



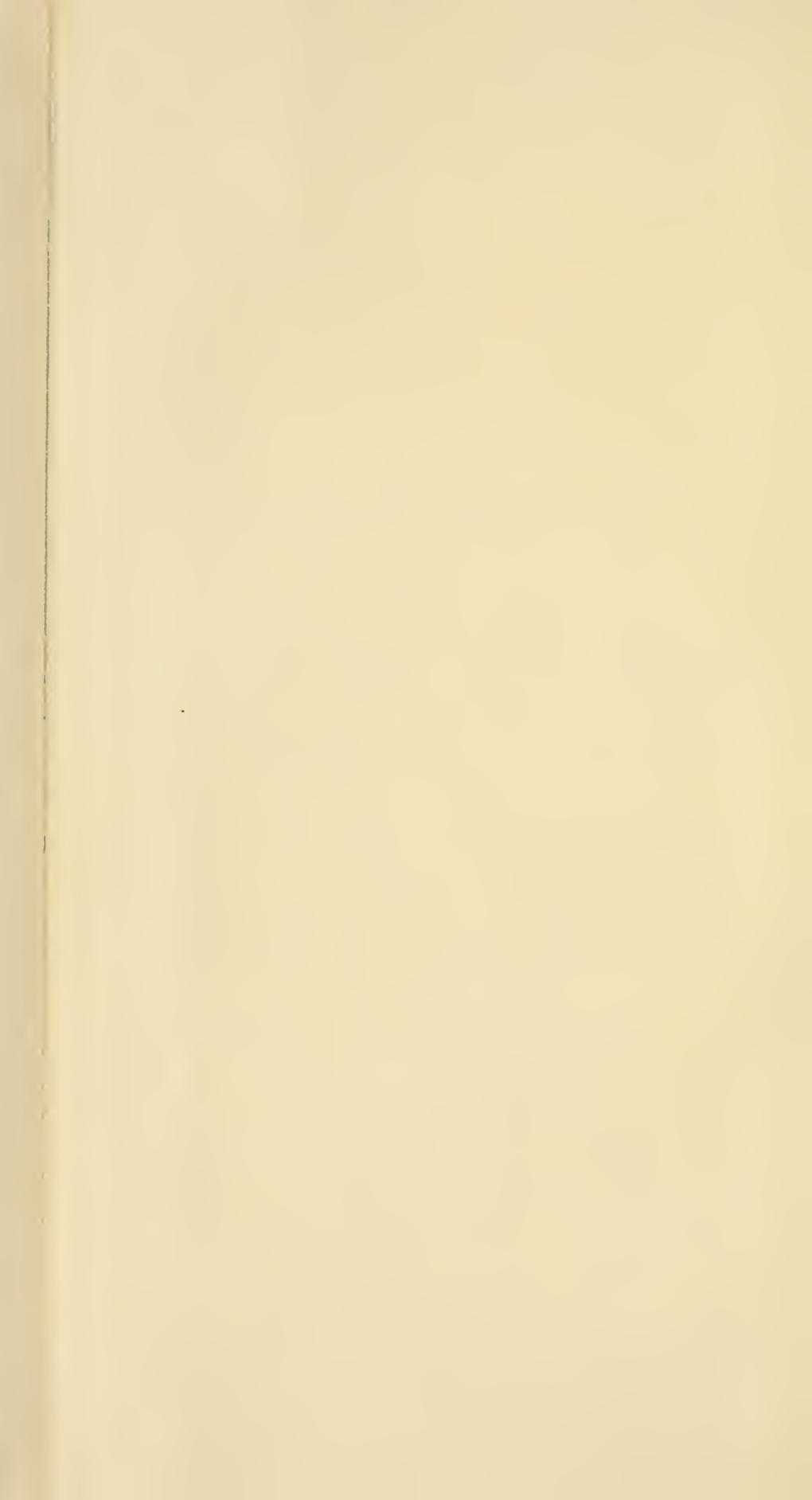
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John Chrysostom, d. 407.  
Of the priesthood

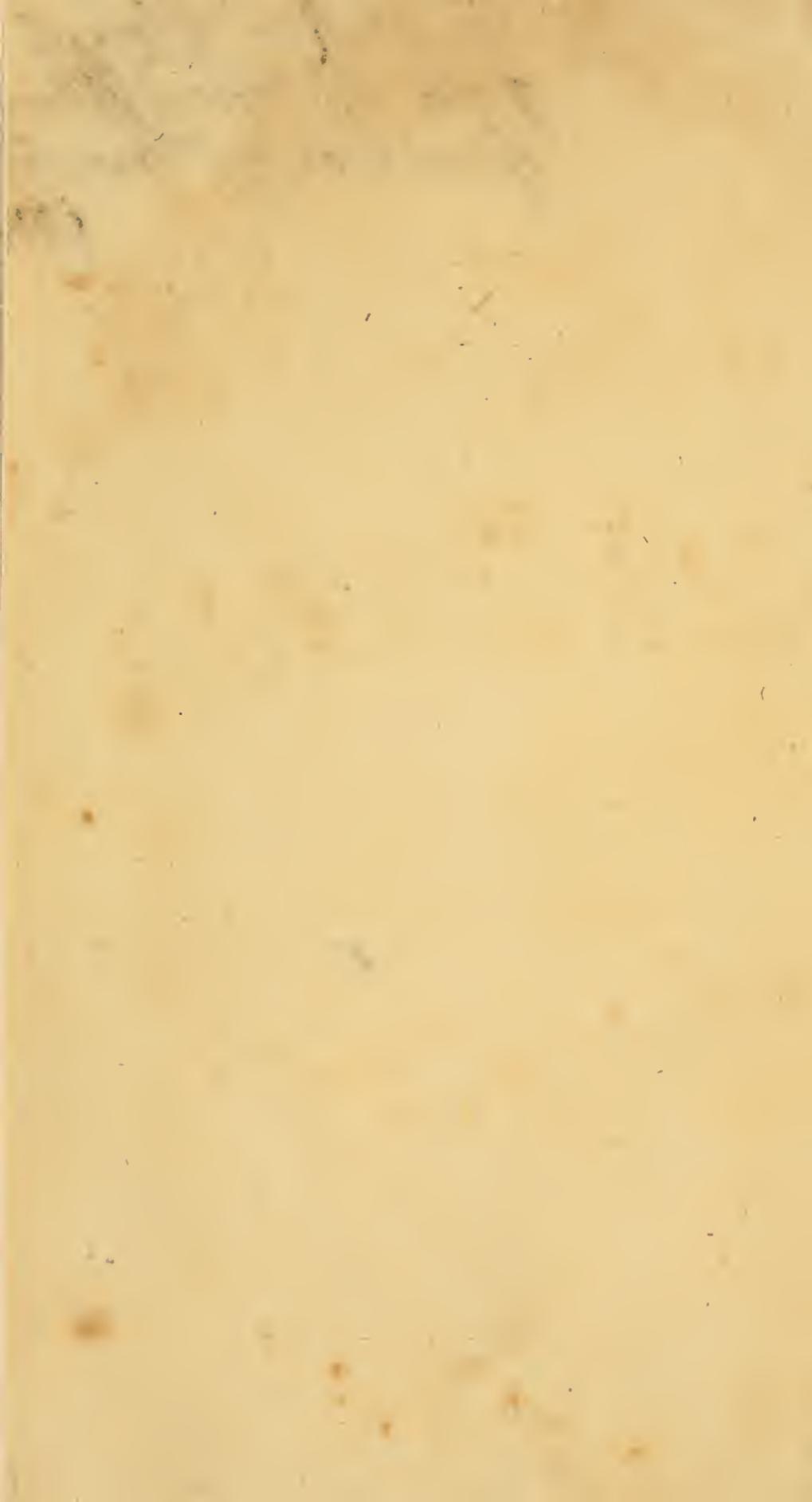
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For ye Rev<sup>d</sup> J Smith  
from his Friend Wm Burn  
Grandson of y<sup>e</sup> Hansan

1791



✓  
ST. CHRYSTOM

O F T H E

P R I E S T H O O D .

I N

S I X   B O O K S .

Translated from the G R E E K ,

By the Rev. JOHN BUNCE, M. A.  
Late Rector of Chingford and Pitsey, in Essex.

L O N D O N :

Printed by SAMUEL RICHARDSON, in  
*Salisbury-Court.*

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M. D C C. LIX.



# INTRODUCTION.

ST. Chrysostom's Books of the Priesthood have been ever reckoned among the best Pieces of Antiquity. The Occasion of writing them was this:

He had lived many Years in great Friendship with *Basil*\*; at last, they having both dedicated themselves to sacred Studies, the Clergy of *Antioch* had resolved to lay hold on them, and to use that holy Violence, which was, in those Times, often done to the best

\* Who this *Basil* was, is uncertain: He is supposed by *Socrates* to have been the great St. *Basil* of *Cæsarea*; by *Photius* and others, the *Basil* that was Bishop of *Seleucia*: But, perhaps, it was neither the one nor the other; the first being almost impossible, the other highly improbable: And therefore he must have been some third Person.

- Dr. *Cave*, in his Life of St. *Chrysostom*.

iv INTRODUCTION.

‘ Men, and to force them to enter  
‘ into Orders. Which when *Basil*  
‘ told *Chrysostom*, he concealed his  
‘ own Intentions, but pressed *Basil*  
‘ to submit to it; who from that,  
‘ believing that his Friend was of  
‘ the same Mind, did not go out of  
‘ the Way, and so was laid hold  
‘ on: But *Chrysostom* had hid him-  
‘ self. *Basil*, seeing he could not  
‘ be found, did all that was possible  
‘ to excuse himself: But that not  
‘ being accepted of, he was or-  
‘ dained. Next time that he met  
‘ his Friend, he expostulated se-  
‘ verely with him, for having for-  
‘ saken him upon that Occasion.

‘ This gave Occasion to the fol-  
‘ lowing Books, which are pursued  
‘ by way of Dialogue.’

Bishop Burnet’s Pastoral Care, p. 57, 58.

A N

A B S T R A C T  
O F T H E  
L I F E  
O F  
S T. C H R Y S O S T O M.

S T. *Chrysostom* was Bishop of *Constantinople* in the Reign of the Emperors *Arcadius* and *Honorius*. He obtained the Name of Χρυσόστομος (*Golden-tongued*), on account of his Eloquence. He was a Native of *Antioch*, descended from noble Parents, *Secundus* and *Anthusa*. He was taught Rhetoric by *Libanius*, Philosophy by *Andragathius*. He applied himself to the Study of Divinity under *Diodorus*

and *Basilius*. He was first a Reader in the Church of *Antioch*; was afterwards ordained a Priest; and, on the Death of *Nectarius*, was promoted to the See of *Constantinople*, in the Year of our Lord 401. He was naturally of an impetuous Temper, and free of Speech; which exposed him to many Inconveniences. Having declaimed, with great Vehemence, against the Empress *Eudocia*, he was banished by Command of the Emperor; but the People rising up in Arms, obliged the Emperor to recall him soon after. He was a second time expelled, and banished into *Armenia*, where he died, in the Year of our Lord 411.

THE  
CONTENTS  
OF  
ST. CHRYSOSTOM's  
SIX BOOKS  
OF THE  
PRIESTHOOD.

BOOK THE FIRST.

*THIS* contains only the preparatory Discourses, according to the usual Method of Dialogue.

BOOK THE SECOND.

*In this he gives the Character of a good Bishop; and describes the Accomplishments necessary to make a Man such. He complains, that those who had the Power of ad-*  
a 4 vancing

## viii THE CONTENTS.

vancing Persons to the Episcopal Order, showed more regard to Rank, Alliance, and Wealth, and to a Skill in profane Learning, than to true Worth, and an earnest Zeal for the Service of the Church.

## BOOK THE THIRD.

*The Importance and Dignity of the Episcopal Office. The manifold Dangers to which Persons of an ambitious, envious, or fretful Temper, will be exposed, when they have attained it.*

## BOOK THE FOURTH.

*He here runs through a Variety of Arts and Professions, and shows how much Skill and Industry is necessary to excell in each of them;*  
*from*

## THE CONTENTS. ix

from whence he concludes, that much more is required for That which is the most important of all.

At the End of this Book, he launches out into a just Encomium of St. Paul, whom he proposes as a Pattern to all Bishops.

## BOOK THE FIFTH.

He displays the Temptations to Vanity, to which a Bishop will be liable; the Censures that are apt to be made, if there is too much, or too little Art in his Discourses; the great Care he ought to take, to preserve his Character pure from all Stain, yet without Preciseness and Affectation. In his Sermons he should study to edify, and not to gain Applause from his Hearers.

## BOOK

x THE CONTENTS.

BOOK THE SIXTH.

*The Humour of retiring into Deserts, and leading, in an abstemious manner, the Life of a Hermit, being too prevalent in that Age, he here shows, how much more difficult the Task is, to govern the Church of Christ discreetly, than to suffer even the severest Mortifications.*

L I S T

# L I S T

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THE worthy and generous Benefactors are, with all Respect, desired to accept the grateful Acknowledgements of the Widow, for whose Benefit this Subscription hath been carried on, together with the Thanks of the Editor, who is greatly obliged to them for the very kind Regard shown to his Father's Memory, and to his Sister's Misfortunes.

He humbly hopes, that the same Benevolence which inclined them so far to favour this Translation, will cover the Defects of it, and, with the like Indulgence, pass over any Mistakes or Omissions in the List, which his best Care could not altogether prevent.

ST. CHYRSOSTOM

OF THE

PRIESTHOOD.

BOOK THE FIRST.

CHAPTER I.

**A**MONG the many Friends I formerly had, who were true and sincere; who both well understood the Laws of Friendship, and exactly observed them; there was one particularly who bore me so singular an Esteem and Affection, that he excelled the rest of my Friends in the Degree of his Love towards me, as

B

much

much as they did my common and ordinary Acquaintance.

This Friend was perpetually with me; for, as we were brought up in the same Studies, and under the same Masters, so our Inclinations, our Applications and Desires, were the same. Nor did this Agreeableness of Disposition in us continue only while we were Fellow-Students, but afterwards, when we came out into the World, and were to chuse what Course of Life we would follow, even then there still appeared the same Similitude of Disposition, the same Harmony and Union as before.

Nor did it a little contribute to render this Union of our Wills firm and constant, that there was no great Difference between us in point of worldly circumstances, and that neither

neither of us had any Reason to overlook the other on the Account of a large Estate. For, as for my own Part, my Riches were far from being a Burden to me; and as for him, his Affairs were at a very low Ebb: Nevertheless, in this also we were alike, that our Minds were suited to the Mediocrity of our Fortunes. Besides, our Birth was equally good; so that all things concurred to unite our Affections.

But as soon as we attained the Age, when it was expected that we should enter upon that happy State, a monastic Life; and apply ourselves to the Study of true Philosophy, the Balance of our Inclinations hung no longer in an equal Poise, but my Friend's Scale, being free from all Incumbrances, mounted upwards, whereas mine, being oppressed with

worldly Desires and youthful Imaginations, sunk downwards with the Weight.

Our Friendship, however, continued firm as before, only we did not converse so frequently: For, indeed, it was not proper for those Persons to correspond familiarly together, who were attached to Studies of so different a Nature. But, when once I began to exalt my Head a little above the Waves of this World, and thought of disengaging myself from secular Concerns, he received me with open Arms: But neither so could we maintain our former Equality; for he had gained much Advantage over me, on two Accounts, having given himself up to the Studies of heavenly Wisdom much sooner than myself, and that too with a much more eager

eager Application, and exalted De-  
fire.

But, though he had thus the Start  
of me, yet such was his Goodness,  
and so true a Value had he for my  
Friendship, that, withdrawing him-  
self from the Conversation of his  
other Friends, he gave up his Time  
wholly to me: Still prosecuting his  
former Design of persuading me to  
retire from the World, which, as I  
said before, he had not been able,  
as yet, to effect, through the In-  
dolence and Indisposition of my  
Temper. Nor, indeed, was it pos-  
sible for me, who was so constantly  
engaged at the Bar, at the Theatre,  
and other public Diversions, to have  
much of his Conversation, who lived  
always at home, and was wholly  
engrossed by his Books. Having  
been thus hindered hitherto, he had

no sooner an Opportunity to renew his Sollicitations of my entering into the same Method of Life with himself, than he gave Birth to that Desire which had been so long conceived in his Mind. For he never left me, no, not a Minute in a Day, but kept constantly plying me with most pressing Arguments, that, forsaking our Houses, we should retire together to some sequestered Place.

In short, he prevailed upon me: And nothing now remained, but to execute our Design. The only thing which was likely to hinder me from gratifying my Friend, or rather myself, in this Affair, was the repeated Instances of my Mother; who no sooner perceived my Intention, than, taking me by the Hand, she led me into her Chamber: And, fitting down by the Side of that Bed  
where

where she first brought me into the World, she burst into Tears, and, with Words which moved my Compassion even more than her Tears, she complained to me in this Manner.

## C H A P. II.

“ **T**HE good Will of God, my  
“ Son, would not permit  
“ me long to enjoy your excellent  
“ Father. My Grief for his Death  
“ immediately succeeded the Pains  
“ of your Birth, leaving you an  
“ Orphan as soon as you were born,  
“ and bringing on me, at once, a  
“ most unseasonable State of Wi-  
“ dowhood, together with those  
“ many Hardships and Inconve-  
“ niences which commonly attend  
“ it: Of which none can have a

“ just Apprehension, but they who  
“ are so unhappy as to feel them.  
“ For what Words can express the  
“ Distractions, and Perplexities,  
“ which fall like a Tempest, and  
“ beat like so many Waves, on the  
“ Head of a poor Woman, who  
“ having but lately left her Father’s  
“ House, and come raw and un-  
“ experienced into the World, is,  
“ at once, attacked with an insup-  
“ portable Sorrow, and oppressed,  
“ on all Sides, with such Cares and  
“ Troubles, as are far superior to  
“ her Years and Sex ! Thus, to  
“ correct the Idleness of Servants,  
“ to watch their Abuses and Em-  
“ bezzlements ; to guard against  
“ the treacherous Designs of Rela-  
“ tions ; and to bear with Patience  
“ the Violence and Inhumanity of  
“ the Tax-gatherers : These, I say,  
“ are

“ are Evils which are not to be  
“ encountered, but by an active and  
“ manly Spirit.

