

little regard for their Souls. Shall we go into the city? Cheating and extortion, and intemperance, are almost all we can meet with there: and if we retire into the country, we shall find as little innocence in it. *We may look for judgment, but behold oppression; for righteousness, but behold a cry.*

After all that we have hitherto said, some may think themselves safe enough, being conscious of none of those vices which we have nam'd: but alas! what is all this, they may still be far from the kingdom of Heaven. Religion stands not in negatives, and the being free from gross and scandalous vices, is a poor plea for Heaven: look how thy Soul is furnished with those divine graces, which ought to qualifie thee for it. I shall name but one, and it is the *love of God*, and every body pretendeth to it; but O how few are there in the world that understand what it means; that feel the power and efficacy of it on their own spirits: *Amor est pondus animi.* Love is that weight whereby a Soul is carried towards the object which it loves, and resteth in it as its proper center. Those who are acquainted with

this noble passion, even in its wandrings and deviations from its proper object, when it is wholly fixed on some silly creature like ourselves; these, I say, do know what mighty effects it was wont to produce in the Souls where it prevailed: how it makes them almost forget their own interest, and only mind that of another; how careful they are of every thing that may please or advantage the person, and how afraid to offend them? what delight they have in their conversation, and how hardly they endure to be absent from them. See therefore if thou findest any thing answerable to these effects of love, in the affection thou pretendest unto God. Are his glory and honour the dearest of all things unto thee; and wouldest thou rather hear thy self and all thy friends reviled, than his holy name blasphemed? Is it thy greatest care and business to please him, and art thou watchful against every sin? Is there nothing in the world so dear unto thee, but thou wouldst part with for his sake; and still desirest he should do his own will rather than thine? Is nothing so delightful as to converse with him? And doth every thing seem burdensome;
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which detains thee long from him? If we would examine our selves by these measures, I fear most of us would find our confidence built on a sandy foundation.

Perhaps you will tell me, that things be not so well at present, tho' you have not yet attained these endowments that are necessary to fit you for Heaven, nor have indeed begun to endeavour after them: yet hereafter you hope all shall be well: you'll repent and amend once before you die. But consider, I beseech you, my brethren, what it is that you say; when think you that this promised reformation shall begin? Some two or three years after this, when you have pleas'd your selves, and indulged your lusts a little more? But what assurance have you to live so long? Are not your neighbours dropping down every day about you, who expected death as little as you? And suppose you live, what greater probability is there of your reformation at that time than now? Had you not the same thoughts and resolutions several years ago, which yet have taken no effect at all? Will you not have the same temptations and snares? Will your lusts be more easily overcome, when

strengthened by longer custom? Will it be more easy to return, after you have wandered further out of your way? Belike it is on a death-bed repentance you have grounded your hopes; you resolve to part with your lusts, when you can keep them no longer, and serve God Almighty with the dregs of your time. I shall not stand to tell you what shrewd objections are proposed by some great and learned men against the validity and acceptableness of such a repentance; some of them perhaps have been too peremptory and severe. True and unfeigned repentance, which includeth the sincere love of God, and resignation to him, will never come too late: the foundation of Heaven is laid in the Souls of those that have it. But if we consider what a great matter true repentance is, the shortness of the time, and hindrances of a distemper'd body, and the ordinary relapses of men, who have promised fair on such occasions, and have out lived that sickness they thought had been mortal; we cannot but acknowledge that a death-bed repentance is seldom sincere; and that it is an unfit time to begin to fight with principalities and powers,
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when perhaps we have not strength to turn our selves on our beds: in a word, that of those who do thus delay and put off the business, very few shall be saved.

When we have said all that we can say, there are many will never be persuaded of the truth of that which we have been proving; they cannot think it consistent with the goodness and mercy of God, that the greatest part of mankind should be damned: they cannot imagine that Heaven should be such an empty and desolate place, and have so very few to inhabit it. But O! what folly and madness is this, for sinful men to set rules unto the divine goodness, and draw conclusions from it so expressly contrary to what himself hath reveal'd! Is it not enough that he has taught us the way to be happy, and given his own Son to the death to make it possible; that he hath waited so long, and invited us so earnestly, and so frequently told us our Hazard? If all this cannot prevail, if we be obstinately resolved to continue wicked and miserable, if we despise his goodness, and turn all his grace unto wantonness, if we slight his threatenings, and will have none

of his reproof, if we court damnation, and throw our selves headlong into hell, how can we expect that he should interpose his omnipotency to pull us from thence, and place us in Heaven against our will? Those blessed regions are not like our new plantations, which are sometimes peopled with the worst sort of persons, lest they should be altogether desolate. There are thousands of angels, and ten thousand times ten thousand that stand about the throne: we know little the extent of the universe, or what proportion the wicked or miserable part of rational beings doth carry to those that are happy and good: but this we know, that God was infinitely happy before he had made any creature, that he needeth not the society of the holy angels, and will never admit that of wicked and irreligious men. But that I may hast towards a close.

The doctrine we have been insisting on is sad and lamentable, but the consideration of it may be very useful; it must needs touch any serious person with a great deal of grief and trouble, to behold a multitude of people conven'd together, and to think that before 30 or 40 years,

a little more, or great deal less, they shall all go down unto the dark and silent grave, and the greater, the far greater part of their Souls shall be damned unto endless and unspeakable torments. But this may stir us up unto the greatest diligence and care, that we may do what we can towards the prevention of it. Were the sense of this deeply engraven on all our minds, with what care and diligence, with what seriousness and zeal would Ministers deal with the people committed to their charge, that by any means they might save some? How would parents, and husbands, and wives, imploy all their diligence and industry, and make use of the most useful methods for reclaiming their near relations, and pulling them from the brink of hell? Lastly, what holy violence would each of us use, for saving our selves from this common ruin, and making our calling and election sure? This, I say, is the use of what we have been speaking, and may Almighty God so accompany it with his blessing and power, that it may be so happily effectual to so excellent a purpose. And unto this God,
&c.



T H E
 Duty and Pleasure
 O F
Praise and Thanksgiving.

PSAL. CVII. 15.

*O that men would praise the Lord
 for his goodness, and for his won-
 derful works to the children of
 men.*



HERE is scarce any duty of Religion more commonly neglected, or more slightly performed, than that of Praise and Thanksgiving. The sense of our wants puts us upon begging favours from God; and the consciousness of our sins constrains us to deprecate his wrath; thus
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interest and self-love send us to our prayers. But alas! how small a part hath an ingenuous gratitude in our devotion: how seldom are we serious and hearty in our acknowledgments of the divine bounty? The slender returns of this nature which we make, are many times a formal ceremony, a preface to usher in our petitions for what we want, rather than any sincere expression of our thankful resentment for what we have received. Far different was the temper of the holy Psalmist, whose affectionate acknowledgments of the goodness and bounty of God in the cheerful celebration of his praise, make up a considerable part of his divine and ravishing songs. How often do we find him exciting and disposing himself to join voice, hand and heart together in this holy and delightful employment? *Bless the Lord,* Psal. 103. *O my Soul: and all that is within me, bless his holy name.* *My heart is fixed, O God,* Psal. 57. *my heart is fixed: I will sing and give praise.* *Awake up my glory, awake psaltery and harp: I my self will awake right early.* And being conscious of his own insufficiency for the work, he inviteth others unto it; calling in the whole crea-
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tion to assist him : *O sing unto the Lord a new song : sing unto the Lord all the earth.*

Pfal. 96. Give unto the Lord (O ye kindreds of the people) give unto the Lord glory and strength.

Pfal. 148. Praise ye the Lord. Praise ye the Lord from the Heavens : Praise him in the heights. Praise him ye sun and moon : Praise him, all ye stars of light. Mountains and all hills, fruitful trees and all cedars. Beasts and all cattle, creeping things and

*Pfal. 103. flying fowls. Bless the Lord all his works in all places of his dominion. Many such figurative expressions occur, and allowance must be made for the poetical strain, but in the text we have a proper and passionate wish ; *O that men would praise the Lord, &c.**

O that men, &c. Man is the great priest of this lower world, by whom all the homage and service of the other creatures is to be paid to their common Lord and
Pfal. 8. 6, Maker : God hath made him to have dominion over the Works of his hand : he hath put all things under his feet. All sheep and oxen, yea, and the beast of the field, the fowl of the air, and the fish of the sea, and whatsoever passeth through the paths of the seas. And the divine bounty

bounty in maintaining of these poor creatures redoundeth unto him, and therefore 'tis highly reasonable that he should pay the tribute of praise for them, who are not capable to know their dependance on God, or their obligations unto him. *The young lions are said to roar and seek their meat from God. The young ravens do cry* ^{Pfal. 104.} ^{21.} ^{Job 38.} ^{41.} *unto him.* But these are only the complaints of languishing nature, heard and relieved by the God of nature; but not directly and particularly addressed to him. Man alone is capable to entertain communion with God, to know his Goodness, and to celebrate his praise.

O that men would praise the Lord. Praise is the acknowledgment of the goodness and excellency of a person, and tho' the desire of it, in us who have nothing of our own but folly and sin, and whose best performances have a miserable alloy of adherent corruption, be a blameable vanity and presumption, yet certainly it is highly reasonable for God, who is the author and fountain of all good, to require and expect it from his creatures. He hath made this great world as a temple for his honour, and it should continually resound
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with his praise. 'Tis true all the praises of men and angels can add nothing to his happiness and glory; yet there is a fitness and congruity in the thing; and 'tis our happiness as well as our duty to perform Psalm. 147. it: for, *it is good to sing praises to our God: For it is pleasant, and praise is comely.* This is the blessed Employment of the holy Ones above; and if ever we taste the pleasures of Heaven upon earth, it is then when our Souls are ravished with an overflowing sense of the divine goodness, and our mouths are filled with his praise.

O that men would praise the Lord for his goodness. All the attributes of God deserve our highest praise; Power, Wisdom, and Goodness are all one in him: but as we have different conceptions of these, *Goodness* is that lovely attribute which doth peculiarly attract our affection and excite our praise. Our Love to God doth not so much flow from the consideration of his greatness, whereby he can do whatever he will, as from the consideration of his goodness, that he always willeth what is best, that his almighty power hath infinite

finite wisdom to regulate it, and unspeakable bounty to aduate and exert it.

O that men would praise the Lord for his goodness, and for his wonderful works to the children of men. The divine goodness doth spread and extend it self over all the parts of the universe, and embraceth the whole creation in its arms: it not only displayeth it self most illustriously to the blessed inhabitants of the region above, but reacheth also to the meanest worm that crawleth on the ground. The beasts of the field, and the fowls of the air, and the fishes of the sea, and the innumerable swarms of little insects which we can hardly discern with our eyes, are all subjects of that almighty care: by him they are brought forth into the world, by him they are furnished with provision suitable for them: *These all wait upon thee* (saith Psal. 104, the psalmist) *that thou mayest give them* ^{27.} *their meat in due season; that thou givest them, they gather: Thou openest thine hand, they are filled with good.* But here to excite us to thankfulness, he makes choice of an instance wherein we our selves are more nearly concerned, and exhorteth to *praise the Lord for his wonderful works to*
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the children of men. If the goodnes of God to the holy angels be above our reach, and his bounty to the inferiour creatures be below our notice, yet sure we must be infinitely dull if we do not observe his dealings with our selves, and those of our kind. As our interest maketh us more sensible of this, so gratitude doth oblige us to a more particular acknowlegment of it.

Thus you have the meaning and importance of the text. I know not how we can better imploy the rest of the time, than by suggesting to your meditations particular instances of *this goodnes, and of his wonderful works to the children of men.*

Let us then reflect on the works both of creation and providence, let us consider in what a goodly and well furnished world he hath placed us, how *he hath stretched out the Heavens as a Curtain over our heads, and therein hath set a tabernacle for the sun, which as an universal lamp enlightneth all the inhabitants of the earth, his going forth is from the end of the Heaven, his circuit to the ends thereof, and there is nothing hid from his heat:* In the morning he ariseth, and makes the darkness

ness flee before him, and discovereth all the beauty and lustre of things; and truly *the light is sweet, and a pleasant thing it is for the eyes to behold the sun.* Nor is it less useful and advantageous for directing our ways, and ordering our several employments: *Man goeth forth to his work and to his labour until the evening.* Psal. 104. 23. *He maketh darkness and it is night: the curtains are drawn, and all things hush into silence, that man may enjoy the more quiet repose; and yet to lessen the horror of darkness, and lighten such as are obliged to travel in the night, while the sun is enlightning another part of the world, we have the moon and stars to supply his room. O give thanks unto the Lord, for he is good: for his mercy endureth for ever. To him that by wisdom made the Heavens, for his, &c. The moon and stars to rule by night, for his, &c.*

Again, how wonderfully hath he furnished this lower world for our maintenance and accommodation! *the Heaven,* Psal. 115. 16. *even the Heaven of Heavens are the Lords, but the earth hath he given to the children of men. He hath made us to have domi-* Psal. 8. 6, 7, 3. *nion over all the works of his hands: he*

hath put all things under our feet, all sheep and oxen, yea, and the beasts of the field, the fowl of the air, the fish of the sea, and whatsoever passeth thro' the paths of the sea. By the art and industry of man the swiftest fowls are caught, the fiercest creatures are tamed, the strongest beasts are overcome, and all made serviceable unto him : the horse helpeth our journey both with speed and ease, the oxen labour the ground for us, sheep afford us meat and cloaths ; from the bowels of the earth we dig fuels, metals, and stones, which are still the more plentiful, as they are useful and advantageous to us : those stones which serve for building are almost every where ready at hand, whereas rubies and diamonds, and other such glistening trifles, are found but in a few places of the world, and gotten with a great deal of toil ; and to what hardship should all sort of artificers be put, if iron were as scanty as gold ? The surface of the earth yieldeth grass for the cattle, and herb for the service of man, *and wine that maketh glad the heart of man, and bread which strengthneth his heart* ; these it affordeth unto us from time to time ; and while we are spending the
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productions of one year, God is providing for us against another. There is no small variety of seasons and influences, which concur for the production of that corn, which we murmur so much for when we want, and value so little when it doth abound. The winter cold must temper and prepare the earth; the gentle spring must cherish and foment the seed; vapors must be raised and condensed into clouds, and then squeezed out and sifted into little drops, to water and refresh the ground; and then the summer-heat must ripen and digest the corn before it be fit to be cut down: *Thou visitest the earth, (saith the Psal. 65. 9. psalmist) and waterest it, thou greatly enrichest it with the river of God which is full of water, thou preparest them corn, when thou hast so provided for it: Thou waterest the ridges thereof abundantly, thou settlest the furrows thereof, thou makest it soft with showers, thou blessest the springing thereof, thou crownest the year with thy goodness, and all thy paths drop fatness; they drop upon the pastures of the wilderness, and the little hills rejoyce on every side: The pastures are clothed with flocks:*

The valleys also are covered over with corn, they shout for joy, they also sing.

O Lord, how wonderful are thy works, in wisdom hast thou made them all, the earth is full of thy riches : So is the great and wide sea, wherein are creeping things innumerable, both small and great fishes : there go the ships, those great engines of traffick and commerce, whereby every country is easily furnished with the productions of another. And indeed, it is a wonderful and astonishing contrivance of nature, that men should be easily transported to the remotest places in such floating houses, and carried (so to speak) upon the wings of the wind ; that they should be able to find out their way in the widest ocean and darkest night, by the direction of a trembling needle, and the unaccountable influence of a sorry stone. *They that go down to the sea in ships, that do business in great waters, these see the works of the Lord, and his wonders in the deep. For he commandeth, and raiseth the stormy winds, which lifteth up the waves thereof: They mount up to the Heaven, they go down again to the deep, their Soul is melted because of trouble ; they reel to and fro, and stagger.*

Psal. 107.
23, &c.

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stagger like a drunken man, and are at their wits end. Then they cry unto the Lord in their trouble, and he bringeth them out of their distresses: He maketh the storm a calm, so that the waves thereof are still. Then they are glad, because they are quiet: so he bringeth them to their desired haven. O that men, &c.

But now we are fallen unawares from the works of creation to those of providence. Indeed it is hard to keep to any exact method in a subject so copious, where one thing doth obtrude it self upon us before we have done with another. Let us call back our thoughts to a more orderly consideration of that bountiful providence which followeth us from time to time. We are infinitely indebted to the divine goodness before we see the light of the world: *He poureth us out as milk,* Job 10. *and curdletb us like cheese.* He cloathb us ^{10.} *with skin and flesh, and fenceth us with bones and sinews, he granteth us life and favour, and his visitation preferreth our spirit.* This is so entirely the work of God, that the parents do not so much as understand how it is performed; for *who knoweth the way of the spirit* (how it com-

eth to enliven a piece of matter) or how the bones do grow in the womb of her that is with child? I will praise thee (saith the psalmist) for I am fearfully and wonderfully made; marvellous are thy works, and that my Soul knoweth right well: My substance was not hid from thee, when I was made in secret, and curiously wrought in the lowest parts of the earth. Thine eyes did see my substance, yet being imperfect; and in thy book were all my members written, which in continuance were fashioned, when as yet there was none of them: How precious also are thy thoughts unto me, O God, how great is the sum of them! &c. Nine months ordinarily pass in the forming of this curious and wonderful piece before it be exposed to the view of the world; and then the prisoner is released from that narrow confinement, and the mother and the child are delivered together. The mother forgetteth her anguish and pangs for joy that a man child is born into the world; the poor infant is naked and weak, ready to expire for hunger and cold, unable to do any thing for itself but weep and cry: But he that brought it into the world hath already pro-

provided for its sustentation in it; the mother's breasts are filled with a wholesome and delicious liquor, which faileth not from time to time, but is invisibly supplied, like the widow of *Sarepta's Oyl*, till the child become capable of stronger food.

But it was not enough that mothers should be enabled to sustain their infants, unless they had been also powerfully inclined unto it; and therefore God hath implanted those bowels of kindness and compassion, which prompts them to the most tender and affectionate care, and makes them as ready to help their childrens necessities as their own; which tho' it do hardly deserve the name of a vertue, being common to them with the brutes, *for even the sea monsters draw out the* Lam. 4. 3. *breasts, and give suck to their young*; yet certainly it is an effect of the divine wisdom, that infants may not want those succours which would never have been so effectually secured to them by a law. Mean while the poor infant is so weak, and so unable to endure the least violence, and withal exposed to so innumerable dangers, that the mother's sollicitude and care would be to little purpose, if it were not

preserved by a higher and invisible power, which watcheth for its safety, when the mother and nurse are fast asleep, and keeps it from being overlaid.

As we grow in years our necessities multiply, and dangers increase rather than diminish, and we are still more and more obliged to God for the supply of the one, and our preservation from the other. We think perhaps we have now set up for our selves, and can provide what is necessary by our own industry, and keep our selves out of harms way; but there cannot be a more foolish and unreasonable thought, there needeth but a little consideration to undeceive us. All that we project and do for our selves, dependeth on the integrity of our faculties, and the soundness of our reason, which is a happiness we can never secure unto our selves. I chuse this instance the rather, because it is a mercy unvaluable in it self, and I fear very seldom considered by us. O what an unspeakable blessing it is, that we are preserved in our right wits, that we are not roaring in some bedlam, or running furiously up and down the streets, nor have our spirits sunk into that silliness or stupidity,

dity, which would make every little child to mock and deride us! It is possible enough that this should befall the wisest and most steadfast of us all. A stroke on the head, a few more degrees of heat in the blood, or agitation of the vital spirits, were enough to do the business: So weak and mutable creatures are we; so small is the distance betwixt a wise man and a fool. Next to the use of our reason, how much are we indebted to the divine goodness for our health and welfare! These bodies of ours are made up of so various parts, and with all, so nice and delicate, that the least thing in the world is enough to entangle and disorder them. A drop of humour, or a grain of sand, will sometimes occasion such anguish and pain, as render a man insensible of all the comforts he enjoyeth in the world: And they who understand any thing of the human body, will justly wonder that all the parts are kept in order for an hour. What a mercy ought we therefore to account it, to find our selves in health and vigour, no aking in our head, no noisomness in our stomach, no fever in the blood, none of the humours vitiated, none of those innumerable con-

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duits broken which convey them; but all the organs performing their proper functions, and a sprightly vigour possessing every part? How much are we indebted to that providence which preserveth us from falls and bruises, and *keepeth all our bones, so that none of them is broken*, which watcheth over us when we are asleep, and careth for us when we are not able to care for our selves. What a blessing is it to enjoy the repose of the night? that we are not wearied with endless tossings and rollings, nor *scared with dreams, and terrified with visions*, whereof holy *Job* complains; that we are protected from fire and violence, from evil spirits and from evil men. *I will both lay me down in peace and sleep, for thou Lord only makest me to dwell in safety.* And what shall we say of our food and raiment, of our houses and manifold accommodations, of the kindness of our neighbours, and the love of our friends, of all the means of our subsistence, and all the comforts of our lives? We are made up (as it were) of a great many several pieces, have such a variety of interests and enjoyments concurring to our present happiness, that it is an unspeakable

able goodnefs which continueth them all with us from time to time; that when we awake in the morning we fhould find our minds clear, our bodies well, our houfe fafe, all our friends in health, and all our interefts fecure. He is *a wall of fire about us, and about all that we have by night and by day, and his mercies are new every morning.* I cannot ftand to fpeak of all thofe more publick mercies, the peace and tranquillity of kingdoms, and all the happy effects of fociety and government: I fhall only fay, that it is a fignal inftance of the divine wifdom and goodnefs in the government of the world, that fuch a vaft number of perfons, only acted by felf-love, fhould all confpire for the publick intereft, and fo eminently advance one another's welfare: that magiftrates fhould fo willingly undergo the trouble of government, and a heady and inconfiderate multitude fhould be commanded and overawed by a fingle man; certainly it can be no other but that fame God *who ftilletb the noife of the waves, that can prevent or compofe the tumults of the people.*

Hitherto we have confidered thofe inftances of the divine bounty which relate
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to our temporal concerns; but sure we were made for some higher and more excellent end, than to pass a few months or years in this world to eat, drink, sleep and die. God hath design'd us for a more lasting and durable life, and hath accordingly made greater provisions for it: He taketh care of our very bodies, but hath an infinitely greater regard to those spiritual and immortal substances which he hath breathed into us. And here in all reason we ought to begin with that great and fundamental mercy, which is the root and spring of all his other mercies towards the Souls of men, I mean the incarnation and the death of his only begotten Son. But alas! where are those affections wherewith that should be spoken and heard? our dulness makes me almost afraid to meddle with so high a theme; that the eternal Son of God, the wisdom of the Father, the Maker and Lord of all things, should cloath himself with the infirmities of the human nature, and come down from the habitation of his glory, and take up his abode among the wretched and rebellious children of men, to reclaim them from their wickedness and folly, and re-
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duce them to their duty and their happiness: that he should have gone up and down in the world upwards of thirty years in poverty, affliction and contempt, doing good and suffering evil, scattering blessings, and enduring injuries wherever he came, and at last should have yielded up his life in unspeakable anguish and torment, to be a propitiation for our sins. These are matters which ought never to be spoken or heard, without losing our selves (as it were) in a rapture of admiration, gratitude and love. *O the breadth, length, depth and height of that love which passeth all knowledge; which made God assume our nature, that we might become partakers of his! It is true, all that our blessed Saviour hath done and suffered, proveth ineffectual to the greatest part of mankind, but sure they have themselves to blame: God hath both said and sworn, that he hath no pleasure in the death of sinners, but would have them rather repent and live; and indeed his way of dealing with them, doth sufficiently declare the same: with what long suffering patience doth he wait for their repentance, what pains doth he take to reclaim them!*

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It is an astonishing thing to consider what indignities and affronts are every day done unto that infinite Majesty by sinful dust and ashes, and that he doth not avenge himself by their total overthrow; that they should violate his laws, and despise his threatnings, and defy him (as it were) unto his very face, and yet he should pity and spare them, and wait to be gracious unto them. Were the government of the world committed to the meekest person on the face of the earth, he would never endure the outrages which are committed against Heaven, but would presently lose all his patience, and turn the whole frame into ruin: But God is love, *his thoughts and ways are not like those of men; but as the Heavens are higher than the earth, so are his thoughts and ways higher than ours.* And when the obstinate wickedness of sinful creatures doth (as it were) force and extort punishments from his hands; what reluctancy, what unwillingness doth he express to this work? This *strange and unnatural work*, as himself seems to term it. *How shall I give thee up, O Ephraim? how shall I give thee up? O that my people had heard-*
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ned unto me, that Israel had known my ways! O Jerusalem! O Jerusalem! &c.

Again, as God waiteth patiently for our reformation, so he doth make use of many methods and means to bring us unto it. He hath published the gospel through the world, and brought down the knowledge of it to our days, in spite of all the opposition of devils and men; he hath established a church, and appointed a whole order of men, whose peculiar calling and business in the world is to take care of peoples souls, to instruct them in the way to Heaven, and as *ambassadors in Christ's stead, to beseech them to be reconciled unto God.* These are some of his common mercies, but who can express that favour and love which he sheweth to his own, to those blessed persons whom he chooseth and causeth to approach unto himself, when he rescueth them from the vanity of their conversation, and *that pollution which is in the world through lust;* when he mouldeth their Souls unto a conformity with himself, and stampeth his blessed image upon them; when he visiteth them with his holy Spirit, and filleth their heart with those hidden pleasures which none
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can understand but those that feel them? *A stranger intermedleth not with their Joy.* And yet even these are but the earnest of that great felicity for which he hath designed us; *Those joys that are at his right hand, those pleasures that endure for evermore. Eye hath not seen, nor ear heard, nor can it enter into the heart of man to conceive what God hath prepared for those that love him: and it doth not yet appear what we shall be.* Mean while those small and imperfect discoveries which are made to us in the holy scriptures, of that unconceivable happiness, are enough to overwhelm us with admiration and wonder. To think that the blessed day is coming, when we shall be loosed from these dull and lumpish bodies, those sinks of corruption, diseases and pains, those prisons and dungeons of our heaven-born Souls, and being cloathed with robes of light and glory, shall get above the clouds, and all these storms and tempests which are here below; and be carried into those blessed regions of calmness and serenity, of peace and joy, of happiness and security; when we shall come unto the innumerable company of angels, *and the general assembly of*
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the church of the first-born, and to the spirits of just men made perfect; and to Jesus the mediator of the new covenant, there to behold the glory of God, and all the splendour of the court of Heaven, to view and contemplate that infinite power which created the world, that unsearchable wisdom which ordereth all things, that unspeakable goodness which exerteth both; nay, so to see God as to become like unto 1 Joh. 3. 2.
him. And beholding with open face the 2 Cor. 4. 18.
*glory of the Lord, to be changed into the same image from glory to glory. To receive the continual illapses of the divine goodness, and the constant expressions of his favour and love; and to have our own Souls melted and dissolved into the flames of reciprocal affection, and that fire fed and nourished by uninterrupted enjoyments; in a word, to be continually transported into extasies and raptures, and swallowed up in the embraces of eternal sweetness, and to be lost as it were in the source and fountain of happiness and bliss! Lord, what is man that thou takest know- Ps. 144. 3.
ledge of him? or the son of man, that thou makest such account of him? What is man, Job 7. 17.
*that thou shouldst thus magnifie him? And**

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that thou shouldest set thine heart so much upon him? O that men would therefore praise the Lord for his goodness: and for his wonderful works to the children of men. O give thanks unto the Lord, for he is good, for his mercy endureth for ever. Blessed be the name of the Lord from this time forth and for evermore. Amen.





