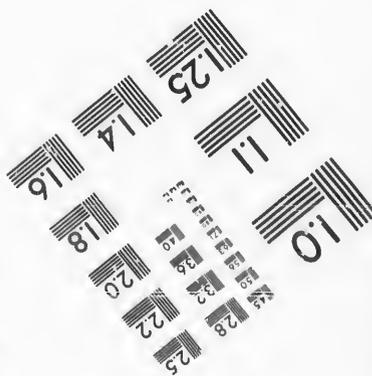
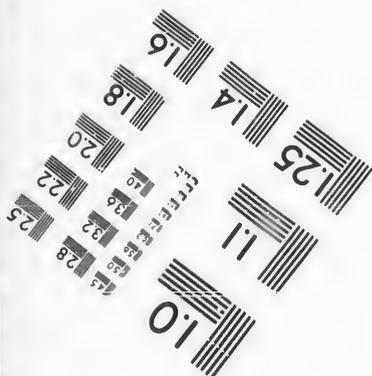
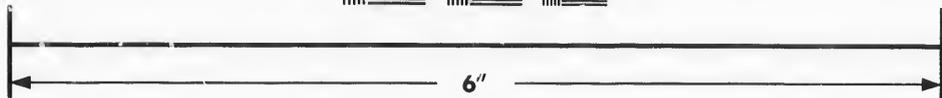
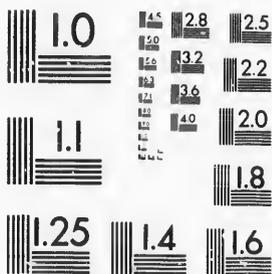


**IMAGE EVALUATION
TEST TARGET (MT-3)**



Photographic
Sciences
Corporation

23 WEST MAIN STREET
WEBSTER, N.Y. 14580
(716) 872-4503

Can

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

© 1987

Technical and Bibliographic Notes/Notes techniques et bibliographiques

The Institute has attempted to obtain the best original copy available for filming. Features of this copy which may be bibliographically unique, which may alter any of the images in the reproduction, or which may significantly change the usual method of filming, are checked below.

L'Institut a microfilmé le meilleur exemplaire qu'il lui a été possible de se procurer. Les détails de cet exemplaire qui sont peut-être uniques du point de vue bibliographique, qui peuvent modifier une image reproduite, ou qui peuvent exiger une modification dans la méthode normale de filmage sont indiqués ci-dessous.

- Coloured covers/
Couverture de couleur
- Covers damaged/
Couverture endommagée
- Covers restored and/or laminated/
Couverture restaurée et/ou pelliculée
- Cover title missing/
Le titre de couverture manque
- Coloured maps/
Cartes géographiques en couleur
- Coloured ink (i.e. other than blue or black)/
Encre de couleur (i.e. autre que bleue ou noire)
- Coloured plates and/or illustrations/
Planches et/ou illustrations en couleur
- Bound with other material/
Relié avec d'autres documents
- Tight binding may cause shadows or distortion along interior margin/
La reliure serrée peut causer de l'ombre ou de la distorsion le long de la marge intérieure
- Blank leaves added during restoration may appear within the text. Whenever possible, these have been omitted from filming/
Il se peut que certaines pages blanches ajoutées lors d'une restauration apparaissent dans le texte, mais, lorsque cela était possible, ces pages n'ont pas été filmées.
- Additional comments:
Commentaires supplémentaires:

- Coloured pages/
Pages de couleur
- Pages damaged/
Pages endommagées
- Pages restored and/or laminated/
Pages restaurées et/ou pelliculées
- Pages discoloured, stained or foxed/
Pages décolorées, tachetées ou piquées
- Pages detached/
Pages détachées
- Showthrough/
Transparence
- Quality of print varies/
Qualité inégale de l'impression
- Includes supplementary material/
Comprend du matériel supplémentaire
- Only edition available/
Seule édition disponible
- Pages wholly or partially obscured by errata slips, tissues, etc., have been refilmed to ensure the best possible image/
Les pages totalement ou partiellement obscurcies par un feuillet d'errata, une pelure, etc., ont été filmées à nouveau de façon à obtenir la meilleure image possible.

This item is filmed at the reduction ratio checked below/
Ce document est filmé au taux de réduction indiqué ci-dessous.

10X	12X	14X	16X	18X	20X	22X	24X	26X	28X	30X	32X
<input type="checkbox"/>	<input checked="" type="checkbox"/>	<input type="checkbox"/>									

The co
to the
T
L
The in
possib
of the
filming
Origin
beginn
the las
sion, o
other
first p
sion, a
or illus
The la
shall o
TINUE
which
Maps,
differe
entirel
beginn
right a
require
metho

The copy filmed here has been reproduced thanks to the generosity of:

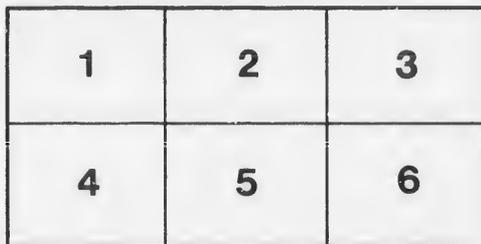
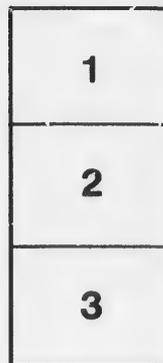
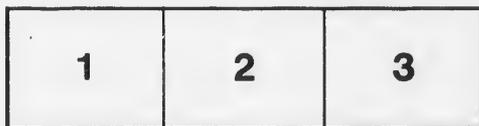
The Nova Scotia
Legislative Library

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol → (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

The Nova Scotia
Legislative Library

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole → signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.



TWO SERMONS:

COLLECTED CHIEFLY FROM

STACKHOUSE'S BODY OF DIVINITY;

AND

PRINTED FOR THE USE

OF

PRIVATE FAMILIES

IN THE

ISLAND OF CAPE-BRETON.

HALIFAX:

PRINTED BY JOHN HOWE, AT THE CORNER OF GEORGE
AND BARRINGTON-STREETS.

M.DCC.XCIII.

ADVERTISEMENT.

PERHAPS it may be proper to inform the Reader, that the following Sermons were written by a Layman of eminent rank and character; though he has not authorised me to say even so much. In the title page, he modestly calls them a Collection from Stackhouse; thereby disclaiming any other view than that of doing good: But this does not diminish their value, nor lessen the esteem due to him for his benevolent design; to say nothing of the good sense and judgment discovered in the arrangement, or of the many excellent and original sentiments of his own that are every where interspersed. Even Stackhouse's *Compleat Body of Divinity* is professedly "extracted from the best ancient and modern writers;" yet he justly acquired no small degree of celebrity by that work, for it is one of the best systems now extant in any language.

