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# Clerical Legacy:

OR,

A MANUAL

OF

# SERMONS



CHIEFLY PREACHED BEFORE THE UNIVERSITY

OF OXFORD,

And now Published,

FOR THE USE OF THE YOUNGER CLERGY

IN THE DIOCESE OF BANGOR:

To which are Subjoined

TWO DISCOURSES IN WELSH.



**BY P. WILLIAMS, D. D.**

*Rector of Llanbedrog.*



SECOND EDITION.

---

1832.

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321.



TO THE VERY REVEREND

**John Warren, A. M. Dean of Bangor;**

THIS

SMALL SELECTION OF SERMONS;

IN TESTIMONY OF REGARD,

IS RESPECTFULLY INSCRIBED

BY HIS OBEDIENT SERVANT,

THE AUTHOR.



## PREFACE.



*Bangor, 1831.*

**I** Am now nearly the oldest Clergyman in this Diocese; being not far short of four score years, “when a man’s strength is but labour and sorrow; so soon passeth it away, and we are gone!”

During more than sixteen years constant residence at Oxford, I was occasionally solicited to represent some absent Member in the University-Pulpit; so that most of the following Discourses were preached before the University. That on Ascension-Day was preached at Ch. Ch. for the then Dean, Dr. Cyril Jackson,\* who in social converse, as well as in every department of literature, was a most active and illustrious Character.—In short,

“He was a Man, take Him for all in all,  
I shall not look upon his like again.”

The Appendix, annexed to that Sermon, is inserted to give the reader a full view of an

\* Being obliged himself to attend the Westminster School Election.

Unitarian's character in that singular man RAMMOHUN ROY, and to show how readily He, and the Unitarians in general, pervert the genuine Doctrine of Scripture to their own Creed.\*

The Second Sermon was also preached, originally, at Ch. Ch. at an Ordination holden there by Dr. John Butler, the then Bishop of Oxford; and afterwards at Bangor at a General Ordination by Bishop Warren.

The Third and Fourth Discourses were delivered at Visitations: one—the best perhaps of the whole set †—at, I believe, Archdeacon Pett's Visitation, at St. Mary's, Oxford, by my old Fellow-Collegian Dr. Joshua Berkley; who died Dean of Tuam in Ireland: the other was preached by myself at Bp. Warren's Visitation at Bangor, where I was now appointed Vicar, and Head Master of the Free Grammar School.

\* *Rammohun Roy* is now I believe in England, with his son, Raja Baba. He is said to understand Persian, Arabic, Sanscrit, and other vernacular Languages of India. He is the first Brahmin that ever was in England.

† I accidentally picked it up at a Bookseller's Stall, and thought it well worthy of being republished.

When I went to live at Bangor,—

———“ though fall'n on evil days,  
On evil days though fall'n, and evil tongues,”

yet, I new-modelled, at my leisure, and altered, and recomposed some of my old University-Sermons; and behold here, Gentle Reader, are a few of them at your service. Peruse them with indulgence.

The Assize-Sermon may, perhaps, be considered a hasty compilation. It was preached when my worthy and honourable friend Sir Edward Pryce Lloyd, Baronet, M. P. was High Sheriff of the County of Carnarvon, to whom it is humbly dedicated, before the Hon. Hugh Leycester, and Thos. Potter,\* and is now

\* Some people object to the appointment of English Judges, and English Bishops, to places of trust and responsibility in the Principality of Wales, when they do not understand a word of the Welsh Language. For my own part, I see no force in the objection. Independently of other reasons, the hands of Government must be strengthened, and Welshmen throughout England enjoy many valuable appointments, which defeats all injustice in the case. So that, if there be any fault, it originates with the subsequent Patrons, who indeed too frequently appoint persons to places, for which, alas, they are unfit and incompetent. In such Nepotism alone lies the mischief. As for not understanding the Language of the Country, proper Chaplains, and proper Counsel might and do supply such deficiencies.



published to retain some faint idea of the horrors of the French Revolution, when the National Assembly was at the zenith of its frantick career. May Heaven deliver us, and every other Nation, from such Anarchy and Rebellion!

Being a Welshman born, though long absent from my native Country, but unwilling to be idle, I published, about 20 Years ago, four 12mo volumes of Sermons, in Welsh and English, for the use of the Younger Clergy; and have, of late, been persuaded, not however without being at the risk of considerable loss, to separate the Welsh from the English, and to republish the latter for the use and convenience of those, who have not taken deep draughts at the fountain-head of our Aboriginal Language, leaving the whole as a sort of farewell Legacy to them and to their children.

It cannot, perhaps, be too much to say, That, if a young man was well acquainted with the contents of this little Volume, and with all the collateral texts on which its Doctrines are founded, he need not, as far as theology be concerned, be afraid of appearing before any fair examiners for his Degree, or for Orders.

As to the Welsh Language itself, “the literature of Wales (as Dr. Owen Pughe justly observes) is at this time in the last stage of its decline:” \* which observation is fully confirmed by Mr. Knight, † who says that but “few Scholars now speak the Language, fewer still write it, and among the Gentry it has long since ceased to be the vernacular Tongue.” † Had not indeed the Church Service been performed in Welsh in this and a few other parts of the Principality, the Language, like the Cornish, would long ere this have vanished from the face of the earth.

Nor will the revival of EISTEDDFODAU ever bring it into vogue again: for the most one can expect from the EISTEDDFODAU is the publishing of some old MSS. which not one in a thousand would read; nor, if they did, would understand. No, no; the meridian of the WELSH, both People and Language, is gone by, never more to return

———fuius Cambri, fuit Wallia, et ingens  
Gloria Cambrorum———

\* See Advertisement to his small Welsh Dictionary.

† In his Vindication of Mr. J. Roberts of Tremeirchion.

Wales once was great, but, ah, the scene is o'er,  
Her glory vanish'd, and her fame no more!

EISTEDDFODAU may continue for a time as social Meetings, and afford opportunities for the exhibition of literary skill and talent, but nothing more.

The union indeed of Scotland and the Principality of Wales with England has been no doubt a blessing to the three Countries, having been attended with the happiest effects to them all. Every well-wisher to his Country must rejoice to see such odious barriers as GRAHAM'S DYKE, and CLAWDD OFFA,\* levelled with the ground, and become productive of corn rather than of strife, and jealousy, and rebellion. Arts and Sciences, which adorn one Country, gradually spread and flourish in them all at last. And, ah, that one could but add the fair Island of Ireland! Then the four, cordially united, might, under Providence, bid defiance to any Power in

\* *Graham's*, or *Greem's Dyke* was a barrier against the Picts between the rivers Forth and Clyde; and *OFFA* was a ferocious King of Mercia.

Europe: and Ireland can never be so happy as when well-governed by Great Britain!

Though pretending to no skill or critical acumen in my native Language, yet I have subjoined in that Language a couple of plain Discourses, which may perhaps afford some exercise and amusement to the young Welsh Theologian; and it would be a shame to forestall or anticipate the loss of every vestige of our ancient and venerable Language.

There is now, I find, a controversy going on respecting the Orthography of the Welsh Language, which I could wish to see amicably adjusted. It seems, unfortunately, to be carried on with considerable warmth between two respectable Clergymen, the Precentor of Ch. Ch. Oxford, and the Chancellor of the Diocese of Landaff,

———*Tantœ-ne animis cœlestibus irœ?*

Pretending to no extraordinary skill or experience myself, as I have just said, in the niceties of my native Tongue, I wish to decline entering into that controversy; tho' one may, I hope, declare one's opinion, without giving offence to either Party: "If then

it were asked, What STANDARD we should follow, my answer would be, in nearly the words of the Controversialists themselves, That the Orthography, which the LEARNED have given to our Language since the Publication of the Welsh Version of the Holy Scriptures carries with it the IMPRIMATUR of permanent authority, although that Orthography may not be exempt from all imperfections."\*

Nor can any modest and right-minded Individual feel pain, one would hope, or take any umbrage, if one prefers to take as a guide, in a doubtful case, Dr. Davies, once Rector of Mallwyd, and Author of the Welsh-Latin Dictionary and Grammar; rather than disturb what seems to be the received Orthography of the Principality. Neither can it be deemed any disparagement to be thought inferior to so profound a Divine, and so accomplished a Scholar.

\*The late Mr. Charles, of Bala,—(see his elaborate and useful book, *GEIRIADUR YSGRYTHYROL*, published in 1805,) —is I believe the first who modestly introduced a word or two of the New Orthography.

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*\* \* \* N. B. I think every Book ought to be accompanied with an Index ; at least, if it contains any thing worth being remembered. For, even defective as the following Index is, it may yet help to assist the memory, to find out any particular passage or quotation:*



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# SERMON I.

PREACHED ORIGINALLY BEFORE THE UNIVERSITY OF  
OXFORD, AT CHRIST CHURCH,  
ON ASCENSION DAY, IN THE YEAR MDCC LXXXVI.



S. JOHN VI. 61, 62.

*When Jesus knew in himself that his disciples murmured at it, he said unto them: Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before?*

**I**T is confessedly one of the characteristic excellencies of our Blessed Saviour's manner of teaching, that his precepts and his doctrines relate to some object forcing itself, as it were, to immediate observation, or arise almost necessarily from the matter of discourse. Of the truth of this the words but now read to

you will furnish a striking example. For, clearly to understand their full scope and meaning, we must needs refer to the context, and call to mind the occasion on which he spake them.

In the beginning of the chapter we find that he had done a great miracle by increasing a small quantity of food, so as to satisfy the hunger of above five thousand people. Hereupon the multitude were so much astonished, and so perfectly convinced of his being *He that should come*, the Prophet expected with universal anxiety about that period that they were resolved to make him their King, and place him upon the throne of his father David. Christ, however, "who knew what was in man", perceiving the erroneous and narrow conceptions they had formed of the mighty deliverance he was about to work for them, would not commit himself unto

them, but eluded their pursuit. Still the people follow him. And now it was he began to rebuke them for the false and wordly-minded notions they had conceived of his Kingdom. For knowing that their views extended no further than the concerns of this life, and had particular respect to the late miracle of the loaves, *Labour not*, saith he, *for the meat which perisheth, but for that meat which endureth unto everlasting life, which the Son of Man shall give unto you; for him hath God the Father sealed,*—hath especially commissioned and appointed for this very purpose. Following this train of thought, and being led on by the questions which they ask respecting Moses, and the Manna which God had given their fathers to relieve their temporary wants,\* he proceeds to compare himself

\*Ver. 30, 31.



to that Manna; and, as a proof of his being the true bread from heaven, assures them he had the power to supply their wants, not for forty years, but for ever and ever;—to give them, in short, Eternal Life, and Perfect Happiness. Under the same figure of Speech, which he continues for some time, he at last declares; *Verily, verily I say unto you, except ye eat the flesh of the Son of Man, and drink his blood, ye have no life in you.*

One would have thought, they might have readily traced the metaphorical sense of this discourse as it originated from a subject which they themselves had introduced, and Christ had more than once expressed his meaning in the plainest terms,\* and had afterwards but used an allusion which they themselves had in a manner put in his mouth; yet

\*Ver. 29, 47, &c.

such was their ignorance and so strange their perverseness, that in the end they understood it literally, and began to murmur and dispute. *How can this man give us his flesh to eat?* saith one, And another: *This is a hard saying; who can hear it?* Then follow the words of the text: *When Jesus knew in himself that his disciples murmured at it, he said unto them: Doth this offend you? What and if ye shall see the Son of Man ascend up where he was before?—* As much as to say: “Why should this in any way offend you? But if ye will take offence, surely that offence must be removed when ye see me, just as I am, ascend up where I was, before ye ever saw me; and though now it may appear strange and inconceivable, yet that full satisfaction shall in due time be afforded you. Verily ye must be then convinced, not only that I came from

**God and have power to make good what I say, but that my words cannot be applied in a literal sense. For this body, being taken out of your sight, and lifted up into heaven, cannot be eaten as ye seem to understand. Understand me therefore as meaning (what I have often told you already) that if ye believe I came forth from God, and that I am to lay down my life for the life of the World; if ye receive my doctrine and do what I command you, ye shall inherit everlasting life and I will raise you up at the last day.”** And, as a further illustration of what he would inculcate, he adds these words which seem to serve as a key and solution to the whole: *It is the spirit that quickeneth; the flesh profiteth nothing: The words that I speak unto you, they are SPIRIT and they are LIFE.*

In this light then the whole is easy

and natural; but, detached from the context and the design of our Saviour's discourse, there are sayings in this chapter which are indeed exceeding hard and more in favour of Transubstantiation than that passage from whence this monstrous doctrine derives its origin. Nor have there been wanting in the Church of Rome those who would apply them to this strange notion. But if they will thus senselessly interpret Scripture, let them however permit us to use our understanding, and, provided we do it with modesty and soberness, exert its powers as far as we can in banishing Error and collecting and discovering Truth. Scripture is not to be mangled or torn in pieces to answer particular purposes. Our Faith cannot stand firm on such a tottering foundation. The Faith of reasonable beings, like men, must be built on right deductions of Reason,

or it becomes mere credulity or fanaticism. But let it be especially observed that we by no means hesitate to admit the Word of God as a certain ground of belief. Nay, we are forward to contend that it supersedes every other principle, and is firm and infallible. Only let us be cautious, how we wrest that Word to the plain contradiction of the only faculty we have to judge of Right and Wrong, of Truth and Error. God has thought fit to make us rational creatures, and in every part of his Holy Dispensation to treat with us as such. Let man beware of abusing his mercy. Let him not fondly hope to enhance the value of his Faith by making a sacrifice of his Reason; resembling, in some sort, those early Heretics who seem to have thought men should continue in sin, that the Grace of God might be the more eminently displayed in forgiving it.

But the Apostle hath corrected the abuse, and sharply reprov'd so dangerous and absurd a notion; † as no doubt he would have treated this of Transubstantiation, had it then appear'd in the Church.

Thus much seem'd necessary to the general explanation of the passage.\*

† Romans chap. v. and vi.

\* Dr. Priestley observes frequently that the doctrine of the Trinity is full as incredible as this of Transubstantiation. See his *Letters to the Dean of Canterbury, &c.* But there is not the least force in this his favourite objection. The latter is repugnant to our reason, to our knowledge and experience, and to the very sense and spirit of Scripture. The former is by no means contradictory to our reason, is far above our knowledge or experience, and explicitly declared in Scripture. Before asserting what he doth assert in this case, he should be able to know and clearly apprehend the Divine Nature: else it is impossible to make any just comparison between the two doctrines. But this knowledge is surely too wonderful and sublime even for him to expect, at least on this side the grave.

**But lest the Socinian or Unitarian should suppose we are at all leaning to his**

The dispute between him and that sound and able Scholar the Archdeacon of St. Alban's, § is, in fact entirely at an end; although the former is eager to have it renewed. When we are called upon to explain points which we confess to be Holy Mysteries, which are admirably calculated to 'add Virtue to our Faith,' and which we could not but expect to find in a Religion whose author is 'the Lord God of Israel, who hideth himself;' when moreover the inspiration of the Apostles is denied and their authority slightly treated; and finally, when express passages and declarations, not only in Ecclesiastical Writers, but in the Sacred Scripture itself, are perverted and explained away—all such bold demands and unauthorised assertions should be considered by every lover of Truth and Christianity as a sure signal to drop the controversy, because they plainly indicate a disposition averse from conviction, and a determined resolution to continue the debate in spite of every argument, which Reason and Religion might offer to the contrary.

§ Dr. Horsley was then Archdeacon of St. Alban's. Chancellor Thurlow soon after made him Bishop of St. David's: he then became Bishop of Rochester, and died Bishop of St. Asaph.

principles, let us pass by this exploded doctrine, and revert to the words of my text. There we shall find another point which hath occasioned much dispute, which too may appear of more difficult interpretation, and is certainly more applicable to the solemnity of this Day.\* *What and if ye shall see the Son of Man ascend up where he was before?*

Although Socinus and his followers approve of our general mode of explaining this discourse of our Saviour, it being indeed not capable of any other taken under one connected view, nevertheless they are driven to strange shifts when they come to the particular passage under consideration. In truth, to bend it to their preconceived notions they are obliged to have recourse to a multitude of sophisms.

\* Ascension Day.



For first of all, when Christ speaks of the Son of Man ascending up where he was before, this (saith a bold champion of the Socinian Heresy†) is spoken of the Son of Man, and *therefore* not of a being who is God. Here it is sufficient to answer, that these words are spoken of the self-same person who is represented as *in the beginning existing with God, the only-begotten Son who is in the bosom of the Father*; who hath also said of himself; *Before Abraham was, I am*; and in still higher terms: *Behold, I come quickly, and my reward is with me, to give every man according as his work shall be: I AM ALPHA AND OMEGA, THE BEGINNING AND THE END, THE FIRST AND THE LAST.*‡

† Stegmannus.

‡ St. John viii. 58. Rev. xxii. 12. 13. Their way of expounding the first of these two passages is curious. They contend that the words should be translated

But when prejudice takes place, where will objections end? "This, our adversaries reply, this is the very concession we wished to extort. Hence it is evident that these and such passages must be understood as relating, not to God, but merely to man; a man indeed of high origin and supreme authority.

thus: "Before he became Abraham, I am he;" and refer to St. Matth. xxiv. 5. St. Mark xiii. 6. St. John xiii. 19. xiv. 29. But finding that these texts would not support them, they add: "That the text doth signify what we have said, may be discovered by the meaning of the word ABRAHAM, which, as the Scripture (Gen. xvii. 5.) doth hint, signifieth a Father of many nations. Wherefore since Abraham did not become ABRAHAM indeed, i. e. a Father of many nations, untill the Grace of God manifested by Jesus Christ redounded unto many nations, for before he was the Father of but one nation; it is apparent that the meaning of these words which we have brought is genuine and true." Those who will "strain at a gnat, but swallow a camel," may adopt this interpretation.

some time or other. But if he was no more than a mere man, when and how could this have happened?—Do but observe their answer. “Christ, they say, previous to his entering on his Prophetic Office, was taken up into heaven to be instructed in the mind and will of God; and to this circumstance he alludes when he speaks of his ascending where he was before.”

But if Christ was taken up into heaven by the Supreme Being, in order to be instructed in those great Truths of Religion which he was to reveal to mankind, it must have been at a period subsequent to his birth here on earth; his pre-existence, we all know, being a point which they totally reject and deny. How cometh it then to pass that the Holy Apostles and Evangelists, who have handed down to us the life and doctrines of their Blessed Master, are

silent, one and all, respecting a circumstance of so momentous a nature? They are full and explicit in their account of his Nativity, his Temptation, his Death, his Resurrection, his Ascension; but with regard to his Translation not a single word, not a single hint do we meet with. The fact, if it really happened, they could not be ignorant of. What motives then could induce them to conceal it? According to the tenets of Socinianism it is most material indeed, and altogether necessary. The difficulty then is to be solved in no other way than by recurring to a supposition, which these men are but too apt to hold out on all occasions, when the plain sense of Scripture runs counter to their opinions; namely, that the Sacred Writers laboured under a defect of memory or a defect of capacity. But to us, who are of the Apostle's opinion,

that *all Scripture was given by inspiration of God*, such assertions appear of no force. 'The silence of the Divine Writers lead *us* to a very different conclusion. We are convinced that if the fact had happened, it would have been expressly recorded. As it is not, we conclude that the whole is a fable, the reverie of an Enthusiast that lived about two hundred years ago. The Scriptures indeed do tell us that Christ was with the Father, but then it was before the creation, before the foundation of this world.\*

\*They endeavour to surmount this difficulty in another way, but not a whit the better. "If (say they) any man have a desire to know when Christ was in heaven with God; John the Evangelist shall tell him that he was 'in the beginning with God;' namely, when the Gospel began to be set on foot, and before any thing thereof had been yet performed." See the *Life of Faustus Socinus* by a Polonian Knight.

Granting, however, merely for the sake of argument, that the Evangelists were ignorant of this circumstance, or that it escaped their memory; we would wish to know whence these persons derive their knowledge of it? From what source do they draw their information? What authority do they produce in corroboration of it? Mere bold assertions will have but little weight, even in matters of the most trivial sort; but in a concern of such magnitude, of so striking and momentous a nature, the strongest evidence is required to fix our assent. Their arbitrary interpretation and evidently misapplication of Scripture can in no case be considered adequate. Bare suppositions are but too often considered sufficient even to ground an idle tale upon, or any airy system; but to establish a matter of fact, a fact especially of such mighty

consequence, something more substantial surely is altogether requisite. Here then we may safely leave it with the candid Inquirer to determine, how little we have either of evidence or of reason to direct us. We have indeed no proof or argument alleged in the support of it. We have every proof and argument against it.

The plain fact is, that this circumstance was necessary to the establishment of their Religious System. It could not stand without it. And who is ignorant, that both in affairs of Religion and of Common Life, when persons have once adopted a favourite set of opinions, they will obstinately adhere to them in opposition to every argument, and often to clear demonstration and experience? If their System will not bend to Truth, Truth must bend to it. Where facts are alledged which

threaten its overthrow, those facts must be disputed; and when others are wanting which tend to establish it, fanaticism and wordly cunning will readily create or invent them.

In the present case, the text we have been considering was in its plain literal sense so expressly in favour of the pre-existence of Jesus Christ, that nothing but the entire rejection, or the perversion of it could save the Socinian Hypothesis from ruin. Its advocates have chosen to act the latter part, and introduce the story of our Lord's Translation, in order to capacitate him for his office, without proof and without authority to support or explain it, and also without one plausible argument for the need and propriety of the thing. But even here they seem to have gone too far. For supposing the fact true, we cannot imagine the Evangelists to



refer to a circumstance which they seem not to have known or understood, and certainly have not related.

Thus stands the case with respect to the words themselves. Moreover, we have another circumstance which is perhaps of still higher consequence and demands therefore our most serious attention. Independently of the want of all historical evidence to support our adversaries in this misconstruction and misapplication of the passage, the main point which they endeavour to establish thereby is so incompatible and so inconsistent with the great ends of our Saviour's Ascension into heaven, that this consideration alone would sufficiently justify us in our rejection of it. If Christ was a mere man, only extraordinarily inspired, and that for no other purpose than to promulge a more perfect scheme of living, his Office must

have been finally discharged at his death. His Resurrection and Ascension could answer no other end than to give a sanction to the truth of what he taught, and serve as a pledge for the future reception of mankind into heavenly places. But is this the Doctrine of Scripture? Certainly not. On the contrary, we are there told that the Ascension of our Lord was a necessary part in the scheme of Divine Providence in the Christian Dispensation. Two consequences of the greatest moment are particularly mentioned in the Sacred Writings. The one is the descent of the Comforter; and the other, the Intercession of Christ himself at the right hand of the Majesty on high.

1. With respect to the first we have our Lord's own express words. *It is expedient for you, saith he, that I go away; for if I go not away, the*

*Comforter will not come unto you; but if I depart, I will send him unto you.\** How completely this promise was fulfilled we may learn from the fullest and most incontrovertible evidence. Indeed it is so clear and exact, displayed so strongly in miracles, corroborated so eminently in the conduct of the Disciples and Primitive Christians, that one would think no room can be left for hesitation, even in the breast of the most hardened Sceptic. It is not necessary to point out the reasons, why the departure of Christ was so intimately connected with the coming of the Holy Ghost. Considering this Dispensation sacred and divine as it is, we act the wiser part to view it at an awful distance; and, as long as we have sufficient proof to assure us it came from

\*S. John xvi. 7.

God, to embrace it with reverence and holy gratitude.

What stronger presumptive argument therefore can we have of the pre-existence of our Lord and Master, than this very circumstance? When he ascended up where he was before, he sent unto us the Comforter who *received of his, and shewed it unto us*;§ and this he did not from any commissioned authority, but in his own name and by his own power. All these circumstances carry with them such strong marks of pre-eminence as to strike conviction upon the mind, that they could proceed from nothing less than divine agency, and authority.

2. Again: If the mission of the Holy Spirit impress us with so great a sense of our Saviour's authority, his Office of Intercessor, which was consequent to

§S. John xvi. 14.

