely be safe, but happy. He shall enjoy what truly deserves the Name of Life. A Man may escape from his Enemy, by flying to a fortified Castle; but in the Castle there may be Drought and Famine. He may perish by these Disasters, though preserved from the pursuing Foe. It shall not be thus with the returning, believing, renewed Sinner. He shall be saved with a complete and everlasting Salvation. He is a Child of GOD, and an Heir of Glory. He shall rejoice in *CHRIST JESUS* here, and shall enter into the Joy of his LORD hereafter.—When the Earth is burnt up, He shall see it. When the Heavens pass away, He shall stand with Boldness. When all Nature sinks into Dissolution, He shall not only survive, but enjoy the Ruin. He shall leave a dissolving World, to possess a Kingdom

\* John x. 21.

in Heaven; to wear a Crown of Righteousness; and to be for ever with, for ever like, his blessed and glorious LORD.

We have now shewn—what the wicked Man should turn *from*—what he should turn *to*—what will be the *Effect* of his Turning.—Give me leave to ask; has the Arm of the LORD been revealed? Are you impressed by the awful, or encouraged by the comfortable Truths? If so, perhaps you will be ready to say; “Will *CHRIST* receive *Me*? “Will he make *Me* a Partaker of these incomparable Benefits? Shall such a one, who is so very “*unworthy*, find Favour in his Sight?”

Yes; such a one may find Favour. Any one, every one who comes, He will receive. He sends his Ministers to *invite* You; He sends his Judgments to *compel* You; He uses every Expedient to *gain* You.—He bids Earthquakes tear the Foundations of Nature, and turn mighty Cities into ruinous Heaps, that you may be built on that Rock, which shall never be shaken. He calls the Sword of War out of its Scabbard, and commands it to be bathed in Blood, that you may fly for Safety to the Prince of Peace. While Ruin and Desolation are pursuing their dreadful Work all around, He throws open the Doors of his Grace and Righteousness, and most compassionately cries; “Come, “my People; come, poor Offenders; enter into “these Chambers, and find Rest.”

Is any of you still inclined to reply, “Will “*CHRIST* indeed receive me, who am not only “a Sinner—but a *great* Sinner—a *long persisting* “Sinner—and now seem to come but at the *last* “*Hour*;

“*Hour*; more like one driven by Fear, than drawn  
“by Love?”—What thinkest thou! Wouldst the  
Widow of *Nain*, who went mourning after the  
Corpse of her only Son, almost inconsolable with  
her Loss; would she be unwilling to receive Him,  
when our LORD restored Him to Life, and *de-*  
*livered Him to his Mother*\*? Would she need much  
Importunity, and hardly be prevailed on to embrace  
her beloved, her lamented Child? Impossible to suppose.  
Remember, what *CHRIST* has *done* for Sinners; what  
He has *suffered* for Sinners; how his Bowels *yearn*  
over Sinners; and it will appear equally impossible,  
that He should reject any returning Profligate.

Reject! No; the good Father, aged and venerable  
as He was, hastened; yea, *ran* to meet the Pro-  
digal. He fell on his Neck, and tenderly kissed the  
dissolute Youth †. So, with such Readiness, and such  
Compassion, will the everlasting FATHER receive  
You to his Family, his Favour, his Love. Nay  
more; He will receive You with Joy. He is the  
good Shepherd. You are the lost Sheep. He is  
come in his Word to seek You. When You turn  
to Him, he has found You. Then, says the Scrip-  
ture, the good Shepherd goes Home with his re-  
covered Sheep, *rejoicing* ‡. O let your Minister,  
and (which is unspeakably more engaging) let the  
blessed *JESUS* have Joy of You, my Brethren.  
Even that *JESUS*, by whom Sinners are *dearly be-*  
*loved and longed for* §; who has no greater Delight  
than to save them from their Iniquities, and num-  
ber them among his Children.

\* Luke vii. 15. † Luke xv. 20. ‡ Luke xv. 5.  
§ Phil. iv. 1.



If you should answer—"This is a Matter of the  
 "most Importance. It lies at the very Root of all  
 "my Comfort. Let me hear it confirmed from our  
 "LORD's own Mouth. *I will hearken what the*  
 "*LORD GOD will say concerning me* \*."

Hear then his own *Promise*; the most precious  
 Promise that Words can form, or Fancy conceive;  
*Whosoever cometh to me, for Pardon, for Justification,*  
*for Holiness, I will in no wise cast him out* †.—*Who-*  
*soever*; whether he be high or low, learned or il-  
 literate; whether He be a Servant or a Master, a  
 Prince or a Beggar; no one is excepted, no one  
 shall be refused.—*In no wise*; on no Consideration  
 of past Transgressions; on no Account of present  
 Depravity; on no Fore-knowledge of future Fail-  
 ings. Only let Him come, *only let him come*, and  
 nothing shall debar Him from the Enjoyment of  
 my Benefits; nothing shall separate Him from the  
 Endeavours of my Love.

Hear his kind *Invitation*. *Return unto me, for I*  
*have redeemed you* ‡. Ye, that have hitherto been  
 Strangers to Seriousness, and always alienated from  
 me; *turn unto me*, and I will not so much as up-  
 braid you § with your Folly.—Ye, that are now  
 Backsliders, and have for a Season ungratefully de-  
 parted from me; *turn unto Me*, and I will heal your  
 Backslidings; my Stripes shall make you whole.—  
 Ye that have been Slaves to Vice; have sold your-  
 selves to work Wickedness; and are grown old in  
 abominable Practices; it is not too late even for You.  
*I have redeemed even such as You*.—I shake the

\* Psal. lxxxv. 8. † John vi. 37. ‡ Isa. xliv. 22.  
 § Jam. i. 5.

Pillars of Nature, and rock the Foundations of the World! *I clothe the Heavens with Blackness, and I make Sackcloth their Covering\**. Yet for such as you, *I gave my Back to the Smiters, and hid not my Face from Shame and Spitting*. Yes, Sinners; Sinners of every Kind; I bore the Curse of the Law, and died the Death of the Cross, on purpose that I might redeem such as You.—Most amiable REDEEMER! Who would not listen to a Call, so wonderfully endearing? Sinners, how can you withstand a Motive, so sweetly constraining?

Hear his solemn Oath; *As I live, saith the LORD GOD, I have no Pleasure in the Death of the Wicked, but that the Wicked turn from his Way and live. Turn Ye, turn Ye from your evil Ways; for why will Ye die, O House of Israel †?* Was there ever any Declaration so charming? Or any Address so affectionate?—See! how the 'High and Lofty ONE condescends! He commands in Heaven, on Earth, through Hell; yet, more like a Suppliant than a Sovereign, He vouchsafes to solicit and beseech You. From the Habitation of his Glory He cries; *Turn ye, poor perishing Creatures*.—Again He cries; *turn ye, to your GOD and SAVIOUR*. That ye may be delivered from all your Transgressions, and Iniquity may not be your Ruin.—To take away all your Reluctance, He pleads, He expostulates; *Why will ye die?* Why will Ye destroy yourselves, and be undone for ever?—That you may have no Doubt of a free Pardon and a favourable Reception, *He swears*; swears by Himself; by his own Life and

\* Isai. l. 3, 6.

† Ezek. xxxiii. 11.

immortal Perfections; that **He** *has no Pleasure in your Death*, but shall rejoice, infinitely rejoice in your Recovery and Salvation.

Here then You have the *Promise*, the *Invitation*, the *Oath* of the LORD. Can there be greater Encouragement? Will not this threefold Cord draw You?—Should You say; “I cannot turn. I am tied and bound with the Chain of my Corruptions. *Oh that CHRIST!*”—Fear not. He will, He will. He that sends his Minister to give You this Exhortation; He that has sent His SPIRIT to work this Desire in your Soul; He that has spilt His Blood to obtain all Blessings for you; He will put forth his Strength, and turn You to Himself. He stretched forth his Hand, and saved *Peter* from sinking in the tempestuous Sea. What He did to Him, is a Pattern and a Pledge of what He will do for you.—Only continue to seek his Face. Let your Heart talk of Him. Set his unbounded Goodness and Almighty Power before your Eyes. Meditate on his infinite Propitiation and incomprehensible Merits. Consider his everlasting Righteousness and never-ceasing Intercession. Look upon all these as your own. To look upon them as *your own*, You have a *Warrant*; You have a *Command*.—And if *CHRIST* has done so great Things for You, You may assuredly believe, that, in his due Time, in his wise Manner, He will *bring you spiritual Health and Cure*. He will carry on what he has begun, and enable you to grow in Grace. He will comfort your Hearts, and establish you in every good Work.

Shall I proceed?—I have already been copious; perhaps, somewhat tedious. Yet You will bear with me,

me, on this distinguished and solemn Occasion. Yes, You will bear with me a little longer. For I am loth, very loth to dismiss You, without persuading You. Persuading! Alas, I cannot. *GOD, and none but GOD, can persuade Japheth\**. However, as an Instrument in His all-powerful Hand, let me address you once again.

I observe several Persons here, on this Day of Humiliation, who very rarely attend the public Worship.—Why, my Friends, why do you wrong your own Souls? Why do You withdraw yourselves from the Preaching of the Gospel? Know ye not, that *JESUS passeth by* † in the Way of his Ordinances? Here you may, like *Bartimeus* of old, approach the Son of *David*, and obtain Recovery of your Sight. Here you may obtain Faith and Holiness. Faith cometh by Hearing, and Holiness by the Word of *GOD*. And are not these Blessings worth your Attendance? Can you live happily without them? Can you die comfortably without them? Or can You, without them, be prepared to meet your *GOD*, when He cometh to judge the World?—Why should You forsake the assembling yourselves together? Do you hear terrifying or distressing Doctrines in this Place? Is not this the House of Praise, as well as of Prayer? Does not the *joyful Sound* echo under these Roofs? Is not *CHRIST* set forth crucified before Your Eyes? Crucified for such Offenders as You? Crucified, that such Offenders as You may be pardoned; may be accepted; may be glorified? And will you despise such a divinely compassionate *SAVIOUR*? Will

\* Gen. ix. 24.

† Matt. xx. 30.

You refuse such astonishingly rich Mercies? O! that hereafter You may be glad, when they say unto You, *Let us go into the Courts of the LORD\**.

Should my Wishes prove vain, I have at least delivered my Message. If you perish through Obstinacy and Unbelief, I am clear from your Blood. I call Heaven and Earth to witness, You have been warned; You have been instructed; You have been exhorted. You cannot say, You perish for Lack of Knowledge. For Life and Salvation have been set before You; have been brought to your very Door; and You are importuned to lay hold of them. You will therefore be without Excuse, and have no Cloke for your Guilt.

But why should I leave You with such melancholy Apprehensions? Let me hope better Things of You. Let me hope, that You will not disregard *these* Admonitions; however You may have disregarded *too many* Exhortations of this Kind. This is a remarkable *Event*. O! that it may be memorable on Account of your turning to GOD. Let this be its Distinction, through all your future Life. Let this be its Distinction, through all the Ages of Eternity. That You may say—when Death summons You into the invisible State; when the Trump of GOD calls You to the great Tribunal; when You mingle with Saints and Angels in the Kingdom of Heaven—  
 “ Blessed be GOD for that solemn Day, and its sacred Exercises! That was the Day of my better  
 “ Birth. Then I began to consider. Then I began to pray. Then I began to see my undone

\* Psal. cxxii. 1.

“ Condition, and my extreme Need of a SA-  
“ VIOUR. Then too I saw *JESUS*, giving Him-  
“ self a Sacrifice for my Sins, and redeeming me to  
“ GOD with his Blood.”—Happy! Thrice happy!  
Inexpressibly happy Day! if *thus*, if *thus* improved!

You have, I presume, abstained from your usual Food; as You have been joining in Confession, Supplication, and Prayer. This is well done. But this is only Half; rather it is, by infinite Degrees, the smallest Part of your Duty. It is not said, When the wicked Man abstaineth from his usual Food, but *When He turneth from his Wickedness*. It is not said, When He joins in public Confession to GOD, but *When He doeth that which is lawful and right*. THEN he shall *save*—He shall save his Soul—He shall save his Soul *alive*. O that all, from the King on the Throne, to the Labourer in the Barn; from the highest Nobleman, to the meanest Tradesman; that all might now be inclined, now be enabled, to turn unto the SAVIOUR of the World. In Him Millions, unnumbered Millions of wretched Sinners, have found Recovery and Liberty. *Recovery* from the Death, and *Liberty* from the Bondage of Sin. *And* (blessed be his unbounded Grace) *yet there is Room*.

Then the national Fast would be a *national Blessing*. Whereas, without this all important Turning to the adorable SAVIOUR, What will the Formalities of our Devotion signify? They will be a mere Lip-Labour; a religious Trifling. Nay; they will be a solemn Mockery of the ALMIGHTY, and provoke his Abhorrence.—Does not JEHOVAH Himself speak to the same Purpose? *Is it such a Fast*

H

*that*

that I have chosen? *A Day for a Man to afflict his Soul? Is it to bow down his Head as a Bulrush, and to spread Sackcloth and Ashes under Him? To discontinue your ordinary Business, and refrain from a Meal's Meat? To make a little doleful Lamentation, and put up a few Petitions, extorted by Fear? Will You call this a Fast, saith the High and Holy One, with an Air of sovereign Contempt! This an acceptable Day to the LORD? No, verily; it is the most odious Hypocrisy. Like crying, Hail Master, with the Tongue; while Treachery and Enmity fill the Heart. Unless You turn to CHRIST, that You may be washed; that You may be justified; that You may be sanctified. That, having Remission of Sins through his Blood, and Peace of Conscience through his Grace, You may feel the Bands of Wickedness loosed, and may become the willing Servants of Righteousness.*

When this is done, We answer the End of our ~~fast~~ Assembly, and the Design of GOD's alarming Visitations. When this is done, We may reasonably hope—that as Individuals, our *Light shall break forth like the Morning, and our Health shall spring forth speedily*—that as a Community, *the Favour of GOD shall go before Us, and the Glory of the LORD shall be our Reward\**.

Then may we look around on our most enraged Enemies, and say with the Psalmist; *Though an Host of Men should encamp against me, yet shall not my Heart be afraid* †—Then may we look backward to the late desolating Earthquake, and say with the Believers of old; *GOD is our Refuge and Strength; therefore will*

\* *Isai, lviii. 8.*

† *Psal. xxvii. 3.*

*We not fear, though the Earth be removed, and though the Mountains be carried into the Midst of the Sea\*— Then may We look forward to an incomparably more dreadful Scene, even to the righteous JUDGE and the great Tribunal, and say with the triumphant Apostle; Who shall lay any Thing to our Charge? It is God that justifieth †.*

Let me entreat You therefore, Brethren, for the Sake of your own immortal Souls, and for the Welfare of our endangered Nation; let me charge You, by all that is desirable in Time, and awful in Eternity; not to neglect these Counsels. Being so solemnly reprov'd, if You *harden your Neck*, your Destruction cometh suddenly, and *that without Remedy* †. Having these Warnings from the divine Word, and Warnings from the divine Providence, if Ye still do wickedly; it is not Man, it is not an Angel, it is GOD HIMSELF who declares; *Ye shall be consumed—even Ye—your Country—and your King* ||.

\* Pſal. xlv. 1, 2.      † Rom. viii. 33.      † Prov. xxix. 1.      || 1 Sam. xii. 25.





THE  
CROSS of *CHRIST*

THE  
CHRISTIAN'S GLORY.

▲  
VISITATION SERMON.



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## A Visitation S E R M O N.

GAL. VI. 4.

*God forbid that I should glory, save in the Cross  
of our LORD JESUS CHRIST.*

**T**HE Cross of *CHRIST*, was the favourite Topic of *St. Paul's* Contemplation.—The Cross of *CHRIST* was the chosen Subject of his Sermons, and the grand Theme of his Writings.—At all Times, and in every Capacity, he professed, he avowed, he *gloried* in, the Cross of *CHRIST*—Nay, what is very remarkable, he gloried in *nothing* else—And, what is still more observable, he *abhorred* the Thought of glorying in any thing else. He speaks of such a Practice in the Language of Detestation and Dread; accounting it a high Degree, both of Folly and of Wickedness: *GOD forbid that I should glory, save in the Cross of our LORD JESUS CHRIST.*

It may, therefore, be an Employ worthy of our present Attention, to enquire into the *Nature*, the *Reasonableness*, and the *Wisdom*, of this Resolution. All which, I hope, will appear, if we consider,

I. In what the Apostle would *not* glory.

II. In what he *did* glory.

III. What *Reason* he had, to glory in the Cross of  
*CHRIST*.

These Points being briefly dispatched, I shall beg Leave to add a Word of *Application*; suggested by the Tenor of the Discourse, and adapted to the Circumstances of my several Hearers. And may that adorable *JESUS*, who has exchanged his Cross for an heavenly Crown, accompany all with his *divine Blessing*!

Let us then enquire,

I. In what the Apostle did *not* glory?—Not in the *Greatness* of his *Learning*, as a Scholar. He was brought up at the Feet of *Gamaliel*, educated by the most famous Tutor of the Age. Nor was his *Genius*, or his *Industry*, inferior to the other Advantages of his Education. Yet all these Advantages, with their correspondent Acquisitions, he accounted no better than pompous Ignorance, or refined Folly.

Not in the *Strictness* of his *Life*, as a *Jew*.—In this respect, he profited above his Equals: *Was taught according to the perfect Manner of the Law of the Fathers* \*; *after the straightest Sect of their Religion he lived a Pharisee* †: Was zealous, exceedingly zealous, of the whole ceremonial Law, and of all the traditional Constitutions. Which Accomplishments must finish his Character among his Countrymen; must open

\* Acts xxii. 3.

† Acts xxvi. 5.

his Way to some of the first Honours of the Nation ; and gave him a Name among those Worthies, who were reputed the *Excellent of the Earth*. But what others counted Gain, this he counted Loss for *CHRIST*.

Not in the *Eminency* of his *Gifts*, not in the *Extent* of his *Usefulness*, as a Christian Minister.—He had been caught up into the third Heaven ; had heard the Words of God, and seen the Vision of the Almighty ; had wrought all manner of Wonders, and Signs, and mighty Deeds.—What was still more valuable, he had planted Churches, and converted Souls. His Labours were gone out into all Lands, and his Words into the Ends of the Earth.—Yet all these Acquirements, before the infinite GOD, were *defective*. All these Performances, in point of Justification, were *insufficient*. Therefore, in none of these he gloried.—Which reminds me of the second Enquiry,

II. In what the Apostle *did* glory ?—He gloried in a Cross. Strange ! what so *scandalous* as a Cross ? On a Cross rebellious Slaves were executed. The Cross was *execrable* among Men, and *accursed* even by GOD \*. Yet the Apostle glories in the Cross—Crucifixion not being used among us, the Expression does not sound so *harsh* ; neither is the Idea so *horrid*. But to the Ear of a *Galatian*, it conveyed much the same Meaning as if the Apostle had gloried in a Halter ; gloried in the Gallows ; gloried in a Gibbet †.

“ Stupid

\* Gal. iii. 13.

† Some Persons, I am informed, were disgusted at these Words, *Halter, Gallows, Gibbet*. They are so horribly contemptible !—To whom I would reply ; That the Cross, in point of Ignominy and Torment, included

*all*

“ Stupid Creature ! (*perhaps some may reply.*) To undervalue the most substantial Endowments, and glory in Infamy itself !”—But stop a Moment, and hear the Apostle farther. He glories in the Cross of *CHRIST*; that illustrious Person, who was *anointed* to be the all-instructing Prophet, the all-atoning Priest, and the all-conquering King of the Church. In the Cross of *CHRIST JESUS*; who, by the Discharge of all those important Offices, should *save* his People from the Dominion of Sin, and from the Damnation of Hell.—In the Cross of *CHRIST JESUS, OUR LORD*, and not ours only, but LORD of All, who doeth according to his Will, in the Army of Heaven, and among the Inhabitants of the Earth \*. *Who bath on his Vesture, and on his Thigh, a Name written, KING OF KINGS, AND LORD OF LORDS* †.

*all this and more.* Unless the *English* Reader forms to himself some such Image, he will never be able to apprehend the scandalous Nature, and shocking Circumstances, of his Divine Master's Death.

The Words, I must confess, were *diversified*, and the Sentiment was *reiterated*, on purpose to affect the Mind with this astonishing Truth. Neither can I prevail upon myself to expunge the Expressions; unless I could substitute others of a more ignominious and execrable Import. Only I would beg of the serious Reader to spend a Moment in the following Reflection:—“ Is it so? That a *polite* and *delicate* Ear, can hardly endure so much as the *Sound* of the Words? How amazing then was the *Condescension*! How charming and adorable the *Goodness* of *GOD's illustrious Son*; to *bear* all that is signified by these intolerably vile Terms! Bear it *willingly*, bear it *cheerfully*, for us Men, and our Salvation !”

\* Dan. iv. 35.

† Rev. xix. 16.

And is it possible for any human Heart to contemplate the Cross of so *divine a* Being, and not to glory? Is it possible to say, *Angels, he rules over you; but he died, he died on a Cross for me; and not exult in such transporting Beneficence?*—This will be more evident, if we examine,

III. What *Reason* the Apostle had, to glory in the Cross of *CHRIST*.—The Cross, tho' in itself an ignominious Tree, yet being the Cross of *CHRIST*, is infinitely ennobled. It becomes the *Tree of Life*. It bears the divinest Fruit. Its Clusters are all *spiritual* and *heavenly* Blessings. Two or three of those Clusters, you will permit me to select; and may the *GOD* of all Mercy make them better than a Feast, to every humble Soul!

One Blessing is the *Pardon of Sin*. The Pardon of *all* Sin, original and actual: Sin that is remembered, and Sin that is forgotten: Sin, however circumstanced, or however aggravated. The Pardon of all was purchased by the Death of *CHRIST*,—completely purchased;—so that, against the true Believer, Sin shall never rise up in Judgment; *shall not so much as be mentioned unto him*\*; shall be done away, as tho' it had never been. For thus saith the Embassador of the Prince of Peace; “*Be it known unto you, Men and Brethren, that thro' this Man is preached unto you the Forgiveness of Sins; and by him all that believe are justified from all Things* †.”—Oh my Soul! My guilty Soul! What are all the Kingdoms of the World, and the Glories of them, compared

\* Ezek. xviii. 22.

† Acts xiii. 38.



with this ineffable Blessing! Yet this is but one among a Multitude.

Another Benefit, accruing from the Cross of *CHRIST*, is *Reconciliation with GOD*.—*When we were Enemies, we were reconciled to GOD, by the Death of his Son* \*. Not pardoned only, but accepted; from a State of *Enmity*, restored to a State of *Favour*; even that *Favour, which is better than Life* †.—A Privilege of such superlative Excellency, that it was celebrated in the Hymns of Angels. When the heavenly Host uttered a Song, *this was the Subject of their harmonious Joy: Glory be to GOD in the Highest; and on Earth Peace; Good-will towards Men* ‡. “By the Birth of this wonderful Child, and the “Death he shall sustain, Peace is made between “Heaven and Earth. And not *Peace* only, but a “divine *Friendship* § commences. GOD regards the “poor apostate Race of Men, not only without In-

\* Rom. v. 10. † Psal. lxxiii. 4. ‡ Luke ii. 14.

§ There seems to be a beautiful *Gradation*, in this Angelick Hymn. *Good-will* is more expressive, and denotes a richer Blessing, than *Peace*.—The Original *Eudoxia*, is a Word of the most amiable and noble Meaning. It signifies a very *high Esteem*, and a very *tender Benevolence*. By a Word of the same Import, the Almighty FATHER expresses his infinite Satisfaction, in the Person and Undertaking of his beloved SON. *Matt. iii. 17.*

Would my Reader have the liveliest Paraphrase on this Passage? Or see the Actings of this divine Complacency, described with inimitable Delicacy? Let him attend to the Prophet *Zephaniah: The LORD thy GOD, in the Midst of thee, is mighty. He will save: He will rejoice over Thee with Joy: He will rest in his Love: He will joy over Thee with singing, Ch. iii. 17.*

“dignation,

“dignation, but with Complacency and Delight.  
“*He rejoices over them, to do them Good\*.*”

Another Benefit is *Holiness*: Or, if you please, the true, the Christian Morality.—Let none think, the Believer in *JESUS* disparages *true Morality*. True Morality is the Image of the blessed GOD. It is most charmingly delineated throughout the whole Bible. It is the Beginning of Heaven in the human Soul. And its proper Origin is from the Cross of our divine MASTER.—For thro’ the Merits of his Death, Sinners are made Partakers of the HOLY SPIRIT; who writes upon their Hearts, and makes legible in their Conversation, what was antiently written upon the Mitre of the High-Priest, HOLINESS TO THE LORD—And, oh! what a *Motive* is the Cross of *CHRIST*, to the Exercise of every Virtue! *He died; my LORD, my JUDGE, my KING, died; to redeem me from all Iniquity, and make me zealous of good Works.* How powerfully, far beyond any *naked Instructions*, or *abstract Reasonings*, do such Considerations invite us—urge us—constrain us † to *renounce all Ungodliness*, and *adorn the Gospel of GOD our SAVIOUR!*

Another Blessing is, *Victory over Death*.—This also is the Fruit of that once detested, but now ever beloved, Tree. For thus it is written; *That through*

\* Deut. xxviii.

† 2 Cor. v. 14.

Religion! Thou the Soul of Happiness;  
And, groaning *Calvary*, of Thee! *There* shine  
The noblest Truths; *there*, strongest Motives sting!  
There, sacred Violence assaults the Soul!  
There, nothing but *Compulsion* is forborne.

Night-Thoughts, N<sup>o</sup>. IV.

*Death, he might destroy him who had the Power of Death; that is, the Devil; and deliver them who, through Fear of Death, were all their Life-time subject to Bondage\*.* The Devil is said to have the Power of Death; because by tempting, too successfully, our first Parents, he brought Death into the World; because by tempting their Posterity to Sin, and too often prevailing, he arrays Death in Horror, he arms Death with its Sting. But *CHRIST*, by expiating our Guilt, has disarmed this last Enemy; has taken away its Sting; and made it not Loss, but *Gain to die* †.—The *Gay*, and the *Healthy*, know not how to form an Estimate of this Deliverance. Nor can any Words of mine describe it, with proper Energy. Go to *dying Beds*; *there* you will learn its true Worth. Ask some *agonizing* Friend; he, and he alone, can tell you what a Blessing it is, to have the King of Terrors converted into a Messenger of Peace.

One Blessing more I would mention, and earnestly wish it, in due Time, to all my Hearers; *An Entrance into Heaven*. This too is the Produce of our Redeemer's Cross.—*St. John* saw a bright Assembly of happy Beings, clothed with white Robes, and Palms in their Hands; rejoicing before the Throne of GOD. *These*, said one of the Venerable Elders, *are they who came out of great Tribulation, and have washed their Robes, and made them white in the Blood of the LAMB*. THEREFORE *are they before the Throne* †.—*They came out of great Tribulation*: They suffered, it is probable, in the Service of *CHRIST*. Perhaps,

\* Heb. ii. 14, 15. † Phil. i. 21. ‡ Rev. vii. 9, 14, 15.

they laid down their Lives for his Sake. But this was not their Passport into the Regions of Bliss.— They washed their Robes in the Blood of the LAMB; They had applied to their own Souls, the Merits and Atonement of the crucified JESUS. By this means, they were presented without Spot and blameless. On this Account, they were admitted to “ see the King “ of Heaven in his Beauty \*;” and to be ever, ever with the LORD.

Since then the Cross of CHRIST was demonstrative of such stupendous Love; since it is productive of Benefits, innumerable, invaluable, and eternal; was there not a Cause, for the Apostle to glory on this Behalf?—Nay, might not the very Stones have cried out, to reproach him with Insensibility and Ingratitude if he had neglected to glory in the Cross of CHRIST?—And since this Love was shewed; these Benefits were procured; not for Him only, but for Us, and for all Generations; does not this afford me an Opportunity of applying the Doctrine to each particular Hearer?

I. Let me address, or rather let me congratulate, my Brethren in the Ministry.—Though you cannot controul the Laws of Nature; though you cannot see into the Secrets of Futurity; you have the same Cause of Glorifying with the very chiefest of the Apostles. A Cause of Glorifying, which that holy Man of GOD esteemed, far above all such miraculous Abilities. You have the Cross of CHRIST,

\* Isa. xxxiii. 17.

For your *Study*, as *Men* :

For your *Hope*, as *Christians* :

For your *Preaching*, as *Ministers*.

For your *Study*, as *Men*. Here the reasoning Faculties may exert themselves with everlasting Improvement, and everlasting Delight.—Here, we contemplate the Wonders, the unparalleled Wonders, of a GOD made *Man* : Dying as a Pattern of Patience ; as a Martyr for Truth ; as an all perfect Sacrifice for Sin.—Here, the LORD JEHOVAH hath fully granted, what his Servant *Moses* \* so earnestly requested : He hath made *all his Glory* to pass, before the astonished Eyes of Angels, and of Men.—Here, *Justice* has set her most awful Terrors in Array ; even while *Goodness* appears, with inexpressible Loveliness, and the most attractive Beauty. Here, *Truth*, more unshaken than a Rock, takes her immovable Stand : and *Mercy*, tenderer than the Mother's Tear, yearns with Bowels of everlasting Pity.—In a Word ; the Cross of *CHRIST* is a conspicuous Theatre, on which *all* the Divine Perfections unite and harmonize, and shine forth with transcendent Lustre.

As *Christians* we have, in the Cross of *CHRIST*, the *richest Provision* for our own spiritual Wants. This is a Foundation of the sublimest *Hope*, and a Fountain of the most exuberant *Joy*. This affords Matter for the deepest *Humility*, and yields Fuel for the most flaming *Love*. Faith in our crucified *JESUS*, is an ever-acting Principle of the most chearful and exact *Obedience* : Is an ample and inexhaustible Ma-

\* Exod. xxxiii. 18.

gazine from which we may fetch Arms to conquer; absolutely conquer, the Allurements of the World, the Solicitations of the Flesh, and the Temptations of the Devil.—By this, a Way is opened for us into *the Holy of Holies*; and what may we not venture to ask, what may we not expect to receive, who have the Blood of the everlasting Covenant to plead, in all our Approaches to the Throne of Grace? Having, therefore, *such* an HIGH-PRIEST; having in his Cross *unsearchable* Riches; Who shall make our glorying void? What shall hinder us from rejoicing and saying, “Blessed be GOD, for these opening Beauties of Spring! Blessed be GOD, for the expected fruits of Autumn! Bless’d be GOD, for ten thousand thousand Gifts of his indulgent Providence! But *above* all, blessed be GOD, for the “Cross of *CHRIST!*”

As *Ministers* of the Gospel, We are not left to set before our Hearers a System of *refined Heathenism*; or to entertain them with *civil, spiritual* Lectures of Virtue. No; we have the *infinitely tender* Love, the *immensely free* Grace, of the Bleeding dying IMMANUEL, to display—to improve—to enforce. And is there a Topick, in the whole Compass of *Oratory*; is there an Argument, amidst all the Stores of *Reason*; so admirably calculated to touch the *finest* Movements of the Soul? To strike all the *inmost* Springs of Action, with the most persuasive, the most commanding Energy?—Would we alarm the *Supine*, or intimidate the *Presumptuous*? We may call them to behold GOD’s own SON, weltering in Blood; GOD’s own SON, transfixed with the Arrows of Justice. We may bid them con-

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sider;

sider ; if Judgment begins with the immaculate Mediator, where shall the irreclaimable Sinner appear ? How will he *escape* the Stroke, how *bear* the Weight, of GOD's everlasting Vengeance ?—Would we comfort the *Distressed* ? We may point them to an Atonement, whose Merits are infinite, and able to save to *the very uttermost* \*. We may lead them to a Righteousness, whose Efficacy is unbounded, and sufficient to justify the *Ungodly*. And what *Balm* can be so sovereign, for a wounded Conscience ?—Are we to support the *Weak*, and animate the *Doubting* ? Here, we may shew them Promises ; free Promises † ; exceeding great and precious Promises ; ratified by the Oath of JEHOVAH, and sealed by the Blood of his Son. And what *Cordials* can be so restorative to the drooping Christian ?

In short ; the Doctrine of the Cross is suited to answer all the *great Ends* of our Ministry, and promote all the truly *valuable Interests* of our People. By this, the HOLY SPIRIT delights to work. And this, O Satan, shall be thy *Plague* : This, O Sin, shall be thy *Destruction* ‡.—However, therefore, the Cross might be to the *Jews* a Stumbling-block, and to the *Greeks* Foolishness ; GOD forbid, that we should glory in any thing else !—Let this be the *Alpha*

\* Heb. vii. 25.

† To Man the bleeding Cross has promis'd all :  
The bleeding Cross has sworn eternal Grace :  
Who gave his Life, what Grace will He deny ?  
Night-Thoughts, N<sup>o</sup> IV.

‡ Hof. xiii. 14.

and

and *Omega*, the Beginning and Ending \*, of all our *publick* Ministrations.—Let Us leave a Savour of this Knowledge, which is far better than precious Ointment, in every *private* Company.—Let it appear from all our Conversation, That the *Affections* of our Heart, and the *Labours* of our Life, are devoted, wholly devoted, to our adored REDEEMER's Cross.—*Happy* the *People*, who are under the Care of such Ministers! and *blest* the *Ministers*, who walk according to this Rule!

2. Let me exhort all *true Believers*. Those, who are *wile* in their own Eyes, and to whom *CHRIST* alone is *precious*.—Remember, Brethren, what is written in the Prophet: It is a Description of your State: It is a Direction for your Conduct, *In the LORD*, the LORD JESUS CHRIST, *shall all the Seed of Israel be justified, and in HIM shall they glory* †.

Let none say, that Religion is a *gloomy* or *uncomfortable* State: I call upon you this Day to rejoice ‡.—Let none say that Religion is a *mean* or *despicable*

\* The Author who could write the *spirited* and *weighty* Lines which follow, must doubtless have this Conviction *deep* on his Heart:

———Thou, my *All!*  
 My Theme! My Inspiration! and My Crown!  
 My Strength in Age! My Rise in low Estate!  
 My Soul's Ambition, Pleasure, Wealth!—My World!  
 My Right in Darkness! and my Life in Death!  
 My Boast through Time! Bliss through Eternity!  
 My *Sacrifice!* My *God!*—What Things are these!  
 Night-Thoughts, N<sup>o</sup> IV

† Isai. xiv. 25.

‡ 'Tis this makes *Christian Triumph*, a Command:

'Tis this makes Joy a Duty to the Wife.

Night-Thoughts, N<sup>o</sup> IV.



Thing: I call upon you this Day, to *glory*. And have the *divine* Authority for both \*.—You will dishonour the blessed *JESUS*; you will disparage his surpassing Excellency; if you do not *confide* in him, and make your *Boast* of him. *CHRIST* is King of Heaven; *CHRIST* is Judge of the World! *CHRIST* is *GOD* over all. And of *such* a SAVIOUR shall we not glory? Yes, verily: And in all Circumstances, and on every Occasion.

Amidst your manifold *Infirmities*, glory in *CHRIST*, For, though he was crucified in Weakness, he hath all Power, in Heaven and Earth. And it is written before Him; it is one of his immutable Decrees; *Sin shall not have Dominion over you* †.—Amidst your various *Failings*, glory in *CHRIST*; For his Righteousness covers all your Imperfections; his Righteousness secures You from Wrath and Condemnation; and, though deficient in yourselves, you are complete in him ‡.—Under the Pressure of *Tribulations*, lift up your Heads, and glory in the Cross. Because the Captain of your Salvation, was made perfect through Sufferings. If You suffer with Him, you shall also reign with Him. And the Sufferings of this present Time, are not worthy to be compared with the Happiness, which *CHRIST* has purchased with his Agonies, and will quickly bestow on his People. When *Death* approaches; Death that cuts off the Spirit of Princes, and is terri-

\* *Καυχασθαι*, the Word in our Text, denotes the Act of *Rejoicing*, as well as of *Glorying*. Thus it is translated. *Rom. v. 10*. And indeed this it always implies.—See *Psal. v. 11*. *Psal. cxlix. 5*. *Sept. Transl.*

† *Rom. vi. 14*.

‡ *Coloss. ii. 10*.

ble among the Kings of the Earth; do you still glory in the Cross. Adhering to this Banner, you may boldly and triumphantly say; *O Death, Where is thy Sting? O Grave, where is thy Victory\*?*—When that great, *tremendous Day* shall come, which puts an End to Time and terrestrial Things; when that awful, that *majestic Voice*, is heard, which commands all the Race of *Adam* to appear at the *Bar*; then, my dear Brethren in *CHRIST*, then also shall you glory in the Cross. When others, in an Agony of Terror, call upon Rocks to fall on them, and Mountains to overwhelm them; *This* shall be your sedate Appeal; rather, *this* shall be your heroick Challenge; *Who shall lay any thing to the Charge of GOD's Elect? It is GOD that justifieth. Who is he that condemneth? It is CHRIST that dieth* †.—Then shall you enter the Harbour of eternal Rest; not like a shipwrecked Mariner cleaving' to some broken Plank, and hardly escaping the raging Waves; but like some stately

\* *Cor.* xv. 55. This is evidently the Language of a Conqueror, addressed to some formidable, but vanquished Enemy.—We shall form no improper Idea of this significant and beautiful Passage; if we picture to ourselves the good Apostle, in the Attitude of those *Hebrew Captains* who set their Feet on the Necks of the five *Canaanitish* Kings, *Josh.* x. 24. If we suppose him in such a Posture, to utter this animated Exclamation, or rather this *pious Insult*, over the two grand, but prostrate Adversaries of Mankind; “*O Death! where is now thy Sting? Since CHRIST has expiated Sin, by the Sacrifice of himself? O! Grave, Where is now thy Victory? Since CHRIST is both risen himself, and has ascertained to his People a joyful Resurrection?*”

† *Rom.* viii. 33, 34.

