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ARTICLE I.—*The Positive Philosophy of Auguste Comte.*

THE recent decease of Auguste Comte, founder of the Positive Philosophy, suggests a fit occasion for reviewing his labours as a declared reformer in science, politics, and religion. That he has left upon his age the impress of an original and acute mind, need not be questioned; but that his speculations should have excited so much attention and even apprehension in some quarters, is probably owing to certain attractive qualities which they present to the superficial thinker, rather than to much thorough examination of the system itself. The extraordinary pretensions it couches under a modest bearing, its imposing summation of the existing results of human research, the apparent scientific rigour of its method, together with its daring assault upon all preceding and contemporaneous systems of religion and philosophy, have conspired to give it a prominence in public regard, quite beyond its real merits. Certainly any candid and patient reasoner who will trace its principles to their legitimate conclusions, or indeed to the conclusions which Comte himself finally deduced, cannot but be surprised at the meagerness of its accomplishment as contrasted with the fulness of its promise. He will breathe more freely when he finds that

ART. IV.—*Some Account of an Old English Manuscript in the Nisbet Library.*

THE late Rev. Dr. Nisbet, President of Dickinson College in Pennsylvania, was one of the most remarkable Scotchmen who ever emigrated to this country. Of his anti-revolutionary zeal and his acrimonious humour, instances will readily occur to those who have read his life as written by Dr. Miller. Dr. Nisbet was born in 1736, and emigrated to America in 1784, thus being of an age at which flexibility of temper and manners is scarcely to be expected. The greatest accession to our political, literary, and ecclesiastical strength which Great Britain ever gave us in an individual, had indeed arrived here sixteen years before, and only two years younger than his brother Scot; but the men were very unlike. Nisbet was as inferior to Witherspoon in political sagacity and knowledge of affairs, as he was superior to him in abstruse book-learning. Both were scholars, both were men of piety, both were eminent for wit; but while Witherspoon threw himself with enthusiasm into the revolutionary movement, and outstripped even the native Americans in zeal for Independence, Nisbet, whose early years of residence concurred with the portentous opening of the French Revolution, took firm position as a sarcastic and almost bitter assailant of democracy. As his able biographer observes, he found it difficult to make the requisite allowance for a young country, struggling into national organization, and measured American facts by European principles. Yet it would be ungrateful for any American Presbyterian to forget the services rendered to learning and religion by his labours at Carlisle. Nothing but the inherent sprightliness of a genius and a wit, which no mountains of literature could smother, preserved him from becoming a simple bookworm. He read in many languages, and retained what he perused in a degree all but incredible. Few of our readers have failed to hear the tradition that he knew the *Æncid* by heart. The books which he gathered around him were in all the languages common to the learned, and besides these, in Spanish, Dutch and German, the last of these tongues

being little studied at that time either in Great Britain or America. What remains of his store, now forming a part of the Library of Princeton Seminary, in virtue of a gift from his grandsons, Bishop McCoskry and Mr. Henry C. Turnbull, serves to show the odd turn which governed his selection. For one standard book, there are fifty curiosities. These are in various languages and on out-of-the-way subjects. He evidently was a fancier of pocket-volumes, 32mo. editions, Elzevir classics, and wonderful treatises on alchemy, astrology, and the like. One finds there among other rare things the identical copy of Nostradamus, about which he corresponded with the Earl of Leven, and which, betwixt jest and earnest, he used to quote as prophetic of French and American disasters.\*

Among the ancient and worm-caten volumes of that dingy but fascinating library, there is an anonymous manuscript, which has attracted scarcely as much attention as it merits, and which might well hold rank with the autograph journals of Whitefield and Davies preserved within the same walls; though more than one antiquary has conned its clerkly pages, and mused on the question whether its contents exist in print or not. This is one of the reasons why we shall presently bring it under the notice of our readers. Should some one deeply versed in diplomatic transcription and criticism, or some expert collector and collator, or some cunning judge of style and dialect, aid us to pronounce upon its authorship, or even show us that it has long since come to daylight in print, we shall not have spent these hours in vain.

The manuscript is a small square volume, of doubled foolscap paper, in a stout and homely leathern cover. The folios are numbered, and are three hundred and seventy. The indentation made by turning down the edge of the leaf at the inner margin is everywhere visible. Nothing like a title appears, except that a later hand has written on the page which precedes the first written portion, the words "52 Sermons;" and this corresponds with the contents, which are made up of just so many discourses, averaging therefore about seven pages each. There are forty lines in a full page, which is close

\* See Dr. Miller's Memoir, pp. 84, 188.

writing, as the page is seven inches and a quarter in height. The character though small is regular, and so straight and uniform as when cursorily viewed to resemble a printed book. From comparison with the form of letter in other English writings, we could refer the origin of these sermons to no date later than the seventeenth century, and the colour of the paper agrees with this; while internal evidences favour the earlier part of that century, and even the reign of James the First. The orthography has that convenient vacillation of license, which prevailed in days before spelling was invented. We have looked through every page to discover if possible some clue to the ownership at least; but have found nothing but this legend at one corner of the first flyleaf, indicating a truly clerical poverty of wardrobe, united with a marked precedence of the public over the private departments of laundry, to wit: *Nov. 23. 3 bands. 3 paire of cuffs. 2 handkerch. 1 cap. 1 shirt.*

In regard to the matter of these sermons, which were doubtless preached in some English church or chapel, more than two hundred years ago, we cannot do better than to afford a taste and specimen. They are in a high degree scriptural and even textual, adhering to grammatical and exegetical exposition, but abounding in learned citation, such as was common in the days of Bishop Andrewes, of whose manner we are here often reminded. The latest authors quoted are the Rhemist Translators, from which it is quite certain that the discourses are not earlier than the year 1582. But classics, churchfathers and schoolmen are adduced with frequency and pertinence by the preacher, who, as we mean to show, was evidently a man of extensive and learned reading. The manuscript could not have been intended for use in the pulpit, and indeed the public reading of sermons was not then common even in the Church of England; it may however have been used for committing the discourse to memory; and some of the sermons break off abruptly, or close with the mere indication of heads. Some things might suggest that it is a copy by a hand other than that of the author; as the clerkly clearness of the character, the blanks left here and there, and in one place the phrase *Nonnulla desunt*. As each discourse begins with the top of a

fresh page, there is good reason to think that they all did service singly, before being bound into a volume. From an allusion in one place, we approach the period, if not the date, for we find hats worn during the hearing of sermons, a trait of manners to which we may come back in our day, if pious worshippers should consider it as needless a formality to be uncovered, as to stand or kneel in prayer. Some of our readers will remember the passage of Clarendon, which shows that in his day hats used to be worn at dinner; with which may be compared the similar practice in both houses of Parliament. "Richard Cox, Lord Bishop of Ely, died," says Peck, "July 22, 1581, and was very solemnly buried in his own cathedral. I have seen an admirable, fair, large old drawing, exhibiting, in one view, his funeral procession; and, in another, the whole assembly sitting in the choir to hear the funeral sermon, all covered, and having their bonnets on."\* Nothing can be determined as to date, by the references we shall note to sleeping in church, for the custom is not yet obsolete, though, as Dean Swift remarks in the introduction of a sermon on Eutychus, Acts xx. 9, the church is the only assembly to which people resort with the intention of going to sleep.

That the preacher was of the Church of England, we argue from several notes; as that he makes free use of the title "Saint," which Nonconformists avoided in that day, though some of their descendants are creeping into meek observance of it now; that he manifestly prefers the old Psalter; that he refers to a particular Sunday as the *Dominica in albis*; that he defends sacraments without preaching, against a well-known objection of the Puritans; and that he exclaims flatly and significantly, "Farewell discipline, when laymen come to carry the keys!" But he was also, as were many Anglicans of his day, a strenuous Calvinist and an upholder of evangelical grace. The style is sententious and antithetical, almost to the extent of being epigrammatic. It may in this be compared with that of Bishop Hall. Latinisms abound, as in almost all the scholarly English of the times. Turning to the "Golden Remaines of the Ever Memorable Mr. John Hales, of Eaton Colledge," a divine who was at the Synod of Dort, we find many resem-

\* Peck's *Desiderata Curiosa*.

blances, not only in dialect, but in frequent Greek and Latin quotations, and a fondness for Heathen stories, in curious and witty bringing forward of Scripture instances, and in general show of erudition; but Hales is far more periodic in his style, and less textual in his proofs. There are not wanting, moreover, certain things like what we see in the sermons of "Master Henrie Smith," greatly famed in his time; but Smith was clearly much earlier, one copy bearing the imprint of 1592. Yet from spelling, language, style, and mode of sermonizing, we infer a period nearer to that of these earlier Calvinistic Anglicans, than to the Owens and Baxters. The repletion of learned common-placing, the mode of freely rendering the scraps, the sly sarcasms, and the scholastic nomenclature, put one in mind of the Anatomy of Melancholy, with which also the diction would tally; while nothing can be more unlike than the endless, lumbering periods of Burton's felicitous gossip, and the measured balance of our curt and humorous pulpit Seneca. It will be remembered that Burton died in 1639. We leave these approximations with antiquarian readers.

