

MEMOIR OF BISHOP BULL.

(From The Englishman's Magazine.)

George Bull, the subject of this memoir, was born in the parish of St. Cuthbert, at Wells, on the 25th day of March, 1634. To the devoutly disposed, neither the time nor place will pass unobserved, both being peculiarly illustrative of the character we are about to describe, for illustrative of the birth-place could have been chosen for a sely no fitter birth-place than which bore the name of one of the future bishops of the early English Church; most distinguished by the character which he bore, and which was more appropriate than that which solemnized the festival of the Annunciation, when we reflect that Bishop Bull's most distinguished labours were in honour of Him who was born of the pure and blessed Virgin. As life is far too great a blessing to be scrupulously from whom humbly speaking, it is received, we shall not dwell upon the descent of the bishop. He who has God for his father and the Church for his mother, may afford to forego the splendour of human parentage. Suffice it, then, to say, that he was born of parents who were descendants of ancient and honourable families in Somersetshire; neither of whom were long spared to him, his mother dying soon after his birth, and his father about four years afterwards.

This melancholy deprivation, however, seems to have been much alleviated by the pious attention of the guardians to whose care he was entrusted. True it is, that his father having dedicated him to the service of God's church at his admission to holy baptism, they dutifully in this respect were highly simplified. They would thus be spared the responsibility of selecting a fit vocation for their charge; and the only source of anxiety would be, how best to carry out a design already formed by their hands. Their first object was, of course, to select a suitable school. And we find that the grammar-school of his native city afforded the rudiments of learning to the future bishop—an instance this, amongst innumerable others, of the invaluable blessings which such institutions have ever been to the nation, by providing a nursery for talents which otherwise might have remained uncultivated and unknown. It would be well if they who are so anxious to remodel the system of these institutions, by making their teaching subservient to the shallow learning of the day, would reflect upon the result of such changes to the genuine intellect of the country.

After remaining a short time at Wells, he was removed to a similar foundation at Tiverton, in Devonshire, where his progress in classical learning—a sure test of superior intellect—was so great, and his powers of application so considerable, that his tutor, Mr. Samuel Butler, whose eminent attainments rendered him well able to form an accurate opinion on the subject, pronounced his pupil ready for university before he had attained his fourteenth year.

On the 10th of July, 1648, Mr. Bull entered as a commoner of Exeter College, Oxford. Although when we reflect upon the prodigious stores of his learning, we are led to suppose that the unbroken application of the longest life would scarcely be sufficient for their attainment, it nevertheless is certain, that he did not apply himself at the university with diligence, and consequently did not make the progress which the brilliancy of his school career had predicted. Yet even now his talents, if unemployed, were not unobserved; for both Dr. Conant and Bishop Prædix bestowed that notice upon him which is seldom bestowed by such men upon unworthy objects.—The most probable reason of the fact just stated is to be found in the distracted state of the times—periods of anarchy and fanaticism being very unpropitious to the calm pursuits of science and literature. And such were the times we are now considering. Mr. Bull had not resided at Oxford more than two years, before what was called *the engagement* was imposed upon the nation, by a pretended act of parliament in 1649. But not to dwell on the disastrous events which led to the imposition of this monstrous oath, by which every one was compelled, at the peril of outlawry, to swear, "that he would be true and faithful to the commonwealth of England, as it was established, without a king or house of lords;"—we will only observe, that Mr. Bull, refusing to acknowledge any authority in the persons who imposed this iniquitous oath, refused also to degrade himself by swearing to its conditions. Immediately after such refusal, he left the university, and retired with his tutor to North Cadley, in Somersetshire, where he remained for two or three years, in such rigorous pursuit of his studies, that he made ample amends for his lost time at Oxford. Here, too, it was, aided by the counsel of a good sister, that he first began to think seriously about the holy office to which his father had so early dedicated him. Whatever might be his progress in human learning, he felt that it would be wicked to enter—not the church, which, of course, he had entered at baptism—but to enter by orders, in other words, to become a clergyman, without due preparation. He accordingly pursued a course which it would be well if all in similar circumstances could adopt also,—he sought the assistance of a clergyman, who was considered by his friends able to give him the necessary instruction in ecclesiastical and biblical learning. In this instance, however, the choice was by no means a happy one; and, as far as we can see, it would have been a much more desirable selection, had the choice of his guardians fallen upon the celebrated Dr. Hammond, between whom and a Mr. Thomas, who was finally selected, they were some time divided. Thomas was unfortunately a regular puritan, and assisted Cromwell in the ejection of what were profanely termed "scandalous ministers," i. e. ministers who loved the church and king, and refused to acknowledge the usurpation of a demagogue. Between Mr. Thomas and Mr. Bull, therefore, we cannot suppose much sympathy would exist; nor shall we be surprised if his theological acquirements were neither considerable nor satisfactory. During this period, when it is known that such writers as Hooker, Taylor, and Hammond, indeed all orthodox divines, were among the *index expurgatorius* of his instructor, and would have been entirely unknown to Mr. Bull, had not Thomas's son secretly supplied them—not without the hazard of his father's displeasure, who was wont to say, "My son will corrupt Mr. Bull."

