

but till he who alone converts the hearts of men, is graciously pleased to have compassion upon us.

CALVIN.

P. 324, l. 1.] *In short, they suffered as real Christians.*] There is nothing more common in the mouths of some afflicted persons, or of those who attempt to comfort them, than to say, that they bear their cross, that their cross is heavy, and that we are subject to many crosses in this world. But, according to the word of God, there are no afflictions which we should consider as our *cross*, except those we are compelled to suffer from our fellow men in the cause of Christianity. It is to such sufferings that God hath reserved, and appropriated, this honourable title. Thus the persecutions which have arisen in the cause of Christ, the torments, proscriptions, losses, calumnies, and all that Christians endure in that quarrel, are honoured with the name of the *Cross*; because of the communion which they have with the sufferings of Christ, and particularly, his death.

death. The afflictions which proceed from other causes, have no part in an epithet so glorious. Nevertheless, a man who is chastised, or even punished for his sins, or who, by his folly, or by his intemperance, shall draw down some disaster on himself, is ready to say, It is a *cross* which it pleased God to send him. This is an abuse of the word. Such afflictions, nor even those which proceed from hidden causes, as that of the man who was born blind, cannot be called a cross. Yet this impropriety is not only the language of common people, but also of many divines; even in their books. They have also said in their writings, that a wicked man, in like manner, hath his cross. Great inadvertence! For, the afflictions of an evil man are not worthy of that name. If even he is an enemy of the doctrine of the cross, and is punished for his faults, shall we say his punishment is a *cross*? or may we say this of a malefactor who suffers for his crimes? All the afflictions, even of a good Christian, cannot be called his *cross*.

JEAN DESPAGNE.

P. 343.

P. 343, l. 22, after *state*, add *have*.

P. 348, l. 4. *Were rather calculated to gratify evil tempers, &c.*] The vulgar think they understand much, when instead of the mysteries of faith, they cry, He speaks to conscience, preaches good works, and censures vice. These persons annihilate the first, and better part of Christianity. It is an error in them to imagine, that a good life consists in nothing more than good works; as if, in order to live well, sound belief was not of any importance. It is an error to say, that the hearing of any mysterious points in religion, is of no use to make us better men. Just as the Jews, when they speak of the gospel, What avails it, say they, in order to be good men, to know that Jesus Christ suffered under Pontius Pilate; that he was crucified, dead, and buried? It is an error to believe, that the virtues should be taught only by a proper description of them, and by precepts, according to the manner of moralists. For this is to plant the tree at the end of the branches, instead of planting it's root.

Consider

Consider the motives which God sets before us, when he preaches to us good works. The scripture invites us to the practice of virtue, and to the hatred of sin, because we, as Christians, have been baptized into the death of Jesus, and buried with him; because that Christ, as our passover, hath been sacrificed for us; because he is risen from the dead, and that death hath no more dominion over him. What are these arguments? To carry us to good works, the scripture invites us to practise them by the articles of faith. It does more. For it invites us to be obedient by reasons which seem to prompt us to transgress. To say, we are not under the law, but under grace; that God hath appointed us to obtain salvation; are these subjects likely to make us afraid of sin, and willing to turn from it? Doth not such sentiments, if believed, seem more likely (as some have falsely imagined is the fact,) to introduce licentiousness than the fear of sin? But, let the ignorant judge as they please, that the mysteries by which faith is planted and watered, are unprofitable, this faith is the root of our
virtue;

virtue; by it our hearts are purified, and without it, 'tis impossible to produce good fruit.

JEAN DESPAGNE.

P. 350, l. 23, for *the*, read *our*.

P. 355, l. 5. *No man is exempt from the evil of sin.*] As it is written, There is none righteous; no, not one. The Apostle strikes, by these words, as by a thunder-bolt, not some particular persons, but all the race of Adam. He does not pretend to declaim against the corrupt manners of some corrupt ages, but he accuses generally, the perpetual corruption of our nature. In truth, all the crimes which the Apostle enumerates in this place, (Rom. iii. 10—18.) do not appear in each individual; but none of them can deny that the seeds of these evils are shed in his mind, and that he nourishes secretly, in his bosom, a body of sin; an *hydra*, a monster, with many members, and many heads.

