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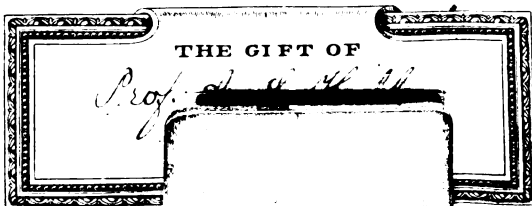
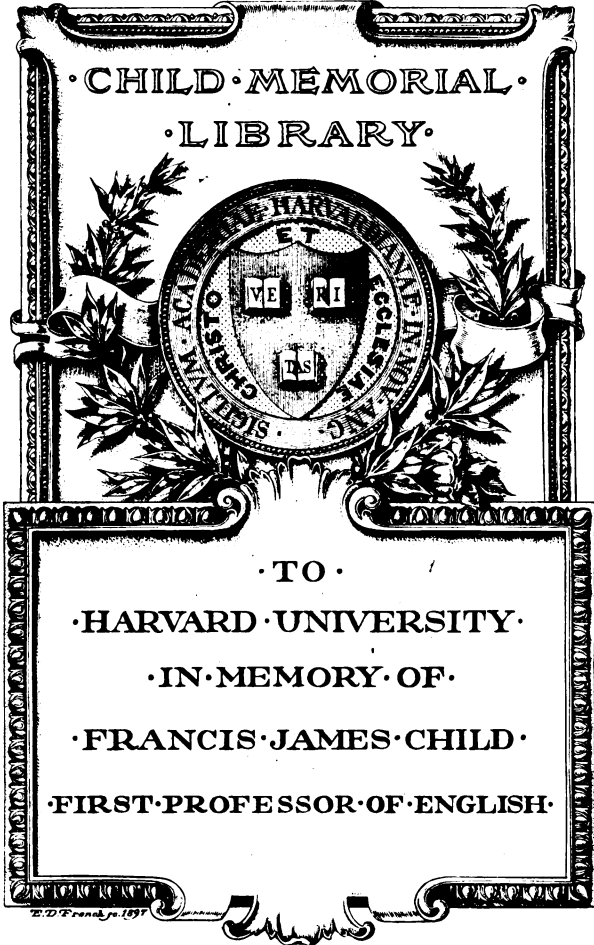
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Child

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- The late learned & mystic John Gam-  
bold - the very model, in person and  
mien, of the celebrated Dr. Samuel Johnson.

Genl. Mag. 1754. p. 358











*Hilliard*  
**The Rev<sup>d</sup> JOHN GAMBOLD, M.A.**  
*Formerly Minister of Stanton Harcourt,  
and late one of the Bishops of the Unitas Fratrum*

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OF THE LATE  
REV. JOHN GAMBOLD, A. M.  
*Formerly Minister of Staunton-Harcourt, Oxfordshire,*  
AND  
Late one of the Bishops of the UNITAS FRATRUM,  
Or UNITED BRETHREN.  
To which is annexed, the  
LIFE OF THE AUTHOR.



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## TO THE READER.

**H**AVING frequently read, with peculiar pleasure, that most excellent piece of Mr. *Gambold's*, entitled *THE MARTYRDOM OF ST. IGNATIUS*, I always regretted, at the conclusion, that it had not been extended to a greater length, and as often wished to have in my possession more of his valuable Compositions.

ONE of his admirable sermons was unexpectedly put into my hands last year, which excited in me, as well as in others who had likewise read it, an earnest desire that his Works might be collected into a volume.—On finding that those pieces which had already appeared were out of print, and being informed that there were not only more scattered here and there in various miscellaneous collections, but also several Letters,  
Poems,

## TO THE READER.

Poems, &c. on the most important subjects, in M. S. that had never been published, I propos'd to his Widow and her friends, to print the whole, provided it should meet with their concurrence and approbation. They readily acquiesced, and most cheerfully assisted in collecting them, for which I beg they will accept my most respectful thanks, at the same time acknowledging my particular obligations to the Gentleman who so kindly furnished me with an extract of the life of that truly pious, venerable, and ingenious author.

THAT the blessing of God our Saviour may attend the perusal of the following pages, and the truths therein contained produce an happy and abiding effect in the hearts of all who read them, as well as in his own, is the earnest prayer of

THE EDITOR.

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THE

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L I F E

O F

Mr. G A M B O L D.

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T H E  
L I F E

Of the late reverend and venerable

J O H N G A M B O L D.

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**T**HE Rev. JOHN GAMBOLD was born April 10, 1711, at Puncteston in Pembrokeshire, South Wales. His father, a clergyman of the church of England, lived an ornament to his profession, being well known and respected for his unaffected piety and purity of manners. He had the happiness truly to know the Lord Jesus Christ, in whom he believed, and to love Him with his whole heart. He educated his children with the utmost care and attention, and spared no pains to instil into their tender minds the principles and precepts of true christianity, which powerfully influenced his own heart, and were the invariable rule of his conduct.

His Son, whose course through life and personal qualities are here recorded, had the benefit of his father's instruction

struction and example 'till he went to the University of Oxford, in the year 1726, where he entered as servitor in Christ Church, and soon became eminent for his diligent application to study, wherein his proficiency was remarkably conspicuous, particularly in his compositions, many of which his own great humility and diffidence suffered others to bear the credit of. He was naturally of a lively and active spirit, and the time he could spare from those studies which he was obliged to pursue in the college, he chose to spend in reading the most approved authors of poetry and plays. These were at that time very agreeable to his taste, and therefore he took great pleasure in such works of genius 'till the year 1728, when being present at the death of his affectionate father, that event and the edifying exhortations he received from him in his last moments so affected him, that a real seriousness of mind, and solid concern for his salvation took place in him. From that period he became so far changed in his apprehension and view of things, that he renounced, from a principle of self-denial, all the pleasure he had received from books calculated to gratify the taste of the polite world; fell into a melancholy state of mind, and from being of an active and lively disposition, became quite the reverse.

Among his papers was found one containing a solemn dedication of himself to God, which he drew up about this time, and which he called his Baptismal Vow or Covenant renewed.

In March 1730, he contracted an acquaintance with some of those students in the university, who in obedience to the dictates of pure religion, were then distinguished from others by a laudable singularity in their conduct; and he

he followed all the rules which they observed in regulating their time and studies. Did they, according to the course of life which they had entered upon with a view to their religious improvements, diligently practise self-examination, meditation and recollection; did they carefully attend the church service, yet never omitting their private devotions; did they on certain days abstain from their usual food, to the intent that they might feel the wants of others in distress, and mortify the corrupt affections and desires of their own depraved nature; did they keep diaries of all occurrences both internal and external in their christian race; frequent the sacrament of the Lord's supper; visit the prisons, the sick, and the poor; instruct children whose parents were not able to bear the expence of their being taught even to read: did they exercise themselves in good works, doing, as often as opportunities presented, acts of charity to the bodies and souls of such as stood in need thereof? In all these pious exercises and religious duties he faithfully took his part with them in pursuit of that peace of mind which he laboured to obtain. But not being able by the use of such means only to gain that, which could make him happy, he gave way to those desponding thoughts from which he had formerly suffered much, totally neglected his person and apparel, confined himself as much as possible to his room, and applied, in search of information and comfort, to the works of such authors, as he supposed, could satisfy his enquiries, viz. the fathers of the first ages of the christian church. Of these the most abstruse were his greatest favorites, and particularly those which are called mystics. Being well versed in the greek language, he was much pleased with that energy of expression in which it excels. The deep speculations of those ancient writers, their beautiful allusions, the richness of

style with which they clothed their ideas, and that uncommon strain of piety which run through the whole, suited his taste, and so far influenced his understanding that he adopted their sentiments, went the same lengths with them in the scenes of imagination, and by degrees became so much like one of them, that his cast of mind bore a nearer resemblance to that which was peculiar to them, than to any that appeared among the moderns. This melancholy, notwithstanding, still continued, and the track of deep and intense thinking, to which he had accustomed himself by a strict application to these authors, rendered him with respect to his conceptions of things, and manner of his conversation and address, very different not only from those with whom he was intimately acquainted, but from all other men. By a close attention to writers of this stamp he had contracted such a turn of mind, and imbibed such an exalted notion of internal purity, which he laboured to acquire according to the process pointed out by them, and which he conceived was attainable, that he could not be satisfied with himself, unless he became such a refined being as those philosophical christians had formed a notion of in their warm imaginations. This being the state to which his aim was directed, he spared no pains to model himself according to the idea which he had formed of it. But every exertion proved abortive, and he found, that by the means he pursued he came far short of that perfection to which he so ardently aspired. The disappointment occasioned great concern, and though discouraged by every attempt, he still renewed his efforts, till repeated experience convinced him that all his endeavours to obtain the proposed end could never succeed to his own satisfaction.

In September 1733, he was admitted to holy orders,  
and

and as soon as capable of holding a living, was instituted to that of Stanton-Harcourt, in the diocese of Oxford, where, residing in a sequestered village, he had too much time to indulge his speculative turn of mind, and where, his parochial duties being few, he had leisure to pursue his philosophical studies with little interruption. He loved retirement, and seldom went abroad. But whenever he could prevail upon himself to visit any of his friends and acquaintance, and among the rest his patron Lord Harcourt, he was received with much respect, his company being very agreeable to all who knew him. And every one's curiosity was highly gratified, who could hear a man of the eighteenth century, converse like one of those of the second or third of the christian æra. In attending to that train of sentiment and reflection to which he had accustomed himself, they were led back to the distance of 1500 years, into the contemplations of axioms, sentences, and complete thoughts clothed in the most elegant dress of language, and the most delicate turn of expression. His abilities, both natural and acquired, were great, but his unfeigned humility was so apparent to every one with whom he conversed, that his superior powers of pleasing excited no sensation of dislike in any. And his whole conduct was so inoffensive, that it is not known he ever made himself an enemy. His outward appearance was indeed very different from that of others, and a good taste, with a considerable degree of discernment, was requisite to see and esteem a person, who at first sight raised in common beholders a prejudice in his disfavor, seeming rather to be of a dull and reserved than of a sociable and communicative disposition.

Among the several books which fell in his way, the writings of the late professor Frank engaged his attention,



and, as he expressed himself, turned his thoughts a little to our Saviour and his merits; but a subject of this sort made then so slight an impression on his mind, that he resumed his philosophical and platonic kind of religion, wherein the imagination could amuse and entertain itself in high flights, deep speculations, intense reflections, and metaphysical reasonings, to which his natural disposition inclined him:

However he did not give up so much of his time to these amusements as to neglect any part of his function; but very carefully performed every duty, which he thought incumbent upon him, as a parish-minister, and lived on good terms with his parishioners, to whom he was intentionally as useful as his frame of mind and philosophical theology could make him. To this theory of religion he continued attached, though he had never derived that spiritual comfort, which he expected from it. At length when he found himself disappointed in the hope of those attainments which he had been so long aiming at, and was discouraged and distressed by the unsuccessfulness of all his efforts, he had the happiness of becoming acquainted with the late Peter Boehler, in February 1737. This excellent man, who was a minister of the church known by the name of *Unitas Fratrum*, or United Brethren, and at that time waited for a ship, that was to carry him to America, in the capacity of a missionary, during his stay in England, came to the knowledge of some serious people in London, and with some well-disposed students in Oxford. There he was prevailed upon to hold private meetings for the edification of awakened people both learned and unlearned. This he did in latin, which, for the sake of the latter, the person who is the subject of this memorial, and who was one of the company, interpreted. On this occasion, and after  
some

## Mr. G A M B O L L.

some personal interviews with the Rev. Mr. Boehler, our late brother, (who proved afterwards a blessed instrument of service in the church of the Brethren) was impressed with such a deep conviction of his natural depravity, and of his utter inability to help himself, and at the same time with such a clear and enlivening view of the way of salvation, that he saw it necessary, and was encouraged by the hope of the gospel to apply to the Throne of Grace without any other preparation than that of an humble and contrite spirit, relinquishing all attachment to and reliance on any thing but the mercy of God in Christ Jesus. It then appeared to him, that the chief point of christianity, which every one who wishes to enjoy the benefit thereof, should be concerned to obtain, was a lively faith in the Redeemer of the world, and as a consequence thereof, the forgiveness of sins, a conquest over the corruption that naturally dwelleth in us, and a conformity of that state of mind which was in him. These privileges he found by his own experience were not to be attained by a legal strife, and the helps that human philosophy could administer; and was convinced that they were to be received freely by all that unfeignedly believe in Christ Jesus our Lord. This doctrine therefore so full of comfort to the poor in spirit he embraced with his whole heart, and all his philosophy yielded to it. The gloom, which like a thick cloud had long enveloped and depressed his mind, was dissipated, and his spirit rejoiced in God his Saviour; he found that food which satisfies the hungry soul, and so great a change took place in him that he became a new creature, very different from what he had been before. But this happy alteration did not commence until he had undergone a long and severe trial, many struggles with his reasoning powers, and much embarrassment of thought; all which proceeded from  
the

the repeated attempts that he had made to combine his philosophy with the simplicity of the gospel, which is intended not for the high-minded and self-sufficient, but for the meek and lowly in heart; for, as our Lord himself declares, The humbling truths thereof are hid from the wise and prudent in their own eyes, and revealed unto babes.

In the year 1739 he had the pleasure of seeing and conversing with the late Count Zinzendorf. This first interview with that servant of God fully satisfied him of the falsity of those reports, which had been propagated to his discredit, and of the excellency of the person who had been so shamefully traduced. Soon after he gave the following description of the state of his own mind, and of the thoughts which he entertained of himself and the brethren, of whom he had gained some previous knowledge: "I then looked upon them as a happy people, and their doctrine as fundamentally true, but could not apply the comforts thereof to myself, being discouraged from so doing by the deep sense I had of my own guilt and depravity, and by being defeated in the hopes of being happy in the notions which I had formerly imbibed. Therefore I despaired of being in a condition better than the generality of mankind, or different from them. But in December, 1740, my younger brother, having been with the Brethren in London, came to see me. The account which he gave of the happy course, he observed amongst them, struck me with such an agreeable surprize, that I could not but return with him thither. My design was to see the order established, and to feel the spirit which prevailed amongst them, where several of them dwelt together. The purpose of my visit was answered

" to

“ to my great satisfaction, and I could believe not only  
“ that they were right both in principle and practice, but  
“ that I might have a share of the same grace which they  
“ enjoyed. After having been again in their company I  
“ perceived an impulse upon my mind to devote myself  
“ entirely to Him who died for me and to live wholly for  
“ him and to his service.” It appears, that in the interval  
between the year 1737 and this time, many vicissitudes  
took place in his mind: the drawings of grace, which he  
felt, were frequently rendered ineffectual, and the light of  
the gospel, of which he had some transient views in its na-  
tive simplicity, was as often clouded by perplexities of  
more elevated reasoning, which every man is apt to fall in-  
to, and finds no end, in wandering mazes lost, until he is  
so humbled as to suffer all his lofty imaginations to be cast  
down, and every thought brought into captivity to the  
obedience of Christ, to submit to be led into the way of sal-  
vation and continue therein, which is that of faith unfeign-  
ed in the blood of Jesus, who is made unto us by divine  
appointment, wisdom, righteousness, sanctification, and  
redemption. This he saw was the only way for self-con-  
demned and repenting sinners to take, and the only  
thing that could make and keep them happy, while, as poor,  
needy and sinful beings, they cleave unto Him and rely up-  
on him for daily supplies of grace.

In this view of things, he found that his former notions  
could be of no avail, and was convinced, that the burden  
of sin, with which he was oppressed, could not be remov-  
ed, nor his conscience purged from dead works to serve  
the living God, but by faith in Him who came into the  
world to save sinners. He was therefore aware of what he  
called his reason and afraid of his old mystic thoughts, lest  
they

they should mislead him, as they had often done before. To avoid the danger of deception from this quarter, to which he was exposed by living too much alone in a retired village, he was fully persuaded that a connection with those who not only professed themselves christians but were such in reality, would be the means of preserving him from it; and as he had become acquainted with a society of true believers in London, who chose to be directed by the spirit and word of Christ, to be obedient to his will in all things, and to live together as persons wholly devoted to him; he wished that he also might have the favour of associating with true children of God, whose conversation might prevent his former gloomy reasoning from obtruding itself upon him, having experienced in the space of several years, that it had led him astray and been a hindrance to him in attaining to a settled peace of mind. He remembered that he had first heard the joyful sound of the gospel from one of the Brethren, who represented it in its native simplicity, and was fully persuaded that he should become happy if he could live in the constant enjoyment of that comfort which he then in some measure derived from it, and of which he had had since, many cheering, but through his own fault, only transient sensations. He therefore determined to leave his retired situation where he could neither be of that service which he wished to be of to others, nor find the satisfaction he sought after for himself, and to take up his abode with those whom he believed to be a people of God, who through the influence of his spirit were led into the way of truth and held the faith in unity of spirit, in the bond of peace and in righteousness of life. To partake of their happiness, to live amongst them in love to Christ and to one another, and to unite with them in promoting the glory of God and the good of mankind,

mankind, was his desire. With this view he applied to the United Brethren, disposed as a little child in distress for help, committed himself to their care and direction, and had no choice with regard to any station or office wherein he might be in future of use to others.

In the beginning of October 1742, he thus expressed himself upon this head. "Having had assurance that such a favor might be granted, I left my parish with a view to live wholly with the Brethren."

Before he quitted his parish, he wrote to the Bishop of Oxford, and to his kind patron Lord Harcourt. They expressed their concern at the step which he intended to take, and urged some reasons to induce him to change his purpose: but his resolution was fix'd. He then resigned his living in due form; and after he had taken leave of his parishioners in a very respectful manner, he went to the Brethren and lived entirely with them. Upon this occasion he wrote in substance as follows to his parishioners: "It is not in consequence of any resentment or of any worldly motive, that I give up my parish. I have not so implicitly given up my judgment to others as to be prevailed upon, by their persuasions, to take this step. The reason for my so doing is well-grounded and to my own satisfaction. It does not, I assure you, proceed from any dislike that I have to the worship of God in the church of England. I find no fault with any passage or clause in the common prayer book. Nor can I, in justice, be considered in the same light with such persons as slight and forsake one party of christians and go over to another without sufficient cause. But that which has determined the choice I have made, was the earnest de-  
"fire

"fire I found in myself, of that improvement in the know-  
 "ledge of the gospel and in the experience of the grace of  
 "Jesus Christ which I stood in need of. The blessings  
 "purchased by the blood of the Shepherd of our souls I  
 "longed to enjoy in fellowship with a little flock of his  
 "sheep who daily feed on the merits of his passion, and  
 "whose great concern is to build up one another in their  
 "most holy faith, and to propagate the truth as it is in Jesus  
 "for the good of others. His gracious presence, the pow-  
 "er of his word, and the virtue of his blood I wanted to  
 "have a more lively sense of, for my own comfort and  
 "support in the christian warfare, and I had reason to hope  
 "for those means of happiness, especially where brethren  
 "dwell together in unity, for there the Lord commandeth  
 "his blessing and life for evermore. This is all I aim at  
 "in withdrawing myself from you, and may this my de-  
 "parture give no offence to any one. I now take my last  
 "adieu, and earnestly pray for you and for myself; for  
 "myself that I may be faithful to the grace of our Lord Je-  
 "sus Christ, and prove his servant truly devoted to him,  
 "where I am going; and may you, where you remain, be  
 "as obedient to the influence of his Spirit and the dictates  
 "of his word as I wish to be; so shall we one day rejoice  
 "before the great Shepherd of our souls, that merciful and  
 "compassionate Saviour, in whom there is, in the mean  
 "time, life, peace, and joy for all believers. I do not go  
 "from you because I cannot live in the church of England,  
 "as an outward profession, or because I prefer any other  
 "form of ecclesiastical government before that which is by  
 "law established in this kingdom: but the inducement  
 "which leads me to this change, is the great concern I  
 "have for the attainment of a happy state of mind, and to  
 "compass this end, no means, through the blessing of God,  
 "appear

“ appear to me so proper as a free intercourse with those  
“ who are of the same principles with my own, to whom  
“ I may communicate my thoughts without reserve : and  
“ from whom I can receive that assistance of advice and  
“ comfort, which is necessary for a person encompassed  
“ with such infirmities as I am. I heartily wish that you  
“ may derive more benefit from the instructions of my suc-  
“ cessor, than you have or could have done from mine,  
“ and I trust that this will be the case.”

From the contents of this written message the truth of an observation which he made in one of his letters to the Bishop upon this occasion is very evident, That one man may be a sectary with a sectarian spirit in opposition to the established religion of his country and without just ground for his separation from it; and another, at the same time that he has a real esteem for it, may do some things which have the appearance of a dissent from it, and yet have nothing against the rules and order which it prescribes, and can appeal to the Searcher of hearts for the uprightness of his intentions, as to essentials and circumstantialia in the unity of the spirit.

By quitting his station as a parish-minister he did not mean either to shew any disrespect to the church of England, or to give offence to any member thereof. Nor did he wish that his regard to her constitution should be considered as at all diminished by resigning the charge of his parish, and going to live with a people, whose fellowship he sought to enjoy for his spiritual benefit. His determination was, if employed in their connection, to devote himself to the service of the Lord of all, and to be fellow-labourer with them, with whom he could lay his favorite



vorite strefs on the redemption by Jesus Christ without opposition. He did not join the Brethren's church as a religion of human establishment, though he honoured their episcopal succession, but as a house or family of God, united together for the only purpose of doing his work and promoting the cause of true christianity in a free and unconfined manner. He highly prized the lot which he had obtained amongst them, much esteemed the good order which they observed, partook of their fellowship, bore his part of their burdens, did his share of the work, and being incorporated with them as well as engrafted in Christ the true Vine; he, as a living branch thereof deriving sap from that source, bore much fruit to his glory.

After staying some time in London, he went in 1742 to assist in a boarding-school in Essex. In November the same year, he was regularly admitted a member of the Brethren's church. May 14, 1743, he was married to the present widow; resided in Wales, chiefly at Haverfordwest, where he kept school, preached occasionally, and became acquainted with several people there, who have reason to bless God for his stay in their neighbourhood, which was till November 1744, when he returned to London, where he continued until the beginning of the year 1747. He then accompanied some of his friends on a visit to Germany, arrived at Hernhaag, March 9, where he enjoyed many blessings in fellowship with the congregation settled there, and was respected and beloved by all. After several months continuance in that place, he came back to London with the same company, where he lived a considerable time in favor with God and man, and to the edification of all who heard him preach or conversed with him. Besides the public office of a minister, his attention was employed in

in writing and correcting several pieces for the press, such as the Maxims, &c. taken out of the Dissertations and Discourses of Count Zinzendorf, and other compositions of his own, which are a standing proof of his fine taste in evangelical truths, and of his clear understanding of the œconomy of grace under the New Testament. He wrote also an excellent tract or essay on the character of Count Zinzendorf, which was also published in the German language in Mr. Spangenberg's Apologetical Writings. He was likewise useful in repeating extempore in English the sermons which the late Count preached in German, and the translation was so well performed, that every one who heard him and understood both languages wondered at the facility of his comprehension and the retentiveness of his memory. He revised several other books, viz. the Rationale of their Doctrine and Discipline, some apologetical writings, and the Greenland History. Besides these employments he was ready to give assistance upon all occasions, whether of conference with his brethren, congregation meetings, or private conversation with individuals who wanted his advice, in which his meekness and wisdom, his charity and patience, were very conspicuous. In the year 1754, it being thought necessary to keep up a regular succession of ecclesiastical orders, he was, at a general conference of the several labourers in the congregations of the Brethren in England, chosen and consecrated a Bishop of the Unitas Fratrum. But with what humility and diffidence in himself did he accept this office! And in the exercise thereof no trace of any disposition was seen in him, but that of lowliness of mind, nor did he think himself thereby entitled to any greater respect than was due to any other of his brethren. As he would not have accepted it, had he not been earnestly requested to take it  
upon

upon him by his brethren, so he had no other view in complying with their intracacies than to be used as an instrument of keeping up the regularity of such ordinations as might be found necessary. Such a Bishop would have been justly esteemed an honor to any church, whether ancient or modern, if disinterestedness of spirit, humility of mind, devotion of heart, a benevolent disposition towards all men, and a voluntary submission to the service not only of the church in general, but of every member thereof though in the most inferior station, be the proper qualifications and distinguished ornaments of the christian episcopacy.

These excellent endowments, which the grace of God had wrought in him, and enabled him to use to his glory, made him greatly respected by all who knew him and were capable of forming a right judgment of real worth and undissembled goodness. But neither the regard which was shewn him, nor the rank which he held in the church could alter that humble opinion he always entertained of himself. And such was the character he maintained in the situation assigned him, that he was deservedly esteemed, not only by those with whom he was connected, but by others of every denomination, who were acquainted with him:

From the year 1754 to 1764 he resided chiefly in London, employing himself in every branch of service for the congregation settled there, and in regular correspondence with all his fellow-labourers of the same communion in England. Herein he acted solely from a principle of love to the souls whom he had in charge, and received from them the most grateful returns of affection.

After

After this, he went to a general synod of the Brethren, which was held in the year 1764, in Germany, where he had the satisfaction of being present with many servants of God, assembled together for the promotion of true christianity and the building up each other in their most holy faith. There he was likewise much respected and beloved. From thence he came back to London, where he chiefly resided, till the year 1768, when he was seized with a dropical asthma, which had such an effect upon his whole frame, that they who were about him apprehended that every day would be his last.

When there was some intermission of pain, tho' he very sensibly felt the weakness of his constitution, and had reason to believe that his existence in the body would be of short continuance; yet being desirous of rendering the remaining part of it, in some measure useful to others, he purposed to go into Wales: his view in the change of his situation was to be instrumental to the benefit of his countrymen. His friends being of opinion, that his native air would be of service to him, and having some hope that his usefulness might even yet be more extensive, encouraged the design he had formed in his own mind, and of which he had given them an intimation. In consequence of their concurrence and approbation, he removed to Haverfordwest, where he had the special care of the congregation settled in that place, and the prospect of being helpful to many other awakened souls in those parts. At the same time some indications seemed to promise a better state of health, but these were only flattering, and the hopes of all, who had his recovery at heart, were soon after, to their great regret, disappointed.

In a letter dated October 11, 1770, wherein he assured his correspondent, that he was better with respect to the  
b asthma,

asthma, could lie down in bed and get some sleep, he thus describ'd the state in which he then was: "I ought to be thankful for every mitigation of pain, but it becomes, I think, plainer than ever, that I have a real attack of the dropfy, which whether I shall get the better of, or it, by and by, get the better of me, is a question. I totter on my legs, and tho' I look pretty well, yet there are few intervals in the day wherein I have any thing like strength either of body or mind. However, I set no bounds to my Saviour's power, if he sees it good, to continue me here a little longer; but it is hardly to be any more expected in my case. I really do all I can to support my impair'd constitution, and walk most days a little in the chapel or burying-ground, 'till I am ready to drop down. All that I can properly desire of my gracious Lord is, that he would be merciful to me an unworthy sinner, wash me from all my unfaithfulness and transgressions in his blood, keep me in communion with himself and his people, help me to behave rightly, at least not offensively, in my sickness, and be perceptibly near to me in my last hour, whenever it is to be."

It appeared from this letter, that the congregation committed to his charge, could not receive from him, in his infirm state, that service which was indispensably requisite: and as there was reason to fear that his concern for those intrusted to his care, would incline him to attempt more than he could perform, and by that means hasten his end; it was propos'd, that he should change the place of his abode for another, where he might pass the remainder of his dying life, without any concern of mind relating to the duties of his office, and only enjoy the love of all about him. This offer was agreeable to his own choice. And he was so much respected and beloved by all who knew, his

his personal qualities, that any of his friends in the neighbourhood, would have given him the kindest reception, and have considered it, as a privilege, to do all in their power to administer to his service and comfort. But upon farther consideration on this proposal, he wrote to his friends in London to this purpose: I am fully convinced that what has been proposed with regard to me proceeded from a very kind intention to make all things as convenient for me as possible. For these affecting proofs of christian love, I shall retain, to my latest breath, a deep sense of gratitude. But some circumstances have just now occurred to me, which render it a matter of doubt, whether I should leave my station, or make a further trial of my abilities with the assistance which is at hand, that the regular course of service, for the souls under my care, may be continued without intermission, till I depart this life.

In another letter, dated July 28, 1771, which was his last, he declared the situation of his mind to the following effect: "The writing of the few lines before the present, was the work of several days, attended with more difficulty and pain than any one is able to conceive, who does not feel what I have suffered. But to complain is disagreeable to me. The constant prayer of my heart, most tenderly united with yours, is for the welfare and prosperity of the church of God, and especially that part of it, which is the immediate object of our care. May our faithful and best Friend who purchased it with his blood and is the supreme head thereof, so defend his people amidst all opposition, and support his servants, who labour in the word and doctrine, and have the general charge over his house, that the several members of it may increase in faith, hope, and love, to their comfort and joy.

" With

“ With respect to myself, if I may judge from what I feel, I can think no otherwise than that I am very near the end of my course. Therefore all my prayers are centered in this, that my gracious Lord may wash me, a sinner, in his blood, and abide always near me; especially in my last extremity.”

From his whole demeanour in every stage of his illness, it appeared, that he had, in a great degree, the same mind which was in his Lord and Master. In those intervals, wherein he was in some measure free from pain, and was thereby enabled to perform any part of his ministerial function, whether he preached to a public auditory, or explained the scriptures to a private company, he approved himself to all who heard him, a Scribe well instructed unto the kingdom of Heaven. The Bible he esteemed above all other books, and from that sacred volume, as his most important treasure, he drew the spirit as well as matter of all his discourses. From this standard of divine truth his doctrine never varied, and his practice was a living sermon of the truths he taught. The last subject whereof he treated with more than usual energy and edification to his hearers, was, “ Set your affections on things above,” &c. Col. iii. 2. The exhortation herein given was exemplified in his own disposition and conduct. For as the love of Heaven had made him heavenly, and the desire to be with Him, who endured the cross for him and was therefore his great object, had disengaged his heart from all earthly attachments, so his benevolence prompted him to do good to all within the compass of his influence. Among the many instances of persons in affliction to whom he had been an instrument of help and comfort, was one involved in distress of the most complicated nature, whose dejected mind, by his compassionate attention, was so much relieved,

rieved, and animated with an assured hope of a speedy dismissal from pain and grief to endless joy and rest, that all, who were concerned for and sympathized with the sufferer, rejoiced on his account, and it was said by some, that if his benefactor had come into those parts for his sake alone, the service done with respect to him, would have well answered the expence and trouble of his journey thither.

His sphere of usefulness was contracted in proportion to the increase of his disorder. But however limited in his influence, as far as it reached he lost no opportunity of comforting the poor and dejected, and to intercede for the friendless. Upon the least intermission of pain he was always ready to converse with those about him upon the most interesting subjects for their edification and comfort. The great concern of his mind and heart was for the furtherance of the Gospel, for the church in general, and for that part of it which was under his immediate care, that it might grow in grace and be enlarged by countless numbers to the praise of its Redeemer. With the same solicitude for the benefit of his countrymen at large, he not only drew up some remarks on the Welch tongue, and grammatical institutions in that language, for the use of English preachers, who living amongst them, must speak so as to be understood, but offered many prayers at the throne of grace in their behalf, which, there is no doubt, will sooner or later be answered: From the nature of his disorder, which becoming more and more oppressive scarce allowed him any sleep, he was apprehensive, that he should be deprived of the use of his mental faculties; but knowing in whom he believed, he with full resignation committed himself to his care, and perceiving that they, who were with him were affected at the prospect of such an event, he said: All He does is well done; let us only look to Him, and the end will



will be blessed. If at any time, through extreme pain, a word of complaint fell from him, which very rarely happened, upon recollection he acknowledged the impropriety of it, saying, I ought not to speak so, it might be much worse with me, I am graciously dealt with; which was generally his answer to those who asked him how he did. At the last communion, which he attended in public, on Sunday, September 8, he partook of that sacred ordinance with the humility and reverence which becomes a sinner in the presence of God his Saviour, and at the same time with the unshaken confidence in his mercy, which is peculiar to the true believer. In singing, at the conclusion of this awful solemnity, a verse of praise and thanksgiving, which he began himself, the communicants were impressed with such a lively sense of that peace which the world cannot give, that many grateful tears flowed from every eye in the happy assembly.

When, through an entire weakness of body, he could no longer attend the congregation, such a measure of grace was bestowed upon him, that his private conversation with all who visited him, had the most happy and beneficial influence upon their minds. His thoughts were constantly employed in the things of God, and the concerns of his church; so that, what he said upon all occasions was so interesting, that every one who heard him, and whose memory could not retain the particulars of what had been spoken, lamented afterwards, that he had not preserved in writing what well deserved to be remembered.

Being always ready to acknowledge the least assistance received from others, he could not sufficiently thank those about him for the kind offices they had done him, and particularly his dear wife, for the great faithfulnes she had shewn,

shewn, and the tender nursing care with which he had been attended by her in every stage of his illness. In this benevolent and grateful state of mind he passed the remainder of his life here below. As long as the ability of utterance lasted, whoever came near him in the day-time, or watched with him in the night, was sensibly affected with what, out of the fullness of his heart, his mouth spake. He expressed, as well as he was able, the living sense he had of the undeserved mercy of God, and of the unlimited kindness of his friends; giving them the most salutary advice for their spiritual improvement: and singing with a cheerful, tho' faltering tone of voice, verses of praise and adoration to Him who had redeemed and washed him from his sins in his own blood.

At length, when he seemed no more to have the power of speech, he lay still; and it appeared to them who were present with him, that the awful minute of expiration drew near. For a while he was scarce perceived to breathe, but all at once he exerted the feeble efforts of dissolving nature to speak his earnest desire to be at home with his most gracious Lord: and just before the close of all his sufferings was heard to pray with emphasis in these words: "Dear Saviour! remember my poor name, and come, come soon." Shortly after his petition was granted, and He, whom his soul loved, took him into his eternal security, on Friday morning September 13, 1771. The witnesses of his happy departure, were struck with a reverential sensation of the peace of God on this occasion. His residence here on earth lasted 60 years, 4 months, 3 weeks, and 1 day. He left two children behind him, a son and a daughter, who, with his widow, are still living.

To shew the members of the established church, in a  
striking

striking point of view, the treasure of sound doctrine contained in the Book of Common-Prayer, and to endear to them that antient formulary of public devotions, he published in the year 1765, without his name, A short Summary of Christian Doctrine, by way of question and answer, the answers being all made in the sound and scriptural words of the Church of England.

He also composed several hymns expressive of the situation and desires of his own heart, which are inserted in the brethren's hymn book. These, with other pieces; which he wrote in verse or prose at different periods of his life, and have been separately published, are collected in the subsequent pages.

It is the earnest prayer of the Editor, that every one who reads the preceding narrative, and the several successive parts of this volume, may, by the blessing of God, derive both profit and pleasure *of the best sort* from the perusal.

And there is no reason to apprehend, that the candid and well-disposed, who shall pay due attention to that which is contained herein, will be disappointed of the improvement in grace and knowledge, which they, through the Spirit of Truth, may wish to receive from the writings of a man, who, though he was possessed of such mental powers as too often beget self-esteem, yet was distinguished for meekness and humility, which accompanied him to the last moment of his life. His invariable concern was not only to give no offence to any, but to do good, as far as he was enabled, to all men; and his greatest care, to maintain with tender fidelity that connection of heart which he enjoyed with God his Saviour by being cautiously observant of his will, and constantly watchful in preserving the grace given him as the choicest treasure.

THE

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THE  
MARTYRDOM  
OF  
IGNATIUS.

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# P R E F A C E.

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**W**HETHER the Reverend Author of the following piece ever intended it for publication is not known. So much is certain, that some years before his decease he was not even possessed of a copy of it; and out of his peculiar modesty, and perhaps because he knew it was not perfect, according to the generally received rules of the drama, and for some other reasons, he wished that it had not strayed, in manuscript, into the hands of some of his friends, who valued it highly, not only on account of their esteem for the author, but for its own excellence in point of sentiment.

Those who had the happiness to be intimately acquainted with the author, knew that he was of a very studious turn of mind, and could not be satisfied with the surface and appearance of things, but sought eagerly after useful and necessary truth, and was unwearied in his researches. This induced him not only to read with great attention the holy scriptures, but to study the fathers of the first centuries, believing that in them he should find the strongest features of the christian religion, and the fullest proofs of what was the doctrine, discipline, and temper of the christian church, at and immediately after the times of the apostles.

He was at a certain time so given up, if we may thus express it, to the company of the fathers, and so taken with their manners, that he unintentionally became in his way of thinking, speaking and acting, as though he had lived

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in the first or second century, and in the closest intimacy with Ignatius, Polycarp, &c.

He had in his youth a great fondness for dramatic pieces, both antient and modern; and though we cannot find that he ever frequented the theatres any where, yet looking upon dramatic writings as a pleasing and impressive manner of conveying ideas and actions to others, we suppose he formed the plan of giving, if not to the public, yet to some of his friends, a representation of the state, principles, and practice of the christians in the first and second century, in a dramatic composition.

He certainly believed, that a piece, wherein the love of Christ, shed abroad in the heart by the Holy Ghost, is set forth as producing the most excellent principles in the human soul, viz. devotion to God, love to our neighbours, humility, forbearance, aptness to forgive, yea, to love and bless even bitter, active, and powerful enemies, would be more suited and edifying to a christian reader, than such as are too much *in vogue* to the reproach of christianity; in which, lust, pride, ambition, &c. are called in to assist in the production of something like virtue, but which cannot be worthy of that name when proceeding from such vile and poisoned sources.

Our author in writing this tragedy adhered to history, and has therefore attended Ignatius at Antioch, and from thence to Rome, by the same road which he travelled. He has given him the same company which he then had; and has presented Ignatius, Polycarp, and the Bishops and Deacons who attended at Smyrna to our view, in such a clear and lively manner, that we are brought into their company, and hear them speak the sentiments written in the epistles  
of

of Ignatius and Polycarp, and see them act agreeable to the most authentic accounts which are handed down to us, of what passed at that time: and the whole performance is so adapted to the spirit of that period, that there is hardly any thing that can be called his but the dress.

What Ignatius speaks to the Romans in the fifth act, is only a version of what he wrote to the christians at Rome.

The reasonings of the two philosophers for and against the christian scheme may be difficult for some readers to understand, but bespeak the genius of the most candid and upright of that class of men in those later times. We wish that the philosophers of our day were always willing to discuss the essential tenets of christianity with the same openness, and to receive the force of truth, grounded upon experience: then would the supercilious sneer of contempt, and the prompt rejection of christianity at the first mentioning it, give way to, at least, a mild and tolerant temper.

We do not present this to the public as a perfect dramatic performance; we are sensible it will not bear, in all respects, to be examined by the strict rules of criticism. The author has not attended to unity of time and place; but for this he will not be blamed by the admirers of Shakespear, or by those who have read the fine tragedies of Jephthah and of John Baptist, by Buchanan. He takes no pains to render the plot intricate, and then to unravel and wind it up, so as to leave the mind filled with amazement at the event; but he follows history, without seeking to awaken the passions, or surprize by uncommon incidents; and yet it is to be hoped, that some will feel many passages and incidents powerfully and usefully.....Had our author himself published it, we are persuaded he would have given it a finishing which it cannot get now.



## P R E F A C E.

As this piece is therefore not presented to the public as a complete dramatic composition, it can afford no employment for critics in this point of view. And as to those who may be offended with the general scope of this performance, and the general tendency of the doctrines it enforces by no fictitious examples, but with historical faithfulness, they must employ their critical abilities, not on the author, but on the fathers, and even on the apostles themselves; for we cannot help lamenting that the cross, or the power of the incarnation, sufferings, and death of our Lord and Saviour Jesus Christ was, is, and will be, alas! to many foolishness; but to others who are and shall be saved, the power of God and the wisdom of God, 1 COR. i. 18.

The reason that this piece is now published is this: sundry copies of it have been procured by different persons, and some of them are very imperfect. Many, who have read it, have urged that it might be printed; and we were not without apprehensions that it would sooner or later be published from some imperfect or erroneous copy, or by some one who might mar by attempts to mend, and we have seen some such copies: therefore we rather chuse to publish our author as we found him, with the hope that it will be of some use and a blessing to many, by their not only reading, but feeling something of the spirit of the first christians. The operations and fruits of that Spirit that glorifies Jesus, must be the same in all periods of time to the end of the world.

As many readers may be unacquainted with the life of Ignatius, we have been desired to give some account of this blessed martyr; which we will do from the best authorities that have come to our hands.

SOME

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SOME ACCOUNT OF  
St. IGNATIUS the MARTYR,  
WHO WAS ALSO CALLED  
T H E O P H O R U S.

**F**ROM what parents Ignatius sprung, is not told us; nor is it certain where he was born, but this honor has been ascribed to Nora in Sardinia.

There is a tradition that he was the little child whom our blessed Lord and Saviour set before the disciples, when he told them, that *Except they were converted, and became as little children, they should not enter into the kingdom heaven.* But as the proofs handed down to us are not sufficient to authenticate this relation, we cannot deliver it as a fact; nor is it material to our purpose, as the intention is only to give, from the best authorities, some account of what the grace of God made Ignatius to be as a christian, a bishop, and a martyr.

This appears certain, that he was contemporary and particularly acquainted with the apostles of our Lord, and

received instructions from those first and inspired messengers of God our Saviour, and that he and Polycarp were more especially disciples of St. John.

Having approved himself as a christian indeed, and as a devoted and anointed servant of our Lord Jesus Christ, he was, upon the decease of Euodius, chosen by the apostles Bishop of Antioch, the metropolis of Syria, and was consecrated thereunto by them with imposition of hands.

Thus he must have continued many (it is said forty) years in this important function; and we are told, by those who attended him to his martyrdom at Rome, and who gave an account of his death, that "he was a man in all things like unto the apostles;" so that he must have been, in all respects, a worthy and venerable bishop, approving himself in the sight of all men as a faithful steward over the household of God; and that he was, as is said of him, "like a divine lamp illuminating the hearts of the faithful by his exposition of the Holy Scriptures."

That he was clothed with humility, appears from all his epistles; for though so highly esteemed as a faithful shepherd and bishop, and on the way to receive that which was, in those days, esteemed the highest possible honor that a human creature and an heir of grace could possess, the crown of martyrdom; yet, in writing to the Romans, Smyrnæans, &c. concerning the church of Syria, he says of himself, "I am even ashamed to be reckoned as one of them: for neither am I worthy, being the least among them, and as one born out of due season. But through mercy I have obtained to be somebody, if I shall get to God."

That

That the love of God was shed abroad in his heart by the Holy Ghost, is evident from all he has written. The work of redemption by the incarnation, life, suffering, and death of our Lord Jesus Christ, and his resurrection for our justification, being deeply impressed on his heart by the Holy Ghost, made him a living witness of the power of the great salvation to all around him, and a constant inculcator of the redemption in Christ's blood.

We must not expect to find in those of his epistles which are extant, a regular system of divinity. He wrote letters to several churches, and to Polycarp, when he was hurried to Rome under a guard of rude soldiers: we therefore find, that although the great and fundamental truths of the gospel are asserted throughout his epistles, yet he only wrote about such cases as related to their and his own circumstances at that time.

As the spirit of Jesus infuses love, meekness, forbearance, and the most real concord and union, so he, as a disciple of St. John, who learnt it on the breast of his gracious Master, earnestly exhorted the churches to remain in brotherly love and union of heart. Thus, in his epistle to the Magnesians, he writes, "I salute the churches; wishing in them an union both of the body and spirit of Jesus Christ, our eternal life." Again, "I exhort you to do all things in a divine concord.—Let no one look upon his neighbour after the flesh; but do you all mutually love each other in Jesus Christ." Again, "Being come together in the same place, have one common prayer; one supplication; one mind; one hope; in love, and in joy undefiled. There is one Lord Jesus Christ, than whom nothing is better. Wherefore come ye all together as unto one temple of God; as to one altar, as to one Jesus Christ,

“Christ, who proceeded from one Father, and exists in one, and is returned *to one*.” The Trallians he exhorts to “love every one his brother with an unfeigned\* heart.” To the Philadelphians he writes, “Come all together into one place with an undivided heart:” and he speaks out of the same spirit in all his epistles.

As this was a subject which he urged agreeable to the mind of his beloved Lord and Master, so he was fired with holy indignation against all those who sought to foment dissensions, by introducing doctrines contrary to the mind of Christ. He tells the Ephesians, “There are some who carry about the name of Christ in deceitfulness, but do things unworthy of God; these ye must flee, as ye would so many wild beasts: for they are ravening dogs, who bite secretly: against whom you must guard yourselves as men hardly to be cured. Wherefore let no one deceive, as indeed neither are ye deceived, being wholly the servants of God. For inasmuch as there is no contention among you, which can trouble you, ye must needs live according to God’s will.” To the Trallians he writes, “Stop your ears, therefore, as often as any one shall speak contrary to Jesus Christ, who was of the race of David, of the virgin Mary.” To the Philadelphians, “As becomes the children both of the light and of the truth, flee divisions and false doctrines: but where your shepherd is, there do ye, as sheep, follow after. For there are many wolves who seem worthy of belief, that, with a false pleasure, lead captive those that run in the course of God; but in your concord they shall find no place. Be not deceived, brethren: if any one follows him that maketh a schism in the church, he shall not inherit

\* Or undivided.