THERE is no satisfaction more exquisite than what arises from a consciousness of our having promoted the best interests of our fellow creatures. The worthy and respectable author of those Sermons cannot fail, on reflection, to partake largely of that satisfaction; which will doubtless be much increased, if the end he had in view be attained to the extent he wishes—which was the benefit of those for whom the Sermons were immediately designed. He was above any other views; and has laid them under the greatest obligations. His aim is to promote their truest welfare, by inculcating the genuine doctrines of Christianity, and urging the practice of its holy precepts; hereby guarding them from

error, on the one hand ; and from vice, which is nearly allied to it, and leads to misery, on the other.

THE Divine Author of our being has inseparably connected our duty and happiness together, and the breach of that duty with our misery. This is the fixed, unalterable constitution and nature of things, which no man can change ; and therefore, no man ever did, or ever can disregard or violate his duty with impunity. If men would coolly and impartially reflect on this momentous truth, it would place the goodness of the Almighty in a conspicuous light, and be a source of warm gratitude ; it would be a strong incentive to obey his commandments, and a check to the breach of them. Christianity points out our duty ; it enjoins humility, peace, purity and mutual love—piety to God, and benevolence to man. Every reflecting person must be conscious that the happiness of individuals, and welfare of society, can only be secured by the practice of these ; and that misery and wretchedness must be the inevitable result of their opposite vices.

HERE then see the folly, guilt and ingratitude of sin ; which is only another word to signify our disregard of God, violation of duty, and concurrence to our own undoing. Our merciful Creator informs us of our state and destination, invites us to happiness, directs us in the only way that can insure it, and guards that way by his righteous laws ; and all this that our safety may not be endangered by ignorance : Yet amidst this profusion of mercy, deaf to the voice of reason, and blind to the light which shines around him, the Sinner bursts those bounds, insults his maker, and wilfully rushes on destruction !

I cannot conclude without observing that this Gentleman has associated himself with an illustrious band of Laymen, who

who have stood forth the advocates of Christianity. He treads in the steps of Bacon, Boyle, Locke and Newton, to mention no others. These names stand high in the records of fame. In point of genius and erudition, they far outweigh the whole tribe of infidels that has disgraced our history; and their lives were as amiable and exemplary as their talents were great. To emulate such characters by promoting the influence of religion, and the welfare of our fellow creatures, is highly laudable. Happy would it be for mankind, if persons of rank, leisure and abilities, (for all which they are accountable) would thus employ their time; and by their exemplary attention to the duties of religion, countenance the same in others, and give weight to their own instructions. Such really are, and ever will be deemed, the best members of society, and greatest benefactors of mankind.

S E R M O N I.

I. JOHN v. 7.

There are three that bear record in Heaven; the Father, the Word, and the Holy Ghost; and these three are one.

I HAVE chosen the words of this text of scripture with a view of addressing my discourse to Sceptics; men not possessing a lively faith and hope in the Gospel of Christ. I mean not Infidels, who, without having the fear of God before their eyes, are impiously prone not only to doubt, but even to deny the Being of a God; and the authority of Christ, the Saviour and Redeemer of the World; because I will not suffer myself to think so uncharitably of mankind, as that any such monster as an Atheist can exist.

But I shall address it to men, rational and inquisitive, searchers after truth and lovers of virtue, desirous to know and obey the will of God, and careful to keep a conscience void of offence towards God and towards man; for such our blessed Saviour himself says, are not far from the kingdom of God.* But Sceptics assert, that all things are uncertain
and

* Mark xii. 34.

and incomprehensible, and that the mind is never to assent to any thing ; but to remain in perpetual doubt and suspence.

It is my intention, previous to my entering on the doctrine of the Trinity, to shew, First, that God Almighty, even from the fall of Adam, designed that the salvation of mankind should be effected by his Son Jesus Christ. Secondly, to prove, by scripture evidence, that our Saviour is the true Messiah. And lastly, that the doctrine of the text, inexplicable and unfathomable as it is to the understanding of man, is, nevertheless, a part of Christ's religion, and necessary to be believed.

God, the Supreme Governor of the Universe, who worketh all things after the council of his will, in the unsearchable wisdom of his government, appointed that sinful men should be brought to salvation by his Son's appearing and suffering in the flesh ; and thought fit, from the beginning of the world, to give unto men predictions of a Saviour, who should come in the fulness of time to be their Redeemer, Mediator, Intercessor, and Judge ; by promising to the first man, Adam, that the seed of the woman should bruise the serpent's head.* Afterwards to Abraham, foretelling, that in his seed should all the nations of the earth be blessed ; † then to Moses, by the numerous types and shadows of the law ; and likewise to others, after his time, by the full and clear predictions of many successive prophets.

The *fulness of time* can bear no other meaning or interpretation, but the time which God, in his infinite wisdom, thought fittest for the Messiah to appear in ; which Jacob predicted was not to take place before the total dissolution of the Jewish Government :—" The sceptre shall not depart
" from

* Gen. iii. 15. † Gen. xxii. 18.

“ from Judah, nor a law-giver from between his feet, until Shiloh come, and unto him shall the gathering of the people be.”* By Shiloh, is meant the Messiah. † Now it is unquestionably true, that our Saviour did appear exactly at the period of time which the prophecy of Jacob had determined so many ages before : As Jerusalem was destroyed by the Romans soon after, the whole nation of the Jews dispersed, and scattered among all people ; and the Constitution of their Government entirely dissolved upon the gathering of the people, in consequence of the institution of the religion which our Saviour came into the world to establish.

The prophecy of Malachi ‡ fixes the coming of our Saviour to be before the destruction of the second temple ; and that of Haggai, in which the Lord of Hosts promised to “ fill this house with glory—the glory of the latter house shall be greater than the former ;” § meaning, that although Solomon’s temple was greatly superior to the second temple in magnificence—the presence of the King of Glory was far greater than all the riches of Solomon ; in which second temple our Saviour was presented by his parents when an infant ; and acknowledged by Simeon and Anna, who praised God for him, and spoke of him to all the people, who looked for redemption in Israel ; ¶ and in which second temple, our Lord afterwards preached the Gospel : These and many other prophecies, together with Herod’s cruel massacre, in hopes of destroying Him who was born King of the Jews, evidently

* Gen. xlix. 10.

† All Christian Commentators unanimously agree with the ancient Jewish interpreters, that by Shiloh the promised Messiah is here intended ; though critics vary about the grammatical sense, and the derivation of the word. Some interpreting Shiloh, *He that is to be sent* ; others, *the Son* ; and others again, *the Peacemaker, or Prince of Peace*, which last is the most probable.

‡ Malachi iii. 1. § Haggai ii. 7, 9. ¶ Luke ii. 25—38.

evidently prove, that the incarnation of Christ, was at the time appointed and predicted by the Almighty.