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his Ascension, must still heighten it. Indeed so conscious was the Founder of the Socinian Sect of the high dignity of this Office, and the consequences to which an acknowledgment of it would lead him, that, to make short of the matter, he denies the necessity of it altogether. "The Christian," says he, "whose Faith is so great as to encourage him to make his addresses habitually to the Supreme Being, standeth not in need of the comfort that flows from the invocation of Christ his brother, who was tempted in all things like himself; that Christian therefore is not obliged to call upon the name of Jesus by prayer and supplication."\*—These words are too plain to be misunderstood. They strike directly at the very root of the great doctrine of Intercession, and

\* See Mosheim's *Eccles. Hist.* and the life of Socinus before mentioned.

stand upon record as a notorious proof, to what shifts men will descend when a favourite opinion is to be maintained.

But let us hope that *we have not so learned Christ*. As we believe that he is the Holy Paschal Lamb, pre-ordained before the foundation of the world, to take away the sins of the World; so we believe, that he is made a High Priest after the order of Melchisedec, *and is able to save them to the uttermost that come unto God by Him; seeing he ever liveth to make intercession for them.*† So consonant in truth is the notion of a Mediator to the general sentiments, though not to the apprehension of mankind; so universally confirmed by the Analogy of Nature;‡ and the doctrine so explicitly

† Heb. vii. 25.

‡ See BUTLER'S Analogy.—In the History of the Corruptions of Christianity, p. 11. whatever the

declared in Scripture, that much need not be said in proof of the truth of the Divine Intercession of our Lord and Saviour; that great exemplar, whose types under the Mosaic Dispensation were striking and numerous: among the chief of which was the High Priest, who *alone, once every year, went into*

Scripture says respecting the Mediation and Atonement of Christ is considered by Dr. Priestley as altogether figurative. But, as there are at least some passages which cannot by any art be brought over to this meaning, it is said (p. 183.) that the greater part of these are from one Epistle of an unknown writer, and therefore not to be depended upon. The Author of the Epistle to the Hebrews is not thus slightly treated, when there is need of his authority. If any of the other Apostles speak in the same tone, they are charged with obscurity and inconsistency. For a satisfactory answer to the cavils of this writer, I cannot refer to a better book than BUTLER'S Analogy, which has been just mentioned.——Take another example of the same

*the second tabernacle, not without blood, which he offered for himself and for the errors of the people; the Holy Ghost this signifying, that the way into the Holiest of all was not yet made manifest.‡*

The case then being so, we have hence two very strong arguments

kind. The Apostles, St. *Paul* for instance in *Ephes. iii. 9. Coloss. i. 16.* affirm that all things were created by Christ, and consist by him. Now because they do not specify the earth, or sun, moon, or stars, or any material substance; and because none of their contemporaries questioned their authority (as the author says he would have done) in advancing this doctrine about the creative power and divine origin of their Master, he concludes that no such doctrine was ever taught, and that all must be a figure. See *Letters addressed to the Dean of Canterbury, &c. p. 119 et seq.* His manner of Expounding *Phil. ii. 5.* is equally forced, presumptuous, and unsatisfactory. See p. 138.

‡ *Heb. ix. 7, 8.*



against the Socinian Hypothesis of the mere human nature of Christ; because it is utterly inconsistent with the Power and Majesty which our Saviour displayed upon his Ascension, and incompatible with the Office which he hath since undertaken.

Having now endeavoured, in as few words as possible, to shew how contrary the notion of the Socinians and modern Unitarians with respect to the person of Christ is to matter of fact, and also how incongruous it is with the authority and character he assumed after that the Almighty Father had *glorified him with his own self, with the glory which he had with him before the world was*;|| I would just observe the rank which the Ascension of our Lord, taken by itself, seems to hold among the proofs of our Religion; and that when

||John xvii, 5.

considered according to the notions of the same people, and when according to the tenets of the orthodox believer.\*

Considered then in the first light, it is certainly we allow a strong corroborating proof of the truth of those doctrines which our Saviour taught, and a pledge of life immortal to all that believe and obey his commandments. Nevertheless, we deny that any thing more can be deduced from it; and perhaps they would urge it no farther. But viewed in the light, in which *we* perceive it represented in the Gospel,

\*I have all along considered the Socinians and Unitarians under one view. Their principles are the same; and in the Sixteenth Century they were formed into one community by Lælius and Faustus Socinus. Indeed the Religious System of these famous Heresiarchs was less perplexed and less inconsistent than that professed by most of the former, and by some of the modern Unitarians. See Mosheim, and Bayle's Dict. under Socinus.

it appears much more extensive and much more glorious. It opens to us not only the knowledge of the Second Person in the Trinity, the Word Incarnate, but of the Holy Ghost withal, proceeding from the Father and the Son, co-operating with both in the wonderful work of Man's salvation, and to this very end continually watching over the thoughts and actions of the heart. In it too we see the authority, and great goodness of our Saviour Christ, displayed in the mission of this Holy Being; and from the completion of his Promises, as well as the display of his Miracles, we stand awed before him, and accede to the claims he made to divinity. Miraculous actions performed here on earth, and promises no less miraculously fulfilled after his Resurrection and Departure from among us, do equally claim our attention:

or rather we should say the latter must preponderate. The first proclaims perhaps only an Authority imparted; the last, a Mind omniscient, and a Power incontrollable. And these are the attributes of God alone.

In short, upon true scriptural grounds, the Ascension of our Blessed Lord, attentively considered, is the strongest proof possible of his being more than Man. His conduct here below evidently shewed that he came forth from God. The Power he exerted afterwards, the Office he now occupieth, do in my mind as evidently shew, that *from the beginning he was with God—that he was God.* Hence and hence only we are firmly persuaded, that he is both willing and able to fulfil that mighty deed, that awful and glorious expectation, the calling of us all from our graves, the sending of the wicked to their place

of punishment, and giving the righteous to inherit Life Eternal.

Thus much for the rank which the Ascension of our Lord maintains among the evidences of Christianity, considered in the two different views just mentioned. The motives too, and encouragement to the duties of Religion offered by each, are materially different. In the one we have duties laid open, and rewards and punishments proposed. In the other we have these and more also: we have the assistance of Divine Grace offered us withal. I know indeed that to men of a presumptuous disposition, who boast of the excellency of Human Reason, and the freedom and perfection of Man's natural Powers, promises of this sort have little of what is flattering in them. But to persons of a more humble spirit, who behold mankind with a more impartial eye,

just in truth as they are, and feel the insufficiency of human ability to withstand the evils and temptations which on all hands surround them, such assistance surely must afford the firmest consolation. Hence we shall proceed on our journey through life with ease and satisfaction, neither prevented by obstacles, nor misled by presumption, nor depressed by despair. If we fall, (and who is there that doth not fall?) let us rise to the combat with double vigour, but with a proper sense nevertheless of our manifold infirmities and defects, and at the last we shall be *more than conquerors through Him that loved us.\**

Nor shall we be discouraged by another grand difficulty, which must start up in the way of the Socinian. 'To

\* Rom. viii. 37.

what the Stoic of old was in matters of Philosophy, not unlike, in some sort, with respect to those of Religion, is this our modern Heretic. An unerring obedience only, from the very nature of his principles, can entitle him to the Christian Salvation.—But where is this man of purity, this *thoroughly* perfect man to be met with?—Alas! no where on this side the grave. Must we then all of us fall short of the reward?—Little, I fear, can with any reason be expected according to the Socinian Creed. But we, who believe *we have an Advocate with the Father, Jesus Christ the Righteous*, encourage a better Hope. Nor is that Hope we trust to be called presumption, whereby we persuade ourselves that those failings, which the infirmities of Human Nature, or the snares of the wary and designing may have occasioned, shall, upon true re-

penitance, through the Mediation of our Blessed Saviour, be pardoned and forgotten.—In that day, when the best of us will stand in need of mercy, and when tremour and dismay will seize the stoutest heart, *our Great High Priest, not being one who cannot be touched with the feeling of our infirmities, but, yet without sin, was in all points tempted like as we are,*† will then step in between us and infinite Justice, and, by the Atonement of the Mysterious Sacrifice of himself once offered, will appease HIM *to whom Vengeance belongeth*, and make us meet partakers of Eternal Happiness.

Thus then, on the whole, with regard to the texts we have been considering, our Socinian and Unitarian Brethren are not only reduced to the necessity of wresting the passages from their natu-

† Heb. iv. 15.



ral meaning, but also of introducing certain novel doctrines to support them: doctrines, for which they seem to be indebted to that monument of Imposture and Superstition, the Alcoran of Mahomet. No wonder then that they are so inconsistent with the spirit and design of Christianity, so calculated to undermine its authority and diminish its influence, so repugnant in short to express declarations in Scripture. It surely then but ill becomes them to ascribe to interested and partial motives our rejection of such arbitrary notions of mere human invention, unwarranted by every Principle of Sound Sense and Reason, unwarranted even by matter of fact, and unwarranted by the express Word of God. It ill becomes them to judge and condemn all the world, because they see not with their eyes, and apprehend not with their understanding.

Hence therefore we would warn those, who have not yet formed their minds respecting controverted points in Religion, to enter upon the inquiry with candour and deliberation, to give to the conjectures and the assertions of men, of abilities however splendid, no further credence or attention than what they really deserve, but to consider the Word of God as their only infallible guide. Let them be aware, how awful and how dangerous a thing it is to make any addition to that Word, or to diminish aught from it.\* And do Thou, O LORD GOD ALMIGHTY, so illuminate their hearts and minds by the gracious aid of thy Holy Spirit that they may hear, and understand, thy true and lively Word, in all its purity, and in all its genuine simplicity, through Jesus Christ our Lord. Amen.\*<sub>x</sub>\*

\* Rev. xxii. 18, 19.

**\* \* POSTSCRIPT.**

As much ado is made by modern Unitarians in favour of their Sect, by the conversion of RAMMOHUN ROY, and of his preference of their Creed; I will here transcribe the impartial, tho' rather long, account given of that extraordinary man by the Rev. J. T. James, in his valuable Book, the Semisceptic, Chap. viii. p. 321\*—331.

“A strong testimony has been borne—says Mr. James—to the superiority of

\* Mr. James was then Vicar of Flitton, in Bedfordshire, tho' some years after, chosen to succeed Bishop Heber at Calcutta, where he also, as well as his Predecessor, fell an early sacrifice to his Duty and the Climate.

the Christian Religion over all others, within these few years, by the self conversion of a native Bengalese named **RAMMOHUN ROY**; a person possessing, as it appears, a large property in that country, and enjoying considerable reputation for his talents and liberality. Nor is his fame at all impaired by the manner in which he has treated the subject, to which his attention has been for many years engaged.

“He first made his appearance as an author by the publication of a treatise in the Persian Language, in the year 1804; the chief object of which was to inveigh against the adoption of idolatrous worship in any form of Religion. Consistently with his professions, he employed himself for some years afterwards in endeavouring to purify the Hindû Religion from this charge, as well as another, to which equal excep-

tion might be taken—the admission of a plurality of Gods: and he seems to have entertained strong hopes of being able to clear it of those errors and abuses, which were the natural result of such doctrines. One of his most celebrated works is the abridgement of the **VEDANTS**, in the Preface of which he states his conviction that “the superstitious practices, which deformed the Hindû Religion have nothing to do with the pure spirit of its dictates.” And he labours in consequence to set forth to the world his view of what ought to be called a pure system of **HINDU DEISM**.

“His mind, however, does not by any means appear to have long rested satisfied with the Hindû System, even in this reformed state; and, after making some researches into the Koran, which do not seem to have repaid his pains, he

turned his thoughts toward the Christian Religion, and his choice at once was fixed. His words are these: "I found the doctrines of Christ more conducive to moral principles, and better adapted for the use of rational beings, than any other which had come within my knowledge." It was not, however, until he had spent some years in the acquisition of the Hebrew and Greek Languages, and had diligently perused the Sacred Writings in their original tongue, that his mind felt at ease upon the subject; and that, as he says, he became a Christian.

"It is necessary to observe in this place, that RAMMOHUN ROY is, as to his principles of belief, a professed Unitarian, and has even become a zealous Polemic in behalf of that Sect. That his mind should have taken this turn, is a fact which admits an easy

explanation. He set out originally in search of a Religion that might be more satisfactory to him, than that in which he and his countrymen had been brought up. Finding the Christian Religion to afford the most perfect system of Morality, he adopts it immediately on that ground; and, on that ground only, rejecting whatsoever else might belong to it, if it did not accord with his taste. He was actuated by no sentiment of Piety, he felt none of that awe for the Supreme Being, which is the very CORNER STONE of *all* Religion, and aimed at gratifying the speculative passion of his own mind, rather than sought to perform a duty to God. One may justly question, from his style of writing, whether such a notion ever entered his thoughts: he appears rather to be so far transported by the selfishness of enthusiasm, as to forget the

Divinity altogether; and may be said to exhibit one more example of that unconscious duplicity of feeling, which seems almost invariably to attach to the profession of DEISM.

“We must not look upon him in the light of a religious man of any description, but merely as a caterer in morality; one, who carves out for himself, and for the use, as he says, of his brethren, just what pleases himself, and rejects what displeases him; tho’ at the same time professing to believe the Gospel to be the message of God.

“The parts of the New Testament which he has published for the Hindûs, under the title of THE PRECEPTS OF JESUS,\* are mere selections of those passages, which he supposes to contain

\* This Work has been lately republished in this Country by the Unitarians.



an exposition of the Moral Law. This is all vastly well as far as it goes; but RAMMOHUN ROY ought to have known, that, supposing the *Establishment* of a System of good Morality to be the main end of the Gospel, yet that on which it depends for *Establishment* is the efficacy of the means which it employs. On these, as he ought to know, infinite stress is laid in various parts of the Gospel, and it is those peculiar means belonging to it which make Christianity (to use his own words) "*better adapted*" for the use of rational beings than any other system of Religion.

"Here then we detect that feeling, by which he was secretly, and, perhaps, almost unwittingly, impelled in his design. He had commenced his labours on the subject of Religion, with the laudable intention of exterminating all the superfluous Gods of the Hindû

**System:** and, still warm with the same ideas of reformation, his mind instantly revolts against any thing which seems in his view to involve a contradiction to his ideas. For this reason it is, that, tho' otherwise holding it in the highest admiration, he demurs to those articles of Faith which Christianity requires. He is still haunted by the remembrance of his discarded and supernumerary Deities, and objects to the doctrine of the TRINITY as if it were another species of that Polytheism, from which he has just escaped. He attacks it, not indeed with similar animosity, for the subject would not admit of it, but with all the feelings of a man, who had been successful in one combat, and looked to nothing but triumph in a second. He will not stop to consider the real nature of a Christian's belief on this subject, and seems as if unwil-

ling to understand that we abhor a multiplicity of Gods as strongly as he does, and denounce such belief in terms at least as positive and as sincere. He will not remember for an instant what it is that we assert when we call ourselves worshippers of "Unity in Trinity and Trinity in Unity."

"He repeats the words indeed, but declares them to be utterly unintelligible; making use of the phrase which has been so often brought forward by the Deist and Unitarian, *that Three cannot be One, or One be Three*. Here then we come to his point, and will examine its meaning.—We will concede, that, speaking of material substances, the assertion cannot be said to be true; but speaking of immaterial, it certainly *may*; and not only *may*, but is clearly and demonstratively shown to be so with regard to our human

selves. How much more then have we a right to assume it to be the case with God, "who is a Spirit," a Perfect Immaterial Being? With regard to ourselves, we know that the *Soul*, the *Will*, and the *Perception*, are *Three*; and yet it cannot be denied that they are also indivisibly *One*: they offer, therefore, an illustration of the common doctrine with regard to the TRINITY, which no one will venture to impugn. He alludes, indeed, himself to this mode of illustration, but has got into confusion by an error with regard to the word *Substance*, which he understands in a sense that never could have been intended by the author of the Athanasian Creed, or any other rational Christian.

"But let us examine his words, "The Trinitarians," he says, "should establish, first, that the *Soul*, *Will*, and *Perception*, are Three Substances."

Now, had the usual distinction between *Matter* and *Spirit* been present to his thoughts while writing, he never could have been guilty of the absurdity of imagining, that those who hold the doctrine of the TRINITY could mean, by the word *substance*, to express a *material* being, or even could expect any one so to interpret it. The Greek word for *substance* is οὐσία, or *being* (whether used as explanatory, or originally so written, is of little consequence,) and unity of *substance* is ὁμο-ουσία, or *togetherness of being*: and it is evident that nothing more is meant by the use of the word *substance* than to give that analogy from matter, which might be applied to assist our conception of the Divine Nature.

“Another common point of the Unitarians, and which RAMMOHUN ROY mentions, is the application to Jesus

Christ of the word *Sent*; which, he says, implies the “subordinate nature of him, a messenger, to the nature of God, by whom he was sent.”—This error again arises from a forgetfulness, on his part, of the very first condition, under which we form a notion of the Divine Nature; namely, *that it is every where present*. If the word *Sent* were to be interpreted as we use it with regard to *ourselves* as material beings, it would be as he states it: but we ought to read the expression under an idea of the universal presence of God; and therefore *Sent* cannot, whether applied to Christ, or to the Holy Ghost, be capable of being construed after his fashion. “*Sent*” is not *sent* as men would *send*, but is spoken in allusion to the character of the Godhead. We add, however, that when the phrase is used with regard to Christ in his character of

*Man*, it becomes literal in its application; that is, so far as his *humanity* is concerned; but this is all that can be said.

“Most of the difficulties, if not all, that RAMMOHUN ROY meets with in the expressions of the New Testament, arise from his not duly distinguishing between them, when applied to Christ in his *human* character, and when they are so in his *spiritual*: which if the attentive reader of Scripture hold in mind, he will easily unravel much of the sophistry of the Unitarian.

“The unfortunate divisions, which so long have existed upon this subject, have arisen from the attempt, on the part of mankind, to define and describe, with too much precision of language, those things and relations of which we have, in this our present state of being, but an imperfect idea: and the pushing

analogies from "earthly things," which are only used in condescension to that imperfection, to an extreme, to which they never are meant to be carried. The cases, however, which are stated in this Publication, are not of a very difficult nature: we have light enough, even of ourselves, to discover where the error lies, and to explain the pretended mystery of the objector.

"As to the rest of this Work of RAMMOHUN ROY, it is written certainly with great industry and ingenuity; and, during the earlier part of the correspondence which he maintained with the Missionaries in the East, with much appearance of candour. If he subsequently departed from the strict impartiality, which he originally prescribed to himself, it is no more than might be expected from Human Nature. And it must be said, that the argument



which he has constructed upon his view of a variety of passages selected from the New Testament, is not very formidable even to the Unlearned, and I will venture to say, that, let any man, after their perusal, sit down with the New Testament in his hand, and read attentively Ten Chapters following one another, taken from almost any part of the Book indiscriminately, he will then find RAMMOHUN ROY'S 700 pages fully answered, and a conviction the very opposite to that which he has drawn, to be fairly established in his mind.

“Still, however, RAMMOHUN ROY'S unbiassed opinion as to the superior excellence of the morality of the Christian Religion remains; and it is this, with which we have at present chiefly concern. But of him enough, and more than enough, has been said.”

# SERMON II.

PREACHED AT CH. CH. OXFORD, ON TRINITY-SUNDAY,  
AT A GENERAL ORDINATION, HELD BY  
JOHN LORD BISHOP OF OXFORD, M DCC LXXXVIII.  
SUBSEQUENTLY BISHOP OF HEREFORD:  
AND AFTERWARDS AT BANGOR, ON A SIMILAR OCCASION,  
ON SUNDAY, SEPTEMBER 25<sup>TH</sup>, 1791,  
BEFORE JOHN LORD BISHOP OF BANGOR.



I TIMOTHY iv. 13.

*Give attendance to reading, to exhortation,  
to doctrine.*

**T**HE inspired Apostles of our Saviour Christ having established Christian Societies in different places, and foreseeing that the time of their leaving this world was at hand, thought it necessary to ordain others to succeed them in the high Office to which they had been called. Accordingly, we find

them appointing certain persons to preside over the Churches they had founded, and to inculcate the Principles of that Religion, which they themselves had been so industrious in propagating, and for the sake of which they endured such great and undeserved afflictions. But for the proper discharge of this Ministry several qualifications were requisite; an accurate knowledge of the doctrines of their Faith with abilities to explain and enforce them.

To set this important matter in its true light, (as, upon it, under the Providence of God, depended the safety and success of Christ's Religion) seems to have been the professed aim of St. Paul in what he hath written to his beloved Timothy and Titus, and through them to all future Ministers of the Gospel. He is extremely anxious that they should understand the right mean-

ing and design of the Doctrine which he had delivered to them, that they should be faithful and active in the propagation of it, and should take care to ordain only fit men for spreading wider its beneficial influence.

When we compare the weight and dignity of this Office with our own unworthiness, we cannot but applaud the Apostle's wisdom and benevolence in this particular, and at the same time feel the full force of his question: *Who is sufficient for these things?\** Yet, when we call to mind the peculiar advantages which accompany it, that it hath a natural tendency to ennoble and purify the hearts of those who faithfully discharge it, and is designed for promoting both the present and future happiness of men; *seeing, I say, we have such a Ministry,* it becomes us

\* 2 Cor. ii. 16.

*not to faint*,† but rather to exert every faculty we have to perform aright its several functions, and make it answer, to the utmost of our power, the divine purposes of its institution.

How to obtain this great point St. Paul's admonitions will direct us. Among many other important lessons of advice, which deserve our frequent and serious consideration, that contained in the words of the Text is perhaps one of the most comprehensive; because it points out in a few words the best means of acquiring those qualifications which characterize the true Teacher of Christianity, and which alone can enable him to discharge properly the duty he owes to his Maker and his fellow-creatures—*Give attendance to reading, to exhortation, to doctrine.* It will be worth our while then to

† 2 Cor. iv. 1.

consider their full import, especially as they are peculiarly applicable to the present occasion, and will furnish a variety of observations calculated to direct us in every part of our Office.

I. In the first place St. Paul exhorteth us to *give attendance*, or apply, *to reading*.

I am aware that Commentators in explaining the sense of this passage have in general confined it to the study and expounding of the Holy Scriptures. This perhaps was the principal thing which the Apostle had in view. But when we consider the many acquired talents he himself was master of, and the admirable use he made of them in the course of his Ministry, we may presume, even upon his own example, to go a step farther, and extend it to an application to every species of useful Literature. He often exclaims, indeed,

against the misapplied and comparatively vain Philosophy of the Greeks, and exposes the chimerical ideas of certain Heretics of his time; but in the very passage where he condemns the vague reveries of the one, and the *opposition of science falsely so called\** of some of the others, we find a tacit recommendation of real and sound Learning.

It is true, indeed, that at the first promulgation of Christianity, men of no acquired abilities were chosen to promote the great work of Salvation; every thing which was wanting on their part being supplied by the especial assistances of God's Holy Spirit: and for this proceeding, wise and incontrovertible reasons have been assigned. In a short time, however, when it had gained some stability in the world, it

\* 1 Tim. vi. 20.

seemed good to the *Author and Finisher of our Faith*† to draw back his almighty arm which was so visibly stretched out, and to leave his Religion in such a state, that mankind should come at the Truth, only in proportion to their honest and sincere inquiries after it. ‡

It is therefore no weak argument in

† Heb. xii. 2.

‡ In seligendis illis instrumentis, quæ adhibuit Deus ad fidem disseminandam, initio homines evocavit plane indoctos, et illiteratos, præterquam quod Spiritus Sancti afflatu instructi fuissent, quò evidentius Virtutem suam immediatam et divinam declararet, omnemque humanam sapientiam deprimeret. Quamprimum autem consilium suum in hac parte perimpletum esset, mox in proxima successione temporum, Divinam Veritatem suam aliis doctrinis, veluti Pedisequis, comitatam in mundum immisit. Itaque D. Pauli calamus (qui inter Apostolos solus literatus fuit) in Scripturis N. Testamenti præcipue a Deo adhibitus est. See Bacon. de Augment. Scientiarum, p. 61. 12mo.



favour of what I would enforce, that we are not only led thereby to cultivate the nobler part of our Nature, but also find it altogether necessary, in the present state of things, to enable us *to give an answer*, in a SATISFACTORY WAY, *to every man that asketh a reason of the hope that is in us.* § For in order to get a competent understanding of the Holy Scriptures, there is certainly much need of preparatory reading and information. The knowledge of Religion, like every other useful knowledge, is only to be acquired by well-directed industry. Natural Religion was but little known or practised but by those few, whose Minds had been very much strengthened and enlarged by the assistances they had derived from Science and sound Philosophy. The Religion of the Jews, which, except such parts as were *cere-*

§ 1. Pet. iii.15.