We have declared our purpose to afford some sample of these sermons; but as both the printing and reading of the antique, unsmooth orthography would be tedious, we shall content ourselves with giving a single passage in the exact spelling and punctuation of the original text, after which we will give passages in modern spelling. Our first extract is from the opening of a sermon, on Luke xxii. 13. *Jesus, Master, have mercy on us.*

"It was well sayd of S. Aug: vere novit reete vivere, qui novit reete orare. he y<sup>t</sup> knowes how to pray as a X<sup>an</sup> will easily know how to live as a X<sup>an</sup>. for praier is a meanes both to sett the soule right, & to keep it right. praier y<sup>e</sup> meanes to support a good life, & praier y<sup>e</sup> means to reforme a bad. praier y<sup>e</sup> best way to prevent misery y<sup>t</sup> it happen not; & praier y<sup>e</sup> way to remove it, if it doe befall us. by praier Hezekiah when siek gott his life lengthened; by praier Tabitha when dead, was raised. by y<sup>e</sup> praier of y<sup>e</sup> church Paul was kept out of prison, and by y<sup>e</sup> praier of y<sup>e</sup> church Peter was delivered out of prison. therf: we may see that of all afflicted men that came to X their 1 care was to learne how to pray unto him; and they generally ob-

served the same forme. These lepers had well learned this 1 lesson. whatsoever their former life was, it is likely their after was good, they pray so well. they go to meet X, they stand in his way, they keep aloofe, they lift up their voyces; confession they make of their misery; their fayth they shew in calling him Jesus, master, their unity in joyning in one forme. All is good, here is optimum exordium, Jesus; optimus terminus, mercy; optimum vinculum, master; They knew as X was gods son, so prairer gods daughter, therf: by y<sup>e</sup> daughter they come to the Son."

In former days, as in our own, means were taken in the printing-house to reduce inconsistencies of spelling to some uniformity; and hence printed books exhibit fewer irregularities than manuscripts. Successive editions of the same work likewise sustain a gradual change, of which there is no more striking instance than that of the Authorized Version. Moreover, in pretended reprints after an original text the greatest inconsistencies are produced by the carelessness and ignorance of compositors, who try to correct what they suppose to be blunders. Let Burton and Cotton Mather be examples. The following forms occur in the volume under consideration; viz. Avoyd, Ædification, Æternal, Angell, Angelicall, Afarr, Alwaies, Bin, Brightnes, Bowells, Celestiall, Ceremoniall, Chariott, Citties, Cleanes, Comming, Condicion, Dammage, Divell, Dogg, Doubtfull, Drawen, Drowsines, Evill, Forceable, Fulnes, Generall, Goodnes, Gospell, Happines, Humane, Horrour, Israell, Jaylour, Jewell, Kingdome, Learne, Morall, Onely, Pœnall, Præeminence, Præinct, Profitt, Prodigall, Putt, Sett, Sholders, Slaunder, Speciall, Spirituall, Splitt, Weaknes, Wisdome. There are scores in the several classes which these represent.

The sermons are on the following passages: Galatians vi. 14; Isaiah ix. 13; Luke ix. 28, 29, 32, 33; Acts i. 10; John xx. 14—17; Luke xvii. 11—34; Ezekiel ix. 3, 4; Isaiah xxii. 12, 13; Ephesians v. 2; Matthew xxvii. 46; Isaiah ix. 14. There are four discourses which close the series, upon a single passage, and which so remarkably exemplify the learning, ingenuity, quaintness, wit, and we cannot but add eloquence of the unknown preacher, that we cannot refrain from presenting a

portion, rendering the orthography modern, but leaving the diction unimpaired:

“Isaiah ix. 14, 15.

*“Therefore the Lord will cut off from Israel head and tail, branch and rush in one day. The ancient and honourable, he is the head; and the prophet that teacheth lies, he is the tail.”*

“Sin and punishment are relatives, and relatives have a mutual dependence one upon another, both in order of being and in order of teaching. Therefore, having done with the first part, which was the term of relation, Israel’s sin, I come now to the second, which answers to that, Israel’s punishment; and there are in it seven circumstances observable: first, the equity of the punishment, in the particle ‘therefore’; secondly, the author of it, ‘the Lord’; thirdly, the publication of it, ‘the Lord will’; fourthly, the execution of it, ‘he will cut off’; fifthly, the sustainers of it, ‘from Israel’; sixthly, the generality of it, ‘head and tail, branch and rush’; and seventhly, the quickness and suddenness of it, ‘in one day’. And these set down seven properties of God’s judgments. 1. God is just in his judgments, never strikes without cause, nor unless provoked by sin and contemned by impenitency. Because they turn not, therefore he destroys. 2. He is sole and singular in judgment; for however it is the prophet that denounceth, it is God that punisheth: ‘The Lord will’, &c. 3. He is slow to execute judgment; he saith he will strike, before he strikes; yet withal sure, though he forbear long, yet he certainly ‘will’. 4. He is severe in judgment; if we condemn his gentle stroke when he smites friendly, he will at last smite home, he will ‘cut off’. 5. God is impartial in judgment; he will not bear with sin in his own people; if Israel sin, Israel shall smart; he will cut off ‘from Israel’. 6. God is compendious in his judgment; he sweeps away common offenders in a common calamity: ‘head and tail, branch and rush’. 7. And lastly, God is quick and expedite in his judgment; slow in resolving but sudden in the despatch; he doth all this ‘in one day’.

“I begin with the first, the EQUITY of the judgment, in the causal particle ‘therefore’. In which word the prophet renders a reason and gives an account of God’s doing, that he may

justify God and make clear the equity of his judgments. Otherwise, an impenitent heart would be ready to reply, 'Why am I thus? Wherefore is all this come upon us? Wherewith have we grieved God that he should thus severely afflict us?'—Yes, the prophet tells them, because they turned not to God that smote them, therefore will the Lord do thus and thus. God's judgments are often bottomless, but never causeless, always justifiable, though not always searchable. David saith of them, 'How unsearchable are his judgments'; they are as a mighty deep, a deep which is not to be sounded by the plummet of reason. But how are they unsearchable, may some say. That is said to be unsearchable the cause and original of which cannot be found out. If then they be not without the compass of cause, how are they without the compass of search? But we must know, that as it is in occult qualities of nature, such as are sympathies and antipathies, there is always a cause, though we cannot give it; so in God's judgments, which are his secret way, there is still a cause, though we cannot always find it. They are open to God, though secret to us; if secret in respect of us, yet never groundless in respect of God. The particular cause cannot be always searched out, but the general cause may. Speaking comparatively, why of two men that are guilty of the same sin, God punisheth one and forbears another, we cannot give a reason of this; but speaking positively, why he punisheth all men, we cannot but give the reason of this, namely Sin, which is the sole cause of all punishment, both temporal and eternal, privative and positive. As the Apostle said of godliness, it hath the promise of this life and that which is to come, so sin has the curse of this life and that which is to come. As in good things, sin binds God's hands and will not suffer him to bless us, so in evil things, sin looseth God's hands and forceth him to plague us. The prophet Jeremy puts the former case, Jer. v. 25, 'Your sins have turned away the former and the latter rain, and your iniquities have withheld good things from you;' and the second case the prophet Isaiah resolves here, because the people turned not to him that smote them, 'therefore will the Lord cut off,' etc.

"This 'therefore' then is casual, and hath reference to the former verse, therefore; why? It hath a threefold aspect:

- “ 1. Therefore—because of your impiety in sinning;  
 2. Therefore—because of your impenitency in not turning;  
 3. Therefore—because of your obstinacy in not seeking.

“ Hence two propositions :

I. *Sin is the cause of all punishment.*

II. *Impenitency is the cause of great and speedy punishment.*

“ I. *Sin is the meritorious cause of all punishment.*

“ Sin and punishment are as near akin as *malum* and *malum*, for both are called and accounted evil; the one the evil of doing, the other the evil of suffering. *Flagitium* and *flagellum*, sinning and suffering, they sound alike, and such correspondence they have, that as sins are of two sorts, sins of omission and commission, so punishments are of two sorts; the punishment of loss, answerable to the first, and the punishment of sense, answerable to the second. Punishment is the correlative to sin; it runs reciprocal with it. If sin be the antecedent, judgment is always the consequent; and if sin be in the premises, we may well look for punishment in the conclusion.