ON THE
 NATIVITY
 OF OUR
 SAVIOUR.

PSAL. II. II.

The latter part of the Verse:

Rejoyce with Trembling.

THE observation of festivals being one of those balls of contention, which have been tofs'd so hotly in the religious debates of this unhappy age, it may perhaps be expected, that we should begin with a vindication of this day's solemnity, from the exceptions that are wont to be taken against it, and that the one half of our sermon should be spent in apology for the other.

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But I hope we may well enough spare the pains, and employ the time to better purpose; for you who are assembled in this house, are perswaded, I trust, of the lawfulness of your own practice, and we cannot direct our speech to those that are absent from it. And really it were to be wished that there were less noise and debate about matters of this nature; and that being agreed in the more substantial parts of Religion, we did all charitably acquiesce in that excellent advice of the Apostle, which he giveth in a parallel instance, *let not him that eateth, despise him that eateth not; and let not him that eateth not, judge him that eateth*: and then as we shall not abate any thing of that love and reverence, which we owe to the piety and truth of those who differ from us in so small matters, so we might hope they would not be hasty to condemn us, if in compliance with the practice of the ancient church, and the present constitution of our own, we take the occasion of this season, with thankfulness to remember the greatest benefit that ever was conferred on the children of men, and at this time perform that service which can never be unseasonable.

reasonable. However, I am confident it is both more hard and necessary to rectify and amend the abuses of this solemnity, than to justify the right observation of it; to vindicate it from the dishonour of some of its pretended friends, than to defend it from all the assaults of aggressors; and accordingly we shall make it our work to persuade you to such a deportment on this festival, as may best suit with the holy life and religion of that person, whose nativity we commemorate.

The text which we have chosen may seem somewhat general, but yet it is easily applicable to the present occasion; especially if we remember that it is an inference drawn from a prophecy, which tho' it had its literal completion in the establishment of *David's* throne, yet it was in a mystical and a more sublime sense fulfilled in the incarnation and kingdom of the Messiah, as the Apostle in several places informeth us, *for to which of the* Heb. i. 5, *angels hath he said at any time, thou art my son, this day have I begotten thee;* whence he infers, that the angels themselves are inferiour to Christ, of whom this was spoken. The only difficulty of the

words lieth in the strange conjunction of these passions, *Joy*, and *extream fear*, which trembling seems to import, but this will be more fully clear'd in the sequel of our discourse. Mean while ye may observe, that both these words *fear* and *trembling*, are used in the text, and in the scripture phrase, usually import humility, and diligence, solicitude and caution, and the fear of displeasing, as being the most proper qualifications of our obedience, either to God or man. Thus are we com-

Eph. 2. 10. manded to *work out our salvation with fear and trembling*; and servants are com-

Eph. 6. 5. manded to *obey their masters with fear and trembling*; so the *Corinthians* are said to

2 Cor. 7. ^{15.} have *received Titus being sent to them, with fear and trembling*; and *Chrysostom* saith of the angels, that they assist with *fear and trembling*. All which places do import such care and diligence, as are very necessary and reconcileable to cheerful service. Reverence and fear to offend will be happily join'd with holy joy in the performance of our duty, there being nothing more pleasant than to serve him diligently whom we reverence, and fear to displease. Thus much for explication.

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The text is too short to be divided into many parts, but doth naturally fall asunder into two, the former exciting and encouraging our joy, the latter qualifying and moderating the same. First we are allowed, yea and commanded to rejoyce, and then we are caution'd to do it with trembling; and accordingly our discourse shall run in these two heads, first to exhort you to chearfulness and joy, then to set the right bounds and limits to the same; and having done this in general, we shall endeavour to draw both these home to the present occasion.

To begin with the first. Joy and chearfulness are so far from being inconsistent with Religion where rightly ordered, that we find them many times allowed and recommended in scripture. Thus in the last verse of the 32^d Psalm, *Be glad in the Lord, and rejoyce, ye righteous: and shout for joy, all ye that are upright in heart.* And in verse 1. of the next Psalm, *Rejoyce in the Lord, O ye righteous, for praise is comely for the upright.* So Ps. 38. 3. *Let the righteous be glad, let them rejoyce before the Lord, yea, let them exceedingly rejoyce.* Ps. 149. 5. *Let the saints be joyful in glory:*

let them sing aloud on their beds. And that you may not think this a liberty proper only for the former dispensations, but that christians are obliged to greater severity, the apostle doth no less than three times give this admonition to the *Philippians*, *Rejoyce in the Lord, rejoyce always in the Lord, yea I say rejoyce*; in relation to this perhaps it was, that the old hermit *Palladius* having 500 scholars, used never to dismiss them without this admonition, *my friends be chearful, forget not I beseech you to be chearful*; this was the constant lecture he repeated, as often as *St. John* was wont to do these words, *My little children, love one another.*

None of our natural inclinations were made in vain, and joy is neither an useless nor a small passion, but if rightly ordered, may become an eminent exercise of Religion, as proper a concomitant of thankfulness, as sorrow of repentance. Our devotion never soareth higher, than when it is carried on the wings of joy and love, when our souls are filled with the sense of his goodness, and we heartily applaud the *Hallelujah's* of the blessed spirits, and all the praises of the creatures; and as joy

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is an excellent instrument of devotion, so a constant serenity and cheerfulness of spirit is a fit disposition for our other duties: I should be loath to countenance any levity or dissolution of spirit, and I hope before we have done, we shall leave no ground to suspect such a design: and yet I would not have you imagine, that innocence and severity are inseparable companions, or that a free and a cheerful countenance is a certain sign of an ill mind, or that men ought always to be sad under the notion of being serious. I would not have you in love with a studied face, nor think it a crime to laugh, or scrupulously to refuse such innocent and ingenuous divertisements, as you find useful to refresh your spirits, and preserve their alacrity; for cheerfulness enlightens the mind, and encourages the heart, and raiseth the Soul (as it were) to breath in a purer air: it misbecomes none but the wicked, in whom it is commonly a light mirth, and foolish jollity, as a curious dress may set off a handsome face, which yet will render those who are ugly, more ill-favoured; so doth cheerfulness exceedingly become good Souls, in bad men it is most ridiculous.

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On the other hand, a sad and sullen humour, a dumpish, morose, and melancholy disposition, is so far from being commendable, that at best it must be look'd upon as an infirmity and weakness in the best of those in whom it resideth, and if purposely affected or cherished, may deserve a severer censure, being dishonourable to God, injurious to our neighbours, prejudicial to our selves, and a thing highly unreasonable. First, it is dishonourable to God, on whom we profess to depend, and who thro' our moroseness may be mistaken for a hard and severe master: If you should observe any man's servants to be always sad and dejected, and could not guess at the reason of it, you would be ready to conclude, that they were ill treated at home, and served an unkind tyrannical person: and therefore if we have any regard to the honour of our master, we ought carefully to avoid any thing from which those that are strangers to him are apt to take occasion to entertain harsh and disadvantageous thoughts of him and his service. Again, it is injurious to our neighbours, whom it doth deprive of the comforts of society, and the innocent delights
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of more chearful converse, it being better to be confin'd to solitude, than obliged to live with those who are always sullen. They are not like to be good company to others, who are so bad company to themselves; nor will they easily endure to see others chearful and pleasant, when they cannot allow themselves so much as to smile. Peevishness and anger are the ordinary companions of melancholy, and it is hard for servants and friends to please them in any thing who are accusom'd to sadness and discontent. But this is not all, there is a greater mischief in the matter, for they who are strangers to Religion, and observe them who pretend unto it to be always sad and melancholy, are thereby deterr'd from the study of piety, as that which would imbitter their lives, and deprive them of all their comforts; and they are apt to imagine, that if once they should undertake a course of godliness, they should never after enjoy a pleasant hour, but by a melancholy humour and austere behaviour become a burden to themselves, and a burden to all about them. Then they will think devotion a comfortless employment, when they see

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men come from retirements with sad and heavy looks, morose and untowardly deportment; whereas really the spirit of Religion is in it self most amiable and most lovely, most chearful, free, and ingenuous, and it is only mens weaknes, and not their piety, that ought to be blam'd, for any such disorder in their minds.

Again, melancholy and sadnes is prejudicial to our selves, being an enemy to nature, and hurtful to bodily constitutions, especially when it grows prevalent and extream, and therefore men are obliged to be chearful for the same reasons they take physick, and to guard against melancholy as we would do against a disease. Besides, it is very troublesome to our spirits, and will make us smart even when we know not why: although melancholy musings may be a very delightful entertainment to the mind, yet in a little time they grow to be very troublesome, contrary to the nature of other births, they please us much while we bring them forth, but prove a miserable torment when they are born. But which is much worse, it doth exceedingly indispose for the duties of Religion. The eyes are not more dark-
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ned with fumes and vapours, than the understanding is, when those fullen exhalations gather about us. Clogs are not a greater impediment to the feet, than this humour to the motions of the Soul; it inclines not only to think worse of our selves, and our condition, than we need, but to do worse than otherwise we should. It represents those things as exceedingly difficult which may be done with ease, and those impossible which have any considerable difficulty. It quite dispirits us, and will not suffer us to attempt any thing, because we imagine we can do nothing: although perhaps in a heat it may push us forward, yet it suddenly stays us, and makes us think we cannot go; if it catcheth fire it makes us wild, and when it hath spent that flame, it leaves us dead and dumpish.

Lastly, Sadness and dejection of spirit in christians, is a thing very unreasonable; for why should they be sad and heavy who serve so good a master, and who are assur'd of an infinite reward for their faithful service? If the favour of a prince, or hopes of some earthly advantage, can support and cheer the minds of men, why should
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not religious people, who have the friendship of God, and so many divine blessings in present possession, and the certain expectation of more and greater, cherish a perpetual joy, and ever be of good comfort? What should afflict them, or cast them down? Is it worldly crosses or fears? They have not their portions in things of this world, they are strangers and pilgrims on earth, and cannot in reason be much solicitous about their accommodation in an inn, which they are so shortly to leave. Besides, where is he that doth not enjoy more and greater comforts than those he is deprived and stands in need of? Why then shouldst thou not be more glad of what thou hast, than sorry for what thou wantest? Perhaps thou hast lost part of thy fortune, but yet enjoyest more than many who live happily enough notwithstanding: thou wantest money, but thou hast thy health; if that be impaired, thou enjoyest the use of thy reason, which is infinitely more valuable; thou hast lost a friend, but perhaps thou hast many behind, and shall that loss do more to make thee sad, than all the rest to make thee cheerful? Or wilt thou, like a peevish child,
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throw all away, because something is taken from thee? I say not that moderate sadness is blameable on such occasions, but that our grief ought not to be indulged till it grow habitual: and sure whatever our crosses and our fears be, we ought cheerfully to acquiesce in a constant dependance on the divine providence; having that infinite wisdom, and goodness, and power, which made and doth govern the world, to care for us, and the promise of God for all those things which he sees necessary or convenient for us. What is it then that should deject us, and deprive us of that joy which the text alloweth and commendeth? Is it the sense of our weakness, and the fear of missing that eternal happiness for which we were created? If thou be altogether graceless, such thoughts would seldom trouble thee; but if thou be really concerned in Religion, and have a mind to Heaven in earnest, if thou hast begun thy race, and art pressing forward to obtain thy prize, thou hast no reason to be discouraged or cast down: God loves thee better than thou dost either him or thyself, and holiness is the genuine issue of the divine nature, and therefore

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he cannot hide his face from it, he cannot desert it as an outcast thing in the world, nay he is ready to cherish and assist it, and perfect that gracious work which himself hath begun. Away then with groundless fears and despondent thoughts, which dishonour God, and weaken your own hands; encourage your selves with the assurance of the divine assistance, and cheerfully perform that which is incumbent upon your selves, check the sadness of your spirits, and chide your self into better temper, as *David* did, in Psalms XLII and XLIII, he took up his drooping mind with this encouragement, *Why art thou cast down, O my Soul, &c.*

But perhaps you will tell me, that cheerful temper which we recommend, is very improper for these bad times wherein we live; and tho' we had no trouble on account of our own interests, the miseries of others might oblige us to sadness, and blunt and damp all our joys: I answer, compassion indeed is a christian virtue, and a good man will be concerned in the miseries under which he sees his neighbour groan, and be ready to assist him with his counsel, his labour, or his purse, if that will relieve him;

him; but he is not obliged to suffer the calamities of others to sink so deeply into his spirit, as to disturb the peace and harmony of his Soul; else since the world is a great hospital of misery, and we see well nigh as many miserable persons as men, we must needs draw as much misery on our selves, as all theirs doth amount to, and so deserve more compassion than any of them. Again, if we partake of the miseries of others, so may we in their happiness; if we ought to mourn with those that mourn, so we ought to rejoice with them that rejoice; and tho' misery is far more frequent in the world than happiness, this can be no measure for the whole creation; and for any thing we know, for one sinful wretch there may be ten thousand holy and happy spirits. However, all the misery in the world carries no proportion to the infinite happiness of Almighty God, which ought to be the highest object of our joy, and may drown and swallow up all the excuses or pretences of excessive sadness. We ought to rejoice in God, not only that he is our God, but that he is God infinitely holy, and infinitely happy, that he is self-blessed,

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glorious in all things, and that his enemies cannot reach nor unfettle his throne, this is the most certain, and constant, the most pure and heavenly joy.

There remaineth yet one occasion of grief, which some may think enough to banish all joy from a christian soul, and that is the multitude of sins whereof we and others are guilty; and certainly contrition and zeal for the honour of God, are very necessary duties; yet we were not born only to mourn, nor is the lamenting of sin all we have to do in the world: we love to see a servant sensible of his fault, but would be ill content if on that account he did nothing but weep. Sadness in contrition is necessary to make our repentance serious, and sadness of zeal to testify our concernment in God's interest, but on neither of these accounts ought we to grieve without term or measure. As we ought to grieve that we have offended so gracious a God, so ought we to rejoice that the God whom we have offended is so gracious; and since the greatness of God's mercy is as far above our sins, as the heavens are above the earth, our faith and joy in God's mercy, ought to be far
above

above our sadness for our sins. Whereas the blasphemies and oppositions of God's enemies, by his wisdom and power shall turn to his glory; our sadness for these oppositions must end in joy, for that almighty power and soveraign glory, which the enmity of Satan, and the world, and the flesh, doth but make more conspicuous by pulling against it.

By this time I hope it doth appear, that joy and chearfulness are more allowable in christians, than some men perhaps are ready to imagine. I shall add no more to this purpose, but that it is the privilege of a holy and religious Soul, that every thing he meets with may afford him occasion of joy; if he looks up to Heaven, it puts him in mind of the mansions that are preparing for him; if on the earth, it rejoiceth him to think of his interest in him who made and governs the same; if he considers the changes and revolutions of human affairs, it satisfies him to remember that an unerring providence doth overrule all their seeming disorders, and makes them all serve to great and glorious designs; if he live long, he is glad of the large time he is allowed to do his work

in, and if he die soon, he is glad that he is so soon come to the end and reward of his work ; if he be richer than his neighbours, he rejoiceth in the opportunity of obliging them ; and if they be richer than he, he rejoiceth that they have the plenty and splendour which riches afford ; and that he wants the care and temptations that attend them. As many miseries as he seeth, so many arguments he hath to glorify God, and rejoyce in his goodness, saying, blessed be God that I am not maim'd like that begging foldier, nor frantick like that Bedlamite, nor in prison like that bankrupt, nor like that thief in shackles, nor in perpetual trouble like that counsellour of state.

But joy is a passion so pleasing unto nature, that most men are easily perswaded unto it, those especially who have the least ground for it ; and what we have said hitherto, may have the ill luck to be mistaken or wrested by prophane persons, for the defence of their jollity and frolicksome mirth : But it should be considered, that our exhortation to chearfulness and joy, presupposeth men to be good and religious, and is addressed to them on that
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presumption; for we should never encourage men to rejoyce and be chearful, while they are at enmity with their maker, at feud with the infinite Majesty of Heaven, whose least frown is enough to confound them. We would not have men to dance on the brinks of Hell, nor wantonly exult in the way that leads to destruction; another temper would better become their unhappy condition, and they ought to be thinking how a timely sorrow may lay a sure foundation for a lasting joy. Again, the joy which we commend is a quite different thing from that levity and dissolution of spirit, which some persons would cover under that name. We allow not that light airy temper that is inconsistent with gravity and seriousness; we would not have a man's whole life become a sport, nor mirth to become his whole employment; of such laughter we may say with the wise man, *that it is mad, and of mirth what doth it?* The chearfulness we have been speaking of, must spring from the sense of the divine goodness, and the conscience of our sincerity in his service: tho' we are not to refuse the assistance of innocent acts to raise and recruit our natu-

ral spirits when they faint and fail within us. Finally, that our cheerfulness and joy may be allowable, it must be rightly temper'd, which leads me to the second part of the text, which if it do not check, it doth at least mix and qualifie our joy; rejoyce we may, but it must be with trembling. Trembling is a natural effect and sign of fear, and is here put for the thing signified. Now fear may seem to be the most useles and unprofitable passion in the mind, it is that which presages mischief, and anticipates our miseries, giving them a being before they had any, and troubling us with the apprehension of those evils which may never befall us, and hindring us to guard against many which we might have prevented; betraying those succours which reason offereth, as the wise son of *David* tells us. The historian speaking of the *Persians*, who in their flight flung away their weapons of defence, addeth this observation, *Adeo timor ipse auxilia reformidat*; such is the nature of fear that it not only makes us flee from danger, but from those helps and succours which should keep it off. But as *Alexander* said of his fierce and stately horse, *qualem isti equum*

equum perdunt, dum eo per imperitiam uti nesciunt, what a brave horse is lost for want of skill to manage him ; so we may say of fear, that they who would discharge it, do lose an useful passion, not knowing how to order it. Fear doubtless is an excellent instrument, both of reason and of religion, and as all our passions, so especially fear, are as winds, which altho' they sometimes drive us upon rocks, yet rightly improved may swell our sails, and carry us on to the haven where we would be. Hence we find it so frequently commanded in scripture, and so profitably practised by wise and holy persons. The question then is, what kind of fear and trembling is enjoyn'd here in the text. And first, as for the object, certainly the wrath and displeasure of God is the most proper and suitable object of our fear ; it is this that we ought to look on as the greatest evil, and to shun with the greatest care : and this fear, if rightly seated in our Souls, will make us very watchful against the smallest sins, and make us heartily sorry for the offences of others. But tho' the fear of God's displeasure be more excellent and useful, yet the fear of our

own misery is not to be condemned. It is useful not only to wicked persons, whom tho' it do not make good, yet it keeps them from being worse; but also to holy persons whom the fear of Hell hath many times helped forward to Heaven. Our Saviour himself advifeth us, to *fear him who can cast both body and soul into bell-fire*; and that we may not forget it, he drives it home with an ingemination, *yea I say unto you fear him*; where we are to observe, that *qui* imports as much as *quia*; the description of the person carrieth the reason for which we ought to fear him. It were indeed to be wished, that our Souls were knit unto God by the more noble and generous passion of love, and that we needed neither rewards to draw us to our duty, nor punishments to chafe us to our happiness; and that we loved goodness as *Cato* was said to do virtue, because he could not do otherwise: but this is with the historian, *votum accommodare non historiam*, to present a wish rather than a character of an ordinary christian; or as *Xenophon* did with *Cyrus*, to describe rather what he should be, than what he is; *perfect love*, as *St. John* tells us, *casteth out*
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all fear, but while our love is imperfect, it leaves room for some fear. Hell is certainly in our Creed as well as Heaven, and as the fear of it is ordinarily the first step of conversion, so it may be of use to quicken us and push us forward all along through our journey toward Heaven. But if christian's fear may have Hell for its object, what kind of fear may this be? In a word, it ought not to be such an anxious and troublesome fear, as may disturb our tranquillity, or extinguish our joy, or discourage our endeavours, but so rational and modest, as may make us reverend in our love, and modest in our confidence, and cautious in our joy, that it neither betray us to, nor vent it self in any unseemly expressions.

And thus much of the duty recommended in the text. 'Tis high time now to apply these generals to the present occasion. We are assembled this day to commemorate the greatest blessing that ever was bestowed on the children of men; a blessing wherein all the nations of the world are concern'd, and yet whose fruits do as entirely redound to every good man, as if it had been design'd for him alone:

a mercy that doth at once astonish and rejoyce the Angels, who in comparifon of us are unconcern'd in it. Thefe *mountains* do leap for joy, becaufe the *valleys* were filled with a fruitful ſhower, for when thoſe glorious ſpirits did behold God ſtooping to the condition of a man, and man raiſed above the lowlineſs of his ſtate, and the happineſs of all the Angels, they were tranſported with admiration of the myſtery and joy, for the felicity of their fellow-creatures; and did with the greateſt chearfulneſs perform the embaſſies they were ſent upon in this great affair. For having before advertiſed the bleſſed virgin of her miraculous conception, leſt her modeſty ſhould have been offended at ſo ſtrange an accident, and having removed the ſuſpicion of her betrothed husband, they rejoyced to bring the firſt news of that infinite mercy which we remember this day: for as *certain ſhepherds were feeding their flocks by night, an Angel of the Lord appeared unto them, and the glory of the Lord ſhone round about them; and when this glorious appearance had confounded their ſenſes, and almoſt ſcattered their underſtanding, the Angel ſaid unto them, Fear*

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not, for behold I bring unto you tidings of great joy, which shall be unto all people; for unto you is born this day in the city of David, a Saviour which is Christ the Lord; and suddenly there was with the Angel a multitude of the heavenly host, the whole quire of glorious spirits, who all join'd in this heavenly anthem, Glory to God on high, on earth peace, and good will towards men. And may not that help to heighten and advance our joy and our thankfulness? Can we be insensible of our happiness, when Angels do so heartily congratulate it? 'Tis a nativity which we celebrate, and any birth doth much rejoyce persons interested; a woman forgets her pangs, when a man child is born into the world.

But that our joy and thankfulness may be the more excited, we shall first consider the excellency of the person who was born; secondly, the design of his birth; and thirdly, glance a little at the circumstances of it.

First then, he was no common and ordinary person whose birth occasions our joy: if we shall but fix our eyes on his humane nature, and consider those excellencies that were obvious to the eyes of
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the world, we shall yet acknowledge, that never such a person appeared on the face of the earth. It is he whose nativity was promised immediately after the fall, and so exactly pointed at by the prophets many hundred years before it happen'd, that the *Jews* could tell the place, and the very heathens had some knowledge of the time; for the world was big with expectation, that the prophecies should then be fulfilled which foretold the birth of a great person. Lastly, it is he whose very infancy not only startled a King, and made him fear his throne, but also affrighted the powers of darkness, and silenced the heathen oracles, *ille puer Hebræus*, &c. whose childhood puzzled the knowledge of the aged, and confounded the doctors of the law; who ruled the course of nature, and made the strong winds obey him, and could walk on the billows of the seas as on a pavement; who fed multitudes by his word, and healed all manner of diseases without medicine; who could command them to leap that were cripple, and make them see the Heavens and the day who had been born blind; and who could cast devils out of their possessions, and re-

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store the frantick to their wits; who could break the gates of death, and open the doors of the grave, and call back the spirits to the buried carcases.

It is he who by the ministry of twelve fishermen, made his Religion, tho' contrary to the corrupt affections and carnal interests of men, quickly subdue the known world, and made it submit to a crucified King. The doctrine which he taught, master'd the understanding of the most learned philosophers, conquer'd the spirits of the most valiant commanders, and outwitted the cunning of the subtlest politicians, it cancell'd the ceremonies of the *Jew*, confounded the wisdom of the *Greek*, and instructed the rudeness of the *Barbarian*; and remains still in the world a constant evidence of the author's wisdom and power. And what shall we speak of the goodness and moral endowments of that divine nature, which were as miraculous as his power: Nay, all his miracles were instances of the one as well as of the other. Should we speak of his ardent piety and devotion, his love to God, and his zeal for his honour, his amiable meekness and humility, his universal charity
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and compassion even toward his bitter enemies, his venerable purity and temperance, that noble contempt of the world, and all those other virtues which shin'd so eminently in his whole conversation ; a sermon were too little for every particular. But this is not all, he was not only far above other men, but infinitely above the Angels, being personally united to the divine nature ; he was God as well as man, and by communication of properties, it may be said, that he whom we now behold in a cradle, hath his throne in the Heaven, and filleth all things by his immensity ; that he who is wrapt in swaddling cloaths, is now cloathed in infinite glory, and he whom we find in a stable among beasts, is the same with him encircled with millions of Angels ; in a word, that great person whose nativity we celebrate, is divinely embodied, *God made flesh*. This union of the divine and humane nature, is a mystery great enough to confound our understanding, but not to trouble or shake our faith, who know many things to be, which we cannot know how they are, and are not able to give any account of the union betwixt the Soul and
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the body, or of the parts of nature among themselves, which yet we never call in question.

And thus much of the dignity of Christ's person, which is the first ground of our joy; we proceed to the second, the design of his birth. He was Lord of the world, but came not into it to exercise dominion, nor as the *Jews* expected, to procure their temporal redemption, and restore the kingdom to *Israel*: He came not for so mean a purpose as the *Jews* expected, to procure their temporal redemption, to make his followers rich and honourable, fortunate or conspicuous in the world; nay, both by precept and example he taught them to contemn and despise all such empty trifles: but he came to deliver his people from everlasting destruction, and from the captivity of sin, and to teach them how by a holy life they might obtain an endless happiness. He came not indeed to purchase us a liberty to sin, without hazard, and then to cover all our iniquities with his righteousness, to let us live as we list, and assure us of pardon. Nay, it had neither been consistent with his love to God, to have procur'd pardon
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for obstinate and incorrigible rebels; nor so great a benefit to us to have obtain'd remission without sanctification: Had we been deliver'd from all other punishment, sin it self would have made us miserable.

Mat. 1. 21. But Christ came into the world to save his people from their sins, as well as from the dismal consequences of them; and to pro-

Luk. 1. 12. cure for us, *that being deliver'd out of the hands of our enemies, we might serve him without fear, in holiness and righteousness before him.* In a word, Christ came into the world to advance the glory of God, and the happiness of the earth, by restoring us to the favour of our Maker, and a conformity to him. And certainly if we have any sense of the evil of sin, or the misery of hell, of the beauty of holiness, or the glory of Heaven, it must needs be a matter of great joy to celebrate the birth of him, who doth deliver us from the one, and gives us assurance of the other.

