

ERRATA AND NOTES.

PAGE 4, line 5, for *may expect*, read *will find*.

P. 5. l. 3. *Nor can he, in any of them, rise above analogy.*] The true nature, and real importance of analogy, as applied to religious subjects, is ably stated, and well defended, by PETER BROWNE, B. D. Senior Fellow of *Trin. Coll. DUBLIN*; in an answer to a book called *Christianity not mysterious*. The *third* edition of this useful little book was published 1703.

P. 20, l. 2. *Typical institutions—may be considered as involving so many predictions of the approaching advent and kingdom of Jesus Christ.*] The legal ceremonies led (the Jews) to Jesus Christ, by way of figure and sign, as by a crayon, or rough, imperfect draught, All

these things were shadows of good things to come; but the body is of Christ. Under the law, all was shadow and figure; under the gospel, all is verity. We have the true Israel, the true deliverance, the true manna, the true tabernacle, the true righteousness, the true expiation of sin, the true spiritual and reasonable service, and that worship which is in spirit and in truth.

SUPERVILLE.

P. 25, l. 20. *Of how much labour and sorrow then, are they eased who lived by faith.*] Our reason is prepossessed with so many different forms of illusion which abuse it, and embarrassed with so many difficulties which astonishes its possessor, and falls so often into uncertainty and irresolution, which disconcerts it, that it is absolutely incapable to direct us safely.

CALVIN.

P. 31, line 22, for *Tiberius*, read *Augustus*.

P. 34, line 9, dele *his*.

P. 51, l. 24, after the word *made*, add *us*.

P. 52,

P. 52, make the next page 53.

P. 54, l. 11. *Yet, that faith which accompanies salvation, must be attributed to grace.]* Salutory knowledge is the effect of grace alone. Even a simple, historical, and speculative knowledge, proceeds from the special favour of God.—There is nothing more common with them who dispute against true religion, than these words: “ Prove what you assert, and I will believe it.” But these persons speak as if faith only depended on themselves. They promise that which is not in their power. It is as if a blind man should promise to acknowledge the existence of colours, provided we shew *him* they exist. Whatever evidence truth carries in itself, that evidence is only perceptible to him who hath eyes to discern it. But this faculty is not given to all, though all men presume they have it.

JEAN DESPAGNE.

P. 60, l. 9. *What is only open to belief.]*
In the gospel, all religion is marked out by
faith;

faith; and all our duties by believing in Jesus Christ: because faith is the first act, the act most universal, and essential to Christianity; and because all the virtues arise from it.

SUPERVILLE.

P. 63, l. 17. *A miracle may be the subject of our belief, before we have any sensible evidence of the fact.*] But in this instance, of the Incarnation, a sensible evidence followed the Virgin's belief; and should follow in the *pretended* miracle of *transubstantiation*, if the abettors of that strange doctrine expect that protestants, should ever hear them, on that outrageous subject, with any patience.

P. 65, l. 11. *We know of no miracle that more abundantly displays the power of God than creation.*] This, upon second thoughts, may perhaps, be disputed.

P. 69, l. 10, for *forty*, read *seventy*.

P. 72, l. 2, for *and*, read *for*: and after *it*, add *was*.

P. 89,

P. 89, l. 18. *When the word of God was made flesh, it was in a manner which produced no confusion between the divine nature and that which he assumed.]* In Jesus Christ, God is united to man, and man united to God : but God is not changed into man, nor hath man been transformed into God. God hath always been God, with all those attributes which are divine ; man hath always been man, with all those qualities which are human. Therefore, we remark in our Saviour all the weakness of humanity ; hunger, thirst, lassitude, sleep, pains, and wounds. Why then, should he not have been subject to sorrow, fear, and terrors, as well as to other accidents of our flesh ? Further ; he had proof, in his own mind, of all the passions of human nature. For, we see him in anger, when he overturned the tables of the money-changers in the temple, and made a scourge of small cords, and drove the prophane merchants out of it ; we see him touched with sorrow and pain, when he groaned, and was troubled, at the tomb of Lazarus, and when he wept over
Jerusalem ;

Jerusalem ; we find him rejoicing in spirit, when he said, I thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes ; even so, Father ; for so it seemed good in thy sight ; and, we perceive his amity and tenderness when he honoured St. John with so much of his friendship, as, on that account, John was called, *that disciple whom Jesus loved.*

Du Bosc.

