

SELECT DISCOURSES:

BY

JOHN SMITH, M.A.

LATE FELLOW OF QUEENS' COLLEGE IN CAMBRIDGE.

TO WHICH IS ADDED

A SERMON, PREACHED AT THE AUTHOR'S FUNERAL,

BY

SYMON PATRICK, D.D.

THEN FELLOW OF THE SAME COLLEGE, AFTERWARDS
LORD BISHOP OF ELY:

CONTAINING A BRIEF ACCOUNT OF HIS LIFE AND DEATH.

FOURTH EDITION CORRECTED AND REVISED.

BY

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'Αποθανὼν ἐτι λαλεῖται.—Heb. xi. 4.

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P R E F A C E.

THE present edition of the *Select Discourses* of John Smith is based on the first edition, published in 1660, compared with the last, published in 1821. During the interval between these dates only one other complete edition made its appearance (1673). The Preface by Dr John Worthington, to whose care the Author's papers were committed after his death, contains all the requisite information respecting the preparation of them for the Press. Notwithstanding the learning and industry bestowed by him upon the task, the first edition of the *Discourses* abounds in errors, and of these scarcely one had been corrected by subsequent editors. The *Discourse on Prophecy*, the most learned of all, and that by which the Author is best known, was translated into Latin, and prefixed by Le Clerc to his *Commentary on the Prophets*, all the errors of the original, which are neither few nor trifling, still remaining.

In the present edition, the references have been carefully examined, and, in several instances, assigned to the right authors in place of others to whom they had been incorrectly attributed. The labour involved in such corrections has been considerable, and the Editor is largely indebted to his brother, James B. S. Williams, Esq., M.A.,

for extensive research and acute investigation in tracing out and correcting numerous quotations.

For the short account of the Author, the parish Register of Achurch, and the documents preserved in Emmanuel College and Queens' College have been examined, and have supplied the means of correcting and enlarging the former very brief memoir, while Patrick's Autobiography has furnished additional interesting facts.

PRESTON RECTORY, SUFFOLK,
March, 1859.

MEMOIR OF THE AUTHOR.

THE materials for the Life of John Smith, the Author of the *Select Discourses*, are few and scanty. While ample testimony is borne by his contemporaries to the high tone of his character, and while his published works bear the stamp of the mind of the philosopher, the learning of the divine, and the piety of the saint, the events by which his brief life was diversified are little known. His writings themselves fail, in any degree, to supply the deficiency. Conjecture alone can aid us in determining the steps by which the son of the humble Northamptonshire farmer became the valued friend of Cudworth and Patrick, the light and ornament of his generation, and the teacher of succeeding ages.

John Smith was the son of John and Catharine Smith, and was born at Achurch, a small village near Oundle, in Northamptonshire, not later than the early part of the year 1616. His parents were advanced in life at the time of his birth¹, and his mother died during his infancy². His father was a small farmer residing at

¹ Patrick's Funeral Sermon.

² The above facts, relating to the birth and parentage of John Smith, rest upon the following extracts from the Parish Register of Achurch.

Burials. 'April 4th, 1616, Katharine Smith, the wife of John Smith.'

Christenings. 'Feb. 15th, 1617. John Smith, son of John Smith.'

If these names refer to our Author and his parents, and there can be no reasonable

doubt that they do so, John Smith was somewhat older at the time of his death than Patrick states. But Patrick is inconsistent with himself on this point in his autobiography, and his funeral sermon. In an extremely brief memoir of our Author by Lord Hailes, his birth is erroneously stated to have taken place in 1618. Kennet (*Reg. and Chronicle*, p. 127) states that his father's name was John Smith.

Achurch¹, and appears to have enjoyed the respect of those among whom he lived².

John Smith probably received the rudiments of his education at the Grammar School of Oundle, which had then been in existence considerably above half a century. But the paternal pursuits of agriculture do not seem to have possessed attractions for him. Whether the spark of genius had already begun to manifest itself, or the charms of literature to captivate him, or the desire for usefulness in the Church, which afterwards became so strong, to inflame him, we know not. On the 5th of April, 1636, he became a student of the University of Cambridge, being admitted as a sizar of Emmanuel College, a society which even at that period enjoyed the high character for the learning and good order of its members which it has since maintained.

There he pursued his studies with zeal and assiduity, endearing himself to those around him by his unassuming piety, and making rapid progress in the various branches of literature and science then most cultivated. Dr Whichcote, at that time Fellow of the College, and afterwards Provost of King's College, with that kindness of disposition, and ready patronage, that always distinguished him, particularly aided Smith in his studies, not only by valuable direction, but by furnishing the means which the small funds of the student could not supply. The timely assistance thus afforded was not only fully appreciated at the time, but gratefully remembered through life.

With that modesty and humility which formed prominent features in his character, he was satisfied with devoting the mighty powers he possessed, and employing to

¹ Bishop Kennet, *Register and Chronicle*, p. 127. Patrick (*Autobiog.* p. 422, Oxford edit.) mentions, speaking of John Smith, 'his estate which he had of twenty pounds a year,' and states that he left 'his

land to a kinsman.' This land he probably inherited from his father.

² He was Churchwarden in the years 1601, 1616, 1621, and 1622.

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the best advantage the opportunity afforded him, in storing his mind with the treasures that lay within his reach, leaving to others the eager pursuit after advancement, and the greedy thirst for reputation. He sought rather 'to deserve honour than to be honoured.'

From some unknown cause, the time of his graduating was deferred a year beyond the usual period, as he did not become Bachelor of Arts before 1640, and Master of Arts before 1644. This circumstance probably altered his position in the University, and deprived the College which had fostered his rising talents of the honour of continuing to number him among her members.

At the same College, and contemporaneous with Smith, was William Dillingham, also a native of Northamptonshire, who had been elected a Sizar less than three weeks after Smith's admission. He took his degree of B.A. in 1639, and was elected Fellow in 1642, at a time when Smith was of insufficient standing to be eligible to a Fellowship. Dillingham subsequently became Master of the College.

By the original Statutes of the College, then in force, but since remodelled, no two natives of the same county could hold fellowships at the same time.

Thus the election of Dillingham precluded Smith from all prospect of advancement in his own College.