† Or evil.

“ herit the kingdom of God. If any walks after any other  
 “ opinion, he agrees not with the passion of Christ. Love  
 “ unity : flee divisions : be the followers of Christ as he was  
 “ of the Father.....Where there is division and wrath, God  
 “ dwelleth not.”

From hence, and many other passages in his epistles, it appears evident, that there were in his days, as there had been even in the time of the apostles, men of corrupt minds, who sowed seeds of dissension among the children of God, and who turned the grace of God into licentiousness; and that he saw beforehand reason to caution the christians against such who should arise, perverting the truth, or holding it in unrighteousness; touching whom, he tells the Trallians, “ That such confound together the  
 “ doctrine of Jesus Christ with their own poison, whilst they  
 “ seem worthy of belief, as men give a deadly poison mixed  
 “ with sweet wine, which he, who is ignorant of it, does,  
 “ with the treacherous pleasure, sweetly drink in his own  
 “ death.” He adds, “ Wherefore guard yourselves against  
 “ such persons; and that ye will do if ye are not puffed  
 “ up.” Of such deceivers he says, in his epistle to the  
 Ephesians, “ Those that corrupt|| families by adultery,  
 “ shall not inherit the kingdom of God. If therefore they,  
 “ who do this according to the flesh, have suffered death;  
 “ how much more shall he die, who by his wicked doc-  
 “ trine corrupts the faith of God, for which Christ was  
 “ crucified? He§ that is thus defiled shall depart into un-  
 “ quenchable fire, and so he that hearkenst† unto him.”

He warns the Philadelphians against those who preach the Jewish law, and adds, “ For it is better to receive the  
 “ doctrine

|| Corrupters of houses.

§ Such an one defiled.

† Hears him.

“ doctrine of Christ from one that has been circumcised,  
 “ than Judaism from one that has not. But if either the  
 “ one or the other do not speak concerning Christ Jesus,  
 “ they seem to me to be but as monuments and sepulchres  
 “ of the dead, upon which are only written the names of  
 “ men. Flee therefore the wicked arts and snares of the  
 “ prince of this world, lest at any time being oppressed by  
 “ his cunning, ye grow cold in your love.”

It is evident that he had to combat against various kinds  
 of corrupters of the word of life, and particularly also a-  
 gainst those who opposed the ground of our salvation, the  
 reality of the incarnation, sufferings, and death of God our  
 Saviour. These held, that our blessed Lord did not take  
 on him true flesh, nor suffered really, but only in appear-  
 ance, and their principles led them to all looseness and li-  
 bertinism. With a view to this horrible heresy, which,  
 with many others, began to show their heads in the east,  
 he writes to the Smyrnæans, “ I have observed that you  
 “ are settled in an immoveable faith, as if you were nailed  
 “ to the cross of our Lord Jesus Christ, both in the flesh  
 “ and in the spirit; and are confirmed in love through the  
 “ blood of Christ; being fully persuaded of those things  
 “ which relate unto our Lord, who truly was of the race  
 “ of David according to the flesh, but the Son of God ac-  
 “ cording to the will and power of God; truly born of the  
 “ virgin and baptized of John, that so all righteousness  
 “ might be fulfilled by him. He was also truly crucified  
 “ by Pontius Pilate, and Herod the tetrarch, being nailed  
 “ for us in the flesh; by the fruits of which *we are*, even  
 “ by his most blessed passion, that he might set up a token  
 “ for all ages through his resurrection, to all his holy and  
 “ faithful servants, whether they be Jews or Gentiles, in  
 “ one body of his church.

“ Now

“ Now all these things he suffered for us, that we might  
 “ be saved. And he suffered truly, as he also truly raised  
 “ up himself: and not as some unbelievers say, that he only  
 “ seemed to suffer, they themselves only seeming to be.  
 “ And as they believe, so shall it happen unto them; when  
 “ being divested of the body they shall become mere spirits.\*

“ But I know that even after his resurrection he was in the  
 “ flesh; and I believe that he is still so. And when he came  
 “ to those who were with Peter, he said, Take, handle me,  
 “ and see that I am not an incorporeal dæmon. And  
 “ straightway they felt him, and believed, being convinc-  
 “ ed both by his flesh and spirit. For this cause they de-  
 “ spised death, and were above it. But after his resurrec-  
 “ tion he did eat and drink with them, as he was flesh; al-  
 “ though, as to his spirit, he was united to his Father.

“ Now these things I put you in mind of, not question-  
 “ ing but that you yourselves believe that they are so. But  
 “ I arm you before hand against certain beasts in the shape  
 “ of men, whom you must not only not receive, but, if it  
 “ be possible, not meet with.” However, he exhorts them  
 to pray for their repentance.

It is evident that he looked upon the manifestation of  
 God in the flesh, and his living, suffering, and dying the  
 accursed death of the cross for us, as the great and effectual  
 cause of our salvation, of the union between Christ and  
 his members, and of the oneness of the individuals with  
 him and with each other, by constant declarations to this  
 effect. In his epistle to the Ephesians he says, “ Let my life  
 “ be sacrificed for the doctrine of the cross, which is in-  
 “ deed

\* Incorporeal and dæmoniacs.



“ deed a scandal to unbelievers, but to us is salvation and  
 “ eternal life. Where is the wife man? Where is the dis-  
 “ puter? Where is the boasting of those who are called  
 “ wife? For our God, Jesus Christ, was, according to  
 “ the dispensation of God, conceived† in the womb of  
 “ Mary of the seed of David, by the Holy Ghost.”

Speaking farther on this subject he says that this new  
 Star shone and sent out its light above all other stars.  
 “ Hence, says he, all the power of magic was dissolved,  
 “ and every band of wickedness was destroyed; men’s  
 “ ignorance was taken away, and the old kingdom abolish-  
 “ ed; God himself appearing‡ in the form of a man for the  
 “ renewal of eternal life.” To the Philadelphians he  
 writes, after speaking of those who, out of strife and a spi-  
 rit of criticism, rejected or perverted the gospel, “ To me  
 “ Jesus Christ is instead of all the uncorrupted monuments  
 “ in the world: together with those undefiled|| monu-  
 “ ments, his cross, and death, and resurrection, and the  
 “ faith which is by him; by which I desire, through your  
 “ prayers to be justified.” In his address to the church at  
 Tralles in Asia, he calls them, “ Beloved of God the Fa-  
 “ ther of Jesus Christ, elect, and worthy of God, having  
 “ peace through the flesh, and blood, and passion of Jesus  
 “ Christ our hope, in the resurrection which is by him.”  
 In his salutation to the church of Philadelphia, he says that  
 it “ has obtained mercy, being fixed in the concord of God,  
 “ and rejoicing evermore in the passion of our Lord, and  
 “ being fulfilled in all mercy through his resurrection:  
 “ which’ he adds, “ I salute in the blood of Jesus Christ,  
 “ which is our eternal and undefiled joy.” In his epistle  
 to the Smyrnæans he writes, “ I salute your very worthy  
 “ bishop,

† Carried.

‡ Being made manifest.

|| Untouched.

“ bishop, and your venerable presbytery, and your deacons my fellow servants, and all you in general, and every one in particular, in the name of Jesus Christ, and in his flesh and blood, and in his passion and resurrection, both bodily and spiritually, and in the unity of God with you.”

Thus the stupendous work of redemption by our Lord Jesus Christ was to him the foundation of all hope, and the root from whence every happy principle in the heart and every good fruit in the walk and conversation of man must spring. Yet far from looking upon christianity as the philosophers did upon their systems, as a matter of pleasing speculation only, he knew it to be powerfully operative. He therefore says, in his epistle to the Ephesians, “ Christianity is not the work of an outward profession, but shews itself in the power of faith, if a man be found faithful unto the end.” And to the Romans he says, “ A christian is not a work of opinion, but of greatness of mind.” He therefore, writing to the Ephesians, recommends faith and love, which he says “ are the beginning and end of life : for faith is the beginning, and the end is love ; and these two joined together are of God ; but all other things, which concern a holy life, are the consequences of these.” He therefore exhorts, “ Let us do all things as becomes those who have God dwelling in them, that we may be his temples, and he our God.” To the Trallians he writes, “ Whereas ye are subject to your bishop as to Jesus Christ, ye appear to me to live not after the manner of men, but according to Jesus Christ, who died for us, that so believing in his death, ye might escape death.

Besides

§ Being in unity.

Besides his instructions to love one another, he exhorts the Ephesians to "pray without ceasing for other men; for," he adds, "there is hope of repentance in them, that they may attain unto God. Let them therefore at least be instructed by your works, *if they will be no other way*. Be ye mild at their anger, humble at their boasting: to their blasphemies, *return* your prayers; to their error your firmness in the faith: when they are cruel, be ye gentle; not endeavouring to imitate their ways: let us be their brethren in all kindness and moderation, but let us be followers of the LORD; for who was ever more unjustly used, more destitute, more despised? that so no herb of the devil may be found in you: but you may remain in all holiness and sobriety, both of body and spirit, in Christ Jesus."

From hence, and much more which we might add from his own words, it is obvious what was the spirit, temper, and walk of Ignatius, who was well aware of the insufficiency of words, and the necessity of reality, as he says to the Ephesians, "It is better for a man to hold his peace, and *be*,† than to say *he is a christian*, and not to be. It is good to teach, if what he says he does *likewise*." And again he saith, "No man professing a *true* faith, sinneth; neither does he who has love, hate *any*. The tree is made manifest by its fruits; so they, who profess themselves to be christians, are known by what they do."

We cannot discover his character and conduct as a bishop, better than by the advice which he gives his beloved brother, co-disciple, and afterwards fellow martyr, Polycarp; as a sketch of the tenour of his own temper and walk in that important function, he writes:

"I be-

† Speaking and not to be.

" I beseech thee, by the grace of God, with which thou  
 " art clothed, to press forward in thy course, and to ex-  
 " hort all others that they may be saved. Maintain thy  
 " place with all care, both of body and spirit: make it thy  
 " endeavour to preserve unity, than which nothing is bet-  
 " ter. Bear with all men, even as the Lord with thee.  
 " Support all in love, as also thou dost. Pray without  
 " ceasing. Ask more understanding than what thou al-  
 " ready hast. Be watchful, having thy spirit always awake.  
 " Speak with every one according as God shall enable  
 " thee. Bear the infirmities of all, as a perfect combatant.  
 " If thou shalt love the good disciples what thanks is it? but  
 " rather do thou subject in meekness those that are mischiev-  
 " ous. Every wound is not healed by the same plaister:  
 " if the accessions of the disease be vehement, mollify them  
 " with soft remedies: be in all things wise as a serpent,  
 " and harmless as a dove. Be sober as a combatant of God.  
 " Let not those that seem worthy of credit, but teach other  
 " doctrines disturb thee. Stand firm and immovable as an  
 " anvil when it is beaten upon. It is the part of a com-  
 " batant to be wounded, and yet to overcome," &c.

Here we may see the picture of Ignatius as a bishop.—  
 He exhorts all the churches to whom he wrote, to love,  
 honor, and obey their bishops, presbyters, and deacons, as  
 highly necessary for their own edification, the maintaining  
 of unity, and preventing the machinations of Satan.

He had a foreboding and earnest desire to become a  
 martyr, and wished for nothing more than to seal with his  
 death the truth of the gospel to which he had borne such a  
 loud and convincing testimony for so many years. How-  
 ever, he escaped the storms of the various persecutions un-  
 der Domitian, although he withstood the raging flood, by  
 supporting

supporting and strengthening those who were ready to sink in these times of trial, and such who were not as yet well grounded in the faith.

Though the church at Antioch, and throughout all Syria, certainly rejoiced at his being still left among them, as one who fed the church of God which he had purchased with his own blood; and he rejoiced greatly himself, when the persecution abated, at the tranquillity of his church; yet he was troubled as to himself, that he had not been thought worthy to suffer for his Lord, as though he had not attained to a true love of Christ, nor was come up to the pitch of a perfect disciple.....Continuing therefore some years longer with his Church, as a faithful and approved shepherd, he at length attained to the summit of his wishes.

Trajan,\* in the nineteenth year of his empire, coming from his conquest of the Scythians and Dacians, and many other nations, looked upon it as needful to the rendering his dominion absolute and universal, to subdue the spirit of the christians, and oblige them "to worship the Devil, with all other nations." The persecution was renewed; and fear came upon the christians as they must either sacrifice or die. On this account our valliant soldier of Jesus Christ, being in fear for the church of Antioch, and hoping thereby to avert the storm, was voluntarily brought before Trajan, who was then at Antioch in his way to Armenia and the Parthians against whom he was hastening.

Being come into the presence of Trajan, the emperor said unto him,

What

\* The relation of the martyrdom of St. Ignatius,

What a wicked wretch† art thou, thus to endeavour to transgress our commands, and to persuade others also to do the like, to their destruction!

Ignatius answer'd: No one ought to call Theophorus after such a manner; forasmuch as all wicked spirits are departed far from the servants of God. But if because I am a trouble to these evil spirits, you call me wicked, with reference to them, I confess the charge: For having within me Christ the heavenly King, I dissolve all the snares of those devils.

TRAJAN replied: And who is Theophorus?

IGN. He who has Christ in his breast.

TRAJ. And do not we then seem to thee to have the gods within us, who fight for us against our enemies?

IGN. You err in that you call the evil spirits of the heathens GODS; for there is but ONE GOD, who made heaven and earth, and the sea, and all that are in them: And ONE JESUS CHRIST his only begotten Son; whose kingdom may I enjoy!

TRAJ. His kingdom, you say, who was crucified under Pontius Pilate?

IGN. HIS, who crucified my sin, with the inventor of it, and has put all the deceit and malice of the devil under the feet of those who carry him in their heart,

C

TRAJ.

† Or devil.

TRAJ. Dost thou then carry him that was crucified within thee ?

IGN. I do ; for it is written, " I will dwell in them and walk in them,"

THEN TRAJAN pronounced this sentence against him :

" FORASMUCH as Ignatius has confessed that he carries about within himself Him that was crucified, we command that he be carried bound by soldiers to Great Rome, there to be thrown to the beasts, for the entertainment of the people."

When the holy martyr heard this sentence, he cried out with joy, *I thank thee, O LORD, that thou hast vouchsafed to honour me with a perfect love towards Thee, and hast made me to put on iron bonds with thy apostle Paul.*

Having said this, he with joy put on his bonds; and having first prayed for the church and commended it with tears unto the Lord, he was hurried away, like a choice ram, the leader of a good flock, by the brutish soldiers, in order to his being carried to Rome, there to be devoured by the blood-thirsty beasts.

Many have expressed their surprize, and fought for the reasons which induced the emperor to send this person, loaded with years, such a long and irksome journey, to meet a death which could have been inflicted upon him at Antioch. Whether it was done out of a kind of humanity (for Trajan was in general not inhuman) that he might have time to consider of the terrible death he was to die, and through fear, and, by being harrassed by the inconveniencies

veniences and afflictions he should be exposed to on the road, he might be induced to renounce the faith, and to sacrifice to idols; by which means also Trajan would have obtained a complete victory, and be enabled to lead in triumph, to the temples of the idols, a man, a bishop, who had been so many years one of the brightest ornaments and a pillar of the church. Or whether, as it is said, he was advised by the senate to pass this sentence, lest, by his being put to death at Antioch, he should be rendered still dearer to the people there. Whatever may have been the reason, there seems evidently a hand of divine providence in it, as he became a living witness and monument of the grace and salvation of our Lord Jesus Christ where-ever he came; encouraging the bishops and ministers, and giving the most lively exhortations, and administering consolation to the churches, not only to those through which he passed, but by his epistles to those round about. By this means we have also a specimen and taste of the spirit of that period of the church.

He left Antioch, and entered upon his journey with joy, and greatly desirous to suffer, and came to Seleucia; sailing from thence, after great fatigue, he arrived at Smyrna; where, leaving the ship, he hastened to see Polycarp, his fellow scholar, who was bishop there. For in the *relation of his martyrdom*, it is added, "They had both of them been formerly the disciples of St. John."

His joy was great to meet again and converse with his beloved Polycarp, which appears from what he writes to Polycarp, after their interview, from Troas: "I exceedingly give thanks that I have been thought worthy to behold thy blessed face, in which may I always rejoice

C 2

"in

‡ Innocent,



“in God!” In this meeting, it is said that Ignatius “communicated some spiritual gifts to Polycarp, and gloried in his bonds.” He also, in his epistle to Polycarp, seems to intimate to him, that he (Polycarp) should attain to the crown of martyrdom, by telling him, “That he should also be a combatant of God:” the crown proposed to him being immortality and eternal life; and adds, “Concerning which thou art also fully persuaded, I will be thy surety in all things, and my bonds, which thou hast loved.”

The great esteem in which he was held by the churches was such, that they sent deputies from the churches and cities in Asia to attend and comfort him, and to receive some advantages by his communicating unto them those gifts of grace which he partook of in such an abundant measure. And we find this deputation was of such a nature, that the churches are said to have attended him by their bishops, and priests, and deacons. Of those with him at Smyrna, we find the following expressly mentioned in his epistles: “Onesimus, bishop of Ephesus,” touching whom he writes to the Ephesians, “who by inexpressible love is ours;” and styles him “an excellent bishop.”

Damas, bishop of Magnesia, concerning whom he exhorts the Magnesians “not to use him too familiarly on account of his youth, but to yield all reverence to him; as I perceive (adds he) that your holy presbyters do, not considering his age,|| which is indeed young, but as he comes those who are prudent in God, submitting to him, or rather not unto him, but to the Father of our Lord Jesus Christ the bishop of us all.” Polybius, bishop of Tralles,

|| Seeming youthful State.



been his constant companions and attendants on this his uncouth pilgrimage, and even to his death.

In this assembly of the bishops, presbyters, deacons, and brethren from so many churches, he first of all intreated the whole church, but more particularly Polycarp, to contend with God in his behalf, that, being suddenly taken by the beasts from the world, he might appear before the face of Christ. We may naturally suppose that he then recommended to Polycarp and to the assembly, that they would take care of his church, and see that it was provided with a worthy successor. This was evidently a subject of their conference, as he urges it in all his epistles. He writes from Troas to Polycarp as follows: "It will be very fit, O most worthy Polycarp, to call a select council, and chuse some one whom ye particularly love, and who is patient of labour, that he may be the messenger of God; and that, going to Syria, he may glorify your incessant love to the praise of Christ. A christian has not the power of himself, but must be always at leisure for God's service. Now this work is both God's and your's, when ye shall have perfected it." In his letters to the other churches he desires them to send delegates from thence to Antioch, on the one hand to comfort, and on the other to congratulate his flock on account of the abatement of the persecution of which he had heard on the way, to his great joy; and he requests Polycarp to write to the same effect to those churches to which he himself could not write.

Thus, with a terrible death in view, and to which he was hastening, in the midst of all the distressing circumstances attending his irksome journey, and his being hurried and seized by his savage guards; yea, and in the enjoyment of the love of his brethren, he could not forget his dearly beloved

loved flock, which not man, but God had committed to his charge. We must also conclude, that they conferred about the state of all the churches, as he seems, by his epistles to those to whom he could write, to have a thorough knowledge of their state by the advice he gave unto them: then he opened unto them the dangers to which they were exposed, and the hour of temptation approaching unto them: And finally, he was not "wanting in returning a recompence to the churches who came to meet him by their governors; and he sent letters of thanks to them; which "distilled spiritual grace, with prayer and exhortation."

From Smyrna, he wrote epistles to the churches of Ephesus, Magnesia, Tralles, and Rome:....It has been already observed, that his epistle to the Romans was evidently written with a view to dissuade them from attempting to rescue him from the jaws of the lions; but to shew how much he was convinced that it was fitting that he should seal the truth, in which he had enjoyed the most solid happiness, by his death, and how ardently he wished for the crown of martyrdom, we will quote his own expostulations to the Romans:

"I hope ere long to salute you, if it be the will of God  
 "to grant me to attain unto the end I long for. For the  
 "beginning is well disposed, if I shall but have grace with-  
 "out hindrance to receive what\* is appointed for me. But  
 "I fear your love, lest it do me an injury. For it is easy  
 "for you to do what you please; but it will be hard for  
 "me to attain unto God, if you spare me. I shall never  
 "hereafter have such an opportunity of attaining unto  
 "God. If you should be silent on my behalf, I shall be

C 4

"made

\* My letter

" made partaker of God: but if you shall love my body,  
 " I shall have my course again to run. Wherefore ye can-  
 " not do me a greater kindness than to suffer me to be sa-  
 " crificed to God, now that the altar is already prepared:  
 " that when ye are gathered together in love, ye may give  
 " thanks to the Father through Jesus Christ; that he has  
 " vouchsafed to bring a bishop of Syria unto you, being  
 " called from the east to the west. For it is good for me to  
 " set from the world, that I may rise again unto Him.

" Ye have never envied any one. Only pray for me,  
 " that God would give me both outward and inward  
 " strength. Nothing is good that is seen. For even our  
 " God Jesus, now that he is in the Father, does so much  
 " the more appear. I write to the churches signifying to  
 " them all, that I am willing to die for God, unless you  
 " hinder me. I beseech that you shew not an unseasonable  
 " good-will towards me. Suffer me to be food to the  
 " beasts, by whom I shall attain unto God. For I am the  
 " wheat of God, and shall be ground by the teeth of the  
 " wild beasts, that I may be found the pure bread of Christ.  
 " Rather encourage the beasts, that they may become my  
 " sepulchre: then shall I be truly the disciple of Christ,  
 " when the world shall not see so much as my body. Pray  
 " therefore unto Christ for me, that by these instruments  
 " I may be made a sacrifice to God. I do not, as Peter and  
 " Paul, command you. They were apostles, I a con-  
 " demned man. They were free, but I am even to this  
 " day a servant. But if I shall suffer, I shall then become  
 " the freeman of Jesus Christ, and shall rise free.\* And  
 " now, being in bonds, I learn not to desire any thing.†

" All

\* Free in him.

† Worldly or vain things.

“ All the ends of the world, and the kingdoms of it, will  
 “ profit me nothing: I would rather die for Jesus Christ,  
 “ than rule to the utmost ends of the earth. Him I seek, who  
 “ died for us, Him I desire that rose again for us. This  
 “ is the gain that is laid up for me.

“ Pardon me, my brethren; ye shall not hinder me from  
 “ living: nor, seeing I desire to go to God, may you se-  
 “ parate me from him for the sake of this world, nor seduce  
 “ me by any of the desires of it. Suffer me to enter into  
 “ pure light; where, being come, I shall be indeed the  
 “ servant of God. Permit me to imitate the passion of my  
 “ God. If any one has Him within himself, let him con-  
 “ sider what I desire, and let him have compassion on me,  
 “ as knowing\* how I am straitened.

“ The prince of this world would fain carry me away,  
 “ and corrupt my resolution towards my God. Let none of  
 “ you therefore help him: rather do ye join with me, that  
 “ is, with God, Though I am alive at the writing of this,  
 “ yet my desire is to die. My love is crucified; and there  
 “ is not any fire within me that loves matter, but living  
 “ and speaking water saying within me, Come to the Fa-  
 “ ther. I take no pleasure in the food of corruption, nor in  
 “ the pleasures of this life. I desire the bread of God, which  
 “ is the flesh of Jesus Christ; and the drink that I long for  
 “ is his blood, which is incorruptible love.†

“ I have no desire to live any longer after the manner  
 “ of men; neither shall I, if you consent. Be ye therefore  
 “ willing, that ye yourselves also may be pleasing to God.  
 “ exhort you in a few words. I pray you believe me.  
 “ Jesus

\* What constrains me.

† And perpetual life.

" Jesus Christ will shew you that I speak truly. My  
 " mouth is without deceit, and the Father truly hath spoken  
 " by it. Pray therefore for me, that I may accomplish  
 " what I desire. If I shall suffer, ye have loved me ; but if  
 " I shall be rejected, ye have hated me."

It is probable, that the Romans had represented to him  
 the terrors of the death that was prepared for him, with a  
 view to obtain his consent, that they might persuade the  
 people not to desire his being brought forth to be devoured  
 by the beasts, as he writes so strongly upon this subject ;  
 " may I enjoy the wild beasts that are prepared for me :  
 " which also I wish may exercise all their fierceness upon  
 " me ; and whom for that end I will encourage, that they  
 " may be sure to devour me, and not serve me as they have  
 " done some, whom out of fear they have not touched.  
 " But and if they will not do it willingly, I will provoke  
 " them to it. Pardon me in this matter ; I know what is  
 " profitable for me. Now I begin to be a disciple ; nor  
 " shall any thing move me, whether visible or invisible,  
 " that I may attain to Christ Jesus..... Let fire and the crofs ;  
 " let the companies of wild beasts, let breakings of bones,  
 " and tearing of members ; let the shattering in pieces of  
 " the whole body, and all the wicked torments of the devil  
 " come upon me, only let me enjoy Jesus Christ."

Having employed the time he was allowed to spend in  
 Smyrna, in the most useful and edifying manner, and, as  
 the *relation of his martyrdom* tells us, " Having thus  
 " strengthened such of his brethren at Rome as were a-  
 " gainst his martyrdom, by this epistle, as he desired ; set-  
 " ting sail from Smyrna (for he was pressed by the soldiers  
 " to hasten to the public spectacles at Great Rome, that,  
 " being delivered to the wild beasts in sight of the Roman  
 people,

“ people, he might receive the crown for which he strove)  
“ he came to Troas.”

We find that the churches of Smyrna and Ephesus, out of their great love and esteem for him, sent one to attend him to Troas, as he writes to the church at Philadelphia, “ The love of the brethren that are at Troas salutes you : “ from whence also I now write by Burrhus, (Polycarp’s own deacon) who was sent together with me by those of “ Ephesus and Smyrna for respect’s sake.”

He must have made some stay at Troas, as from thence he wrote letters to Polycarp, to the Philadelphians, and Smyrnæans.

He was constantly met on the road, as far as the knowledge of his route could reach, by messengers from the neighbouring churches; of this he makes mention to the Romans: “ My spirit salutes you, and the love of the “ churches that have received me, in the name of Jesus “ Christ, not as a passenger; for even they that were not “ near to me in the way, have gone before me to the next “ city to meet me.”

Of his journey from Troas to Rome, we have the following account in *the relation of his martyrdom* :

“ From whence (*Troas*) going on, being brought to Neapolls, he passed Philippi, through Macedonia, and that part of Epirus which is next to Epidamnus; having found “ a ship in one of the sea-ports, he sailed over the Adriatic Sea; and from thence entering into the Tyrrhene, “ and passing by several islands and cities, at length he saw “ Puteoli, which being shewed to the holy man, he hastened



"ened to go forth, being desirous to walk from thence, in  
 "the way that Paul the apostle had gone: but a violent  
 "wind arising, and driving on the ship, would not suffer  
 "him so to do: wherefore commending the love of the  
 "brethren in that place, he sailed forward. And the wind  
 "continuing favourable to us, in one day and a night we  
 "indeed were unwillingly hurried on, as sorrowing to  
 "think of being separated from this holy martyr: but to  
 "him it happened just according to his wish, that he might  
 "go sooner out of the world, and attain unto the Lord  
 "whom he loved. Wherefore sailing into the Roman  
 "port, and those impure sports being at an end, the soldiers  
 "began to be offended at his slowness, but the bishop with  
 "great joy complied with their hastiness.

Having brought Ignatius thus far towards the end of his  
 journey, and the attainment of his highest wishes, we can-  
 not but observe, that he seems to have been led by the hand  
 of God this long and tedious way, that he might be a mo-  
 nument of the power of grace to the churches through  
 which he passed, and a proof that he did not bear the name  
 of Theophorus in vain, but that Christ was in him the hope  
 of glory, and the principle of action. Thus his occupa-  
 tion on the way, was to shew to unbelievers what the re-  
 demption in the blood of Christ, when sealed by the Spirit,  
 produces in the human heart, and brings forth in the walk  
 and conversation, even under the severest trials, and to  
 encourage and strengthen the zeal and faith of the churches.  
 That all desired to have some testimonies of his walk and  
 conversation, is evident, as Polycarp in his epistle to the  
 Philippians writes, "What you know of Ignatius, and  
 "those that are with him, signify unto us." And Poly-  
 carp, by Ignatius's own desire, and by the desire of the  
 Philippians

Philippians and other churches, sent to them Ignatius's epistles, "together with what others of his were come to his hands."

The length and various difficulties of his journey must have been very trying to him, when we consider his great age, being upwards of eighty, his being in bonds, and subject to rude heathenish soldiers, unaccustomed to humanity. As to his bonds, instead of murmuring on their account, he prized them highly as most costly ornaments, or, as he calls them, "Spiritual jewels."

As to the treatment which he received from his keepers, we can have no better account than that which he himself gives of it: he writes to the Romans from Syria, even unto Rome, "I fight with beasts both by sea and land, both night and day; being bound to ten leopards, that is to say, to such a band of soldiers, who, though treated with all manner of kindness, are the worse for it." But he adds, "I am the more instructed by their injuries, yet am I not therefore justified."

The writers of the *relation of his martyrdom* proceed as follows:

"Being soon forced away from the Port, so called, we forthwith met the brethren from Rome, (for the report of what concerned the holy martyr was spread abroad) who were full of fear and joy; for they rejoiced in that God had vouchsafed them the company of Theophorus, but were afraid when they considered that such a one was brought thither to die. Now some of these he commanded to hold their peace, who were the most zealous for his safety, and said, *That they would appease the people,*  
that

“that they should not desire the destruction of the just. He presently knowing this by the Spirit, and saluting all of them, desired that they would shew a true love to him, disputing yet more with them than he had done in his epistles, and persuading them not to envy him who was hastening unto the Lord.”

This controversy of love and zeal between the aged and fatigued bishop, and the loving and tenderly affected Roman brethren, must have been very moving, and was probably the hardest trial that Ignatius met with on his whole journey. That he overcame what he regarded as a mistaken effect of their love, is a proof of the ardour of heart and burning zeal of the brethren in those days of genuine christianity, as likewise the readiness to submit, even in the most tender and delicate point, to the desire of this ancient servant of the Lord Jesus Christ. When he had gained his point, we are told, “All the brethren kneeling down, he prayed to the Son of God in behalf of the churches, that he would put a stop to the persecution, and continue the love of the brethren towards each other. Which being done, he was with all haste led into the amphitheatre, and speedily, according to the command of Cæsar before given, thrown in, the end of the spectacles being at hand : for it was then a very solemn day, called in the roman tongue the XIIIth of the Calends of January,\* upon which the people were more than ordinarily wont to be gathered together.

“ Thus was he delivered to the cruel beasts, near the temple, by wicked men ; that so the desire of the holy martyr

\* 20th day of December.....Sura and Synecius were consuls.

“martyr Ignatius might be accomplished, as it is written,  
 “The desire of the righteous is acceptable.†”

It appears that the beasts did their work so effectually, that they left but a few fragments of his body; only the greater and harder part of his bones remained; which were carried to Antioch.

Thus Ignatius obtained his wish, and shewed more true heroism, wisdom and fortitude, as it proceeded from unfeigned and ardent love to his gracious Lord and Saviour, and a joyful and assured hope of a blessed immortality in the presence of his God who died for his sins, than Trajan in all his conquests.

In the *relation of his martyrdom*, it is further said, “that some of the brethren being together watching and praying with tears unto God, to shew them what had been done, they had particular displays of the blessedness of Ignatius.”

The year in which he suffered martyrdom is not positively ascertained; but this is plain, that it was between the years of our Lord 107 and 116.

The writers of the *relation of his martyrdom* declare, that they were eye-witnesses; and conclude it by saying, “We have made known to you both the day and time; that being assembled together, according to the time of his martyrdom, we may communicate with the combatant and most valiant martyr of Christ, who trod under foot the Devil, and perfected the course he had piously de-  
 “sired,

† Proverbs x, 24.

“fired, in Christ Jesus our Lord; by whom, and with  
“whom, all glory and power be to the Father, and the  
“Blessed Spirit, for ever and ever.....Amen.”

His memory was dear to the churches, and he was pointed out by Polycarp, in his epistle to the Philippians, as an example unto them. He writes, “I exhort all of you that ye obey the word of righteousness, and exercise all patience; which ye have seen set before your eyes, not only in the blessed Ignatius, and Zosimus, and Rufus, but in others among yourselves, and in Paul himself, and the rest of the apostles; for they loved not this present world, but him who died, and was raised again by God for us.”

SOME

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S O M E A C C O U N T

O F

P O L Y C A R P.

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*As Polycarp is so often mentioned, and is a principal character in the Tragedy which gave occasion to this account of Ignatius, we will say a few words of him also:*

**H**E was born in the East, and was sold in his childhood to a certain noble matron, whose name was Calisto, bred up by her, and at her death made heir to all her estate, which, though very considerable; he soon spent in works of love and mercy.

He received his christianity from Bucolus, bishop of Smyrna, by whom he was made deacon and catechist of that church; and having discharged those offices with universal approbation; he was, after the decease of Bucolus,  
D made

made bishop by the apostles, and particularly by St. John, whose disciple he had been with Ignatius.

His character in his function was great; and so well known, that his enemies, before his death, cried out, that he should be thrown to the lions, saying, "*This is the doctor of Asia, the father of the christians, and the overthrower of our gods.*" And when he was burnt, they persuaded the governor not to let his friends carry away any of his remains, *Best*, said they, *the christians forsaking him that was crucified, should begin to worship Polycarp.* He was greatly esteemed throughout all Asia, and was called the prince and the ruler of Asia, and his influence extended even to Rome.

Though both Ignatius and Polycarp foresaw that the latter should also suffer martyrdom, yet he continued many years after Ignatius's death at the head of his church, till, according to the most probable accounts, he also obtained the martyr's crown, in the year of our Lord 147, under the reign of Antonius Pius, when persecution raged, and many christians were thrown to the wild beasts. But when the beasts would not seize and devour Gemnicus, though he provoked them to it, the multitude cried out, *Take away those wicked wretches; let Polycarp be looked out.* When Polycarp heard that he was called for, he resolved to stay in the city; but being persecuted, he at length departed to a village not far off, where he stayed some time in prayer. Hearing that his pursuers were near at hand, he withdrew to another village, where he was found, being betrayed: he might have escaped but would not, saying, *The will of the Lord be done.* His conduct had such an effect, that some of the soldiers began to repent. The guards setting him on an ass, brought him into the city, being on the great bath,

bath\*. Herod the chief officer met him, and taking him into his chariot, persuaded him, saying, *What harm is there in saying, Lord Cæsar, and sacrifice, and so be safe, &c?* But he not being to be moved, they threw him violently out of the chariot, and hurt his thigh; however, he went on briskly, as though not hurt, and was brought to the lists. The proconsul took much pains to persuade him to reproach Christ: But Polycarp answered, *Eighty and six years have I now served Christ, and he has never done me the least wrong: how then can I blaspheme my King and Saviour?* Much more was said and replied. At length he was committed to the flames, and received the crown of his martyrdom on the 26th of March, being the Great Sabbath, in the year 147, and near forty years after the death of Ignatius.

\* The Saturday between Good Friday and Easter Sunday.



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## DRAMATIS PERSONÆ.

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**IGNATIUS**, Bishop of Antioch, surnamed Theophorus.

**AGATHOPUS**,  
**PHILO**, } Deacons.

**TRAJAN**, the Roman Emperor.

**POLYCARP**, Bishop of Smyrna.

**ONESIMUS**,  
**POLYBIUS**, } Messengers of the Churches.

**DAMAS**,

**ROMAN CHRISTIANS**.

**TWO PHILOSOPHERS**.

**CLAUDIUS**, a Soldier.

Other **SOLDIERS**.

**DIRCE**, Deaconess of Antioch.

**CATECHUMENS**. **PENITENTS**.

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THE  
MARTYRDOM  
OF  
St. I G N A T I U S,

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ACT I.....SCENE I.

SCENE ANTIOCH.....*An open place before Ignatius's door.*

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PHILO, AGATHOPUS,

PHILO.

**T**HOU know'st, Agathopus, what threats of late  
Trajan has breath'd against the christian name:  
Death is their doom, who shall refuse the worship  
And rites appointed of the Gentile gods.  
Thus he pronounc'd when warm with Scythian conquests,  
Impetuous still from that campaign, he's now  
At Antioch. But 'tis casual impulse guides  
The mind of man: his new exploit of arms  
(For now he looks to Parthia) may take up  
His total fervour, nor permit to fall  
This nearest thunder hanging o'er our heads,

By

By this, or some diviner bar, can God  
E'en yet between his helpless servants stand  
And the black day

## AGATHOPUS.

——A glorious day, O Philo,  
When persecution low'rs! I call it sun-shine,  
Which quickens the dull bosom of the church  
To bold productions and a bloom of virtues.  
Yes, such a worthy juncture I much long for,  
When christian zeal benumb'd and dead thro' ease,  
Glow with young life, feels the more copious flow  
Of ghostly aids; and, as the dangers rise,  
Heightens its pulse and fills up all its greatness.  
Then is the time of crowns; of grants profuse  
(Compleat remission, open Paradise,  
With power to intercede for common souls)  
To gen'rous motives of intenser duty,  
Which while the suff'rer sees, serene and glad  
He thanks the impious hand that help'd him forward.

## PHILO.

Ev'n there methinks there's something to deject me.  
Must I obtain my glory by the guilt  
Of other men, of no less lovely make  
Original, and offspring of one God!  
This thought may damp whom death itself invites;  
Besides, I wish not trials, since I know not  
Who then shall stand.

## AGATHOPUS.

Whoever loves his Lord!  
Whoever hath contemplated the cross,  
And felt the death of Christ thro' all its meaning:  
Thro'

Thro' all its benefits, thro' all its charms.  
 He, reconcil'd to pain and far remov'd  
 From this world's foreign false felicities,  
 Carries devoted blood, which, more than ready,  
 Pants to be spilt upon its Master's grave.  
 The hypocrite will shrink : but highly welcome  
 That edge of danger which pares off such members.

PHILO.

I think the love of Christ need not imply  
 Such blunt importunate desire of death.

AGATHOPUS.

Recall th'unworthy thought ! and search thy heart,  
 My Philo ; for I fear these sober minds  
 Have worldly lusts at bottom. Haply fame  
 And pop'lar favour make thy lot too sweet ?

PHILO.

I own 'tis sweet to love and to be lov'd  
 By all Christ's people ; it may richly comfort  
 This mortal state ; and could it rise so high,  
 That from this source irregular attachment  
 To life should spring, I'd argue back and say  
 'Twas not irregular, for here 'twas heaven.  
 Fame, if it shone, my frailties keep me cool,

AGATHOPUS.

Does not the specious luxury detain thee  
 Of worldly peace and soft unruffled ease ?

PHILO.

No : I still see all my concerns below  
 Hang by a dubious thread. Am I call'd forth

D 4

To

To action or to suff'ring, I can meet  
 From no enervate rest the stronger shakings  
 Of this rough world.

## AGATHOPUS.

Once more ; perhaps the cause  
 Is woman ; pow'rful to bring back to earth  
 Ev'n tow'ring souls, and kindle up afresh  
 The light, the taste, the system of old nature.

## PHILO.

In vain you seek the cause, my jealous friend,  
 Why I love life. A thing you little guess  
 How far I am from loving ! Who indeed  
 Whose soul has any fire can take delight  
 In such a blind existence ; which ties down  
 These seraph minds t'attend a dull machine,  
 To feed and doze, rejoice and fret the same  
 With animals ? which now by sanguine hope,  
 Ideas gay, illuminates all o'er  
 The cred'lous heart ; and then with strange surmise  
 And grief mysterious so envelops all,  
 That wisdom doubts, tho' tis indeed one thing.  
 Or to despise, or use, and balance both.  
 I have so little footing in this life  
 Firm to my thoughts, that it could not support me  
 To live out one day more, did I not look  
 To reasons in the depths of providence ;  
 For I must own, Agathopus, I think,  
 These things are not in vain : Our Maker's hand  
 Hath plac'd some virtue in this earthly proceſs  
 To work us in the end surprizing good.

AGA-

## AGATHOPUS.

O Philo, from the cross of Christ alone  
 Derive thy good! His church is a new world,  
 Where all thy fate and all thy business lie.  
 And since thou'rt cold about a speedy passage  
 Into thy Master's joy, I must at least  
 Question thy christian hope. Feel'st thou the pledge  
 Of blessed resurrection? Does thy heart  
 Within thee leap to meet the last great scenes?

## PHILO.

Tho' well persuaded that these sins of mine,  
 Incumbrances so massy to the zeal  
 Of a whole mortal life, will ne'er resist  
 When the great Father shall one day shine forth,  
 Restoring exil'd man; yet scarce I dare  
 Connect myself and glory in one thought:  
 I do but cast me in the croud of beings  
 On God's broad mercy, as a mighty tide  
 Bearing it's peevish offspring safe to harbour.

## AGATHOPUS.

I understand thee, Philo, and may'st thou  
 Now understand how far below the gospel  
 Thy soul consents to dwell. The friends of Christ  
 Don't strive with sin, but trample under foot  
 It's poor exploded antiquated strength.  
 They don't rely on some benign event  
 From the wide wheel of things, but pierce directly  
 Where Jesus now admits them, and ordains  
 Their thrones in bliss; Hence they in spirit stand,  
 Free from all spot, amidst the train of heaven,  
 And see God's face, whose full and constant smile

Doth

Doth so attend them thro' the wilds of life,  
That natural dejection, flitting fears  
And all vicissitude is swallowed up  
In one still dawn of that eternal day—  
But see the rev'rend bishop coming forth.

*Enter I G N A T I U S.*

I G N A T I U S.

I hope, my sons, at this important season  
No idle talk employ'd you ; Learn betimes  
With tender sense to bear the church's burden,  
But I must praise the place where you have chose  
Your morning stand. For hence we look around  
And see so many roofs, where pray'r incessant,  
With mighty thoughts of heart and fervent faith,  
Is offered up to heav'n. Hear Thou, my Lord,  
Thy people's voice and give them peace this day !

A G A T H O P U S.

Our meditations, father, were the same  
With yours, about th'impending persecution.

I G N A T I U S.

And don't you think it strange, Agathopus,  
And Philo, ministers and witnesses  
Of the mere love and innocent meek life  
Of christians, that they should be hated thus ?

A G A T H O P U S.

The laws of Christ condemn a vicious world.  
And gall it to revenge.

I G N A T I U S.

## IGNATIUS.

Tho' that be true,

Yet still our human foes are chiefly found  
 Poor instruments t'exert a foreign malice,  
 Whose depth and horror is beyond the heart  
 Of silly flesh and blood. That ancient rival  
 Of God's dear Son pursues the potentate  
 In us his subjects, and retains the nations  
 With all th'enchanting sweet and pow'r of evil,  
 To form his wretched pomp and fight his war.  
 When heathen hosts attack'd of old the race  
 Of chosen Israel, 'twas in truth a siege  
 Sustain'd by Jesus in his little fort  
 From the dark legions. Then the outstretch'd arm,  
 But now, the cross must conquer. Tell me therefore  
 As in your ministries you have observ'd,  
 How would my flock receive that bitter cup?

## PHILO.

Firm in the faith.

## AGATHOPUS.

Ardent for martyrdom!

I yesterday convey'd to a poor man  
 His dole of public alms: "Give me," said he,  
 "But one day's bread; I hope to want no more."  
 Husband and wife and other friends take leave  
 Each time they're call'd from one another's fight,  
 As not to meet 'till in the world of spirits.  
 When at their work, "Fulfil your task," they cry,  
 "Poor hands; this drudgery will soon be o'er!"  
 At meals is scripture read! They seem to need  
 No *earthly food*: Is resurrection named?  
 They loath *it*. Children now intelligent  
 Above their years, mark all their father says,

Look



Look in his face and cry, "Shan't we die too?"  
 The father in the slumbers of the night  
 Sees a bright angel wave him to the tortures;  
 He cries, "I come!" And when he wakes, he finds  
 His spir't half loosen'd from his mortal prison.  
 The women now think of no ornaments  
 But shackles: Every bosom, weak before,  
 For the grand trial a big soul reserves.  
 Already to the lot of martyrs rais'd  
 All see each other. Ev'ry face more shining  
 And more august each little threshold seems.

## I G N A T I U S.

I'm glad my people are so well prepar'd.  
 But I've a secret hope, that providence  
 Means not so much: the blow of persecution  
 May light indeed, but yet stop short of them.  
 Trajanus is accounted far from cruel,  
 Most gentle in the gen'ral and humane:  
 Perhaps it will content him to chastise  
 Numbers in one. How joyfully should I  
 Buy the flock's safety with my single danger!  
 But come, Agathopus, our holy books  
 Must be hid somewhere, for they shall not die.