It remaineth yet that we speak of the circumstances of the nativity which we celebrate; and many things present themselves full of comfort and instruction. We shall only observe our Saviour's coming into the world after that manner, which
did

did best suit with his design. Indeed when a man should hear of the Son of God's coming down from Heaven, and making a progress into the lower world, he would be apt to think that his appearance would be with the greatest splendour and magnificence, and that the glory of Heaven should continually attend and signalize his person: at least, that all the princes in the world should be summon'd to attend his reception, and that the Heaven should bow at his presence, and the earth tremble at the approach of his Majesty, and that all the clouds should clap together in an universal thunder, to welcome his appearance: But instead of all this pomp and grandeur, he slips into the world (as they say) *incognito*, is born in a village, discover'd by some poor shepherds, and found by them in a stable, and such an homely cradle as that afforded, only attended by his poor mother, who, tho' of Royal blood, had nothing but goodness to make her eminent; and his education was answerable to his obscure birth, and his whole life a course of humility and self-denial. Now certainly this far best agrees with the design of his appearance, who came not

on so mean an errand as to dazzle the eyes of mankind with the appearance of his glory, nor to amaze them with the terribleness of his Majesty, much less to make a shew of the riches and gallantry of the world among them, but to *bring life and immortality to light*, and lead men to eternal happiness. In order to which it was necessary, that by his example as well as doctrine, he should disparage the vanities of the world, and bring them out of that credit and esteem they had gotten among foolish men.

I shall proceed no further on this subject; I hope it doth appear, that we have great reason to rejoyce in the exultation of the humane nature, and the great salvation purchased to us by the incarnation of the Son of God. I shall add, that even this joy admits of holy fear, even on this occasion we must rejoyce with trembling. Salvation is come into the world, but wo to them that neglect it! the Gospel is preached, but there is great danger in flighting it, let us therefore fear, lest a

Heb. i. 1. *promise being left us of entering into his rest, any of us should come short of it.* Little cause have obstinate sinners to rejoyce on
this

this festival, the time is coming that they shall wish, that either Christ had never come into the world, or they had never heard of him; *Behold this child is set for* ^{Luke 2.} *the rise and fall of many.* ^{34.} And they that are not the better, shall be the worse for his coming. One way I must name, that many men set this child for their own fall, when they make this solemn anniversary, an opportunity of sinning and debauchery, as if it were indeed a drunken *Bacchus*, and not a *holy Jesus*, whom they worshipped. What, Sirs, because God became man, must we therefore become beasts? Or think we to honour that child with dissoluteness, who came to the world on designs of *holiness*. This it is, no doubt, that gives many men a prejudice against the festival it self, and perhaps is their most specious argument. We know an answer, but you may and ought to afford another, by removing any ground for such a pretence: indeed a forenoon's sermon will never compensate an afternoon's debauch; nor will your service in the church justify your intemperance at home. But as hereby at least some time is redeem'd from the too frequent courses of the day,

so I wish the time we spend here, may have some influence towards the right improvement of the rest; that our behaviour on this solemnity may be such, as suits with the infinite holiness of that person whom we profess to honour, *that we may serve the Lord with fear, and rejoyce with trembling.*





ON THE
 PASSION
 OF OUR
 SAVIOUR.

LAM. I. 12.

*Is it nothing to you all ye that pass
 by, behold and see if there be
 any Sorrow like unto my Sorrow.*



WE are to morrow, God willing,
 to be employed in one of the
 highest and most solemn offices
 of our Religion, to commemo-
 rate the death and sufferings of the blessed
Jesus, and to receive the sacred pledge of
 his dying: And how much may the ever-
 lasting interests of our Souls depend upon
 the right performing of this work?

It is not time now to discourse of the nature and ends of that Sacrament we are about to celebrate, we are to suppose you already instructed in these; we shall rather fix our thoughts on those things which may have a more immediate influence to dispose us for so near and solemn an address unto God, and to assist and direct us in it; and I know nothing more proper for this purpose, than the serious consideration of those sufferings of our Saviour, which are to be symbolically represented unto us in that holy ordinance.

This passionate complaint of the prophet *Jeremy*, which we have read, though in its first and literal sense it may refer to the sad condition of the *Jerwish* nation, and the holy city, under the *Babylonish* captivity, (as many prophecies concerning the Messiah, had a literal completion in those who were his types) yet certainly in its highest and fullest sense, it is only applicable to our blessed Saviour; of him alone it could be said in strictness and propriety of speech, that *there was never sorrow like his sorrow*.

Let us then consider the words as our Saviour's complaint of the dulness and stupidity of men, who go up and down in
the

tears, and all the other infirmities incident to our humane nature, and inconveniences attending a poor and straitned estate, he could not but lead a very sad and afflicted life, considering that he lived in a perverse and wicked generation, and the continual trouble of being witnesses to the follies and miscarriages of wicked men, to hear and see dishonour done unto God, by the prophaneness of some, and hypocrisie of others; to observe the covetousness and injustice, the fraud and oppression, the malice and envy, and all the abominable lusts that abounded in the world in his days. We are commonly little concerned in the interests of Religion, and therefore do apprehend but little trouble in these; but if the Soul of righteous *Lot* was grieved with the iniquities of the place where he lived, and if Psal. 120. *David* is put to cry out, *wo is me that I sojourn in Mesech, that I dwell in the tents of Kedar*; how deeply do we think the blessed Soul of the holy *Jesus* must needs have been pierced, by every blasphemous word that he heard, by every wicked action he beheld? Doubtless it was no small sorrow that made him cry out, *O faith-*

faithless and perverse generation, how long ^{Mat. 17.}
shall I be with you, how long shall I suffer ^{17.}
you? Nor was he a little moved, when his
zeal did carry him to that severity, which,
if we did not consider the cause, would
seem very unlike to the wonted meekness
of his spirit, in whipping the traders out
of the temple. Add hereunto his tender
compassion towards men, which could not
but make him exceeding sorry, to see
them frustrate the method of his mercy,
and ruin themselves by their enmity against
him; to hear them reproach the holy do-
ctrine which he taught, and undervalue
the miracles which he performed, or else
condemn them as the unlawful effects of
magical skill, that tho' *he came unto his* ^{Joh. I. 11.}
own, yet his own received him not; though
he spake as never man spake, and did
such works as would have converted *Tyre*
and *Sidon*, yet did they baffle their own
reason, and persist in their infidelity, be-
cause forsooth they knew the place and
manner of his education; as though his
being reputed the carpenter's son, had
been a sufficient answer to all that he could
say or do. This was the occasion of his
tears over that wretched and ungrateful
city,

Mat. 3. 37. city, O Jerusalem, Jerusalem, thou that killest the prophets, and stonest them that are sent unto thee, how often would I have gathered thy children together, even as a hen gathereth her chickens under her wings, Luke 19. and ye would not. If thou hadst known, 42. even thou, at least in this thy day, the things which belong unto thy peace! but now they are hid from thine eyes.

We have not time to reflect on all the sad passages which occur in the history of our Saviour's life; let us fix our eyes a little on some of the last scenes, and we shall find them the blackest that ever were acted on the humane nature. At the approach of death, it is said, *he began to be sorrowful*, as if he had never felt any grief before, his former afflictions were like scattered drops of rain, but in this great deluge, all the fountains beneath, and all the windows of Heaven were opened; the wrath of God against a sinful world, the malice and cruelty of men, the rage and fury of devils, break out together against him; if we take the measure of his sufferings by the apprehensions which he had of them before, we shall find that when he is talking with his disciples about them,

them,

them, and encouraging himself and his followers with the assurance of the reward set before them, yet he doth not dissemble the fear and trouble wherewith he was seized, *Now is my Soul troubled,* John 12.
and what shall I say? Father, save me 27.
from this hour, &c. Certainly if there had been no more in his sufferings, than what is commonly incident to humane nature, as to endure pain or death, he who had a perfect innocency, the freest and most entire resignation, the fullest assurance of the reward to come, would never have been half so much affrighted with the apprehensions of them. The view of that sad night's transaction, wherein he was delivered into the hands of sinners, presents us with a strange and amazing spectacle; look into the garden, and behold the Son of God prostrate with his face upon the ground, in the saddest discomposure of spirit that could possibly consist with his perfect innocency; he was sorrowful and very heavy, and tells his disciples, *my Soul is exceeding sorrowful, even unto death*; it seems, had he remained long in this condition, his own grief would have killed him. Here it was that he
suffer-

suffered that which the Evangelist calleth an *agony*; but what the nature and measures of it were, he alone can tell who did feel it; it is not possible for us to comprehend the mixture of that bitter cup, yet we may guess at some of the ingredients of it. And first, without question it had a clearer foresight of that painful and cursed death which he was so shortly after to undergo, this king of terrors did represent himself unto him in his greatest pomp, cloathed with all the circumstances of horror, and even this could not but be very dreadful, perhaps more to him than it would have been to some other person. There is a sort of natural stoutness and courage depending much on the temper and constitution of the body, and which doth commonly accompany the roughest and most stubborn natures, when those of a more sweet and benign disposition, are many times obnoxious to deeper impressions of fear; and it will not derogate from the honour of our blessed Saviour, though we should suppose that amongst other infirmities, he might be much liable to this natural and innocent passion. The true greatness of the Soul doth not consist

sist in the vigour of the natural spirits, nor the sturdy boldness of an undaunted humour; but in a holy steadfastness, and resolution to undergo those things, which are dreadful to nature.

But certainly the fear of death was neither the only nor the greatest thing that troubled our Saviour's spirit at that time; he had another sad and more dreadful prospect, the heinous and innumerable sins of mankind, whose nature he had taken, and whose iniquities he was to bear: he saw the whole world lying in wickedness, and ready to drop into eternal flames; he saw the anger of God kindled, and his hand lifted up, and he knew that the stroke would light upon himself, and that the chastisement of our peace was to be upon him.

And doubtless it added not a little unto his grief, that he knew that all that he had done, and all that he was about to suffer, would be slighted and despised by the greatest part of mankind; it grieved him to think, that many thousands, who were to be called by his name, would prove so base and unthankful, as to reject his love, and baffle his passion, and make a
by-

by word of his *blood* and *wounds*; that one would prefer a strumpet, another his cups, a third his gold and money, to the mercies of a gracious God, and the unspeakable kindness of a dying Saviour.

Briefly, in this agony our Saviour did struggle with the violent passion of fear and grief, which rack'd his joynts, and stretched his sinews, till in that cold night, and in the open air, a sweat, and that of blood, did issue forth and moisten his garments, and tumbled down unto the ground. Now he came from *Bozra* with *his garments dyed red*, he had trodden the *wine-press* alone, and of the people there was none with him, and now behold and see, if there was any sorrow like unto his sorrow.

But now he awaketh his drowfy disciples, and calls them to rise and be going, for *behold he is at hand that betrays him*, and scarce had he spoke the word, when behold the traitor, and with him a great multitude from the chief priests and elders of the people; they come out as against a thief with swords and staves, for to take him: that monster of ingratitude gives them the signal, and with an horrid im-

impudence dares approach his infamous and sacrilegious lips to that sacred and venerable face; which we may reckon as the first wound he received from his enemies. O what an indignity, to be kissed by a traitor, an apostate, an enemy to God, possessed by the Devil, and who was to be lodged in Hell ere twenty four hours expired! and O the insuperable meekness of our blessed Saviour, who suffers the indignity, and checks it with no harsher terms than this, *Friend, wherefore art thou come? Judas, betrayest thou the son of man with a kiss?* then he turneth unto the armed bands, and said unto them, *Whom seek ye?* they answered him, *Jesus of Nazareth.* Jesus saith unto them, *I am he.* The meekness of this answer astonished the soldiers, and the power that accompanied it made them go back and fall to the ground. And why did they not fall into Hell? the wicked enterprize they were presently about to do did justly deserve it, and how easie was it for him to have done it? But his goodness restrained him, he meant them no harm, but intended his fall to help them to rise; that the consideration of it, and the other evidences of his divinity,

nity, might one day bring them to a sense of their sin; nor will he any further employ his miraculous power, but only in the cure of an enemy, whom his too forward disciple had wounded. But this doth not abate their malice, they lay hold on him, and drag him away in great hurry and uproar, through that city where he had done so much good, and into which he had been lately received with joy and triumph, and loud acclamations, *Blessed is he that cometh in the name of the Lord.* They carry him from *Annas* to *Caiaphas*, from *Caiaphas* to *Pilate*, from *Pilate* to *Herod*, from *Herod* to *Pilate* again, treating him with all the indignities, all the instances of scorn and contempt that their malice could suggest unto them. Now tho' our extream impatience of ignominies and affronts, do much proceed from the pride and haughtiness of our spirits, yet is there in them a contrariety even to the innocent constitution of the humane nature; shame and disgrace are troublesome to all ingenuous spirits, so that tho' they could not raise any immoderate passion in our blessed Saviour, yet his blessed Spirit had a great abhorrence and detestation of that base
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and unworthy usage, which was infinitely heightned by the worth and excellency of the person who suffered it. What loyal heart can read or hear of the indignities done by the rude foldiers to our late Sovereign, but with regret and abhorrence? But alas! what are they, if compared with those that were put upon the King of Heaven? When they scoffed and reproached him, when they smote him on the cheek, and bound those hands which had cured so many diseases, and defiled that sacred face with spittle, which Saints and Angels delight to behold; all which he suffered with that meekness which the prophet had foretold, *He gave his back to the smiters, Isa. 50. 6. and his cheeks to them that pluck off the hair, he did not hide his face from shame and spitting.* They would needs be ingenious in their scoffings, and mock him in all his offices; he was a prophet, and they desire him to prophesie who it was that did smite him; he was a priest, and they bid him save himself as he did others; he was a king, and they crown him with thorns, and array him with scarlet, and put a reed in his hand, and in scorn salute him, *King of the Jews.* Add unto this the

violence done unto his virgin modesty, when he was stript naked in the view of the rude multitude. It is reported of some virgin martyrs, that God pitying their grief and trouble to have their nakedness discovered, when they were to be stript of their cloaths, did cover them with a vail of light, and send them to a modest and desired death; but the holy *Jesus*, who refused no shame, endured also this of nakedness, that we might be cloathed with his righteousness.

But tho' it pleased their malice to have him exposed to all indignities imaginable, yet nothing would satisfie it but his torment and his death; he hath already had trial of cruel mockings, and now he must have scourgings too; they whip him with violent and unrelenting hands, tearing his tender flesh, and making long furrows in it. And now *behold the man!* behold him in that sad miserable plight wherein *Pilate* brought him forth, thinking to have appeased the malice of the *Jews*, his head pierced with briars, his face blue with strokes, his hands bound, that he could not so much as wipe off the blood which trickled down his eyes, his whole body
dif-

discoloured with the marks of the scourge; from the top of his head to the sole of his foot there was no soundness in him, *was there ever any sorrow like unto his sorrow?*

There remaineth yet another scene, a very sad and dismal one; when nothing could prevail with the *Jews*, *Pilate* yieldeth, and delivereth our Saviour to their hands: they carry him away so faint and weak with what he had already endured, that he could not bear the weight of his cross, but another must carry it for him; but now they nail him unto it, hang him up betwixt two thieves, as the most notorious offender of the three. It cannot be expressed how painful this kind of death was, the very stretching forth of the arms without any weight, can hardly be endured any considerable time; but when the weight of the body did hang upon them, and thereby they tear the wounds that were made in the hands; when this torment was continued till pain alone had overcome the power of nature; and forced the Soul to dislodge without any hurt to the vital parts, scarce any could be invented more dreadful and cruel; to say nothing of the shame that attended it,

being only destin'd for the meanest slaves, and the greatest offenders ; those whom the lowness of their condition, or the greatness of their crimes, made unworthy of any respect. In this sad and painful posture did our Saviour hang, without any thing to comfort him ; the holy Angels, who were accustomed to serve him upon other occasions, do now disappear, not one of them to strengthen or relieve him ; as for men, miserable comforters are they all, the soldiers scoff him, those that pass by exult over him, a companion of his sufferings adds unto them by his reproaches ; his disciples had forsaken him, one of them had betrayed him, another forsworn him, a third run away from him naked, that he might not be apprehended with him. Indeed some devout women followed him out of the city, but their compassion did so little ease his grief, that he desired them to reserve their tears for the calamities that were to befall themselves,

Luke 23.
38. *Daughters of Jerusalem, weep not for me, but weep for your selves, and for your children.* He beheld the two persons that were the dearest to him in the world, his mother and his friend, sitting under the cross,

cross, but all that they could do was but to lament and mourn, and this but redoubled his sorrow; his blessed mother was bathed in tears, and felt the effects of old *Simeon's* prophecy, that *a sword should pierce through her Soul*; and the beloved disciple, who was wont to lie in his bosom, lay still very near his heart; and it was a real suffering unto him, to see the anguish and sorrow whereinto his sufferings had cast them. Whither then could he look for comfort but unto Heaven? To whom could he flee, but to the arms of his father? But O what strange, what astonishing words do we hear, *My God, my God, why hast thou forsaken me?* Wonder O earth, be astonished O ye Heavens! at this Men and Angels admire and stand amazed! goodness and innocence it self forsaken by the author and fountain of goodness, the Son of God deserted by his heavenly father! Certainly the Soul of our blessed Saviour was still united to the divine nature, and was still as dear unto his Father as before; only the joyful sense of the divine love was suspended for a while, the faculties of his Soul were discomposed, and a vail as it were drawn

before the eyes of his mind, which intercepted the light of his father's countenance; and that he felt not those refreshing emanations which in the course of his life the Deity conveyed unto him; and in that sad moment his mind seems to have been so intent upon his sufferings, that he was diverted from the actual consideration of that glory which he purchased by them. Now to be thus suspended from the perfect vision of God, to be divorced as it were from himself, and to lose the sense of those inward comforts which were wont to sustain him in all his adversities; how cutting must it needs be to his Soul, so pure and holy, and which had so high a value for the divine love? Consider then and see, *if ever there was any sorrow like unto this sorrow.*

Now it is finished, the sharp conflict is at a close, one cry more, and the blessed *Jesus bowed down his head, and yielded up the ghost*; no wonder then if the powers of Heaven and Earth be moved; the earth trembleth and shaketh, the rocks rent, the graves are opened, the vail of the temple was rent in two, the sun himself shrunk in his beams, and darkness cover-

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ed the face of the earth, which a learned man of *Greece* is said to have observed at that time, and from thence to have concluded, that either the God of nature suffered violence, or that the frame of the world was about to dissolve: *aut Deus natura patitur, aut machina mundi solvitur.* Thus we have given you some rude imperfect hints of his great and unspeakable sufferings, but O how little of them do we understand to very good purpose! It was for this reason the ancient fathers of the *Greek* Church in their Liturgy, after they have recounted all the particular pains as they are set down in his passion, and by all and every one of them called for mercy, do after all shut up with this supplication: *By thine unknown sorrows and sufferings felt by thee, but not distinctly known by us, have mercy upon us and save us.*

II. We proceed in the next place to consider the interest that we have in the sufferings of our Saviour: *Is it nothing to you?* Have you no interest nor concernment at all in them? Much certainly every way; we were the occasion of his sufferings, and the benefits of them redound unto us. When we see a person undergo any sad

and grievous punishment, we cannot choose but enquire into the grounds and occasions of their sufferings; and the rather if they have the reputation of innocence and integrity; and here not only the most innocent, but the most excellent person that ever was in the world, undergoes those dreadful sufferings which we mentioned before, who never had done any sin at all,

1 Pet. 2. *neither was guile found in his mouth; so*
22. that the judge who condemned him, behaved first to condemn himself by a solemn acknowledgment of his innocence; he had gone up and down all his days doing good unto men, and scattering blessings where he came, healing the sick, restoring sight to the blind, and making the lame to walk, the dumb to speak, and the deaf to hear, feeding the hungry, and instructing all that would vouchsafe to hear him; for which of all these good works is he punished? death is the wages of sin, how comes he to die that knew no sin? The

Isa. 53. 4. prophet *Isaiab* gives us the answer, *Surely he hath born our griefs, and carried our sorrows: yet we did esteem him stricken, smitten of God, and afflicted. But he was wounded for our transgressions, he was bruised*

bruised for our iniquities: the chastisement of our peace was upon him, and by his stripes are we healed. All we like sheep have gone astray: we have turned every one to his own way, and the Lord hath laid on him the iniquity of us all. Messiah was Dan. 9. 26. cut off, but not for himself. He bear our sins 1 Pet. 2. in his own body on the tree, and gave his Mat. 20. 24. life a ransom for many. 28. The race of mankind, by their apostacy from God, were become liable to his wrath, and all the dreadful effects of his vengeance; the eternal Son of God, the wisdom of the Father, whose delights were always with the sons of men, resolveth to make up the breach, and restore us again unto his Father's love; but first he must repair the honour of God, and secure the authority of the divine law, which could not be done but by some signal evidence of God's displeasure against sin, and some valuable compensation of the punishment which had been denounced against it; and therefore himself was pleased to take our nature upon him, appear in the similitude of sinful flesh, to lead a miserable and afflicted life in the world, and at last to offer it up as a propitiation for us; that Psal. 85. *mercy* and 10.

and truth might meet together, and righteousness and peace might kiss each other; Rom. 3. 26. and that God might at once be just, and also the justifier of him that believeth in Jesus. Thus then the blessed Jesus endured all these dreadful sufferings for us and for our sins; in vain do we exclaim against the treason of Judas, the malice of the Jews, the injustice of Pilate, we have ourselves and our iniquities to blame: our covetousness and ambition exposed him to poverty and contempt, our excess and intemperance made him hunger and thirst, our levity and foolish mirth were the occasion of the anguish and bitterness of his Soul, our sensual and sinful pleasures were the occasion of all the pains and tortures which he endured; and is it nothing unto us? Shall we think ourselves unconcerned in these sad effects, whereof we were the unhappy cause?

Again, we are concerned in our Saviour's sufferings, as the benefits of them redound unto us; *by his stripes we are healed.* Col. 1. 14. *We have redemption through his blood, even the forgiveness of our sins.* God was in Christ reconciling the world unto himself, not imputing their trespasses unto them;

them; we have access unto the throne of God, and *boldness to enter into the holiest* Heb. 10. 19, 20. *by the blood of Jesus, by a new and living way which he hath consecrated for us thro' the veil, that is to say, his flesh.* But this is not all, *God hath not only set him forth* Rom. 3. 25. *as a propitiation through faith in his blood, for the remission of sins that are past, but doth also for his sake bestow on us that grace, whereby we may be enabled to serve him in holiness and righteousness all the days of our lives.* An *amnesty* or act of oblivion for past offences would never have served the turn, we should presently have run our selves upon another score; nay, sin it self had been enough to make us miserable, tho' no other punishment had been inflicted upon us: and therefore he does not only cover our sins, but cures them; he forgives all our iniquities, and healeth all our diseases; as we are justified by his sufferings, so we are *sanctified too* Heb. 10. 10. *thro' the offering of the body of Jesus Christ once for all.* In a word, by the merits of our Saviour we are both reconciled unto God, and made partakers of the divine nature; we are both delivered from everlasting darkness, and made meet for the

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inheritance of the Saints in light: and now is it nothing to us? Can we think our selves unconcerned in these sufferings, from which we reap so great, so unspeakable advantages?

III. Having spoken of the greatness of our Saviour's sufferings, and the interest which we have in them, we think we should need to say little of the third particular which we proposed; you cannot but be convinced that we ought to regard and consider them. Were it nothing to us, the very strangeness of the thing would deserve notice; the holy Angels desire to pry into this mystery, they will contemplate and admire it to all eternity; and surely we are far more nearly concerned. What an unaccountable dulness and negligence is it then for men to go up and down the world amusing themselves with every trifle, hearing and telling of news, about matters of the smallest importance, and never to consider the stupendious sufferings of their dying Saviour; they walk to and fro, they come and pass, and scarce vouchsafe to look upon him; or if they chance to cast their eyes that way, it is a very short and overly view, they presently turn them
away;

away; and this occasions the complaint of the text, *'Is it nothing to you all ye that pass by.* But sure I am we can no where behold an object so worthy of our most serious and solemn regards: The whole world does not afford so useful and edifying a prospect; here it is that we may best learn the horrid and heinous nature of sin, which could not be pardon'd at a smaller rate; here it is that we may discover most of the divine bounty and goodness to mankind, and the inexpressible love of our blessed Saviour and Redeemer, which are the most important lessons that we can learn: This made the blessed Apostle to determine to *know nothing but Christ and him crucified,* Rom. 8. *to count all things but loss to the excellency of the knowledge of Christ Jesus his Lord.* Let me therefore exhort you to fix the eyes of your mind, and call up your most serious attention; reach hither the hand of your faith, and thrust it into the hole of your Saviour's side, put your fingers into the print of the nails, lay to heart all the passages of his lamentable story; and this cannot choose but melt your hearts, unless they be harder than the rocks, and deafer

Lam. 3.
51.

dearer than the bodies in the grave. Let us fix our eyes, I say, on this astonishing object, till our eyes affect our heart, that while we are *missing the fire may burn*: let us mourn for those sins wherewith we have crucified the Lord of glory, and be grieved that ever we should have put him to so much anguish and pain; and let us vow a perpetual enmity against our lusts and corrupt affections, which would crucifie him afresh, and put him unto open shame. Let us consider and admire the wonderful love of our dying Saviour, that our Souls may be kindled with reciprocal flames, wherein we may offer up our selves as a living and acceptable sacrifice unto him; that thus *Christ dwelling in our hearts by faith, we may be rooted and grounded in love; comprehending with all saints what is the breadth, and length, and depth, and height; and knowing the love of Christ which passeth knowledge, that so we may be filled with all the fulness of God.* Such meditations and exercises as these will purifie and raise our Souls, and best dispose us for approaching to the table of the Lord; and the Lord pour out upon us *the spirit of grace and supplication,* that

that we may look upon him whom we have pierced, and mourn for him as one mourneth for his only son, and be in bitterness for him as one that is in bitterness for his first-born.





A
 PREPARATION
 FOR THE
Holy Sacrament.

JOSH. III. 5.

Sanctifie your selves: for to morrow the Lord will do wonders among you.



WHEN God is to make any signal discovery and manifestation of himself to his people, he calleth them to solemn preparation, that they may be in a fit posture to attend and receive it. Three eminent instances whereof we meet with in the travels of his ancient people of *Israel*;

first

first is in *Exodus* 19. 10. where being to descend upon Mount *Sinai* to promulge a law, and enter into a covenant with them, the Lord said unto *Moses*, *Go unto the people, and sanctifie them to day and to morrow, and let them wash their cleaths, and be ready against the third day: for the third day the Lord will come down in the sight of all the people.* Thus also when he was at once to satisfy and punish the inordinate appetite of that people who loathed the Manna, and lusted after flesh; by bringing innumerable quails from the sea, and causing them to fall about their camp, he commanded *Moses* to say unto Num. 11. 18. the people, *Sanctifie your selves against to morrow, and ye shall eat flesh.* A third instance is that of the text, the Lord had brought his people to the borders of *Canaan*, and was now to give them the seising and possession of that promised land: he was to divide the waters of *Jordan* before them, and thereby both facilitate their passage, and assure their possession: *Hereby*, said *Joshua*, *ye shall know that the living God is among you, and that he will without fail drive out from before you the Canaanites, and the Hittites, and the Hivites;*

Z and

and the Perizzites, and the Girgassites, and the Amorites, and the Jebusites. Behold the ark of the covenant of the Lord of all the earth, passeth over before you into Jordan. And it shall come to pass, as soon as the soles of the feet of the priests that bear the ark of the Lord, the Lord of all the earth, shall rest in the waters of Jordan, that the waters of Jordan shall be cut off from the waters that come down from above: and they shall stand upon an heap. Now to dispose them for so great a mercy, Joshua gives them this advertisement in the text, Sanctifie your selves: for to morrow the Lord will do wonders among you.