To all this may be added, the miracle of the conception and birth of our Lord, recorded in the beginning of the Gospel history; and particularly urged by St. Matthew to be an unquestionable verification of as remarkable a prophecy as any in the Bible, which was delivered by Isaiah:—
 “The Lord himself shall give you a sign; behold, a virgin shall conceive and bear a son, and shall call his name Immanuel.”* And again, “Unto us a child is born, unto us a son is given, and the government shall be on his shoulders: of the increase of his government and peace there shall be no end—henceforth even for ever.”† These prophecies were delivered many hundred years before they were fulfilled; for Isaiah was commissioned to announce them to Ahaz, 742 years before Christ: These and other prophecies, I say, foretelling the birth and various other circumstances of our Lord; which were expounded by our Saviour himself to his Apostles, after his resurrection and after their minds had been enlightened that they might understand the Scriptures; served to confirm their faith, and that of all Christians since their time. For the apostles saw plainly, that the whole series of the prophecies of the old testament did all meet in Christ, and bear analogy with the birth, ministry, death, resurrection, and ascension of our Lord. Nothing is more certain, than that the prophecies are not applicable to any other person; and, miraculous as it is, they are all literally applicable to Christ; they establish the verity of the mission of our Saviour, and that he is the true Messiah.

B

If

* Isaiah vii. 14. † Isaiah ix. 6.

If then it is to be believed that God Almighty, of his infinite wisdom and power, created the Universe, and continues to preserve and govern the World, (and that he does, all nature cries aloud) can men, willing to obey the Supreme, doubt the authority of the Ten Commandments? Doubt the truth of the history of primitive times, and the miracles therein related to have been performed by the Almighty's hand? Doubt all that which the prophets foretold, and has been so clearly verified, by the birth, ministry, sufferings, resurrection and ascension of our blessed Saviour? Doubt that it is by divine appointment the Bible has been so many ages received as the standard of faith and practice? Doubt that it is by the will of God the Religion of Jesus Christ has flourished for so many hundred years? and continues spreading over such numerous and extensive tracts of the globe?

It cannot be questioned at present, but that it has been permitted to the Powers of Europe to make discoveries of many new countries, and to form connections with the inhabitants. But it may be expected, and reasonably too, (if the same wretched spirit of scepticism continues and prevails) that future ages will produce Sceptics to doubt what we record; just as Sceptics now doubt the records of the primitive Fathers, and the rapid progress of the Christian religion, at an early period, over the face of the earth; and promising, in the fulness of time, to bring us all to be one flock, under one shepherd; and that there shall be no end of the increase of his government; and his peace from henceforth even for ever. Towards the fulfilling which prophecies, we may suppose the revolutions of countries tend, by the emigrations they occasion; and also the revolt and independence of settled and cultivated colonies, that by the exuberance

ance and overflowings of ancient empires, newly discovered countries may be peopled, and Christ's religion extended throughout the world.*

But it is not to be supposed that *thinking* men can carry their doubts to such an extreme. We must acknowledge that such a person as Jesus Christ lived, and suffered under Pontius Pilate, the Roman Governor of Judea, in the reign of Tiberius; that from history he was a person of the best and most wonderful character that ever existed on the earth; that he performed many astonishing works; and that his predictions have been exactly accomplished; nay, we see them fulfilling at this day. These are all sure indications of divine power and prescience.

Our Lord Jesus Christ, by the miracles he wrought whilst on earth, seemed to have been absolutely Omnipotent; restoring the dead to life, curing all kind of diseases in an instant, whether absent or present with the sick; at his will, or with a touch, making perfect the blind—the deaf—the lame—the dumb; at a word, stilling the wind and seas; casting out devils—and the very devils themselves calling him the Son of God; yet Jesus Christ, all truth and humility, rejected worldly pomp, pretended not to have any power but of God: And man to deny it, must accuse the Almighty of a lye; for we may as well suppose an earthly potentate would permit an impostor in his presence to make use of his seal, to invite his subjects to rebel against him; as that God would suffer a deceiver to work miracles. And the Apostle St. John tells us, “ He that believeth the Son of
B 2 “ God

* In support of this opinion, I may instance the present extension of the British empire, by the establishments forming on New South Wales (an island in Asia, equal in magnitude to all Europe); Sierra Leona, in Africa, and likewise by the Government lately appointed in Upper Canada, in America.

“ God hath the witness of himself; he that believeth *not* God, has made him a liar, because he believeth *not* the record that God gave of his Son.”*

I trust that my two first propositions are now established; namely, that the Almighty, from the fall of Adam, designed and promised to save mankind by his Son; and that Jesus Christ, from the clearest evidence of Scripture, was that Son, that promised Saviour and Messiah.

I proceed now to my third proposition; which was to shew that the doctrine of the text, is a part of Christ's religion, and necessary to be believed. “ There are Three which bear record in heaven; the Father, the Word and the Holy Ghost; and these Three are ONE.” Upon this, and similar texts of holy Scripture, a Creed was composed, called the Creed of St. Athanasius; because it comprised the doctrine revealed by God, which that eminent father of the Church strenuously maintained in opposition to Arians, by whom he was cruelly persecuted. The Arians denied the divinity of Jesus Christ, degrading him to the rank of a creature; but Athanasius opposed them with great firmness and strength of argument; and successfully supported the true scriptural and primitive doctrine of Three Persons, the Father, Son and Holy Ghost, in One eternal and undivided Godhead. This doctrine was established by the first General Council at Nice; and has been the uniform doctrine of the Christian Church, from the time of the Apostles to the present day.

The Creed above-mentioned, has been adopted into our Liturgy; and the language of it, in one or two clauses, † has
alarmed

* 1. John v. 10.

† These are called the *Damnatory* clauses; which however assert nothing but the necessity of maintaining the true Christian Faith, as taught in Scripture;

alarmed the minds of some well disposed Christians, who perhaps may not have maturely considered the words of this and other similar texts; and may have conceived that the Creed itself was not founded on Scripture, which this and many other texts most completely prove it to be. For this text, and the commission to baptize all nations in the name of the Father, and of the Son, and of the Holy Ghost, are as full and plain a testimony and declaration of this mystery as can be cited in words; and it cannot be doubted but that the words of this beloved Apostle and holy Evangelist, and of the above commission, are a part of the doctrine of Christ; and that to be Christians, we must believe the whole of the Christian or Catholic Faith.