“ This will further appear by a double reference [which] the punishment hath to sin, both natural and moral.

“ It hath a *natural reference*. Punishment is akin to sin, as the fruit of it. Prov. xxii. 8. They that sow iniquity shall reap vanity. As the birth of sin, James i. 5. Sin, when it hath conceived, bringing forth death. Therefore St. Augustine seems to put the formality of sin in punishment: *Si puniendum non esset, peccatum non esset*. If it were not punishable it were not sin. Nay, so great is the affinity between them, that one sin is often punished by another; Pharaoh's first hardness by a second; nay the same sin a punishment to itself, as we see in Cain's fear after his fratricide, and Judas's despair after his betraying. For which purpose Seneca said well: *Sceleris in scelere supplicium est*.\* Nay, and God hath set his mark upon some sins; there are some that have proper punishments following them in their nature, even as it were without God's sending; as dropsy upon drunkenness, penury upon pro-

\* Ep. 43.

dignity, terror of conscience upon murder, &c. Therefore we may observe that the same word is used for both, in all the three languages. In Latin *Noxa* signifies both the offence and the punishment. In the Hebrew  $\text{נִסָּךְ}$  signifies both, as in Gen. iv. 13. *My punishment is greater than I can bear, or My sin is greater than can be forgiven.* In the Greek both; Rom. vii. 24. *Who shall deliver me from this body of sin, or from this body of death?*

“2. Punishment hath a moral reference to sin. It is *debitum*, due unto it; therefore called  $\delta\varphi\epsilon\acute{\iota}\lambda\eta\mu\alpha$ . Forgive us our debts, the debt which we owe to the justice of God, which is to be paid in punishment as a due debt; due unto it many ways, as hire to the labourer, Rom. vi. 23. *The wages of sin is death*; as treasure to the owner, Rom. ii. 5, *They treasure up wrath against the day of wrath*; as meat to the hungry, Prov. xii. 21, *The wicked shall be filled with mischief*; as a garment to the wearer, Ps. cix. 19, *It shall be unto him as the girdle with which he is girt, and as the garment that covers him*; as the inheritance to the possessor, Ps. xi., *Fire and brimstone, storm and tempest shall be their portion*; as a reward to the meritor, Is. iii. 11, *Wo unto the wicked, for the reward of his hands shall be given him.*

“To show forth this near dependence, the Scripture sets forth the inflicting of punishment by phrases of three kinds, antecedent, concomitant, and subsequent. Sometimes by phrases subsequent, Prov. xiii. 21. *Evil pursueth sinners*; that is, it followeth them violently as in chase. It so pursues them as it hunts them foot by foot; Ps. cxl. 11, *Evil shall hunt the wicked man to overthrow him.* Sometimes by phrases of concomitance: Job xx. 11, *It shall lie down with him in the dust*, Ps. xl. 5, *The iniquity of his heels shall compass him about*; lest he should escape it, it shall beset him round. Therefore as sin is born with us, so punishment is said to be born with us; Job v. 7, man born to trouble as the sparks to fly upward; as the fire moves towards his place so punishment towards sin. It shall come down upon the head of the sinner, Jer. ii. 3. Sometimes it is set down by phrases of antecedence, Prov. xix. 29, *Judgments are prepared for scorers.* It lies in ambush for him, Prov. vi. 11, *Poverty shall come upon him as*

*an armed man.* It lies in wait for him, Gen. iv., *If thou hast done evil sin lies at the door*, or punishment lies at the door to break in upon sin; the one knocks and the other opens, the one calls and the other answers. Sin *hollows* to punishment, thence said to cry for vengeance, Gen. xviii. 20, and punishment echoes to sin. We never find any inflicting of punishment before commission of sin, nay no mention of punishment but upon a supposal of sin, and still an abating of punishment upon repentance for sin. Upon this ground was framed the Pharisee's question, John iv., *Whether hath sinned, this man or his parents that this man was born blind*; and Christ, though he answers negatively concerning the blind man, yet he clears the point concerning the impotent man, John v., *Sin no more*, noting that sin was the cause of that infirmity. Therefore usually in his cures he joins the remission of sin and punishment both together; as to the palsy man, Matt. ix. 2, first, *Thy sins are forgiven thee*, and then, *Arise and walk*.

"It shows us the difference between the tenor of God's mercies and his judgments, between the tenor of reprobation and damnation.

"1. Between God's *mercies* and his *judgments*. God as he is merciful, so is he just, but not after the same manner merciful as just. His mercy hath no motive but himself; it is a reflexed act, he will because he will: but his justice hath another cause. We are not saved for our works, but we are punished for our works; not saved for our righteousness, but punished for our sins. His mercy also prevents our righteousness, but his justice follows our sins.

"It shows the difference between *reprobation* and *damnation*. Reprobation and preterition is an act of his will, therefore absolute, and depends not upon any reason; but damnation is an act of justice, and therefore hath a respect to sin as the immediate cause of it. His will is the cause of reprobation, the breach of his will the cause of damnation. It is properly said, Whom he will he hardeneth, not so properly said, Whom he will he condemneth. Therefore the sentence at the last day is not Go ye cursed because I will; but a reason is given, For I was an hungered, &c. And here, God will cast off Israel, not because he will, but because they turned not.

“The USE will be

“I. To teach us how to entertain God’s judgments, whensoever he sends them; not to dwell on the effect, but to look also unto the cause. Still have recourse unto our sins. Thy destruction is of thyself, O Israel. The bolt that strikes the deer is headed with his own horn; so every man’s punishment is caused from himself. Every man is the worker of his own woe, and the moulder of his own misery.

“II. Let it teach us to hate sin more than punishment, because sin is the cause of punishment. We all tremble at the preaching of judgment, as Felix did, more than we do at the perpetration of sin; a sign that we love ourselves more than we love God, because we more hate punishment which is displeasing to us, than we do sin which is displeasing to God; whereas a good Christian will hate sin because it is sin, and so in flying of sin fly punishment. That is the first proposition arising from this illative particle ‘Therefore;’ Sin is the cause of punishment. The second is this, that Impenitency is the cause of great and speedy punishment. God as he has rods for lesser sins, so he has scorpions for greater; great plagues for great sins, and the greatest of all for impenitency; because it is the greatest sin, and in a word all sins. It is such a sin as makes hell enlarge itself, and open her mouth without measure. Punishment itself marches slowly, but impenitency adds wings unto it. Punishment would fall gently, but impenitence adds weight unto it; because it offers violence to all the attributes of God. It rejects his mercy: ‘O, God will not pardon,’ says Impenitency. It abuses his patience: ‘O, God will not punish.’ It scoffs at his truth: ‘Where is the promise of his coming?’ It makes a doubt of his power: ‘God’s arm is shortened that it cannot strike.’ It denies his omnipresence: ‘Is there knowledge in the Most High? Tush, Tush, God seeth not, neither doth the God of Jacob regard it.’

“In other sins, if one attribute of God plead against the sinner, there is still another to plead for him. If the power and omniscience of God call for revenge, and say, Behold I will make my power known, I will go down and see whether they have done according to their cry—then mercy interposeth with Abraham, and sues for remission: Shall not the Judge of all

the world do right? Wilt thou destroy the righteous with the wicked? If fifty be found righteous, if forty, if thirty, if twenty, if ten; wilt thou not spare it for ten's sake? Again, if the truth and justice of God call for punishment and say, My Spirit shall not always contend with man; I have spoken once and twice, I will no more alter the thing that is gone out of my lips, I will punish and not spare—then Patience interposeth and pleads for pardon, O spare a little, try a while longer, let it alone this year also. But the sin of impenitency finds no advocate. Every attribute of God cries out against it. 'Let me alone,' saith Justice to Mercy, 'that I may destroy in a moment.' Power cries to Patience, 'I will be no more entreated.' 'How long shall I suffer,' saith Patience. He that walks on impenitently according to the stubbornness of his heart, the Lord will not be merciful unto him. Deut. xxix. 19.