*monial, or typical, or allegorical, was only a purer copy or a further illustration of that of Nature, was, it is allowed, never so well understood, nor its precepts so regularly and universally complied with, as when wholesome studies engaged the constant attention of its Ministers: from the time, I mean, that Samuel presided over the Schools of the Prophets which he had established at Naioth, to the expiration of Ezra's Priesthood.\* Again, the Religion of*

\*See Bishop Lowth's *Prælect. de Hebr. Poes.* xviii. p. 170. As to the Priests and Levites among the Jews, "they were Ministers of Religion only with regard to the Ceremonial Law. To instruct men in the Truths and inculcate the Doctrines of it was an office which did not belong to them, but to the Prophets and Wise Men; and such our Blessed Saviour promises to send the Jews after his Ascension *Matth. xxiii. 34.*" See also *Dr. Lightfoot, Vol. ii. p. 85 &c.*

**Christ, that Perfect Wisdom which came down from Heaven, and which includes all the Principles of the other two, though it stoops to the lowest capacity, being preached and adapted to the uncultivated minds of the Poor, and founded, not on matters of speculation, but on matters of fact, affordeth, nevertheless, what will exercise and enlarge the brightest understanding, and requirith a great deal of sober study and general information to comprehend its whole connected scheme and evidence.**

Independently too of its nature simply considered, certain external circumstances arise and gather strength, in proportion to the distance of the time and place of its first establishment. These demand our attention, and cannot well be understood without a previous knowledge of many other things. For instance, without a competent know-

ledge of the rites, customs, and polity of the Jewish People in particular, and of those nations with whom they were more immediately connected, it is impossible to see the full force and admirable propriety of our Saviour's Parables, and his many figurative expressions and allusions. And indeed from the want of such knowledge and of a general acquaintance with ancient History and ancient manners have arisen many heretical opinions and false constructions of Holy Scripture:

Here then opens a wide field for study. The Languages, in which Revelation was originally conveyed to us, should be acquired. Histories are to be examined, facts investigated, opinions to be canvassed, nay, the precise meaning of a single word frequently to be settled. These are difficulties which successive ages have increased, and

which, however they may have been diminished during this and the preceding century, are not yet by any means entirely removed. True it is, indeed, that the learned labours of some excellent Divines in our Church have furnished us with productions of the first rate, and various in their kind: but these, instead of rendering us indolent, should, at the same time that they excite our gratitude, rouse us to emulation, and encourage us to improve with equal assiduity *the talent which hath been committed to our trust.*

But why should I entirely pass over, as an incentive to diligence and attention to duty, the regard we ought to have for the credit, the welfare, and interest of our country? It has been the fashion to hold this remote corner of the world in a supercilious point of view. Britons have never been wanting

in manly spirit and integrity of principle. Let us not then degenerate from our Ancestors, but rather cultivate that principle, and improve that spirit in the study of whatever can invigorate or adorn it. What! though we are behind our more polished neighbours in the arts of luxury and refinement, why should we remain behind them in the cultivation of our understanding, and of the decent and valuable arts of life?

There is one thing more, which perhaps as individuals will strike us no less forcibly and therefore should not be omitted. Our character and our influence are concerned in this matter. Men are not naturally inclined to pay much respect or attention to those they think no wiser than themselves; and even the very multitude will often disregard the best admonitions, when they think there is but little or no

Learning to give those admonitions their due weight. Thus Example and Advice are made to lose much of the authority naturally belonging to them. Accordingly, to the ignorance, no less than to the immorality of the public Teachers of Religion, have been justly attributed that contempt which they laboured under, and that impiety which baffled all their exertions, when thick darkness hung over the Christian Church.

Yet high authority is often more forcible than general arguments. I will therefore just observe, that Christians of all ages and of all countries, except a few ignorant Fanatics with some ill-designing men, have constantly concurred in the recommendation of sound Literature. And the Church, as early as the time of that crafty Apostate JULIAN, considered his decree, which, in

effect, forbad all Christians to be taught the rudiments of Grammar, as a more destructive engine against the Christian Faith, (and so it certainly was) than all the sanguinary persecutions of his blood-thirsty predecessors.\* It is also worth while to take notice, that, soon after the Revival of Letters had opened the way for the Reformation, when we see the Religion of Christ emerging out of a state of ignorance and barbarism, and approaching somewhat nearer to its original purity, that wise and salutary

\* See Epist. ad Jamblich. and Johnson's account of Julian. See also Mosheim's Eccles. Hist. of that period. Not unlike to this jealous conduct of Julian, both as to the motive and the intention of it, was that of the Barons of England, who made a petition to Richard the II<sup>d</sup>. "That no VILLAIN should send his Son to School or be suffered to give him any kind of instruction." See Barington's Ancient Stat. p. 271.



Law, which excludes unlearned persons from the Gospel-Ministry, acquired the force and influence it still retains in the greatest part of the Christian World. || May it never be relaxed or diminished!

I need not point out to you minutely the uses of the different branches of Human Learning, or observe in what respects they severally contribute to the illustration and confirmation of Sacred Scripture. Without entering into these particulars, the reason to induce us to *give attendance to reading* is, I should hope, sufficiently strong. I might add, however, that we shall thus prepare ourselves for filling higher stations in life with proper dignity,—that we shall best understand the true end and happiness of man,—that, should it be our lot to mix much with the world, we shall check hereby any latent

|| See Mosheim's *Eccles. Hist.* vol. iii. p. 411.

propensity to idleness and idle diversions, and keep aloof from the vicious and foolish fashions of mankind, that in the greatest solitude we shall avoid the danger of becoming slaves to our appetites, because we shall have always in our power the means of pleasure and mental conversation,—and, above all, that whatever rational, and moral, and religious improvement we shall here make, we are to consider it only as a foundation for further acquisitions; for *Righteousness is immortal,\** and *to him that hath shall be given, and he shall have more abundance; but from him that hath not, shall be taken away even that which he hath.*§

If then, upon the whole, we have good reason to believe it to be the settled purpose of God's Providence, that Learning and Philosophy properly

\* Wisdom of Solomon, i. 15. §S. Matth. xxv. 29.

so called, shall ever contribute to the understanding and advancement of True Religion; and that the alliance, which by Nature seems to subsist between the Human Mind and whatever things are TRUE, and FAIR, and GOOD, shall always be disordered by ignorance, it becomes the duty of every liberal-minded man to give attendance (according to his leisure and abilities) to reading, to the improvement, that is, of his Intellectual Faculties; if then of every such man, how much more of *him*, who is purposely appointed to check the progress of *wickedness and vice, and to maintain the cause of True Religion and Virtue!*

But whilst we furnish ourselves with a stock of Sound Learning, let us not forget to apply it to its proper end, the promoting of Christian Faith and Christian Charity. And this is the next

thing which the Apostle requireth of us—*Give attendance to exhortation.*

II. Although the Gospel was not established in the world *by excellency of speech*,|| not by the force of eloquence and *fleshly wisdom* ;§ ;yet St. Paul admonisheth us, that our speech should be such as *cannot be condemned*, † —*should be always with grace, seasoned with salt, that we may know how we ought to answer every man.\** —The important Truths of Christianity being designed to correct and enlarge the depraved minds of the whole race of mankind, it is the great end of our Ministry to bring men so far acquainted with these and with the proofs whereon they stand, as to enable them to build their Faith upon a rational foundation, and to act from a sure confidence in the

|| 1 Cor. ii. 1,      § 2 Cor. i. 12.      † Titus ii. 8.

\* Col. iv. 6.

Veracity, and Power, and Wisdom, and Goodness of their Maker. But, to do this effectually, something more is required of the Teacher of Religion than the bare knowledge of it. To knowledge we must add the ability of explaining, enforcing, and convincing; and that by arguments well directed to the reason and judgment of those who hear us. Exhortations otherwise applied may indeed raise violent emotions in weak minds, but it is well known their effects cannot be lasting, and are by no means *good to the use of edifying.*† We must endeavour therefore to acquire a method of expressing our thoughts with correctness and propriety: we must choose the arguments most adapted to our subject, and arrange these in a manner the most likely to produce the best effect; so that they

† Ephes. iv. 29.

shall carry along with them both light and conviction.

And here again recurs, with great force, the necessity of application, in order to obtain those qualifications, which alone can enable us to succeed in this part of our duty. At present it would be presumptuous to look up for any special assistance from above. The obstacles which rendered it necessary have long ago ceased. A proper exertion of our natural faculties, aided by the insensible and ordinary influence of Divine Grace, is alone sufficient for the right comprehending of our Holy Faith. It is also sufficient to qualify us for inculcating it to others. Now the only sure way to do this, is, to improve these faculties with all possible industry, and exert them in studying the Principles of the Philosophical Sciences fixed on a solid foundation.

And here I do not allude so much to the Modern Productions that profess to teach these things, as to the Acroatic Writings of the Heathen Philosopher;\* which, when properly digested and applied, are to be looked upon as a clew leading to every thing valuable in Human Literature. Hence we shall get acquainted with the true Principles of all Science, and imbibe habits of attention, and of clear and correct reasoning. This if we do, and at the same time fix upon some good plain model to direct us in our religious studies and compositions, it will perhaps be no hard matter for us to forbear making refinements of our own on abstruse points and avoid all rhetorical and foolish ornaments; keeping thus at an equal distance the splendid sort of eloquence which seems to be gathering ground in

\* The Organon of Aristotle.

this island, and that scholastic, metaphysical jargon which prevailed during the dark Ages.

Having then acquired those necessary qualifications that tend to instruct and persuade, let us apply them properly to the ends for which they are designed. Let our explanation be simple, though full; our reproofs mild, though determined; our exhortations pressing and sincere. Here also, as in all other respects, let us look up for instruction to the example of the first Apostles; or rather let us look up still higher, even to HIM *that spake as never man spake.*† Though we shall never be able to acquire any thing of his divine power of persuasion, yet we may succeed, in some degree at least, in applying our admonitions seasonably, (as He did his) in forbearing to be over-fond of general

† St. John vii. 46.



topics, and in adapting ourselves to the capacities, and to the prevailing characters and circumstances of our hearers; it being on all hands allowed, that considerations put home to men's "*own businesses and bosoms*" prove always most effectual. Yet, at the same time, we should take care to avoid most scrupulously the least shadow of personal invective and angry disputation, because we should know and remember that *the wrath of man worketh not the righteousness of God.*\*

And as we thus endeavour to imitate the simplicity of our Saviour's manner of teaching, let us also endeavour to imitate the simplicity of his life. Unless we do this, *though we speak with the tongues of angels, we shall, in truth, become as sounding brass, or a tinkling cymbal.*† For it were su-

\* St. James i. 20. † 1 Cor. xiii. 2.

perfluous to say that Christianity invites no one with polluted hands to administer in her Holy Offices. One bad Minister indeed she had, with the permission of her blessed Author; and that probably, among other reasons, to shew that in no line or profession should we look for general Virtue and Integrity. You know that wicked Apostle's fate. As you feel the horrors of it, avoid the example.

Even the Pagan Teachers of Wisdom were of opinion, and fact verifies the opinion, that a good *Moral Life containeth the most powerful of all arguments to persuade*; † and that indeed we can then only expect to persuade men, when they have good reason to believe we are indued with *Prudence, and Virtue, and Benevolence.* ‡ And, accordingly,

† See Aristot. Rhetor. lib. i. cap. 2. ‡ See Aristot. Rhetor, lib ii. cap. 1.

it was a received maxim among them, *That a bad Man could never make a good Orator.* § A most preposterous thing therefore would it be to imagine, that *he* can be a successful Preacher of Christianity, who does not cultivate the Virtues which Christianity prescribes, but lives himself as though he were not thoroughly satisfied of its truth and importance. Thus a bad life, debasing our characters, making us contemptible in the eyes of all honest and considerate men, and rendering our labours ineffectual, injureth the cause of our Holy Faith much more than all the random attacks and wicked calumnies of the adversary. These are considerations of serious consequence. May we lay them to heart!

§ See Cicero de Orat. and Quintilian.

To complete the character of an able Teacher of Christ's Religion, we must add one more circumstance, and that a very material one. He must *take heed unto his doctrine.*

III. There are certain points which characterize Christianity, and demand an implicit assent. Nor are these to be looked upon as merely speculative points, but as relating ultimately to practice, and necessary to our Salvation. Founded on a Revelation firmly attested to have proceeded from the Author of Nature, they have therefore as great a claim to our attention, as those Truths which we discover by the mere exertion of Human Reason. Both must be traced to the same origin, and when known both have an equal right to our assent. Of these it is our duty to get a clear scriptural knowledge. Mistakes are dangerous. Heresies and

Schisms are not uncommon. Therefore, it will require great circumspection to steer our course aright, and to hold fast, as near as may be, to the pure and sound doctrines of the Gospel.

Now, as all our religious sentiments should be formed upon a comprehensive and impartial inquiry, it becomes us first of all to prepare our minds for undertaking such an inquiry, to divest them of all worldly prepossessions, and then attend soberly to the genuine instructions of our blessed Lord and his inspired Apostles ; lest haply we, like those of old, should be found to be *teaching for doctrines the commandments and opinions of men.*\*

It is true, indeed, that in our religious, as well as in all other, inquiries we should pay proper deference to the Reason that is in us ; yet we cannot too

\* St. Matth. xv. 9.

cautiously avoid the dangerous principle of those, who wish to acknowledge no doctrine as true or divine but what is entirely level with the comprehension of the **Human Mind**. Every wise and candid man, who understands the weakness as well as the dignity of his nature, and in whom is combined that lowliness and greatness of spirit, which forms the character of the true Christian—of the *truly great Man*; I say, every such person will be ever on his guard, how he indulgeth such vain notions as to think of levelling with human imperfections the incomprehensible ways and works of **OMNIPOTENCE** and **OMNISCIENCE**. He knoweth well, that, however excellent and wonderful our rational powers may be, still their extent and capacity are at present extremely limited; nay, that they are baffled by the commonest things around him. It will be indeed

his constant care to honour and improve his Nature, and to use the qualifications that adorn it, not with any arrogance, but with thankful submission to that Infinite Power, which made them and all things.

With regard then to the **Mysterious Parts of our Religion, (and Mysterious Parts one could not but expect in a Religion come from Heaven and addressed to creatures of such confined capacities)** a man of this character, being fully persuaded that all the knowledge to be gained of them must be derived from Revelation, will attend therefore principally to the expressions of the inspired Writers themselves.\* Here,

\* EUSEBIUS, certainly one of the wisest and most learned of the Fathers, used to attribute almost all the confusion and disturbance that then happened in the Church to the use of unscriptural terms, and to the attention paid to them. See Socrates, Hist. l. 8. page 25, 26.

however, he will carefully avoid that dangerous, though common, error of considering such expressions separately, but will compare them with the contexts and with each other, and will take an enlarged view of the scope and argument of the author. He will not attempt to refine on what is above his comprehension, or explain on principles of Human Philosophy what he would never have had any notion of, had it not been supernaturally revealed.— Nevertheless, he will not reject any assistances that can be obtained from the exertions of Human Mind, but will be careful that it be exerted in a proper way, and confined within those limits which God has fixed to it.

One of the greatest difficulties in subjects of this kind is to know where to stop. The same indeed holds in our researches in the Natural World.



Whilst men confine themselves to the observing of the common properties and qualities of things, they frequently make discoveries of great importance and utility: but when they begin to treat of essences, of occult qualities, and substances, they but too often bewilder themselves, and speak unintelligibly to others. In the same manner, whilst we seek not to know *above what is written*, and are content with the majestic simplicity of the Gospel, avoiding the mere refinements and subtleties of men, and approaching the **Mysterious Parts** of it with due reverence and awe, we perceive, though *through a glass darkly*,\* new relations and stupendous acts of mercy, which raise our highest admiration and call for the warmest effusions of gratitude: but when we go further, and try to pene-

\* 1 Cor. xiii. 12.

trate that darkness which surrounds the Almighty's throne, to pry into *the secret things which belong unto the Lord our God,*† and those hidden reasons which influence Him in his Dispensation towards us, we are lost in the research, and meet with nothing but difficulties and surmises.

To a neglect of such precautions we must attribute the absurd notion of those, who would degrade our Divine Religion, into a mere system of Morality, enlarged indeed, but still to be investigated and thoroughly discovered by the exertions of Human Intellect. Whence too but from this source have arisen many other heresies in the world, all of which have been marked with cruelty, or pride, or hatred, or animosity? Hence also evidently at this time, and in this country, pernicious

† Deuter. xxix. 29.

opinions are maintained by weak, though insidious people, and propagated with no common industry. Examples so frequent, and so fatal in their consequences are, one would think, sufficient to deter us from indulging ourselves *in vain and foolish babblings*,\* and to make us hold fast, *with meekness and fear*,† the wholesome and powerful doctrine of Jesus Christ, the **ETERNAL SON of GOD**.

Directing our inquiries on this head with proper care, and with that spirit of charity whereby Christians should be always distinguished, we cannot be too diligent in examining the tenets of our Sacred Faith, nor employ too much of our time in investigating its sublime and real nature. The being exercised in these things will minister to our comfort and our glory. They are the

\* 2 Tim. ii. 16. † 1 Pet. iii. 15.

means of our Salvation. Every method, therefore, which can assist us in our pursuit, should be employed. Every circumstance that will further us in our progress should be availed of ; *for every idea is useful for the enforcement or decoration of Moral and Religious Truth.*"†

And here I should wish to observe that the Members of the Church of England enjoy no small advantages in having a good System of Articles, which, notwithstanding the abuse of some short-sighted cavillers, are drawn up, with great moderation, on real scriptural authority, and calculated to caution and direct us in our religious studies. And as we proceed in these studies, we shall soon learn to avoid, or rather to pity, the extravagant and comfortless reveries of that Superstition,

† See Rasselas Prince of Abyssinia.

Enthusiasm, Infidelity, and that restless Spirit of Innovation, which have been in the world, which are, and which ever will be, as long as men are men. All these muddy streams, however various and different they may seem to be at first, will, upon close and *philosophical* examination, appear to originate from one or other of these sources; namely, from ignorance, a narrowness of mind, or the want of an *honest* and *sound* judgment to *know the SCRIPTURES and the POWER of God.\** We shall also soon learn the gracious design and spiritual nature of Christianity, to explain to others its doctrines and its precepts, to shew by what strong arguments they prescribe and inculcate *Pure, Universal VIRTUE*, and to convince our hearers on how clear and unshaken a foundation rests the Impor-

\* St. Matth. xxii. 29

**tant Doctrine of LIFE and IMMORTALITY.**

To conclude: Such seems to have been St. Paul's meaning in the words of the Text. We have seen that they contain or imply the three great requisites to enable us to discharge our Ministry with honour to ourselves and advantage to others, an application to STUDY, to EXHORTATION, to DOCTRINE. Without the first, the second cannot be well effected; and without the last, both the other would be dangerous. Each separately then demands our attention, for to sustain our character we should be competent in all. Such is the task enjoined us by one who knew well the duty of a Minister of Christ's Gospel—a task arduous indeed and difficult, to be undertaken with caution, but to be carried on by a right exertion of those qualities of the mind whereby alone every thing that is

“Fair and Good” is to be attained to and preserved, I mean mildness, resolution, and perseverance.

Do we want encouragements to excite our diligence? Encouragements enow there are. Were we to look only to temporal advantages, all honest and intelligent Superiors, who have the dispensation of the good things of this world, and have at heart the well-being of Society, will always notice and reward the exertions of Industry in the cultivation of Sound Learning and Christian Virtue. If they do not, let the shame fall on their own heads. We shall have done our duty. It is, however, fixed in the very nature of things, that all literary and liberal pursuits shall be attended with the sublimest of all pleasures. And how, besides, can *he* have the common feelings of humanity, who receives not inexpressible

satisfaction, when he considereth that he is doing some good in the world, and is promoting in a high character the temporal and everlasting happiness of his fellow-creatures? Other encouragements and rewards there also are, which, it is affirmed upon evidence not to be refuted, we are to enjoy in another state of existence, and of the nature of which our present capacities can form no adequate idea. *They that be wise shall shine as the brightness of the firmament; and they that turn many to righteousness, as the stars, for ever and ever.\**

Behold then how wisely it hath been ordained by the Merciful Author of our Nature, that, in furthering the well-being of mankind in general, we take the surest steps to advance our own true interest and happiness,—

\* Daniel xii. 3.



present as well as future—temporal as well as eternal!

Having then such encouragements, such pleasures, and such hopes to comfort us, let us be active in our several stations. Our faculties are fresh and in their bloom, it only remains that we apply them properly. † *And let us not be weary in well-doing,\** but be persuaded rather, that the greater progress we make in Virtue and Learning, the more incumbent it is on us to increase our diligence. “*We shall grow more happy, as our minds take a wider range.*” ‡ The better also shall we be able to see through the glare and futility of that specious sort of Learning, which is the parent of Pride and Scepticism, and Infidelity. This

† Preached when the Author was about 30 years old.

\* Gal. vi. 9. ‡ Chrysost. De Sacerdotio v. 5.

is the Learning, which *increases sorrow*. This the Wisdom, which *is earthly and sensual*.\* Avoiding this, let us exert our endeavours in the service of that real kind of Wisdom, whose end is the welfare of each other, and an inward peace of mind in this world; and in the next, eternal happiness. Nor let any man presume to say that they can be exerted in a better cause; for all our acquisitions, however great, or brilliant, or extensive they may be, unaccompanied with this best sort of Wisdom are, in the eye of sober Reason, but of little worth; for Reason suggesteth to us—and all her sober suggestions are confirmed by Revelation—that, *whether there be prophecies, they shall fail; whether there be tongues, they shall cease; whether there be knowledge, it shall vanish*

\* St. James iii. 15.

*away: but Charity, or the study and practice of that which is Good and Holy, never faileth, having the promise of the life that now is, and of that which is to come.†*

Thus then if we conduct ourselves, we may humbly hope that Almighty God, “unto whom all hearts are open, all desires known, and from whom no secrets are hid, will cleanse the thoughts of our hearts by the inspiration of his Holy Spirit,” that we may perfectly know our several Duties, and be able to discharge them to the honour and praise of his holy name; and that finally, when we leave this world, He, of his great goodness, will finally give us that *Life, which is hid in Him with Christ.*§

† Cor. xiii. 8. 1 Tim. iv. 8. § Col. iii. 3.

# SERMON III.

THE DIFFICULTIES ATTENDING A JUST EXPLANATION OF  
SCRIPTURE CONSIDERED,  
AS THEY HAVE ARISEN FROM THE GRADUAL  
PROGRESS OF REVEALED RELIGION  
THROUGH A LENGTH OF TIME; IN A SERMON PREACHED  
AT St. MARY'S, AT THE VISITATION,  
HELD BY THE REVEREND THE ARCHDEACON OF OXFORD,  
OCTOBER 24th, 1780.

—❁—  
BY Dr. JOSHUA BERKELEY,  
*Student of Christ Church.*

—❁—  
2 TIM. ii. 15.

*Study to shew thyself approved unto God, a  
workman that needeth not to be ashamed,  
rightly dividing the word of truth,*

**SAINT** Paul, among the various and important lessons, which he gives his son and fellow labourer in the Second Epistle addressed to him, lays a peculiar stress on the Ministerial Duty in skil-

fully explaining the “**Word of Truth;**” —in pointing out its true Spirit and design, and vindicating the divine wisdom from the misrepresentations of ignorance or prejudice.

The delivering these instructions to Timothy may be considered as the concluding act of the Great Apostle’s commission. He was now for the last\* time in bonds, he had been deserted by his former disciples and friends, “he was ready to be offered,” ‡ and the time of his departure from this worldly scene was at hand. In this situation he considered what were the most useful admonitions he could leave mankind; and he hath evidently given the preference to such as relate to the great duties of the ministry, by employing on them his latest thoughts and concluding there the important and sublime lessons

\* 2 Tim. ii. 9. ‡ 2 Tim. iv. 6.

which proceeded from his inspired pen.

They doubtless, who have engaged in that arduous work, should receive the last instructions of such a Master with suitable deference and attention. They should “bind them about the neck, and write them on the tables of the heart.” Particularly, they should set before them the stress that he lays on the knowledge of the Scriptures, and their able and just explanation.

Error, at all times dangerous, must be eminently so, when enforced and recommended under the sanction of sacred authority. If the light of revelation be darkness, “how great will be that darkness!”