And sure this same advertisement must needs be very seasonable to us, who are expecting that God will manifest himself to morrow in this place, in a way no less glorious, and far more comfortable and advantageous, than any of those we have mentioned unto you. We hope he will descend from the habitation of his glory, that he will rend the Heavens, and

Heb. 12.
18, 19, 20.

come down into this house, not with fire, and blackness, and darkness, and tempest, and the sound of a trumpet, and the voice of words, which they that heard, intreat-

ed.

ed that the word should not be spoken unto them any more : because they could not endure that which was commanded : But with the gentle and enlivening flames of love, with the refreshing beams of divine light, with the still and quiet whisper of his holy Spirit, which are only heard in calm and silent Souls. He is coming to proclaim another law, a law of liberty and love, to enter into a new and better covenant with us, not according to that covenant which he made with the house of Israel, in the day when he took them by the hand to lead them out of Egypt ; but this is the covenant he maketh with us, that he will put his laws into our minds, and write them in our hearts ; and he will be to us a God, and we shall be to him a people : that he will be merciful to our unrighteousness, and remember our iniquities no more.

Heb. 8. 9,
10, 11.

To morrow the Lord will give us flesh to eat, not the flesh of quails and feathered fowls, to sustain this crasy and decaying frame, but *the flesh and blood of the son of man*, that flesh which is meat indeed, and that blood which is drink indeed, which giveth life and everlasting happi-

ness to the Soul, and consigneth these mortal bodies to a blessed resurrection: *Joh.6.54. for whoso eateth my flesh, and drinketh my blood, (saith our Saviour) hath eternal life, and I will raise him up at the last day.*

To morrow the Lord will open a passage for his people towards the *heavenly Canaan*, place them as it were in the confines of that *promised land*, in the suburbs of happiness and glory: at least he will shew them a token for good, and sign a right and security unto it: and tho' floods of sin and sorrow were ready to overwhelm their Souls, he will restrain and divert *Psal.32.6. them: surely in the floods of great waters they shall not come near unto them.* What fitter terms could we therefore choose to bespeak you in, than those of this holy man, *Sanctifie your selves: for to morrow, &c.*

The words contain an exhortation, and a reason inforcing it: In applying them to the present occasion, we shall invert the order, and handle the latter part of the text first, because of the influence it hath on the former; we shall first tell you what those wonders are which the Lord is to do among us to morrow, the consideration
of

of them being of great use both to excite us to sanctifie and prepare our selves, and also to instruct and direct us in it.

I. What then are those wonders we expect to see? A little bread broken and divided among us, a little wine poured forth and drunk: is there any thing to surprize or amaze us here? What better is this than our ordinary entertainment at home?

Are not Abana and Pharphar, rivers of ^{2 Kings 5.}
Damascus, better than all the waters of ^{12.}
Israel? Such may be the thoughts of profane and ignorant fools. For the outside of this ordinance is very poor and mean, hath nothing in it that may dazzle or delight the vulgar eye, that may please or affect a carnal mind: but those whose eyes are opened to right apprehensions of spiritual and divine things, can easily see thro' this course and contemptible vail, and discern astonishing wonders in this ordinance, wonders of power, and wisdom, and love.

If we consider what is represented to us in this Sacrament, we have therein occasion to behold the most wonderful and astonishing spectacle that ever was seen in this lower world, the only begotten Son

of God suffering for the sins of the world, the Lord of glory hanging betwixt two
 Gal. 3. 1. thieves; for in this ordinance *Jesus Christ is evidently set forth as crucified before our eyes.* We may read and hear of it at other times, but this is a more clear and solemn representation of it, our dying Lord commanded us to *do it in remembrance of him.* Here our thoughts are more fixed, and our meditations higher raised, we get a nearer and more advantageous prospect, and our faith comes not only by the ear, our other senses contribute unto it, that we may say in some sense with the beloved disciple, that we
 Joh. 1. 1. have not only heard, but have *seen with our eyes, we have looked upon it, and our hands have handled the word of life.* 'Tis true there might have been contrived a more sensible resemblance, and tragical representation of the death of Christ; that spectacle represented upon the *scene* would perhaps affect our senses and fancy more, and might sooner draw tears from our eyes, and occasion some warm and affectionate passion. But it is a mean and low devotion that is seated in the inferior faculties of the Soul, which outward
 objects

objects do excite by their natural strength, without the exercise of the Soul's *considering* and *meditating powers*: and therefore (as one hath well observed) "the representation of Christ's death in the sacrament is so ordered, that it might both help the Soul, and leave it something to do in forming its own apprehensions and resentment." In it we see so much as to awaken our Souls, but not so much as to keep them awake without themselves: the outward object serves to excite our faith, but then leaves it to its proper exercise and employment. Faith takes the hint which sense doth give, and in the sacramental bread and wine can behold the blood and wounds of our blessed Saviour: it placeth us as it were at the foot of his cross, and makes us observe the whole transaction. And thus that holy ordinance we are to celebrate, presents to our view the wonderful redemption of mankind, which shall be the admiration of Men and Angels to all eternity: so that if there were not more, on this account we might say in some sense, *To morrow the Lord will do wonders among you.*

But this is not all, this sacrament doth not only represent a wonder that is already past, but exhibits one anew: the bread and wine that we receive, are not bare and empty signs, to put us in mind of the death and sufferings of Christ: Our Saviour calls them *his body and blood*, and such without question they are to all spiritual purposes and advantages. We are not obliged to believe, that after consecration the bread and wine do vanish, and the body and blood of Christ succeed in their room, our sense and our reason do assure us of the contrary, the scripture doth no where affirm it, nor did ever the ancient church believe it, nor is it possible to conceive the use or benefit of this strange and unintelligible change. *It is the spirit that quickneth, the flesh profiteth nothing*, these words of our Saviour are *Joh. 6. 63. spirit and life*, are to be understood in a vital and spiritual sense. But tho' these elements be not changed in their nature and substance, yet they undergo a mighty change as to their efficacy and use, and that food which could before but yield a little refreshment to the body, is now become a mean to nourish and strengthen the Soul,

Soul, an instrument to convey unto us all those blessings that the body and blood of our Saviour can afford us.

As under the law a part of some sacrifices was burnt on the *altar*, and a part was eaten by those for whom they were offered, so our blessed Saviour having offered up himself on the *altar* of the *cross*, as a propitiation for the sins of men, did substitute these holy symbols in place of his body and blood, that we by feasting on them might get an interest in that sacrifice, and be partakers of the atonement that was made, and the pardon that was purchased by him.

Again, in this sacrament Christ doth convey himself into the Souls of men, and taketh stronger possession of them; as after the sop Satan entred into *Judas*, so with these holy elements Christ entereth into the hearts of his people, becomes the food and nourishment of their Souls, he diffuseth himself thro' all their faculties, and animates them with his life and spirit, that they may have no will or affections of their own, no desires or inclinations different from his, but that every pulse may answer the motions of his heart,
and

and all their powers be actuated and enlivened by his spirit. In a word, that it Gal. 2. 20. may not be any more they, *but Christ that liveth in them.* Thus are we fed and nourished by the body and blood of Christ, while the power of the Godhead doth diffuse its vertue and operation into the humane nature, to the enlivening the hearts of those who do rightly receive these sacramental pledges.

And thus I hope you see what wonders the Lord is to do among us; it was a signal miracle he wrought at the feast, when he turned water into wine, but sure it is a greater and more important one, to turn bread and wine into his body and blood, in that sense we have been explaining: it was a great matter to feed a multitude with a few loaves and small fishes, but a greater it is to make a little bread and wine become the mean of nourishment to so many Souls: and were our eyes opened to the discerning of spiritual things, we should see greater wonders wrought, and more gracious miracles performed by the body and blood of our Saviour, than those which were done by the touch of his sacred body, while he lived here among
men.

men. I shall conclude this point in the words of *St. Chrysostom*, only desiring they may be understood according to what hath been already said, making some allowance for the rhetorical and hyperbolick style, *ὄρα ἰδὼς τοῦ κρείον ἱεθουμένον, &c.* “When
“ thou dost behold the Lord of glory of-
“ fered up, and the priest performing the
“ sacrifice, and the people round about,
“ dyed and made red with that precious
“ blood, where, I pray thee, dost thou
“ conceive thy self to be? Canst thou
“ think thou art yet upon earth, and
“ conversing amongst mortal creatures, or
“ art thou not rather on a sudden trans-
“ ported into Heaven? Dost thou not
“ lose all thoughts of the body, and with
“ a pure mind and naked Soul behold the
“ things that are done above.” O the
wonderful mercy and goodness of God! he who sitteth with the father above, is at the same time present here below, and gives himself to all who will receive and embrace him. — Compare this if you will with another miracle; imagine you see the great *Elias* with an infinite number of people about him, the sacrifice laid upon the stones, and all the rest quiet
and

and silent, while the prophet poureth forth his prayers, then the fire coming down on a sudden from Heaven, and consuming the sacrifice. Truly these things are strange and full of wonder, but yet are far inferior to our sacred and tremendous mysteries; for here the priest doth not bring fire, but the Holy Ghost; he prayeth not that a flame may descend from Heaven to consume the holy things before him, but that the divine grace influencing the sacrifice, may thereby inflame the hearts and souls of all the people, and render them more pure than silver tried in the fire. Doubtless when these sacred and venerable mysteries are performing, the holy Angels do stand by, and the place is full of blessed and glorious Spirits, who delight to look and pry into them, and all the orders of the heavenly host shout and raise their voice together.

[The rest is wanting.]



O F T H E

Importance and Difficulty

O F T H E

Ministerial Function,

Preached before the Synod of ABERDEEN.

2 COR. II. 16.

Who is sufficient for these Things?

Everend and dearly beloved Men, Brethren, and Fathers, it is one of the advantages of that peace and tranquillity wherewith Almighty God is pleased to bless this poor Church, that the officers of it have liberty of assembling together on these occasions for mutual counsel and assistance in the exercise of their holy function: and indeed if there were no matter of publick deli-

deliberation, yet ought we gladly to embrace the opportunity of seeing one another's faces, not only that we may maintain and express a brotherly correspondence and affection, but also that we may animate and excite one another unto greater measures of diligence and zeal; as coals being gather'd together do mutually receive and propagate some new degrees of vigour and heat. This I have always look'd upon as none of the meanest advantages of these synodical meetings, and shall think my self very happy if my poor endeavours in the performance of this present duty, may, by the divine blessing, contribute any thing towards this excellent and desirable purpose. To this end I have made choice of a text, which I hope may afford us some useful meditations for stirring up and awakening in our Souls a deeper sense of those great engagements under which we lie.

The blessed Apostle, in the former verse and beginning of this, has been speaking of the different success the Gospel did meet with among those to whom it was preached; that it was not like those weak and harmless medicines, which if they do

no good, are sure to do no hurt, but like some perfumes which are comfortable and strengthening to the wholesome, but troublesome and noxious to the weak; so doth it prove a vital favour to those who receive and obey it, but a most deadly poison to all who reject and despise it; for *we are unto God a sweet savour of Christ, to them that are saved, and in them that perish; to the one we are a savour of death unto death, and to the other a savour of life unto life.* And then he takes occasion to consider what a great matter it is to be employ'd in those administrations wherein the happiness and misery of mankind is so nearly concerned, *ὅτι τίς ἀρξὴς ταῦτα, &c.* and *who is sufficient for these things?*

We shall not detain you with an explication of the words; two things I conceive are imply'd in them. I. The importance. II. The difficulty of the Ministerial function: for if a business be of small concern, it is little matter who have the management of it; there is no great harm done if it miscarry, any body is sufficient for that thing. On the other hand, let the matter be never so weighty, if there be no difficulty in it, there needs no extraordinary

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nary endowments in those to whom it is committed: common prudence, and a little care, will suffice, there is no likelihood that it can miscarry. But the work of the Ministry is at once so important and so difficult, of so great consequence, and so hard to be performed, that there is a great deal of reason for an emphatick interrogation, *Who is sufficient for these things?*

First, Let us fix our thoughts a while on the weight and importance of the Ministry, and we shall find that it is a greater burden lying on our shoulders, than if the greatest affairs of this world were devolved upon us, and we did hold up the pillars of the earth. This will appear, whether we consider the relation we stand in to the Almighty God, or the charge of the flocks we have committed to us.

To begin with the first. That infinite Majesty which created, and doth continually uphold the earth, and all things in it, as the just owner and Lord of the whole creation, (for all are his servants, and must obey his will) is yet pleased to claim a special property in some things which he chooseth for himself, and employeth for
pecu-

peculiar designs. Nevertheless of old did he choose a house for himself, and a place to be called by his name. At Salem was his Psal. 76. 2. tabernacle, and his dwelling-place in Zion. The Lord loved the gates of Zion more than all the dwellings of Jacob. And the Church in all ages hath thought it fit to separate some places from vulgar and common use, and to appropriate them to the service of God. Again, tho' all times and seasons belong unto God, yet hath he set apart a day for his worship, and sanctified a *Sabbath* for himself. All men are created for the honour of God, and are infinitely obliged to serve him; yet because the greatest part of mankind are too much engaged in worldly affairs, and have their Souls fetter'd in the distracting cares of this life, and almost buried in their bodies, it hath pleased the divine wisdom to call forth a select number of men, who being delivered from those intanglements, and having their minds more highly purified, and more peculiarly fitted for the offices of Religion, may attend continually on that very thing. Religion is every man's general calling, but it is our particular calling too, and while the labourer is at

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his plough, the crafts-man at his forge, and the merchant in his shop, the Minister ought to be employed in the exercise of devotion, for the advancing the interest of piety, and the honour of our Maker. My beloved, ye are deputed as it were by the whole creation, at least by the inferiour world, to present their homage and service to God, and to praise him for all his works. Ye ought to maintain a correspondence betwixt Heaven and Earth, to deprecate the wrath of God, and avert his vengeance and plagues from mankind: Your business is the same with that of the holy Angels: You dwell in the house of God, and should be continually praising him. And this is an employment so holy, that were our Souls as pure as Cherubs, as zealous and active as the blessed Spirits that are above, we should yet have reason to cover our faces, and to be swallowed up in a deep sense of our own insufficiency for these things. And what is sinful dust and ashes, that he should stand in so near a relation unto the Lord of Glory? What is man (O blessed God) that thou shouldst choose him, and cause him to approach
unto thee? That he should dwell in thy courts,

courts, and be satisfied with the goodness of thy house, even of thine holy temple. The priesthood under the law was a very sacred and venerable thing, and no prophane hand might intermeddle with the meanest offices that belonged unto it; all the zeal and seemingly religious care that *Uzzab* had for the tottering ark, served not to excuse his presumption when he intruded upon the levitical function: but certainly as the Gospel Ministry is so much more excellent and sublime, being intrusted with the administration of those holy mysteries which were but shadowed in the former, how pure and holy ought those lips to be, by which God speaketh unto his people, and by which they speak unto him? which sometimes pronounce those powerful and effectual sentences of *absolution* and *excommunication*, that are so surely ratified in Heaven: and those hands which are employed in the laver of regeneration, and to handle the bread of life. *Hi sunt*, saith holy *Chrysoptom*, *de Sacerd.* Lib. 3. *quibus*, &c. “These are the men
“ that assist at the pangs of the new birth,
“ and to whom baptismal regeneration is
“ committed; by these we put on Christ,

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“ and are buried with the Son of God, and
 “ so become members of that blessed head:
 “ upon which account the sacerdotal fun-
 “ ction is more creditable than that of
 “ kings and princes, and we owe more ho-
 “ nour unto priests than unto parents them-
 “ selves; for they have begotten us of blood
 “ and of the will of the flesh, but these are
 “ the authors of that nativity which we
 “ have from God; that adoption, whereby
 “ thro’ grace we become the children of the
 “ most high.” And again, the same Father
 speaking of the sacerdotal power, expresses
 it in these terms: *Qui terram incolunt atq;*
in ea versantur his commissum est, ut ea
quæ in cælis sunt dispensent, &c. “ Men
 “ that live on earth do dispense the things
 “ that are in Heaven, and are intrusted
 “ with a power that neither Angels nor
 “ Arch-Angels can pretend unto, for to
 “ none of these was it said, *What ye bind*
 “ *on earth shall be bound in Heaven.*”
 “ Earthly princes have the power of bind-
 “ ing, but it is only the bodies of men;
 “ these bands that I speak of take hold
 “ of the Souls of men, and reach unto the
 “ very Heavens, so that God doth ratifie
 “ above, what the priest determines below,
 “ and

“ and his servants decrees are ratified by
“ their Lord. *The Father hath given all*
“ *judgment to the Son*, but now it seems
“ the Son does deliver it to the pastors
“ of the church ; and so eminent is this
“ authority, that one would think the
“ persons invested with it must needs be
“ raised above the common condition of
“ men, and exempted from humane affe-
“ ctions, and as it were already placed in
“ Heaven.” Thus far this holy father ;

nor can I pass by what he says of that ineffable privilege of the celebration of the holy Sacrament, tho’ some of his expressions being figurative and hyperbolical, have been abused by the *Romish* party ;
Dum conspicis dominum in immolatione & sacerdotem sacrificio incumbentem, &c.

“ When thou dost behold the Lord of
“ glory offered up, and the priest per-
“ forming the sacrifice, and the people
“ round about dyed as it were and made
“ red with that precious blood, where I
“ pray thee dost thou conceive thy self
“ to be ? Dost thou think thou art on
“ earth, and conversing among mortal
“ creatures ? Or art thou not rather on
“ a sudden transported into Heaven ? Dost

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“ thou not lose all thoughts of the body,
“ and material things, and with a pure
“ mind and naked Soul behold the things
“ that are done in those regions above?
“ And when the Minister has invoked the
“ divine Spirit, and performed those re-
“ verend and dreadful mysteries, and
“ holdeth the Lord of all things in his
“ hand, tell me I beseech you in what
“ order of things we are to place him?
“ What uprightnes, what purity is re-
“ quired of him? What hands should
“ they be that administer those things?
“ What lips that utter and pronounce
“ those words? For at that time the
“ holy Angels stand by the priest, the
“ place is full of blessed Spirits, who de-
“ sire to look into these things; and all
“ the orders of the heavenly host do shout
“ and raise their voice together, as we
“ may easily believe if we consider the
“ work that is then in hand.” I cannot
stand to relate all that this excellent per-
son speaketh to the same purpose, but
shall proceed to the next thing we pro-
posed.

The weight and importance of the Mi-
nisterial function, considered in relation to
the

the people committed to our charge. We are not intrusted with their fortune and estate, nor with their bodily health and welfare, nor with the affairs of state, or the interest of kingdoms, tho' indeed Religion hath no small influence on these, and the labours of *Ministers* (if successful) would contribute exceedingly to the publick tranquillity, and the present felicity of men : but our main business lieth another way, we have to do with rational and immortal Souls, those most noble and divine substances which proceeded from God, and are capable of being united to him eternally ; but withal in hazard of being eternally separated from him ; these ἀποισβήματα τῶ Θεῷ καὶ σαλευνόν, as *Synefius* calls them, *these stakes between God and the Devil* ; and on us it doth in some measure depend to whose share they shall fall, whether they shall be Angels or Fiends. We may say with reason of our work, what the painter did vainly boast of, *laboramus Æternitati*, the impresses we make shall last for ever. My beloved, the most serious of our thoughts come very far short of the inestimable worth of the *depositum*, that treasure which is com-

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mitted to our care. He who did create and redeem the Souls of men, doth best understand their value, and we see what esteem he putteth upon them by the pains he is pleased to take about them. Their salvation was contrived before the mountains were brought forth, before the foundation of the earth was laid, the design was formed from all eternity; and glorious are the methods by which it is accomplished. *Huc magistra lex tendit. Huc inter Christum & legem interjecti prophetae.* (saith St. Greg. Naz.) “At this both
“the law and the prophets did aim.” *Huc exinanita Deitas, huc assumpta caro, huc nova illa mixtio.* “To this purpose did
“the Deity empty it self, and was cloath-
“ed with the humane nature; to this
“purpose was that strange and wonder-
“ful conjunction, God and man united
“together.” Hitherto did all the actions and all the sufferings of our blessed Saviour aim, for this he was born, and for this he did die; and shall we undervalue the price of his blood, or think it a small matter to have the charge of those for whom it was shed? It is the church of God we must oversee and feed, that church
for

for which the world is upheld, which is sanctified by the Holy Ghost, on which the Angels themselves do attend; what a weighty charge is this we have undertaken? *Who is sufficient for these things?*

That these matters may yet take the deeper impression on your hearts, let us farther consider the dreadful consequences of miscarriage in the discharge of the Ministerial function; and we shall find that it reflects a great deal of dishonour on the divine Majesty, and on our blessed Saviour; that it doth very much hazard the Souls of our people, and certainly ruin our own. I say, it doth reflect dishonour on Almighty God, as the faults of servants do commonly prejudice the reputation of their masters, and the failings of ambassadors are imputed to their princes. We stand in a nearer relation to God, and are supposed to be best acquainted with his will, and to carry the deepest impressions of his nature on our minds; and ignorant people will entertain the meaner thoughts of the holiness of God, when they miss it in those who are called his servants. Certainly it is no small reproach which the faults or miscarriages of Ministers

sters do bring upon the ways of godliness, and the holy Religion we profess. It is no small affront that is hereby put on the blessed author of it, greater without question than all the malice and spite of his open enemies is able to practise; for hereby he is crucified afresh, and put unto open shame. And O how great is the hazard our poor people do run by our negligence or failings, even as much as the worth of their Souls amounteth unto! If the watchmen be not faithful, and give not timely warning, the sword will readily come, and the people be taken away in their sins. *Causa sunt ruinae populi sacerdotes mali.* Like people, like priest; will still be a proverb of a general truth. But if the negligence and miscarriage of a Minister doth hazard the Souls of others, it doth certainly ruin his own: which made St. *Chrysostron* say, *Equidem ex ecclesie ministris non arbitror multos seruari;* words so terrible, that I tremble to put them into *English*; and yet if a man should speak fire, blood, and smoke, if flames could come out of his mouth instead of words, if he had a voice like thunder, and an eye like lightning, he could not

suffi.

sufficiently represent the dreadful account that an unfaithful pastor shall make. What horror and confusion shall it cast them into at the last day, to hear the blood of the Son of God plead against them, to hear our great Master say, it was the purchase of my blood which ye did neglect; God died for these Souls, of whom ye took so little pains; think not therefore to be saved by that blood which ye have despised, or to escape the torments whereunto many others are plunged through your faults. By this time I hope it doth appear, that the work of the Ministry is of great weight and importance, that much doth depend on the right discharging of it, and that miscarrying in it is the most dangerous thing in the world.

II. The second thing we had to speak to, is the difficulty of managing this charge aright; and this will appear if we consider, 1. The end and design of the Ministerial function. 2. The impediments we have to overcome in the prosecution of that end. And, 3. The several sorts of duties and exercises incumbent upon us. As for the first, The great business of our calling is to advance the divine life in the
world,

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world, to make Religion sway and prevail, frame and mould the Souls of men into a conformity to God, and superinduce the beautiful lineaments of his blessed image upon them, to enlighten their understandings, and inform their judgments, rectifie their wills, and order their passions, and sanctifie all their affections. The world lieth in sin, and it is our work to awaken men out of that deadly sleep, to rescue them out of that dismal condition; we are the instruments of God for effectuating these great designs, and tho' we be not accountable for the success, when we have done what lieth in our power, yet nothing below this should be our aim, and we should never cease our endeavours, until that gracious change be wrought in every person committed to our charge: And if any think this an easy work, let them pitch on some person of their acquaintance whom they know to be addicted to some one particular vice, and try whether it be easy to reclaim him. Perswade the drunkard if you can to forsake his cups, the covetous wretch to part with his money, reason but the wild gallant into serious thoughts, and a grave and
sober

sober deportment; try to purge your neighbourhood of gross crimes and scandalous vices, and persuade those that live about you to live at least as becomes men. In this you have the advantage of dealing with that self-love which does prevail in them; you may easily convince them that the practice of these virtues you recommend would contribute much to their temporal felicity, to those interests of pleasure, advantage and honour, to which they have the greatest regard: and yet you shall find even this task not easy to be performed. But to raise men unto the greatest heights of mortification and self-denial; to make them truly humble, meek and resign'd to the will of God; to overpower that selfish principle which is so deeply rooted in the constitution of our Souls, and doth so readily insinuate it self into all our affections and designs; to set divine love and universal charity upon the throne, that the honour of God, and the welfare of others, may be as dear unto men as their own concerns; to have Religion become another nature unto them, and they as it were a living law unto themselves; this, this is so great and wonderful

derful a change, that as only Omnipotence is able to produce it, so certainly they have a mighty task who are employed as instruments in it.

Again, let me appeal to the conscience and experience of every one, what difficulty they find in dealing with their own Souls, in regulating their own passions, and in mortifying their own corrupt affections; yet here we have the advantage of a nearer application, we can carry home our reasons with more force upon our selves than others, our thoughts and meditations must be more clear and lively than our words and expressions are; if it be hard then to persuade our selves to be good, it is sure much harder to persuade others to be so.

Consider in the next place the enemies we have to encounter with, which oppose the design of our employments; *we wrestle not against flesh and blood, but against principalities and powers*; all the forces of hell are up in arms against us, all the powers of darkness do continually oppose us, and little do we know those hidden arts whereby these accursed spirits do apply themselves to the Souls of men, to suggest
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and insinuate their temptations. The world also, with all its cares and pleasures, is daily fighting against us, and there is no estate or condition in it, but what is surrounded with a thousand temptations. The poor are so much taken up in providing for the necessities of this life, that they can hardly be persuaded to think upon another; the rich are commonly drowned in sensual pleasures, and our Saviour tells us, *it is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of Heaven.* The influence of sensual objects is very strong, and tho' the possessions of the other world be as far beyond our enjoyments here, as this world is above nothing, yet because the things of this world are present, and are ever and anon offering themselves unto us, and beating upon our senses, therefore they do too frequently prevail against all the persuasions of Reason and Religion too. And what shall we say of the evil company and bad example that inveigles the Souls of men; we perhaps see them once a week, and bring them to some degree of sobriety and a sound mind, but then their wicked neigh-

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neighbours, and the companions of their sin, do meet them every day, and by their counsel and example obliterate any good impression that has been made upon them: and hereby we lose more in a week, than we are able to recover in a whole year. But the greatest enemies we have are those within the Souls of men, their deprav'd affections, their lusts and corrupt inclinations. When physicians undertake the cure of bodily distempers, they have the consent of the party, he is ready to comply with their prescriptions; but our greatest difficulty is in dealing with the wills of men, and making them consent to be cured: they hug the disease, and shun the medicine as poison, and have no desire to be well. Hence it is they do all they can to keep us strangers to their Souls, and take as much pains to conceal their inward distempers, as they ought to do in revealing them. We have justly shaken off the tyranny of the *Romish* confession, but alas! our people go too far in the other extreme; and because they are not obliged to tell every thing to their pastors, in effect they acquaint them with nothing at all. Perhaps some persons lying under
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some terrors and trouble of mind, may apply themselves unto us to give vent to the fire that burneth within them, but otherwise they content themselves to see us in the pulpit, and care not how little we be acquainted with their temper and way. It will be long ere any come to tell us, that they find themselves proud, or passionate, or revengeful, and enquire how they shall get these vices subdued; that they are covetous and uncharitable, and beseech us to tell them how they shall amend; to acquaint us with their temptations, and to learn the fittest methods to oppose them. We are seldom troubled with addresses of this nature, and it is hard to do any thing towards a cure, when they will not let us know the disease.