CALVIN.

P. 361.

P. 361, l. 19. *Our Lord, as an advocate, pleads the cause of penitent sinners, to procure their just and compleat discharge.]* There are two sorts of advocates. The one, pleading advocates, who plead before the judges, and endeavour to persuade them by the force of their reasons, and discourse. The other are advocates who are consulted for their advice, who instruct their clients, give them counsel, direct them, resolve their doubts, remove their ignorance, and teach them how to conduct their affairs. **JESUS** is properly a *paraclete*; an advocate of the first order; he is the advocate that pleads for us before the sovereign judge, who makes use of the invincible argument of his death, making the voice of his blood to be heard, which speaketh better things than that of Abel's, and obtains for us, absolution and grace. But the **HOLY SPIRIT** is our advocate in reference to advice; he counsels, instructs, consoles, gives us courage and assurance, in our approaches to God, liberty of speech, and the dispositions necessary to be heard. How happy are we to have two such admirable advocates,

advocates, of which, the one pleads for us in heaven, and the other teaches us how to form our requests on earth.

Du Bosc.

P. 372, l. 21. *The defects of the Jewish dispensation are strongly stated in this epistle.*] Under the law, it was a maxim, that every thing which bore the quality of *most-holy*, was to be excluded from the people; who, in these things, had not communion with the priests. The New Testament has removed this difference. All true Christians are *now* priests; all have a right to eat of that which is *most holy*, and which hath a virtue to sanctify us (through faith;) namely, the expiatory sacrifice, which is the body of Christ. Thus the communion of saints is *now* more complete, and more universal, than it was under the law.

JEAN DESPAGNE.

P. 383, l. 5. *And therefore, cannot offer himself a second time.*] This is well argued by MESTREZAT, whose sermon, on the

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words

words of my text, is worth the reader's notice.

P. 387, l. 19, for *eq ly*, read *equally*.

P. 393, l. 20, instead of the mark of interrogation, place a period.

P. 394, l. 17, for *public*, read *publish*.

P. 406, l. 16. *Here, I am obliged to quit the learned bishop, whom I have more than once mentioned with respect.*] But it would be wrong to imagine this is the only point in which I differ from him. In my opinion, this great man hath missed his way frequently, both on civil, and on religious subjects. Yet still, he must be considered as a *great man*. They who are disposed to contradict it, have either not read his learned works, or read them under the influence of that jealousy which is cruel as the grave.

P. 408, l. 3. *A long list of able advocates have sufficiently shewn.*] A good abridgment of their arguments may be seen in Picator's *Loci communes Theologici*, p. 61, 62, 63, 64. *Editio Octava*, HERBORNÆ, 1615.

P. 416,

P. 416, l. 8, for *was*, read *is*.

P. 416, l. 15. *The fair inference is, that Christ is the sum of the law.*] The intention of Moses hath been nothing else than to call men by the law to Jesus Christ. From which it appears, that those who reject Christ, are not the disciples of Moses. How should any man understand the doctrine of the law, who does all he can to extinguish its spirit? For the law without Christ is deficient, and hath nothing which is firm. So much then, as any person hath known Christ, so much hath he profited in the word of God. But if this is granted, it follows, we must read the scriptures with an intention to find Christ. Whoever turns from this end, though he torments himself all his life to learn, shall never come to the knowledge of the truth.

CALVIN.

P. 419, l. 8. *These words, in my opinion, shew us, there is a close connection between the Old Testament and the New.*] Behold that which we should search for in *all the scripture*; it is to know Jesus Christ, and the infinite

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riches,

riches which are shut up in him. When we examine thoroughly, the law and the prophets, we there find not so much as one word, which does not conduct, and bring us to that object. It is then, with reason, that Saint Paul said to the Corinthians, I determined to know nothing among you, save Jesus Christ and him crucified. For though it seems to be the opinion of carnal persons, that this knowledge is vulgar and contemptible, nevertheless it is sufficient to occupy us all our lives. Should we employ all our study, and all our understanding to profit therein, it would not be a waste of our time.