On leaving Mr. Thomas, and at an age earlier than the canons usually allow, he was ordained deacon and priest in one day, by Dr. Skinner, the ejected bishop of Oxford, (1655.) We have before had an instance of Mr. Bull's loyalty in his refusal to take the engagement; in his ordination we have an instance of his reverence of the "sacred regimen" of bishops. Though episcopacy, as far as wicked men could abolish it, was at this period abolished in England—the clergy having been ejected from their incumbencies, and compelled to profess in sack-cloth.—Mr. Bull had read quite sufficient of divinity to know that none other than a successor of the holy apostles could give him legitimate authority to exercise the priest's office. To Bishop Skinner, therefore, he applied for ordination; for though deprived of earthly power, no power on earth could take away his right to send labourers into the Lord's vineyard.

The first scene of his pastoral labours was Easton, a small living near Bristol, whose value—only thirty pounds a year—secured a sufficient defence against the rapacity of those who, though accustomed to rail at good livings and pluralities when held by others, made no scruple to enjoy both themselves. On considering the times in which Mr. Bull entered into orders, and how he must naturally have expected nothing else than persecution and suffering, we are bound to conclude, that he was influenced in the choice of his calling—for it does seem to have been his choice before he was made acquainted with his father's intention—by the very highest motives, and with a full determination, under the Divine blessing, to do the work of an evangelist. These intentions were fully realised. Though his parish was in a state of great confusion, and overrun with many of the innumerable sects bated during the Rebellion, such was his conciliatory bearing and the evident sincerity of his intentions, that with all his strictness as regarded discipline and order, he won the esteem and affection of the greater portion of his parishioners.—

"Though harsh the precept, yet the preacher charmed." Against the prevailing error of the times he was, indeed, a most unflinching witness, proving, both from Scripture and the fathers, the sin and danger of causing divisions in the Church of Christ. While, however, justly denouncing the sin of schism, he filled not to dwell upon the surpassing beauty of the Church's unity and holiness, or to explain the parity of her doctrines, and the efficacy of her sacraments.

To those who are at all acquainted with the history of the times now under consideration, it is known, that the

use of the English Liturgy was interdicted. "That priestly book, which so many confessors have consigned, and so many martyrs have bled with their blood," was not considered sufficiently spiritual by those who had conspired in the martyrdom of their king and primate. The consequence was, that a miserable substitute, called the *Directory*, was thrust into its place. At considerable hazard, Mr. Bull appears to have occasionally used the forbidden service; and the following anecdote will show how prejudice is apt to blind men's minds against its truth and beauty.—

During his residence at Easton, a dissenter sent for him to baptise his child, which was dangerously ill; on which occasion, Mr. Bull repeated from memory the whole of the office for private baptism, as prescribed in the Prayer-book. At the conclusion of the sacrament, the father of the child returned him many thanks, intimating with how much greater edification they prayed who depended entirely upon the Spirit of God for assistance in their extempore effusions, than those did who tied themselves down to premeditated forms. We may easily conceive the astonishment of his parishioner, when the pastor declared that the prayers then used were the very premeditated forms he condemned. The result, however, of this incident was highly satisfactory: the dissenter, repenting of his schism, returned like an honest man, to his parish-church, where, with his family, he continued ever after to worship the God of his fathers.