“This impenitency exposeth a sinner and lays him naked to the stroke of God's vengeance, because it deprives him of the benefit of God's mediatorious attributes. It turns the grace of God into wantonness, and the patience of God into fury, the mercy of God into wormwood, the longsuffering of God into severity, and the justice of God into vengeance. Therefore God bids Moses let him alone, and forbids Jeremy to pray for the people, because of their impenitency. And he tells him plainly, Jer. xv. 1, Though Moses and Samuel stood before me, yet my mind could not be toward this people; and Ezek. xiv. 20, Though Noah, Daniel, and Job were amongst them, yet should they deliver neither sons nor daughters. These five had a prevailing power with God, while they were upon earth, each of them severally. Moses, when God would have consumed Israel for the calf, he prayed, and God repented of the evil, Ex. xxxii. 14. Samuel, when the children of Israel had served Baalim and Ashtaroth, he cried unto the Lord for Israel and the Lord heard him, 1 Sam. vii. 9. Of Job, God himself saith to his three friends, My servant Job shall pray for you, for him will I accept, Job xlii. 8. Daniel was a man 'greatly beloved,' so far as by prayer he obtained the revelation of God's secrets. Noah found grace in the eyes of the Lord, so far as he obtained preservation not only for himself but for his house in the general deluge. Yet the impenitency of Israel was so great, that

if all these had been alive and joined in prayer, God would not have accepted them. Other sins are forerunners; impenitency is the next bordering on destruction. It prognosticates both sudden, severe, and certain punishment. If God defer for other sins, he will decree against this; if he cut off one or two for other sins, he destroys whole countries, whole nations for this; if he proceed by degrees against other sins, he sweeps away suddenly for this. Because they turned not, THEREFORE the Lord will cut off."

In pursuing the subject through several other sermons the preacher furnishes us with instances of learning, judgment, ingenuity, and faithfulness, nowise inferior to those which we persuade ourselves the reader has recognized in what precedes, but the fear of being wearisome prevents our copying these entire. As specimens of singular originality and force, we however subjoin that part of the last discourse which discusses the words following, in the fifteenth verse, *The prophet that teacheth lies, he is the tail.*

"A lying prophet is the most unmatched sinner of all other; not only a sinner himself, but a bawd and pander of sin in others. A murderer kills the body, but a lying prophet kills the soul. An unjust magistrate sells justice, but a lying prophet he sells godliness. An ill magistrate sells the righteous, but a lying prophet makes a sale even of sinners; he is the huckster or broker that draws those damnable indentures whereby wicked men make a covenant with death; the devil's factor and the porter of hell; one that as he belies God, so he belies his own name; pretends he is a Seer, yet is blind, that he is a Guide yet seduces, that he is a Prophet yet deceives. A prophet, *ad verbum*, is as much as a teller of truth, *enuntiator verborum Dei hominibus*.\* How then can he be a prophet that teacheth lies? Any lie is an abomination to God, Prov. xii. 22; because it is a sin most opposite to the nature of God, who is a God of truth, and nearest akin to the devil, who was a liar from the beginning; but to *prophesy* a lie is double impiety. Liars are said to have their portion with the devil in the lake that burneth with fire and brimstone, Rev. xxi. 5, as though hell were

\* Aug. Qu. in Exod. l. ii.

prepared first for the devil then for the liar; but the lying prophet, Rev. xx. 10, it is said of him, that the devil is cast into the lake of fire and brimstone, where the false prophet is, as though hell were first and of better right due to him than to the devil himself. A lie is a fearful sin and too common and universal. Every man is culpable of this sin, more or less. David said it in his haste, but Paul upon deliberation, that all men are liars. But yet there are degrees of this sin; for though it be a sin to tell a lie, yet it is worse to devise it; this argues an intent to sin; and yet worse to teach it; this deceives others; yet worse to prophesy a lie; this is to make God the author of it. Such were the wicked prophets of Israel, not only tellers of lies, but coiners of them; not only devisers of lies, but teachers of them; nay, not only teachers of lies, but prophets of them. Ananias and Sapphira sinned grievously; they lied unto the Holy Ghost; but the false prophet doth not only lie to the Holy Ghost, but from the Holy Ghost, and as much as in him lies makes the Holy Spirit a spirit of uncleanness, as Zedekiah did, 1 Kings xxii. 24, when he prophesied a lie to Ahab and made God to be the author of it; *Which way went the Spirit of the Lord from me to speak unto thee?* A lie is hateful in a man, but much more odious in a minister. For the priest's lips, as they should preserve knowledge, so they should preserve truth. Yet even a minister may slip by infirmity, as he is a man; but to preach a lie, that is to tell a lie out of the pulpit, and from the oracle of God; this is a sin beyond parallel, for it is to make the Word of God, which is a Word of Truth a [fountain] of lies. Therefore it is no marvel if God threaten fearful destruction upon the lying prophet, 'he is the tail.' So much for the first metaphor."

In the peroration, alluding to the second figure, namely, the 'rush', our lively orator breaks forth into the following amplification, reminding one of the best masters of his day. "In common calamities, when God means to destroy, his sword makes no distinction. When sin spreads from the crown of the head to the sole of the foot, then punishment cuts off both head and tail, branch and rush; that is, both princes and prophets, old men, orphans, and widows. God is no respecter of persons in judgment. If any estates might hope for immunity

it were one of these five, for these were always high in God's esteem. The person of the 'ancient', God so much respects it, that he gave a command, Lev. xix. 32, 'Thou shalt rise up before the hoary head and honour the face of the old man.' The person of the magistrate, God so much respects, that he calls them by his own name, 'gods', and himself by theirs, 'King of kings and Lord of lords.' The person of the 'prophet,' God so much respects, that he will not suffer any man so much as to touch them; *Touch not mine anointed, and do my prophets no harm.* The persons of the orphan and widow God so much respects, that he declares himself to be their God more than he is the God of others; Ps. lxxviii. 5, He is a father of the fatherless and a judge of the widows. Yet, in case of common destruction, he spares not any of these. The cradle shall not be a sanctuary for the infant. The mourning veil shall be no privilege for the widow. The silver hairs of the ancient shall not save the old man, nor the purple robe redeem the prince, nor the linen ephod free the prophet; nay, these shall rather be witnesses against them. The grey head shall witness against the ancient, when God calls to 'baldness'; and the throne against the prince, when God calls to ashes; and the ephod against the priest, when God calls to sackcloth; for God is more severe against all these; to destroy the ancient and the honourable before the branch and the rush. A rush will stand in a tempestuous wind, when the cedar cleaveth. A reed will escape lightning, when the oak is shivered. It is the fatted ox that is near to the slaughter; the spread rose is soonest cropt; the ripest apples nearest gathering. The secure old man, the presumptuous great man, the seducing prophet, they are the fairest mark for the arrow of judgment. God sometimes, in judgment to a nation, takes away the religious magistrate and the true prophet, Isa. iii. 2. He will take from Jerusalem the mighty man and the man of war. If he will take away the good prophet and the magistrate for our sins, much more the lying prophet and corrupt magistrate for their own. Therefore, as the Apostle says, Let not the strong man glory in his strength, &c., so let not the honourable glory in his eminent place, nor the ancient in his years, nor the prophet in his call-

ing, but let all hasten to repentance, seeing that God will cut off all without distinction, when he means to destroy.”

None of the discourses in this volume are more singular, quaint, perversely learned, perplexingly methodical, or truly original, than the nine upon our Lord's interview with Mary Magdalene after his resurrection. Feeling the difficulty of choice, we have nevertheless determined on that which treats the words, John xx. 16, *Jesus saith unto her, Mary!*

“These words set forth unto us the second passage of the conference that was held between Christ and Mary Magdalene, at his appearing to her upon the day of his resurrection. The former part was transacted by question and answer; this by mutual salutation and resalutation. Here is the *Χαίρε*, the *Salve*, or *Ave*, that Christ gives to this Mary, far above that which the angel gave to the blessed virgin. For that was only given by an angel, this by Christ himself. In that as there was not the hope of so great a blessing, so nor sorrow for the loss of so great a comfort. Here, Mary Magdalene's sorrow was as great as her hope was little to find what she looked for. Therefore this salutation came very seasonably, both for the recovery of her hope which was vanished, and the cure of her sorrow with which she was well-nigh overwhelmed, had not Christ happily interposed himself, and called unto her.

“It makes up the other part of this history, and it is continued to the eighteenth verse, and it consists of three parts: *The Remonstrance*; ‘Jesus saith unto her, Mary!’ *The Reply*; ‘She turned herself and said unto him, Rabboni!’ *The Rejoinder*; ‘Jesus saith unto her, Touch me not, etc.’

“I. THE REMONSTRANCE: ‘Jesus saith unto her, Mary!’ It is not so short or barren a clause, but it will afford matter for an hour's discourse, if we can find out the reasons why Christ should choose this way to make himself known unto her. It is reason sufficient that it was his will and pleasure thus to discover himself. To seek for a reason of his will, is all one as to seek for a current beyond the fountain, or for light beyond the moon, nay the sun itself. His will borrows not light from reason, but gives being and rectitude to it. Yet, because this discovery of himself was a part of his mediatorious work, and in all mediatorious works there was a conformity of his human

will to his divine, and in his human will sanctified reason was most illustrious; therefore I hope it will be no presumption to see if we can find out the true and proper reason of this proceeding. Which that we may do, I will comprise all in these three questions: Why he stayed so long, ere he discovered himself; Why he did it so soon, since she profited no more by the first question; Why he did it by a word, and particularly by a bare compellation.