CALVIN.

P. 421, l. 14. *Of that grace which should come to us.*] GRACE is a gift sovereignly perfect in the quality of a gift. There are three things to be considered in a gift. He that gives, he to whom it is given, and the manner in which it is bestowed. He that gives, ought to give of his own; for that is to give in sovereign perfection; and he must likewise have it in his power, and be in a capacity,

capacity, to give *all* that he does give : he therefore ought to be sovereignly good to give willingly, and sovereignly powerful to give liberally, and sovereignly independent to give without any hopes of a return : otherwise it is trafficking, and not giving. He to whom the gift is given, ought to merit nothing of him that gives it ; for it would be only justice if he deserved it : he ought to be in extreme necessity, otherwise he might decline and refuse the gift. Lastly, for the manner in which it is given, it ought to be done freely ; for what is given upon force and compulsion, is not given, but wrested from the donor ; but the gift ought to prevent the merit of the receiver, least it be thought a recompense ; and to precede all desire, expectation, and request, because by such application and address, it may seem to be merited. All these qualities meet and unite in GRACE ; and above all, in that first and most important of all *graces*, which is the redemption of man, they all concur and agree to make it a gift sovereignly perfect.—Such is the treatise of *grace* in St. Augustin ; and all that

that he says, in several other parts of his works, may be reduced to these principles.

RAPIN.

When I read this quotation, and recollect what I have read in the works of St. Augustin, it grieves me, that an ingenious man, of my own denomination, should have treated so illiberally, a bishop who has been applauded by the best of scholars, and by the best of men, for more than thirteen centuries. Were he living, I would try to answer him on this subject, according to his folly. But death has placed him out of the reach of controversy, and given him, I hope, notwithstanding his many mistakes, an entrance into glory.

P. 422, l. 1. *And thus employed and assisted, we shall, I trust, with the heart believe unto righteousness, and with the mouth make confession unto salvation.*] But this employ is strangely procrastinated through the legality of our dispositions, and our fond attachment to the law of works. They who err most in this business, seem to be apprehensive, that
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if the law is not preached more than the gospel, immoralities must every where abound. Yet was there, at any time, greater wickedness than under the legal dispensation ?

It is true, the law is holy, and the commandment holy, and just, and good. But then, the law is holy, just, and good, as a *law*. It can be nothing more.

They who believe, and love the gospel of Christ, are under no temptation to depreciate the law. Nor is it depreciated by saying, it is subsequent and subordinate to the gospel; nor by asserting, that it is inferior to it in excellence, and in its vivifying energy on the human mind.

The moral law was originally given to Adam, before he was placed in Paradise, and previous to his being favoured with any *positive* institution. It was given to him in a state of *innocence*, and as the federal head of all mankind. But the gospel, when it was first published, and ever since, was published in the name of Jesus Christ, and sent to individuals

viduals considered as guilty, weak, and miserable men. The law, as such, cannot relieve a sinner; nor can it expressly, inform him where, or how, he may obtain relief. Least of all can the *moral* law shew him this favour. But the gospel relieves none but sinners. They who are not convinced of sin are by it sent empty away. The reward of the *law* is not, nor ever was, *heavenly* felicity. But the reward of grace is glory. It is given to make us meet for the inheritance of the saints in light, and to conduct us safely thither. Yet the law is not *against* the promises of God. It requires nothing but what is holy, just, and good; and though it cannot give what it requires, the Lord's hand is not shortened that it cannot save, nor doth his wisdom fail him that he should save any man to the reproach of his own laws. To be sure, the promises of God manifest those mercies and duties, which no man can discover in the ten commandments; but against these things *there is no law*.