Having remained at Easton about three years, during which he was united in holy matrimony to a lady whose virtues and accomplishments were of no ordinary kind,—in 1658, and in consideration of the exemplary manner in which he had hitherto performed his pastoral duties, Mr. Bull was presented to the living of Siddington, St. Mary, near Cirencester, Gloucestershire. About four years afterwards, the celebrated Earl of Clarendon, at the solicitation of his diocesan, presented him to the contiguous vicarage of Siddington St. Peter. The united value of these livings did not exceed one hundred pounds a year.

Having already noticed the laborious and conscientious manner in which Mr. Bull discharged his ministerial duties in his first cure, we cannot suppose that his exertions would be diminished, after such gratifying testimonies to their value had been afforded him. Indeed, we know that he was, if possible, more zealous than ever in the performance of his sacred function—in exhorting the younger and visiting the elder portion of his flock,—in a diligent observance, so far as those perilous times would permit, of all the Church's ordinances, and in that most powerful of all rhetoric—a holy life and conversation, both public and private. Every morning and evening the altar of family worship was raised in his household, on which occasion, it is worthy of remark, he always used the prayers of the Church. *The Whole Duty of Man* also afforded favourite and excellent matter for occasional exhortation, especially on Sunday evenings. Nor were his own private devotions neglected; frequently during the night—he was accustomed to retire late, as well as rise early—he was heard lifting up his soul to God in fervent prayer in behalf of himself and flock, or else giving utterance to his feelings by singing some of the Psalms, as rendered in the old version, which, as did Bishop Beveridge, he greatly preferred to the new.

It was during Mr. Bull's residence at Siddington that he became tutor to one whose name, redolent of every thing that is amiable and holy, will ever be had in honour by all pious Churchmen—Robert Nelson, author of the well-known book on the Fasts and Festivals of the Church. No higher praise can be bestowed on Bishop Bull than the fact of having been instrumental, under God, to the formation of such a character. But the whole of his parishioners were not like Nelson. His parish unfortunately abounded with Quakers, one of whose preachers was a constant annoyance to him. The following anecdote affords as rare a specimen of sectarian modesty, as of a quiet and effectual method of silencing similar presumptions. "George," said this intrusive preacher one day to Mr. Bull, "as for human learning I set no value upon it; but if thou wilt talk Scripture, have at thee." "Come on, then, friend," quietly answered Mr. Bull. So opening the Bible, which lay before them, he opened at the book of Proverbs. "Seest thou, friend," said he, "Solomon saith in one place, 'Answer a fool according to his folly; and in another place he saith, 'Answer not a fool according to his folly.' How dost thou reconcile these two texts of Scripture?" "Why," boldly rejoined the preacher, "Solomon don't say so." "To which Mr. Bull replied, "Ay, but he doth;" and turning to the place, soon convinced him. Upon which the Quaker, being much out of countenance, said, "Why then Solomon's a fool."

His residence at Siddington did not only afford favourable scope for the exercise of strictly pastoral functions, but here it was that Mr. Bull commenced those immortal works, which must ever be ranked amongst the most powerful efforts of polemical theology, as well as amongst the noblest epologies of the cardinal doctrines of the Christian Church.

In 1669 he published his *Harmonia Apostolica*, &c. i. e. the Apostolical Harmony, or two dissertations, in the former of which the doctrine of St. James concerning justification by works is explained and defended; in the latter, the agreement of St. Paul and St. James is clearly demonstrated. This well-timed work was written in refutation of the antinomian heresy, which was then very popular in England,—a convenient theory for regicides and fanatics. Although the book did not escape the usual abuse heaped upon orthodox divinity, thoughtful and good men were not slow to appreciate its great merits; in testimony of which the Lord Chancellor presented the learned author to a prebendal stall in Gloucester Cathedral.

In 1680 he produced his *Defensio Fidei Nicene*, i. e. a Defence of the Nicene Faith. Besides the antinomian heresy, the heresy of Arius, the usual result of a licentious exercise of private judgment, was making alarming progress in England during the times under consideration; and Mr. Bull, knowing how essential to salvation the vital truths were which the Arians denied, set himself to assert and defend them, in a manner which has rendered any other work on the same subject unnecessary. The object of this work, as its name implies, was to prove that the ante-Nicene fathers—in other words, the primitive Church—taught the fact concerning the Son of God which these heretics denied, i. e. that he was of an eternal, uncreated, immutable, and strictly divine substance. It is obvious that, such testimony having been adduced, no reasonable doubt could be entertained of the truths thus established; since that those holy men, who conversed with, or were the descendants of those who had conversed with, the apostles, taught concerning the Son of God, must have been what the Son Himself taught, and therefore the words of truth itself. Hence the value of the testimony of catholic tradition in the interpretation of the Holy Scripture, whose true meaning must be sought for, not in the opinions of private men, but in the uniform testimony of the Church universal.