Trinity and unity, or three persons in one Godhead, is a seeming paradox, inexplicable, as to the mode, by the mind of man; and if advanced of three men, would be a contradiction. But man, to deny it of the Godhead, must understand the nature of God, as well as he understands the nature of man; otherwise, he can never prove that three divine persons may not be one God. But it is the tenet of Sceptics not to give full belief to a thing unless reason can fully comprehend it. A doctrine this, very pernicious and adverse to the true spirit of religion, I may say, to all useful knowledge. Tenets, like this, strike at the very root of religion, and even of science; and could they find harbour in the hearts of

me,

ture; and that all are obliged, on pain of damnation, to hold and preserve, as far as in them lies, this true and right Faith. This is no more than what our Lord declared to his Apostles, just before his ascension—"He that believeth and is baptized, shall be saved; but he that believeth not, shall be damned." Mark xvii. 16. The sense and purport of this text are precisely the same with those of the clauses in the Creed that have been objected to; the former asserts the very same that is asserted in the latter. For an account of this Creed, and of every circumstance relative to it, see Dr. Waterland's *Critical History of the Athanasian Creed*, 8vo. written with great candour, judgment and learning.

men, would shortly produce as many religions as there are faces ; and every man's religion would be what best suited, and was most agreeable to his pleasures, his appetites, and his passions.

When it is affirmed of this, or any other revealed doctrine, or thing, that it is a mystery ; it is only saying that it is a truth which we do not, or cannot fully comprehend. For, as a judicious person observes, a mystery is the same to our understanding, that a weight, which we cannot remove, is to our strength. As the want of strength is the cause why we cannot remove the weight ; so the weakness of our faculties is the cause why we have not adequate ideas, or a full comprehension, of the mystery. If the strength of ten men were centred in one, he could with ease remove a weight which would be immovable to a man of ordinary strength ; and this reasoning will hold good with respect to the faculties of intellect, and the objects of its apprehension.

Many things are mysterious to the uncultivated mind of a peasant, which are clearly comprehended by the more enlarged faculties and improved talents of a philosopher. Numberless things which are above the reach of any human intellect, however improved, are clearly understood by angels, whose superior faculties dispel the darkness which hangs upon us. Nor is it to be doubted that many things, particularly concerning the nature of God, are incomprehensible even to angels. All created beings are necessarily finite and limited ; and therefore cannot, however exalted in the scale of being, comprehend the infinite, eternal and self-existent God ! Hence, humility and diffidence become us when we think or treat of this awful subject—a subject so far above the reach of our faculties.

Even

Even with respect to the objects that surround us, and fall under the notice of our senses, we find our knowledge is very limited. Of few things we know the ultimate end; of none, the essence. Whether we reflect on those numberless worlds that present themselves to observation in the stupendous theatre of the universe; or direct our researches among the works of God that are near and within our reach: We shall find ourselves surrounded with mysteries. We must sit down in ignorance of innumerable particulars, after which we shall search in vain. Yet still we know enough of the works of nature, to fill us with admiration at the power and wisdom of the Creator. We also know enough to answer the several purposes of human life. Although our faculties reach not the intimate essences of things; yet they furnish us with sufficient knowledge to guide us in the right use of them, and thereby to happiness; which was what the Almighty intended.

The case is similar in religion. There are depths in Revelation which the line of reason cannot fathom; and indeed if holy scripture proceeded from Him who is the author of nature, it is reasonable to expect that difficulties should be found in it, similar to those that are found in the constitution of nature. Analogy leads to this conclusion; and fact evinces that the conclusion is just. The nature and attributes of God, the dispensations of his providence, his plans of moral government, the exertions of his wisdom, power and goodness, especially towards man, are among the subjects of revelation. But a full comprehension of these is beyond the reach of our faculties. Yet still, as in the former case, we know enough to secure our own happiness. The veil is sufficiently removed to shew us our state, situation and duty, and point out the way to salvation; which was all that divine benevolence designed in our present stage of existence.

But

Even

But Sceptics often ask, what they think is very puzzling, and ask with an air of triumph and insult, "Why are mysteries, such as that of Trinity, revealed, which we cannot comprehend? What purpose can it serve?" Such questions are inconsiderate enough; they have been partly answered already. But as the apostle admonisheth us "to be ready always to give an answer to every man that asketh us a reason of the hope that is in us;"* I shall endeavour to return a more direct answer to the questions here stated; after first reminding the reader, that the doctrine of the Trinity is not speculative, but practical; its influence is closely connected with our faith and conduct. And it may not be improper to add, that low, degrading notions of the person of Jesus Christ, are apt to bring with them degrading notions of his merits and satisfaction, as the efficacious cause of our salvation. By a natural gradation, they lead to infidelity.

It has been already observed, that the Almighty, from the fall of Adam, designed to redeem mankind by his Son, Jesus Christ. Now, this being the purpose of God, a new exertion of divine benevolence and wisdom was necessary to accomplish it, and restore man, who had fallen from original perfection and happiness. In this exertion, the Almighty was manifested in the character of a Redeemer and Sanctifier, as well as of a supreme Lord and Creator. Hence, the distinction of persons in the one, eternal Godhead, was displayed; and this important truth, which was not revealed before, because not necessary, was unfolded. Each of those persons concurred in the work of man's redemption. This concurrence on their part, laid us under new obligations to each; and required suitable duties from us. A revelation of this distinction or mystery was therefore necessary to inform

48

us of those obligations, and their consequent duties ; for otherwise, they could not have been known ; and we must have remained ignorant of truths that are most interesting to salvation, and are the peculiar distinguishing doctrines of Christianity. All this is very plain, and easily apprehended by the weakest capacity ; and it evidently shews the necessity of revealing this mystery.

But still you urge—"that there is much obscurity in this matter."—I grant there is, as to the mode or manner of Three Persons existing in the unity of the divine nature. Yet remember, at the same time, that there is no greater obscurity in this, than in other particulars which relate to the nature of God, supposing there was no Trinity revealed ; and that we know enough of each to guide us in our duty.

That God is a pure spirit, without body, parts or passions, necessarily existing from all eternity ; that he foresees future contingencies, and is every where present ; are truths which all who believe there is a God, must acknowledge ; nor are they called in question. Yet the mode and manner of his thus necessarily existing from eternity, and without a cause—of his foreseeing, with unerring certainty, those events which depend on the free agency of man—of his being every where present, without parts or extension : These particulars, I say, are just as incomprehensible to us, as the mode and manner of Three Persons existing in the unity of the Godhead. Those matters are beyond the comprehension of our faculties.

But always carry this with you—that the obscurity in these cases, arising necessarily from the weakness of our faculties, prevents not the clear perception of our duty ; nor will it obstruct our happiness, when we discharge that duty. Al-

though we know not how God exists necessarily, and without a cause, how he foresees contingencies, or is every where present; yet we certainly know it is our indispensable duty to worship, love and serve him, as an eternal, all knowing, ever present God; to whom we are accountable, and on whom we are entirely dependent.