Vessel, with all her Sails expanded, and riding before a prosperous Gale\*.

3. Let me caution the *Self-righteous*. Those, who more frequently think of *their own* Piety, than of *CHRIST'S* Obedience; are more apt to cry out with the *Pharisee*, *I am no Extortioneer, no Adulterer*; than to confess with the *Publican*, *GOD be merciful to me a Sinner*.—What shall I say to these Persons? Let me not be thought *ensorious*, when my only Aim is to be *faithful*. Beware, I beseech you beware, lest you build for Eternity, not on a *Rock*, but on the *Sand*. However you may appear in *your own* Sight; before the *adorable* Majesty of the everlasting GOD, before the *consummate* Perfection of his holy Law, you are less than nothing; you are worse than nothing. You are, indeed you are, *Deficiency and Sin*. Renounce, therefore, renounce all Dependence on Self. Trust no longer in a Refuge of Lyes: Lest all your admired Attainments, at the Day of final Retribution, be like *Straw*, and *Hay*, and *Stubble*, in *Nebuchadnezzar's* burning fiery Furnace. Imitate the blessed Penman of my Text. Are you blameless in your external Carriage? So was he. Are you exemplary in many Points? So was he. Yet all this Righteousness he *accounted but Dung*, for the Excellency of the

\* St. Peter's Expression, Εισοδος πλεσιως επιχηρηγηθησιναι, is perhaps too nervous, and too noble, to admit of an *adequate* Translation. The above Comparison is, I think, a pertinent Illustration of the delicate Sentiment, and the delightful Doctrine. A Ship wafted into the Port, under the full Influence of Wind and Tide, seems to afford the finest Representation of a *large*, a *rich*, an *abundant* Entrance. 2 Pet. i. 11.



Body dwells all the fulness of the Godhead\*. Great, beyond Imagination great, is the Merit of those Sufferings. Why then, O! why will you die? Why will you perish for ever; who have an *all-sufficient* Propitiation in the Cross of CHRIST? Fly to this Sanctuary. Fly, before it be too late. Fly, without a Moment's Delay. 'Tis an *invincible* Sanctuary. None ever perished, that fled by Faith to the compassionate, the *divinely compassionate* Redeemer.—His Death shall be a *full Satisfaction* for your Iniquities. A Sense of his immensely rich Goodness shall *win* your Affections; shall incline (what all the Threatnings of Damnation could never effect.) shall incline you, to *loathe* your Sins, and to *love* his Service; shall smooth your Path, and expedite your Progress to the Regions of immortal Honour and Joy.

Having now, with great Plainness of Speech, addressed my *Brethren* in the *Ministry*; having exhorted *believers*; cautioned the *Self-righteous*; and warned the *Wicked*; let me commend the Whole to your *serious Recollection*, and to GOD's *gracious Benediction*.—And, “O LORD most holy! O GOD most mighty! O holy and merciful SAVIOUR! by thine Agony and bloody Sweat—by thy *Cross* and *Passion*”—let not the Word now spoken, be in vain in thy LORD! *Amen* and *Amen*.

\* Coloss. ii. 9.

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# CONSIDERATIONS

ON THE

## PREVAILING CUSTOM

OF

### VISITING ON SUNDAYS.

*The Sentiments here offered against the prevailing Custom of profaning the Sabbath, will probably be a Satisfaction to every serious Reader, and be productive of much Good, especially as it is in every Body's Power to reform one, and as then his own Conduct will be a tacit Reproof to his Acquaintance, who may probably through his Example be induced to weigh these Proceedings attentively, and no longer follow a Multitude to do Evil.—It is certainly a Matter of Importance to enquire whether Sunday Visits are justifiable upon the Principles of Scripture and of Reason? as the conscientious Observation of the Sabbath has of late Years been so much disregarded; and as it is now become the principal Day of Visiting, among Persons of all Ranks. The chief Advocates for the Continuance of such a Practice should methinks defend it publicly, that their Arguments may be properly examined, if (in their Opinion) such a Custom can admit of any rational Defence. And those who are sufficiently convinced by what is here*

*here*

here advanced, should resolve to discontinue Sunday Visits themselves, and discountenance them in others, as far as they can consistent with Decency and Prudence.—That the Number of such well-disposed Persons may be daily encreasing is undoubtedly the hearty Wish of every one who is sincerely desirous of promoting the Glory of GOD, and the Good of Mankind.

Qu. *Whether it be right, for TRULY-SERIOUS Persons to visit on Sundays?*

THE Persons here mentioned, are the *Truly-serious*. As to many People, it matters not whether they are at Home or Abroad: GOD is not in all their Thoughts; they have no Concern for their eternal Welfare; they therefore are, in every Place, altogether and alike unprofitable.

But when we begin to discern the Things that are excellent; when we sincerely desire to “obtain Salvation, with eternal Glory, by JESUS CHRIST;” then, whether it be proper to fall in with the prevailing Custom of visiting on *Sundays*? is the Question.

Were our Companions religious, and was our Conversation edifying, I should make no Scruple to give my Voice in the Affirmative. Every Parlour would then be a little Sanctuary; would echo back the Exhortations, and second the Designs of the Pulpit. And we might truly say, *It is good for us to be here.*

But, alas! where do we find such Company? When do we hear such Conversation? The general Conversation is all Impertinence. Not so much as seasoned with a Spice of Religion. *They talk of Vanity every*

every one with his Neighbour, Psal. xii. 2. For which Reason, I cannot think it safe or expedient, allowable or innocent, HABITUALLY to visit on *Sundays*.

It is inconsistent with the best Example. *I was in the Spirit on the LORD'-Day*, says St. *John*. I was filled with the Communications of the HOLY SPIRIT, giving me clear Views of *CHRIST*, bright Hopes of Glory, and shedding abroad the Love of *GOD* in my Heart. But is this compatible with the idle, trifling, insignificant Chat, which engrosses our ordinary Visits?

OBJECTION I. Will it be said, the Apostle's was a *peculiar* Case? I answer, it was a *peculiarly-happy* Case. And will a prudent Christian relinquish the Prospect of such unspeakable Happiness, for the most empty and delusive Amusement? But, I believe, it was *not peculiar* to the Apostle; rather the common Privilege of all Believers; written as a Pattern for their Practice, and to be the Plan of their Expectations.

It is contrary to the Divine Prohibition. The negative Law, relating to the Sabbath, is, *Not doing thy own Ways, not finding thy own Pleasure, not speaking thy own Words*, Isaiah lviii. 13. *Not doing thy own Ways*; abstaining from secular Business, and all worldly Pursuits. *Not finding thy own Pleasure*; renouncing all those Recreations and Amusements, which may tend to gratify thy Taste, not to glorify thy almighty LORD. *Not speaking thy own Words*; conversing on spiritual, sublime and heavenly Subjects, not on low, earthly, temporal Matters, which, having no Reference to the Creator's Honour, are therefore called *thy own*. However  
some



some People may act, or whatever they may think, this is the express and unalterable Law, established by the GOD of Heaven. Whether it be possible to mingle in worldly Company, and obey this Law, let those judge who are acquainted with the World.

It breaks the Divine Command. The positive Law relating to the Sabbath, is *Remember the Sabbath Day, to keep it holy.* REMEMBER, take particular Notice of THIS Injunction. It is a Duty greatly to be regarded, and most conscientiously to be observed. Upon the due Observance of the own Disposition and Ability, to observe the other Precepts, in good Measure, depends. *Keep it holy*; devote it to holy Purposes; spend it in holy Exercises; and not barely an Hour or two; not barely the Interval of private and publick Devotion; but the Day; the Sabbath-day; the whole Day. Neither will the whole Day be too long, if we make Conscience of discharging the several Duties of Religion, Reading, and Meditation; Prayer and Praise; teaching our Children, and instructing our Domesticks; examining our Hearts, and taking Heed to our Ways. All these Offices, if properly performed, will leave very little, rather no Time for unnecessary Flopements. And shall we huddle over all these important Offices, or totally neglect some of them, only to indulge ourselves in the most unprofitable Levities? at once doing an Injury to our spiritual Interests, and violating the Divine Precept.

I fear it will be a Kind of *crucifying afresh our blessed Master*, Heb. vi. 6. This Expression we have often read, but think ourselves free from the Guilt implied

implied in it, and indeed from the very Likelihood of contracting it. But let us be reminded, that *we crucify our LORD afresh*, when we give others Occasion to conclude, that we have very little Esteem for him, or Gratitude to him. Consequently, that he has little or no Excellency, for which we or others should desire him. Now what else can the World conclude, when they see us giving into the Vanities of a licentious Mode, on that very Day, which is sacred to the Commemoration of his Resurrection? “ Surely, “ might the Children of this World say, if these “ Christians had any real Reverence for their LORD, “ they would shew it on *his own* Day. They would “ either be retired to contemplate and adore him; “ or else come abroad to exalt and glorify him. But “ they come abroad to be as frothy in their Talk, “ and as trifling in their Temper, as forgetful of their “ SAVIOUR, and as regardless of his Honour, as “ the most arrant Worldling among us all.” To afford a Handle for such Reflections, is to wound the REDEEMER in the House of his Friends.

It will *grieve the HOLY SPIRIT*, Ephes. iv. 30. Christians believe, that he is infinitely wise, all gracious, and ever-blessed; that he dwells in their Hearts, and is the Source of all their Hopes and all their Happiness. Therefore we pray daily in our Liturgy, *that the HOLY SPIRIT may not be taken from us.* On Sunday, we commemorate the Descent of the Divine Guest; and are in a particular Manner to implore his Presence, and cultivate his Influences. But can this be done by neglecting his express Prohibition, and breaking his positive Command? By disregarding

disregarding the Example which he has set before us; and dishonouring that SAVIOUR, whom he delights to magnify? Besides, dare any Mortal presume to say in his Heart, amidst a Circle of our polite Visitants, “I am now acting in a Manner becoming my Relation to the Eternal SPIRIT. These Sentiments and this Discourse are suitable to his Dignity, Wisdom, and Glory. A proper Method of celebrating and honouring the Day of his miraculous Mission?”

Should any one ask, “What is meant by *grieving the HOLY SPIRIT*?” It means offending his exalted Majesty, and causing him to act as Men commonly act, when they are grieved and displeas'd with any one; they withdraw from his Company, and visit him no more; When *Samuel* was grieved for *Saul's* Misbehaviour, it is written, “He came no more to see *Saul*.” If the Almighty COMFORTER be provok'd to deal thus with our Souls, alas! what a Loss must we sustain! A Loss unspeakable, irreparable, eternal!

So that if this Practice were not sinful, it must be *exceedingly detrimental*. And that, not in one only, but in various Respects. Have we received spiritual Good from the publick Ordinances? The Admonition of Heaven is, *We ought to give the more earnest Heed to the Things which we have heard, lest at any Time we should let them slip*, Heb. ii. 1. By this Practice, we not only suffer them to slip, but open as it were a Leak for their immediate Discharge. Have we been under edifying Impressions from our private Exercises? The unerring Direction is, *quench not the Spirit*.  
Stifle

Stifle not the serious Desires, which he has awakened. Allow them their full Scope, till they are formed into gracious Habits. By the Practice under Consideration, we pour Water instead of Oil, upon the feeble Flame. We extinguish what we should cherish. Is the Heavenly Seed sown in our Breasts? These dissipating Interviews are the ravenous Birds, which follow the Seedsman, and devour the Grain: So that nothing takes Root. No Fruit of Faith, of Joy, or Love is produced.

Let 'me only add, That, on a Dying-Bed, the Mis-improvement of all our Time will be most bitterly regretted. How much more the Mis-improvement of *those* Hours, which GOD himself has hallowed; has set apart for the noblest Purposes; and is wont to bless in an especial Manner! “ While others  
“ were seeking the Pearl of great Price, and gather-  
“ ing those Treasures of Wisdom and Grace, which  
“ endure to everlasting Life; I, alas! was squander-  
“ ing away the precious Opportunities in very Vani-  
“ ty.” To see the Curtain of Time dropping; to see a vast Eternity opening before us; and to have such Reflections haunting our Conscience: This will cause Misery, not to be expressed; create Anguish, not to be conceived.

OBJECTION II. Will it be said, in Answer to these Considerations, “ That Company, even trifling  
“ Company, is a Relaxation. We return to the  
“ Instruction of our Families, and to our Evening  
“ Devotion, with fresh Alacrity, being sick of these  
“ Triflers?” A strange Argument! It should rather be reversed. The Objectors might truly say, Being sick of Religion and its Services, we want such Tri-  
fles

flers to afford us some Relief. The sincere Servant of *CHRIST* would find no Recreation, but feel Grief of Heart, in such Interviews. It must be a real Affliction to observe his Divine *LORD* absolutely disregarded. Disregarded on the Day peculiarly devoted to his Honour. Every Vanity now preferred before him, as *Barabbas* the Robber was formerly. The true Refreshment for our Souls consists in having our Faith increased, our Hope elevated, and our Views of Heaven enlarged. In contemplating the infinite Perfection and Glory of our Redeemer; the infinite Grandeur and Fulness of his Propitiation; and our complete, I might have said, our infinite Security from Wrath and Vengeance, by being interested in his Merits.

OBJECTION III. “*Sunday* is the best Part of our Time for this Purpose. Business is suspended. Every Body is ready dressed. All Circumstances “invite.” Is it the best part of our Time? Then let it be devoted to the best of Beings. Who is more worthy of our choicest Thoughts, Affections, Hours, than that divinely compassionate Saviour, who offered himself, in the very Prime of his Life, a bleeding Victim for our Sins, that his Sacrifice might have every recommending Circumstance, which could render it acceptable to *GOD*, and available for Man?

OBJECTION IV. “It is the universal Custom “To discontinue it, would render us unfashionable.” And cannot you bear to be a little unfashionable for his Sake, who was despised and rejected, who humbled himself to Death, even the Death of the Cross, for your Sake? Is it the Universal Custom? Then Custom is the Idol which we are called to renounce. I must say of Custom in this Case, as *Elijah* said of *Baal*;

*Baal*; If Custom be GOD, follow its Dictates; but If JEHOVAH be GOD, observe his Precepts. It is written in the Scriptures, *Rom. xii. 2. Be not conformed to this World.* To what does this Prohibition relate? To such ungodly Customs, no doubt. No Battery of Cannon was ever pointed more directly against a Citadel to be demolished, than this Text against such Customs. In indifferent Matters, let the Christian avoid Singularity. Let him dress somewhat like his Neighbours. Let him make an Appearance suitable to his Station. But let him *not follow a Multitude to profane the Sabbath, or to do any Evil.* HERE Religious Persons should by all Means be *singular*; should distinguish themselves by a *becoming Zeal* for their GOD; should set an Example, and shine as Lights, in the Midst of a crooked and perverse Generation. Otherwise, they may do, not themselves only, but others also, incredible Harm.

OBJECTION V. Some perhaps may start, and reply, “If these Things are so, to what a Degree of “sinful Negligence is even the Christian World arrived!”—With regard to the World *called* Christian, This is too true. And no Measure of Sorrow can be sufficient to bewail the deplorable Degeneracy. Negligence, or rather Obstinacy, in this *capital* Instance, is a melancholy Indication of no less Disobedience in *other* Respects.

OBJECTION VI. “This will be irksome, will “render our Religion a Burden.” I hope, no one that pretends to Seriousness will offer to make this Objection. The Sinners in *Sion* made it. For which Reason they are branded, and by the Divine SPIRIT himself, with Infamy that will never be blot-

ted out. *O! what a Weariness is it! when will the Sabbath, and its irksome Solemnities, be gone? Mal. i. 13. and Amos viii. 5.* This discovers a Heart alienated from GOD; that has not tasted the good Word of Grace, and favours not the Things which be of *CHRIST*. Otherwise, such would be the Language; “One Day, thus employed, is better than a Thousand.” *Psalms lxxxiv. 10.* Is it tedious and burthensome to pass a *single Day* in devout Exercises? How then shall we pass, how shall we endure *the Ages* of Eternity? since we are assured, that those happy Beings, who stand around the Throne, clothed with White Robes, serve their GOD Day and Night, for ever and ever, in his Temple. In the Regions of Immortality they find a Heaven; because, there they have a never-ceasing and eternal Communion with GOD; because there they have an uninterrupted and everlasting Sabbath.

F I N I S.

T H R E E  
S E R M O N S  
PREACHED AT  
B I D E F O R D, D E V O N,  
IN THE YEAR 1742.

BY THE LATE  
REV. JAMES HERVEY, A. M.  
RECTOR OF WESTON FAVEL AND COLLINGTREE,  
'IN NORTHAMPTONSHIRE.

Carefully transcribed from the ORIGINALS;

W I T H

Some Account of the AUTHOR during the Time he spent  
at B I D E F O R D, and now first published

BY JOHN WATKINS, OF B I D E F O R D.

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BY [THESE] HE BEING DEAD YET SPEAKETH.

HFB. xi. 4.





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THE following Particulars of the Life of Mr. HERVEY, during the Time he spent at *Bideford*, will, it is presumed, be acceptable to the Readers of his Works.

MR. HERVEY commenced an Intimacy at College with the Father of the present *Paul Orchard*, Esq; of *Stoke Abbey*, in *Devonshire*. That Gentleman was a remarkable Instance of Piety and Goodness, as is observed by Mr. *Hervey* in the Dedication of his second Volume of *Meditations*. — Our Author frequently visited at the *Abbey*, and contracted an agreeable Acquaintance with many pious Persons in the Neighbourhood, particularly at *Bideford*; where he used to preach occasionally, and became so generally admired that the People earnestly wished to have him settled among them. Accordingly the Rector, being very old and infirm, acceded to the Desires of his Congregation, and chose Mr.

*Nervey* for his Curate, about the Year 1738 or 1739.—His Salary was but Forty Pounds a Year, which was voluntarily raised by the People to Sixty; and this was scarcely sufficient, for his Benefactions were so numerous, that he was frequently reduced to temporary Inconveniences for Want of Money to supply his own Necessities. This amiable Weakness induced some of his Friends to practise a very innocent Deception upon him; when they knew he had Money they would borrow some of him, and keep it till they found he really needed it.—He was very zealous in the Discharge of his Duty, preaching twice every Lord's Day; and expounding every Wednesday and Friday upon the Epistle and Gospel of the Sunday preceding. He used voluntarily, without being sent for, to visit the poor and the sick of the Parish, and administer to their spiritual as well as their bodily Wants.

Instead of establishing or assisting Assemblies for Diversion with the Gay, he held agreeable Societies with the more rational Part of his People, for promoting Friendship and Piety among them. It was at *Bideford* that he laid the Plan, and actually finished great Part of his much-admired *Meditations and Contemplations*.—I have been told, by those who were

most intimately acquainted, and some who lived in the same House with him, that he was wont to sit up reading or writing till three or four o'Clock in the Morning; a Practice, however, in which he ought not to be imitated by the warmest Lover of Study.

One of his most favorite Friends was the young Lady, at whose Obsequies he preached the last of the following Sermons. She died of a slow Consumption in the twenty-fifth Year of her Age, and was, indeed, every Thing of that excellent Character the Preacher gave her.

He continued at *Bideford* till 1742, when the old Rector dying, and a new one succeeding, Mr. *Hervey* was discharged from his Curacy; and on preaching his farewell Sermon the People answered him with Sighs and Tears.

*London, Sept.*  
28; 1789.



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# S E R M O N I.

## On the DAY of JUDGMENT.

ROM. xiv. 10.

*We shall all appear before the Judgment-seat  
of CHRIST.*

**H**OW are we beholden to Revelation for the most valuable and comfortable Knowledge!—Who, according to the Course of Things, or the Dictates of Reason, could hope ever to see his deceased Acquaintance?—We followed their breathless Corpses a little while ago; and, with weeping Eyes, saw them buried deep in the Grave, where they are, by this Time, turned to Corruption, reduced into common Mold; so that, if we were to open their Coffins, we should hardly find so much remaining as *Jebu's* Attendants found of *Jezebel*; or, at least, *no more than the Scull, and the Feet, and the Palms of the Hands* \*. Now it would be perfectly agreeable to our Notions to ask,

\* 2 Kings ix. 32.

with the utmost Diffidence, “*Can these dry Bones* “*live* \*?”—Can these, and others, which have been “entirely dissolved into Dust Ages and Generations ago; can these revive any more?—Shall Breath “enter into them a second Time; and shall they “again be covered with Skin?”—Yes; how difficult and incredible soever it may seem, thus it will assuredly be; the LORD GOD OF HOSTS hath said it, and with Him nothing is impossible; the Word is gone out of His Mouth in Righteousness, and it cannot return unfulfilled, that there shall be a *Resurrection of the Dead*, both of the Just and Unjust †.—All that are sleeping in the Chambers of the Tombs, and in the bowels of the Earth, or in the Depth of the Sea, shall hear the Voice of the Archangel, and the Trump of GOD, and as soon as they hear, they shall obey; they shall come forth in a Moment, in the Twinkling of an Eye, from those Beds of Death, where they have slept and been forgotten Years out of Number.—We that are here assembled together, and those that shall arrive after us to tread these Holy Courts, shall behold, and make a Part of that marvellous Sight; we shall behold the Prisoners of the Grave, released and springing from their long Confinement, to take their last and great Trial. O what serious Thoughts will then fill our Minds, when we shall see the universal Assembly; Multitudes of every Kingdom and Nation under Heaven, such as no Man can number, moving upwards to meet the LORD in the Air, and to be tried for Eternal Death, or Eternal Life!—

\* Ezek. xxxvii. 3.

† Acts xxiv. 15.

With such Seriousness let us now give Attention, while we discourse of this most sure Event; this most awful Truth; *We shall all stand before the Judgment-seat of CHRIST.* In speaking to which I shall endeavour to shew

- I. What Circumstances will precede and usher in the last Judgment.
- II. Who will act as the Supreme Judge, what will be his Qualifications, and what his Attendance.
- III. On what Things the Judgment will proceed.

I. What Circumstances will precede and usher in the last Judgment.

These will be very surprising; such as never came to pass before from the Foundation of the World.— They will also be very dreadful; such as may make every Heart that has any Thing less than GOD for its Support to fail for Fear;—there will be Wonders in the Heavens above, and Wonders in the Earth beneath. Yonder Sun, that has been continually pouring out, ever since its Creation, the most immense Stores of Light;—whose Beams have not been exhausted, or so much as wasted by the Expend of many Thousands of Months, must all at once lose all its Light and Splendor, and become black as Sackcloth of Hair.—The Moon, too, must be shorn of all its Rays, and become as Blood.—The Stars, that glitter and twinkle in the Firmament, must either be sealed up, or fall from their Orbs.—How apt are we to be terrified, and not without



without Reason, when the Clouds pour down Water, when Sheets of Lightning glare along the Midnight Shades, and the right-ruining Thunderbolts, those Arrows of the Almighty, go abroad!—But alas! what is all this to the horrible Confusion of that world itself?—No more than, or not so much as, the gentlest Gales that play softly upon the Leaves, are to a great and strong Tempest, that rends the Mountains, and breaks in Pieces the Rocks.—The Rain, mingled with Fire, that ran along *Pharaoh's* Ground, and burnt up the Fruits of the Earth, and scorched all that it met with, both Man and Beast, to death.—The Trembling of Mount *Sinai*; the Smoke and thick Darkness, and the Voice of the Trumpet sounding loud—All the Miracles of *Egypt*, and the Wonders in the Field of *Zaan*;—or, indeed, whatsoever fearful and astonishing has been observed, or can be conceived, is nothing more than mere Amusement, if compared with those great Things which are coming upon us all; that is, the Day of GOD's fierce Anger, when He will whet His glittering Sword, and His Hand take hold of Judgment; when He will make His Arrows drunk with blood!—Well may the everlasting Mountains, as the Prophet *Habakkuk* expresses it, be scattered; no Wonder the perpetual Hills shall be bowed down\*, and all excited Nature in an Agony of Fear, when the ALMIGHTY is seen riding upon Horses and Chariots of Salvation; when He shall come to be glorified in His Saints, and to reward His Elect; but to execute Vengeance, Oh! grievous

\* Hab. iii. 6.

to mention, rigorous and inexorable Vengeance, upon His Enemies;—and Sinners, unhappy Sinners, Oh! what will they do in this their Day of Visitation? How will the Ungodly stand when the Earth itself reels to and fro like a Drunkard; where will they hide themselves when the Foundations of the round World are discovered? Who, or what will be their Safe-guard when they will look and find no Intercessor, when all will be Destruction on every Side? I say, *all Destruction*, for the *Elements*, we are told by St. Peter, *will melt with fervent Heat*\*; the *Waters* will be as Streams of Brimstone; the *Air* as scalding Lead;—all the Kingdoms of the Earth in an Uproar, and the whole Frame of Things in the most violent Convulsions, being now near their Dissolution: Thus will the awful Solemnity of that mighty Day be introduced; and if such be the *Preparations*, what will be the *Transactions*! What, oh what will be the End of such Beginnings! It will be strange, and great, and a just Cause of inconceivable Joy, or unutterable Mourning, to every living Soul.—But let us listen awhile, and hear;—when all these Things are thus disposed of, and the Way paved for the Reception of some mighty Person—then will the Judge himself make his Entrance, and *all Eyes shall behold Him coming in the Clouds of Heaven*†. Which leads me to the *second Particular* I proposed to treat of, viz.

II. Who will act as the Supreme Judge; what will be his Qualifications, and what his Attendance.

\* 2 Pet. iii. 10.

† Matt. xxiv. 30.

The Judge will be the *LORD JESUS CHRIST*, both *GOD* and *Man*. The *Manhood* of Our Saviour will be exalted to his Honor as a *Recompence* for his great *Humiliation*. The same *Person* that once hung upon the *Cross*, will then sit on the *Throne*, and all *Nations* will be gathered before Him; *Herod*, and his *Men of War*, who set Him at naught; and *Pilate*, who condemned Him; the *Chief Priests*, and *Scribes*, who venemently accused Him; the *Soldiers* who crucified Him, shall all bow before his *Footstool*, and crouch as *Criminals* before Him.—He was meek and lowly when on *Earth*, and the most tender and merciful *Man* alive; but let not this encourage any one in *Carelessness* or *Licentiousness*; he will then be clad with *Zeal* as with a *Cloak* \*, and breathe out *Indignation* and *Wrath* against every *Soul of Man* that has persisted in *Evil* †:—He calls himself a *Millstone*, which will then fall upon such *Persons*, and grind them to *Powder* ‡.—He is styled the *Lion of the Tribe of Judah* §, as well as the *Lamb of GOD*, and He will then roar, against every one that is ungodly, as a *Lion*, and like the fierce *Lion* will rend the *Cauls* of their *Hearts*; but let the *Righteous* consider this and rejoice, the glorious *Judge* is no other than their dear *Redeemer*, whom their *Souls* have long loved; He has been their continual *Advocate* with the *Father*; He is the *Head*, and they are the *mystical Members*; and how favourable and gracious will He be to those who are so nearly related, so intimately united to Him!

\* *Is. lix. 17.*    † *Rom. ii. 8, 9.*    ‡ *Luke xx. 18.*  
§ *Rev. v. 5.*

But,

But, as we observed, he is *GOD* as well as *Man*, and this renders Him a most formidable Judge.—Indeed *GOD* has been at our Right-Hand ever since we were born; *He has been about our Paths and about our Beds, and spied out all our Ways* ||. *GOD* is privy to the most private Passages of our Life, yea, all of it from one End to the other, lies naked and open before Him; so that He will be, himself, instead of a thousand Witnesses.

If *GOD* be *Judge* he cannot be imposed upon; no *Action* can be disguised before Him, no finely-framed Excuse will pass with Him, and no Bribe be accepted by Him.—If *GOD* be *Judge*, then his Determination cannot be changed; from his Sentence there lies no Appeal; and He is able to make good his Threatnings, and to cast both *Body* and *Soul* into Hell.

Yes, my Brethren!—Know assuredly, and I beseech you to remember it diligently, that it is even *He* that will sit in Judgment and pass Sentence on your Souls; yea, that *GOD*, who now commands you to seek Him first, and above all other Things, solicits you to resort to the daily Services of his House, and charges you not to turn your Backs upon his Holy Sacraments; He whose Divine Will we have so often declared to you; for whose Sake we have so often intreated you, *He* is the Person who will come, at the Consummation of all Things, in most exalted Majesty, to judge both Quick and Dead!—Oh let us all take up a speedy Resolution of doing his most Holy Will, else these Considera-

tions will make Him more to be dreaded than all the Pomp of his Appearance, though that will be surprisngly glorious !

We read how the Countenance of *Moses* once shone with such Brightness, as struck an Awe upon the *Israelites*, and made them afraid to come near Him \* ; now if a Countenance of Flesh and Blood, the Body of a Man who was to die, cast such a Lustre only by conversing with GOD, only by being gilded, as it were, with a Ray of His Glory ; —Oh ! how will our LORD *himself* appear, when He issues forth from his Dwellings in Light inaccessible, surrounded with all the unveiled and undiminished Glory which He had with the Father before the World began !

Surely this Display will be insupportable, and confounding to the *Bad* ; but refreshing and delightful to the *Good*.—When He was transfigured on Earth, his Face did shine as the Sun, and his Raiment was white as the Light †, but then He will deck Himself with Light ; the Psalmist says, as with a Garment : —His Eyes will be, as the Son of Sirach speaks, ten thousand Times brighter than the Sun ‡. Such will be the Person of our Judge, and his Attendance will be answerable. When *Solomon's* Grandeur is described, this is reckoned as a considerable Part thereof, that *threescore valiant Men were about his Bed ; all expert in War ; every Man with his Sword upon his Thigh §* :—But *this King* will be accompanied with innumerable Legions of *Angels*, every one

\* Exod. xxxiv. 30.    † Matt. xvii. 2.    ‡ Ecclus. xxiii. 19.    § Cant. iii. 7, 8.

more illustrious than *Solomon* in all his Glory; every one more powerful than an Host of Men. Hear what *Daniel* the Prophet says of the Eternal Judge, —his mighty Retinue,—this terrible Day, and its wonderful Procedure;—*I beheld—and the Ancient of Days did sit, whose Garment was white as Snow, and the Hair of his Head was like the pure Wool; His Throne was like the fiery Flame, and his Wheels as burning Fire. A fiery Stream issued and came forth from before Him; thousands, thousands ministered unto Him; and ten thousand Times ten thousand stood before Him. The Judgment was set, and the Books were opened* ||.

Have we not often felt the very *Sound* of these Words chilling our Blood, and spreading an awful Horror throughout our whole Frame?—And if the bare *Sound* in our Ears is so Terror-striking; Oh what mighty Consternation must overwhelm the Workers of Iniquity, when their Eyes shall see them actually accomplished!—accomplished too in so full and complete a Manner, as far exceeds the most foreboding Apprehension and Imagination to conceive!

We have seen what will be the Introduction of our Judge to this great Assize,—who will be the Judge;—how many, and mighty, his ministering Spirits, (all of them so terribly magnificent, that if they were sent only to shew themselves, they might well fill us with Trembling and Astonishment;—but they portend somewhat of the utmost Consequence to the whole Race of Mankind. This is the *Day*,

|| Dan. vii. 9, 10.

and

and this is the *Assembly*, that must determine the Fate of us all; *determine it*, not for a few Ages, but for Ages of Ages, or, which is infinitely more, to all Eternity. Before this universal Concourse is diminished, every Son of *Adam* will receive an irreparable Doom; every One will be disposed of, according to his Defects, in Seats of everlasting Happiness, or in Prisons of everlasting Horror.

Oh, for a clear Conscience! An unblameable Life! A gracious Frame of Mind, that they, through our Saviour's Merits, may turn the Scale in our Favour at this most critical Juncture.—Verily, verily, I say unto you, this is not only worth *wishing*, but *wrestling, toying, and contending earnestly for*; yea, if it could not be obtained but by forfeiting our Estate, abandoning our Country, or even spilling our Blood, it would be our Wisdom to procure it at any Rate. “Give us, O thou Father of our  
 “ Spirits, give us to look up with Joy in that Hour,  
 “ and to see not our Destruction, but our Salvation  
 “ drawing near, and then let what will befall us  
 “ during our short Abode on Earth; though we be  
 “ destitute, afflicted, tormented all our Life, and at  
 “ length go down in Misery to the Grave, yet one  
 “ Glimpse of *thy Favour*, amidst that inexpressible  
 “ Dismay, will be more than a Recompence for  
 “ all!”

But I hasten to the *third* Point to be considered, namely,

III. On what Things the Judgment will proceed:—And this is nothing less than our whole Behaviour.

Such a Trial as this has never been undergone hitherto; nor are we, narrow-sighted Creatures, capable of managing it; but the All-knowing and All-wise, is thoroughly qualified to make such a general and extensive Search; for He was Spectator of every Step we took, from our earliest Childhood; nay, He noted down all our Conduct in the Heavenly Register, as duly as it passed: in these unerring Records are describ'd all our Sins, with all their Aggravations, not one of them is omitted; the most secret Naughtiness that was done in our secret Retirement; the Imagination of our Hearts

zance of it the very Instant it was committed, and in his Book is well written, without Delay; written as with a Pen of Iron, or as with the Point of a Diamond, in such indelible Characters as nothing can blot out, but a sincere Repentance.

Then will the Hidden Things of Darkness be brought to Light, and Actions, which have been buried in Silence, be produced to the open Stage before GOD, and Angels, and Men:—then will the Wound of every one's Conscience be laid bare before innumerable Eyes.—The Informer, and Adulterer, that waited for the Night, and said that no Eyes should see him, will be put to open Shame, the darkest Theft will be detected.

A sly Act of over-receiving and defrauding will be looked into and examined. The Hypocrite will stand unmasked and stripped of his pretended Piety; no abominable Thing, no wicked Action, though ever so cunningly contrived, or closely concealed, but will be plucked out to public View. O confi-



der this all ye that encourage yourselves in Mischief from the vain Hopes of Secresy ! O consider that the Time is coming, the fearful Moment will soon be here, when your base Ingratitude must be exposed before *all* the Host of Angels ; yea, and a whole World of Mortals : then will the HOLY LORD make the Righteousness of his faithful Servants, as clear as the Light of the Noon-day : perhaps they were evil spoken of, and caluminated in this Life, but then they shall obtain the Praise which cometh from GOD, and feel such a Satisfaction ensuing thereupon, as the World cannot give.—Then every *secret*, but *heartly* Prayer shall be remembered, and commended ; every Instance of Self-denial ; every Injury forgiven ; every Act of Charity exercised, will be taken Notice of to their Honour. I wish to GOD that all who hear me this Day, as well as myself, may henceforth labour to be rich in good Works, those faithful and abiding Treasures which will continue with us, when not only our Gold and Silver shall perish, but even the very Earth shall flee away, and the very Heavens shall be no more \*.

As

\* Though it appears that Mr. Hervey was not a *Calvinist* at the Time of his preaching this Sermon ; yet there is nothing in the above Passage which can be offensive to the warmest Advocate for the Doctrine of *Justification by the imputed Righteousness of CHRIST* ; since it is not incompatible with that Doctrine to believe, or assert, that our Good Works shall be owned and applauded, in that Day, when the Iniquity of the Wicked shall be divulged. Mr. Hervey guards against any Objection which may be made to what he hath here said of *the Merit of our Works*, by making Use only of the very express Language of Scripture, without Gloss

As the Works of our Hands, so also the Words of our Lips will come under Examination; the watchful GOD has overheard whatever we have uttered, and has kept a Book of Remembrance, and will then proclaim it as upon the House-tops. 'Tis strange to see how careless People are concerning their Discourse, as though it were a very trifling Matter, not worthy of *their* Care, or GOD's Notice; but know assuredly, O Man, that thy Demeanor in this Respect will very much Influence the issue of the Judgment; for, *by thy Words*, says the Scripture, *thou shalt be justified, and by thy Words thou shalt be condemned*\*!—*What Reward shall be done, or given, unto thee, thou false Tongue?* Why, the Psalmist has foretold, *mighty and sharp Arrows shall be shot into thee, but burning Coals shall be poured upon thee* †.—The Slanderer, that wounds or blackens his Neighbour's Reputation, though reckoned an entertaining and diverting Companion, will then appear to be a *Fool*;—though the *Swearer* does not much regard the threatening of the Almighty, but fearfully sets his Mouth against Heaven, and blasphemes the GOD he was made to bless; yet, then, when his naked Soul shall stand before the living GOD, he will perceive his prodigious Mad-

or Comment.—But though the rigid *Calvinist* should peruse this Discourse with Displeasance, yet the *Arminian* will find nothing in it agreeable to his Palate, since here is nothing said of the *justifying* Virtue of Good-Works; on *γ* of the *Morals* which they derive from the *Morals* of CHRIST. EDITOR.

\* Matt. xii. 37.

\* Psalm cxv. 3, 4.

ness and Wickedness: He will feel what is meant by that dreadful Denunciation, *The LORD will not hold him Guiltless!* And, indeed, 'tis by feeling only, and by sad Experience, that its full meaning and bitter Support can be known.

Then we must answer for every idle Word, and how much more for wrathful, passionate, and revengeful ones! how much more, for profane, wanton, filthy Communications!—O well will it then be with them, and happy shall they be, whose Mouths have been exercised in Wisdom, and their Tongues talking of Judgment; *They shall be mine, saith the LORD of HOSTS, in the Day when I make up my Jewels, and I will spare them as a Man spareth his own Son that serveth him* \*.