“1. *Why he deferred so long, ere he made himself known unto her.* It is plain there was a delay. He did not appear so soon as he rose; and he made not himself known so soon as he appears; but after some overtures he brought her by degrees to a full knowledge and persuasion of his resurrection. First he sends his angels to give her a hint; then he shows himself in person; then he parleys with her at large; then he comes down to her capacity, and makes all evident. He could have done it at once, and to human understanding the act had been more commendable, if it had been more compendious. I am sure it had been a great ease to Mary Magdalene; she was full of sorrow and full of fears, and full of doubtings; yet he takes his own time to cure these maladies, and doth it not at the first sight, but at leisure. The reasons may be these four:

“(1.) *To exercise her patience.* Where there is no expectation, there can be no patience; where no delay, there can be no expectance. Other graces, faith, love, repentance, devotion, may exercise their acts in an instant: patience cannot subsist without time. It is all these graces in the protraction. That which faith believes, and love desires, and repentance mourns for, and prayer sues for, that patience stays for. Therefore, to the declaration of th's grace God calls his servants in the exercise of all the rest, lest there should be one of the daughters, one of the fruits of the Spirit wanting in Israel. For this cause he sends afflictions to his servants, to try their patience. For this cause he continues their afflictions, for the full declaration of their patience. Were there no other motive, this alone were a sufficient inducement to take in good part all the delays that God seems to make, before he bestow upon us the thing we look for. He doth it for a good purpose, to bring their grace to perfection. If he suffers ten-

tations to assault us like Job's messengers, one upon the neck of another, we must rest our hearts upon this support, it is for the exercise of my patience. To look for audience in prayer, or comfort in affliction without patience, is to outshoot grace, and to precipitate the order which God hath set. Who was there ever found to attain his end without patience? The husbandman looks not for his crop as soon as he hath sown his seed, but waits patiently for the season. The mariner comes not to his port presently upon his putting to sea, but after many cross winds arrives there by patience. By the same steps God brought David to the harvest of comforts, after he had been tossed in the floods of great waters; and by the same steps Christ brings Mary Magdalene here to the knowledge of his resurrection, when she had run through many encounters of patience. This is the first reason.

“(2.) *To show her the infirmity of her faith*; in doubting, nay despairing of his resurrection. There is no glass shows us more of ourselves than affliction doth. For this purpose he suffers the best of us to be troubled, *ut qui te nesciebas, a te inveniaris*, as St. Augustine saith,\* that we may measure ourselves aright, and plumb our hearts to the bottom. Sometimes he delays, that men may know their strength. So he deferred to fulfil his promise to Abraham; sometimes to make them see their weakness; so Mark ix. 21, he deferred a while before he cast out the dumb spirit, that the father of the child might get a sight at once both of his faith and of his infidelity: ‘Lord, I believe, help mine unbelief!’ Generally, his delays have a respect to infirmity; that, as Ovid observes of Ulysses,

Si minus errasset, notus minus esset Ulysses:†

he had not been so well known either to himself or others, but for his errors; and of Hector,

Hectora quis nosset felix si Troja fuisset?‡

the fame of Hector had not stood to posterity, if Troy had not fallen. Therefore Seneca thought it a great calamity to have no calamity; *Miserum, inquit, te judico, si nunquam fuisti miser; transisti sine adversario vitam; nemo sciet quid potueris, ne tu quidem ipse*. Therefore God oftentimes suffers

\* In Ps. lxi.

† De Ponto, l. z.

‡ De Tristibus l. iv. el. z.

trials to stay long by his servants, that they may thereby be awakened to see themselves. So Christ dealt with Thomas; he deferred to appear to him, after he had showed himself to all the other disciples; thereby Thomas saw his own infidelity. So Mary hers, &c. This is the second reason.

“(3.) *To quicken the fervency of her desires*; and to make her more eager in the pursuit of her purpose. It is a natural consequent of delay to beget expectation, and of expectation to kindle affection. In this the fire of love is contrary to the elementary; it flames most when the fuel is withheld or taken away. St. Augustine said well, of want, that it is *optimus orandi magister*; necessity is the school-mistress of prayer. It is as true of delay; it is as a whetstone to devotion to sharpen it, and it is no wonder if long fasting procure an appetite. David prays more fervently because God was silent and answered not. The blind men in the gospel cry more earnestly after Christ, when they were told to hold their peace. The woman of Cana (*sic*), she met with encounters, and they made her the more importunate; the more repulses she meets with, the more assaults she makes. The first repulse was of preterition; Christ passed by her; by that her desires are more kindled; *præter-entem revocat*, then she cries after him. The second repulse was of silence; he answered not a word; by that her desires were more kindled, *tacentem rogat*, then she beseeches him. The third repulse was of plain denial, ‘I am not sent,’ &c.; by this her desires were yet more kindled; *negantem adorat*, she comes and worships him. The fourth repulse was of argumentation, ‘It is not good to take the children’s bread,’ &c.; by this her desires are most of all kindled; *arguentem vincit*, she disputes and replies upon him, and when her desires are brought to the height, her suit is brought to the issue. This is the ordinary cause of the delays he makes, *ut magis ad rogandum provocat*,\* to provoke us to ask; *ut vota nostra altius in cogitationum radice solidentur*, saith Chrysostom; that by these blasts of trial, godly affections may be more kindled; as trees the more they are shaken, the more the root strengthens itself. There is no tree, saith Seneca, grows firm and strong, *nisi in quem frequens ventus incursat*; *ipsa enim vexatione constringitur*,

\* Hier. ad Habak.

*et radices certius figit.* The same is the condition of other affections in Chrysostom's judgment: *mora erigit desiderium*; his delay makes us more hasty, then we learn to pour out our prayers, Isa. xxvi. 16. Then we learn to seek him diligently, Hos. v. 15. It should teach us not to faint if he answer us not at first; he will hear us at last; nay, he hears always; he hears when he seems not to hear. If he hear, that is an encouragement to pray on; if he hear not, that is an incitement to pray again. For this end he stays his hand. *Non vult cito dare, ut tu discas magna magis desiderare.\** So Mary here, &c. This is the third reason.

“(4.) *To fit and prepare her by this delay for a greater measure of comfort*, in the fruition of Christ afterward. There is no comfort that we are able to judge of so well, when we have it, as when we want it. And after we have been sensible of the want, if we should obtain it presently, if with ease, there would not be so great a value set upon it, as when it is got with anguish and difficulty. If it be bought with tears and trouble of mind, if it come after long expectance, it makes the prize of it the greater. We may see it in all the things that concern this life; every thing is then dearest, when scarcest. For health, S. Hierom shows: *Quid boni habeat sanitas, languor ostendet.* Nay Tully himself: *Jucundior bona valetudo ex iis, qui de gravi morbo curati sunt, quam qui nunquam aegro corpore fuerunt.* Nay, of every thing in general S. Austin gives it for a rule, *Desiderata diu dulcius obtinentur, cito data vileseunt.* Had Jonah been brought out of the whale's belly at the first, the deliverance had not been so illustrious; no, but three days and three nights must first be spent in the ‘belly of hell,’ that he may learn to set a due price upon God's salvation. Had S. Paul, when he was buffeted by Satan, been heard at the first call, the voice of comfort had neither sounded so sweet nor come so full. God will have him judge of it by the want; he must cry often, want it long, beseech the Lord thrice, and then he receives the answer, My grace is sufficient for thee. So Mary here, she is kept three days in expectation with Jonah, she makes three expressions of her complaint with

\* Aug. in Ps. cxxx. 6.

Paul; to the disciples, to the angels, to Christ himself, she besought thrice, and then receives the word of comfort.

“And her example is our assurance, that if God defer at any time, yet he will come in the end, and bring his reward with him. *Si non audit ad voluntatem, audiet ad salutem.* Our God will come, and will not keep silence, he will speak peace unto his people; after three days he will revive us, and the third day he will comfort us. Hos. vi. 1; that we may say with David, Ps. iv. 1, ‘Thou hast set me at liberty, when I was in distress.’ S. Chrysostom thought it worth the observing, that he saith not, *Non passus es me incidere in afflictionem,* Thou didst not suffer me to be in distress; nor yet, *Fecisti ut celeriter transciat afflictio,* Thou madest my affliction soon to pass away; no, but *Dilatasti in tribulatione,* Thou enlargedst my comfort, in and after my tribulation. That course he still takes, saith S. Austin, *ut tardius dans, dona sua commendat, non neget.* So Mary here, she was *in ostio*, in the very threshold of knowing Christ, yet had like to have been shipwreckt in the port; but Christ by this word reacheth out his hand, as to Peter ready to sink, &c. That for the first question, Why He staid so long ere he discovered himself.