But his influence was not destined to be lost to the University, nor himself kept from filling an honourable position there. The Earl of Manchester, in virtue of the power entrusted to him by the Committee of Parliament, for regulating the University of Cambridge, having first removed Dr Edward Martin from his office of President of Queens' College, proceeded to eject a considerable number of the Fellows on the eighth, ninth, and eleventh days of April, 1644, for 'non-residence,' 'not returning to College on summonses,' 'refusing to take the solemn league and covenant.' On the last-mentioned

day (April 11th) he appeared in person in the chapel of Queens' College, and appointed Herbert Palmer President of the College, giving instruction that such appointment should be registered in the books of the College and of the University. On the same day nine Fellows were put in by him to fill the places of an equal number who had been ejected, such newly appointed Fellows 'having' as is stated 'been examined and approved by the assembly of divines now sitting at Westminster.' One of these was John Smith¹.

In his new position, Smith not only maintained, but advanced the reputation he had previously acquired. His influence was continually exerted for the benefit of those among whom his lot was cast. As a Fellow, his sound judgment and his vast erudition aided and ennobled the society to which he belonged. As a Tutor, his constant care was not only to store the minds of his pupils with sound learning, but to lead them to the high principles that become the Christian. The great success that attended his efforts is attested by the many good scholars who are said to have traced their progress to his instruction. Nor was such instruction confined to words only: his pure and unsullied life was the best commentary on the principles he advocated, and led his pupils to regard him not only as a teacher, but as a friend and a father.

In the course of the year in which he was made Fellow of Queens' College, he was appointed Hebrew Lecturer², and Censor Philosophicus³, and in the following year, Greek Prælector⁴. The duties thus devolved upon him, in addition to the care of the pupils especially committed to his charge, must have afforded abundant scope for the

¹ Walker (*Sufferings of the Clergy*, II. 157) conjectures that Smith was put in to fill up the particular place rendered vacant by the ejection of Appleby. This conjecture rests upon no foundation. The same

may be asserted of other similar conjectures hazarded at the part referred to.

² June 24, 1644.

³ Sept. 10, 1644.

⁴ Sept. 16, 1645.

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display of his varied learning, and have furnished ample employment for one who strove to devote all his energies to the due performance of any task he had undertaken. He does not appear to have entered into Holy Orders for some few years after the time of which we are speaking, since, though the College Statutes required that, in order to the retention of his Fellowship, he should be ordained in 1646, being then a Master of Arts of two years' standing, we find a College order granting him permission to defer his ordination for four years¹. According to the custom of the age, however, it was no unusual circumstance for young men to preach previously to being ordained, and probably he did not neglect such opportunity of imparting instruction.

In the year 1650 he was appointed Dean of the College and Catechist², and the Lectures delivered by him in discharge of the duties of such offices, constitute the principal portion of the *Select Discourses*. They were, as occasion occurred, slightly modified and enlarged by their author, as his extended reading enabled him to correct what he had previously written, or to expand the ideas he had unduly contracted; but his premature death prevented the finishing touches being added to such productions, and left to other hands the task of arranging them preparatory to their being committed to the press.

Among the number of those who shared the benefit of his precepts and example during the period between his entering Queens' College and his death, was Symon Patrick, who had been admitted as a sizar a fortnight after Smith obtained his Fellowship. Patrick himself subsequently became a Fellow of the College, continuing resident there and living on terms of friendship with Smith till the death of the latter, and attending him in his last moments. He had thus full opportunity for forming a

¹ This order bears date Jan. 19, 1646 (1647).

² Sept. 18, 1650.

correct estimate of his character and attainments. Nor was such estimate liable to be biassed by the affection so often found to exist between a pupil and a tutor, for Patrick was not placed under the especial tutelage of Smith at his admission into College, but under that of another of the Fellows, named Wells.

One result of such uninterrupted friendship was the grateful tribute paid to Smith's memory in the funeral sermon preached by Patrick on the occasion of the death of his friend, as well as in the remarks contained in Patrick's *Autobiography*, first printed in 1839.

In the latter of these publications, Patrick, quoting from a note made by him at the time to which it relates, thanks God, among other providences, for having brought him into intimacy with Mr Smith, laments his early death, but adds, 'Blessed be God for the good I got by him while he lived.' These were the words of the youthful student, words the sentiment of which was fully indorsed by the aged bishop, taking a retrospect view of his life. He speaks of the singular blessing he enjoyed by the successful method employed by Smith to remove doubts he had entertained on certain religious subjects, doubts which never afterwards recurred to his mind, and states how memory in his declining years faithfully retained all the circumstances of time and place connected with such conversation.

But intense application to study, acting upon a highly sensitive organization, soon produced its fatal effects, either in developing the latent seeds of disease, or in laying the foundation of the complaint which terminated his career. In the year 1651, he was attacked by illness, probably tubercular disease of the lungs, which appeared to baffle medical skill. The husky cough and the constant expectoration prostrated his strength. In the spring of 1652 he was advised to go to London to seek the aid of

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physicians there. This he did, and continued for some months under the care of Dr Theodore Mahern, from whose treatment, however, he derived no benefit¹.

Before his departure for London, he had committed the care of his pupils, who were numerous, to his friend Patrick. On his return to Cambridge, near the end of July, it was evident that he could not long bear up against the disease that had marked him for a prey. All efforts to restore him proved ineffectual: he lay in a state of listlessness for nearly a week. One lucid interval enabled his friends to become acquainted with his wishes respecting the disposal of his library and other property. But before he could put his hand to a document drawn up by them, he sank from exhaustion, and gently fell asleep August 7, 1652, after a long and tedious illness, borne with the spirit and resignation of a Christian philosopher. He bequeathed a valuable collection of books to Queens' College, in the chapel of which he lies interred, but without any inscription to denote the exact spot. The high esteem in which he was held by his contemporaries is attested by what Patrick (who preached his funeral sermon) states, that the Vice-Chancellor and all the Heads of Houses, with a very large congregation, attended him to his grave.

Thus died early one who, if his life had been prolonged, would doubtless have ranked among the most eminent divines of his country, and who, even now, has left behind him a treasure in the *Select Discourses* that posterity will not neglect.

His learning was varied and extensive. History and philosophy, mathematics and divinity all occupied his

¹ May 5, 1652. 'Granted by the Master and Fellows that Mr Smith being absent by reason of sicknesse shall have his whole stipend and dividend for this current quarter and likewise his stipend for so much of the last quarter as he was absent upon the same cause of his sicknesse.' Regr. Coll. Regin.

mind. He was critically skilled in the learned languages, and largely read in Hebrew and Talmudic lore, to which he added a still further acquaintance with Oriental literature. He was a man of quick perception and sound judgment; a prudent counsellor and a skilful instructor. With a readiness to impart knowledge, he possessed a facility of expression which enabled him to render the most difficult subjects intelligible. Naturally of a hasty and passionate temper, he controlled it by the regard he paid to the great Christian duty of love. Whether in College to a more learned audience, or among illiterate villagers in the place of his nativity, he carefully adapted his discourse to the character of those he was addressing, while a deep humility at all times diffused a tone over his whole character.