It is to be observed also, that the Apostle doth not suppose this true interpretation, this “form of wholesome words,” and of “found doctrine,” to be so ready and obvious as we at present

too willingly conceive it. On the contrary, he represents it as being conversant in matters of great extent, and often, of mysterious depth ; which were easily misrepresented, and had, even in his time, given rise to many false opinions and doctrines.—Yet Inspiration had not then ceased ; the authors of the Sacred Volume of the New Testament were ready to illustrate their own writings ; the facts and proofs alluded to, were fresh and flourishing ; and the difficulties that great distance of time and place, that difference of customs and manners ; that the enemies, and, I may add, the friends, of Christianity have introduced, could then have no existence.

When we consider the disadvantages in these several respects that we are subject to at present, we shall have many arguments for superior diligence

and application : which will receive additional weight, if we reflect what industry and abilities are daily exerted to misrepresent the Sacred Writings, and to fix on them any charge of error or inconsistency.

The natural principles of the human mind may sufficiently account for attempts of this nature. Its vanity has ever been unwilling to receive the dictates even of an unerring guide ; and it hath in all ages been easily led astray by the flattering notion of setting up new opinions, or of destroying such as it finds established.

It is not surprizing that such principles should avail themselves of whatever revelation, from its very nature and essence, or from its peculiar circumstances, contains in it mysterious and obscure. Nor is it more to be wondered at, that the advocates of error should



want fairness and candour in stating their objections; since erroneous opinions are to be recommended only by the arts of sophistry and imposition.

As the application of those principles of rational criticism, which are employed in the explanation of other writings of antiquity, hath ever been found the most effectual method of silencing objectors and defending the Scriptures; sacred criticism in all its branches becomes an important object to Ministers of the Gospel; that they may be enabled to extort by conviction that justice for their cause, which they cannot expect from the fairness and good dispositions of their adversaries.

There are many considerations drawn from this place and audience that may well excuse me from pointing out each particular species of learning subser-

vient to this end.\* I shall rather attempt to lay down in the following Discourse some general principles, by means of which many difficulties may, I think, be accounted for, if not removed.

It is of use to consider the same subject in different points of view. Some understandings find more satisfaction in tracing truths upward to their first grounds; others proceed with greater caution, and having first obtained established and general principles, readily deduce from them other truths and conclusions.

On the present occasion I shall pursue the latter method, and consider how far some of the chief difficulties of Sacred Criticism may be deduced from the following principles.

First, it shall be my object to shew,

\* It should be remembered that this Sermon was preached at Oxford, and before a learned Audience.

that the Scriptures, being calculated to promote the progressive plan of Revelation, at the same time that they declare the great and universal Truths relating to belief and practice, must unavoidably be subject to many circumstances, that render their explanation difficult and intricate.

II. Which difficulties, as I shall, secondly, observe, a great length of time hath to us much increased, while it hath added others, nearly as important, and immediately arising from itself.

I. It shall be my object to shew, that the Scriptures, being calculated to promote the progressive plan of Revelation, at the same time that they declare the great and universal Truths relating to belief and practice, must unavoidably be subject to many circumstances, that render their explanation difficult and intricate.

It may be observed in every part of the Natural or Moral World, that perfection is never instantaneously arrived at; nothing is at once brought to its final compleat state. Whether we take a view of the general economy of Nature, or consider the history of human occurrences; whether we observe the growth of a body, or the improvement of a mind, we find proofs of a beginning, and of subsequent progress and advancement.

The same law, it is presumed, obtains with respect to Revelation. We may observe its dawn and first appearances among a particular people; and can trace the further opening of the scene, 'till the clear day of the Gospel had fully displayed it. We must therefore expect obscurity under the Mosaic Dispensation. The light of Revelation had then but begun to rise and dispense its

divine influence. "The God of Israel was verily a God that hid himself." He did not then declare all things with that clearness which we are blessed with: so much only was revealed, as was necessary to the opening of the great scheme of Redemption. The rest is often involved in awful mystery; as mount Sinai, when the Law was given, was covered with "thick clouds, with smoke and darkness."\*

The Writings containing this Revelation, were designed in later times, for general use, and not meant to be confined to the people who were originally favoured with them. The known characteristic of this people was that of unsociableness, of being precluded by their religious and legal systems from any intercourse with other nations. "They were separated," as Moses† de-

\* Exod. xix. Heb. xii. † Exod. xxxiii. 16.

declares, “from all the people that were upon the face of the earth.” This circumstance must give occasion to great obscurities in every thing that regarded the Language, the Laws, and Customs, the Geography, and History, of such a nation, when their Scriptures were communicated to others.

It might be easy to apply this more fully, and to shew what obscurities have arisen from the Scriptures of the Old Testament having been designed for particular purposes, and calculated for a particular people, while they were at the same time meant to answer the general end of opening the minds of men for the reception of the Christian Scheme, and are still intended to contribute to its advancement.

I choose, however, to confine myself in the remainder of this Discourse to the consideration of the principles laid

down, as they necessarily affect the Writings of the New Testament.

The First Covenant, as it was only the opening of a more extensive plan, and intimately blended with the civil and moral institutions, the rites and ceremonies, and the history, of a particular people, circumstanced as I have mentioned, must unavoidably be embarrassed with many difficulties.

The Christian Scheme was that perfection and reality itself, to which the former had been only an introduction : it was not meant to be confined to any nation, but designed for the information and redemption of all mankind. "This Promise," saith the Apostle, † "is unto you and to your children, and to all that are afar off." Yet it is manifest that the Scriptures which contain the truths of this divine system, bear

† Acts ii. 39.

strong marks of the people among whom it had its origin. Even the plainest of our Lord's Discourses are full of allusions to the particular rites, laws, and history of Judaism.

It was also determined by the unsearchable wisdom of the ALMIGHTY, that this Religion although so general and comprehensive in its design, should not suddenly spread itself over the earth; but that it should advance gradually; and continue for a length of time to perform its salutary work, by methods of rational persuasion and conviction.

It is accordingly natural to expect that the Writings which record its Truths, and which promoted its progress, should correspond with these principles, and be modelled in conformity to them.

The books of the New Testament are



therefore not only to be regarded as the repositories of the general doctrines and principles of Christianity, but also as calculated in their several ways to promote its progress according to the plan of Providence. This circumstance it is evident will introduce into them a great variety of matter, and sometimes even give rise to apparent inconsistencies. From the strict agreement observable in essentials, amidst this variety, there arise strong arguments against all suspicion of forgery or fraud, and presumptions in favour of general Inspiration, and good faith in the Writers: at the same time there is opened a plentiful source of Criticism, for those, whose particular duty it is *to explain and defend the Word of TRUTH.*

Many variations may be accounted for, and many obscurities cleared up,

by resolving them into the principle mentioned. Thus, for instance, as the plan of the Gospel was progressive, it unavoidably began with particular communities and nations. Hence much will occur that was meant more particularly for them; and many things be found, of a local, peculiar, and occasional nature.

Saint Matthew's Gospel seems calculated more especially for a Hebrew Reader; as does St. Mark's for a Roman, if we may judge from its having been written at Rome, and from the omission of many circumstances less intelligible to the Gentiles, and the insertion of others for their information, which it was not necessary for St. Matthew to mention.‡ St. Luke it is believed wrote

‡ Grotius, in *Evang. Marci*, 291, 293. Michaelis's *Lectures*, 230.

his Gospel in Egypt, and there are many passages in it that appear intended more especially for the use of the Christians settled there.\*

Most of the Epistles were designed for the circumstances and emergencies of particular Congregations; and some even adapted to the cases of Individuals; of which kind are those addressed to Timothy, Titus, and Philemon. Why this attention was paid to particular Societies or to Individuals; or why these Truths were addressed to such persons rather than to any others, I do not enquire: let it suffice to have observed, that such distinctions were made, and that they essentially belong to the progressive plan here laid down.

But the words spoken of, are also of general and permanent use. Hence will arise an intermixture of general

\* *Millii Prolegomena.*

and particular matter, and employment for judgment and criticism in separating them.

In the same manner much was introduced into Scripture on account of the opposition to Christianity during the first periods of its progress. Much was occasioned also by the mistaken zeal and want of judgment of friends, as well as by the malice and misrepresentation of enemies. It became necessary to inform and restrain the one, as well as to detect and expose the other.

Hence a knowledge of the disputes and heresies that disturbed the first Christians is of great utility; since many passages are by that means alone to be explained and limited to their true sense.

Thus, it is known, that one leading view of St. John in his Gospel, and in the first of his Epistles, was to confute

the errors of Cerinthus. § St. Paul might frequently seem to condemn all human learning,\* did we not attend to the particular misapplications, and abuses of it that he points at: after the same manner the apparently disagreeing opinions of different writers, as of St. Paul, † and St. James, ‡ are to be explained and reconciled.

As the Divine Wisdom has thought fit to accommodate the *matter* of the Sacred Writings to the progressive plan of Christianity in these and many other instances; so hath it likewise modelled § Cerinthus, was a disciple of Simon Magus, and a Heretick of the First Century.

\* See 1 Cor. i. 19, 20. Col. ii. 8. 1 Tim. vi. 20, and other passages in those Epistles, where the Apostle sometimes means to expose the visions of the Oriental, sometimes to repress the vanity of the Grecian Philosophy; and often to shew the ill use that was made of their knowledge by the learned Jews.

† Rom. iii. 28. v. 1. ‡ St. James ii. 14, 17, 21.

the *styles*, and *manners of expression* of the Several Writers, to the same design.

The Scriptures of the New Testament contained every argument that could apply to particular occasions, and peculiar emergencies: that was proper to convince and improve readers of every stamp and disposition. They offered reasoning to the learned objector, as well as precept and consolation to the candid believer.

In like manner, although the Inspired Writers, St. Matthew excepted, † used the same then universal language, the features and peculiarities of their several styles are very various and distinguishable; and calculated to produce their effect on persons of different characters and capacities.

On some a short and pointed tur

† Grotius in Matt. 4.

expression has its influence and carries conviction more rapidly and decisively : others are slow of apprehension, must dwell on their subject, have it turned before them and placed in every different point of view. Many require the greatest plainness and simplicity of language, as well as of matter : others, who are used to works of learning, are more wrought on by elegancies of style, and more willingly receive instruction, when conveyed through the medium of just composition or figurative turns of expression.

While such a degree of plainness and perspicuity reigns in the Sacred Writers as may render them of general utility, it will appear on the slightest observation, that there is a material difference in their styles and manners, suited to the characters mentioned, and designed to promote the progress of the Gospel,

by recommending its truths with greater persuasion and effect.

It may be observed that the translator of St. Matthew's Gospel has written in a simple, and copious style; and that the narration is remarkably full and circumstantial. St. Mark, on the contrary, is fond of a shorter turn of expression; and only selects the principal and most striking circumstances; so that his Gospel has been considered, however improperly, as the abridgment of that of St. Matthew; or as a summary of the observations made by St. Peter.†

In the greater purity and elegance of St. Luke's style, we acknowledge traces of a liberal education. A venerable plainness and simplicity of language, and an affinity to the Syriac Idiom, have been pointed out as characterizing the

† *Millii Prolegomena*, and *Michaelis's Lectures*,  
228, 229.



writings of St. John. He is diffuse in his manner, is fond of dwelling on his subject, of repeating his instructions, and of presenting them in every possible light. It has been observed that his Gospel and Epistles are written in purer language than his Revelation; a change of style that has been very ingeniously and reasonably accounted for, from his long residence in a Greek city, in the interval, between his writing the Revelation, and composing his Gospel; which last he is believed to have written as a supplement to the other Gospels, and in a very advanced age.†

St. Paul hath impressed on his Writings the strongest marks of his having been the most learned of the Apostles. He abounds in metaphorical allusion, and is master of every figurative turn of

† Sir Isaac Newton on the Apocalypse, p. 238. Millii Prolegomena.

speech. We acknowledge the Apostle of the Gentiles, when writing to the more learned and polished nations of the world, in the variety of his knowledge, and the sublimity of his style. Sometimes he convinces by a long and regular train of argument ; sometimes he overturns all opposition by the powers of his eloquence.

This variety of style will necessarily present us with matter to exercise our industry and application, in acquiring the characters of the several manners ; and in drawing the best information from the original language, compared with the Dialects of those countries where the writers chiefly resided.

At the same time, it furnishes a considerable trial of our judgment and discretion. Some have entirely busied themselves in discovering elegancies and beauties of composition, neglecting

the great Truths with which the **DIVINE SPIRIT** hath so richly adorned its productions. Others have been perhaps too studious to illustrate the phrase and language from passages in the Classical Writings of the purest age of Greece, to which the sacred language does not always bear a strict analogy. Others, again, have indulged themselves in the unpardonable liberty of treating the style of the Inspired Writers with disrespect, and taxing it with impurities and barbarisms.

While we consider every thing that relates to these books, with that awful reverence, that the importance of their subject, and the dignity of their origin demand ; let us not value the instrument by which we gain admission to inestimable treasures, above those treasures themselves ; but let us be more studious to explain and enforce the

doctrines of the Divine Writings, than to “strive about words, often to no profit, but rather to the subverting of the hearers.”

Another important occasion of difficulty in explaining the books of the New Testament, and which may be classed under this head, arises from the evidences of Prophecy, which those writings, as the other Scriptures had done, carry with them; and which gradually unfolding themselves support the cause, and assist the progress of Revelation.

The application of Prophecy, is necessarily a matter of great nicety and judgment: requiring also extensive learning and long acquaintance with the prophetic style and manner: particularly, where prophecies, as is observable often in the New Testament, are blended and incorporated with other

subjects. The wonderful agreement of events as they have sprung up, with the prophecies thus left us as sacred pledges of the truth of the Gospel, has sufficiently explained to us the reasons of the divine œconomy in this respect.

II. If the causes assigned were sufficient to introduce obscurities in the earliest period; a great length of time hath at present heightened every former difficulty, while it hath added others nearly as important, and immediately arising from itself. The consideration of these was the second object I had in view.

A just knowledge of the laws, customs, and manners of foreign nations, is even to their contemporaries a matter of great study and attention. It is unnecessary to observe how much more judgment as well as industry will be required, when these laws and customs

have so long, in a great measure, ceased to have any existence but in description. In these respects therefore, and in all circumstances affecting the history of nations, every former difficulty has been encreased by time, while new ones have arisen *immediately* from the same cause.

The Divine Wisdom, having at the time it thought expedient, withdrawn the gift of Inspiration and sealed the Sacred Volume; it soon became the grand object of the Christian Church to draw the line, and to ascertain with precision, what should be judged to be the genuine work of the SPIRIT, and what should be admitted as useful to explain the Sacred Writings, but not received as of equal authority.

The canon of Scripture was at length settled on the clearest evidence, and the strongest proofs of the genuineness

of the several Writings were laid up for the use of future ages. Such, I mean, as result from the attestation of the great number of transcripts of the Original; of ancient Versions into the principal languages, which were dispersed through the most distant countries; of citations of many parts of the New Testament occurring in the Writings of the first Fathers; and of early testimonies of Ancient Authors, both Jewish and Heathen.

Such evidences having been by the divine care treasured up, which the discretion and industry of future ages, might call forth and avail themselves of, the dark period of ignorance and superstition succeeded. During this period the knowledge of the Sacred Writings, received little cultivation. Yet a strong argument of the genuineness of those Writings, as we now possess them, may

be derived from the History of those times.\* The ORACLES† of the Old Testament were committed to the Jews, as unsuspecting guardians of those Scriptures by which themselves were condemned. In the same manner many of the acknowledged Manuscripts of the Greek Testament, and some of the most respectable Versions, were entrusted to the Church of Rome; which may, had we no other evidence of their genuineness, be hence conceived to have come down to us without any essential corruption; since every page condemns the principles and doctrines of that Church, to whose keeping these books had been delivered, and which, as the Jews had done, was ignorantly fulfilling

\*See Collation of the SEPTUAGINT by Dr. Robert Holmes, late Dean of Winchester.      EDITOR.

† Rom. iii. 2.  
M 3



the Prophecies that it thus preserved.

When the shades of ignorance were dispelled on the Revival of Letters, divine knowledge had its share of cultivation; and as Editions and Versions of the Scriptures at large, and of those of the New Testament in particular, appeared at different times, new Manuscripts were gradually brought out to public notice.

The number of various Readings, which a length of time has accumulated, hath turned men's thoughts more earnestly to examine the state of the Greek Text, and to endeavour to reduce it to the greatest certainty. This study has introduced a species of critical learning, which hath not only furnished extraordinary evidences for ascertaining the True Readings; but hath likewise, by rendering the sacred language and mode of expression more familiar, made

its meaning more obvious and intelligible. From hence fresh matter will be supplied to exercise our diligence, and to call us to a frequent and scrupulous examination of the "Word of Truth." With which view it hath doubtless been thus ordered by Providence. These works might else have been conveyed to us by miraculous interposition, without any variation. But the Divine Wisdom hath thought fit to try our patience and industry in this respect, as it hath our faith and submission by the obscurities which it hath scattered in Revelation, and our virtue and firmness, by the dangers and temptations that morality is subject to.

It must in every instance be a matter of importance to fix the sacred text in its genuine incorrupt form: but particularly where objections to any doctrine have been grounded on Various

Readings; or where attempts have been made to weaken the authority of the Inspired Text, by representing it as vague and indeterminate. Much is owing on this account to the labours of the present age. Works of extensive learning and judgment, have been constructed, which have vindicated the Scriptures of the New Testament from every charge of uncertainty that can be brought against them; and have reduced the text to sufficient stability and precision. Rules have been proposed, for appreciating the Various Readings, from the number, age, and good faith of the several Manuscripts, from the concurring proofs of citations in the early Fathers, and frequently from the oldest Versions; some of which it is known are of most respectable antiquity. A circumstance this, which the Sacred Writings enjoy above any works that

have come down to us; few, if any, of which, have been authenticated or illustrated, by translations that are at all to be regarded on account of their age.

Besides these methods of ascertaining the genuine readings, much ingenious Criticism has been founded on the abbreviations often occurring in ancient manuscripts; the breaking of the text into words; the division into chapters; the more modern distinction of verses; the explanatory additions of accents and breathings; and, in general, on all the suppositions usually recurred to, in reforming the text of ancient Greek Writers.

It is necessary that we should be informed on these subjects of Criticism, in an age, when, unless we are able to use these arms in the cause of Religion, they will be seized by a dangerous enemy and be employed against that fort-

ress, which they are so well calculated to defend. For in fact, the critical knowledge introduced by the circumstance of **Various Readings**, has held forth lights to us, in tracing the conveyance of the books of the New Testament down to our times, which would probably not else have been enjoyed; at the same time that it hath given a facility and skill in illustrating the scriptural style, and, I may add, hath imparted the most effectual means of stating with precision, and defending with learning, the **Sacred Text**.

Yet these **Divine Writings** are not to be treated with the boldness of conjecture, that some have ventured to apply to them. The text of Scripture is not to be cut and pared to our purpose with as little remorse as some Editors have shewn, in mutilating and deforming the most beautiful works of antiquity. The

greatest moderation founded on an high sense of the importance and dignity of the subject, should govern us in our attempts of clearing or illustrating in this manner the "Word of Truth."

On what has been observed I shall ground the following reflections. It may appear from this general view of our subject, that the explanation of Scripture is not so easy, and light a matter as some are too apt to conceive it: but that it requires thought, and reflection, and frequently deep and extensive learning.

Almighty God hath not thought fit to make his Revelation in every part of it alike plain and obvious; or to lavish every degree of divine knowledge on the Supine and Indolent. He has under the First Revelation of his Will to mankind, often deemed it expedient to withdraw his counsels from the vulgar

eye, to wrap up divine lessons in mysterious allusions, “to open his mouth in a parable and to utter dark sayings of old.”† Nor are even the Scriptures of the New Testament, though they afford so strong and glorious a light, void of difficulty, or equally clear and intelligible throughout. The design of which is to animate our industry and application,—that we may provide ourselves with means proper for acquiring knowledge of such great worth, that our ardour may be heightened by the difficulties we meet with,—that we may “long for the divine precepts;‡—that we may “seek them as silver, and dig for them as for hid treasures :”\*—and that, by frequent and deep reflection on the sense of Scripture, we may be-

† Ps. lxxviii. 2.

‡ Ps. cxix. 40.

\*Proverbs ii. 4.

come more perfect masters of it ourselves, and declare it with greater certainty and readiness to others.

Nor can this study be thought dry and ungrateful: detached I mean even from the true satisfaction of performing a Duty, or the pleasure which the mind must ever receive from meditations on divine subjects. The Scriptures, in a higher degree perhaps than any other compositions, present us with specimens of every conceivable excellence and beauty: while they convey whatever ideas of grandeur and majesty, of sublimity and elevation, the mind of man is capable of receiving; while they raise every emotion of pity, terror, and surprise, they abound in the finest representations of the softer and more tender affections, and are not without the graces, and finished beauties of composition.



But these considerations supply motives of an inferior kind.—The importance of the Duty to ourselves, and to others; the danger of neglecting it in this age; the dread, and even the example of infidelity, should animate and alarm us.

Let us observe with what diligence and art, the poison is prepared: what zeal is shewn in dispersing it. Let us confess with shame that “the children of this world, are in their generation, wiser, and more laborious than the children of light.” Let us then endeavour thus far to imitate them; and by a judicious explanation and defence of the Scriptures, be ready to remove those doubts and scruples, which are so eagerly spread, and which, when unsatisfied, will not fail to leave a melancholy impression, and give a wrong bias and turn to a whole life.—The brightest

talents, and the most extensive learning cannot be made subservient to so noble and benevolent an end, as that of establishing men in their religious opinions, and confirming them in the Truth; nor will any exertions of the powers of the human mind, meet with so distinguished a reward hereafter.

# SERMON IV.

PREACHED AT BANGOR, AT THE GENERAL VISITATION  
OF JOHN WARREN, D. D.,  
LORD BISHOP OF THE DIOCESE,  
HOLDEN AT BANGOR, SEPTEMBER 24th, 1793.



Of the Incomprehensibility of the Almighty.

ACTS i. 6, 7.

*When they were come together, they asked of him, saying: Lord, wilt thou at this time restore again the kingdom to Israel? And he said unto them: It is not for you to know the times, or the seasons, which the Father hath put in his own power.*

**CURIOSITY** is one of the strongest impulses of the Human Mind. Not satisfied with knowing the present, and investigating the history of the past, we are hereby urged on to anticipate the future, and be anxious to know in what manner, or at what time some distant

event shall come to pass. Here at least the indulgence of it is often imprudent and even criminal, and generally destructive of our peace and happiness. Influenced by this principle we find the Apostles, who had not yet "*received the knowledge of the truth,*"\* but had with their countrymen expected a temporal kingdom from the Messiah, began to question their blessed master now ready to depart from them, saying, "Lord, wilt thou at this time restore again the kingdom to Israel?" But He, well aware of what was fit for them to know, answered them and said: "It is not for you to know the times, or the seasons, which the Father hath put in his own power:" intimating, by this gentle rebuke, that, although an inquiry into these curious matters could not well be considered among very

\* Heb. x. 26.

blameable things ; yet it certainly deserved no encouragement.‡

Human Nature is still the same, and is equally influenced by the same principle. Some have presumed to cavil at “the time or season” *of our Saviour’s “coming in the flesh,”* and arrogantly ask: ‘If so much doth indeed depend on a belief in the Christian Religion, how comes it to pass that its author did not appear earlier—that it was not manifested immediately after the Fall—or now, being manifested, why it is made known to so small a portion of mankind?’—Others again, still more presumptuous, call in question our Lord’s return to judge the World in righteousness, saying: “Where is the promise of his coming? For, since the Fathers fell asleep, all things continue

‡ See Gilpin’s Exposition of the New Testament.

as they were from the beginning of the Creation.” ‡

Learned men have taken great pains, and have bestowed much industry, to clear up these impious doubts of Scepticism and Infidelity. Unfortunately, however, they often attempt to prove too much. One would endeavour to shew, that, during the comparatively peaceful and extensive reign of Augustus and Tiberius, was the properest, nay, almost the only proper time for the birth and appearance of the Messiah.\* A second, arguing from certain detached passages in the New Testament, of doubtful and difficult interpreta-

‡ 2 Peter iii. 4.