The case is exactly the same with respect to the doctrine of the Trinity. Although we cannot comprehend the mode or manner how Three Persons, of equal dignity and perfection, exist in the unity of the eternal Godhead; yet our duty, in consequence of this doctrine, when revealed, is as clear as the noon day sun:—To love, serve and worship God, the Father, and gratefully acknowledge his goodness in sending his Son to redeem us; to love, serve and worship God, the Son, and apply to him as our only Redeemer, the one Mediator between God and man; to love, serve and worship God, the Holy Ghost, and apply to him as our sanctifier, and comforter in this vale of sorrow and darkness: To do each of these, is our evident, indispensable duty. In this, there is no obscurity; for no truths can be more clear to the human mind.

Here then we ought to rest, and thankfully improve the light which heaven has mercifully afforded to guide us in our duty. We should not, on the one hand, presumptuously attempt to be wise beyond what is revealed for our instruction; nor should we, on the other, through vain philosophy or self-sufficiency, cavil at the truths of God, which conduce to salvation. We may indeed doubt and cavil; but this will no more alter those truths, or prevent the divine procedure, which we are assured will follow in consequence of their being revealed; than our doubting of the Earth's motion will prevent its daily rotation, or annual revolution.

The

The doctrine of the Trinity every where meets us in the Bible, and in our Liturgy. It has ever been uniformly taught in the Christian Church, because taught in the Book of God. It is the peculiar and distinguishing doctrine of the Bible, and of Christianity in particular. Other religions had objects of worship ; they had prayers and sacrifices, rites and ceremonies ; and held out a future state of rewards and punishments. But no religion, except that of the Bible, ever taught the doctrine of Three Persons or Subsistences in the Unity of the eternal Godhead, and the concurrence of those persons in man's redemption : Because no religion, except that of the Bible, ever came from God.

Nevertheless, (melancholy as the consideration is) Deists and Sceptics have been so bold and unthinking in the hours of mirth and festivity, as to make a jest and ridicule of the doctrine of the Trinity, and other parts of Scripture ; but in the closet, when they consider that the Omnipresent God is a witness, not only to their words, but to their very thoughts, I trust that conscience and reflection will rend their souls with anguish and dismay for such folly, presumption and sin ; and that they will repent them of the evil before it is too late. For at the great and tremendous Day of Judgment, what dreadful terror will fill the hearts of these obstinate and dissolute sons of pleasure and vanity ! who in defiance of their baptismal vow, scoffed at a crucified God, and regarded not the threat of his coming to Judge the World ! At that awful moment, when it will be too late for confession and repentance, guilt and despair will strike dumb their blasphemous tongues ; and instead of laughter at sacred things, nothing will be heard from them but weeping, and wailing, and gnashing of teeth.

But, my brethren, now is the accepted time with an All Gracious and All Merciful God, to hear and receive the repentance of sinners. Repent ye therefore, that ye may hear the blessed sentence "Come ye Righteous;" and the joyful acclamations throughout Heaven and Earth, of Hallelujah; Salvation, and Glory, and Power be to the Lord our God; for true and righteous are his judgments.

Since then the Scripture is clear in the truth of this mystery of the Trinity, and since it is beyond the power of mortals to disprove it; since this belief is the distinguishing character of Christians, and we have been devoted to it by Baptism and Confirmation: Let us in all humility and reverence unite with Angels and all the Powers of Heaven; with Cherubim and Seraphim; with Apostles, Prophets and Martyrs, and with the Holy Church of Christ, in acknowledging and praising this HOLY, HOLY, HOLY Lord God of Sabaoth; even the Father of an Infinite Majesty, his honorable, true and only Son, and the Holy Ghost the Comforter; living and reigning ever One God world without end.—AMEN.

with an All
ve the re-
e may hear
the joyful
Hallelujah ;
our God ;

his myste-
of mortals
e character
aptism and
ence unite
Cherubim
rtys, and
and prai-
th ; even
true and
iving and
EN.

SERMON II.

PSALM xxxiv. 15.

The Eyes of the Lord are over the Righteous, and his Ears are open unto their Prayers.

IN this text, and in many other parts of Scripture, we are given to hope, that righteousness will secure to us the comfortable assistance and protection of the Almighty in this life ; and prove a sure guide to the blessings of Heaven in the life to come. It consists in the love of God, obedience to his commands, and a due observance on the duties of religion.

The passions and propensities of human nature, we must confess, are frequently urging us to deeds which are adverse to the commands of God, and the duties of religion ; but man is placed on earth, a free agent, having a knowledge of good and evil, and a power of acting either in conformity to the commands of God ; or agreeably to the passions which war against the commandments, and our attainment of righteousness.

Our blessed Saviour, before he ascended into heaven, promised to his Apostles, that he would send another Comforter into the world, the spirit of truth, the Holy Ghost, to abide with us forever.* And this spirit of truth, we find constantly working in us ; giving us the strongest testimony of
the

* John xiv. 15, 17. See also Chap. xv and xvi.

the being of a God ; and by the dictates of conscience powerfully urging us to avoid guilt, and to make choice of good and virtuous actions, in preference to acts of sin and irreligion. This conscience, this vicegerent of God, has such uncontrollable power over the breasts of men, that a sinner can commit no crime, however secretly, however much concealed from a public light, and the knowledge of the world, but it tortures his soul with bitter reflections, and sets his crimes before his face with aggravating horrors, and deformities. Neither does it ever fail to admonish men of their duty, and to applaud and reward the good man, by giving him that peace and serenity of mind, which the frowns of the world, and the storms of adverse fortune cannot impair. Thus is our heavenly Guide constantly pointing out the path to righteousness ; and if we take a view of the commandments, and see what the duty is, which we are enjoined to perform, we shall find that every command of God is consistent with the dictates of conscience : That to be righteous is a moral as well as a religious duty ; and we shall be obliged to agree with our Lord's declaration, " That his yoke is easy, and his burthen is light. " *

Our first and greatest duty, the *love of God*, is undoubtedly consonant to those feelings which nature hath planted in the human breast ; for we naturally love and respect the wise, the just, the good and the merciful ; and therefore it is unnatural if we fail to love, and to adore that being, in whom all possible perfection, and all excellencies center. Perfect wisdom, unerring justice, melting goodness, and alluring mercy, are attributes which indescribably abound in the Almighty, and must captivate our affections. In him we live, and move, and have our being. Heaven is his throne, and earth his
footstool.

* Matth. xi. 30.

footstool. This world he framed out of nothing; and none but the Almighty Architect knows its structure, can rule its motions, or produce its fruits in due season for the use of man.

It therefore seems impossible but that men would obey the first and second commandments; for surely it is no less absurd, than repugnant to reason and truth, for man to worship any other God, or make to himself any graven image. Neither can he expect to be held guiltless, if he take the holy name of God in vain, by profane cursing and swearing: Crimes which are disgraceful and abominable in the eyes of both God and man.