“ When a Father dies, and leaves  
“ an Orphan behind him; though  
“ it be a Daughter, which is com-  
“ monly brought up with less Fear  
“ and Expence, yet, even there, no  
“ light Burden is incumbent on the  
“ Mother. But, if it be a Son that  
“ is thus left, her Mind is every  
“ Day filled with a thousand Cares  
“ and Fears for him, besides the  
“ great Cost and Charge which she  
“ must of Necessity be at, if she  
“ will giye him a liberal and gen-  
“ teel Education.

“ Yet none of all these Inconve-  
“ niences have induced me to en-  
“ gage in a second Marriage, or  
“ have tempted me to bring an-  
“ other Husband to your Father’s  
“ Bed:

“ Bed: But I have patiently con-  
“ tinued in this State of Trouble  
“ and Perplexity, nor have I shrunk  
“ in any respect from what I may  
“ justly call the Iron Furnace of  
“ Widowhood. That I was thus  
“ enabled to persevere, is owing,  
“ first, to the Divine Assistance:  
“ And, secondly, I must confess,  
“ it was no small Consolation to  
“ me, in the midst of my Misfor-  
“ tunes, that I could, in your Face,  
“ every Day behold the lively Pic-  
“ ture of your deceased Father. On  
“ which very Account, while you  
“ were a Child, and not able to  
“ speak, at an Age when Parents  
“ commonly take most Delight in  
“ their Children, I received great  
“ Pleasure and Comfort from you.  
“ Nor can you accuse me, that,  
“ though I have courageously en-  
“ dured

“ dured my State of Widowhood,  
“ yet, to support myself in it, I  
“ have diminished what your Fa-  
“ ther left: A Cafe which I have  
“ often known to befall unhappy  
“ Orphans. On the contrary, I  
“ have preserved your Fortune  
“ whole and entire, not scrupling,  
“ as Occasion required, any Ex-  
“ pences which were necessary to  
“ gain you Esteem and Reputation  
“ among your Acquaintance: All  
“ which were defrayed out of my  
“ own Purse, from my own proper  
“ Fortune, which I derived from  
“ my Father.

“ And think not, my Son, that  
“ I repeat this to reproach you.  
“ No, My only View is, in Return  
“ for all this, to request this Favour  
“ of you, that you will not involve  
“ me in a second Widowhood, nor  
“ rekindle

“ rekindle those Sorrows which  
“ have been for some Time ex-  
“ tinct. Have Patience a little till  
“ my Decease, which, perhaps, even  
“ now may not be far off. For  
“ though young Persons may rea-  
“ sonably hope to live many Years,  
“ and arrive at a good old Age;  
“ yet I, who am advanced in Years,  
“ can have nothing but Death be-  
“ fore my Eyes. When, therefore,  
“ you have covered me with Earth,  
“ and mixed my Ashes with your  
“ dear Father’s, then undertake  
“ long Journeys, or go abroad, if  
“ you please; there will then be  
“ none to obstruct your Designs:  
“ But, as long as my Life con-  
“ tinues, do not forsake me; lest  
“ you vainly, and without Cause,  
“ offend God, by bringing her,  
“ who hath never done you the  
“ least

" least Injury, into so great Miseries  
" and Misfortunes.

" Nor would I have you suspect  
" that I design, by this, to draw  
" upon you worldly Troubles, and  
" to throw the Care of my Affairs  
" upon you. If I attempt this, I  
" am content that you should have  
" no Regard to the Laws of Nature  
" or Education, or any thing else,  
" but shun me, as an Enemy that  
" lays Snares and Traps for you.  
" But, on the other hand, if I do  
" every thing to contribute to the  
" Ease and Tranquillity of your  
" Life, though nothing else should,  
" yet this, surely, will oblige you  
" to continue with me. For assure  
" yourself, among all your Friends,  
" as there is none who will indulge  
" you in so great a Liberty, so nei-  
" ther is there any that can be more  
" folli-

“ follicitous for your Reputation  
“ than myself.”

## C H A P. III.

THIS, and much more, did my Mother remonstrate to me: Which when I related to my generous Friend, he was so far from being moved therewith, that he re-newed his former Sollicitations, and made more pressing Instances than before.

While Matters were thus circum-stanced, he continually intreating me and I as constantly refusing, on a sudden there was a Report spread, which gave us no small Uneasiness; namely, that we were both of us designed, ere long, to be promoted to the Dignity of the Episcopal Order.

When

When I first heard this, I was struck with Fear and Surprize: With Fear, lest I should be dragged to the Election against my Will; and with Surprize, that the Fathers should think of us for this sacred Office: Especially, when I considered myself, and could not find that I had any thing in me worthy of this Honour.

On the spreading of this Rumour, my Friend directly came to me; and, taking me aside as one unacquainted with the Matter, told me all that he had heard; and begged of me, that we might not follow different Counsels, but that our Resolutions and Proceedings might appear to be uniform in this Affair, as they had hitherto been in others: That, for his own Part, he was ready to follow my Example, which

which way soever I should think best to dispose of myself, whether to fly from the Election, or to submit to it.

Perceiving, therefore, his Readiness, and thinking that I should be very injurious to the Church, if, for the sake of my own Inability, I should defraud the Flock of Christ of so excellent a Person, who was, in all Respects, so fit to preside over it; I thought it not proper to declare my Mind in this Matter, but suffered myself to do what I had never done before, *viz.* to conceal my own Sentiments from my Friend: Telling him, therefore, that I would consider of this some other Time (for that the thing would not be urged upon us instantly); and that, whenever it was, he need not doubt but we should be unanimous, and take

take the same Steps, I persuaded him, for the present, to think no more of the Matter.

Not long after, when the Time was at hand that we should be ordained, I hid myself. He knowing nothing of it, was taken, and led to the Bishop's, as upon some other Account, where he received the Yoke of Christ: Not doubting, from what I had promised, but that I would certainly follow his Example; or rather thinking, that in this he followed mine. For some that were present seeing him angry, and ill-pleased at his being thus surprized, deceived him, by saying, how absurd a thing it was, that I, who in all Mens Eyes seemed the most untractable of the two, should so quietly resign myself to the Judgment of the Bishop; but that he, who was always

known to excell in Prudence and Good-nature, should, upon this Occasion, behave himself in a fierce and haughty Manner, flying back, contradicting, and refusing to comply. This had its Effect, and he submitted.

But when he understood that I had fled, and concealed myself, he rested not till he had found me out; and, sitting down by me, with Shame and Sorrow in his Looks, he seemed passionately eager to have spoken; but the inward Oppression and Anxiety which he laboured under stopped his Speech. The Vehemence of his Concern choaked his Words to such a Degree, that, when he opened his Lips, he had no Power to utter himself, through the violent Perplexity and Perturbation of his Mind. Seeing him thus full of Tears  
and

and Trouble, and well knowing from what Cause all this Concern proceeded, I could not contain that Excess of Pleasure which I felt within myself, but burst out into a loud Laughter; and, catching him fast by his right Hand, I constrained him to kiss me; at the same Time glorifying God, that he had crowned my Contrivance with all that Success which I had so much desired it might have. But when he saw me thus joyful and pleasant, and perceived thereby that I had plainly deceived him in this Matter, he changed Colour, and was very angry.

C H A P. IV.

**H**OWEVER, recovering himself a little from those Disorders; Although (saith he) you have

no Regard for me, nor any Value for my Credit (for what Reason, I cannot imagine), yet, methinks, you should take more Care of your own Reputation. For, to be plain with you, your late Behaviour hath opened all Mens Mouths against you, who scruple not to say, that you fled from this sacred Office only out of a proud and vain-glorious Humour: Nor have I met with one Man that so much as attempts to clear you of this Charge. For my own Part, I cannot walk the Streets, but I am presently attacked on all Sides, and blamed on your Account every Day. My own Friends, where-ever they meet me, accuse me with being accessory to your Mismanagement, and a great Part of your Condemnation falls on me. For, say they, you could not be ignorant

ignorant of his Intentions, it being notorious that he always opened his Heart to you : And, therefore, you ought not thus to have dissembled the Matter with us, but to have acquainted us with his Designs, which, if you had done, we should, no doubt, have circumvented him, by some Stratagem or other. Now, what Reply could I make to this ? To confess that I was a Stranger to your Designs, was to represent our Friendship as a mere Piece of Hypocrify ; which I was ashamed to do. For although so it is, as now too plainly appears from your late Behaviour, and as you yourself cannot deny ; yet I thought, that whatever Faults there might be between us, it would be much more for our Credit to hide them, than to expose them to the World, especially to those who are

but indifferently affected towards us. Unwilling, therefore, to own the Truth, and to let them know how Matters stand between us, I am forced to hold my Tongue, to cast down my Eyes with Confusion, and to shun, when I am able, the meeting with my Acquaintance. Nay, should I, by owning the Truth, endeavour to excuse myself from the Crime of being accessory to your Mismanagement; yet this would be a vain Attempt, it would be what they would look upon as mere Fiction, and nothing else. For it is impossible ever to make them believe, that *Basil* was one of those from whom you concealed any of your Intentions: Though, as to the thing itself, since I perceive it is a Pleasure to you that so it should be, I am content, and shall not dispute

pute the Matter with you. But this is not all: There are large Portions of Shame yet behind, which we must be loaded with. Some accuse you of Insolence, others, of Vain-glory: But they who are most severe in their Censures, lay them both to our Charge, and augment the whole by that great Indignity and Affront which (say they) we have offered to those who have vouchsafed thus to honour us; adding, moreover, that the Disgrace they have suffered from us, had it been much greater, was but what they justly deserved, who could pass by so many Persons of such Excellence and Worth, and chuse a couple of raw Youths, who were but of Yesterday, and who had not yet disengaged themselves from worldly Cares (however, for the present, they contracted the Brow, put

on Black, and dissembled a Gravity of Person and Behaviour), and promote them, at once, to such an eminent Dignity, as they themselves could never have had the Vanity to aspire to; no, not so much as in a Dream: And thus, say they, Men of Years and Gravity, who, from their Youth up, have exercised themselves in all the Study and Hardships of Religion, are still in the Place of Inferiors; while they, who have the Rule over them, are mere Boys, that have no Regard to those Laws by which their Administration is to be regulated.

This, and a great deal more, is, by one or other, every Day objected against us: To all which, I am at a Loss what to reply: Here, therefore, I must call in your Assistance: For I cannot easily persuade myself, that

that your Flight was an inconsiderate Action, or that you would rashly, and without Cause, have incurred the Displeasure of so many venerable Persons: And, as I do believe, that what you did was the Effect of much Thought and Premeditation, so, I assure myself, that your Reasons for it are strong and conclusive.

Tell me, therefore, what is it that we can offer in our just Vindication against those who thus accuse us? For, as for my own private Injuries, how I have been deluded and trepanned by you, without the least Regard had to our former Friendship, I call you to no Account for them. Though it must by no means be dissembled, that whereas I, with all the Openness imaginable, did, in a manner, put my very Soul into your Hands; you, on the contrary,  
behaved

behaved towards me with all the Subtlety and underhand Dealing that one Enemy could have used towards another. If you knew the Counsel which I followed to be good and useful, you yourself, one would think, should not have shunned the Advantage of it; and, if you knew it to be hurtful and pernicious, surely you ought not to have suffered that Friend, who was superior to all others in your Affection, to have fallen into it. Yet this you did, and in this you was the chief Instrument: Though, to say the Truth, there was little Occasion to use so much Artifice and Craft towards one who always spoke and acted sincerely, and without Disguise.

However, as I said before, I do not now call you to an Account for these things; neither do I reproach

you with that solitary State into which you have thrown me, by putting an End to those friendly Meetings and Conversations, from which I used to receive such Pleasure and Advantage. All these things I pass over lightly, and with Silence ; not because your Offence against me is slight in itself, but because this was the Rule which I fixed to myself, from the very first Moment that I courted your Friendship, that, however at any Time you should grieve me by any Unkindness, I would never bring you under a Necessity of apologizing for yourself ; though, most certainly, the Injury you have done me is by no means a trifling one, as you yourself know ; especially, if you call to mind how I am, at once, deprived of all that Felicity which we both promised

promised ourselves in this our Friendship, and which others used to pre-sage concerning it. We promised ourselves, that our mutual Love would be a mutual Advantage and Safety to us; and others said, that it would be no less useful to the World. Now, though I had no Thoughts that our Union would be of much Use to others, yet I flattered myself, that it would be of singular Advantage to ourselves, since it would render us more inaccessible and firm against the Attempts of our Enemies: And this, you may remember, was an Argument which I frequently inculcated to you.

I bid you consider, that the Times were difficult, and the Adversaries many: That true Charity was, in a manner, extinct; and Envy, that Plague of Mankind, had succeeded in

in its Place. My Friend, said I, we pass through the midst of Snares, and walk, as it were, on the Battlements of a Tower: If we make a false Step, or if any thing amiss befalls us, there are enough ready, in all Places, to rejoice and insult at it: But where are there any that will lay our Sufferings to heart, or compassionate our Calamities? Take heed, therefore, said I, lest, by any unhappy Means, this our Friendship be dissolved, and we become a Jest, and a Derision, to the World, nay, bring on ourselves such real Evils, as are much worse than all the Contempt that can be poured upon us. Remember the Words of the Wise Man, *A Brother holpen by a Brother, is as a fortified City, and as a Kingdom strengthened with Bars and Gates.* Let us be careful, therefore,

fore, that this our Amity be not dissolved, nor the Bands of our Friendship broken asunder.

This, and much more to the same Purpose, did I often repeat to you: Nor had I the least Suspicion that your Affections towards me were at all tainted; but, out of the Abundance of my Love, I offered good Advice, where I had no Reason to think it was at all wanted: Nor was I in the least aware, that, in thus counselling you, I administred Physic to a sick Person: Though (unhappy that I am) not any thing that I could offer hath been successful, nor could all my Precaution be of any Service to me. So far from that, that, casting away from you, at once, all my Admonitions, and never suffering them so much as to enter into your Mind, you have driven me out,

as

as a Ship without Ballast, into the wide Ocean, without any Concern how I shall there sustain the Inclemency of those Waves, which will, on all Sides, beat so furiously upon me.

For if, at any Time, I fall into an unhappy Necessity of suffering Calumny, or Derision, or any other Injury or Molestation, (as it is very sure such things as these will often befall me), to whom shall I now have Recourse? To whom shall I communicate my Griefs? Who is there that will be ready to help me, to repell and keep off my Enemies, to comfort me in the midst of my Trouble, and to prepare my Mind, by wise Counsels, to bear with Patience the Follies of others? There is not so much as one to whom I can apply for Assistance, in these Diffi-

Difficulties, now since have withdrawn yourself at such a Distance from me.

By this Time, surely, you understand how great a Misfortune you have brought upon me; or do you not yet perceive (though too late), how fatal a Wound you have given to my Happiness? But, not to insist any longer on these Complaints of my own (for it is impossible to undo what is done, or to extricate myself from Difficulties which are insuperable), tell me what I am to say to others that accuse you, and what Answers I must make to their Reproaches?

C H A P. V.

CHRYSOSTOM.

B E of good Cheer; for I am prepared not only to answer all that is alleged against me by others, but I will also endeavour, as well as I am able, to give you an Account even of those things for which you require none; I mean, those of which you yourself accuse me: And from hence, if you please, I will begin; for I should act a very absurd and unreasonable Part, should I be sollicitous about the Censures of others, and do every thing I could to stop their Clamours, and, at the same Time, not endeavour to clear myself to my best Friend, one who hath shown more Concern for my Credit than his own, and who hath

D used

used me in so handsome and generous a Manner, as not to expostulate sharply with me concerning those Injuries which he thinks I have done him. I say, should I not endeavour, in the first Place, the Satisfaction of such a Friend, the Negligence which I should, in this Matter, be guilty of towards him, would be greater than that Love and Care which he hath expressed towards me.

Since, therefore, from hence I am to begin my Apology, give me Leave to ask this Question, In what have I injured you? Was it that I deceived you, and concealed my own Designs from you? But in this I served two good Purposes at once, by consulting the Good of my Friend, and the Benefit of those to whom I betrayed him.

If

If you object, that, nevertheless, I betrayed you; that I freely own: And, if it be true, that all sort of Deceit is sinful, and that it may in no Case be made use of, not even for public Good and Benefit, I will be content to suffer whatever Punishment you please: Or rather, because I know the Tenderness of your Nature towards me, I would pass the same Sentence of Condemnation on myself, as the Judges would in open Court on a Person convicted of fraudulent Practices. But if the thing itself be not always hurtful, but good or bad, according to the Intentions of him that makes use of it, cease then to blame me, that I have deceived you, or else prove, that I have done it with an ill Design. For, indeed, if that be wanting, if there be no evil Mind or

wicked Purpose, the Deceiver is, in the Opinion of all fair Judges, so far from Blame, that he deserves Commendation and Applause: And so considerable is the Advantage of a well-timed Deceit, done with a right Purpose, and a good Design, that many have been Sufferers for neglecting to use it.

Nay, if you look back on the famous Generals that have flourished, from the Beginning of the World to this Time, I am well assured, that you will find the greater Part of their successful Actions to have been chiefly owing to Stratagem and Deceit; and the wise Contrivers of them have met with more Applause than those who, by mere Dint of Arms, have vanquished their Enemies in the open Field: For these obtain their Victories at such a prodigious Expence,

Expence, both of Men and Money, that they are, on the whole, but of small Advantage to them; and the Victors are in little better Condition than the Vanquished, having their Forces greatly diminished, and their Treasure no less exhausted. Neither, indeed, have they the sole Glory of the Action: No inconsiderable Part of it redounds to them, whose Courage was not conquered, though their Bodies were, and who, if they could have fought without falling in the Field, would still have continued to have given Proofs of an undaunted Valour: Whereas he that gains a Victory by Stratagem and Conduct, exposes his Enemy, at once, to Destruction and Derision. For though, where a Battle is gained by mere Strength, the Vanquished have their Share of Glory as well as the Victors,

yet it is quite otherwise where a Victory is obtained by Policy alone: For, in that Case, the Glory of the Action rests entirely on his Side who conquers; besides that he carries home with him a most perfect and unmixed Pleasure for a Victory obtained without Loss of Blood.