It was some time during his residence at Siddington that Mr. Bull wrote his *Vindication of the Church of England from the Errors and Corruptions of the Church of Rome*. This work is in the form of a letter to the Countess of Newburgh, who seems to have been in some danger of being seduced by the sophistries of the Romanists, whose efforts are always most successful in times of religious liberalism, when every one thinks himself at liberty to select his own faith. By the timely aid of Mr. Bull this lady was retained in the Church of England, whose catholicism was never more successfully and temperately vindicated than in this treatise; a separate and cheap edition of which, we are glad to find, has lately been published at Oxford.

In 1685 Mr. Bull was presented to the living of Avening, Gloucestershire, whose value was about £200 a year. The following year he was preferred by Archbishop Sancroft—a man of whose patronage any one might be proud—to the archdeaconry of Llandaff. About the same time, the University of Oxford, where he had been accustomed, during the early part of his ministerial life, to resort for a few weeks annually for retirement and study, conferred upon him the honorary degree of doctor in divinity; all which distinctions were bestowed in acknowledgment of his high character for virtue and orthodoxy.

In 1694 he published his celebrated *Judicium Ecclesie Catholice*, &c. which contains the judgment of the Catholic Church of the first three centuries concerning the necessity of believing that our Lord Jesus Christ is true God, and a defence of the anathema pronounced by the Council of Nice against all who disbelieved that Christian verity. This work, like its predecessors, obtained great and deserved praise, not only from catholic Christians, but, in this instance, the Romish bishops in France sent their united thanks. Shortly afterwards Dr. Bull publish-

ed his last work, *The Primitive and Apostolical Tradition of the Doctrine received in the Catholic Church concerning the Divinity of our Lord Jesus Christ*, &c.

We must now pause for a moment to contemplate this holy man as a bishop in that Church whose doctrines he had so successfully defended. In 1705, out of sincere regard to his well-earned reputation, he was advanced to the bishopric of St. David's; a see which, like his native parish, once again associated him with the early British Church, St. David's being the Caereon-upon-Usk, whose bishop our British forefathers declared to be their spiritual overseer under God, when St. Augustine, who was sent by Gregory to assist in the conversion of the Pagan Saxons, wished to impose upon them the customs of Rome. As Dr. Bull was not advanced to the episcopate till he had attained his 71st year, his great age, and more especially his constant ill health, prevented him taking any very active part in those matters which more usually attract the notice of the biographer. That he discharged the duties of this most holy office, as far as his increasing infirmities would permit, in a manner to be expected from one who had so high a sense of its difficulty and danger, every record of his life bears substantiating witness. He was particularly careful in his selection of candidates for holy orders; and took great pains to restore the daily service in his diocese,—a service which, unless prevented by illness, he always attended himself. He was, indeed, the father of his diocese. In him the clergy ever found a willing and able counsellor, the rich an invaluable friend, and the poor a most liberal benefactor.

From what we have seen of the life of Bishop Bull, it will readily be supposed that death approached him not as the king of terrors, but as the prince of peace. "You need not be afraid," said he to his physician, who appeared to hesitate in declaring the danger of his condition; "you need not be afraid to tell me plainly what your opinion of me is, for I thank my God that I am not afraid to die; it is all I have expected long ago, and I hope I am not unprepared for it now." During the whole of his last illness he evinced that patience and trust in God's mercy through the merits of his Saviour, which proved that whatever might be the loss to the Church militant here on earth by his removal, to him it would be the commencement of a never-ending happiness. The same scrupulous attention to acts of devotion which he had before manifested was equally evident in his sickness. Like George Herbert, he desired the prayers of his mother the Church, of which the Litany and Visitation-service were said daily, together with the 71st Psalm. He partook frequently of the holy eucharist, and before his death desired absolution. The last word that he spoke was "Amen" to the commendatory prayer appointed to be used for a sick person at the point of departure: a prayer which he had often repeated just before his dissolution. He died the 17th February, 1709, aged seventy-five years; leaving a wife who survived him two years, and two only of the eleven children with which God had blessed him.