The difficulty of the Ministerial function will further appear, if we will consider the several duties and exercises of it; we shall but touch at some of them at present, and may perhaps have occasion to speak more in the application.

Catechizing is a necessary but painful one, it is no small toil to tell the same things a thousand times to some dull and

ignorant people, who perhaps shall know but little when we have done; it is this laborious exercise that does sometimes tempt a Minister to envy the condition of those who gain their living by the sweat of their brows, without the toil and distraction of their spirits.

Preaching is an exercise that many are ambitious of, and none more than those that are least qualified for it; and it is probable the desire of this liberty is no small temptation to some of our giddy people to go over to that sect and party, where all ranks, and both sexes, are allowed the satisfaction to hear themselves talk in publick: but 'tis not so easie a matter to perform this task aright, to stand in the presence of God, and to speak to his people in his name, with that plainness and simplicity, that seriousness and gravity, that zeal and concern, which the business requires; to accommodate ourselves to the capacity of the common people, without disgusting our more knowing hearers by the insipid flatness of our discourse; to excite and awaken drowsy Souls, without terrifying and disturbing more tender consciences; to bear home
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the convictions of sin, without the appearance of some personal reflection; in a word, to approve our selves unto God *as workmen that need not be ashamed, rightly dividing the word of truth.* 2 Tim. 2: 15.

Discipline is an edged tool, and they had need be no fools that meddle with it. It is a hard thing to manage the processes of the censures of the church with such care and prudence, that may neither encourage flagitious persons by our remissness, nor tempt to irritate others by needless severity; nor give advantage to captious and troublesome men for want of some legal formality.

But certainly the greatest and most difficult work of a Minister, is in applying himself particularly to the several persons under his charge, to acquaint himself with their behaviour, and the temper of their Souls, to redress what is amiss, and prevent their future miscarriages. Without this private work his other endeavours will do little good, and considering the great variety that is among the humours and dispositions of men, (equal almost to that of their faces) this must needs be an infinite labour. 'Tis the art of arts (saith

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Gregory Nazianzen in his *Apologetick oration*) and the most difficult of all sciences, to govern such a manifold and various creature as man; and another *Gregory* hath written a whole tractate, *of the diversity there is amongst mens tempers, and the several ways of dealing with them.* What a martyrdom is it for some modest and bashful tempers, when they find themselves obliged to use freedom and severity in reproving the faults of those, who in quality or age are above themselves! And O what a hard matter it is to deal with people that are ready to leave the world, and step in upon eternity! when their Souls do as it were hang on their lips, and they have one foot (as we use to say) already in the grave! The Minister is seldom sent for till the physician has given the patient over, and then they beg him to dress their Souls for Heaven, when their winding sheet is preparing, and their friends are almost ready to dress the body for the funeral. Now tho' some of these have lived well, and like the wise virgins have oil in their lamps, yet it is a great matter to calm them, and to dispose their Souls for that great change they are presently

sently to undergo. But alas! it fares otherwise with the greatest part; they are yet strangers to the ways of Religion, the work of their salvation is yet to begin, and their lusts to be mortified, their corruptions subdued, the whole frame of their Souls to be changed; and tho' they have scarce so much strength as to turn them on their beds, yet their warfare against principalities, powers, and spiritual wickedness is but newly commenced; their work is great, their disadvantages many, and the time very short that is before them. Perhaps they are dull and insensible, and we shall hardly persuade them of their danger; they will acknowledge they are sinners, and so are all others as well as they; they trust in the mercies of Christ, and have confidence enough of their salvation, and cannot be persuaded they want any thing that is necessary for the same. Others of these again are seized with fear, and call for the Minister to comfort them; what shall he do? Shall he tell them that all their terrors are just, and it is now too late to repent? I know some divines are peremptory in this case, and think they should be left in despair:

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but sure it were a sad employment for a Minister to go to visit a dying man, only to tell him he is damned; and withal 'tis too great boldness in us to limit the grace and mercy of God. True and sincere repentance will never come too late, but certainly a death-bed repentance is seldom sincere; and it is hard either for the Minister or the man himself to tell, whether it be only the fear of Hell, or a true and godly sorrow that he feeleth in his Soul. All that a Minister can do, is to press him to all possible seriousness, and to resign himself to God for the event; or to lay before him in general, the terms and conditions of the Gospel-covenant: the application will be hard and uncertain.

These and many more are the difficulties of the Ministerial function; it was not without a great deal of reason that one of the Fathers did call it, *Onus angelicis humeris formidandum*; "A weight under which Angels shoulders might shrink." Hence it was that the holy men of old have been so mightily afraid to undertake it; *Jeremiah*, who was sanctified from the womb, and ordained a prophet to the nations, when he received his commission,

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he cried out, *Ab Lord God! I cannot* Jer. 1. 6.
speak, for I am a child. And *Ezekiel*,
tho' strengthened and confirm'd by God,
yet went unwillingly, yea, *in the bitterness* Ezek. 3.
and indignation of his spirit. 14. And in the
ancient church, the more eminent and great
persons were in piety and worth, the more
sensible they were of the greatness of this
charge, and the more loath to engage in
it; some of them have fled into the moun-
tains and deserts, or hid themselves in the
dens and caverns of the earth, and were
more afraid to be laid hands on by the
Bishop, than by the most bloody perfec-
tors. Three times did *Ambrose* flee from
Milan, and it is reported, that after he
had travell'd hard all night, he found him-
self next morning at the outer gate of that
city he endeavoured to avoid. *Gregory*
Nazianzen being taken in his flight, and
ordained by force, did compose that ex-
cellent oration which is at the beginning
of his works, wherein he doth so well ex-
press the greatness and the danger of the
Ministry, that the reading of it (and I
wish it were frequently and attentively
read) might, I think, do much to quell
the confidence of the most confident intru-

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ders. *Augustine* entred by chance into the Church of *Hippo*, just as the Bishop *Valerius* was speaking to the people concerning the choice of a Minister, of whom they stood in great need; he was presently pitched upon, and almost ordained by force, after he had with tears deprecated the charge, and in these strange terms, *Quid vultis ut peream?* intimating the hazard he should thereby run. And *Chrysostom* professeth of himself, that when he was chosen to a Bishoprick, his soul and body were almost parted asunder, so great was the grief and fear that seized upon his spirits: and that he did many times wonder how it had ever entred into the minds of those that chose him, or what great offence that Church could have been guilty of, which had provoked God to suffer it to be committed to such an unworthy person. So sensible were these excellent men of the difficulties of this holy function, even in those first and golden ages of the Church; and certainly they are much augmented to us who live in these dregs of time, wherein Religion is almost banished out of the world, the principles of it called in question by many

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pretenders to judgment and wit, and the practice not only neglected but derided; infomuch that men are frightened from godliness by the contempt that lieth upon it. *Mali esse coguntur ne ridiculi fiant*: We have a world of wickednesses to fight against, and *who is sufficient for these things?*

Thus having prosecuted the importance of the text, it is time to make some application of it. And first I shall address myself to those of the Laity who vouchsafe us their presence, that they may not think their time mispent in some hours attendance.

You see, *dear people*, what a weighty and difficult charge they have to whom your Souls are committed; whence is it then that some of you account the Ministerial function the most useless employment in the Common-wealth, and that which might be most easily spared? And that Ministers have easy lives, gaining their living by the *breath of their mouths*, as some of you are pleased to word it? Whence is it that this holy calling comes to be so much despised, and that the names of *Minister*, *Parson*, or *Priest*, are become words of ignominy and contempt? And what-

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whatever advantages of birth and education a Minister may have, yet his employment is thought enough to degrade him, and put him below every one that can pretend to the name of a gentleman?

Again, how comes it that those small gleanings of the Church's patrimony, which sacrilege and oppression have left us, should yet be envied and look'd upon with an evil eye? And that a Clergyman, who has spent his time and much of his fortune in the *schools of the prophets*, to fit himself for that employment wherein he may be most beneficial to mankind, should yet be maligned for a *small annuity* during life, which perhaps amounts not to the gains of the meanest tradesmen? And yet if those persons had chosen another employment, had taken *Galen* or *Justinian* for their masters, perhaps they would have had parts and abilities sufficient to have advanced themselves to wealth and honours, as well as others, and would not have been envied for it. My beloved, I account him not worthy of the name of a *Minister of Christ*, who cannot patiently suffer injury, contempt, and envy; but certainly it is no good part in
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the people to put these upon them: it is a shrewd token that they have a small regard to Piety and Religion, and that their own Souls are the things about them for which they have the least concern. Learn, I beseech you, dear christians, learn to take more rational measures of things, think how much you are indebted to the divine goodness, which hath taken so great care of your everlasting happiness, as to set apart an order of men, whose business it shall be to promote and advance it. Do all that ye can to encourage and assist them in their work, give them the encouragement of your constant attendance, and assist them, by helping to instruct those children and servants who are under your several charges. Apply your selves frequently to them for advice and direction, and be often putting up that important question, *what shall we do to be saved?* Yield them that submission and obedience which is due unto them in the Lord, go not to church to sit as *judges*, and censure the sermon when you return: if you be not pleased with it, your ignorance or indisposition may be the cause, and modesty should oblige you to silence: if you be
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taken with what you have heard, spend not your time in talk about it, practice is the best way to commend it. Beware of that spiritual pride and conceitedness, *Hof. 4. 4.* which makes *the people to strive with their priests*, which the prophet *Hosea* notes as an heinous sin. Finally, to sum up your *Heb. 13. 17.* duty in the Apostle's words, *Obey them that have the rule over you, and submit your selves, for they watch for your souls, as they that must give an account: that they may do it with joy, and not with grief, for that is unprofitable for you.*

I might in the next place take an occasion from what hath been said, to press the great obligation that lieth on *patrons* of churches, to seek out and to make choice of those, whom they judge to be best qualified for so high and weighty a charge; and might shew, that it is no small guilt that he draws upon himself, who presents a person to the *care of souls*, of whose prudence and fidelity it may be he hath so little confidence, that he durst not intrust him with the management of his fortune, or the tutory of his child; while perhaps others are overlook'd that might be capable to do much more service
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in the church, merely because they have not the good luck to be related, or recommended to the patron, or because they have less money or more conscience than to bargain for the Living. But I forbear this, and shall crave liberty of this venerable auditory, to take this occasion of doing something that relates to my ** peculiar function*, in speaking a little to those ** Divinity Professor in King's College in Aberdeen.* sons of the prophets, those Candidates of holy Orders, whose diligence and study aim at the *Ministry*, and who are to be employed in the vineyard of God, when the present labourers shall be called off to receive their reward. You see, Sirs, what a dreadful and important charge it is to which you aspire; consider, I beseech you, what great pains are necessary to fit and qualify you for it. Ordinary callings are not learned without a long apprenticeship, and will the art of governing Souls be learned on a sudden? It is not the knowledge of controversy, or the gift of eloquence, much less a strong voice and bold confidence that will qualify you for it. The errors that abound among us, make it necessary indeed that you should know how to deal with the adversaries,
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Neh. 4.
16.

for the *Clergy* are many times put to the pass the *Jews* were at the building the second temple, *with one hand they must build the house of God, and with the other they must hold a weapon*: Yet certainly your greatest work lies within, in purifying your minds, and learning that wisdom which is necessary for Souls. Begin then, I pray you, and preach to your passions, and try what good you can do to your friends and neighbours; study that gravity and seriousness, that humility and self-denial, that purity and mortification, that becometh those who may one day stand in so near a relation to God, and bear so eminent a charge in his church. Be not too hasty and forward in rushing into publick, it is better you be drawn than run. *Nazianzen* complains of some in his time, who with profane hearts and unwashed hands did rush into the *holy function*, and before they were fit to receive the Sacrament, would take upon them to celebrate it; and tho' they be not come unto the age of men, if they have learned some pious words, think themselves fit to be overseers of others. *O præfecturam! O elatum animum! sacer etiam*

etiam a cunabulis Samuel! Sapientes & Magistri sumus! This I say was the humour of some in his days, and I am afraid the case is not much better in ours: but if you be truly sensible of what you are to undertake, you would think no time too much to be spent in preparation for it.

It remains yet that I address my self briefly to you, *my Reverend Brethren, and Right Reverend Fathers.* We have been endeavouring to lay before you the importance and difficulty of your employment, and ye know them much better than we can tell you; but these things ought not to discourage you, or make you faint under the weight, but rather to animate and excite your care. As *Alexander* said once of an eminent hazard he had encountred, *that now he had met with a danger worthy his courage*; so may I say of your work, that it is a business worthy your zeal, and the love and affection which you owe unto your blessed Master; and indeed ye can give no greater testimony of it, than by a faithful and conscientious discharge of the duties of your calling. If your work is great, your reward is infinitely greater, and you have Omnipotence

engaged in your assistance. Up and be doing, and the Lord shall be with you; only let us be careful to maintain such a deep and constant sense of the engagements we lie under, as may awaken us unto the greatest diligence and watchfulness both over our selves and others.

As for the particulars of your duty, I dare not take upon me to be an instructor, who have much more need to learn my own; yet since I am not placed here to be altogether silent, I shall offer to you the Apostle's exhortation to *Titus* 2. 15. and take liberty to insist a little upon the particulars of it. *These things speak and exhort, and rebuke with all authority, let no man despise thee. These things speak,* here he pointeth at that which ought to be the matter of our doctrine and instruction, we are not to entertain our people with subtile speculations, metaphysical

^a Tim. 2.
^{23.} niceties, perplexed notions, and *foolish questions which ingender strife,* but let us *speak the things which become sound doctrine.* Let us frequently inculcate the great and uncontroverted truths of our Religion, and trouble our people no further with controversy than necessity doth

require ; let us study to acquaint them with the tenor of the Gospel-covenant, and what they must do to be saved ; to inform them of the particular duties they owe both to God and Man ; for the Apostle had before been speaking of the duties to be recommended to every one according to their several capacities and relations : and indeed it were not amiss, that in catechizing, Ministers would bring home the articles of faith by practical improvements, both teaching men their particular duties, and pressing them to the performance. But it is not enough to speak these things, to tell men what is incumbent upon them, we must besides endeavour to excite and stir them up by the most powerful and effectual persuasions ; the judgment being inform'd, we must do all to influence the affections, and this is the proper use of our preaching ; which tho' it be over-valued by those who place all Religion in hearing, yet certainly it is of excellent use, and ought to be managed with a great deal of care. Let the matter be weighty and grave, the method plain and clear, the expression neither soaring on the one hand, nor too familiar on the

other. Some good men are not aware what contempt they draw on Religion by their coarse and homely allusions, and the silly and trivial proverbs they make use of; nor should our expressions be too soft and effeminate, nor our pronunciation affected or childish. Religion is a rational and manly thing, and we should strive to recommend it with the greatest advantage; but above all let us study such a zeal and fervour, as flowing from the deep sense of the thing we speak, and being regulated with prudence and decency, may be fittest to reach the hearts of the hearers. The vulgar that sit under the pulpit (as the excellent *Herbert* speaks) are commonly as hard and dead as the seats they sit on, and need a mountain of fire to kindle them. The best way is, to preach the things first to our selves, and then frequently to recollect in whose presence we are, and whose business we are doing: and I think it is no small advantage to this purpose, that some of a neighbouring nation have, who make some considerable pause when they have done with a point, that they may raise their Souls towards God, and that the people may renew their attention. But

But when we have done all that we can by publick and general exhortation, we shall effectuate very little without a more particular application to the persons under our charge. Interest and self-love will blind the eyes, and stop the ears of men, and make them shift off from themselves those admonitions from the pulpit that are displeasing. And therefore we are commanded not only to *teach and exhort*, but also to *rebuke with all authority*. Now those whom we are to rebuke, are either persons of a different persuasion, who dissent from our Religion, or withdraw from our ordinances, and these must be dealt with very patiently, and with much long-suffering. 'Tis not to be expected, that an hasty conference, or an abrupt disputation, should prevail with those who have been long habituated to false persuasions, and perhaps have drunk them in with the first of their serious thoughts and religious inclinations. We must first study to combate the perverseness of their will, the prejudices of the world, the desire of victory and applause, their preingagement in a party, and their shame and unwillingness to yield, and

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strive to render them meek and pliable, and sincerely desirous to know the truth. When we have obtained this, they will be both more easily convinced, and more excusable, if through weakness they still continue in their errors. But let us never rest in having drawn over a person to our party, till we have engaged him to seriousness in the practice of Religion; for if he continue a stranger to that, it is little matter whether he be *Protestant* or *Papist*, *Pagan* or *Mahometan*, or any thing else in the world; nay, the better his Religion is, the more dreadful will his condemnation be. It was an excellent saying of an eminent and holy person yet alive in our church, that he would rather be instrumental in persuading one man to be serious in Religion, than the whole nation to be conformists. The other sort of persons we have to rebuke, are those of our own Religion, for the vices and failings of their lives; and this must be done with a great deal of courage and zeal, of prudence and discretion, of meekness and love. More knowing and ingenious persons may be dealt with sometimes by secret insinuations, and oblique reflections

ctions on the vices they are guilty of, and we may sometimes seek a way to reprove their failings, by regretting and condemning our own; but that artifice is not necessary for the vulgar: having protested our love and good intentions, it will be best to fall roundly to the matter. Now this does suppose a great deal of care, to acquaint our selves with the humours and conversation of our people, and the name of watchmen that is given us implieth no less; and tho' the lamentable vastness of some of our charges, make it impossible to do all we could wish, yet must we not fail to do what we can. It is an excellent practice of some I have the happiness to be acquainted with, who seldom miss any day wherein they do not apply themselves to some or other of their people, and treat about the affairs of their Souls.

Another thing which may be implied in *rebuking with all authority*, is the conscientious exercise of that authority which Christ hath given us in the publick censures and rebukes of the Church; but of this I shall say no more, save only that it were an intolerable presumption, and horrid sacrilege, to make use of these to

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serve the ends of our passions and private revenge.

The last clause of the passage we cited sounds somewhat strange, *let no man despise thee*; sure no body desires to be despised, and it is not always in the power of man to hinder it: but the meaning of the words is, that there should be nothing in our carriage and deportment, which may deserve contempt. We ought still to have that apology of the Orator in readiness, *Quid putem? contemptumne me? equidem non video quid sit in vita moribusq; nostris quod despiciere possit.* There is nothing that doth expose a Minister to so much contempt, as a vicious and irreligious deportment; even those who are prophane themselves, and love vice in their other companions, do yet abhor it in a Clergyman, as thinking it too gross and disingenuous, to practise all the week what he hath been condemning on *Sunday*. I shall not insist upon the grosser sort of vices, *Nolo tam malè ominari de ecclesia,* I would not bode so much evil to the Church, as to imagine the Clergy capable of them, I shall point but to a few things, which tho' less heinous in their nature, tend

tend much to the contempt and disrespect of the Clergy.

And first, the least imputation of *covetousness* doth a great deal of mischief this way; and ye know it will be reckoned covetousness in you which is not so in others; you will be more blamed for taking your own, than they for encroaching on their neighbours; and therefore to prevent this imputation, so far as the means of a *Minister's* provision, and necessity of his family will permit, he should shew himself frank and liberal in his dealings, especially with the poorer sort.

Another occasion of contempt is, the too much frequenting the company of the Laicks, and a vain and trifling conversation among them. It was a wise saying, whoever he was that spoke it, *Quotidiana clericorum cum laicis conversatio contemptibiles ipsos reddit*; and that of *Hierom* to *Nepotian* is very observable, *facile contemnitur clericus si ad prandium invitatus sepius ceniat*. A Minister in his conversation ought carefully to avoid all foolish and excessive jesting, and immoderate mirth. I could never think it a good character of a *Clergyman*, to call him a merry

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fellow, or a notable droll, and yet I do not condemn all chearfulness and freedom, nor the innocent exercises of wit: but it is one thing to make use of these now and then when they come in our way, and another to search and haunt after them; and those who have the knack of it, are ready enough to fall into excess.

A third thing which will bring a Clergyman into contempt is, an unallowable patience in hearing his master dishonour'd by the oaths and profane talk of those of whom he standeth in awe. My brethren, if we had no more but the common principles of ingenuity and honour, they might make us resent these as greater affronts, than if men should spit in our faces; and yet this is but one of the meanest engagements that lye upon us, to check these exorbitancies with the greatest severity.

I shall name but another, and it is this, when men, on design to avoid this contempt, would seem to disclaim their employment, by imitating the habit and deportment of secular persons, when they study the Gentleman so much, that they forget the Clergyman; if we be ashamed of our own employment, no wonder if
others

others despise it. Far different were the thoughts of that worthy Gentleman, and excellent *Minister*, whom I named before, that sweet finger of *Israel*, Mr. *Herbert*, who the same night that he was admitted into the office of the Ministry, said to his friend, “ I now look back on my aspiring
“ thoughts, and I think my self more
“ happy, than if I had attained what I
“ so ambitiously thirsted for; and I can
“ now behold the Court with an impar-
“ tial eye, and see plainly, that it is made
“ up of fraud, and titles, and flattery,
“ and many such other imaginary painted
“ pleasures. My greatest ambition from
“ henceforth shall be, that I bring glory
“ to my *Jesus*, whom I have this day
“ taken to be my Master and Governour,
“ and am so proud of his service, that I
“ will always observe and obey, and do
“ his will, and always call him *Jesus*
“ my Master. I will always contemn my
“ birth, and any title or dignity that can
“ be conferred upon me, when I shall
“ compare them with the title of being a
“ Priest, and serving at the Altar of
“ *Jesus* my Master.”

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I am afraid I have incroached too far on your patience, I shall close all with the serious obtestation of our great Apostle to *Timothy*, which you may believe I durst not utter in my own name, but in the name of the great Master of us all, I

^{1.} *2 Tim. 4.* charge you before God, and the Lord Jesus Christ, who shall judge the Quick and the Dead at his appearing and his kingdom, preach the word, be instant in season and out of season, reprove, rebuke, exhort, with all long-suffering and doctrine. And the Lord of his mercy so assist and prosper us all in his own work, that we may be the happy instruments of advancing his kingdom, and the welfare of Souls, through *Jesus Christ* our Lord. To whom, &c.





A
S E R M O N

Preached at the

F U N E R A L

Of the Reverend

Henry Scougal, A. M.

By G. G. D. D.

PHIL. I. 21.

*For to me to live is Christ, and
to die is gain.*



It hath been the usual practice of all nations in the world, of whatsoever Religion, Sect, or Perswasion, to leave upon record to after-ages, the lives and memorable actions of those who have
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been eminent among them for great or good things. And however this practice may have been abused, sometimes to serve the interest of a sect or party, or other undue ends; yet that the memory of good men ought thus to be transmitted to posterity, may be deduced both from scripture and common reason, it being fit thus to manifest the grace and goodness of God in men, and thereby to advance his glory and kingdom, and to make their light so shine before others, that they may be useful instructions to the world, and incentives to follow their examples. To this we owe the remembrance of all those good and great men recorded in the Old Testament; nay, on this is grounded the establishment and purity of our most holy Religion; we have left us the memorials of the life and doctrine of our blessed Lord and Master in the holy Gospels, and the acts of his Apostles whom he sent to convert the world. And the pious christians of succeeding ages, according to this pattern, were careful both by publick discourses and writings to awaken their own and after-times, with the remembrance of the zeal and piety of holy and devout persons. And

And now, if by the general practice and consent of all men, records of exemplary piety and goodness be thus useful to posterity, even tho' they be strangers to the persons of those whose lives and actions are transmitted to them; I am sure we have much more reason to think, that some seasonable and useful meditations, at such a time, and in such a place as this is, may have some influence on our minds, when we have here before us the remains of our departed friend, who hath so lately left this world, whose presence and conversation was so comfortable to us, whose innocence and goodness were so exemplary, whose good will, affection, and beneficence were so sincere and universal, whose remembrance is so dear to us, who was so much the stay and honour of our Church, and so universally beloved and esteemed by all: Sure the sense of all these, and the sight of all this funeral attendance, cannot but cast our Souls into some deep thoughts, and to this I doubt not but your hearts bear witness. Would I could say something useful for your meditations, and suitable to your present temper and this subject! God assist and direct our thoughts. When

When I reflect upon the life and spirit of our friend, (of the which I have had the honour and happiness to have been so frequent an observer) and when I consider the constant temper and disposition of his Soul, as to this and the other world, the great resignation of his mind, his willingness to stay here, that he might do some service to his ever blessed Maker and Redeemer, and yet his chearful thoughts and apprehensions of that happiness that is above, and his ardent breathings after it, methinks I hear always from him the words of *St. Paul*, *to me to live is Christ, and to die is gain.*

I shall not trouble you with any large explanation, nor with the various readings of these words, we shall only consider them in their most obvious sense and meaning. The blessed Apostle being in bonds at *Rome*, writes this letter to the *Philippians*, to exhort them to a perseverance in the faith of *Christ*, and to have their conversation suitable to it; and that they might not be discouraged by his bonds, he tells them the happy fruits of them; how much they had conduced for the furtherance of the Gospel, that the
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knowledge of his suffering with such constancy for that Religion, which he had formerly so zealously opposed, was spread throughout that city, and manifest in the people it self: so that thereby many were converted to the faith of Christ, and others strengthened in it, and made more bold to preach the Gospel, so that Christ was preached every where, by some out of envy at the glory and fame he acquired in planting the Gospel there, and by others in sincerity, and out of love and good will. So that he hoped whether by life or death Christ should be magnified in him; if he lived, by his constant preaching his Gospel, and living his Life; if he died, by signing the truth of it with his blood. For *to me to live is Christ,* “the whole of my life in this world, the end of my living here, the great aim of all my thoughts, and designs, and actions is Christ, to be endued with his spirit, and lead his life, to spread his Gospel, and enlarge his kingdom; I have no other design than this. God knows, and the world sees, whether I mind riches, or pleasures, or glory among men; no, I have consecrated
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“ my life and spirit to my blessed Lord
 “ and Master, and they shall be employed
 “ in his service. Christ is my life, so
 “ that I live, yet not so much I, as Christ
 “ that liveth in me.