This last, and great Enquiry, will be extended yet farther; it will be carried to the very *Thoughts of the Heart*; and let no Man confide in his outward Decency and Honesty; let none applaud themselves for having escaped the Censures of human Magistrates; none will be found *Ministers*, in that impartial Opposition, who never imbrued their Hands in Blood, but cherished an envious Eye, hatched spiteful Designs, and harboured Malice in their Breasts.—Many will be found guilty of *Ajury*, who, it may be, never tricked, or exacted, in the Way of Trade, but robbed GOD of his Right, withheld the inward, or the outward Worship, that was due unto Him.—I fear we shall see Thousands convicted of *Adultery*, who never defiled

\* Malachi iii. 17.

their Neighbour's Bed, but transfused the lewd Iniquity in their Hearts.—O tremendous Judgment indeed, since it will not pass over the slightest Things we have done, the softest Whispers we have uttered, nor even the retired Workings of our Fancy!—Our Affections, too, will be brought to the Touch-stone; the infinitely pure Judge will demand whether we have restrained the Fierceness of our Dispositions, and kept our Souls as a weaned Child; whether we have mortified our *Covetousness* and *carnal Appetites*; have had our Conversation and Desire in Heaven; and have sought the Glory of our Creator above all Things.—Then every one of our Opportunities of Improvement, however Men may slight them at present, must be accounted for. The good Examples that have been set us; the holy Exhortations that have been offered us; these are all so many Talents with which we are entrusted: And then GOD, even the most mighty GOD, will call his Servants to a Reckoning, exquisitely nice and exact; then we must answer for the Sins of *Omission*, as well as for the Sins of *Commission*; it will then be criminal not to have done Good, spiritual, to ourselves and others, no less than to have done Evil.

What, though the Neglect of *Family Worship* is not cognisable in an earthly Court;—what though Men are not committed to Gaol, for not instructing their Children and Servants in Holiness, or for trifling away the Sabbath; yet sure I am, that for all these Things GOD will bring thee, O Sinner, into Judgment!—Do you think these hard

Sayings; why then, let them stir us up to a more careful Preparation;—let us watch and pray; guard over our Hearts; mortify our evil Tempers; and labour after heavenly Virtues. Let us do this with all Circumspection and Diligence, as it is fitting for those who are hastening and looking for so strict and fiery a Trial.—How rash, and inexcusably wrong, is a State of carnal Security for Creatures that live in daily Expectation of this mighty Scrutiny, and know not but this very Night the Cry may be made, *Behold the Bridegroom cometh*;—for I must yet farther assure you from the Scripture itself, that the Judgment will be so narrow and searching, the Judge so just and impartial, that many who fancied themselves in fair Likelihood for Heaven, will meet with a deplorable Disappointment. Many that *have prophesied and cast out Devils, and did many wonderful Works in CHRIST's Name*, will be disowned by Him \*. Yea, St. Peter declares, that *even the Righteous will scarcely be saved*; and if the *Righteous will scarcely be saved, where shall the Ungodly and the Sinner appear †?* Where, indeed, if GOD's outstretched Arm is long enough to reach Him; if GOD's infinite Knowledge, piercing enough to detect Him; if GOD ALMIGHTY's Power is strong enough to subdue Him, he shall in no wise go unpunished.—Then will the great Separation be made, the *Chaff* will be severed from the *Wheat*, and the *Sheep* divided from the *Goats*; the one set on the Right-hand to

\* Matt. vii. 23.

† 1 Ep. iv. 18.

hear the glad Tidings of Acquittance and Absolution; the other on the Left-hand, to receive the heavy Sentence of *Go ye Cursed!*—a Sentence of infinite and eternal Condemnation.

Then shall all Flesh see, and acknowledge, the superior Excellence of the Godly, and the Wisdom of being truly Religious.—Then will it be well with thee, O righteous Man! and every Tongue shall pronounce thee blessed, for then thou shalt be approved of, and applauded by Him in whose Pleasure is Life; His Lips will be full of Grace, and shall speak Peace and Transport unto thy Soul. Thine Ears, thine own Ears, shall hear that gladdening, ravishing Commendation, *Well done, good and faithful Servant.* And it shall be more honourable to thee than a Crown of Glory, or an Ornament of Gold about thy Neck.—He who speaks, and it is done, who commands, and it stands fast, even *He* shall bid thee *enter into the Joy of thy Lord.* And will not this be better to thee than a thousand Kingdoms enjoyed through the Space of ten thousand Ages?—Then they who formerly afflicted thee, and made no account of thy Labor, shall behold thee, numbered with the Children of GOD; and thy Lot, thy blissful and everlasting Lot, amongst the Saints.

Brethren, it is my Heart's Desire, and shall be my Prayers to GOD, that this may be the Portion of us all in that terrible Day! Nevertheless be not deceived, the inspired Writers have told it beforehand, *if we allow ourselves in any known Sin, if we rest satisfied with a Conversation barely sober and just,*

B 4 *if*

*if we love the World and the Things of the World, if we are not born again, renewed, and sanctified by Grace; in a Word, if we have not the Spirit of Christ, neither his holy, humble, heavenly Disposition shed abroad in our Souls, we have no Title to, must expect no Share in his infinite Felicity: If we have not on the Marriage Garment of a new, gracious and divine Nature, we must hear the Thunder of that tremendous Voice, Go ye away; and shall be cry'd away with the Devil and his Angels into Diabolical, & insupportable Woe, where will be weeping and wailing, and never-ending gnashing of Teeth.*

To conclude: you have heard, my beloved Brethren, what wonderful Circumstances of Horror will usher in the last and dreadful Judgment; the glorious Majesty, and all-penetrating Wisdom, and resistless Power of the supreme Judge; how strictly and impartially he will examine every Jot and Title of our Behaviour; together with the everlasting Difference that will be put, between him that serveth GOD and him that serveth Him not.—I shall only beg of you, by the Mercies of GOD, and for your own Soul? Seek, to meditate on these awakening Truths; if you only give them the Hearing, and think no more of them, it cannot be expected that they will prove beneficial to you; but if you consider them, and pray to the Almighty to open the Eyes of your Understanding, and to give them their due Influence upon your Minds, I have good Hope that they will convince you of the Importance of Holiness and Piety; that they will rouse your sluggish Endeavours, and not suffer you to act  
any

any longer in this momentous Affair with Indifference. They will, then, of themselves, supply the Place of the warmest Exhortation, and incline you so to live in this Life present, as you will wish to have lived, when CHRIST, who is our Judge, shall appear. Yes, let but these Sayings sink deep into your Hearts, and then be *wicked* if you dare; be weary of well doing if you can.





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## S E R M O N II.

### On the Nature and Importance of the Sacrament of the LORD'S SUPPER.

I COR. ii, 29.

—*Not discerning the LORD'S Body.*

**I**T is too just Matter of Lamentation, and a very sensible Grief of Heart, to the Ministers of CHRIST, to see his sacred Ordinances most unworthily neglected. Neglected, alas! not by professed Infidels, or notorious Livers, but by those who call themselves by his Name, and maintain a creditable Character in the World.—When a Congregation of Worshipers is met together; when they are all solemnly bidden and pressinglly invited to commemorate the Redeemer's Death; when the Table is spread and the Elements prepared; the Priest stands ready to do his Office, and the Holy Angels are tuning their Harps to join in our Hymns; when the Dove-like Spirit is upon the Wing to come  
down;

down, and the GOD of all Grace and Glory expecting our devout Approach, how sad, and strange is it to observe the greatest Part of the Assembly, stopping their Ears to the Invitation, and turning their Backs upon the Altar! And, what is strangest of all, to find them wiping their Mouths, and inquiring, if not avowing, *that they have done no Harm!* Here, if there ever were self-deceivers in the World, these are the Persons. At present, I can only recommend them to the Divine Compassion, and pray that their sinful Neglect may not be laid to their Charge!

There is another Miscarriage, no less to be lamented, which I shall humbly endeavor (Oh that I may be so happy as effectually to remedy!) I mean the Unfruitfulness of those who do attend this Holy Ministration. People come to the *LORD'S Supper*, and partake, and depart, without becoming better. It has no visible good Influence upon their Lives. They are not made more sincere, more conscientious, more exemplary in their Walk. Now what can be the Reason of this ill Success? Where lies the Fault? In the *Sacrament*, or in the *Communicants*?—Not in the *Sacrament*, but in the *Communicants*. They understand not the Nature of the Divine Ordinance. They receive not aright, with a proper Sense and Reverentment of Things on their Minds. *They do not*, as my Text expresses it, *discern the LORD'S Body*. Therefore, for the Edification of those that are intended to come to this Holy Communion; that the Ignorant may know; and that the Knowing may be reminded of its Nature, I shall attempt to shew,

- I. Who it was that appointed the Sacrament.
- II. For what Ends He appointed it.
- III. The Benefits which sincere and understanding Communicants receive thereby: And how the Consideration of all these Particulars should affect us.

I. In order to discern the LORD's Body in the Sacrament, we should know *Who* it was that appointed it.—It was the *LORD JESUS CHRIST*, both *GOD* and *Man*. As He was *Man*, He knew by Experience what Need our Nature has of sensible Images: He knew what Images would best represent His dying Love to our Imagination, and, therefore, made choice of the properest Tokens and Symbols for this sacred Purpose. In that He was *GOD*, He had a Right to require our Observance of whatever He pleased to enjoin, otherwise His Injunctions would have lost their binding Force. His Appointments might have been fit and reasonable, but not universally obligatory. It might have been *useful and expedient* to submit to them, but not *sinful* to disregard them.—But now that *He is GOD over all, blessed for ever*\*, we know that his Commands must not be despised, but obeyed. Now we are sure that we have sinned in neglecting them hitherto, and that we shall go on sinning if we neglect them any longer.

To remember that the Appointer of this great Mystery is the Infinite *GOD*, may be advantageous to us in another Respect; it will not only

\* Rom. ix. 5.

oblige us to partake of it, but raise our Expectations from it. Had it been the Inventions of a mere *Man*, we might have Reason to suspect some Deficiency in it; that it would not sufficiently answer the Purpose for which it was ordained; or that the Benefit would be small and scanty, like the Nature and Power of Man. But now, that the Almighty LORD of all Things is the Author of it, how certain may we be of its attaining the designed End! What Benefits, what Blessings may we not reasonably look for from it?—Undoubtedly we may look for Benefits great and glorious, infinitely rich and inestimably precious, such as are becoming of a GOD to bestow!

Let us bear in our Minds the Divine Institution, and comply with the Institution, in humble Obedience to His Authority. Let us *comply*, not because it is customary for grown People; not because it is creditable; much less because the Laws have made it a necessary Qualification for some Posts of Dignity and Profit; but because of the Submission we owe to Him that made us; because we are the Creatures of our LORD, and ought to be entirely under His Government. Let us also exalt our Expectations, enlarge our Desires, and hope to receive a Fulness of Heavenly Blessings; for it is GOD who appointed the Feast! GOD who invites the Guests! and GOD who will be present to bless the duly prepared Soul!

II. In order, also, to discern the LORD's Body in the Sacrament, we should know the Ends for which the Blessed JESUS appointed it.

Of

Of this He Himself has informed us.—*Do this*, said the adorable Redeemer, when He was about to be offered, and the Time of His Departure was at hand; *Do this in Remembrance of Me*\*. He knew the perverse Treachery of our mortal Memories; how apt we are to write Injuries in *Marble*, and Favors in the *Dust*;—how, more especially, apt we are to forget our Obligations to an invisible Benefactor; therefore, He ordained these sensible, visible, standing Memorials of His Love, His exceeding great and marvellous Love, in dying for us. By the frequent and devout Receiving of those sacred Symbols, we are to refresh in our Memories, and shew forth unto others, the Death of our LORD JESUS CHRIST. At this Holy Altar, and in this solemn Transaction, we are to represent, and imprint on our own Minds, His bitter and bloody Passion. The *Bread* broken leads us, in a peculiar Manner, to reflect upon His Body, which He gave for the Life of the World:—That Blessed Body, which was ploughed up by the Scourges, mangled by the Thorns, pierced by the sharpened Spear, and bored through by the rugged Nails!—The *Wine* poured out seems to point out to our working Thoughts, the emptying of His holy Veins, the precious Blood that gushed from His gaping Wounds, that trickled down the accursed Tree, and tinged the Stones of the infamous Hill.

On these sad Scenes of our Master's Sufferings should we exercise our Thought, and fix the Eye of our Faith. Let us contemplate (and *contemplating* we cannot chuse but *admire*) that tran-

Luke xxii. 19.

scendent

scendent Loving-kindness, which endured such a Weight of Affliction for our Sake.—Bitter, exquisitely keen and bitter, were the pains our Divine Redeemer underwent, and dreadful, unimaginably dreadful, were the Torments He delivered us from. The original Sin of our Nature, much more the manifold Transgressions of our Practice, had rendered us Criminals, and justly liable to avenging Justice: So that we must have been overwhelmed with infernal Darkness, loaded with eternal Chains, plunged deep in unquenchable Fire, and transfixed with insupportable Anguish—this and more than this, yea, more than I am able to express, we must have endured, had not our great Intercessor stood in the Gap, and turned away the Wrath of the Almighty. Sure, if we remember what bitter Things the innocent Sufferer felt, and what inexpressible Mercy He delivered us from, we shall feel our Hearts glowing with Gratitude, full of Thankfulness!

“What!” may we say within ourselves, “Did *Innocence* itself die, that I, who am nothing but Pollution, might go free?—Did JESUS purchase *my* Pardon at so dear a Rate as his own Sweat, and Groans, and Blood?—O Love beyond Compare! Had He given one of His own illustrious Angels to become my bleeding Atonement, I should have esteemed this a prodigious Obligation. But to give *Himself*, his blessed *Self*; to make his Soul, his very Soul, a Sacrifice for *my* sins!—amazing, unutterable Love, eternally to be admired, and even never to be admired enough!—Had I the Heart of the Seraphim,

“ phim, and could I burn with Love like theirs,  
 “ even this would be too little for such surpassing  
 “ Kindness!—Had I ten thousand Lives, and should  
 “ I lay them all down for His Glory, yet still I  
 “ should be an infinite Debtor to His Goodness!—  
 “ Well then, since I have but One Life, I will de-  
 “ dicate it wholly to His Service. Assisted by Al-  
 “ mighty Grace, I will no longer seek my own  
 “ Pleasure, nor do my own Will; but make His  
 “ Pleasure the Principle of my Actions; His Will  
 “ my constant Rule; and live unto Him who died  
 “ for Me!—I charge thee, O my Soul, I charge  
 “ thee by the tender Mercies of thy incarnate  
 “ GOD, and by all the Agonies of thy SA-  
 “ VIOR’S Cross, never, never to forget this  
 “ astonishing Love! Let it be written in thy faith-  
 “ ful Memory, as it were with thy streaming Blood.  
 “ As thou wouldest not be accounted of all Crea-  
 “ tures the most ungrateful, do not walk up and  
 “ down the Earth intent upon numberless Trifles,  
 “ but unmindful of thy LORD’S immense Com-  
 “ passion!—As thou drestest to have thy Name  
 “ become a Proverb of everlasting Reproach, do  
 “ not dare to offend, to affront, to crucify afresh  
 “ thy Redeemer by any wicked Courses!”

Remember also your Sins, which were the Cause  
 of the Savior’s grievous Sufferings and mighty Tor-  
 ments. Think not that the *Jews* alone are charge-  
 able with our dear Redeemer’s Death! *They* were  
 our Iniquities that fetched Him from His own Hea-  
 ven, that clothed Him with a Veil of Clay, and at  
 last fastened Him to the accursed Tree. Our Sins  
 platted the Crown of Thorns; our Sins struck the



sharp afflictive Points into His Temples, and plunged the Spear into His Heart. Be assured the LORD JESUS had never known Pain, much less had He tasted Death, but for our Violations of GOD's Laws. Yet to make Satisfaction for us, and appease His incensed Father, He felt its keenest Edge; so that our Sins were the Murtherers of our dearest LORD: Our Sins were the Traitors that betrayed Him; the Accusers that cried *Crucify Him: these mingled the Vinegar and Gall*, and prepared all the Instruments of Torture.

“ Are these Things so?” may our musing Thoughts reply:—“ Was *my* Unbelief, and *my* Sensuality; *my* Uncleanness and Pride; *my* Passion, and Covetousness, and unjust Dealing, the Cause of my Savior's Death?—Did *these* bring down the Vengeance upon His guiltless Head? And shall I still love these detested Things? Shall I still cherish and care for the vile Murtherers of my dear LORD?—No; in GOD's Name I will henceforth abandon them for ever! From this Moment there commences an eternal Quarrel between my Soul and its once-beloved Lusts! I hope to *detest* them, as I should *detest* the execrable Villain that had stabbed an honoured Parent before my Face! I hope to *abhor* them, as I should *abhor* the Knife that was red, and reeking with the Heart's Blood of a most valuable Friend!”

With such Meditations on the Agony of our blessed Redeemer, on the Torments He has saved us from, and those Sins of ours which caused His Death, let us approach the LORD's Table; with  
our

our Hearts full of Love to the LORD JESUS, full of Thankfulness for the great Deliverance which He has wrought for us, and full of the firmest Resolutions against those base Iniquities which occasioned His Crucifixion.

III. In order to *discern the LORD's Body*, we should know the Benefits which sincere and understanding Communicants receive in the Sacrament. And these are, *all* that were purchased by the precious Sacrifice of the agonizing and bleeding JESUS!

The *Sacrament* is not only a Commemoration of our LORD's Death, but a Communication of the Blessings, Privileges, and Advantages obtained by it. Those that receive *worthily*, are, thereby, made Partakers, of all those Blessings which GOD, in Consideration of His Son's Sufferings, has promised to fallen Man. When our Savior says of the Sacramental Bread, *This is my Body*, he declares as much as, and his Meaning really is, "This Bread, "bruised, and ground, and broken, is not only a "Representation of my crucified Body; but it is "also a real Means of conveying the healing, "atoning, redeeming Effects of it."

All Blessings are indeed the Purchase of CHRIST's Death. Of every Thing comfortable, we may say, it is the Price of His Blood, without which even our Blessings would be cursed.

But the chief Benefits, those which were principally procured by our LORD's Passion, and are most directly intended to be bestowed in his Sacra-



If then the great King, when he comes in to view the Guests, should say to us, as he said to his Prophet, *What dost thou here Elijah* \*? we may readily and devoutly reply, "We come not, LORD, because we are blameless; but because we are guilty, and long to be pardoned! Our Sins have subjected, justly subjected us, to thy fiercest Wrath, and loudly call for Vengeance upon us. But when thou rememberest our Offences, remember also the Lamb of GOD that was slain to take them away: Look down upon these sacred Symbols of his Death, and be favourable and gracious to us. Both now, and when thou judgest the World in Righteousness, let this Sacrifice be our Propitiation and Atonement. Let us be washed in this Blood, that we may be clean from every filthy Stain. Let us be purged in this Fountain, flowing from thy Son's wounded Side, that we may be whiter than Snow, and presented pure and without Spot before thee.

"As for us, having obtained Pardon of our Sins, we will study, in humble Dependence on thy gracious Aid, we will study to subdue them. When Pleasure calls us, with her alluring Whispers, we will think upon thy dying Groans, most blessed JESUS, and this shall break the soft Enchantment. When Vain-Glory fires us with a Love of Praise and Distinction, we will look upon thee as thou stoodest numbered with Transgressors, spitted upon, and insulted by Slaves, and executed among Thieves; and this shall mor-

\* 1 Kings xix. 9.

“ tify us to the Honors of the World. This Re-  
 “ membrance shall pour Contempt upon all human  
 “ Glory, and fill us with thy holy, humble, suffer-  
 “ ing Spirit. When our Table tempts us to Vo-  
 “ luptuousness and Excess, we will call to mind the  
 “ bitter Cup of thy Father’s Indignation, which  
 “ thou drankest off, to the very Dregs, for our Sake;  
 “ and this shall teach us not Temperance only, but  
 “ Self-Denial also. When lewd Desires invade  
 “ our Breasts, we will reflect upon the Irons that  
 “ entered into thy Soul; the throbbing Pain that  
 “ shot through all thy Limbs; and may this prove  
 “ an effectual Antidote against the Working of the  
 “ subtle Poison!—As the Shoulders of our blessed  
 “ LORD bore the shameful Cross, through the  
 “ Streets of Jerusalem, so shall our Minds bear the  
 “ Memory of it in every Place; and this, O Sin,  
 “ shall be thy Plague! This, O Iniquity, shall be  
 “ thy Destruction!”

GRACE is the other Benefit procured by the  
 Death of CHRIST, to be conveyed in the Holy  
 Sacrament. And of this, who shall declare the Pre-  
 ciousness? ’Tis a Gift of surpassing Excellency!  
 ’Tis nothing less than GOD himself! The Holy  
 Ghost and his Graces are offered.—Wonder, O Hea-  
 vens, and be amazed O Earth, at the unsearchable  
 Riches of divine Goodness!—The Holy Ghost, and  
 his Graces, are freely offered to Sinners that are  
 unworthy to breathe the Air!

Let us consider how infinitely we stand in need  
 of this heavenly Gift. How indigent, helpless, and  
 wretched our mortal Nature is without it! What  
 good Thing are we able to do? Or what evil Thing  
 are

are we able to enjoy, that GOD or it?—Behold the holiest Man living, and you behold a Creature that, of himself, is nothing but Sin and Misery, Weakness and Uncleanness; who, if he is better than the most abandoned Villain on Earth, is beholden entirely to the blessed Assistance of Divine Grace. 'Tis the vouchsafing of this gracious Aid that maketh Him to differ; and if this heavenly Succour was withdrawn, he would run into all Excess of Riot.

If then our LORD JESUS CHRIST should ask of our Souls when we kneel at his Altar, as he once asked of the blind Man, *What wouldest thou that I should do unto thee* \*? we may reverently answer “ Lord, that we may receive thy Spirit! This “ is the Price of thy Blood, the Promise of thy “ Mouth, O let it be the Portion of thy unworthy “ Servants! Descend, eternal Saviour, with thy “ sanctifying Grace, into our Souls, even as these “ Elements go down into our Bodies. Be thou “ united to our spiritual, even as this *Bread and “ Wine* are going to be incorporated with our carnal Man! Be thou a Principle of divine Life to “ our better Part, even as this perishable Meat is “ the Recruit of our animal Life! Without thy “ Illumination we know not, neither can learn, the “ Things that belong unto our everlasting Peace. “ We shall have Eyes and see not, unless thou dost “ open them; Ears and hear not, unless thou dost “ unstop them; Hearts and understand not, unless “ thou dost enlighten them. Come then, LORD “ JESUS, come, we pray thee, and give Strength

\* Mark x. 51.

" to run, as well as fight, that is  
 " before us! Without thy quickening *Grace* we  
 " shall have no Power to perform, what thou showest  
 " us to be our Duty. Could the Paralytic, that  
 " was unable to turn himself upon his Bed, could  
 " he overturn the Mountains by the Roots? No  
 " more can we, while unassisted by thy heavenly  
 " Grace, keep thy righteous Laws. Therefore  
 " with this *Cup of Salvation*, let us drink in Health,  
 " and spiritual Strength, that may repair our Weak-  
 " nesses, render our Souls steadfast in Faith, joyful  
 " through Hope, and vigorous for our Christian  
 " Warfare, even as Giants refreshed with Wine!  
 " Our Souls long sore for thy Blessing, saying, O  
 " when wilt thou comfort us! O that this Day, in  
 " this Ordinance, Salvation may come to our House!  
 " We are athirst for thyself, blessed Redeemer, and  
 " for thy Graces; and here we come to see of the  
 " Travail of our Souls, and be satisfied. We hunger  
 " after thy Righteousness, and approach thy Table,  
 " that we may be filled! O send us not away empty,  
 " lest we faint by the Way! Feed us with the Bread  
 " of Life, that in the Strength of this Food we  
 " may walk all the Days of our appointed Time,  
 " until our Change come; that, invigorated by its  
 " Virtue, we may be strong to labour in the Lord;  
 " strong to withstand our spiritual Enemies; and  
 " strong to travel onwards in the Paths of Duty,  
 " 'till we appear before GOD in the heavenly  
 " Zion!"

To sum up all that has been said :

Let

Let us remember that GOD, All-wise and All-powerful, appointed the *Sacrament*, and, therefore, let us approach it with godly Fear; with Desires and Expectations enlarged, not according to our Littleness, but according to GOD's excellent Greatness. Let us bear in our Minds an humble Sense of our own Weakness and Danger by Sin; and a grateful Sense of the Saviour's astonishing Love in suffering the Extremities of Poverty, Wretchedness, and Pain, to open for us the Gates of Eternal Glory;—as well as of his exceeding Tenderness and compassionate Condescension, in giving us such strengthening, comfortable, and refreshing *Means of Grace* in our Journey thither. Let our Hearts be devoted more to the Love of this divine Saviour, and let our Lives be devoted more to his Praise, 'till we are completely ripe for his everlasting Kingdom in Heaven, where we shall see his Glory, not darkly by Symbols, but in all the Fullness of the Godhead bodily.





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## S E R M O N III.

On the Death of a YOUNG LADY\*  
in APRIL, 1742.

PROVERBS xiv. 32.

*The Righteous hath Hope in his Death.*

THE inspired Author of this instructive Book, uses a Variety of Arguments to engage us in a Course of Religion and Virtue. Many Advantages he enumerates that attend the conscientious Observance of religious Wisdom;—it sweetens Life, and smooths our Passage through this mortal State; for *her Ways are Ways of Pleasantness, and all her Paths are Peace* †. It contributes to the Establishment of our Health; and, generally speaking, to the lengthening of our Days;—it will procure us the Esteem of good Men, and the Approbation of the blessed GOD.—In short, it is infinitely more precious than Rubies; and all the

\* Miss Jane Burnard, of Biddeford, Devon.

† Proverbs iii. 17.

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Things thou canst desire are not to be compared unto it. Happy, therefore, unspeakably happy, is the Man that findeth this practical Wisdom, and the Man that getteth this Soul-renewing Understanding. But lest it should be objected, that Religion, with all its Privileges, is no Security from Death; that it discharges none, no, not even its most faithful Adherents, from this Warfare; that wise and religious Men also die, as well as the Ignorant and Foolish;—"True," says the Holy Spirit of Inspiration, "the godly die, in common with the ungodly; in this Respect one Lot happeneth to them both. They both make their Bed alike in the Grave. But there is this most material Difference between the Circumstances and Expectations wherewith they respectively quit the world: The Wicked, at that closing Scene, is driven away from all his Comforts. When he parts with his Breath, he parts with all his *present* Satisfactions and *future* Hopes; his Entrance upon Eternity is a final Period to all his transient Delights, and a sad Beginning of endless Sorrows. But *the Righteous hath Hope*, joyous and reviving Hope, *in his Death*;—he departs under the delightful Views of a blissful Immortality; he expects not to be injured, but bettered by his Dissolution; he resigns whatever is mortal, with a full Assurance of suffering in no valuable Interest, but of being a great and everlasting Gainer by the Surrender. *The Righteous hath Hope in his Death.*"

From the Text thus opened arise two very important Points of Enquiry,

I. Who

- I. Who we may understand by the Righteous.
- II. What kind of Hope such an one hath in his Death. Which being stated and illustrated, I shall
- III. Make a particular Application suitable to the present mournful Solemnity.

I rather chose to speak upon these Words, because they seem, in a peculiar Manner, adapted to the valuable deceased; insomuch that I know not how to form a more affectionate Wish, than that they may be as lastingly useful to every Hearer, as they are perfectly applicable to her Character and State.

I. We are to enquire, 'who we are to understand by the *Righteous*.'

By the *Righteous* are meant, not those who are merely just in their Dealing; who content themselves with being honest in their Business, and inoffensive in their outward Conversation, but such as are interested in a Redeemer's Righteousness by Faith; such as have their Hearts sanctified by Grace, and, in consequence of this Renovation, are both disposed, and enabled to exercise all the Graces, and all the Duties of Righteousness and true Holiness. This Description might suffice; but because we are prone to deceive ourselves in this Particular, to imagine ourselves possessed of the *Power*, when we have only the *Form* of Godliness, permit me to be more distinct in explaining the Nature of true Righteousness.—The true *scriptural Righteousness* is first, a divine and internal Righteousness.

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Secondly, A persevering and increasing Righteousness. Thirdly, A humble and self-renouncing Righteousness.

First, The true scriptural Righteousness is a ~~di~~vine and internal Righteousness. It flows from a divine Principle wrought in the Heart, by the Holy Spirit of GOD; and is nothing less than the divine Image, re-*instamped* upon the Soul; not produced by any Fear of Man, any Dread of Shame, any Desire of Applause; it owes its Being to the Grace, the Free-grace of JESUS CHRIST, operating on the Mind, and sanctifying the inner Man; this makes the Root good, the Tree good, and then the Fruits are good of course;—this purges the Spring, cleanses the Fountain, and then the Streams are necessarily pure. By this Means the Soul loves Righteousness; it breathes its native Air, and is in its proper Element; all Instances of Righteousness are relishing and satisfactory; if it falls short in any Point, it grieves and is afflicted, as at the Loss of some real Pleasure, some substantial Good; the very *Nature* of such a one is renewed, so that the Restraints and Obligations of the Gospel are no more irksome but agreeable; they fall in with the Current of a reformed Inclination. *I delight*, says the Apostle, *in the Law of GOD* \*. Duty is delightful, and Obedience (which is more acceptable to the righteous GOD, than all Whole Burnt-Offerings) is more pleasing to the righteous Person than all their *Morrow* and *Fatness*.—He acts, not from mean and sordid Views; never does any

\* Rom. vii. 22.

laudable Action to be seen of Men or praised by Mortals, but is as jealous over the inmost Motions of his Heart, as he is careful of his most open and exposed Practice. In the closest Retirement, where no Eye beholds him, he is the same watchful, conscientious, circumspect Christian, as in the most conspicuous Scenes of public Life; yea, was he confined to a Desert, or to spend all his Days remote from human Observation, he would be infinitely solicitous to depart from all Iniquity, and extremely fearful of every Appearance of Evil.

*Secondly,* The true scriptural Righteousness is a *persevering* and *increasing* Righteousness.

Hypocrites often begin in the *Spirit*, and end in the *Flesh*; they set out briskly; run well for a Time; but their Zeal soon cools, their Resolutions quickly languish, and they are tired of the Race before they have reached the Goal;—whereas the true Servant of GOD, the sound Believer in JESUS CHRIST, is indefatigable and unwearied in his holy Walk, without any Change, unless it be that of a continual Advancement. His Progress is like the Morning Sun, whose Lustre grows stronger, and more diffusive, and shineth more and more to the perfect Day; not like the *Morning Dew* which glitters upon the Grass for a little Moment, but is soon dried up and disappears. The truly righteous Man is never weary of well-doing, but the more Holiness he can attain to in his own Person, the more serviceable he can be to others, the more exemplary in his Generation, and the more ornamental to the Gospel of his Saviour, the more he rejoices.—Not contented with low Attainments, his Soul is enlarged,  
and

and longs to be filled with all the Fullness of GOD. —He never asks “how much Piety will barely “serve to fit him for the Kingdom of Heaven? “How much he may Neglect, and yet be safe “from the Wrath to come?”—No; he looks upon Holiness as the choice Part of the Salvation purchased by JESUS CHRIST; he verily believes it to be a main Ingredient of the future Felicity, and, therefore, is pressing forwards, still pressing forwards to greater Attainments,—convinced he can never bear too perfect a Resemblance of his heavenly Father. With a noble Generosity he forgets the Things that are *behind*, and with a no less noble Kind of Covetousness, he reaches out incessantly unto the Things that are *before*; and the nearer he comes to Eternity, the more ardent are his Longings after complete Sanctity; his Desires move quicker, the nearer they arrive to their Centre. His spiritual Appetites widen as they flow, and was he to live a thousand Years, twice told, he would have some new, some more exalted Degrees of Faith, and Love, and Purity, to aspire after. Such a One cannot be imagined to be partial in his holy Performances; he will not practise some gainful or honorable Duties, and omit others that may be discrediting with a wicked World, or a little contrary to his temporal Interest: No; he is uniformly religious, and labours to stand perfect and complete in all the Will of GOD: Every fresh Virtue will not only be a Jewel in his future Crown, but be also a fresh Accession to his present Satisfaction and Joy.

*Thirdly,*

*Thirdly*, The true scriptural Righteousness is an humble, self-renouncing Righteousness.

The sincerely righteous Man is self-abased, not self-opinionated; he never forgets the Corruption of his Nature; still keeps an attentive Eye upon the *Rock from whence he was hewn, and the Hole of the Pit from whence he was digged* \*.

Far from the ostentatious Spirit of the *Pharisee*, he never despises others, though of seemingly less Attainments; nothing is ascribed to his own Strength or superior Worth; he acknowledges himself a Debtor to GOD ALMIGHTY's free Goodness; he writes at the Foot of all his Endowments, "*What hast thou, that thou hast not received?*" If he is better than the Men of *Sodom*, or the Inhabitants of *Gomorrhah*, 'tis Divine Grace alone that hath made him to differ. His Nature was as unclean as the Adulterer's, as barbarous as the Murderer's; GOD has *all the Glory* of his moral Excellencies, while he hath all the *Comfort*. Neither does he rest his Hope of Salvation on any Deeds of his own; he sees the Deficiency of them, knows them to be very imperfect, and dares not appear before the bright and burning Eye of GOD with *such Hay, and Straw, and Stubble*. When he thinks of being justified, he overlooks his own Obedience, and attends to the Obedience of JESUS CHRIST. He disclaims whatever himself has done; owns it to be spotted and polluted; places no Dependence on it; but relies *entirely* on the meritorious and perfect Righteousness of his Divine Redeemer:

\* Isa. li. 1.



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this he trusts to be interested in by a lively Faith ; and in this he makes his Boast ;—this is his Portion and Inheritance, his Joy and Crown of rejoicing. Poor in himself, he is rich in CHRIST ; ruined in himself, he is recovered in CHRIST ; nothing in himself, in CHRIST he is *all* ;—all that he can want or wish to make him most blessed eternally. This is that Righteousness which exceeds the Righteousness of the Scribes and Pharisees ;—which is the only Dignity and Happiness of our fallen Nature,—which alone can prove us living Members of the blessed JESUS, and prepare us for those pure and sublime Delights which the Savior has merited by his Blood, and bestows on his Saints, even a *Divine* and Internal Righteousness ;—a Persevering and Increasing Righteousness ;—an Humble and Self-renouncing Righteousness.

Here let us pause awhile, and search our Hearts ;—let us take this Evangelical Rule, and try our Ways. Why should we deceive ourselves ?—*Without this Holiness no Man shall see the LORD* \*. In vain do we pray ;—in vain attend the Ordinances of the Church ;—all these Performances will profit us nothing, unless they amend our Lives, and conform us to this Pattern. All the Means of Grace are insignificant ;—all our Acts of outward Worship an empty Ceremony, if they do not convey and transfuse into us this excellent Spirit. O Righteous JESUS, renew us after thy Likeness ! O Sun of Righteousness, arise in our inner Parts, and fit us for those Heavens wherein dwelleth *Righteousness* ! Fit

\* Heb. xii. 14.

us to join with those Spirits and Souls of the Righteous who rest from their Labors, and enter into the Joy of their LORD!

Having settled the Nature of the Scriptural Righteousness, let us now proceed to enquire

II. What Kind of *Hope* such Persons have in their *Death*.

- (1.) They have *Hope* with Regard to their Bodies.
- (2.) They have *Hope* with Regard to their Souls.
- (3.) They have *Hope* with Regard to their Offspring.

*First*, The Righteous hath Hope with Regard to his Body.—It is, indeed, committed to the Dust, and must soon be blended with it;—but GOD hath given Commandment concerning the Bones of His Elect. Though consumed, they are not lost. The Belly of the Earth and the Bosom of the Ocean are accountable for their Charge. There is a Day coming when these Repositories must resign their Trust, and give up the precious Relics. Ere long, a sovereign Voice shall be heard from Heaven; it shall proclaim aloud to the Nations under 'Ground, *Awake, and sing, ye that dwell in Dust* \*. Then shall the Righteous receive their Bodies again, and with infinite Advantage. In the mean Time the Grave will be a Place of undisturbed Repose;—no Diseases follow them to those peaceful Chambers;—the Head aches no more;—

\* Isa. xxvii. 19.

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the Eye languishes no more;—the Flesh is no longer racked by acute, or worn away by wasting Distempers, but sleeps sweet in gentle Slumbers. *There all Calamities cease from troubling; there the Weary be at Rest\*.*

Death, to the Godly, is a final Release from Pain, and an everlasting Discharge from Sorrows. Nor is the Grave a Place of Repose only, but of Refinement also, to the Remains of the Righteous. As Gold comes forth from the Furnace purified and brightened, so will they arise from their dusty Mansions improved and ennobled. Whatever is mortal; whatever is disordered; whatever is weak and corruptible, they will leave behind them in those silent Abodes;—there they shall shake off the Grave-cloaths of Mortality, and drop the Shackles of Corruption; and spring from their Confinement incorruptible and immortal! They lie down in Dishonor and Deformity, but will arise in refulgent Beauty;—they lie down in pitiable Weakness, but will arise active and vigorous as the Light, to shine for ever and ever, without any Eclipse, in the Kingdom of their Father.—What mean ye then to weep and to break your Hearts when following the breathless Corpses of your desirable Relations?—To behold them carried out pale and lifeless to their long Home, is, indeed, to us a doleful Spectacle, but to them an advantageous Change! They go to the Grave as ripe Corn into the Garner, or as the distressed Mariner into a quiet Harbour. They retire to the Tomb as the Bride to her Withdrawing-

\* Job iii. 17.

Room, only to put on their beautiful Apparel, and return with tenfold Lustre. O the Happiness, the unspeakable Happiness of the Just!—All Things conspire to promote their Felicity, *and work together for their good* \*. Death, even Death, to them is *Gain*, and the Grave a Haven of Tranquillity. CHRIST JESUS, in whom they believe, converts that gloomy Passage into a short Avenue to their delightful and everlasting Home!

*Secondly*, The Righteous hath Hope with Regard, to his Soul.