The keeping holy the Sabbath day, had it not been a convenient and beneficial rest from labor, after the preceding six days; is a tribute of adoration due from mankind, in commemoration of the great and glorious work of creation, and of our redemption by our Lord and Saviour Jesus Christ. The zeal with which the primitive Christians sanctified the Sabbath, should be an example to us; and cause us (when our health will permit) to frequent the house of God; and with affections, raised to a suitable degree of love and reverence, unite in praise and thanksgiving for the blessings we have received; and in prayers for the Almighty's continuance of them. Nor should Christians think, that a small difference in opinion on certain matters of faith, is a sufficient reason for neglecting the public worship of God. Churchmen, Dissenters, and Roman Catholics, all profess a hope in the merits and mediation of Jesus Christ; and prayers must be acceptable to God, if offered up by a Divine, authorised by the ordination of a Bishop, whether Protestant or Roman Catholic.

To love and honor our parents, who (next under God) were the authors of our existence, is a mild injunction ; and had it not been a command of God, our very nature would urge us to a performance of it, in return for their care and preservation of us ; supplying all our wants in helpless infancy ; guarding us against the dangers of heedless childhood, and giddy unthinking youth ; informing our minds, regulating our manners, training up our reason, exercising our memories, cultivating our genius, and modelling us by tuition and instruction for the occupations most suited to our capacity and situation. These, and a thousand more, are the ways which parents take to make their children happy. Their watchings are innumerable, their labours endless ; and in anxiety and sollicitude for their children's welfare, they consume their whole life.

Thou shalt do no murder—is a command dictated by the wisdom and justice of God, and enforced by the laws of society and the rights of nature. Murder has something so horrid in it, that the human frame shudders at the very thought ; let the motive for its perpetration be what it will : Whether from hatred, envy or revenge ; whether by fraudulent contrivance or direct violence ; whether immediately by ourselves, or by means of others ; whether boldly and daringly for a pretended reparation of honor ; or clandestinely from the dastardly disposition of a base mind ; or whether, from pride and haughtiness, impatience under present sufferings, distrust of God's providence, or despair of his mercy, a man commits violence on himself, and thereby adds even to the crime of murder.

Divines, as well as philosophers, make mention of two other species of murder, which in their operation are dreadfully

fully fatal ; but which the law doth not deem capitally criminal : These are the murder of the tongue, and the murder of the soul.

The venomous and furious effusions of an unprincipled and wicked mind, issued from a slanderous and licentious mouth, to gall and murder the reputation of others, prove equally fatal, in their effects, with the premeditated acts of the midnight ruffian. They are remembered when the stroke of the poniard is forgotten. Against such vile slanderers, the scriptures denounce a dreadful judgment ; they are, says our Saviour, in danger of the council and of hell fire.* The murder of the soul is effected by poisoning it with wicked principles, suggesting evil counsels, and setting bad examples ; and those who are guilty of it, will be answerable for all the dreadful consequences that follow.

Adultery is a violation of the marriage bed, in either sex ; and is not only a sin against the laws of God, but a vice, in society, of the greatest magnitude. The solemn rite of marriage was instituted by God in the state of man's innocence ; and the violation of it has ever been held by mankind as a crime of the most pernicious nature and tendency ; for it is a breach of that faith, without which the peace of families (which involves the peace of human societies) cannot subsist. It is depriving the parties of that comfort and communion, in which they have mutually and solemnly engaged. The dissolving this sacred union, occasions that extreme distress and anguish which the human mind is incapable of enduring : Grief, wretchedness, and distraction, and these (often accompanied with malice and revenge,) become the direful inhabitants, as well as torment of those breasts, where love and tenderness only should reside.

D

Shall

* Matth. v. 22.

Shall a husband and a father basely waste his substance on an harlot? Or shall a mother and a wife, by her loose conduct, cause an illegitimate race to rob her legitimate children of their estate? And cause her innocent babes to suffer the scorn and reproach of society, by entailing upon them the infamy of being the offspring of an abandoned parent?

The rite of marriage bears a typical allusion to the union of our blessed Lord with his Church; and being celebrated at the holy altar, becomes a bond made in the presence of God, and to which the Almighty may be said to be a witness. What hope of pardon then can be expected by such as infamously dishonour it? Or what can be hoped by those, who, from inordinate passions, loose principles, and wicked dispositions, endeavor to tempt their fellow-creatures to a violation of the conjugal vow? And lead the unwary and unthinking astray from the path of virtue, into scenes of dissipation, debauchery, fornication, and adultery? To the eternal ruin of their souls, and utter destruction of their peace, happiness, and innocence forever! Language has no epithet sufficiently strong to mark the villainy of so black a crime. The wretched fate of the objects they may defile, is perhaps the least dreadful of the consequences of the baneful transaction. Murder too generally closes the scene, and the blood of the injured frequently becomes an additional sin on the head of the seducer.

The Scriptures tell us, That fornicators and adulterers shall not inherit the kingdom of God.* And if we consider what anguish, what torture of mind, are occasioned to parents, by the ruin of a child; perhaps their only child; a lovely, beautiful daughter; reared with their utmost affection,

* I. Corinth. xvi. 9, 10.

tion, care, and tenderness; on whom they have bestowed every instruction, and on whom depends the happiness of their lives: We must confess, that the sin of adultery and fornication are so nearly alike, in their destructive consequences, that they merit nearly similar punishments. Love cannot be pleaded in excuse for the commission of a sin attended with such deplorable and irreparable calamities; for what we love, we cherish. A man who truly loves, would rather die, than pollute the object of his affections; and tear her from the arms of her fond parents, to spend a wretched, sinful life in a brothel, or die in an hospital. The man who values his peace of mind, would never become the author of so much misery; for he can never after enjoy a quiet conscience; can never think or reflect: Reflection would make him mad.

And females who value their reputation, their happiness in this life, and their hopes of obtaining the blessings of heaven hereafter; should instantly avoid the man, who they perceive has the gratification of an unlawful passion in view—that they may not be the cause of wretchedness to their parents, misery to themselves, and ruin to their souls. But variety, and too great a love of admiration, form the grand rock on which female reputation founders; therefore parents cannot too deeply imprint on the minds of their children, that modesty and native innocence are the most certain incitements of virtuous love. A man being induced to marry only by the hopes of finding a pure and an uncontaminated mind in a chaste and faithful partner for life; which can never be experienced in a coquet, who seeks the admiration of all men; and whose dress and manners too evidently shew that her mind has been seduced from the path of strict virtue, decorum and propriety.