The study of the later Platonists, Plotinus especially, with their fantastic theories, their frivolous speculations, and their abstruse investigations, was much in vogue while Smith was at the University, and deeply engaged his attention, as his Discourses fully prove. In philosophy he was for the most part a follower of the system of Descartes, though he did not, like him, look upon the immortality of the soul as a necessary consequence of its immateriality irrespective of the decrees of God. The erroneous doctrines with reference to morals which had lately been extensively promulgated by Hobbes, and which were so ably attacked by Cudworth, were, doubtless, continually present to his mind, and the refutation of them, we may suppose, was one object at least that he had in his mind in some of his writings. He was a plain and sincere Christian, and never so prized learning as to allow it to usurp the place of piety and religion.

H. G. W.

TO THE READER.

THE intendment of this Preface is not to court the reader into a high esteem either of these discourses or their author—the discourses will best speak what they are, and for the author, his own works will praise him ; but only to give a clear and plain account of what concerns this edition, and withal, to observe something concerning the discourses themselves, and the author of them, not unnecessary perhaps for the reader to be acquainted with.

The papers now published, I received from the author's executor, Mr Samuel Cradock, then Fellow of Emmanuel College, now Rector of North Cadbury in Somersetshire, whose beneficence to the public in imparting these treasures, I thought worthy to be here, in the first place, gratefully remembered.

Having taken a more general view of these, and some other papers, divers of which were loose and scattered, not being written by the author in any book, my first care was to collect such as were homogeneous and related to the same discourse ; as also to observe where any new additional matter was to be inserted ; for the author, whose mind was a rich and fruitful soil, a bountiful and ever-bubbling fountain, sometimes would superadd upon further thoughts some other considerations to what he had formerly delivered in public ; and this he would do sometimes after he had gone off from that argument, and though matter of a different nature had come between. This employment I found at first sufficiently perplexed and toilsome ; but, through more than once reading over the manuscripts, I got through those difficulties, and despatched that first trouble. And I am well assured that the severed parts, and also the additional considerations, are brought to their due and proper places, where the author himself would have disposed them, if he had transcribed his papers.

And now I found that I stood in need of more hands and eyes than mine own, for the fair transcribing of the papers, (otherwise impossible to be printed) as also for the examining of the material quotations in this volume: and in this labour, I had the assistance of some friends, to whom the memory of the author was very precious. As for some short allusions and expressions borrowed out of ancient authors, serving rather for ornament than support of the matter in hand, there seemed to be less need of being solicitous about all of them. But for the other testimonies, which are many and weighty, there were but few (some possibly among such a number of quotations might escape) that were not examined; and I am sure that this labour was not unnecessary and in vain, how wearisome soever it was, especially where the authors, or the places in the authors, were not mentioned.

And then, for the sake of those readers whose education had not acquainted them with some of the languages, wherein many of the testimonies were represented, being otherwise men of good accomplishments, and capable of receiving the designed benefit of these papers, it seemed expedient to render the Latin, but especially the Hebrew and Greek quotations, into English; except in those places where, the substance and main importance of the quotations being insinuated in the neighbouring words, a translation was less needful—for the author seldom translated the Hebrew, and more seldom the Greek, but into Latin; as considering that he delivered these discourses in the College Chapel before an auditory not needing any such condensions as are requisite in the publishing of these papers for the benefit of some readers.

To despatch this first part of the Preface, which concerns the preparations to this edition, I shall add only one thing more; that whereas the papers now published, especially those that contained the first six discourses, were written in the author's own copy, without any distinction or sections—*uno tenore et continua serie*, (as the Jews observe of the ancient writing of the law,—‘The whole law was but as one verse¹’;) it seemed expedient for the reader's accommodation to distinguish them into several discourses or treatises, the titlepage to each discourse

כל התורה היא בפסוק אחד ¹

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giving a general account of the matter contained therein, and the discourses themselves into chapters and sections, (except the discourses were short, as two or three of them are, which therefore have the contents set in the beginning,) and before the chapters, to give a particular account of the chief matters therein contained; that so the reader might have a clearer and fuller view, as of the strength and importance, so also of the contexture of the whole, and the coherence of the several parts of the respective discourses; which otherwise would not be so easily discerned by every reader, especially where there are some excursions and digressions in any of the treatises, (things not unusual in the writings or discourses of other men, when the notion does strongly affect and possess their minds, and their fancies are therefore more active and vigorous,) and some such digressions the reader will meet with here more than once; though even therein he will see that the author did still *respicere titulum*, and keep the main design always in his eye. Nor does the author in these digressions lead the reader a little out of the way, only to see ‘a reed shaken with the wind¹,’ an ordinary trifle, some slight and inconsiderable object, but for better purposes; that he might the better present to the perspicacious reader, something which is worthy his observation; and therefore these *παρεκβατικοὶ λόγοι* being usually of such importance, need not be severely censured by rigid methodists, if any such chance to read these treatises.

This is a plain account of some instances of the care and labour preparatory to this edition; of all which I accounted the author of these discourses to be most worthy: for I considered him as a friend,—one whom I knew for many years, not only when he was Fellow of Queens’ College, but when a student in Emmanuel College, where his early piety, and the remembering his Creator in those days of his youth, as also his excellent improvement in the choicest parts of learning, endeared him to many, particularly to his careful tutor, then Fellow of Emmanuel College, afterwards Provost of King’s College, Dr Whichcote; to whom, for his directions and encouragements of him in his studies, his seasonable provision for his support and maintenance when he was a young scholar, as also upon other obliging

¹ Matt. xi. 7.

considerations, our author did ever express a great and singular regard.