For, in warlike Attempts, it is not with the Wisdom of the Mind, as it is with Riches or Numbers of Men: These, the more they are made use of, the more they are diminished: Whereas, on the contrary, this, the oftener you have Recourse to it, the more it brightens, and increases on your Hands:

Nor is this Sort of Deceit useful only in War, and in public Affairs; but in Peace also, and in one's own private Concerns, it is often of great Advantage, and that too amongst the

the nearest Relations. The Husband often finds it necessary towards his Wife, and the Wife towards her Husband; the Father towards his Son; one Friend towards another; nay, even Children, sometimes, towards their Parents. Thus, *Saul's Daughter*\* could by no other means deliver her Husband out of her Father's Hands, than by Fraud and Circumvention: And, in like Manner, at another Time her Brother † desiring to preserve the same Person safe from those Dangers to which he was exposed, had Recourse to the like Arts of Stratagem and Deceit, as his Sister had done before.

BASIL.

Nothing of all this is applicable to me: For I am not an Enemy; I am no Adversary to you, nor have

\* *I Sam. xix. 12.*      † *Ibid. xx. 8.*

I done, or attempted to do, you any Injury; but (quite the reverse of all this) I have committed myself entirely to your Conduct, and done nothing without your Advice, which I have followed upon all Occasions.

## C H A P. VI.

CHRYSOSTOM.

TRUE, O thou admirable and best of Men! and, for this Reason, I prevented you, by saying before, that it was lawful to use Deceit, not only in War, and against an Enemy, but in Peace also, and towards one's Friends.

Nay, this very thing is, in some Cases, useful not only to the Deceiver, but to the Deceived. If you doubt the Truth of this, go but to a Physician, and ask him in what

Man-

Manner he sometimes cures his Patients; and he will tell you, that his Art is not always of itself sufficient, but he is often obliged to mix Deceit with his Medicines. For when the Case is such, that, either by the Untractableness of the Patient, or the Obstinacy of his Dis-temper, the Prescriptions of the Physician can have no Effect, there he must, of Necessity, have Recourse to Artifice and Contrivance, and act his Part, as Players do on the Stage, under a Disguise: And here, if you please, I will give you a merry Instance of one of those many Artifices which I have heard practised by those Sons of Art.

It happened that a certain Man fell ill of a Fever, which raged very violently, and without Intermission. The sick Person loathed all things that

that were proper to abate his Dis-temper, but had a longing Desire for a good Draught of Wine, and begged earnestly of every one that came into the Room, to gratify this his pernicious Appetite; which, had it been done, would have inflamed his Fever to such a Degree, as would have made the poor Fellow quite distracted. Here, therefore, where there was no Room for Skill to exert itself, they were forced to have Recourse to Fraud and Contrivance, by the Help of which, the Physician effected what he could not compass by his Art: For, getting an earthen Pan, just come hot out of the Furnace, he dipped it all over in Wine; and ordering the Room to be darkened, that the sick Man might not discover the Deceit, he poured out the Wine, filled it with Water, and gave

gave it to his Patient to drink. The sick Man, deceived by the strong Smell of the Wine into which the Pan had been dipped, stayed not curiously to examine what it was which the Doctor gave him, but, being persuaded by his Nostrils, that it really was what he imagined, and being hindered, by the Want of Light, from discovering the Cheat, and being also eagerly desirous to quench his Thirst, he drank it off with the utmost Greediness. Upon which his excessive Thirst was allayed, his Fever abated, and the Man recovered. So great are the Power and Advantage of Deceit, which as you have already seen in this one Example, so it were endless to produce Instances of the like Nature.

Nor

Nor are these Frauds in use only among Physicians of the Body ; but, if you examine the Matter never so little, you will find them practised by those also that have the Cure of Souls.

Thus the blessed Apostle St. *Paul*\*, by holy Artifice, allured those many thousands of Jews which believed. Thus also he, who circumcised *Timotheus* †, threatens the *Galatians* ‡, that if they were circumcised, Christ should profit them nothing : And he || who counted the Righteousness which was by the Law as Loss after his Reception of the Faith in Christ, did, nevertheless, many Times, and in many Cases, submit to the Law.

\* *Acta* xxii. 26.

† *Ibid.* xvi. 3.

‡ *Gal.* v. 2.

|| *Phil.* iii. 7.

And

And truly great is the Power of Deceit, provided it be not done with a treacherous Mind: Though, indeed, it ought not then to be termed Deceit, but Management rather; and Wisdom, and good Contrivance, by which Men work themselves out of the greatest Difficulties, and correct and amend the Errors of the Mind.

For neither can I call *Phineas*\* a Murderer, though, with one Stroke, he slew two Persons: No, nor *Elijah*†, though he caused the Death of an hundred Soldiers, and their Captains, and was the Author of that Torrent of Blood which flowed at the Slaughter of *Baal*'s Priests ‡. Should we grant this, and judge of Mens Actions in their own naked

\* *Num. xxv. 7.*      † *2 Kings i. 10.*

‡ *1 Kings xviii. 40.*

Appearance, without any Regard to the Will and Design of the Actors, how can we excuse *Abraham*\* from Parricide; or what can we offer in Vindication of two of his Descendants, *Jacob* and *Moses*; the former of which supplanted his Brother of the Rights of Primogeniture †; and the latter enriched the *Israelites* with the Spoils of the *Egyptians* ‡?

But, far be from us the Audaciousness to pronounce so hardly of those holy Men, whom we not only free from all Blame in these Matters, but we reverence and admire them for the same, for which we also find them praised and commended by God himself.

To conclude; he justly deserves the Name of a Deceiver, who uses

\* Gen. xxii.

† Ibid. xxvii.

‡ Exod. xi.

false Practices with a mischievous Design; not he, whose Mind is honest, and whose Intention is right: For thus to have deceived a Man, is often necessary, and conduces greatly to his Advantage; whereas he who walks strait on, and will in no Case whatever deviate, or use any Artifice towards his Friend, be it never so honest, often becomes the Author of great Evils and Inconveniences to him.

*The End of the FIRST Book.*

BOOK

## BOOK THE SECOND.

## CHAPTER I.

THAT it is lawful, on a good Design, to have Recourse to the Prevalence of Deceit; or, to speak more properly, to make use of a certain admirable Management, it would be easy to enforce, by many Examples: But, since what hath been already said is sufficient to prove this, it will be needless to enlarge farther on this Subject. I expect, therefore, that you should now show whether or no this Fraud, which I have used towards you, hath not been for your Advantage.

BASIL.

And what is that Advantage which I reap from this Management or Wisdom of yours, or whatever else you please to call it? that I may at last be made sensible that I have not been ill-used by you.

C H A P. II.

CHRYOSOTOM.

IT is such an Advantage, that I could not have wrought a greater for you. I have put you into a Condition of doing that which Christ declares to be the highest Instance of our Love to him: For, speaking to Peter, the chief of the Apostles, and asking him \*, *Lovest thou Me?* When that Apostle affirmed that he

\* *John xxi. 15.*

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did, our Lord replies, *If thou lovest me, feed my Sheep.*

The Master here questions his Disciple, If he loved him: Certainly not because he was ignorant of Peter's good Disposition towards him (that is by no means to be supposed of him, who enters into the very Secrets of the Heart), but, without Doubt, to teach us, that the due Care and Management of his Flock was a thing of the highest Concern to him. From whence it follows, that great and unspeakable will be their Reward, who labour diligently for the Welfare of those things which are, of all others, most dear to Christ. This we may learn from ourselves: For, when we see, at any Time, any one doing good Offices to our Domestics, or taking Care of our Cattle, we look upon it as a Token

Token and Argument of their Love to us: And, if we ourselves are thus affected towards such Persons as express their Care and Good-will to those things of ours, the best of which may be bought and sold for Money; with how great a Reward, may we suppose, Christ will recompense them who feed his Flock, which he purchased, not with Money, nor with any ordinary Price, but by the shedding of his own most precious Blood?

For this Cause, when *Peter* replied, *Thou knowest, Lord, that I love thee;* and appealed to our Lord himself for the Truth of it, our Saviour stopped not there, but enjoined him to prove it by a certain Sign: Not that he intended thereby to manifest how much *Peter* loved him (for that his Love to his Lord

was great, we are well assured by many Instances); but, by this, he would teach both Peter himself, and all of us, how great an Affection he had for his Church, that so our Care also, and Concern for it, should be the greater.

And, indeed, why was it that God spared not his only begotten Son, but delivered him up for us\*? Was it not that he might reconcile us to himself, and make us a peculiar People†? Or, why did Christ shed his Blood for us? Was it not that he might purchase, and take into his Possession, those Sheep whom he committed to the Care of Peter, and his Successors? Justly, therefore, doth our Lord say ‡, Who then is a faithful and wise Servant,

\* Rom. viii. 32.

† Tit. ii. 14.

‡ Matt. xxiv. 45.

whom his Lord will make Ruler over his Household? Which Words, though they are a Question, yet they do not contain in them any manner of Doubt in the Person who spoke them; but, as before, when he asked *Peter* if he loved him, he put not that Question out of any Distrust or Ignorance of that Apostle's Good-will towards him, but to teach us wherein the Excellence of our Love to him consisted; so here when he saith, *Who then is a faithful and wise Servant,* he speaks it not as being ignorant himself, but to set before us at once, both how rare a thing it is to find so faithful and wise a Servant, and also the Dignity and Excellence of his Function, to which our blessed Saviour hath proposed so great a Reward; *He shall*

make him *Ruler* (saith he) over all his Goods\*.

Consider this seriously, and, I am persuaded, you will no longer dispute the Matter with me, or doubt whether you have not been very advantageously deceived by me, by whose means you are made a *Ruler over God's Household*, and put into a Capacity of doing those things, by the Exercise of which our Lord told *Peter*, he might excell the rest of the Apostles: And, therefore, when he had asked him †, *Peter*, *lovest thou Me more than these?* he subjoined, *Feed my Sheep*. He might have said, if he had pleased, “ If “ thou lovest me, exercise thyself “ with severe Fastings, with lying “ on the bare Ground, and with “ rigorous Watchings. Be a Patron

\* Matt. xxiv. 47.      † John xxi. 15

“ to

“ to the Injured, a Father to the  
“ Fatherless, and an Husband to  
“ the Widow.” But now, passing  
by all these things, he saith, *Feed my  
Sheep*: For those Severities which I  
just now mentioned, may be exercised  
by many of the Laity, as well Women  
as Men; but when a Bishop is to be  
set over the Church, and to have  
the Care of Souls committed to him,  
so great and excellent is the Func-  
tion, that not only those of the weaker  
Sex are quite excluded, but, indeed,  
a great Number of ours also must dis-  
claim all Pretensions to it.

### C H A P. III.

**I**N this Choice, Regard is to be  
had to the Excellencies of the  
Man: And he that is elected ought  
to surpass others in the Virtues and

Endowments of his Mind, as much, or more, than *Saul* did the rest of the *Hebrews* in the Size of his Body\*: For, truly, an Eminence of Stature, or a more exalted Height of Body, is not here required. But as, in point of Understanding, there is a very great Difference between brute Beasts and reasonable Creatures, by so much, or in a greater Degree, would I have the Pastor excell his Flock; even as his Danger also is infinitely greater for those whom he hath in Charge, if they should miscarry through his Fault. For that Shepherd who loses any of the Sheep, either by the Wolf, by Thieves, of the Rot, or through any other Accident, may possibly obtain Pardon for his Negligence from the Master of

\* *I Sam. x. 23.*

the Flock ; or, if he suffers Punishment for it, that Punishment, perhaps, may only affect his Purse, and reach no farther than a pecuniary Fine : But he that hath Mens Souls, the rational Flock of Christ, entrusted to his Care, must be answerable for the Loss of any of them; not at the Expence of a Sum of Money, but at the Peril of his own Soul : Besides, that he hath a much more difficult Task, to watch and struggle for their Preservation, than he that hath the Care of natural Sheep. For, truly, he hath not to deal with Wolves or Thieves, nor is he concerned how to keep off the Rot from his Flock. What then is his Warfare? and what Enemies hath he to encounter? St. Paul will tell you\*, *We wrestle not against*

\* Eph. vi. 12.

Flesh and Blood, but against Principalities, against Powers, against the Rulers of the Darkness of this World, against spiritual Wickedness in high Places. You see here, what a Multitude of Enemies we have to deal with, what deep-ranked and fierce Troops, sufficiently armed at all Points, not by Art, but Nature.

Would you see another Army, which stands ready to invade the Flock of Christ, without Mercy or Compassion? This also the same View will show you: For he who spoke to us of the above-mentioned Adversaries, hath, in like manner, described these to us, in the following Words; *The Works of the Flesh are manifest, which are these; Adultery, Fornication, Uncleanness, Lasciviousness, Idolatry, Witchcraft, Hatred, Variance, Emulations, Wrath,*

*Wrath, Strife, Backbitings, Whisperings, Swellings, Tumults* \*, with many more: For, indeed, he hath not reckoned them all up; but, by those which he hath here mentioned, he gives us to understand what Sort of Enemies the rest are.

Besides, the Enemies of the Flock, when they see the Shepherd flying from them, leave off their Engagement with him, and are contented with worrying and devouring the Sheep. But the spiritual Adversaries of Christ's Flock, though they have gotten the Sheep into their Power, are not satisfied with devouring them, but grow so much the more fierce and insolent, never ceasing till they overcome the Shepherd, or are overcome by him.

\* *Gal. v. 19,*    *2 Cor. xii. 20.*

Add

Add to this, that the Diseases of Beasts are manifest, whether it be the Rot, the Murrain, an accidental Hurt, or any thing else which pains and disorders the Creature; and the Appearance of the Distemper renders it so much the more easy to cure.

There is another thing also which greatly contributes to their speedy Recovery; and that is, that the Shepherd hath full Power over his Sheep, to make them submit to those Remedies which are proper for them. If the Searing-iron or the Incision-knife is to be applied, he can bind them fast for the Operation. If it be necessary to change their Food, or to hinder them from Drink, he can shut them up, and keep them confined as long as he pleases. In a Word, he can, very easily

easily, make them submit to all Applications which he shall judge conducive to the Health and Soundness of his Flock.

But, with the spiritual Diseases of the Soul, it is quite otherwise. For, in the first Place, it is hard to discover them: *For the things of a Man, no Man knoweth, save the Spirit of Man which is in him.*\*. And how shall any prescribe to a sick Soul, the Nature of whose Distemper he is not acquainted with? Nay, so far from that, that he is often ignorant whether it be sick, or no.

But how difficult soever it be to find out the Diseases of the Soul, yet it is harder to cure them, when they are found out. For the Case here is widely different from that of

\* 1 Cor. ii. 11.

the Shepherd and his Sheep: For there he hath the Liberty to bind the diseased Creature, to keep it from Food, to burn, or cut, as shall seem most proper to him. But here, the receiving of suitable Medicines is not in the Power of him that administers them, but of him that needs them; as we may learn from that most admirable Writer St. Paul, who, speaking to the *Corinthians*, says, *Not for that we have Dominion over your Faith, but are Helpers of your Joy* \*. For, of all People in the World, Christians must not pretend to correct the Errors of Sinners by external Force. Temporal Magistrates, indeed, make use of their Authority towards Malefactors, and prevent them, by Compulsion, from persisting in the same evil

\* 2 Cor. i. 24.

Course: But, here, Men are not to be constrained by Violence, but to be persuaded by Reason. For, truly, we have no such Power given us by the (divine) Laws to restrain Sinners by Force; nor, if we had, have we a proper Subject on which to use it: Neither, indeed, doth God himself reward those that refrain from sinning by Compulsion, but those that refrain by Choice.

And, for this Cause, there is need of much Art to persuade those Men, whose Souls are distempered by Sin, not only to submit themselves voluntarily, and of their own Accord, to the Advice and Directions of their spiritual Physicians, but to be thankful also to them for the same. For if the Sinner, who is bound (suppose by Excommunication), flies back, and behaves himself contumaciously  
(as

(as he may do, if he pleases), he makes his Malady so much the worse: Or, if he despises those grave Reproofs, which, like an Incision-knife, ought to cut him to the Quick, that Contempt wounds his Soul afresh: And so the very Attempt to cure such a Sinner, becomes an Occasion of rendering his Disease less curable than before. Nor is there any such thing as using Force in this Case, or curing such a Person whether he will or no. What, therefore, can here be done? If you handle that Wound tenderly, which should be thoroughly lanced, and cut deep, you leave as much of the distempered Part behind, as you cut away. On the other side, if, with an unrelenting Hand, you make a due Incision, the Patient often, not knowing how to bear the excessive Pain,

Pain, throws away, in a Fit of Despair, both the Medicines and the Bandage, and breaks through the Hands of his Surgeon with the utmost Precipitation, like a mad Bullock, that hath broken his Yoke, and torn his Harness to Pieces.

I could give you many Instances of this Nature, of Men that have launched out into the utmost Wickedness, rather than undergo that Penance which their Sins had deserved : And, for this Cause, we must not rigidly exact of Sinners a Punishment equal to the Heinousness of their Offences ; but we must consider their Temper, and try it by Degrees ; lest, instead of mending the Matter, we make it worse ; lest we tear the Rent wider than it was before ; and lest, while we study to correct and reform the Sinner, we

drive him, by our Severity, to a greater and more deadly Fall.

As for those who are soft and dissolute, and too much attached to the Delicacies of Life, who, moreover, are elated on account of their Birth or Dignity, if you touch them gently, and by little and little endeavour to correct their Follies, you may, though not altogether, yet in some Degree rescue them from those Vices to which they are addicted: Whereas, if you think to do this at once, by a severe Animadversion, you will hinder and prevent even that lesser Correction. For the Soul of Man, when once it hath broke through the Bounds of Modesty, falls into a Sort of stupid Insensibility, so as not to be prevailed on by Promises or Threats, nor be moved by the greatest Kindness, but becomes

comes even worse than that City which the Prophet reproaching said, *Thou hast a Whore's Forehead, thou refusest to be ashamed* \*.

A Pastor, therefore, hath need of great Prudence, and much Circumspection, to observe and discover the Temper and Disposition of those for whom he is concerned: For as, on the one hand, some are driven to despair of their Salvation, because they cannot bear the bitter Draughts of a severe Penance; so, on the other hand, there are some that, by reason of too mild Usage, fall into downright Negligence and Contempt, become mere Profligates, and persist in sinning with an high Hand. It concerns a Bishop to overlook none of these things; but, after an accurate Search and

\* *Jer. iii. 3.*

due Examination into all Circumstances, to make suitable and proper Applications, that so his Labour may not be in vain.