Few words, but full of sense and truth, they are not like those airy expressions, which when searched into have nothing but fancy and imagination at the bottom of them, but they contain the very marrow of Christianity, and the whole of a christian spirit, the compleat character of his life, and a perfect instruction for ours; and this will appear if we consider a little more distinctly their importance. For one to live another may be said in two respects, 1. When he is endued with the same spirit, and has the same temper of mind, and leads the same kind of life. And, 2. When his heart and life is wholly devoted to his love and service, when he loves him above all, and minds nothing more than his interest, and employs his life in serving his designs, and doing his will: And in both these respects (which indeed cannot be separated) we may consider the Apostle's words, *To me to live is Christ, or Christ is my life.*

First,

First, As he was endued with the spirit, and led the life of his blessed Master. *Be ye followers of me*, saith he, *even as I also am of Christ*; and indeed this is the great design of christianity, and the truest character of a christian. All our duty, and all our happiness consists in the being like unto God, and the living in that dependence upon, and subjection to him, that reasonable creatures owe their almighty creator. Now seeing God dwelleth in that light, which no man can approach unto, whom no man hath seen nor can see; therefore the only begotten Son, which is in the bosom of the Father, he hath declared him, he hath cloathed himself with our flesh, and become man, and conversed amongst us like one of our selves, and shewn us what the Father is, and how we must be like him. Would we know how God would live amongst us were he cloathed with our nature and infirmities, if he dwelt in our flesh, and were visible to our eyes? Behold the Son of God, consider his life and spirit, and this is the life of God, for *he is the brightness of his Father's glory, and the express image of his person*. Would we learn how

far our nature is capable of being like unto God, how we must be partakers of the divine nature, and be renewed in the spirit of our minds, putting on the new man which after God *is created in righteousness and true holiness?* Consider *Jesus Christ*, subject to the infirmities of our nature, and living the life of God. Behold he hath given us an example that we should follow his steps; he is the light of the world, *and they that follow him shall not walk in darkness; in him was life, and his life was the light of men, tho' darkness comprehended it not.* Consider the profound humility of his Soul, the great meekness of his spirit, the entire resignation of his will to his heavenly Father, the unspotted purity of his desires and affections, wholly mortified as to this lower world, the ardency of his love to God, and his zeal and delight to do his will, his wonderful patience under the greatest sufferings, his uninterested sincere and boundless charity towards men, doing good even to those who hated and persecuted him, and dying for those who crucified him. In these and in all other graces he hath gone before us, and called upon us to
learn

learn of him and follow him; for this end did he live and die, to endue us with his spirit, and change our nature into his; he humbled himself to our nature, that he might make us partakers of his; he hath revealed unto us the nature of God, and his undeserved grace and goodness to us; and our unspeakable misery and corruption, and estrangement from our heavenly Father, and hath put us again into a capacity of being his children, he himself becoming our elder brother. He hath raised us unto the hopes of the enjoyment of God for evermore in boundless felicity, that we might thus purify our selves as God is pure. He hath breathed his holy spirit into the world to inspire us with his life, and change us into his image; and he hath told us, that without this we shall never see the face of God. We have therefore all the obligations in the world to make Christ our life, and to follow *Jesus*; this is the only mark and character whereby God will own and acknowledge us for his. It is besides our greatest glory and honour to imitate so blessed an example, and a wonderful expression of goodness and condescension for the Son of

God to come down from Heaven to give us this pattern. He is the most perfect example of purity and holiness, in whom there was no spot nor blemish, who had no sin, neither was guile found in his mouth; but his life was uniform, and always pure and constant to himself; and yet he hath given us the most plain and familiar copy, and the most exactly fitted to the state and condition of men in this world. He did not retire into cells and cloisters, as if none could walk as he walked but Monks and Recluses; but he conversed freely in the world, and lived in cities and villages, in company and converse with others. His piety did not break forth into severe fasting, and an excess of other bodily austerities, in extatick raptures, and enthusiastick fits, such as the lives of the famed Saints of the *Romish* church are stuffed with; but it was a plain life of justice and charity, meekness and humility, patience and contentedness, and a readiness to do good to all men, a life that is imitable by all, from the greatest prince to the poorest peasant. The very importance of our name and profession, the calling our selves christians,

stians, obliges us to follow the example, and lead the life of Christ, and if we mean not this by it, we mean nothing to the purpose: for *he that saith he abideth in him, ought himself also so to walk even as he walked.* Nay, it is this only, the being endued with his spirit, that can entitle us to an interest in him, and that happiness he hath purchased for us; for *if any man hath not the spirit of Christ, he is none of his:* so great and many are the obligations that we have to follow *Jesus.* His commands are nothing but the transcript of his own life and spirit; we ought always to have him in our eye, and in every disposition of our Soul, in every undertaking and design, to consider how our blessed Master would have done in these circumstances, and aspire always to have the same mind that was in him, and never rest till Christ be formed in us.

But alas! how unlike are we to the holy *Jesus!* Christians in name and profession, but not in deed and in truth. How unworthy a character would it make of him, to measure him by the lives and spirits of those who call themselves his followers? Alas! in what passage or period

of our life can we say sincerely, *To me to live is Christ*? Do we propose to our selves the same designs? Are we endued with any spark of his boundless charity? Do our Souls burn with love to God, or have we such a sincere good-will to our neighbours? Are our desires and affections crucified to this world, and enliven'd towards Heaven? Yea, what conformity is there in our outward lives, unto his most holy life? Where is that forwardness to do good to all men, that meek suffering of injuries, and ready forgiving of enemies, and doing them good? Is scrapping and scrambling after wealth, and this world's trifles, is rioting and wallowing in sensual pleasures, and living like brutes, is contending for places and glory among men, is strife and envy, contention and evil-speaking, and other such like works of the flesh, are these, I say, becoming the followers of *Jesus Christ*? Is this to live like him, or are they the fruits of his spirit? Nay, sure in this our hearts cannot but condemn us; and alas! our lives do testify against us.

But indeed well might the Apostle say so, *to me to live is Christ*, who was so
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much endued with his spirit, and conformed to his life, whom nothing could separate from the love of God, who rejoiced as much in suffering his will, as in doing it, who was so often in labour, and stripes, and prisons, in perils of all sorts, in watching, and hunger, and thirst; in fastings, and cold, and nakedness; so far was he from enjoying the pleasures of the world: who knew so well both how to abound and be in want, and in whatsoever state therewith to be content, who was so much crucified to the world, and the world unto him; whose love and charity was so exuberant and boundless towards his brethren, being ready to spend and to be spent for them, tho' the more he lov'd, the less he was loved again; who travelled thro' the world to make men better, and spared no pains or labour to make them happy, spending his life in this employment, and enduring all kind of hardships in it: So that, in a word, he lived, yet not so much he, as Christ that lived in him.

But *Secondly*, These words do import, that his heart and life were wholly devoted to the service of Christ, that he loved

him above all things, and minded nothing more than his interest, and imployed his life in serving his designs, and doing his will, and lived by his *faith*. The life of man in this world is to be considered both as to the inward and outward man; the former, which is that of the Soul, consists in the understanding, the will, and the affections; the other, being the outward life and conversation, is regulated according to the inward dispositions of the Soul; and as a man's sentiments and dispositions are, such is his life. Now as the life of the body is strangely disordered, when the blood and spirits do not run in their ordinary course, but make convulsive and involuntary motions, which are nothing useful to the body, nor guided by the will: So the life of our Souls is so corrupted, as that we may be said to be dead while we live, when our judgment is blind and false, our will perverse and crooked, our affections earthly and carnal, and we do not follow the will of God: And this is the state of our life by nature. What a strange blindness is there in the spirit of man? We understand almost nothing of the greatest things, and judge perversly of
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other things. How little do we know of God, of our Souls, of their misery, or wherein their true happiness consists, or of the state after this life? And how perversely do we judge of the trifles of this life, as if our happiness and our *all* were summed up in them? How corrupt are the affections and dispositions of our hearts? We love what we ought to hate, we trust what will certainly fail us, and distrust that which should be our only confidence; we fear that which can do us no harm, and are regardless of our greatest dangers; we busy our selves about trifles, or things that will certainly ruin us, and do not mind our greatest interests. Now *Jesus Christ* is come into the world full of grace and truth, to renew the spirit of our minds, and to change the disposition of our hearts, and the course of our lives; and the life that we ought to lead is *by the faith of the Son of God*, who loved us, and gave himself for us. We must not live by sense, and our own foolish passions and sentiments of things; but according to those sentiments, and that faith, that he by his word and spirit inspires us with. To serve *Jesus Christ*, is to live by his
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faith, and *to live by the faith of the son of God*, is to judge and esteem of things as he has revealed them, and as he would have us, and accordingly to guide and direct our hearts and lives; to love what he bids us love, and hate what he would have us to hate; to hope and trust in his promises, to do what he commands, and forbear and avoid what he forbids; and to employ our life in doing his will, and serving his designs. He hath taught us to make a right judgment and estimate of things, to have a deep sense of the unspeakable misery and sinfulness of our corrupted nature, of the infinite greatness, goodness, and mercy of God, and the wonderful contrivance and value of our redemption. He has shewn us the worth and the degeneracy of our Souls, and what great things they are capable of by the pure grace and favour of God; he hath laid open the deceitful appearances of this present world, and the great moment of that eternity of joy or misery, that awaits us hereafter; he hath made known to us what great things he hath done and suffered for us, and what boundless compassion and love he has for such
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undeserving creatures. Now the spring of that life we should live by the faith of *Jesus Christ*, is to have our understandings renewed and enlightned, and to judge sincerely and aright of these things, according as he who is truth it self has revealed them unto us ; and that not to gratify our curiosity in knowing them, or making them matter of vanity and talk to others ; for then we know nothing as we ought : but to have such a deep sense and feeling of them, as to enliven our hearts, and guide our practices. For then do we truly live by the faith of Christ, when the sense of our own sinfulness and misery sinks us into the deepest humility, and sincere abhorrence of our selves ; and the thoughts of the unspeakable goodness, love, and mercy of God, and what our ever blessed Redeemer hath done, suffered, and purchased for us, inspire our hearts with ardent love to them ; and this becomes the spring of all our actions, makes us delight to do his will, and be well pleased to suffer it, and study always to promote his interest in the world, to make him be known and loved by all we can, and seek his glory and honour

nour in all we do, and not our own.

Thus to us *to live is Christ*, thus ought we to guide our understandings by his light, to inflame our hearts with his love, to spend our lives in his service, and direct our actions to his glory. But alas! how generally are those who call themselves christians void of this life and spirit; who is there that sincerely makes an estimate and judgment of things according to the light of *Jesus Christ*; that thinks himself truly worthy to be hated by all; that really counts the honours and promotions, the wealth and the pleasures of this world, as so many snares to his Soul; that heartily values the favour and approbation of God beyond the esteem and praise of men? And however some men may have some fruitless speculations in their understandings about such like truths, yet alas! how few suffer them to sink into their hearts, and direct their lives? Where is the love of *Jesus*; the lively hopes and ardent desires after the glory that is to be reveal'd? The true fear of God, or trust in him, or a sincere desire and delight to do his will; and whatever professions may be made of all these, yet where do the fruits of them

appear in mens lives and conversations; for the tree is known by its fruit? How few actions are there that seem to proceed from the hearty love of Christ? Wherein do we sincerely aim at the good of men, and the happiness of their Souls? When do we singly propose to our selves the glory of God, and the doing him service? What instances are there in our conversation, that seem to flow from an unfeigned humility, and truly mean thoughts of our selves? Alas! it would puzzle us, I fear, to instance the action or period of our life, that flowed purely from such principles. We are creatures of sense, and guided by other measures, the love of reputation among men, a concern for the conveniencies and pleasures of this life, and an aversion to the troubles of it, a desire of transcending others in power, wealth, or knowledge, a natural sloth of spirit and inconsideration of mind, and which is the root of all, pride and a blind and inordinate self-love. These are the springs that put all in motion, by these principles we are guided in our designs, they mingle themselves with our best performances, and an impartial consideration
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may make us sensible, that there are few actions wherein some one or other of these have not always a great stroke and interest.

But 'tis far otherwise with *St. Paul*, who however before his conversion he was acted by a blind zeal, yet no sooner had that glorious light which dazzled the eyes of his body, enlightned those of his mind, but he made appear by his life and spirit, that he lived by the faith of the Son of God, and that to him *to live was Christ*. How did that light and life shine before men, and how manifest were they in him, who *counted all things but dung and less for the excellency of the knowledge of Christ Jesus?* who gloried in nothing so much as his *cross, by which the world was crucified to him, and he unto the world?* who reckoned *the sufferings of this present time not worthy to be compared with the glory that is to be reveal'd?* whom neither worldly advantage, nor the greatest crosses and afflictions, neither the power or malice of devils and men could *separate from the love of Christ?* who gloried in nothing more than in suffering for him, whose zeal was so great, and his industry and diligence so vigorous, and his care and

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management so prudent and wise in propagating his life and spirit, and spreading his doctrine? who made so sudden a change throughout the world, and so many nations his disciples? whose divine letters have so much tended to the establishment and propagation of the Gospel, in that and all succeeding generations? a single passage of one of which occasioned the conversion of one of the greatest Fathers of the Church. In which holy epistles the christian doctrine is so well represented, wherein persons of all ranks and conditions have their duties so clearly described, where bishops, and pastors, and people, rich and poor, husband and wife, parents and children, masters and servants, the prosperous and the afflicted may learn their christian duty and deportment in their several circumstances.

But I forbear to speak of that great Apostle of the *Gentiles*, the present occasion leads us hither, nor shall I presume to make a parallel. I know *there is one glory of the sun, another of the moon, and another of the stars; and one star differeth from another star in glory.* As the happiness of the other world, so the piety and good-

goodness of this, have their degrees and measures, I shall only consider, for our instruction, how in its own measure the life and spirit of our friend do breath forth the same sentiments; *to me to live is Christ*: how his life and example, his conversation and instructions, his thoughts and designs, the inward endowments and dispositions of his Soul, and the outward deportment and actions of his life, were, as to the main, the fruits and effects of a christian spirit, of a holy and divine temper of mind, and how they all tended, and were employed to increase the same in himself, and stir it up in others; and to revive something of the ancient christian piety and goodness in the world.

To me to live is Christ: indeed well may it be said of his life, whose early beginnings and first blossoms were season'd with pious inclinations, as well as the maturer periods of it. The right managing of infancy and childhood, is ordinarily the least of a parent's care; and any pious exercises are usually the least of childrens thoughts. Every trifle tickles their fancies, and takes up their spirits: little passions and envies, and other issues of

our natural corruption, begin to sprout forth even in that tender age. But in our deceased friend, as it was his father's pious design to devote him to the service of God and his church in this holy function, who did therefore take a suitable care even of his infancy and childhood, so his pious inclinations, and the suitable disposition of his spirit, did happily conspire with it; and he gave early indications of them even in those tender years. He was not taken up with the plays and little diversions of those of his age, (which children so much dote upon) but upon such occasions did usually retire from them; and that not out of fullness of humour, or dulness of spirit, (the sweetness and serenity of whose temper did even then appear) but out of a stayedness of mind, going to some privacy, and employing his time in reading, prayer, and such serious thoughts as that age was capable of. Sometimes he would be taken up with the thoughts of the law of *Moses*, wondering how altars and sacrifices, and its other ceremonies, were not now among the exercises of our worship; at other times employing himself in little imitations of the

exercifes of the holy function, as preaching and the like; and among other instances of the happy fruits of fuch retirements, this deserves to be remembered, that being once in a ferious reflection what courfe of life he fhould take, that might be conducive to the falvation of his Soul, and being in a deep mufe of thoughts, he takes up the Bible to read a portion of it; and tho' he was always averfe to the making a lottery of the holy fcriptures, yet he could not but take notice of the firft words which occasionally he caft his eyes upon, and which made no fmall impreffion on his fpirit. *By what means fhall a young man learn to purify his way? by taking heed thereto according to thy word.* The diverfions he was then moft taken with, did fpeak out the greatnefs of his mind and fpirit, and he feemed to act all the grandeur of this world while a child; for when in learning the *Latin* tongue, he began to underftand the *Roman* ftory, he retired ufually with the moft ingenious of his fellows, compofed little orations, and acted the parts of the *Roman* Senators. I cannot here omit that vafinefs of memory, and forwardnefs of judgment, which did
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even then appear, in that when he began to take notice of the daily reading of the holy scriptures at home, he could not only repeat several verses at that time, whether the historical or other parts; but afterwards upon the turning to any such particular chapter, could call them to remembrance; and whereas those of that age can for the most part remember only some little incoherent passages of publick sermons, he did usually take up their whole scope, and give a brief account of them. And tho' children generally love only the society of their fellows, or such as can entertain them with silly and foolish stories, yet such was the seriousness of his spirit, and the love he even then had for knowledge and good men, that when he had the opportunity of hearing serious and reverend persons, who used to resort to his father's house, he was careful to attend to them, and listen to their wise and pious discourses. His improvements in humane literature were beyond the ordinary attainments of his age, having not only acquired a singular and unaffected elegance in the *Latin* tongue, but also a considerable proficiency in the *Greek*, and in the

Hebrew, and some other of the oriental languages ; being versed also in History, and in Geometry, and other parts of the *Mathematicks*. And such was the clearness of his apprehension, and the forwardness of his judgment, that upon the overhearing an occasional discourse of some who were passing their first years in the University, he did quickly take up the nature of a *syllogism*, the use of the *symbols* in contriving it, and could readily form one upon any subject.

Such were his attainments, and such was the temper of his spirit in that early period of his life, which others for the most part spend in vanity and folly, and begin to repent of when they come to think themselves men: and we may see how much a prudent father's wise and pious care, when it meets with a fit temper and disposition in a child, may contribute to plant the seeds of those vertuous endowments and good inclinations in that tender age, which will bring forth much fruit in their riper years ; and with how much reason the wise man bids us, *Train up a child in the way he should go, and when he is old he will not depart from it.*

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But the paths of the just are as the shining light, which shineth more and more unto the perfect day; these were the early dawnings of piety and goodness which appeared in him in those first years of his age, before he came to this corner of our land, and there became still more manifest and conspicuous. His improvements had now fitted him for the University, and here he gave further proofs of a pious disposition, and a capacious understanding; he was far removed from those levities and foolish customs, those little animosities and strifes which the inconsiderate youth are sometimes guilty of; but was even then grave and stayed in his deportment, as was observ'd by all, yet free and unaffected. The learning that was then in fashion, tho' he saw quite thro' it did not satisfy his understanding, could he perceive its use, save to wrangle *pro* and *con* about any thing. He was desirous to dive into the nature of things, and not to be involved into a strife of hard words, and a maze of nice distinctions, and therefore by his own proper industry, and private study, he became even then master of that philosophy, which has now got

such footing in the world ; besides a singular proficiency he made in the several parts of Mathematicks, in History, and other humane learning. But he was always careful to beware of any philosophy, or false knowledge, that was apt to have a bad influence on the mind, and debauch the spirit, as to a right sense of God and Religion, and never suffered himself to be tainted in the least with such ; and there was nothing that more endear'd any philosophical truths to him, than when they gave right apprehensions of God, and just thoughts of morality and vertue. His mind being always compos'd to a religious temper, he even then made it his business by the frequent reading of the most pious and useful books, and a happy conversation, sanctified by a constant devotion, and an unprejudiced mind, to frame to himself, amidst the various opinions and distractions of *Christendom*, right apprehensions of Religion, and accordingly to suit his practice ; so that even then Religion was the matter of his serious and impartial choice, and not merely the prejudice of custom and education. He us'd sometimes to write essays of morality

rality, and occasional meditations; which as they were singularly eloquent and ingenious, so they breathed forth the devotion of his mind, and the seriousness of his spirit, and would very well become a riper age. It being the custom of the youth to have private meetings about the ordering the concerns of their *commencements*, where he was made constant president among his fellows, his discourses to them were so grave and becoming, (as some of them have professed) that they looked upon them as the sayings of a grey head; and thought they favour'd of the wisdom of a *Senator*.

Such was his deportment and improvement for the few years he resided in the University; so that in the esteem of all he did not a little honour that degree which is then given, of which some are said to be so much the reproach. And therefore he no sooner came out of the University, but he was thought worthy to be a master, where he had so lately been a scholar; and after having given sufficient proofs of his fitness, by teaching for the next term the *Class* of one who was occasionally absent, he was accordingly

promoted. And even in this station, *to him to live was Christ*; he was careful so to behave himself in his own conversation, and in the exercises of that office, as to preserve his own conscience pure and void of offence, and to serve the interests of christianity, training up the youth in such principles of learning and goodness, as might make them most serviceable both to church and state. He was careful not to drive on little designs, or to maintain factions and heats in the society, but studied always to compose them; and when it would not do, they were his regret, but he was sure not to make one of them. He always preserv'd his authority entire amongst the unruly youth, and would quickly compose their disorders and tumults, and yet gain their love and esteem, and knew well how to entertain them with freedom and kindness, and yet oblige them to that respect that becomes a scholar towards his master. So far was he from designing his own private gain, that when a tumult had arisen among the unruly youth, in which there were some under his care who could easily have purchased their pardon by the payment of an
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inconsiderable mulct, and the assurance of their good behaviour afterwards, and when such was their perverseness that they would not do it; tho' his paying it in their name would have done the business, yet rather than do such a seemingly unworthy act, which might prostitute authority, and encourage them to the like tumultuous practices, he suffer'd them to be expelled to his own considerable detriment, as to his worldly interests, having but a few left behind. He was careful to instruct the youth in the most intelligible and useful principles of humane knowledge; and it deserves to be remembered, that he was the first in this corner of the land (perhaps in the whole nation) who taught the youth that philosophy which has now the universal preference by all the knowing world; he look'd upon it as the most proper for framing their judgments, and disposing them to conceive things aright; for taking them off from a disputing humour, and a vanity in hard words and distinctions, and in thinking they knew something when they knew nothing; he thought it serv'd to enlarge and raise their apprehensions of Almighty God, by considering the vastness
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of his works, and the admirable wisdom and goodness that appeared in the order of the world, and the wonderful contrivance even of the most minute creature, that it dispos'd them to consider the nature and worth of their immortal Souls, and of what small moment all the sensual pleasures of this lower world were; and that it inclin'd them to a more universal love and good will towards all, and to meaner thoughts of themselves and their knowledge. He was very careful to train them up in the best and most useful principles of morality, and to guard them against the debauched sentiments of *Lectiathan*. And as he thus made humane learning serviceable to the ends of Piety and Religion, so he made it his great endeavour to have their minds inspir'd with this. On the Lord's days in the evening, he usually had some pious discourses to them, laying open the folly and heinousness of vice and impiety, and the excellency and advantage of Religion and goodness; and such other considerations as might both instruct their minds, and gain upon their tempers; and he fail'd not to deal with each of them apart in private,
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those who were of bad inclinations he studied to reform and amend, and in whom he saw any appearance of goodness, he was careful to encourage and cherish them. Thus he hath made appear by his practice, that Philosophy and Religion are not enemies to one another, but that the sober and discreet use of our reason makes us more capable of the truths and graces of our Religion.

But God had design'd him for the more immediate service of his church, unto which he had been devoted from the womb; and therefore by the counsel of some serious and reverend persons in the church, whose advices were of great weight with him, he was called forth to preach the Gospel, and a little after entred into holy Orders, and was imploy'd, as you know, in the office of the Ministry in the country; where tho' his stay was so short, yet the proofs that he gave both of his fitness for, and zeal in that holy function were singular: he found he had now more obligations lying on him to piety and innocence of life, and as the embassador of his blessed Master, he must be very tender of his honour, and of perswading those he was sent unto to be

be reconcil'd to God ; and therefore he was careful to shun even all appearances of evil. He studied, during his short stay, by catechizing to instruct his people with the greatest plainness and affection, in the right sense and knowledge of Religion and their duty, and to shew them the folly and unreasonableness of those shifts and pretences, whereby they encouraged themselves in a bad life. He endeavour'd to understand their tempers, and accordingly to apply himself to them ; he was deeply sensible of the little sense of Religion that generally appear'd, and when he saw any spark of goodness, how strangely was he cheer'd with it ; he more valued the humble innocence, and cheerful contentment and resignation of one poor woman in that place, than all the more goodly appearances of others ; having oft in his mouth, *Indocti cælum rapiunt*. He endeavour'd to bring them to a devout and constant attendance on the publick worship, where he always went, and join'd with them at the beginning of it ; thinking it very unfit that the invocation of Almighty God, the reading some portions of the holy scriptures, making a confession of

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our christian faith, and rehearsing the ten commandments, should be looked upon only as a *preludium* for ushering in the people to the Church, and the Minister to the pulpit. His sermons were always devout and serious, and seasonable, and he endeavour'd to fit them to the capacities of the people, and he reviv'd the use of † *lectures*, looking on it as the most edifying way, to have (as a great light of this nation us'd to say) long texts and short sermons.

† i. e. Commenting upon a whole chapter, or large portion of scripture.

But I must not so slightly pass over his preaching, in which we are all so much concern'd; a wise man hath lately writ an essay, how to make a good use of bad sermons, and it were to be wish'd we were instructed in making good ones; such I mean as might have an influence on mens hearts and lives; and sure I think all who heard him will acknowledge his practice to be no contemptible pattern. He thought it should be a Minister's care to choose seasonable and useful subjects, such as might instruct the peoples minds, and better their lives; not to entertain them with debates and strifes of words; that he should express himself in the most plain and affectionate manner, not in airy and fanciful words,

words, nor in words too big with sense, and having a great many thoughts crowded together, which the peoples understandings cannot reach, nor in philosophical terms and expressions, which are not familiar to vulgar understandings, nor in making use of an unusual word, where there could be found one more plain and ordinary to express the thought as fully. He look'd upon it as a most useful help for composing sermons, to make the *Sunday's* sermon the subject of our meditation and mental prayer for the foregoing week, that it may thereby sink deep into our spirits, and affect our own hearts, which would make us more capable of teaching others. He thought it a fit expedient for composing us to a serious and affectionate preaching, to propose to our selves in the meditation of it, purely the glory of God, and the good of mens Souls, and to have this always in our eye; and in our preaching to make frequent recollections of the divine presence, and short ejaculations towards Heaven, thereby to preserve us in that humble temper, that seriousness and gravity that becomes us in the presence of God, and as the ambassadors of Christ.