Thus lived, thus died, Bishop Bull, who, to quote from his epitaph in the church of Brocknock, was excellently learned, pious, and charitable. He is also an instance, amongst a thousand others which might be adduced, of the triumph of sound principles and consistent conduct over every adverse circumstance. Though, as we have seen, early deprived of parental protection, and exposed to the peculiar temptations of the times in which he lived, he overcame both these disadvantages by a quiet and conscientious discharge of the duties of that state of life to which it had pleased God to call him. As is usual in such cases, the blessing of God rested upon his labours; and he found that godliness was the promise of the life which now is, as well as that which is to come. May all who read this imperfect sketch of his character be enabled, by God's grace, to imitate his virtues, that thus living as he lived, they may die as he died!

HOSPITALITY OF THE CLERGY.

(From The British Magazine.)

"A bishop must be given to hospitality," says St. Paul to Timothy,—a lover of hospitality, to Titus; and if any ambiguity should be supposed to rest upon the word, it would be cleared up by his observation, Heb. xiii. 2, "Be not forgetful to entertain strangers;" or still more perfectly by our Saviour's direction for a Christian feast: "When thou makest a dinner or a supper, call not thy friends," (exclusively, of course,) "but the poor, the maimed, the lame, and the blind, and thou shalt be blessed—thou shalt be recompensed at the resurrection of the just."

It is delightful, when looking back over ages of comparative darkness, to see the practice of this virtue in full vigour, diverting the eye from a multitude of sins. It must never be forgotten that when ignorant monks held a large part of the territory of England, the poor man needed no legal refuge from starvation, the wayfarer man did not find his warmest welcome at an inn, the apothecary of the union did not give reluctant advice in consideration of a stipend too low to remunerate, yet enough to mar the pleasure of doing a gratuitous kindness. Freely they received, freely they gave, and found means to secure the affections of men whom they, no more than we, could consider as equals.

The Reformation, although it curtailed this habit, by impoverishing the clergy, did not by any means destroy it. Foxe relates, with considerable effect, the account of a festival he witnessed in Hooper's Hall at Worcester:—

"As for the revenues of both his bishoprics, although they did not greatly exceed, as the matter was handled, yet if anything surmounted thereof, he pursued nothing, but bestowed it in hospitality. Twice I was, as I remember, in his house at Worcester, where in his common hall, I saw a table spread with good store of meat, and best full of beggars and poor folk; and I asking his servants what this meant, they told me that every day their lord and master's manner was to have, customably, to dinner, a certain number of the poor folk of the said city by course, who were served by four at a mess with hot and wholesome meats; and when they were served, being before examined by him or his deputies, of the Lord's Prayer, the Articles of their faith, and the Ten Commandments, then he himself sat down to dinner, and not before."

It was perfectly in accordance with Hooper's avowed principles to let his see be plundered until it scarce afforded him the means of decent subsistence, although there is some reason to think that he flinched when subjected to the operation of the system he recommends. His two bishoprics were indeed pillaged shamefully; and yet he considered these entertainments matters of duty. Cranmer also kept a simple table; and the charge that he did not do so was considered one likely to bring him into disgrace. Henry sent the informer, Sir Thomas Seymour, on a message to him at his dinner hour. Three tables seem to have been customary in the archbishop's hall. He found "four principal messes of officers," and abundant accommodation both for household servants and strangers. Such splendid hospitality, he acknowledged, he had only seen surpassed in the king's palaces; and Henry exclaimed, "Ah, good man, he spendeth all that he hath in housekeeping!"