Nor hath he less to do in reducing and re-uniting to the Church those of her Members which have fallen into Schism ; and, in this, the Difficulties which he is obliged to encounter are incomparably beyond those of the *rural Shepherd*: For *he* hath his Flock at Command ; they follow him wheresoever he leadeth them ; and, if any of them turn aside out of the right Way ; or, if leaving good Pastures, they run to feed upon barren and dangerous Cliffs, he need but whistle louder than ordinary ; and this, without any more Difficulty, is sufficient to bring back the straggling Sheep to the rest of the Flock. But, when any one goes astray from

the

the Soundness of the Faith, the *spiritual Shepherd* hath no small Task upon his Hands, such as requires much Patience and Forbearance: For, in this Case, worldly Force and Terror must not be used, to reduce such a Wanderer; he must not be brought back by Violence and Compulsion, to embrace the Truth, from which he is fallen, but by Arguments and Persuasions.

A Bishop, therefore, ought to be a Man of Courage and Constancy, that he faint not, nor give out; that he despair not of recovering, at last, those that are gone astray; and that he often think and say thus to himself, “ Perhaps, it may please God “ to give them Repentance, to the “ acknowledging of the Truth; and “ that they may recover themselves “ out of the Snare of the Devil.”

For which Cause, our Lord, speaking to his Disciples, faith, *Who then is a faithful and wise Servant?* For, surely, he that takes Care only of his own Soul, is, in that Respect, of no Use to any but himself; whereas the happy Consequences of the pastoral Care redound, in general, to the whole Flock. And thus, he that gives Alms to the Poor, or, by any other Means, helps those that stand in need of it, doth Good to his Neighbours as well as himself: Only here he falls short of the excellent Effects of a Bishop's Office, by how much the Body is infinitely less excellent than the Soul: And, for this Reason, our Lord hath declared, that a due Care and Concern for the Flock of Christ, is the best Mark of our Love to him.

C H A P. IV.

BASIL.

WHAT, then, have you yourself no Love for Christ?

CHRYSOSTOM.

Yes; I both love him at present, and shall not cease to do it; but I was afraid, lest I should offend him whom I thus love.

BASIL.

Why, what Sort of a dark Riddle is this? Christ hath commanded him that loves him, *to feed his Sheep*; and yet you give this for a Reason why you would not feed them, because you love him who hath so commanded.

CHRYSOSTOM.

No, my Friend; there is nothing of a Riddle in this, but the Matter

is very plain and clear. If, indeed, I had fled from this sacred Office, though I had been sufficiently endowed with those excellent Abilities which Christ requires for the Administration of it, I must then have allowed your Objection to have been good and valid : But, when I was so well acquainted with my own Insufficiency for so high a Function, there can be no Room to question my Consistency, or to doubt whether I did not act in this Busines as I ought to do. For, truly, I was afraid, lest, receiving the Flock of Christ safe and sound, and suffering it afterwards to miscarry through my Unskilfulness, I should kindle God's Wrath against me, for bringing Ruin upon those Souls, which he hath so tenderly loved, as to give himself for their Salvation.

BASIL.

## BASIL.

I can hardly think you serious in what you say. I am sure, if you are, those very Reasons which you now pretend to offer for my Consolation, are so far from answering that End, that, on the contrary, they convince me what just Cause I have to mourn and lament my Condition, with much Perplexity and Trouble of Mind: In the first Place, because I find that I have been deceived and betrayed by you: But abundantly more in the second Place; because, from those very Reasons which you have now offered for your own Vindication in this Matter, I come to have a full Knowledge and Apprehension of that Depth of Misfortunes into which I am plunged. For, if the true Reason of your withdrawing yourself from

from the Episcopal Office was, because you knew yourself incapable and insufficient to bear the Weight of so sacred a Function, how much more ought I to have been set aside, though I had ever so earnestly desired it ; especially when, in this Affair, I committed myself entirely to your Direction ; in which, it is true, you consulted your own Welfare, but neglected mine : And, had you only neglected it, it had been happy for me ; but, as if that were nothing, you, by your Artifices, was the chief Instrument of betraying me into the Power of those who lay in wait for me.

And think not to escape, by saying that you was led into an Error by common Report, which gave you an Opinion of something excellent and extraordinary in my Character.

For,

For, in the first Place, I must disclaim all Pretensions to that: And, in the next Place, however that might be, the Truth ought certainly to be preferred to common Report. If, indeed, you yourself had never had experimental Knowledge of me in this Respect, you would have had a specious Pretence to have formed your Opinion of my Character from common Fame: But, since my nearest Relations had not a more intimate Acquaintance with me, nor knew my Heart half so well as yourself, there is no Room for any such Excuse; nor will it be possible for you to persuade those that hear you, but that my being drawn into this dangerous Station, was done designedly, and on purpose, by you.

How-

However, I will no farther insist on this, being resolved (as I said before) not to oblige you to a Vindication of yourself on this Head. Only tell me what Defence I shall make against those whose Censures fall heavy upon us both.

CHRYSOSTOM.

No; this must by no means be: For, though you should never so often excuse me from this Task, yet I am resolved to stand clear in *your* Opinion, before I descend to clear myself to the rest of the World.

You say, that if, not knowing you, I had brought you into the State you are now in, my Ignorance would have been my Excuse, and taken from me all Blame in this Matter: But, my doing this, when, at the same Time, I had a perfect

Know-

Knowledge of you, this, you say, is so criminal a Part, that there is no Room for me to make any just Apology for it.

Now, I must declare, that, in this, I am entirely of another Mind. If you ask me, Why? My Answer is, That this is a Case which requires much Examination: And whoever recommends another as a Person fit for the sacred Office, ought by no means to satisfy himself with common Report concerning such a one's Sufficiency, but to make particular Search and Enquiry into the Abilities of the Man.

For, when St. Paul \*, speaking of such a one, saith, That *he must have a good Report from them which are without*, he doth not by these Words exclude a more accurate

\* *I Tim. iii. 7.*

Scrutiny and Probation; nor doth he require this as the principal Sign of that Person's Fitnes for such an Office: But, having mentioned many other Qualifications first of all, he, at last, adds this also: Hereby showing us, that, in such Elections, this, of itself, is not enough, but that, together with the other Requisites, this also should be included. For, indeed, common Report may often be mistaken, and ill-grounded; but there is no Room to apprehend any Danger from thence, if, besides this, there is diligent Enquiry and due Examination made: And for this Cause he mentions the Testimonial in the last Place. Nor doth he only say, That *he must have a good Report*, but he adds, *from them which are without*; designing hereby to teach us, that the Life and Abilities

ties of such a Person must be narrowly enquired into, before any Regard is paid to the common Opinion concerning him.

Since, therefore, this was my Case ; since, as you yourself confess, I was better acquainted, and had a more perfect Knowledge of you, than your nearest Relations, I deserve, at least, to be free from Blame in this Matter which you accuse me of.

BASIL.

By no means : Nor would this Evasion avail you, should I insist upon it. For, do you not remember, have you not heard from my own Mouth, and have you not been sufficiently convinced by my Actions, of the Meanness and Degeneracy of my Soul ? Nay, have not you yourself made it Matter of Scoff, and Re-

proach

proach to me, that I had no Courage, no Spirit at all, but soon sunk under the lightest Troubles?

CHRYSOSTOM.

I have frequently heard you say so; nor do I deny it; and, if I ever laughed at you for it, I was certainly not in earnest. But, however that Matter was (which, at present, I shall not dispute with you), give me, in Return to your Objection, an equal Liberty of putting you in mind of some certain Excel- lences which belong to you; which, if you shall pretend to disown, by accusing me of Falshood, I shall deal very plainly with you, and show you, that you do this not for Truth's, but Modesty's Sake. Nor will I make use of any other Testi- mony, for the Proof of what I am now

now going to say, than your own Words and Actions.

Let me ask you, therefore, in the first Place, Do you not know the Power and Force of Love? Christ hath taught us how great it is; when, taking no Notice of those wonderful Miracles which the Apostles were about to work; he saith \*; *By this all Men shall know that ye are my Disciples; if ye have Love one to another.* St. Paul † calls Love the fulfilling of the Law; and assures us, that where this is wanting, other Gifts are of no Significance;

Now, this most choice Virtue, this Mark of the Disciples of Christ, this highest and most excellent of all Gifts, I know to be implanted in your generous Soul, where it

\* *John xiii. 35.* † *Rom. xiii. 10.*

thrives, and brings forth the richest Fruit, in great Abundance.

BASIL.

That I have no small Concern for this Virtue, and that I make it my constant Endeavour to observe this Command, I freely own. But how deficient I am therein, and how vastly short I fall of the due Performance of it, you yourself might bear me witness, if you would speak that which is true, rather than that which is smooth and complaisant.

C H A P. V.

CHRYSOSTOM.

**I**T is necessary, therefore, to apply myself to the Proofs of my Affirmation, and, by them, to convince you, as I said I would, that your Modesty

Modesty hinders you from owning the Truth. And, in order to this, I will mention a Fact which happened very lately, lest, if I should tell an old Story, it should be suspected, that I darkened and disguised the Matter, by fetching it from a long Distance of Time: Though, indeed, Truth itself will not suffer me to deceive, even in those things which are spoken to oblige and obtain Favour.

Not long ago one of our intimate Friends was, by a false Accusation, very near losing his Life. Upon this, you, without any Intreaties of the Distressed, or of any other Person, voluntarily interposed, thrust yourself into the midst of Danger, and brought off your Friend, at your own Hazard.

This was the Fact. Now for your Words, from which also I am to convince you. And thus I do it. When some disapproved of this your Readiness to interpose in behalf of the Injured, others again praised and admired it, you retorted quick upon those that blamed you for it, *What should I do? Or how can I better show, that I have learned the Duty of Charity, than by hazarding my own Life to rescue and preserve the Life of my Friend?*

Which Words are, indeed, different, but the Sense is the same with what our Saviour said to his Disciples \*, when he fixed the Bounds of perfect Charity; *Greater Love hath no Man than this, that a Man lay down his Life for his Friends.*

\* John xv. 13.

Since,

Since, therefore, it is not possible to find greater Love among Men than this, it is plain, both from your Words and Actions on this Occasion, that you are arrived to the utmost Limits of this Duty, and that you have attained the highest and most perfect Degree of Christian Charity. For this Cause I betrayed you into the sacred Order ; and contrived those Artifices, which were the Means of it. And are you not yet perswaded of my Innocence in this Matter ? Yet I did it not with an evil Mind, or with any Design to bring you into Danger. Or, are you not rather convinced, that the true Reason of my doing it, was, because I well knew of what great Use and Advantage it would be on all Accounts ?

BASIL.

Do you suppose, then, that the Power of Charity is sufficient to prevail with Men, to correct and amend the Errors of their Lives?

CHRYSOSTOM.

It will do it in a great measure; it will wonderfully contribute thereto.

But, in the next Place, if you please, I will go on to give some Instances of your Prudence, for which I am now prepared to speak, and shall make it appear to you, that That exceeds even your Charity.

[*He blushed at this, and replied.*]

BASIL.

As for what concerns myself, I desire it may be dropped. You know, from the very first, I never accused you on my own Account:

But,

But, if you have any proper Justification to offer for yourself, against the Objections of the rest of the World, I shall gladly hear what you have to say. Leaving, therefore, this vain Contest between ourselves, tell me how I shall apologize for you, as well to the Persons themselves, who have honoured me with this sacred Function, as to others, who are concerned at the Affront you have put upon them, by withdrawing yourself from it.

## C H A P. VI.

CHRYSOSTOM,

**T**HIS is what I am now hastening to. For, having settled Accounts with you, I shall the more easily apply myself to that other Part of my Apology. Say, therefore,

what is my Accusation? What is that they charge me with?

BASIL.

They complain, that they were ill-used by us, in that we shunned and fled from the Honour which they intended us.

CHRYSOSTOM.

In Answer to this, I say, first, That we ought not to scruple the affronting of Men, when we cannot honour them, without being obliged to affront God. Nor, indeed, is it safe for the Persons that are thus offended, but of very dangerous Consequence, to suffer themselves to be angry on such an Account. For I think it becomes those that are dedicated to God, and who have their Eyes fixed on him alone, to be so piously disposed, as not to think it an Injury, though they should

should (in this Manner) be dishonoured a thousand Times. And from hence, also, it is plain, that I had not so much as a Thought of affronting those excellent Persons.

And, truly, if an insolent Humour of Pride or Vain-glory had been the Motive by which I had been influenced (according to those Objections which, you say, are frequently made against me), I might justly be looked upon as most base and injurious, in despising Men of such admirable Virtue and high Station, who, besides, had so well deserved at my Hands. For, if to injure those that have done us no Wrong, is worthy of Punishment; how highly ought we to honour and esteem those, who, merely out of their own Goodness and Benevolence, chuse to advance us to Ho-

nour and Preferment? For that they did this in Return for any good Offices which I had at any Time done them, in a greater or less Degree, no one hath any Ground to affirm. And how great Punishment doth he deserve, that returns Evil for Good? But if nothing of this ever entered into my Mind; but if I declined that heavy Burden, the Priesthood, on a quite different Consideration, though they do not, perhaps, approve of what I have done, yet, at least, they might pardon it, and not blame me for having Regard to my own Soul.

## C H A P. VII.

**N**AY, so far was I from designing to affront the Electors, that, I insist upon it, I have consulted

fulted their Honour, by this my Refusal, as I shall soon make plain to you, how strange soever it may, at first Sight, appear : For, had I submitted to the Election, there would have been Room for all Men, but especially for those that delight in Evil-speaking, to have suspected and said many things, both of the Person who received, and the Persons who conferred, the holy Dignity : Such as, that they had Regard only to Riches, or the Goodness of a Man's Birth ; or that I, by my Flatteries, had insinuated myself into their good Graces, and thereby obtained this sacred Office : For I will not suppose them to say, that they were bribed and corrupted with Money ; though, possibly, some might have suspected even that also.

Christ

Christ called Fishermen \*, Tent-makers †, and Publicans ‡, to have the Rule over his Flock: Whereas these Men (say they) abhor and reject mean Persons, that maintain themselves by their daily Labour; but, if they meet with a Man that is versed in profane Literature, and lives at Ease, him they admire, and admit to the sacred Office: And thus, great Numbers of those who spare no Pains to be of Service to the Church, are overlooked and neglected; while he, who never tasted of these Labours, but hath spent his Time in a vain Sort of Learning, which hath no Reference to Mens Souls, is, on a sudden, exalted over their Heads, and promoted to the honourable Station of a Bishop.

\* Matt. iv. 19.      † Acts xviii. 3.  
‡ Luke v. 27.

This,

This, and much more to the same Purpose, might they have said, had I accepted of that Honour; whereas now, by my Refusal, I have cut off all Pretence and Occasion of Evil-speaking. They have no Room now to accuse either *me* of Flattery, or *them* of Corruption; unless they will act the Part of Madmen, and are content to be looked upon as such. For, is it consistent with good Sense to suppose, that he, who flatters and bribes to obtain a Post of Honour, would relinquish it to another, at the very Juncture when he might be invested with it himself? This would be just as if a Man should take a great deal of Pains to till his Ground, to make it produce Abundance of Corn and Wine, and, after prodigious Labour and Expence about it, just at the Time when he should

should reap the Fruits of it, should unaccountably throw it all up to be enjoyed by another.

I doubt not but you see plainly, by this Time, that, had I accepted of the proffered Dignity, I should have given Occasion to them that delight in Calumny, to have reported, how falsely soever, that the Electors were byassed in their Choice. But now, there is no Room for any such Accusation: I have effectually stopped their Mouths, so that they cannot so much as open their Lips on this Account.

You have heard how lavish Men would have been of their Censures at first upon the Election; but you are not to think that Evil would have stopped there: For, when once I had entered upon the Performance of that sacred Administration, new

Accusa-

Accusations would have started every Day, from which my Electors would never have been able to have defended themselves, let me have behaved myself ever so unblameably; though I doubt not but, for want of more Years and Experience, I should necessarily have made many false Steps: But as now I have freed them from these Reflections, so then I should have exposed them to innumerable Reproaches.

For what is there which they would not have said on this Occasion? That they had committed things of such a wonderful and high Nature to foolish Boys; that the Flock of God was depraved and corrupted; and that Christianity itself was made a mere Game, and rendered ridiculous to the World.

But

But now, by my Management, the Mouth of all Wickedness shall be stopped. For, if any one should object these things against *you*, he would soon be convinceed, by your Behaviour, that Wisdom is not always to be judged of by Mens Years: That as an old Man is not to be admitted to the ministerial Office merely on account of his grey Hairs; so neither is a young Man to be rejected and refused merely for Want of them; except he be, indeed, a Novice, one lately planted and instructed in the Christian Faith. And, truly, there is a wide Difference between these two.

*The End of the SECOND Book.*

BOOK

## BOOK THE THIRD.

### CHAPTER I.

**A**S for the Slight which I am said to have put upon those who would have honoured me with the sacred Office ; as if I had had a Design to affront them by withdrawing myself from it ; I have spoken to these things, and told you what I have to say for myself. It remains that I show you, in the next Place, that I did not do this, as some object, out of a proud Spirit. And this I am now to make clear to you.

Suppose, then, that the Command of an Army, or the Government of a

Kingdom, had been offered me : Had I acted in that Manner, as I have done in this (*i. e.* had I refused and fled from it), would any one have suspected or accused me of Pride in so doing ? Nay, would they not rather have thought me a Fool, or mad ? And when the holy Priesthood is offered me, which is as much higher than a Kingdom, as the Spirit is more excellent than the Flesh, will any one say, that I overlooked it through Disdain and Contempt ? I think I need not insist on the Absurdity of this, nor show how inconsistent with good Sense it is, that they, who refuse Preferments of a less Degree, should be censured as Madmen, while they, who do the same thing in Honours of a much more excellent Nature, should, nevertheless, be taxed, not with

with Madness, but with Insolence and Pride. This is as if you should say, that he who refuses to be an Herdsman, doth not do it because he thinks himself above that Command, but because he is plainly distracted, and out of his Wits: Whereas he that refuses to be Monarch of the whole World, or Captain-General of all the Armies in it, doth it, not because he is out of his Senses, but because he is puffed up with Pride.