[*Exeunt Ignat. and Agath.*]

## P H I L O.

Reversing thy proposal, O Ignatius,  
 How many lives in Antioch would redeem  
 Thy single breath! But heav'n's great law (we own)  
 Pleads on thy side: which loves to snatch away  
 The tallest saint, and force his raw dependents,  
 Forfaken branches, to strike root themselves.

[*Noise without.*  
 I know

I know that noise ; it is the Emperor's chariot :  
 He fails not daily on a plain hard by  
 To exercise his soldiers. He went out  
 This morning with the dawn. O let him teach  
 Us to be wise, and wage a better warfare,  
 With vigilance as earnest and unweary'd !.....  
 But how is this ? Here's part of his retinue  
 Bending this way. I'll stand aside and watch them.

*Enter SOLDIERS.*

*First SOLDIER.*

What should these christians be ? Methinks for once  
 I'd see what passes in their meeting.

*Second SOLDIER.*

Fool,  
 Their meeting's in the dark, where they commit  
 Adultery and quaff the blood of infants.

*First SOLDIER.*

I cannot think so : they are simple people,  
 Given to fancies but of no ill meaning.

*Second SOLDIER.*

Why then should our wise Emp'ror be so bent  
 Against them ? As he drove through yonder gate,  
 He cast his eye this way. " O here," says he,  
 " In these back lanes and forlorn skirts of Antioch,  
 " The new sect chiefly dwell. In vain do we  
 " Give laws to nations, if the dregs of men  
 " May thus outbrave us. Tho' to-day we march  
 " Onwards to Parthia, I must crush this evil

" Before

“ Before I stir.....Some of you instantly  
 “ The christian Bishop seek, and bring him to us.”

*Third* SOLDIER.

But now 'tis time to ask which is his door :  
 And see, here's one can tell us : Friend, where lives  
 Ignatius ?

PHILO.

There, the house is just before you.

*[Exeunt Soldiers.*

Good shepherd ! Soon his wish was heard. O Lord,  
 Grant him Thy strength, and guide what now ensues.

*[Exit.*

## SCENE II.

*Scene changes to a Room of State.....TRAJAN seated and  
 attended.....IGNATIUS brought in by the Soldiers.*

TRAJAN.

WHAT art thou, wretch ! push'd on by thy ill genius,  
 Not only to oppose my will, nor own  
 The gods of Rome, but other simple souls  
 Inveigle to their ruin !

IGNA-

## IGNATIUS.

Noble Emperor,

I bear (and not in vain, thro' grace divine)  
 A name of better import than to be  
 Or wretched or demoniac. No, the man  
 Who is Theophorus can ne'er want joy;  
 Is rais'd above the reach of misery,  
 Is freed from dæmon's pow'r;....nor only freed,  
 But able to controul and scourge the foe.  
 As I with ease their every snare dissolve,  
 Sustain'd by Christ the heavenly King.

TRAJAN.

Explaint,

What mean'st thou by the name Theophorus?

IGNATIUS.

'Tis he, whose soul is ever full of God,  
 'Tis he, who carries Christ within his breast.

TRAJAN.

And think'st thou that in us no gods reside,  
 Enjoying as we do their aid in battle?

IGNATIUS.

Whom you call gods, and misinform'd adore,  
 Are dæmons of the nations. One alone  
 True God there is, who made the earth and sky,  
 And all things in them; and one Jesus Christ,  
 Son of his love, whose kingdom be my portion!

TRAJAN.

Thou mean'st the same whom Pilate-crucify'd?

IGNA-

## IGNATIUS.

Him I do mean who crucifi'd my sin,  
 Together with its author; and subdued  
 The realm of darkness, (gladly I repeat  
 What I on this occasion prove and feel)  
 Under their feet who carry him in heart.

## TRAJAN.

So then the Crucify'd lives yet in thee?

## IGNATIUS.

He does; for thus the gracious promise runs,  
 "In them I'll walk and in their hearts I'll dwell."

## TRAJAN.

Thus, therefore, I conclude: since this fond man  
 Affirms with frantic phrase, that still in him  
 The Crim'nal lives, whom to the cross we doom'd;  
 Let him be carried to Imperial Rome,  
 And, worry'd by wild beasts, divert the people.  
 Ten of our soldiers guard him; and just now  
 Put on his chains. We'll haste to higher cares.  
 From quell'd opinions pass to conquer lands.

*They put on Ignatius's Chains.*

*[Exit Trajan.]*

## IGNATIUS.

Pursue thy glory, Trajan; I of mine  
 Am now possess'd: thanks to my gracious Lord,  
 That for his love and faith in his firm word  
 I'm bound in irons with the great St. Paul,  
 Am call'd to sufferings and can bless the call!

END OF THE FIRST ACT.

ACT

## ACT II.....SCENE I.

SCENE *The Christians Place of religious Assemblies.*

*The People coming in at the lower End of the Place.*

AGATHOPUS, PHILO.

AGATHOPUS.

**H**OW happy is our office, thus to stand  
 And serve the brotherhood; dispatch th' affairs,  
 And by a nearer view admire the graces,  
 Peculiar sentiments, and varied virtue  
 Of thousand lovely souls all taught of God!  
 Nay, ev'n so often to tell over names  
 And faces mark'd for glory, gives a pleasure,  
 Like that wherewith the prophet's angel once  
 Shall pass along sealing the sons of light.

PHILO.

I sadly mourn those few whose lapse and frailty  
 Hath raz'd them from our list: but real seems  
 Their penitence, tho' scarce fulfill'd its period:  
 Shall we propose them to the bishop's mercy?†

E

AGA-

† In the primitive church the time of separation from the church was shortened to those who had fallen under censure, by the recommendations of confessors, or those going to suffer martyrdom.

## AGATHOPUS.

Yes, at this time, for perfecution's hour  
 The canon supercedes, Now guilty souls,  
 Releas'd from other discipline, have leave  
 To purge their sins in blood; and blushing bear  
 The rank of faithful with them to the dead.  
 Now also the young hearts of catechumens  
 Should be admitted to the christian voyage;  
 Whose course, soon finish'd, may perhaps ne'er know  
 That gradual conflux of temptation's waves  
 Which meets and shakes our common perseverance.  
 But where is Dirce? We must speak with her.

## PHILO.

Yonder she is.

## AGATHOPUS.

Then beckon to her Philo.

*(Philo beckons, and Dirce comes up to them.)*

## AGATHOPUS.

My sister, this is the last time you'll see  
 Our gentle bishop; therefore now consider  
 If there be any soul under your hand  
 That he may be of use to?

## DIRCE.

The good bishop

Is useful like the day, a gen'ral guide  
 And comfort to us in our sev'ral paths;  
 But otherwise, there's none within my charge  
 Wants any more partic'lar ray of light.

## AGATHOPUS.

None prone to sadness, or perplex'd with doubts?

## DIRCE.

## DIRCE.

That ease I own is frequent in our sex,  
 From tenderness of frame, and more sincere  
 And close attention to religious cares;  
 But all at present walk in such strong works,  
 And fervent darings of exerted zeal,  
 That there's no room for scruples or for clouds  
 To gather on the soul. Each softest mind  
 Stands now above its usual lets and fears  
 As in another region; and collected  
 Into itself, secure of Christ within,  
 Darts with a bolder motion thro' this life,  
 Nor needs the friend, and breaks thro' ev'ry foe.

## PHILO.

This is a pastor's joy, when his whole flock  
 So full of Christ, use him for order's sake  
 As if they us'd him not. But what's become  
 Of the design'd espousals of Maria,  
 For learning fam'd, and by Ignatius deem'd  
 Pattern of female virtues, with the brother  
 Approv'd of by her?

## DIRCE.

At this awful time,

When both so soon above mortality  
 May be with Christ, they drop with joint consent  
 Such thoughts, though holy, nor unworthy those  
 Who love the Lord no less, but at more distance  
 Wait to put on the privilege of angels.  
 Maria now breathes her devoted heart  
 In pray'r; is far superior to poor hopes  
 From ought beneath the skies. Yet as she saw

E a

Worth



## I G N A T I U S.

Worth in that brother, and the grace of Christ  
Bright'ning his soul, she does not still disdain  
The thought of meeting him among blest myriads  
With some peculiar and immortal friendship.

## AGATHOPUS.

My Dirce, thou hast been for sev'ral years  
A faithful leader of the lambs of Christ ;  
And many souls by thy maternal voice,  
In the hard conflict and the wav'ring hour,  
Have took the courage to cast off this world :  
Thou may'st expect, if any female blood  
Is shed, it will be thine.

## DIRCE.

Welcome the day !  
I think I have some blood about my heart,  
Tho' cold and wither'd in this outward frame,  
That would not shun to be pour'd out for Jesus.

## PHILO.

Behold the people in great numbers present.

## AGATHOPUS.

I'll speak to them,....My brethren and my sisters,  
To your respective places. You shall hear  
Once more the good Ignatius. With much pain  
He has the guard's consent....O! here he is.

*Enter I G N A T I U S, guarded by the Soldiers.*

## IGNATIUS.

I thank you for your gentleness, my keepers !  
My speech is first to you, and if there's here

Any

Any beside, a stranger to our faith.  
 Here 'tis we meet; and you shall hear our doctrine,  
 Which, as you truly say, is mostly taught  
 In corners. But this secrecy, not guilt,  
 But meekness that would not offend, persuades.  
 Our holy purpose and our pure assembly  
 Fears not the light, but asks a fuller light  
 Than this weak world can see by. That great day  
 Which is reveal'd in fire and in the blaze  
 Of highest truth and reason, shall approve  
 What we poor worms have acted in this place,  
 And Angels, who are fixt attendants here,  
 When they report in language of their world,  
 The hymn, the pray'r, the fellowship of saints,  
 It sounds nor crime nor folly. True it is,  
 We differ somewhat in our form of life  
 From other men, And singularity,  
 If needless and fantastic, has no comfort  
 When public hatred frowns. Nor would that scheme  
 Deserve the stress of suffering zeal, whose worth  
 Lay in fine notions; but could not relieve  
 With real strength the lab'ring heart, nor alter,  
 By operation deep, our wretched being.  
 But if, by seal of God and true experience  
 Of some few happy souls, a doctrine stands  
 Commended, as the med'cine of our nature,  
 Which every seed of woe subdues within:  
 Then, sure, amidst the anger of sick minds,  
 Amidst all dangers of the friendly teacher,  
 It must be taught. And such is our religion,  
 Great in itself by solid gifts of grace;  
 It's lovely secret healthful to mankind.  
 This we hold forth, couch'd under decent rites,

Which, while you look upon as singular,  
 Are us'd with social heart. For thus we think  
 You now idolaters do darkly mean  
 The God we serve, and will with vast relentings  
 Discover him at last.—

## SOLDIERS.

Old man forbear !  
 You've liberty to speak, but not disparage  
 The Emperor's religion.

## IGNATIUS.

Now to you,  
 Belov'd in Christ, I turn. I have asserted  
 What you'll attest, that as by proper laws  
 And many special customs we are sever'd  
 A chosen body from the world about us :  
 So the distinction well is justified  
 By inward graces and peculiar blifs  
 Within this body felt. Are there not here  
 Men who can say, in soberness and truth,  
 That guilt is done away, and innocence  
 Fearless and free restor'd within their breasts ?  
 That vice with dark inextricable hands  
 No more detains, nor drives to acts of shame  
 The blushing, reasoning, reluctant mind ;  
 That for the passions which by turns inspire  
 The worthless life of nature, anger, sloth,  
 And avarice, and pride, pure love prevails,  
 Kindled by heaven, nor by a bad world quenched ?  
 That they have inwardly exchanged their climate,  
 And pass'd from death to life ; so that their heart,  
 Heal'd and exulting from it's deep recess,  
 Returns this answer : That the pow'r of evil,

The

The sting of pain, and terrors of the grave,  
 Are now no more; or but at distance rage  
 In faithless minds; while not a dart can reach  
 Their citadel of peace in Jesu's love?  
 That they, in short, to God's paternal face  
 And firm affection can appeal and look,  
 Nor earthly griefs dare intercept the prospect;  
 But still to every want they feel as men,  
 To every priestly charitable pray'r  
 They breathe as saints of God; his ear and pow'r  
 Are nigh: till thus, by constant use and proof  
 Of aid celestial, heav'n is more than earth  
 Their home, the country of their heart and commerce?  
 If thus it is, and has been felt amongst us,  
 What can I say but this, Value and keep  
 Your happiness in Christ! Weak are my words  
 To teach whom he enlightens. Glad I am,  
 However, that his love has fir'd my tongue  
 To bear such witness to his grace and blood,  
 As mov'd you oft to make a deeper search  
 Into that mystery; till a glance from Him,  
 Fraught with the thing itself, left you and me  
 Happy and dumb before our bounteous Lord  
*As I now am. O Jesu, thou art all!*

AGATHOPUS.

Father, the penitents with tears beseech you  
 To think of them before you go.

IGNATIUS.

Poor Men!

Let them draw near; declare the truth, my Sons.  
 To leave the loving Saviour, is it not

A bitter thing? Is it not worfe than death?  
 Have you enjoy'd one eafy hour by all  
 That human wealth or wifdom could do for you,  
 While wretchedly by fin cut off from Him  
 And from his people's fellowfhip?

PENITENTS.

O no!  
 Thro' defarts we have walk'd and found no reft.

IGNATIUS.

Then may you find it now! May our good Lord  
 Shine forth again with healing afpect on you!  
 Be as you were before with him and us!  
 Only remember, that the life of faith  
 Lofes in joy and luftre by each fall,  
 Altho' the fubftance be retriev'd.

PENITENTS.

Dear Saviour,  
 Receive us to the meaneft of thy manfions!

PHILO.

The catechumens too your pleafure wait.

IGNATIUS.

Come hither ye, whom from an evil world  
 The name of Jefus draws! you count him fweet,  
 And great, and mighty, by that glimm'ring light  
 Your novice minds have gain'd. You venerate  
 That full acquaintance, and that vital union  
 Whereby the faithful know him: And to this  
 You now afpire. But can you then let go  
 Your manly wifdom, and become as babes

T.

To learn new maxims and the mind of Christ?  
 Can you forsake your former ease, and sun-shine  
 T'associate with a poor afflicted people,  
 The scorn of all mankind? Can you the weight  
 Of your whole souls, with all your hopes of God,  
 Rest on a long past action; and that such  
 As your Lord's mystic but opprobrious death;  
 Or on events which visionary seem,  
 A resurrection, and some second world?  
 Can you such gratitude and sov'reign love  
 Contract for One, who but with grace unseen  
 Assists you inwardly; that for His sake  
 You'll crucify your flesh, curb your own will,  
 And nothing but his servants be in life?  
 Dare you henceforward undertake these things?

## CATECHUMENS.

We have consider'd them, and by God's help  
 We dare.

## IGNATIUS.

Then you shall soon, by sacred rites,  
 Among us be admitted: and mean while,  
 If dear and blessed you account this day,  
 Sing your first praises to your Master's honour.

CATECHUMENS. *sing* :

## I

O thou, who dost lead each ignorant lamb  
 Of thy royal flock in Wisdom's bright ways,  
 Enable thy children, close knit in thy name,  
 Thee, Christ, friend of weak ones, with pure hearts to praise!

## II. Thou

# IGNATIUS,

## II.

Thou art the great Word, and wisdom of God,  
 The Saviour of souls; o'ercome by thy charms  
 Ev'n hearts cold and hopeless, deep sunk in sin's flood,  
 A taste of thy sweetness soon raises and warms.

## III.

Be therefore our prince, our glory and guide;  
 Thy steps are the path to virtue and bliss!  
 Who drink of thy Spirit, and in thee confide,  
 Their works are all comely, there's nothing amiss.

## IV.

Grant us in thy word and grace so to grow,  
 That more solid praise to thee we may sing;  
 In life and in doctrine incessantly shew  
 Our whole heart is justly giv'n up to our King.

## V.

To God's holy Child, so strong to redeem,  
 By us, who thro' grace his likeness do bear,  
 Be glory for ever, while spotted in Him,  
 A people of prudence and peace we appear!

# AGATHOPUS.

Now stand among the brethren, and partake  
 What further shall be said.

*[Cat. and Pen.] stand among the Brethren.*

# IGNATIUS.

If any church

Is more oblig'd than others to maintain  
 The purity of faith, the flame of love,  
 And search the perfect meaning of the gospel,

'Tis

'Tis ours, where first began the name of christians.  
 That name is much adorn'd by due demeanour  
 To those without; with meekness of strong minds,  
 Bearing what'er in blindness they shall do  
 To grieve us; nor rejecting government,  
 Or ought that's wise or good in this world's course;  
 But above all, that blessed knot be kept  
 Of peace and love within ourselves. 'Tis this  
 Detains our Lord among us; who departs  
 Soon, like the soul, from torn dislever'd limbs.  
 While this continues, Satan shall not find  
 Room to infuse his mischief; nor shall I  
 Be wanted; you will all support and build  
 Each other up. Be jealous then that nought,  
 Plenty, nor fame, nor gifts of grace, be sweet  
 To any, but in common with his brethren.  
 Christ in each other see and serve: nor let  
 Suspicions or resentments rise betwixt you.  
 But one word more: Sacred, you know, with us,  
 Domestic order is and decency;  
 Let those who should obey and learn, submit  
 Most gladly so to do, their easier lot;  
 Those who should teach and govern, as for Christ,  
 Dispassionate and prudent, fill their place.  
 Go thus thro' life, where poverty and toil  
 In meanest occupation you must suffer,  
 (And well you may with Christ within) if not  
 The fiery trial. But our Lord will see,  
 While you cleave to him, how to lead you on.  
 In his great name I leave my Blessing with you!  
 Philo, Agathopus, you'll go with me.

AGATHO.



AGATHOPUS.

We humbly thank you, father.

PHILO.

But you, brethren,  
 Bear on your heart your pastor's love, and strive  
 If in life's easy common road you live,  
 Yet still proportionably strong to feel  
 The truths for which he goes his blood to spill!

[*Exeunt.*]

END OF THE SECOND ACT.

## ACT III.....SCENE I.

SCENE *Smyrna.* *An outer Chamber in Polycarp's House.*IGNATIUS *guarded by* SOLDIERS.IGNATIUS (*aside*)

**T**HIS is the mansion of good Polycarp,  
 Disciple with me once of blessed John;  
 He's indispos'd, or he had run to meet me.  
 Sweet interview I hope for, if these Leopards  
 Will but permit. Harsh have they been to me:

Do

Do thou, O Lord, return it on their heads  
 In soft converting grace. I'll speak to them.  
 Did you observe, my friends, what past at sea?

*First* SOLDIER.

We are not senseless: yes, there was a storm  
 Which lustily employed the skilful hands  
 Of our brave failors.

IGNATIUS.

But are you aware  
 Of that good providence and pow'r divine  
 Which sav'd you in the roughest hour of danger,  
 That now at ease you might admire his love?

SOLDIER.

This is your way, ye moralizing sect!  
 On every fight, or accident in life,  
 You introduce your God, your mystery;  
 As if all life were some religious thing.  
 Then you rip up our faults; yet can't retain  
 The air of masters long: for when we shew  
 Our just repentment, you, like silly slaves,  
 Tamely digest both mockery and blows.

IGNATIUS.

May you in time know from what fund of soul  
 All this proceeds; what energy within  
 Makes us.....

SOLDIER.

Old man, we are not thy disciples,  
 But keepers; save thy voice for them that seek it.

IGNA.

## IGNATIUS.

Then my request will suit your inclinations.  
 Shall I have leave while we abide at Smyrna,  
 T' associate with a brother in this place?

## SOLDIER.

Yes, in our eye. But we shall cut you short  
 Amidst your chat and solemn pageantry  
 Of sighs, and prayers, and songs, and sentences,  
 So tedious when you meet. For soon at Rome  
 The sports come on, and we must bring the bishop  
 Where a throng'd audience will as usual wait  
 His looks and gesture; likely now to yield  
 Humane for once, some pleasure to mankind.  
 Go to your friend and place us in some corner.

## SCENE II.

*SCENE opens to an inner Chamber.....POLYCARP sitting at  
 one End: IGNATIUS goes up to him.....SOLDIERS retire  
 to the other End of the Room.*

## IGNATIUS, POLYCARP.

## IGNATIUS.

**H**OW is my friend? Feels he the mortal part  
 Oppress the fervent soul?

POLY-

POLYCARP.

Not much, my brother,  
 'Tis but a slight disorder, and my Saviour  
 Is doubly careful to support within  
 My weary heart with pledges of his love.

IGNATIUS.

I little thought, dear Polycarp, again  
 To see thy face

POLYCARP.

Full many rounds indeed  
 Have time, and human things, and human thoughts  
 Gone through, since we before sat thus together.

IGNATIUS.

We then were younger, but not otherwise  
 Much different: for the whirlpool of blind passion  
 Was, from the first, no element of ours.

POLYCARP.

Just as we launch'd into a dangerous world  
 God sent us a good pilot.

IGNATIUS.

So he did.

I often think, and shall to my last breath,  
 Of the last hours we spent with that great man.

POLYCARP.

Is it partiality, or is it insight  
 Into the system of a dear friend's conduct,  
 That makes each little thing, he says or does,  
 Speak more to us, than others are aware of?

But

But so it is. I see the holiness  
 Of John, not only in his elevations  
 That struck mankind, but even where he seem'd  
 T' express the human and the frailer side.  
 Thus in his playing, to unbend the mind  
 With a tame partridge, there's a tacit flur  
 On mortal care, as if he said, "Be easy,  
 "Your projects and this play meet in a point."  
 So when old man, for lack of memory  
 And matter, as it seem'd, he oft repeated  
 One lesson, "Love the brethren." 'Twas, we know,  
 A thought extracted from a world of thinking.

## IGNATIUS.

Yes, charity was always his chief theme.

## POLYCARP.

And that from reasonings not at all supine,  
 Whate'er they were, I'm apt to think, the man  
 That could surround the sum of things, and spy  
 The heart of God and secrets of his empire,  
 Would speak but love: with him the bright result  
 Would change the hue of intermediate scenes,  
 And make one thing of all theology.  
 And John, 'tis certain had an eagle's eye:  
 He saw whence all creation first began,  
 How it now lies, and where it ends at last:  
 He saw the mighty LOGOS moving through it  
 (Guardian of beings first within himself)  
 Ardent t' educe the powers and vary'd beauties  
 Of the deep Godhead, image of His Father.  
 And then, to raise in purity and joy,  
 A temp'ral world, more lax variety,  
 To be the second image; which, as child

Of

Of grosser feature, should be cover'd o'er  
With his kind radiance and grow up in Him.

## I G N A T I U S.

I rather should assign a nearer source,  
Within the bounds of time and of the church,  
For all his strains of love: The Word made flesh,  
Oft in his hearing gave our holy union  
The honor to stand next in saving souls  
To his own blood. Nay more, had condescended  
To be himself a Brother; make but one  
Among a knot of friends: for so he seem'd,  
Th' apostle said,\* to Peter and the rest,  
An easy, free, and but more knowing friend.

## P O L Y C A R P.

But John was the great favorite: he was seated  
Still next to Jesus

## I G N A T I U S.

Yes, and might not that  
The near admission to such worth and sweetness  
Give him a bent to love? As 'tis well known,  
A man fresh come from one deserving object  
Can love a species in the shadow of it.

## P O L Y C A R P.

That blessed converse seem'd indeed the softest;  
As well as strongest image of his mind.  
At Jesu's name, with recollected awe;  
We'd stand adoring: he would drop a tear,  
As for an old acquaintance; then correct it  
With a mild smile, that let down his whole soul

F

To

\* John, whose disciple Ignatius was.

To simplest posture and a strange repose.  
 Wonder not, sons, said he, that still my heart  
 Emotions feels for Jesus as a man.  
 I know him such, most amiable and kind!  
 And ev'ry little passage of his life  
 In flesh, his walks, his lodging and repast,  
 Not without shifts of poverty, recur.  
 How many silly questions have we ask'd him,  
 While he gave answers, that with all their depth  
 Would also please? Cheerful he was to us;  
 But let me tell you, sons, he was within  
 A pensive man, and always had a load  
 Upon his spirits.

IGNATIUS.

That was for our sins.

Mourning was His, that constant joy of faith  
 Might be the character of our poor service,  
 Whose guilt he bore, and drank up all our curse.

POLYCARP.

O precious door of hope! how much did John  
 Grieve, when the Gnostic herefy would shut it,  
 Denying Christ had flesh wherein to suffer.

IGNATIUS.

This was one reason why the holy charge  
 Of the blest virgin who abode with him,  
 Pleas'd him so much; she was a monument  
 Of Jesu's true humanity.

POLYCARP.

As that

Is likewise the great basis of our hope

Of

Of resurrection and a glorious change,  
Like His, from mortal to immortal flesh.

## IGNATIUS.

What that immortal flesh may be, was shewn  
To John in awful vision, when he saw  
(And scarce could bear the overwhelming favour)  
His Jesus stand before him, now expressing  
His heav'nly substance and his robes of light.

## POLYCARP.

What large discoveries to the end of time  
Were then vouchsaf'd to John! he saw the rage  
Of Antichrist prevailing, and the love  
Of many waxing cold. He saw the throne  
Where sits our Lamb, incessantly ador'd  
By angel-hofts, and looking down mean while  
On mortal man, and on his suff'ring church.  
He saw the mighty judgment and the plagues  
Of God's last wrath: from which the chosen bands  
Into their New Jerufalem receiv'd,  
Partake with Jesus a triumphant rest.

## IGNATIUS.

Low at the feet, not only of great John,  
But of the meanest fervant of my Lord,  
May I be found that day! Yet must I tell  
(Since Polycarp's no novice in these things)  
What gifts of late, as I draw nearer death,  
Are lent e'en me. I can discern the scope  
Of former dispensations; both the league  
And diff'rence of christianity and them.  
I know the ranks and polity of angels,

F 2

And



And by this mouth, predictive of events  
Then future, hath the Father truly spoke.

POLYCARP.

I do believe it brother,) and my soul  
By sympathy has tasted of thy gifts  
While thou dost speak) for doth not Christ indeed  
Dwell in all his, and shew forth as he pleases,  
Or graces which the world calls wonderful,  
Or those which with mere nature it confounds?

IGNATIUS.

That is another doctrine sweetly taught  
By our apostle; that we live in Christ,  
Have fellowship with him, and on him grow  
As branches on the vine; that he's a light,  
Vital and chearing to our inward man.  
This short description does convey much more  
Than the most labour'd circle of vain words.

POLYCARP.

The station which we hold in Jesus now,  
Redeem'd from earth, no words of man can reach;  
But you shall quickly know, my dear Ignatius,  
What 'tis to be with him in better regions,  
You'll see his face, and see it as a martyr.

IGNATIUS.

Take comfort Polycarp! your time will come.  
My deacons should be back. I gave them leave  
An hour or two to see the faints of Smyrna.

POLYCARP.

Not to learn ought, when they have liv'd at Antioch.

IGNA-

## IGNATIUS.

Yes, an appeal is made (as I perceiv'd  
 At sea (to your chief brethren's light and spirit,  
 About the Christian life. My two young men  
 Are diff'rent in their natures; and the warmest  
 Wants to transform the other to himself.  
 And this indeed were well, could it be done:  
 For I must own, Agathopus is faithful  
 And fervent in the work of Christ; the more  
 Becuse he's purely what the gospel makes him,  
 Knowing no taste or theory besides.  
 But then the other likewise is sincere;  
 Too much indeed entangled with the charms  
 Of philosophic liberty of thought,  
 Milky benevolence, and love of ease;  
 Yet firm at heart to Christ; howe'er complexion,  
 Like a strong wind, may half a diff'rent way  
 Blow back the soul's loose vest.

## POLYCARP.

Is there no use

Whereto this latter genius may be turn'd?

## IGNATIUS.

To teach the wounded self-abhorring mind  
 A secret hope and patience with itself,  
 Is Philo's talent. As his sense is quick  
 To equity, and caution, and decorum;  
 And as he truly loves the human nature,  
 He's farther useful to restrain excesses;  
 And chiefly that, where most young converts err,  
 A pique and enmity to unbelievers.  
 But here they come.

F 2

Enter

Enter PHILO and AGATHOPUS.

PHILO.

You're happy, reverend father,  
In such a worthy flock.

AGATHOPUS.

But thou'rt condemn'd.

POLYCARP.

I've heard the case: shall I be arbitrator?  
Judge not each other any more, my sons!  
Each has his province: Thou, Agathopus,  
Of make impetuous, and by grace divine,  
Upright in faith, and full of christian fervor,  
Art destin'd to convert: thou shalt display  
And strike the drowsy world with the strong blaze  
Of Christ's religion and its true demands;  
Which are no lower than thou hast conceiv'd them.  
Philo shall follow thee, by nature form'd  
To be a comforter; and glean up those  
(As his heart shews him 'tis the mind of God)  
Not yet so firmly bound up in thy bundles,  
Nor mark'd illustriously th' Elect of Christ.

IGNATIUS.

I thank you, Polycarp.

*(Polycarp looks towards the end of the room.)*

What see you there?

POLYCARP.

One of the Soldiers looks extremely thoughtful,  
A softness creeping o'er his hardy face;  
Now all the longing that an eye can carry

He

He darts at you : then checks himself, and droops  
 Fix'd on the earth. One step he just has taken,  
 But fears to add a second.....Shall we call him ?

IGNATIUS.

Yes, by all means.....Friend, would you speak with me ?

*(A Soldier advances from the rest up to Ignatius  
 and Polycarp.)*

SOLDIER.

I am not worthy, holy man, to come  
 Into your presence.

IGNATIUS.

Why ? what is the matter ?

SOLDIER.

Don't you remember that a foldier struck you ?.....

IGNATIUS.

I have forgot it.

SOLDIER.

And derided you  
 This very morning ? I was the vile wretch  
 That did it : but this heart is humbled since.

IGNATIUS.

And what can I do for you ?

SOLDIER.

Pardon me.

IGNATIUS,

That's done : What more ?

F 4

SOL-

SOLDIER.

I can't tell what! my foul  
Draws to you strangely. 'Tis as if it melted  
To take your mold. I wou'd be what you are!

IGNATIUS.

Christ make thee so, my son!

SOLDIER.

Why! can it be?  
I spoke the word because methought 'twas sweet:  
As a poor man, got into some brave dream,  
Lends himself to it, and keeps shut his eyes;  
But when I open them, alas! for me  
There is no hope: I ne'er shall be like you!  
I've been a wicked liver all my time.

[Weeps.

IGNATIUS.

That need not hinder.

SOLDIER.

What not all those vices?  
I'd name them, but I know they're things so strange  
To you, that, tho' 't would ease me much, I cannot  
Permit the tale to stain your whitest thoughts.

IGNATIUS.

Poor man, what'er beneath temptation's hour,  
Thy wand'ring path and broadest foolishness  
Hath been, 't was from a nature not unknown,  
And not unfelt by us.

SOLDIER.

Are not you holy?

IGNA.

IGNATIUS.

We are, thanks be to Christ.

SOLDIER.

So then, I learn

*There* lies the med'cine that can help ev'n me!  
 What does your Christ insist that one should do  
 To gain his favour? I would lance this flesh  
 With many a wound, or lie whole nights in frost,  
 Or.....

IGNATIUS.

O my child, he came not to impose  
 Suff'rings on you, but in your stead to suffer.  
 He died some years ago in Palestine,  
 Professedly and purely for your sins.

SOLDIER.

No, not for mine: for I was far away,  
 And ne'er acquainted with him.

IGNATIUS.

But my child,  
 He made you, and so knew your name and nature:  
 And then, tho' God, He, with a parent's pity,  
 Became a man to cleanse you with his blood,

SOLDIER.

He helps me therefore, as at first he made me?

IGNATIUS.

'Tis true, my child, and you were then but dust,  
 And could do nothing.

SOL.

## IGNATIUS.

## SOLDIER.

I will sink again  
To dust : lie on this ground till he shall come  
And take me up.

[ Falls prostrate.

## IGNATIUS.

O Son of God most high !  
Look down, this is thy day : Beglorify'd  
By healing this thy creature : Grant him peace,  
And perfect what thou hast begun.

[ Soldier rising up.

## SOLDIER.

Good father,  
How do you find yourselves when God is with you?  
I feel a gentle flame within my breast  
That seems to alter every nerve about me.  
I'm lightfome now : and my whole soul's directed  
Up to those heav'ns, as if I had some friend  
Residing there that never would forsake me.

## IGNATIUS.

And so thou hast, my son ; Christ now is thine,  
For ever thine, and all thy sins forgiv'n !  
Be a new man henceforth, and one of us.

## ALL

All glory be to God and to the Lamb !

## POLYCARP.

Yea, praise to Him accessible and mild,  
Who keeps no state with a returning child :

But

But free ordaining him an heir to day  
 Of all his wealth, accel'rates the display.  
 Like the great ocean, when some dam gives way. }  
 Let never narrow hearts the haste arraign  
 Of Jesus to relieve a finner's pain :  
 He knows what is in man, nor to his art  
 Are chaos and creation far apart.  
 There's but a word between ! Be that word giv'n,  
 You sinful soul shall be a faint of heav'n :  
 And with his Maker pitch his tent more sweet,  
 More firm, with these dark clouds beneath his feet.

END OF THE THIRD ACT.

5

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ACT IV.....SCENE I.

SCENE *The outer Chamber of POLYCARP's House.*

AGATHOPUS, PHILO.

AGATHOPUS.

**T**HE hour approaches, when the messengers  
 Of Asia's churches, who have been already  
 Once with Ignatius, promis'd to return.

PHILO.



PHILO.

They'll be here soon : we'll tarry to receive them.

AGATHOPUS.

I never saw a sight more venerable,  
Or that gave higher thoughts of something real  
In christian faith and love, than when choice men,  
From diff'rent congregations of this province,  
Met all at Smyrna but to see our martyr.

PHILO.

Some of them please me much.

AGATHOPUS.

Yes, there's Onesimus,  
Bishop of Ephesus, all over love  
And tenderness to souls.

PHILO.

None strikes me more  
Than the Magnesian chief, Damas, I think,  
A bishop in his youth. There's a fine soul  
Within that man.

AGATHOPUS.

Not to forget the grave  
Polybius of Tralles, wife and plain.

PHILO.

Our diff'rent likings are not now so fierce.

AGATHOPUS.

No, Philo, we are one ! I lay me under  
Thy spirit, like the ground thou tread'st upon,

And

And would give up whate'er I have to purchase  
One feature of the soul I so misjudg'd.

PHILO.

Honest Agathopus, still thou art fervent !  
There is no cause for that. Thou hast thy path,  
And that as much more excellent than mine  
As the bright sun excels the sickly moon.  
For all the strong in faith, who snatch the prime  
Of gospel grace, and it's meridian fires,  
Are thine; while I th' inglorious croud befriend,  
Who creep benighted in the rear of hope.

AGATHOPUS.

Ay, Philo, you were always mild to sinners.  
I hardly ever saw one reconcil'd,  
But my heart blam'd the condescending terms.  
But 'twas not so last night. Were I in glory,  
I could have pluck'd the crown from my own head  
To put it on the soldier's.

PHILO.

Thou wast never

Stain'd with foul crimes, Agathopus, but I  
Have been a deep offender, and can yern  
Over a loathsome lazar like myself.  
I never told thee how I was converted :  
Cilicia was my native land. My father,  
Too fond and easy, put it in my pow'r  
To pamper ev'ry taste : he found his error :  
And scarce reproving me, he let me see  
He dy'd for grief. This was reproof indeed  
To me who dearly lov'd him ; and ne'er felt  
(That I must say) ev'n in the life of sin,

Harsh

Harsh passions. Much I thought of leaving life,  
 But left the place where I had kill'd a parent.  
 After some wand'ring, I, in anguish still,  
 Return'd to Tarsus. The good bishop there  
 Set forth the cleansing virtue of Christ's blood;  
 I went to hear him; for I was so dead  
 To all this world, I now ne'er shunn'd reproach.  
 Then first my soul conceiv'd a glimm'ring hope;  
 I saw a greater Father had been grieved,  
 But well for me! so great he could remit  
 The complication of impieties.  
 I was baptiz'd, chose deacon, came to Antioch  
 On business, where Ignatius ask'd to keep me.

## AGATHOPUS.

Whate'er thou wast, O Philo, heretofore,  
 I see thee now a saint and born of God:  
 Yea, since mine eyes are open, I discover  
 Thy daily acts and spirit of thy life  
 Have all the principles, tho' not the pomp  
 Of high perfection and a light divine;  
 And, like an expert swordsman, thou dost more  
 By slow, and smooth, and unsuspected motions,  
 Than I perhaps with all my brandishes.

## PHILO.

I think not so, my friend! 'Tis men like you,  
 That must support christianity. The reasons  
 Of that admitted once, require thenceforth  
 A constant ardour, an exerted soul  
 Still on the wing with some ecstatic warmth.  
 If e'er this fails, men of my turn, who now  
 Make no unpleasing discord to the gospel,  
 (For 'tis a discord) lost in stronger numbers

Of

## I G N A T I U S:

79

Of you, who still bear up the genuine sound:  
If e'er I say, your brave and worthy voices  
Shall under ours subside, we shall invent  
Some foreign harmony, and cast off Christ's.  
But I would hear what work of God has past  
Upon thy soul, Agathopus.

### AGATHOPUS,

I was

At Antioch born, and bred by christian rules;  
And ne'er defil'd with so much outward sin,  
As with due emphasis might shew the need  
I had of Jesus, and endear his blood.  
Yet, by one comprehensive glance, did God  
Teach me the truth of things. I had one morning  
Kneel'd down to pray'r, my most delightful task;  
When all at once a croud of horrid thoughts,  
Fraught with the images and rankest venom  
Of all the vices that e'er man committed,  
Broke in upon my soul. I was amaz'd  
To see myself from ev'ry shape of good,  
Where I had built my rest, immensely back,  
As on some desert island thrown, where seem'd  
No hopes of succour. But the Saviour came,  
And with his splendor brighten'd all the place.  
Redeem'd I was from real sin; and felt  
Both those quick terrors, and that great deliv'rance  
In comfort as intense, which lie beneath  
A gospel we so indolent enjoy.

### PHILO.

Blest must you be, and always nigh to Christ,  
While you preserv'd this light.

AGA-

## AGATHOPUS.

All souls must do so.

Our freshest mem'ry still must hold before us  
 The wonder and true joy of that first hour,  
 When fear and sin, to hope and innocence,  
 By clear, by firm, tho' sudden steps were chang'd.  
 So shall we ever praise the power of Christ,  
 Which grants this leave and mystic privilege  
 To us, so rotten in ourselves, to stand  
 Free now from ev'ry spot of human follies.....  
 There's some one coming in.

## PHILO.

'Tis only Claudius.

Poor soul! he hangs upon us, and can scarce  
 Bear to be station'd with his brutish fellows.

*Enter C L A U D I U S the Soldier.*

## CLAUDIUS.

My dearest brethren! how shall I express  
 What our good Lord does for me! night and day  
 I find him with me, and He shews me still  
 Fresh wonders! What a thing is Jesu's love!  
 Soft is my heart as infant's flesh; yet able  
 Like adamant or steel, to stand the shock  
 Of death, and hell, and cut its way thro' all.  
 There's something in me, moment after moment,  
 Spreading and rising like a tree of life:  
 I follow it, and scarce feel the ground I tread on.  
 I'm wholly Christ's! But how can I be his,  
 O tell me, in a soldier's rough profession?  
 Must I kill men?

PHILO.

PHILO.

You mean, must you not love them?  
 Yet you're a member of this world, whose process  
 Involves e'en us in many things.....But see,  
 The deputies are coming.

CLAUDIUS.

I'll retire.

*[Exit Claudius.]*

*Enter ONESIMUS, POLYBIUS, DAMAS,  
 with other Messengers of the Churches.*

ONESIMUS.

Again we come to wait on good Ignatius.  
 Is he at leisure?

PHILO.

I'll go in and see.

*[Exit Philo.]*

AGATHOPUS.

Then he is talk'd of in your several countries;

ONESIMUS.

We all admire so bright a character.

AGATHOPUS.

What if, like us, you ever at his side  
 Had seen his life and conduct?

DAMAS.

You were happy.  
 We come from far, and don't repent the labour,

G

But

But once to taste the graces of his spirit.

AGATHOPUS.

He was a man so pure in private life,  
 So all-devoted to the things above,  
 So mere a servant both of Christ and men :  
 You'd say he acted without spark of nature,  
 Save that each motion flow'd with ease and beauty.  
 Then such a pastor was he, so intent  
 To guard from errors and build up in Christ  
 (In wisdom, innocence, and unity)  
 Each simple soul ; so gentle too therein,  
 No heart but left itself it had a father.  
 How would he moan when any persecution  
 Threatn'd the flock ! and (which in him was great)  
 Rejoice at its removal ; tho' thereby  
 Debarr'd himself from all his wish on earth.  
 He'd say, when fell Domitian's rage gave o'er,  
 " Now I shall never be a true disciple,  
 " And die for Christ !"

POLYBIUS.

Glad would I hear more of him,  
 Pattern of bishops ! But lo, Philo comes.

*Re-enter P H I L O.*

PHILO.

Ignatius, honor'd Elders, now attends you.

SCENE

## SCENE II.

*SCENE opens to the inner Chamber.*

IGNATIUS and POLYCARP.....Enter to them ONE-  
SIMUS, POLYBIUS, DAMAS, &c.....PHILO and  
AGATHOPUS.

## ONESIMUS.

**W**E told you in the morning, blessed man,  
What sorrow and what warmth your holy bonds  
Spread thro' the churches. They could do no less  
Than send us to salute you; and to knit  
By all th' advantage of this dread occasion  
Our common love; and enter as we can  
Into the hope and might of Jesus with you.

## IGNATIUS.

To love me they did well: for much I want  
The kind assistance of each christian soul.  
I hope all give it me. Pray for me, brethren!

## POLYBIUS.

We do.

## DAMAS.

May nothing, when the time shall come,  
Blemish thy combat!

G 2

IGNA-



## IGNATIUS.

Ay, that prayer was right.

For I have weaknes still, and ghostly foes  
Which fight against me and my resolution.  
Heav'n knows, I am a finner ! and deserve  
To die more deaths than one on that account.  
What favour then, O Lord, that wretched flesh  
Shall honour thee, while sinking to its dust !

## ONESIMUS.

We wait upon you now, to know your will  
And orders to the churches : since to-morrow  
You sail to Rome ; and we, alas ! return,  
Not worthy yet of chains, to our own flocks.

## IGNATIUS.

See, I have writ some hasty letters for you  
To carry back. And give my humble thanks  
To every congregation.

*(Servant appears at the door.)*

## POLYCARP.

Who is there ?

Letters from Antioch for you, Ignatius.

*(Ignatius reads letters.)*

## IGNATIUS.

Dirce is dead, Agathopus ! I find,  
One of the heathens passing in the tumult,  
When we went off, struck her as 't were in sport,  
And her glad soul took flight. The news that follows  
I can't conceal from you, my rev'rend brethren :  
All things at Antioch, by our Saviour's care,

Are

Are quiet now again : fo tell the churches.  
 Were it not well if each would fend some brother  
 To greet my flock upon the mercy fhewn them ?  
 But fill, poor orphans, there's no bifhop chofe :  
 Think of them Polycarp.

## POLYCARP.

Your care, as paftor,  
 Shall leave its due impreffion on my breaft.  
 For that be eafy. And fince now are met  
 Such diftant bifhops, prefbyters, and deacons,  
 Well representing th' univerfal church,  
 Let me fuggelt employment for this ev'ning.

## IGNATIUS.

What is it ?

## POLYCARP.

You, Ignatius, as our Lord  
 Will give you light, fhall hint fome gen'ral cautions  
 Tending to keep the church thro' ev'ry age  
 From fuch corruptions as may hurt the plan,  
 Or cloud the purity it yet retains.

## IGNATIUS.

With all my heart. Thou Friend of fouls direct us !  
 And ever guide all thofe on whom the charge,  
 The facred charge of thy great myftery  
 (*God in the flefh*, faving by precious faith  
 Poor finners) fhall devolve in future times !  
 Long have I fear'd, there is a depth of Satan,  
 Which from pretences fair, and warm purfuit  
 Of real parts, but not the proper center  
 Of truth and holinefs, will circumvent

G 2

The

The church at last. Strange the extremes would seem,  
 To which this well pois'd soundness of our system  
 By partial aggravations may be wrought :  
 But worse, if possible, and more deplor'd  
 That infidel indifference which succeeds them.  
 For when so oft bewilder'd and deceiv'd,  
 A general fastidious indolence  
 Fixes the mind, 'tis hard to move it more.  
 I calculate the fates of christian faith  
 By dispositions in the make of men.  
 Three sorts I have observ'd. For some there are  
 Severe and solemn, like the Pharisees,  
 Allur'd by pomp and form. Some are again  
 Of fine and tender mold, and urge the path  
 Like Essenes,\* of a rapturous devotion.  
 And lastly, some (well turn'd for human life,  
 But the most fatal, when their day shall come,  
 To our religion) fit like Sadducees,  
 Cool moderators of their brethren's fires ;  
 Their mark and inspiration common sense.  
 The first and last of these, as with the Jews,  
 May, in their turn, command the public stream.  
 The third have some eruptions more retir'd.