\* See an Occasional Discourse, in the Scotch Preacher, by the Rev. Dr. Robertson.—The Question about “The Fulness of Time” is very ably discussed

tion, would presume to fix the particular period of the end of the World? And a third labours to persuade us, that Christ is to reign a thousand years upon earth before that great and awful event takes place.†

But, as such “secret things belong unto the Lord our God,” it would be presumptuous in us to attempt to give any positive answer; and being matters withal, in which we can now be but little concerned, it is enough to reply to every suggestion of the sort, “It is not for us to know the times or the seasons which the Father hath put in his own power. He endureth from

in Dr. Hall, late Dean of Durham’s Bampton Lectures for 1798,—a Volume deserving of every praise.

† See the Authors cited by Drs. Hamilton and Whitby—not to mention modern Impostors. See Burnet’s *Theory of the Earth*, and Dr. Worthington’s *Essays on the Millennium*.

everlasting to everlasting; and with Him one day is as a thousand years, and a thousand years as one day!"§ These words are strictly true, tho' they confound and astonish the human understanding.¶

Although every candid inquirer would be satisfied with such a reply, yet others continue to charge Christianity with obscurity, nay, rather with cruelty and inconsistency. Is it not then matter of serious concern to every Christian, to every Christian Minister especially, to vindicate his Religion from every injurious imputation? WE, my brethren, in particular, should "be ready always to give an answer to every man that asketh us a reason of the HOPE that is in us with meekness and fear."\*

§ 2 Peter iii. 8. ¶ See Archdeacon Paley's Sermon on Heb. xiii. 8. p. 327. \*1 Peter iii. 15.



To the want of this readiness and ability one may ascribe, in a great measure at least, the corruption and decay of Christianity in a neighbouring Kingdom, and too generally all over the Continent, if not in our own Country likewise. For there more especially the profligate Church of Rome, taking advantage of the "dark or middle Age," as it is called, burdened the rational Religion of Christ with a load of absurdities, which its very Ministers disbelieve; and which the bulk of their Philosophers, being but partial and sceptical inquirers after Truth, mistake for Christianity itself. And thus by degrees have they been sinking into the dregs of Materialism and Infidelity, and have at last, in their madness, banished Religion from their land.\*

\* See the horrible history of the "National As-

But, thanks be to God, “we have not so learned Christ.”† We have embraced his Religion upon different principles, and can I trust satisfactorily prove it to ourselves and others to be most rational, most holy, and divine. As to inquirers of a presumptuous cast, “who seek to know above what is written,” the best and securest way of dealing with such, is to point out the unreasonableness of their demand,

† Ephes. iv. 20.

sembly of France,”|| from 1792 to 1796.—“When the greatest of Modern Philosophers declares, (Lord Bacon, in his Essays) “that he would sooner believe all the fables in the Legend, and the Talmud, and the Alcoran, than that this Universal Frame is without MIND,” he has expressed the same feeling which, in

|| It seemed for a season, said Edmund Burke, as if the knell of the whole nation was tolled, and the world summoned to its funeral. No less than 3,000,000 Three millions of human beings perished by the guillotine in a few years. Behold the effects and consequence of Atheism!

and to expose its absurdity. Nor can this be foreign from the purposes of the present solemnity ; for here we are assembled to inculcate on ourselves and others the belief and practice of the only pure Religion in the world ; which it were idle to attempt, without previously removing all possible objection.

all Ages and Nations, has led good men, unaccustomed to reasoning, to an implicit faith in the Creed of their infancy—a feeling, which affords an evidence of the existence of the Deity, incomparably more striking than if, unmixed with error and undebased with superstition, this most important of all principles had commanded the general assent of mankind.—In the superstitions of Egypt, no less than in the lofty visions of Plato, may be recognized the existence of those moral ties, which unite the heart of Man to the Author of his being.” See Mr. Steward’s elegant and profound Treatise, entitled, “Elements of the Philosophy of the Human Mind,” p. 370—superior to any thing of the kind that Voltaire, or Hume, or Adam Smith ever wrote.

1. In the first place, we are not backward to acknowledge that, “without controversy, great is the mystery of Godliness.” Nor can it be otherwise; because God, as well as Man, is a Party in the Christian Covenant. Nevertheless, provided this Covenant contains nothing but “what is worthy of all acceptance,” and its revelation be attended with such strength of evidence as is sufficient to prove its divine origin, our incapacity to understand any part of it, or account for the particular “time or manner” in which it was promulged, can be no kind of excuse for withholding our assent, much less for raising doubts and cavils. If, indeed, we could form no idea of the Truths it contains, we should readily grant, that in such a case the Mind can neither give nor deny its assent. Where the principles of knowledge are wanting, no judgement

can be formed. But, as long as we have a general notion of what is proposed to us, and understand the terms wherein it is proposed, we have then a proper object of Faith and Credibility. If then we can discern the gracious end of Christianity, and if there be sufficient evidence to show that it was ordained by God Almighty, what are we to think of those who reject it, merely because they do not comprehend the *whole* of it—merely because it was not brought about in their own way, or manifested *at another "period of time?"*

2. Again—Truth, taken in the abstract, is immutable, and not less Truth, because in some cases above our comprehension. Human Reason, on the contrary, hath its limits, beyond which if it presume to penetrate, it is lost at once in a labyrinth of darkness and uncertainty. As there are situa-

tions, where too great a degree of light dazzles the eye, and rather confuses the objects around us than renders them more conspicuous; so are there certain objects too capacious for the intellect, which rather serve to astonish than inform.\*

3. Since no one then can deny but that there are Truths far exceeding our comprehension, the whole question will be reduced to this; namely, “What circumstances are sufficient to engage our belief in them?” And here our inquiry must be directed to two points, which will give ample exertion to our Reason, where it will be exerted in its proper sphere. We should first examine the matter of the Dispensation, whether it coincide with those natural notions, which are common to all man-

\* See the Ordination Sermon, where the same train of thought occurs.

kind, or rather whether it contradict them: and, in the next place, we should diligently inquire into the evidence brought in support of it, whether it is enough to convince us that it did indeed proceed from HIM, “which is, and which was, and which is to come, the Almighty.”\*

4. But, be it always remembered, that whatever is inconsistent with those notions, which belong to us as rational creatures, must be rejected as erroneous. Whatever contradicts the general experience of Human Nature, and violates those principles which God hath implanted in us, cannot be received or established by any evidence.‡ The immutability of the decrees of God, and

\* Rev. i. 8.

‡ Such trumpery as the Alcoran, and Polytheism of the Greeks and Romans.

that portion of Reason which He hath given us, will ever justify us in rejecting such a proposition. But here we are too apt to fall into error. The misfortune is, we are apt to mistake prejudices imbibed from custom, from education, or from confounding what is *spiritual* with what is *material*, or some such cause, for principles of Reason, and thus reject whatever doth not agree with them as inconsistent and false.\* Frequently therefore it requires much attention to distinguish those things, which are really true from those which only appear so, and to separate opinions adopted by chance from those fixed and unchangeable principles, which are the result of Right Reason. Now, if upon strict and unprejudiced

\* This was the rock on which Rammohun Roy and other Unitarians split. See, above, the account of the singular man. See also the *History of the Gentoos.*



inquiry, we find nothing in a doctrine proposed to our assent contradictory to those notions which we call *natural*, there is at least a probability of its truth; and that probability, upon proper evidence, may be converted into a certainty.

5. Yet some man will here say, "that, with respect to Christianity, no evidence is sufficient less than what will bring immediate conviction to the mind, and put the matter beyond all possibility of doubt or dispute." Such evidence was abundantly given on its first promulgation. But to give such evidence now, or to convince such an inquirer of the truth of whatever is beyond his own comprehension, or doth not fall within his own knowledge and experience, God must visibly make bare his "Holy Arm;" and, moreover, that Arm must be constantly exposed through the

clouds and darkness, which in wisdom conceal it from our view. There must have been in short a perpetual miracle, which would destroy the effect of miracles, in general.

Let us, however, see whether this kind of objection has any real weight. We all know that there is an obvious difference between the several capacities and experience of men, who partake of the same nature, and are ranked in the same order in the scale of created beings. What is clearly and easily comprehended by one, may appear an insuperable difficulty in the conception of another. For if we look into the world we shall find, that the generality of mankind depend more on the testimony of others in their judgement of most things, than on any clear perception they themselves have of them. Surely then, if in the common

affairs of life we can rely upon the opinion of others where we ourselves are not able to judge, because we suppose them to have a greater share of experience and penetration than ourselves; what name does that disposition deserve, which would withhold assent to a circumstance, merely because it hath not fallen within our own time and knowledge, or exceeds the comprehension of our narrow and confined Reason? It is plain we acknowledge, in our intercourse with the world, that there are many things, which, although they have not happened within our own days, nor can be clearly understood by us, are admitted nevertheless as facts, and acquire no small influence over our lives and actions. Shall we not then allow that there may be Truths, to which our Reason is not commensurate, which may however be revealed in their proper

“time and season,” as well to regulate our behaviour here on earth, as to answer some great purpose in the wonderful plan of God’s providence.

6. Admitting of necessity, therefore, that such Truths may and do exist, we should next consider the proofs adduced in support of them: and here we shall find sufficient room for the exercise of our talents, however brilliant they may be, without prying into the secrets of Omnipotence, or endeavouring to level all Nature with our limited capacities.† When any fact is produced as an argument in confirmation of a Truth exceeding the comprehension of Human Reason, it must needs be miraculous; because nothing can induce us to give our assent in such a case but the persuasion that it was

† See Ordination Sermon, where similar observations occur.

divinely revealed. And here we may observe, by the way, the perverseness of those who would argue against all miracles,‡ which in the establishment of any supernatural Truth are absolutely necessary.

It is then our business to examine, whether such a fact be miraculous or not; whether it be the operation of Him alone, who is able to change or suspend the established order of Nature. Now the Gospel-Miracles are all of that description.

7. We should go indeed a step farther. The character of the Author of any New Dispensation should be minutely considered, the general tenour of his conduct scrutinized, and the suitability of his life and actions carefully examined.§ We should, besides, ex-

‡ Voltaire, Hume, &c.

§ Our Saviour's character, and the particulars

amine whether the Dispensation itself be worthy of the Almighty, whether it conduce to the happiness of mankind, and be of consequence sufficient to justify the extraordinary means employed in its promulgation.—But, as is our case, if we have received this Revelation on the testimony of others, there is still a wider scope for the exertion of our faculties. The characters, abilities, and motives of those, who have left us the history of it should undergo careful examination: the history itself should be scrupulously considered, and its authenticity clearly proved.

respecting his Religion, have been admirably delineated in an excellent book, written in French by Monsieur Charles Bonnet of Geneva, and translated by John Lewis Boissier, Esq. entitled “Philosophical and Critical Inquiries into Christianity,” a book I read with pleasure twice every year. See also Archbishop Newcome’s Observations on our Lord’s Conduct.

8. Behold then an extensive field for the employment and excursion of our Reason; and here it may expatiate to advantage. These are proper objects of inquiry; and, when settled to our satisfaction, should induce us as strongly to assent to the Dispensation revealed, as tho' we had the clearest idea of the "manner, of the time, and season," in which it was done. Altogether they carry such irresistible weight and evidence, as to prove it came from the God and Father of us all: and, that great point being once established, our hearty belief in it must or should necessarily follow.

9. Thus then, if we are persuaded of the reality of a superintending Providence, and that HE who made us is at all concerned for the welfare of his rational creatures, we must needs allow that the arguments in favour of the

Christian Religion, at whatever "time or season" it was made manifest, are at least highly probable. It is consistent with our ideas of Universal Benevolence. It by no means contradicts our natural notions of the Goodness and Omnipotence of the Deity, and is wonderfully adapted to the ignorance, the wants, the thousand weaknesses of Man. But when such a Revelation comes attended with all the evidence necessary to establish its truth and authority, our incapacity to comprehend any part of it cannot furnish the shadow of a reason for its rejection.‡ By admitting

‡ When Socrates acknowledged the want of a guide from Heaven to show man his duty, when Plato manifested some notion of the doctrine of the Trinity, when Homer, Cicero, Seneca, and all the wiser Heathens speak of the efficacy of Prayer and of Vicarious Sacrifices, no thinking man, whilst he considers these and various other circumstances, can doubt but that



it, we do no more than when we assent to other truths, which we cannot clearly understand, or which have not happened within our own time or knowledge upon the testimony of persons wiser, or more experienced, or who have lived in other times or countries, than ourselves. And yet the reason here to yield our assent is so much the stronger, as the power of God is infinitely superior to that of Man, and his word infinitely more secure. “If we receive the witness of Men, the witness of God is greater.”\*

10. It only remains for me now to recal to your recollection what I have been endeavouring to demonstrate, viz. that our incapacity to account for the

the fundamental doctrines of Christianity are perfectly *natural*. See also Jortin’s Discourses concerning the Christian Religion, ii. p. 97,—177.

\*1 John v. 9.

time, or explain the manner, in which the mysterious scheme of Man's Redemption has been gradually revealed to us, can never afford any sort of reason to an honest man for hesitating to receive it with reverence and gratitude. Topics applying more closely to the Duties of a Christian Minister might have been easily selected ; but, I wished particularly to abstain from the language of personal advice. When we are fully persuaded ourselves of the truth and importance of our Holy Religion, we shall not only thus acquire the ability of inculcating its infinite concerns, but shall feel the duty also pressing forcibly upon us. Every thinking man's own bosom, therefore, will supply him with the best arguments, and will suggest to him the paramount necessity, for paying strict attention to his duty. And I need not tell you, that the appli-

cation of our several talents, both as Men and as Ministers of Christ, can never be more seasonably exerted than in these days of peril. For a diabolical Spirit is gone abroad, which strives to discard all Religion, and thus to deprive us, even with regard to *this* world, of every social comfort. For Religion was considered, even by every judicious Heathen, as the very cement of social union, and was termed the great and essential support of legislation.\*

11. In defiance then of the bold, the vague, and novel speculations of the present day, “let us zealously hold fast the profession of our faith without wavering,”† and not be anxious to know or pretend to explain “the mystery of Godliness:” which it is impossible for us fully to know, unless we knew the whole of God’s government of this

\* See Assize Sermon below. † Heb. x. 23.

world and other worlds around us: unless, in truth, “our thoughts were his thoughts, and our ways his ways:” and who but the great deceiver will tell us, “that our eyes may be opened, so that Men may be as Gods?”\*

12. “Known unto God are all his works from the beginning of the world:” and all “times and seasons” are in his power. No doubt He will adopt the means the best fitted to promote the end He has in view, and that end must be suitable to Infinite Goodness. What then have we to do but inquire, whether our Religion be a Dispensation of His ordaining: and, that point settled, to receive it with thankfulness and holy reverence? The difficulties it *must* contain should inspire us, not with murmurings and scepticism, but with a sense rather of our own ignorance and

\* Gen. iii.

infirmities, and with a due veneration for the incomprehensible works of HIM, who made us, and Heaven and Earth subservient to our use. Such humility of mind will add strength to our faith and fervour to our devotion. The consideration that God is watchful over his rational creatures, and hath sent “his well-beloved Son, whom He hath appointed Heir of all things,” to declare His Will, who, having made peace through the blood of his cross, has reconciled all things unto Himself,||—this consideration, I say, will induce us to throw our dependence on Him, and “to love Him with all our heart and with all our soul.” And this consideration will naturally tend to make us easy in mind, whether our outward circumstances be easy or not. And when we consider further, that this most Gracious

|| Col. i. 20.

Messenger hath assured us of his coming again to call us to give an account of our conduct here on earth, should it not be our first care to prepare ourselves and parishioners, “who specially pertain unto us,” for that great event, little regarding the time or the hour of its taking place, whether “at even, or at midnight, or at the cock-crowing, or in the morning?”§

Imagine, if you can, that stupendous scene, when He shall at the last revisit these lower regions, “coming in the clouds of heaven, with power and great glory, with a host of the holy angels with Him, prepared to collect all mankind before his awful tribunal!” Thrice happy they, who shall have behaved themselves here below, so as to be thought worthy to stand before Him, and receive some portion of his favour!

§ Mark xiii. 35.

Then, perhaps, shall they know more of those great and marvellous works of the Almighty, which are now indeed concealed from their eyes, but may be reserved for their future and eternal admiration; their minds having been enlarged, and their bodies glorified! “Then shall they know even as they also are known!” Then shall they act nobler and more exalted parts in promoting the mysterious plans, which the great Creator hath in view! “Then shall they be, as the Angels of God in heaven!” Amen! Amen!

# SERMON V.

## AN ASSIZE SERMON.

TO SIR EDWARD PRYCE LLOYD, BART. M. P.  
THE FOLLOWING DISCOURSE,  
PREACHED BY HIS DESIRE, AT THE ASSIZES, HOLDEN  
AT CAERNARVON,  
WHEN HE WAS HIGH SHERIFF OF THE COUNTY,  
IS RESPECTFULLY INSCRIBED,  
IN TESTIMONY OF ESTEEM AND AFFECTION, BY HIS  
FAITHFUL SERVANT, P. W.



ROMANS xii. 4. 5.

*“As we have many members in one body, and all members have not the same office ; so we, being many, are one body in Christ, and every one members one of another.”*

**SO** wonderfully made, and so curiously united together, are the different parts of the Human Body, that they cannot long escape the notice of the most inattentive observer. So astonishing, indeed, did its mechanism and con-



struction appear to those ancient Philosophers, who looked deepest into Human Nature, that they considered it as implying infinite wisdom and power in its author ; and were of opinion that he, who properly understood its nice contrivance could never seriously doubt of the being and providence of God. And indeed there is an anecdote upon record, that a celebrated old Philosopher and Physician,\* on contemplating the many wonderful uses of the HAND only, independent of the other organs, which are all equally well adapted for their various purposes, was converted from idolatry to the worship and belief of One Living God.

This harmony and regular dependence of the various parts of the human frame, subservient to those still more wonderful parts of it—the mental facul-

\* Galen.

ties, powerfully struck St. Paul's penetrating and philosophic mind ; for he has more than once used this emblem to illustrate the unanimity, the beautiful subordination, the social views and interests of the different members of Christ's Religion.‡ Thus, in the text, "As we have many members in one body, and all members have not the same office; so we, being many, are one body in Christ, and every one members one of another." And in other places in nearly the same words\*

Now of all writers, whether ancient or modern, there is not perhaps one who has ever drawn so elegant and just, and at the same time so concise, a representation of civilized Society. At a Solemnity like the present, which is purposely summoned to repair every

‡ 1 Cor. xii. 14,—34. Ephes. iv. 25.

\* 1 Cor. xii. 12,—31, and Ephes. iv. 25.

link in the Chain, whereby such a Society is compacted and kept together, it cannot be improper to explain, in a few words, the necessity and advantages of those various ranks and subordinations, which are here so finely painted under the image of the several members of the Human Body, to point out the source from whence that Chain derives its strength and origin ; and finally conclude with a few observations, that may result from the subject before us, and be applicable to the present time, as well as the present occasion.

1. It is plain then, in the first place, that the bulk of mankind must consist of those, who are destined to bodily labour for the subsistence and support of Society at large. Else whence all the conveniences, whence even the necessaries of life? They all spring from labour and industry ; so that with-

out labour and industry, we must all perish, or all the ties of Society must be dissolved.

Neither is it a fact less obvious, than, as the bulk of mankind should be destined to bodily labour, so others, for the same good purposes of Society, should be exempted from it. As some must necessarily be set apart for the instruction and government of mankind; such ought to be free from the toil and labour of the body, that they may have leisure to apply to the improvement of the mind, so as to acquit themselves with honour and advantage. The instruction of men in the great duties of morality and religion, the enactment of laws, the administration of justice, the proper conduct, in short, of matters relating to all the duties of social and domestic life, are all of them things of such real importance and difficulty

as require a long and constant application in those persons, who ever arrive at any competent degree of skill or ability.\* “But are all teachers? Do all interpret?” If *all* should pretend to instruct, and *all* to govern, what would be the natural consequence but ignorance in the one, and mistakes and confusion in the other? “If, in the Natural Body, the whole were an eye, where were the hearing?” So, in the Body Politic, if all were rulers and instructors, where were those to receive discipline and instruction? In short, all would be wrong, and out of order.

Hence then the obvious necessity of a variety and subordination of ranks; that the **BULK** of mankind may labour in their respective callings for the sup-

\* Dr. Brown's Discourses, and Xenophon's Memorabilia.

port of themselves and the community; and that the **Few** may be exempt from the labour of the hands, and allotted to that of the head, for the preservation and continuance of Society.

From these two indisputable principles result naturally the mutual **DUTIES**, which these distinct ranks owe to each other. "The eye cannot say unto the hand; I have no need of thee; nor again the head to the feet, I have no need of you." Now the great general **DUTY**, which the higher ranks of Society owe to the inferior, is that of protection from injury in their lives, their persons, and their property. In most countries, except our own, this great **DUTY** is administered in a very defective manner. The arbitrary Will of an Individual, or, which perhaps is infinitely worse, the capricious and despotic Will

of a Republican Assembly,† generally destroys that protection which it ought to give. But in our happy Country, (did we but know our happiness,) and under our excellent Constitution, (did we but know its value) the bent and direction of every Law are calculated for the general protection, the comfort, and advantage of the Public. Protection therefore being the Duty of the Rulers and Governors of every Society, it follows of course that obedience is no less the Duty of private and inferior ranks. For he, who rises up against his protectors, does all he can to destroy those happy effects, which good Government naturally produces, and to break that great Chain of power, which had been fabricated for the se-

† This Sermon was preached during the French Revolution, when the despotism of the National Assembly had nearly approached its zenith.

curity of public Happiness. Hence the reason why we are commanded in Scripture “not to resist the ordinances of God, but to be subject, not only for wrath, but also for conscience-sake.”‡ Hence “Rebellion is termed as the sin of witchcraft; and that an evil man seeketh only Rebellion.”

II. Seeing then that Society is thus necessarily formed of different ranks, of different degrees, and subordinations, affording mutual assistance, like the various members of the Human Body, and linked together by one great Chain of Government and Laws, we are next to consider briefly the source from whence that “Golden Chain” derives its origin and support. § That source

‡ Rom. xiii. 1.—7. 1 Sam. xv. 23. Prov. xiii. 11.

§ But what, by the by, does Homer mean by his Golden Chain—his *Σειρή Χρυσείη*—for it has long puzzled the Criticks? Eustathius has collected



most undoubtedly is true and genuine Religion. "We, being many, are one Body in CHRIST."

In the writings of the Ancient Philosophers, who best understood the nature of man, and who well considered his relative Duties in Life, we find that

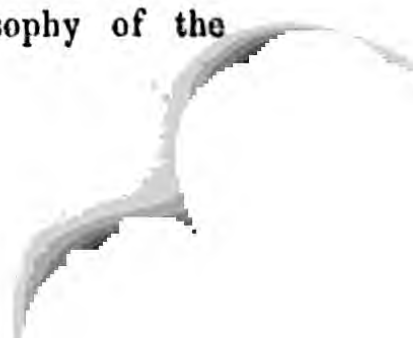
various opinions about this Chain, but Mr. Pope has subjoined one from Plato worth them all, viz. that from the Egyptian Astronomers, who thought it signified the Sun's attractive force, by which the Planets are held in their orbits. This also is the ingenious conjecture of Mr. Pope. But Mr. Cowper says, that the Poet considered it as an ALLEGORICAL CHAIN, and was understood to mean by it, "That PRINCIPLE of LOVE in human Society and mutual *Aid*, and *Benevolence*, by which the Supreme Being chiefly delights to act; by which He overcomes and conciliates the opposers of his Will, and attracts and attaches all reasonable Intelligences to Himself.—This, he says justly, is most worthy of Homer, and by no means an improbable opinion. See Cowper in locum, II. viii. 19. See Plato, Polit. passim.

they uniformly looked upon Natural Religion as the very cement of Social Union, and were wont to stile it the great and essential support of Legislation.

Indeed the great Roman Orator,|| who was at the same time a very eminent legislator and philosopher, has defined Law itself to be nothing else but Right Reason, derived to us from God, enjoining what is honest, and prohibiting the contrary.