But, besides, I considered him—which was more—as a true servant and friend of God; and to such a one, and what relates to such, I thought that I owed no less care and diligence. The former title, ‘a servant of God,’ is very often in Scripture given to that incomparable person Moses—incomparable for his philosophical accomplishments and knowledge of nature, as also for his political wisdom, and great abilities in the conduct and managing of affairs; and for speaking excellent sense, with strong and clear reason in any business and case that was before him; for ‘he was mighty in words and in deeds’¹; (and of both these kinds of knowledge wherein Moses excelled, as also in the more recondite and mysterious knowledge of the Egyptians, there are several instances and proofs in the Pentateuch written by him:) incomparable as well for the loveliness of his disposition and temper, the inward ornament and beauty of a meek and humble spirit², as for the extraordinary amiableness of his outward person; and incomparable for his unexampled self-denial in the midst of the greatest allurements and most tempting advantages of this world³. And from all these great accomplishments and perfections in Moses, it appears how excellently he was qualified and enabled to answer that title, ‘the servant of God,’ more frequently given to him in Scripture than unto any other.

The other title, ‘a friend of God,’ is given to Abraham, the father of the faithful, an eminent exemplar of self-resignation and obedience even in trials of the greatest difficulty⁴: and it is given to him thrice in Scripture⁵, and plainly implied in Gen. xviii. 17, ‘Shall I hide from Abraham,’ &c. but expressed in the Jerusalem Targum there⁶, and in Philo Judæus⁷. Nor is less insinuated concerning Moses, with whom God is said to have spoken, ‘mouth to mouth’⁸; and ‘face to face, as a man speaketh unto his friend’⁹.

¹ Acts vii. 22.

² Numb. xii. 3.

³ Heb. xi. 24, &c.

⁴ Rom. iv.; Heb. xi.; Jam. ii. 21—23.

⁵ 2 Chron. xx. 7; Isai. xli. 8; James

ii. 23.

⁶ רַחֵם אֱלֹהֵינוּ.

⁷ Φίλον γὰρ τὸ σοφὸν Θεῶν μάλλον ἢ δοῦλον. Παρ’ ὃ καὶ σαφῶς ἐπὶ Ἀβραάμ φάσκει, Μὴ ἐπικαλύψω ἐγὼ ἀπὸ Ἀβραάμ τοῦ φίλου μου;—Phil. *Jud.* Vol. III. p. 302.

⁸ פֶּה אֶל פֶּה. Numb. xii. 8.

⁹ פָּנִים אֶל פָּנִים. Exod. xxxiii. 11.

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And how fitly and properly both these titles were verified concerning our author, who was a faithful, hearty, and industrious ‘servant of God,’ counting it his duty and dignity, his meat and drink, to do the will of his Master in heaven, and that from his very soul, and with good will, (the characters of a good servant¹) and who was dearly affected towards God, and treated by God as a friend,—may appear from that account of him represented in the sermon at his funeral. I might easily fill much paper, if I should particularly recount those many excellences that shone forth in him: but I would study to be short. I might truly say, that he was not only *δίκαιος*, but *ἀγαθός*—both a righteous and truly honest man, and also a good man². He was a follower and imitator of God in purity and holiness, in benignity, goodness and love—a love enlarged as God’s love is, whose goodness overflows and spreads itself to all, and His tender mercies are over all His works. He was a ‘lover of our Lord Jesus Christ in sincerity³,’ a lover of His spirit and of His life, a lover of His excellent laws and rules of holy life, a serious practiser of His sermon in the mount⁴, the best sermon that ever was preached, and yet none more generally neglected by those that call themselves Christians; though the observance of it be for the true interest both of men’s souls, and of Christian states and commonwealths; and accordingly, as being the surest way to their true settlement and establishment, it is compared to ‘the building upon a rock⁵.’ To be short: he was a Christian not only *ἐν ὀλίγῳ*, but *ἐν πολλῷ*—more than a little, even wholly and altogether such⁶: a Christian *ἐν τῷ κρυπτῷ*—inwardly and in good earnest⁷: religious he was, but without any vaingloriousness and ostentation; not so much a talking or a disputing, as a living, a doing, and an obeying Christian; one inwardly acquainted with the simplicity and power of godliness, but no admirer of the Pharisaic forms and sanctimonious shows, (though never so goodly and specious,) which cannot and do not affect the adult and strong Christians, though they may and do those that are unskilful and weak. For in this weak and low state of the divided churches in Christendom, weak and slight things,

¹ ἐκ ψυχῆς—μετ’ εἰνότητος. Eph. vi. 6, 7.

² Rom. v. 7.

³ Eph. vi. 24.

⁴ Matt. v. 6, 7.

⁵ Matt. vii. 24.

⁶ Acts xxvi. 29.

⁷ Rom. ii. 29.

especially if they make a fair show in the flesh, as the apostle speaks, are most esteemed; whereas in the mean time ‘the weightier matters of the law,’ the most concerning and substantial parts of religion, are passed over and disregarded by them, as being grievous to them, and no way for their turns, no way for their corrupt interests, fleshly ease, and worldly advantages. But God’s thoughts are not as their thoughts: the ‘circumcision which is of the heart, and in the spirit, is that whose praise is of God, though not of men¹’; and ‘that which is highly esteemed amongst men, is abomination in the sight of God²’.

What I shall further observe concerning the author, is only this,

That he was eminent as well in those perfections which have most of divine worth and excellency in them, and rendered him a truly godlike man; as in those other perfections and accomplishments of the mind, which rendered him a very rational and learned man: and, withal, in the midst of all these great accomplishments, as eminent and exemplary in unaffected humility and true lowliness of mind. And herein he was like to Moses, that servant and friend of God, who was most ‘meek and lowly in heart’—as our Lord is also said to be³, in this, as in all other respects, greater than Moses who was *vir mitissimus*—‘above all the men which were upon the face of the earth⁴.’ And thus he excelled others as much in humility as he did in knowledge, in that thing which, though in a lesser degree in others, is apt to puff up and swell them with pride and self-conceit. But Moses was humble, though he was a person of brave parts—*φρονήματι γενναίος*, as Josephus speaks of him⁵, and having had the advantages of a most ingenuous education, was admirably accomplished in the choicest parts of knowledge, and ‘learned in all the wisdom of the Egyptians⁶’; whereby some of the ancients understood the mysterious hieroglyphical learning, natu-

¹ Rom. ii. 29.

² Luke xvi. 15.

³ Matt. xi. 29.

⁴ Numb. xii. 3.