But these things are by no means consistent. Nor, indeed, do the Censures of those who thus judge fall harder on *me*, than on *themselves*: For, truly, the very Supposition, that it is possible for Men to despise the Dignity of the Priesthood, is an Argument against those very Persons who make use of it,

that they have a low Notion of that sacred Office: For, did they not look upon it as a mean thing, and of little Esteem or Consideration, they would not have been so forward to suspect, that I had shunned it through Pride and Contempt.

And why hath no one ever yet had Impudence enough to suspect the same thing concerning the Dignity of Angels; and assert, that Flesh and Blood might obtain the Honour of the angelical Nature, were it not for their Pride and Contempt of it? The Reason is, because we have high Thoughts and Apprehensions of those heavenly Orders, insomuch, that we are persuaded it is not possible for Man to conceive a higher created Dignity than that. So that, upon the Whole, they who reproach me with Pride,

and a Contempt of the sacred Function, do much more justly deserve that Accusation: For, most certainly, they had never suspected any such thing of others, had they not first of all had mean and despicable Notions of it themselves.

C H A P. II.

**N**EITHER are they less inconsistent in their Objections, who accuse me, in this Matter, of Ambition and Vain-glory. Nor, indeed, do I see how they could have brought a more effectual Argument to clear me of this Accusation, than this, by which they would pretend to fix it on me: For, had I been influenced by such a Spirit, surely I should rather have accepted of the Priesthood, than have shunned and

H 3                    fled

fled from it. And the Reason is obvious; because I should thereby have been advanced to a very honourable and high Station. For what could have been more honourable, than for one of my unpractised Years, who had so lately retired from secular Affairs, to obtain, on a sudden, such a general Regard and Esteem, as to be preferred before others, who had spent their whole Lives in Studies of a spiritual Nature? For me, I say, to have carried the Election against such Persons, and to have had a superior Number of Votes on my Side, this, as it would have raised in all Men an Opinion of some great and admirable Qualities in me, so it would have rendered me venerable and conspicuous in their Eyes: Whereas now, there are hardly any of the Church, except a few particular

cular Persons, to whom I am known so much as by Name. Nor are there many who know that I refused that Dignity, nor have all of them a perfect Certainty of it; but some, it is likely, think I was not elected at all, or that I lost the Election through Insufficiency; but not in the least that I fled from it of my own Accord.

BASIL.

But they, that know the Truth of the Matter, will stand amazed at you.

C H A P. III.

CHRYSTOM.

THESE, it seems, are the Persons who, you say, accuse me of Pride and Vain-glory in this Matter.

But, here, give me Leave to ask, From which of the two is it that I am to hope for Praise? From the Multitude? but they neither know me, nor what I have done. From a few Persons? but then, also, the Matter falls out wrong; for the Reason of your coming hither to talk with me on this Subject, was, that you might be informed how you should apologize for me against their Accusations.

But why should I enter into a nice Disquisition of this? For let it be granted, that the thing was notorious to all, yet that would be no Reason why they should condemn me of Pride and Vain-glory. Have but a little Patience, and you shall see the Truth of what I say, in a clear Light: And, besides, I shall show you, that not only they that dare

dare to judge so rashly of me (if any such there are, which yet I am loth to believe), but they also who suspect the same of others, are thereby liable to no small Peril.

## C H A P. IV.

**F**OR, truly, the Priesthood, though it be administered upon Earth, is, nevertheless, to be placed in the Rank of heavenly Functions, and that with the greatest Reason: Because no mortal Man, no Angel, or Archangel, or any other created Power, but the Holy Ghost himself, hath established this sacred Order, and hath given Men Reason to believe, that, even whilst they are in the Flesh, they perform the Ministrations of Angels. He, therefore, that celebrates the holy Mysteries, ought

ought to be pure, as though he were even now standing in Heaven, in the midst of those celestial Powers.

Venerable and tremendous were the *Mosaic Institutions*, before the Times of Grace; such as, the little Bells, the Pomegranates, the Stones on the Breast-plate and on the Ephod, the Mitre, the Bonnet, the Robe, the golden Plate, the Holy of Holies, and that awful Silence which overspread the sacred Place\*.

But, if we enquire into the Ministriations under the Gospel, we shall find those venerable and tremendous Institutions to be as nothing, in comparison of these: So true is that which the holy Apostle † hath said of the Law, That *even that which was made glorious had no Glory*, in

\* *Exod. xxviii.*      † *2 Cor. iii. 10.*

*this*

*this Respect, by reason of the Glory  
that excelleth.*

For, when you see our Lord sacrificed, and lying in open View; when you see the Priest standing by the Sacrifice, and repeating over it the Prayer of Consecration; when you see the Communicants tinged and reddened, as it were, with that precious Blood; can you yet imagine yourself to stand upon Earth, and to be amongst Men? Or, will you not rather be, in a manner, caught up into Heaven, and, forgetting that you are cloathed with a Body of Flesh, contemplate celestial Things, with a naked Soul, and a pure Mind? O Miracle of Wonders! O the Goodness of God to Men! He that sitteth with the Father, high over all, is, at that Time, touched by the Hands of Men, and gives

gives himself to those, who are willing to embrace and receive him ; and this they all then plainly see by the Eyes of Faith. And now give me Leave to ask, Do these look like things fit to be despised ? Or, are they such mean Administrations, that any one shall think himself above them ? If it be possible to suppose this, I will, by another Miracle, farther show you the Excellence of this sacred Performance.

Imagine, then, that you see *Elias* \* surrounded on all Sides with a vast Multitude, the Sacrifice lying ready on the twelve Stones, the People observing a profound Silence, and the Prophet alone offering up his Prayers ; and, immediately after, a Flame of Fire falling from Heaven, and consuming the Sacrifice.

\* 1 Kings xviii.

These

These things are, indeed, grand and wonderful.

But now turn away your Eyes, and fix them on the Consecration of our sacred Mysteries, where you will not only see things wonderful, but things that surpass all Admiration: For here the Priest brings not Fire from Heaven, but the Holy Spirit; and he offers a long Supplication, not that a Torch let down from above may consume the Gifts, lying in open View; but that Grace, descending on the Sacrifice, may thereby inflame the Souls of all that are present, and make them brighter than Silver purified in the Fire. And is it possible that any one, except, indeed, he be out of his Senses, should despise this most tremendous Mystery? Or, are you ignorant that the Soul of Man could never bear this

this Fire of the Sacrifice, but would be entirely consumed thereby, were it not mightily sustained by the Grace of God?

## C H A P. V.

FOR, let a Man but consider, how great a thing it is for a Mortal, cloathed with Flesh and Blood, to be able to draw near to that blessed and immortal Nature, and he will soon be convinced with how great Honour the Grace of the Holy Spirit hath dignified the Priesthood; by means of which, even these things are performed, and other Functions little inferior to them, which concern our Dignity and Salvation.

The Dispensation of heavenly things is committed to those that dwell on

Earth, and make their Abode in this World ; and they have thereby received a Power which God hath not thought fit to entrust even to Angels or Archangels : For it was not to them that he said \*, *Whatsoever ye shall bind on Earth, shall be bound in Heaven ; and whatsoever ye shall loose on Earth, shall be loosed in Heaven.*

Temporal Princes, indeed, have a Power of binding Men ; but that Power reaches no farther than the Body : But this Bond enchains the very Soul ; it reaches from Earth to Heaven ; insomuch, that what the Priests do below, is ratified by God above, and the Lord confirms the Sentence of his Servants. And what else is this, but a deputing to them all heavenly Power ? For, saith he †,

\* Matt. xviii. 18.

† John xx. 23.

Whose-

Whosoever Sins ye remit, they are remitted unto them; and whosoever Sins ye retain, they are retained. What greater Authority is there than this? The Father hath committed all Judgment unto the Son, and the Son hath committed it to the Hands of his Priests. He hath preferred them to this high Dignity, as though they were already passed into Heaven, as though they were raised above human Nature, and set free from those Passions and Affections which attend upon it.

If a King should invest any one of his Subjects with a Power of imprisoning whom he pleased, and of releasing them again; would not a Man thus honoured be looked upon by all with the highest Esteem? And shall he, who hath received from God a Power as much beyond this

this as Heaven is higher than the Earth, and the Soul more excellent than the Body ; shall such a one, I say, be thought to have received so small and worthless a Gift, as to be able himself to overlook and despise it ? Far be from us the Madness of such a Thought ! For it must be looked upon as downright Madness, to despise so great a Power, without which we cannot obtain Salvation, nor the good Promises of God.

For, if it be true, that *except a Man be born of Water, and of the Spirit, he cannot enter into the Kingdom of God* \* : If it be true, that *except we eat the Flesh of our Lord, and drink his Blood* †, we are cast out from eternal Life : And lastly, if these holy Ministrations are performed by no other Hands but those

\* *John iii. 5.*

† *Ibid. vi. 53.*

consecrated ones of the Priest, how can it be, that, without their Means, Men should escape the Flames of Hell, or obtain those Rewards which are reserved in Heaven?

For these are they, these, I say, are the Persons to whom our spiritual Birth is committed; and that Regeneration, which is effected by Baptism. By their Means it is, that we put on Christ, are united to the Son of God, and made Members of that blessed Head: And, for this Reason, as they ought to be more venerable in our Eyes than Kings and Princes, so we should honour them with a greater Respect than we pay even to our natural Parents: For *they* have begotten us of Blood, and of the Will of the Flesh; but *these* are Authors to us of a divine Birth, of that blessed Regeneration,

of

of true Liberty; and the Adoption  
of Grace.

C H A P. VI.

**T**H E Jewish Priests \* had Power to cleanse the Leprosy of the Body; or rather not to cleanse it at all; but only to pronounce when the Lepers were clean: And yet you cannot be ignorant what great Struggles and Contentions there were for that Dignity. But Christian Priests have received Power, not to cleanse the Leprosy of the Body, but the Uncleanness of the Soul; not only to judge when we are clean, but, indeed, to put away our Uncleanness from us: So that they who despise them, are much wickeder, and worthy of

\* *Lev. xiii. 3:*

greater Punishment, than *Dathani* and his Associates \* : For these having the Priesthood in Admiration, as was plain from their ambitious Attempts, endeavoured to usurp a Dignity which did not belong to them : But the others, though the Excellency and Honour of the Priesthood be increased, presume, in a quite contrary Way, to commit a much greater Sin : For to aspire to an undue Honour, is not so great a Crime, as to hold it in Contempt ; and there is as much Difference between this Sin and that, as between Admiration and Contempt. Who, therefore, can have so wretched a Soul, as to despise so excellent a thing ? I think, I may say, no Man can be so wicked, but he who is agitated by the Furies.

\* Numb. xvi.

But

But to return from this Digres-  
sion.

God hath given his Priests a greater Power, not only of punishing, but of doing Good, than he hath given to our Parents by Nature, between whom and his Priests there is as much Difference, as between this Life and that which is to come. Our Parents begot us into this present Life; but they beget us into Life eternal. The former cannot deliver us from the Death of the Body, no, nor repell any approaching Disease: But the latter have often saved sick Souls, which were going to Destruction; and this not by Doctrine and Instruction alone, but also by the Help of their Prayers. For not only when they regenerate us by Baptism, but afterwards too they have a Power of remitting Sins.

*Is any sick among you? says the Apostle \*, let him call for the Elders of the Church, and let them pray over him, anointing him with Oyl, in the Name of the Lord: And the Prayer of Faith shall save the sick, and the Lord shall raise him up; and if he have committed Sins, they shall be forgiven him.*

Besides, our natural Parents, if any of their Children offend the supreme Powers, cannot help them: But those of the sacerdotal Order, though they cannot reconcile Kings and Princes to us, yet they often propitiate God, when he is angry with us.

Will any one, after all this, offer to arraign me of Pride and Arrogance in this Matter? I think not: For, surely, what I have said

\* James v. 14.

will fill the Minds of those that hear it with such a religious Awe, that they will no longer accuse those of Arrogance, who fly from this sacred Office, but those who, without any Call, thrust themselves forward, and ambitiously endeavour to possess themselves of it. For if they who are entrusted with the Magistracy of Cities, unless they are Men of Wisdom and Conduct, bring Ruin and Confusion, both upon the Places they govern and upon themselves too; how much greater Need have they of good personal Abilities, and of Assistance from above, to preserve themselves free from Fault, whose Lot and Office it is to beautify and adorn the Bride of Christ?

## C H A P. VII.

**N**O one hath loyed Christ more, or manifested a greater Affection for him, than St. *Paul*; nor hath any one been vouchsafed larger Measures of Divine Grace, than that holy Man: And yet, notwithstanding all these Privileges, he was in the utmost Fear and Concern, when he considered his own high Office, and what a Charge was committed to him, *I fear* (saith he \*), *lest by any means, as the Serpent beguiled Eve through his Subtlety, so your Minds should be corrupted from the Simplicity that is in Christ*: And, in another Place †, *I was with you in Fear, and in much Trembling*. These are the Words of him who was

\* 2 Cor. xi. 3.

† 1 Cor. ii. 3.

caught

caught up into the third Heaven \* ; of him to whom God communicated unspeakable Mysteries ; of him who died daily ; and lastly, of him who refused to use that Power which was given him by Christ, lest thereby he should be an Offence to those that believed.

But now, let us consider if he, who was so transcendently good as even to go beyond what Christ had enjoined, not seeking his own Advantage, but the Benefit of his Flock ; I say, if so excellent a Person as St. *Paul* was under such Fear and Terror, when he reflected on the Greatness of his Function, what shall we do, who generally pursue our own Profit, and are so far from exceeding the Commands of Christ, that, for the most part, we trans-

\* 2 Cor. xii.

gress them. *Who is weak* (faith this holy Apostle \*), *and I am not weak?* *Who is offended, and I burn not?* Such an one a Priest ought to be; or rather, not such an one only: For these are small things, they are nothing to what I am going to say. Would you know what that is? Hear him speaking himself. *I could wish* (faith he †) *that myself were accursed from Christ, for my Brethren, my Kinsmen according to the Flesh.* Now, if one that can utter such Words, and hath his Heart enlarged and carried out with such a Wish as this, if such an excellent Person should fly from the sacerdotal Charge, he would be worthy of Blame; But, on the other hand, if he is as great a Stranger to this Virtue as I am, most certainly he is to be condemned, not

\* 2 Cor. xi. 29.

† Rom. ix. 3.

when

when he refuses this Function, but when he accepts of it: For so in an Election to some high military Post, if they who dispose of it, should offer to some mean Artificer the Charge and Management of the Army, sure none would commend the Wretch, if he should readily accept it, and not do every thing in his Power to refuse and avoid it.

If, indeed, merely to be called a Pastor, and to undertake the Office at all Hazards, were sufficient, and there were no Danger in so doing; if this, I say, were the Case, let who will accuse me of Vain-glory in refusing it: But if, on the contrary, the Administration of this high Function requires much human Wisdom, and no less a Portion of Divine Grace; if Uprightness of Manners, and Purity of Life, is

needful hereunto, and a larger Share of Virtue than Men are commonly endued with; if this is plainly the Case, pardon me if I was unwilling to plunge myself into Destruction. For thus, if the Master of a Ship of great Burden, full of Men, and rich Lading, should command me to pilot the Vessel cross a dangerous Sea, I would positively refuse it: And if any one should ask me, Why? my Answer would be, Lest I should sink her.

## C H A P. VIII.

**B**UT now, if, in the Judgment of all Mankind, they are free from Blame, who use much Caution and Circumspection where their worldly Wealth, or their temporal Life, only is in Danger, how hard

is

is it to accuse, and find Fault with, those who do the same thing in Matters of a much higher Nature, in which, if they should miscarry, they fall not into the deep Ocean, but into the bottomless Abyss ; they suffer not that Death which separates the Soul from the Body, but that which sends both Soul and Body into everlasting Punishment. And can you be angry, that I would not rashly precipitate myself into such apparent Ruin ? I beg you, I beseech you, that you would not : For, indeed, I am not a Stranger to my own Soul ; I well know how weak and infirm it is ; and I know also the Greatness of that Office, how full of Difficulty it is, and that those Storms, which make the Sea rage and foam, are nothing in comparison

parison of those which beat upon  
the Soul of a Bishop.

## C H A P. IX.

FOR here, in the first Place, that most formidable Rock, the Rock of Vain-glory, presents itself; much more dangerous than those which the Poets feigned to be the Residence of the *Sirens*: For those, many have avoided, and sailed safely by; but this is so dangerous, that I myself can hardly keep clear of it, and can hardly avoid being swallowed up in that Gulph, though I am not driven into it by any Necessity. How much more, had I been promoted to this high Dignity? which very thing would have been a sort of tying my Hands behind me, and a delivering me up to be every

every Day worried and torn by those wild Beasts, which inhabit that Rock. Would you know what they are? Anger, Despondency, Envy, Contention, Calumnies, Accusations, Lying, Hypocrify, Snares, ill Wishes against those that have done us no Wrong; a being pleased at the Indecencies which others are guilty of, in the Course of their Ministrations; and a being grieved when they perform the holy Offices well: An immoderate Love of Praise; a Desire of Honour, which exceedingly captivates the Heart of Man: Smooth Doctrines; base Flatteries; unseemly Fawnings; a Contempt of the Poor; a servile Obsequiousness to the Rich; a bestowing of Honours inconsiderately, to the Hurt both of the Givers and Receivers: A slavish Fear, fit only for  
the

the worst of Wretches; a Want of Freedom of Speech; much Humility in Appearance, but in Reality none at all: A great Backwardness to reprove and rebuke, unless it be those that are poor, and of the meaner Sort, and there they (*viz.* Bishops) are commonly immoderate, and beyond all Reason; but towards those Sinners that are Men of Power and high Station, they are dumb, and not able to open their Lips.