#### ONESIMUS.

Be pleas'd to shew by what unhappy steps  
 Each of these spirits may deface the gospel.

IGNA-

\* These were three chief sects of the Jews : the Pharisees, Sadducees, and Essenes. Of the two first frequent mention is made in the gospels. The last made less noise, and seemed at the time of our Lord's walking on earth not to be so numerous, though they increased considerably afterwards. They maintained the resurrection of the body against the Sadducees ; they were very devout and abstemious, but avoided the ostentation of the Pharisees ; they did not swear, they excommunicated those who did not walk orderly, and they were much given to fasting and contemplation.

## IGNATIUS.

First let me mention what is the great center  
 And heart of it: which while it moves within,  
 And actuates, whatever outward frame  
 Of man's ideas, still there is one life,  
 Rich life wide ranging thro' varieties.  
 For have not we, ev'n now, those sev'ral tastes  
 Amongst us? Yet hereby all sanctified.  
 Your conscious souls prevent me while I point  
 The anchor of your calling. 'Tis a faith  
 Depending only on the blood of Christ,  
 And nothing of our own from first to last.  
 This keeps us now in great simplicity:  
 For happy here, we lay no eager weight  
 On other things, but use them in their place.  
 Posterity, I fear, will fail here soon.  
 For thus, in nakedness of faith to hang,  
 Amidst whate'er we do, or know, or have,  
 On foreign aid and merit; nor permit  
 Nature to say, she's owner of one thing:  
 This is an edge so fine, 'twill turn and warp;  
 The more, because a raw and novice world  
 Will not be tender of it; having still  
 So many other plausible resorts,  
 That court the fancy, and are christian too:  
 As influx of the Spirit, ceremonies,  
 And morals (to who'lifst to see no more)  
 Of christian law. Each sev'ral taste now laps'd,  
 Of course pursues, adorns some one of these.  
 The soft, contemplative, and Effene genius  
 Both makes the noblest choice, and does least harm.

## DAMAS.

I long to hear you paint the cause of that.

G 4

IGNA-

## IGNATIUS.

What ghostly energy and mystic life  
 Do we now feel within! We have this jewel;  
 Yet on its radiance do not chuse to gaze  
 Directly, but with humble hand hold fast  
 The casket where it lies, Faith in Christ's blood.  
 But as the knowledge of that tenure fails,  
 Each warm devotionist will strive to fix  
 The now departing Shekinah by nice  
 Tho' impotent descriptions; will reduce  
 All to a science, and to each attainment  
 Prescribe a way of art and false ambition.  
 See you how this may be?

## DAMAS.

I see too plain  
 The Spirit's self on Jesus may be made  
 T' encroach.

## IGNATIUS.

But this is light to what ensues.  
 We highly value now our solemn rites,  
 Symbols of love, and our Lord's protection:  
 And much we press obedience to the pastor.  
 But O, what I foresee may flow from this  
 In a dark age; when int'rest on one hand,  
 And on the other childishness of thought  
 And Pagan gloom, for superstition ripe,  
 Will by our use confirm that iron yoke!  
 The clergy will be lords, and endless forms  
 Hide from the church her Saviour's face.

## POLYBIUS.

Alas,  
 That ordinances in his name begun  
 Should cease to preach Him only to poor souls!

IGNA-

## IGNATIUS.

The worst is yet to come, When christin faith  
 Has worn all weakneses of th' human spirit,  
 And been derided thro' them, 't will be deem'd  
 Expedient to appoint a jealous guardian,  
 The fire and wild luxuriance to correct  
 Of this strange principle. Low, and more low,  
 By treach'rous praise of it's own moral precepts,  
 Shall it be brought in all it will persuade  
 Of work from its diviner plan and power,  
 Beyond the measures of mere human life.  
 Till by degrees bold reason recommends  
 Her own unmingled system, nature's light,  
 And will not suffer on that scheme to hang  
 (Tho' long but tolerated like the laws  
 Of conquer'd countries) the bare name of Jesus.  
 As he had died in vain, with great applause  
 The world rolls back to what it was before.

## ONESIMUS.

O Adam! Adam! We no more blame thee:  
 We too have tasted Paradise, and fell,  
 Look'd over Jesus to know good and evil.

## IGNATIUS.

I see, my brethren, the last scene I've drawn  
 Too much affects you; it drinks up your spirits:  
 What shall I say? 'twon't be till distant ages.

## ONESIMUS.

Our love extends to all: that's no relief.

## IGNATIUS.

Why then I have (if I must bring it forth)

What

What will, I'm sure, the present grief expel,  
 Tho' not as I would wish. Look nearer home:  
 Are Smyrna, Ephesus, Magnesia dear t' you?

ONESIMUS.

Dearer than life.

IGNATIUS.

Then long before this plague  
 Shall overspread the earth, all these your churches  
 Shall lose their christian glory, scarce retain  
 Savour of Christ, or symbol of their hope,  
 Ravag'd and trodden down by infidels.

POLYBIUS.

Nay then we're silent! Judgments are to come,  
 And foul apostasies. Let us make haste  
 To die, my brethren, lest the gospel lamp  
 Go out before us.

DAMAS.

No, recall that word,  
 Howe'er distress or error may deform  
 The spouse of Christ, his love will ever last.  
 And when these storms are o'er, and man's each passion  
 Hath had its day, its swing and penitence  
 In holy things; then purest light again,  
 The sweet recover'd infancy of faith,  
 Shall bless the earth, and introduce that kingdom,  
 Where Christ the King of Peace shall stand confess'd,  
 Admir'd in all his faints and all his works.

POLYCARP.

This is the sum, my brethren! CHRIST IS ALL:  
 If e'er we lean to other things we fall.

Spirit

Spirit, and rites, and reason too are good,  
 If planted and if glòrying in His blood.  
 Faith is so simple, whence all good doth spring,  
 Mankind can't think it is so great a thing:  
 Still o'er this pearl steps their ambitious pride  
 Pursuing gladly any form beside.  
 Yet, O good Saviour! narrow as it is,  
 And delicate, and prone for man to miss,  
 Ne'er be the way shut up to this our bliss!  
 No, everlasting be thy gospel, Lord,  
 And thro' all time its saving power ador'd!

END OF THE FOURTH ACT.

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ACT V.....SCENE I.

SCENE *Rome, just without the City.....The City Walls and  
 Gate lying before, and some old Ruins on one Hand*

Two PHILOSOPHERS.

*First* PHILOSOPHER.

Y OU seem to like this place, as if one step  
 Was precious from the follies of the town:  
 But you look musing. Pray what was the object?

*Second*



*Second* PHILOSOPHER.

Why truly, the poor christians. For it seems  
This day, this Thirteenth of the Spectacles,  
Some noted priest of theirs, a prisoner brought  
In the last ship, shall be expos'd to beasts.

*First* PHILOSOPHER.

And are those silly wretches worth a thought?

*Second* PHILOSOPHER.

Perhaps worth sev'ral, brother. For you know  
We who seek truth must not be prejudic'd.

*First* PHILOSOPHER.

I don't myself believe the monstrous stories  
Reported of them; but I think them persons  
Soft and precipitate to each new whim,  
And not much us'd to reas'ning.

*Second* PHILOSOPHER.

Be it so.

But whence then comes their constancy in suff'ring,  
Their more than Roman fortitude of spirit?

*First* PHILOSOPHER

From great enthusiastic warmth.

*Second* PHILOSOPHER.

Well said!

And will enthusiasm then (with all  
The decencies of life and civil duty  
Preserv'd) make men so gen'rous and heroic?  
For whether they be reasoners or no,  
I'll give a reason why their sect should stand.

*First*

*First* PHILOSOPHER.

One would not call in madness to support  
E'en virtue's self! Enthusiasm's no less.

*Second* PHILOSOPHER.

Here we recur to the first doubt: which was,  
Whether for those particular opinions,  
Which thus inspire and heat them, they can shew  
Rational grounds? If so, it is not madness.  
Man's scrutiny absolves them, if their lines  
And gen'ral motives, which sustain all round  
Their faith and conduct, be but rightly drawn:  
Whate'er within this circle lies of bold,  
Or fervent, or ecstatic, is refer'd  
To impulse of the deity they worship.  
But 'tis a quality in the whole nature,  
And sep'rate from the tenet of enthusiasms,  
Yet I consider.

*First* PHILOSOPHER.

What is that?

*Second* PHILOSOPHER.

'Tis joy,  
The spring of hearty, strong, and graceful actions,  
What makes all worth, all elegance of wit,  
Yea all benevolence, but this one feeling,  
Or from good blood, from sense or ornament,  
Or casual good humour? Hence in vain  
Do we philosophers erect such minds,  
Which can admit none of these genial charms:  
They sink again. For we infuse but reason:  
Not glowing health, nor fibres turn'd to honour;

Nor

Nor, like the christian priests, can we convey  
 A foreign joy more elevating yet,  
 Enthusiafm.

*First* PHILOSOPHER.

What you say is just : but still  
 I'd not work up a rapture like those priests,  
 By doctrines so irrational and weak.  
 The joy's not bad, engine indeed of virtue,  
 Had it a good foundation.

*Second* PHILOSOPHER.

Stop and think !  
 Is it the movement, which perhaps alone  
 Can raise a lively and ingenuous flow  
 Of virtue, the free blossom of such minds  
 As are already happy ; and hath God  
 Left no room, think you, or foundation for it ?

*First* PHILOSOPHER.

Yes, you have shewn 'tis wove with our complexion.

*Second* PHILOSOPHER.

That's not enough ; if we such virtue mean,  
 (As sure we do who hold the soul immortal)  
 As looks beyond the use and present lustre  
 Of human life ; and hath its great affair  
 With the Divinity, his grace or frown.  
 Here by analogy the rule's the same ;  
 Joy precedes virtue : but it must be joy  
 Upon this state, and in this line of things :  
 The vot'ry must behold his God propitious,  
 Himself admitted as an humble friend :  
 Easy of heart, and confident henceforth ;

Then

Then will he rise to the great character,  
By excellence of soul, that ne'er appear'd  
Before this Entheon's interview with heav'n.

*First* PHILOSOPHER.

You've got into the center of their first  
And most obnoxious doctrine (for the other  
Of some good spirit or divine afflatus  
Upon the mind may fairly be allow'd.)  
To every profelyte at first admission  
Full innocence they lend: whate'er his crimes  
Before have been, he's white, and free, and just,  
And equall'd with the veterans of virtue,  
First wears the laurel, then begins the fight.  
Make this consistent, and I'll ask no more.

*Second* PHILOSOPHER.

I think I can. For let us now suppose,  
He that rejoices, is by force of that  
Dispos'd for good; and he, who by some glance  
From the mild deity, triumphs in his love,  
Moves then to higher good; displays at once,  
However abject or perverse before,  
Relenting gratitude and holy worth:  
If so, one may with virtue be endow'd  
At once.

*First* PHILOSOPHER.

But this is rarely seen.

*Second* PHILOSOPHER.

Tis true,  
Yet the objection does not drive me back  
From what benign effects I said would follow

Or

On joy divine : but urge me to enquire  
Why this kind glance is not bestow'd on all ?

*First* PHILOSOPHER.

That I can tell. Because mankind are under  
The power of vice.

*Second* PHILOSOPHER.

That cannot be ; for this  
Is what destroys that power which never melts  
But at this fire.

*First* PHILOSOPHER.

Yet may not ranker vice,  
Foul with its brutish habits, be in nature  
A bar to th' operation ?

*Second* PHILOSOPHER.

Not at all.  
This joy, if given, does there the very same  
As in clear minds, it meets th' ingenuous springs  
Of our great foul conceal'd beneath the rubbish.

*First* PHILOSOPHER.

But 'tis not given, yourself then tell us why.

*Second* PHILOSOPHER.

God is a governor ; and acts indeed  
By rules political, and not as we  
Would trace him still with geometric scale,  
By mere connexions and capacities  
In physical existence. Hence pure guilt,  
Debt, and affront, and breach of covenant,  
Ideas strange to us ! tie up the hand

That

That might, if simple nature were consider'd,  
At any moment work all virtues in us.

*First* PHILOSOPHER.

If guilt's the obstacle, then its removal  
May well be sudden, and all good flow in.  
The christians do indeed employ their care  
On guilt itself; so taught by old tradition  
Descending from the Jews. And now methinks  
I can see farther in their scheme. If God  
Acts as you represent him, and with-holds  
His chearing presence from the human mind  
On motive politic; then on the like  
He may restore it. Guilt's political;  
Deriv'd external merit is no more.  
Yet this I thought ridiculous indeed,  
That they account themselves belov'd of God  
For what another did.

*Second* PHILOSOPHER.

'Twas, I suppose,

Their Founder.

*First* PHILOSOPHER.

Yes.

*Second* PHILOSOPHER.

Why this is (as you say)  
Good in the use and equity of state,  
That to a corporation from its head  
Merit should pass, and dignity dilated  
Cloath every branch with honours of the root.  
And truly, I've long look'd on this expedient  
As the most fit and delicately suited

H

T.

To give at once both room for God to bless  
 Nor yet make man or petulant or proud.  
 The late dark sky and images of guilt  
 Keep their reality : but only serve  
 T' illustrate present safety ; as we see  
 The broken weapons, hideous to behold,  
 Brighten and triumph o'er some barbarous land.  
 Man now is happy ; but 'tis plain by whom !  
 Not by himself ; the Patron stands before  
 To face the Godhead, and obtain its gifts :  
 He at a distance terminates his care  
 And glad tho' feeble service pays this Friend,  
 His own, his softer and compendious God.  
 What a sweet passion to this Benefactor ;  
 What plain infantile gaiety of heart,  
 And yet what outward greatness of deportment :  
 In short, what a new set of sentiments  
 Would burst from the recesses of the soul,  
 Which should believe itself divine and happy,  
 Through the whole length of ages, and all this  
 By the *mere love* and *wonderful atchievement*  
 Of One who left such *merits* once, and still affords  
 His virtual presence to his friends !  
 All this I do, I must imagine.....tho'  
 I'll speak no more, lest you should think me christian.

*First* PHILOSOPHER.

Whoe'er thinks me not much their enemy  
 Henceforward, shall not put me to the blush.  
 As for their meetings and their private rules,  
 They're a society, and so must have them.

*Second* PHILOSOPHER.

Enough! Here comes the martyr, we'll retire.

*First*

*First* PHILOSOPHER.

We are not worthy now, good man, to stay  
And join thy train; another time we may.

[*Exeunt.*

## SCENE II.

*Enter* IGNATIUS *guarded by Soldiers: several Roman Christians accompany him....* AGATHOPUS *and* PHILO *following after.*

IGNATIUS, ROMAN CHRISTIANS, &c.

IGNATIUS.

'T WAS very kind, my brethren, that you came  
So far to meet us. Had I been permitted,  
In honour of the steps of holy Paul,  
I from Puteoli on foot had travell'd.  
Thus far 'tis well! This is imperial Rome;  
And I a bishop from the distant East,  
Now see the countries of the setting sun:  
I too am come to set! but rise again  
In Jesus Christ.

ROMAN CHRISTIANS.

Are you resolv'd to die?  
We could perhaps induce the people yet  
Not to require you for their savage sports.

H 2

IGNA-



## IGNATIUS.

O don't attempt it! Ne'er shall I again  
 Have such a gale to waft me to my God.  
 Were I like Paul and Peter, a freed man  
 In Christ, and perfect, to make no such motion,  
 I would command you. I am yet a slave :  
 But do intreat you not to hinder me,  
 For by this death I shall obtain my freedom.

## ROMAN CHRISTIANS.

Are there no motives to persuade your life ?

## IGNATIUS.

No, I have nothing more to do on earth.  
 My loves and my desires are crucify'd ;  
 There's not a spark of fire or warmth within me  
 To things below : but that same living water  
 Promis'd by Jesus hath extinguish'd all.  
 It springs to life eternal in my heart,  
 And calls me onward only to the Father.  
 Tedious to me is corruptible food,  
 And ev'ry joy of life. The bread of God  
 I hunger for, the flesh of Jesus Christ :  
 His blood I'd drink ; that is, I would be made  
 Immortal with him in the state of love.  
 I do not wish to be one moment longer  
 This man, this dark and miserable being :  
 And tho' I'm yet alive (you see I am  
 Because I speak) my heart is all on death.

## ROMAN CHRISTIANS.

But 'tis a cruel death that they intend you.

IGNA-

## IGNATIUS.

Let fire, and cros, and troops of rav'nous beafts,  
 Let tearing, grinding of this total frame,  
 Let every art of pain the devil owns,  
 Come on me, fo I but enjoy my Jefus.  
 I am God's wheat, the lion's jaw muft bruife it.  
 So fhall I make clean bread fit to prefent  
 In God's high fanctuary:

## ROMAN CHRISTIANS.

But can't you,  
 O rev'rend father, be a friend of Chrift,  
 And yet continue here ?

## IGNATIUS.

O no, I cannot,  
 I can't be true to the great myftery,  
 The life of faith, while in the world I'm feen.  
 Nothing that can be feen is fully right :  
 And only then I am a good difciple,  
 When e'en my body (tho' but in the paunch  
 Of a brute beaft, and by a change of forms)  
 Is yet withdrawn from this bad world's infpection.  
 There has one object been difclos'd on earth  
 That might commend the place ; but now 'tis gone :  
 Jefus is with the Father, and demands  
 His members to be there. Him do I feek  
 Who died, who rofe for us. In gaining him,  
 I fhall be rich enough. Pardon me, brethren !  
 You muft not ftand between me and my life,  
 Nor weigh me down when I afcend to God.  
 No, let me now pafs upwards to partake  
 Unfullied light, and be what he would have me.

H 3

No,

No, let me now the passion imitate  
 Of Christ my God. Do any of you feel  
 Him in your heart? Then you can sympathize.  
 You know my straits, what sacred ties I'm under.

ROMAN CHRISTIANS.

We'll not resist you more: God's will be done.

IGNATIUS.

Pray tell me, keepers, There on our left hand;  
 That mossy fragment of a wall, what is it?

SOLDIER.

'Tis an old burying-place now laid aside.

IGNATIUS.

Laid aside, said you? So shall all this world  
 Be soon. Good soldiers, let me lean against it  
 One moment. Brethren, shan't we pray together?

*(Ignatius kneeling by the old wall.)*

IGNATIUS.

Thanks to thy love, almighty Son of God,  
 Which, o'er the steps of all my life extending;  
 Gave me to know thy name and saving might:  
 And now to taste the bliss of dying for thee.  
 Grant to the churches rest and mutual love,  
 And holy gifts, and lively confidence  
 In thee. Bring on the blessed end of all things.

*(The brethren whisper and stand up.)*

What is't, my friends?

ROMAN CHRISTIANS.

The sports are just concluding,  
 And you in haste are sent for.

IGNA-

# IGNATIUS.

203

## IGNATIUS.

I am ready.

Come soldiers, come Agathopus and Philo ! you,  
Some of you, friends, keep praying in this place.

*Exeunt Ignatius, Soldiers, Philo and Agathopus, to the  
Amphitheatre. Manent some Roman Christians.*

### *First* ROMAN CHRISTIAN.

Who can help praying now? My very soul  
Is on the stretch, and busy with her God,  
About some big request I cannot utter,  
Nor comprehend.

### *Second* ROMAN CHRISTIAN.

The time of great affliction,  
Or great suspense is sacred, and exceeds  
The common bounds of thinking.

### *First* ROMAN CHRISTIAN.

And of power,  
For sure, 'till now, I never felt such strength  
And energy of spirit; flesh and the world  
No more retard me, than if not in being.  
I would do something! Would do any thing!  
For some eternal nerves are wak'd within me,  
Some strange alacrity, which, if it lasted,  
Would be the body's death, and shake it off  
Without or puny sickness or a groan.

### *Second* ROMAN CHRISTIAN.

But stop, my brother, let us now be faithful  
To the good martyr's orders, and pray for him.

*First*

## I G N A T I U S.

*First* ROMAN CHRISTIAN.

I pray too much for words. I pray for all things,  
All time, and all eternity at once.  
What would you more ?

*Second* ROMAN CHRISTIAN.

Only to recollect  
And stand in awful silence here awhile  
Before our heav'nly Master, doing no more  
But this, to have Ignatius on our heart.

*First* ROMAN CHRISTIAN.

Content.

*Third and Fourth* ROMAN CHRISTIANS.

O Lord, be present with thy servants ?

[*They pray some time silently.*]

*Second* ROMAN CHRISTIAN.

Now I am forc'd myself to break the silence.  
Did you perceive that breath of purer air  
Which spread a sweet simplicity and calm  
Over our soul ? Indeed the Lord is with us !  
I fancy this mild signal shew'd the moment  
When great Ignatius mounted to the skies.  
'Tis so ; for see, the deacon comes to tell us.

*Enter P H I L O.*

PHILO.

Christians, rejoice ! Your brother is at rest,  
Safe in the arms of Christ, above the toils  
And hazards of an earthly pilgrimage.

ROMAN

## ROMAN CHRISTIANS.

The manner of his martyrdom we long  
To hear.

PHILO.

'Twas quickly o'er. Two hungry lions  
Kept for him were let loose with a loud shout,  
And mingled horror of some softer hearts  
Thro' the whole amphitheatre. He first  
Look'd up to heav'n, and then let gently fall  
His eyes to earth, as one whose suit was heard,  
Nor needed that he should solicit more.  
And so it was e'en to a circumstance.  
He always wish'd there might, if possible,  
Be no remains of his, which we survivors  
Might stoop to gather, or regard as martyrs.  
And very few are left (Agathopus  
And Claudius glean what is) he has his grave  
Completely in the beasts, the place which he  
With such partic'lar pleasure destin'd for it:  
I saw this pleasure in his looks; and 'twas  
The last I saw of him: for while he stood  
As one that would have strok'd the grisly brutes,  
They seiz'd upon him, and devour'd him up.

*Enter AGATHOPUS and CLAUDIUS.*

ROMAN CHRISTIANS.

And did he leave us then no dying words?

PHILO.

He scarce had time to speak, yet said something,  
A word or two, but I could not hear what.

AGA-

## AGATHOPUS.

I'll tell you, brethren, what Ignatius said :  
 What his death preaches to you.....Let your life  
 Be hid with Christ. Choak not by worldly care,  
 Or earthly joy, that emanation fair  
 Of Christ's own mind, the new implanted seed  
 Of Christian holiness : but ever feed  
 And more expand it by the works of love,  
 And foll'wing your good instincts from above.  
 For not in vain, or with some low design  
 Were you engrafted into Christ your vine :  
 But you with him, in whom your whole trust lies,  
 Shall to divine inheritances rise ;  
 Stand with Ignatius on that better shore,  
 As dear to Christ as he that went before !

## PHILO.

Here we disperse. Agathopus and I  
 Return to Antioch. Where are you, Claudius,  
 Order'd to be.

## CLAUDIUS.

At Rome.

## PHILO.

Then here you see  
 The brethren you must join with.  
*(Roman Christians giving him the hand.)*

## ROMAN CHRISTIANS.

Take the pledge  
 Of dearest love and fellowship immortal.

CLAU-

## CLAUDIUS.

My first instructors, by whose friendly voice  
I learnt to trust in Jesus! Must I part  
With you.

## AGATHOPUS.

Yes, Claudius, and 'tis no great thing.  
We with these friends must part; both with Ignatius.  
They ere their thirsty souls had time to know  
And knit with his; we after a strict union  
Of many years. With our exterior state  
'Tis thus. But Christ within is ever sure,  
The same in youth and age, at Rome or Antioch.  
One source of joy to each believing breast,  
Where we all drink, and live, and meet at last.

A SERMON.





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CHRISTIANITY TIDINGS OF JOY.

A

S E R M O N.

PREACHED BEFORE THE

UNIVERSITY of OXFORD,

At St. MARY's, on Sunday DECEMBER 27, 1741.

*Published at the Request of Mr. Vice-Chancellor.*

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A

## S E R M O N

PREACHED BEFORE THE

UNIVERSITY of OXFORD.

LUKE II. 10.

*And the Angel said unto them, Fear not: for behold I bring you good Tidings of great Joy, which shall be to all People.*

THE appearance of the angel of the Lord to the shepherds, to acquaint them of our Saviour's birth, was very proper and suitable to the dignity of such a nativity. Whether we consider the Angels, as a higher and actually happy order of intelligent beings, kindly congratulating the salvation of the human race; or whether we regard them as the messengers of the great God, sent down to do honor to his Son, and make a part of the credentials of his mission; or whether we look upon them as the appointed retinue of the *Logos* himself, attending their own Captain even on his earthly pilgrimage:

I

pilgrimage:

pilgrimage: in every light, their acting thus, was a decent circumstance of the nativity of *Christ*. The shepherds-like-wise may be consider'd, as persons of a low condition, and of plain and honest minds, keeping up as it were, the old patriarchal simplicity of life; and therefore the fittest of any to be the first courtiers of that King, who without secular ornaments, and against human probabilities, was to restore peace and a golden age to mankind: and their being called to in the dead of night, when all others were asleep, did but too truly represent what is so often and awfully remark'd as incident to the gospel, I mean, to pass unobferv'd and unregarded by the unbelieving world, and to take effect only with a few waking minds. The angel that appear'd, and spoke first, was the principal messenger sent with these tidings; and the others, who seem only to have been heard and not seen by the shepherds, were attendants upon him, who in the fervor of their zeal could not forbear their harmonious suffrage on the occasion. The light also that attended him, may have been either individually the same which the wise men saw, and is in that history called a star; or only in general, like that, a ray and portion of that majestic light in which God dwells, and which cloaths not only Himself, but even his messengers as a garment. But I will insist only on his words: which are these, *Fear not: for behold I bring you good tidings of great joy, which shall be to all people.*

The angel here informs the shepherds first of all, that the message he brings is of such a nature, as to be matter of joy. Then he proceeds, in the next verse, to shew them what it is: *Unto you is born, this day, in the city of David, a Saviour which is Christ the Lord.* Had he only told them, that *Christ, the Lord* was born, they from the character which

which the prophets had given of that Person, could not have been ignorant, what sentiments of heart were due to the news of his appearance: yet to help their apprehension, and secure their joy the better, he adds that very title which must ultimately be the ground of their joy, and calls him a Saviour; *Unto you is born a Saviour*. But now if the great motive to joy is couch'd in this title *Saviour*; this directs us to look farther than the nativity, or to look upon that, only as the opening of a large and manifold scene of wisdom and love in the redemption of mankind: for *Christ* was not a Saviour to us merely by being born, but by several steps besides, which he took afterwards. Hence I think I am authoriz'd, to understand the subject of joy here mention'd, to be in effect the christian salvation itself, with what was done to purchase it, and the happy fruits of it; or which will come to the same, the gospel or doctrine wherein all these things are promulged. Accordingly at present, I shall take the words before us, *Fear not, for behold I bring you good tidings*, &c. as containing this position, *That the christian doctrine was intended to be* (and moreover was, at the first preaching of it) *received with joy*. This observation I will

*First*, Confirm from the scripture.

*Secondly*, Enquire, What it was in the christian doctrine, which must more particularly be the cause of this joy.

*Thirdly*, Draw some inference.

I. That the christian doctrine was intended to be received with joy.

If the words I have read, because they were spoken upon a particular occasion, may not seem so directly to imply this, the thing however will be put beyond all doubt by other places of scripture. And first, it is somewhat remarkably to our purpose, that the very terms *αὐαγγελιον* and *αὐαγγελιζεσθαι* are used in such a manner in the apostolical writings. Three times in four that there is occasion to mention the christian doctrine, or the proclaiming of it to the world; 'tis done by these words; which yet in themselves were not so very obvious, nor so far as appears, any favorite phrases of the age. No reason can be given for it, but that the truth of the case so much required, that the doctrine then delivered should be looked upon both as news, and good news; and be received, as in nature and common life good news or tidings are received; which we know is, with the most sensible joy, and therefore those who paint the passions strong, take the persons they represent, at the moment when some concerning event comes first to their knowledge: I say, this was so much the most suitable reception of any for our Saviour's religion, that to ensure it, no repetition of the same word was thought too much. Agreeable hereto *St. Paul*, in a place where he is very careful to remove wrong, and suggest right notions of that matter, gives this character of his office as a preacher of christianity, *We are helpers of your joy*.\* As he does, in another place, apply to himself and his fellow-preachers, those words of the prophet *Isaiah*, where a bringer of good tidings (and perhaps 'twas hence the idea flowed into the New Testament) is supposed to raise such joy and transport in the beholders even afar off, that his very person and motion seem to them more amiable than ordinary: *How beautiful are the feet of them, &c.*† And indeed where-  
ever

\* 2 Cor. i. 24.

† Rom. x. 15.

ever that prophet speaks of the christian dispensation, he calls upon those to whom the promise is addressed, to rejoice: *Break forth into joy, sing together, ye waste places of Jerusalem; for the Lord hath comforted his people.\* Sing O Heavens, and be joyful, O Earth.† The people that walked in darkness, have seen a great light; they that dwell in the land of the shadow of death, upon them hath the light shined. Thou hast multiplied the nation, and to him (for so the margin reads it) increased the joy: they joy before thee according to the joy in harvest, and as men rejoice when they divide the spoil.‡* Now prophecy may be so far like the seeing of things with the eye at a great distance, that it may take in perhaps no more than the gross of the object, but is sure to do justice to that: and if so, then whatever be the particulars of christianity, which will upon a nearer inspection be separately regarded, yet that which ought first to strike the eye, that which makes the bulk of it, and in the prophet's view swallows up every thing else, is some great consolation, or matter of joy.

But to come still closer; Nothing can be a better rule to judge by, than the impressions with which the first converts heard the christian doctrine: what they felt, ought to be felt in and from christianity, for it is in them we see the most genuine effects of it. After that great conversion on the day of *Pentecost*, the outward behaviour of the believers immediately thereupon, is described in several particulars; and their state of mind, which indeed shewed itself in their actions, is sufficiently intimated in two words, *gladness* or *exultation*, and *singleness of heart*:§ to which we may add what is said of them before; that, among many others perhaps who were never the better for it, these were the per-

I 3

sons

\* *Isai* lii. 9. † *Chap.* xlix. 13. ‡ *Chap.* ix 2, 3. § *Acts* ii. 46.



sons who gladly received St. Peter's word, and therefore were baptized.† In the same book of the Acts, after mentioning that Philip went down to the city of Samaria, and preached Christ to them, it is taken notice of, that there was great joy in that city.‡ When the jailor who had St. Paul in custody, had once heard him speak the word of the Lord, besides the actions he did presently upon believing, which plainly imply an alacrity of heart, and are somewhat parallel to the account of those converts first mentioned, it is expressly added in the close, that he rejoiced.¶ The like we find in the Ethiopian eunuch; as soon as Philip had preached Jesus unto him, and he was baptized, though his guide was snatched from him, yet the doctrine having sunk into his heart, gave proof there that he received it as good tidings; for he went on his way (it is not said, only reasoning, meditating, or the like, but, rejoicing.§

Indeed we have reason to think, that all who heard the gospel to any good purpose, heard it with the same sentiments of joy. They behaved at first, like persons quite amazed and surprized with the divine grace and bounty; and all their lives after, whatever the religion of Christ required of them, they abounded in the same with thanksgiving; which habitual thanksgiving, so often recommended to christians by St. Paul,\* may be looked upon still as the convert's joy, now more stayed and mature. And therefore in our Saviour's parable of the sower, when the hearers compared to stoney ground, are said to receive the word with joy,† we are not to take it, as if he insinuated some forwardness in them more than was convenient, or that their beginning was such that it was not likely that they would

† Acts ii. 41. ‡ Acts viii. 8. ¶ Acts xvi. 34. § Acts viii. 39.

\* Col. iii. 25, 17, &c.

† Matth. xiii. 20.

would hold on; but rather just the contrary: He means, that they promised very well as yet, and were disposed towards the gospel, as all good converts usually were disposed. I will add but one place more, of many that I might; because it not only proves that the hearing of the gospel was in those days attended with joy, but puts us in mind of something, whereby we may measure the greatness of that joy; it triumphed over all afflictions. And indeed we may observe in church-history, that Profelytes the very day they first believed, and *tasted the good word of God*, when consequently nothing of habit or improvement could be supposed, but only the pure joy of that Word to support them, were as much raised above this world and as fit for martyrdom, as at any time after. But to return; *St. Paul's* words are these, *Ye became followers of us and of the Lord, having received the Word in much affliction, with joy of the Holy Ghost.\** This joy of the *Thessalonians* upon the first hearing of the Word, this cheerfulness and nobleness of spirit, as it did justice to the nature and incomparable worth of the gospel, so it gave an example to all the churches round them: and so excellently right was their behaviour at that time, that 'tis with a particular pleasure the apostle reflects upon *What manner of entering in he had unto them; and how they* (let us carry with us the idea of that young joy, gratitude and zeal) *turn'd to God from Idols, to serve the living and true God, and to wait for his Son from Heaven, whom he raised from the dead, even Jesus which deliver'd us from the wrath to come.†*

This may suffice to shew, that the christian doctrine was intended to be received with joy; or that joy is the affection or state of mind, which the christian revelation was expected to

I 4

produce.

\* 1 Theff. i. 6,

† Verse 9, 10.

duce. Nay more than this hath been shewn; it appears that thus it was in fact: in the first times, all who heard the gospel and believed it, did demonstrate thereupon a noble and uncommon gladness of heart. I proceed now

II. To enquire, What it was in the christian doctrine, which must more particularly be the cause of this joy?

This discovery will not be without its use, nor will it be very difficult: for we shall have good ground to proceed upon, I mean the plain well-known sentiments of human nature. Every thing will not produce every thing: and we know very well, what kind of events or proposals will create sadness; what will create joy and transport; what will create only a lower sort of complacence, or some employment of the thoughts with little or no emotion at all. The subject, as I consider it, will admit only of such arguing, (and perhaps after all there is none more just and satisfying) as supports itself by a constant appeal to the sensations of our own breast. We must put ourselves in the place of those primitive converts, and then try what part of the christian doctrine would have been capable, or would not have been capable, to affect us in the manner that they were affected.

And first, I think I may venture to say, That what was thus prophesied of before, and proposed when the time came, as glad tidings; what was accordingly receiv'd by these persons with such demonstrations of joy; could not be, principally or properly, a lecture of ethicks, a fine set of moral precepts. For in the first place, if this were the case, how could the grand blessing of christianity be introduced in such a solemn manner, as something entirely  
new,

new, and unknown to mankind till then; something that improv'd their condition, like stepping at once *out of darkness into a marvellous light*?\* And how could the impression it made, be an impression of surprize, such as sudden joy supposes? Whereas 'tis certain that moral rules, and fine sayings of that sort, were not wanting to the world before: those who profess to admire them chiefly in the New Testament, must own they met them likewise in authors that liv'd before christianity; and that with such strength and delicacy, that upon those authors they form'd the taste, for gratifying which they value these parts of the New Testament. 'Tis true, some great rules of human life are discover'd and adjust'd in the gospel, to a perfection not before understood: but upon the whole, what is additional and new of this kind, in our Saviour's religion, was really too little, to be of itself the adequate cause of the joy requir'd and shewn in embracing that religion.

I mean, it was so, had good rules and laws been ever so much a probable subject of joy to mankind: but what if they were not? The proper expression for what we feel in reading a well-written treatise of morals, is, that we are pleas'd; 'tis an entertainment of the understanding: but then we are said to be in joy, when we perceive some more solid and real accession to happiness. And if the very word joy will not suit with the impressions we receive from the writings of *Tully* and *Aristotle*, much less can they, or any better thing as suppos'd of the same nature with them, elevate the soul so high, as is implied in the behaviour of the first converts, who *took joyfully the spoiling of their goods,\* had all things common,† and counted not their lives dear unto them, so they might finish their course with*

\* 1 Pet. ii. 9.

\* Heb. x. 34.

† Acts ii. 44.

*with the same joy.* I am almost ashamed to push the absurdity any farther, of thinking it possible that the mere preceptive moral part, could be those glad tidings, which deserved and occasion'd so much rejoicing: yet to render it still more inconsistent, it must be consider'd, who those primitive converts were? Not persons of a contemplative disposition, or philosophical education; not men capable of forming, and falling in love with abstract ideas of virtue, order and decorum: but plain people, who had no refin'd way of thinking, but which is much better, a tender and faithful conscience. It could never enter into their minds to make virtue a theory, or to enjoy it in the same manner as prospects and plans, or the relations of lines and superficies; nor could they be in raptures for any new discovery in this way. No, their concern about virtue and duty was quite of another nature; they knew they had transgressed the plain rules of it, and were in danger of God's displeasure: so much as they already understood, condemn'd them: small matter of joy therefore would it have been to them, that the law was now rais'd to a still more spiritual sense, and to greater perfection. Had this been all, or even the chief thing that they were encourag'd to apprehend, nay had not this enforcement of the law been plac'd as it were in the rear of some previous and seasonable mercies, the greatness and influence of which made every thing else delightful and feasible; instead of any joy of theirs, we should rather have read of the deepest despair, confusion and distress.

It seems therefore pretty plain, that however the precepts and laws of the gospel are the part which some men affect chiefly to admire, yet the first profelytes could not directly and nakedly rejoice in these, but must owe their  
joy

joy to something else first. But that, you'll say, may be presum'd to have been, the declaration of the certainty in general of a future state of rewards and punishments. But neither will this appear a sufficiently probable cause of such surprize, and such joy. The apostles had indeed some new proofs, as well as juster notions to give of a life to come; but still it was a thing not unheard of even to the Gentiles; and to the Jews, of whom chiefly the first converts consisted, it was very familiar, it was what their *twelve tribes instantly serving God day and night*, had continual regard to.\* A future state therefore in general, to argue as we did before, could not be the new, the surprizing thing: and we may question whether it could be, simply in itself, matter of clear joy. For let us consider the condition of mankind, guilty, as I said just now, and obnoxious to divine wrath: even the heathens had a conscience *accusing, or else excusing* them inwardly, but we may guess which it did most: and the Jews had besides, a particular strong idea of sin and its demerit, kept up the use of their sacrifices appointed for that very purpose. Now in this situation: however it might be a great and noble thought, That we are beings of an endless duration, who shall outlast the present constitution of the elements, and see those illustrious scenes which the Creator keeps in reserve; yet accountable creatures, who must then stand a trial, neither could nor ought to look upon these things in an abstracted and speculative way, the personal concern and fate ought to be settled. And how well shall we suppose this could possibly be settled, upon the foot of their past life, by the persons we are now speaking of? Surely not better by the most unblemish'd of them, than very faintly to hope the best: which is far short of joy. Upon  
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† Acts xxvi. 7.

the whole, the mere assuring them of a life to come; could only have affected them in much the same manner, as *Jacob* was affected upon the news of *Esau's* approach *with 400 men with him*: here was an object presented to his thoughts, that might be call'd great and important, but not joyful; for he did not know as yet, whether 'twas a friend or an enemy was drawing towards him, but the latter much more likely. So that however the doctrine of a future state be indeed confirm'd by the gospel, yet consider'd absolutely, or as it was an article of natural religion, it could not be those glad tidings we are in search of. In the order of christianity, (for sure such an institution may be allow'd to have an order of its own) it does indeed make a part of that gracious proposal, which so sensibly rejoiced and comforted the first hearers of it; but yet so, that when it contributed to this joy, a confirmation of the old belief of a future existence at large was the least of the case: it was attended with something much greater, even a merciful and at present true, tho' according to their conduct, still alterable, determination of that existence to happiness and glory, upon their embracing the gospel. Which determination also was made, only in consequence of another grace or favor; purely in and under which therefore, and not from that doctrine itself, it was possible for them to conceive such a prospect of the future state, as should be joyful.

We see, that no branch of the christian doctrine yet mention'd, can be supposed to have been the thing, that occasion'd such joy in such circumstances. Let us at last simply consult those very circumstances, to find out what it should indeed be. Mankind were sinners: what therefore could they so much want, what would they be so glad of,

as the forgiveness of sins? They especially of mankind, who chiefly gave ear to our Saviour and his apostles, were known to long for nothing more than such remission, could it be obtained; as indeed he, who knew where the great strength of his religion lay, and how it was capable of administering joy, always invited such to him.‡ We find also, that the main subject of the first discourses of the apostles, those very discourses upon hearing and crediting which, such conversions, and that remarkable joy we took notice of, did presently ensue, was the pardon of sins thro' *Jesus Christ*. But we need do no more for ascertaining this matter, than to keep close to the text laid down, and ask; Whether in the nature of human sentiments, creatures guilty and obnoxious to punishment, could upon any message from the Creator, other than his declar'd forgiveness of their offences, find themselves in such a condition as to rejoice? Reconciliation, mere reconciliation to the great God, tho' the consequences of it be not specified, and much more if they be, may well be tidings of the highest joy to us; but without it, what can? Without this, 'tis certain the first step is not taken to relieve us; however in it, perhaps all may be done that we need. And as this mercy was of such a kind as to be principally wanted, and most sensibly welcome: so before the preaching of the gospel, not only the Gentiles, but the Jews themselves remain'd in suspense, *shut up unto the enjoyment of this blessing by the faith which should afterwards be revealed*; which blessing was therefore kept secret in a great measure from them as to the manner of its accomplishment, 'till it should be unfolded and satisfactorily explain'd in the incarnation of the Son of God.

Thus

‡ Matth. xi. 28i Luke xv. 4.



Thus at length we have found out that, which made the Jailor, the Eunuch, and all the first converts to rejoice; which was capable of justifying the title gospel, or good news; which therefore the apostles with such complacency and alacrity convey'd to all the ends of the earth. It was principally, we may be pretty confident, the forgiveness of sins; promis'd indeed and assured in divers manners under the patriarchal and jewish dispensations, but really, actually, and in an ample manner granted by the Word's being made flesh, and by what he did and suffer'd for us under that manifestation. This was the point which alone could, by the very nature of human passions or sentiments, produce that joy, which both in God's design and in the event, was join'd with the hearing of the christian doctrine. I may now go on

III. and *lastly*, To draw some inference more immediately from this last head.

It may perhaps seem not so necessary a matter, to enter upon any comparative consideration of the different parts of our holy Religion; or so much as to enquire what is the chief thing in it. But since every institution must in reality have something in it that is principal, more essential and important than the rest; the mind will of itself be searching out for this, and will necessarily confer the honour and lay the stress upon some particular or other, perhaps such as will least bear it. So that what will of course be done either well or ill, it concerns us to look to it that it be done well. Especially considering the consequence of a mistake in this respect: it makes christianity quite another thing, and gives it a different colour and complexion throughout. Thus let but a man fancy that some high-strain'd prerogative

prerogative of the church and church-men, nay of one single See, is the first and dearest point in christianity, and what effect will this have on the many much better truths, which yet must be brought to comport with it? Let another take it for granted, that the divine decrees are what all theology should open with, be deduc'd from, and use as the clue and rule to every thing else, and what an influence will it have? To refer but to one instance more: and that, the grand error of the times, Some † have of late look'd upon that inculcation, which is made in the New Testament, of several duties of the law of nature; as the great thing, or business of christianity: and very consistently herewith, they have not only allowed the whole mystery of our Saviour's mediation with its fruits, but a small and mean place in their scheme; but they have even claim'd the very term gospel, which we thought above all words did imply some new blessings of christianity, to this repromulgation of the moral law; This, say they, is *the gospel*, and other things are exterior, accidental, and properly no parts of it.

And as a mistake in the relative consideration of the several parts of the christian doctrine, is of such very ill consequence; so 'tis also almost the only kind of mistake, which we are liable to fall into. It is scarce possible for us in the main, either to imagine that some things are contained in the New Testament, which are not so at all, or that others are no ways contain'd in it, which plainly are: but in deciding between the particulars that do occur there, which of them deserves our first and more especial attention, which of them is the point that was intended to rule, and take in all the rest; here it is that we judge amiss. And  
we

† Mr. Chubb, &c.

we may do so, even when we understand well enough, singly, the several particulars that are touch'd upon; for it may be still as it were another light, that shews us their due proportion and arrangement. Upon these accounts, I think it a question very fit to be consider'd of, What is indeed the chief or principal thing in the christian religion, taking it as a system?