P. 98, l. 10. *Our Lord was brought up under those outward repulses which were not easy to be surmounted.*] Jesus Christ, very far from being treated delicately in this world, was so much disturbed, during the days of his flesh, that we may say, not only that he was in continual afflictions, but that his whole life was a perpetual cross. The Apostle gives us the reason of this, by saying, Though he were a Son, yet learned he obedience by the things which he suffered.

CALVIN.

P. 121,

P. 121, l. 12, after *but*, add *much now depends upon it*.

P. 124, l. 22, after *or*, add *where they*.

P. 160, l. 14. *What consolations they may derive from his temptations and from his ability to succour them that are tempted, is a pleasing consideration.*] Jesus permitted the tempter to approach him, to make us see the truth of his human nature, and that he was in all points tempted like as we are, yet without sin. He permitted it, to assure us, that, as our great high priest, he would succour those that are tempted, having been tempted himself, and to make us comprehend he was truly the son of THAT woman who was to bruise the serpent's head. He permitted it, to shew the difference between the first and the second Adam. The first Adam had fallen, even in paradise, where he had all he could innocently desire; but the second, in a desert, triumphed over the same tempter that vanquished our first progenitor. The first temptation was the commencement of ruin to the human race; the second, may be considered

considered as the commencement of our deliverance.

PICTET.

P. 164, l. 5, for *confided*, read *confined*; and, in l. 20, for *of*, read *in*.

P. 168, l. 3. *Certainly nothing miraculous has taken place.*] That a miracle has been the subject of belief, before the believer had a sensible evidence of the fact, was asserted in a former lecture; (see p. 63.) nor is that assertion contradicted in p. 168. For, though the miracle of the Incarnation was wrought before Mary had any sensible evidence of the fact, it was on that kind of testimony she could not resist, and followed, in due time, with all the evidence of sense.

P. 170, l. 4. *If it is allowed there is something really supernatural in regeneration, sanctification, and the perseverance of the saints, the scripture account of our effectual calling will be religiously revered, but, &c.*] We must attribute to grace, not only a part of our vocation,
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tion, and sanctification, but we must ascribe to it every thing, without reserve; both the commencement and progress, the continuation and the end, the habit and the act, the sufficiency and the efficacy, equally appertain to grace. If we enter into the course of salvation, it is of grace; if we walk on in that course, it is grace that moves us to proceed; if we run in it, it is grace which advanceth our pace; if we persevere, it is grace which supports us; if we attain the end (of our high calling) it is grace that brings us thither. So that, from the first step to the last, it is grace that conducts us, and brings us to good. For, we are not sufficient of ourselves, to think any thing of ourselves; but our sufficiency is of God. If then, we think, say, or do, any thing which is commendable, it must necessarily follow, this is not of ourselves, but is by the assistance, and operation of grace.

DU BOSC.

In such an order of things there is usually a common principle which supplies all the rest.

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All the waters come from the ocean. All light comes from the sun. All natural life, in men, comes from Adam. Likewise in grace, there is one and the same source from whence proceeds all we have of light, of holiness, of life and salvation: this is Jesus Christ, who is of God, made unto us wisdom, and righteousness, and sanctification, and redemption. The true second Adam, very opposite to the first. The first is the source of natural life; he was made a living soul; but, the second Adam, is the cause and principle of our eternal life, infinitely more excellent than that of nature, for he was made a quickning spirit. If the first hath been the source of our natural life, he hath been also, the source of our death: and what do we derive from his fulness, since his fall, but a fulness of sin and of misery, chagrin, pains, afflictions, maladies, faults upon faults, evils upon evils, and, in fine, death? But, if in Adam all die, even so in Christ, shall all be made alive. It is in him, and by him, we have the remission of sins, adoption, sanctification, consolation, and glory. Of his fulness,

ness, have all we received, and grace for grace.