And this Right Reason he calls the original and immutable Law, the criterion of Good and Evil, of Just and Unjust, imprinted on the nature of things, as the rule by which all human Laws are to be formed; and to imagine the distinction of Good and Evil not to

|| Cicero, Dr. Taylor's Civil Polity, which abounds in excellent Remarks on the Philosophy of the Ancients, and their several opinions.



be founded in Nature, but in opinion, in custom, or human institution, is, he says, mere folly and madness, which would at once overthrow all Society, and confound all the Principles of Right and Justice among Men.†

Thus then we see that the best cultivated and most enlarged Minds, unenlightened by the beams of the “Sun of Righteousness,”‡ placed the great Principle of Human Conduct on the broad basis of RELIGION. And here I trust it is needless to enlarge on, or point out the vigour, the authority, and elucidation, which this grand Principle has derived from the Christian Religion.

Hence, however, we may observe the wisdom, as well as the piety, of our

† See Dr. Conyers Middleton’s well-written Life of Cicero.

‡ Malachi iv. 2.

Ancestors, who, as hath been remarked by a late learned Judge, have made Christianity *part* of the Laws of England. § For, most unquestionably, there is in Christian Principles a firmer foundation for every Virtue, public as well as private, than can be laid on any other ground; because by them every right propensity is brought nearest to its perfection, and is best directed; and from them also every evil propensity receives its most powerful corrective. And hence it follows, that a Christian State, as such, is best able to stand the shock of public calamities, because there is in it, as in a Healthful Body, strength to recover itself from temporary and casual attacks: and because it possesses, as such, resources the most to be relied on to resist the unjust aggressions of a foreign enemy, a just

§ Blackstone's Comment, B. iv. Ch. iv. p. 59.

glory of its real friends and the envy of its enemies—let us, in this hour of peril, rally one and all, in our different stations, around that Constitution, and faithfully discharge our several Duties; being ever ready to lose our lives in *preserving that*, which our forefathers lost their lives in obtaining. God forbid we should ever degenerate from them!‡ But let us ever rest assured, that those several Duties can never be faithfully discharged without a due sense of Religion. In this, alas, there is room to fear we are fast degenerating!

‡ Be it always remembered, that this Sermon was preached in the middle of the French Revolution, “when we were troubled on every side—without were fightings, within were fears”—Buonaparte *without* threatened to invade and annihilate us; and *within* a factious Opposition encouraged his threats. At this time also the awful Mutiny at the Nore, and many other ominous events, prognosticated ruin!

Within but a few years the GRAND and PETTY JURY, at our different Assizes, were wont to consider it as part of their duty to attend such a Solemnity as the present, and the HOUSE OF GOD was filled with his worshippers. “But now they make light of it, and go their ways, one to his farm, another to his merchandise,”§ or are perhaps occupied with more frivolous concerns. In the day of danger and affliction our “fathers trusted in God, and were delivered.”||

It becomes us to be animated by their piety, no less than by their valour: and the more so, because in these our days a proud, unnatural, irreligious, and most wretched independence has been proposed and recommended as the first object of desire to each individual. Yes, we have been told, in contradiction of our daily experience, and notwithstand-

§ Matth. xxii. 5. || Psalm xxij. 4. 5.

ing the infinitely various inequalities which we see between man and man in mental, as well as corporal, endowments, that we are nevertheless all equal. The reverence and affection, which the sense of inferiority and the consciousness of obligation were intended to create, are now condemned as the effects of a mistaken judgment and an abject spirit; and, in their stead, are introduced discontent, and envy, and conceit, and impatience of all subordination.\* Loosened therefore are all the ties that bind, not kingdoms only, but families together. And thus at once the best security of public peace is shaken, and all the charities of domestic life destroyed, and all its comforts sapped and undermined! Civil Society, is, in short, annihilated! But neither is this the whole, nor even the

\* See Mr. Sawkins, as above.

chief part of the evil! This impatience of all dependence of one man upon another is the consequence only of a still more diabolical temper, which implies in fact an impatience of all dependence even upon God Himself. When visited with afflictions, or encompassed with difficulties, we are now no longer to derive comfort from God, and trust in his providence and protection. When we feel, as we must feel in innumerable instances, our own ignorance and infirmity, we are now no longer to look up for direction to the Revelation of his Will! We are to consider it as wisdom to let loose unrestrained every inordinate desire, and as meanness to "fear HIM, who is able to destroy both soul and body in hell!"† We are taught, in fact, to say with the Fool

† Matth. x. 28. Psalm xiv. 1. liii. 1.



186 *Unanimity and Exertion, recommended.*

their infancy—a feeling, which affords an evidence of the existence of the Deity, incomparably more striking than if unmixed with error and undébased with superstition, this most important of all Principles had commanded the general assent of mankind. In the superstition of Egypt, no less than in the lofty visions of Plato, may be recognized the existence of those moral ties, which unite the heart of Man with the author of his being. See Mr. Steward's elegant Treatise, entitled, "Elements of the Philosophy of the Human Mind," p. 370. a Treatise, superior to any thing of the kind that Voltaire, or Hume, or even Adam Smith, or any of the French Philosophers, as they call themselves, ever wrote.

# PREGETH VI.

AR DDYDD YMPRYD; SEF, HYDREF 19eg, 1803.



2 CHRONICL xxxii. 7. 8.

*Ymwrolwch ac ymgadarnhewch; nac ofnwch, ac na ddigalonwch rhag brenhin Assyria, na rhag yr holl dyrfa sydd gyd ag ef: canys y mae gyd â ni fwy na chyd ag ef. Gyd ag ef y mae braich cnawdol: ond yr Arglwydd ein Duw sydd gyd â ni, i'n cynnorthwyo, ac i ryfela ein rhyfeloedd. A'r bobl a hyderasant ar eiriau Hezeciah brenhin Judah.*



*Be strong, and courageous; be not afraid, nor dismayed for the king of Assyria; nor for all the multitude that is with him; for there is more with us than with him. With him is an arm of flesh; but with us is the Lord our God, to help us, and to fight our battles. And the people rested themselves upon the words of Hezekiah, king of Judah.*



**GALLWN** weled, oddiwrth yr hanes o'n blaenau, ragoriaeth hynod rhwng dau o frenhinoedd y Dwyrain: un, yn

gariad tu ag at ei bobl, a mwy o wroldeb naturiol, nag y byddai yn ofnus. Efe, yn gyntaf a weddiodd ar “Dduw’r lluoedd” am gynnorthwy, “yr hyn yw’r pennaf peth angenrheidiol, ac yna efe a drefnodd ei fyddinoedd,” gan osod tywysogion rhyfel ar y bobl ac a’u casglodd hwynt atto i heol porth y ddinas, ac a lefarodd wrth fodd eu calon hwynt, gan ddywedyd, “Ymwrolwch, ac ymgadarnhewch; nac ofnwch, ac na ddi-galonnwch rhag brenhin Assyria, na rhag yr holl dyrfa sydd gyd ag ef: canys y mae gyd â ni fwy na chyd ag ef. Gyd ag ef y mae braich cnawdol; ond yr Arglwydd ein Duw sydd gyd â ni, i’n cynnorthwyo, ac i ryfela ein rhyfeloedd.”§

Ac am iddo roddi y cyfryw grêd ac ymddiried yng nghynorthwy yr Hollalluog, gwelodd Duw yn dda ddangos

§ 2Cron. xxxii. 6—8.

ei fawr ofal a'i ymddiffyniad iddo; canys "y noson honno yr aeth angel yr Arglwydd, ac a darawodd y'ngwersyll yr Assyriaid bump a phedwar ugain a chant o filoedd.\* Felly Sennacherib a ymadawodd, ac a aeth ymaith, ac a drigodd yn Ninefeh. A bu, fel yr oedd efe yn addoli yn nhŷ Nisroch ei dduw, i Adrammelech a Sarezur ei feibion, ei ladd ef â'r cleddyf." Dyna ddiwedd cyffredin y cyfryw orthrymwŷr.

Gwelwch yma, frodyr, ryw hanes byr o'r ddau frenhin hyn wedi ei ddarlunio yn yr Ysgrythyr, yn dwyn cyffelybiaeth mor hynod â'r amser presen-

\*The instrument of vengeance was probably that blast, or hot pestilential South Wind, which blows from the Deserts of Libya, called by the Arabs, *Simoom*, and particularly described by Mr. Bruce, in his TRAVELS in Abyssynia.

nol, fel pettai yn perthyn iddo. Amryw bethau sy'n gwneuthur y cyffelybiaeth mor eglur, fel nad allwn lai na chymeryd sylw o honynt; ac am hynny, nid wyf yn tybied yn angenrheidiol eu pennodi hwy yn neillduol.

Ac os gadawn i'r cyfryw hanes, neu ymadrodd tosturus, gael effaith ar ein meddyliau, am yr hyn a fu yn yr oes-oedd gynt, ac mewn gwlad bell, (canys brenhin Assyria a wnaethai amryw ddifrodiad cyn dyfod o hono yn erbyn Jerusalem,) pa fodd y dylem gythruddo a dychryn wrth glywed sôn am y fath weithredoedd erchyll, ym mblith ein cymmydogion y Ffrangcod, y rhai ynt ym mron disgyn arnom ni a'n gwlad?

Os ydym yn galaru o blegid braw Judah, am y difrod a'r lladdfa a fu ym mysg ei thrigolion; pa fodd y dylem yn hytrach alaru, o herwydd ein cyflwr ein hunain, pan ym megis yn

syर्थio i'r cyffelyb annedwyddwch a thrueni? Y'nghanol y dinystr o'n hamgylch, gadawn heibio aflwydd Judah, ac na wylwn yn awr o'i phlegid hi; "eithr wylwn o'n plegid ein hunain, ac o blegid ein plant."

Y mae gennym ninnau genedl mor ffyrnig a llïosog ag oedd yr Assyriaid gynt, a thywysog mor uchel a gorthrymmus a Sennacherib, mewn gelyniaeth â ni, yn gorfoleddu am eu buddogoliaethau diweddar,\* ac yn rhedeg ym mlaen gyd â'r unrhyw gyffelyb feddwl, ag oedd gan frenhin Assyria gynt, yr hwn a fu ofid i lawer llywodraeth, "gan osod beichiau sydd anrhaith eu goddef ar eu hysgwyddau;" yr hyn feichiau y mae Buonaparte yn amcau am osod arnom ninnau, a throï'r byd yn bendramwnwgl.

\* Megis Lodi, a Marengo, ac Austerlitz, &c.

Ei bobl, wedi ymarfogi â chreulondeb a chynddaredd, ŷnt yn ymfyddino ynghyd yn filoedd, mewn bwriad i'n difuddio ni o'n heddwch a'n dedwyddyd: maent am ein gorthrymmu, a thynnu i lawr ein grasusaf frenhin oddi ar ei orseddfainge,\* a diddymmu ei lywodraeth. Y mae eu llongau hwynt, fel y llynges arfog gynt o'r Yspañ,† yn llwythog o bob drygioni a chreulondeb, gan ddisgwyl am bob cyfleusdra a phob awel dêg i fordwyo, i'n llwyr ddinystrio ni, a difetha ein gwlad.

Dyma'r darpariadau sydd yn galw am gyflym a digellwair ystyriaeth. Cyfryw ydynt fel y dylent ein deffro o'n trwm gŵsg, yr ŷm ni ynddo. Fel Sampson, mewn cryfder corphorol yn

\* George III.

† The great Spanish Armada in the time of Queen Elizabeth.

ddigyffelyb, ond yn wân trwy esgeulusdra a diofalwch, yr ym yn rhoddi ein hunain i fynu i ryw ddifyrŵch neu wagedd, tra bo'r "Philistiaid melldigedig,"—sef y Ffrangcod, ym mron ein llyngcu.

Pan fo'n tŷ ar dân, onid ydyw hi yn llawn bryd i geisio ei ddiffoddi? A phan yw ein gelynion o flaen ein pyrth, yn barod i'n hyspeilio o'n heiddo, onid ydyw yn llawn bryd i ymarfogi i'n hamddiffyn ein hunain a'n teuluoedd, gan wrth-sefyll yr yspeilwŷr anurhugarog, rhag iddynt ein poeni, a'n rhwymo ni â chadwynau rhy anhawdd eu dioddef.

Os byddant lwyddiannus yn eu hwr-iadau, hwy a ddychwelant ar ein pen-nau yn llu aneirif, fel locustiaid yr Aipht, os na rŷdd Duw i ni ei gym-morth, ac os na ymegniwn ninnau i'w gorthrechu. Ymŵrolwn gan hynny, a gweddiwn ar Dduw, ac Efe a ddiddym-



ma eu holl amcanion hwynt. Nac ofuwch, ac na ddigalounwch.

Mae ein hachos yn dda, a Duw yn drugarog. Yr ydym yn ymladd ym mhlaidd y bendithion goreu a dywalltodd Efe arnom: yr ym yn ymladd am Rydd-did ac am ein Crefydd, er eu cadw hwynt yn eu nefol burdeb, fel y derbyniasom ni hwynt. Nid oes gennym, gan hynny, ddim achos i ammau, nad â Duw Hollalluog allan gyd â'n lluoedd ni, ac a "ddyrcha," fel arferol, "oleuni ei wynebpryd arnom," gan goroni ein rhyfeloedd â llwyddiant.

Meddyliwn dros funud am ein cyflwr presennol; ac, os bydd i'n gelynion ffynnu, yr hyn na atto Duw, ystyriwn pa beth a ddaw o honom yn y diwedd. Y gwirionedd hwn sy'n ymddangos yn amlwg; sef, fod gennym bob peth sydd dda i'w gollu, a phob peth sydd ddrwg a chreulon i'w ddisgwyl.

Yr *ÿm* yn mwynhâu yr unig wir Grefydd yn y byd, ac yn ei llawn burdeb—Crefydd addfwyn, grasusol, a thrugarog, fel ei Sanctaidd Awdwr; yr *ÿm* yn mwynhâu Llywodraeth sydd yn rhannu Cyfreithiau cywir i bawb, ac yn gwneuthur cyfiawnder i bob dyn; yn ddiogelu ei eiddo, ac yn ei warchawd rhag creulondeb a gorthrymder, lle y mae pawb “yn preswyllo yn ddiogel; bob un dan ei winwÿdden a than ei ffigysbren, heb neb i'w aflonyddu.”

Dyma, frodyr, rai o'r bendithion yr *ÿm* ni yn eu mwynhâu; a chaniatta, **O Dduw**, i ni eu cadw hwynt i ni ac i'n hiliogaeth yn dragywydd.!

Ië, dyma'r dedwyddwch y mae ein gelynion am ein difeddiannu o hono; a'r hwn, os na byddwn yn barod i'w gwrth-sefyll, a gymmerant ymaith, ac a newidiant; ond am ba beth y newidiant? Hwy a roddant yn ei le, ddelw-

addoliad a ffolineb; ac am ffydd iachusol, a duwioldeb, cawn falchder a gwradwydd; ac am obaith sefydlog o anfarwoldeb llawen yn y byd a ddaw, cawn amheuaeth, diobaith, a phetrusder. Dyna'r pethau y maent hwy yn ceisio ein dwyn ni iddynt, a dyna'r dedwyddyd y maent yn ewyllysio ei ddwyn oddi arnom. Na atto Duw i hynny fod!

Gweddïwn ni, gan hynny, gyd â'r hynaws Hezeciah yn nydd trallod a gorthrymder; gan ymbil ar yr Hollalluog ymgymmodi â ni, ac attolygu arno ddibennu y dychryniadau a'r helbul sydd yn cynhyrfu'r byd. Eithr nid digon yn unig i ni offrwm ein gweddïau a'n herfyniadau at ein Tad nefol, ond rhaid i ni *weithio*, cystal â *gweddio*, cyn y gallwn obeitho am fod yn abl i orchfygu ein gelynion: rhaid i ni ymbarottoi ac ymegnio yn eu herbyn, hyd eithaf ein gallu, ac arfer yr holl

nerth a'r meddiant a roddes y Goruchaf i ni, i'n hamddiffyn ein hunain. Y mae ein gobaith yn sefyll ar fendith Dduw; yr hon fendith, yn ddiammau, a dderbyniwn, os parhâwn yn ffyddlon a chywir, ac mewn undeb â'n gilydd. "Teyrnas wedi ymrannu yn ei herbyn ei hun," medd ein Hiachawdwr, "ni saif."

Gadêwch i ni, ynte, ûno âg un galon yn erbyn ein gelynion gwaedlyd a chreulon. Gadêwch i ni ûno mewn un gymdeithas gadarn a sanctaidd, a chysylltu ein cynghorion, a'n hegni, a'n calonnau, a'n dwylaw: a chyssegru ein hunain, ein heinioes, a'n meddianau, i wasanaeth yr Hollalluog Dduw, a'n hanwyl Wlâd; a chyd â'i fendith Ef arnom, nid rhaid i ni ammau na ddibenna Efe ein llafur sanctaidd yn llwyddiannus.

Gadêwch i ni wrth-sefyll yn wrol

yn erbyn y gelynion hyn, a'u tywysog ymffrostus,\* y rhai sydd yn bwgwth ein tîr a'n dedwyddwch. Na adawn iddynt siglo colofn anrhydeddus ein teyrnas. Na adawn i ddwyllaw erchyll ein gorthrymwyr newid ein sanctaidd Gyfreithiau. Na atto Duw i ni byth weled ein heddwch yn diflannu, na'n gallu leihâu yn ein dyddiau ni: eithr, fel y derbyniasom hwynt gan ein Hynafiaid, gadêwch i ninnau eu traddodi hwynt yn ddihalog, megis yr etifeddiaeth oreu sy gennym i'w gadael i'n hiliogaeth. "Uwch law pob dim, cymmerwn darian y ffydd, â'r hwn y gallwn ddiffoddi holl biccellau tanllyd y fall;"† a Phabyddiaeth, a'r

\* Napoleon Buonaparte.

† *Fiery darts of the wicked one.* Used figuratively for the temptations of Satan. "The expression," says Parkhurst, "seems to allude to those javelins or arrows, which were sometimes used by the An-

holl anffyddloniaid a allant hwy godi i'n herbyn.

Attolygwn ni, frodyr, i'r Duw trugarog hwnnw, yr hwn yr ŷm ni oll, fel yr ydys yn gobeithio, "yn ei wasanaethu mewn yspryd a gwirionedd," roddi i ni wir ymröad a chalondid i wrth-sefyll, a gallu i ddiddymmu, eu holl fwriadau, fel drwy ei radol gynnorthwy Ef, y gallom o'r diwedd wneuthur iddynt "syrthio i'r pwll a gloddiasant hwy i ni, a'r drwg a ddychymmygasant syrthio ar eu pennau eu hunain." \*

cients in sieges and battles. Livy describes a weapon of this kind, as being surrounded at the upper part with combustible matter, which being set on fire, the weapon was darted against the enemy. Hence probably our bombs and shells.

\*"From the almost incredible effects of frost, and snow, and hail, and the most violent storms that happened during the disastrous retreat of the French from Moscow and other parts of Russia, when thousands are said to have perished by the

## 204 *Ar Ddydd Ympryd yn ein Rhyfel*

Eithr, yn bendifaddef, bydded i ni erfyn yn daer na roddo'r Hollalluog mono'm ni i fynu i ewyllys ein gelynon, "na orfoledded ein caseion o'n plegid." Byddwn alarus o herwydd ein haml gamweddau, y rhai a dynnasant y blinderau a'r trafferthion hyn arnom. Trôwn at yr Arglwydd ein Duw gyd â wylfain, ympryd, a galar. Rhoddwn, at bob allanol ostyngedd-rwydd, burdeb enaid, a rhwygwn ein calonnau, ac nid ein dillad. Gweddïwn yn ddyfal am ei fendithion Ef, nid yn unig â'n gwefusau, ond yn ein bucheddau, ac o waelod ein calonnau.

Os byddwn fel hyn yn bŵr a diragrith yn ein hymddygiad a'n gweddïau,

weather; many seem to think that there was a particular interference of Providence in that case, as well as in the destruction of the Assyrian army." *History of the War with France,*

bid sicr gennym y derbyn Duw hwynt, ac y rhÿdd Efe i ni bob cymmorth angenrheidiol. "Nac ofnwn, gan hynny, rhag yr holl dyrfa sydd gyd â'r gelyn: canys y mae gyd â ni fwy na chyd ag ef. Gyd ag ef y mae braich cnawdol; ond yr Arglwydd ein Duw sydd gyd â ni, i'n cynnorthwyo, ac i ryfela ein rhyfeloedd."

Yn ddiweddaf, frodyr, od oes dim clôd i Rinwedd dda yn y byd nesaf, od oes dim cospedigaeth i Ddrygioni; od oes rhagoriaeth rhwng Duwioldeb ac Annuwioldeb; ac od oes gwahaniaeth rhwng gwir Ostyngeiddrwydd a Balchder trahâus; myfyriwch yn fynych ar ymddygiad a diwedd, ar fywyd a marwolaeth Sennacherib, a Buonaparte, a'r duwiol Hezeciah; a swm y cwbl yw, "Marw a wnelom o farwolaeth yr UNION, a bydded ein diwedd ni fel yr eiddo yntau!"



Meddylwch, frodyr, am y pethau hyn yn ddifrifol, a byddwch wrol a doeth mewn amser, canys nid oes moment i'w golli; a Duw Hollalluog a dywallto ar eich arfau a'ch ymegniad ei fendith, a llwyddiant, trwy Iesu Grist ein Harglwydd a'n Hachubwr bendigedig. Amen.

# PREGETH VII.



ANNOGAETH I GADW GWEDDEIDD-DRA A THREFN,  
YN ADDOLIAD DUW; MEWN PREGETH  
A BREGETHWYD YN EGLWYS LLANBEDROG, AR OL  
ADGYWEIRIO'R EGLWYS HONNO:  
Y DEUNAWFED DYDD O AWST, 1827.



1 COR. xiv. 40.

*Gwneler pob peth yn weddaidd, ac mewn trefn.*



*Let all things be done decently, and in order.*



**DYMA** gyngor a gorchymmyn S. Paul i'r Corinthiaid, gynt, ynghylch cadw "trefn a gweddeidd-dra" yn eu Haddoliad Cyhoedd : a, thrwy y Corinthiaid rhei'ny, mae'r Apostol, "wedi marw, yn llefaru etto" wrthym ninnau hefyd;\* ac, yn wir, wrth yr holl Eglwys Grist-

\* Heb. xi. 4.

ionogol, gan ddywedyd, “Gwneler pob peth yn weddaidd, ac mewn trefn.”

Yr hyfforddiadau mwyaf nodedig, a'r moddion goreu, i wneuthur ein Haddoliad Cyhoedd yn gymmeradwy gan Dduw sy'n perthyn, ysgatfydd, i'r chwe' pheth canlynol; sef, yn gyntaf, I. i'n Gweddiau Cyffredin; yn ail, II. i'r Sacramentau; yn drydydd, III. i'n Gweinidogion Plwyfol; yn bedwaredd, IV. i'n Heglwysi, a'n Hymddygiad ynddynt; yn bummed, V. i'n Bucheddau Priod; ac, yn ddiweddaf, VI. i'r Dyledion sy'n tarddu o'r cyfan. Gadêwch i ni gan hynny ystyried, mewn ychydig eiriau, pob un o'r pethau hyn.

1. Ac, yn gyntaf, am Weddi Gyffredin. Er nad ordeiniodd Crist yn ei Eglwys Ffurf Gweddi, etto mae'n amlwg am iddo gymmeradwyo ac ymfoddloni â'r cyfryw Ordinhâd, wrth iddo “ddysgu

i'w ddisgyblion weddio," † a chyrchu o hono ei hun ar bob Sabbath i'r Deml neu'r Synagog i addoli y Tad, yr Hwn a'i hanfonodd ef "i fod yn oleuni i oleuo'r Cenhedloedd, ac yn ogoniant i'w bobl Israel." † Yno yr oedd Ffurf Gweddi yn cael bob amser ei harfer, yr hon yr oedd Efe weithiau yn ei hegluro. || A'r llesâd mwyaf, sy'n perthyn i Wasanaeth ein Heglwys ni ydyw, am iddo fod mewn ffurf sicr a sefydledig. "Canys o'r holl Gynnorthwyon tu ag at gyflawni y gwasanaeth hwn yn ddyla-dwy," medd y parchediccaf HOOKER, "y mwyaf yw'r Drefn sefydledig, yn ol yr hon y gosodwyd pob peth sydd i'w wneuthur ar gyhoedd mewn modd gweddaidd a chymmeradwy." §

† Luc xi. 1—4. ii. 32.

|| Edr. Luc iv. 21.—23. a phob Hanes o Fywyd ein Hiachawdwr.