And I am in hopes, that what has now been observ'd will be of some use towards determining this. For thus we may argue. There was something in the christian doctrine, which the first hearers apprehended to be the chief and most eminent part of its contents, and this they were suitably affected with: but the sentiment they expressed upon the occasion, was joy, very great joy: now this, as we have shewn, could arise from nothing else, but the remission of sins: therefore remission of sins, was what they took to be the great point in that doctrine. And we cannot doubt, but it was the very chief thing in christianity, that made in fact the greatest impression upon their minds; they must principally have felt, and been struck with that, what in it was principal: otherwise they would not have been affected with that religion, upon the whole, according to the true state of it; and the apostles likewise ought to have corrected them, if they had not taken proportionable notice of the main particular in their doctrine, or had regarded and been touch'd with any thing else more than that. Thus for instance, had the raising the precepts of the gospel to great perfection and exactness been the purpose which as God principally design'd to accomplish in sending his Son into the world; but the mercy, grace and favor of that covenant been very small and narrow, as design'd to have only an incidental place in the system, and barely to serve under the

the former: in this case, I say the apostles would not have suffer'd their hearers to run so much into joy; for care and fear would then from the very first have been the proper tempers. But since they and God also himself, did encourage joy in the embracing of christianity, tho' temper'd afterwards with care and fear; we may depend upon it, that tho' the precepts too are included in their right place, yet mercy and favor, in one word, forgiveness is that which is uppermost, and gives laws and being to every thing else in the christian scheme.

How advantageous a turn, character and constitution it will give to the whole frame of christianity, to make remission of sins the principal thing, may be expected here to be shewn, since that has been recommended in the room of all other leading ideas. Now this I can do no better, and need do no farther, than simply by saying: That hereby our holy religion will prove itself more emphatically a covenant of grace; and surely there is something in grace, bounty or free love, that is particularly worthy of God, and fitted to make very deep and noble impressions on the ingenuous part of our nature. This indeed is but speaking in general: but no more is required of me in the present argument. I am not obliged to account for the whole subsequent order and structure of the christian scheme: it may naturally be presumed, that every thing will follow in the very best order, when the foundation or leading notion is once rightly laid. If we are deceived after this, and still take up with something wide of true christianity, as some may possibly have done, it must be by running away too hastily and crudely with that first principle, applying it with some strange corruption of heart; or at least not waiting, with due patience and impartiality, at the gate of scripture

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and experience, till the genuine system of things, with all desirable adjustment and connexion, does open and discover itself, after its own way of consequence from the same principle. But, as I said, I am not oblig'd now to look so far: I am only enquiring, what is, however, the chief thing in the christian doctrine: and from one reason, the kind of affection that doctrine was design'd to raise, and did raise in its first profelytes, by means of its chief subject, I have concluded it to be remission of sins. To render it still more probable, that this is indeed the point on which all turns, I will further add a few other considerations, and then conclude.

And in the first place let us reflect on what was hinted before, concerning the discourses of the apostles in the book of *Acts*, what great regard is there had to the preaching of forgiveness. They apply themselves indeed sometimes to convince their hearers of sin; and more still to set forth the evidence both from the actions of our Lord's life, and from his resurrection, that he was an authorized and sufficient Saviour: but one may see that the result of all, is to notify and proclaim the salvation itself, the forgiveness of sins. *Repent and be baptized every one of you in the name of Jesus Christ, for the Remission of sins, and ye shall receive also the gift of the Holy Ghost;*\* is the close of one sermon. Another ends thus, *To him give all the prophets witness, that thro' his name, whosoever believeth in him, shall receive remission of sins.*† Another leaves this upon the hearer's minds, *Be it known unto you therefore, men and brethren, that thro' this man is preached unto you the forgiveness of sins: and by him, all that believe are justified from all things, from which ye could not be justified by the law of Moses.*‡ Nay, they themselves

\* *Acts* ii; 38. † *Chap.* x. 43; ‡ *Chap.* xiii. 38, 39.

selves declare this to be the proper business, and great trust of their apostleship: *All things are of God, who hath reconciled us to himself by Jesus Christ, and hath given to us the ministry of reconciliation; to wit, that God was in Christ, reconciling the world unto himself, not imputing their trespasses unto them, and hath ('tis said again) committed unto us the word of reconciliation.*||

In the next place let it be remembered, what an idea the scripture gives us of sin. Very different from that of our moral writers, who consider sin on man's part as a transient act, that has no subsistence within us farther than it and by our explicit commissions of it; and on God's part, as a thing very easily overlooked and forgiven by his infinite goodness. Whereas the scripture makes it to be a permanent state, a manner of existence, and calls it spiritual *Death*:§ and what that is, who can say? or how much, and how great things, a deliverance from this death by forgiveness, may imply and draw after it? And then as to God's forgiving of sin, we may observe, there is great difficulty made of it. It is the only thing that He, who does whatever he pleases with ease, is represented as finding but with much ado how to accomplish, and put to use expedients: but when once this is done, every other good gift flows from him without any farther deliberation or labour. Thus I am sure we are led to think, particularly by the doctrine of mediation; and who can say, there was no deeper cause of things appearing thus, than that they might so appear to us?

Again, let it be considered, That future salvation itself, and all the graces of the christian life, are acknowledged to

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|| 2 Cor. 18, 19.

§ Eph. ii. 1, &c.

be virtually contain'd in, and owing to, the forgiveness of sins and the adoption that attends it: all the displays of God's love to us, and of his sanctifying spirit in us ever after, are but the continuation or unfolding of that first blessing. Thus I say it is granted to be, when baptism, the channel of remission, is acknowledged (as it always is) qualification enough for Heaven, to those who die upon it. The reason is, because as sin is no other than our whole natural condition; so the remission of it is supposed to admit us at once, to whatever spiritual or eternal advantages do compose the new state of christianity: as a man is completely a member of another world, upon his soul's being loosed from the body. We do not indeed know for certainly, except in the case of baptism, when a man's sins are forgiven; but if we did, we should always pronounce of him, that then he enjoy'd all the fullness of God's love, and *Christ's* redemption. For what is said of the divine kindness, as ordaining such means of remission, is no less true of it as applying the remission itself: *He that spared not his own Son, but delivered him up for us all,* (and who thereby hath forgiven us) *how shall he not with him,* (and with forgiveness once granted) *freely give us all things?\** *Whom he justified, or forgave, them he also glorified.†* We are apt to think; that therefore in effect God forgives us, that we may serve him in holiness for the future: but tho' this hath its truth, yet the order of things here supposed, sometimes (we see) plainly fails, as in persons dying presently after baptism; and 'tis universally more just to say, That for this reason God enables us to live in holiness, because he before hath so loved us, as to forgive and receive us for his children. In forgiving us therefore, God includes every thing else that can be done for us, whether it

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\* Rom. viii. 32. † Ibid, verse 30.

pertain to the life of glory, or the life of grace: and as to the latter, if our time be prolong'd in this world that we may become subjects of it, perhaps all he need do, is but to seal and discover more and more to our hearts this fundamental mercy we have obtain'd, the pardon of sin: the love and gratitude arising from hence by the operation of the Holy Spirit, being indeed our whole sanctification or new life in its principle, which is only enlarg'd by various ways and occasions of expressing this affection.

I will add but one consideration more, tho' the greatest of any: It was to purchase remission of sins, that the Son of God did, offer himself upon the cross, did suffer death. His whole incarnate œconomy throughout, was the most wonderful of all the divine counsels and undertakings; and the most important step of that œconomy, which he himself speaks so much of beforehand, and on which his apostles make our salvation more peculiarly to depend and follow, was directly address'd to the procuring of this benefit: which benefit therefore may be presum'd to hold the same rank among the advantages of redemption, as its cause, the death of *Christ*, did among the means. But why do I argue from the momentous appearance of that great event, our Saviour's death, to the importance of that which was purchased by it, remission of sins; when the persons I have all along been opposing, are as far from owning the one as the other? As God's forgiveness is with them a little thing, that has nothing more extraordinary in it than that has which is the sole measure of it, our own bare sorrow for our faults and better practice afterwards: so the death of *Jesus Christ* is look'd upon by them, as a thing at most only symbolical, popularly apply'd for our moral instruction, notwithstanding all the expressions which ascribe a

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true and real efficacy to it. But then should not this oblige us, who believe higher things of the sacrifice of *Christ's* death, to find out some very worthy and adequate use, office and exertion for that sacrifice; or in other words, to regard that, wherein it is generally confessed to be exerted, as a more considerable point in the frame of christianity, and which may more justly be suppos'd to involve and modify all the rest, than we should otherwise imagine? My reason for it is this, The effect and cause must be proportionable to each other, and our opinion of both must rise and fall together. It was a reservedness among divines at one time, with regard to the effects of our Saviour's death and atonement, such as justification by faith only; and peace of heart thereupon; whereby in the issue, tho' not in their intension, they discourag'd, together with what was weak or wicked, all zeal or frequency of expression on those subjects; this, I say, gave occasion to some at length, to treat his death itself as what might almost as well have been spared: from whence we may learn, how we must proceed, if we would effectually defend the doctrine of our Saviour's atonement; we must assert and maintain, that very great things have been done by that atonement, some very real and weighty benefit obtain'd thereby to those that believe. Otherwise, to say high things of our Saviour's performance, and not at the same time to be ready to shew; since that must naturally be expected; in how truly high and important a respect we are actually the better for it; will be a fatal inconsistency.

What must follow from the whole; by way of conclusion or application, is obvious; and I will give it in short.

That we should not affect to bring down revealed religion,

gion, to the measures of natural religion; nor even take it for granted, that that always most deserves our care, esteem and regard in the former, which is common to it with the latter. Indeed a particular earnestness on this side has been expedient, and may be again, when any excesses of misinform'd zealots shall pervert the plain rules of good and evil: but otherwise, and in general, 'tis certain, that whatever things there are in our religion, which are parts of the common religion of reason or nature, can never be lost or suppress'd: but what it has of its own, may, and is naturally in danger so to be. Rather therefore, if the gospel does contain any thing peculiar, let us resolve to try what salutary virtue there may be in this peculiarity; for certainly it was not added in vain.

Particularly, Let us look well into the mediatorial scheme; in which *are hid all the treasures of wisdom and knowledge*. And since remission of sins is represented, as the more special and eminent blessing derived to us from the Mediator; let us see, if we are duly acquainted with its great value, power and extent. The most desirable proof of which will be, if we, like the ancient believers, enjoy an inward peace and confidence towards God in the sense of that remission; a peace, as they describe it, *which passes all understanding*.

But if this may seem too particular and confin'd, let us, in some part or respect, or other, (tho' none, I think, will be found capable of this effect, but the doctrine of remission) be filled however, by the word of the gospel, with a *divine joy in believing*: a joy, whose praise and value in the course of our lives, will not so much be, that it can sometimes prove its greatness by raptures and transports, as that

it implies, when there appears less of these, a clear strong and uniform kind of consciousness notwithstanding, of our being unspeakably happy thro' the grace of the gospel, and redeem'd from the manifold miseries of a sinful state. To feel more or less this effect in general, I mean joy, is plainly incumbent on us, if the gospel be the same now, as it was in the beginning; and if we also are to be mov'd and to act by the real and proper principles of christianity; (for I speak nothing here of such religion, oblation and virtue, as subsists upon other reasons and views.) If therefore we are sensible of no such impressions from the New Testament, but can read or hear it with the same coolness and indifference as a piece of philosophy; I don't know how we can prove to ourselves, that we apprehend it, I don't say worthily, but even so much as in the right sense; for the right sense and view, seems to be connected with great joy: the thing itself is of such a nature, *Behold*, says the Angel, *I bring you good tidings of great joy, which shall be to all people.* And yet I appeal to experience, whether this be not a very common case, to be able to read the New Testament with approbation more or less of the judgment and understanding; nay, perhaps with reverent impressions of heart, with some concern and devotion; and yet not properly with joy, but rather a secret uneasiness and dejection. Nor do I see how a sincere person, when he reflects upon this, can do otherwise than wonder, what should be the cause of it: why the gospel, which was conceived to be so comfortable a thing at the first preaching of it, should be to him heavy and foreign in some parts of it, painful and discouraging in others, and upon the whole affording more of check than comfort? The true cause certainly lies here: That christianity was intended to be, and accordingly was understood by the first hearers of it, under

a different turn and view; and with such an order within itself, as made it appear to them a dispensation still fuller of a marvellous and effectual kindness, bounty and condescension, than it commonly does to us.

Could we conceive things in this true state, and genuine connexion of them, (whatever that, in the whole of it, be) we may well suppose, there would be no need of those jealousies and suspicions, which usually and with some reason arise in us, when grace or faith, when joy or feeling are mention'd. Salvation by grace would then be perfectly rational, sure of the best effects, and self-guarded from all abuses. Indeed, Why should we be afraid to have our obedience flow more immediately from gratitude: while at the same time, and by the same gospel, the obligations of hope and fear lie upon us too, and are in as full force as ever? Gratitude is a very strong principle, such as carries with it a readiness and diligence in the performance of our whole duty: and if the mercy we are thankful for, be no less than such a *state of salvation* and acceptance with God already, that we can pray for nothing more, and intend nothing more by our good actions, than to *continue in the same unto our life's end*, † (which indeed we shall by no means do, without the practice of all good actions) our obedience will be generous, and as near as need be to disinterested. And if it was in and under the remission of sins, that we were admitted to all this, and therefore the character of pardon'd sinners is to be a standing one, and the affections that belong to it, perpetual in us; this will, above all things, preserve us in such an humility, as cannot otherwise be so much as conceiv'd. To say nothing of what one may call, in a particular manner, our love of  
*Christ;*

† Church-Catechism.

*Christ*; which *St. Peter* seems to speak of:\* I mean, that he being the author of all this grace to us, and therefore the object of such continual reliance, contemplation, and remembrance, this must needs create in us a kind of personal affection towards him our great benefactor, such as will again render all our service of, and regards to him in a christian life, the more sensible and lively. So innocent, and free from any but good tendencies, is that tenor and state of things between God and us, implied by grace. As innocent is that temper of mind, for which we are forced to use words, which might seem to make it a mere heat, or business of passion: but the joy we mean, is in truth such, that it can have no wild or improper consequences. For whatever degree of it a believer thus feels upon a right apprehension of things, it will never raise him above prudence and sobriety, above civil duty or decency, but only above vice and all that is base and unworthy: nor will it be to him instead of a good life, but a most powerful instrument to assist him in such a life. In short, it will be as widely distinguish'd from enthusiasm in its fruits, as it was in its rise; for this latter always errs against the plan and balance of christianity, before it commits other errors. To conclude, to rejoice rightly, with a confidence and a lowliness of mind entirely reconcilable, is indeed a great thing: whether we derive the occasion of it from the terms of that salvation, which in the event was purchased for us; or whether we call to mind the more immediate intention of my text, as well at the duty of this season, by acknowledging in an especial manner that Fountain of so many mercies, and dawn of joy to poor mankind, the *Word's* being *made flesh*, and being born of a virgin; whereby he both honour'd and saved our frail nature which he assum'd, and bless'd us with his presence, by tabernacling among us.

\* 1 Pct. i. 8.

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THE REASONABLENESS AND EXTENT OF  
RELIGIOUS REVERENCE.

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A

S E R M O N

PREACHED AT THE

Brethren's Chapel, in Fetter-Lane, *London*,

On the Afternoon of the FAST-DAY, Feb. 6,

1756.

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"If ever any Good is done in the Societies of Christendom, Men must  
"once more become attentive, reverent, and have something of De-  
"votion: for at present, they are too much relaxed."

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A

## S E R M O N

PREACHED AT THE

Brehren's Chapel, in Fetter-Lane, *London.*

PSAL. CXIV. 7.

*Tremble thou Earth, at the Presence of the Lord!*

THESE words follow after a repetition of the solemn circumstances, which accompanied the passage of the *Israelites* out of *Egypt*, and the giving of the law at mount *Sinai*.

They may be construed either as an epiphonema of the Psalmist address'd to the *material earth*; and answering his own questions just before, *What ailed thee, O thou sea? ...ye mountains! ...ye hills!* as if he had said, "Thy shaking so remarkable at that time, O earth, may indeed well be accounted for; it was *at the presence of the Lord*; his hand " was



"was there:" And thus they contain an assertion, who is author of earthquakes and other interesting phænomena here below. Or else they may be taken as an exhortation to us, the *inhabitants* of the earth: "Since the Lord is fo great in power, and in all respects so excellent; let a ho-ly shuddering, at least a becoming awe, come over your spirits, O men, when ye consider with whom ye have to do." And thus they will inculcate a frame of mind fo very necessary, that the absence or decay thereof happen- ing in any age, must indicate, worse than all other totter- ings, that the *foundations of the earth are out of course*.\*

We will take the Text in both senses.

I. As an address to the *material earth*.

So construed, the words will assert, That God is the proper author of earthquakes and such like important phænomena. What they directly affirm, is indeed no more than this, that *one* grand shaking of the earth was to be ascribed to Him: that, I say, at the opening of their dispen- sation, the *Jews* could remember at mount *Sinai* a trem- bling and concussion of the solid mass, which was undeni- ably præternatural and divine. Nor is it unworthy of no- tice, that the christian dispensation, even in this kind, was ushered in with an equal solemnity: for the shock was repeated at mount *Calvary*, the earth then *did quake*, and the *rocks rent*.†

Here it may be replied, "What inference would you draw? these were always look'd upon as single and un- common instances; they were miracles." This is readily allow'd:

\* Psal. lxxxii. 5.

† Matt. xxvii. 51.

allow'd: but we affirm, they were such single instances, as by their peculiar evidence were intended to serve for a key to a thousand others less clear: such uncommon events, as were design'd to explain what is called the *common* course of things. For of miracles in general, and particularly those in the history of *Exodus*, it has been very justly remarked; that they were calculated on purpose to *claim* unto God that continual and regular agency, which he has in the elementary motions and sublunary events; and which, because it doth happen daily, and proceeds in a gentle and (if I may so say) modest manner, is apt, without such rousing vindications, to be argued quite away by atheists.

For, however common it is on the tongue, atheism it must ever be to dare to term any effect or occurrence *natural*, with the intention to deny thereby that it is *divine*, or to exclude God entirely out of it. Which is, at the same time, most extremely absurd: for must not the great Architect necessarily preside still over, and direct every wheel of his own machine? *He doth*, if we will believe the scripture, *whatsoever pleaseth him, in heaven and in earth, and in the sea, and in all deep places.\** He gives corn, and wine, and oil.† It is he also that sends famine, sword, pestilence; and determines the operations of these his messengers. One time (says the Bible) an epidemic distemper raged; and that no man hereafter, on such occasions, might look alone to noxious qualities in the air, or the like, the veil was for once drawn aside, and presented to open view the destroying Angel of the most High.‡ This is the scripture-account of occurrences here below.

Neither let any reasoner flatter himself, that this is a system

\* Psa. cxxxv. 6.

† Hos. ii. 8.

‡ 2 Sam. xxiv. 17.

tem only for those who believe a Bible. It is impossible to conceive any religion at all, even exclusive of revelation; that is, in other words, to conceive any *trust*, comfortable *resignation*, *repentance*, or *gratitude* towards the Deity, adapted to the successive scenes of human life; upon any other foundation. For what a dreary void are we left in, what a fullen and total suspension of all those sweetest emotions of the soul towards its Maker, (which are to it, what respiration or drawing breath is to the body) the moment the least *exception* is but imagined from the general rule, that "the finger of God is in all things!" As, on the one hand, with respect to such an excepted instance, there would be no intelligent and gracious being for us properly to honour, love, and trust in, to *supplicate* or *thank*, in that event: so, on the other, if but some things, were they ever so few, did thus come to pass *without* Him, more might; and then, to make short work, why not all? and so we are *without God in the world*.

If any one could warrant, that this melancholy issue in practice shall not follow, and if we could be assured that the Almighty shall every where be acknowledged as concern'd in some manner or other; be it as acting by a pure *immediate* power, or, for purposes of favor or chastisement, *overruling* the already *settled causes*, (restraining secretly here, impelling and guiding the aim there, tho' sometimes perhaps barely approving the spontaneous course) we might with more patience suffer men to abound each in his own philosophy, to delineate the mechanical rise and process of earthquakes, as they trace up every other accident, turn or emergence, to some ingenious if not true spring. For, as to the result, each of the above-mention'd suppositions are much the same. Altho' we must declare, that the short-  
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est, and withal most *wholesome* way of thinking, will always be, with the wise vulgar, without refinement or enquiring how? simply to say, " All things are God's *doing!*"

'Tis through this glass a faithful *Jew* or Christian views all that happens in the world. The *Jew* must think the fame of every subsequent earthquake, as of that at mount *Sinai*; namely, that the earth each time *trembles at the presence of the Lord*: and the christian cannot but think, not only that the concussion during the scene on mount *Calvary* had a sacred reference to his incarnate suffering God, as being a reproof to the world for its insensibility of the great evil of *sin*, and of the awful tho' gracious *price* then paid for its remission; but that every solemn warning of the like kind since, comes from the same hand, and has some, yea and the very same *meaning*. And then an impartial self-examination will presently follow, together with all the wise and happy fruits of such exercise of heart.

But this leads to the

II. Sense, wherein the words may be taken: namely, as an exhortation to *us*, the *inhabitants* of the earth, to tremble, in *heart* and spirit, before the Lord.

The present juncture is a season, when this frame of soul, and indeed a particular earnestness therein, has been recommended to us moreover by the highest human authority; as it had, surely, been called for loudly enough by our *late* and *present* circumstances. First an earthquake, (which, we have shewn, is always to be looked upon as coming from God's own hand) an earthquake, unusual in its extent and in some appendages of its shocks, so that it

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put us in mind of that time, when *the elements shall melt with fervent heat*;\* a concussion, which only gently shaking our land in some parts, had wrought its devastation however in a realm at no great distance: this (I say) lately happening, solemnly called upon us, both to thank our good God for his merciful reprieve, and to implore his farther long-suffering, yea his entire forgiveness of our offences; and that, at the same time, his *converting and reforming* grace might duly qualify us to obtain this.

As urgent a call for humble and serious application to the throne of grace, is the war we are in prospect of. This is also a scourge of God, the supreme management of which He reserves in his own hands, leaving it but in part to be wielded by men. To be forced to recur to this sharp means, (for a nation sometimes cannot avoid it) is always unpleasant: and to try to remove first, by true repentance, whatever might possibly become a curse or impediment to our endeavours, is much more expedient and becoming, than gay, boastful and presumptuous expressions. It is no impeachment to our courage, along with military preparations, to make enquiry how we stand in our *covenant* towards God. This therefore we are by authority admonish'd to do on this day; to confess our manifold sins and demerits; to intreat the Lord, that He would here notwithstanding espouse our just cause, put a stop to the invasions of our enemies, and secure and protect his Majesty's realms and dominions, and the lives and properties of his subjects.

The greatest part, if not all, in this place assembled, are, I hope, not now to learn or acquire a deep and serious respect for the *Divine Being*; as they are also not now to begin

\* 2 Pet. iii. 10.

begin feeling a good-will and sympathy for their *country*: the state of mind is already habitual to them. And so neither my text, nor the enjoined meditations of the day, can have any new or unaccustomed operation in their case. Tho' both will suggest to them an employment, for that very reason, the more *welcome*. These must, (because they so well can, because their heart teaches them no other lesson) sincerely observe this day in conjunction with all their fellow-subjects: they must feel the distress, lay to heart the interest, and concur in the supplications of the land they live in; they must spend the day (as, I make no doubt, they have spent the past hours of it,) *before the Lord*, in a spirit of private self examination and penitence, as well as of public charity, "to the obtaining the pardon  
" of our crying sins, to the averting of his judgements, and  
" for the continuance of his mercy, in the support of the  
" protestant religion and our liberties, in the prosperity of  
" our country, and in the welfare of our most gracious  
" Sovereign and the royal family."

But it is also to be endeavoured, supposed and hoped, that on this day, in all parts of the nation, many a *thoughtless* person, scarce ever serious before in his life-time, alarmed by the late and present threatening appearances, may feel an *unwonted religious awe* come over him; and be, by this occasion at least, brought to his sober senses, to be no more a giddy delinquent from the duty and general spirit of the universe.

I say, the *general spirit*. For, (we must not forget it) an awful impression of God is what alike pervades the insensible earth under our feet, and the most intelligent worshipping Seraph over our head. They both *tremble*, or stand

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stand abash'd *at the presence* of the great God. Shall not we, intermediate beings, do the same? It is indeed a state of soul, which, from the tenor of scripture and the nature of things, is, when rightly defined, of *universal* and *perpetual* obligation: And therefore we will consider it more particularly. But first we will remove what may, now under the *New Testament*, very well be separated from the idea of the Psalmist and other Old Testament writers on this head, (I say, *may* be so: for in fact there are thousands of minds still, upon whom the Gospel improvement does not take place: and these must be overawed in the way that they by their spiritual condition are capable of, until they become susceptible of a better. But if we shall describe how at present it may, yea *ought* to be,)

1st. The Impression need not, ought not, to be only or chiefly occasioned by divine chastisements. We have indeed shewn, that every calamity of the earth is to be considered as God's act, a judgment of his; and therefore there can be no impropriety in learning awe at that school, if a man has not learnt it before: yea, in bowing and paying homage so long, when he will perhaps do it no longer. *When thy judgments are in the earth, the inhabitants of the world will learn righteousness.\** All I would say, is, there are still *better*, and those *permanent* reasons, for being in this situation of soul before God.

2dly, As to its nature, it need not, ought not, to be a servile awe. By *servile*, we mean such, where a man cannot believe God to be his friend, but apprehends rather that all his motions are motions of enmity and wrath seeking utterly to devour him; and consequently, strives to please

\* *Isaiah xxvi. 9.*

please him more thro' necessity than liking. This seems to have been, for the most part, the state of mankind under the Old Testament: and is still the state of those who internally stand on no other bottom. But under the New Testament, where an *all-sufficient Sacrifice* has been made, and the joyful and real *reconciliation of man with God* through the blood of Christ is laid as the foundation; it must be confess'd, that that ancient *fear of God* is dubiously spoken of, and with but a half-approbation. *There is no fear in Love: but perfect love casteth out fear,.....* are the express words of St. John.\*

In the mean while, tho' something in the ancient state of mind is manifestly rejected here; it is as certain on the other hand, that some other part of it (or else something analogous thereto) is for ever to continue. There is to be a *profound regard*, an *affectionate and filial fear*. And this impression, (even supposing the former alarming motives, *unexpiated guilt*, distrust, and *fearful looking for of judgment*, to be ever so entirely set aside,) may still be, upon very different considerations, so truly *overpowering*, that it might be called not improperly, in the Psalmist's language, *trembling*. That word however, it must be confess'd, carries rather a harsh sound; the Apostle furnishes us with another! *reverence* at least, deep religious reverence, we must still term it; and so we shall term it in the remainder of our discourse: *Let us, saith the epistle to the Hebrews, have grace, whereby we may serve God acceptably with REVERENCE.*†

The too general decay of this religious reverence, is the most threatening and ruinous symptom of our times. Happy

L 3

should

\* 1 Epist. iv. 18.

† Heb. xii. 28.



should I be, could I contribute in the least towards re-establishing it among men! I must however bear my testimony. For a gay negligence about all that can be called *worship* or *piety*, and a hardy presumption in theory, have been cherished so long among us, (as being, what indeed they are, an effectual purging off of superstition;) and the difference between ours and all former ages, is so flagrant and obvious in this particular; that one or another may be in danger of looking upon it as a sign perhaps how much we stand on the shoulders of our forefathers, if it be not seasonably suggested some times, that it is rather a sign of our being grown pygmies even in point of human sense and understanding,

Let us hear a thinker of elder times, the venerable author of the *Whole Duty of Man*. "A seventh duty to God (says he) is honour, that is, the paying Him such a reverence and respect, as belongs to so great a Majesty: And this is either inward or outward. The inward, is the exalting him in our hearts, having always the highest and most excellent esteem of Him, The outward, is the manifesting and shewing forth that inward; and that is the first *general* in the whole course of our lives, the living like men that do indeed carry that high esteem of God."...." But (proceeds he) besides this general way of honouring God, there are many particular acts by which we may honour Him, and these acts are divers, according to the several particulars about which they are exercised: For we are to pay this honour not only to himself, but also by a due estimation and account of all those things that nearly relate or belong to Him. These are especially six: *first*, his House; *secondly*, his revenue or income, (as I may say:) *thirdly*, his day; *fourthly*, his word;

"*fifthly*

“ *fifthly*, his sacraments; and *sixthly*, his name: and every  
 “ one of these is to have some degree of our reverence  
 “ and esteem.”\*

I hope no one will find fault with this description of religious reverence, as if it were too complicated. To honour God, is indeed to honour almost all things. It is, to be struck with veneration for innumerable objects; sometimes for one so small that a thousand eyes overlook it, if it does but connect with Him; tho' at the same time setting the greatest at defiance, that is contrary to Him. For the object, (as this author well observes it) is not only, tho' principally, that great and good being under a kind of what we might call *personal* consideration; but includes also (out of a reflection that they are *his*, from or for Him) many transactions past, present, and to come, many outward circumstances, and many notions of the mind. To be more particular; we cannot but take in, along with his amiable Self, the *acts* and *appointments* of his providence; especially such more important *dealings* of his with mankind, as he himself lays the greatest stress upon, and seems to recommend as his master-piece; any *instituted memorials* of these important dealings; lastly, those *moral sentiments*, or rules of thinking and acting, which have been discovered in Him, and which we, more or less, have learnt or ought to learn from Him.

All this, put together, makes up that grand picture, which, thro' all its strokes, must for ever engage our attention. But, (which is well to be remark'd) this picture must not only like others amuse and please, but command and bind. For 'tis not some common passive portrait, but

L 4

\* Sunday II,

a highly living-one, before which we rather, and our whole being, are passive. 'Tis one that can *look at us*, yea look us thro' and thro'; sufficient to abash, and keep us blushing, at our best estate; productive not only of *deference* and tender *fidelity* towards our object, with an impatience after nearer approaches to it, but withal of some chagrin always and dissatisfaction at our own selves, yea a pungent and unfeigned *self-contempt*.

These are all ingredients in what we call religious reverence: (he that questions it, may try whether he can conceive such a thing without including every one of them?) And we affirm, man is born to pass his days in this disposition: he was both *created* and *redeemed*, to feel *reverence*. Does any one account this obligation a hard lot? there is one, and but one way of evading it! let him declare at once, that he is no thinking being! For, as long as we pretend to think and reflect, there is no excusing ourselves from it. This will appear, if we review, ever so little, the abundant *Matter* for this affection indispensably arising from the two now-mentioned great works of God, creation and redemption. By occasion of which *works*, we have indeed learnt all that we know of Him; and each of them has also placed man in a certain systematical condition towards God: and consequently, we cannot better range the *reverential affections*, which man is called to, (regarding objects out of all the several *classes* already-hinted) than under these *Two* heads. I will therefore very briefly, instancing but in a few particulars out of many, shew, what holy reverence the contemplation of *creation*, and the contemplation of *Redemption* do inculcate.

*First,*

*First*, As soon as we open our eyes upon the *natural world*, what do we see in general, but one majestic temple, full of the invisible mind himself? full of nothing but good and worthy movements and transactions, unless we (for none but *we* have that faculty) will add trifling, ludicrous and absurd ones? In this temple, man ought to be the constant *worshipper*. The creation is sufficiently considered in our days as a subject for scrutiny, for nice experiments and disquisitions; and those perhaps well intended, to induce veneration towards the author: but after all, the best, most extensive and practical veneration is what is occasion'd by the *plain* and *first face* of things, as they present themselves to the peasant, or to a child, who has not learnt to be profane, and barely thinks in the gross, "God made all this world! God gave all these good creatures!" The former way produces panegyrics upon God's art; but this produces solid worship.

We laugh perhaps at an old woman, who says to her grand-child, "Don't throw your bread on the ground; it is a sin to waste *bread!*" yet this is an oracular saying, fit for the largest mortal understanding. Why! will a pert objector say, what is then the mighty purchase of a bit of bread? Poor novice! thou supposest, the value is only the few pence that it commonly costs. But there is another manner of calculating; bread is a creature of God, prepared by his sun and rain, blest'd by Him for human use, and has something so peculiar and immediately *divine* in it, that should it fail, man could never create any *subsidaneum* that should be like it in its kind. And so 'tis with many other things.

Nothing

Nothing more justly keeps man in a perpetual awe, than the *inscrutability* of his own *soul*, in its nature, capacities and manner of acting. A tame and feeble bird that accidentally has hatch'd an eagle's egg, and is afterwards affrighted at the strength and impetuous tendency of what had been foster'd under its own wings, cannot find itself in a more critical case, than a man, when holding dialogue, like *Adrian*, with his own soul. He perhaps hath been an indolent unmeaning thing; but that immortal part *within* him, carries a *keener edge* than has ever yet been unsheath'd; and how this edge is likely to be employ'd in a long hereafter, he has but either bad omens of, or at least must be in a trembling suspense, till grace gives a competent determination. But why do we talk of the soul; we can't call our very *body* our own: we cannot *add one cubit unto our stature,\** or *make one hair white or black.†*

Besides this wondrous system of nerves and muscles, which each of us bears about him, there is another body, which is also *fearfully and wonderfully made*; and that is, the body-politic. This is likewise God's structure, wisely fram'd and put together; and we may justly apply to it, what is said of a still more peculiar œconomy, *Not one of the stakes thereof shall ever be removed, neither shall any of the cords thereof be broken.\** How should therefore every new guest that treads the stage of human life, wish that he may weaken, displace, or ruffle nothing! No-ways hurt the *wholesome order* and coherence of *society*; but by his services and good example in his generation, rather promote its welfare! For, looks he at the *whole*? It is God's benign scheme. Looks he at any *Individual*? (let it be even some poor and contemptible one, whom in an hour of passion

‡ Matt. vi. 27.

† Chap. v. 36.

\* Isai. xxxiii. 30.

passion he might be tempted to injure and trample upon:) Such a one is, as well as himself, the workmanship of God: has a body *alike* noble, a conscious soul *alike* tender and sensible of all treatment that happens to it, and at least *alike* (perhaps much *more*) entitled to fair and honorable treatment.

These are some of the sentiments which creation inspires us with.....But does not *redemption*, or the new creation, overthrow them again? Many very wise men have been jealous of this; have, from the theological scheme of redemption, been apprehensive of no other fruits, but haughty *self-flattery*, *rash liberties*, a destruction of the balance of things, or at least of that of the mind. But herein they have not been quite wise enough; they have shewn, that they did not understand what they judged of. For

*Secondly*, Redemption heightens all the foregoing.

What it first of all turns our eyes upon, is the Person of our Redeemer. When we learn, that God, the *very maker* of heaven and earth, in compassion to us fallen and wretched creatures, (who did no more answer the law of our creation) and to make propitiation for our sins, came down, conversed, *suffered* and *died* as a real meek man in this world; that by the merit of this act we might be everlastingly reliev'd, pardon'd and exalted to greater privileges than we had lost: what must be the effect, but an *overwhelming* admiration, an agony of insolvent gratitude, and *prostration* of our spirit in the dust before our Benefactor? Can a human heart, after this, ever any more find the way to its former stoutness and indolence? tho' it may, and does, to a divine peace! Would not the first be too great an

an incongruity? for can we, in reason, to all eternity recover ourselves out of the astonishment we were thrown into by the sight of the *danger* we have escaped, and by the sight of this *unparallel'd generosity* of the Deity?.... Which is indeed, that above intimated *latest* manifestation of his, never to be out-done; and on which, among all divine actions, He himself lays the greatest stress.

I have hinted that redemption is not only a rescue from perdition; tho' that is saying a great deal, especially when we add, "through the incarnation and sufferings of God." But it admits us moreover to privileges entirely new; to *adoption* with the Father of Jesus Christ; *espousals* with God the Son; fellowship and *tutelage* of the Holy Spirit; a right to the ministry of angels, and many more. Now here surely we, sons of the earth, may be allow'd to be as much at a loss, as much abashed and confounded, amidst such a theatre of glories, (well described in the xii. chapter of the *Hebrews*; *But ye are come unto mount Sion, &c.*) as some raw peasant, when suddenly transported into a king's presence-chamber. And lest any one should think, the awe will wear off at least by custom; the nature of these privileges is such, that different parts or instances of them, or fresh worth in each, is continually turning up, meeting our observation, and renewing the surprize.

If the contemplation of redemption itself, as mere matter of enjoyment, weighs us down: 'tis no wonder, that a reasonable concern how to *walk* henceforth *suitably* to it, does the same. Our Lord's sacred form, as wounded and bleeding for us, wholesomely haunts us all our lives long: Can this even according to common sense, be any other than a death's-head to all corrupt joy, to all *luxuriences* of  
spirit

spirit whether gross or subtle, that might be supposed remaining? As, on the other hand, 'tis a daily-cherishing Sun, and like the former and latter rain, to the *new* nature. Which nature, whether you will conceive it grown up, is never levity, but *wisdom, and power, and a sound mind;*\* or whether you will conceive it as young and struggling to grow, is then mingled yet plainer with pain and humility.

The new nature and soundness is partly indeed an immediate fruit of this reflection, "I am pardon'd! I, through the immense labour of my surety, am translated into a new condition!" For, thinks the soul.... "I see then that the former condition must have been, in the eyes of my Deliverer, some kind of death and putrefaction to my true life, some madness or enchantment to my better intellect: What should therefore be my manner of thinking and acting for the future?"..... "Why! just the reverse of the former: he that has learnt to know sickness, has withal some notion what health must be." But chiefly and more fully, it is derived from, and nourished by, the understanding a pardoned sinner is endowed with of the *mind, will, sentiments, and example* of his Saviour on all occasions. An understanding, which he cannot but thirst after, considering he is now so closely allied to that Holy-One; and, for the same reason, cannot but have sufficient opportunities to acquire it. For not only His *imitable* perfections shine forth in some measure in the creation; not only his written Volume lies unsealed henceforth before us; but his very *human* soul converses with *ours*, and he bestows at present by his Spirit a regular education upon us, tending to build us up into his lovely image. Now if there are thus manifold rules, sentiments and principles; and these so precious, and grounded in *our*

\* Tim. i. 7.



our Lord's own heart and nature; to be by us *investigated, gleaned up, practised* in our life and conversation, and turned by all possible concoction into our very juices: none can imagine this to be done without a certain trepidation of spirit through zeal and high regard, a *quivering* (as I may so say) of every limb, partly from modest solicitude, partly from the same cause as it happens to the war-horse when he *swallows the ground*.\* O when shall I attain, when shall I shew forth the whole mind of Christ!

As we are surrounded with beauteous *mental* images, with written precepts of a welcome, but not therefore less *sacred*, obligation; (for surely a *friend's* mind, when he has something to do or observe for his friend's sake, can no more be heedless or unbent than a *slave's*, tho' it be in a different way :) so, as christians, we are encompassed likewise with *outward memorials*, that are continually to put us in mind of that, which so above all things bows down the believer with gratitude and shame. Beside the scriptures themselves, which, in whatever part almost we open them, testify of and refer to the *death of our God*, and our amazing and expensive redemption; the very institution of a *christian church*, and not only the best times thereof, but the bare existence of such a society, holds forth the same. The church is through every age, a pillar, a monument, as much sepulchral as triumphal, of that great Fact. Which is inculcated still more palpably by the *sacraments*; yea presupposed, at least, in *every act* of our religious *worship*. So that if the prophet speaks once of a lover of mankind, who was *wounded in the house of his friends*;† we christians are as if we always dwelt in the very chamber, where that affecting scene was transacted.

The

\* Job xxxix. 24.

† Zech. xiii. 6.

The marks of it are to be seen fresh on every wall: we eat even all our passovers of thanksgiving, joined with that bitter herb, the remembrance of the agonies whereby our peace and safety was purchased. And if the frequent ecclesiastical repetition of this knell cannot now be said to be *shocking* to us, (in the common sense of the word) after we are once reconciled, through the light of faith, to our Lord's death: any more than a passing-bell is shocking to one who is reconciled to his *own* death: yet exceeding *reverential* however, tender and deeply serious, its effect upon us, be we ever so familiarized and accustomed to it, must still be.

But, in order to be breathed upon by a solemn and sacred air like that of a temple, we need not go so far as instituted commemorations or consecrated places: we have it nearer home. Our own bodies are *temples of the Holy Ghost*.\* If therefore *St. Paul* makes it so arduous a matter for young *Timothy*, to know *how he ought to behave himself in the house of God*;† if, of old, priests were tied to numberless rules, observances and cautions in their ministration: let none now put this away from himself to the sacerdotal order. For each regenerate man is a priest; and the temple which he is to keep *in purity*, and towards which he is to observe a more exquisite uninterrupted decorum than can be set down in any ritual, is his own mortal body.

As the body is thus to be treated like a divine temple; so the *new Spirit* within us, the inward man of the heart, is to be treated like a *son of the prophets*. *Manoah*, understanding that his son was to be a *Nazarite*, a consecrated person, solicitously asked, from the first moment of his conception,

\* 1 Cor. vi. 19.

† 1 Tim. iii. 15.

conception, *How shall we order the child? and how shall we do unto him?* † The very same concern every christian should reasonably be in with regard to his own heart, considered as the place, where a hopeful particle of higher life is now kindling, where the likeness of Christ is beginning to be delineated, (which important rudiments, who would not *tremble to disturb* by any thing?) and where the Holy Spirit vouchsafes his instructions. Every syllable from that teacher is valuable; if we should be so unhappy as to disobey or check any light of his, restored it may be again, but no creature can insure or *promise* the restoration of it. Thus we see, a man's own soul and body, instead of making free with them as his *own*, become now a *depositum* with which he stands intrusted from his Lord, (just as one may be intrusted with any other affair exterior to himself) and about which, at his peril, he is to shew fidelity and diligence. So that, *reverence thyself!* which was a saying of some old philosophers, has now a most substantial ground and meaning: but a meaning, so far from carrying in it self-sufficiency and pride, that it implies a constant sense of *insufficiency* for a *weighty trust*, and a dread of committing overights.

Nor is a man only obliged to consider his own self in a respectful light, but the objects for a like manner of consideration multiply even *ad infinitum*; it being, in some view or other, applicable to *every human soul* we see about us. And with regard to ourselves, we are indeed divided betwixt *two* affections, (very contrary to each other, yet agreeing in this, that both do press down the mind) namely, a *religious esteem* for our substance; in itself, and for what has been divinely wrought therein without our assistance; and

† Judg. xiii, 12.

and on the other hand, *shame and grief*, more or less, for most of the acts we ourselves have done, or, at least, for circumstantial defects attending them : but with regard to others, the esteem is predominant, and *unallay'd*. For we view *them* only on one side. We see in every human face at least that being or creature, which, 'tis true, not only the 8th Psalm, but daily experience shews to have been made *a little lower than the angels*, but which the Scripture nevertheless represents as a kind of favorite *before* them : we see, I say, infallibly, (if it be but a man we look at) a jewel, which the Creator thought worth while to *purchase* with his own blood. Suppose that redemption is not effectually applied to him at present, yet it *can* be ; and in the mean while, we may probably find even in such a one many qualities, which tho' they will not bear the balance of the sanctuary, are, however, amiable in their kind, yea may put us, who have received more grace, to the blush.

But if the person be an actual fellow-partaker of the gospel-salvation, we shall certainly discern reasons for so much honor and reverence towards him, as, if the modes of human life did but permit it, would cast us numberless times at his feet. For he is then not only supposed to have, in general, a spirit, soul, and body, *under preparation* for eternal life, like our own ; but we must needs, at several opportunities, have discover'd in him beyond contradiction, (be he even the lowest and least eminent member of the mystical body) some special and striking instances of *fidelity, uprightness, or generosity* ; yea tokens and proofs in word and behaviour, symptoms and rays on the very countenance, of that precious *mind and nature* of Christ. Here a child of God has a penetrating eye, as well as a tenacious memory, to treasure up whatever he has once

M seen

seen in his neighbour: and all this worth of his brother is sure to appear to him in so advantageous a light, that he shall make a great doubt whether he himself possesses, in the degree at least, or could in like circumstances do, any thing fit to be once named with it.

This may serve as a short summary of the effects, which redemption, in this respect, has upon the mind.

Shall we now conclude in one word, since it seems so plainly to be the result,.....That whoever knows either what creation or redemption means, must needs *serve God with reverence*? Yea, as the *calls* for, and *exercises* of, such reverential disposition, are withal found to be numberless, must indeed stand in a *perpetual* uninterrupted awe? So that I could almost say, the walk of a *Brachman*, who is continually afraid of treading upon some insect, might, (only that *our* reasons are juster, and his gloom and littleness of mind far removed) in point of the soft and *confederate* step, serve for a pretty near emblem of ours. Or, shall we first hear, what can perhaps be objected against this?

From two quarters one may expect objections.