“2. *Why Christ discovered himself to her so soon, seeing she profited no more by the former proffer he made unto her?* It is a contrary question to the one that was first propounded; that was, why so late, this, why so soon. You will say, the one might well be spared; for if it were late, it was not soon, and if it were soon, it was not late. Yes; both will stand together. It was late to Mary; for love thinks every minute a year, if God be absent; but it was soon to Christ. It was late, because it was longer than she desired; it was soon, because it was before she expected; and it could not well be sooner. He was but newly risen, and he appeared presently; here is no delay. He spoke so soon as he appeared, and prevented her by a question; here is no delay. He seconds the first question by another friendly compellation, which made all clear; here is no delay. If we consider the day itself, it was the day of resurrection; that is soon; if the time of the day, it was the same morning; that is very soon; if the persons that were in the same distemper as she, he speaks to her before any of the

disciples; that is soon. It cannot be called a delay; it was soon. What could be the reason?

“The reason is at hand. Her anguish could not brook delays, and his goodness would not suffer him to make them. This is the only reason, his tender sympathy and compassion toward Mary. He saw her in an agony, he could not forbear any further, he thought the time long as well as she. He might say as in the Prophet, ‘My bowels are turned within me.’ Here is his unspeakable goodness. There is no man can be so sharp set in thirsting for comfort, as he is ready and hasty to administer it. The Lord is near to all them that call upon him faithfully; Ps. cxlv. 18. Yea, near because everywhere; not only near by virtue of his omnipresence, but of his gracious assistance; Behold I come quickly. Not only in respect of his all-comprehensive eternity, to which a thousand years is as one day; but in respect of our spaces and distances of time; the answers that he makes to prayer, he gives them quickly. The help and comfort he reacheth out to misery, he sends it quickly; how quickly, S. John tells us, Rev. vi. 11, for a little season; is not that soon? The Apostle tells us, Yet a little while, and he that shall come will come, and will not tarry; is not that soon? The prophet Isaiah tells us, liv. 7, he will come in a moment. There is nothing sooner than a moment, it is so little that it cannot be divided; yes, he will cut even a moment in two for his servants’ sakes. ‘For a small moment have I forsaken thee;’ how will that appear? Yes, Ps. li. 15. *Simulac invocaverit*; when they call upon me I will answer, before their prayers be ended. That is a small moment; yet more plainly in another place, *Antequam clament ego exaudiam*; before they cry, I will answer, before their praises be begun; that is a less scantling than a small moment.

“It should teach us to wait his leisure, and so possess our souls in patience, seeing he is always so ready. Though our trials be lengthened out to years, there is no cause of making David’s expostulation, *Usque quo*, Lord, how long? To ask how long, is all one as to bind eternity to time. That time is soonest, which is best. He will come in his time, if not in ours; and his is never out of season. Ere Mary had made an end of speaking, whilst the word is in her mouth, Christ calls to her.

So that is fulfilled, Hab. ii. 3, 'The vision shall speak and not lie; though it tarry wait for it, because it will surely come, it will not tarry.' I have done with the second question, Why so soon?

"3. *Why he discovers himself by a word, and by a bare compellation, MARY.* Yet it is as redundant in matter, as it is compendious in pronounciation; but I will reduce all to these two reasons:

"(1.) *In the course of nature, it had been the most probable way to make her understand him.* For some naturalists observe, that there is no readier way to awaken a man that is asleep, than to call him by his name; if he will not waken any other ways, by jogging or pinching, he will by the pronouncing of his name. Mary was asleep now, her eyes blinded with sorrow. The sight of angels, the sight of Christ, the voice of Christ in the other words, awaken her not. Till this word she is still asleep, till Christ work powerfully by this slender means. *Fecit ut quem facie non cognoscebat, voce intellexit.* (Hier.) When he will work out the effect, it must take place. She that understood not Christ by many words, understands him by one. This word is *apertissimum indicium potestatis*, an evident testimony of his power, to produce so great an effect by so slender means, to work so much illumination by so small a word. It might seem wonderful, but that there is nothing hard to God. It is as easy for him to save by few instruments as by many, and to convert by few words as by many. We must not measure his power by instruments, nor confine his work to means. Sometimes he useth greater means and the work is not done; spends many words upon Jerusalem and she would not know him; sometimes he useth less means, and the work takes effect, he casts only his eye on Peter and he is reclaimed by it. Sometimes he doubles the name when he calls his servants: 'Abraham, Abraham,' Gen. xxii. 11, 'Moses, Moses,' Ex. iii. 4, 'Saul, Saul,' Acts ix. 4; sometimes he gives it only a single accent, as to Mary here. When he appeared to Samuel the first time, he named him only single, and then Samuel knew him not; the second time single, and yet he knew him not; the third time also single, and yet he knew not whose voice it was; but the fourth time when he doubled his call, 'Samuel, Samuel,' then

he acknowledges him. Yet here contrary, he rehearses Mary's name only once; for what purpose, but to show that little or much is all one to God. One word sufficed to make a greater world, and one word also to convert the less. It teacheth us two things.

“First, we should not despair when means of comfort or deliverance is straitened; his arm is not shortened, though the means be. Yet so presumptuous are we, many of us, as to tie his arm to means, to tie the First Cause to the second; [as], that the bare reading of the Word cannot convert, [and] that the sacraments without the Word preached at the time of administration are not efficacious. As if we would bind God to our dimensions, that because preaching converts more, reading should convert none, and because baptism with a sermon is better for men, therefore without a sermon it should not be of force for children. That's a wrong to the donour of grace; he doth by preaching, and he can by reading also. Even as by two words he raised Lazarus, by two he healed the withered hand; yet by one he gave hearing to the deaf, and by one illumination to Mary. It should teach us, on the other hand, not to applaud ourselves vainly, if the means of salvation be plentiful, unless we answer them with the fruits of righteousness; for all these examples should make for our conviction. We have sermons by thousands, and are as far from repentance as ever, whereas the Jews were brought home by one, Acts ii. To us God declares himself by many and long sentences, and we are still ignorant; whereas by one word he wrought himself into Mary Magdalene's cognisance. This for the first reason.

“Secondly, this word is *certissimum pignus dilectionis*, an assured pledge of Christ's love towards her. He could not discover himself to her in a more familiar manner, nor in a more amiable. By this word he comes down to her capacity. The naming of a man, saith Chrysostom, *φιλίας ἔστι γνησίας τελευτήριον*; it is an apparent sign of intimate love: as the shunning of the name an argument of hatred. When Saul was maliciously bent against David, 1 Sam. xx. 27, he would not vouchsafe to call him by name; not ‘Wherefore comes not David,’ but ‘Wherefore comes not the son of Jesse?’ So when the Jews were disdainfully affected towards Christ, and inquired after him, John

vii. 11, they leave out his name, *Ubi est ille*, Where is he? not *Ubi est Christus*, Where is Christ? And S. Chrysostom observes, that S. Paul in great wisdom suppresses his name, in the epistle which he wrote to the Hebrews, foreseeing that because they loved not his person they would not brook the inscription of his name. Malice cares not for hearing or mentioning the name of the person it likes not. On the contrary, it is the property of love to delight itself with the sound of the very name. Of the Spouse we find it true in the Canticles, 'Thy name is like ointment poured forth.' Of David, S. Chrysostom observes, on those words *Canam nomini tuo Altissime*; I will sing to thy name, O Thou Most High;\* he might have said as briefly, I will sing to thee; no, but I will sing to thy name. Why so? the father tells us; *οἱ φιλοῦντες, τὰ ὀνόματα τῶν φιλομένων περιφέρουσιν*. No word so sweet in the mouth of love, as the name of a friend. And so the Psalmist, ravished with the love of God, *τό ὄνομα αὐτοῦ περιστρέφει συνεχῶς*; he still harps upon this string, 'I will sing unto thy name.' For God himself, we see it, Gen. iii., he calls to Adam by his name, 'Adam, where art thou?' and hereby *ἔδειξεν αὐτοῦ τὸ φίλτρον, καὶ τὴν πολλὴν περὶ αὐτοῦ κηδεμονίαν*; he demonstrated his love and care over him. By this word he breathed upon him again a new breath of life. For Christ, we see it in the parable; Dives is not named as if being an unmerciful rich man, he had been a stranger, and one unknown to God; Lazarus, whom God respects, he calls by name. So Christ did with the other Lazarus when he raised him; with Peter when he confirmed him; with Saul when he converted him; and with Mary here, when he reveals himself unto her. By this word he showed a great deal of tenderness, for it is thus much in effect: 'Mary, knowest thou not me? Hast thou so soon forgot me? Am I taken away? Am I the gardener?' The other word, 'Woman, why weepest thou?' was a sign of much sympathy, this, a sign of much love. What a difference is here, saith Ambrose, *mulier quando converti incipit Maria vocatur*; when she believes not, then the general name of Woman is used; when she draws nearer to the knowledge of Christ, then she is called Mary. I will

\* In Ps. ix.

turn the observation a little. When Christ keeps aloof, then, Woman; when he draws nearer to her, then, Mary. *Nomen ejus accipit quæ spiritualiter parit Christum*, saith Ambrose, l. 3. *de virginibus*; he gives her that name which doth spiritually bear Christ. A Mary was the mother of Christ carnally, and a Mary spiritually.