The example he followed in imitating the festivities of Warham can have been scarce more congenial to his temperate habits than to the severe asceticism of his predecessor. He handed it down, however, to Pole and Parker, the latter of whom supported the dignity of his position surely on principle, for never yet did bishop more steadily court retirement, put rank far from him, and affect the shade. It is not with a view of applauding the time selected, nor expressing any admiration of miscellaneous conviviality, but of illustrating the means which men of no common intellect considered as best qualified to keep up kindly correspondence between equals and inferiors, and the example which, as bishops, they wished their clergy to imitate in their degree, that the following extract is taken from the life of Parker:—

"On this Trinity Sunday, whereon the said Curtis was consecrated, the archbishop made another most noble feast, which

might justly be called convivial archiepiscopate when an archbishop of Canterbury invited an archbishop of York to be his guest. There were present besides this archbishop elect of York, Horne, Bishop of Winchester; Ghest, Bishop of Rochester; and Curtis, aforesaid, of Chichester. At the lower tables sat all the ministers and servants whatsoever, even the children that belonged to that church, that they might remember the pious institution of the said King Henry.—At the remotest tables, but in the same hall, in sight, sat the poor of both sexes of the hospitals of St. John and Herbellow; that, by looking on them while they were feasting, these archbishops and bishops might, in their present height, remember the merciful God that had wrought great deliverances for them, and had brought them to that state out of their former dangers and calamities, while they themselves were poor and distressed, as the pious archbishop meant by so placing them."

These habits were sustained with various degrees of profusion by succeeding primates; and there is something very touching in the whole of Land's reply to the republicans, who wondered how he, the Archbishop of Canterbury, could be poor. Like Hooper, he "pursed nothing," having always expended, periodically, in feasts, endowments, and repairs, the entire residue of his income. The same practices they expected their suffragans and clergy to imitate in their several grades. Scrambler classed together the chief duties of a prebendary as comprised in residence, hospitality, and preaching. Parker was most anxious to keep a body of resident canons and prebendaries at Canterbury, that there might be no deficiency of entertainment for strangers. Whitgift was equally zealous in the same cause; but the former, inquiring after the housekeeping of the parochial clergy, in 1561, "whether they be married or unmarried, and how many of them do keep hospitality," "non residet," or "alit familiarum," was the forlorn reply.

However, the better sort of them, such as Bernard Gilpin, found opportunities of mingling with their flocks:—

"At home, his daily care was for the discharge of his ministry, and provision for the poor. Now, there was in this town of Houghton a street of poor people: for their relief he took order, that every Thursday throughout the year a very great pot should be provided, full of boiled meat, purposely for the poor; and not at Houghton alone, but even wheresoever opportunity presented itself he was careful for the poor, inasmuch that by the common consent of the country people he was styled a father of the poor.... at his table he usually fed many poor persons."

The less wealthy clergy effected the same ends, without frequenting the ale bench, or providing the entire entertainment. Richard Keelyn was a thorough-going conformist parochial clergyman, in the neighbourhood of Locking, in 1564. The advantages which he noticed in the processions of the Rogation Week, which had given great offence to some of his puritan brethren, were these: "That the poorer women that lacked work, the last week, were glad of the relief that was seasonably provided for them; and that the substantial men took part with them in it."

Hooker appears to have observed the same practice from the same motive. "He would by no means omit the customary time of processions, persuading all, both rich and poor, if they desired the preservation of love and their parish rights and liberties, to accompany him in his perambulation." Herbert, who carried the manners of a courtier into the desert of Salisbury Plain, adorning the doctrine of God, his Saviour, observed the rights of hospitality in his parish quite in the elder style:—

"The country parson, owing a debt of charity to the poor, and of courtesy to his other parishioners, he so distinguished, that he keeps his money for the poor, and he is table for those who are above him; not but that the poor are welcome also to his table, whom he sometimes purposely takes home with him, setting them close by him, and carving for them, both for his own humility and their comfort, who are much cheered by such friendliness. Having thus invited some of the parish, he taketh his times to do the like to the rest; so that, in the compass of the year, he hath them all with him."

Twenty similar indications will present themselves to the memory of every one familiar with the Church and Clergy of the sixteenth and seventeenth centuries, showing that they looked upon hospitality as a religious duty, which, as ministers of religion, they were especially bound to exemplify and practise. The old English house was the result of such manners as these; and if restoring the style of parsonage to what it was when wives and families were restored to the English clergy could bring back the pastoral feeling to its former standard, and woo the poor man from dissent and disaffection to love and confidence in his proper guide, never might another rebebellion be built in another style. Let the deep bargeboard overhadow its gables, and let its oriel windows mark it as the Church's heritage, and its hall be spacious in proportion to its size; so the poor man may now and then forget for an hour beneath its roof the many woes of poverty; so the brightest spot, in an age of darkness, should cease to be the darkest in an age of light.

DIFFERENT REWARDS IN HEAVEN.