The eighth commandment is an injunction for the preservation of our civil rights and properties; a security so very essential to the happiness of society, as to have required the joint exertions of the wisest men, in all ages, to render that security universal and solid. Picking and stealing, fraud and deceit, have ever been held in detestation by mankind. Yet, astonishing as it is, there have been found men of wild, speculative fancy, who have endeavoured to confound the rights of individuals as appertaining to the general mass of society; and would madly attempt to claim an equal participation and right to all property, possession or inheritance; however obtained, possessed, or enjoyed. They would equalize all. A ridiculous and an irreligious idea; a principle opposite to the law of all nations, and in direct contradiction to the laws of God; for religion tells us, to be just and true in all our dealings; to render to every man his own, tribute to whom tribute is due, custom to whom custom, fear to whom fear, honor to whom honor.* The standard of righteousness, which our blessed Saviour has laid down, is "to do unto others as we would that they should do unto us."†

How dreadful would be the consequence, could these wild chimeras be realized! They are fraught with every evil that the machinations of the Devil could invent to destroy all the comforts and happiness of mankind. They would be the destruction of all confidence and harmony in society; of all trade and commerce in the world; and of all moral and religious ties. No man could with safety be admitted into another man's house. A man's property would never be safe from violence, nor his family from brutal lust. The merchant could not trust his ships and merchandize to the mariner. The mechanic, the raw materials to the journey-

man;

* Rom. xiii. 7. † Matth. vii. 12.

man; the master, his furniture to the servant; nor the farmer his seed to the sower, his flock to the shepherd, or his herd to the neat-herd. Virtue and morality would be trampled down, and rapine, plunder, piracies, and murder prevail; edifices would decay, the land would become a desert, and the people savages, without even woods to shelter them. All would be riot and confusion; fleets and armies would be under no discipline; Government would be rent in pieces; and even the religion of our blessed Saviour could not be preserved, but by the hand of the Almighty, whose justice we might expect would exhibit a dreadful vengeance on such an irreligious, such a guilty people.

But these diabolical instruments and levellers are fraught with mischiefs peculiarly pointed at the downfall of the glory and consequence of the British Empire. For by her commerce she is rich; in her riches, under Providence, is her strength; her fleets are her bulwarks, and her army, the protection of government—which is the protection of our lives, our rights, our properties; and of our civil and religious liberties: Blessings, for which *all* wisely contribute a small part of natural liberty for the benefit of *all*: A tribute of mutual subjection, which our religion requires; and it is a tribute which must necessarily be paid; for in all civilized countries, some form of government must be supported, and laws enacted and enforced.

The inhabitants of the Thirteen States of North America, whilst under the protection of Great Britain, were a people enjoying the greatest freedom, subject to the least burthens, and possessing the most compleat happiness possible! We find them now obliged to support a Government in each of the Thirteen States, as well as a Convention of Representatives

representatives for the Grand Council of the whole. And they have not only brought themselves, by their revolt, to a situation of less freedom, but to the burthens of wars, taxes, and the continual necessity of new loans to support their government. And they find, too late, that they fought for a phantom, the *name* of liberty, and gave up the *reality*.

Oh, Great and Gracious God! by thy all ruling Providence, protect our land from all attempts to disturb its peace, happiness, and present prosperity. Oh, happy Britons! be not deluded by crafty and designing men, to become the executioners of your own blessings. Reverence the Constitution; a Constitution framed by our ancestors, as the most compleat system of liberty, that an extensive empire can be governed under: A liberty, in which our forefathers gloried, which has, for ages, been the admiration of the world; and which we enjoy to the fullest extent, under our most virtuous and patriotic KING, WHOM GOD LONG PRESERVE.

The ninth commandment says, "Thou shalt not bear false witness against thy neighbour;" that is, thou shalt not depose any thing false, upon oath, or by way of solemn affirmation, to the prejudice of a man's character, life or property. It also means, that the suborner of false evidence, is equally guilty with the witness himself. Violations of this law, are crimes of great magnitude. They are such a complication of injustice and villainy, boldness and impiety; such a base prostitution of conscience, and so destructive of justice, that the laws of society, in all countries, have provided very exemplary punishments for both the false witness, and the suborner. The man that can deliberately appeal to God for the truth of what he relates, and at the same time knowingly pronounces a falsehood, which may rob his neighbour of his
 life,

life, or his estate; must be of so abandoned, debased, and irreligious a nature, as to be unworthy of the benefits of society, or the blessings of religion.

The tenth commandment contains precepts, which, if duly observed, would preserve us from most, if not all the sins, which we are warned against in the other nine. Covetousness is a vice of such unbounded dominion over the breast it inhabits, that the eye seldom sees what the heart does not covet. Contentment in our several situations and occupations of life, is the best security and guard against this sin. The man who contentedly enjoys his portion of the good things of this world, without repining at, or envying his neighbour, is performing the duties of a good man, and a good Christian; and may rest assured he will not be forsaken by Providence; nor fail of receiving the protection of the All Gracious God.

Men in a low station of life, need not envy the man of estate. The poor are in no great danger of *falling*; and are blessed with a repose, and tranquility of mind, which persons in situations of eminence, are not acquainted with. The poor man's strength of body, enables him to maintain his family by daily labour; which the man of estate may find it difficult to effect, equal to the figure which he wishes that himself and family should appear in; the gratifying of which, too frequently brings on distress of fortune: *Then* he finds it much harder to rely (as he must do) on the providence of the Almighty, to extricate him from the difficulties which his pride and vanity have brought upon him. The poor man enjoys many inestimable benefits; a sound constitution, sound sleep, and an appetite to relish his homely morsel, and need not repine at his rich neighbour's voluptuousness. For
intemperance,

intemperance, luxury and lust destroy the health of men ; sloth and prodigality make them poor ; and pride and ambition create quarrels and revenge, and a train of other miseries, which men, by indulging their lusts and passions, bring upon themselves, and are the sure punishment of their vices. Intemperance is generally the origin of distress to men in every situation ; rich and poor equally feel its direful effects. Drunkenness destroys the faculties, enervates the frame, inflames the blood, lets loose the passions, and leads human nature into breaches of the commands of God ; and brings on calamities, destructive to man's peace of mind, and hopes of felicity, either in this life, or in that which is to come.

These commandments were delivered by the Almighty, and dictated by his wisdom. They are replete with the most salutary truths, rules and restrictions ; suited to the understanding of men, and so well adapted to correct all irregular passions and propensities, that to act contrary to them, is to act contrary to our very nature, our happiness and our truest interest ; therefore, they verify our Saviour's declaration before mentioned, that his yoke is easy, and his burthen is light.