Invisible Guards wait around the dying Beds of the Righteous, and receive the Soul in the Instant of Dissolution: So that it is not left to wander up and down, an Outcast from GOD, or an Exile from Heaven; much less is it given up an helpless Prey to revengeful and tormenting Spirits;—on the contrary, it is put under the Protection of kind and compassionate Angels. These ministering Spirits attended the Faithful in their earthly Pilgrimage; they often upheld their falling Feet, and watched over them for good; they *rejoiced* at their Conversion, and screened them from many Dangers while they abode in Tabernacles of Clay; and now they are released from the Burden of the Flesh, will gladly be their Convoy to the celestial Paradise.—Under this auspicious Guidance, how sweetly may they wing their Way into the Regions of Bliss! into the immediate Presence of a gracious GOD! There, perhaps, wrapt in holy Extacy, they lie

\* Rom. ix. 28.

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prostrate before the eternal Throne, adoring the Incomprehensible Trinity, while we are bewailing their Departure from the Valley of Tears, and crying, *Alas, my Brother!* or *alas, my Sister!* There, perhaps, enlisted among the noble Army of Martyrs, are adopted into the goodly Fellowship of the Prophets;—they follow the exalted Lamb wheresoever He goeth, while we are attending their mortal Relics, and with streaming Eyes consigning them over to Silence and Corruption! There, disincumbered from every Clog, they love the LORD their GOD with all their Hearts, and with all their Strength; they praise Him with a never-drooping Vigour and overflowing Gratitude; they are diving into the mysterious Secrets of Providence; they are making new Discoveries of the inconceivable Perfections of the Godhead, and, to their unspeakable Happiness, are transformed more and more into the Divine Image.—Remembering this, let us moderate our Sorrows, and weep as though we wept not; let us mingle Joy with our Grief, and blend the bright Beams of Hope with the dark Shades of Mourning;—*for the Souls of the Righteous are in the Hands of the LORD, and there shall no Torment touch them*\*.—They are far from us, it is true, but farther from Misery;—gone far, indeed, from their once-loved Habitation, but removed farther from the Temptation of a wicked World. They have left our Company below, but are admitted into infinitely better Company above; even *into the general Assembly of the First-born, and the*

\* Wisd. iii. 1.

*innumerable Society of just Men made perfect* \*;—they are taken away from the *Evil to come*;—they enter into the *Heavenly Zion* with complete and *everlasting Joy upon their Heads* †.

*Thirdly*, The Righteous hath Hope in his Death with regard to his surviving Offspring.

*The Just*, with the Scripture, *walketh in his Integrity*; his Children are *blessed after him* †.—GOD from Mount *Sin* † promisseth to shew *Mercy unto Thousands of them that love Him* §; and exactly conformable to this *Divine Declaration* we find the *Divine Dispensation*. He was gracious a long, long Time, to rebellious and backsliding *Israel*, in Consideration of faithful *Abraham*.—He was merciful to *David's* Successors, though degenerate and unworthy, for the Virtues of their great Predecessor.—Because *Ahab* was very zealous for the LORD of Hosts, therefore GOD shewed Kindness to his Posterity, and continued them in the Possession of the Kingdom to the fourth Generation.—See hence what a Happiness it is to be sprung from pious Progenitors! See, Parents, what a Treasure you may lay up in Store for your rising Offspring! not, indeed, through any Merit in your own Holiness; not from any such Thing as Works of *Supererogation*; but through the free and overflowing Indulgence of Heaven you may entail upon your Progeny the Favour of GOD: You may transmit to them that Loving-kindness of the Almighty, which is

\* Heb. xii. 23. † Isa. xxxv. 10. ‡ Prov. xx. 7.  
§ Exod. xx. 6.

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not only preferable to the most ample Heritage, but is better than Life itself.—Besides, how often have devout Parents wrestled with a bountiful GOD for a Blessing upon their tender Babes! How often have they surrendered them to their Heavenly Father, and often implored Him *never to leave nor forsake them!*—And are these Intercessions, think you, vanished into empty Air? Are these strong Cries become as sounding Brass, or as tinkling Cymbals?—No; they have pierced the Clouds, and will not return till a Blessing be sent.—They have entered the Ears of the LORD of *Sabaoth*;—they are registered above, and had in Remembrance before the LORD;—they are still upon the File in the Accounts of Heaven, and may descend in many a choice Mercy upon their Childrens' Children.—So that there is *Hope*, cheering and abundant *Hope*, for the Descendants of the Righteous. They, of all others, stand fairest for favorable and gracious Dispensations: Only let them walk worthy of their excellent Ancestors; let them receive the Virtues, and walk in the obedient Faith of their pious Progenitors, and doubtless they will be most distinguishingly beloved for their Father's Sake.

Oh! what ineffable Satisfaction must this yield the devout Parents in a dying Hour, when Death ravishes from the dear Innocents the Father that begat them, and the Mother that bare them! “I leave them,” says the expiring Parent, “it is true, but GOD has bound Himself by a most inviolable Promise to take Care of them; exposed they are on the Waves of a perilous and naughty World, but PROVIDENCE, Eter-  
 “ nal

“nal and Almighty PROVIDENCE, has undertaken to pilot and preserve them: Therefore, with comfortable Expectations, I bid them my last Adieu; pleading the faithful and true Promise, and saying, as the expiring Patriarch, I die, my dear Children, but GOD will be with you; when I am gathered to my Fathers, and numbered with the Congregation of the Dead, you, my dear little Ones, shall live beneath the Defence of the Most High, and abide under the Shadow of the Almighty!”

Thus have we shewn what Kind of *Hope* the Righteous hath in his Death, viz.

*Hope* for his dissolving Body.

*Hope* for his departing Soul.

*Hope* for his surviving Offspring.

A sure and certain *Hope*, founded upon *Free Grace*, and the Promises of HIM who cannot lie; purchased by the Merits of CHRIST, who is the beloved Son; sealed by the Witness of the sanctifying SPIRIT on his Heart, and attested by the Evidence of undissembled Holiness in his Life.—Here let me entreat you to meditate a little on the matchless and inestimable Preciousness of the Christian Religion. What a Source of the richest Blessings! What a Fund of the noblest Satisfaction has GOD ALMIGHTY opened in establishing it! Let all our Bones cry out, “O! the incomparable Work of this Divine Revelation!”—Let all that is within us praise and magnify the GOD OF HOSTS for JESUS CHRIST, and His Everlasting Gospel!



The *Heathens* had a dark and dismal Prospect when they looked forwards into Futurity. The *Jews* had but a very dim and obscure Glimmering of good Things to come. But the *Christian* has a Life of Glory and an Immortality brought to Light by the Gospel; it fully assures him of the Resurrection of his Body, and its Restoration, with infinite Advantage, to an endless State of blissful Being. It inspires the dislodging Soul with the most delightful Hopes, marks out a Way for the Passage into the Realms of Light, and leaves the everlasting Doors, opened by Redeeming Blood, for its final Reception.—It farther makes Provision for the surviving Relatives of its faithful Professors. It leaves them and their Concerns in the best, and ablest, and kindest Hands. It engages an all-sufficient Providence to be their Trustee; His unerring Wisdom to be their Guide; and His uncontrolable Power to be their Guard. Sure then it is our highest Interest to be under the Influence of this excellent Religion. Receive it, O my Soul, into all thy inmost Powers! Let it fashion thy Temper, and order thy Conversation. Cheerfully resign thyself to all its Obligations, and humbly expect thy Share in its precious Privileges! Value it as the Pearl of great Price! Cultivate it as the Seed of present Comfort and future Joy; as the only Thing that can yield true Tranquillity *now*, and bring thee solid Peace at the last!

Let me now conclude with a Word of particular Application suitable to this mournful Solemnity!

I. To

1. To the Wicked. 2. To young Persons. 3. To the Mourners.

1. *To the Wicked.*—You have heard the sweet *Hope* that attends the Righteous when they go hence, and be no more seen! What cheering Beams gild even that darkeſt Scene of expiring Life, yea, gladden the very Horrors of the Shadow of Death!—You, perhaps, may boldly promiſe yourſelves the ſame Conſolation. Many, even of the moſt ungodly, flatter themſelves with Mercy at the laſt. They lull themſelves aſleep in carnal Security, and moſt unwarrantably preſume upon the Graciousneſs of GOD!—But remember that the *Hope of the Hypocrite ſhall periſh* \*. This is the Hope that will certainly make aſhamed, and terminate in eternal Diſappointment. GOD has declared in the Words preceding my Text, that the *Wicked ſhall be driven away in his Wickedneſs*; i. e. he ſhall be *driven away* from all that is delightful and pleaſing below. *The Snares of Death ſhall compaſs him round about, and the Pains of Hell get hold upon him.* Pangs and Agonies ſhall arreſt him, and diſpoſſeſs him from his earthly Tabernacle. Let him cling ever ſo cloſe to his carnal Satisfactions, theſe Meſſengers of Mortality will rend him from their Embrace. And ſhall he find Reſt when he quits the Body?—No; that laſt Refuge of the Miſerable ſhall be no Release to the Ungodly:—He may lay down all his *Comforts*, but cannot loſe his *Sorrows*, when he deſcends into the Pit to ſee Deſtruction.—For when the Soul is eſcaped from

\* Job xviii. 13.

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the fierce Conflicts of dissolving Nature, it must be hurried away to a more dreadful Misery; like the Wretch, mentioned by the Prophet, who fled from a Lion, and a Bear met him;—it will be driven from the Tribunal of a righteous GOD, and dismissed to its own Place, to be reserved in Chains of Darkness unto the Judgment of the great Day. Even the *Resurrection* will be no Deliverance to such miserable Creatures, but like opening the Prison Doors, and removing the Malefactor from the Dungeon to the Place of Execution.—Whatever, therefore, the Expectations of the Wicked are, the Event will be irretrievable Ruin. You will find the Door of Mercy shut. You will hear those most terrible Words, of most just Vengeance, *Depart from me, ye that work Iniquity.* You will be driven from CHRIST's blissful Presence;—driven from the Mansions of Glory;—driven from the Society of Saints, never to behold them, or their Joy, but at an unapproachable Distance. And who can conceive the Extremity of this Wretchedness?—Oh that every careless Person in this Assembly would bethink himself!—That he would retire to his Closet, and commune with his own Heart, and piously consider what it is to lie panting for Life, groaning with Anguish, and bathed in Sweat on the dying Bed;—and all this without any well-grounded Hope in the living GOD, without any Glimpse of Happiness in the opening Eternity! Press home this Consideration on your Hearts; let it bring you to your bended Knees; beseech the Father of Mercies to turn you from your evil Ways, that Iniquity may not be your future Terror and endless Destruction. Cry  
mightily

mightily to Heaven! Give the GOD of all Goodness no Rest, till He make you a clean Heart, and renew a right Spirit within you!

A true Reformation, and a conscientious, praying, watchful Course shall be a Token to you for good; and a comfortable Pledge that your *Flesh shall rest in Hope*\*.—But if you persist in Ungodliness; if you restrain Prayer from before the Almighty, and abuse the Means of Grace;—if such be your Resolutions, I must leave you with this Lamentation, “O wretched Men that ye are; good had it been for you, if you had never been born!”

(2.) To young Persons.

If ever I may hope for your teachable attention, sure it must be on this affecting Occasion: this alarming Blow has a Voice—a Voice addressed to All, but to *you* in particular; you have lately paid your last Respects to the Remains of a most excellent Companion. You have seen blooming Youth laid in the Dust; and even eminent Piety incapable of exempting from Death. You have seen the Frailty of your Condition inscribed on the Coffin, and writ in the Ashes, of the Young and Sprightly;—and if this does not awaken you to Seriousness; if this awful Providence does not beget in you pious Breathings and godly Resolutions, you have Reason to be apprehensive of an hardened Conscience.

O come hither, ye Gay and Young, come to the Brink of this Grave, and learn to be wise unto

\* Psal. xvi. 9.

## 62      *On the Death of a Young Lady.*

Salvation!—Let the Irreligious and Profligate look down into this Tomb, and tremble, and fear, if GOD spared not so amiable and sincere a Christian, how shall He spare you?—If One who was a Pattern to her Equals, and a Blessing to the Neighbourhood, is taken away, how can those expect to remain long who corrupt others, and are the Pests of Society?—Seeing so flourishing and fruitful a Plant is cut down, beware, ye that are Cumberers of the Ground, beware lest He take you and pluck you out of the Land of the Living!

Let the *Serious* and *Well-disposed* be quickened and animated by this Call! Let them be more solicitous to trim their Lamps, and prepare for their Change! Adopt her Virtues, since you are deprived of her Person, and more closely follow her as she followed CHRIST!—Religion can but badly spare such useful and promising young Persons;—O that others may come in and supply her Place! May her Removal hence be a Means of speeding our Progress to the heavenly World! May her expiring Breath breathe Vigour into all our pious Endeavours! and seeing her cold and motionless, let us learn to work while our Day lasts, and give all Diligence to make our Calling and Election sure\*!—Thus may the *Irreligious* stand in Awe, and sin not! May the *Serious* gird up their Loins, and be quickened! And may all be engaged to tread in her Steps! GOD gave her His early Grace. The First-fruits of her Years were devoted to Piety; she served the LORD from her youth. O that every

\* 2 Pet. i. 10.

young Hearer would *go and do likewise!* This would render CHRIST's Yoke *easy*, and his Burden *light*. By this Means Holiness would be more easily attainable at first; and at length be perfectly pleasant. And Oh what bitter Remorse and heart-provoking Anguish would such a timely Circumspection prevent! How rich might you grow in Grace, and how eminent in holy Knowledge, by waiting at Wisdom's Gates from your early Years! —Then stand not all the Prime of your Days idle; squander not away the Spring of your Age in Giddiness and Vanity; but, with your late exemplary Companion, sit at CHRIST's Feet, and learn heavenly Understanding from *His Word*. Devote yourselves immediately to *His Service*, who, in the Vigour of His Strength, *endured the Cross* and *despised the Shame* for you and your eternal Happiness. You must never pretend that true Religion is an impracticable Thing, or that vital Holiness is an uncomfortable State. In *her* you saw Christianity *exercised*, and Cheerfulness enjoyed.—How conscientiously were *her* Sabbaths sanctified, and how industriously improved!—How assiduous in her private Exercises, and constant at our public Worship!—How warm and fervent in her Devotions on these Occasions!—Especially at GOD's Table, what Expressions of holy Ardour have I observed in her Deportment!—Far from the listless Formality which clogs and benumbs the Prayers of too many;—enkindled at the Representations of a dying Savior, she seemed all Life and Zeal, like one deeply impressed with the Riches of that Divine Love which she commemorated, and duly affected with  
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the invaluable Privileges of that Covenant which she sealed. And her Faithfulness in these Engagements was evidenced by her exemplary Life; by a Tenderness of Conscience and Fearfulness of offending; by her love of godly Company, and edifying Discourse; by a continual Conviction of her own Unprofitableness, and ardent Longings after greater Proficiency; in a Word, by that universal and unblameable Conversation which rendered her an Ornament to the Gospel of GOD her Savior, and hath made her meet for the heavenly *Inheritance of the Saints in Light.*

Thirdly, And what shall I now say to the mournful Relations?

Oh! that I had as much, and as comfortable to say on every such melancholy Occasion!—I am sensible your Affliction is exceeding sore. A dreadful Breach has been made in your Family, and upon your Joys. GOD has taken away the Desire of your Eyes, and the Staff of your Age, with a Stroke.—You acted becomingly to watch and pray, and demonstrate the most tender Solitude while Life continued; but GOD, even the most mighty GOD, has now given an irreversible Decision to the great Affair. If the tenderest Care on your Part, or the most united Intercessions of others, could have obtained a longer Reprieve, your Daughter had not died:—but GOD, only Wise, had determined her Departure; his sovereign and adorable Will has taken Place, and what have you farther to do, but to bow the Head and humbly to submit? What but to arise and be comforted? And truly you have abundant Reason for Consolation, for

*bleſſed are the Dead that die in the LORD* \*.—*The Day of Death is better, to the prepared Chriſtian, than the Day of Birth* †. When *David* wept ſo bitterly for *Aſhalom*, he ſorrowed moſt of all from the Apprehenſions of his endless Perdition;—the unhappy Youth died in an Act of Outrage and Diſloyalty againſt the beſt of Fathers and beſt of Sovereigns, and this made the affectionate Parent's Grief ſo paſſionate and inconſolable. But bleſſed be divine Goodneſs, the Caſe is quite the Reverse with you. GOD had diſtinguiſhed the amiable deſcend with his Favors above her Fellows. He had attached her beſides to his Service, and has admitted her early into his Kingdom. She was ripe for Glory, and Death has put in the Sickle and gathered her to her GOD. She had *finiſhed her Courſe*, and why ſhould we regret that ſhe is gone to receive the *Price*?—She had *fought the good Fight*, and why ſhould we regret that ſhe is now wearing the *Crown*?—I know your Sorrows are aggravated by, what is uſually called, the Untimelineſs of her Fate.—You think it hard that Death ſhould begin at the wrong End of the Register, and bring his Summons to the Youngeſt, while the Grey-headed and Decrepid are paſt by. It wounds you to ſee ſo fair a Flower withering, even while it is opening. But remember the Remark of the wiſe Son of *Sirach*, it is extremely delicate and juſt; let it be as healing Balm to alluſe the Anguiſh of your Spirits. May it prove as powerful to relieve your aching Thoughts, as it is truly de-

\* Rev. xiv. 13.

† Eccleſ. vii. 1.



scriptive of the Person, and pertinent to the Case, we lament; *Honourable Age*, says he, *is not that which standeth in Length of Time, nor that which is measured by Number of Years; but Wisdom is the Grey Hair unto Men, and an unspotted Life is Old Age.* She being made perfect in a short Time, fulfilled a long Time, for her Soul pleased the LORD, therefore, basted He to take her away from among the *Wicked* \*.—Let such Considerations moderate your Sorrows; and may the Father of everlasting Comforts support your Spirits! May He sanctify the afflictive Dispensation! You have a fresh Motive to be weaned from the World, and to *set your Affections on Things above.* May the Affliction answer this blessed End! Then shall the LORD GOD give you in His House, and within His Walls, a Place and a Name better than of Sons and Daughters, He will give you an everlasting Name that shall not be cut off!

\* Wisd. iv. 8, 9, 13, 14.

T H E    E N D.

*The Ministry of Reconciliation : Representing the benign Tendency of the Gospel ; and that it is the friendly Office of Ministers, as the Embassadors of Christ, to press Men with all imaginable Tenderness, Humility, and Earnestness, to accept the Treaty of Reconciliation as established in Him, and urged by Him, while on Earth :*

A

S E R M O N

Preached at the Parish Church of

ALL-SAINTS, IN NORTHAMPTON.

By JAMES HERVEY, A.M.

Late Rector of *Wiston Fawell*, in *Northamptonshire*.

*We are Embassadors for Christ, as though God did beseech you by us : We pray you in Christ's Stead be ye reconciled unto God. 2 Cor. v. 20.*

A N E W E D I T I O N .

L O N D O N :

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## A D V E R T I S E M E N T.

*AS this is a posthumous Piece, it may be necessary to observe for the Satisfaction of the Publick, that Mr. Hervey was many Years ago solicited to print this Sermon by several who heard it; but as He was a Man of great Modesty, and had not then appeared as an Author, He could not at that Time be prevailed on by any Solicitations to comply with their Request. — However, at a particular Friend's Desire he transcribed it from his Short-Hand Copy, and gave it to him.—Some Years afterwards this Friend desired Mr. Hervey to revise it with a View of its being published; which (in Conjunction with a very eminent Divine) He accordingly did, and then returned the Copy to his Friend; telling him that as the Meditations on the Tombs, &c. had been so well received, He had now no Objection against publishing it with some other Sermons; and that He might one Day or another require it of him again for that Purpose.—This Sermon is printed from that very Copy; and Mr. Hervey himself would probably have added it to the Volume, which contains his four Sermons, had He happened to recollect that it was in Possession of a Friend, who would willingly have relinquished it to its Author for Publication.*

*All things are of GOD, who hath reconciled us to himself by JESUS CHRIST, and hath given to us the Ministry of Reconciliation.*

THE Love of God, that supremely glorious and supremely gracious Being, is of all other Tempers, the most delightful and divine. A sacred Flower, which in its early Bud is Happiness, and in its full Bloom is Heaven.—To plant this noble Principle in the Breast, to cultivate its Growth, and bring it to Maturity, is the grand End of all Religion, and the genuine Fruit of Faith unfeigned.—Angels are happy, because the Love of GOD, triumphs eternally, and without a Rival, in their exalted Affections \*. True Believers are happy, because the Love of GOD in a prevailing Degree, is shed abroad in their Hearts. The Gospel is a Dispensation of Happiness, because it discovers the super-abundant Loving-kindness of GOD to Man, and urges the most engaging Motives for our ardent Love to his Almighty Majesty.

\* To be *good* is to be happy:—Angels are happier than Men, because they are better.

Guilt is the Source of Sorrow ; 'Tis the Fiend,  
Th' *avenging* Fiend, who follows us behind  
With Whips and Stings ; The *Blest* know none of *This*,  
But rest in everlasting Peace of Mind. ROWE.

#### 4      *The Ministry of Reconciliation.*

The Gospel represents the great GOD, not only as bestowing upon his Creatures, all the Good they enjoy; but as effecting their Reconciliation to his own adorable Self. Effecting this most desirable of all Blessings, not barely by vouchsafing a Pardon, but a Pardon procured by the Death of his Son: and, by this enriching Circumstance, infinitely enhanced; arrayed in all the Charms, that Heaven itself could give.—To render the Purposes of his Love more effectual and extensive, he has instituted an Order of Men to publish these glad Tidings; and to invite, yea to beseech the World, to partake of the exceeding Riches of his Grace.—All which the Apostle has expressed in my Text, with his usual Energy and Conciseness; “All Things are of GOD, who hath reconciled us to himself by JESUS CHRIST, and hath given to us the Ministry of Reconciliation.”

From which Words, permit me with all that Simplicity, which becomes a Minister of the humble JESUS,

I. To enlarge a little upon that glorious and amiable Representation of the blessed GOD, discoverable even by the Light of Nature, *All Things are of Him.*

II. To remind you, how much more illustriously the delightful Attributes of the DEITY are displayed in the Accomplishment of our Redemption; in that *He hath reconciled Us to Himself by JESUS CHRIST.*

III. To observe the benign Import, and beneficial Tendency of the Gospel Ministry, expressed in that remarkable Clause, *He hath given to Us the Ministry of Reconciliation.*

*First,*

*First*, Then let me enlarge a little upon that glorious and amiable Representation of the blessed GOD, discoverable even by the Light of Nature, *All Things are of Him*.—Heaven, and the Heaven of Heavens are his, with all their Hosts. Thrones and Dominions, Principalities and Powers, all the happy Beings, that sit at the Fountain-Head of Felicity, were produced by his Power, and are supplied with Blessings from his Hand, are filled with Joy from his Countenance.—If we trace the various Emanations of Comfort and Advantage, that refresh our lower World, we shall find Reason to acknowledge with the *Psalmist*, “All our fresh Springs are in GOD.” The Day is thine, says the same sacred Writer, and the Night is thine; Thou hast prepared the Light and the Sun. The magnificent Luminaries in the Sky, are Lamps of the LORD; hung up on high, to dispense the cheering Gift of Light amidst all the Families of Nature. The Interchanges of Night and Day, with the Vicissitudes of revolving Seasons, are his Ministers; all sent on Errands of Kindness, and bringing the most valuable Presents in their Hands. The innumerable Variety of living Creatures, and of nutrimental Vegetables, are the Portion, not which our own Industry has procured, but which our heavenly Father’s Bounty has settled upon us.

Every great Endowment, bestowed on the Children of Men; every noble Achievement, accomplished by renowned Personages; these derive their Original from the uncreated Fountain of Perfection and of Power.—If *Solomon* is possessed of enlarged Wisdom, and kingly Qualities; he expressly acknowledges, It is from the LORD, superintending human Affairs, that



And is not such a Being worthy of our highest Admiration, and our devoutest Love? Has He not, by such ineffable Excellencies, such unmeasurable Benignity—Has he not an undoubted Claim, to the Affections of our Hearts, the Praises of our Tongues, and the unintermitted Services of our Lives? He is the Source of all our Good; should He not also be the Centre of all our Gratitude, and of our whole Obedience?—But, our Obligations will rise immensely higher, if we consider,

*Secondly*, How much more illustriously the delightful Attributes of the DEITY are displayed in the Accomplishment of our Redemption; in that *He hath reconciled Us to himself by JESUS CHRIST.*—Man was created upright, immaculate, and in the Image of GOD. Heavenly Wisdom shone bright in his Understanding, and true Holiness sat enthroned in his Heart.—But how soon, how fatally, did He fall! From what Height of Perfection, to what Depth of Degeneracy! Since that destructive Transgression, all Flesh has corrupted his Way; every Man is become brutish in his Knowledge; and the Imagination of the Thoughts of his Heart, is only Evil continually. “Our Iniquities separated between Us and our GOD, and our Sins hid his Face from Us,” as from an abominable Object. Nay, our Sins accused Us at his righteous Tribunal, and, like the Blood of *Abel*, cried to Heaven for Vengeance. Vengeance and fiery Indignation was our expected Doom, and eternal Death the Wages due to our Offences.—What rendered the Misery of Mankind still more excessively deplorable, and not only desperate, was, That They *were without Strength*; without any Power to make



### § *The Ministry of Reconciliation.*

Satisfaction for their Provocations, or extricate themselves from this Abyss of Woe.—O wretched, wretched Man, if left in this State of Guilt and Ruin! If abandoned by the GOD, from whom Thou hast ungratefully revolted, better had it been for Thee never to have existed.

But, behold the Kindness and Love of GOD our Saviour! Harken to the Sounding of his Bowels and of his Mercies towards Us! “I have seen, said He, (as in the Case of enslaved *Israel*) I have seen the “Affliction of my fallen Creatures. They have undone “themselves, but in me \* is their Recovery. Satan “has deceived, and deceiving has destroyed them; “but I, even I will deliver them.”—Where withal will the LORD accomplish this Design by his free, unmerited Goodness? By the Blood of Bulls, or of Goats, or of all the Cattle upon a thousand Hills? Contemptible to the last Degree, are such beggarly Oblations; only so far as they typify the all-glorious Sacrifice.—Was an Angel charged with this important Business, or the highest Seraph bidden to interpose as the Repairer of our Breach? The Angels were absolutely incapable of executing so great a Work. It required a far abler Agent, to negotiate our Reconciliation. It must cost incomparably more, to redeem guilty Souls. Therefore the GOD of our Salvation “laid the Help upon One that is “mighty.” He appointed, to the most momentous of all Offices, the most illustrious of all Beings, He appointed his own Son, the Brightness of his Glory, and the express Image of his Person.

Behold then the Son of GOD, taking our Nature, that he may act as our Mediator. Admirable Con-

\* See Hosea, Ch. xiii. 9.

stitution! full of Wonder, and full of Grace!—How joyful to the Sinner! The Work must infallibly prosper in such Hands. Such a Surety cannot fail of succeeding, in all he undertakes.—How gracious in the Father! Could there be a stronger Assurance, or a more emphatical Demonstration of his boundless Benevolence, than to send the Son of his Bosom; the Son of his eternal Delight; the Son, dearer to Him than all World?—How condescending in the Saviour! Would *Augustus* abdicate his imperial Diadem, or the great Ruler of *Babylon* forego the Honours of his enlarged Dominions, to attend on the Welfare of some ignoble Citizen that grinds at a Mill, or of some intemperate Malefactor that is chained in a Dungeon? Yet the everlasting Potentate of Heaven and universal Nature undertakes a more humbling Office of Friendship, for a Race of subject Creatures, that dwell in Dust, and were created to Fiel.—Let every Child of *Alem* look unto *CHRIST* by Faith, as all the People of *Israel* look'd unto *Moses*, when he went into the Tabernacle of the Congregation to intercede before the LORD. (See *Exodus xxxiii. 8.*)

We have seen the *Person* reconciling, let us next contemplate the *Manner* of Reconciling. A Subject equally astonishing and delightful! The Father reconciled Us to Himself, by laying upon his Son the Iniquities of Us all: by admitting him to stand in our Stead, and by exacting from Him, the Punishment which we had incurred.—GOD reconciled us to Himself, not only by the Humiliation, but by the Suffering of this Prince of Heaven: and not by some slighter suffering, but by his suffering unto Death: and not by his undergoing a common Death, but  
the

the most ignominious and tormenting of all Deaths, the Death of the Cross, “It pleased the Father, “says the Apostle, to reconcile all Things to Himself; making Peace by the Blood of the Cross.”—Because, we deserved Shame; the LORD of Glory was numbered with Malefactors, and loaded with Infamy. Because, We deserved the Bitterness of Death; the LORD of Life endured the Pangs of Dissolution, in their unabated and most racking Extremities. Because, We were obnoxious to the Curse of the Law, therefore the ever-blessed “JESUS delivered Us from the Curse of the Law, “being made a Curse for Us,”

Glorious Propitiation! and altogether as complete as glorious! What now shall terrify the true Believer! What shall stand between Him, and his eternal Hopes?—Shall Satan muster up his Accusations, and set them in frightful Array? Yet though there may be much Guilt, there is no Condemnation to them that are in *JESUS CHRIST*.—Does the Law take the guilty Mortal by the Throat, and with its rigorous Severity, say, “Pay me that thou owest?” It is paid, fully paid by the Intervention and Suretyship, not of a mean Man, but of the mighty GOD made Flesh.—Does divine Justice demand Satisfaction for the Wrongs received from Sinners? It is not only satisfied, but most awfully glorified by this wonderful Oblation.—In short, this is a full, perfect, and sufficient Sacrifice for the Sins of the whole World. It vindicates the Honour of GOD’s Holiness. It displays his unsearchable Wisdom. It manifests his unutterable Goodness. It gives the most magnificent and lovely Lustre to all the divine Perfections.—May we not  
then,

then, looking unto our bleeding Saviour, and pleading his inestimable Propitiation, venture to adopt the Apostle's Challenge? "Who shall lay any Thing to the Charge of GOD's Elect? It is GOD that justifieth;" not imputing our Trespases unto Us, but transferring them to his dear Son. "Who is He that condemneth? It is *CHRIST* that died," and by his precious Death hath made Reconciliation for Iniquity, and brought in everlasting Righteousness.

I have been the more copious upon this Subject, because it is not only the grand Point in my Text, but is the very Heart of the Gospel; the Fountain of all our Comforts, and the Foundation of all our Hopes.—But I proceed, and with greater Brevity,

*Thirdly*, To observe the benign Import, and beneficial Tendency of the Gospel Ministry, expressed in that remarkable Clause, *He hath given to us the Ministry of Reconciliation.* Here, I am not attempting to magnify my Office, or to aggrandize the ministerial Character; but only to render our Services acceptable to our Brethren.—Some Persons, whether through Prejudice or Mistake, are apprehensive of being terrified by our Message, or "tormented before the Time" by our Doctrine. But can the News of Reconciliation to the LORD GOD of Hosts, terrify, or the Offer of Remission of Sins torment? How welcome should be the Approach, or to speak in the elegant Language of a Prophet, "How beautiful the Feet of Him, that bringeth good Tidings!" And can there be better Tidings, more reviving, or more transporting, than those of the everlasting Gospel? Which saith unto *Sion*, "Thy Iniquity is taken away, and thy Sin purged;" thy GOD is reconciled, and instead of abhorring

Thee as a Rebel, is willing to embrace Thee, as a Child.—When our Armies have been in the Field, and some very important, some decisive Engagement drawing near; with what Eagerness have you expected, and with what Delight have you received, the Account of complete Victory gained? And is not our Report equally worthy of all Acceptation; which declares Satan vanquished, and Sin destroyed; declares Death abolished, Hell deprived of its Prey, and all the rich Advantages of Peace with Heaven restored?—When *Peter* lay bound in Prison, was the Angel an unwelcome Minister, who struck away his Fetters, opened the Gates of Iron, and transmitted Him, free and unmolested, to the cordial Salutations of his Friends? As You are All, by Nature, in Bondage to Sin, our Business is, to take You by the Hand, and lead You out of this ignominious Slavery, into the glorious Liberty of the Sons of GOD; while the Spirit of the most High breaks off your Shackles, and makes you free indeed.—What Manna can be more refreshing than such a Message? What Balm more healing than such a Service?—if, at any Time, we arm our Words with Terror, and denounce the Vengeance of GOD, on every Soul of Man, that doth Evil. This is only to awaken You from that gay Insensibility, which would lull you into irretrievable Ruin. It is like the gathering Clouds, and the distant Bursts of Thunder, which might warn *Noah* to retire into the Ark, before that infinitely more tremendous Deluge came, which was to sweep the careless World away.—Whether therefore We display the Allurements of divine Love, it is for your Delight; or whether We bend the Bow

of divine Indignation, it is for your Benefit: to win You to Happiness, or drive you from Misery. So that in every Respect, and by all our Ministrations, We are to be “Helpers of Your Faith, and Furrerers of your Joy.”

And let not any One suspect, that a Message of such free and rich Grace, has a Tendency to soothe Men into Supineness, or serve the Cause of Licentiousness. It is, of all other Expedients, most effectually calculated to reconcile Us to GOD, in another Sense of the Word: to subdue our Enmity, and captivate our perverse Affections; to impress our alienated Hearts with adoring Gratitude, and engage our refractory Wills to dutiful Obedience.—For, can We be cold and indifferent to such immense Benignity? Can We affront and grieve such unspeakably tender Kindness? What Effect had *David's* Clemency, in sparing *Saul's* Life, when it was in the Power of his Hand, to have dispatched that implacable Enemy? It overcame, for a while, even Malice itself: it fetched Tears of Sorrow from the Persecutor's Eyes, and Expressions of the most endeared Affections from his Lips\*. And when GOD, the GOD to whom Vengeance belongeth, not only spares Us guilty Wretches, but punishes his immaculate Son in our Stead; when He bids the Sword of Justice pass by our devoted Heads, and sheath itself in the Heart of his beloved Son; can We resist such heavenly Goodness? Can we spurn such Bowels of Mercy? Must not Love, so divine and infinite, melt even the most obdurate Heart; make Us sing down with

1 Sam. xxiv. 16.

#### 14 *The Ministry of Reconciliation.*

Abhorrence, the Weapons of Rebellion, and <sup>3</sup> Con-  
strain Us, sweetly constrain Us to Obedience \* ?

Let me now, conformably to my sacred Commis-  
sion, beseech you all to be reconciled. Especially let  
me beseech the humble Penitent, and the haughty  
Self-righeous Moralift.—Ye humble Penitents, that  
are convinced of Sin, and mourn for Sin, be of good  
Comfort. GOD has abounded in the Riches of his  
Grace towards you, and has given you a Ransom to  
rely on, of higher Dignity than all Heavens, or of  
more Value than all Worlds. The Men of *Tyre*  
made *Blastus* the King's Chamberlain their Friend † ;  
the GOD of Glory has constituted his dear Son,  
your atoning Sacrifice, your prevailing Advocate.  
The Men of *Tyre* desired Conditions of Peace ; the  
LORD JESUS hath both obtained and fulfilled the  
Conditions of your Peace. Could there be a more  
glorious Person chose to act as your Reconciler,  
than the Prince of Heaven, and Heir of all Things ?  
Could there be a more effectual Method of Recon-  
ciliation, than his Obedience unto Death, even  
the Death of the Cross ?—Fly then to this all-suf-  
ficient Redeemer. Rely on his most meritorious  
and satisfactory Sufferings. Be your Sins ever so  
numerous, ever so enormous, these need be no Bar  
to your Acceptance. For GOD has received an  
Atonement : an infinite Atonement GOD has re-

\* Mr. *Hervey* had added by Way of a Note the fol-  
lowing Words in the Copy which He transcribed, and  
from which this is printed. “ When I preached this  
“ Sermon, I recapitulated in this Place (as you, or any  
“ Reader may do if he pleases) the preceding Heads,  
“ but I thought it unnecessary to transcribe such a  
“ Recapitulation.”

† Acts xii. 20.

ceived.

~~ced.~~ So that He can admit you to his Favour, unworthy as you are, without the least Blemish to his avenging Justice. He can, He will admit you, as freely, as if you had never done amiss. Trust therefore in your reconciling Saviour. Place a cheerful Confidence in his propitiating Merits. Only let the Grace of GOD, which has appeared with such transcendent Loveliness in the bleeding *JESUS*,—let this Grace teach you, with a prevailing Efficacy, “to deny all Ungodliness and “worldly Lusts, and to live soberly, righteously, “and godlily in this present World.”

As to those of a contrary Character, who are righteous in their own Eyes, what shall I say? Shall I decry the Exercise of Morality, or disparage the Duties of Holiness? GOD forbid. The Gospel is a Doctrine according to Godliness, and true Holiness is the Health, is the Happiness of the Soul. These Duties issuing from Faith, and recommended by the Intercession of *CHRIST*, are acceptable to the divine Majesty. But these are *not* your SAVIOUR. GOD has not reconciled the World to Himself by their *own* pious Practices, but by his Son *JESUS CHRIST*.—Can your charitable Deeds expiate your innumerable Offences? As soon may a single Drop of pure Water, correct and sweeten the unfathomable Brine of the Ocean. Can your defective Performances satisfy the Demands of a perfect Law, or your wandering Devotions screen you from the Displeasure of an injured GOD? As well may your up-lifted Hand eclipse the Sun, or intercept the Lightning when it darts through the bursting Cloud.—There is no other Name given under Heaven, whereby you may be  
reconciled



16      *The Ministry of Reconciliation.*

reconciled to GOD, and saved from Wrath, by only the Name, only the Name remember of *JESUS CHRIST*. Here fix your Hopes, and you shall never be disappointed. Fix them on any other Object, and everlasting Confusion will ensue.—We beseech you therefore, in GOD'S Stead, We beseech you for your own Soul's Sake, reject not this abundant Mercy, neglect not this *GREAT SALVATION*.