These, and many more of the same Sort, are the wild Beasts which the Rock of Vain-glory nourishes, by which whoever is once feized, is necessarily drawn into so absolute a Slavery, that, for the sake of gratifying certain Women, he finds himself obliged, many Times, to do those things which are not fit so much as to be named: For the Ladies of this

Age,

Age, though the divine Law hath forbid them to meddle with the public Administration of holy Services; do yet violently intrude themselves into them; and what they cannot do by themselves, and in their own Persons, they do by the Procurement of others; nay, they take upon them to such a Degree, as to advance whom they please to the episcopal Dignity; and remove whom they please from it; and, in short, according to the old Proverb, turn all things upside-down. And thus Men, that are in their own Rank inferior, rule those that are superior; and would to God it were Men only! but this is also done by those to whom it is not permitted *to teach* \*: But why do I say to teach? when it is notorious, that

\* *1 Tim. ii. 12.*

St. *Paul*\* hath forbid them even *to speak in the Church*. And yet I myself have heard it said, that blessed Apostle hath given them so great a Liberty, as to rebuke even Bishops themselves, and that too with sharper and more bitter Words than an angry Master would use towards his perverse Servant. But let not any one think that this is a general Fault, and that all Bishops are guilty of this Misbehaviour: God be thanked, there are many that have escaped these Snares, and that too in greater Numbers than those that have fallen into them.

## C H A P. X.

**N**OR, indeed, can I lay the Blame of all these Evils on the Priesthood itself: I should act a

\* *1 Cor. xiv. 34.*

very mad Part, if I should do so. Shall we blame the Sword, for those Murders which are committed? or the Vine, for Drunkenness? or Strength, for those Violences which are offered? or Courage, for the Rashness of some Mens Conduct? No: But they are to be blamed who abuse those Gifts of God; and all that are in their right Senses will certainly think them that do so, worthy not only of Blame, but of Punishment.

Nay, the Priesthood hath abundantly more Reason to expostulate warmly with us, who do so ill perform its sacred Functions. Nor, indeed, is that holy Office to be accounted the Cause of those Evils, which I have already mentioned, but we ourselves, who have done our Part too much to defile and

profane it, by committing the Administration of it promiscuously to all Sorts of Men, who readily take upon them that holy Function, never considering their own Abilities, or having any Regard to the Weight and Dignity of what they undertake: And so, when they proceed to the Execution of it, being lost and bewildered in the Darkness of their own Ignorance, they become the Cause of infinite Misfortunes to the People that are committed to their Care. And, I assure you, this very thing had like to have been my own Case, if God, in great Mercy to his Church, and to my Soul, had not speedily rescued me from so imminent a Danger.

And here I would ask, From whence, think you, do those manifold Disorders arise, which we so frequently

frequently see in the Church? I will be bold to say, that they flow from no other Fountain than this, *viz.* that there is no due Care taken in chusing proper Persons to be Bishops and Governors of the Flock; but People are put into that high Charge lightly, and inconsiderately. The Head, most certainly, ought to be sound and good; how else shall it be able to disperse those noxious Vapours, which ascend thither from other Parts of the Body? If it cannot do this, if that principal Part be weak and infirm, and not of Strength sufficient to repell those unwholesome Fumes, the Consequence must be, that the Head itself will every Day grow weaker and worse, and, together with itself, destroy also the rest of the Body. And that there might not, at this Time, be

an Instance of this in me, it hath pleased God to continue me in that inferior Rank and Order, which he at first allotted me.

For, indeed, my Friend, there are many other Excellencies, besides those which have been already mentioned, which a Bishop ought to be endued with, and which I myself am destitute of; this especially, that he ought to have no Desire for that high Station. For whoever aspires to this Dignity with Passion and Vehemence, will not stop there, when he hath attained it, but his Ambition will increase with his Preferment; and, being thus strongly carried away with the Violence thereof, he will scruple nothing, though never so vile and base, no, nor large pecuniary Expences, to establish himself in the Honour he hath

hath obtained. Nay, so wrathfully have some Men contended for the episcopal Chair, that they have filled the very Churches with Blood and Slaughter, and the Cities with Ruin and Desolation. But this I shall not now insist on, lest what I say should seem to some Persons incredible, and beyond Belief.

In the mean Time, I am persuaded, that Men ought to have so profound a Reverence and Regard for the Weight of this high Function, as to refuse it at first, and draw back from it; and if it happens that they are elected to it afterwards, and, after their Election, are so unhappy as to fall into the Commission of any such Sin as deserves Deprivation, they should not wait for that Sentence from Men, but voluntarily, and of their own

Accord, divest themselves of that Dignity. For thus may such an Offender reasonably hope to obtain Mercy at the Hand of God : Whereas he that retains it beyond what is meet, not only renders himself unworthy of Pardon, but also farther irritates the divine Displeasure, by adding to his first Offence a second of a more heinous Nature.

But such Constancy of Mind is very rarely, if ever, to be met with ; and, in Truth, to affect and aspire ambitiously to this Honour, is a very pestilent and pernicious Disease : Nor doth this Assertion clash at all with the Doctrine of St. Paul, when he saith \*, *If a Man desire the Office of a Bishop, he desireth a good Work* : For I do not speak of the episcopal Office, but of the

\* *1 Tim.* iii. 1.

Power and Authority ; and it is the Desire of this that I affirm to be so dangerous.

## C H A P. XI.

THIS Desire, I say, ought carefully to be rooted out of the Soul ; nor should a Man suffer it to fasten upon him at first ; that so he may be perfectly at Liberty to perform all the Duties of his Place with Freedom and Boldness. For he that is not ambitious of being exalted to that Height of Power, will no more be afraid of being deposed from it ; and he that is free from the Fear of that, will execute all the Parts of his Office with such a Liberty as becomes a Christian : Whereas they that live under the Fear and Dread of being turned out  
of

of their Dignity, do really undergo at most disagreeable Servitude, attended with many Evils, and often find themselves under an unhappy Necessity of offending both God and Man.

The Soul, therefore, ought by no means to be thus affected: But as we see valiant Soldiers fight courageously, and fall bravely in the Field of Battle; so ought they that undertake this sacred Administration to be firmly resolved and prepared, not only to perform the several Parts of their Office, but to quit it also, if Need be, as becomes Christians; remembering, that to be deposed for doing one's Duty, is an honourable Circumstance, and is attended with a Reward in no-wise inferior to the Dignity itself. And, whenever any Person is a Sufferer in

this Manner, and upon this Account, because he will not submit to any thing unbecoming and unworthy of his episcopal Character, he thereby brings upon his Deposers a double Punishment ; but to himself he procures a double Reward : For, *Blessed are ye,* faith our Lord \*, *when Men shall revile you, and persecute you, and shall say all manner of Evil against you, falsely, for my Sake. Rejoice, and be exceeding glad, for great is your Reward in Heaven.* This Blessing certainly belongs to them that are deprived by their Colleagues, through Envy, or to gain the Favour of others, upon some private Pique, or any other unjust Motive ; for, as for those that are Sufferers in this Manner from their Enemies, I think there is no Need

\* Matt. v. 11.

to show what Gainers they are by it, nor how greatly the Wickedness of others contributes to their Advantage.

Upon the Whole, then, Men ought to look well about them on all Sides, and search diligently, that no Spark of this ambitious Desire lie smothered up secretly in the Soul : For it is an amiable thing, if even those who, from the first, try to purge their Hearts from this Disease, shall be able to avoid it, after they are advanced to this Dignity : But if any one, before he is thus advanced, nourishes within his Breast this fierce and outrageous Beast, it is not possible to say into what a Depth of Destruction such a one precipitates himself, after he hath obtained what he aspired to. Nor may I conceal my own Weakness in this

this Respect; for, indeed, this Distemper of the Mind is what I am too much afflicted with myself. And think not that, by a pretended Modesty, I would belye myself, to raise your Opinion of me, when I affirm, that I am too subject to this pernicious Desire; and that this very thing, among several others, terrified me, and made me resolve to fly from the episcopal Order. For, as in Cases of personal Fondness, the nearer we are to those we love, so much the stronger and more vehement our Passion is; but when we are at a Distance, the Ardour of our Desire abates, and grows cool by Degrees; just thus it fares with those that are fond of this sacred Dignity: Set them but near it, and their Desires rage, and become intolerable; whereas, if once they find them-

themselves out of Hopes of it, their Expectation, and their Desire, vanish together. This, therefore, is a good Excuse for my Behaviour in this Affair, and a sufficient Reason, if I had no other, to keep me at a Distance from this honourable Office.

## C H A P. XII.

BESIDES what I have already said, I will now lay before you another thing, which is no less an Impediment to me in this Matter. If you ask, What that is? I answer, It is this; *A Bishop must be sober, and of good Behaviour;* he must also be vigilant \*, and have his Eyes always about him; as one who lives not for himself only, but for all the People. But now, I, on the con-

\* *I Tim. iii. 2.*

trary,

trary, am sluggish and remiss, and scarce able to work out my own Salvation. And this you yourself cannot but confess, though, through the Greatness of your Friendship towards me, you endeavour to hide my Faults.

Nor need you mention the bodily Exercises of Fasting and Watching, of lying upon the cold Ground, and other corporal Severities: For you cannot be ignorant how very short I fall of these things; which though I performed never so exactly, yet, even then, they would not be of Service to me, towards the happy Administration of this high Office, while this Indolence, like a dead Weight, lay upon me. These bodily Austerities, it is true, may be of no small Use to a Man, that is cloyster'd up in his Cell, and hath none

to

to take Care of; but himself alone; but, to one that must divide himself among such a Multitude, and appropriate his particular Cares to every particular Person under his Charge, these things will be of little Advantage; they will contribute little to the Proficiency of his Flock, unless he have withal a well tempered and active Spirit.

## C H A P. XIII.

**N**OR let it be Matter of Wonder to you, if, together with this Firmness and Patience, I require yet a farther Proof of Fortitude in a Bishop. For, truly, to contemn good Fare, and easy Lodging, is no such difficult Task: We see many do it, especially those of the rustic Sort, that are brought up, from their Youth,

Youth, to a hardy Way of Living; and, besides this, how many more are there, who, either by their natural Constitution, or by long Use and Custom, render those Severities easy and familiar to them. But, to bear Injury and Wrong, insolent Words and biting Scoffs, thrown out from our Inferiors, sometimes lightly, and in Jest, at other Times purposely, and in Earnest; to be loaded with groundless Complaints and unjust Accusations, as well by those of the first Rank, as by those of the meaner and baser Sort; to bear these Tryals, I say, with Temper, is not in the Power of many; but it is an Excellence, which only a very few can arrive at. Nay, one may see many Instances of Persons who have Resolution enough to undergo bodily Hardships, who, when

L                   they

they come to experience these latter Sort of Tryals, can preserve no tolerable Decency, but, as if their Senses were lost, they become fiercer and more furious than any wild Beast: And such as these ought by no means to be admitted to the episcopal Office.

It is not necessary for the Welfare of the Church, that a Bishop should be eminent for his Abstinence, or other bodily Mortifications; nor, if he is not, will it be of any Difservice to it. But intemperate Passion, and extravagant Anger, in a Person of that sacred Character, are attended with the worst Consequences, both to himself, and to all about him. Besides, God hath threatened no Punishment to those who neglect the former; but to them that are guilty of the latter, that is, to them

*who*

who are angry without a Cause \*, Hell, and the *Flames* of it, are menaced and denounced. As, therefore, the vain-glorious Man, by being promoted to a Post of Honour, hath so much the more Fuel added to his Fire; just so it fares with a Man, who (having no Power to bridle his Passion while he lived by himself, and was conversant with very few), when he comes out into the World, and hath the Management of a great Multitude committed to him, like a wild Beast provoked and baited on all Sides, grows outrageous; and so becomes the Author of much Disquiet to himself, and of many Inconveniences to his People.

\* *Matt. v. 22.*

## C H A P. XIV.

FOR nothing so clouds and disturbs the Clearness and Perspicuity of the Mind, as inordinate and excessive Transports of Anger, by which even wise Men have been destroyed: For, when that Passion is predominant, the Eye of the Understanding is like one fighting in the Dark, not able to distinguish between Friends and Foes, between Men of Quality and the baser Sort; but uses all alike: And so obstinately is the Man bent upon pursuing the Heat of his Passion, that, though he suffer never so much for it himself, he will chearfully undergo it, rather than not gratify his present evil Pleasure: For, indeed, there is a certain Sort of Pleasure in the Ragings of Anger, which,

which, where it hath the Ascendant, tyrannizes, and puts the whole Frame of the Soul into the utmost Disorder, beyond the Power of any other Passion. For this often drives Men to Acts of Arrogance and groundless Hatreds ; it is continually finding out imaginary Affronts, and causes Men both to speak and to do many things of an offensive Nature. And thus the Soul is hurried away by the irresistible Force of this Passion ; and not having where to fix itself, knows not how to withstand the Violence and Impetuosity of it.

BASIL.

I can bear this Dissimulation of yours no longer : For who is there that knows not how far you are from being attached to this Vice ?

## CHRYSOSTOM.

And why, then, my good Friend, would you bring me near this Fire, and rouse that wild Beast, which, at present, lies dormant within me? or, can you be ignorant, that, if I have hitherto escaped this Vice, it hath not been through any natural Excellence of my own, but because I courted a solitary Life?

For, indeed, it is well, if a Person, who is of a warm Temper, can avoid those Tumours of Soul, though he live, as it were, by himself, and converse only with two or three particular Friends: But it will be much more difficult to do it, if once he falls into that Depth of Cares and Distractions which I mentioned just now; and, when this happens, he not only runs himself upon the Precipice of Destruction,

but

but he involves many others in the same Ruin, by exasperating their Minds, and rendering them less inclined to the good-natured Offices of Humanity and Moderation.

For it is natural for those of the meaner Sort, to observe the Manners and Behaviour of their Superiors, and to imitate and copy after them, as from an Original. How then shall he pretend to suppress those Swellings and Inflammations in others, who is so liable to them himself? or what Subjects will be dispos'd to practise Meekness and Moderation towards one another, when they see their Prince given up to Anger and Passion? And, besides, there is no Possibility of concealing the Vices of a Bishop: The very Slips and Frailties of a Person of so conspicuous a

Character, will appear and be manifest in full View.

The Weakness and Unskilfulness of a Combatant may be undiscovered, while he stays at home, and hath no Antagonist to engage with ; but when he comes out into the Field, it is impossible to conceal his Impotence : It will presently appear what he is. Thus the Retirement of those that lead a private and inactive Life is, as it were, a Veil to cover their Defects ; but when once they come forth into the World, and are forced to throw aside that Veil, the inward Passions and Dispositions of their Mind become, in a manner, naked, and exposed to public View, by their outward Actions and Disorders. As, therefore, a right ordering of their Lives would be of singular

singular Use to others, by stirring them up to imitate so good an Example; so, on the other hand, their Vices render those, who observe them, so much the more indisposed to the Practice of Virtue, and more sluggish and unapt for the Performance of things excellent and praise-worthy.

The Soul of a Bishop, therefore, ought, by all means, to shine out so beautiful and illustrious with the Beams of Virtue and Goodness, as at once to delight the Eye and affect the Heart of the Spectators: For the Vices of private Persons, committed secretly, and (as it were) in the Dark, bring Ruin only upon the Actors themselves; whereas the Vices of those, that are Men of Eminence and high Station, bring universal Detriment to all; making those

those that are negligent of a good Life, much more so; and provoking those that have a Concern for their Souls, to spiritual Pride, and to an over-weaning Opinion of themselves. Moreover, the Miscarriages of the vulgar Sort, though they are public, give no mortal Wound to Religion; but if *they* sin, who are exalted to this high Station, not only they themselves are conspicuous to all, but the Errors which they are guilty of, though small in Comparison, appear of a larger Size to the Eye of the World: And the Reason of this is, because the World commonly forms its Judgment, in Cases of this Nature, not from the Heinousness of the Sin itself which is committed, but from the Dignity of the Person, who commits it.

A Bishop, therefore, ought to be armed on all Sides with Vigilance and Sobriety, as with a Coat of Mail, and to look carefully about him, lest the Enemy, spying any Advantage, any Place naked and unguarded, should fix there a deadly Wound: For, indeed, a Person of that sacred Character is surrounded, on all Sides, by those that are prepared to wound and supplant him; not only open and avowed Enemies, but even by those who profess a Friendship for him,

For this Reason, they that are chosen to be Bishops, ought to have Souls as invulnerable, as, by the Gift of God, the Bodies of those Saints were, which *were cast into the burning fiery Furnace*\*: For the Fuel of that Fire, which feeds upon

\* *Dan.* iii.

their

their Souls, is not Wood, Pitch, and Tow, or other such Combustibles, but something of a more pernicious and destructive Nature: Nor, indeed, is the Fire itself a material and sensible Fire, but that most devouring one of Envy, encircling the Soul, flaming forth on all Sides, and penetrating more exquisitely into their Lives, than the *Babylonish* Fire did into the Bodies of those holy Men; in which, if it find never so little Stubble (never so few Vices), it immediately catches hold of it, and not only sets the vitiated and rotten Part in a Flame, but leaves the rest of the Building, though brighter than the Sun before, all over darkened, and fullied with Smoke. For, as long as the Life and Actions of a Bishop are uniform, and of a-piece, he is Proof against all the Assaults  
of

of his Enemies ; but, when once he makes a false Step (which must sometimes happen, as he is but a Man, and consequently subject to human Frailties), all his former Virtues will not be able to secure him from the evil Tongues of his Accusers ; but this single Miscarriage will cast a Cloud over the rest of his Excellencies. Nor will the Generality of Men judge favourably of a Bishop, or consider him as a Man cloathed with the same Nature as themselves ; but censure him as if he were an Angel, exalted above human Infirmities. Thus the Subjects of a Tyrant, as long as he is established in his Power, fear and flatter him, because they are not able to dethrone him ; but, when once his Affairs are unprosperous, they, who, just before, were his  
obsc-

obsequious Friends, laying aside all their pretended Respect, become his utter Enemies, and, marking his Weakness, depose his Person, and dissolve his Government; just thus it often fares with a Bishop: They, who but a little while ago, when he was in full Power, paid him all Reverence and Esteem, if once they have the slightest Occasion against him, use all the Arts they can to deprive him of his Office, by deposing him, not as a Tyrant only, but as something worse: And as a Tyrant hath the greatest Dread and Apprehension of his own Guards; so a Bishop fears those chiefly of the sacerdotal Order, which are nearest to him: For these are most apt to covet his Dignity, and these are best acquainted with his Faults and Failings; for, being near his Person, if any

any such thing happens, they first of all perceive it; and so it is in their Power, with the greatest Ease, to misrepresent him, and to be credited; to undermine and supplant him, whom they thus calumniate, by aggravating and magnifying his Faults. And thus the Saying of the Apostle \* is quite inverted; *If one Member suffer, the other Members will rejoice; and if one Member be honoured, the other Members suffer:* Unless, indeed, by his singular Piety and Virtue, he is able to keep his Ground, and stand firm against all the Attacks of his Enemies.