⁵ Ὅντα δ’ αὐτὸν τοιοῦτον ἢ Θέρμουθις παῖδα ποιεῖται, γονῆς γνησίας οὐ μεμοιραμένη. Καὶ ποτε κομίσασα τὸν Μωϋσῆν πρὸς τὸν πατέρα, ἐπεδείκνυε τοῦτον, καὶ ὡς φροντίσειε διαδοχῆς, εἰ καὶ βουλήσει Θεοῦ μὴ

τύχοι παιδὸς γνησίου· πρὸς αὐτὸν τε ἔλεγεν, “ἀναθρεψαμένη παῖδα μορφῇ τε θεῖον καὶ φρονήματι γενναῖον, θαυμασίως δὲ αὐτὸν καὶ παρὰ τῆς τοῦ ποταμοῦ λαβοῦσα χάριτος, ἐμαντῆς μὲν ἡγησάμην παῖδα ποιήσασθαι, τῆς δὲ σῆς βασιλείας διάδοχον.” Joseph. *Antiq. Jud.* lib. II. 9, 7.

⁶ Acts vii. 21, 22.

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ral philosophy, music, physic, and mathematics. And for this last, to omit the rest, how excellent this humble man, the author, was therein, did appear to those that heard him read a mathematic lecture in the schools for some years, and may appear hereafter to the reader, if those lectures can be recovered. To conclude: he was a plainhearted friend and Christian, one in whose spirit and mouth there was no guile—a profitable companion—nothing of vanity and triflingness in him, as there was nothing of sourness and stoicism. I can very well remember, when I have had private converse with him, how pertinently and freely he would speak to any matter proposed; how weighty, substantial, and clearly expressive of his sense his private discourses would be, and both for matter and language much of the same importance and value with such exercises as he studied for, and performed in public.

I have intimated some things concerning the author—much more might be added: but it needs not, there being, as I before insinuated, already drawn a fair and lively character of him by a worthy friend of his, in the sermon preached at his funeral; for the publishing whereof and annexing it (as now it is) to these discourses, he was importuned by letters from several hands, and prevailed with: wherein, if some part of the character should seem to have in it any thing of hyperbolism and strangeness, it must seem so to such only as either were unacquainted with him and strangers to his worth, or else find it a hard thing not to be envious, and a difficulty to be humble. But those that had a more inward converse with him, knew him to be one of those ‘of whom the world was not worthy¹,’ one of the ‘excellent ones in the earth²’; a person truly exemplary in the temper and constitution of his spirit, and in the well-ordered course of his life; a life (as I remember Seneca doth express it somewhere in his epistles,) ‘all of one colour, every where like itself³’—and eminent in those things that are worthy of praise and imitation. And certainly a just representation of those excellences that shone in him, as also a faithful celebration of the like accomplishments in others, is doing honour to God, who is wonderful

¹ Heb. xi. 38.

² Psalm xvi. 3.

³ Facere docet philosophia, non dicere: et hoc exigit, ut ad legem suam

quisque vivat, ne orationi vita dissentiat, ut ipsa inter se vita unius, sine actionum dissensione, coloris sit. Senec. *Epist.* xx. (ed. Bouillet. Par. 1828.)

in His saints, if I may with some apply to this sense that in Psalm lxviii. 35, *Θαυμαστός ὁ Θεὸς ἐν τοῖς ὀσίοις αὐτοῦ*—and it may be also of great use to others, particularly for awakening and obliging them to an earnest endeavouring after those heights and eminent degrees in grace and virtue and every worthy accomplishment, which by such examples they see to be possible and attainable through the assistance which the divine goodness is ready to afford those souls which ‘press toward the mark, and reach forth to those things that are before.’ The lives and examples of men eminently holy and useful in their generation, such as were *τύποι καλῶν ἔργων*, are ever to be valued by us as great blessings and favours from heaven, and to be considered as excellent helps to the advancement of religion in the world: and, therefore, there being before us these *εἰκόνας ἔμφυχοι*, as St Basil speaks, and a little afterwards in the same Epistle, such ‘living pictures, moving and active statues,’ fair ideas and lively patterns of what is most praiseworthy, lovely, and excellent; it should be our serious care that we be not, through an unworthy and lazy self-neglect, *exemplorum ingentium parvi imitatores*, to use Salvian’s expression¹: it should be our holy ambition to transcribe their virtues and excellences, ‘to make their noblest and best accomplishments our own by a constant endeavour after the greatest resemblance to them²,’ and by being ‘followers of them, as they were also of Christ,’ who is the fair and bright exemplar of all purity and holiness, the highest and most absolute pattern of whatsoever is lovely and excellent, and makes most for the accomplishing and perfecting of human nature.

Having observed some things concerning this edition and the author of these discourses, I proceed now, (which was the last thing intended in this Preface,) to observe something concerning the several discourses and treatises in this volume. And, indeed, some of these observations I ought not in justice to the author to premit: and all of them may be for the benefit of, at least, some readers.

¹ Ita ergo et nos exemplorum ingentium parvi imitatores ad vos...scribimus. Salvian, *Epist.* iv. (Migne, *Patrol. curs.*)

² οὕτω δὲ καὶ τὸν ἐσπουδακῶτα ἑαυτὸν πᾶσι τοῖς μέρεσι τῆς ἀρετῆς ἀπεργάσασθαι

τέλειον, οἷον εἰ πρὸς ἀγαθὰ τινα κινούμενα καὶ ἔμπρακτα τοὺς βίους τῶν ἁγίων ἀποβλέπειν, καὶ τὸ ἐκεῖνων ἀγαθὸν οἰκεῖον ποιεῖσθαι διὰ μιμήσεως. S. Basil, *Epist.* ii. § 3. (ed. Bened.)

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The first discourse ‘Concerning the true Way or Method of attaining Divine Knowledge, and an increase therein,’ was intended by the author as a necessary introduction to the ensuing treatises; and, therefore, is the shorter: yet it contains, to use Plutarch’s expression,—‘excellent sense and solid matter, well beaten and compacted and lying close together in a little room¹,’ many very seasonable observations for this age, wherein there is so much of fruitless notionality, so little of the true Christian life and practice.

Shorter yet are the next two tracts ‘On Superstition and Atheism,’ which were also intended by the author to prepare the way for some of the following discourses upon which he purposed to enlarge his thoughts.