Now unto Him, who has reconciled Us to Himself, and washed Us from our Sins, in his Son's Blood, be Glory and Thanksgiving, Love and Obedience, henceforth and for ever.

*A DEFENCE by R. Y. of the foregoing Sermon, from the groundless Objections raised against it by some inconsiderate Readers.*

**I**T is scarcely credible, that any one should assert, that Mr. *Hercy's* posthumous Sermon on the *Ministry of Reconciliation*, is contradictory to the *Dialogues in Theron and Aspasio*, and affirm that it has done Injury to the *Work*:—But such an Assertion is easily refuted.—This Complaint is either lodged by the Friends or Foes, of the Deceased: If by his Friends, then I suppose it is because the Doctrine of imputed Righteousness, which makes so great a Figure in those Dialogues, is not mentioned in the Sermon.—These People would do well to consider, that if it is not mentioned, it is strongly implied; and what is strongly implied in this Place, cannot be contradictory to what is expressed in others. In that Sermon, do we not read in the strongest Terms, “*That our Iniquities are imputed to CHRIST, by the FATHER's admitting him to stand in our Stead, and exacting from him the Punishment which we had incurred?* Do we not here find, *GOD reconciling us to Himself, not only by the Humiliation, but by the Sufferings of the Prince of Heaven? And not by some slight*”

“*Suffer-*”

“Sufferings, but by his Sufferings unto Death; and not by  
 “undergoing a common Death but the most ignominious  
 “tormenting of all Deaths, the Death upon the Cross”

And as we find the Imputation of our Sins so plainly  
 inserted here, so we find in the Dialogues, that “this  
 “Part of our LORD’s meritorious Humiliation, is by a  
 “very usual Figure put for the whole. The Death of  
 “CHRIST includes not only his Sufferings, but his Obe-  
 “dience. The shedding of his precious Blood, was at  
 “once the grand Instance of his Sufferings, and the finish-  
 “ing Act of his Obedience. In this View it is considered,  
 “and thus it is interpreted by his own Embassador, who  
 “speaking of his divine MASTER says—He was obe-  
 “dient unto Death, even the Death of the Cross.—  
 “When the Scripture ascribes our Justification to the  
 “Death of CHRIST, we are not to think that it would set  
 “aside, but imply his Obedience.”—(Theron and Aspasio,  
 Vol. II. Page 47, 48.) Now if we are not to think this of  
 the Scripture in Mr. Hervey’s Opinion, how then can  
 we think it of him? And without thinking it, where lies  
 the Inconsistence between the Sermon and the Dialogues?

But I rather imagine, that the Charge is brought by  
 Mr. Hervey’s Enemies: Some of these People, to avoid  
 being thought *Secularians*, seem willing to allow the Satis-  
 faction of CHRIST, while they declare against the Doc-  
 trine of Justification by the Imputation of his Righteous-  
 ness, and such are extremely willing to interpret Mr.  
 Hervey’s Silence into a Consent to their own pernicious  
 Sentiments: *Theron and Aspasio* is a dead Weight upon  
 them; they have not, nor can they answer it; willingly  
 therefore would they come off, by saying the Author  
 had contradicted himself: But false is their Pretence,  
 and as false is their Profession. That they allow the Sa-  
 tisfaction of CHRIST for Imputation, is as reasonable  
 and as justifiable, in the one Case as in the other; they  
 both stand upon one and the same Footing, so he that  
 throws down one, throws down both; who ever rejects  
 the Doctrine of our SAVIOUR’S Righteousness being  
 imputed unto Man, rejects by so doing the Doctrine of  
 Man’s Sins being imputed to our Saviour, and all the  
 Consequences of it; or in other Words, he who rejects  
 the Doctrine of free Justification, rejects by so doing  
 the Doctrine of CHRIST. (See *Theron and Aspasio*,  
 Vol. I. Page 182.)

As the main Design in writing *Theron* and *Aspasius* was to prove the fundamental Doctrine of Justification by the imputed Righteousness of CHRIST; and as it appears that the Sermon does not contradict it in this most important Article; I suppose it will be allowed, that the Charge of Contradiction, as to what is most material, is entirely got over; but perhaps in a Matter of less Consequence, it may still be objected, that Mr. *Hervey* in the Dialogues appears plainly to be *Calvinistic*, in the Doctrine of PARTICULAR Redemption; but in the Sermon he says expressly, that CHRIST'S Death is a full, perfect, and sufficient Sacrifice for the Sins of the WHOLE World.—The Church of England says this, as well as Mr. *Hervey*, in the Office for the Communion; and yet no unprejudiced Person will question, but she is perfectly *Calvinistical* in her Articles and Homilies.

The Truth is, there is no *Calvinist* but will allow, that the Satisfaction of CHRIST is full, perfect, and sufficient for ALL, but then they distinguish between the Sufficiency and Efficiency of his Sacrifice. With regard to the Value of the Oblation, it is sufficient for the Redemption of every Man; with regard to its Efficacy, as every Man is benefited by the Death of CHRIST, so CHRIST died for him, but these Benefits are not of one Kind.—Some are common to every Man; all the earthly Blessings which Unbelievers enjoy, are the Fruits of CHRIST'S Death; so far as they are benefited by him, so far he died for them; other Benefits belong to the Members of the visible Church, and are common to all those who live under the Gospel: Many Graces such may receive from CHRIST, which through their own Fault are not saving; and so far as they are benefited by CHRIST, so far CHRIST died for them; other Benefits full, according to the Will of GOD, and the Intention of the MEDIATOR, are peculiar to those which he himself says are given unto him by the FATHER; his Sheep, his Elect, such as a true Faith, Regeneration, Sanctification, Adoption, &c. In this Sense, say those Christians called *Calvinists*, CHRIST died for his People only, to bring them effectually to Grace and to Glory.—This System only is consistent with Mr. *Hervey*'s Notion of Free Grace.

The *Arminian* Scheme is, That CHRIST died with a Purpose to make the Salvation of every Man in the World possible, without any Manner of Difference, whether they are Believers or Unbelievers: That he died, not to bring any Man actually to Salvation, and make him a Partaker of Righteousness and Life, but to purchase a Possibility of Salvation and Reconciliation, so far as that GOD might, consistent with his Justice, receive Men into Favour upon Condition of Faith and Repentance. This Faith and Repentance, say they, CHRIST merited not; for if he had, then GOD had been bound to give them unto every Man, and so every Man must have been saved. Thus you see, according to these Gentlemen, CHRIST died equally for all the World; and the Reason why some are saved, lies wholly in themselves, in attaining to that Faith and Repentance, by the good Use of their natural Powers, which CHRIST did not purchase for them: This is the Meaning of every *Arminian* \*, let him express himself however

\* That the Reader may still more clearly apprehend the Doctrine of Mr. *Heaney*, who was a *Calvinist*--and the Difference between *him*, and the *Arminians*, the following Note is subjoined.

"The *Arminians* are supposed by some, (who are not sufficiently acquainted with their Tenets) to maintain that we are to do *something* for ourselves, and *Christ* to do the rest; or in other Words, that we have partly a Righteousness of our own, and that *Jesus Christ* is to make up the Deficiencies of that Righteousness. This however is not the common Divinity of the *Arminians*. They have no such Notion of a *Patch work* Justification, or that we are saved partly by the Imputation of *Christ's* Merits to make up the Deficiencies of our own. But the Principles of their Scheme are briefly these.—That *Christ* is the sole and only Author of our Salvation, not by imputing his Righteousness to us, but by purchasing such favourable Terms of Reconciliation for us, and by *restoring* to us such *Abilities* of being justified in the Sight of God. Therefore we say, that those in this Late, who have used well the *Grace* that is given them, and conform'd to the Terms of the Gospel, *Call'd* *to* *Justify*. That is, were he to call them to the Bar of Judgment and try them, he would acquit, or pronounce them not guilty.—Because *Christ*, by his meritorious Death and Sufferings, having purchased for them the Law of *Repentance*, is the Law by which they are to be judged and tried, and they having through *Grace* quitted the Law, i. e. become true *Penitents*, God therefore, for the sake of *Christ's* Merits, admits of their Qualifications, forgives them their Offences, and regards them as if they had never offended. Here then is no *Splitting* of the Imputation, no *Co-partnership* with *Christ*: But *Christ's* Righteousness is represent'd, as the sole procuring Cause

however he will: And how far this is inconsistent with Mr. *Hervey's* Exhortation to the Self-righteous *Pharisee*, in the Close of this Sermon, I believe I need not tell you. Indeed, Mr. *Hervey* engages not here in the Controversy at all; but (going upon what both Sides are agreed in, *viz.* the Sufficiency of Christ's Sacrifice to save all that will believe) he invites all his Hearers to fly unto him for Salvation. Now, if he never enters into the Merits of the Cause, how can he be guilty of Inconsistency?

Upon the whole then, this is a most excellent Sermon. As the Dialogues in *Theron* and *Alepejo* were, so in this, the true Offspring\* of him who now rests from his Labours, and his Works do follow him; the Offspring of him who always sought to exalt the SAVIOUR, to humble the Sinner, and to promote Holiness.

“ of our Salvation, and ours only the *apple of Gaudy*, by performing the requisite Conditions: *i. e.* They both tend to different Ends; one to *secure* the Terms of Justification, and the other to *perform* them—So that, in short, according to this Scheme of the *Arminians*, our Justification is not *made up partly* of Christ's Righteousness, and *partly* of our own, for his Righteousness is not *partly* imputed, but not at *all* imputed, in the *Calvinistical* Sense of Imputation. In Order to make this Difference of Opinion still clearer, it must be observed, that the *Calvinist* (being accustomed to their Ideas of *imputative* Righteousness) imagine that when the *Arminians* affirm the Necessity of *inherent* Righteousness in Order to Justification, that they mean a *bestowing* of Christ's *imputative* Righteousness to make up the Deficiencies of our own. Whereas the *Arminians* indeed suppose, that Christ did not, in *any* Degree, fulfil the Terms of Justification *in our Stead*, but, on the contrary, having *pur-chased* them for us, and *granted* us *justificatory* Powers and Abilities of *performing* them, He left us to co-operate with those Powers, and so to fulfil them ourselves.” This is a fair, candid, and consistent State of the *Arminian* Doctrine. No one can say it is misrepresented, for it is here given in the very Words of an eminent Divine, and Dignitary of the Church of *England*, who is himself an *Arminian*.—How much superior the *Calvinist* (which was Mr. *Hervey's*) Doctrine is, to humble the Sinner, to exalt the SAVIOUR, and to promote Holiness, let every Reader judge.

\* The Sermon itself, in Mr. *Hervey's* own Writing, is now in the Hands of the Reverend Mr. *Robert Knight*, the present Rector of *Wotton-Pavell*, who married Mr. *Hervey's* youngest Sister.

A  
T R E A T I S E  
O N T H E  
R E L I G I O U S E D U C A T I O N  
O F  
D A U G H T E R S.

By the late Rev. JAMES HERVEY, A. M.

Rector of *Weston-Fauvell*, in *Northamptonshire*.

*Train up a Child in the Way She should go; and when  
She is old She will not depart from it. Prov. xxii. 6.*

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The F I F T H E D I T I O N.

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M. DCC. LXXXIX.

## A D V E R T I S E M E N T.

**A**S this little Treatise was intended for the Press, by the late Reverend Mr. HERVEY, he had transcribed it from his Short-hand Copy:—The candid Reader will, however, make the proper Allowances for a posthumous Piece, which would undoubtedly have appeared less defective, had it been revised by the ingenious AUTHOR.

*\* \* This little Tract on Education is mentioned by Mr. HERVEY in one of his Letters. See A Collection of his Letters, in two Volumes, p. 436. Vol. II. (Price 7s. bound.)*



O N T H E  
RELIGIOUS EDUCATION  
O F  
D A U G H T E R S.

**I**T has long been a prevailing Report, that, among Persons of Education and Distinction, true Religion is very rare. This, I would hope, is an invidious Rumour, rather than a true Representation of the Case. May it not be an Artifice of the grand Enemy? calculated to bring the best and noblest of Causes into Disrepute: As though Politeness and Piety were inconsistent: As though Grace and Good-breeding were irreconcilable.——Is then the Faith of *CHRIST* quite fatal to refined Manners? as the Rod of *Moses* was to the counterfeit Miracles of the Magicians. No: it is rather like the Influence of the Sanctuary, on the Rod of *Aaron*; which, while it remained at a Distance from the Tabernacle, was a dry, sapless, and barren Stick; but



when deposited before the Ark, was quickened into vegetable Light, was adorned with a Milk-white Bloom, and enriched with full-grown Fruit; or, as the sacred Historian expresses this surprising Fact, “It brought forth Buds, and bloomed Blossoms, and yielded Almonds.” *Numb.* xvii. 8.

I find upon the List of Saints, the most renowned Kings and victorious Generals; the ablest Politicians, and the greatest Philosophers: Men, that have bid the Sun stand still, and prolong the departing Day; have laid an Embargo upon Darknefs, and protracted the Shades of Night; have commanded the Ground to cleave asunder, and transmit their presumptuous Foes to a strange and inevitable Destruction; have divided the impetuous Waves, and led their Followers to Safety and to Conquest, through the Depths of the Sea. Men, who have walked in the burning fiery Furnace, as under the Shelter of an embowering Arbour; and sat in the Lion’s Den, amidst a Herd of hungry Monsters, with as much Serenity, and as much Security, as amidst a Circle of Bosom Friends.

I myself have known various Persons, admired for their accomplished Behaviour, and revered for their exalted Station, who have thought it their highest Honour to be the Servants of JESUS CHRIST. My excellent Friend *Camillus*, at whose House I now reside, is one of the Number. I cannot refrain from giving a Pourtrait of *Camillus*; or rather, of a few of his most distinguishing Features: For, to paint Him in full Proportion.

tion, as he daily appears, in all the mild, the benign Majesty of—domestic Authority—parental Government—and Christian Zeal—To do this, would require a much abler Hand than mine.

*Camillus* not long ago entertained in his House a young Clergyman, who was always treated with a Respect, suitable to the Dignity of his Office, and the Piety of his Behaviour. Having lately presented the worthy Ecclesiastic to a Living, and always requiring Residence on the Benefice, He is now destitute of a Chaplain. Remembering, however, that all Christians are spiritual Priests; he thinks it no Dishonour, to have an immediate and personal Audience with the King of Heaven; nor acting at all out of Character, to represent the Wants of his Household, with his own Mouth, at the Throne of Grace.

Before Supper is introduced, the Evening Incense ascends. This, rather than a later Hour, is pitched upon, that the little Congregation may join in the sacred Service, with a lively Devotion. After a plentiful Meal, when the Limbs are weary, People, even though kneeling, and in the Presence of God, are more inclined to nod than to pour out their Souls; are very, very apt to mistake the Cushion for a Pillow.—No Servant is allowed to be absent; one only excepted, whose Presence in the Kitchen is absolutely necessary. Acquainted with their Master's Resolution, they are careful so to manage their Affairs, and dispatch their Business; that no avoidable Obstacle may

intervene, to detain them from the stated Worship.

When all are assembled, without either tumultuous Disorder in their Approach, or a slovenly Negligence in their Apparel, a Chapter is read. *Camillus* makes the Choice. He imagines, it is not so useful for his Family, whose Memories are weak, and their Capacities scanty, to read the Lesson for the Day. He has, therefore, selected some of the most instructive and animating Portions of Scripture; and judges it advisable to peruse these again and again, rather than to go regularly through the whole inspired Writings.—The Servants take it by Turns to read; which improves them in the Practice, and keeps them awake. If any of them discovers a Disposition to sleep, to him the Office is sure to be assigned.

When the Chapter is finished, *Camillus* singles out some one Verse, of very weighty and edifying Import; which, for the Space of five or six Minutes, he explains, applies, and affectionately urges upon their Consciences.—This done, with great Seriousness, and profound Reverence, he offers up Evening Prayers. His Prayers consist of short Sentences, and the whole is performed in a little Time. Every Part is pronounced with that deliberate Slowness, and solemn Accent, which command Attention, and create Awe. He makes a very perceivable Pause, at the Close of each Petition; that every one may have Leisure to add, in Silence, a hearty Amen; and to recollect the

the Merits of that blessed Redeemer, which render every Thanksgiving acceptable, and every Supplication successful.

·In the Morning, before Breakfast, the Worship of the living God is renewed. At this Juncture, *Camillus* omits the Chapter; but requires one of his Domestic<sup>s</sup> to repeat the Verse, on which He enlarged the preceding Night. None knows, which shall be called to this Task; therefore, every One is obliged to be properly prepared. He throws the Substance of his Exhortation, into a few searching and interesting Questions, which He addresses to one of his Children or Servants: for, in this Respect, no Difference is made. All are equally enjoined to remember: All are equally accountable for what they hear.—Sometimes, He encourages those, whose Answers shew, that they have given diligent Heed to His Instructions. Sometimes, He puts on an Air of Severity mixed with Tenderness, and reproves the notoriously negligent. Always, He re-inculcates the principal Points; charging them to retain the Doctrines in their Memory, and revolve them in their Thoughts, while they are pursuing their respective Business.—These Doctrines are the Seed of Faith, the Root of Godliness. Unless THESE be lodged in the Mind, and operate on the Heart, He never expects to have his Domestic<sup>s</sup> commence true Believers, or real Christians. No more than the Husbandman can reasonably expect a Crop in Harvest, without sowing his Field; or the Florist promise himself a Blow of Trumps, without planting his Parterre.

I have given a Glimpse of *Camillus*, at the Head of his Family; let me now shew my Favourite in another Attitude—*Camillus* is convinced, that no Trust is of superior, or of equal Importance, to the tuitionary Cultivation \* of an immortal Soul. As Providence has blessed Him with two fine Daughters, their present and future Happiness, is the reigning Object of his Care. He has no Interest so much at Heart, as to give them a truly refined Education; such as may render them an Ornament and a Blessing to Society, while they pass the Time of their Sojourning here below; and may train them up for a State of everlasting Bliss, when the World and its transitory Scenes shall be no more.

*Camillus* never could persuade Himself to admire the Maxims of Prudence, said to be gathered from the extravagant Rant of our Tragedies; and less is his Esteem for those modest Dispositions, which People pretend to imbibe from the luscious Gallantries of Comeddy. For which Reason, He has no impatient Desire, to secure for Miss *Mirissa* and Miss *Serena*, a Place in the Front-Box.—However, as we are apt immoderately to covet, what is absolutely forbidden, He has Himself attended there;

\* *Sensere, quid Mens ritè, quid Indoles*

*Nutrita faustis sub Penetralibus*

*Poffet.*

HOR.

• The Meaning of which in *English* is:

“ What could be done we know, were we but led

“ By bright Example, and by Virtue bred.”

ence

once or twice, to the theatrical Entertainments, and public Diversions: Thinking it much the safest Method, that their Curiosity should be gratified under his own Inspection: and hoping to make them sensible how much They endanger their Virtue, who too often frequent them; how shamefully they debase their Affections, who are passionately fond of them; and what mere Phantoms they follow, who seek for Satisfaction in such delusory Delights.

They learn to dance, in order to acquire a genteel Air, and a graceful Demeanor; not to shine at a Ball, or win the worthless Admiration of Fops.— He is content to have them unacquainted with the wild and romantic Fables of Heathen Poetry. Nor is under any painful Apprehensions, of damping the Sprightliness of their Temper, though they have no Taste for the chimerical Adventures of our Romances, and are Strangers to the loose Intrigues of our Novels. Being fully persuaded, that there is as much sound Sense, as Smartness of Thought, in that celebrated Saying,

*Retire, and read your BIBLE, to be gay,  
There Truths abound of sovereign Aid to Peace \*!*

He has introduced them to the Knowledge of History, and its instructive Facts. They have a tolerable Idea of the four universal Monarchies; so eminent for their great Events, and so circumstan-

Dr. Young's Eighth Night-Thought.

tially

tially foretold in Scripture. They have been led through the most remarkable Transactions of our own Country, and are pretty well acquainted with the present State of *Europe*. They have, all along, been taught to observe the wonderful Revolutions of Empires, and the adorable Procedure of Providence: that they may discern how *the Fashion of this World passeth away* \*; and how happy are *the People*, how happy the Persons, *who have the LORD for their GOD*. They have been taught to observe the honourable Success, that has usually attended the Practice of Integrity, guided by Prudence; together with the Scandal and Ruin, which have always pursued Folly in her senseless Rambles, and dogged Vice to her horrid Haunts. That they may see the Rocks on which some have split, and avoid the destructive Track: see the Road, which has conducted others to the Haven of Happiness, and steer the same auspicious Course.

They have been initiated in Geography, and understand the several Divisions of the Globe; the Extent of its principal Kingdoms; and the Man-

\* *1 Corinb. vii. 31.* Not only the little Projects, and puny Achievements, of private Persons; but the Power of distinguished Families; the Policies of mighty States; the Magnificence of the greatest Kingdoms; all, all are in a State of perpetual Fluctuation. They *fade away* (as the Apostle most significantly describes the Case) like the graceful and glossy Aspect of some delicate Flower, when the Sun arises with scorching Heat, *Jam. i. 11.* They *pass away* (as the Prophet still more emphatically speaks) like the Chaff of the Summer Threshing-Floors, which the Wind carries off on its Wings, and the Place thereof is known no more, *Das. ii. 34.*

ners of their various Inhabitants. They will tell you the peculiar Commodities, which each Climate produces; whence comes the Tea, that furnishes their Breakfast; and whence the Sugar, that renders it palatable: what Mountains supply them with Wines, and what Islands send them their Spices: in what Groves, the Silk-Worms spin the Materials for their Cloaths; and what Mines \* supply them with the Diamonds that sparkle in their Ear-Rings.—A Screen covered with a Set of coloured Maps, and a Custom of referring from the public Papers to those beautiful Draughts, has rendered the Acquisition of this Knowledge, a Diversion rather than a Task; has enticed them into a valuable Branch of Science, under the inviting Disguise of Amusement.—This serves to enlarge their Apprehensions of Things; gives them magnificent Thoughts of the great Creator; and may help to suppress that silly Self-Admiration, which prompts so many pretty Idols, to fancy Themselves the only considerable Creatures under Heaven.

They spell to Perfection; and have obtained this Art, by a Sort of Play, rather than by laborious Application. Whenever they asked any little Gratification, it has been their Papa's Custom, to make them spell the Word: which if they performed aright, they seldom failed to succeed in their Re-

\* The best of the Diamond Mines are in the Kingdom of *Golconda*, near to *MADRAS* (or *Fort St. George* as it is frequently called, because the *East-India* Company have so named the Fort they have built, for the Security of their important Factory at *Madras*.)



quest.—They are Mistresses of the Needle; and the Youngest, whose Genius inclines that Way, is expert in using the Pencil.—Music is their Recreation, not their Business. The Eldest, to a skilful Finger, adds a melodious and well-regulated Voice. She often entertains me with singing an Anthem to her Harpsichord. Entertains, did I say? She really edifies me. These truly excellent Performances, exalt the Desires, and compose the Affections. They inspire such a Serenity of Delight, as leaves neither a Sting in the Conscience, nor a Stain on the Imagination. Methinks, they bring us a little Antepast of Heaven, and tune our Souls for its harmonious Joys.

Thoroughly versed in the most practical Parts of Arithmetic, they have each her Week, wherein to be entrusted with the Management of a Sum of Money. This they disburse, as Circumstances require, for the smaller Necessaries of the Family. Of this they keep an exact Account, and make a regular Entry of each Particular in their Day-Book.—Not long ago, a Tenant of inferior Rank, came to *Camillus* with his Rent. Instead of receiving it Himself, He referred him to Miss *Serena*. You would have been delighted to observe the Behaviour of our little Landlady, on this Occasion: the engaging Condescension, with which she addressed the honest Rustic: the tender Good-Nature, with which she enquired after my Dame and the Family at Home: the ready Dexterity, with which she wrote and subscribed a proper Receipt: and, above all, her amiable Generosity, in returning half a Crown, to buy  
a Copy-

Copy-Book for his eldest Son; “ Who, he said, “ was just going into Joining-hand; but he feared, “ would never come to spell or write, half so well “ as her Ladyship.”

Though *Camillus* is careful to ground them betimes in the Rules of Oeconomy, He is equally careful to cultivate a Spirit of discreet Beneficence.— A few Days ago, when my Friend and his Lady were abroad, Miss *Mitiffa* was informed of a poor Woman in the Parish, just brought to Bed, after a long and hard Labour; who, being unhappily married to a Sot of a fellow, was, at a Time when the choicest Comforts are scarcely sufficient, destitute of the meanest Conveniences. Upon hearing the calamitous Case, she immediately dispatched a Servant, with a Crown from her weekly Stock. Part, to buy for the afflicted Creature some present Accommodations; and Part, to defray the Expences, at such a Juncture unavoidable: But gave a strict Charge, that the Whole should be employed for the Relief of the distressed Mother, and her helpless Infant; none of it fingered or enjoyed by the worthless Drone, her Husband. When *Camillus* returned, He was so pleased with this seasonable and well-judged Charity; that, besides his Commendations and Caresses, He farther rewarded our considerate, Matron-like Benefactress, by making her a Present of *Clarissa* \*. For, He always contrives to make, what tends to their Improvement,

\* A Book admirably calculated to instruct and entertain: Wrote by the celebrated Mr. RICHARDSON, in Eight Volumes Duodecimo.

## 14 *On the RELIGIOUS EDUCATION*

the Matter of their Reward. If they have committed a Fault, they are forbid the Privilege of using their Maps. If they have behaved in a becoming Manner, their Recompence is, not a Piece of Money, or a Paper of Sweet-Meats, but some new Instruction on the Globe, some new Lesson on the Harpsichord, which may at once delight and improve them.

To prevent a haughty Carriage, and to worm out all inordinate Self-Love, He teaches them to consider their Neighbours, as Members of the same universal Family, and Children of the same Almighty Father. However poor in their Circumstances, or mean in their Aspect, they are Objects of GOD's infinitely tender Regards—Of that GOD, who has given his own Son to suffer Death for their Pardon; and has prepared a Heaven of endless Blifs, for their final Reception. For which Reason they should despise None, but honour All: should be as ready to do them Good, as the Hand is ready to sooth the Eye, when it smarts; or ease the Head, when it achs.—One Afternoon, when He was going to treat them with an Orange, He bid each of them bring a fine ~~Toy~~ lately received for a Present. It was made in the Shape of a Knife; the Handle of Ivory, and inlaid with the gayest Colours: the Blade of Glass, most dazlingly bright, but without an Edge. Cut the Orange in two, said their Papa. When they both tried with their pretty Knives, and, to their no small Mortification, both failed. He furnished them with another, of more ordinary Appearance, but tolerably sharp. With this they easily pierced the  
8 Rind,

Kind, and came at the delicious Juice. “ Who  
 “ now, said *Camillus*, would not prefer one such  
 “ serviceable, though plain Utensil, to a hundred  
 “ of those glittering, but worthless Trifles? And  
 “ you, my dear Children, if you have no other  
 “ Recommendations, than a shewy Person, and  
 “ the Trappings of Dress; You will be as con-  
 “ temptible in your Generation, as that insignifi-  
 “ cant Bauble. But, if it is the Desire of your  
 “ Hearts, and the Endeavour of your Lives, to be  
 “ extensively useful; You will gain, and, what  
 “ is better, You will deserve Respect: Your  
 “ Names will be precious, and your Memories  
 “ blessed.”

With equal Watchfulness, He discountenances all those Acts of petulant Barbarity, which Children are so apt to exercise on the reptile Creation. He will allow no Court of Inquisition to be erected within his House! no, not upon the most despicable, or even the noxious Animals. The very Nuisances, that are endued with Life, He thinks, should be dispatched, not with a lingering Butchery, but with a merciful Expedition.—To rend in Pieces a poor Fly, and feast their Eyes with the mangled Limbs, shivering and convulsed in the Pangs of Death: to impale a wretched Insect on the Needle or the Bodkin; and, what is still more shocking, to take Pleasure in hearing its passionate Moan, and seeing its agonizing Struggles: such Practices he absolutely forbids, as insufferable Violations of Nature’s Law. Such as tend to extinguish the soft Emotions of Pity, and inure the Mind to a Habit of Inhumanity.—He often in-

forms

forms his lovely Pupils, that every living Creature is sensible of Pain: that None can be abused in this cruel Manner, without suffering very exquisite Misery. To turn their Torments into Pastime, and make Sport with their Anguish, is a Rigour, more than tyrannical, worse than brutal; is the very Reverse of that benign Providence, whose *tender Mercies are over ALL his Works*.

He proposes to give them a Taste of *Natural Philosophy*, and to accommodate them with the best Microscopes; that the Use of *these* Instruments, and a Spice of *that* Knowledge, may inspire them with an early Admiration of Nature's Works, and with the deepest Veneration of Nature's almighty Author.—*Camillus* has no Design to finish a Couple of female Philosophers; or to divert their Attention from those domestic Arts, which are the truest Accomplishments of the Sex\*: Yet neither would He have his Daughters debarred from that rational and exalted Delight, which is to be found in the contemplating Curiosities of the great Creator's Cabinet. Why may they not, without departing from their *own*, or encroaching on the *masculine* Character; why may they not be acquainted with the accurately nice Structure of an Animal; or with the Process and Effects of ~~Ve-~~getation? Why may they not learn the admirable Operations of the Air, or the wonderful Properties of the Water? Have some general Notion of the

\* ——— For, nothing lovelier can be found  
In Woman, than to study Household Good. *MILT.*  
immense

immense Magnitudes, the prodigious Distances, and the still more amazing Revolutions, of the heavenly Orbs? He apprehends it very practicable, to conduct an Entertainment with Dignity, and order a Family with Propriety; even while they retain some tolerable Idea of these magnificent Laws, which regulate the System of the Universe.

The Microscope, whenever they are inclined to amuse themselves, will shew them a Profusion of splendid Ornaments, in some of the most common and contemptible Objects. It will shew them Gold and Embroidery, Diamonds and Pearl, Azure, Green, and Vermillion; where unassisted Eyes behold nothing, but Provocatives of their Abhorrence. This Instrument will shew them the brightest Varnish, and the most curious Carving, even in the minutest Scraps of Existence. Far more surprising than the magic Feats of the most dexterous Juggler, it will treat their Sight, not with delusive, but with real Wonders. A huge Elephant \* shall stalk, where a puny Mite was wont to crawl. Blood shall bound from the beating Heart, and Eyes sparkle with a lively Lustre; Limbs shall play the most sprightly Motions, or stand composed in the most graceful Attitudes; where Nothing ordinarily appeared, but a confused Speck of animated Matter.—A Tincture of Philosophy will be the *Cosmetic* of Nature: will render all her Scenes

\* What is allusively said of the detracting Tongue, may, I think, without a Figure, be affirmed of this wonderful Instrument. *Trabem in Festuca, Elephantem in Cuiuce, Alpes & Pyrenæos Sulsus in Verruca ostendit.*

lovely, and all her Apartments a Theatre of Diversion: Diversions infinitely superior to those dangerous Delights, which are so apt to inveigle the Affections, and debauch the Minds of young People. —When Philosophy lends her Optics, an unclouded Morning, beautiful with the rising Sun: a clear Night, brilliant with innumerable Stars; will be a more pleasing Spectacle, than the gaudiest Illuminations of the Assembly-Room. The Melody of Birds, and the Murmur of Fountains; the humming Insect, and the sighing Gale; will be a higher Gratification, than the finest Airs of an Opera. A Field covered with Corn, or a Meadow besprinkled with Daisies; a Marsh planted with Osiers, or a Mountain shaded with Oaks; will yield a far more agreeable Prospect, than the most pompous Scenes that decorate the Stage. Should Clouds over-cast the Heavens, or Winter disrobe the Flowers; an Inquiry into the Causes of these grand Vicissitudes, will more than compensate the transitory Loss. A Discovery of the divine Wisdom and divine Goodness, in these seemingly disastrous Changes, will impart Gaiety to the most gloomy Sky, and make the most unornamented Seasons smile.

It is for Want of such truly elegant and satisfactory Amusements, that so many Ladies of the first Distinction, and finest Genius, have no proper Employ for their delicate Capacities; but lose their Happiness, in Flights of Caprice, or Fits of the Vapour: lose their Time in the most insipid Chat, or the most whimsical Vagaries: While Thought is a Burthen, and Reflection is a Drudgery,

gery, Solitude fills them with Horror, and a serious Discourse makes them melancholy.

Above all, *Camillus* is most earnestly desirous to have his tender Charge, grounded in the Principles, and actuated with the Spirit, of Christianity. No Scheme, He is thoroughly persuaded, was ever so wisely calculated, to sweeten their Tempers, to exalt their Affections, and form them to Felicity, either in this World or another. It is therefore his daily Endeavour, by the most easy and endearing Methods of Instruction, to fill their Minds with the Knowledge of those heavenly Doctrines; and win their Hearts to the Love of that invaluable Book, in which they are delineated.—He longs to have a Sense of GOD Almighty's Goodness impressed on their Souls. From this Source, under the Influences of the sanctifying Spirit, he would derive all the Graces, and all the Duties of Godliness\*. With this View, he speaks of the Divine Majesty, not only as supereminently great, but as most transcendently possessed of every delightful, every charming Excellence. He represents all the Comforts they enjoy, and every Blessing they receive, as the Gifts of his boun-

\* This Method is perfectly conformable to the Practice of the Psalmist; *Thy Loving-Kindness is ever before mine Eyes, and animated by this sweet Inducement, I will walk in thy Truth*, Psal. xxvi. . .—To the Injunction of our Divine Master; *If ye love me let this be the Proof, this the fruit of your Affection, keep my Commandments*, John xiv. 15.—And to the Experience of the chief of the Apostles; *The Love of Christ*, though not exclusive of, yet superior to every other Motive, *constrains us*, 2 Cor. v. 14.



tiful Hand, and as an Earnest of unspeakably richer Favours. He often, often, reminds them, that, whatever their heavenly Father *commands, forbids, inflicts*, proceeds from his over-flowing Kindness, and is intended for their Eternal Good, if, by these Expedients, He may awaken in their Minds, an habitual Gratitude to their everlasting Benefactor. The Actings of which noble Principle, are not only fruitful in every good Work, but productive of the truest Satisfaction. Somewhat like the fragrant Steams of consecrated Incense: which, while they honoured the great Object of Worship, regaled with their pleasing Perfumes of devout Worship.

Nothing is more displeasing to *Cornelius*, than the fond Flatteries, which their injudicious Admirers bestow, on their Shape and Complexion, the Gracefulness of their Carriage, and the Vivacity of their Wit. He would fain make them sensible, that these Embellishments are of the lowest Value, and most fading Nature \*;—that if they render their Possessors vain and self conceited, they are far greater Blemishes, than a Hump on the back, a Wen in the Neck, or Stuttering in the Speech.—

\* Here is the amiable and noble Reverse of that modest Picture represented by *Milton*:

For that fair female Troop thou saw'st, that seem'd  
Of Goddesses, so blithe, so smooth, so gay,  
Yet empty of all Good, wherein consists  
Woman's domestic Honour and chief Praise;  
Bred only and completed to the Taste  
Of lustful Apperance, to sing, to dance,  
To press, and troll the Tongue, and roll the Eye.

B. XI. 614.  
He

He would have them thoroughly convinced, that notwithstanding all their Silks, Diamonds, and other Marks of their superior Circumstances, they are ignorant, guilty, impotent Creatures. Blind to Truths of the last Importance; deserving the Vengeance of eternal Fire, and unable of themselves, to think a good Thought. That from such Convictions, they may perceive their absolute Need of a Saviour: a Saviour in all his Offices—as a Prophet, to teach them heavenly Wisdom—as a Priest to atone for all their many, many Sins—as a King, to subdue their Iniquities, write his Laws in their Hearts, and make them, in all their Conversation, holy.

In short; the Point He chiefly labours, is, To work in their Hearts a deep, an abiding Sense, that GOD is their Supreme, their only Good; that the Blessed JESUS is the Rock of their Hopes, and the Fountain of their Salvation; that all their Dependence, for acquiring the Beauties of Holiness, and tasting the Joys of the sublimest Virtue; is to be placed on the HOLY GHOST the Comforter.—Amidst all these Efforts of his own, He never forgets, never fails to plead, that precious Promise of unchangeable JEHOVAH; *I will pour my Spirit upon thy Seed, and my Blessing upon thy Offspring; and they shall grow up, in Knowledge and in Grace, as Willows by the Water Courses*\*.

A Lady

\* *Isa.* xlv. 3, 4. 'A Promise of inestimable Worth: never to be forgotten by believing Parents; better, to their Children, than the largest Patrimony, or the richest Dowry.—It is exceedingly beautiful, and equally comfortable. Not, I will *drop*, I will *distil*, but I will *pour*:

A Lady of brilliant Parts, but no very extraordinary Piety, told *Camillus*: That He would spoil the pretty Dears; would extinguish that decent Pride, and Fondness for Pleasure, which are shining Qualifications in an accomplished young Lady; which give her an Elevation of Sentiment, and a Delicacy of Taste, greatly superior to the ignoble Vulgar.— To whom he replied: “ Far from extirpating their  
 “ Passions, I only attempt to turn them into a right  
 “ Channel, and direct them to the worthiest Ob-  
 “ jects. Willing I am, that they should have a  
 “ decent Ambition; an Ambition, not to catch  
 “ the giddy Coxcomb’s Eye, or be the hackneyed  
 “ Toast of Rakes: but to please their Parents; to  
 “ make a Husband happy; and to promote the  
 “ Glory of God.—They may entertain a Fond-  
 “ nefs for Pleasure; but such Pleasure, as will en-  
 “ noble their Souls; afford them substantial Satis-  
 “ faction; and prepare them for the Fruition of  
 “ immortal Bliss.—Let them be covetous also, if  
 “ you please, Madam; but covetous of redeeming  
 “ their Time, and of gaining intellectual Improve-  
 “ ment: covetous of those Riches, which no Moth  
 “ can corrupt, nor Thief steal; which neither  
 “ Time, nor Death destroy.”