1st, From the moralist. "Is not this a degrading and depressing of human nature too much? I do not like to have such a *weight* hung upon man." Why! let us then take it off, and see what will be the consequence. Every man has also a column of gravitating air over his head, and a quantity of it compassing him all round: let us remove *this* incumbrance too, and see who will be the gainer. Does not that pressure of the air create the very strength  
and

and firmness of bodies? So it is here. You speak of moral worth in man: that worth is the effect of principles: And what is a *principle*? It is a certain thought or idea, which by its excellency keeps the man in constant admiration of it; more properly has master'd *him*, than he is master of *it*; not only impels his mind as the weight does a machine, but from some higher chair corrects him like a school-boy for his defects. Could we conceive any principle so low and unelevated, that the person is able quite to come up with it, and owes it no blushing reverence of this sort; it would, at the same time, cease to be what we call a principle. A man of principle therefore, (be it of what nature it will) is a *bashful* man, dissatisfied with himself, and a true devotee. Not only the cloyster'd monk falls down before a shrine; not only every pious christian has an object for his constant obeisance; but all men in general must have something of the same turn of mind, (happy he who directs it to the very *best* and most profitable scope!) or else they are mere triflers all their days, exceptions from the gravity and dignity of human nature, and lighter than vanity itself. A man of worth must have his *ballast*; and that ballast is reverence, of some kind or other: he that reverences *nothing*, has at the same time no worth. But without discussing the point so far, a sensible objector might only be asked, Have you then been called to any posture of mind, but what is the pure consequence of thought and reflection, (that glory, as you deem it, of the human make) on supposition that you have either been created, or redeemed, not to say both?

2dly, From the man of more than common *spiritual* attainments. "Tho' (may this objector be supposed to argue) such a posture of reverence, yea trembling, may be

M 2

wholesome

“wholesome for the human complexion in general, and  
 “may properly attend also the beginnings of religion; yet  
 “sure there must be a time, when an advanced christian  
 “shall have *out-grown* it.” I answer: *When*, and from  
*what* consideration, shall we imagine him to out-grow the  
 species of awe now contended for?

That which bids fairest for superseding all affections of  
 this kind, is the spirit of *love*, that state of *intimate and con-*  
*fidant* familiarity with our Lord. We have seen, *St. John*  
 even affirms, that this, when *perfect, casteth out fear*; some  
 sort of fear. But that it cannot be the sort we here mean,  
 needs no other proof, than barely to look back and see,  
 whether all the *parts and expressions* of reverence by us  
 enumerated, be not at the same time so many natural and  
 quite inseparable *characters and fruits* of the most ardent,  
 entire, and devoted *love*, that can possibly be imagined?

A second plea for an exemption, we will suppose to be  
 gifts, talents, illuminations, &c. Do not these exempt the  
 owner from the common conditions of mankind? Yes,.....  
 in order to charge him double with obligations to the state  
 of mind we are speaking of. Because, the more of these,  
 the more he becomes answerable for; and the more  
 opportunities there are for hurting one or other delicate  
 part of his commission. For a commission it is, and such a  
 one as constitutes him the mere servant of those about him.

A third ground may be, when a person thinks himself  
 enabled to say, “What need I to fear now in any kind  
 “whatsoever? *Sin and corruption*, the cause of all fear, is  
 “*conquer’d* and mortified in me.” Now there is certainly  
 such a thing, as *real* victory over sin; and it belongs even  
 to

to young and old, that trust in Christ. Only it still belongs in *such* a manner, that whoever has it in truth, possesses it always with modesty and trembling, *He that thinketh he standeth*, says the apostle, *let him take heed lest he fall.*\* On this head, let *Macarius* speak. "As merchants on their voyage, tho' they have a favourable wind and smooth sea, yet till they reach the port, are always in some fear, lest a contrary wind arising, the sea be agitated into waves, and endanger the ship: so christians, tho' they have a prosperous wind of the Holy Spirit breathing within them, yet are still apprehensive, lest possibly some wind of the adverse power might come upon them, and by its blowing occasion at least waves and disturbance to their souls. There is need therefore of much diligence, in order to arrive at the haven of rest, the perfect world, that everlasting life and joy."†

How far an *experience* in our Redeemer's ways, a discovery of his thoughts of peace concerning our individual, and especially an affectionate reliance on the fidelity of his character, an acquaintance with his heart's disposition, may *mitigate* the anxiety described by this spiritual writer; (in so much that perhaps it cannot well be stiled *anxiety* any more in the loving believer :) this we will not now enquire into. In the mean while it is, we see, never quite annihilated; but even in the most advanced christian, (consequently far more, according to justice, in every mortal man beside) so much at least of that frame of mind unalterably remains, as answers to the idea of humble *caution* about one's steps: as there remains also besides, an admiring and tender *veneration* for a great number of holy things and objects.

M 3

So

\* 1 Cor. x. 12.

† Hom. xliii.



So that our assertion from the text stands good, That both man and christian were made for religious reverence: since even the latter, when his joy in the Holy Ghost is at the highest, when he has peace and life and the kingdom of heaven within him, is still to *rejoice with trembling*.\*

But I must confess all the while, whoever else needs it, the true and sincere christian does in reality not need *my* admonition on this head: he is, in this particular also, *taught of God*. The requisite awe or trembling, which is in truth only equivalent with *solidity of thought* upon being *intrusted* with certain inestimable pearls, grace will not fail, by its own operation, to create and maintain in each soul. There remains therefore nothing properly to wish, but this: May our good and gracious Lord vouchsafe to bestow on every one *the joy itself*, which is to have this concomitant; those *pearls themselves*, that deserve to be handled with trembling! That is the main, the *first* point; and the point, with good reason, ofteneft treated of from this pulpit. May He, I say, grant us all the knowledge of himself, a *communion* with *Him*; not only that sort which we might have by creation, but especially that which is grounded on redemption, even *the free and full remission of sins thro' faith in his blood; adoption of children; sanctification*; and that *rejoicing in hope of the glory of God*, which will one day cause them, amidst the crush of elements and the most general consternation, to *lift up their heads*† who otherwise were used to think and speak here with modesty, to *refrain their soul and keep it low even as a weaned child*.‡ These saving graces may he grant us all, and that speedily, for his own death and merits sake: To whom, &c.

\* Psa. ii. 11.

† Luke xxi. 28,

‡ Psa. cxxxii. 2.

A SHORT

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A S H O R T  
S U M M A R Y  
O F  
CHRISTIAN DOCTRINE,

IN THE WAY OF  
Q U E S T I O N and A N S W E R :

The Answers being all made in the found and venerable words of the  
Common-Prayer-Book of the Church of England.

TO WHICH ARE ADDED,  
Some EXTRACTS out of the HOMILIES.

Collected for the Service of a few Persons, Members of the ESTAB-  
LISHED CHURCH; but imagined not to be unuseful to others.

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WORSHIP THE LORD WITH HOLY WORSHIP.

PSAL. XXIX, 2.

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# P R E F A C E.

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WHAT is humbly attempted here, has, that I know of, never been done in this manner before; though, on the one hand, such a thing must necessarily produce, in a good degree, a *rationale* of the Common-Prayer; and on the other, it is a design obvious enough, and not at all far-fetched, because, as all prayer is built upon faith and doctrines believed, so a general system of our religion may naturally be looked for in the prayers we use. I have extracted one out of the *Common-Prayer*, strictly so called, not including at present the portions read out of the Scripture, nor the Catechism.

It is presumed, this little essay may have its use; and that on two sides. 1. Children, as well as grown people, being accustomed so often to hear and join in these solemn words, and that in a frame of piety and devotion; the *doctrines* of religion themselves, can be conveyed to them through no vehicle more advantageous, than these known expressions. 2. When they have once distinctly remarked the points, which the church-prayers really contain; they will afterwards *pray* them so much the better all their life long. In short they will think over, what they have prayed, and then pray over, what they have thought.

The

## P R E F A C E.

The general tendency therefore will, I hope, be allowed to be good, and particularly seasonable in these times, *viz.* to *endear* the more *antient Liturgy* established in this nation; and, along with that, to inculcate the essential articles of *revealed religion*.

It is a great pleasure, that one may serve both these ends at once: and that whoever loves either of these objects, must, if he reflect, be induced thereby to love the other too. Through inattention, indeed, it often happens, that some, who are well attached to the Prayers, yet are so, without sufficiently taking in their whole Christian import; and that others, who have a taste and desire for Gospel-truths, remain all the while unapprized, 'that in the *Common-prayer-Book* of the Church of *England*, those very things are likewise so clearly to be found.

A SHORT

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A S H O R T  
S U M M A R Y  
O F  
Christian Doctrine, &c.

**W**HAT Religion do we profess?

The Christian.

2. *From what original state is man now fallen?*

He was created after God's own image and similitude. (a)

3. *Besides the divine works and benefits of Creation, Preservation, and all the blessings of this life; what ought you, above all, to bless GOD for?*

For his inestimable love in the Redemption of the world by our Lord Jesus Christ. (b)

4. *What is JESUS CHRIST to us?*

Our Saviour. (c)

5. *Is there no other Saviour, but he?*

There is none other name under heaven given to man, in whom and through whom we may receive health and salvation, but only the name of our Lord Jesus Christ. (d)

6. *Do all holy Scriptures refer perpetually to him?*

W<sub>e</sub>

(a) Office of Matrim,  
(b) Gen, Thanksgiving.

(c) Coll. S. before Easter,  
(d) Visitat. of Sick.

We must in such wise hear them, read, mark, learn, and inwardly digest them, that by patience and comfort of God's holy word, we may embrace and ever hold fast the blessed hope of everlasting life which is given us in our Saviour Jesus Christ. (e)

7. *What then ought we most earnestly to beg and wish for?*

Grace, that being not like children carried away with every blast of vain doctrine, we may be established in the truth of the holy gospel. (f)

Perfectly to know Jesus Christ to be the way, the truth, and the life; and steadfastly to walk in the way that leadeth to eternal life through him. (g)

So perfectly and without all doubt to believe in Jesus Christ, that our faith in God's sight may never be re-proved. (h)

8. *What is the right faith concerning the person of Jesus Christ?*

The right faith is, that we believe and confess, that our Lord Jesus Christ, the Son of God, is God and Man. (i)

9. *Is he, truly and properly God?*

Begotten of his Father before all worlds; God of God, light of light, very God of very God; begotten, not made, being of one substance with the Father. (k)

Perfect God. Equal to the Father as touching his God-head.

(For in this Trinity none is afore, or after other; none is greater or less than another: but the whole three Persons are co-eternal together, and co-equal.) (l)

10. *Is he even the God, who in the beginning created us and the whole world?*

By

(e) Coll. 2 S. in Advent.

(f) Coll. St. Mark.

(g) Coll. St. Philip and James.

(h) Coll. St. Thomas.

(i) Creed of St. Athanasius.

(k) Nicene Creed.

(l) Creed of St. Athanasius. See also Pref. for Trin. Sunday.

By him all things were made. (*m*)

And he is able, by his mighty working, to subdue all things to himself. (*n*)

11. *Yet what did he condescend to, for us men and for our salvation?*

He came down from heaven, and was incarnate by the Holy Ghost of the virgin Mary. (*o*)

When he took upon him to deliver Man, he did not abhor the virgin's womb. (*p*)

He took our nature upon him. (*q*)

He was made man. (*r*)

12. *Describe this transaction more particularly.*

By the operation of the Holy Ghost, he was made very Man of the substance of the virgin Mary his mother; and that without spot of sin, to make us clean from all sin. (*s*)

13. *Sin only excepted, was he afterwards in all points like unto us?*

Perfect Man, of a reasonable soul, and human flesh, subsisting. (*t*)

14. *How may the union of the two natures in Christ be illustrated?*

As the reasonable soul and flesh is one man, so God and Man is one Christ. (*u*)

15. *How was his Incarnation made known?*

By the message of an angel. (*w*)

16. *What ultimate hope presents itself to our mind, as soon as we hear of our Lord's incarnation?*

That by his cross and passion, we may be brought to the glory of his resurrection. (*x*)

17. *What*

(*m*) Nicene Creed.  
 (*n*) Office of Burial.  
 (*o*) Nicene Creed.  
 (*p*) *Te Deum*.  
 (*q*) Coll. Christmas.  
 (*r*) Nicene Creed.

(*s*) Pref. for Christmas.  
 (*t*) Cr. of St. Athanasius  
 (*u*) *ibid.*  
 (*w*) Coll. Annunc.  
 (*x*) *ibid.*



17. *What did the holy infant Jesus undergo on the eighth day?*

He was circumcised, and obedient to the law for man. (y)

18. *Is there any happy effect now produced in us, answerable thereto?*

The true circumcision of the Spirit, that our hearts and all our members may be mortified from all worldly and carnal lusts. (z)

19. *What was done to him about a month after?*

He was presented in the temple, in substance of our flesh. (a)

20. *And what did he open a way for, on our part?*

That we may be presented unto God with pure and clean hearts by him. (b)

21. *What happened further during his childhood?*

By the leading of a star, he was manifested to the Gentiles. (c)

Infants glorified God by their deaths. (d)

22. *After a private life of thirty years, (of which we have no farther account, than what is recorded, Luke ii. 40, &c. Mark vi. 3.) before he began his public ministry, what preparatory ceremony did he submit to?*

He was baptized in the river *Jordan*; and thereby did sanctify water to the mystical washing away of sin. (e)

23. *What further?*

For our sakes he did fast forty days and forty nights. (f)

24. *How do you enumerate and sum up the merit of Christ's life, and make it an argument, why he should preserve you from those evils, which man would otherwise be subject to?*

By the mystery of thy holy incarnation; by thy holy  
Nativity

(y) Coll. Circumcision.

(z) *ibid.*

(a) Coll. Purification.

(b) *ibid.*

(c) Coll. Epiphany.

(d) Coll. Innocents.

(e) Off. of Baptism.

(f) Coll. 1 S. in Lent.

Nativity and Circumcision; by thy Baptism, Fasting and Temptation; good Lord! deliver me. (*g*)

25. *Beside the principal consideration, his merit in our behalf; was he also, by his conversation here, a pattern to us?*

An ensample of godly life. (*h*)

26. *How did his life end at last?*

For the sake of his church and family, he was contented to be betrayed, and given up into the hands of wicked men, and to suffer death upon the cross. (*i*)

27. *At the entrance on which suffering, what extraordinary symptom discovered his inward anguish?*

Bloody sweat. (*k*)

28. *What was the intention of his Death?*

The Son of God did vouchsafe to yield up his soul, by death upon the cross, for our salvation. (*l*)

He suffered death upon the cross for our redemption; and made there, by his one oblation of himself once offered, a full, perfect, and sufficient sacrifice, oblation and satisfaction for the sins of the whole world. (*m*)

He was wounded for our offences, and smitten for our wickedness. (*n*)

The which, nothing but his blood can expiate. (*o*)

29. *Were we then, and all mankind, offenders and wicked?*

All men are conceived and born in sin. (*p*)

We have also erred and strayed from God's ways, like lost sheep. We have followed too much the devices and desires of our own hearts. We have offended against his holy laws. We have left undone those things which we ought

(*g*) Litany.

(*h*) Coll. 2 S. after Easter.

(*i*) Coll. Good-Friday.

(*k*) Litany.

(*l*) ad. Exhort. before the Com.

(*m*) Communion Service.

(*n*) Commination.

(*o*) Off. 30th January.

(*p*) Off. of Baptism.

ought to have done, and have done those things which we ought not to have done : And there is no health in us. (q)

30. *What would have been our end?*

We deserve punishment. (r)

Everlasting damnation. (s)

31. *Of what importance is Christ's meritorious Cross and passion to us?*

Thereby alone we obtain remission of our sins, and are made partakers of the kingdom of heaven. (t)

32. *What is therefore our abiding principle, as believers?*

That we put not our trust in any thing that we do. (u)

That we lean only on the hope of heavenly grace. (w)

That by the merits and death of Jesus Christ, and through faith in his blood, we obtain remission of our sins, and all other benefits of his passion. (x)

33. *And what temper of heart doth highly become us?*

That we should alway remember the exceeding great love of our Master, and only Saviour Jesus Christ, thus dying for us ; and the innumerable benefits, which by his precious blood-shedding he hath obtained to us. (y)

34. *What fervent expressions might we use on this occasion?*

O come, let us sing unto the Lord, let us heartily rejoice in the strength of our salvation.

Let us come before his presence with thanksgiving, and shew ourselves glad in him with psalms. (z)\*

35. *Ought*

(q) Gen. Confession.

(r) Communion.

(s) Litany.

(t) 1st Exhortation in Communion-Service.

(u) Coll. Sexagesima.

(w) Coll. 5 S. after Epiphany.

(x) Communion-Service.

(y) Last Exhortation in Communion-Service.

(z) *Venite, exultemus.*

\* This psalm constantly ushers in the others. Very many expressions in the Psalms could not be devised better than they are, even for our present Christian circumstances. But when at morning or evening service you join in *Zachariah's Benediclus*, the *Magnificat*, or *Nunc Dimittis*, these are direct thanksgivings for our Saviour's coming in the flesh.

35. *Ought we to thank even the whole blessed Trinity on account of our Redemption?*

We must give most humble and hearty thanks to God the Father, the Son, and the Holy Ghost, for the redemption of the world by the death and passion of our Saviour Christ, both God and Man, who did humble himself even to the death upon the cross for us miserable sinners, who lay in darkness and the shadow of death, that he might make us the children of God, and exalt us to everlasting life. (a)

36. *What ought the Father, in particular, to be thanked for?*

For giving us his only begotten Son. (b)

37. *How may each of us now, yea all mankind, in all our needs and distresses, freely address ourselves to the Son?*

O God the Son, Redeemer of the world, have mercy upon me a miserable sinner!

Son of God, I beseech thee to hear me. O Lamb of God, that takest away the sins of the world! grant me thy peace! O Lamb of God, that takest away the sins of the world! have mercy upon me.

Both now and ever vouchsafe to hear me, O Christ; graciously hear me, O Lord Christ. (c)

O Saviour of the world, who by thy cross and precious blood hast redeemed me! save me, and help me, I humbly beseech thee, O Lord. (d)

38. *Is his blood-shedding the great argument which his people ever alledge in their supplications to him?*

Spare us, good Lord; spare thy people whom thou hast redeemed with thy most precious blood, and be not angry with us for ever. (e)

N

We

(a) Last Exh. in Commu. Serv.

(b) Coll. Christmas.

(c) Litany.

(d) Visitation of the Sick.

(e) Litany.

We pray thee, help thy servants, whom thou hast redeemed with thy precious blood. (f)

39. *May we appeal withal to the sympathy of his human nature?*

O Son of David have mercy upon us.

Pitifully behold the sorrows of our hearts. (g)

40. *What petitions are we prompted to put up, from the consideration of our Lord's Burial?*

1. That by continual mortifying our corrupt affections, we may be buried with him.

2. That through the grave and gate of death, we may pass to our joyful resurrection, for his merits, who died, and was buried, and rose again for us. (h)

41. *When did he rise again?*

The third day. (i)

42. *What is our motive for praise and joy at his rising?*

He rose again for our justification. (k)

For he is the very Paschal Lamb, which was offered for us, and hath taken away the sin of the world; who by his death hath destroyed death, and by his rising to life again, hath restored to us everlasting life. (l)

When he had overcome the sharpness of death, he did open the kingdom of heaven to all believers. (m)

Death is overcome, and the gate of everlasting life opened unto us through him. (n)

43. *How did he dispose of his person after his resurrection?*

He manifestly appeared to all his apostles;

And, in their sight, ascended up into heaven; to prepare a place

(f) *Te Deum.*

(g) *Litany.*

(h) *Coll. Easter-Eve.*

(i) *Creed.*

(k) 1 S. after Easter.

(l) *Preface for Easter.*

(m) *Te Deum.*

(n) *Coll. Easter.*

a place for us, that where he is, thither we might also ascend and reign with him in glory. (o)

44. *Hath this any effect upon us, even before we are taken up into those mansions?*

In heart and mind we thither ascend, and with him continually dwell. (p)

45. *What is our petition at his going away?*

We beseech thee, leave us not comfortless, but send to us thy Holy Ghost to comfort us. (q)

46. *How did the Holy Ghost, according to Christ's most true promise, come down upon the Apostles?*

In the likeness of fiery tongues, lighting upon them. (r)

47. *To what intent?*

To teach them, and to lead them to all truth; giving them both the gift of divers languages, and also boldness with fervent zeal to preach the Gospel unto all nations; whereby we have been brought out of darkness and error into the clear light. (s)

48. *What was the general character of our Saviour's first coming into this world?*

He came to visit us in great humility. (t)

49. *What is his present state?*

He sitteth on the right hand of the Father. (u)

50. *Will he come again?*

Yes: to judge both the quick and the dead. (w)

51. *Since to him all judgment is committed, does this imply aspirations of our heart to him at present?*

We believe that thou shalt come to be our Judge, we therefore pray thee, &c. (x)

N 2

52. *How*

(o) Preface for Ascension.

(p) Coll. Ascension.

(q) S. after Ascension.

(r) Preface for Whitsunday.

(s) *ibid.*

(t) 1 S. in Advent.

(u) Nicene Creed.

(w) *ibid.*

(x) *Tc Deum.*

52. *How will it then be?*

At his coming all men shall rise again with their bodies, and shall give account for their own works.

And they that have done good, shall go into life everlasting; and they that have done evil into everlasting fire. (y)

53. *How long shall he remain King?*

His kingdom shall have no end. (z)

54. *What supplication and doxology do you use to him as exalted?*

O Lord, the only-begotten Son, Jesus Christ; O Lord God, Lamb of God, Son of the Father, that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world, have mercy upon us. Thou that takest away the sins of the world receive our prayer. Thou that sittest at the right hand of God the Father, have mercy upon us.

For thou only art holy; thou only art the Lord, thou only, O Christ, with the Holy Ghost, art most high in the glory of God the Father. (a)

55. *Did Stephen address himself in prayer to our blessed Saviour after his ascension?*

Yes. (b)\*

56. *How do you sum up, and comprize together, both his painful Sufferings and his Victory, and implore from him the benefit of the whole?*

By thine Agony and bloody Sweat; by thy Cross and Passion: by thy precious Death and Burial: by thy glorious Resurrection and Ascension: and by the coming of the Holy Ghost; good Lord! deliver me. (c)

57. *After believing and digesting all these Articles; what*

is

(y) Creed of St. Athanasius.

(b) Coll. St. Stephen.

(z) Nicene Creed.

(c) Litany.

(a) Communion-Service.

\* Calling upon, and saying, Lord Jesus, receive my Spirit. Acts vii. 59.

is (according to the order and succession of Church-Festivals) judged seasonable at the close?

By the confession of a true faith, to acknowledge the glory of the eternal Trinity. (d)

Not one only Person, but three Persons in one substance. (e)

58. To whom is this grace given?

To servants of God. (f)

59. What do you and others, being such children of God, accordingly believe now concerning God the Father?

That he assures us of his favour and goodness towards us. (g)

That his fatherly goodness mercifully accepts our sacrifice of praise and thanksgiving. (h)

That he gives us those good things, which we are not worthy to ask, but through the merits and mediation of Jesus Christ his Son our Lord. (i)

60. How do you therefore (agreeably to John xiv. 13.) always conclude your prayers to him?

Through Jesus Christ our Lord. (k) For the love of thy only Son. (l) For his infinite merits. (m)

61. In what humble stile do you take upon you to speak to him?

O God the Father of heaven, have mercy upon us miserable sinners! (n)

62. Give one or two specimens of matters peculiarly to be asked of the heavenly Father.

That he would keep us under the protection of his good providence. (o)

N 3

That

(d) Coll. Trinity-Sunday.

(e) Preface for Trinity-Sunday.

(f) Coll. Trinity-Sunday.

(g) Communion-Service.

(h) *ibid.*

(i) Coll. 12 S. after Trinity.

(k) *Passm.*

(l) 3d Coll. Evening-Prayer.

(m) Prayer at Sea.

(n) Litany.

(o) 2 S. after Trinity.



That those evils which the craft and subtilty of the devil or man worketh against us, may be brought to nought, and by the providence of his goodness they may be perfected. (p)

That he would keep us from all things that may hurt us; that we being ready both in body and soul, may cheerfully accomplish those things that he would have done. (q)

That he would give us those things, which be profitable for us. (r)\*

63. *In what stile do you speak to the Holy Ghost?*

O God the Holy Ghost, &c. have mercy upon us miserable finners. (s)

64. *What aid do you look for from him?*

That he would ever be with us; and lead us in the knowledge and obedience of God's word. (t)

That through him we may have a right judgment in all things, and evermore rejoice in his holy comfort. (u)

That the thoughts of our hearts may be cleansed by his inspiration. (w)

That he may in all things direct and rule our hearts. (x)

65. *Can we either begin, or accomplish any thing good of ourselves?*

Through the weakness of our mortal nature, we can do no good thing without God. (y)

From him all holy desires, all good counsels and all just works do proceed. (z)

By

(p) Litany.

(q) 20 S. after Trinity.

(r) 8 S. after Trinity.

(s) Litany. See also the *Veni Creator*.

(t) Office of Confirmation.

(u) Coll. Whitfunday.

(w) Communion-Service.

(x) 19 S. after Trinity.

(y) 1 S. after Trinity.

(z) 2 Coll. Evening-Prayer.

\* Most of the other solemn Church-Prayers, are, as is well known, directed to the Father of our Lord Jesus Christ. But in this Summary, there was a necessity of citing them dispersedly according to their doctrinal contents.

By his holy inspiration we think those things that be good, and by his merciful guiding perform the same. (a)

66. *Not wholly to pass over the ministry the angels perform to us; what do you believe on that head?*

That as the services of angels and men are constituted by God in a wonderful order; the former not only do him service in heaven, but, by his appointment, succour and defend us on earth through Jesus Christ. (b)

67. *What do you mean by the Church, or mystical body of Christ?*

The blessed company of all faithful people. (c)

68. *What makes the Church valuable?*

That she was purchased by the precious blood of God's dear Son. (d)

69. *What foundation is she built upon?*

That of the apostles and prophets, Jesus Christ himself being the head corner-stone. (e)

70. *What do you pray in her behalf?*

That it may please the Lord Christ to rule and govern his holy Church universal. (f)

That God may keep her continually in his true religion. (g)

That we may be made an holy temple, acceptable unto him through Jesus Christ. (h)

That all who profess and call themselves Christians, may be led into the way of truth, and hold the faith in unity of spirit, in the bond of peace, and in righteousness of life. (i)

71. *What prayer do you, on this account, put up to our Saviour, to assist and prosper the Clergy?*

N 4

O Lord

(a) 5 S. after Easter.

(b) Coll. St. Michael.

(c) Communion-Service.

(d) Prayer Ember Week.

(e) Coll. St. Simon and Jude.

(f) Litany.

(g) 5 S. after Epiphany.

(h) Coll. St. Simon and Jude.

(i) General Intercession.

O Lord Jesus Christ, who at thy first coming didst send thy messenger to prepare thy way before thee: grant that the ministers and stewards of thy mysteries may likewise so prepare and make ready thy way, by turning the hearts of the disobedient to the wisdom of the just, that at thy second coming to judge the world, we may be found an acceptable people in thy sight, &c. (k)

72. *For what ends ought Christians to assemble and meet together?*

To render thanks for the great benefits that we have received at God's hands, to set forth his most worthy praise, to hear his most holy word, and to ask those things which are requisite and necessary as well for the body as the soul. (l)

73. *With what words is our Redeemer then always invoked, and reminded of his promise?* (Matt. xviii. 19, 20.)

Almighty God, who hast given us grace at this time with one accord to make our common supplications unto thee; and dost promise, that when two or three are gathered together in thy name, thou wilt grant their requests; fulfil now, O Lord, the desires and petitions of thy servants, &c. (m)

74. *What is, at the same time, particularly necessary?*

To hearken to the still voice of the word. With a meek heart and due reverence. (n)

To receive it with pure affection, and bring forth the fruits of the Spirit; whereto we are to implore from our Saviour increase of grace. (o)

75. *Is there a Communion of Saints?*

Yes. (p)

The

(k) Coll. 3 S. in Advent.

(l) Exhortation in daily Service.

(m) Prayer of St. Chrysostom.

(n) Prayer at Sea; and Prayer for Church militant.

(o) Litany.

(p) Creed.

The elect are knit together. (q)

76. *How do we acknowledge it, with regard to the Church triumphant?*

We bless God's holy Name for all his servants departed this life in his faith and fear; beseeching him to give us grace so to follow their good examples, that with them we may be partakers of his heavenly kingdom. (r)

77. *What do you here earnestly beg of the Lord Jesus?*

Make me to be numbered among thy saints in glory everlasting. (s)

78. *Is your benevolence confined to believers, or do you pray for others besides?*

That it may please our Saviour\* to have mercy upon all men. (t)

That God would have mercy on all Jews, Turks, Infidels, and Heretics, and take from them all ignorance, hardness of heart, and contempt of his word, and to fetch them home to his flock, that they may be saved among the remnant of the true Israelites, and be made one fold under one Shepherd. (u)

79. *How*

(q) Coll. All Saints.

(t) Litany.

(r) Prayer for Church militant.

(u) Coll. Good-Friday.

(s) *Te Deum*.

\* The Reader is to be reminded, that in the main body of the Litany, the latter part of the *Te Deum*, and one or two of the Collects, it is our Redeemer himself that is affectionately and devoutly addressed. Where this is so, the distinction is therefore observed. As to the Litany, it is at least highly probable, that it is, most of it, a supplication to our Lord Jesus Christ; for, after the prefatory invocation of the three divine Persons, he is immediately spoken to throughout the nine first petitions, nor is there any notice of a change of the object afterwards, till the conclusion of the proper Litany with the words, *Son of God, we beseech thee to hear us, &c.* The title *Lord God*, used in the first intercession-clause, is, in the *Gloria in excelsis*, given to our Saviour.

79. *How are we first received into Christ's holy Church?*  
By being baptized with water and the Holy Ghost. (w)

80. *What are we baptized into?*

The death of our Saviour Jesus Christ. (x)

We are made partakers of his death. (y)

81. *What does the congregation pray, in behalf of each person baptized?*

That our Lord Jesus Christ would vouchsafe to receive him. (z)

82. *What incident was there in his sufferings, more particularly applicable to Baptism?*

He did shed out of his most precious side both water and blood. (a)

83. *What are the benefits of this Sacrament, or the benediction of this heavenly washing?*

That thing which by nature we cannot have. (b)

We are delivered from wrath. We receive remission of sins.

We are regenerated with the Holy Spirit,

And are received for God's own children by adoption. (c)

84. *What is supposed concerning the baptized person from thenceforward?*

That the old Adam in him should be so buried, that the new man may be raised up in him.

That all carnal affections should die in him, and all things belonging to the Spirit should live and grow in him.

That as Christ died and rose again for him; so he who is baptized, should die from sin, and rise again unto righteousness.

That

(w) Office of Baptism.

(x) Coll. Easter-Eve.

(y) Office of Baptism.

(z) Baptism of riper years.

(a) Office of Baptism.

(b) *ibid.*

(c) Office of Baptism.

That he should have power and strength to have victory and to triumph against the devil, the world, and the flesh; and also be endued with heavenly virtues.

That hereafter he should not be ashamed to confess the faith of Christ crucified, and manfully to fight under his banner; and to continue Christ's faithful soldier and servant unto his life's end.

That being steadfast in faith, joyful through hope, and rooted in charity, he should so pass the waves of this troublesome world, that finally he may come to the land of everlasting life. (d)

85. *Are infants capable of this rite?*

Our Saviour Christ commanded the children to be brought unto him, and by his outward gesture and deed declared his good-will towards them. We may therefore earnestly believe, that he will likewise favourably receive infants at present, that he will embrace them with the arms of his mercy, that he will give unto them the blessing of eternal life, and make them partakers of his everlasting kingdom. (e)

86. *What care should afterwards be taken in their education?*

That they may learn all things, which a Christian ought to know and believe to his soul's health; and that they may be virtuously brought up, to lead a godly and christian life. (f)

87. *What are they to do at Confirmation?*

Being come to the years of discretion, they ratify and confirm, in their own persons, the promise and vow made in their name at their baptism. (g)

88. *After baptism, is our state to be progressive?*

We

(d) Office of Baptism.  
(e) *ibid.*

(f) *ibid.*  
(g) Office of Confirmation.

We increase in the holy Spirit more and more, until we come to the everlasting kingdom.

The manifold gifts of grace are increased in us, the spirit of wisdom and understanding, the spirit of counsel and ghostly strength, the spirit of knowledge and true godliness, &c. (h)

We are daily renewed by the holy Spirit. (i)

89. *But what if any one, on the contrary, hath fallen from the happy condition then obtained?*

Let him return to Jesus Christ, who is the merciful receiver of all true penitent sinners; assuring himself, that he is ready to receive him, and most willing to pardon him, if he come unto him with faithful repentance: if he will submit himself unto him, and from henceforth walk in his ways; if he will take his easy yoke and light burden upon him.

God would not the death of a sinner, but that he should rather turn from his sin, and be saved.

They, whose consciences by sin are accused, by his merciful pardon may be absolved. (k)

90. *Had the primitive Church any particular custom in this case?*

A godly discipline. (l)

91. *What should we have in remembrance, as an eminent instance, how our Redeemer hath vouchsafed to lay hold of, to manifest himself unto, and change a rebellious heart?*

St Paul's wonderful conversion. (m)

92. *To pass from baptism; what is the other Sacrament instituted by Jesus Christ?*

The

(h) Office of Confirmation.

(i) Coll. Christmas.

(k) Communion.

(l) *ibid.*

(m) Coll. St. Paul.

The most comfortable Sacrament of his Body and Blood; to be by us received in remembrance of his meritorious Cross and Passion. (n)

He hath instituted and ordained holy mysteries, as pledges of his love, and for a continual remembrance of his death, to our great and endless comfort. (o)

93. *Wherein doth such love most emphatically appear?*

In that he was given not only to die for us, but also to be our spiritual food and sustenance in that holy Sacrament. (p)

For we, receiving the creatures of bread and wine, according to our Saviour Jesus Christ's holy institution, in remembrance of his death and passion, are made partakers of his most blessed Body and Blood. (q)

94. *What is the effect hereof?*

We so eat the Flesh of Jesus Christ, and drink his Blood, that our sinful bodies are made clean by his body, and our souls washed through his most precious Blood, and that we evermore dwell in him and he in us. (r)

We are one with Christ, and Christ with us. (s)

We are assured, that we are very members incorporate in the mystical body of the Son of God, and heirs through hope of the everlasting kingdom.

The Body of our Lord Jesus Christ, which was given for us, and the Blood of our Lord Jesus Christ, which was shed

(n) First Exhortation in the Communion-Service.

(o) Last Exhortation in the Communion-Service.

(p) First Exhortation.

(q) Prayer of Consecration.

(r) Communion-Service.

(s) Last Exhortation.



shed for us, preserves our body and soul unto everlasting life. (t)\*

95. *With what sense of ourselves, do we approach to the Lord's Table?*

We do not presume to come to it trusting in our own righteousness, but in his manifold and great mercies. We are not worthy so much as to gather up the crumbs under his Table. (u)

96. *What is required of men, before they draw near to this solemn act?*

To be religiously and devoutly disposed.

To search and examine their own consciences, (and that not lightly, and after the manner of dissemblers with God; but so) that they may come holy and clean to such a heavenly feast, in the marriage-garment required by God in holy Scripture. (w)

97. *If any one require further comfort or counsel?*

By the ministry of God's holy word, he may receive the benefit of absolution,† together with ghostly counsel and advice. (x)

98. *What*

(t) Communion-Service.

(u) *ibid.*

(w) First Exhortation.

(x) *ibid.*

\* The Scripture doth declare:  
 No drop of blood in thee,  
 But that thou didst not spare  
 To shed each drop for me †  
 Now let those drops most sweet  
 Moisten my heart so dry,  
 That I (with sin replete)  
 May live, and sin may die.

(as it is expressed in a hymn at the end of some old editions of the Common-Prayer-Book.)

† Even when this private or special absolution is not necessary, yet still, in the service itself, before you partake of the Holy Communion, there is always a general one pronounced by the Minister, which every contrite heart takes to itself.

98. *What ought our intentions, at the Holy Sacrament, to be with regard to the future?*

To submit ourselves wholly to our Saviour's holy will and pleasure. (y)

To offer and present unto the Lord ourselves, our souls and bodies, to be a reasonable, holy, and lively sacrifice unto him: humbly beseeching him, that all we, who are partakers of this holy Communion, may be fulfilled with his grace and heavenly benediction. (z)

99. *What do you earnestly beseech God for, in your own behalf, and of all them that are admitted into the fellowship of Christ's religion?*

That we may eschew those things that are contrary to our profession; and follow all such things as are agreeable to the same. (a)

That both our hearts and bodies may be directed, sanctified and governed in the ways of his laws, and in the works of his commandments. (b)

That we may live a godly, righteous, and sober life, to the glory of his holy name. (c)

100. *What is recorded of the zeal of our Saviour's first followers?*

They left all that they had, and without delay were obedient to the calling of Jesus Christ. (d)

101. *Mention the things to be eschewed and forsaken, as contrary to our profession.*

All vices. (e)

The leaven of malice and wickedness. (f)

The vain pomp and glory of the world: And, all covet-

ous

(y) Last Exhortation.

(z) Thanksgiving after.

(a) Coll. 3 S. after Easter.

(b) Coll. after Communion.

(c) General Confession.

(d) Coll. St. James.

(e) Coll. Innocents.

(f) 1 S. after Easter.

ous desires of the same: And, the carnal desires of the flesh. (g)

102. *What is the great motive to eschew these things?*

The Son of God was manifested, that he might destroy the works of the devil, and make us the sons of God, and heirs of eternal life. Having this hope, we should purify ourselves, even as he is pure. (h)

103. *What is, then, the general rule of our Christian course?*

To follow our Saviour Christ, and to be made like unto him. (i)

To follow especially the example of his patience, and great humility. (k)

104. *How are Christians to be affected towards the blessed Godhead, with whom we have such gracious intercourse through the Redeemer?*

To have a due sense of all God's mercies. (l)

To put their trust in him. (m)

Perfectly to love God. (n) To love him above all things. (o)

105. *Is obedience to God, in Christ, painful?*

He grafts in our hearts the love of his name, increases in us true religion, nourishes us with all goodness, and of his great mercy keeps us in the same. (p)

In knowledge of him standeth our eternal life, and his service is perfect freedom. (q)

He maketh us to love that which he doth command. (r)

He stirreth up the wills of his faithful people, that they may plenteously bring forth the fruit of good works. (s)

106. *What*

(g) Office of Baptism.

(h) 6 S. after Epiphany.

(i) Office of Baptism.

(k) S. before Easter.

(l) General Thanksgiving.

(m) Visitation of the Sick.

(n) Communion-Service.

(o) 6 S. after Trinity.

(p) 7 S. after Trinity.

(q) 2d Coll. Morning-Service.

(r) 14 S. after Trinity.

(s) 25 S. after Trinity.

106. *What Abstinence and Sobriety ought Christians to observe, each with regard to his own self?*

Such, that their flesh being subdued to the Spirit, they may ever obey his godly motions in righteousness and true holiness. (t)

We should continually mortify all our evil and corrupt affections. (u)

Withstand all temptations. (w)

107. *Is there danger in evil thoughts?*

They hurt the soul. (x)

108. *What is the best refuge against them?*

To pray to him, who seeth that we have no power of ourselves to help ourselves, to keep us. (y)

To pray : Make clean our hearts within us. (z)

109. *What does the gospel furnish us with?*

Wholesome medicines, whereby all the diseases of our souls may be healed. (a)

110. *How are Christians to be disposed, and to act towards their Neighbour in general?*

With Truth and Justice. (b)

Brotherly-kindness and charity. (c)

Whatsoever we would that men should do unto us, even so should we do unto them. (d)

111. *If you happen to have injured any body?*

I am to make restitution and satisfaction, according to the uttermost of my power. (e)

112. *How are you to be disposed towards enemies and persecutors?*

O

To

- (t) 1 S. in Lent,  
 (u) Office of Baptism.  
 (w) 18 S. after Trinity.  
 (x) 2 S. in Lent.  
 (y) *ibid.*  
 (z) Morning-Prayer.

- (a) Coll. St. Luke.  
 (b) Prayer for Parliament.  
 (c) Office 5th November.  
 (d) Offertory.  
 (e) First Exhortation before the Holy Communion.

To forgive them. (f)

To love and bleſs them. (g)

113. *How did the firſt Chriſtian Martyr behave in this reſpect?*

He prayed to the bleſſed Jeſus for his murderers. (k)

114. *What do you aſk of the ſame Lord Jeſus, in behalf of all that are in bodily danger, neceſſity, or tribulation?*

That they may be ſuccoured, helped, and comforted. (i)

115. *Ought you not yourſelf likewise to help to do what you thus wiſh may be done?*

Whoſo hath this world's goods, and ſeeth his brother have need, and ſhuteth up his compaſſion from him, how dwelleth the love of God in him?

Thoſe who are rich in this world, ought to be ready to give, and glad to diſtribute.

I ſhould be merciful after my power, even if I have but little. (k)

116. *What do you aſk in behalf of ſuch, who are ſpiritually objects of pity?*

That it may pleaſe our good Saviour to comfort and help the weak-hearted, and to raiſe up them that fall, and finally to beat down Satan under our feet. (l)

117. *For what purpoſes does God prolong our days?*

That we may live unto him, and be inſtruments of his glory, by ſerving him faithfully, and doing good in our generation. (m)

That we may do all ſuch good works, as he hath prepared for us to walk in through Jeſus Chriſt our Lord. (n)

118. *What requeſt therefore do his children conſtantly put*

(f) Firſt Exhortation before the Holy Communion.

(g) Coll. St. Stephen.

(h) *ibid.*

(i) Litany.

(k) Offertory.

(l) Litany.

(m) Viſitation of the Sick.

(n) Communion-Service.

*put up, as oft as he hath safely brought them to the beginning of a Day?*

That he would defend them in the same with his mighty power, and grant that that day they may fall into no sin, neither run into any kind of danger; but that all their doings may be ordered by his governance, to do always that is righteous in his fight. (o)

119. *Is there also a Morning-petition, of like meaning, to the Lord Jesus?*

Day by day we magnify thee;

And we worship thy name ever world without end.

Vouchsafe, O Lord, to keep us this day without sin.

O Lord, have mercy upon us, have mercy upon us.

O Lord, let thy mercy lighten upon us, as our trust is in thee.

O Lord, in thee have I trusted; let me never be confounded. (p)

120. *And what do they request every Night, agreeably to Christ's promise? John xiv. 27.*

That peace, which the world cannot give. (q)

121. *Is pardon of defects, at all times, a necessary ingredient in this peace?*

Faithful people beseech the Lord to grant them pardon and peace, that they may be cleansed from all their sins, and serve him with a quiet mind. (r)

They intreat our blessed Saviour, to forgive them all their sins, negligences, and ignorances; and to endue them with the grace of his holy Spirit, to amend their lives according to his holy word. (s)

The conceit of any thing that is good in us, must not

O 2

withdraw

(o) 3d Coll. Morning-Prayer.

(p) *Te Deum.*

(q) ad Coll. Evening-Prayer.

(r) 21 S. after Trinity.

(s) Litany.

withdraw our eyes from looking upon ourselves as sinful  
dust and ashes. (t)

122. *Are Christians, by the divine wisdom, placed at  
present in different Estates and Callings?*

Yes. (u)

123. *Therefore, to the end the whole body of the Church  
may be sanctified? what supplications and prayers do you  
offer before God for all estates of men therein?*

That every member of the same, in his vocation and  
ministry, may truly and godly serve him. (w)

124. *Whose authority hath the King?*

God's. (x)

125. *What is your intercession in relation to him?*

That God may so rule his heart, that he may above all  
things seek his honour and glory: and that we and all his  
subjects may faithfully serve, honour, and humbly obey  
him, in God, and for God, according to his blessed word  
and ordinance. (y)

126. *Under what amiable notion, do you implore our  
Lord's grace for the Magistrates?*

That they are to execute justice, and to maintain  
truth. (z)

127. *What is to be thought of holy Matrimony?*

It is an honourable estate, instituted of God in the time  
of man's innocency. (a)

128. *How is it to be enterprized and taken in hand?*

Not unadvisedly, lightly, or wantonly, to satisfy men's  
carnal lusts and appetites, like brute beasts that have no un-  
derstanding;

(t) Office 30th January.

(u) Coll. Good-Friday.

(w) *ibid.*

(x) Coll. for the King in the Com-  
munion-Service.

(y) *ibid.*

(z) Litany

(a) Office of Matrimony.

derstanding: but reverently, discreetly, advisedly, soberly, and in the fear of God. (b)

129. *Why, in the first place, was it ordained?*

For the procreation of children, to be brought up in the fear and nurture of the Lord, and to the praise of his holy Name. (c)

130. *What had the divine mercy in view at the same time?*

A remedy against sin; and the mutual society, help, and comfort, that the one ought to have of the other, both in prosperity and adversity. (d)

131. *But what is the greatest honour of matrimony?*

This state is consecrated to such an excellent mystery, that in it is signified and represented the spiritual marriage and unity betwixt Christ and his church. (e)

132. *What are therefore the respective duties of husbands and wives?*

The man must love his wife according to God's word, (as Christ did love his spouse the church who gave himself for it, loving and cherishing it as his own flesh;) and the woman must be loving and amiable, faithful and obedient to her husband, and in all quietness, sobriety and peace, be a follower of holy and godly matrons. (f)

133. *What is to be wished, for both together?*

That God would pour upon them the riches of his grace, sanctify and bless them, that they may please him both in body and soul. (g)\*

O 3

134. *What*

(b) Office of Matrimony.