Cavillers at religion, have however arrogantly disputed the justice of Providence ; saying, that God permits the wicked to prosper, and, as the Psalmist says, to spread like a green bay tree ;* when the godly are depressed and borne down. It must be confessed, that to our weak apprehensions, the ways of Providence are often dark and intricate. We cannot fathom them ; yet we may be certain of this, that the Almighty cannot err, and that his goodness will incline

* Psalm xxvii. 35, 36. But see on this head, Psalm lxxiii ; where it is declared, that the ungodly who prosper, are set in slippery places, and their destruction is sudden and fearful.

elise him to do what is best for his creatures. We are unacquainted with the views and intentions of Providence, either in the misery or prosperity of individuals; or in the elevation or downfall of nations. The riches of a miser may be permitted to increase, in order to relieve from want and distress, at his decease, a numerous progeny, or numerous relations. The schemes and arts of a bad man may be suffered to succeed, for the benefit of his kindred, or others, whose liberality and goodness may merit the reward of his ill-gotten treasure. We are not to suppose the temporal good things of this life are always a blessing to the possessor. We often see the rich and the great tortured with disease, or torn with the disquietude of a wounded conscience. Public calamities and revolutions may either be the means of accomplishing some great purpose of Providence, in the chain of human events; or sent to punish a wicked nation. And indeed (since the time of the Apostles, when miracles ceased) these seem to be the only instruments which the Governor of the world has thought fit to employ for impressing this great truth on the minds of men—That it is the invisible hand of the Almighty, which wields the vast machine, and directs all its springs and motions. On this point I may add farther, that the procedure of the day of Judgment, when mankind shall be rewarded or punished according to their deserts, will fully justify the ways of God with man, and unravel all the perplexities of his Providence.

The King of the French, who lately gloried, that, in conjunction with many other powers, he had effected the humiliation of Great-Britain, by wresting the American Colonies out of her hands; we now learn, is a prisoner to his own subjects, and the French nation in a state of the wildest confusion and anarchy, and reeking with mutual slaughter; that their religion is destroyed; that their priests are massacred;

cred; and their God forgotten: Whilst Great-Britain has risen, like a Phoenix from her own ashes, more enriched, more powerful, and of more consequence amongst the nations of the world! Thus hath the forbearing mercy of God been extended to us; and our transgressions, I humbly hope, pardoned, through the merits of our Mediator. I may also add, that the public administration is as upright as it is prosperous; and our gracious Sovereign as wise in the choice of Ministers, as he is exemplary for piety, and all the virtues and perfections which can adorn a throne.

The acts of God are just and equal; and whatever he doeth to individuals, or to nations, is not without a cause. The reasons of Providence may be obscure, but cannot be wrong. It is not without a cause, that men suffer pain and torture of body. It is not without a cause, that want and poverty is their portion; that they are brought to shame and disgrace, or to any kind of calamity. Since then afflictions spring not from the dust, and since we have received the comfortable assurance, "that the eyes of the Lord are over the righteous, and his ears open to their prayers;" we must look into ourselves for the cause and origin of distresses, when they befall us. And after we have discovered the latent sins, and ruling passions, which retard our progress in righteousness; we should fall low before God, and with sincere repentance for past errors and transgressions, pray for his forgiveness. We should attend the public worship of the Almighty, and with exalted fervency, and hearts overflowing with gratitude, return praise and thanksgiving for all his glorious acts, and instances of goodness, vouchsafed unto us; and determine, by his grace, to regulate our lives, in future, by the rule of his commandments, and to devote ourselves, both souls and bodies, to his service; trusting that through the merits and mediation of our Redeemer, we shall obtain
that

that sanctifying grace, which God accounts a pearl of greater price than all temporal blessings. For it is a permanent benefit; an heavenly gift, bestowed on those who faithfully ask it; who duly esteem and value it; who earnestly desire and fervently pray for that most valuable gift, which enables men to work out their own salvation.

The Scriptures have attributed the washing away of sins to baptism, one of our sacraments.* But when men come to riper years, they should pray for such a necessary portion of the spirit of truth as will enable them to solemnize that other most salutary religious ordinance, and become meet partakers of the sacrament of the Lord's supper, the outward and visible sign of the body and blood of Christ; by which they renew their baptismal covenant with God, and apply, by this instituted means, for divine grace, and the Almighty's spiritual benedictions; in conformity to the express command which our blessed Saviour hath given.

But the sins of mankind are so manifold, that the fear of receiving unworthily, *deters* many from partaking of the Lord's supper, and receiving the benefits of the holy communion. But, my brethren and fellow Christians, we must remember that the Great and Almighty God is all merciful; that his only Son is our Redeemer, in whose merits we hope and trust; and that we have it declared to us in Scripture; "Although our sins are red as scarlet, by repentance, they shall become as white as snow."†

It is true, St. Paul has said,—They who communicate unworthily (not discerning the Lord's body, and abusing that holy ordinance by excess and drunkenness) purchase to themselves damnation; but he also says, "Let a man examine himself, and so let him eat of that bread, and drink of that cup."‡ The church has taken effectual care to prevent

errors

* Acts xxii. 16. † Isaiah i. 18. ‡ I. Corinth. xi. 28, 29.

errors of that gross nature. For no man would dare, or be permitted to approach the holy communion in that shocking manner; and a sense of duty should induce us to come with warm gratitude for the goodness of our Saviour in dying for our redemption: And in fine, all danger on this head will be entirely avoided, provided people will only follow the directions of our excellent catechism in coming to this sacrament; namely—"To examine themselves, whether they repent them truly of their former sins; stedfastly purposing to lead a new life; have a lively faith in God's mercy, through Christ; with a thankful remembrance of his death, and be in charity with all men."

These are the religious and instituted duties expected to be performed; and you have heard the commands which are to be obeyed. How just, how wise, how pure, how beneficial, nay indeed, how necessary for the good of society, and the happiness of mankind, are they all! The rewards promised to the righteous, are both spiritual and temporal. It is therefore a duty which we owe to society, as well as a religious duty to God, to be fervent in our prayers, and stedfast in leading a godly and a virtuous life; by which we may hope not only to obtain the Almighty's assistance towards our future happiness, and present prosperity; but individually contribute as members of the community, towards obtaining a continuance of the all bounteous and powerful aid of Heaven for the preservation of our invaluable Constitution, and the blessings of peace and prosperity to Great Britain and her Colonies. Let us then unite, in imploring the Almighty, that the harvest and fisheries of this infant colony may be plenteous and successful, and that the aid of the mother country may be extended towards this island, and foster it to maturity. Which God of his infinite mercy grant through Jesus Christ—AMEN and AMEN.

ERRATUM.

Page 11, line 3, for of Trinity, read of the Trinity.

be
g
h
or
ill
a-
e-
g
y,
is

to
re
i-
nd
o-
It
e-
d-
ay
ds
u-
o-
id
u-
i-
ne
y
o-
er
at