In all these Instances of parental Solitude, his beloved *Emilia* takes her constant, her willing Share; contributes her Advice in every Plan that is con-

*pour*: denoting a large and copious Supply. They shall grow, not as a *Root* out of a *dry* Ground; but as a *Tree* planted in a most *kindly* Soil, where it is plentifully *wat-tered*, and *flourishes* in the most ample Manner.

corted;

certed; and her hearty Concurrence in every Expedient that is executed: every Expedient, for polishing the human Jewel \*, and making their Manners, as faultless as their Forms.—May the GOD of infinite Goodness, the sacred Source of all Perfection, prosper their Endeavours! That, as the young Ladies are adorned, in their Persons, with native Beauty; they may be enriched, in their Understandings, with refined Knowledge; and dignified, in their Souls, with the Spirit of the blessed JESUS.—Then, surely, more amiable Objects, the Eye of Man cannot behold: more desirable Partners, the Heart of Man cannot wish.

\* Delightful Task! to rear the tender Thought,  
 To teach the young Idea how to shoot,  
 And pour the fresh Instruction o'er the Mind.

THOMSON'S *Spring*.

F I N I S.



J A C O B I H E R V E Y

D E

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C A R O L U M T H A Y E R .

## ADVERTISEMENT.

**T**HE Design of this Publication, is to acquaint the Reader with the late ingenious Mr. *Hervey's* Sentiments on the Book of *Job*; and it is given to the Community in the Language with which it was penned, as a Specimen of the Author's *Latin* Style: But as it has never been corrected, it is presumed that the candid Reader will make proper Allowances for its Defects.

*N. B. The original Letter (without the least Variation) was transmitted to the Press, by the Rev. Mr. Robert Knight, Rector of Weston-Favell in Northamptonshire, who married Mr. Hervey's youngest Sister; and it is now deposited in the Hands of Mr. Rivington, for the Satisfaction of such as desire to be assured of its Authenticity.*

1766.

REVERENDO VIRO

CAROLO THAYER

SALUTEM.

**M**IROR equidem, Vir spectatissime, tantam tibi Linguae non vernaculae, quaeque ab hodiernis Colloquiis exulat, Copiam in promptu esse. Ni Te jamdudum nossem, uberrima ista Romani Eloquii Penus facile me induceret ut crederem, *Tusculi*\* Te potius quam *Abingtoniae* †, habitasse. — Quod ad me attinet, quum probè sciam, quàm rudis sim & inexercitatus in hoc scribendi genere, paulum abfuit quin silentium mihi perpetuum indixissem. Per plurimos dies, tenuitatis nostrae conscius, manu de Tabulâ timidam cohibui. Verùm enimverò Pudor reclamavit, Animusque ab Ingratitudine abhorrens stimulos addidit; atque inde fit ut Calamus, impar licet & ineptus, ad epistolare munus jam tandem excitatus est.

Gratias itaque ago, quantas possum maximas, quod plurima mihi notatu dignissima de *Jobo*, *Jobique* Libro, pro singulari tuâ humanitate atque eruditione, ultrò communicasti. — Versionem imprimis ad examen revocas. Nitida ea est, Elegantiarum ferax, vimque Hebraearum vocum, supra quod sperari potuit, vix imminutam tradit. Addas licet, novam, eam esse in plurimis, sed qua

\* *Tusculum*, Urbs Italica, ubi Villa Ciceronis.

† *Abingtonia*, Oppidulum propè Northantoniam.



auctoritatem suam secum afferat, & legentium suffragia primo statim ab intuitu adsciscit.—Notas deinde sagaci percurris Oculo. Quas qui legit relegitque, haud facile est dicere, utrum plus sit reportaturus Utilitatis, ex amplissimâ Orientalis Eruditionis Segete; ceu potius Oblectamenti, à dulcissimo illo criticæ Artis Flore. Aded non frivola sunt & futilia quæ ubique annotantur, ut Vocabulorum Emphasin, Argumentorum Pondera, Sensuum Sublimitatem, Colloquii denique Telam pulcherrimo ordine deductam manu, limatissimâ admotâ collustrant. Imò, tanto affuso lumine collustrant, ut vel mihi hebetioris Ingenii Viro patefiant, & patefacta placeant. Quid multis? eum ipsum, puto, qui Commentatorem nactus est Jobus, quem præ omnibus aliis optasset, si superstes adhuc inter Homines versaretur.

De Jobi ævo, quo vixit, non constat inter Doctos, neque opinor constabit unquam. Atqui verisimilima videtur quam Tu alii que tuentur Opinio. In vestras partes non invitus transeo. Illustrem hunc Principem non nisi post Abrahamum floruisse certo certius est. Qui enim nomen Terræ dedit, quam alter Amicorum coluit, Temanitidi, is inter Esau Posteros numeratur. Prohibet porro insignissimum istud Encomium quo cohonestatur à Spiritu Sancto ne suspicemur eum diebus Patriarcharum Isaac aut Jacobi vitam transegisse. Vix potuit vere dici און כשור בארץ nisi post funera Josephi. Inter hunc igitur morte ablatum, & Mosen ex Ephelis excessum, omninò statuenda videtur æra Jobi.

De Scripto ipso, profluxisse illud ab aliâ quam Jobi munu nullus dubito. Is quippe inter Arabas nutritus, atque Arabum Linguæ assuefactus, vix tantâ fuit Hæbraicarum Literarum peritiâ imbutus, quantâ opus erat ad res tales tali verborum nitore & Concinnitate consignandas Chartis. Si Mosi Authori Librum ascribere quis maluit, quod Anglicana nostra in Observatiunculis suis Margini affixis Editio in-

nuît,

nuit, tum demum arbitor ante Ifraelitas per Deferta traductos confectum esse. Legislator ille celeberrimus dum tanto Agmini Ducem se Rectoremque præbuit, vix potuit ad Historiam Poeticam contexendam animum appellere. Ingens præterea rerum quotidie agendarum Multitudo atque onus, ne tale aliquid moliretur, mentem sine dubio abstraherent. Nulla autem eà potuit opportunior esse Occasio, quæ illi obtigit, dum exul inter Midianitas commoratus est. Rusticabatur tunc temporis; otiabatur omnia habuit indulta, quæ Poetæ Ingenium stimulare atque accendere solent. Huic insuper Sententiæ adstipulatur, quòd in eas Regiones relegatus, omnia quæ ad Jobum, finitimæ Terræ Incolam, pertinerent, ediscere potuit uberius. Gnaviter quoque pro tali Conjecturâ militat frequentior exotici Idiomatis usus, Phrasiumque Varietas Arabicam indolem planè redolentium.—Warburtonus noster omni nisu id agit, ut Esræ, Scriptorum Sacrorum ultimo, Thesaurarium hoc Theologiæ, Philosophiæ, atque omnigenæ ferè Doctrinæ acceptum referamus. Quæ quidem Hypothesis speciosa licet, & Rationibus neutiquam contemnendis subnixâ, fidem apud me non obtinet. Signa enim sunt (nî vanus auguror) & Criteria, passim per Librum sparsa, quæ Ætatem longè antiquiorem subindicant. Ad Legem latam aut res gestas Israelitarum ne allusum est, quod mihi videre contigit, uspiam. Nulibi vel Mentio fit Miraculorum in Ægypto & per Deferta editorum. Quæ tantum cuivis Poemati conessarent Decus, tantum porrò Judæis Solamen suppeditarent, ut à nemine cordato intacta profusè relinquerentur.—Inter alia quæ scripsisti pulcherrima, τὸ γνησίωμα *toti huic Historiæ adstruis. Adeo non esse asseris, assertumque probas, fictitium quendam pii Ingenii Lulum, ut omnia è contra revocarentur. Proinde non debere aliquem inter legendum putare, sibi ante Oculos esse ejus solius quod*

quod fieri potuit figmentum, sed genuinam ejus quod fuit Narrationem. Me jam antea huic Opinioni accidentem, fecerunt quas protulisti Rationes, ut ei arctius adhæream.—Etsi verò Historiæ Veritatem sibi vindidet, dramatici tamen Operis Lepores præ se fert. Voces si spectes, ornatissimæ illæ cultissimæque, non tam enarrant, quàm Res conspicendas fermè exhibent. Sensibus autem nihil gravius, grandius, sublimius, Deo inspirante dignius, aut humano Generi magis scitu necessarium. Characterum intercà Diversitas mira; quodque artis est summæ, ad vivum depicti singuli, & ubi invicem undique constantes — Alterâ insuper venustatis specie gaudet Jobæis nostra, quæ artificiosis Dramaticorum Commentis decori est atque ornamento. Non sumum ex Fulgore, quod monuit Criticus, sed ex Fumo Lucem edit. Sermone pedestri orditur. Inde pedetentim progreditur ad altiores dicendi modos. Et Cothurno induto, sensibus quoque assurgit. Rerum major nascitur ordo. Vehementiores Congressus. Acriora Conflictantium Certamina. Usque dum nihil amplius aut fortius hinc illinc dici potuit. Tum demum intervenit Moderator. Quæ pravè dicta sunt utrinque subactò pensitat judicio, debitæque reprehensione castigat. Summâ, si fieri potest, ope nititur, ut fervidos Disputantium Animos componat, itemque diu agitatam dirimat. Sed frustra. Major inest Nodus, & difficilioris longè Solutionis, quàm ut Juveni remonstranti cedat. DEUS, ecce DRUS adest! Quidquamne augustius excogitari possit? Qui Circuitus Cœlorum perambulat, in Aſenam quasi (constet summa Reverentia dicto) descendit. Quique Astra par inane volventia librat, ILLE IPSE Controversiæ hujus Momenta & Pondera æquâ quasi bilance trutinat. DEO autem orante causam, ut ferocientes Animi subidunt! Reniti cessant. Manus dant. Obmutescunt. Jobus ipse, quem lau-

tiores de suâ Puritate tumidique nimis Conceptus, ultrâ quàm par erat, vexerant, Erroris convictus, Iniquitatis manifestus, Pudore suffunditur, arma projicit, ad pedes infinitæ misericordiæ venerabundus devolvitur. Noscit seipsum; pœnitentiam agit; cedendo vincit; eumque, simul atque se coram Deo humillimè deprimit, Calamitatis sortitus est Exitum, quem nefas esset expectare, dum inculpata sibi Inegritatem temerè nimis arrogavit. Omnia sua, non ita pridem miserè deperdita, cumulatissimâ manu reponit, auget, stabilitque Numen propitium. Pœniæ ad instar, pressus resurgit; quumque omnes de felicitate suâ conclamatum iri arbitrabantur, tum demum rediviva evasit, multaque, quàm olim, lætius effloruit.—Quàm subitanea atque insperata prorsus Catastrophe! Quàm jucundus Malorum finis! Quam pulchra Coronis toto Operi superinducta!

Leviter hæc tetigisse sufficiat. A Rebus curiosæ speculationis, tuo doctus Exemplo, ad utiliora longè Mentem Calamumque verto. Quæ Fidem vacillantem suffulciant, Praximque errabundam nimis, Gubernatoris solertis ritu ad Clavum assiduè sedentis, corrigant dirigantque, ea nunc consideranda occurrunt.—Quod prudenter mones, de ediscendâ Animi Fortitudine ex Jobo Afflictionum Agminibus lacessito, nec tamen fracto aut prostrato; de petendis insuper ad Patientiam Incitamentis ex Jobo male acerbissima passo, atque humiliter se & summissè ferendo oneri accingente; id avidè arripio; memoriâ defixum teneo: Deumque precor ut in ima atque intima Cordis transeat.—Nobilissimum illud quod Resurrectioni \* Mortuorum perhibetur Testamentum, Te eò remittente Meditationes nostras, libenter adeo. Quumque aliqui, de Re Christianâ non benè meriti, morsus istud ære perennis,

\* Vide Jobi Cap. xix. 25.

auro pretiosus convellere satagunt, pergratam sanè operam navat Interpres noster, dum validissimis rationum viribus id sibi stabiliendum accipit. Non Te latet fuisse inter Eruditos, qui pulcherrimam hanc Jobinæ Fidei Confessionem aliorum detorquere student; & de fortunis solummodò redintegratis ut intelligatur velint. Quem quidem Errorem radicitus avulsam & funditus deletum, non sine gaudio & gratulatione, in lucubrationibus hisce accuratissimis contemplari datum est. — Quod mihi de Redemptore יגא suggeris, id profectò arridet magnopere, & toto pectore amplector. Vellem de quocunque sacrorum voluminum Libro dicere, quod olim Augustinus optimè, “Sunt Scripturæ tuæ Deliciæ meæ.” Nulla est inter Codices divinos Pagina, quæ non Aurifodinis sit præstantior; nulla vel minutissima inspiratæ Veritatis Portincula, quin melle hyblæo dulcior longè. Quæ autem de CHRISTO vaticinantur; CHRISTUM five venturum spondent, five adventum depingunt; CHRISTUM, ægris Medelam, lugentibus Solatium, vicariam pro Sontibus Victimam, ἀνὴλυτόν, ἀνὴψυχον, ea apud me, infinitum quantum! palmam præripiunt. Renident ea Margaritarum instar hinc inde coruscantium; five, ut cum Poetâ loquar, velut inter ignes Luna minores. De his Colloquia apud ædes privatas, de his pro Rostro Conciones, de his denique Contemplationes domi, foris, instituere gestirem. Imò in his totus essem, atque immorarer jugiter, nisi Corruptela, proh Dolor! naturæ insita obstaret; vagæque ac instabiles Cogitationes Mentem in contraria identidem deflecterent. Hæc enim edidicisse, Sapientia est; his fidem adhibuisse, Salus. Qui hæc ad unguem callet, bonus evadet Theologus; quique Animo penitiùs imbibit, Christianus.

At quò feror? In quæ spatia effusus, trans Limites Epistolaris Commercii excurro? Reprimo me tandem. Unum duntaxat, præ aliis eximium,  
 è ver-

è versione antea laudatâ, locum feligere liceat. Ea erit Scriptiunculæ hujus nostræ Mcta, & Patientiæ tuæ lassæ plus satis & defatigatæ Levamen. Verum ibi pristinumque Sensum, acerrimo Ingenii acumine è Tenebris eruiam, & non sine magno sanæ Doctrinæ comodo repositum, lætus aspicio. Pericopam, si vacat, videre est Cap. iv. 17. “ Num Mortalis a (non præ, ut nostra se habet hîc saltem malefida versio) numine justus erit? Haud memini legisse me, aut narrando accepisse, ab ullo unquam eò Impudentiæ deventum in, ut justiore se Deo, perfectionis omnimodæ fonte ac novâ, venditare ausit. Vix igitur, imò ne vix quidem peccæ pretium fuisset, tanto cum conamine ditionum & pompâ resellere, quod in nullas quotquot sunt mortalium Cogitationes introire potuit. Neque aliud quàm Negatorem agit Scriptor divinus, si fidem redditioni receptæ habes; sin vero Schultensiu admittas, non item. Exhibet ista Nodum Deo vindice dignum. Errorem perstringet jugulatque, quo nullus alius exitior, quive importuniùs sese in mentes nostras ingerit. Speciem omnem humani, quod vocatur, meriti tollit, convellit, conculcat. Neque finit, ut minima vel Sanctissimis Hominum, aut sua jactandi, aut se justificandi, ansa sit relicta. Quin omnes omnino, utcunque Pictatis Puritatisque Encomiis per terras nobilitatos, coram supremo Judice reos, ἐν απολογίαῖς sistit. Nullos proindè posse à tremendo illo Tribunali pœnarum expertes abire, nisi gratuito iis condonentur Peccata, & CHRISRI Mediatoris Justitia iis in Salutem imputetur. Ecce reverè Evangelicum ante Evangelium! Qui non cutem solam œconomix istius salutiferæ invenisset palpando, sed in ipsissima Viscera & Medullas quodammodò penetrâsse videtur Felices Nos Nostrosque, si eundem Fidam medullitùs hausisse detur! Amo meherculè Hominem, qui feliciter commentandus hæc tam luculenta εὐαγγέλια Jobo, Christianis-

mo,

mo, Nobisſque etiam, aut Inſcitiâ Hebraicæ dictio-  
nis, aut Incuriâ Interpretum ablata, inſtauravit de-  
mum ac reſtituit. Te verò impenſiùs, Vir reve-  
rende, amo atque colo; dulciſſima cuius Amicitia,  
plus unâ alterâque vice experimento cognita, fecit,  
ut ampliſſimam ex eâ Voluptatis atque Emolumenti  
Meſſem ſperare, ac mihimet ipſi pollicere audeam.  
Ut vivas, valeaſque, ex animo optat

Tibi devinctiſſimus

JACOBUS HERVEY.

P. S. Si qua in re Tibi, ſalute recuperatâ, pro-  
deſſe poterò, id ne dicam roges, ſed jubeas  
velim.

R E M A R K S

O N

L O R D B O L I N G B R O K E ' S

L E T T E R S

O N T H E

S T U D Y A N D U S E O F H I S T O R Y :

So far as they relate to the

H I S T O R Y o f t h e O L D T E S T A M E N T ;

And especially to the

C A S E O F N O A H , D E N O U N C I N G A  
C U R S E U P O N C A N A A N .

I N A L E T T E R T O A L A D Y O F Q U A L I T Y .

By J A M E S H E R V E Y , A . M .

Late Rector of Welton-Favel, Northamptonshire.

*Morses profundo, pulchrior evenit.* H O R .

T H E F O U R T H E D I T I O N .

L O N D O N :

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MDCCLXXXII.





# P R E F A C E.

THE Reader will see, from the *Date* of the following Letter, that it was written a considerable Time ago. From which Circumstance He will probably conclude, that it was not intended for Publication. A Conjecture, which is perfectly just. The Publication is owing to the *right honourable* Personage, whose Name, though it would grace and recommend his Papers, the Author is not allowed to mention. Her Ladyship's Commands, which would admit of no Excuse, drew the Remarks from his Pen; and her Desire, which with Him will always have the Force of a Command, has

## P R E F A C E.

brought them to the Prefs.---It will give Him the highest Pleasure, if, while He is paying the Debt of Obedience and Gratitude to a noble Friend, He may support the Dignity of the Divine Word; may raise its *Esteem*, and promote its *Study* among Men. Because then, He may reasonably hope, to promote the *best Interests* of his Fellow-creatures; and subserve that grand Designation of the Almighty Majesty, expressed by the Psalmist ---*Thou hast magnified thy Word above all thy Name* \*.

\* Psalm cxxxviii. 2.

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M A D A M,

AS you was pleased to ask my Opinion concerning LORD BOLINGBROKE'S Remarks on the *Scriptural History*, I have procured the Book; have perused what relates to the Subject; and submit to your Judgment, the Thoughts which occurred. Assuring your Ladyship, that, though many might discuss the Point, much more clearly and satisfactorily, than the Person you favoured with your Commands; yet, no one can think it a greater Honour to receive them, or a greater Pleasure to execute them.

“ The Old Testament, it is alledged, is no sufficient Foundation for *Chronology* from the Beginning of Time \*.”—To enter upon the *Niceties* of Chronology, would, perhaps, be too *difficult* a Research; at least, it would require from your Ladyship a more *painful* Attention, than I should chuse to occasion by any of my Letters. And I very frankly own, that I am by no means Master of the Argument, nor equal to the Task. Others, I don't doubt, whose Inclination has disposed, and whose Genius has fitted, them for this particular Study, will undertake to decide the Question; and give the Honour, where the Honour is due.—This, however, from a very scanty Survey of the Case, I can easily discern; That the Chronologer will no where find such *memorable* Events, for fixing

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his

\* See *Lord Bolingbroke's Letters*, on the Study and Use of History, Vol. I. Pag. 98.

his Æras; nor such *early* and *substantial* Aids, for computing his Time; as from the *Mosaic* Monuments, and the sacred Annals.

From the Beginning of the World to the Flood, we have an *orderly Gradation* of Time, marked out by the Lives of ten eminent Patriarchs.—From the Flood, we may proceed to that glorious Promise of a Redeemer, made to *Abraham*; *In thy Seed shall all the Nations of the Earth be blessed.*—From this Promise, to the miraculous Deliverance of the *Israelites* from *Egyptian* Bondage.—From thence, to the Building of *Solomon's* Temple; which was a *prodigious Type* \* of that divine Person, *in whom dwelt all the Fulness of the Godhead bodily.*—From the Building of this magnificent Structure, to the Demolition of it by the *Babylonian* Monarch.—From thence, to the Conquest of *Babylon* by *Cyrus* the *Persian*.—And from the Reign of *Cyrus*, to that grand, that most important of all Transactions, the Death of *Messiah* the Prince: When He *finished the Transgression, and made an End of Sins, and made Reconciliation for Iniquity, and brought in everlasting Righteousness* †.

The *intermediate* Space, between each of these very distinguished Periods, may, I believe, be ascertained, to a considerable Degree of Exactness, from the sacred Volumes. If so, this will constitute a more comprehensive and perfect System of Chronology, than can be derived from the *Olympiads* of the *Grecians*, or the *H-gira* of the *Mahometans*; from the *Persian*, the *Roman*, or any other *Epocha*.

But the *History* of the *Old Testament* is much more necessary to be known, and much more easy to be

\* Gen. xxii. 18. John ii. 21. † Dan. ix. 24.

understood. Yet this, my Lord suggests, is not a *complete* History of the first Ages\*.—We allow the Suggestion. It neither is, nor has Materials for, a complete universal History. It pretends to nothing more, than to relate the Affairs of *one* particular Family; in which the *Church* of GOD was to subsist, and from which the SAVIOUR of *Men* was to spring. Nevertheless, so many *collateral* Incidents are touched upon; so many Branches of this main Stream are occasionally pursued; as present Us with a Collection of the most *ancient*, the most *curious*, and most *instructive* Facts.

Here, we are brought acquainted with the *Creation* of the World, and the Formation of Man. The *Origin* of *Love*, both natural and moral, is discovered in the Fall of our first Parents; and the Displeasure of GOD against Sin is manifested, by the Waters of a general Deluge.—Here, we see the Preservation of our Species in the Ark, and re-peopling of the Earth by *Noah*; the Invention of polite Arts †, and the Rise of useful Manufactures ‡; the Establishment of Nations, and the Founders of their principal Kingdoms §. Not to add; that these Records are the royal Archives, in which, the *Charter* of our *Sovereignty* || over the Creatures is preserved; and the

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ori-

\* Pag. 83. † Gen. iv. 21. ‡ Gen. iv. 20, 22.

§ Gen. Ch<sup>ap.</sup> x. Which, though but little adverted to, is the noblest Piece of *geographical Antiquity*, extant in the World. It shews Us, how the whole Earth, from the three Sons of *Noah*, was overspread, inhabited, and denominat<sup>ed</sup>. It discovers the *true* Source of the several Nations; about which, profane Authors either say nothing at all, or else say what is *chimerical*, *precarious*, *false*.

|| Gen. i. 28.

original *Draught* of the *Covenant* of Grace\*, deposited.—Here then, may we not challenge *any*, or, *all* the Books, written in every Language under Heaven? What *Memoirs* go *so far back* into Antiquity? What *Memoirs* are *so interesting* to all Mankind?—Had they been transmitted to us by any *Grecian* or *Roman* Author, how would they have been admired and valued! How lavishly, and indeed how justly, praised!

Another Excellency of these Writings (and peculiar to these alone) is, That they not only reach backward, as far as the *very Birth* of Things; but proceed forwards, even into the *remotest Futurity*.—They foretold the Ruin of *Babylon* †, the noblest, the best fortified, and most commodiously situated, Metropolis in the Universe. Who said, and no one would have suspected it to be a vain Boast, *I shall be a Lady for ever* ‡. Yet, the Scriptures pronounced her utter *Destruction* §; and specified the *Person*, who should bring about this great Catastrophe.—They pointed out the Place of his *Abode* ||.—They described him, by several *distinguishing* Circumstances\*\*. —They particularized the Genius of his *war-like* Enterprizes †.—They mentioned his very

*Name.*

\* Gen. iii. 15.      † *Isaiah* xiii. 19, &c. xvi. 23, 24.  
 ‡ *Isaiah* xlvi. 7.      § *Isaiah* xiii. 19, 20, &c. xvi. 23, 24.  
 || *Isaiah* xlvi. 11.

\*\* That He should besiege and take the most impregnable of Cities, *Isaiah* xlv. 1, 2.—That He should enrich himself with immense Spoils, *Isaiah* xlv. 3.—That He should not be a Tyrant, but a *Shepherd* to the captive *Jews*; should release them from their Captivity, and both permit and promote the Rebuilding of their Temple, *Isaiah* xlv. 28.

† He is called a *ravenous Bird*, *Isaiah* xlv. 11. Denoting his *Speed*, *Activity*, and great *Expedition*. Which were more like the Flight of a *swift-winged Bird*, (this is the exact Sense of the

*Name* \*.—All this, some Hundreds of Years, before the Event took Place, or the Conqueror was born.

They foretold the *Rejection* and *Calamities* of the disobedient *Jews*; who are the chief Subject of their History. (And this, surely, could not be with a View to aggrandize their Nation, or to answer any sinister Design.) That they should be subdued by their Enemies, lose the Favour of their GOD, and the Possession of their native Land. Yet not be *settled*, as a *Colony*, in some particular Tract of the Victor's Dominions, but be *scattered abroad* under the whole Heavens †.—This was threatened by their J E H O V A H,—this is recorded in their Books,—and this is, even *now*, so remarkably fulfilled, as to be a Fact of the utmost Notoriety. Go into the most polite or most barbarous Countries, the nearest or most distant Parts of the World; you will, every where, find *living Evidences* of this scriptural Prediction.

The Scriptures speak in the most explicit and peremptory Terms, with regard to the *Restoration* of

the original way) than the March of an Army, with all its Encumbrances. This is acknowledged by *Tigranes*, in his fine expository Discourse with *Cyrus*: Ταχὺς δὲ τοσούτων περιεβύθη αὐτὸν, ὡς πορρωθεν ἐφθασας εἰθων εἶναι περὶ αὐτὸν ἐσθλῶ, ὅτιν τεύξω τὴν παρ' αὐτῶ δύναμιν ἀθροισασθαι. *You so far exceed the King of Armenia in the Swiftmess of your Motions, that, before He could get together the few Forces quartered in his Neighbourhood, you are come from a distant Country, and have surrounded Him with a large Army.* Xenoph. *Cyropæd.* Lib. III.—Thus *Alexander*, whose Marches and whose Victories were almost incredibly swift, is beautifully and exactly characterized by the Prophet *Daniel*. *As I was considering, behold! an He goat came from the West on the Face of the whole Earth, and touched not the Ground.* Chap. viii. 5. No Orator, with all the Powers of Language, could more beautifully have described the Rapidity and the Extent of the *Macedonian* Conquests. Nor could any *Historian*, though writing after the Accomplishment of the Events, have described them more exactly.

\* *Isaiah* xlv. 28. xlv. 1. † *Deut.* xxviii. 64. *Amos* ix. 9.



the *Jews*\*—This Restoration could not be effected, at least could not be observed, if they had been blended and incorporated with the Inhabitants of other Climes. Therefore, to be a *presumptive Proof* of its Accomplishment; and to render it, when accomplished, the *most observable* of all Revolutions; they have subsisted a *distinct* People, amidst all the Regions whither they have been driven.—A most singular and astonishing Circumstance! How *soon* were the *Danes*, the *Saxons*, and the *Normans*, mingled with the *Britons*! And how *entirely* are they all melted down and lost, among the Natives of our Isle! But the *Jews*, like a Drop of Oil on the Water, have continued a *separate* Community; and, though *dispersed* into all Nations, are not, through the long Course of seventeen hundred Years, embodied with any.—This is such a *Peculiarity*, in the Dispensations of Providence, as I can never sufficiently admire: And is, I think, an *undeniable Voucher* to the Authenticity of the Scriptures; held forth, as it were by the Hand of Omnipotence, in the Sight of all the World.

*Such*

\* Ezck. xi. 17. Amos ix. 14, 15. Zech. xiv. 10, 11. I have not ventured to determine, whether this Restoration of the *Jews*, is to be understood of a Return to *their own Country*, or of their Conversion to the *Faith of CHRIST*. Though I think, the *latter* is the Meaning of the Holy Spirit; will be no less wonderful than the former; and seems to be supported by such Passages as the following.—*They shall look on ME, whom they have pierced, and mourn.* The Gift of *Repentance*, not the Circumstance of *Place*, is the material Point, Zech. xiii. 10.—*When it shall turn, not to the Tribes of Israel to Jerusalem, but the Heart of the Israelites to the LORD,* 2 Corinth. iii. 16.—*Then all Israel shall be saved,* Rom. xi. 26. shall be made Partakers of the Gospel, of its sacred Privileges, and its great Salvation. In which they will enjoy all, more than all the Blessings, which *Canaan* could afford. Of which, that goodly Land, in its utmost Fertility, Affluence, and Glory, was but a Type.

Such Events the antient Scriptures foretell, and *such* Facts they relate. Facts of incomparable *Grandeur*, and Events of the greatest *Importance*. All which are delivered in such a *majestic Simplicity* of Style, as nothing can equal but their precise *Veracity*.—Yet *these* Books Lord *Bolingbroke* disparages; and, at the same Time, extols the Writings of *Tacitus*.—The Remains of *Tacitus*, He tells us, “are precious Remains\*.” Those of the *Holy Scripture*, “are dark and imperfect Accounts †.” In *Tacitus*, “History presents her Integrity and her Lustre ‡.” In the *Holy Scripture*, instead of History, you have “an Heap of Fables; which can pretend to nothing but some infernal Truths, and therefore useless to Mankind §.”—Every Line of *Tacitus* has Weight ||, and cannot be mentioned without Admiration. Whereas, the *sacred History* is put upon a Level with the Extravagancies of *Amadis of Gaul* †, and “can never gain sufficient Credit from any reasonable Man †.”

*Who is this uncircumcised Philistine, said David, that He should defy the Armies of the living GOD ††? And who*

\* Pag. 161. † Pag. 108. ‡ Pag. 161. § Pag. 121.

|| Pag. 161. † Pag. 121.

\*\* Pag. 118.—If, in the Pages I have referred to, and the Sentences I have quoted, my Lord does not aim at the *Scriptural Records*, I shall very willingly, nay, *most gladly* acknowledge myself mistaken. To me, after a repeated and attentive Perusal of the Passages, He appears to mean *those*, and *those principally*. He means, according to his own Profession, *such antient History as He has been describing* (see Page 118.) and I am very sure, the principal Subject of the preceding Sheets, was the *sacred*.—But why should not his Lordship speak his Sentiments plainly? Is it for Want of Ingenuity? Or owing to Diffidence in the Cause?

†† 1 Sam. xvii. 26.

who is this *Tacitus*, would I ask, this darling Author, that *He* should be raised to the Skies, while the *divine* Historians are trodden to the Dust?—If your Ladyship is unacquainted with his Character, let me give it in the Words of a most elegant and masterly Critic.

“ Having considered the principal Qualities of  
 “ *Tacitus* as a Writer and an Historian; I cannot  
 “ help thinking, that there is a false Sublime and  
 “ Affectation in his Description: A Scurrility and  
 “ fatyrical Vein, with too epigrammatical a Con-  
 “ ciseness in his Wit; an Acuteness, but too specu-  
 “ lative, and a Policy over-refined in his Observa-  
 “ tions; a malignant and ill-natured Turn in his  
 “ Characters; a Philosophy too abstracted and ele-  
 “ vated in his Reasoners, and a Vanity in his Learn-  
 “ ing. In short, that he is in Antiquity a Pedant;  
 “ in the Philosophy of Nature a Sceptic; in Morals  
 “ loose; in Description gaudy and pompous; in Po-  
 “ litics subdolos, refined and knavish \*.”

Yet *this* is the Writer, that must be placed in such great Superiority to *Moses*, *Joshua* and *Samuel*. *This* the History (rise Criticism, and resent the Indignity!) that is spoken of with Applause and Rapture, even while the sacred Annals are treated with Disrespect and Obloquy.

I might recount the glorious *Privileges*, exhibited in this blessed Book; the inestimable *Promises*, made to the Righteous; the tenderly compassionate *Invitations*,

\* The Treatise, which furnishes me with this Extract, is written by Mr. Hunter; is entitled *Observations on Tacitus*; and, if my Reader has not perused them, I dare venture to assure Him, that He has one of the *highest* Entertainments in polite Literature yet to come. See pag. 184.

tations, addressed to Sinners; the refined and exalted Displays of *Morality*; with many other noble Particulars—which it is the Prerogative of *Scripture*, to contain—the Wisdom of Mankind, to believe—and the only Felicity of our Nature, to be interested in them, and influenced by them.

But my Lord is ready to agree on these Topics. He expresses, in some Places at least, no Dislike of the *doctrinal* and *prophetical* Parts. Nay, He has contrived an Expedient, to rescue them from the Dishonour, which He would bring upon the *historical*. He allows the former, to be written under the Inspiration of the holy and unerring Spirit. The latter, he affirms, are “purely human, and therefore fallible\*.”—Proceeding upon this Supposition, He scruples not to represent them, as the Devices of Craft, or the Blunders of Ignorance †.

I must beg Leave to observe, that such a *Distinction* is without the least Ground of Reality, to support it: And would, if admitted, be an effectual Method to *subvert* the Whole of Revelation. For, if it could be proved, that the Authors of this History were so *weak*, as to fall into palpable Errors, where a common Degree of Sagacity would have secured them from mistaking: Or, if they were so *treacherous*, as to palm upon the World a Multiplicity of Forgeries; so *impious*, as to ascribe their Falshoods to the GOD of Truth: This would at once ruin their *Character* as *Men*, and destroy their *Credit* as *Writers*. At this  
Rate,

\* Page. 96.

† That *this* is no *aggravated* Imputation, every attentive Reader of his Lordship's Letters will easily perceive: And I believe, it will appear too plainly from the Passage, to be produced in the Sequel of this Epistle.

**Rate, who could depend upon their Testimony in any Point whatever ?**

Besides ; many of the doctrinal Parts of Scripture refer to, and are derived from, the historical. If the latter were a Parcel of Impositions and Mistakes, what Degree of Veracity or Dignity could the former claim ? If the Foundation is a Bubble, how can the Superstructure stand ?—Whether his Lordship, by such a specious Pretence of *erving* the Interests of true Religion, intended secretly to *undermine* it, I will not presume to say. But this I may venture to declare, that his Scheme is very shrewdly calculated to compass such an End. Grant what his Lordship asks ; and what all the Enemies of Christianity wish, will undoubtedly follow.

Farther, Madam—Such a Distinction is contrary to the express Declaration of the *New Testament*: Which positively asserts, that ALL Scripture is given by Inspiration of GOD \*.—Our blessed LORD, who was very well qualified to discern Truth, and equally zealous to maintain it, makes no such Difference. He says in general, *Search the Scriptures* † ; the whole Collection of sacred Writings.—*Whatever Things*, adds St. Paul, not some particular Passages only, but *WHATSOEVER THINGS were written afore-time, were written for our Learning* ‡. And must therefore have been under such a Divine Superintendency, as secured them from all Possibility of Error. Otherwise, they might be written, not for our *Learning*, but for our *Deception*.  
—So.

\* 2 Tim. iii. 16. † John v. 39. ‡ Rom. xv. 4.

—So that St. *Paul's* Direction, is as contrary to Lord *Bolingbroke's* Distinction, as the East is opposite to the West. We may as soon bring those two Points of the Hemisphere together; as reconcile his Lordship's *Refinements*, with the Apostle's *Religion*.

I believe, it will be equally difficult, to render his Lordship *consistent* with Himself. His *Concession* overthrows his *Distinction*. Admitting the doctrinal Parts of the Scripture to be true, the Veracity of the historical is, by *necessary Consequence*, and beyond all Contradiction, established. They are *indissolubly* connected: They mutually bear on, and mutually sustain each other: And must stand or fall *together*. They are like an *Arch* most exactly finished; not a Stone of which can be taken away, without disconcerting the whole Structure: And like an Arch, firmly, founded, as well as correctly finished, the more they are *press'd*, the *stronger* they will appear.

My Lord says indeed, That "CHRIST came not to consecrate all the written Traditions of the *Jews*." He *says* it, but where or how does He *prove* it?—By written Traditions of the *Jews*, I suppose, we are to understand all the *Hebrew Scriptures*. The Drift of the Discourse, leads us to this Sense. Now it is apparent, that our Saviour has *actually* consecrated, has set the Seal of Authenticity and Infallibility to *the Law of Moses*, to *the Psalms*, and to *the Prophets*† By appealing to them as *decisive*, and by allowing them to be *predictive*, He has acknowledged them to be divinely inspired; to be unquestionably true. And a very little Acquaintance with

with *Jewish* Antiquities will inform us; that, in these *three* Partitions, *the whole* Body of the *Hebrew* Scriptures is comprehended?—What then becomes of his Lordship's Assertion? Or to whose Discredit does it tend? That of the *Jewish* Scriptures, or that of *his own* Knowledge?

I must desire your Ladyship to take Notice of the *Expression* in this Passage. It is somewhat singular, and deserves a particular Regard. *Written Traditions* is the Phrase. Every one knows, that we explode, and very justly, those *superstitious* Whimsies of the *Jews*, which pass under the Denomination of Traditions. Yet my Lord thinks proper, to call the Histories of the *Old Testament*, by this *disreputable* Name: Only He admits one Difference, that whereas the former were transmitted by Strength of *Memory*, the latter are committed to *Writing*.—But is this an *honest* Representation? Is this free from all *malignant* Disguise?