(c) *ibid.*

(d) *ibid.*

(e) *ibid.*

(f) *ibid.*

(g) *ibid.*

\* As to the Single.—*Wherewithal shall a young Man (or Woman) cleanse his (or her) way?*

Even by ruling him (or her) self after God's Word. *Psa. cix. 9.* (In God's word, see particularly, *Luke ii. 52. 1 Pet. v. 5. 2 Tim. ii. 22. 1 Cor. vii. 34.*)



134. *What duty is incumbent on Heads of Families ?*

To order their own lives, and the lives of their families, according to the doctrine of Christ. (h)†

135. *Amidst all our use of honest industry and labour; what are we always chiefly to look up to, and thank, for our outward Sustenance ?*

God's heavenly benediction. (i)

His gift it is, that the earth is fruitful, &c. (k)

He holdeth our souls in life. (l)

136. *Since God is the Lord of life and death, and of all things to them pertaining, as youth, strength, health, age, weakness and sickness; what are we to suppose, when sickness is sent unto us ?*

Either that it is to try our patience, for an example to others, and that our faith may be found in the day of the Lord laudable, glorious and honourable, to the increase of glory and endless felicity; or else, that it is sent unto us, to correct and amend in us whatsoever doth offend the eyes of our heavenly father. (m)

137. *What are we always to do ?*

Truly to repent us of our sins, and to bear our sickness patiently, trusting in God's mercy for Jesus Christ's sake.

To pray, that the more the outward man decayeth, we may be strengthened so much the more continually with grace and the holy Spirit in the inner man. (n)

183. *How ought we to look upon Afflictions in general ?*

There

(h) Form of ord. Deacons.

(l) Prayers at Sea.

(i) Prayer in Time of Death.

(m) Visitation of the Sick.

(k) *ibid.*

(n) *ibid.*

† Devout singing is recommended in private houses, for their godly solace and comfort; laying apart all ungodly songs and ballads, which tend only to the nourishing of vice, and corrupting of youth. *Title of the Singing Psalms.* Family-Prayer is, still much more, presupposed.

There should be no greater pleasure to Christian persons than to be made like unto Christ, by suffering patiently adversities, and troubles. For he himself went not up to joy, but first he suffered pain. (o)

139. *Is the Merit and Support of our dear Redeemer necessary in all Cases, that attend our existence?*

In all time of our tribulation : in all time of our wealth ; in the hour of death ; and in the day of judgment. (p)

1 *What must be done for the Soul, when it is to depart the body?*

It must be washed in the blood of that immaculate Lamb, that was slain to take away the sins of the world; that whatsoever defilement it may have contracted in the midst of this miserable and naughty world, through the lusts of the flesh, or the wiles of Satan, being purged and done away, it may be presented pure and without spot before God. (q)

141. *What humble and penitential sighs does a man therefore often send up to Jesus Christ?*

In the midst of life I am in death : of whom may I seek for succour but of thee, O Lord, who for my sins art justly displeas'd?

Yet, O Lord God most holy, O Lord most mighty, O holy and most merciful Saviour, deliver me not into the bitter pains of eternal death.

Thou knowest, Lord, the secrets of my heart ; shut not thy merciful ears to my prayers ; but spare me, Lord most holy, O God most mighty, O holy and merciful Saviour, t most worthy Judge eternal ! suffer me not at my last hour for any pains of death to fall from thee. (r)

O 4

142. *And*

(o) Visitation of the Sick.  
(p) Litany.

(q) Visitation of the Sick.  
(r) Office of Burial.

142. *And what comfort do we learn, in this respect, from the instance of his first Martyr St. Stephen ?*

That he, the blessed Jesus, standeth at the right hand of God to succour us. (s)

143. *Can a man have his pardon sure, before he goeth hence ?*

Sealed in heaven. (t)

144. *In whose hands are we ?*

In the hands of a faithful Creator, and most merciful Saviour. (u)

145. *And how do we finally obtain everlasting life ?*

By mercy. (w)

146. *Whither do the souls of them that sleep in the Lord Jesus, go ?*

Into heavenly habitations. (x)

The souls of the faithful, after they are delivered from the burden of the flesh, are in joy and felicity. (y)

147. *And with what persuasion do we enter the bodies of such ?*

In sure and certain hope of the resurrection to eternal life, through our Lord Jesus Christ, who shall change our vile body, that it may be like unto his glorious body. (z)

148. *What privilege is before-hand ensured to true believers in Christ ?*

Whosoever believeth in him shall live, though he die; and whosoever liveth and believeth in him, shall not die eternally. (a)

149. *To conclude; that you may know these things the better, what are you specially to do ?*

To

(s) Coll. St. Stephen.

(t) Visitation of the Sick.

(u) *ibid.*

(w) Coll. after the Communion.

(x) Visitation of the Sick.

(y) Office of Burial.

(z) *ibid.*

(a) *ibid.*

To hear Sermons. (b)\*

150. *And what ought you humbly to thank God for, as long as you live ?*

That he hath vouchsafed to call me to the knowledge of his grace, and faith in him. May he increase this knowledge, and confirm this faith in me evermore ! (c)

(b) Office of Baptism.

(c) *ibid.*

\* The means of grace dispensed by your Pastor, and duly to be improved, are alone mentioned : Not as excluding otherwise, the benefit which also accrues from reading of the Bible ; as well as even in the intercourse of all true Christians one with the other.

SOME

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SOME  
E X T R A C T S  
OUT OF THE  
H O M I L I E S.

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EVERY Member of the Church of England has, moreover, the Thirty-nine Articles, and the Homilies, for his guide. Because these may not be in every body's hands; what is their general Sense, in relation to the ground of our hope and Salvation, as also a Christian Life, you may see the following passages.\*

In the holy Scriptures find we Christ; in Christ find we God. *Hom. for Rôgation-week, Part 3.*

As by him he wrought all the world, and that is contained therein: so by him only and wholly, would he have all things restored again. *ibid.*

In ourselves, as of ourselves, we find nothing whereby we may be delivered from this miserable captivity, into the which we are cast, through the envy of the devil, by breaking God's commandment in our first parent *Adam*.

We

\* Next to the Articles and Homilies, are the Writings of worthy Divines of the Church of *England*, Bp. *Hall*, Bp. *Beveridge*, &c.

We are all become unclean : but we all are not able to cleanse ourselves. *Hom. of the Misery of Man, P. 2.*

We have neither faith, charity, hope, patience, chastity, nor any thing else that good is, but of God : and therefore these virtues be called the fruits of the Holy Ghost, and not the fruits of man. *ibid.*

Every man, of necessity, is constrained to seek for another righteousness of justification, to be received at God's own hands ; that is to say, the forgiveness of his sins and trespasses. *Hom. of the Salvation of Mankind. P. 1.*

*Paul* declareth nothing upon the behalf of Man concerning his justification, but only a true and lively faith ; which nevertheless is the gift of God, and not man's only work without God. *ibid.*

(And yet that faith doth not shut out repentance, hope, love, dread and the fear of God, to be joined with faith in every man that is justified : but it shutteth them out from the office of justifying ; so that although they be all present together in him that is justified, yet they justify not all together. Neither doth faith shut out the justice of our good works necessarily to be done afterwards of duty towards God ; for we are most bounden to serve God in doing good deeds, commanded by him in his holy Scripture, all the days of our life : but it excludeth them so, that we may not do them to this intent, to be made just by doing of them. For all the good works that we can do, be imperfect, and therefore not able to deserve our justification.) *ibid.*

Therefore

Therefore we must trust only in God's mercy, and that Sacrifice which our High Priest and Saviour Christ Jesus the Son of God once offered for us upon the Cross to obtain thereby God's grace and remission, as well of our original sin in baptism, as of all actual sin committed by us after our baptism, if we truly repent and turn unfeignedly to him again. *ibid.* P. 2.

If we chance at any time, through frailty of the flesh, to fall into sin; and if we feel the heavy burden thereof to press our souls, tormenting us with the fear of death, hell, and damnation; let us then use that mean, which God hath appointed in his word, to wit, the mean of faith, which is the only instrument of salvation now left unto us. Let us steadfastly behold Christ crucified with the eye of our heart. *2d. Hom. of the Passion.*

For, as St. John Baptist—did put the people from him, and appointed them unto Christ, saying thus unto them, Behold yonder is the Lamb of God, which taketh away the sins of the world: even so, as great and godly a virtue as the lively faith is, yet it putteth us from itself, and remitteth or appointeth us unto Christ, for to have by him remission of our sins or justification. So that our faith in Christ (as it were) faith unto us: "It is not I that take away your sins, but it is Christ only, and to him only I send you for that purpose." *Hom. of Salvation.* P. 2.

The necessity of our salvation did require such a Mediator and Saviour, as, under one person, should be a partaker of both natures. It was requisite, he should be a man; it was also requisite he should be God. *Hom. of the Nativity.*

In

In that he did hunger and thirst, eat and drink, sleep and wake ; in that he preached his gospel to the people ; in that he wept and sorrowed for Jerusalem ; in that he paid tribute for himself and Peter ; in that he died and suffered death : what other thing did he else declare, but only this, that he was perfect man as we are ?—As touching his Manhood he saith, The Father is greater than I am. *ibid.*

In that he forgave sins, in that he wrought miracles, in that he did cast out devils, in that he healed men with his only word, in that he knew the thoughts of men's hearts, in that he had the seas at his commandment, in that he walked on the water, in that he rose from death to life, in that he ascended into heaven, and so forth : what other thing did he shew therein, but only that he was perfect God, co-equal with the Father as touching his Deity ? Therefore he saith, The Father and I are one ; which is to be understood of his Godhead. *ibid.*

Let us behold the end of his coming, so shall we perceive what great commodity and profit his Nativity hath brought unto us miserable and sinful creatures. *ibid.*

All men universally, in Adam, were nothing else but a wicked and crooked generation, rotten and corrupt trees, stony ground full of brambles and briars, lost sheep, prodigal sons, naughty unprofitable servants, unrighteous stewards, workers of iniquity, the brood of adders, sitting in darkness and in the shadow of death : to be short, nothing else but the children of perdition and inheritors of hell-fire. But after Christ was once come down from heaven, and had taken our frail nature upon him, he made all them, that would receive him truly, and believe his word,  
good



good trees, and good ground, fruitful and pleasant branches, children of light, citizens of heaven, sheep of his fold, members of his body, heirs of his kingdom, his true friends and brethren, sweet and lively bread, the elect and chosen people of God. *ibid.*

He became poor, to make us rich; vile, to make us precious; subject to death, to make us live for ever. *ibid.*

He also became man, that we thereby might receive the greater comfort; as well in our prayers, as also in our adversity; considering with ourselves, that we have a Mediator that is true man as we are, who also is touched with our infirmities, and was tempted even in like sort as we are. *ibid.*

Therefore let us not forget the exceeding great love of our Lord and Saviour, let us not shew ourselves unmindful or unthankful toward him: but let us love him, fear him, obey him, and serve him.—Christ is the light, let us receive the light; Christ is the truth, let us believe the truth; Christ is the way, let us follow the way.—As for sin, the flesh, the world, and the devil, whose servants and bond-slaves we were before Christ's coming, let us utterly cast them off and defy them. *ibid.*

It should not become us—to suffer the time to pass without any meditation and remembrance of that excellent work of our redemption, wrought through the great mercy and charity of our Saviour Jesus Christ for us wretched sinners. For if a mortal man's deed, done to the behoof of the common wealth, be had in remembrance of us, with thanks for the benefit and profit which we receive thereby:  
how

how much more readily should we have in memory this excellent act and benefit of Christ's death? *Hom. for Good-Friday.*

So much the more doth Christ's kindness appear unto us, in that it pleased him to deliver (divest) himself of all his goodly honour, which he was equally in with his Father in heaven, and to come down into this vale of misery, to be made mortal man, and to be in the state of a most low servant, serving us for our wealth and profit; us, I say, which were his sworn enemies, which had renounced his holy law and commandments, and followed the lusts and sinful pleasures of our corrupt nature. And yet did Christ put himself between God's deserved wrath and our sin, and rent that obligation wherein we were in danger to God, and paid our debt. *ibid.*

He thought it not enough to spare himself, and to send his angel to do this deed, but he would do it himself, that he might do it the better, and make it the more perfect redemption. He was nothing moved with the intolerable pains that he suffered in the whole course of his long Passion, to repent him thus to do good to his enemies; but he opened his heart for us, and bestowed himself wholly for the ransoming of us. *ibid.*

No pain did he refuse to suffer in his own body, that he might deliver us from pain everlasting. His pleasure it was, thus to do for us; we deserved it not. *ibid.*

Here we have much more cause to bewail ourselves, that we were the cause of his death, than to cry out of the malice and cruelty of the Jews, which pursued him to his death.

death. We did the deeds, wherefore he was thus stricken and wounded ; they were only the ministers of our wickedness. *ibid.*

Canst thou think of this, O sinful man, and not tremble within thyself ? canst thou hear it quietly, without remorse of conscience and sorrow of heart ? Did Christ suffer his passion for thee, and wilt thou shew no compassion towards him ? While Christ was yet hanging on the cross, and giving up the ghost, the Scripture witnesseth that the vail of the temple did rend in twain, and the earth did quake, that the stones clave asunder, that the graves did open, and the dead bodies rise ; and shall the heart of man be nothing moved, to remember how grievously and cruelly he was handled of the Jews for our sins ? Shall man shew himself to be more hard-hearted than stones, to have less compassion than dead bodies ? Call to mind, O sinful creature, and set before thine eyes Christ crucified. Think, thou seest his body stretched out in length upon the cross, his head crowned with sharp thorns, and his hands and his feet pierced with nails, his heart opened with a long spear, his flesh rent and torn with whips, his brows sweating water and blood. Think, thou hearest him now crying in an intolerable agony to his Father, and saying, My God, my God, why hast thou forsaken me ? Couldst thou behold this woful sight, or hear this mournful voice, without tears, considering that he suffered all this, not for any desert of his own, but only for the grievousness of thy sins ? O, that mankind should put the everlasting Son of God to so much pains ! O, that we should be the occasion of his death, and the only cause of his condemnation ! May we not justly cry : Wo worth the time that ever we sinned ! O my brethren, let this image of Christ crucified be always printed in our hearts ! *2d Hom. of the Passion.* Let

Let us therefore now open our hearts again to him, and study in our lives to be thankful to such a Lord, and evermore to be mindful of such a benefit. Yea, let us take up our cross with Christ, and follow him. *Hom. for Good-Friday.*

We should likewise call to mind the great examples of charity, which Christ shewed in his Passion, if we will fruitfully remember his passion: Such charity and love should we bear one to another, if we will be the true servants of Christ. *ibid.*

Especially, who can now consider the grievous debt of sin, which could not otherwise be paid but by the death of an Innocent, and will not hate sin in his heart?....No man can say that he loveth Christ, and have his great enemy, sin I mean, the author of his death, familiar and in friendship with him. *ibid.*

No tongue is able to express the worthiness of this so precious a death. For in this standeth the continual pardon of our daily offences; in this resteth our justification, in this we be allowed, in this is purchased the everlasting health of all our souls.....No doubt, all our thoughts and deeds were of no value, if they were not allowed in the merits of Christ's death. *ibid.*

To this our Saviour and Mediator, hath God the Father given the power of heaven and earth, and the whole jurisdiction and authority, to distribute his goods and gifts. *Hom. for Rogation-Week. P. 3.*

If therefore, it be so, that we need one to intreat for us; why may we not content ourselves with that one Mediator, which is at the right hand of God the Father, and there liveth for ever to make intercession for us? As the blood of Christ did redeem us on the cross, and cleanse us from our sins: even so it is now able to save all them that come unto God by it. *Hom. concerning Prayer. P. 2.*

But let us meekly call upon that bountiful Spirit, the Holy Ghost, which proceedeth from our Father of mercy, and from our Mediator Christ, that he would assist us, and inspire us with his presence, that in him we may be able to hear the goodness of God declared unto us to our salvation. For without his lively and secret inspiration, can we not so much as speak the name of our Mediator. *Hom. for Rogation-Week. P. 3.*

A quick or lively faith is not only the common belief of the articles of our faith, but it is also a true trust and confidence of the mercy of God through our Lord Jesus Christ, and a steadfast hope of all good things to be received at God's hand; and that although we, through infirmity or temptation of our ghostly enemy, do fall from him by sin, yet, if we return again to him by true repentance, that he will forgive and forget our offences for his Son's sake our Saviour Jesus Christ, and will make us inheritors with him of his everlasting kingdom; and that in the mean time, until that kingdom come, he will be our protector and defender in all perils and dangers, whatsoever do chance; and that though sometimes he doth send us sharp adversity, yet that evermore he will be a loving Father unto us, correcting us for our sin, but not withdrawing his mercy finally from us, if we trust in him and commit ourselves wholly unto

unto him, hang only upon him and call upon him, ready to obey and serve him. *Hom. of Faith. P. 1.*

After that we are baptized or justified, our office is not to pass the time of this present life unfruitfully and idly; much less is it our office, after that we be once made Christ's members, to live contrary to the same, making ourselves members of the devil, walking after his enticements, and after the suggestions of the world and the flesh, whereby we know that we do serve the world and the devil, and not God. *Hom. of Salvation. P. 3.*

The Apostle declareth, that our bodies are the members of Christ....What greater dishonour or injury can we do to Christ, than to take away from him the members of his body, and to join them to whores, devils and wicked spirits? Let us therefore consider, first, the glory of Christ; then our estate, our dignity and freedom, wherein God hath set us by giving us his Holy Spirit; and let us valiantly defend the same against Satan and all his crafty assaults, that Christ may be honoured, and that we lose not our liberty or freedom, but still remain in one spirit with him. *Hom. against Adultery. P. 2.*

What an unkindness should it be, where our Saviour Christ of his mercy is come to us to dwell with us as our guest, to drive him from us, and to banish him violently out of our souls, and instead of him, in whom is all grace and virtue, to receive the ungracious spirit of the devil, the founder of all naughtiness and mischief? *Hom. of the Resurrection.*

On the contrary, if we be not desperate persons, and our hearts harder than stones, the great and merciful benefits of God move us to render ourselves unto him wholly, with all our wills, hearts, might, and power, to serve him in all good deeds, obeying his commandments during our lives, to seek in all things his glory and honour, not our sensual pleasures and vain glory, evermore dreading willingly to offend such a merciful God and loving Redeemer in word, thought, or deed. And the said benefits of God, deeply considered, move us for his sake, also to be ever ready to give ourselves to our neighbours, and, as much as lieth in us, to study with all our endeavour to do good to every man. *Hom. of Salvation. P. 3.*

Wherefore, as you have any zeal to the right and pure honouring of God, as you have any regard for your own souls and to the life that is to come, which is both without pain and without end, apply yourselves chiefly, above all things, to read and hear God's word; mark diligently therein what his will in you shall do, and with all your endeavour apply yourselves to follow the same. First, you must have an assured faith in God, and give yourselves wholly unto him; love him in prosperity and adversity, and dread to offend him evermore. Then for his sake, love all men, friends and foes, because they be his creation and image, and redeemed by Christ as ye are. Cast in your minds how you may do good unto all men, unto your powers, and hurt no man. Obey all your Superiors and Governors; serve your masters diligently, as well in their absence as in their presence, not for dread of punishment only, but for conscience sake, knowing that you are bound so to do by God's commandments. Disobey not your fathers and mothers, but honour them, help them,  
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and please them to your power. Oppress not, kill not, beat not; neither slander, nor hate any man: but love all men, speak well of all men, help and succour every man as you may, yea even your enemies that hate you, that speak evil of you and that do hurt you. Take no man's goods; nor covet your neighbour's goods wrongfully: but content yourselves with that which ye get truly; and also bestow your own goods charitably as need and case requireth. Flee all idolatry, witchcraft and perjury. Commit no manner of adultery, fornication, or other unchasteness in will or in deed, &c. *Hom. of good Works. P. 3.*

Know withal, that the fruits offaith, charitable and godly motions, they proceed only of the Holy Ghost, who is the only worker of our sanctification, and maketh us new men in Christ Jesus. *Hom. on Whitsunday. P. 1,*

The true, lively and Christian Faith therefore is no dead vain or unfruitful thing; but a thing of perfect virtue, of wonderful operation or working, and strength, bringing forth all good motions and good works. *Hom. of Faith. P. 2.*

In all good men that heretofore have been, faith brought forth their good works, and obtained the promises of God. *ibid.*

Their trust was so much in God, that they set but little by any worldly thing. *ibid.*

For several causes be all mortal men which be given to the love of this world, both in fear, and state of death, through sin, as the holy Apostle saith, so long as they live



here in this world. (*Heb. ii. 14, 15.*) But, everlasting thanks be to Almighty God, there is never a one of all these causes, no nor yet them altogether, that can make a true Christian man afraid to die, who is the very member of Christ, the temple of the Holy Ghost, the Son of God, and the very inheritor of the everlasting kingdom of heaven; but plainly contrary, he conceiveth great and many causes, undoubtedly grounded upon the infallible and everlasting truth of the word of God, which move him not only to put away the fear of bodily death, but also, for the manifold benefits which ensue unto every faithful person by reason of the same, to wish, desire, and long heartily for it. *Hom. against the fear of Death. P. 1.*

To be at home with God and our Saviour Christ. *ibid.*  
P. 2.

If thou doubtst of so great wealth and felicity that is wrought for thee, O man, call to thy mind, that therefore hast thou received into thine own possession the everlasting Verity our Saviour Jesus Christ, to confirm to thy conscience the truth of all this matter. Thou hast received him, if in true faith and repentance of heart thou hast received him: if, in purpose of amendment, thou hast received him for an everlasting gage and pledge of thy salvation. Thou hast received his body, which was once broken, and his blood which was shed for the remission of thy sin. Thou hast received his body, to have within thee the Father, the Son, and the Holy Ghost, for to dwell with thee, to endow thee with grace, to strengthen thee against thine enemies, and to comfort thee with their presence. Thou hast received his body, to endow thee with everlasting righteousness, to assure thee of everlasting bliss, and life of thy soul. *Hom. of the Resurrection. A*

*A Thanksgiving after the receiving of the Lord's Supper.*

The Lord be thanked for his gifts  
And mercies evermore. *&c.*

*The humble Suit of a Sinner.*

O Lord, on whom do I depend. *&c.*

*The Lamentation.*

O Lord, in thee is all my trust, *&c.*

[See these, and other pious Hymns, at the End of your Common Prayer-Book.]

The peace of God which passeth all understanding, keep our hearts and minds in the knowledge and love of God and of his Son Jesus Christ our Lord; and the blessing of God Almighty, the Father, the Son, and the Holy Ghost, be amongst us, and remain with us always.

**LETTERS,**



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**L E T T E R S,**

**E X T R A C T S, &c.**

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## L E T T E R S, &c.

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A Letter of the Rev. Mr. GAMBOLD to the Rev. Mr. W.

Dear Sir,

I AM really at a loss what to write, which is strange, as I am writing to one I so particularly love; but the office of directing, which you are so kind as to invest me with, makes me blush; and indeed I think whoever will undertake to do it in such matters, can but play the empiric: not but that as you observe, one man may be made the instrument of comfort to another; but then 'tis only by throwing out some thoughts agreeable to truth in the heap, perfectly ignorant which of them will and ought to hit: and not as the systematic adept imagines or intends by virtue of some precise arrangement he gives them.

What induced me to say something like an exhorter, (which I am satisfied you do not take amiss, but only I myself am embarrassed how to go on in it) was a similarity which I apprehended betwixt the turn of your mind through nature and education, and my own; which made me imagine, that if I described my own reasonings, my own obstacles,

stacles, and way of surmounting them, I should find you too thereabouts, and we should move the cheerfuller in company. The likeness which I suppose, consists in the following particulars, all of them to our disadvantage compared with other people.

1st. A set of ideas, cast in an artificial mould of learning. Not to represent the incumbrance in any worse light, I will only say so much, that all the aphorisms of learning, and even of theological, have their excellence chiefly on the negative side. They excellently guard against abuses, and set the needful bounds to a mind which is perverse and extravagant; they yield indeed an incentive sometimes powerful, because paying its court to the human understanding and passions, but for that very reason also clumsy, to that which is the vital point. But when they pretend to describe and circumscribe that, I mean the process of salvation, then the words of any one who has but a good heart and common sense, are generally more complete than those of a finished Divine, and tally better with the unsearchable divine œconomy. For our logic does only pare and square the stones to set well in our own building; and in a higher view, sometimes pares them too much, or on the wrong side.

2dly. A disposition more prudent than active, proceeding more by deliberation, than by the impulse of a sudden warmth. In human life this is the more safe, though less thriving complexion; but in spirituals it has this inconveniency, that it checks the motions of grace, by beginning a scrutiny on the first overtures thereof (being accustomed to do so in all other matters) with an understanding certainly too earthly and narrow to pass a proper judgment

judgment here : while people who have been more used to yield themselves up to an impetus hurrying them without curious examination, and have, perhaps, where that impetus was a false one, often smarted for it, are, however, on the other hand, by virtue of the same disposition, brought much sooner and easier to the point which grace aims at. This vessel is brought up to the harbour in one tide, whereas ours must wait several. The necessary degree of scrutiny is only to see or rather feel whether the impulse is specifically right, and something divine, and then we are to follow it, without further dissecting it a priori ; for under that operation it will only evaporate and die. What hurt in all the world can there be in following it simply ? It only leads us to trust in a Redeemer, to rejoice in his love, take hold of his strength, &c. things which in their nature cannot be wrong for any individual, and so there is no need of that demur and jealous criticism which may very justly be placed as door keeper to the fallies of fanaticism, which is quite another thing, as it affects our neighbour, and tends to subvert the order of society.

gdly. A nice sense of equity and fitness. This is a good prompter to what is right in human affairs ; though even then it is apt to exert itself chiefly on out of the way points ; such as escape the notice of a vulgar taste ; and what the vulgar moral sense or taste is struck and feels itself constrained to (which are, however, the more substantial duties) about these the more refined taste is silent, they being no subjects to refine upon, and so gives but a very cold exhortation thereto. But in the affair between us and our Saviour, a great delicacy in the sentiments of equity and fitness may do us much mischief, when we consult it as master of the ceremonies in our first admission to and interview



terview with him. For we must then venture on something which might seem monstrous and excessive, shocking, and unjust, somewhat like a sick beggar's reeling against his prince, if he happens to stand next him in the street, and spuing all over his shoes, because he cannot help it; somewhat like a starving person's snatching at a loaf of bread and eating it, though he knows it is not his, and that he never bought it. Our Saviour himself has much to do to encourage even a plain man to accept of the pardon and indulgence, the interest in him, and all the rich favours he then confers on him; for even *he* is ready to think they don't belong to him, and that his benefactor stretches the covenant of grace too far; nay if it did not appear so to the person himself, but he could for a moment imagine himself qualified, though it were but the qualification of a due repentance, &c. this would be an absolute disqualification. But a man who is full of the notions of equity and fitness, is however most of all on a wrong scent; for he of course contradicts his Saviour's love, until he thinks it can justly be extended towards him, and alas! as soon as he is able to think it justly can, it must and will be no more extended.... We must, therefore, consent to have a chasm made for once in our supposed chain of equity and fitness, and as downright sinners receive a treatment the very reverse of what rationally is due to us. Afterwards our utmost delicacy concerning equity may again revive, and shew itself, in the fidelity of our attention and obedience to our deliverer, after we have once tasted his pardoning love.

These obstacles of nature's education I have often sighed under with respect to myself, and imagining I knew where the shoe pinched in your case also, I advised the most artless, direct and confident laying hold of the scripture declaration,  
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without the ceremony and circutions of a man of learning and a man of prudence, or a man of decorum, but simply as a *plain man* (for that one is after all) who wants for his own soul to experience the manifestation of redeeming grace. The words of our Saviour and his Apostles which I said we are to take quite simply (and there will be room for both you and me to do so more and more) are such as these. "Come unto me all ye that labour and are heavy laden and I will give you rest. Him that cometh unto me I will in no wise cast out. He that believeth shall not come into condemnation, but is passed from death unto life. If thou canst believe, all things are possible to him that believeth. My grace is sufficient for thee, for my strength is made perfect in thy weakness. This is a faithful saying that Jesus Christ came into the world to save sinners, of whom I am the chief," &c. &c.

I believe you will scarce any more put me on explaining what is to be done in this grand affair. Our Saviour himself is nearer to us, kinder and more intelligible than any other man can be. You see that to avoid undertaking this, I have run into a sort of satire on sciences and complexions, and used any evasion I could invent. Yet one thing I might perhaps do, if it would be of any use I could relate a little historically how it has gone with me, my own turnings and windings, though this be what I do not much choose, and indeed it would be nothing different, only fuller and less edifying than what you read specimens enough of in the Brethren's hymn-book, &c. But now I think of it, what need I refer you to any thing after the Bible but old Tindal?

I am, &c.

J. G.

Extract of a Letter from the Rev. J. GAMBOLD to  
W. F.—. Esqr. 1754.

Dear Sir,

**I** PERCEIVE in you a general condescension, which is also sincere. I mean the transition into such a new taste and way of thinking, as will do you no credit in the eye of human wisdom, and where you certainly have not conferred with flesh and blood. I cannot but wish you success in this track; for I know it admits of what is justly called success, and so glorious a one, as will sufficiently confute the imputation of foolishness, the beginnings laboured under in this world.

There is a mighty dispute now between us and the world about us; which shall pass for the wisest, possessed of the best sense and judgment, &c. I really believe, according to their standard, they will always be superior to us: Our advantage lies only in this, (which every one besides is welcome to share with us as soon as he pleases,) that we know that foundation, more durable than the pillars of the earth, the propitiation and death of Jesus, and its both comforting and sanctifying power. We have no other system or scheme, but to be honest to this principle, honest to possess it, and honest to live accordingly, and reduce it to practice. May we but prove steadfast and faithful to this, and we will not capitulate what weather we shall pass thro': cloudy skies are to be expected, and are but right in the course of the husbandman's year, and even the dying of the grain in the earth, covered and forgotten, is no prejudice to its yielding a crop in due time. All we have to mind  
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in one generation, is to do as the Psalmist says, carry precious seed, that will be found such, when every coat is stripped off of it, and the inmost contents displayed....But whither do I run out? My business was only, &c. &c.

From your sincerely affectionate,

J. G.

The Rev. J. G. to E. V. Esq.

Good Sir,

**W**HAT have you thought of me all this long time? A long time to defer giving myself the honour, and (if I have any principle of gratitude in me) the ease of writing to you! I am driven desperately to wish, that you might not have thought of me at all; since I must needs appear, if any kind of reflection is spent upon me, deserving of the most severe. What if I have been, since you saw me, mostly pensive and dejected, surrounded with solitude, sickness and silence, not gathering strength like the heroes from rich circumstances, but like vulgar minds contracting an abjectness, that blunts every finer sentiment, and damps every nobler ardor of the soul? Yet was there no genial hour, no gay interval, in which the kindly moral heat did again thrill thro' my soul, and enable me both duly to feel  
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my obligations to you and (what I think a pity to do, except in such intervals) exchange a few ideas with you. 'Tis a pity, I say, in the least to fully or interrupt that easy and lovely cheerfulness of youth, (which may you long preserve) with any afflatus from darker and sourer minds. For this reason, I thought, when I wrote to you, I would however oddly, turn a patron for cheerfulness. I would, summon all the lightsome images I was master of, and recall, if possible, some of those agreeable sensations, which youth, soon blasted with grief and thought, had produced in myself; the paradisiacal bloom that did then, to the fresh and innocent imagination, dwell on the whole face of things; the soft and solemn delight that even a balmy air, a sunny landskip, the beauties of the vegetable world, hills and vales, a brook or a pebble did then excite. And sure there is something mysteriously great and noble in the first years of our life; (which being my notion, you will not be offended that I speak to you, a young man, more as young, than as man, for the former implies something very happy, and the latter something very miserable.) If the celestial spheres, by a regularity of their circulations, are said to make music; much better may we affirm it of the motions of animal-nature within us, in those years of health and vivacity, when the tide of life keeps at its full height, nor alters its course for petty obstructions. The soul is not like an intelligence listening to his sphere; her harmony springs within her own being; and is but the comprising of all the inferior powers to give her pleasure, while she, by a soft enchantment, is tied down to her throne of sense, where she receives their homages. 'Tis true, indeed, to a brave mind, the grosser gratifications arising from the body, are not much. But youth has something,

thing, which even such minds must needs enjoy and cultivate, and can scarce support their heroism without, and that is, a fine state of our whole machine, suitable for all the delicacy and dignity both of thought and moral deportment.

These blooming graces, these tender shoots of pure nature I was going to describe, but alas! the saturnine bias of my soul carries me another way. I must tell you, (what I am better acquainted with) how a chilling frost, called time and truth, experience and the circle of human life, will shortly kill or wither all these beauties, and with them our very brightest expectations in this world. For, will the loftiness of your speculations, the generosity of your spirit, the strength and lustre of your personal and social character be the same, when your blood ceases to flow as it now does, when the imagination is cold, and the wheels of nature move with harshness and pain? Will again the subordinate perfections to these, the gaiety and sweetness of temper; the significancy of aspect; the enforcement of wit, the inexplicable rays of soul that recommend all you do, abide with you, when the body begins to deceive you? But what am I doing? Have I begun to carry the charge of vanity even against those higher goods of life, knowledge, and friendship; which are the refuge of the best, and the veneration of all men? Friendship is a sacred inclosure in life, where the bravest souls meet together, to defy and refine upon the common lot. Disgust at this vain and fullen world, and the overflowings of a strong, serene mind, lead them to this union. But how will it answer? To say nothing of our friends, will not the sinking of our own hearts below the generous tenor of friendship, blast the fruits of

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it to us? Did we use so little affectation in making a friend, that we need none to keep him? Must not we be always upon the stretch in some minute cautions and industries, in order to content that tender affection we would have in our friend? Can we make our love to him visible, amidst the reserve and abstraction of a pensive mind? In our sanguine hours do we not assume too much, and in our melancholy, think ourselves despised? Naturally, the end and pleasure of friendship is, to have an admirer; will our friendship then lose nothing, when humility comes to search it? Knowledge is so great a good in the eyes of man, that it can rival friendship, and most other enjoyments at once. Some have sequestered themselves from all society in order to pursue it. But whosoever you be that are to be made happy by knowledge, reflect first on your changes of opinion. It was some casual encounter in life, or some turn of complexion, that bid you delight in such or such opinions: And they will both change together; you need but run the circle of all your several tempers, to see every notion, every view of things that now warms and transports you, cooled and reduced. This revolution in his sentiments, a man comes at last even to expect; is a fool to himself, and depends upon none of them. Reflect next upon the shortness of your discoveries. Some points of great importance to us, we despair of deciding. How little is the mind satisfied in the common road; yet how it trembles in leaving it! There seems to be a certain critical period or boundary set to every man's understanding, to which when it comes, it is struck back and recoils upon itself. As a bird, that has fled to the utmost of its strength, must drop down upon whatever ground is under it; so the mind henceforth will not be able

able to strike out any new thought, but must subsist on the stock of former conclusions, and stand to them however defective. Reflect, lastly, on the impertinence of your thinking. Life is something else than thought, why then do we turn life into it? He that does so, shall feel the pain of breaking in upon nature; the mind will devour and consume itself for want of outward employment. It will also enlarge its capacity of prevarication and applying false colours to things. Little does the warm Theorist think, that he is not to be perfected by any of his fine schemes, but by a coolness to them all. The utmost end he can attain by theory, is to revere and be resigned to God; and that a poor mechanic does as well, perhaps better than he.

But enough of this. I should ask pardon for the tediousness of my epistle, if it had not greater faults that needed your candour, (though faults that perhaps you looked for in me) the pedantry of a didactic manner of writing, and that upon the old topic of the vanity of all human or worldly attainments. From what motive I chose this subject, I know not, unless it be an infirmity like that of some old people, who seem impatient to have young persons like themselves before the time: And to what end I know not; though you will kindly suppose, that in the way of my function, I am disparaging earthly goods and perfections to you, that you may (not leave off a moderate application to them, for that is neither possible nor rational, but only) seek for true satisfaction elsewhere, by a hearty sense and sincere practice of religion. For the world passeth away, and the desires, advantages and ideas thereof, but he that doth the will of God abideth for ever.

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My



My most hearty respects to a family, to which I am eternally obliged: to Mrs. V. Miss V. &c. Not forgetting Mr. D.

I am, Sir,

Your sincere humble servant,

J. G.

Stanton-Harcourt,  
near Oxford,  
April 3d. 1740.

Three Letters from the Rev. Mr. GAMBOLD to a Lady.

Madam,

**I** AM under great obligations to your good family, and even therefore you may command me whenever I can be of the least service to you. I believe your turning your thoughts as you do, towards the greatest and most valuable concern that can possibly be, can never be thought amiss by your worthy relations, and that they would even approve of the substance of what I say. 'Tis certainly right for every one, being come to years of reflection, to consider the end for which he was made, and how his existence may be rendered spiritually and eternally happy. And this is apt to present itself, at first, not only as an important, but exceeding difficult matter: and so indeed it would have been, had

had not the mercy and faithfulnes of our Redeemer been so great, and his merits so effectual for us his poor creatures. Separately from him, how could we ever think to raise ourselves to the divine favour, or to rectify our nature, heart, and life.

The notion of a very laborious, hazardous and troublesome race, in order to gain eternal happiness, would be but just, if we considered *only* what our make and substance is, and what God and eternity are; but God be praised, we need not, ought not, to consider *these alone*; because we have a Mediator. He has taken the great burden and difficulty upon himself; has in his own body borne and atoned for all our sins upon the cross, is intent now upon saving every soul that does not refuse his help, and pursues this work in us as diligently, tenderly, and constantly as if it was his own affair. He himself has undertaken to renew and sanctify, and to bring us to glory; and the very first thought we have about such things, was darted into us by him, and he will not rest till he brings it to its accomplishment. When we therefore at any time are seriously and religiously disposed, we ought to think it proceeds from this, that we have now a call and invitation from Jesus Christ our dear Lord, who once bled and died for us, stands at present in person before our hearts, and touches them with his grace; and if we only resign ourselves to him, and suffer ourselves to be inwardly instructed about the great mystery of his dying love, and the application of his powerful merits and atonement to our own soul, we shall soon experience a peace which passes all understanding, and a close and everlasting union with him. Our christian life through all its steps, will afterwards be guided and supported by his faithful care, because we belong to him

As members of his body, and his refreshing communications of himself to our heart will sweeten it all in such a manner, as those can never imagine, who look only at the work and tasks that are to be done, and have not yet conversed in spirit with their Redeemer, received pardon and comfort from his own mouth, and consented and ventured to live in and by him for the future. They are scripture expressions, that we live by faith *in* him; that we are found *in* him, not having our own righteousness which is of the law, but the righteousness which is of God by faith; that his peace and love rule in our hearts; that we are washed in his blood, made children of God by adoption, and sealed with the holy Spirit of promise. Nor are they mere expressions, but they are accordingly experienced by those who give credit to the word of God, and to the sweet intimations of grace which men may feel sometimes in their own hearts. For at such times, as I said before, we are properly invited and drawn by him our invisible Friend into a close union and alliance with himself, through the forgiveness of sins in his blood; and this same gracious attachment of our hearts to him, is the very substance of our conversion and salvation, and brings all other graces, virtues, and endowments along with it.....And this I think is the greatest error of the present age, that when people are endeavouring to be good and religious, they do not at the same time fix their eyes sufficiently upon the Lamb of God, himself; who died for them, and is now waiting to bless them in a higher manner than they imagine. You see what is the chief advice I now can give you, and I need add no more now, but recommend you to his grace, which I don't doubt you will more and more apply to him for. As you are desirous of reading some book that may be helpful to you, and would have me recommend such a one,

I know

I know of none that is likely to furnish more seasonable thoughts to you (after the scripture itself) than a little book that has been published here some time ago, under the title of Sixteen Discourses on the second Part of the Creed concerning Jesus Christ our Lord, preached at Berlin: It is sold by Mr. Beecroft in Lombard-street.

I now conclude as, &c.

J. G.

1752.

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TO THE SAME.

Madam,

**I** HAVE now been a long time in your debt, but I am very well assured that the want of a few poor lines from me has been no detriment to you, since we all absolutely depend upon a divine invisible instructor, who has certainly been nigh to you; he alone makes the personal, powerful, and emphatical application to the heart, of those great scripture doctrines, the general truth of which 'tis our duty to inculcate on one another, but which you however have so good a conception of, that there seems to need no further inculcation. For you are convinced that our Saviour's precious blood is sufficient to wash away all guilt and misery in general, yea to entitle and seal us unto everlasting happiness. You have also, you say, some distant hope that  
Christ

Christ is *your* Saviour, and this because he died for the ungodly. We can indeed lay claim to him upon no other bottom, but his great and known love to sinners. This is what I also ground my hope upon, and find it an inexpressibly sweet consideration, that such miserable creatures, as we are, can now be as kindly embraced by sovereign mercy, as if we had done nothing amiss, and what we loath and abhor ourselves for, inclines him only to pity, instead of punishing; and the more remarkably to help, hallow, and glorify. Praised for ever be that atonement and bloodshedding of our Mediator, which hath wrought such a change in our state. You may very justly think therefore, that he is your Saviour, because he is indeed the Saviour of the whole human race, as soon as they are in distress and cry to him. But besides this, I think you may discover tokens of his *particular* love to you, in that he has found access to your heart so early, and notwithstanding all impediments: and in that he has led your meditations to the most necessary, wholesome, and life-giving subject, which so many other minds even otherwise serious, are unhappily diverted from. Hence although I firmly believe, as already mentioned, that none are on God's part excluded from mercy, but that the door of salvation is open to all, yet supposing the case were so, that but a few were elected, (which is indeed true in some sense, only 'tis a false conclusion, that therefore none of the rest can or will arrive to eternal happiness) you would however still have the best reason that I know of to conclude that your Redeemer had a quite especial regard for you, in that he has given you a deep sense of his torment and dying love; and a persuasion of the great efficacy of his cross's merits: this being the most valuable and heavenly sight that can be conveyed to any soul in this world, and the sweet criterion of real grace.

Go

Go on therefore in this path, look' constantly to and make use of your kind and faithful Saviour once slain for you, believing that he will keep you in his hands and protection till you come where he is. But you make one objection against your own joy of faith.... "Should not I be also sanctified? I do not find I am sufficiently." I cannot suppose this operation of grace is wholly wanting in you, you yourself will not say it is; and it is in its nature a *progressive* thing, increasing as our confidence towards our Saviour, and our experience in his ways increase. To describe it in short, there is, as soon as our past sins are forgiven through the blood of Jesus, an abhorrence directly of all evil for the future, and an ardent desire of living according to his will and word, established in our hearts as a general principle: we can knowingly consent to, or take delight in no corrupt suggestion any more: and besides this, as soon as we know a thing to be sinful, we have now immediately (though we had not formerly) a fund of power through redeeming grace to resist, yea, authority to crush it: and on the contrary strength to act as becomes members of Christ. A cheerful belief of this, and even taking it for granted, is a great help to our finding it so, and also that we, instead of some timorous and melancholy scrupulosity, cherish rather an intelligent and loving faithfulness of behaviour, a just discernment of what may be pleasing or displeasing, suitable or unsuitable to our dear Lord, who himself once lived a holy life upon earth, and yet had a real human body about him like ours, and felt all the common sensations incident thereto, only in an innocent and guiltless manner. This we should also desire, and may indeed attain it more and more (although we are never complete) by a childlike walking with our Deliverer in the odour and comfort of his merits. But however even  
 where

where we fall short, yea, though we should spy many defects in ourselves every day, we have leave still to claim his propitiation afresh, to pour out our heart before him, and obtain counsel and help, and, instead of being discouraged, to enter rather into more familiarity and particular converse with him, and take faster hold of him, by occasion of faults we have been made sensible of. He is always tender-hearted and compassionate, and will not cast us off.

I am, &c.

J. G.

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TO THE SAME.