And now, my Friend, give me Leave to ask, Would you have been willing to thrust me into so dangerous an Employment? or, can you think my Soul endued with Forti-

\* *1 Cor. xii. 26.*

tude sufficient for Tryals of so various and different a Nature? If you think it is, tell me who hath thus informed you? If, indeed, God hath, by any divine Revelation, made it known to you, do but demonstrate the Truth of it, and I will believe you; but if not, if in this Matter you depend upon human Opinion only, cease any longer to be thus imposed upon: For, as to my own Virtues and Abilities, I myself am certainly the best Judge, and ought to be believed before others: *For what Man knoweth the things of a Man, save the Spirit of a Man which is in him*\*?

And, truly, by this Time, I think, it must sufficiently appear, how much I should have exposed both myself and my Electors, had I submitted to

\* *I Cor. ii. 11.*

the Choice, and taken this sacred Office upon me, from which I must afterwards have retired with Discredit, and returned very disadvantageously to my private Station. If this is not clear from what I have said already, yet it may be farther proved from hence, that not Envy only, but that which is worse than Envy, I mean an ambitious Desire of obtaining that sacred Dignity; oftentimes arms a great many Persons against him, who is in Possession of it: And, as Children, that have a covetous Eye upon their Father's Estate, think it long till he dies, and leaves it to them; so some of these, when they see a Bishop likely to enjoy his Honour a great while, because it is not lawful to kill him, they hasten, by all the Arts they can, to depose him;

all desiring to be chosen in his Room, and every one of them expecting, that the Dignity should fall to his Share.

## C H A P. XV.

**S**HALL I lay before you another Conflict, which a Bishop must struggle through, attended with a thousand Dangers? Go then, and cast your Eye upon the public Solemnities, especially those at which ecclesiastical Preferments are usually conferred, and there you will see a Bishop's good Name loaded with as many Accusations as there are Electors, who are, for the most part, divided into many different Factions. Nay, you shall see the utmost Dissemination among the College of Presbyters themselves, who can neither agree with one another, nor with him

who is elected Bishop, but stand apart every one by himself, one being for this Man, another for that. The Cause of which Disagreement arises from hence, that, in those Elections, they do not all fix their Eyes on that one and the same thing, on which alone they ought to fix them, I mean, the Virtues and Excellences of the Mind, but Men are preferred on other Considerations: One Man, because he is of a noble Extraction; another, because he is wealthy, and will not need to be maintained out of the Revenues of the Church; a third is voted for, because he is a Convert, and is come over from our Enemies; a fourth, because he is an Acquaintance, and a familiar Friend; one is to be preferred, because he is a Relation; another, because he hath a smooth Tongue, and can

flatter well: But, all this while, no one considers the Sufficiency of the Person for whom he votes, nor makes any Tryal of the Qualifications of his Soul.

Now, I am so far from thinking these Causes sufficient for the Approbation of a Bishop, that, if any Person was proposed, whose Life was known to be good (which is, indeed, a principal Circumstance, and what ought to weigh very much in this Case), I should not dare, even upon this Account, to chuse him immediately, unless, besides the Clearness of his Life, he had also a large Share of Prudence and Discretion. For, indeed, I myself have known many who have been cloistered in a Monastery, and there exercised themselves with Mortifications, who, as long as they lived thus retired,

and

and took Care of what concerned their own Souls only, were acceptable to God, and made every Day no inconsiderable Proficiency in the Knowledge of the true Christian Philosophy; which very Persons, when once they came out into the World, and were obliged to rectify the Errors of a rude Multitude, some, from the very first, have given out, as unequal to so great a Work; others, being constrained to abide it, have cast away their former Exactness of Life, by which they have been great Losers themselves, without bringing any Advantage thereby to others.

Nay, suppose a Man should spend his whole Life in the lowest Order of the Ministry, and grow old in the Service of the Church, though I should reverence such a one for his

Age, yet would I not therefore raise him to the episcopal Throne ; because he might, however advanced in Years, be altogether unfit for that high Charge. Nor do I speak this out of any Disrespect to grey Hairs, or as if I would exclude all monastical Persons from this spiritual Command (for I must own that such Men have been sometimes seen to make a shining Figure in the episcopal Chair), but I do it to show, that if neither Piety, nor Length of Years, can of themselves qualify Persons for the worthy discharging the Office of a Bishop, much less can any of those Reasons which I mentioned just now.

Nay, many are chosen to this high Dignity upon more absurd Pretences than these : Some, lest they should go over to a contrary Party ; others,

for

for the sake of their malicious and wicked Temper, lest, being neglected and passed by, they should, in Revenge, create great Mischiefs, and many Evils, in the Church.

But can any thing be more unjust than this? that Men, full of all Perverseness and Wickedness, should be honoured on the Account of that, for which they ought to be punished; and ascend to the episcopal Dignity for the Sake of those Vices, for which they deserve to be excommunicated, and expelled the Church.

When things of such a tremendous and holy Nature are given up by us, to be thus outraged by vile and wicked Men, tell me, shall we yet seek for the Cause of God's Indignation against us? And is it not the ready Way to fill the Church with Heats and Tumults, for some

Men to be advanced to Dignities which belong not to them, and for others to have the Administration of those holy Offices committed to them, which are far beyond their Capacity and Abilities? Formerly I remember I was wont to expose the Princes of this World, who, in filling their Posts of Honour, had no Regard to the Virtues and Excellences of the Mind, but preferred Men, because they were rich, or advanced in Years, or of noble Dignity: But since I have heard, that this unreasonable Practice is introduced even into the Church, I cease any longer to think so severely of the other. For what Wonder is it, if worldly Men, who desire to be popular, and will do any thing for Money, fall into those Errors, which even they, that pretend to be free from

from these Vices, are, upon the whole, no less subject to ; and they too, Men that are concerned for things of a holy and heavenly Nature, for which, nevertheless, they have no greater Regard, than for a few sordid Acres ; but chuse vile Persons to preside over those sacred Administrations, and to have the Charge of Mens Souls ; things, for the Sake of which the only begotten Son of God was contented to divest himself of his Glory, *to be made Man, to take upon him the Form of a Servant, to be spit upon, and buffeted* \* ; nay, to suffer a most ignominious Death in the Flesh.

Nor do they stop here, but go on to commit even greater Absurdities than these : For they not only admit Men to the episcopal Dignity,

\* *Phil. ii. 7.*

who are utterly unworthy of it; but those who are worthy of it, they reject. And thus, as if it was not enough to undermine the Church on one Side, or as if the Crimes, which I mentioned before, were not sufficient to kindle the Divine Displeasure, they farther exasperate it, by adding others of a no less heinous Nature: For, indeed, I think it as heinous, to reject those from the episcopal Office that are fit for it, as to chuse those into it that are not; by both which, the Flock of Christ is equally deprived of that Consolation and Refreshment, which it stands in need of, and which it ought to have.

Do not these Impieties deserve ten thousand Thunderbolts? Are they not worthy of a worse and more terrible Hell, than even that  
which

which God hath threatened? And yet he bears with all these enormous Provocations, *having no Pleasure in the Death of the Wicked, but that he should turn from his Ways, and live* \*. O immense Goodness! O astonishing Mercy, never to be sufficiently admired by us! Christians themselves destroy the Flock of Christ worse than Heathens and Infidels; and yet he ceases not to be good and gracious, and calls us to Repentance. Glory be to thee, O Lord; Glory be to thee! How unfathomable is thy Goodness! How inexhaustible the Treasures of thy Patience! Persons of a mean and obscure Character, who, through the means of thy holy Name, are exalted on high, and become honourable and conspicuous, abuse

\* *Ezek. xxxiii. 11.*

that

that very Dignity, to the Dishonour of him who raised them to it; daring, with a most consummate Impudence, to commit Outrages on holy things; casting out, and rejecting from ecclesiastical Preferments, Men of Probity and Conscience, that Men of dissolute and licentious Manners may pursue their wicked Courses without Controul, and live themselves as they please, in all possible Ease and Security.

If you enquire into the Causes of this Evil, you will find them pretty near of kin to those which I mentioned before, and that Envy is the Root and Parent of them. The Pretences, however, are different. One Man must be rejected, because he is young; another, because he is too honest to flatter; a third, because he hath offended some

particular Person; a fourth, lest such a one should take it ill, if his Friend, whom he hath recommended, should be refused, and this Man chosen: This Man, because he is generous and good-natured; that, because he is a sharp Reprover, and terrible to Sinners; and another, for some other Cause: For they never want Pretences, when they have Occasion to make use of them. Nay, when they can find nothing else to allege against a Man, even his Wealth is made an Objection; and, moreover, that he ought not to be preferred to that Dignity at once, but leisurely, and by Degrees: With many other such Pretences, which they can find out as they please.

And now I would gladly ask, What must a Bishop do, who hath so many contrary Winds blowing at once

once upon him? How can he stand firm against the Violence of so many Waves, or repell the Force of all these Shocks? If, in the Management of this Affair, he resolves to act on just and reasonable Grounds, all these Men become at once Enemies to him, and to those whom he admits; doing every thing they can to cross and oppose him; exciting Cries and Tumults every Day against him, and casting out a thousand Scoffs on those whom he chuses, till they either get these ejected, or introduce their own Candidates. So that the Case of a Bishop, in this Respect, is very like that of the Captain of a Ship, who hath Pirates aboard him, that are perpetually practising against himself, the Mariners, and the rest of the Crew.

But,

But, on the other hand, if he prefers the pleasing of them to his own Salvation, by admitting those to the sacred Order, whom he ought, by all means, to reject, then will he have God for his Enemy, instead of them; than which, nothing can be more pernicious and destructive: And besides, the Difficulty of his dealing with them will be increased, while, by their mutually helping each other, and by his Complyance, and yielding to them, they make their Party so much the stronger. For, as when violent Winds blow contrary one to the other, the Sea, which was smooth and quiet before, rages on a sudden, and runs mountain-high, to the great Peril of all that sail upon it; just so the Peace of the Church is confounded and disturbed, by the Admis.

Admission of wicked Men to the Government of it.

## C H A P. XVI.

HERE, therefore, stop a while, and consider what Sort of a Man he ought to be, who must oppose himself to so great a Tempest, who must regulate, and put in order, so many things, which obstruct and hinder the public Good. He must be venerable without Pride; awful, and yet courteous; fit to command, and yet full of Condescension. He must be a Man of Integrity, and yet obsequious; humble, but not servile; resolute, but not morose; that he may be able to withstand all these Attempts, and, with much Authority, admit to the sacred Order that Person who is fit for it, though

though all should oppose it; and, with the same Authority, reject him that is unfit, though all should conspire to bring him in: To keep his Eye fixed steadily on the Interest and Advantage of the Church; and to do nothing through Prejudice or Affection.

Tell me now, do I not seem, after all this, justly to have refused the Administration of this Function? If not, I have many things more yet to offer; let me only bespeak your Patience for a Friend, that loves you cordially, and desires chiefly to stand clear in your Thoughts. Nor will what I have to urge be useful only by way of Apology in my own Case, but it may be of farther Service; it may contribute in no small Degree to the Well-performance of the Function itself. For it is necessary

for him who designs to enter upon this Course of Life, first to examine and consider all things well, before he takes in hand those sacred Administrations. If you ask, What Advantage he will reap from thence? I answer, This, at least, if none other, that whenever, at any Time, any of these Difficulties befall him, he may not be a Stranger to them, but be prepared, and well instructed how to encounter them wisely.

And now, which shall I first treat of, the Management of the poor Widows \*, or the Superintendency of the religious Virgins, or those Difficulties which arise to a Bishop from judicial Proceedings? For, indeed, a particular Care attends every one of these Duties, and a Fear superior to that.

\* *1 Tim. v. 16.*

To begin, then, with that which seems easier and lighter than the rest, I mean, the Management of the poor Widows: This appears, at first View, to bring little other Care along with it, than that of laying out the Church's Money; but, in Truth, it is quite otherwise. For, as often as any are to be chosen into that Society, much Diligence is necessary, to make Enquiry into the Characters of them; the chusing of such Persons, without due Care, having been the Cause of infinite Mischiefs: For by such Persons Families have been corrupted, Marriages dissolved, and they have often given themselves up to Stealing, and other disorderly and shameful Practices.

Now, that such as these should be maintained by the Church's

Money, besides that it deserves to be punished by God, and condemned by Man, tends also to discourage and stop the Hands of well-disposed Persons. For who would be pleased to see those Benefactions, which were designed for the Honour of Christ, consumed in maintaining People, who are a constant Reproach and Dishonour to his holy Name? There ought, therefore, to be diligent Enquiry made, not only to keep off all such as I have mentioned already, but others also, who, being able to maintain themselves, ought not to devour the things which were designed for the Sustenance of those who are not able. Nor is this the only Instance where Circumspection is requisite: After the best Search and Examination, there is still no less Care necessary,  
that

that the Fountain of Charity flow freely to them, and that their Allowances be not wanting, nor fall short: For, indeed, involuntary Poverty is an insatiable Evil, thankless, and full of Murmur; and there is Need of no small Share of Prudence and Diligence to stop their Mouths, and take away from them all Occasion of Complaint.

Now, there are many who think, that if a Man be but generous, he is forthwith qualified for this Province; but I cannot think that this Greatness of Mind is of itself sufficient: Though, I must own, a Person in that Office ought especially to be endued with this Excellence (for without it he would be a Destroyer, rather than a Ruler, and a Wolf, instead of a Shepherd): But, besides this, there is another Virtue requisite,

I mean, Patience, that Cause of much Good to Man; which is, as it were, a Port, in which the Soul is kept safe from Storms and Tempests. For, indeed, that Class of Women, either on account of their Poverty, their Years, or their natural Inclination (to speak the most favourably), assume an immoderate Liberty of being importunately clamorous, and of complaining without Cause: Those things, which should be the Subject of their Gratitude, they make Matter of Lamentation; and instead of being thankful for what they have, they find Fault with it.

All these things a Bishop must bear manfully, and not be provoked, either by their unseasonable Imperitiveness, or their unreasonable Querulousness. And, truly, the unhappy Condition of those poor Creatures ought

ought rather to move his Pity than his Anger. It would be cruel and inhuman, in the last Degree, to insult their Calamity, and to increase the Miseries of their Poverty, by adding thereto Scorn and Reproach. For this Reason, considering the Covetousness and Pride of Mankind, and the Nature and Force of Poverty, how apt it is to overwhelm the most generous Soul, and to tempt Persons to make importunate Requests, even to a Degree of Impudence, to the end, that, by such restless Sollicitations, he, who ought to relieve the Poor, should not be exasperated, and made an Enemy, a very wise Man instructs him to be good-natured, and easy of Access to such Petitioners, saying \*, *Let it not grieve thee to bow down*

\* *Ecclus iv. 8.*

thine Ear to the Poor, and give him a friendly Answer with Meekness. And so, passing from the Impotent (and a modest Suppliant can offend no one), he applies himself to him who is able to bear his Infirmities, and exhorts him, before he gives an Alms, to raise the poor Man's Spirits with kind Looks, and good Words \*. For though a Man doth not with-hold his Alms, yet if he is injurious with his Tongue, loading the Poor with many Reproaches, and showing himself highly enraged against them, he is so far from lessening the Grievance of their Poverty by what he gives them, that he aggravates their Misery, by the Bitterness of his Language.

\* Eccl. xviii. 19.

And,

And, no doubt, it is a double Misfortune to such unhappy Persons, first, that they are constrained to be clamorous and pressing, through the pinching Necessity of Hunger; and next, that being driven to these Straits, they are reproached for it: For while, to prevent starving, they are forced to beg, and in begging are obliged to put on a bold Face, and, for so doing, are contumeliously used, how can it be, but that a various and dismal Scene of Sadness and Despondency must overwhelm the Soul?

He, therefore, that hath the Care of the Poor, ought to have a good Share of Patience towards them; not only not to add Sorrow to Sorrow, by any Peevishnes of his own; but also, by his courteous Behaviour, to soften and alleviate those Troubles which

which encumber them from other Hands: For as he that receiveth an Alms loses all Sense of the Benefit of it, when it comes to him soured with Taunts and Reproaches; so when a seasonable Relief is attended with Words of Consolation, the Heart of the poor Man is highly rejoiced; and the kind Way of bestowing such a Charity makes the Charity itself doubly welcome. Nor do I say these things of myself, but from the Authority of that wise Man, whose Words I just now quoted; *My Son, saith he \*, blemish not thy good Deeds, neither use uncomfortable Words, when thou givest any thing. Shall not the Dew asswage the Heat? So is a Word better than a Gift.* Lo! is not a

\* Ecclus xviii. 15, 16, 17.

*Word better than a Gift? but both  
are with a gracious Man.*

And, as it is requisite, that he who hath the Government of the Poor should be gentle and patient, so it is no less necessary that he be a wise Manager also, and a good Economist; the Want of which would be as detrimental to their Affairs, as the Want of the other. An Instance of which we had not long ago, in one who, being entrusted with the Administration of this Office, amassed a considerable Sum; which, it is true, he did not squander upon himself; nor did he apply it, except a very little, to the Use of the Poor; but hid it in the Earth, till troublesome Times coming on, he delivered it all up into the Hands of the Enemies. There is need of much Prudence, therefore, and Foresight, that the

the Collections for the Poor neither exceed nor fall short, but that all Contributions be speedily distributed as Occasion requires, and that the Treasures of the Church be laid up in the charitable Dispositions of the People.

The Entertaining of Strangers, and the taking Care of the Sick, is another Article which requires great Expence, and no less Diligence and Prudence from those whose Province it is. The Sums of Money laid out on this Occasion are by no means inferior, nay often much greater, than those already mentioned: And, for this Cause, the Person, whose Business it is to furnish those Supplies, must do it with much Wariness and Circumspection, that, by his good Management, he may encourage Persons of Substance to contribute

tribute the more chearfully thereto; lest otherwise, while he spares no Cost for the Refreshment of the Sick, he may offend those who are at the Charge of it. This also, I mean the Attendance on those that are sick, is a Circumstance which requires a good Share of Patience and Application: For Persons in that Condition are commonly very difficult, and hard to be pleased; and, unless they are attended with much Care and Diligence, every small Neglect will give them great Perplexity and Vexation.