Let us put the Matter to the following Trial. The Word *Legend*, when applied to any *modern* Story, raises the same contemptible and absurd Idea, as the Word *Tradition* excites, when applied to any *Jewish* Notion. Would my Lord, or would his Friends think, that due Honour or common Justice was done, to his *Sketch of the History and State of Europe*, if it should be styled in our public Papers, Lord *Bolingbroke's written Legends*?—The *Impropriety* and the *Malevolence* of such a Title, would be undeniable and odious? Who then can vindicate the *Propriety* of his Lordship's Language, or clear it from being a most injurious *Misrepresentation* of the sacred

Records? Which, however some of the Facts might come down, in a traditionary Channel, to the Writers; by passing through *their* Hands, receive the Stamp of undoubted Certainty; and are no longer *Traditions*, but *Oracles*.

I wish, this had been the *only* Influence of Artifice and Imposition, used in the Letters under Examination. Why are so many idle Tales, and scandalous Stories, raked together, and exposed to View? Why? but to put a Cheat upon the inattentive Reader, and depreciate † the Dignity of the Divine Word? Depreciate it, much in the same Manner, as its most illustrious Object and Author was formerly dishonoured; not only by the *false Accusations*, with which He was charged; but also by the *infamous Company*, with whom He was numbered.—Did my Lord imagine, that these Tales were really believed, even by the warmest Advocates for Holy Writ? No:

B

He

\* See pag. 85, 86, 88.—102.—108, 109.

† I would by no Means indulge a petulant or censorious Humour. Yet I cannot forbear thinking, that the Scriptures are too often depreciated in his Lordship's Performance: Sometimes by *Sneer*: Sometimes by *Cavil*: And sometimes even by *languid* Approbation, or a *counterfeit* sort of Praise. Such as—"If the Foundations of Christianity have been laid in Truth." Pag. 103.—Passages which *seem* favourable to the "Doctrine of the Trinity." Pag. 98.—Though I should be loath to reject *any* Testimony, in Favour of Christianity: Still unwilling to give up so *eminent* a Name as Lord B—e, to the Detracting Party: Yet I cannot prevail upon myself to acknowledge, that we are much, if at all obliged to Him, for these poor, jejune, cold Compliments. Such a Testimony, and such Compliments, are just as serviceable to the momentous Cause, as a *broken Tooth* is serviceable to the Hater, or a *Foot out of Joynt* to the Walker. Prov. xxv. 10. They are, in Truth, mere *δυσωφροσύνη*—or, as Mr. P<sup>er</sup> more strongly expresses the Sentiment;

They damn with faint Praise.



He must know in his Conscience, that they never were received by the Generality of Divines; neither are mentioned by Authors of Discernment, unless it be to *confute* and *reject* them.—However, be they credited or not, it was apprehended, they might serve a Purpose. But whether it be the Purpose of Integrity, Impartiality, and Truth, I leave to the Determination of others.

Still it is urged, That these Scriptures are “full of Additions, Interpolations, and Transpositions\*.”—That they are *full* of Additions, is more easily asserted, than evinced. I can find but *one* Instance, specified by his Lordship. Which is the Account of the Death and Sepulture of *Moses*, with a sort “of funeral Panegyric †,” recorded in the last Chapter of *Deuteronomy*. Here, it is taken for granted, that we are reduced to a terrible Dilemma—either to own, that this Paragraph was written by *Moses himself*; and then we may expect to hear of Impossibility and Absurdity—or else, that it is all *supposititious*; and then the Scriptures must have passed through tampering Fingers, and suffered Adulteration.—But suppose this small Appendix was made by *Joshua*: A Man, whose Mind was illuminated, and his Hand guided, by the Spirit of the Most High? Does such an Addition deserve to be branded with an *ignominious*, or even brought into Disesteem by a *suspicious* Character?—Or, what if some other Prophet, whose Name is unknown, super-added this valuable Anecdote? Is the Concealment of the Penman’s Name sufficient, to impeach the Genuineness, or invali-

\* Pag. 95, 96.

† Pag. 102.

invalidate the Authority, of the Passage? Especially, since it has been approved by other *inspired* Writers, and received the *Imprimatur* of the Holy Ghost?— I know not *who* is the Printer of his Lordship's two Volumes; yet though ignorant of this Circumstance, for other *very satisfactory* Reasons, I have no Doubt but they are the genuine Productions of his Pen.

My Lord would have done well to consider— Whether it was a probable or a practicable Thing, to *interpolate* a Set of Books, which were studied with so much Accuracy, and kept with so much Vigilance. The *Number* of whose Verses, especially in the *Pentateuch*, was computed; and the *Arrangement* of the very Letters known. Whether, after the Coming of Christ, the jealous Eye which the *Jews* and Christians had on each other, was not an unformountable Bar against any Innovations or material Alterations?—As for *Transpositions*, they are used by the most approved Historians. When used with Judgment, they redound to the Reputation of the Writer, and encrease the Pleasure of the Reader. And would his Lordship make *that* a Disparagement of the sacred Narrative, which is a Recommendation of any ordinary Composition?

But my Lord imagines, that He has found out a substantial Reason for the afore-mentioned Distinction—has detected such *Improprieties* in the sacred Narrative, as ~~contradict~~ all our Notions of Order and “of Justice\*” He produces, by Way of *Specimen*, the Case of *Noah*, denouncing a Curse upon *Canaan*.

B 2

—This,

—This, it seems, is the *capital* Absurdity; this the *glaring* Error; which, He concludes, is sufficient to uncanonize the Histories of the *Old Testament*, and degrade their Writers from the Class of Inspiration.—This, therefore, if your Ladyship pleases, we will *examine* a little more particularly.

The Charge in general is thus expressed. “One  
“ is tempted to think, that the Patriarch was still  
“ drunk; and that no Man in his Senses, could hold  
“ such Language, or pass such a Sentence.”—  
Was I at Leisure to criticize upon Words, I should  
be tempted to observe, that the Diction “no Man  
“ could hold such Language,” may be *French*, but is  
scarcely *English*. However, from the Expression I  
pass to the Sentiment.—This, for *Candour* and *Solidity*,  
is much like the Reflection of the *Jews*, on  
the memorable Day of *Pentecost*. When the Apostles  
addressed the Inhabitants of various Countries, each  
in his own native Tongue; some of their Hearers  
ascribed this *miraculous* Ability—to what? We are  
amazed, when we read—to the *intoxicating* Power  
of Wine\*. Strange! that excessive Drinking, which  
incapacitates other People for talking *common* Sense,  
should enable the Disciples of CHRIST to speak  
*all Kinds* of Languages!—Is it not equally strange,  
that a drunken Disorder should enable the Patriarch  
to deliver Prophecies, and foretel *future* Events?  
Which (as I hope to prove) was the real *Import* of  
the Speech.

Perhaps,

\* Acts ii. 13.

Perhaps, this Curse may seem to be the Effect, if not of disorderly Indulgence, yet of *intemperate Passion*. And how incompatible is this, with the Character of a Preacher of Righteousness? Surely *Noah* should not have been so forward, to call for the Thunderbolts of Vengeance. Any benevolent Man, much more a pious Progenitor, would rather have *depreciated* the Blow.—I wonder, his Lordship did not start this Objection. Which would have been much more plausible, and much less shocking. To this, in Case it had been started, we might reply;—That *Noah* acted as the Oracle of GOD. This and many other such Passages, which seem to be *Imprecations* are really *Predictions*. Holy Men spoke, as they were influenced by the Spirit; and uttered, not the Suggestion of their own Minds, but the Will of Almighty GOD.—Which inclines me to think, it might be no less proper, and much more suitable to the prophetic Style, if we translated such Passages, as *Indicatives*, rather than *Imperatives*; making them declaratory of what is decreed in the Cabinet of Heaven, and will as certainly take Place, as if it already existed. Curfed *is*, rather than *be*, *Canaan*. Blessed of the LORD *is*, instead of *be*, his Land, *Deut. xxxiii. 13*. Thus *Isaiab*, foretelling the Incarnation of that wonderful and adorable Person, whom He styles *The mighty GOD*, says, To us a Child *is* born\*. So, calling the *Things* that are not, as though they were.—Such a Manner of speaking, would remove from this particular Passage, all that sounds *harsh*, or seems *uncharitable*:

B 3

charitable :

\* Isa. ix. 6.

*charitable*: and would, in the general, impart an *unequal Majesty* \* to the Language of Scripture.

It was GOD then, and not Man, from whom this avenging Sentence came. And GOD, to shew his utter Detestation of all Iniquity; to manifest his singular Delight in all Virtue; frequently takes Occasion to denounce Vengeance, or promise Happiness, when some notorious Evil is committed, or some laudable Good performed. And was there not a most notorious Evil committed here?—*Charity*, says the Apostle, *covereth all Things* †: draws a Veil over the various Infirmities of every *common* Neighbour. But this Man (Man shall I say? rather Monster of Ingratitude) sees the Shame of a *Father*—an *aged* † Father,—a *pious* Father; and instead of concealing, *when He cometh forth, He telleth it*.—*Fools* they are, abandoned Profligates, that *make a Mock at Sin*. What Name then can be bad enough, for a profane and un-natural Wretch; who makes Sport with a Parent's Folly, a Parent's Sinfulness, a Parent's Misery?—Surely this was a most flagrant Violation of filial Reverence, filial Love, and filial Duty §. Which

not

\* *Blessed be*, is what any holy Person might say, and comprehends no more than a *supplicatory* benediction. *Blessed* is, suits only the Mouth of a Prophet, and implies an *authoritative* Blessing.

† Corinth. xiii. 7. *πάντα κρύπτει*. This is one Article in the finest Display of *social* Virtue, that ever was exhibited to the World. And should, I think, be translated (*he* ~~heareth~~, but) *covereth* or *concealeth all Things*. The natural Implication of the Word justifies, and the Context evidently requires, this Sense. Otherwise, the first and last Clauses of the Verse, will coincide in their Meaning; or rather make an un-meaning Tautology: ,

‡ Levit. xix. 32.

§ The Turpitude and Immorality of this Offence, will appear in blacker Colours, if we consider the *very peculiar* Rev-

not only implied so many *particular* Offences, each attended with its *respective* Guilt, but indicated the Offender to be destitute of *all* Piety. For, to argue in the Apostle's Strain; How could this Man venerate a Father in Heaven, whom He had not seen; if he was so irreverent to a Father on Earth, whom He had seen?

But supposing the Turpitude and Immorality of the Action to be very enormous, and such as deserved some signal Vengeance: the Vengeance, it is objected, was misapplied. "For, *Ham* alone offended: "*Canaan* was innocent."—My Lord is not sure that *Canaan* was innocent; though He asserts it pretty confidently. The contrary Notion has obtained among the *Jews*. They apprehend, that *Canaan* was first in the Transgression, and, instead of being re-proved, was imitated by his Father. Bishop *Patrick*, Mr. *Pool*, and other eminent Commentators, think this to be no improbable Opinion.

If his Lordship was un-acquainted with the *Hebrew*, He will scarcely be thought qualified to pronounce so

B 4

peremp-

rence, which, in those Days of primitive Simplicity, was paid to *any* aged Person, much more to an aged Parent.

*Credabant hoc grande nefas, & Morte piandum*  
*Si Juvenis vetulo non assurrexerat, & si*  
*Barbato cuicumque Puer.*

Juven. Satyr. XIII.

We may see, from that awful Threatning, Prov. xxx. 17. with what extreme Detestation the most holy GOD resents such an un-natural Behaviour. *The Eye that MOCKETH AT HIS FATHER, and despiseth to obey his Mother, the Ravens of the Valley shall pick it out, and the young Eagle shall eat it.* Nay, should seem from this Text, as though all Nature was ready to testify its Abhorrence of such a Crime; and, rather than it should escape condign Punishment, the most insensible Animals would rise up to execute Vengeance.

peremptorily concerning a Case related in that Language. If He was acquainted with the *Original*, He acts somewhat unfairly in saying; “ This Notion is “ not only without, but against the express Autho- “ rity of the Text \*.” For He must know, that it receives some Countenance even from the Text itself. I would by no Means offend your Ladyship’s Eyes, with any rugged Figures, or uncouth Quotations. But you may venture to believe me, when I assure you, That the most exact Translation of Verse 24th is, Noah *knows what his Son had done to Him, the or that little one †*. *Ham* could not so properly be styled *The little one*; since he was the middlemost, and is always placed in that Order: *Shem, Ham, Japheth*. But the Description agrees perfectly well with *Canaan*, the Grandson of *Noah*: and it was customary among the *Jews*, to call the Grandchildren, the *Sons* of their Grandfather ‡.

*Canaan*, it is added “ was alone cursed.”— The *Words* would run smoother, if transposed in this Manner, *Canaan* alone was cursed. As for the *Fact*, that wants some better Confirmation, than my Lord’s bare Assertion. To me it is evident, that *Ham* was not exempted from the Curse. What? If it did not fall upon Him in Person? yet, to be punished in his Offspring,

\* Pag. 111.

† Though it would have been very unpolite, to quote *Hebrew* in writing to a *Lady*: it may be judged proper, perhaps be thought necessary, now the Letter is made public, to produce the original Expression. That, where an Argument is derived from the precise Signification of the Phrase, the *learned Reader* may examine and determine for Himself. — פֶּן, הַיָּלֵד Gen. ix. 24. The Word פֶּן is used of *Benjamin*, *Jacob*’s youngest Son, and translated a *little one*, Gen. xlv.

‡ Gen. xxix. 5. 1 Chron. i. 17.

Offspring, must be very *afflicting*, and no less *afflicting*.

But hold—my Lord has forestalled us in this Reply. Instead of waiting for it, or acquiescing in it; He plays it upon us, with an Air of Triumph. “Will it be said—this has been said—That *Ham* “was punished in his Posterity\*.”—It has: and with his Lordship’s Leave, I will venture to say it again. Nor should I, in case Lord *Bolingbroke* was alive, have went farther than *his own* Breast, for a *Proof* of my Assertion. Would *He*, with all his exalted Ideas of *Liberty*, have thought it no Punishment on Himself, provided He had been the Father of Children, to have heard them doomed to a State of *Slavery*; nay, to be, as He very rightly explains the sacred Phrase, “the vilest and worst of Slaves?”—Especially if, like *Ham*, He was appointed, in the Course of Providence, to be the Father of several *Nations*?—And if the Doom had been pronounced by a Person, of whose *prophetic* Spirit there was so incontestable an Evidence, as the univereal Inundation was of *Noah’s*?

Since my Lord has no more Communication with us on our Affairs, I appeal to any, to every *parental* Heart. Let Nature—fond, compassionate, yearning Nature speak—Whether the Infliction of such a Penalty on the Son (perhaps a favourite Son, like *Joseph*) the Son’s Sons, and the latest Posterity—Whether *this* be not *properly* a Punishment of the Father? Whether the Father must not feel by Anticipation, what his wretched Progeny must endure in Reality?



ality?—Nature once spoke to such a Query, and this was her Language : *O my Son Abfalom ! my Son, my Son Abfalom ! Would GOD I had died for Thee ! O Abfalom, my Son, my Son \* !* Did History ever record, or Poetry ever event, so melancholy a Moan ? It breathes the very Soul of Woe ; and *exemplifies* the Sentiment, which his Lordship would *explode*.

*David*, it is plain, was punished in the calamitous Exit of this young Prince ; in the Disasters sustained, and the Disorders committed, by his other Children †. *Adam* thought Himself punished in the Ruin which He brought upon the human Race ; and laments it, in the most pathetic Terms, as the severest Distress attending his Apostacy †.—One wiser than *Adam*, One greater than *David*, whose Judgment is always according to Truth, is evidently of the same Opinion : and, for that Reason, has formed the Sanction of a most sacred Commandment, upon this very Principle : *He will visit the Iniquities of the Fathers upon the Children, unto the third and fourth Generation of them that hate Him.*—What GOD has so expressly threatened, He has actually done : not on this only, but on various other Emergencies. Thus *Esau* suffered in

\* 2 Sam. xviii. 23.

† 2 Sam. xii. 10.

† See the whole of *Adam's* disconsolate Complaint ; Part of which are the following Lines :

*-Yet well, if here would end*

*The misery ; I deserv'd it, and would bear  
My own Deservings : but this will not serve.  
All that I eat, or drink, or shall beget,  
Is propagated Curse. O Voice ! once heard  
Delightfully, Increase and multiply ;  
Now Death to bear !*

in his Descendants \*; *Jehu* in his Family †; and *Hezekiah* in his Children ‡. Who all, like the *Canaanites*, were Children of their Father's Disobedience §: Inheritors of their Sin, as well as of their Name.—But this would anticipate the Reply to another Objection.

Where is the Equity of cursing a People, that are yet *unborn*? Does not this “contradict all our Notions of Order and of Justice?”—It may be contrary to *our* Notions, or at least it would be unjustifiable in *our* Practice. But is it quite otherwise, with regard to the all-seeing GOD. Is it not agreeable to the strictest Rules of Justice, for a Magistrate, when He has heard the Witnesses, summed up the Evidence, and found the Prisoner guilty—Is it not agreeable to the strictest Rules of Justice, to pass Sentence upon *such* a Criminal? The Question can admit of no Doubt. Yet it is equally certain, that *this* was the very Case, with reference to the supreme Judge, and those Sinners the *Canaanites*.—They practised the grossest and most inhuman Idolatries. They abandoned themselves to the most horrid Immoralities: such as violated Nature; confounded all Order; and such as it would be shocking even to mention ||.—Now all these provoking Crimes, were *present* to the View of HIM, by whose Inspiration *Noah* spake. He saw them with the same circumstances: with Exactness, as if they had been already  
perpe-

\* Compare *Gen.* xxvii. 40. with *2 Sam.* viii. 14. *Thou shalt serve thy Brother*: Here, is the Sentence. *All they of Edom became David's Servants*: Here, its Execution.

† *Hosea* i. 4.

‡ *Isai.* xxxix. 6, 7.

§ *Morum quoque Filii.* *Juvenal, Satyr.* XIII.

|| *Levit.* xviii. 24.

perpetrated.—Let us take these very important Particulars into Consideration, the *excessive Wickedness* of those Nations, and the *ali-fore-seeing Discernment* of JEHOVAH, and then who will dare to *insinuate*? That the everlasting Sovereign acted unjustly. That He launched the Lightnings of his Indignation, in an arbitrary Manner, or upon an innocent People.—Who will be so precipitate, as to affirm with my Lord? That “no other Writer but “a Jew, could impute to the Economy of divine “Providence the Accomplishment of such a Prediction; nor make the Supreme Being the Executor “of such a Curse\*.”

The former of those Circumstances will appear in a proper Light, what his Lordship calls, “the Cruelties committed by *Joshua* in the Conquest of the “*Canaanites*.” It will make them appear to be Acts of *righteous Vengeance*; a much needed and most desirable Extirpation of a *pestilent* People: altogether as serviceable to the Public, as it was formerly, to destroy the *Wolves* from our Island; or as it is, at present, to deliver over some *flagitious* Malefactors to the Sentence of the Law.—Yet the Execution of this Vengeance was delayed, Year after Year, Century after Century. The Seed of *Abraham*, for several Ages, were not permitted to enter upon the Possession of their destined Inheritance; because *the Iniquity of the Amorites*, which was the Cause of their Extirpation, *was not yet full* †.—Does he then, bespeak the Man of *Integrity*, to represent those Proceedings of *Joshua*, under the *abhorred Image* of Cruelties;

\* Pag. 120.

† Gen. xv. 16.

Cruelties; which were Acts of a Justice, exemplary, salutary, and greatly to be *revered*. Is it becoming an *honest* Inquirer after Truth, to suggest, without the least Shadow of Proof, a *selfish* and *malignant* Reason, for the Destruction of the *Canaanites*; when a Reason, the most *equitable* in its Nature, the most *beneficial* in its Consequences, is expressly and repeatedly assigned by the sacred Historian\*?—This I refer to your Ladyship's Decision. Who, I am sure, will not err on the uncharitable Extreme. Yet I believe, will find it difficult, with all your *Good-nature*, to acquit the Author of these Letters from the Charge of *Disingenuity*.

May I not add?—This Way of *forgetting*, yet *respiteing* the Punishment, is gracious both in itself, and in its Consequences.—*In itself*: because, a Reprieve is always reckoned an Alleviation of the Sentence, even though it be not the Forerunner of a Pardon.—*In its Consequences*: because, it afforded large Space for Recollection, and should have awakened the Offenders to a Sense of their Guilt. It should

\* Gen. xv. 16. Deut. ix. 5. *FOR THE WICKEDNESS of those Nations, the LORD thy GOD doth drive them out from before Thee.*—See also Levit. xviii. 25. Where the sacred Writer describes their execrable and un-paralleled Vileness, by one of the strongest and boldest Figures imaginable. So vile they were, that the very Country loathed them; was weary to bear them; and acted like a disgusted nauseating Stomach, when oppressed with foul and offensive Food: *the Land itself vomiteth out her Inhabitants.*—Let no *queamish* Critic betray a false Taste, and worse Temper, by carping at the Expression. But let all be astonished at the *outrageous* Impiety of the *Canaanites*; and adore the *vindictive* Aim of JEHOVAH; and acknowledge, that such horrible Miscreants were (not for some Reasons of State, as my Lord is pleased to insinuate, *deemed* only, but were) *really*, and on the most *substantial* Principles of Justice, an *accursed* Race. Pag. 112.

should have incited them to use all possible Diligence to avert the Doom, both by a personal Reformation, and by educating their Families religiously. Why did they not act, as King *Abab* acted \*, and argue as the Men of *Nineveh* argued †; in a following Age, but on a like Occasion?—Instead of this; instead of betaking themselves to Consideration and Prayer, to Repentance and Amendment, they ran to the *same*, to *greater* Excess of Ungodliness.

So that these People, being evidently Inheritors of their Father's sinful Nature, and obstinately persisting in their Father's sinful Ways, were *most deservedly* Partakers of his Curse. And though GOD is that uncontrollable Sovereign, *who giveth not*, is under no Obligation to give, *Account of any of his Matters* ‡; though he often has Reasons for his Dispensations, absolutely unsearchable by any Mortal; yet, *Here* He is clearly vindicated even before Men—even before the Sinners themselves. They themselves must confess the Justice of their Doom; and own, That *GOD hath done righteously, but they have done wickedly*. That GOD has shewed all Long-Suffering; and given full Warning, before the Blow fell. Whereas they, notwithstanding this Forbearance and this Admonition, have continued incorrigible; and without any other Change, but that of becoming more consummately vile.

Agreeably to all this, and conformably to the most acknowledged Rules of Equity, it is declared by the sacred Historian, That the *Amorites*, the Descendants  
of

\* 1 Kings xxi. 27, 29. † Jonah iii. 9. ‡ Job xxxiii. 13.

of *Canaan*, suffered not, till they had filled up the Measure of their Iniquities \* ; *their own*, as well as their Father's.—All which, I should imagine, is sufficient, not only to *justify* the Counsels, but to *glorify* the Judgments, of the great JEHOVAH. Sufficient also to *satisfy* any Inquirer, who is (as my Lord very handsomely expresses Himself) “ candid  
“ but not implicit, willing to be informed yet curi-  
“ ous to examine.”

My Lord's *Curiosity to examine*, shall I say? Or his Resolution to be dissatisfied? proceeds still farther. Accordingly he adds; “ who does not see, that the  
“ Curse and the Punishment, in this Case, fell on  
“ *Canaan* and his Posterity, exclusively of the rest of  
“ the Posterity of *Ham* † ?” — The Particle *of*, so frequently repeated, in a Single Sentence, can hardly be admired as an *Elegance* ‡ of Speech. But, taking *no more* Notice of such little Blemishes, I shall consider the Weight, not the Polish, of his Lordship's Arguments.—As for *this* Argument, I verily think, when laid in the Balance of Impartiality and Candour, it will be found wanting. For, admitting the Objection in its full Scope, what follows? Why, that the righteous GOD pardoned *some* Criminals, when He might justly punish *all*. And if it should have  
pleas'd

\* Gen. xv. 16.

† Pag. 110. 112.

‡ This, and one or two preceding Remarks of the same Nature, are scarcely worth our Notice. Neither should I have mention'd them, had they not *fell in my Way*; and were it not to present a Query upon the popular Notion, That his Lordship's *Style* is so correct, elegant, and noble, as to be a *Standard for the Writing*. It cannot, in my Apprehension, justly claim this Honour. If others think differently, I leave them to enjoy their Opinion; and shall not (though it would be easy enough to multiply Proofs) add a Word more upon the Subject.

pleas'd the Supreme Judge, to *repeal* the Sentence, and *remit* the Penalty, with regard to some Offenders, who shall arraign his Conduct? Who shall censure his Providence? To exercise Mercy is his great Prerogative: an Act not of Debt, but of royal Bounty, which He exercises, *when* and to *whom*, it seemeth good in his Sight: *I will have Mercy on whom I will have Mercy*\*, is his high and holy Resolve.

I might therefore answer his Lordship's Question, by asking another. Which I might propose, in the plain but solemn Words of our LORD JESUS CHRIST. "If *these* are spared, while *those* are punished, what is that to Thee? Is thine Eye evil, because GOD is good?"—But I shall rather reply to the Objection, by denying the Fact. The Punishment was not confined to *Canaan* and his Posterity. It reach'd the other Descendants of *Ham*; *Misraim* Himself, the father of the *Egyptians* (as will be shewn in a proper Place) not excepted. *Canaan*, 'tis true, is *particularly mentioned*.—Because, He was (as from this very Circumstance is extremely probable) an *Accomplice* † with *Ham*, in the Breach of filial Duty.—Because, this Branch of the Family was more than ordinarily corrupt, nay, *beyond Measure* vicious.—Because the *Canaanites* were, in the *first* Place, and in the *fullest* Manner, to feel the Effects

\* Rom. ix. 16.

† This is rendered still more credible, by that Particularity of Style, which the Scripture uses in speaking of *Ham*. *Ham the Father of Canaan*, Gen. ix. 12, 28. Why of *Canaan* so especially? Had He no other Children, other Sons?—Several other.—But this Distinction seems to be a Brand of Infamy, set upon the Offender; and intimates, that He who was Father of *Canaan* by Blood, was his Partner, was his Brother in Iniquity.

fects of the Curse. And *Moses*, being charged with a Commission to execute the Vengeance on this People only, had no Occasion to concern Himself with any other. Just as the Sheriff of a County, demanding the Body of a condemned Malefactor, produces the Dead-Warrant for *his* Execution; without intermeddling, or thinking Himself under any Necessity to inter-meddle, with the other Prisoners in the Jail. — This leads me to a new, and, if I judge right, by far the most important Inquiry; namely, whether the Curse was *executed*, as well as *pronounced*.

As I hasten to the Proof of this Particular, my Lord embarrasses and retards me with a fresh Obstacle. He Himself has thought proper to inform us, “ why the Posterity of *Canaan* was to be deemed an accursed Race.” But he lets the World know, “ It is not so easy to account, why the Posterity of the righteous *Shem*, that great Example of filial Reverence, became Slaves to another Branch of the Family of *Ham*, during more than fourscore Years\*.”—I am by no Means convinced, that the Point proposed enters into the *Merits* of our Cause. Should the Reasons for this Dispensation remain an impenetrable Secret; yet, if we clear up the *Propriety*, and demonstrate the *Equity* of the Curse denounced; we compass our main End, and confute the grand Censure. However, as the Question is present, it shall be considered; And though his Lordship should affect to *say*, I chuse rather, in whose Dignity I



*Why were the Israelites Sojourners in Egypt?—*  
 A Reason occurs, that is worthy of a gracious GOD, and greatly for the public Good. That they might carry thither the Knowledge of the everlasting JEHOVAH, and of the promised MESSIAH; of the only *acceptable* Method of Worship, and the only *effectual* Way of Salvation.—As *Egypt* was the Parent of Literature, and the Fountain-Head of Science: as Men of Letters and Curiosity came, from all Parts of the World, to complete their Studies at *Egypt*: if these heavenly Doctrines were received THERE, they would be more likely, some Streams of them at least, to be transfused into *all* Climes, and improve *every* Nation. So that the People of the LORD, the only Depositories of *divine* Philosophy, were settled in this Land of general Resort, with much the same wise and beneficent Views, as the ablest Professors of Learning are placed at our famous Universities.

But why were they *Slaves* in *Egypt*?—This might be to *try* them, and to *humble* them; to *show* them what was in their Heart, and to *purge* out their Dross. We are taught in Scripture, that the Almighty chastens whom He loves; and scourges the Men, whom He receiveth to Himself. Even the *heathen* Classics, my Lord's favourite Authors, have frequently remarked; That Adversity is a School, in which both private Persons, and public Societies, have learned the most heroic Virtues.—Besides; this might be intended to animate and inspirit the *Israelites* for their Invasion of *Canaan*. The *Scg.*

in the general, a supine and groveling \* Set of People. Had they been settled in a State tolerably easy, or in Territories that were but moderately commodious; they might never have aspired after the Land flowing with Milk and Honey; never have made any resolute Efforts, to possess their destined Inheritance. But, being *driven* by the *Lash*, and *instigated* by the *Goad*, of pungent galling Slavery, they were even constrained to burst the Chains, and push their Way to Liberty and *Canaan*. Their insupportable Slavery, was somewhat like *bending* the Bow, and *straining* the String, in order to *launch* the Arrow.—Farther; GOD Almighty assures *Abraham*, that his Seed, though enslaved for a while, should *come out* of their Bondage with *great Substance* †; with the Silver, the Gold, the Jewels, and the choicest Treasures of *Egypt*. So that, when labouring for their *Task Masters*, they were, in Fact, labouring for *themselves*. The Wealth of the Oppressors, was laid up for the Oppressed. And the Season of their Affliction in the Enemies Country, was like the rigorous *Cold* of Winter; which, far from obstructing, only makes Preparation for the *Blossoms* of Spring, and the *Fruits* of Autumn.—These Considerations might have solved the Difficulty to his Lordship, as a *Politician*.

Other Reasons are suggested by our *Divines*, which, if my Lord had thought it worth his while to regard, might have given better Satisfaction, and

C 2

yielded

\* Let none imagine, that the *Wisdom* of GOD is impeached, by selecting to Himself, a People of this Character. His *Clemency*, his *Forbearance*, and all those *benign* Perfections, which are so necessary for the Salvation of Sinners, are hereby displayed with peculiar Advantage, and to our unspeakable Consolation.

† Gen. xv. 14.

yielded more Edification. They would have reminded the *right honourable* Querist—That such a *gloomy* Aspect of the *Jewish* Affairs, made way for the *brightest* Manifestation of GOD's glorious Attributes : of his *Power*, in rescuing them from their tyrannical Rulers : of his *Faithfulness*, in fulfilling his Promise, made to their Fathers ; of his *Goodness*, in supporting and conducting them ; *keeping them*, amidst the most formidable Dangers, *as the Apple of an Eye* ; and *bearing them*, even through the most insuperable Difficulties, *as on Eagle's Wings* \*. This also opened a most *conspicuous* Theatre, for that amazing *Train of Miracles* ; which have been, in all Ages, as serviceable to the Faith of *Christians*, as they were formerly conducive to the Welfare of the *Jews*.—They would farther have informed his Lordship, and have confirmed their Opinion by apostolical Authority ; That the Whole of this most wonderful Transaction, was *typical of spiritual* Things : was a Series of *living* Lessons ; delivered, according to the Eastern Method of conveying Knowledge, in Figures and Emblems. The *Egyptian* Bondage was a Resemblance of our *natural* Condition ; which is a State of the most abject Slavery to Sin.—The arbitrary and injurious Impositions of the *Task Masters* shadow forth, though but faintly, the Tyranny of *unruly* Appetites, and  
*imperious*

\* See Deut. xxxii. 10, 11. These, I think, are most delightful and *inimitably delicate* Representations. Let the pious Critic try, if He can conceive those *tender* Offices, that *un-intermitted* Vigilance, and *Affiduity* of *protecting cherishing* Cares, which are expressed in these fine Images. For my Part, I own myself incapable of describing them. But most earnestly wish, that every Reader as well as myself, may learn them in that best of Schools, the School of *Experience*.

*impious Passions.*—That barbarous Edict for the Destruction of all the infant Males, fitly enough represents the genuine Tendency of *carnal* and *corrupt* Affections; which destroy our true Comfort; subvert our noblest Interests; are as Death to the Joys and to the Hopes of our Souls.—Their *Deliverance* from that miserable State, was an expressive Sign of our Redemption, from the *Guilt* and the *Dominion* of Sin\*. Both which the LORD JESUS accomplishes: the one by *Price*, the other by *Power*. Not by slaying the First-born, but by shedding his own Blood: not by softening Rocks into a Stream, but taking away the Heart of Stone: not by turning the Current of *Jordan* backward, but by turning all our Desires into a new Channel.—The many Troubles and Oppositions they met with in the Wilderness, exhibit a lively Picture of the *Molestations* that attend, and the *Temptations* that assault, the Christian. Trials await Us. Snares are around Us. Through many Conflicts, and *much Tribulations*, *We must enter into the Kingdom of Heaven*. Only let us beware, lest, like the ungrateful *Israelites*, We forget the GOD of our Salvation, and *fall after the same Example of*

C 3

Unbelief.

\* The divine Writer to the *Hebrews*, makes the Land of *Canaan*, typical of a *better Country*, even of an *Heavenly*, Heb. xi. 16. xii. 22. According to the same Author, the *peaceful Settlement* of the *Israelites* in *Canaan*, suggested to their Thoughts, and pointed out to their Faith, that everlasting *Rest* which remaineth for the People of GOD, Heb. iii. 4, 5, &c. Since the *Terminus ad quem* (as the School-men speak) is evidently mystical and allegorical: may we not conclude, that the *Terminus a quo* is mystical and allegorical likewise? Then it will follow, upon the clearest Principles of Analogy, that the *intermediate Steps* and *Advances* are of the same Nature; significant of *refined* and *spiritual* Things, under *earthly* and *sensible* Images. This, if I mistake not, is put beyond all Doubt, 1 Corinth. x. 1, 2, &c.

*Unbelief.*—The *Cloud*, that was spread over them by Day to intercept the Glare, and screen them from the Heat of the Sun: The *Fire*, that shone before them in the Night, to cheer the nocturnal Darkness, and lead them through the trackless Desert: were not these very amiable and exact Emblems of our Saviour's *Merits*, and of his holy *Word*? The former of which, are *refreshing* to the guilty Conscience, as the Veil of a thick interposing Cloud is welcome to a Traveller in sultry Climes. The latter, is a *Light* to our Feet, and a *Lantern* to our Paths, to guide us in the Way everlasting.—Their *Passage* through *Jordan*, the Priests that bare the Ark of the Covenant going before them †, and standing in the Midst of the River, till all the Congregation were passed over: this very emphatically prefigured our great High-Priest; *bearing our Sins*; *fulfilling the Law* in our Stead; *abolishing Death*; and making it a *safe* as well as short Transition to Life eternal.

You will excuse me, Madam, for *expatiating* upon these Topics. They are so inviting, so pleasing, so comfortable, that I can hardly persuade myself to leave them.—If any other Parts of the Epistle, through a Kind of unhappy Necessity almost inseparable from Controversy, should resemble the *Asperity* of the *Thorn*; this I hope, will bear some Affinity to the *Fragrance* of the *Rose*. For which Cause it is, that I chuse only to touch, and but lightly touch, the one; while I would open the other, into a full *Expansion*, and a rich *Effusion*.—Let me add one more *Observation* on this Head, and I have done.

\* See Joshua iii. 13, 14, &c.

It is apprehended by very judicious Persons, that the Punishment of the *Egyptians*, and their total Overthrow, may be a Prefage of the *Misery and Ruin*, which will sooner or later fall upon Individuals and Nations, that *reject* the glorious Gospel, and *vilify* its sacred Repository THE BIBLE.

If the Reasons I have offered, are neither tiresome, nor un-satisfactory to your Ladyship, I shall proceed the more chearfully to shew, That the Curse was *executed*, as well as pronounced.—Had it been the *senseless* Extravagance of a Man intoxicated with Liquor; or the *rash* Imprecation of a Man heated with Resentment; or the *designing* Interpolation of some crafty Statesman; would the *holy*, the *gracious*, the *true* GOD have set the broad Seal of Heaven to it? Would HE, who over-rules all Events, have ~~suffered~~ *suffered* it to succeed—have *commanded* it to succeed—nay, have *brought it Himself to pass*, by a mighty Hand, and stretched-out Arm? Impossible to conceive!—If therefore it was really brought to pass; and with a surprising Punctuality; and not by any Competency of human Means, but by the most evident Display of divine Power: this will be such a Proof of its *Credibility*, its *Reasonableness*, and *Equity*, as no One, who thinks reverently of the Deity, can deny.

*Canaan* was to be Servant to *Shem*.—This was accomplished, when the *Israelites*, the Descendants of *Shem*, conquered the Land of *Canaan*; slew thirty of its Kings\*; and took Possession of their Cities. When the *Gibeonites* particularly, who composed one of their principal States †, became *Hewers of Wood*,

C 4

and

\* Josh. xii. 1, 24.

† Josh. x. 2.

*and Drawers of Water, to the Congregation\** ; or, in other Words, the most menial Servants to the lowest of the People.

*By what Instruments* was this extraordinary Revolution wrought?—By one of the finest Armies in the East or West ? Marshalled by the bravest Officers, and headed by the most experienced General ? No : but by a raw, undisciplined, enslaved People. Who were destitute of military Skill ; and without any personal Qualifications, or warlike Apparatus for so difficult, so dangerous an Enterprize.