SUPERVILLE.

P. 177, at the bottom. *White's Sermons at Oxford.*] In the *Notes* subjoined to these celebrated discourses, the learned author of them, hath said many things of miracles which are worth notice. The following extracts are from those *Notes*.

“ *Further Observations on Miracles.* ”

“ In judging of miracles, there are certain *criteria* peculiar to the subject, sufficient to conduct our enquiries, and warrant our determination. Assuredly they do not appeal to our ignorance, for they presuppose, not only the existence of a general order of things, but our actual knowledge of the appearance that order exhibits, and of the secondary material causes from which it, in most cases, proceeds. If a miraculous event were effected by the immediate hand of God, and yet bore no mark of distinction from the ordinary ef-

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fects of his agency, it would impress no conviction, and probably awaken no attention.

“ Our knowledge of the ordinary course of things, though limited, is real, and therefore, it is essential to a miracle, both that it differ from that course, and be accompanied with peculiar and unequivocal signs of such difference.

“ But as the term nature is frequently used, and sometimes abused, in the controversy upon this subject, I beg leave to state, in a few words, my own ideas. The course of nature is, we are told, fixed and unalterable, and therefore it is not consistent with the immutability of God to perform miracles. But surely, they who reason in this manner, beg the point in question. We have no right to assume, that the Deity has ordained such general laws as will exclude his interposition, and we cannot suppose that he would forbear to interfere, where any important end could be answered. This interposition, though it controuls, in particular cases, the energy, does
not

not diminish the utility of those laws. It leaves them to fulfil their own proper purposes, and only effects a distinct purpose for which they were not calculated.”—

“ He that arraigns the necessity of an extraordinary providence, may in the end, question even the existence of an ordinary one: for when the genius of wild and undistinguishing enquiry is once let loose on ground where there are no direct paths, and no settled limits, who can tell whither the extravagant and impetuous spirit may be carried ?

“ God is the best, and indeed the only judge, how far miracles are proper to promote any particular design of his providence: and how far that design would have been left unaccomplished, if common and ordinary methods only had been pursued. So from the absence of miracles we may conclude, in any supposed case, that they were not necessary; from their existence, supported by

fair testimony, in any given case, we may infer with confidence that they are proper.”

P. 183, l. 10. *Such, I think, were their sentiments.*] See FLEETWOOD on Miracles.

P. 187, l. 9. *We may add the following presumptions in favour of the Miracles of Jesus Christ.*] See TRAITE de la VERITE de la RELIGION CHRETIENNE, Tire principalement du Latin de MR. J. ALPH. TURRETTIN, par J. VERNET, P. & P. a Geneve.

P. 192, l. 8, after *them*, add *to*.

P. 195, l. 21. *The miracles of Christ were illustrious.*] The benevolence which he displayed for others, in his miraculous operations, adds a peculiar *lustre* to his mightiest works; especially when this is contrasted with that neglect of himself which was so conspicuous in every miracle which he performed.

“ When the liquor failed to others, Jesus Christ changed the water into wine; but
when

when he himself thirsted, he said to a woman of Samaria, Give me to drink. When others hungered, he multiplied bread, and satisfied thousands in distress; but when he himself hungered, and approached a barren fig-tree, he performed no miracle to make it supply his want of food. He also endured the fatigue of painful journies, though he had power to make ministering spirits transport him from one place to another, as Philip was taken from the eunuch. In a word, he never availed himself of miracles for his consolation. As he came into the world for others, all his miracles were performed for them. This was a part of his humility, that using his miraculous power for the comfort of others, he forbore to make use of that power for his own relief.

JEAN DESPAGNE.