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And how conformable was his practice to these rules! the matter of his discourses was always so useful and seasonable, his words and expressions so plain and proper, and well chosen, his deportment so grave and unaffected, becoming the sense of whose ambassador he was, his manner of utterance so affectionate and expressive of the passionate love and concern he had for mens Souls, accompanied with such an act of sweetness and mildness, as charm'd mens spirits, and all was so full of light and heat, that I think I may say in the words of the disciple concerning our blessed Saviour, *Did not our hearts burn within us, while he opened unto us the scriptures?* How did the holy Spirit by him enlighten our minds, and affect our hearts? There are some kinds of words and expressions, some tones and ways of utterance, which will raise the passions and affections of pre-disposed tempers, without at all enlightning their minds, even as musick does; and there are others capable of laying open the nature and the reason of things, but in so dry a manner, that they float meerly upon our understanding as matter of speculation and talk, and don't sink
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into our hearts: and tho' there be much noise now a-days about the methods of preaching, and the preferences of one to another, yet 'tis in this I am afraid that we lose our selves on both sides. But in this sure I may appeal to all that heard him, whether his discourses, and his manner of uttering them, did not serve at once both to enlighten their minds, and warm their hearts. And so tender was he of the honour and reputation due to the preaching of the Gospel, that as he was careful on the one hand to express himself in the most plain, intelligible, and affectionate words; so also on the other, to avoid all childish metaphors, apish gestures, jests, and big words, and other such undecencies as did not become the gravity of the function, and were apt to occasion the smiles and laughter of the profane, rather than the piety of the serious: and I dare say, the most profane scoffers of the nation were never tempted to turn his expressions or gestures into ridicule; nay, many of avowedly profligate lives, have been extreamly affected with his sermons, which prick'd them at their hearts, he laid them so open to themselves, and made them

them so sensible of their brutishness and danger as they themselves have acknowledged.

I cannot here omit the deep sense he had of true eloquence, and his high value for it, professing he would exchange for it all the other humane learning he was master of. He was sensible of the little knowledge we had in the *ars voluntatis*, how little we understood of the nature of mens passions and inclinations; and what things were most capable of bending their wills, and prevailing upon their minds, according to their different tempers; and accordingly he judg'd there were two essential defects in our best kind of eloquence. The one was, that in the meditating our discourses, we rather meerly considered the issues of our reason, and the nature of the thing we were thinking of, and did not so much reflect upon the temper of the persons we were to speak to, and what kind of reasonings, words, and expressions, would make the best impression upon their minds; and therefore it was nothing strange, that words let fly at random touch'd them so little. The other, that our hearts were not throughly

endued with those dispositions we would work on others by our words, and therefore it was no wonder all we said made so little impression on them.

But I come now to the last stage and period of his life, wherein it most eminently appeared, that *to him to live was Christ*. God had designed him for a more universal use and service in his church, and therefore by the wise providence of the Almighty, he is removed from a private charge in the country, to a more general one of training up the youth for the holy Ministry, and the care of mens Souls. Promotions of this nature, especially when they are made by the votes of many, are usually attended with little factions, combinations, and heats ; but as the purchase was none of his design, so the general sense of his worth and goodness, gave him the unanimous voice of the Clergy of this diocese who promote to that station, and the universal approbation of all that knew him ; and the apprehension he had of the weight and importance of that office, and his mean thoughts of himself, made him deliberate about it till their next meeting. Indeed both his natural, acquired, and
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moral endowments, made him be judg'd by all worthy of his charge. His memory was singular, and tho' he loved more to study things than words, yet for instance in a few days time he learn'd to understand one of our *Western* languages, and could read it in *English* with more readiness than those who have liv'd many years where it is spoken. As to things of importance, he could soon give them a lasting impression on his mind, tho' at length he gave over the committing publick discourses to his memory, professing when he went about it, he was asham'd to see himself at such a childish exercise. His understanding was ready, clear, and piercing, and he could quickly see thorough things in civil affairs, as well as in matters of learning. He did not so much read books as think them, and by a transient view would quickly comprehend the design and marrow of them. He had not spent his whole time in reading, being sensible that it often serv'd to dull, confuse, and prejudicate mens understandings, and make them of imperious and dictating tempers; and therefore he made a prudent mixture of a moderate reading a choice

of useful books, and consulting the living as well as the dead, having a singular art of benefiting both himself and others by conversation and discourse; and he digested and improved all by retired meditations and fervent devotion; so that his learning seem'd rather the issues of his own mind, and the inspiration of the Almighty, which teacheth knowledge. He employ'd two summers in going to a neighbour nation, in which he made it his business to converse with those who were of greatest reputation for learning and goodness, where as he gained their singular esteem and good thoughts, so by useful conversation, and a serious observation of tempers and things, he improv'd his mind and knowledge. But indeed we may look upon his excellent endowments, as the reward of the pious dispositions of his Soul, and of the good designs he propos'd to himself in all his studies and endeavours; and God knows, in the undertaking this office, there was nothing he had more before his eyes than the service of *Jesus Christ*, and the good of his Church. He was deeply sensible of the great weight and importance of the holy Ministry, and did much bewail
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the general failings in the exercise of it, how every man minded *his own things, and not the things of Jesus Christ*. And therefore he made this the one great design of all his endeavours in that charge, the fitting and training up the youth for that holy function; and this was the great aim both of his publick and private care of them.

He consider'd that they ought chiefly to mind and fit themselves now for that which would be their great business when they were entred into the holy function; and that this would not be so much the managing of controversies and debates of Religion, as the guiding mens Souls to eternity; the rescuing the vicious from their sins and vices, and prevailing upon them by all prudent methods, and directing the serious to the true practice and exercise of Religion, and the most proper means for the practice of goodnes, and the avoiding and resisting of temptations, and how they ought to behave themselves in all circumstances of life. He thought it sufficient that they understood the state and importance of those controversies and differences, which were the grounds of

the divisions of *Christendom*, for their own instruction, and those who stood in need of it under their cure; but the other he look'd upon as their main business. And therefore accordingly after he had guarded them against the common artifices of the *Roman* missionaries in their making profelytes, and clear'd the most important difficulties in the Gospels; he propos'd two designs as the subject of all his publick exercises; the one *de cura pastorali*, proposing to consider the institution and dignity, the weight and difficulty, the necessity and usefulness of the holy function of the Ministry, the nature of that call we ought to have to it, the necessary dispositions that are required to fit us for it, the manner of our own private life and conversation in it, and how we ought to discharge the several exercises of it both publick and private; the other, the instructing them in *casuistical divinity*, the considering how a man of a strait conscience ought to behave himself, in whatever state and condition of life he be, and whatever cases and circumstances he fall into; and the branching out this into particulars, and vindicating it from the corruption of
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the *Jesuits* and others. So great and good were the designs he proposed unto himself. As to matters of controversy, he studied rather to lessen than multiply, and saw that men were apter to be reasoned out of their erroneous persuasions by a good life, than many arguments. He thought it enough to make the youth understand the true state of matters in debate, and to consider the most weighty differences, but he was careful to take them off as much as possible from the disputing humour, and an itch of wrangling *pro and con* about any thing, and many times by silence answered their impertinent quibbles. There were no debates he was more cautious to meddle with, than those about the *decrees* of God, being sensible how much christianity had suffered, by mens diving into things beyond their reach, *secret things belonging to the Lord, and things revealed to us and our children*; but he had always a deep sense of the powerful efficacy of God's grace upon our Souls, and that all our good was entirely to be ascribed to God, and all our evil unto our selves. He used once a year (when the youth were most fre-

quent) by a very serious and affectionate discourse in *English*, to lay before them the weight and importance of the Ministry, how they should demean themselves now while they were *Candidates* for that holy function, how carefully they ought to avoid all such evil conversation, as might give their minds a bad tincture, what course of study they ought to take, inviting them to a frequent resort unto him, and expressing a most affectionate concern for them.

It was also his great care, to make his private conversation with them as useful as his publick ; and by this indeed he hoped to do most good. They had always free access to him, and his counsels and advices were still suited to the dispositions he perceived in them ; he could so modestly and prudently tell them their failings, as to make them perceive and amend them without being offended ; he was careful to lend and direct them to the use of good books, and indeed one of the great ends of his buying so many was to serve them. Those who were of the most eminent endowments and best inclinations, he stirr'd up to serious thoughts of the holy Ministry ;

stry; he gave them the most undoubted proofs of his love and care of them, opened his heart freely to them, and learn'd their inclinations and studies; he directed them to the best means of bettering their heart, as well as informing their judgments; prayer, meditation, and frequent retirements; and made them sensible, that self-will was the root of all our sin; and an entire resignation to the will of God, the very spring of all our duty; and directed them to frequent and constant acts of self-denial and resignation. And as he was thus careful of his charge, so also of maintaining that entire correspondence with, and due deference and respect that he owed towards his Reverend Collegue: and that entire and constant love and harmony between them, and that mutual deserved esteem they had for one another, was very singular and very exemplary.

Thus *to him to live was Christ*. Thus faithfully and prudently did our dear friend manage his charge, in serving the interest of his blessed master; and we might have hoped confidently ere long, that by their joint endeavours, thro' the blessing of the Almighty, we should have seen

another face on our church. But amidst all his pious designs and cares, he is called by his great Master in an hour that we thought not of, from his stewardship here, to an higher employment in the other world. *Who is that faithful and wise steward, whom his Lord makes ruler over his household, to give them their portion of meat in due season: Blessed is that servant whom his Lord when he cometh shall find so doing; of a truth he will make him ruler over all that he hath.*

Indeed the end of his life was no less *Christ's* than the beginning and whole course of it: the time of his sickness was as chearfully spent in suffering the will of God, as the former was in doing it. He manifested the greatest meekness and chearfulness of spirit throughout the whole course of it; he used not the least harsh expression, either to any of those that waited on him, or concerning the present providence: he expressed a perfect indifferency as to life and death, and an entire resignation to the will of God, to dispose of him as he thought meet. He found himself never more sensible of the vanity of this world, nor ever felt more ardent

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acts of love to God, than at that time. He was rapt in admiration of God's goodness to him, and the little returns he said he had made to it; and acknowledged his own great unworthiness, and his humble confidence in the mercy and goodness of God, thro' the merits of his blessed Saviour. And thus meekly did he pass his sickness, and resign his spirit, without any trouble from the world, or great pain of body, or any anguish of mind; for *mark the perfect man, and behold the upright, for the end of that man is peace.*

And now after all I cannot here omit what service he hath done the world, by permitting it to enjoy those excellent thoughts of his, about *the Life of God in the Soul of Man.* Men may write big volumes, and, as one says, talk much, and say nothing; but 'tis a great matter to talk little and yet say much; and sure whoever considers the importance of the matter of that book, the clear representation of the life and spirit of true Religion, and its graces, with the great excellency and advantages of it; the proposal of the most effectual means for attaining to it by the grace of God, the piety and
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seasonableness of the devotions, together with the natural and affectionate eloquence of the style, cannot but be sensible of its great usefulness to inspire us with the spirit of true Religion, to enlighten our minds with a right sense and knowledge of it, to warm our hearts with suitable affections and breathings after it, and to direct our lives to the practice of it. And indeed it seems to have been in a great measure the transcript of his own life and spirit, those divine graces and virtues which he so clearly describes, shined forth in his own life and conversation, and he not only understood, but felt them. That faith, and love, and charity, that purity and humility, which he so passionately recommends and speaks of, did eminently appear throughout the whole course of his life.

What a deep sense had he of the truths of our Religion! he suffered them not to float on his understanding, to be matter of talk and dispute with others, but he let them sink deep into his spirit, to renew his Soul, and direct his life; and was careful to make use of all means that might give him a deeper sense of them. What

a deep sense had he of the goodness of God, the wonderful mercy of our redemption by *Jesus Christ*, the corruption, and degeneracy, and sinfulness of our nature, the excellency of goodness, and the happiness of Heaven, and his deep sense of all, this was the spring and root of all his other graces.

In how manifold instances did appear the ardency of his love to God? He was still breathing with more ardent desires after him, and was sorry he could love him no more; he was frequently admiring his wisdom and goodness in the government of the world, and the wise disposal of things. It was not the mean principles of custom, reputation, or vain glory, or a servile fear, that made him carefully avoid all evil in his practices, but the ardency of his love to his heavenly Father; and therefore his life was so uniform and constant to its self, and carefully employed in doing all the good he could, and any thing whereby God might be glorified; and he was still sensible how little he could do worthy of his love. His own inclinations were correspondent to the resolutions of his pious father from
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his childhood, and he had devoted himself for the service of *Jesus Christ* in the Ministry. Those in whom he observed virtuous endowments, and the most pious inclinations, he encouraged by all means to the serving of God in the holy function. He endeavoured always after an absolute resignation of his will to him, looking upon this as the very life of all graces; he was very observing of the various passages of his providence towards him, and very sensible of his goodness in crossing some designs, which he afterwards saw would have been inconvenient for him. He was careful to observe all the steps of providence, and when they seem'd not to approve of his intentions, how eager soever his desires had been, he was sure not to go one step farther. He was ardent and constant in his devotions towards God, his piety and zeal were very eminent in the *publick worship*, when he was the mouth of the people; his devotion was so raised, and the humble fervour and seriousness of his spirit so visible, as did highly inflame the devotion of the serious; and when he made one of them, the humility and adoration of his Soul did appear in his outward

ward behaviour; and he thought it one suitable expression of it, to bow the knee before that Majesty, before whom the angels tremble. In the celebration and receiving of the holy Communion, his Soul seem'd to be wholly swallowed up in the contemplation of *Jesus Christ*, and his devotion was the admiration of all that saw him. He had been constant in his private prayers to God from his childhood, and that great secret of devotion which he recommends in his book, was his frequent practice; and he sent up sometimes such aspirations of love, with such ardent sighs, and groaning, and heavings of his spirit, as perhaps unclogg'd his spirit, and made his Soul take its flight so soon from this earthly tabernacle.

And sure a Soul so much inflamed with the love of God, could not be wanting in a suitable charity towards men; and indeed to this his very natural temper seem'd to incline him. There was nothing of harshness in the disposition of his spirit, but it was full of sweetness and love, which appeared in his very air and countenance, and was apt to attract mens hearts at the first sight; and this happy disposition was
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hallowed and raised by the love of God into a holy charity. His Soul was as wide as the world, and his love and good will were universal, and every man the object of them. His prayers and good wishes were extended to all men, and all the harm he could do his enemies (if there were any such universal haters of mankind as to do him bad offices) was to pray for them the more earnestly to God. He did not confine his charity within a sect or party, but loved goodness wherever he found it, and entertained no harsh thoughts of men, meerly upon their differing from him in this or that opinion. He was grieved at the distractions and divisions of the Church, and that Religion, the bond of love, should be made so much the bone of contentions.

What prudent methods would his sincere love and charity to others prompt him to, to undeceive them in their errors? How meekly would he discourse with them about their differences? calmly shewing the small importance of some things, not worth the contending for, and making appear the bad influence that other things had as to holiness and a good life, and yield-

yielding in others again that were not contrary to the designs of religion, making them sensible of the sincerity of his Soul, and his hearty good will to them. He was far from maintaining a difference, upon the account of stoutness of humour, or keeping up the reputation of a sect or party; being desirous we should be all united in the general Religion of *Jesus Christ*, and studying to make friends, and unite the hearts of those who had been divided by names and parties: and thus if at first he did not prevail over mens prejudices, yet he failed not to gain their hearts, and so by degrees made way for his seasonable discourses. And O what holy charms and pious arts had he to catch mens Souls, and to make them pursue their own happiness; a charity which he thought far superiour to any that could be done for the body (tho' he was eminent in that kind also) and of which he would speak with the greatest concern and emotion of spirit. How many arts had he to better them, and make them good and happy? His love made him always as intent upon this, as the love of money will make the covetous man bend all his

thoughts and designs to add to his treasure. How would he take advantage from every thing, to make all things work together for their good! He seem'd to be the visible spring that put all good designs in motion, for bettering the state of our Church. He was the genius that put life and spirit into the serious studies and pious endeavours of those he conversed with. How careful was he to propagate every where right apprehensions of Religion, and what a visible influence had he among us in this matter? What wise methods had he to make his friends sensible of their infirmities and failings, by speaking to them of his own? And to stir them up to zeal and diligence in piety and good works, and to the use of the most effectual means for purifying their Souls, by telling them instances of the piety and life of others of his acquaintance. He was careful even to make his ordinary conversation useful for this end, both in giving the example of an unaffected modesty and meekness, and dropping in always something that might make them more in love with Religion and Goodness. The effects of his love and care of mens Souls extend-

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ed even to those who knew him not, and he obliged always his friends and acquaintances, as there was occasion, to employ the interest of their friendship and familiarity with others, in perswading them to piety and a good life; and alluring them to the reading of good books, and such other means, as might serve both to enlighten and purifie them; and when he heard of the good fruits of such designs, how much would he be chear'd with it? His love and veneration for good men was singular and extraordinary, nothing he more delighted in than their pious conversation, and he could so well represent their piety and good life to others, as to make them enamour'd with it to.

His love and charity were eminent also in the bounty of his alms, and the relief of the outward necessities of others. The first money he gained being at the University, he was careful to lay by a portion of it for the poor, before he made any use of it for himself, devoting as it were the first fruits unto God; and this course he observed throughout the rest of his life, laying aside always a portion of his

income for the relief of the necessitous. This has been the practice of many charitable persons, as the best method to secure a stock for their charity, to make them give it with a liberal and willing mind, and to seek out fit objects for it. Were this practice more frequently observed, it would undoubtedly make Christians more bountiful, and their charity and alms more profitable to themselves and others; and a tenth thus cheerfully bestowed, accompanied with the other exercises of a pious life, would undoubtedly bring in its hundred fold of blessings in this world, and in the world to come life everlasting. And as he was careful thus to provide for charity and alms, so also to dispose of it aright, he *did not his alms to be seen of men*; many were revived by his bounty, who knew nothing of it. He chose out some fit persons both in the city and the country, who were acquainted with the necessities and straits of poor, modest, honest house-keepers, to whom he frequently gave money to relieve their wants: and these were sometimes honest persons of different persuasions, who were relieved in their straits they knew not by whom.

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A noble example of christian charity! Blessed be God there are yet some sparks of it in the world. God grant such pious examples may encourage and stir up more to a christian imitation of them. Nor was his charity so exemplary only in the liberal dispensing of portions of his yearly incomes, but also in such a prudent disposition of what the wisdom of providence and his pious father's care had provided for him in his last will and testament, as might most tend to the publick good and advantage, as will in due time appear.

But among the other expressions of his love, his friendship sure deserves a grateful remembrance. Friendship, the flower of Society, the ease of our griefs, the heightner and refiner of our joys, our guide and counsellor, and the life of angels! many have made fine pictures of it, but the want of true friendship has been generally the observation and complaint of all men; but O! how eminent an example was he of sincere and hearty friendship; this was the darling of his Soul, and the delight of his spirit. He did not act it to serve little designs and private interests, but he was full of cordial love and

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affection, even like the love of *Jonathan*. How freely would he open his heart, and unbosom his thoughts, and give faithful counsel to his friend! How dear were his interests to him, and how wisely would he manage them! if there was any worldly thing that was apt to create grief and trouble to him, it was the disasters or bad success that beset them: and their happy events would so refresh and cheer his spirits, that, as has been taken notice of, it had even influence on his sickly body, and would give it some greater measure of health. How readily would he forego his own interests to oblige his friend, and deny himself, as is well known to some, even in those designs and inclinations, for which usually we have a great concern when we are once engag'd in them. So far was he from desiring to engross the love and kindness of his friends, that he made it his great business and delight to propagate true friendship, and make them friends to one another; and in this he studied to render it the most useful thing in the world, and to make it serve the great ends of Piety and Religion. Those in whom he observed the spirit of true

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Piety and Goodness, or any appearance and likelihood of the one's having influence on, and bettering the other's life and practice, he endeavoured to bring them into acquaintance and familiarity, to endear them to each other, and to make their friendship useful for promoting true Piety and Goodness, both in themselves and others; and this perhaps is the most effectual means for recovering something of the ancient christian spirit in the world. Many methods have been set on foot, under pretence of effectuating this design. In the *Greek* and *Roman* churches, men have formed new societies, instituted new orders, engaged them to peculiar vows, and given them particular Religions, as they call them, subordinate to the general Religion of *Jesus Christ*. And among those whom the gross corruptions and tyranny of the *Roman* church both in faith and worship have thrust from their communion, many have groundlessly separated from one another, and formed distinct sects and parties. But how little either of these have contributed to the promoting of true Piety and Goodness, experience may make the world sensible.

The designs of the former have ended in raising the splendour and revenues each of their peculiar order, in magnifying its rules in opposition to others, in observing their particular institutions, which become matter of mere formality and custom, *having a shew of humility and will-worship, but do not tend to the purifying of the conscience*; and the rest of the people are apt to think, they have not such obligations to piety and a good life, as if the care of that were only incumbent on those who had peculiarly assumed to themselves the title of *Religious*. And the zeal and endeavours of the latter are usually spent in keeping up the reputation of their sect and party, in those things especially wherein they differ from others; and this ordinarily makes the studies and designs on all sides to run into this channel. But perhaps, if instead of such groundless divisions and schisms, and peculiar institutions and vows, undertaken upon pretence of bettering the state of Religion, more care were had to entertain and propagate an holy and sincere friendship, we might see more blessed fruits of it, whilst by the friendly communications of the serious,
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their sentiments about Religion would be mutually clear'd, their minds united, and they instructed in the best means of purifying their hearts, inflamed with one another's zeal, and stirred up to spread the same temper among others, as far as their influences could reach. Such an holy combination (not to observe the vows of any particular order, or to divide from the rest of the world, but) to follow *Jesus*, to live according to his holy Religion, and to persuade others who profess it to a sincere conformity thereunto, O how desirable were it! 'twas thus methinks that the Son of God did at first spread his Religion in the world; 'twas thus that the zeal and piety of his first followers did continue it; and 'tis thus that we must expect to see the life and spirit of it to breath once again amongst us.

And now I need not speak much of the purity and cleanness of his heart, and his great unconcernedness for this present world, it having been the general observation of all that knew him. He look'd indeed always as a stranger and pilgrim in it, and was dead to it in heart and spirit long before his body had taken leave
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of it. Good God! what a deep sense had he of the meanness and vanity of this world's hurry and designs, which he us'd to say look'd to him like the projects and scuffle of children and fools. In his very youth his heart was clear of any inclination to it, and he would even then say to his intimates, that, abstracting from the will of God, meer curiosity would make him long for another world, it being a tedious thing to see still the same dull play acted over again here. What little regard had he to the getting or keeping of what the world calls wealth and riches? Never was he seen to have any project that tended that way; he could scarce expend any thoughts about his yearly incomes, but remitted still the care of that to others, without calling them to an account. How excellently had he learn'd his master's lesson, *To take no thought what he should eat, what he should drink, or wherewithal he should be cloathed!* Never any thing he was more unconcern'd in than this; whatever was set before him for the sustentation of his body, he did eat of it, asking no questions for appetites sake, his thoughts and his spirit were never taken up with those

those actions of the animal life, even when he was about them, and while he supported nature, he scarce suffered his taste to have any complacency in them. He thought strange to see those who pretended to a christian temperance, exercise such a voluptuous pleasure in their meats, making them the subject of their table talk, and as if they owned their bellies for their Gods, professing they lov'd such and such dishes with all their Souls. Alas! that the weakness and infirmity of humane nature, by which we are levell'd with the beasts, should become the matter of our vanity and voluptuousness, instead of that humble and abasing sense we ought to have of our selves.

The innocence and purity of his life was observable from his very childhood; he was never tingured with the least appearances of those impurities which are the reproach of the christian world. How great an example was he of christian continence and coelibacy to all that knew him. His very air and conversation shew'd how much he was mortified to the world in this respect; he had no small abhorrence of all discourses and actions
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that favoured any thing of impurity, and could not endure the obscene wit of those who were apt to wrest the talk of mens ordinary discourse that way.

As the pleasures and pomp of the world could never bewitch, so the hardships and troubles of it did never oppress and overcome his spirit, but in all conditions his mind seem'd always equal and constant to its self. When he lived in the country, the hardships and inconveniencies he then endured, were the common talk of all that knew him; his coarse fare, and hard lodging, and unwonted solitude, the extreme coldness of the season, and the comfortless shelters he had against it, did excite the compassion of others, but never lessened the quiet and contentedness of his spirit, and he suffered them with as much patience, as if he had been bred up from his infancy in the *Turkish* gallies. Any traverses that befel him in the circumstances of his life and designs, did never becloud the natural serenity and chearfulness of his mind; and he used to say in relation to such discontents, that as he blessed God, he was not naturally melancholy, so he thought an acquired melan-

melancholy was scandalous in a Clergyman.

And O what a profound humility of Soul did shine forth in his life and actions! The admiration of the perfections of the Almighty, in the contemplation of which he was often taken up, had sunk him into truly mean thoughts of himself. All who had occasion to converse with him were sensible of the lowliness of his mind, and yet he scarce ever observ'd those little officious ceremonies or compliments, which we must oft-times make use of to cover or counteract the pride of our spirits, or which it prompts us to traffick with, to purchase the regard and esteem of others. He disdain'd not to converse with the meanest, and look'd upon every man as his fellow and companion; and the exemplary regard he had to young children, was equally the expression of his humility and his love; how ready was he on all occasions to converse with them, taking a singular delight in their harmless innocence, and usually after the example of the great master of love, affectionately embracing and blessing them. And such was the pious meekness of his Soul towards others, that if at any time his natural

tural temper raised any little commotion in his spirit, (which was scarce ever taken notice of after his entring into the holy function) yet he quickly appeased it, and never suffered the sun to go down upon his wrath. He was never seen to boast of any of his performances, nor yet to use the finer and more subtle fetch of vain-glory, in an elaborate undervaluing of them, that others might commend them; but the expressions of his mean thoughts of himself were always so natural, and so full of simplicity, that one might easily observe them to arise from the bottom of his Soul, and all his actions and his conversation made appear the truth and sincerity of them. Tho' his piety and innocence were eminent in the eyes of all that knew him, yet he had no small sense of his own unworthiness when he set himself in the *light of God's countenance*, beheld his purity, and thought on his infinite goodness and mercy to him in *Jesus Christ*, (about which his thoughts were frequently taken up) O how deeply was he humbled under the sense of his sinfulness and ingratitude, and the little returns he had made to such undeserved goodness. Where we
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are in a total darknes, we cannot discern one thing from another ; and an ordinary light will discover to us the grosser lineaments, and more remarkable differences of things ; but some beams darted in from the sun will shew us much impurity and foulness, where we thought all to have been pure and clean. And O with what seriousness and simplicity did this enlightened Soul express the sense he had of the sinfulness of his nature, and the worthlessness of his person. Almost the very last words he spoke were to this purpose, uttered with an extraordinary devotion of spirit. After having witnessed his resignation to the will of God, and his humble hopes in his mercy and goodness : But, says he, when you have the charity to remember me in your prayers, do not think me a better man than I am, but look upon me as indeed I am a most miserable sinner ! a most miserable sinner ! *O if the righteous scarcely be saved, where shall the ungodly and the wicked appear !*

But I forbear to mention any farther the graces and vertues which shined forth in the life and spirit of our friend ; the experience which many of you have had
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of them in his conversation, will furnish you with a better sense of them than all I can say. As to the particular instances I have given, there are more than one or two here present who can bear witness to the truth of them; and I hope there are none here will think me guilty of so much impudence, as to utter falsehoods of him in a place where he was so well known, and where there are so many so well acquainted with most of the important and private passages of his life: No, I know you are sensible how far short all I have said comes of his true worth; he had need be endued with the same spirit, that would speak aright of him, and true goodness cannot be express'd, but felt.

Give me leave only to join in with your meditations, and to think with you on the lessons we may learn from the present dispensation, according to our different relations and circumstances.