*Through what Obstacles* was it begun, carried on, and completed?—In Spite of the Attempts of one potent Monarch, to detain them in Servitude. In Spite of the Resolution of several combined Kings, to dispute with them every Inch of Ground to the last Drop of their Blood.—A deep River, and an Arm of the Sea must be crossed, by six hundred thousand Men, with their Wives, their Children, their Cattle ; and without any Vessel to transport them, or any Bridge to transmit them.—They must dwell, forty Years, in a desolate, inhospitable, barren Wilderness. Which was infested by ravenous Beasts, and fiery flying Serpents. In which there was neither Water ; nor Corn ; nor any sort of Accommodation for Abode, or Sustenance for Life.

*How* were all these Difficulties surmounted?—Not by the Arm of Flesh. This was utterly impracticable. But by the most astonishing Interposition of Omnipotence.—The *Egyptian* Tyrant is humbled, and brought to their Terms, by the Infliction of tremendous

\* Josh. ix. 27.

tremendous Plagues.—The Waters of the River are dried up, and the Waves of the great Deep are divided, so as to yield them a safe unobstructed \* Passage.—A Stream gushes even from the hard Rock; and gives them Drink, as it had been out of the great Depths.—Prodigious Quantities of Manna † descend, with every Morning Dew; and supply them, not from the Garner, but from Heaven, with their daily Bread.—Vast Flights of Quails arrive, with every setting Sun; and drop, like a Bird shot through the Wing ‡, in the Midst of their Camp, and round about their Habitations.—The Walls of an impregnable City

\* He led them through the Deep, encumbered as they were with their Kneading Troughs, and surrounded with frightful Billows, as an Horse in the Wilderness: with as much Ease and Spirit, as some couragious Courser makes his Way through (מִדְּבַר) a plain, open, champaign Country. Iſai. lx.ii. 13.

† We are not to think, that the Manna took its Name, from any Resemblance to the medicinal Drug, which, among us, is so commonly known, and so frequently used. It is rather derived from the abrupt Expression of the Israelites, on their first beholding this wonderful Food. They cried out with Amazement, מַן הוּא Man Hu? What is this? Which Exclamation, denoting their own Surprise, and the unexpected as well as unparalleled ture of the Gift, became both a Memorial of the one, and a Denomination of the other.

‡ This is described with the utmost Vigour and Beauty, in that sublime Piece of sacred Poetry, Psal. lxxviii. 27, 28. He rained Flesh upon them as Dust, and winged (here lies a peculiar Emphasis, and thus should the Original עֶף כֶּנֶף be translated, winged) Fowl like as the Sand of the Sea. Yet, though they were furnished with Wings, and therefore might easily escape, they neglected to make Use of their natural Powers. They fell round the Israelitish Tents, like the Rain from Heaven, which returneth not; and like the Sand of the Shore, which cannot be numbered.

This whole Psalm is a manifest Proof of the Observation, which was made in a preceding Paragraph—That historical and doctrinal Passages of Scripture are, like the Deed and its Counter-Part, in their Substance exactly corresponding: and like the Links of the same Chain, in their Connection absolutely inseparable.



City fall to the Ground, at the Blast of Rams-Horns\*. The Sun stands still in the Midst of Heaven, at the Voice of a Man †. All the Hosts of the Nations, with all their Weapons of War, are driven asunder as the Foam upon the Waters, and cut off as the Tops of the Ears of Corn.

And is it probable? Can it be possible? That every Element, and all Nature, should not only concur; but alter their established Course; depart from the fundamental Laws of their Creation; on purpose to ratify, what was bolted out by the Patriarch in a drunken Revel, or foisted into the Text by some Hebrew Machiavilian?

*Canaan* was to be Servant also to *Japheth*.—Pursuant to this Prediction, did not the *Greeks* and *Romans*, who derive their Lineage from *Japheth*, make themselves Masters of the Residue of *Canaan*. *Tyre* built by the *Sidonians*, and *Thebes* ‡ by *Cadmus*, were both destroyed by *Alexander* the *Grecian*. *Carthage*, founded by *Dido*, was, after a long Succession of Losses, and a vast Effusion of Blood, demolished by *Scipio* the *Roman*. Which Losses made *Hannibal*, a Child of *Canaan*, cry out with a Mixture of Astonishment and Despondency; *Agnosco Fortunam Carthaginis!* i. e. § “ I see plainly the Hand of Destiny  
“ working

\* Job. vi.

† Josh. x. 12, 13.

‡ “ *Alexander* laid Siege to this City, took it by Storm, and entirely destroyed it; slaying ninety thousand of the Inhabitants, and selling the rest, to the Number of thirty thousand more, into Slavery.” *Prideaux's Connect.* Vol. I. Pag. 479.

§ *Vid. Liv. Lib. xxvii. ad finem.*—A Writer of the first Repute, for elegant Taste, and penetrating Judgment, thinks it more than probable, that *Hannibal*, in this dispirited and hopeless Acknowledgment, refers to the Prophecy under Consideration.

Which

“ working; I see *that oracular Doom* hastling to its  
 “ Accomplishment; in these dreadful Calamities  
 “ sustained by *Carthage!*”

If these Facts are true, which have the unanimous  
 Consent of Historians for their Support, what can we  
 say of his Lordship's Assertion; “ that *Canaan* was  
 “ Servant to *Shem*, though not to *Japheth*\*?” This,  
 I am apprehensive, will be found as *false*, as the fol-  
 lowing Objection is *weak*. In which He urges;  
 “ That

“ Which will justify my *free*, though I hope, not erroneous  
 Translation of the Passage. — What the true Author adds, is so  
 very ingenious, and so apposite to my Purpose, that I will beg  
 Leave to transcribe it.

“ That the *Romans* were no Strangers to the same divine  
 “ Oracle, appears from *Virgil*.”

*Progenies sed enim Trojano à Sanguine duci  
 Auderat, Tyras olim que cerneret Arces.  
 Hinc Populus lat. Fœdem, indeque superbum,  
 Venturam Excidio Lybiæ. Sic volvere Parcas.*

“ In translating which, if we only name the *Ancestors*, in-  
 “ stead of the *Descendants*, the original Prophecy glares upon us.”

*From Japheth's Isles deriv'd, a People known  
 Design'd the Strength of Canaan to subdue;  
 Wide-spread their Empire, destin'd to succeed  
 And waste the Sons of Ham: So Fate decreed!*

See Mr. *Ridley's* Sermons at Lady *Moyer's* Lecture, Pag. 252.

\* The Words at large are, “ *Canaan* became Servant of Ser-  
 “ vants to *Shem*, though not to *Japheth*, when the *Israelites* con-  
 “ quered *Palestine*.” Pag. 111. — I must beg Leave to inquire,  
 why the last Clause is added? Is it to prove, that, when the  
*Israelites* subdued the *Canaanites*, the Descendants of *Ham* were  
 not, by this Victory, made Servants to *Japheth's* Offspring? If  
 so, my Lord encounters a Phantom of his own railing; and  
 confutes, what no Man asserts. — Is it to insinuate, that, because  
 the Race of *Canaan* were not, at this Time, made Vassals to the  
 Posterity of *Japheth*, therefore they never were; and, of Conse-  
 quence, the Prophecy was eluded? This seems to be the Design  
 of the Sentence. Abstracted from this Design, I see not what  
 End it can answer. But this is to draw, from Premises that are  
 true, a Conclusion that is false. And is just as good Logic, as  
 the *Libertine's* Argument is found Divinity; “ Vengeance is  
 “ not yet, therefore it never will be, Executed.” See 2 Pet. iii. 4.

That “*Canaan* was Servant to one of his Uncles, “not to his Brethren\*.”—Such a Cavil (for certainly it deserves no better Name) discovers an *utter Ignorance* of the *Hebrew* Phraſeology; or elſe, a *ſtrange Inattention* to it; I would not ſay, an *egregious Miſrepresentation* of it. I thought *every one* had known, till Lord *Bolingbroke* undeceived me, That nothing is more common in the oriental Idiom, than to expreſs any *Relatives* of the Male Line, by the Denomination of *Brethren* †.

I hope, your Ladyſhip will not think *this*, or any of my other Remarks, *indecently* free. In the Preſence of the moſt High GOD, all Men are upon a Level. When the Honour of his divine Word or glorious Attributes is concerned, We are to *know no Man after the Fleſh* ‡; pay no deferential Regard to the Diſtinctions of Birth, or Elevations of Character. In *theſe* Liſts the Privileges of Peerage ceaſe. And I ſhould reckon myſelf the moſt abject of Creatures, if, through Reſpect of Perſons, I could *palliate* or *ſecrete* the Truth, when the ever-venerable Oracles of Inſpiration are treated with Contempt. A Violation of Decency this! by whatever Hand it is offered or from whatever Quarter it comes, incomparably more flagrant than *Scandalum Magnatum*.

Pardon, Madam, this Digreſſion, and permit me farther to obſerve—That the Progeny of *Ham*, in another Line, are, to this very Day, the Slaves of the

\* Pag. 111.

† See Gen. xiii. 8. Where *Abraham* and *Lot*, though Uncle and Nephew, are called *Brethren*.—Gen. xxiv. 48. Where *Bethuel*, another of *Abraham*’s Nephews, is ſtyled his *Brother*.—Gen. xvi. 12. xxiv. 27.

‡ 2 Corinth. v. 16.

the whole trading World. The *Negroes* I mean: whose Descent is from that unhappy Man. And what is their Country, but the *Market of Slavery*? Are not their Persons bought \* and sold, as the meanest Commodities? Are they not debased to the most *sordid*, and harrassed with the most *toilsome* Drudgery? Made, in the strictly literal Sense of the Phrase, *Servants of Servants*?

I have not forgotten what I promised to make appear, with relation to the *Egyptians*; neither shall I overlook what his Lordship has remonstrated, from the same Quarter. "The Descendants of *Mizraim*," He says, "another of the Sons of *Ham*, were the *Egyptians*: And they were so far from being Servants of Servants to their Cousins the *Shemites*, that these were Servants of Servants to them †." —For a Season, they were. But this Servitude was calculated for the Good of their Community, and redounded to the Glory of their GOD. It terminated in such a signal Deliverance, as brought Honour and Opulence to themselves, Confusion and Ruin to their Enemies. Does it then follow, from this *temporary* Superiority of the *Egyptians*, which ended in so *disastrous* a Manner, that they were *excepted* in the Denunciation of the Curse, or favoured with an Act of *Indemnity*.

What says the supreme Arbitrator? *The Nation whom they serve, will I judge †: I myself will punish;*  
not

\* \* No less than *thirty Thousand*, I have been informed, are, every Year, bought for Slaves by the *English only*.

† Page 112.

‡ Gen. xv. 14.

not by any human Instruments, but by my own immediate Hand. Accordingly, they were visited with the most dreadful and destructive Plagues. In the last of which, the First-born, the Flower of their Kingdom, were cut off; and at length, their King, and his whole Army, perished in the *Red Sea*. Does my Lord make no Account of these most terrible and unexampled Judgments?

Besides; what was the Condition of this People in the following Ages? If we consult *Ezekiel*, He will declare it, as clearly by the Spirit of Prophecy\*, as if He had lived on the Spot, and seen the Face of Affairs. *And it came to pass in the eleventh Year, in the first Month, in the seventh Day of the Month, that the Word of the LORD came unto me, saying; Son of Man, I have broken the Arm of Pharaoh King of Egypt; and lo, it shall not be bound up to be healed, to put a Roller to bind it, to make it strong to hold the Sword.—I will scatter the Egyptians among the Nations, and will disperse them through the Countries.—Egypt shall be the basest of Kingdoms, neither shall it exalt itself any more among the Nations.—And there shall be no more a Prince of the Land of Egypt.—*Is not all this confirmed by *antient History*, and by the *present State of Africa*? From the one We learn, That the *Egyptians* were subject, first to the *Persians*; next to the *Grecians*; then to the *Romans*; afterwards to the *Arabs*. And from the other it appears, That they *now* wear the *Turkish Yoke*: are governed, not by a Prince of their own, but by the *Grand Seignor* and his *Bashaws*.

Nay,

\* *Ezek.* xxx. 20, 21, 22. xxix. 15. xxx. 13.

Nay; let any Person look round upon *all* the Countries, peopled by the Progeny of *Ham*; and I am much mistaken, if He does not find them, what the Psalmist describes, *Dark Places of the Earth, and full of the Habitations of Cruelty*\*: the Dens of *Rapine*, and the Dungeons of *Ignorance*: where *Slavery* drags the Chain, and *Tyranny* lifts the Scourge.—Inasmuch, that We need not scruple to say, in the emphatical Words of *Joshua*; *Not one Thing has failed of all the Good, or the evil Things, which the LORD spake by the Mouth of Noah, concerning each of his Sons respectively. All are come to pass, not one Thing has failed* †.

This calls upon me to clear up another Part of the Prediction—The Blessing pronounced upon *Shem*, and the Enlargement promised to *Japheth*. Which will afford a new Argument, to maintain the Authenticity of the Passage, and assert its divine Inspiration.

I said, the Blessing pronounced upon. Because, I would not translate the Words, *Blessed be the LORD GOD of Shem*; but, *Blessed of the LORD GOD is Shem*. This will put a striking Contrast, between the Doom of the irreligious Scoffer, and the Reward of filial Piety: this is what we naturally expect from a GOD, who is not unrighteous to forget his People, and their Labours of Love: this Sense the original Language will very commotiously bear †, and the Event seems to require. For, how manifestly, how

\* Psa. lxxiv. 20.

† Josh. xxiii. 14.

† Gen. ix. 26. כִּי יִרְחַם אֱלֹהֵי שֵׁם—Words of the very same Impore, in the very same Construction, are thus rendered by our Translators, Deut. xxxiii. 13. and will hardly admit of any other Interpretation; יִרְחַם אֱלֹהֵי שֵׁם *Blessed OF the LORD, &c.*

eminently, was this benedictive Sentence fulfilled ! Since, in the Posterity of *Shem*, the *Church* of *GOD* was established, and his true Worship propagated. From Him, the *Redeemer* of Mankind, that *Blessing of Blessings*, according to the *Flesh* sprung.

The great *Enlargement* of *Japheth's* Territories, is no less certain, and no less remarkable. He had, for his Possession, the Isles of the Sea Westward, and the fine extensive Countries near them ; *Spain, Italy, Greece, Asia the Less, all Europe*, and the vast Regions towards the North ; which antiently the *Scythians*, now the *Tartars* inhabit ; from whom the *Americans*, the People of the new World, seem to be derived. — By *Japheth's dwelling in the Tents* of *Shem*, is meant The Conversion of the *European* Gentiles, to the Gospel of *CHRIST*. Who, through a long Progression of Years, were *Aliens from the Commonwealth of Israel ; Strangers to the Covenants of Promise ; having no Hope of eternal Life ; and without any saving Knowledge of GOD in the World\**. But were, in due Time, persuaded to embrace the true Faith : were made (as the Apostle elegantly speaks, and in a Strain perfectly corresponding with the Language of our Prophecy) *Fellow-citizens with the Saints, and of the Household of GOD†*. An Event, altogether as undeniable, as it is important, delightful, and glorious. Upon the whole ; I cannot but think that his Lordship has planted his Battery, and played his Artillery, if not like an unskilful, at least like an unsuccessful Engineer. He has planted his Battery against a Place, too well fortified to admit of any Impression, and

\* Ephes. ii. 12.

† Ephes. ii. 19.

and that must infallibly triumph over every Assault. He has so *played his Artillery*, that it recoils upon Himself, and crushes his own Design.—And this, I apprehend, will always be the Issue, when Men even of the *finest Genius* and most *improved Capacities*, presume to attack the Scriptures of eternal Truth.

This very Passage, instead of *depreciating*, unspeakably *ennobles*, the divine Writings. It shews, that they bear the Stamp—of that *all over-ruling Power*, which purposes, and none shall disannull it—of that *all-comprehending Knowledge*, which discerns Events, long, long before they come into Existence.—And let any unprejudiced Reader judge, what Degree of Esteem those Books may fairly challenge; whose least considerable, or, in his Lordship's Opinion, *most obvious* Parts, have such a *Depth*, and such a *Dignity* of Wisdom! Such as will be admired and revered, so long as *historic Truth* has any Credit, or *commercial Intelligence* any Being.

Shall I trespass upon your Ladyship's Patience, a little farther?—The *Peoplen* of the *Old Testament*, carry all the Marks of the most *disinterested* and *undesigned* Sincerity. They record the *Failings* of their favourite and most illustrious Heroes; without concealing the *Punishment*, inflicted on such Miscarriages. —The uniform *Tendency* of their Narratives and Observations is, To promote a Religion the most *pure*, the most *benevolent*, the most *elevated* imaginable; as remote from all selfish Aims, and every low Art of Collusion, as the Heavens are higher than the Earth.—They were Men singularly *qualified* for their Work; being either *Eye-Witnesses* of the Facts,

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they



they relate; or else *Cotemporaries* with the Persons, they describe; or still more remarkably distinguished, by their Ability to work *Miracles*, and their Insight into *Futurity*.—As to the Facts related, some of them had anniversary *Solemnities*, on which they were commemorated: Some of them had significant *Ceremonies*, by which they were represented. They were *publicly read* in the Synagogues, and *universally known* through the Nation. It was a Duty of Religion, to *talk* of them by Day, to *meditate* on them by Night, and diligently to *instruct* their Children in them. And were not these Circumstances a Security, an *invincible* Security against any Attempt to corrupt, to innovate, or alter?—So that their Writings appear with every Character, both *internal* and *external*, of genuine Truth; and with the most unquestionable *Credentials*, from the GOD of Power, and GOD of Wisdom\*. Consequently, they have a Credibility of *their own*: sufficient both to claim, and to support, the Faith of an antient *Jew*. Such as must *command* the Assent of every *rational* and *honest* Inquirer, even before the Christian Dispensation took Place.

If my Lord had duly adverted to these Considerations; surely, He would have expunged that *bold* and *rash* Assertion, “ without Christianity we have no  
“ Obli-

\* Another very extraordinary Peculiarity in these Writings; and, to me at least, an undoubted Proof, that their Authors were divinely inspired, is, Their *perfect Agreement*, and *entire Consistency* throughout.—Though they were composed by *different* Men, placed in very *different* Stations of Life; and flourishing in very *distant* Ages of the World: Yet, they are as consonant and harmonious, as if they had all been penned by the *same* Hand.—Any Thing equal to this, I never saw; never heard of; and I believe, the most inveterate or most sagacious Adversaries of the *Old Testament*, will not attempt to produce a Parallel.

“Obligation to believe the *Old Testament*\*.”—Surely, he would never have left behind Him, that *unwarrantable* and *injurious* Infination; That the *Hebrew Original* deserves no better Credit, than the fabulous Story † of the *Septuagint Translation*.—Nor have found any Reason to “protest, that He “knew of no Rule to go by ‡,” (in settling the Degree of Assent, due to the several Parts of the *Old Testament*) but the *fanciful Distinction*, which has already been examined.—He would rather have found Reason to adopt and subscribe *Agur’s* Confession of Faith. A Man, who was famous in his own, who will be famous in every Generation; and for this, among other most judicious Maxims; *EVERY Word of GOD is pure* §. ’Tis *all Gold, fine Gold, without any the least Alloy*.

For my own Part, I freely acknowledge to your Ladyship, that I value the sacred History (even exclusive of its Connection with the transcendent Glories of CHRIST, and the unspeakable Benefits of Redemption) on the very same Principles, which incline our Connoisseurs to value those celebrated *Antiques*, they call *Medals singular*. Because, it is supposed, there is but *one* of the Sort extant.—

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sidering

\* Pag. 94.

† The *Story* is told, pag. 86.—The *Infination* is made, in a prolix, confused, and obscure Paragraph, pag. 87.

‡ Pag. 100.

§ Prov. xxx. 5. St. *Peter* bears much the same Testimony, to the *whole Order* of scriptural Writings. With regard to their *Use*, He calls them *Milk*; because, nothing is so well adapted to *nourish* our Faith and our Holiness. With regard to their *Quality*. He styles them (*αδολον*) *sincere*, unadulterated, pure; without any Mixture of *Falseness*, or any Tincture of *Folly*. 1 Pet. ii. 2.

sidering the *private* Interests, and *personal* Attachments, which are so apt to bias the human Mind; considering the *imperfect* Information, and *Ignorance* of Causes, to which all other Writers are unavoidably subject; I cannot but conclude, that the sacred History is, in Point of strict, precise, universal Veracity, SINGULAR. There is none other besides this, no, not one in the whole World, that is free from *all* the false Colourings of Prejudice; clouded with *no* Mixture of Uncertainty; most *minutely* true; and to be depended on, in *every* Particular. The Sacred History, is not only seated on the *Throne of Truth*; but, in *these* Respects, possesses it *without a Rival*.

Lord *Bolingbroke* is fond of *Davila*\*: because, *Davila* discovers the *hidden Springs* of Action, and traces up almost every Enterprize to its Source †.— Is this so valuable a Qualification in the *Italian*? How then should we admire the *inspired* Historians? Who disclose to us, not the secret Measures of a Court, but the *inseparable Councils* of Heaven. Not the little Motives, that astute the Politician, but the *deep Designs* of the universal Sovereign: And all this, not from precarious Surmise, but with the *fullest Assurance*. An Excellency! to which no other Narrative on Earth, can lay any Claim.

The Scriptures throw Light upon the most remarkable Transactions, that have passed in the *Heathen*  
World,

\* He wrote a History of the Civil Wars of *France*, in fifteen Books; containing all that was remarkable, from the Death of *Henry II.* in 1559, to the Peace of *Vervins* in 1598. It was originally written in *Italian*, and translated into *French* by *J. Bodin. Collin's Hist. Dict.*

† Pag. 167.

World, and are recorded by the *classic Authors*.—When the *Affyrian* Monarch subdues Kingdoms, and ravages Nations; We are apt to think, He is only gratifying his insatiable Ambition. But the Scripture assures us, that He was *the Staff in JEHOVAH's Hand, and the Rod of his Indignation\**. An Instrument, made use of by the King of Kings, to execute his righteous Vengeance.—When *Cyrus* is habituated to all the noble Exercises, educated in all the fine Accomplishments, that form the gallant Prince, and constitute the complete General; *Xenophon* sees nothing more, than the Exertion of human Policy. But *Isaiab* beholds the all super-intending Arm of the LORD, girding † this Hero, and preparing Him for the Deliverance of his People.—So that the Scripture-History is *itself* the grandest and most useful; while its *inter-current* Observations, are a Key to open, the most celebrated Affairs, which give Weight and Estimation to other Annals.

*The grandest, and most useful*.—This will appear to be more than a bare Assertion, if we recollect, That Here is a Display of that great *Messiah*, who is *the Hope of Israel* †, and *the Desire of all Nations* §. A Display of Him, in his mysterious Incarnation; his wonderful Person; and all the gracious, the benign Majesty of his mediatorial Offices. From the original Promise (made to our first Parents) through

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all

\* Isaiah x. 5.

† Isaiah xlv. 5. *I have guided thee, Thou hast not known me.* *Xenophon's* Κυβερητικα, though written with quite a different View, is a very fine, and perhaps the very best Comment, on *Isaiab's* beautiful and expressive Phrase, אָמַרְךָ.

‡ Acts xxviii. 20.

§ Hag. ii. 7.

all its progressive Evolutions; till He arises in the *New Testament*, as the *only-begotten of the Father* \*; with a Lustre and Dignity, suitable to so divine a Personage.—Which is an Event, of such incomparable *Condescension*, *Magnificence*, and *Grace*, that all the Prophets bear Witness to it †, and the *very Angels desire to look into it* ‡.

How then must your Ladyship be surpris'd, to see Lord *Bolingbroke* undertaking to assign the *principal* Scope of the *Mosaic* § History (the former Part of it at least) and not *enlarging*, not *dwelling upon*, it, nor so much as *mentioning*, the *Redeemer*. That all-glorious, all-important REDEEMER, who is the Sum and Substance of the whole Scriptures: the *Alpha* and *Omega* in all the Revelations of GOD.—Of whom *Moses* || wrote, and whose Day *Abraham* saw †.—Whose Righteousness was preached by *Noah* \*\*, and his final Advent foretold by *Enoch* ††.—Whose Merits, apprehended by Faith, were the Recommendation of *Abel's* Sacrifice §§; and the Consolation of *Adam* |||, under the Loss of Immortality, and Expulsion from Paradise.—From whom many, if not all, the *Ante-diluvian* Patriarchs, borrow their Honours; and stand upon everlasting Record, chiefly as being in the Number of *his* Progenitors.—This capital Omission is (to use his Lordship's own Language) “ a manifest Abuse of *sacred* History, and  
“ quite

\* John i. 14. † Acts x. 43. ‡ 1 Pet. i. 12.  
§ Pag. 109. || John v. 46. † John viii. 56.

\*\* 2 Pet. ii. 5. It can hardly be doubted, but *Noah* preached the very same Righteousness, of which he himself was an Heir: and *that*, we are assured, was the Righteousness of Faith; Heb. xi. 7.

†† Jude 14. §§ Heb. xi. 4. ||| Gen. iii. 15.

“ quite inexcusable in a Writer, who knew, or should have known \*,” that, in its *most early* as well as in its *later* Periods, it invariably testifies of CHRIST †.

*Thus* to undertake, and *thus* to execute, is as if some *Pretender* to *Anatomy*, should engage to explain the Nature of Animal Motion; and say not a Word, concerning the Nerves, the Muscles, the Heart. Or, as if some *Smatterer* in *Geography*, should offer to exhibit a complete Map of our Country; and leave intirely out of his Plan, the Cities, the Towns, and the Rivers.—Yet, this is not the *only* Incident, on which my Lord, however critical in profane Literature, discovers Himself to have been very *remiss* in the Study, at least very *superficial* in the Knowledge, of his Bible.

From which Hint I would take Occasion to intreat, and with the most affectionate Earnestness, all that are inclined to dispute against this divine Book, first to make themselves *thoroughly acquainted* with it.—And would they once set about the momentous Work, with a candid, upright, and impartial Mind: Free from the *Jaundice* of Prejudices; not *blinded* with the Fumes of Self-Conceit; nor *intoxicated* with the Cup of vicious Pleasure: If they would *thus* examine the inspired Volumes, they would soon perceive such a *lovely Constellation* of Truth, of Wisdom, and of Grace, shining forth from every Page; as must turn their *Disesteem* into *Admiration*, and their *Aversion* into *Delight*.

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But

\* Pag. 178.

† John v. 39.

But if they bring with them a Fondness for Fame; a haughty Self-sufficiency of Spirit; or an ignoble Attachment to sensual Gratifications: If they are determined to cherish, and will on no Consideration divorce, these *Seducers of the Heart*, and *Perverters of the Judgment*: We cannot wonder, that the Scriptures should appear to *them*, with much the same Aspect, as the miraculous Cloud appeared to the *Egyptians*. Which threw Darkness on their Paths, and shed Horror on their Souls; even while it gave Light to the Steps, and Alacrity to the Hopes, of the *Israelites*\*—In this Case, we may assign a *Reason* for their *Opposition*, from the unhappy Circumstances recorded of *Ishmael*†: Their Hand, their Tongue, their Pen, is against the Word of GOD; *because*, the Word of GOD is against them, their Tempers, and their Ways.

In the sacred Narrations, we behold *the Arm of the LORD revealed*.—Other Historians, only *guess* at the Interposition of an *avenging*, or *propitious* GOD. And, though Conjectures of this Kind, occur but very rarely, in their Works; they are frequently censured, as a *presumptuous* Intrusion upon the *Arcana* of Heaven.—But the Pen-men of Scripture, with *unerring* Certainty declare; *This is the LORD's Doing*: a Stroke from the Sword of his Justice,

\* Exod. xiv. 20. *It was a Cloud and Darkness to them, but it gave Light by Night to these.*

† Gen. xvi. 12. *His Hand will be against every Man, and every Man's Hand against Him.*

Justice\*, or a Reward from the Riches of his Goodness †.

Here we perceive, as in the brightest *Mirrou*, what Practices He *favours*, and what Methods He *opposes*: what Courses are attended with his *Blessing*, and what Behaviour provokes his *Displeasure*.—These Records set before us the most *striking Exemplifications*, both of the divine Threatnings, and of the divine Promises: demonstrating, from repeated Experience, that the former, are more than vain Menaces; the latter, are far from alluring Falacies. By which Means, they are admirably well adapted to inculcate those fundamental Lessons of practical Religion—a continual *Avertence* to GOD—a believing *Dependence* on GOD—and an habitual Expectation of *Success* in our Schemes, not *merely* from any Address or Industry of our own, but from the all-powerful *Benediction* of GOD.—Which are, of  
all

\* See 2 Chron. x. 15.—xv. 6.—xxv. 20.—xxviii. 5. 6.—xxix. 8, 9.

† See 2 Chron. xii. 7.—xiii. 15, 16, 18.—xiv. 6, 12.—xxvi. 5.—xxvii. 6.—I refer to the *Chronicles*, rather than to the other Parts of sacred History, in order to create a *higher Esteem* for these excellent Memoirs. Many People, I believe, are *contentedly* ignorant of the *Chronicles*. Because, some of the first Chapters consist of *Hebrew Names*, which are *forbidden*, and of genealogical Tables, which are *useless*, to the Generality of Readers.—But notwithstanding their unpromising Introduction, they contain the most *memorable* and *momentous* Occurrences. They are interspersed with the most *weighty* and *edifying* Remarks. They are worthy of our *repeated* Perusal, and will amply repay the most *careful* Attention.—I would compare them to some noble *Mine*, whose Surface is barren, and seems to include nothing valuable. But, as you penetrate the Soil, the Treasure opens. The deeper you go, the more Riches you find. And, instead of regretting the little Toil of Application, you are only grieved, that you undertook the gainful Search no sooner.



all other Precepts, perhaps, the most salutary and beneficial to Mankind.

My Remarks would be immoderately prolix, were they to enumerate *all* the Perfections of Sacred History. I shall content myself with wishing, that your Ladyship may esteem, may reverence, may love the *worshipful* Book of GOD—*only* in Proportion to its Worth. Then, I am persuaded, it will have your *highest* Esteem, your *profoudest* Reverence, and most *devoted* Love.

Before I conclude, give me Leave, Madam, to make *one Request*. Which I make, under a Sense of my various Obligations to your Ladyship; with all the engaging Acts of your Condescension and Generosity, full in my View. It ought therefore to be, and it really is, *expressive* of the most *unfeigned* Thankfulness for your Favours, and of the *truest* Zeal for your Happiness. It is this—That you would carry on a *daily* Intercourse, and cultivate a holy, an *intimate* Familiarity, with the inspired Writers, and their inestimable Volumes. Read them. Recollect them. Weigh them.—Contemplate them, in their magnificent *Whole*; in their beautiful *Parts*; and their harmonious Connections.

I should be afraid to recommend, in this zealous Manner, and to this assiduous Perusal, the *most correct* Compositions, that ever proceeded from a *human* Pen. But Here, I am under no Apprehension, of your exhausting the Mine, and complaining of *Emptiness*: under no Apprehension, lest the Entertainment should *flatten* upon your Taste, and create  
*Disgust*.

*Disgust.* The more We search those Store-Houses of Wisdom; the better We understand those Oracles of Truth; the more they will *approve* themselves to our *Judgment*, and become *dearer*, still *dearer* to our *Affections*.—The Pages of Scripture, like the Productions of Nature, will not only endure the Test, but improve upon the Trial. The Application of the Microscope to the one, and a repeated Meditation on the other, are sure to display *new* Beauties, and present Us with *higher* Attractives.—Nay, the very Attempts of an Adversary to *blacken* the Scriptures, serve only to *increase* their *Lustre*. For my Part, I never should have seen the Prediction of *Noah*, *rising*, with such Perspicuity, Propriety, and Glory, to Observation; had not Lord *Bolingbroke* made an Effort, to *over-whelm* it with Objections; and *sunk* \* it into Discredit.

Above all, may We bring to this best of Studies, an *humble Mind*. A Mind, deeply sensible of its own *Ignorance* and *Weakness*; yet frequently and cheerfully lifted up to GOD, for his enlightening and animating Spirit. That, by his blessed Influences, our *Understandings* may be opened to understand the Scriptures †, and our *Hearts* opened to receive them ‡: to understand them, in all the *Fulness* of their heavenly

\* An Allusion to the *Motto*, in the Title Page,  
*Menses profundo, pulchrior evenit,*  
and expressive of its Meaning.

† Luke xxiv. 45.

‡ Acts xvi. 14.—Such is the *Darkness*, such the *Depravity* of our Minds, that they will not, they cannot, be made *wise unto Salvation*, even from the Scriptures themselves, without the *powerful*

venly Meaning ; to receive them, in all the *Force* of their transforming Power.—That, reading the *Threatnings*, We may tremble \* at the awful Word ; and acknowledge ourselves justly liable, to those terrible Judgments. But at the same Time believe that *CHRIST* has delivered Us from the Curse of the Law, being made a Curse for us †—That, reading the *Promises*, We may confess Ourselves unworthy of an Interest, in such unspeakable Blessings. Yet rest assured, that *all the Promises of GOD are Yea and Amen in CHRIST JESUS* ‡: are our unquestionable Portion, through his Merits and Atonement ; and will certainly be fulfilled, through his Intercession and Faithfulness.—Reading the *Precepts*, let Us rejoice in the Belief, that our Saviour, *obedient* unto Death, has fulfilled them *perfectly* for our Justification : that our Saviour, *exalted* unto Heaven, has engaged to *put his Spirit within Us* for our Sanctification ; *causing Us to walk in his Statutes, and to keep his Judgments, and do them* §.—Contemplating the various *Examples*, may We use some of them, as *admonitory Sea-Marks*, to avoid the Rocks of Sin : use others, as a *conducting Clue*, to guide our Feet into the

*powerful Agency* of the blessed Spirit. Unless his Influences enlighten our Understandings ; and apply the Doctrines, when understood, to our Hearts ; We shall be, even with the Word of *Light and Life* in our Hands, somewhat like *blind Bartimeus*, sitting amidst the Beams of Day ; or like the *withered Arm*, with invaluable Treasures before it. This, I think, Experience must acknowledge ; this, I am very certain, the Text referred to, in Concert with many others, evince.

\* See Ezra x. 3.—2 Chron. xxxiv. 27. Where it might not be amiss, to compare the Temper of true *Believers*, and the Behaviour of an illustrious King, with the Spirit that runs through his *Lordship's* Performance.

† Gal. iii. 13.

‡ 2 Cor. 1. 20.

§ Ezek. xxxvi. 27.

the Way of Peace: use all, as so many *Incitements*, to awaken our Circumspection, or quicken our Diligence, in *making our Calling and Election sure*.

Then, We shall have *another Proof*, that the Original of these holy Books, is not from Man, but from the LORD JEHOVAH. A Proof, which some People may explode, as imaginary or enthusiastical: but is really of the *utmost Solidity*, and of the *least Importance*. Which, though by no Means independent on, much less exclusive of, other Evidences; is, nevertheless, to each individual Person, incomparably more valuable, than any, or every other Attestation. We shall HAVE THE WITNESS IN OURSELVES\*. We shall experience, on our own Souls, the happy Energy of the *Scriptures*. They will be the *Instrument* of working, such a *lively Faith* in CHRIST; such an *ardent Love* of GOD; such a *cordial Benevolence* for our Fellow-Creatures †; as cannot fail to *satisfy* our Desires, *refine* our Affections, and *digest* our Tempers.—  
Such

\* 1 John v. 10.

† This is what his Lordship means, or ought to mean, when He speaks of “the proper Force of Reason, that Force which subdues the Mind, and awes the Conscience by Conviction;” pag. 182. And I am well assured, whatever He may surmise to the contrary, that *this* *Points* to the real Inspiration of the Scriptures, and divine Original of Christianity, “*is not wanting*.” Nay, I durst venture to engage, that it *never will be wanting* to any Person, who seeks it with due Attention, and becoming Diligence: and neither forgets, nor neglects those necessary Preparatives, prescribed by the great Master of the Christian School—the one, comprehended in this Maxim; *If any Man will do his Will, He shall know of the Doctrine, whether it be of GOD*. John vii. 17. The other, delivered in the following Direction; *If any of you lack Wisdom, let Him ask of GOD, who giveth to all Men liberally, and upbraideth not, and it shall be given Him*. Jam. i. 5.

Such as will administer *Comfort* under Affliction, and impart an *additional* Relish to Prosperity.—Such as will teach Us to order our Conversation right, amidst all the Snares, all the Labyrinths of *Time*; and gradually train Us up, for the pure Blifs, and consummate Enjoyments of *Eternity*.

May THIS Proof, Madam, be written on your *Heart*—written in *bright* and *indelible* Characters—written by the Finger of the *living* GOD!—Then, I am assured, every Attempt, to stagger your Belief, or withdraw your Veneration from THE BIBLE; will be like an Attempt, to shatter the Rock in Pieces with a Bubble, or to pierce the Adamant with a Feather.—This is not only the *sincere Wish*; but, so long as Religion and Gratitude have any Place in my Breast, it will also be the *earnest Prayer* of

Your LADYSHIP'S

much obliged,

and most obedient

humble Servant,

April 22d, 1752.

JAMES HERVEY

## P O S T S C R I P T.

I Have taken no Notice of his Lordship's Animadversions, relating to the Genuineness of the *Gospel-History*. Because, this would be entering upon a new Field; which I leave *open* and *untouched*, for some more able Defender of that invaluable Depositum.—Not that I apprehend, there is any Thing very formidable in the Attack. But I think it would be serviceable, as I am persuaded it is easy, to shew the *Weakness* and *Unreasonableness* of those Arguments; which Men of superior Abilities are obliged to take up with, when they list themselves under the Banner of Scepticism or Infidelity.—It would also be a Piece of public Justice, to enquire into the *Sincerity*, *Probity*, and *Consistency* of those Writers; who, in some Places, lay a mighty *Stress* upon the Authority of the *New Testament*; (pag. 94.) in others, endeavour to *sap* the very Foundation of its Credibility; (pag. 177.)

F I N I S,