P. 197, l. 20, for *Christ*, read *Jesus*.

P. 218, l. 5, dele *at*.

P. 232, l. 22. *Interested tutors, parental*

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ambition

ambition, and the vain desires of pupils, have long since concurred to make that necessary which seldom is of any use.] I am persuaded that the greatest part of the sermons which are made and printed, are not sufficiently simple. I deplore the disaster of the age, which often constrains preachers to lose much of their time in polishing their discourses, because their auditors would rather hear them pronounce fine declamations, eloquent harangues, or metaphysical, and abstracted thoughts, (which they admire without understanding) than hear them preach the word of God. In the beginning it was not so. They only then proposed to preach Jesus Christ, and him crucified; and our fathers produced more fruit by their simplicity, than we have done by discourses burdened with erudition. It is much to be desired that we come back again to this good taste, and demonstrate to our people, that we are ministers of Jesus Christ; that it is his word that we preach, which wants not those vain ornaments to produce that effect which God intends to accomplish
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by the ministry of it. What would the Apostles say, were they to come into the world, and to hear so many things said in sermons which are not of any use to edification? What would our Reformers say, if they saw how far their successors had receded from their method of preaching? God give me grace to the end of my life, to bring souls to Jesus Christ, that I may both save myself and them that hear me.

PICTER.

P. 241, l. 3, for *sufficientt o*, read *sufficient to*.

P. 244, l. 12, for *refers*, read *refer*.

P. 259, l. 1, for *and*, read *or*.

P. 263, l. 3. *If we cordially believe the gospel, we shall endeavour to obey it.*] The common people hold, that all religion consists in practice, or in works; that all Christianity rests on the doctrine of good works; or that at least, the doctrine of manners, (or morality) is the principal part, éven the foundation of religion. These maxims are very

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plausible.

plausible. Upon which, they represent faith, knowledge and prophecy, as unprofitable qualities without charity. The greatest ideots are the greatest orators on this subject, and declaim excellently on good works ; which, in truth, they cannot too much recommend ; but it is an error more enormous than they imagine, to suppose that religion is nothing more than a doctrine of manners. The doctrine of religion hath two parts. The first part shews what God hath done for man ; the other teaches what man should do to God. The first part, is the true and principal character which distinguishes the Christian religion from all others ; for there is no false religion which does not teach many fine lessons of morality. But to teach what God hath done for us, in the work of redemption, is a doctrine only to be found in the Christian religion. The true essence of Christianity rests on the first part ; for all other religions teach salvation by the works of men towards God ; but this shews, that salvation is the work of God towards men.

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The greatest corruption which is come into the Church, commenced by those maxims which recommended the doctrine of manners, or morality, as being the *whole* substance of religion. For it has happened, that at last, Christianity is reduced to mere good behaviour. If we remark the consequence of many opinions, lately introduced, they terminate in this point.

It is impiety to affirm, that the doctrine of works is the foundation of religion. For salvation, which is the true subject of religion, is founded on that good which God hath done for us, not on the good works which *we* perform to him. From whence it follows, that the fundamental doctrine of Christianity, is not the doctrine of morality. On the contrary, that part which we call moral, is built upon the first part; or on that good which God hath done for us. It is then a very rash assertion to maintain, that the doctrine which treats of manners, or morality, is the most excellent part of religion. All the Christian virtues are the effects of sanctification,

tion, which is the work of God. Without this first part, all our morality would be obscure, and paganish. It is therefore a great error to believe, that to be a good Christian, it is sufficient to be a good moralist.

JEAN DESPAGNE.

P. 267, l. 1, after *from*, add *and under*.

P. 271, l. 16, for *poephecy*, read *prophecy*.

P. 279, l. 15, for *disproved*, read *disapproved*.

P. 288, l. 11, after *our*, add *last*.

P. 292, l. 8. *Peter went out, and wept bitterly.*] Peter remembered the word of Jesus. Beside the crowing of the cock, He had regard to him: for, till then, he was unaffected with that warning voice. It was necessary that Christ should look upon Peter to bring him to himself. Each of us experience as much in ourselves in our different situations. For, who among us hath not had deaf ears? Who among us hath not neglected, I will not say the crowing of cocks, but the voice of God? This stupidity, brutal as it is, remains with us, not for a day only,
but