“It is a twofold comfort to the saints of God. One is, when God seems strange unto them, he is as one that hears not; he is not discouraged; this is a course he useth to observe, in beholding them first *eminus tanquam minus notus*; he seems to know them afar off; then *cominus, intuetur tanquam notos*; in speaking first *peregrina voce*, then *voce efficaci*. As Joseph to his brethren; first severely, ‘You are spies;’ then amiably, ‘I am Joseph.’ So Christ to the woman of Samaria; first afar off; then he comes nearer, and tells her that he was the Christ, John iv. So with Mary here; first ‘Woman,’ afar off; then he utters it in his old tone and accent, ‘Mary!’ Joseph loved not his brethren worse because he seemed strange; nor Christ Mary, when he called her Woman; nor us, though he seem to absent himself.

“Another comfort is, when we seem strange to the world, the offscourings, &c. Yea, but precious to God, he knows his, not only after a general manner, but after a special, by name. So to Moses, ‘Thou hast found grace in my sight, and I know thee by name.’ Ex. xxxiii. 17. So to Israel, ‘I have called thee by thy name, thou art mine.’ So to us; he doth not call us by our names expressly, he doth virtually. He calls us in the promises, ‘Whosoever thirsteth,’ &c. Our names are not written in the book of Scriptures; they are in the book of life. There is not any of their names whereof he is ignorant. As he is not ignorant of them, so he is not ashamed to own them. They may be sure they are written in heaven, for it is his throne; they may be confident they are written in the book of life, for that is his breast, and he will from thence pronounce them at the last day. It is the highest honour of which the name of any Christian is capable, to have Christ pronounce his name. It sounds nowhere so comfortably as out of his mouth. Let worldly men set their names upon their houses, that they may be continued; nay, upon their very sepulchres, as if they

would get perpetuity from the very place which causeth the body's corruption, immortality, where they have mortality; our happiness is, that they are writ and engraven upon Christ; and if upon Christ, then upon heaven. If He know them, we may be sure that God knows them, and will acknowledge them at the last day."

We have now done enough to exhibit the manner in which our learned churchman conducts a homiletical discourse through its regular parts; and we need therefore occupy little room in other extracts. Some however it seems just to give, as exemplifying either the excellencies or the oddities of the preacher.

*On the sleep of the apostles in the Mount.* "If we take it simply, sleep is *res trita*, a vulgar and common thing; yet even to such the pen of inspiration condescends. It is worth our observing, how it tells us of the common actions of the saints, as well as of their heroic; Abraham's offering of his son, and Abraham's digging of wells; Jacob's wrestling with the angel, and Jacob's leaning upon his staff; David's warring with the Philistines, and David's dancing before the ark; S. Paul's care of the churches, and his care of the cloak; not only their prayings and fastings and watchings, but even their eatings, journeyings and sleepings. The reasons are two; first, that we may learn to preserve piety even in those things which are *minora Christianismi*; secondly, to show that God himself takes notice of them."—"Sleeping at holy exercises may be a weakness, and may be a crime. In worldly men, that delight to make their bible their pillow, and do as usually take their naps in their pews, as in their beds, a crime; but even in a godly man, it is none of his virtues, it is at best an infirmity. I dare not call it absolutely an argument of a wicked man, for then we were all in a miserable condition, because all subject at one time or other to be overtaken; but yet I account it an argument of a careless man and a dull spirit. In itself, sleep is not a sin, because ordained for the refreshing and preserving of nature, even in her pure state, in time of innocency; but it becomes a sin by the annexion of circumstances, of time, place, measure; if it be too much, or unseasonable; and it is sometimes a less sin, sometimes a greater, but always a sin; a

greater sin, if it be habitual and customary; a less, if it be seldom and casual; a greater if a voluntary, if man compose himself to sleep; a less, if he wrestle with himself and strive against it. A greater, if it be occasioned by excess of eating and drinking; a less, if there be an endeavour by anticipation by fasting and prayer. A greater sin, if it be swallowed without any remorse; a less, if it be often bemoaned and watered with our tears. Indeed, a godly man doth always repute it in himself great, whether it be in prayer or in preaching. In prayer, it is a mocking of God and our speaking to him; in preaching, a contempt of God and his speaking to us. In both, a wrong to his ordinance, and to our own souls; for a man to sleep in God's presence and under his eye, in the time of conference with him, in the time of reaping the food of salvation. 'He that sleepeth in harvest is a son that causeth shame.' These things a godly man will consider, and by these he will be drawn to stir up himself. If he cannot overcome it, he will strive against it, and labour to prevent it; he will strive by prayer, strive by preparation, strive by complaints, he will set it on the score of his sins, he will avoid occasions, [and] remove all entanglements of sleep. If there be thus care used, and yet it steal upon him, then I account it an infirmity; yet even then an infirmity not to be cherished."—"It is the course of many, when they hear some men preach, they will pull their hats over their eyes, and set themselves to sleep; and is it then any marvel, if they be overtaken. Because they sleep on purpose at some times, God justly gives them over at other times. Seeing, in contempt of God, they set themselves to sleep (as they call it) at a bad sermon, God suffers them to be overtaken at a good."

*The Resurrection.* "The first-fruits of them that sleep, the first-begotten of the dead, the Alpha of all things, how well did it become him to rise on the first day of the week, and the first hour of the day; that first and last, all might be first, and time still prevented by him that was before time, even from eternity. So careful he was of the accomplishment of the work of our redemption, he was still beforehand. When his time of suffering drew near, he would not stay till his persecutors found him, but offered himself. When upon the cross, he would not stay till

death called for him, but gave up the ghost himself. When in the grave, he tarried not till the disciples came to the sepulchre, but rose early, ere they got thither. And when he was risen, he deferred not to show himself till they discovered him, but that very day he appeared beyond their expectation, to one, and to two, and to ten, and to eleven. Were they few or more, his care was still to be one, and the first in all their meetings. And if we will requite him, our first care should be the same, to prevent one another in the celebration of his rising again."

*Vanity of Foreign Travel.* "But so foolish are we, that we had rather be in danger abroad than happy at home. We send our children, while they are very novices, not well grounded in the principles of religion, to heathenish countries, to idolatrous places, merely for curiosity, to see the fashions of the world, whilst they are not able to teach that which is good, and too apt to learn that which is evil. What greater vanity than this! To go to the Holy Land, to see the letters Christ wrote upon the ground; or in those ruins to look for the stone that was rolled to the door of the sepulchre. To go to Rome to see one of their Jubilees; much the same with one of our triumphs or pageants. I may look upon the Vatican, and come home never a whit the better scholar; and when all is done, the bibles, that are here carried in our laymen's hands to churches, are a far more sumptuous library. They cannot be persuaded that Rome is the seat of Antichrist, except they see the seven hills; or that the Pope exalts himself above all that is called God, except they see kings and princes holding his stirrup—Platina will assure me as much that a woman was pope, as if I had my hand upon the chair that stands in the Consistory. A clear eye will see the mystery of iniquity work as covertly here, as if he were in the College of Cardinals. Their crouching to the cross, and adoration of images, and falling down before the host, may be as plainly discerned in their missals and writings, as if we were in their chapels. What greater hazard, than to go to Babylon to learn to be godly, or to learn to hate popery at Rome; where if one learne to loathe their wickedness, ten are taken by their seducements."