(From Bishop Sauridge.)

We have good grounds to believe, that different men will receive a different reward in heaven. For as there is one glory of the sun, another glory of the moon, and another glory of the stars; so also is the resurrection of the dead: (1. Cor. 15, 41, 42.) those that are raised to everlasting life shall indeed be all glorious; but still the glory of some shall be greater than that of others. Upon the strength of this principle, St. Paul earnestly presses his *Corinthians* to liberality and munificence; he that sows sparingly, saith the Apostle, shall reap also sparingly; and he that sows bountifully, shall reap also bountifully. (II. Cor. 9, 6.) To different degrees of charity St. Paul here plainly allots a different reward. The more disinterested, the more extensive, the more useful is our good-will to men, the more plentifully shall we reap in due season, if we faint not; the greater measure of grace shall we receive here, the greater degree of glory shall we obtain hereafter.

OUR SAVIOUR informs us, that in his Father's house are many mansions; (John 14, 2;) and some of the highest places in those heavenly habitations the Prophet Daniel hath appropriated to those, who convert sinners from the error of their ways; They that be wise, saith he, shall shine as the brightness of the firmament, and they that turn many to righteousness, as the stars for ever and ever. (Dan. 12, 3.) The persons that reclaim sinners are, by the Prophet, evidently distinguished from the sinners whom they reclaim; and are here therefore entitled to a particular degree of glory, of which the others have no promise made them. When the sons of Zelophead requested their Master, that they might sit the one on his right hand, and the other on his left in his kingdom, (Mark 10, 37,) our Lord, we find, though he doth not promise this degree of eminence and authority to them, doth yet plainly assert, that it shall be given to some of his followers, even to those for whom it is prepared of his Father. (Mark v. 10.) Our Saviour we are told of a Prophet and of a righteous man's reward, of the first and of the last, of the greatest and of the least in the kingdom of heaven. And from these expressions therefore, and many others of the like importance, we may reasonably conclude, that, in the future state, the glory of some will be more bright and illustrious than that of others. To confirm us further in the belief of this doctrine, we may observe, that there are several

rank and orders of good men, to whom, in a peculiar and especial manner, more than ordinary degrees of happiness are promised in the Scripture. Of the Prophets under the Old Testament we read, that God is not ashamed to be called their God, (Heb. 11, 26,) their's in a more than ordinary and distinguishing manner, and that he hath prepared for them a city. And to the Apostles our blessed Saviour thus addresseth himself in these remarkable words: I am they that have continued with me in my temptations; and I appoint unto you a kingdom, that ye may eat and drink at my table in my kingdom, and sit on thrones, judging the twelve tribes of Israel. (Luke 22, 28, 29, 30.) Now how difficult soever it may be nicely to determine the full and just meaning of these expressions; yet, certainly, we may very rationally infer from them that there are some particular marks and instances of glory, with which the Apostles of our Lord will be honoured above other Christians. And to this, it is probable, St. John alludes, when, in his description of Jerusalem the holy city, he particularly observes, that the wall of the city hath twelve foundations, and in them the names of the twelve Apostles of the Lamb. (Rev. 21, 14.) St. Paul, in his Epistle to the Thessalonians, breaks out into joy upon the view of that glory, which at the day of judgment would redound to him from the success of his ministry among them: For what is our hope, says the Apostle, or joy, or crown of rejoicing? Are not even ye in the presence of our Lord Jesus Christ at his coming? For ye are our glory and joy; (1. Thess. 2, 19.) our's in a peculiar and incommunicable manner; our's in distinction not only to other Christians, but even to the rest of the Apostles.