Yet as for that tract ‘On Superstition,’ some things that are but briefly intimated by the author therein, may receive a further explication from his other discourses, more especially from the eighth, viz. ‘Of the Shortness and Vanity of a Pharisaical Righteousness, or An Account of the false Grounds upon which men are apt vainly to conceit themselves to be religious.’ And, indeed, what the author writes concerning that more refined, that more close and subtile superstition, by which he understands the formal and specious sanctity and vain religion of Pharisaical Christians, who yet would seem to be very abhorrent from superstition, and are apt to call every thing Babylonish and antichristian that is not of their way—I say, what he writes concerning this in both these or any other discourses, he would frequently speak of, and that with authority and power. For, being possessed of the inward life and power of true holiness, he had a very strong and clear sense of what he spake, and therefore a great and just indignation, as against open and gross irreligion, so also against that vainglorious, slight, and empty sanctity of the spiritual Pharisees, who would, as our Saviour speaks of the old Pharisees², make void and very fairly disannul the commandments of God, the weightier things of religion, the indispensable concernments of Christianity; while, instead of an

¹ Καὶ τῶ ἱερῶ τοῦ Πυθίου Ἀπόλλωνος οὐ τὴν Ἰλιάδα καὶ τὴν Ὀδύσσειαν, οὐδὲ τοὺς Πινδάρου παιᾶνας, ἐπέγραψαν οἱ Ἀμφικτυόνες· ἀλλὰ τὸ Γνώθι σαυτὸν, καὶ το Μηδὲν ἄγαν, καὶ τὸ Ἐγγύα, πάρα δ’ ἄτα-

θαυμάσαντες τῆς λέξεως τὸ εὐογκον καὶ τὸ λιτόν, ἐν βραχεῖ σφυρήλατον νοῦν περιεχοῦσης.—Plutarch, *De Garrul.* 511 B.

² Mark vii.

inward, living righteousness, and entire obedience, they would substitute some external observances, and a mere outward, lifeless, and slight righteousness; and in the room of the new creature made after God, set up some creature of their own, made after their own image—a self-framed righteousness: they being strict in some things which have a show of wisdom and sanctity—things less necessary and more doubtful, and where the holy Scripture hath not placed the kingdom of God—but, in the mean time, loose and careless in their plain duty toward God and toward their neighbour, in things holy and divine, unquestionably just and good; yet, to make some compensation for their being deficient in things strictly and necessarily required, and primarily pleasing to God, and to excuse themselves, they would express a more than ordinary diligence and zeal in some easy and little things, as all the most specious observances of formal Christians are, and not worthy to be named with those great instances of ‘the power of godliness’—such as hearty and universal obedience, entire self-resignation, a being crucified to the world, plucking out of the right eye, and cutting off the right hand, mortification of the more dear and beloved sins, and the closer tendencies and inclinations to sin and vanity, and the like.

This is a short character of the Pharisaical and conceited righteousness; and in our author’s plain discovering of the thinness and slightness thereof, and free reproving of these false religionists, it appears that the same nobleness of mind and spirit was in him which was also in Christ Jesus, who never expressed Himself with so much vehemency and smartness, as when he was to reprove the Pharisees in His days¹—those patterns of formal Christians in all ages. For there is nothing more grievous to the sincerely religious soul than affectation and canting in religion; empty, though specious shows of sanctity; great pretendings to spirituality and higher degrees of grace; when, to the free-spirited and discerning Christian, it clearly appears that such boasters are but low and weak things, ‘unskilful’ and inexperienced ‘in the word’ and way ‘of righteousness²,’ and manifestly short of being plain moral men; and that they are sensual, having not the spirit, nor bringing forth

¹ Matt. xxiii.

² Heb. v. 13.

those lovely and well-relished fruits of the spirit, mentioned in Scripture¹, but, on the contrary, the corrupt fruits of the flesh grow out of their hearts, and ‘the works of the flesh’ there mentioned are manifested in them. So far are they from being ‘crucified’ and not alive ‘to the world, and the world to them²’; so far are they from having ‘crucified the flesh with the affections and lusts³,’ that they do τὰ τῆς σαρκός and τὰ ἐπὶ τῆς γῆς φρονεῖν—mind and earnestly affect, savour and relish, the things of the flesh, and of the earth⁴; aspiring as much after power and greatness, as self-seeking and self-pleasing, as great lovers of themselves, loving the world and the things in the world, making haste to be rich, thirsting still after more of this world, pursuing worldly advantages and interests, with as much craft and policy, as much solicitude and eagerness, with as unsatisfied desires, as those do whom they call worldly and carnal. So of old the Gnostics called all others but themselves carnal and animal men: they only were πνευματικοί, others were ψυχικοί, and ὑλικοί, as Irenæus tells us⁵: whereas, in truth, none were more sensual, more unspiritual, than they who by their unevangelical lives were the great spots and blemishes of the Christian profession.

But to let these alone, and to return to the former, with whom our author had to do in both these treatises, and in the 2nd, 3rd, and 4th chapters of his seventh treatise, I shall add this word of faithful admonition: ‘Be not deceived, God is not mocked⁶’—God will not be put off with empty pretences and Pharisaical appearances, how glorious and precious soever in the eyes of men. God will not be flattered with goodly praises, nor satisfied with words and notions, when the life and practice are a real contradiction to them. God will not be satisfied with a specious ‘form of godliness,’ when men under this form are ‘lovers of themselves, covetous, proud, high-minded, fierce, lovers of pleasures more than lovers of God⁷,’ and are manifestly under the power of these and the like spiritual, if not also fleshly, wickednesses. For the power of sin within can, it seems, easily agree and consist with the form of godliness without; but two such contrary powers as the power of godliness and the

¹ Gal. v. 22, 23.² Gal. vi. 14.³ Gal. v. 24.⁴ Rom. viii. 5—13; Col. iii. 5—9.⁵ Lib. i. cap. 6.⁶ Gal. vi. 7.⁷ 2 Tim. iii. 2—4.

power of sin—two such contrary kingdoms as the kingdom of the spirit and the kingdom of the flesh, which is made up of many petty and lesser principalities, of various lusts and pleasures, warring sometimes amongst themselves, but always confederate in warring against the soul¹—these so contrary powers and kingdoms cannot stand together, nor be established in one soul. Be wise now therefore, and be ye instructed, O ye sanctimonious Pharisees, ye blind leaders of the blind, and know the things that belong unto your peace: for the day of the Lord will come that shall burn as an oven, when all those fine coverings, wherewith men thought to hide their ungodlike dispositions, shall be torn from them and cast into the fire; and in this day shall even these ‘weak and beggarly elements’² melt with a fervent heat; and for hypocrites, all their paint shall then drop off, and their deformity shall appear: in this day all affected modes of religion shall be rendered despicable, and all disguises and artificial dresses, whereby false Christians thought to hide their crookednesses, shall be plucked off, and all things shall appear as they are. Verily, there is a God that judgeth in the earth: He will judge of men by other measures and rules than they used here, whereby they deceived themselves and others. God is for reality and truth. ‘He desireth truth in the inward parts’³, His delight is in sincere and single minds. It will then appear that ‘he that walketh uprightly, walketh surely’⁴; and that ‘he that doth the will of God, abideth for ever’⁵.