*The ten Lepers, drawn by the fame of Christ.* "As fame hath long wings, so misery hath long ears. Fame is diffusive

of great works, and misery is apprehensive of any occasion. Fame need not be hired to carry news of a Saviour; it will spread of itself; and misery need not be entreated to seek after salvation, it will inquire of itself. When the blind man in the gospel heard that Christ passed by, presently he cries after him. It was fame and sense of affliction mingled, that directed the Centurion, and the woman of Cana, and these lepers, and thousands of others to Christ. Happy were we, if it work such an effect in us! The fame of Christ is no less now than it was then. We have heard with our ears, and our fathers have told us, and we find it by experience, and we have it out of the pulpit daily, that he is ready to receive repenting sinners. We have precept to show for it, Prepare to meet thy God, O Israel; we have promise to show for it, Come unto me all ye, &c. Examples to show for it, of diseased in body, that got here the cure of their infirmities; of diseased in mind, that got here the cure of their impieties. There is no instance can be brought of any that came to Christ, and went away without the thing they came for. Hither the woman of Cana came for her daughter; hither the Centurion for his servant; hither the blind, the lepers for themselves; and all speed. All they were careful to catch hold of the opportunity that was offered when Christ passed by, fearing they should have it no more, if they should let go the present. Yet none of these examples will provoke us. They, as soon as they heard, betook themselves to motion; we sit freezing upon our dregs. They hastened towards Christ; we fly as fast from him. Is it because we know not how to meet him? It is not so. He is everywhere, we are sure to meet him whom if we fly from we cannot shun. Is it because we stand not in need of him? Yes, that we do, and more than the Centurion, or woman of Cana, more than the blind or lepers; not for our children but ourselves, not for our bodies but souls. A servant or a child is not so dear to a man as his soul; the sight of the body not so comfortable, as of the mind; the corporal leprosy not so dangerous, as the spiritual. Last of all, is it because we are not sensible of our own danger, or of God's goodness? Yes, yes; this is the reason of our backwardness to meet God; and both these are heavy conditions."

Before laying out of our hands this singular manuscript, which it is not likely any one will ever make public, and which few will ever take the pains to decipher, we beg leave to offer a short series of excerpts, taken here and there, from the old heap of brilliants.

“In prayer we get at least a shadow of everlasting happiness. If it consist in the vision of God, prayer brings us into his presence; if in fruition, by prayer the saints walk with him; if in joy, prayer fetcheth comfort from heaven; if in union, prayer fetcheth a flight to the throne of God, and sets the heart in heaven, or the enjoying of God.”

“Till the last and general awakening, there shall be no perfect beholding of the beatifical glory. Till then, the body comes not to the fellowship of the soul’s fruition. Till then, it takes its long silent sleep, in the place where all things are forgotten. But then, when Christ shall speak to it to arise, it shall awaken, and share with the soul in her waking raptures, never to sleep again. Ps. xvii. 15.”

“Heaven is the proper place of souls triumphant, as earth of souls militant. Yet we read that there have been flights taken from both, to show their communion; sometimes the militant taken up into the raptures of heaven, as S. Paul, to show the communion of us with them; sometimes the triumphant brought down to negociations on earth, to show the communion of them with us, as Moses and Elias.”

“There is nothing comes so near to infinite as the heart of man; it is larger than the world, yet it is less than the goodness of Christ. As the whole earth is but a point to the heart, so the heart itself is but a point to the mercy of God.”

“All the attributes of God are equally admirable; yet of the rest I most wonder at his patience. His power is great, yet we will cease to wonder, if we consider whose power it is, His, the Omnipotent. But that a God of so much power should have so much patience, is truly admirable. That God destroys sinners is not so much as that he spares them.”

“A human soul and an angel differ only as a perfect and an imperfect substance; for a soul separate is but half a man, the simplest part of a compounded nature. An angel is a complete species of itself. The soul is fitted to the body as the

form of that material lump: the substance of an angel is both form and matter to itself."\*

"He that prays in an unknown tongue makes himself a stranger to God; who, though he understand all languages, yet will not understand us, if we be so foolish as not to understand ourselves."

"With God, saith S. Ambrose, *Cogitatio clamor*; the very thought is a cry. I know that in some cases prayer may be so obstreperous, that it may wound God's ears, not delight them; when being distrustful of God's omnipresence, we think to be heard for our loud speaking."

"A man cannot draw too near to God by faith, nor keep too far off in reverence."

"Those that hold a man may fall from true justifying grace, and from the certain interest which the faithful have in Christ, they also betray this gift of Christ. This is all one as to say, that Christ is only lent, not given."

"Experience tells us that there is great life in the words of a dying man. His lips as a honeycomb then drop sweetest, when he draws his breath shortest. And it is very true of our blessed Saviour; all his words were precious, wheresoever uttered, in the temple, on the mount, in the ship, on the shore. But none are so full of grace as those he breathed out upon the cross. We read of seven texts [on] which he preached from that pulpit; which were as the opening of the seven seals of the book of life."

Such sententious morsels might be gathered in profusion from these yellow pages, reminding us sometimes of Bishop Hall and the *Religio Medici*, and sometimes of Trapp, Charnock and Gurnall, and serving to expose the ignorance or prejudice of those who represent the Puritan as always sour. Such sparkle is not, in our judgment, the true crystal of classic prose, but it

\* This savours strongly of the schools, nor can readers of old divinity avoid perpetual stumbling in regard to the terms *formal* and *material*, unless they revert to the scholastic nomenclature, derived from the logical distribution of *causes*. In our day the word *formal* has acquired a meaning almost opposite. Even in his practical treatises Owen will speak of the *formality* of faith, namely, that which makes faith to be faith. Our language retains a trace of this in such expressions as Dryden's "*informing* fire," or Pitt's "*life informs* this fleeting frame."

assuredly comes from no morose quarter. We do not find it in the higher regions occupied by John Owen or John Howe; but it illuminates and varies the discourse of the great Puritan preachers, whether in or out of the Anglican pale, and, with certain obvious differences, equally in the early as the latter part of the seventeenth century. The quick unexpected apodosis, going off like a conundrum or a percussion-cap, the pulpit-paronomasia (Charles Lamb's "pun-divinity") must have tended greatly to prevent that infirmity of sleeping in church, against which we have found our good author inveighing. Even the later generation of Puritans retained something of these juices, the sapidity of which continue to make Matthew Henry the favorite commentator of the unlettered class, at the very time that he is ranked *facile princeps* by critics as fastidious as learned, and as unlike as Robert Hall, Thomas Chalmers and John Foster.

On the retrospect, we find it difficult to divine the sort of audience for whom these discourses were prepared. Out of a university, or one of the Inns of Court or Chancery, it is not probable many would have comprehended the quotations in Latin, Greek, and even Hebrew. Perhaps they were not understood; it was the fashion of the age, to fire an occasional gun over the hearer's head, and it did no damage; while it aroused the oscitancy of country-members as much as the sesquipedalian vocabulary of a popular preacher of our own age. Nor was the practice confined to what our comical friends in certain quarters call the "sacred desk," but may be seen exemplified in any speech in parliament of Sir Edward Coke, Sir Benjamin Rudyerd, or famous 'old Maynard.' Seneca was quoted in church, and Solomon in St. Stephen's. Without a sedulous search we find the following authors cited in this manuscript, and some of them many times, viz. Homer, Sophocles, Plautus, Terence, Ovid, Cicero, Josephus, Tertullian, Cyprian, Clemens Alexandrinus, Plutarch, Lactantius, Eusebius, Chrysostom, Basil, the Gregories, Ambrose, Augustine, Jerome, Athanasius, Cyril, Theophylact, Bernard, Aquinas, Bonaventura, Rhabanus Maurus, Calvin and the Rhemists. Scholastic terms were a lawful tender among all educated people of that day, but we cannot suppress the fancy that by our ancient

author they are used with a frequency and precision which betray, not exactly the pedant, but the trained teacher, used to act the part of respondent, in the dialectic "schools." The Scriptures as well as the Greek Fathers are sometimes quoted in Latin; which is a Romish practice, not all at once abandoned by the earlier Protestants, as may be seen by reference to Jewell, or even Lord Bacon and Coke. The familiar phrase especially of Scripture had a familiar ring upon the ear; an inkling of which lingers even now in the name *Dives*, from the Vulgate. So also, as in the days of Queen Elisabeth and James, the books of Samuel and Kings are cited, from the Latin headings, as *1 Reg. 2 Reg. &c.* The English bible-quotations vacillate between the Cranmer and the Authorized Version, with a decided leaning to the latter. Amidst the throng of learned authorities, not a single English author is mentioned, nor a single Protestant, except Calvin. In justice to the author, let us add that nothing is adduced with such frequency and affection as the Holy Scriptures, which are ransacked in every recondite portion for never-ceasing illustrations and parallels. Without exaggeration we may say, that no page of the book has failed to afford us some new view of a biblical passage. The subtle and provokingly artful manner, in which our cleverest of quoters brings together verses which no mortal ever before thought of matching, results in a patchwork or marquetry, pleasing to the fancy rather than impressive or pathetic; indeed he sometimes hangs his cunning wreaths upon the cross and sepulchre, till we cease to smile. But just so did Andrewes, Henrie Smith, Perkins, Bolton, and far lower down, Brookes, Janeway and Cotton Mather. And days are coming when the pretty rhetorical trumpery of our nicest sermonizing will be as much out of date as the gold-lace of our grandfather's wedding coat, the claw-feet of a blackened cabinet, or the careful antitheses and scriptural word-play of these faded sheets.