Madam,

WHEN I read your letter, it puts me in mind of the time when I was myself solitary, anxious to come up to the description given of a Christian, and to obtain a certainty for my heart, and without any friend in the meanwhile to advise with. This may seem a hard situation, but in reality it is not; for our dear Saviour is at such a time very near, and feeds us with his hidden manna, teaches us wisdom secretly, even the wisdom of believing in him with our whole heart: nor would the intermeddling of any one else be of much service. There must unavoidably be enigmatical things in the work of grace, and salvation of a soul, and these enigmatical problems must be powerfully solved to each in particular from above, nor can one tell

tell the other the solution. The chief help we can be of to each other is by barely testifying simply, saying it is true; practically and literally true; and on that ground recommending it, for one another's consolation. For indeed if I know a neighbour who tastes evangelical happiness, and know (by ever so few instances I have heard from his own mouth) through what doctrine or general instrument he became so happy, then I know in effect as much as I can learn from him for my purpose, since 'tis always some general doctrine or general instrument on which all depends, and not any particular or minute prescriptions. The general doctrine itself may be and certainly is enigmatical, till it is cleared up to us by the holy Spirit, who gives us a strong light, sweet feeling, and courage in relation to such great gospel truths (sometimes by occasion of a sermon we hear, or a book we read, and sometimes when we are alone without either) so that we can venture upon them with our whole weight; and believe them fulfilled to us and in us: and the main point being thus clear and palpable to our hearts, it enables us to be our own casuists and counsellors as to every thing else. What is now the great point, the great truth which can make us happy, and which brings such a train of solid felicities after it as are beyond description? I need not tell you.....you know it very well: It is the meritorious death of our Lord Jesus Christ, through which and faith therein, we have pardon and righteousness, strength and sanctification, and sweet comfort by the daily loving conversation of our heart with him over and above. If I need not tell you *this*, what need I tell you? Perhaps the method how to attain faith. There is no method but only being poor and needy.....Perhaps how to proceed in the adjusting of your outward circumstances; where and how to spend your time, &c. This I cannot



cannot advise in particular, but I rather think that Spirit of power, of love, and of a sound mind, which our Lord Jesus Christ will give you, by faith and the knowledge of himself, will instruct you in the right time about all you are to do or omit: but still surely the principal thing is, directly and without any more ado, to intreat him for your share of grace, peace, and life, and to be washed in his blood and inwardly united to him. As to all other things I can give you no other rule for your proceedings in the interim, but to do as near as you can, as other religious persons do, and not to be too forward to any extraordinary step. Your practical understanding, as hinted already, will increase of itself. Therefore I can speak of nothing to you (at least at present) but the general object of the heart, that suffering Saviour who has shewn so much love, and promised us so many blessings, and into whose kingdom and arms we are invited by the Gospel to come to him so substantially, that we can henceforth live, move, and have our being in him, who washed away our sins. Thus I cannot be your director; but one thing I can do, I can rejoice with you that our Saviour vouchsafes to work upon and lead you by his grace, and also that he has appointed you to belong to so well disposed a family in general; this I think of with pleasure, and remain, &c.

J. G.

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The following Letter was written about the year 1737, to  
a studious young Lady.

Madam,

**I** WILL no more speak against reading, since, as you say, you take pleasure in nothing else in the world; for I cannot deny, but I should be glad myself to have some object of pleasure in the world; something, whether great or mean, I do not care, so it be innocent, that might be a relief to my weary mind. In the situation I am in, not yet admitted to the glorious comforts of faith, and yet sick of the burden of corrupt nature, a nature pretty long and nicely examined into, and discovered (let me assume so much, to myself, for it is all I can pretend to) it seems necessary sometimes to set aside the dejecting prospect (tho' not to set it quite out of sight, which indeed I cannot) by some amusement, however low. The lower it is, the fitter for me, till faith in Christ raises me from spiritual darkness and death. Then I would hope for such solid consolation, as may well supercede the poor amusements and delights of the natural man. Thus I readily permit you to go to a book, as I myself do sometimes, to divert and deceive a heavy heart. Suppose after pouring out your grief in prayer, and settling your judgment and will, as well as you can; by meditation you should then endeavour to forget yourself over a book of history or travels. But perhaps I mistake you all this while; it is no amusement, but some intellectual attainments you seek. Indeed, by such humble, religious reading, as is only used to awaken, direct, and comfort you in a devotional way, your mind  
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and heart will be bettered, and that everlastingly. But if you suppose, it will be a future, or even a present solid advantage to your mind, to be well furnished with several points of knowledge in a philosophical way, I am afraid you will be disappointed. But is it not found, you will say, that such an employment of the mind deadens the senses and passions, and lifts us above this world; that it makes us more cheerful and humane? 'Tis true, when a man's ruling passion is philosophy, or the love of science, like every other ruling passion, it swallows up the lesser passions. And this it would do, it will have the same effect, whatever the darling science be, whether metaphysics, morality, heraldry, riding the great horse, &c. For even those sciences, that are built on the eternal and necessary relation of things (except where they immediately direct practice; and there every plain man is equally animated and elated with them, only without the quaint terms) are no more perfective of the mind, than the most trifling ones are, when a man is but equally animated and elated with them. There is no more difference between the greatness of soul, the abstraction from the senses, and the cheerfulness and humanity acquired by discussing some grand question of metaphysics, than that which is acquired by any other application of the mind (suppose in finding out the best form of a hunter's horn, and the manner of blowing it, of the method of flying up to the moon, or in searching for the old Roman causeway) than there is between the heat acquired by walking in St. James's park, and the heat you get by walking as swiftly on any other ground. Walking on whatever ground will produce heat; and eagerness in pursuing whatever kind of knowledge, will create an indifference and dispassionateness, as to other things; a loftiness of mind, in proportion to the value you set upon your attainments,

attainments together with such enjoyment and good humour, freeheartedness, and humanity. But then this will continue (which is worst of all) no longer than you are pursuing knowledge; when you have attained it, all is over; it no longer delights you, and consequently no longer inspires you with excellence of temper. It is here, as in hunting, all the pleasure lies in the chase, and as some say, it is in courtship, men are strangely inspired while they are pursuing, but the rapture is over, when they have attained. Yea, we are so disengaged and alienated from our late darling speculations, that we cannot help starting after a new one. There is no such lumber in the world as our last year's notions, which yet, in their day, were wonderfully fine and delightful. The fruit of the tree of knowledge will not help: it is pleasant enough, when you first pluck it; but if you pretend to lay it up, it will rot. The learned man is just as happy in his stock of notions, as a gardener in a heap of old rotten apples. So you would find it, if the learned would but be sincere. The man who has discovered, as far as human thought can go, the manner how the world was created, and how it shall be restored, the nature of the human soul, and its state after death; and gratified the age with the brightest scenes of contemplation; when he has done, what is he the better? When the heat of thinking is over, will his heart be found in any better or nobler condition than other mens? Unless some by-reasons engage him still to his old speculations, (or the respect paid him upon that account by the world, and by his juniors) will not he confess, that he is never the happier for them. Will not he prefer plain common sense, before all such subtleties? And unless conscience restrain him: (for knowledge will not restrain him, yea it is well if it does not very much weaken the power

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of

of conscience itself) will not he, after all, be as prone to seek comfort in a heap of money, or in love, and a bottle, as another man? Alas, alas! under the greatest accomplishments of the head, the heart remains just as it was: This is very true, though it does not presently appear so to us. I cannot therefore agree to that fine-Platonical insinuation—"That as much as we have of truth, so much we have of God." At that rate, if we had a sufficient number of notions and problems, and were on the right side of the question in all of them, it would swell up at last to a beatific vision. No, no; nor introduce us to that vision neither. There is indeed, one truth that can do this, a truth that will make us free; but this is only the true knowing and receiving of Jesus Christ.

I have said more upon this subject than I designed, I must therefore be so much the shorter upon the other points touched in your letter. I am very glad, that your demeanor (which was never hard upon any one before, but by being sprightly) is softened still more and more, even towards gainsayers. There are two ways for it to be so, by virtue of your reading. One is while you enjoy yourself in the possession of some sublime truth, above the common reach, and from thence look down serenely upon the ignorant world, and pity, bear with and humour them, as you would do children or fools. The other is when your philosophical paradise withers under you, when your fine notions no longer please, and you descend to the vulgar again, better disposed than ever to return, and agree with all mankind, except in sin; because you now perceive that those, who have only plain good sense, have a more useful light to lead them, than any dazzling philosophy; and those who are more philosophical, but of a different opinion

on from you, are, after all as likely to be in the right as you, in these nice and disputable points, you once took a pleasure to be positive in. Whatever we may think in the fervour of speculation, the most valuable knowledge is that, which is most vulgar; and our bright discoveries are therefore not vulgar, because they are not considerable enough to be so. They are so far from being essential, that we may err a little on one hand, and our neighbour err a little on the other hand, and neither of us be the worse men, nor the worse friends or companions for all that. Perhaps I have said something that may help to give you ease under some of your afflictions. I heartily condole with you upon the troubles of this life. I am ready to sink under them myself. But I must distinguish them into two sorts, those whose edge is real, and those whose edge is only given them by ourselves. Of the first sort, you suffered several, while you lived with us, as sickness and pain, bodily hardships, want of proper accommodations, &c. It grieves me to think, that ever it should be your lot to struggle with these. Yet, while you continue in this world, you must expect to bear your cross. Comfort yourself under it as well as you can, by applying arguments for patience; and if at any time you should not have strength of mind to do this, God himself will either support and comfort you, or pity and accept you amidst your weakness. And above all, your hope will not deceive you, of rest and refreshment with Christ hereafter, if you not only put your whole trust in him, but submit to suffer with him here.

One suffering more I will mention, allowing it to have a solid and just foundation, compassion for others in distress. But some afflictions there are, that we create to ourselves. To give an instance of this.....Suppose I should take it in

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my head to be uneasy, because the persons I am in company with, are of a different opinion from me in some things; this would be a very groundless grief. How so, you will say; are not the comforts of society destroyed in this case? Not at all: the comforts of society are to love one another with a cordial uniform friendship, and to serve one another by proper and substantial good offices. But as for talking, it is but an idle business; and to build either happiness or misery upon it, is a jest. Let conversation bend to convenience and charity, stop its mouth, stop its ears, if it threaten disturbance to itself or others. And why should not the disagreeable subject be dropt, by your refusing to repeat or dispute? You want to set your neighbour to rights. Perhaps he is not wrong; or at least in no error, that you would think it material to deliver him from, if you were not entered into terms of emulation with him by these disputes. If he makes the attack on you, you can easily divert it: yet consider at your peril, whether it is proper to do so. Perhaps he understands Christianity better than you, and the advice he gives you is exceeding seasonable, though not so pleasing to you. Happy should we be, to have always those near us, who are better christians than ourselves, whose example and speech should be most critically useful, where it most galls us; who should be instant in season and out of season, and draw us by the head and shoulders to that right and happy state of religion we ought to be in!

Now, after all this long talk, the chief thing, that by my calling and my conscience I ought to have spoken of, and recommended to you, I have passed over (yea, and I must pass it over) for I am not worthy or qualified to speak of it) and that is *Faith in Christ*. This is the thing that I ought

ought to speak of with zeal and delight, that ought to be the brightest in my imaginations, and nearest to my heart. How little do any other speculations or reasonings conduce to this faith, and how insignificant are they, if they do not conduce to it. *I know and actually make the reflection upon myself, that whatever I read, or write, or speak upon any other subject but this, I am a miserable trifler.* Perhaps then I do very ill, to trifle with you. It may be you have felt the great work of faith, cleansing you from all sin in the blood of Christ; that being righteous before God, you may have peace thereupon, which passes all understanding; that all things are become new with you; and you have a new judgment and taste, as well as new satisfactions and employments, suggested to you by the Spirit of wisdom and consolation.

You seem to hint in the beginning of your letter, that either you are in this state, or the desire of your heart is towards it. For you say, you now acquiesce in that which (by the description I could make of it) is the righteoufness of faith. If so, then you have cause to rejoice; and your joy no man taketh from you.

Yours, &c.

J. G.



## E X T R A C T S.

**T**HE blessed Redeemer is really nigh those hearts who pant after him, who have no refuge nor life but in his merits and atoning blood, and will surely comfort and substantially feed them from degree to degree, after they have once begun to relish the doctrine of his dying love: this kindles a fire in the heart that will no more go out, but will burn up and wither whatever is contrary to it; and in a manner melt us into happy creatures; who living always in his peace, are endued also with his mind and likeness. However I can say nothing equal to what a heart feels in the enjoyment of his redeeming grace and dying love as the Bridegroom of the soul; and this being our portion through his free mercy, what can we do but be glad at our happy lot, ruminare over it in secret, and be very tender-hearted and everlastingly attached to him who purchased it at so dear a rate.

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 GRATITUDE.

**T**HE doctrine of faith is not an abject doctrine, but one that gives room for all the greatness of the human soul. It does indeed remove from religion all the little prospects and complacencies of ascetic pride; but it does not therefore let the soul sink for want of principle. That taste, those sentiments of holiness and that vigorous pursuit of it, which before was inspired by glittering ideas and a desire of excelling, is still kept up by a reflection, that may seem to those

those that have not tried it, little connected with magnanimity or diligence, Consciousness of mercy received. God has some deep and mighty spring of our nature to move by those means. He awakens some affection within us, that never had sufficient occasion to exert itself before; but when it does exert itself, is fit to correspond to the author of our being, by having all moral dignity, and all the beauty of sentiment and actions attending it. This affection is *Gratitude*, so lovely where it is seen in human affairs, that it meets with general commendations.

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**T**HEY, in whom there is the most unfeigned, affectionate and entire cleaving of heart to the person of our dear Saviour, in consequence of his having forgiven every one of them his own sins, know and acknowledge, that they are sinful men, who have been saved through pure mercy, and still daily stand in need of it, that they are appointed servants to every human soul for their promotion to all grace and glory; and that therefore the old Jewish haughtiness towards all out of their circle is necessarily exceeding far from being the principle of these disciples of Christ. They have one great, plain, and unalterable rule of faith and practice, which is, to take the Lord Jesus for their only righteousness and ground of salvation: to love him tenderly and value him above all things, who hath bought them with the price of his own blood: to draw out of his meritorious death alone, all the strength and succour they can need for all parts of their christian race: to be dead to this present world, and renounce all its various sins and corruptions: to continue always meek and lowly in heart:

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and to be just, compassionate and charitable towards all mankind, and useful in their generation, in that particular station of life, wherein Providence may have wisely placed them.

By way of superstructure upon these fundamentals, he adds, with respect to well-disposed persons in general : the best advice I can give you consists in the following points.

1. Daily meditate upon, put your whole trust in, and direct your sighs to your once wounded and bleeding Saviour, the general and faithful High Priest, Advocate, and Second Adam : who, even after his resurrection, shewed his scars as the righteous warrior, and whose merits are gloriously powerful in behalf of poor sinful men.

2. Keep an open ear to his blessed teachings in your heart, and never at any time, by any indifference, double-mindedness, checking of convictions, &c. hinder him from forming you anew in your inner man, and leading you continually *forward* into the whole and utmost happiness that can possibly be designed for you. Surely you neither can nor ought wilfully to set up your rest, short of enjoying, according to your circumstances, every personal grace, or part of *spiritual health*, which you hear spoken of.

3. Never admit any prejudices or misapprehensions in your mind, against those, who testify what they have experienced of the death and sufferings of an incarnate God, of the greatness of his love, his perfect propitiation and the free mercy shewn by him to sinners (truths, which neither can be suppressed *by*, nor need be suppressed *among* christians) but, if they are happier than yourselves, reap what benefit you *can* from their light.

POEMS

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P O E M S

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H Y M N S.

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P O E M S, &c.

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RELIGIOUS DISCOURSE.

**T**O speak for God, to sound religion's praise,  
Of sacred passions the wise warmth to raise :  
T' infuse the contrite wish to conquest nigh,  
And point the steps mysterious as they lie ;  
To seize the wretch in full career of lust,  
And sooth the silent sorrows of the just :  
Who would not blefs for this the gift of speech,  
And in the tongue's beneficence be rich ?

But who must talk ? Not the mere modern sage,  
Who suits the softened gospel to the age :  
Who ne'er to raise degen'rate practice strives,  
But brings the precept down to christian lives.  
Not he, who maxims from cold reading took,  
And never saw himself but thro' a book :  
Not he, who hasty in the morn. of grace,  
Soon sinks extinguish'd as a comet's blaze :

Not

Not he, who strains in scripture-phrase t'abound,  
 Deaf to the sense, who stuns us with the sound :  
 But he, who silence loves, and never dealt  
 In the false commerce of a truth unfelt.

Guilty you speak, if subtle from within  
 Blows on your words the self-admiring sin :  
 If unresolv'd to choose the better part,  
 Your forward tongue belies your languid heart :  
 But then speak safely, when your peaceful mind  
 Above self-seeking blest, on God reclin'd,  
 Feels him at once suggest unlabour'd sense,  
 And ope a sluice of sweet benevolence.  
 Some high behests of heaven you then fulfil,  
 Sprung from his light your words, and issuing by his will.

Nor yet expect so *mystically* long,  
 'Till certain inspiration loose your tongue :  
 Express the precept runs, " Do good to all ;"  
 Nor adds, " Whene'er you find an inward call."  
 'Tis God commands : no farther motive seek,  
 Speak or without, or with reluctance speak :  
 To love's habitual sense by acts aspire,  
 And kindle, 'till you catch the gospel-fire.

Discoveries immature of truth decline,  
 Nor prostitute the gospel-pearl to swine.  
 Beware, too rashly how you speak the whole,  
 The vileness, or the treasures of your soul.  
 If spurn'd by some, where weak on earth you lie,  
 If judg'd a cheat or dreamer, where you fly ;  
 Here the sublimer strain, th' exerted air  
 Forgo ; you're at the bar, not in the chair.

To

To the pert reas'ner if you speak at all,  
 Speak what within his cognizance may fall:  
 Expose not truths divine to reason's rack,  
 Give him his own belov'd ideas back,  
 Your notions 'till they look like his, dilute ;  
 Blind he must be—but save him from dispute !  
 But when we're turn'd of reason's noontide Glare,  
 And things begin to shew us what they are,  
 More free to such your true conception's tell ;  
 Yet graft them on the arts where they excel.  
 If sprightly sentiments detain their taste ;  
 If paths of various learning they have trac'd ;  
 If their cool judgment longs, yet fears to fix :  
 Fire, erudition, hesitation mix.

All rules are dead ; 'tis from the heart you draw  
 The living lustre, and unerring law.  
 A state of thinking in your manner shew,  
 Nor fiercely soaring, nor supinely low :  
 Others their lightness and each inward fault  
 Quench in the stillness of your deeper thought.  
 Let all your gestures fixt attention draw,  
 And wide around diffuse infectious awe ;  
 Present with God by recollection seem,  
 Yet present, by your cheerfulness, with them.

Without elation christian glories paint,  
 Nor by fond am'rous phrase assume the faint.  
 Greet not frail men with compliments untrue ;  
 With smiles to peace confirm'd and conquest due,  
 There are who watch t'adore the dawn of grace,  
 And pamper the young profelyte with praise :

Kind,



Kind, humble souls ! They with a right good-will  
Admire his progress—'till he stands stock still.

Speak but to thirsty minds of things divine,  
Who strong for thought, are free in yours to join.  
The busy from his channel parts with pain,  
The languid loaths an elevated strain :  
With these you aim but at good-natur'd chat,  
Where all except the love, is low and flat.

Not one address will diff'rent tempers fit,  
The grave and gay, the heavy and the wit.  
Wits will sift you ; and most conviction find  
Where least 'tis urg'd, and seems the least design'd.  
Slow minds are merely passive ; and forget  
Truths not inculcated : to these repeat,  
Avow your counsel, nor abstain from heat.

Some gentle souls to gay indiff'rence true,  
Nor hope, nor fear, nor think the more for you :  
Let love turn babler here, and caution sleep,  
Blush not for shallow speech, nor muse for deep ;  
These to your humour, not your sense attend,  
'Tis not the advice that sways them, but the friend.

Others have large recesses in their breast :  
With pensive process all they hear digest :  
Here well-weigh'd words with wary foresight sow,  
For all you say will sink, and ev'ry seed will grow.

At first acquaintance press each truth severe,  
Stir the whole odium of your character :

Let

Let harshest doctrines all your words engross,  
 And nature bleeding on the daily cross.  
 Then to yourself th' ascetic rule enjoin,  
 To others stoop, surprisingly benign ;  
 Pitying, if from themselves with pain they part,  
 If stubborn nature long holds out the heart.  
 Their outworks now are gain'd ; forbear to press :  
 The more you urge them, you prevail the less ;  
 Let speech lay by its roughness to oblige,  
 Your speaking life will carry on the siege :  
 By your example struck, to God they strive  
 To live, no longer to themselves alive.

To positive adepts insidious yield,  
 T' insure the conquest, seem to quit the field :  
 Large in your grants ; be their opinion shown :  
 Approve, amend—and wind it to your own.  
 Couch in your hints, if more resign'd they hear,  
 Both what they will be soon, and what they are :  
 Pleasing these words now to the conscious breast,  
 Th' anticipating voice hereafter blest.

In souls just wak'd the paths of light to choose,  
 Convictions keen, and zeal of prayer infuse.  
 Let them love rules ; 'till freed from passion's reign,  
 'Till blameless moral rectitude they gain.

But lest reform'd from each extremor ill,  
 They should but civilize old nature still,  
 The loftier charms and energy display  
 Of virtue model'd by the Godhead's ray ;  
 The lineaments divine, Perfection's plan,  
 And all the grandeur of the heavenly Man.

Commences

Commences thus the agonizing strife  
 Previous to nature's death, and second life:  
 Struck by their own inclement piercing eye,  
 Their feeble virtues blush, subside, and die:  
 They view the scheme that mimic nature made,  
 A fancied goddess, and religion's shade;  
 With angry scorn they now reject the whole,  
 Unchang'd their heart, undeified their soul;  
 'Till indignation sleeps away to faith,  
 And God's own power and peace take root in sacred wrath.

Aim less to teach than love. The work begun  
 In words, is crown'd by artless warmth alone.  
 Love to your friend a second office owes,  
 Yourself and him before heav'n's footstool throws:  
 You place his form as suppliant by your side,  
 (An helpless worm, for whom the Saviour died)  
 Into his soul call down th' etherial beam,  
 And longing ask to spend, and to be spent for him.

---

ON THE DEATH OF THE REV. MR. CENNICK.

**T**HOU generous soul! to me thy path shines bright:  
 Happy thy choice, and exquisitely right!  
 Blameless in all that constitutes a man,  
 Or man can e'er demand, admire or scan,  
 Thy keener eye yet higher fountains view'd,  
 Whence a divine immortal rectitude,  
 Must clothe the best, as worst, thro' Jesu's blood.

}  
 I've

I've seen the warmth, wherewith to reptiles vain  
 God's counsel thou, undaunted, didst maintain ;  
 How, next, the mourners thou could'st gird with power  
 In thy great master's name, so that one hour  
 Did former gloom and guilt in heav'nly joy devour :  
 How, lastly, to that heart, whose godlike zeal  
 Met the rough steel to work this gen'ral weal,  
 Thy heart with private gratitude did burn,  
 With tears of love fill'd up its votive urn ;  
 Best, sweetest mon'ment, which man's spirit here,  
 'Midst deeds more echo'd, can in silence rear.

My breast with pain do these reflections fill,  
 Barely not censuring the all-wise will :  
 Why from our streets did such a torch retire,  
 When reigning night insults all sacred fire,  
 Deems it long bury'd as in Erro's days,  
 And stalks securely pagan, o'er the place !

Ah ! my heart bleeds—my God has lost a friend !  
 (We christians teach, our God could condescend  
 To lose, yea, suffer for a time, and die :  
 Friendless, unheeded, walks poor Jesus by.)  
 Sinners have lost one too, who very low,  
 Arm'd with the gospel-promises, could go ;  
 Yet the most hopeless souls to comfort rais'd,  
 Who with renewed hearts their Saviour prais'd.  
 What shall I say ? I'm loser too and lame—  
 Wanting the helper, I'll enshrine the name !  
 'Twill raise my ardor, and direct my aim.

S

To

## TO A FRIEND IN LOVE.

ACCEPT, dear youth, a sympathizing lay,  
 The only tribute pitying love can pay:  
 Tho' vain the hope thine anguish to assuage,  
 Charm down desire, or calm fierce passion's rage;  
 Yet still permit me in thy griefs to grieve,  
 Relief to offer, if I can't relieve;  
 Near thy sick couch with fond concern t' attend,  
 And reach out cordials to my dying friend.

' Poor hapless youth! what words can ease thy pain;  
 When reason pleads, and wisdom cries in vain!  
 Can feeble verse impetuous nature guide,  
 Or stem the force of blind affection's tide?  
 If reason checks, or duty disallows,  
 " Reason, you cry, and duty are my foes:  
 " Religion's dictates ineffectual prove,  
 " And God himself's impertinence in Love."

What art thou, love? Thou strange mysterious ill,  
 Whom none aright can know, tho' all can feel.  
 From careless sloth thy dull existence flows,  
 And feeds the fountain whence itself arose:  
 Silent its waves with baleful influence roll,  
 Damp the young mind, and sink th' aspiring soul,  
 Poison its virtues, all its pow'rs restrain,  
 And blast the promise of the future man.  
 To thee, curst fiend, the captive wretch consign'd  
 " His passions rampant, and his reason blind,"  
 Reason, heaven's great vicegerent, dares disown,  
 And place a foolish idol in its throne:

Or

Or wildly raise his frantic raptures higher,  
 And pour out blasphemies at thy desire.  
 At thy desire he bids a creature shine,  
 He decks a worm with attributes divine ;  
 Her's to angelic beauties dares prefer,  
 " Angels are painted fair, to look like her !"  
 Before her shrine the lowly suppliant laid,  
 Adores the idol that himself has made :  
 From her almighty breath his doom receives,  
 Dies by her frown, as by her smile he lives.  
 Supreme she reigns in all-sufficient state,  
 To her he bows, from her expects his fate,  
 " Heaven in her love, damnation in her hate."  
 He rears unhallow'd altars to her name,  
 Where lust lights up a black polluted flame ;  
 Where sighs impure, as impious incense rise,  
 Himself the priest, his heart the sacrifice :  
 And thus God's sacred word his horrid prayer supplies.

" Centre of all perfection, source of bliss,  
 " In whom thy creature lives, and moves, and is,  
 " Save, or I perish ! hear my humble prayer,  
 " Spare thy poor servant—O in mercy spare.  
 " Thou art my joy, on thee alone I trust,  
 " Hide not thy face, nor frown me into dust.  
 " Send forth thy breath, and rais'd again I see  
 " My joy, my life, my final bliss in thee.  
 " For thee I am ; for thee I all resign ;  
 " Be thou my one thing needful, ever mine !"

But O forbear, presumptuous muse, forbear,  
 Nor wound with rant profane the christian ear :

A just abhorrence in my friend I see,  
 He starts from love, when love's idolatry.  
 "Give me thy heart," if the Creator cries,  
 "'Tis given the creature," what bold wretch replies?  
 Not so my friend—he wakes, he breaths again,  
 And "reason takes once more the slacken'd rein."  
 In vain rebellious nature claims a part,  
 When heaven requires, he gives up all his heart:  
 ("For love divine no partnership allows,  
 "And heaven averse rejects divided vows)  
 Fix'd tho' she be, he rends the idol thence,  
 Nor lets her power exceed Omnipotence.  
 Commands his God, "Cut off th' offending hand?"  
 He hears, obedient to his God's command:  
 "Pluck out thine eye," let the Redeemer say;  
 He tears, and casts the bleeding orb away.  
 Victorious now to nobler joys aspires,  
 His bosom, touch'd with more than earthly fires:  
 He leaves rough passion for calm virtues road,  
 Gives earth for heaven, and quits a worm for God.

---

ON TAKING UP A BIRD SHOT THROUGH THE  
WING, IN GOING TO NEWNHAM.

**E**'EN this poor bird some hours ago,  
 Did strength of wing, and freedom know.  
 Where'er his little will would steer;  
 He trac'd each landscape far and near;

And

And felt each joy the neighb'ring field  
 To virtuoso bird could yield.  
 At ev'ry halt the shades among,  
 Gustful and ready flow'd his song;  
 He chirp'd in self-applauding lay,  
 Whate'er a joyful heart could say.  
 But most his conscious soul was blest,  
 When of aerial walk possess'd,  
 He could look down on man and beast.  
 As there the purer breezes play,  
 And glitters the superior day,  
 He'd grow more stately than before,  
 And drink in pride through ev'ry pore.  
 But now, no boastful notes he sings,  
 No more he wields his former wings;  
 On lowly earth his path now lies,  
 And he's a reptile, till he dies.  
 So when to high abstractions wrought  
 By fine machinery of thought;  
 (As fages, skill'd in nature, tell)  
 The sons of contemplation fell.  
 Some magic dart, in silence thrown,  
 To human life has fetch'd them down;  
 With other mortals humbly mixt,  
 Their courage quail'd, their wing transfixt,

While thus with tender moan I talk'd,  
 And held him in my hand and walk'd;  
 His head the bird with langour wav'd,  
 His eyes grew dull, his bosom heav'd,  
 His plumes were of their gloss bereav'd.  
 On the next hedge I perch'd him fair;  
 High and well pois'd in fresher air;



In vain—that wing no more must fly ?  
 That fainting heart forgets the sky :  
 He sunk amidst the thickets low,  
 Obedient to his weight of woe.  
 I bade the boughs that o'er him spread  
 Gently to hide his luckless head.

---

### ON LOWNESS OF SPIRITS.

**I**N nature's ebbs, which lay the soul in chains,  
 Beneath weak nerves, and ill-sufficing veins ;  
 Who can support bare being, unendow'd  
 With gust voluptuous, or reflection proud ?  
 No more bright images the brain commands,  
 No great design the glowing heart expands,—  
 No longer shines the animated face,  
 Motion and speech forget their conscious grace ;  
 How can the brave, the witty, and the gay  
 Survive when mirth, wit, courage—die away ?  
 None but the christian's all-comprising pow'r  
 Subdues each chance, and lives thro' every hour :  
 Watchful he suffers all—and feels within  
 All smart proportion'd to some root of sin ;  
 He strikes each error with his Maker's rod,  
 And by self-knowledge penetrates to God.

THE

THE MYSTERY OF LIFE.

- 1 **S**O many years I've seen the fun,  
 And call'd these eyes and hands my own,  
 A thousand little acts I've done,  
 And childhood have, and manhood known:  
 O what is life! and this dull round  
 To tread, why was a spirit bound?
- 2 So many airy draughts and lines,  
 And warm excursions of the mind,  
 Have fill'd my soul with great designs,  
 While practice grovel'd far behind:  
 O what is thought! and where withdraw  
 The glories which my fancy saw?
- 3 So many tender joys and woes  
 Have on my quivering soul had power;  
 Plain life with height'ning passions rose,  
 The boast or burden of their hour:  
 O what is all we feel! why fled  
 Those pains and pleasures o'er my head?
- 4 So many human souls divine,  
 So at one interview display'd,  
 Some oft and freely mix'd with mine,  
 In lasting bonds my heart have laid;  
 O what is friendship! why imprest  
 On my weak, wretched, dying breast?

- 5 So many wondrous gleams of light,  
 And gentle ardors from above,  
 Have made me sit, like seraph bright,  
 Some moments on a throne of love :  
 O what is virtue ! why had I,  
 Who am so low, a taste so high ?
- 6 Ere long, when sovereign wisdom wills,  
 My soul an unknown path shall tread,  
 And strangely leave, who strangely fills  
 This frame, and wait me to the dead :  
 O what is death ! 'tis life's last shore,  
 Where vanities are vain no more ;  
 Where all pursuits their goal obtain,  
 And life is all retouch'd again ;  
 Where in their bright result shall rise  
 Thoughts, virtues, friendships, griefs, and joys.

---

TO A FRIEND ON HIS BIRTH-DAY.

**F**ROM life's whole drama half retir'd  
 My breast with nought poetic fir'd,  
 (If e'er the muse dwelt there)  
 Whence shall I take the tribute meet  
 Of votive lays, wherewith to greet  
 Thy new commencing year ?

I'll take it from a spring ne'er lost  
 'Midst Hermit's apathy and frost,  
 Or lethe of old age :

No!

No! it still bubbles fresh and young,  
 When nature's tone is all unstrung,  
 And thoughts e'en leave the fage.

This never failing source is love,  
 As human instinct, rais'd above  
 All other human things ;  
 But as a new birth from the heat  
 Of the prime lover's pangs and sweat,  
 Fledg'd with immortal wings.

This gives me words, (which, tho' but few,  
 Yet in their central import true  
 All optatives comprize :)  
 The Lord, who bought thee by his blood  
 Keep thee endow'd with all the good  
 Which in his merit lies !

He daily funlike on thee shine,  
 Dispel all clouds and cheer within  
 The happy child of grace :  
 Give thee with tendernefs to feel,  
 With zeal to love, and so fulfil  
 The orbit of thy race !

---

UPON LISTENING TO THE VIBRATIONS OF A  
 CLOCK.

**I**NSTRUCTIVE found! I'm now convinc'd by thee,  
 Time in its womb may bear infinity,  
 How the past moment dies, and throbs no more!  
 What worlds of parts compose the rolling hour!

The

The least of these a serious care demands;  
 For tho' they're little, yet they're golden sands :  
 By some great deeds distinguish'd all in heaven,  
 For the same end to me by number given!  
 Cease, man, to lavish fums thou ne'er hast told!  
 Angels tho' deathless, dare not be so bold!

---

A PIECE WRITTEN AT A TIME WHEN UNDER  
 APPREHENSION OF LOSING HIS SENSES.

**A** FOOL, bereft of common wit,  
 If God will make me, I submit,  
 The jests and laughter I can brook,  
 Rais'd by my odd, dejected look ;  
 To any, cheaply fly, or brave  
 I'll be a property and slave ;  
 A ground in empty fops to cause  
 A tickling, secret self-applause ;  
 But to more sober minds—a call,  
 To think what ills may man befall,  
 No science more, no learn'd design,  
 No fav'rite system now is mine ;  
 Each keen pretension I disclaim,  
 Nor hear the sprightly trump of fame :  
 Quiet the world flows on for me,  
 Under its chiefs, whoe'er they be :  
 I'll die—so from endearments clear,  
 So useless, none will drop a tear.  
 Remembrance, Lord! with thee alone  
 Will be of—lately such an one :

And

And well I wean this lamp of mine,  
 Now interrupted in its shine,  
 The good resolves—so soon defac'd,  
 The loves which dark disquiet blast,  
 Shall be reviv'd another day,  
 When nothing shall their force betray.  
 Thy healing light, if I partake,  
 The fool shall in full wisdom wake :  
 Is ign'rance more, than learning, blind  
 To truths which blisful love must find :  
 Love grant me now—howe'er obscure—  
 To fix the heart I can't secure ;  
 To guard the steps, if anguish drive,  
 If thought becalm'd—no more survive,  
 Or blazing thick the eye deceive. }  
 Under this shield I'll view serene  
 Whate'er mischance may supervene ;  
 Attentive, how the stings ill  
 His friendly message doth fulfil ;—  
 Which can't my future glory spoil,  
 And will conclude my present toil.  
 One of your kind, my human friends,  
 But for one boon the kind pretends :  
 Beneath your notice thus deprest,  
 Let him lie down, and be at rest :  
 Sage thoughts, like thunder-stricken oak,  
 In each spectator he'll provoke.  
 May some one guard, when you are dead  
 From all licentious wrongs your head ;  
 As you with decent heed revere  
 Your poor unliving brother here :  
 For why is censure spent in vain  
 On deeds of incoherent brain ?

Those

Those under no account can fall,  
 Or if they can, are seal'd up all :  
 For, tho' on earth this spectre roam,  
 He's of no world, but that to come.

---

THE CORRECTIVE.

**U**NSKILFUL while my eye explores  
 The sage Apothecary's stores  
 With baneful names inscrib'd,  
 Of venom from each min'ral mould,  
 Of plants, which breathe delirious cold,  
 Or hotter fums imbib'd;

Such drugs, quoth I, whose ice or fire  
 Against the vital mean conspire,  
 Remove such drugs as these :  
 This to a furnace frets the blood,  
 Narcotic that arrests the flood,  
 And both are—more disease.

Softly! said he: each fiercer juice,  
 To charm and bend it to our use,  
 Has some corrective nigh ;  
 Thus harmless thro' the veins 'twill shoot,  
 And—native poison at the root,  
 Will raise the cordial high.

This secret now to man apply :  
 Don't our peccant humours die  
 Beneath a friend's controul ?

This

This can retrench our rage to worth,  
 And call the first idea forth,  
 And balance all the soul:

Our genius erst purfu'd its course,  
 Like spirits of too sublimate force.  
 And work'd itself to wind ;  
 But now it moves a measur'd length  
 With temper now, and antient strength,  
 In vehicles enshrin'd.

Go then—your own corrective seek,  
 That to your fire shall add the meek,  
 And to your phlegm the gay ;  
 Without his will—taste not your own,  
 The potion's poison, when alone,  
 And you are born to stray.

With this refiner of your heart,  
 You'll feel—the image of your art,  
 A gentle mixture made ;  
 You of his joy serene possess,  
 And your chagrin within his breast  
 Acknowledg'd, spent and laid.

Nor will he give th' ingredients crude,  
 His ways in gross on you obtrude,  
 Which should your genius spoil ;  
 With nicer hand he'll but infil  
 What best incorp'rates with your will,  
 The tincture—or the oil.

SHE



1 TIM. v. 6.

SHE THAT LIVETH IN PLEASURE, IS DEAD  
WHILE SHE LIVETH.

**H**OW hapless is th' applauded virgin's lot,  
Her God forgetting, by her God forgot!  
Stranger to truth, unknowing to obey,  
In error nurs'd, and disciplin'd to stray;  
Sworn with self-will, and principled with pride,  
Sense all her good, and passion all her guide:  
Pleasure its tide, and flatt'ry lends its breath,  
And smoothly waft her to eternal death!

A goddess here, she sees her vot'ries meet,  
Crowd to her shrine, and tremble at her feet;  
She hears their vows, believes their life and death  
Hangs on the wrath and mercy of her breath;  
Supreme in fancy'd state she reigns her hour,  
And glories in her plenitude of pow'r:  
Herself the only object worth her care,  
Since all the kneeling world was made for her.

For her, creation all its stores displays,  
The silkworms labour, and the diamonds blaze:  
Air, earth and sea conspire to tempt her taste,  
And ransack'd nature furnishes the feast.  
Life's gaudiest pride attracts her willing eyes,  
And balls, and theatres, and courts arise:  
*Italian* songsters pant her ear to please,  
Bid the first cries of infant reason cease,  
Save her from thought, and lull her soul to peace.

}  
Deep

Deep sunk in sense th' imprison'd soul remains,  
 Nor knows its fall from God, nor feels its chains :  
 Unconscious still, sleeps on in error's night,  
 Nor strives to rise, nor struggles into light ;  
 Heav'n-born in vain, degen'rate cleaves to earth,  
 (No pangs experienc'd of the second birth)  
 She only fall'n, yet unawaken'd found,  
 While all th' enthral'd creation groans around.

---

## AN HYMN.

1 **T**HAT " I am thine, my Lord and God ;  
 " Sprinkled and ransom'd by thy blood,"—

Repeat that word once more !

With such an energy and light,  
 That this world's flattery nor spite

To shake me ever may have pow'r.

2 From various cares my heart retires ;

Tho' deep and boundless its desires,

I'm now to please but one :

He, before whom the elders bow,

With him is all my business now,

And with the souls that are his own.

3 This is my joy (which ne'er can fail,)

To see my Saviour's arm prevail ;

To mark the steps of grace :

How new-born souls convinc'd of sin,

His blood reveal'd to them within,

Extol my Lamb in ev'ry place.

4 With

- 4 With these my happy lot is cast !  
Thro' the world's desarts rude and waste,  
Or thro' its gardens fair ;
- 5 Whether the storm of malice sweeps,  
Or all in dead supineness sleeps ;  
Still to go on be my whole care.
- 6 See! the dear sheep by Jesus drawn,  
In blest simplicity move on ;  
They trust his shepherd's crook : -  
Beholders many faults will find,  
But they can guess at Jesu's mind,  
Content, if written in his book.
- 7 O all ye wise, ye rich, ye just,  
Who the blood's doctrine have discuss'd,  
And judge it weak and flight :  
Grant but I may (the rest's your own)  
In shame and poverty sit down  
At this one well-spring of delight !
- 8 Indeed if Jesus ne'er was slain,  
Or ought can make his ransom vain,  
That now it heals no more ;  
If his heart's tenderness is fled ;  
If of a church he is not head,  
Nor Lord of all, as heretofore :
- 9 Then, (so refers my state to him)  
Unwarranted I must esteem,  
And wretched all I do—  
Ah, my heart throbs! and seizes fast  
That cov'nant which will ever last ;  
It knows, it knows these things are true.

- 9 No, my dear Lord, in following thee,  
 Not in the dark uncertainly  
     This foot obedient moves ;  
 'Tis with a Brother and a King,  
 Who many to his yoke will bring,  
     Who ever lives and ever loves.
- 10 Now then, my Way, my Truth, my Life!  
 Henceforth let sorrow, doubt and strife,  
     Drop off like autumn leaves ;  
 Henceforth, as privileg'd by thee,  
 Simple and undistracted be  
     My soul, which to thy sceptre cleaves.
- 11 Let me my weary mind recline  
 On that eternal love of thine,  
     And human thoughts forget ;  
 Childlike attend what thou wilt say ;  
 Go forth and do it while 'tis day,  
     Yet never leave my sweet retreat.
- 12 At all times to my spirit bear  
 An inward witness, soft and clear,  
     Of thy redeeming pow'r :  
 This will instruct thy child and fit,  
 Will sparkle forth what'er is right,  
     For exigence of ev'ry hour.
- 13 Thus all the sequel is well weigh'd !  
 I cast myself upon thy aid,  
     A sea where none can sink ;  
 Yea, in that sphere I stand, poor worm !  
 Where thou wilt for thy name perform  
     Beyond what'er I ask or think.

T

Another.

## A N O T H E R.

- 1 **O** TELL me no more  
 Of this world's vain store ;  
 The time for such trifles with me now is o'er.
- 2 A country I've found,  
 Where true joys abound ;  
 To dwell I'm determin'd on that happy ground.
- 3 The souls that believe,  
 In paradise live :  
 And me in that number will Jēsus receive.
- 4 My soul, don't delay,  
 He calls thee away !  
 Rise, follow thy Saviour, and blefs the glad day.
- 5 No mortal doth know  
 What he can bestow,  
 What light, strength, and comfort : go after him, go !
- 6 Lo! onward I move,  
 And but Christ above  
 None gueſſes, how wondrous my journey will prove.
- 7 Great spoils I shall win  
 From death, hell, and sin ;  
 'Midst outward afflictions, shall feel Christ within.
- 8 Perhaps for his name,  
 Poor dust as I am,  
 Some works I shall finish with glad loving aim.
- 9 I still (which is best)  
 Shall in his dear breast,  
 As at the beginning, find pardon and rest.
- 10 And

10 And when I'm to die,  
 "Receive me," I'll cry,  
 For Jesus hath lov'd me, I cannot say why.

11 But this I do find,  
 We two are so join'd,  
 He'll not live in glory and leave me behind.

12 Lo this is the race  
 I'm running, thro' grace,  
 Henceforth, till admitted to see my Lord's face.

13 And now I'm in care,  
 My neighbours may share  
 These blessings: to seek them, will none of you dare?

14 In bondage, O why,  
 And death will you lie,  
 When one here assures you free grace is so nigh?

THE DYING CHRISTIAN TO HIS SOUL.

**T**HOU thinking, throbbing particle within,  
 Closely endear'd companion, tho' unseen,  
 Self-conscious soul! now from the falling clay  
 Whither, ah whither lies thy lonely way?  
 Stripp'd of the body's organs and embrace  
 What fates await thee in the darksome space?  
 Say (for preface divine is giv'n to thee)  
 Nor dare to say, but what thou'lt surely be,

T 2 .

My

My feeble partner! in thy fears  
 Nature's concern and voice appears :  
 But I a tut'lar pow'r have known,  
 Nigh to me as my flesh and bone,  
 (For he and I are mystic one :)  
 When thy pulse fails and eye grows dim,  
 Still I have light, and live with him.  
 Nor wonder, I th' ensuing way  
 Can with such confidence survey ;  
 'The solace of the years I've liv'd,  
 Has been already things believ'd ;  
 Pardon of sin, the smiles of God,  
 Purchas'd by this my Guardian's blood :  
 His plighted love and influence pure,  
 Than thy sensations not less sure.  
 Have made this thought ev'n tend'rer to my heart,  
 That Jesus I shall see, than that from thee I part.

---

E P I T A P H O N H I M S E L F.

**A**SK not, who ended here his span ?  
 His name, reproach and praise, was man.  
 Did no great deeds adorn his course ?  
 No deed of his, but shew'd him worse :  
 One thing was great, which God supply'd,  
 He suffer'd human life—and dy'd.  
 What points of knowledge did he gain ?  
 That life was sacred all—and vain :  
 Sacred how high, and vain how low ?  
 He knew not here, but dy'd to know.

F I N I S.