§ Hooker's Ecclesiastical Polity, Book v. 19, &c.

Eithr, pan “ymddiddenwch â’ch calon ar eich gwely, neu o fewn eich ’stafell,” mewn ffordd ac ymadroddion dirgeledig, diammau fod Gweddi ddi-fyfyfyr, ac heb rag-ystyried, yn naturiol, ac yn gymmwys; gan ei fod ond odid yn fwy cyfaddasi amgylchiadau priodol, ac i fendithion neillduol. Y cyfryw Ymadroddion a Gweddiau ŷnt yn fynych yn yr Ysgrythyr: ond nid ydynt, ar amryw amserau, mor gyfleus a buddiol mewn Addoliad Cyhoedd.\* Os nad yw y fath Weddi megis deilliad a difyfyrdod y Gweinidog y munudyn tra bo’n gweddio, y mae hi iddo ef ei hun megis Ffurf sefydledig, eisoes, ond i’r Gynnulleidfa ychydig gwell na rhyw ffûg a hudoldeb, ac annheilwng i gael lle yn addoliad “yr Arglwydd ein Gwneuthurwr.” Ni ddichon y gwran-

\* Edr. Num. vi. 24—26. x. 35. Deut. xxi. 8. xxvi. 15. Matth. xi. 25, 26. Luc xviii. 13, &c.

dawr wŷbod amcan y Weddi ym mlaen llaw, na'i chynnwysiad: ac, am hynny, ni's gall efe roddi ei lwyr gydsyniad i'r cyfryw ddeisyfiadau, gan na's ystyriodd efe erioed beth a ddywedpwyd. "Canys os bendithi di â'r yspryd"—medd S. Paul—"pa wedd y dywaid yr hwn sydd yn cyflawni lle'r annysgedig AMEN ar dy ddodiad diolch, gan na's gŵybu beth yr oeddyt ar fedr ei ddywedyd. Tydi yn ddiau ydwyt yn diolch yn dda; ond y llall nid yw yn cael ei adeiladu."†

Nid ydyw'r fath weddïau disyfyd yn ymddangos yn gytûn â thymmer ac hyfforddiant yr Efengyl; nac yn gydffurfiol â'r patrwn rhagorol o sylm-rwydd a phrydferthwch, yr hwn a adawodd Crist i'w ddisgyblion, pan ddysgodd Efe iddynt weddïo;—Nid oes gan y cyfryw weddïau ond cyffelybiaeth egwan i WEDDI'R ARGWLWYDD.

† 1 Cor. xiv. 16. 17.

Eithr llawer o'r rhai sy'n ymneillduo oddiwrth ein Ffurf a'n Llywodraeth Eglwysig ni ydynt,\* yr un amser, yn canmol a mawrygu ein Gweddïau Cyffredin. Mae'n Ffurf ni yn dysgu'r mwyaf annëallus mewn Cynnulleidfa Gristionogol, nid yn unig *am ba rywfendithion* i weddïo, eithr *ym mha fodd* y dylem weddïo am danynt. Ac y mae pob gwrandawr yn dyfod i'r Eglwys yn barod i ymrwymo gyd â'r Gynnulleidfa yn eu dymuniadau; ac i roddi diolch, a mawl, ac atebion cywir gyd â'u lleferydd a'u calonnau.

Mae ein Gwasanaeth Eglwysig ni wedi ei gyfansoddi a'i sefydlu mor bwyllog ar Air Duw, a'i athrawiaeth wedi ei phlethu mor fanwl gydâ'n herfyniau, fel, tra bo'n hyfforddi ein duwiolder, y mae yr un pryd yn dysgu i ni y Ffydd

\* Megis Grotius, Dr. Robertson, Beatie, Gregory, &c.

Gristionogol, a phob dyledwydd hefyd sy'n perthyn i'r Fuchedd Gristionogol. Deisyfiadau y Ffydd honno ydynt mor hael a chynnwysedig, fel y gall pob dyn ystyriol a didudd, o bob galwad a phlaid, gyd-uno ynddynt, heb ammheuaeth na phetrusder; ac etto mor fanwl ac yspysol, fel y cymmerant i mewn holl wendidau a diffygion dynolryw, gydâ'u holl deimladau canmoladwy, a'u meddyliau diolchus. A pha fendith bynnag yr fhm yn ei ofyn, ai amserol ai ysprydol, nid ydyw ein Gwasanaeth ni yn anghofio'r parch sydd yn ddyledus i ddoethineb a daioni Duw; gan beri i ni ddywedyd, yng ngeiriau rhagorol S. Crysostom, "Cyflawna yr awr hon, O Arglwydd, ddymuniad a deisyfiad dy weision, fel y bô mwyaf buddiol iddynt."\*

\*Edr. Gweddi o waith S. Crysostom. Crysostom oedd Esgob Constantinople, A. D. 400. Câdd ei yrru allan o'i Esgobaeth am iddo wrthwynebu codi delw



**Dyma'r Gweddïau—dyma'r Addoliad a'r Gwasanaeth, y rhai a fyddant—yr ydys yn gobeithio—yn gymmeradwy ger bron ein Crëawdwr a'n Barnwr Hollalluog, gan sicrhâu i ni ei garedigrwydd Ef, ac iachawdwriaeth i'n hen-  
eidiau.\***

i'r Ymmerodres Eudoxia, gwraig Arcadius. Bu farw A. D. 407.—He was a native of Antioch, and from his style and eloquence obtained the name of **CHRYSOSTOM—Golden-mouthed, IOAN AUR-ENAU—**from *Chrusos*, Gr. *Gold*; and *Stoma*, *Mouth*.—Like Edeyrn, a Poet and Grammarian of the 13th century, who was called Edeyrn *Dafod Aur*—Edeyrn the *Golden Tongued*. See Owen's *Cambrian Biography*, p. 97. and Edwards's *HANES Y FFYDD*, p. 218. Chrysostom was a learned and great man, and, like Sir Isaac Newton, Baron Haller, and many others after him, has given ample proof of the truth of Lord Bacon's assertion, That, "although smatterers in philosophy are often impious, true philosophers are always religious."

\* The Liturgy of the Church of England, says Mr. Dakins, the Memorialist of Bishop Beveridge, is

II. Eithr, yn ail, er na osododd Crist weddïau pennodol, Efe a ordeiniodd ddau Sacrament yn ei Eglwys: ac ni ddichon neb rhyw ddyn crefyddol byth ammau, nad yw pob un o'r ddau "yn angenrhaid i iachawdwriaeth."

"Ioan yn ddïau"—gydâ'r Apostolion, a'r rhai a ddaethant ar eu hol hwynt—"a fedyddiodd â bedydd edifeirwch." Am i ni gael ein *bedyddio*, mae'n rhieni yn cymmeryd gofal. Ond am *gym-muno*, yr hwn Sacrament sydd yn sefyll arnom ein hunain, mae yn

remarkable for sublimity. It is plain, but affecting, sufficiently elevated to impress the mind with awe and reverence, and yet simple enough to comprehend the utmost stretch of solid and sober devotion. The heart, when affected as it ought to be, in the exercise of public worship, is raised above the world by the fervour and the pious strains so conspicuous in this Divine Composition, and it is comforted and encouraged in the act of prayer and praise to God.

ddrwg gennyf eich adgofio a'ch rhybuddio am ei fod yn cael ei esgeuluso mewn modd cywilyddus. Chwi a wÿddoch yn dda, nad oes dim wedi ei *orchymmyn* yn eglurach, "Gwnewch hyn"—eb Crist ei hun—"er côf am danaf." Beth gan hynny sy'n peri i bobl dorri y fath ORCHYMMYN EGLUR, ac i esgeuluso deisyfiad eu CYFAILL GOREU? Nid unrhyw achos da sy'n peri iddynt wneuthur hynny; ond eisiau cariad i Grist sydd arnynt, ac yntau yn Iachawdwr mor garedig iddynt hwy! Ni cheir, ysgatfydd, gan bobl gyfaddef hynny. Mae gan bawb agos ryw esgus i'w wneuthur; ond byddant sicr, na chymmerer unrhyw esgus yn Nydd y Farn. Bydd raid i'r Gwir gael lle y pryd hwnnw; a'r Gwir yw, nad oes gan bobl iawn gariad a diolchgarwch i'r Prynwr trugarog i wneud iddynt gadw'r Gorchymmyn esmwyth, pendant hwn:—

Ac ni rydd yr Efengyl ddim sail iddynt hwythau i ddisgwyl na gobeithio am faddeuant ac ymwarded trwy ei waed Ef, a'i gyfryngdod. \*

Ystyriwch hyn, mi a attolygaf i chwi, bawb o honoch sy' Hên! A'r leuainge hefyd sy' wedi dyfod i oedran pwyll, na feddyliant am wag esgusion; ond deuant at fwrdd yr Arglwydd y cyfleusdra nesaf, i gyfrannu o'r Bara a'r Gwin, y rhai sy'n gosod allan Gorph a Gwaed Crist, "hyd oni ddelo;" fel y gallont fyw mewn undeb a thangnefedd gydâg Ef, yn y byd hwn, ac yn y byd a ddaw. †

\* Edr. Pregeth y Parch. R. Thomas, Llyfr iii. Preg. xii. tu dal. 121, a Phregethau Mr. Beachcroft.

† Y mae pob un o'r ddau Sacrament, medd Esgob ATTERBURY, yn cael ei nerth a'i effaith oddiwrth Groes Crist, ac yn gosod allan hefyd ryw ddull a chyffelybrwydd o'i Farwolaeth;—BEDYDD, o'i Farwolaeth a'i Adgyfodiad; a'r CYMMUN, o'i Farwolaeth yn unig—wedi cael ei ordeinio, i argraphu ar ein

III. Eithr, os tröwn ein golwg oddiwrth Sacramentau ein Crefydd tu ag at ei Hoffeiriaid sy'n eu gweini hwynt, cawn weled, yn drydedd, fod eu gosodiad a'u trefniad hwy yn gytûn â'i amcan EF, oddiwrth yr Hwn y mae ein Crefydd a phob daioni yn deilliaw.

Ni chymmerodd Pregethwÿr cyntaf yr Efengyl eu swydd arnynt eu hunain.‡ Eu Harglwydd a'u danfonodd hwy, gan ddywedyd wrthynt, "Ewch a dysgwch yr holl Genhedloedd, gan eu bedyddio

meddyliau, trwy arwydd y Bara a dorwyd a'r Gwin a dywalltwyd, ddelw fywiol o Aberth Mawr y Groes, ac felly i gyffroi y cyfryw serch a theimlad, ag a fuasai yn codi yng nghalon y Cristion duwiol a diolchus, pe buasai efe yn gweled â'i lygaid ei hun ddiodd-efiadau Crist. Mynych gan hynny dylai pawb fyned i'r cyfryw Wledd Nefol: ac ni fedr neb yn wastad ymgadw oddiwrthi, mewn gwirionedd, heb wadu ei fod yn Gristion. ATTERBURY ar 1 Cor. xi. 26.

‡ Edr. Matth. x. 1—42. Marc iii. 14. Luc ix. 2.

hwy yn enw'r Tad, a'r Mab, a'r Yspryd Glân, Ac wele, yr ydwyf fi gydâ chwi bob amser hyd ddiwedd y byd!"§ "Ac nid yw neb" (neu, o leiaf, ni ddylai neb) "yn cymmeryd yr anrhydedd hwn iddo ei hun, ond yr hwn a alwyd gan Dduw, megis Aaron"||—a'i Feibion, yn yr Hên Destament; a Christ a'i Apostolion, yn y Newydd.

Apostolion Crist hefyd a gawsant allu, ac awdurdod, a doethineb i osod ac ordeinio eraill i ddyfod yn eu lle hwynt; fel y gosododd S. Paul Timotheus yn Esgob ar Eglwys Ephesus, a Thitus yng Nghreta.\*—Camgymmeriad dirfawr ydyw, os tybia neb nad oedd gan yr Apostolion ddysgeidiaeth. Gwir yw, mainid dysgeidiaeth ddynol ydoedd, ond dysgeidiaeth nefol. Ysprydoliaeth o'r nef oedd iddynt hwy yn lle dysg-

§ Matth. xxviii. 19, 20. || Edr. Heb. v. 4. Exod. xxviii. 1. \* Edr. 1 Tim. i. 3. Titus i. 1—16.

eidiaeth y byd, ac yn eu “tywys hwynt i bob Gwirionedd,”† ie, i bob Gwirionedd angenrhaid i’w swydd a’u galwedigaeth rhyfeddol.‡

“Moses hefyd oedd *ddysgedig* yn holl ddoethineb yr Aiphtiaid:”† ac, o holl bobl y Dwyrain, yr Aiphtiaid oeddynt fwyaf hynod am eu doethineb a’u dysgeidiaeth. Yr oedd dysgeidiaeth a doethineb mewn parch ac anrhydedd ym mhlith yr Iuddewon. Yr *ym* yn darllain am Elisëus, am Samuel, a’r Prophwydi eraill dan ei reol a’i hyff-

† Ioan xvi. 13. Act. vii. 22.

‡ Should any one doubt the truth of this observation—but no Scholar will—let him consult Bishop Horsley’s most powerful Sermons, or Mr. H. H. Milman’s excellent Bampton Lectures for 1827; and, if he is capable of being convinced, conviction must ensue.

orddiad ef, yn Naioth o fewn Ramah. § Hynod oedd dysgeidiaeth a doethineb Solomon,—ie, ei “ddoethineb ef oedd fwy na doethineb holl feibion y Dwyrain, ac na holl ddoethineb yr Aipht.” § Ffoledd, yn wir, ac ynfydrwydd fyddai i neb ryfygu dysgu eraill heb addysg ei hun oddiwrth ysprydoliaeth Dduw neu athrawiad dynion. At y cyfryw ddysgawdwr gellid yn wir gymhwyso y ddiareb honno, “Y meddyg, iachâ di dy hun.” ||

§ 1 Sam. xix. 18—24. 1 Bren. iv. 30.

|| Cyn sefydliad yr Efengyl yn y byd, rhaid oedd i'w Phregethwŷr fyned o amgylch i'w chyhoeddi a'i phlannu.—Eithr nid felly y mae yn y dyddiau hyn.—“I keep”—says Mr. Fletcher, “the far famed Vicar of Madeley,”—see the Christian Observer, and Mr. Cox's Life of Mr. Fletcher, p. 131.—“I keep in my sentry-box till Providence remove me: my situation is quite suited to my little strength. I may do as much, or as little as I please, according to my weakness. And I have an advantage, which I can have no where else,



Eithr, os awn ym mlaen oddiwrth ddechreuad a gosodiad ein Hoffeiriaid a'n Gweinidogion Eglwysig at eu Pregethau, cawn hwynt, yn gyffredin, yn dra cymmwys i fatterion duwiol a chrefyddol, wedi eu cyfansoddi a'u parottoi gydâ gofal a synwyr, ac yn cael eu traethu gyda sobrwydd a difrifwch, mewn modd cyfaddas i'n dyledswyddau tu ag Dduw a Dyn.

Y mae, yn wir, rai ymrwygwyr a chrefyddwyr penboeth yn cymmeryd arnynt, mewn modd rhyfygus, eu bod hwy yn cael ysprydoliaeth gan Dduw, tra b'ont yn pregethu, ac yn cymhwyso attynt eu hunain yr addewid a rôes ein Hiachawdwr i'r Apostolion yn unig, pan ddywedodd Efe wrthynt, gan olygu

in such a degree: my little field of action is just at my own door; so that, if I happen to overdo myself, I have but a step from my Pulpit to my bed, and from my bed to my grave."

at drafferthion a thrallodau y dyddiau blin, arswydus rhei'ny, "A phan y'ch dygant i'r Syuagogau," eb Efe, "ac at y Llywiawdwâr, a'r Awdurdodau, na ofelwch pa fodd, neu pa beth a atteboch, neu beth a ddywedoch; canys yr Yspryd Glân a ddysg i chwi yu yr awr honno beth sydd raid ei ddywedyd."\*—Na ryfyged neb yn ei iawn bwyll, yn y dyddiau hyn, fod mor drahâus a disgwyl am dderbyn y cyfryw gynnorthwy!

Eithr, nid oes lle i'r fath ddychymygion a beiau ddigwyddo mewn Pregethau wedi eu 'sgrifenu, neu, fel ag y mae rhai pobl, mewn modd gwawdgar a dirmygus, yn eu galw, mewn PREGETHAU PAPUR: ond y mae—er nad wyf yn ceisio "mawrhâu fy swydd"—rhyw beth llawer gwell na *Phapur* yn perthyn i Bregethau Gweinidogion yr Eglwys. Arfer Moses, a'r Proph-

\* Luc xii. 11, 12.

wydi ar ei ol, arfer yr Efangylwyr, a'r Apostolion, a Chenhadon eraill, oedd i ddysgu'r Byd mewn ysgrifen—"Y pethau hyn a 'sgrifenwyd"—medd yr Apostol Ioan—"fel y credoch chwi, mai yr IESU yw CRIST, Mab Duw; a, chan gredu, y caffoch fywyd yn ei enw Ef."†

IV. Awn rhagom bellach, yn bedwaredd, i ystyried "trefn a gweddeiddra" ein Heglwysi, lle'r adroddir ein Pregethau, a'n Gweddïau, a'r Dwyfol Sacramentau. Dylent yn ddiddadl gael eu cadw yn lân, yn drefnus, ac mewn modd cyfaddas i'r amcan a'r perwyl yr adeiladwyd hwynt; ac felly, yr ydys yn gobeithio, y maent yn ymddangos.‡ Maent, yn wir, mewn rhai

† Ioan 20. 31.

‡ Dr. Majendie, Esgob diweddaf Bangor, a anfonodd, yn y blynyddoedd 1811 ac 1812, olygwr

mannau o'r Ynys, yn hardd rhagorol, ac yn dra golygus; ac etto nid gwedi eu gosod allan, fel Eglwysydd a Sere-

pennodol o amgylch, i graff-edrych cyflwr, a threfn, a gweddeidd-dra pob Eglwys, ym mhob ardal, dan ei lywodraeth; ac i adgyweirio pob un o honynt, lle'r oedd eisiau.—Hyn a wnaeth ddaioni mawr drwy'r holl Esgobaeth.—Dr. Beveridge, before he was consecrated Bishop of St. Asaph, was collated by Bishop Compton, in 1681, to the Archdeaconry of Colchester. "This dignity," says his Memorialist Mr. Dakins, "he sustained with great benefit to the CHURCH, in a most regular and exemplary manner. For, not satisfied with the reports of the Churchwardens, at Visitations, he visited, in person, every Parish within his Archdeaconry; and took an exact account of every Church he visited, the condition it was in, what requisites it had for the solemnization of Divine Service, what repairs were necessary, and, what was of the last importance, how the Duty was discharged. He was likewise very minute in his inquiries with regard to the Houses of the Clergy.—The Office of Archdeacon is one of great importance; and, unless it be sustained with the zeal, attention,

moniau y Pabyddion, gydâ rhwysg, a rhodres, ac addurnau gogoneddus oddi allan,\* fel yr ymddangosont yn dêg a

and ability of our worthy Dr. Beveridge, it cannot be said to embrace the duties, or answer the purposes for which it was instituted.”

\*The pomp and pageantry of Catholicism prevented its Missioners from making any great progress in the East, in converting the inhabitants.—Hence Bishop Heber says of their missionary and historian, Xavier, —“Since, on his own showing, it was his object, and that of his brethren, to allure the Hindu from his ancient Creed, by a display of those gaudy Vanities, in which the Romish Sect most nearly approaches to the Religion of Brâhma, what marvel will remain that the populace preferred those Images, to which they were accustomed, or that the more philosophical inquirer found little apparent advantage in transferring his veneration from the legends of Ramayana to the almost equally doubtful name of St. Veronica, St. Ursula, and St. George the Cappadocian?” See the late Bp. of Calcutta’s Charge to the Clergy of his Diocese, p. 24.

gwŷch i ddynion, er i'r addolwŷr fod yn llawn rhagrith, a choel-grefydd, ac anwiredd. Yn wir, yn wir, "y maent," yn ol ymadrodd ein Harglwydd, "yn derbyn eu gwobr."†

Yr oedd Addoliad Duw yn y byd er pan grëodd Efe yr Adda cyntaf "ar ei ddelw a'i lun ei hunan," hyd ddyfodiad "yr Adda diweddaf, yr Arglwydd o'r nef." Noah a adeiladodd allor i'r Arglwydd, ac a offrymmodd boeth-offrwm ar yr allor. Abraham hefyd, ac Isaac, ac eraill, a wnaethant yr un peth, heb orchymmyn na chenadwri oddiwrth Dduw.—Y Cenhedloedd oeddynt yn addoli "Arglwydd y lluoedd," hyd oni ddarfu i'r Canaanëaid ac "Anwiriaid" eraill y byd, orchfygu a dilëu agos bob daioni a rhinwedd dda. A hwy a aethant, o'r diwedd, i addoli Dïana, neu ryw ddelw a ddisgynnasai, yn eu tyb ofer

† Edr. Matth. vi. 1—5. xxiii. 27, 28.

hwy, oddiwrth Jupiter.‡ Yr ydych yn ddiammau yn cofio ymadrodd S. Paul, pan oedd efe yn Athen; “Ha wŷr Atheniaid”—eb efe wrth drigolion y ddinas fawr honno—“mi a’ch gwelaf chwi ym mhob peth yn dra choel-grefyddol: canys wrth ddyfod heibio, ac edrych ar eich defosiynau, mi a welais allor yn yr hon yr ysgrifenasid, I’R DUW NID ADWAENIR.”§ Ac y mae Gŵr dysgedig o’r Cenedloedd yn dywedyd,|| “Os chwiliwch yr holl fyd, cêwch hanes ond odid am ddinasoedd heb olud na sylwedd, heb furiau na thywysogion ynddynt; ond ni welodd neb erioed ddinas heb dduw, heb allor, heb weddi.”

Rhaid i bawb yn wir gyfaddef, fod y Goruchaf yn barod i dderbyn duwiol-

‡ Edr. Act. xix. 35. § Act. xvii. 22, 23.

|| Plutarch.

der, a gwasanaeth, a chariad, y gwir addolydd ym mhob man; gan Noah oddiar allor o bridd, gan y Samariad trugarog ar y ffordd, a Nathaniel dan y ffigysbren;\* gan y cardottyn yn ei fwth, yn gystal a chan y brenhin ar ei orsedd-faingc. Ond etto y mae harddwch, a glendid, a gweddeidd-dra mewn “Tŷ Gweddi,” yn cynnesu y galon, yn puro y meddwl, yn gwresogi ein dymuniadau; ac y maent yn cael eu canmol wrth ymddygiad ein Hiachawdwr ei hun, mewn amryw fannau.†

Eithr, am ein Heglwys fechan ni yma, chwi a’i gwelwch hi yn awr wedi ei *chwyweirio*, neu yn hytrach, fel ped f’ai, wedi ei *hadnewyddu*, heb ond ychydig o draul

\* Gen. viii. 20. Luc x. 30—37. Ioan i. 48.

† Edr. S. Matth. xxi. 12, 13. xxiv. 15. Marc xi. 15—  
17. Luc xix. 45, 46.



a chôst i'r Plwyfolion. Yr ym yn ddi-  
 ammau yn rhwymedig, a dylem fod yn  
 ddiolchgar hefyd, i'r ychydig uchelwyr  
 a pheneithiaid yn y Plwyf cyfyng hwn;  
 a chymmerwn ninnau ofal am ddyfod  
 yma i dalu diolch cyhoedd i Dduw, a  
 chadw ei Dŷ Sanctaidd Ef yn lanwaith,  
 ac mewn trefn a chymmeriad. Dôwch  
 gan hynny bob Sabbath, ac "ymgrym-  
 mwch ger bron yr Arglwydd yn ei  
 Gyssegr."\* Cawn hŷd yma, yr wyf  
 yn gobeithio, i'r "ffordd gŵl honno sy'n  
 arwain i'r bywyd;" fel y gallwn ni  
 ddywedyd, gydâ Jacob, "Nid oes yma  
 onid Tŷ i Dduw, a dyma borth y  
 Nefoedd."†

Er fod yr Eglwysi yn hardd ac yn  
 weddus mewn amryw ardaloedd o'r  
 deyrnas ddedwydd hon, ac er eu bod

\* Salm xcvi. 9.