And as from what hath been said we have just reason to believe, that the Apostles will be rewarded with some additional degree of glory besides that which they shall enjoy in common with other Saints, so may we, by plain parity of reason, conclude, that they who come nearest to the Apostles in an unshaken faith, and an exemplary holiness, will be next them likewise in happiness and glory. The blood of Christ, 'tis true, is alike sufficient, and was alike shed, for all men; but we can no more infer from thence, that the rewards purchased by that blood will be alike bestowed on all, than we can; that the same degree of holiness and sanctification will, through the efficacy of that blood, be alike communicated to all. Notwithstanding the extensive virtue and sufficiency of Christ's death, which is equally imputed to all good Christians, there are, 'tis certain, very different degrees of holiness among good men in this life; and there will therefore, we may reasonably presume, be a proportionable difference between their happiness in the next. They may, 'tis possible, be made all equally holy in the other world; but it doth not even from thence necessarily follow, that they will be all equally happy there, since men's happiness hereafter will be proportioned, not to their future, but to their present holiness; not to those good qualities, with which they shall be endowed when they are in heaven, but to those which they were masters of before they were admitted therein. True it is, all the best are alike children of God, heirs of Christ; members of his body; but 'tis as true also, that all children have not the same provision, all heirs are not entitled to the same inheritance, all members have not the same honour; all the righteous, we readily allow, shall shine forth with an unspeakable lustre in the kingdom of their Father; but notwithstanding this, one Saint may still differ from another Saint in glory. We thankfully acknowledge, that the Saints in heaven will, through the great goodness of God, be all perfectly, though we deny that they will be all equally, happy; they may be all filled to their utmost capacity, and yet, their capacities being unequal, some may receive a greater measure and proportion than others. What is said of the *Manna* which came down from heaven, may be applied to the happiness which we shall possess there: He that gathereth much, shall have nothing over, and he that gathereth little, shall have no lack. (Exod. 16, 18.) In this lower world, 'tis true, the narrow-hearted are apt to rejoice at each other's gain, and the ambitious to envy the promotion, splendour, and glory; which some possess above others; but where there is no envy, and sure we are there can be none in those peaceful regions which are above, the greater happiness of another can by no means be thought to diminish any one's joy; nor can it be feared, that the exalted bliss of others should impair or disturb the felicity of any the least Saint in that blessed place, where every one will rely on his own happiness the more, because others abound in theirs.

From the account that is given us of the holy angels in Scripture, we have just grounds to think; that there are several ranks and orders among them; some more excellent and honourable than others; and yet no one hath any doubt, but that they are all perfectly and completely happy. And if the inequality of those blessed spirits doth no way detract from the perfection of their bliss, we may justly satisfy ourselves, that that difference of rewards, which I have been endeavouring to prove, doth not in the least derogate from the complete and consummate happiness of men, who, though they were made but a little lower, are yet still lower, than the angels. (Psalm 8, 5.) From what hath been advanced upon this head we may venture to conclude, that different men; will, as we have good reason to think, receive a different reward in heaven.

PHILOSOPHY AND DIVINITY.

Science, in its own place, has, beyond all question, a value and a dignity which require no praise from any man. No man of sound mind will venture to throw discredit on the arts which can tend to increase the happiness and comfort of mankind, far less to depreciate the sciences which display to us the wisdom of the Creator in his wonderful variety, exercised in the system of the universe. Every divine is aware, that as a handmaid to theology, in pointing out the footsteps of God's love and wisdom in every quarter, (and more especially in, in giving the knowledge, it assists in producing and confirming the proper emotions of love and devotion; at these displays of love and wisdom,) natural Philosophy is entitled to all respect and all gratitude.

It is when it transgresses its proper limits, and seeks to usurp what rightfully belongs to other studies,—when it claims all attention, while it deserves only a limited share,—when it professes to be the best discipline of the mind, while it is always a partial, and often a dangerous cultivation of the faculties, that its encroachments must be watched, and unceremoniously resisted. When its votaries pass their proper bounds, and seek to depreciate the studies which formed the best and brightest intellects in past days, and might form the best and brightest intellects now, they must be reminded, that they direct man's thoughts to outward matter, we to the soul within,—they to that which perishes, we to that which endures,—they to the narrow confines of the present, we to the wide domain of the past and the future,—they to that which they can touch, and taste, and handle, we to the delicate processes which defy the coarsest test of the senses. They would keep man in the world of sense, we would lift him to the world of spirits. They would treat him as if he were the last home appointed for all living, we would lift his thoughts to a house, not made with hands, eternal in the heavens. They would treat him as a perishing member of a perishing race, we as the immortal child of an immortal Father. They would fill his thoughts, and occupy his whole soul, with what relates to the world, to the body, to luxury, or to money, we would prepare him for communion with the great Author of light, and life, and wisdom, and glory. They would fan direct all thoughts and eyes to the fair temple of science, bright and beautiful indeed in its aspect, and fair and exquisite in its proportions. But, like the icy palaces of