And now, good people, let us consider his example, and our early loss of him: O that we would once learn to be wise, and to live like christians! You are all sensible what an eminent example he hath given us; and alas! what hinders that

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we should not be followers of him, even as he also was of Christ! How may we see in him all our little pretences and prejudices against piety and goodness dash'd and confounded? Where is the man that will say, he tastes as much solid pleasure in his jollity and cups, that his lusts and vices create in him as great a serenity of mind, afford him as much comfort, dispose him to as much patience and contentedness in any condition, as were always seen to be the reward and blessing of the innocence and goodness of his life? When did ever such an universal esteem and love wait upon a bad man to his grave, as we see hath accompanied the piety and vertue of one, who was ambitious of nothing less than the glory of men, while yet all mouths are opened in his praise, every man speaks good of him, and persons of all sects and persuasions amongst us lament his loss, and bedew his herse with tears? O how peaceful and resign'd do we see the death of the righteous, and how unlike must ours be to it, if we will not live their life! What an uniformity is there in the vertue and innocence of that life that springs from true goodness and

the love of God? And O how void must we be of it! How palpable our hypocrisy! if our actions contradict one the other; if we bless God, and yet curse and do evil to our neighbour; if we confess and beg pardon for our sins, and yet breathe and meditate revenge against others; and if we have not a respect to all his commandments! If we must needs look upon the saints and holy men of God in old time, as if they had been creatures of another nature, and consider their example as disproportion'd to our condition; yet here we have seen one conversing amongst us like to our selves, subject to the same passions, temptations and infirmities, and yet conquering all these *through Christ that strengthened him*. And why should we turn off all serious thoughts to old age, as if we were then only fit for God, when we were fit for nothing else! May not the piety and innocence of his youth, shame us into a better mind, and more christian lives! for *honourable age is not that which standeth in length of time, nor that is measured by number of years; but wisdom is the gray hair unto men, and an unspotted life is old age. Thus the righteous that*
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are dead, shall condemn the ungodly which are living, and youth that is soon perfected, the many years and old age of the unrighteous.

And O what shall we say of that divine providence, which hath taken this *light* from among us! The ways of the Lord are wonderful, and his judgments are a great deep. One who was so great an example of piety, an ornament to his country and the church, is quickly removed from us in his youth; and many who are the reproach of Religion, the scandal of the world, and the shame of humane nature, are left to old age, whether to fill up the measure of their sins, or to lead them to repentance, God knows. He whom God had blest with so much light to instruct us, and vertue and zeal to direct us, who was so helpful to enlighten us by his sermons and discourses, and to edifie us by his example, is suddenly snatch'd away from us. O that we *may bear the rod, and him who hath appointed it!* when we make no use of God's talents (such are the instructions, and counfel, and example of good men) he takes them from us. Alas! what an ill account can

we render of this? Could we almost imagine sermons more serious, affectionate, and heavenly; and yet wherein have we been prevail'd with to better our lives, to forego one vice we were otherwise inclin'd to, or to do that good we were averse to? All the use we make of his example is, to seem to approve and commend it, but wherein do we imitate it? Do we think that other helps would do better, that other means and circumstances would have more influence on our lives? Alas! my brethren, they that *will not hear Moses and the prophets, neither will they be perswaded tho' one should rise from the dead.* But we are usually most sensible of the worth of worldly blessings, and most thankful for them, when God takes them from us; and O that our appetite may be thus at least quickned for spiritual blessings! O that our present loss may have this influence upon us, that we may be truly sensible of God's goodness in bestowing this blessing so long upon us, that we may adore his providence in depriving us of it, and that the impressions he hath left on our minds of his life and spirit, and the seed of the Gospel he hath sown in our hearts,

hearts, may by God's grace yet bring forth fruit in us. Finally, my brethren, *whatsoever things are true, whatsoever things are honest, whatsoever things are just, &c. Those things which ye have both learn'd and received, and heard and seen in him do, and the God of peace shall be with you.*

And you, my friends, who were his more peculiar care, his children, of whom he travelled in birth till *Christ* should be formed in you, whom he was so solicitous to have fitted for the service of *Jesus*, and the care of Souls; alas! who can blame your tears, or withhold your grief? *my father, my father, the chariot of Israel, and the horsemen thereof.* It is not possible for me to express the blessing you had in him, I know your own hearts are sensible of it beyond all I can say. O what an useful guide and director was he! How dear were you unto him! How unaffectedly humble and ingenuous in his conversation! How wise and pious were his instructions and advices! How much were his thoughts taken up about you, making them all serve for his great design of fitting you for the holy function! And how great and unspeakable is your loss! O let us

adore and submit to the divine providence: Search and try your hearts, and consider your ways, and reckon what fruit you have brought forth worthy of such a blessing; and whether you have not deserved the removal of that light, while you have been so little careful to be enlightned by his instructions, or warm'd by his piety and zeal. God withdraws from us such useful blessings, to stir us up to shake off our sloth, and to a more ardent care and endeavour for the enlightning of our minds, and the purifying of our hearts, for which his life and spirit would have been so useful to us; if you would let the world see what esteem you had for him, if you would not be guilty of the abuse and misimprovement of one of the greatest blessings you ever had, remember his instructions, follow his advices, and study to be what of all the world he was most desirous you should be, make it appear that his labour is not in vain. *You have known his doctrine, manner of life, purpose, faith, long-suffering, charity, and patience.* You may remember how he behaved himself among you, what and how he instructed you. You know how desirous he was
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both to have you good men, and well fitted for the holy Ministry. Consider how above all things he directed you to the purifying of your hearts, and the exercises of true repentance. Think what gravity he requir'd in your behaviour, what modesty and humility in your words and conversation, answerable to your designing such an employment, what abstraction from unsuitable business or company. Call to mind the care he had of directing your studies aright, how he diverted you from such learning as was not apt to give you a sense of Piety and Religion, took you off from an itching curiosity about questions and strifes of words, which minister to vanity and contention; persuaded you to cleanness of heart, truly pious designs, and frequent devotion, as the best dispositions and helps for knowledge; and directed you to such books and studies, as might serve to give you a right and deep sense of christianity, and of the importance and duties of the holy function. Remember how much he bewail'd the unseemly haste, and unfit methods and arts which some used, to thrust themselves into the holy Ministry; and

admired the different conduct of the holy men in old times, who, sensible of its great weight, and apprehensive of their own insufficiency, were almost always forced to it by the people, and the governours of the church. Consider, I beseech you, of what importance he thought it both for your own Souls, and those which might be your charge, that you should use all prudent means sincerely to examine yourselves before hand of your fitness both in heart and spirit for that imployment, and the purity of your intentions, designing truly the service of *Jesus Christ*, and the good of mens Souls, and not the fordid ends of vanity, worldly-mindedness, or ambition. And O that these things may sink into your hearts, and that you may continue in the things you have learn'd of him, and have been assur'd of, knowing of whom you have learn'd them.

And you whom providence hath entrusted with the care and education of the *youth*, pardon me also to call to mind the example of our dear friend, while he made one of your society. You know you have the charge of the hopes of the next generation; and that the welfare
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both of the church and state, and their own good and happiness, doth very much depend upon the right forming of their minds and tempers in their younger years; and that as the making this your great design in that employment, doth most tend to promote it, so you can never more serve your own interests in it. All callings have their several temptations, and divisions or sloth, or interest, or ignorance, may be the bane of this. The ill management of it has a more universally bad influence on the world, than that of most other employments, as the happy fruits of the faithful discharge of it doth as far transcend many others. We are all made for eternity, and we cannot go about any thing aright, if our eye be not fix'd upon its end, and if all subordinate ends have not a respect to the great end of our being. The holy calling has this for its immediate end and design, and next to it yours has the nearest relation to it. We are set apart to declare the light which *Jesus Christ* has reveal'd from Heaven, by which *he brought life and immortality to light through the Gospel*; and you to clear up the remains of the light of nature that

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is within us; and he that dwells in light inaccessible, is the fountain and author of both. We ought to be careful that men be not misled by false lights, nor mistake darkness for light, and to persuade them to live by the light of *Jesus Christ*; and you are to beware, that we do not take the prejudices of childhood, custom, and education, our own or other mens foolish fancies, for clear notions and lights of our understanding. As the bad use of our reason, and the confusion of the light of nature, has made men pervert or disbelieve the light of *Jesus Christ*, so the sincere and right use of it doth strangely dispose us to receive that light, to admire and love it, and to lead our lives accordingly. True philosophy leads us to acknowledge and adore the author of our being, to admire his infinite perfections, from the vastness, order, and usefulness of his works, to be sensible of his absolute disposal of all things, and our entire dependance upon him for life, thought, and motion. It shews us the spiritual nature of our immortal Souls, and the meanness and vanity of sensual pleasures; it discovers to us the shortness of our reason, and the little
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ground we have for vanity, either for our knowledge, who know so few and so little of his works, or for what we are or can do, who owe all to him, and bear so mean a proportion to the universe of bodies and spirits. It lets us see, that our only happiness were to have our wills united to his, and shews us, that we should love him above all, and have an universal love for all men, and that all our felicity consists in studying thus heartily the common good of the world. It gives occasion to make us sensible of the strange corruption of our hearts, and how far we are from being what we should be; and how unable we are to give ourselves those dispositions of love, and fear, and reverence that we owe our Maker; and thus it leads us to the Redeemer of mankind, and makes appear how much need we have of his grace and truth. I doubt not but these and such like considerations, do engage you to make this your great view and design, to dispose the youth, both by your instructions and example, to a right sense of Religion, and suitable apprehensions of the Maker of the world, and the Redeemer of mankind, without which view
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philosophy is altogether vain and impertinent; and you your selves know how exemplary your friend was in making it useful for this end. His pious and christian *Ethicks*, his peaceable and devout life, his private instruction and training up of the youth, in order to this design, will be lasting remembrances of it to many ages.

And now, my brethren, what shall we say, or whither shall we turn our thoughts! Alas! our loss is great and unspeakable. How much do we stand in need of such lights and examples! Alas! how weighty is our imployment! What prudence and piety does it call for! How dangerous is the neglect, or ill management of it! What need have we of such a monitor to shake off our sloth, and awe and instruct us by his example! *Parishes* are holy ships, as

† Entretien
de
l'Abbe
Jean, &c.
p. 370.

one † says, “ whose curates are the pilots,
“ and eternity the port they must guide
“ them to. If it need so much art, and
“ so long experience to sail upon the seas,
“ what knowledge and prudence does it
“ call for, to pass over happily the sea of
“ this world, where tempests never cease?
“ Alas! who can think without sensible
“ grief,

“ grief, and bitter tears, that the helm
“ of these vessels, which contain such pre-
“ cious wares, as cost no less than the
“ blood of God, should be committed or-
“ dinarily to men of so little experience,
“ that they are not only ignorant of the
“ tempests, shelves, and banks of this ter-
“ rible sea, but even have not the strength
“ and industry to guide their own little
“ vessel back to the road : And those in-
“ estimable riches are frequently entrust-
“ ed to those whom they will not trust
“ with a purse of 15 or 20 pieces. But
“ even when the pilots are able, who
“ would not at last lose their courage, to
“ see themselves failing amidst so many
“ hazards, and with so little success?
“ How many stupid ones fall out of the
“ vessel? How many imprudent ones get
“ out to sail apart in shallops? How many
“ desperate ones throw themselves over,
“ and abandon themselves to the Fury of
“ the waves? What disquiets, what griefs,
“ and what trouble for the poor pilot :
“ He must run on all sides to reach out
“ his hand to those that fall. He must
“ exhaust his lungs, in trying to call those
“ that flee away. He must even frequently
“ throw

“ throw himself into the sea, to recover
“ those whom the waves swallow up. If
“ he watch not, the fall of the first will
“ be imputed to him. If he be silent, he
“ will answer for the flight of the second.
“ If he fear labour and travail, he will
“ be accused of the others despair. If,
“ in a word, he want vigilance, strength,
“ and courage, he will be guilty of as
“ many bloodsheds, as he lets Souls pe-
“ rish.” This is a feint image of our con-
dition. How may these thoughts fill us
with astonishment and fear? What a risque
do we run, while we are engaged in such
a dangerous imployment? What piety,
and prudence, and vigilance, and courage,
does it call for? How strangely does our
sloth and negligence infect one another,
and lull us into carelessness, till the waves
swallow us up? What need have we of
some to call upon us, to mind us of our
danger, to make us ashamed of our sloth,
and to stir us up by their Example? And
what a blessing was our friend to us in this
respect? How did he inspire life and spirit
in all good designs amongst us, and stir
us up to our duty by his publick and pri-
vate care, as far as his influences could
reach,

reach, and by his example? How well did he answer the character of a good man, and a good Clergyman? His innocency was eminent and observable from his childhood, so that he had a good report from them that were without; he had been trained up from a child in the holy scriptures, and such instructions as might inspire him with the right knowledge of them, and a deep sense of Religion, and which might make him wise unto salvation. As he had been devoted for the holy calling from his infancy, so he was called to it by the authority and hearty approbation of those who are impowered by God, having the inward testimony of a good conscience, and of the purity of his intentions, far from any design of vain glory or interest. His mind was stored with all sort of knowledge, without vanity or contention. His piety was eminent and singular, always accompanied with an unaffected humility. His spirit and disposition was ever peaceable. His love to God, and mens Souls, made him study the divine art of becoming all things to all men that he might save some. None was ever more mortified to covetousness

or

or filthy lucre. His charity and almsgivings were exemplary, in all things shewing himself a pattern of good works; in his doctrine he shewed uncorruptedness, gravity, and sincerity, sound words that could not be condemned; his discourse was always modest, and his conversation useful. He watched all occasions of doing good to mens Souls, and would not let them slip. Never man was more apt to teach, being gentle to all men. Those that opposed themselves to the truth, or were overtaken in a fault, he endeavoured to instruct and restore in the spirit of meekness, avoiding foolish questions and strifes of words. And by walking in all good conscience before God and man, he hath among other things given a singular instance of gaining the love and esteem of all; and of preserving his person and his office from that contempt, which they say is so generally thrown upon our Order. So that even scarce any man despised his youth. How may we behold in his life, as in a glass, the vertues and qualities of a true Minister of *Jesus Christ*? What a living instruction was it to us, whereby we might observe our own defects, and be stirred

stirred up to our duty? Who can fathom the mysteries of providence, or tell what judgments may threaten the church, by the removal of such a burning and shining light? *The righteous man perisheth, and no man layeth it to heart, merciful men are taken away, none considering that it is from the evil to come.* O that his life and example may be yet active among us; that we may be acted by the same spirit, not to mind our own things, but the things of *Jesus Christ*; that we may have pity on our selves and this miserable church; that the sense of our lamentable distractions, and the universal corruption of mens lives, may sink deep into our hearts! O that the love of *Jesus*, and the care of Souls, may inspire our hearts, and direct our studies, and enliven our sermons, and increase our vigilance, and guide our lives. *Save us, Lord, or else we perish.*

And now, my friends, what words or grief can express our loss? You whom nature or choice had more peculiarly endeared to him; you who were honoured with his friendship, and blest'd with his conversation, who were guided by his counsel, and comforted by his presence, who was

the relish of your joys, and the ease of your griefs. *I am distressed for thee, my brother, very pleasant hast thou been unto me. Thy love unto me was wonderful, passing the love of women.* But alas! what do we mourn our private losses! when the loss is so publick and universal, and every man concern'd in it, while it is not the removal of our candle only, but of a light of the world, and a publick good: Every man who knew him, or heard of him, claims a share in our grief, and bewail their particular loss in him. The affectionate father remembers a most dutiful and comfortable son; Relations cry out of the loss of their dearest and most useful kinsman; Friends bewail their being torn from a friend indeed; the learned bemoan the want of a great owner and promoter of true knowledge; the youth lament their being depriv'd of a most pious, wise, affectionate and useful guide; the poor groan for the loss of their father; the devout find the want of a pious director and pattern; the church feels her self depriv'd of one of her purest lights; the clergy are sensible he was to them an ensample and an honour; the people acknowledge
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they had a blessing of him in his life and doctrine, the whole nation may feel the want of a great promoter of true loyalty, and all christian vertues and graces by his example and instructions, and are sensible what an honour he was to them; yea, the several sects among us lament his loss, and seem to confess, that a few like him would soon heal our *Schisms*, and that his pious life and meek instructions, if any thing, would soon have recovered them from their errors. O how is our loss swallowed up in the publick! *My father, my father, the chariots of Israel, and the horsemen thereof!*

But whither would our passions drive us? Shall we forget the governour of the world, and who is *the Lord of life and death*? We must not look on his removal from us as a fatal necessity, or a blind stroke of chance and fortune, as the sport of the humours and parts that composed his body: no, no, the author of the universe employs still that same power, and wisdom, and goodness, in ruling the world, that he did in making it, *in him we live, and move, and have our being*: his hand is in every thing that befalls us, all that

strikes our senses, which we see, or hear, or know, or feel within our selves, and impute to other instruments, are really the effects of his power, and are ordered by him for great and wise ends; *a hair of our heads does not fall to the ground without his leave.* This that has now befallen us, is an holy and indispensable effect of a decree of the providence of God, to be executed in its due time; he had not sent him into this world for a lasting temporal comfort unto us, but for the great and wise ends of his own glory, and of the world that is to come. Let us not look upon this accident in it self, but in God and in his will. Let us in humble silence adore the unfearchable depth of his secrets, acknowledge the holiness of his decrees, bless the conduct of his providence, and (according to that singular example which we have seen on this occasion, in one of the greatest fatherly affections, heightened by all kinds of pious endearments) uniting our wills to the will of God, and sacrificing our natural passions unto it; let us walk with him, in him, and for him, and what he hath willed in us, and for us, to all eternity.

And

And truly if we look upon our dear friend, and consider what he hath been, and what he now is, and shall be to all eternity, it will make us yet the more sensible, how much we ought to resign our selves to, and glorify the will of our heavenly father, in his wise disposal of him. The life of a christian is a continual sacrifice to God, crucifying our earthly affections, mortifying our sinful passions, and subduing our wills to his, and this sacrifice is finished and perfected by death; and the lives of men, and the accidents that befall them, ought to affect our spirits, according as they break off or advance in sacrificing their hearts and lives to God. How comfortable has his life been to us and to all good men in this respect? From the time he was devoted and given unto *Jesus Christ* in his baptism, how has he been fitted by the grace of the holy Spirit, to offer up his life a continual sacrifice to God, restraining constantly the corruption of his nature from breaking out into any great impurity or crime, subduing every day his passions, purifying his affections, studying to do every thing in and for God, and endeavouring a conti-

nual resignation of his will to him ; and in this we must not regret his few years, and the shortness of his days, for with God *one day is as a thousand years, and a thousand years as one day.* Length of life is not to be measured by many revolutions of the Heavens, but by the progress we have made in the great design for which we are sent into the world, and in this respect *he being sanctified in a little time, hath fulfilled a long time ;* so that he hath truly lived much in a few years, and died an old man in eight and twenty. He hath now finished the work that God had given him to do ; he hath accomplish'd the thing for which he was sent into the world ; by death he hath now perfected the sacrifice of himself, and the will of God is fulfilled in him. Whatever horror there may be in death to the natural man, however terrible it is to the wicked and impenitent, yet to the godly, to all that consider it in *Jesus Christ,* it is full of joy and comfort. *O death, where is thy sting? O grave, where is thy victory? The sting of death is sin, and the strength of sin is the law. But thanks be to God, who hath given us the victory through Jesus Christ our Lord.*

Lord. He hath made the king of terrors to become the object of the most ardent desires and wishes of his own, for if to us *to live be Christ*, sure

To die is gain. I will not now launch out into this boundless ocean, to speak of the unspeakable happiness of the other world, and of the great advantages of the death of those whose life is *Christ's*: but O how may this, after the example of the ancient Christians, fill us with joy and comfort, in the pious and well-grounded hopes of the happiness of our dear friend! Well may we think we hear him say, why do you mourn for me, weep not for me, but weep for your selves, for *to me to die is gain.* We live still in a world of sin and misery, of darkness and folly, we see nothing here but matter of tears and grief, we are among a crowd of people who are marching on to eternal misery, who know not but the next step may bring them to their journeys end, and yet never think of any thing but filling their bellies, satisfying their lusts, or worrying one another by the way: We have great difficulty to find the strait path to eternal life, and when we know it, and are entred

into it, the seeming pleasure of the by-paths, the temptations and example of the throng about us, a rooted corruption within us, and a subtle enemy that watches us, are ready at every step to betray us, and to turn us aside into the paths that lead to destruction ; and what a blessing is it to be freed of all these ?

How happy is our friend, who enjoys now an absolute freedom from all the pains, and griefs, and troubles of this miserable world, who is out of the reach of all those temptations and snares, whose Soul is unclog'd from an earthly body, freed from its guilt, and cleans'd from its corruptions by the blood of *Jesus* ; and put beyond the possibility of ever sinning or offending against its Maker, which now only begins to live, (the being born into this world being rather a death, and dying the beginning to live for ever) being now all light, and life, and love, and motion, seeing and enjoying God, having its will wholly swallowed up, in his being as it were lost in him, and in the rapturous blifs of his love, joining in pure and holy friendship with Angels and Arch-angels, and the Spirits of just men made perfect,

perfect, in adoring and admiring our Maker and Redeemer, being enlarged in holy charity and ardent prayers for us poor mortals here below, and rejoicing over one sinner that repenteth; waiting for the redemption of the body, when this mortal shall put on immortality, and what is here sown in corruption and a natural body, shall be rais'd in incorruption and spiritual, and death shall be swallowed up in victory, when they shall happily be re-united, and live in joy and bliss to all eternity. *Blessed are the dead that die in the Lord, they rest from their labours, and their works do follow them. They that be wise shall shine as the brightness of the firmament, and they that turn many to righteousness as the stars for ever and ever.* Who can speak aright of that happiness which eye hath not seen, nor ear heard, nor the heart of man conceived. O let us not bewail the absence of our friend with fruitless sighs and tears, nor *sorrow as they that have no hope*, but let us always endeavour after his example so to live to Christ in this world, that our death may be the
same

same gain and advantage to us; that with him and all the blessed Spirits we may live in eternal friendship and love with the Father, the Son, and the Holy Ghost, God over all blessed for evermore.
Amen.

F I N I S.

E R R A T A.

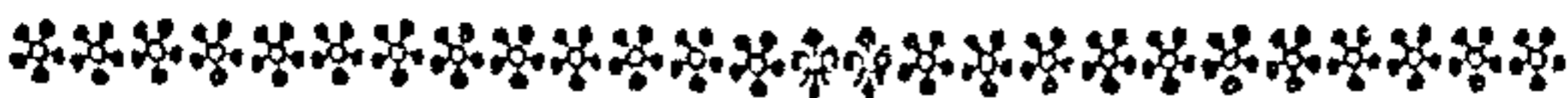
PAGE 119. line 10. *read* may say. p. 136. l. 1. *for* as if he were *read* or a willingness. p. 201. l. 28. *for* was *read* is. p. 244. l. 5. *for* was *read* is. p. 245. l. 5. *after* that *read* tho'. p. 279. l. 17. *for* where *read* when. p. 293. l. 20. *for* not *read* nor. p. 294. l. 23. *read* ipſa. p. 301. l. 22. *for* divine *read* humane. p. 306. l. 16. *read* exaltation. p. 329. l. 7. *for* bear *read* bare. p. 337. l. 1. *read* The first. p. 412. l. 25. *for* (;) put (?). p. 435. l. 2. *for* his *read* this. p. 451. l. 18. *for* to *read* too. p. 462. last line, *for* where *read* when.

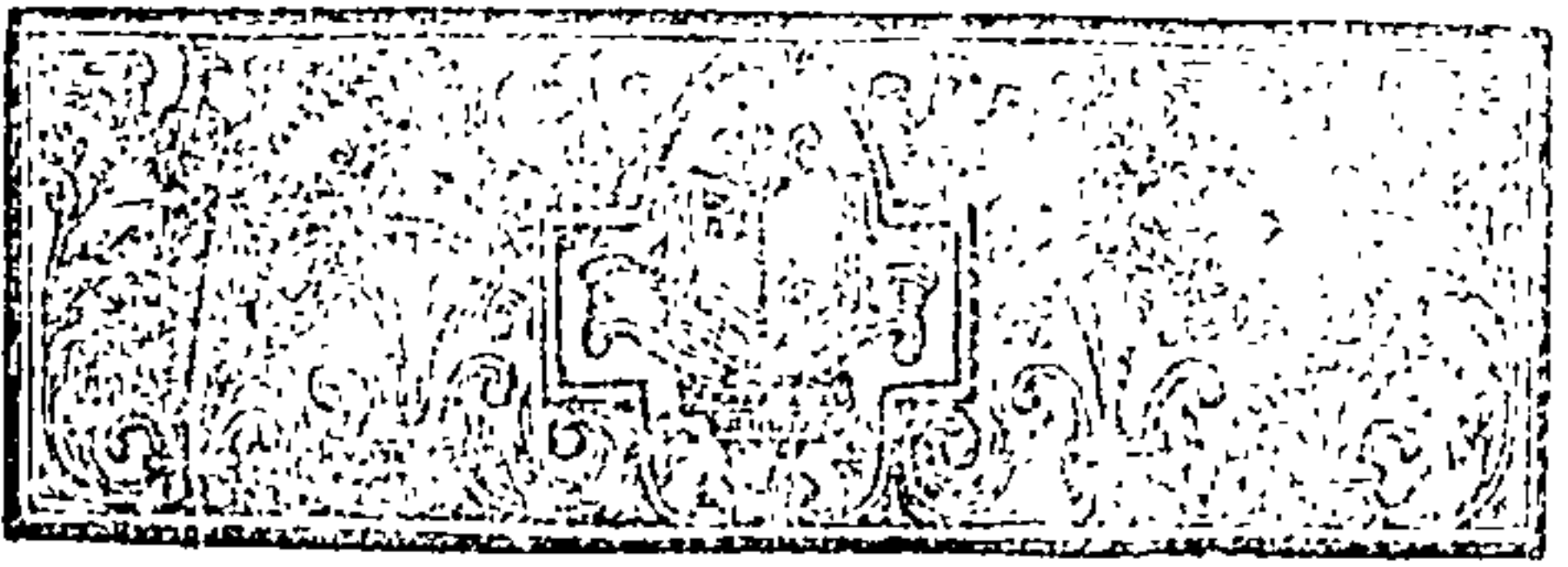


The Inscription on the Author's Tomb-stone.

Memoriae Sacrum

*Henricus Scougal Reverendi in Christo
Patris Patricii Episcopi Aberdonensis
filius; Philosophiæ in hac Academia
regia per quadriennium, totidemque annis
ibidem Theologiæ Professor: Ecclesiæ in
Auchterless uno anno interstite Pastor.
Multa in tam brevissimo curriculo didicit,
prestitit, docuit. Coeli avidus, & coelo
maturus, obiit Anno Dom. MDCLXXVIII.
Ætatis suæ XXVIII. & hic exuvias morta-
litate posuit.*





T H E
C O N T E N T S.

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<i>His</i>	<i>His</i>