If what the author, out of great charity to the souls of men, has observed concerning these things were seriously considered and laid to heart, Christianity would then recover its reputation, and appear in its own primitive lustre and native loveliness, such as shone forth in the lives of those first and best Christians, who were Christians in good earnest—*ἐν ἔργῳ καὶ ἀληθείᾳ*,—and were distinguished from all other men in excelling and outshining them in whatsoever things were ‘true, venerable, just, pure, lovely, and of good report’⁶. Then would the true power of godliness manifest itself; which signifies infinitely more than a power to dispute with heat and vehemency about

¹ Titus iii. 3.⁴ Prov. x. 9.² Gal. iv. 9.⁵ 1 John ii. 17.³ Ps. li. 6.⁶ Phil. iv. 8.

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some opinions, or to discourse volubly about some matters in religion, and in such forms of words as are taking with the weak and unskilful; more than a power to pray without a form of words; for these and the like may be, and frequently are, done by the formal and unspiritual Christian; more than a power to deny themselves in some things that are easy to part with, and do not much cross their inclinations, their self-will, their corrupt designs and interests, nor prejudice their dear and more beloved lusts and pleasures, their profitable and advantageous sins; and more than a power to observe some lesser and easier commands, or to perform an outward obedience arising out of slavish fear, void of inward life and love, and a complacency in the law of God—of which temper our author discourses at large. For concerning such cheap and little strictnesses as these it may be inquired, ‘What do you more than others? Do not even Publicans and Pharisees the same¹?’—*τί περισσὸν ποιείτε*; ‘what excellent and extraordinary thing do you? what hard or difficult thing do you perform, such as may deserve to be thought a worthy instance and real manifestation of the power of godliness? except such things are to be accounted hard or extraordinary, which are common to the real and to the formal Christian, and are performable by unregenerate and natural men, and are no peculiar characters of regeneration.’ No; these and the like performances by which such religionists would set off themselves, are but poor and inconsiderable things, if compared with the mighty acts and noble achievements of the more excellent, though less ostentatious, Christians, who, through faith in the goodness and power of God, have been ‘enabled to do all things through Christ, knowing both how to abound, and how to be abased²,’ &c.—enabled to overcome the world without them, and the love of the world within them; enabled to overcome themselves; and for a man ‘to rule his own spirit’ is a greater instance of power and valour than ‘to take a city,’ as Solomon judgeth³; enabled to resist the powers of darkness, and to quit themselves like men and good soldiers of Jesus Christ, giving many signal overthrows to those lusts that war against their souls, and to the mightiest and strongest of them, the sons of Anak: and, by engaging in the hardest services of

¹ Matt. v. 46, 47.² Phil. iv. 12, 13.³ Prov. xvi. 32.

this spiritual warfare, wherein the Pharisaical boasters dare not follow them, they show that there is a spirit of power in them, and that they can do more than others. These are some of the exploits of strong and healthful Christians; and, for the encouraging of them in these conflicts, which shall end in glorious conquests and joyous triumphs, the author hath, in the tenth and last discourse, suggested what is worthy our consideration.

But I must not forget that there remains something to be observed concerning some other treatises: and, having been so large in the last observation, (which was not unnecessary, the world abounding, and ever having abounded, with spiritual Pharisees,) I shall be shorter in the rest. And now, to proceed to the next, which is 'Of Atheism.' This discourse, being but preparatory to the ensuing tracts, is short; yet I would remind the reader, that what is more briefly handled here, may be supplied and further cleared out of the fifth discourse, viz. 'Of the Existence and Nature of God;' of which, if the former part seem more speculative, subtile, and metaphysical, yet the latter, and greater part, containing several 'Deductions and Inferences from the Consideration of the Divine Nature and Attributes,' is less obscure and more practical, as it clearly directs us to the best, though not much observed, way of glorifying God, and being made happy and blessed by a participation and resemblance to Him; and as it plainly directs a man to such apprehensions of God as are apt and powerful to beget in him the noblest and dearest love to God, the sweetest delight, and the most peaceful confidence in Him.

One thing more I would observe to the reader concerning the discourse on Atheism; and the same I would desire to be observed also concerning the next, that large treatise 'On the Immortality of the Soul'—especially of the former part thereof; and it is shortly this, that the author in these treatises pursues his discourse with a particular reflection on the dogmas and notions of Epicurus and his followers, especially that great admirer of him, Lucretius, whose principles are here particularly examined and refuted. These were the men whose opinions our author had to combat with: he lived not to see Atheism so closely and craftily insinuated, nor did he live to see Sadducism and Epicurism so boldly owned and industriously propagated, as

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they have been of late by some, who being heartily desirous that there were no God, no Providence, no reward nor punishment after this life, take upon them to deride the notion of spirit, or incorporeal substance, the existence of separate souls, and the life to come; and, by infusing into men's minds opinions contrary to these fundamental principles of religion, they have done that which manifestly tends to the overthrow of all religion, the destruction of morality and virtuous living, the debauching of mankind, the consuming and eating out of any good principle left in the conscience, which doth testify for God and goodness, and against sin and wickedness, and to the defacing and expunging of the law written in men's hearts¹; and so the holy apostle judges of the Epicurean notions and discourses, a taste of which he gives in that passage, 'Let us eat and drink, for to-morrow we die²,' and then there is an end of all, no other life or state, and he expresseth his judgment concerning the evil and dangerousness of these doctrines and their teachers, partly in a verse out of Menander, 'Evil communications corrupt good manners³,' and in what he subjoins, (ver. 34,) besides many other passages in this chapter in opposition to the doctrine of the Sadducees and Epicureans: and to the same purpose he speaks concerning those that denied the doctrine of the resurrection or any future state, and the life to come⁴. The sum and substance of the apostle's judgment concerning these Epicurean principles is plainly this; that these principles properly and powerfully tend to the corrupting of men's minds and lives, to the advancement of irreligion and immorality in the world; that they are no benign principles of piety and a good life. It is true, that some of the more wary and considerate modern Epicureans may express some care to live inoffensively, and to keep out of danger, and to maintain a reputation in the world as to their converse with others; (and herein they mind their worldly interests and the advantages of this present life, the only life which they have in their eye;) they may also express a care in avoiding what is prejudicial to health and a long life in this world; but all this is short of a true and noble love of goodness; and if, in these men, there be any appearance of what is good

¹ This was of old confessed, and boasted of by Lucretius more than once in his poems. Orig. ed.