† Matth. vii. 14. Gen. xxviii. 17.

yn rhy brin mewn rhai lleoedd,\* etto mewn lleoedd eraill y maent yn rhy aml. Pan f'ô tair neu bedair o Eglwysydd ar yr un Personiaeth—bychan yn fynych—ni ddichon neb ryw ddyn eu gwasanaethu hwynt oll, mewn modd trefnus a gweddaidd, ac mewn amser cyfaddas. † Dyma un achos mawr, ar y cyntaf, o heresiau ac amrafaelion gymmeryd lle yn ein plith. A chwýn, wedi iddynt unwaith daro gwreiddyn, a chael eu gwasgaru “â phob awel dysgeidiaeth a

\* See “An Act of Parliament, passed in the 58th year of the reign of his late Majesty King George III, c. 45, entitled “An Act for building and promoting the building of additional Churches in populous Parishes:”—See particularly the Seventh Report of his Majesty's Commissioners, appointed by virtue of the said Act.

† Hyn sydd yn aml iawn yn Ynys Môn, ac yn ardal Llŷn, ac mewn rhai lleoedd eraill o'r Esgobaeth.

hocced dynion," † anhawdd yw eu dadwreiddio. Am hynny gweddiwn ni, frodyr, yn daer ac yn ddibaid, gan ddywedyd yng ngeiriau arafaidd ein Heglwys, "Oddiwrth bob ffals ddysgeidiaeth, opiniwn annuwiol, a sism, gwared ni, Arglwydd Daionus; a dwyn i'r ffordd wir bawb a'r aeth ar gyfeiliorn, ac a dwyllwyd."

Rhoddais yn awr ger eich bron ryw hanes byr o Addoliad Duw, o'n Heglwysi, ac o ddechreuad ymbleidiadau yn ein mysg: ac, oddiwrth y pethau cyhoeddus hyn, awn yr awr-hon ym mlaen at fyfyrdodau mwy neillduol—mwy perthynol i ni ein hunain.

V. Ystyriwn gan hynny, yn y lle nesaf, "weddeidd-dra" ein bucheddau priodol, neu "drefn a phurdeb ein calonau; canys allan o'r galon y mae

† Edr. Ephes. iv. 14.

bywyd yn dyfod.” Er ein Heglwysydd fod yn dêg ac yn lanwaith, eu Gweinidogion a’u Pregethau yn ganmoladwy ac yn dangos y “llwybr sy’n edrych tu ag at yr anneddau heddychlon,” er i’r Sacramentau gael eu gwasanaethu, a’n Gweddïau eu cyflwyno, “yn iawn ac yn ddyladwy;” etto, ni fydd y cwbl oll yn gymmeradwy ger bron yr Arglwydd heb burdeb calon ac uniondeb buchedd. Er fod i “bob peth gael ei wneuthur yn weddaidd ac mewn trefn;” etto, ni fydd hyn i gyd o ddim llesâd, oni “chaethiwom bob meddwl i ufudd-dod Crist.” Os ym yn proffesu ein bod yn caru Crist, rhaid i ni ddangos ein cariad wrth gadw ei orchymynion. “I’r pur o galon” y mae’r addewid “y cânt hwy weled Duw.” Os ym ni ynte yn meddiannu y Grefydd buraf dan haul, a Thŷ Cyssegredig wedi ei adgyweirio a’i adnewyddu, gyd

â moddion cyfaddas eraill, i “addoli ein Tad nefol mewn yspryd a gwirionedd,” hyn a ddylai lenwi ein calonnau, nid â rhyfyg a gwag-ogoniant, ond yn hytrach â dïolchgarwch ac ymostyngiad iddo Ef, oddiwrth yr hwn y derbyniasom hwynt. Hyn a wnaeth i S. Paul lefain allan, ar ol ei dröad rhyfeddol, “Arglwydd, beth a fynni Di i mi ei wneuthur?”\* Hyn a “*gyfiawnhäodd* Zaccëus, a’r Publican edifeiriol arall, yn fwy na’r Pharisëad balch ac ymffrostus. Hyn hefyd a wnaeth y Mab afradlon, “pan ddaeth atto ei hun,” yn achos o fwy llawenydd yn y nef, “nag am onid un pum’ ugain o rai cyfiawn, y rhai nid rhaid iddynt wrth edifeirwch!”\*

“Pob pren”—medd ein Hiachawdwr—“a adwaenir wrth ei ffrwyth.” Na

\* Edr. Act. ix. 6. Luc xix. 1—10. xviii. 9—14. xv. 1—32.

atto Duw i neb o honom ni feddwl, nad all y rhai sy heb gyttuno â ni ym mhob pwngc o ffydd ac addoliad, “gyrhaeddyd gyd â ni adgyfodiad y meirw.” † Na atto Duw i ni ryfygu deall y cyngorion a’r dirgeledigaethau sydd eiddo yr Arglwydd a’i Grist ef, ond y pethau amlwg a roddwyd i ni ac i’n plant hyd byth; fel y *gwanelom* holl eiriau Cyfraith yr Arglwydd Dduw: \* fel y gall- em ddysgu peidio â synied mwy nag

† Phil. iii. 11.

\*Tyb uchel am danynt eu hunain yw bai cynhwynol dynolryw,—Wele’ yma achos dirfawr o amheuaeth a choeg-dyb mewn Crefydd; mor wir yw ymadrodd Solomon, yr hwn sy’n dywedyd, “A weli di ŵr, doeth yn ei olwg ei hun? Gwell yw’r gobaith am ffol nag am hwnnw.” Diar. xxvi. 12. Cofiw’n eiriau rhagorol S. Paul, Rhuf. xii. 3. “Yr wyf yn dywedyd; trwy y grâs a roddwyd i mi, wrth bob un a’r sydd yn eich plith, na byddo i neb uchel-synied yn amgen nag y dylid synied; eithr synied i sobrwydd.”

sydd ysgrifenedig, fel na byddo y naill dros y llall yn ymchwyddo yn erbyn arall.† Nid ydym ni yn cymmeryd arnom i eistedd mewn barn ar ein cydgreaduriaid. “I’w Arglwydd ei hun rhaid i bawb sefyll neu syrthio.”‡ Ni fedrwn ni “amgyffred beth yw’r llêd, a’r hÿd, a’r dyfnder, a’r uchder, na gwybod cariad Crist, yr Hwn a osododd y Tad yn iawn dros ein pechodau ni; ac nid dros yr eiddom ni yn unig, eithr dros bechodau yr holl fyd.”§ Ni wyddom ni chwaith gyflawn swydd na

† Edr. Dr. Jortin ar Deut. xxix. 29.—1 Cor. iv. 6.

‡ Rhuf. xiv. 4.

§ Edr. Eph. iii. 18, 19. Rhuf. iii. 25. xi. 33—36.

1 Ioan ii. 2.

Oh rhyfeddwn fawr äangder,  
 Uchder, dyfnder, cariad Duw:  
 Nid oes grëadur a amgyffred  
 Ei hÿd, a’i lêt—ANFEIDRAWL YW!

chyd-weithiad yr Yspryd Glân yng ngorchwyl ryfeddol ein Hiachawdwr-iaeth. “Ar yr hyn bethau y mae’r Angylion yn chwennyachu edrych.”||

Ond fy nyledswydd i, a’*m* hewyllys yw, i’*ch* perswaedio chwi, heb fwrw na barn na bai ar Gristionogion eraill, “i lynu yn eich ffydd,” a ffurfiau eich duwiolder yn ddisigl; ac i’*ch* perswaedio chwi i hyn, wrth eich sicrhâu fod y ffydd hon, a’*r* ffurfiau hyn, yn gwbl-gyttûn âg ammodau’*r* Efengyl, a thebyg i ennill i chwi, drwy haedd-edigaethau Crist, brynedigaeth i’*ch* eneidiau.

A dyna’*r* peth a ddylai fod, yn ddi-ammau, ein gofal cyntaf a’*n* gofal diweddaf; o herwydd mai dyna’*r* peth sydd o fwyaf gwerth. Dyna’*r* “un peth sydd angenrheidiol.” Yn wir, yn wir,

||Edr. Matth. i. 18, &c. &c. I Pedr i. 12.



bwriad pennaf arferion, a gofalon, a dyledswyddau y bywyd hwn ydyw, i'n parottoi ni i'r "bywyd y sydd ar ddyfod;" ac nid oes achos i mi fynegi i chwi yr awr-hon, mai cwblhâd cydwybodol o'n hamryw ddyledion tu ag at Dduw a Dyn yn y naill fyd, a rÿdd i ni y sail a'r gobaith goreu am dderbyniad llawen yn y llall.

"Daliwn, gau hynny, gyffes ein gobaith yn ddisigl; canys ffyddlon yw'r Hwn a addawodd; a chyd-ystyriwn bawb ein gilydd, i ymannog i gariad a gweithredoedd da; heb esgeuluso ein cyd-gynhulliad ein hunain, megis y mae arfer rhai; ond annog bawb ein gilydd; a hynny yn fwy, o gymmaint a'ch bod yn gweled y Dydd yn nesâu."\* Nesâu y mae Dydd y Farn; a Dydd Marwolaeth nid yw bell oddiwrth neb

\* Edr. Heb. x. 23—25. Ioan ix. 4.

o honom. Y mae'r Nos yn dyfod, pan na ddichon neb weithio!

VI. Pa beth, gan hynny, a ddywedwn ni wrth y pethau hyn? Pethau pwysfawr, yn ddiammau, ydynt. Eithr, yn ddiweddaf, cyn cloi i fynu ar y cyfan, gadêwch i ni redeg drachefn dros bob un o honynt, ac edrych pa ryw ddyledion ac athrawiaethau neillduol sy'n deilliaw oddi wrthynt.

1. Ac, am Weddïo, yr oedd ein Hiachawdwr ei hun yn rhoddi siampl hynod am ddysgu i ni Weddi Ddirgel, ac a roddes yn wir ryw ffurf neu gyngor yn ei chylch,—“Pan weddïech—eb Efe am y cyfryw weddïau—“dos i'th ystafell; ac, wedi câu dy ddrws, gweddïa ar dy Dad yr Hwn sydd yn y dirgel; a'th Dad, yr Hwn a wêl yn y dirgel, a dâl i ti yn yr amlwg.”† Ond am Weddi Gyffredinol a Chyhoedd, nid

† Matth. vi 6.

oedd raid iddo Ef, na'i Apostolion, osod Ffurf bennodol; canys Gweddi oedd o'r dechreuad y llaw-forwyn, trwy ba un yr oedd y Goruchaf am anfon ar "y Dyn" ei amryw fendithion. Cyn gynted ag y gorphenodd Duw y grëed-igaeth, Efe "a fendigodd y seithfed Dydd, ac a'i sancteiddiodd ef" i Weddi, ac i'w wasanaeth:‡ a Christ a ddywedodd, "Y Sabbath a wnaethpwyd er mwyn Dyn, ac nid Dyn er mwyn y Sabbath."‡ Gweddi i Dduw, gan hynny, oedd yn cael ei harfer ym mhob gwlad er dechreuad y byd; ac oddiwrth Arfer y mae Ffurf yn o fuan yn tarddu.§ Ac, ar ol y cwmp a

‡ Edr. Gen. ii. 3. Marc. ii. 27.

§ "GWEDDI"—eb yr Esgob Griffith—"yw ysgol y Nefoedd, ac aberth Crefydd.—Gweddi yw noddfa y Cyfiawn, fflangell y Cythraul, dyfodfa at Dduw, ac offer Iachawdwriaeth!"—Ac, fel y gallem weled y gwirionedd hwn yn eglurach, GWEDDI a ffôdd o'r Byd

llygredigaeth dynol-ryw, yr oedd gan y Cenhedloedd ryw lewyrch i'w harwain hwy, er fod arnynt eisiau eglurach "Goleuni i'w goleuo."

2. Y Sacramentau yn wir oeddynt angenrhaid yn yr Oruchwyliaeth Gristionogol, i'w rhagori hi oddiwrth bob Goruchwyliaeth arall. **BEDYDD** sydd angenrheidiol i eni Dyn o Ddwfr ac o'r Yspryd trwy olchiad yr adenedigaeth,

Cristionogol am ychydig ennyd oddiwrth y Ffrangcod, yn y flwyddyn 1793, pan aethant hwy yn llwyr ynfyd a chynddeiriog. A pha beth a adawyd yn ei lle? Dim ond "Tor-prïodas, Godineb, Aflendid, Anlladrwydd, Delw-addoliaeth, Swyn-gyfaredd, Casineb, Cynhennau, Gwŷnfydau, Llid, Ymrysonau, Ymbleidiau, Heresiau, Cynfigennau, Llofruddiaeth, Meddwod, Cyfeddach, a phob drygioni;" a hynny mewn ffordd waeth, a mwy afreolus a chywilyddus nag ym mhlith y Paganiaid gynt. Edr. Stanhope, Macknight, a Locke ar yr hanes echryslon y mae S. Paul yn ei roddi yn ei Epist. at y Galatiaid, v. 19—21.

ac adnewyddiad yr Yspryd Glân.||  
 Llwyd angenrheidiol hefyd yw SWPPER  
 YR ARGWYDD; canys, “oni fwyttâwn  
 ni gnawd Mab y Dyn ac yfed ei waed  
 Ef”—*mewn modd ysprydol*—“nid oes  
 gennym fywyd ynom.”§ Eithr am i  
 chwi esgeuluso y Sacrament Sancteidd-  
 iol hwn mor fynych, ni ddywedaf mwy  
 yn awr na gofyn i chwi yng ngeiriau  
 Crist ar achos arall, onid ydyw eich  
 Cydwybod, pan f’och yn troi eich cefnau  
 ar y Cymmun, onid ydyw eich cydwyb-  
 od, meddaf, yn sibrawd wrthych, “A  
 fynwch chwithau hefyd fyned ymaith?”  
 O na wnai pob un o honom ateb a  
 theimlo gyda’r Apostol, yr hwn a ddy-  
 wedodd, “O Arglwydd, at bwy yr awn  
 ni? Gennyt Ti y mae geiriau Bywyd  
 Tragwyddol. Ac yr ydym ni yn credu,

|| Edr. Ioan iii. 5. Titus iii. 5.

§ Edr. Ioan vi. 53, 63.

ac yn gwybod, mai Tydi yw y Crist, Mab y Duw Byw.”\*

3. Ac am eich ymddygiad chwi tu ag at eich Athrawon Ysrydol, a’u hymarweddiad hwythau tu ag at “yr holl Gynnulleidfäon a orchymmynwyd dan eu gofal hwynt,” mae’r cwbl yn ymddangos neu’n deilliaw oddiwrth gyngor S. Paul i’r Hebräid, “Ufuddhewch”—medd efe wrthynt—“i’ch blaenoriaid a’ch llywodraethwÿr, ac ymddarostyngwch; o blegid y maent hwy yn gwylio dros eich eneidiau chwi, megis rhai a fydd raid iddynt roddi cyfrif; fel y gallout wneuthur hynny yn llawen, ac nid yn drist: canys di-fÿdd i chwi yw hynny.”†—Ystyried hefyd y naill yn gystal a’r llall, y bugeiliaid a’u praidd, y geiriau arswydus rhei’ny yn Ezeciel—“Mab Dyn,” medd Duw wrth y Prophwyd, “Mi a’th wnaethum di yn wylid-

\* Edr. Ioan vi. 67—69. † Heb. xiii. 17.

ydd i dŷ Israel: am hynny, gwranddo'r gair o'm genau, a rhybuddia hwynt oddi wrthyf Fi—Pan ddywedwyf wrth y drygionus, *Gan farw y byddi farw*; oni rybuddi ef, ac oni leferi i rybuddio'r drygionus oddiwrth ei ddryg-ffordd, fel y byddo byw; y drygionus hwn a fydd marw yn ei anwiredd, ond ei waed ef a ofynaf Fi ar dy law di. Ond os rhybuddi'r drygionus, ac yntau heb droi oddiwrth ei ddrygioni, na'i ffordd ddrygionus, efe a fydd marw yn ei ddrygioni; ond ti a achubaist dy enaid."|| A chwi a wyddoch, fy mrodyr, Pwy yw'r Hwn sy'n dywedyd wrth ei genhadon, "Y neb sydd yn eich gwranddo chwi, sydd yn fy ngwranddo i, a'r neb sydd yn eich dirmygu chwi, sydd yn fy nirmygu i; a'r neb sydd yn fy nirmygu i, sydd yn dirmygu yr Hwn a'm hanfonodd i."§

|| Ezech. iii. 17—19. § Luc x. 16.

4. Ond am “drefn a gweddeidd-dra” ein Heglwysydd, nid oes achos i mi helaethu ym mhellach ar y pethau a ddywedais wrthy ch eisoes.\*

5. Eithr am ein hymddygiad ynddynt, am “weddeidd-dra a threfn” ein buchedd a’n hymarweddiad ein hunain, pa beth ychwaneg a ddywedaf nag a ddywedais o’r blaen?† Yr amser a ballai i mi fynegi am yr amryw rwymedigaethau a’r amryw ddyledswyddau sy’n perthyn i chwi ac i minnau yn y byd hwn, a’n hamryw ddisgwyliadau yn y byd a ddaw.

6. Os rhaid helaethu, Prophwyd ac Apostol a ddywaid i ni yn gryno—“Dangosodd Efe it’, Ddyn, beth sydd dda! A pha beth a gais yr Arglwydd gennyf”—medd y Prophwyd Micah mewn geiriau rhagorol—“ond gwneuthur barn, ac hoffi trugaredd, ac ymostwng

\* Edr. tu dal. 224—232. † Edr. tu dal. 232—239.



i rodio gydâ'th Dduw?"‡—A S. Paul  
 “Yn ddiweddaf, frodyr, pa bethau byn-  
 nag sydd wir”—eb efe—“pa bethau  
 bynnag sydd onest, pa bethau bynnag  
 sydd gyfiawn, pa bethau bynnag sydd  
 bûr, pa bethau bynnag sydd hawddgar,  
 pa bethau bynnag sydd ganmoladwy;  
 od oes un rhinwedd, ac od oes dim clôd,  
 meddyliwch am y pethau hyn!”|| Ië,  
 O Ddyn, “bydded y pethau hyn yn dy  
 galon: ac hyspysa hwynt i'th blant, a  
 chrybwyll am danynt pan eisteddych yn  
 dy dÿ, a phan gerddych ar y ffordd, a

‡ Y mae Dr. Edward Pocok, Proffeswr Hebräeg  
 yn Rhydychen, A. D. 1660,—nid yr ymdeithydd  
 Esgob Pocke,—yn dywedyd fod yr adnod hon yn  
 cynnwys “Holl Ddyledswydd Dyn”—tu ag at Dduw,  
 a thu ag at ei Gymmydog, a thu ag atto ef ei hun,—  
 “Yr hyn sydd fwy na'r holl boeth-offrymmau a'r  
 aberthau.” Marc xii. 33. Edr. Dr. Pocock ar  
 Micah vi. 8.

|| Philip. iv. 8. Deut. vi. 6, 7.

phan orweddych i lawr, a phan gyfod-  
ych i fynu.”

Dybenaf y cwbl oll gydâ'r Ddwy  
Emyn ganlynol; y rhai, gan eu bod yn  
brydyddiaeth, sy' haws i'w cofio; a'r  
rhai hefyd, gan eu bod o waith Bardd  
Cristionogol, § ped f'ai pob un o honom  
yn eu darllain, neu yn eu canu, neu yn  
myfyrio arnynt, ar bob Sul, y Boreu a'r  
Prydnhawn, hyn a wnai i ni ymarfer â  
Duw, a bod yn heddychlon—O hyn y  
deuai i ni ddaioni. Job xxii. 21.

*Dyweded pob un ar Foreu Sabbath,—*

WEL, dyma'r Dydd! ni fyddaf drist:  
Cyfododd Crist! Côt ydyw,  
O'r achos galar gwÿllt sy'n gwau  
Drwy erchyll beiriau Distryw.

Amlygodd Crist ei werthfawr rês,  
Pan sengodd deyrnas Angeu;  
Gan sathru i lawr y gelyn sôr,  
A dryllio ei fôr yn foreu!\*

§ Dafydd Thomas.

\* Golygiad at “y maen” a osodwyd ar y bedd. Matth xxvii. 66.

Crist selia'n llwyr faddeuant llawn,  
 A nawdd i'w gyfiawn eiddo,  
 Y rhai a wneir drwy rinwedd grâs  
 Yn ddeiliaid addas iddo.

Agorodd ffordd o eigion bêdd,  
 I ddinas hêdd oddiyno:  
 Am hyn dïolchaf i fy Nâf,  
 Os nerth a gâf i'w gofio!



*A'r Prydnhawn mewn geiriau rhagorach:—*

O ARGLWYDD, pa mor hyfryd yw  
 Gwel'd torf i'th foli Di wrth fyw,  
 Gan alw arnat yn dy Dŷ,  
 A dysgu'r ffordd i'r Nefoedd fry!

Bûm yn eu mysg! 'Roedd ger fy mron  
 Nef fechan ar y ddaear hon!  
 Na boed i'r hudol fywyd rhydd  
 Wneud i mi fyth anghofio'r dydd!

Dirmygu gwerthfawr Air y Ffydd  
 Yw'r weithred annuwiolaf sydd;  
 Pwy, ond yr adyn cyndyn câs,  
 A wrthyd Grist a gwleddoedd grâs?

O Dduw'r tiriondeb! ar bob tro  
 Argrapha D'eiriau yn fy ngho',  
 Fel na throseddwyf unrhyw bryd,  
 Ond dysgu'th garu'n well o hyd!

Dyrchafer oll fy serch a'm bryd  
 Uwchlaw i bethau gweigion byd!  
 Dymunaf'nabod Brenhin Nef,  
 Gan rodio a gorphwys gydâg Ef!

Os îs fy nghân na'r Seintiau sy'  
 Yn seinio'r freiniol anthem fry:  
 Ein testun hyfryd sydd yr un;  
 Sef, DWYFOL GARIAD MAB Y DYN.\*

\* *Os îs fy nghân*] Canu mawl yn Addoliad Cyhoedd Duw, "yn weddaidd ac mewn trefn," sydd waith hyfryd, a chysurus, a chanmoladwy. Eithr, yn y byd hwn, ni fedr ond ychydig o honom ganu felly. Yn y byd a ddaw bydd cynnysgaeddiad pawb yn gyfattebol i'w gorchwyl hwynt. "Y rhai a gyfrifir yn deilwng i gael y byd hwnnw a'r adgyfodiad oddiwrth y meirw,"—eb Un a wybu yn dda am eu cyflwr—"nid ydynt nac yn gwraicca nac yn gŵra—Canys ni's gallant farw mwy; o blegid cyd-stad ydynt â'r Angylion: a phlant Duw ydynt, gan eu bod yn blant yr adgyfodiad." Luc xx. 35, 36.—Yn S. Matth. xxvi. 30, gellir cyfieithu *canu hymn* i "ddywedyd neu ddarllain mawl neu salm i Dduw."—A geiriau S. Paul wrth yr Ephesiaid, *gan lefaru mewn salmau, a hymnau, ac odlau ysprydol; gan ganu a phyngcio yn eich calon i'r Arglwydd*, v. 19, ydynt mewn

—But let them be aware at the same time, that, if they become conversant with *low people* for any other purpose than to *instruct* and *reclaim* them, they will fall into a sure way of losing their own influence and respectability;—And the same effect will follow every deviation and departure from the modest and proper dignity of the Clerical Character.

“Some Clergymen,” says Mr. Cox in his *LIFE OF FLETCHER*, the zealous Vicar of Madely, p. 38, “who have been eminent for their public exertions, have been found remiss in other departments of their Ministerial Labour. But Mr. Fletcher was equally sedulous and effective in every office of his Ministry—Like Ignatius, the venerable Bishop of Antioch, he appears to have been attentive to the whole concerns of his flock. Mr. Fletcher was a Swiss by birth, and his real name was “Jean Guillaume de la Flechere, born at Nyon in the Pays de Vaude,” and had been Superintendent of Lady Huntingdon’s College at Trevecca. On leaving her Ladyship, because he would not embrace Calvin’s doctrine of absolute Predestination, he became Tutor to the Family of the HILL’s in Shropshire, and Vicar of Madely in that County. See Southey’s *Life of Wesley*.