² 1 Cor. xv. 32.

³ Φθείρουσιν ἡθῆν χρήσθ' ὀμιλῆαι κακά.

⁴ 2 Tim. ii. 16, 17, 18.

and praiseworthy, they would have been really better, if they had been of other principles, and had believed in their hearts that there is a Providence, a future state, and a life to come, and had lived agreeably to the truths of the Christian philosophy, which do more ennoble and accomplish, and every way better a man, than the principles of the Epicurean sect. But to return: we have before observed that our author, in these two treatises, pursued his design in opposition to the master-notions and chief principles of Epicurus and Lucretius of old: I shall only add this, that if any of this sect in our days has done more than revive and repeat those principles; if any such has superadded any thing of any seeming force and moment to the pretensions of the old Epicureans mentioned in these tracts, the reader may find it particularly spoken to, and fully answered, by one whom our author highly esteemed—Mr Henry More, in his late treatise on the Immortality of the Soul, and in another discourse entitled, ‘An Antidote against Atheism,’ and in the appendix thereunto annexed.

I pass on to the discourse ‘On Prophecy,’ which, as it cost the author more pains, I believe, than any of the others, it containing many considerable inquiries in an argument not commonly treated of, and more than vulgar observations out of ancient Jewish writers, so did it, together with the former part of the next discourse, require more labour to prepare it for the press and the benefit of the reader, than any of the other tracts, by reason of the many quotations, especially the Hebrew ones, to be examined: in the perusing of which there would sometimes occur a dubious and dark expression, and then I thought it safest to confer with our Hebrew Professor, Dr Cudworth, for whom the author had always a great affection and respect.

It is true, this elaborate treatise is of a more speculative nature than any of the rest, yet is it also useful, and contains sundry observations not only of light and knowledge, but also of use and practice. For, besides that in this treatise, several passages of Scripture are illustrated out of Jewish monuments—which is no small instance of its usefulness—there are two chapters, to name no more, viz. the fourth and the eighth, the longest in this treatise, which more particularly relate to practice, and might be, if well considered, available to the bettering

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of some men's manners. The matter of the fourth chapter, treating of 'the Difference between the true Prophetical Spirit and Enthusiastical Impostures,' is seasonably useful, and of no small importance. Not to mention any later experiments and proofs how powerful such enthusiastical impostures have been to disquiet and endanger several parts of Christendom, it appears by good history, and the event is yet apparent, how strangely that political enthusiast, Mahomet, has befooled a very great part of the world by his pretensions to being inspired and taught by the Divine Spirit whispering in his ear, by his epileptical fits, pretended visions and revelations. Thus Mahomet's dove hath as wonderfully prevailed in the world, as of old the Roman eagles: although yet, which may abate our wondering at this success, this imposturous and pretendedly-inspired doctrine was not propagated and promoted with a dove-like spirit, but with force of arms; Mahometanism cut out its way by the sword, the worst instrument for propagating religion; to say nothing of the advantages it had from its compliance with flesh and blood, and a sensual life, and from the ignorance, rudeness, and barbarism of that people to whom that impure prophet communicated his Alcoran—a people capable of any doctrine, how absurd and irrational soever. Whereas Christianity was at first promoted, and made its way in the world, by methods more innocent and worthy of the doctrine of the great God, and our Saviour Jesus Christ, that true and great Prophet, of whom the voice from heaven was, 'Hear ye Him¹:' after whose revelation of the counsel and will of God to man, there is not to be expected any new, and by Him unrevealed doctrine, as pertaining to life and godliness, and necessary to salvation. Neither is the eighth chapter, treating of 'the Dispositions preparatory to Prophecy,' without its usefulness; there being an easy appliableness of what is contained therein to such as are pretenders to prophesying, according to the more general importance of that word; and it may be both a just reproof and a sober advice to those who, being full of themselves, swelled with self-conceit, and puffed up with an opinion of their own knowledge and abilities—which yet is but a windy and vain knowledge², a knowledge falsely so called³, and being wise and

¹ Matt. xvii. 5. See also Acts iii. 22.
 Deut. xviii. 15.

² דַּעַת רִיחַ Job xv. 2.

³ 1 Tim. vi. 4.

righteous in their own eyes, take upon them to be most talkative and dogmatical, pert and magisterial, 'Desiring to be teachers, although they understand neither what they say, nor whereof they affirm¹;' and therefore modesty and sparingness of speech, and swiftness to hear, would better become such than empty confidence and talkativeness, and a pouring out of words without knowledge, λέξεων μὲν ποταμός, νοῦ δὲ σταλαγμός for, indeed, this is the true account of these men and their performances, the weakness and insignificancy of which, notwithstanding the strong voice and loud noise of the speakers, are easily discerned by those who in understanding are men, and have put away childish things².

What I would further intimate concerning this treatise on Prophecy, is briefly this; that though it be one of the largest treatises in this volume, yet there are some parts and passages in it which I think the author would have more enlarged and filled up, had he not hastened to that which, according to the method designed by him, he calls The Third Great Principle of Religion. But of this I have given an account in an Advertisement at the end of this treatise, as also of the adjoining next to it.

The discourse 'On the Legal and the Evangelical Righteousness,' &c., is as much practical as the former was speculative. Nor was the composing of that treatise more painful to the author, than the elaborating of this, at least the former half of this, wherein the author has traversed—*loca nullius ante trita solo*³—the more unknown records and monuments of Jewish authors; for the better stating of the Jewish notion of 'the Righteousness of the Law;' the clearing of which, in the second and third chapters, as also the settling of the difference between 'that Righteousness which is of the Law, and that which is of Faith—between the Old and the New Covenant,' and the 'Account of the Nature of Justification and Divine Acceptance,' &c., are all of them of no small use and consequence; but, together with the Appendix to this tract, made up of certain brief but comprehensive observations, they offer to the reader what is not unworthy of his serious consideration.

Of the eighth discourse, showing 'the Vanity of a Pharisaical

¹ 1 Tim. i. 7.

² 1 Cor. xiii. 11.

³ *Avia Pieridum peragro loca, nullius ante Trita solo.* Lucret. *Rer. Nat.* 1. 926.