C H A P. XVII.

**N**EXT, as for what relates to the Government of the Virgins, the Fear and Concern for them are as much greater than those for the

the Widows, as the Gift which they possess is more precious, and their State and Society more honourable : And especially, because it is not long since many disorderly and vicious Women were found to have intermixed in the Company of those consecrated Persons, to the great Grief of all good Men : And as it is by no means the same thing, whether it be a Woman of good Birth who transgresses, or her Maid-servant, no less Difference is there between the Faults of a Virgin and a Widow : For, as for this latter Sort, if they are given to idle Talk, to reproachful Words, or to Flattery ; if they are impudent, Gad-ders abroad, and fond of showing themselves at all public Places ; it is not to be wondered at, nor is it greatly regarded : But the holy Virgin, who

hath raised her Thoughts to things of a higher and more excellent Nature; she that follows earnestly after that Wisdom which is from above; she that hath engaged herself to lead the Life of Angels here on Earth, and, in the midst of Flesh and Blood, to imitate the Sanctity of those incorporeal Beings, she, I say, ought by no means to indulge herself in any of these things. Particularly, she should avoid all frequent and unnecessary rambling abroad, all vain and foolish Discourse, and the very Names of Flattery or Reviling should not be so much as known to her. And, for this Cause, there should be the stricter Watch, and a greater Guard, kept over such Persons. For that wicked Spirit, who is a professed Enemy to their Holiness, is always at

at hand, laying Snares for them; into which if any of them fall, he is forthwith ready to devour them. Men also are, on all Sides, watching to betray their Innocence; and, what is yet more, they have the Exorbitancies of their own corrupt Nature to deal with. So that the holy Virgin hath a double Enemy to arm herself against, him who attacks her from without, and him who tempts her from within.

He, therefore, that hath the Care of these Virgins, cannot but be in constant Fear, Danger, and Trouble, lest, by some Misfortune (which God forbid), any of his Pupils should miscarry. For, if *the Father waketh for the Daughter, when no one knoweth, and the Care for her taketh away Sleep:* If he is in Concern for her, lest she should

*pass*

pass away the Flower of her Age; or lest being barren, she should be hated of her Husband\*: How must he be concerned, who, though he hath none of these things to fear, hath, nevertheless, others of a much more weighty and important Nature? For, in this Case, not the Contempt of the Husband is to be dreaded, but the Contempt of Christ himself; nor doth Unfruitfulness here terminate in Reproaches, but in the Ruin and Destruction of the Soul. For thus our Saviour declares †, *Every Tree which bringeth not forth good Fruit is hewn down, and cast into the Fire.*

Nay more, if any one of these incurs the Displeasure of Christ, her heavenly Spouse, she will not be at Liberty to take a Bill of Divorce,

\* *Ecclesiasticus* xlvi. 9.

† *Matt. iii. 10.*

and go her way ; but the Consequence of that Hatred will be infinitely worse, even the suffering of everlasting Punishment.

Besides, the natural Father hath many Advantages of keeping his Daughter within Bounds : Her Mother, her Nurse, the Multitude of Servants, and the Security of the House, do all contribute to render this no difficult Matter for him : Neither is she permitted to resort often to the Markets ; nor, when she doth, is she under any Necessity of exposing herself there to the public View, since, if she desires to be concealed, she can go out in the Dusk of the Evening, which will hide her in its Shade almost as well as the Walls of her House : Besides, she is not liable to Law-suits, and consequently under

no Obligation of presenting herself in open Court: Moreover, she is free from the Care of providing for a Family, and from the Attacks of injurious Persons; so that nothing of this Kind lays any Constraint upon her of appearing in public. In all Cases, her Father is her Guard and Protector; and she hath only this one Care incumbent on her, not to say or do any thing unworthy of or unbecoming the Character of a Virgin.

But now, in the Case of the holy Virgins, and their spiritual Father, there are many things which render it very difficult, if not impossible, for him to keep a strict Watch over them. For he cannot have them at home with him, under his own Eye; such a Cohabitation would neither be decent nor safe: And, though

there were no real Hurt in it, but they did, on both Sides, preserve their Sanctity untouched, yet would they be accountable for the Scandal they gave, no less than if they had been actually faulty towards one another. Such a Cohabitation, therefore, being impracticable, it must of Consequence be so much the harder for a Bishop, to find out and observe the several Inclinations and Dispositions of those Virgins, to correct the Disorders of some, to exercise and improve the Virtues of others, and to discover the Haunts of those that are addicted to ramble abroad. There is especially one Circumstance which hinders a Bishop from examining nicely into the Behaviour of such Persons; and that is, where the Virgin is poor, and at her own Disposal. For there

she

she is under a Necessity of providing for herself; from whence arise many Occasions and Pretences, if she is so disposed, of rambling abroad: And he that will oblige such a one to live always retired, must first remove all those Pretences, by furnishing her with a Competency of all Neces- saries, and a Servant to attend her on all Occasions: Farther, she must be restrained from Funerals and Night-watchings; for, at such holy Solemnities, the Enemy is at hand, and that subtle Serpent knows how to take Occasion, even from the Exercise of good Duties, to insinuate his Poifon. A Virgin, therefore, should be, as it were, immured and environed on all Sides, and very rarely go from home, and then only on the most urgent and indispenſible Occasions.

If any one object here, What hath a Bishop to do with these things? let such an Objector know, that the Care of these holy Virgins Behaviour is incumbent on him, and their Slips and Misconduct will reflect on him. For which Reason, it is certainly much better for a Bishop to perform this Ministrat<sup>i</sup>on himself, in his own Person, and so to stand clear from that Blame which he must otherwise necessarily incur for the Faults of others, than, by leaving the Performance thereof to other Hands, to be under fearful Apprehensions of giving an Account for their Miscarriages also. Besides, he that executes this Function himself, will pass through all Difficulties with the greater Ease; whereas he who is obliged to make use of others in this Matter, besides the Trouble of

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persuading them to this Ministrat<sup>n</sup>, meets also with much Perplexity and Vexation from those who will not fail to oppose and contradict his Determinations; which the Rest that he obtains from the Non-performance of his Office in his own Person, will by no means countervail. In short, it is impossible for me to recount all those Cares which attend a Bishop, in his Government of those holy Virgins; since even the Enrollment of them into the sacred Catalogue, is a Work of no inconsiderable Fatigue to him, whose proper Office and Busines<sup>s</sup> it is,

C H A P. XVIII.

JUDICIAL Causes are another thing which occasion great Odium to a Bishop, to whose De-

cision they are referred ; in deciding which, he often meets with more Busines, and greater Perplexity, than even temporal Judges. To find out on which Side the Right lies, is hard ; but to give an unbyassed Sentence when it is found out, is harder still. Nor is this a Matter of Labour and Difficulty alone, but it is attended with much Danger also, as appears from the Behaviour of some weak Persons, who being in Trouble, and not having any to undertake their Cause, have immediately made Shipwreck of their Faith. For it is the Way of some People, when they are injured, to bear as strong Resentment against those who do not take their Part, as against the Persons themselves who do them wrong : Nor will they make any Allowances for  
the

the Perplexity of Business, for the Iniquity of the Times, for the Mediocrity of the episcopal Power in these Matters, nor for any other thing whatsoever ; but are implacable Judges in their own Case, thinking their Deliverance from those Evils which they feel a sufficient Apology and Excuse. And he who is not able to procure this for them, though he have ever so many Reasons to urge in his own Behalf, will be sure not to escape the Severity of their Lash.

And here, since I have mentioned this Subject of Patronage, I will proceed to show you another thing, which often becomes the Occasion of much Blame, and many Complaints, to a Bishop. For, unless he is every Day more constant in visiting his People, than those whose

whose only Employment is walking about, even from hence will arise unspeakable Offence: For not the Sick only expect to be attended by him, but those also that are well; and this not out of any religious Principle, but merely for State, and to have Respect shown them. And if, at any Time, it happens that, for the common Good and Interest of the Church, he is more frequent than usual in his Visits to some one of the wealthier and greater Sort, presently he is accused of Flattery and artful Address.

But why do I speak of these Cases of Patronage and Visiting? since, even from bare Salutations and common Civilities, such Imputations are thrown on a Bishop, as are enough to overwhelm his Mind, and sink him with Despondency. Nay, even

his

his very Looks will be censured, and his most inoffensive Actions, which are done innocently, and without Design, are nicely scanned and examined into: His Voice, and the Manner of his Speech; his Look, and the Air of his Countenance; nay, his very Smiles, and the Degrees of his Mirth. *How profusely,* they cry, *he laughed with such a one!* *how kindly he looked upon him,* and spoke to him with all the Frankness imaginable; but me he slighted and neglected. And so, in a Room full of Company, unless he be particularly careful to observe every single Person, and salute him distinctly, it is by many resented, and deemed an Affront.

And who but a Man of a very steady and undaunted Spirit is sufficient to maintain his Ground against  
so

so many Observers, and not to be at all accused by them, or being accused, to stand clear of the Accusation? A Bishop, indeed, ought to have no Accusers; but, if that is not possible, the next thing desirable is to be able to wipe off those Calumnies which are cast upon him: But, if it be a difficult thing to do this also, since some Men take a singular Pleasure in raising vile Representations out of nothing, the only thing that remains to be done in such a Case, is to bear up manfully, and with a good Courage, as it were in Contempt and Defiance of such Accusations. For, truly, he that knows himself to be justly accused of any Crime, may, for that very Cause, the more easily bear with his Accuser: For, having at the same Time a more severe

severe Accuser within himself, I mean, his own Conscience; and being first of all taxed and condemned by that inward and most troublesome Witness, he the more patiently endures the Blame of those without, as the gentler and much more tolerable of the two.

But when an innocent Person is wrongfully accused, he is so much the sooner transported with Anger, and is so much the more apt to fall into Despondency, unless he have first of all armed himself against these things, and is prepared to bear with Patience the Folly of others: For, indeed, it is hardly possible, I must repeat it, it is hardly possible for a Man, who is calumniated and falsely accused, not to be moved thereat, and express some Resentment

ment at such unjust and unreasonable Usage.

After all that hath been already said, to what Purpose should I yet farther add that Grief and Trouble of Mind which a Bishop must undergo, when he is obliged to cut off any Offender from the Communion of the Church; the Effect of which, it were to be wished went no farther than Grief, but it too often terminates in Destruction, and that no light one neither: For it is to be feared, lest such a Sinner, being sometimes punished in this Manner, beyond what is requisite, should fall into the Condition mentioned by St. Paul \*, and *be swallowed up with overmuch Sorrow*. Great Care should be taken, therefore, in this Matter,

\* 2 Cor. ii. 7.

left that, which was designed for the Sinner's Recovery and Advantage, become to him an Occasion of falling into a deeper and more deplorable Condemnation.

No less Care should be taken, on the other hand, that the Wounds of the Soul be not searched, without going to the Bottom of them ; for the spiritual Surgeon, who manages the Soul in this Manner, must certainly partake of the Wrath due to those Sins, which break out upon the Soul of the Sinner, after such an imperfect Cure.

And how sore must his Punishment be, who must be answerable not only for the Sins which he is guilty of himself, but for those also which others commit ? For, if we justly dread to give an Account for  
our

our own Sins, as being unable, in so doing, to escape the Pains of Hell, what must he expect, who must render an Account for such Multitudes besides himself? According to the Doctrine of St. Paul \*, or rather of Christ speaking in him; *Obey them that have the Rule over you, and submit yourselves; for they watch for your Souls, as they that must give Account.* Say now, doth the Terror of this Threatening appear inconsiderable? Certainly, it is beyond Expression.

Consider all these things, and they are undoubtedly sufficient to convince even the most unbelieving and perverse Spirit, that, in shunning the episcopal Order, I neither gratified my Pride or Vain-glory;

\* *Heb. xiii. 17.*

but

but was induced to fly from it merely by the Apprehensions of my own Inability, and the great Weight and Burden of the Office itself.

*The End of the THIRD Book.*

P BOOK

## BOOK THE FOURTH.

## CHAPTER I.

**M**Y Friend having heard this, after a little Pause, thus replied.

BASIL.

If, indeed, you had ambitioufly affected this sacred Dignity, there had been some Foundation for this Fear: For he that, by aiming at it, confesses himself capable of so weighty an Administration, if he prove deficient therein, after it is committed to his Charge, hath no room to plead Inexperience in his Excuse.

By his assuming the Office, he cuts himself off from this Pretence:

Nor

Nor can he, who comes to it voluntarily, and with an aspiring Mind, say in his own Behalf, “ I have  
“ finned in this Matter much against  
“ my Will : I have lost such a Soul  
“ altogether against my own Incli-  
“ nations.” For, in this Case, he  
that shall one Day judge such a one,  
will say to him, “ Why then, when  
“ you was conscious to yourself of  
“ your own Inexperience, and that  
“ you had not sufficient Abilities  
“ for the unblameable Administra-  
“ tion of this Function, did you  
“ thus presume to undertake what  
“ was so far above your Power ?  
“ Who obliged you to it ? Did you  
“ shun, and fly from it, and was you  
“ drawn back again by Force ? ” But  
nothing of this Nature can be ob-  
jected to you ; you will have nothing

of this Kind to condemn yourself for; since it is notorious to all, that you have, in no Degree, sollicited this Honour, but it was offered you by the Judgment and Determination of others. So that every thing which excludes those presumptuous Assumers of that high Office from all Excuse and Pardon, might have served to furnish you abundantly with both.

I smiled a little at this, and, shaking my Head at the plain Simplicity of the Man, replied thus.

### CHRYSOSTOM.

I could wish, indeed, that it were as you say, O thou best of Men! though not on my own Account, or that I might have an Opportunity of accepting that Office which I so lately fled from: For, if it were so, that I was to expect no Punishment, though

though I was careless and unskilful in my Management of Christ's Flock, yet it would be worse to me than all Punishment, to consider how far my Administration of that excellent Office fell short, and, indeed, was utterly unworthy of the Dignity of him who committed it to my Care.

For what Reason, then, do you think that I could wish you was not mistaken in your Opinion of this Matter? Truly for the Sake of those miserable and unhappy Persons (for such I must call them), who have no Skill or Understanding for the due Discharge of this high Office (though you pretend never so often that they were forced to it, and therefore, that their Errors herein are Sins of Ignorance), I say, I could wish it for their Sakes, that so they might, by this means, escape that

unquenchable Fire, that utter Darkness, the never-dying Worm, the being cut in funder, and the having their Portion with Hypocrites and Unbelievers.

But what shall I say? It is not so; it is by no means so. And of this, if you please, I will give you a plain Proof, from the Case of a Kingdom, for which, however, God never expressed that Regard, which he hath for the Priesthood.

*Saul*, for Instance, that Son of *Kish* \*, was not studiously ambitious of being a King. He was in Pursuit of his lost Asses; and for those only it was, that he came to enquire; though *Samuel*, indeed, gave him Tidings of the Kingdom. But neither even then did he hasten to obtain that high Dignity, though

\* *I Sam.* ix.

promised it by the Mouth of a Prophet; but he shunned and declined it, saying, *Who am I? and what is my Father's House?*

But now, give me Leave to ask: When *Saul* afterwards abused that Power, with which he was invested by God, are those Words of his sufficient to skreen him from the Wrath of God, by whom he had been so highly exalted? Or, when *Samuel* reproved him for his Male-administration, had he any Room, by way of Excuse, thus to reply to him: "What would you have? Did I affect the Kingdom? Was I eagerly desirous of the regal Power? No: It was my Desire to have kept myself in a private Station. I had led a quiet and inactive Life, had you not dragged me out to this Dignity: In which

“ humble State had I continued,  
“ I should easily have avoided all  
“ these Misdemeanors. Had I still  
“ been one of the obscure Multi-  
“ tude, I had not been sent on this  
“ Expedition; nor had God com-  
“ mitted to my Management the  
“ War against the *Amalekites*; which  
“ had I not engaged in, I had never  
“ committed such an Offence?”

But all these Pleas would have been insufficient for his Excuse: Nay, not only insufficient, but dangerous; inasmuch as they would have tended the more to excite God's Wrath against him. For, indeed, he that is advanced to any Office beyond his Merit, instead of making the Greatness of his Dignity an Excuse for his Errors therein, ought to make God's especial Favour towards him an Occasion of greater

greater Improvement in Virtue: Whereas he that, from the Excellence of his Dignity, thinks himself so much the more at Liberty to sin, what does he thereby, but charge the Divine Benevolence as the Cause of his Wickedness? A Practice very common with those who give themselves up to an ungodly and sensual Life. But we, for our Part, ought by no means to be thus dispos'd, nor to fall into the same Madness with such Persons, but endeavour, at all Times, to have a due Government over those things, which proceed from ourselves, that we neither speak nor think dishonourably of God.

For (to leave the Case of a Kingdom, and proceed to that of the Priesthood, which is the more immediate Subject of our present Discourse) neither

neither did *Eli* aspire to that high Office. Yet what Advantage was it to him, when he sinned, in the ill Execution thereof? But why do I say aspire? when, it is plain, he could not have avoided it, if he would: He was under a legal Necessity to accept it. For he was of the Tribe of *Levi*, and was, for that Reason, obliged to undertake that high Office, which descended to him from his Ancestors. And, nevertheless, we find how severely he was punished for the insolent Disorders of his Sons. Nay, even *Aaron* himself, the first High-Priest of the *Jews*, concerning whom God spoke so many things to *Moses*; because, in the Business of the golden Calf, he alone could not withstand the Madness of so great a Multitude, was very near perishing by the

the Wrath of God \*, had not his Brother interposed in his Behalf.

And here, since we have mentioned *Moses*, it will not be improper to confirm the Truth of my Position, even from what happened to this great Man. For this excellent Person was so far from aspiring to the Government of the *Jews*, that, when it was offered him, though God commanded him to accept of it †, he refused ; insomuch, that God was angry with him. And afterwards, when he had undertaken it, he would gladly have died, to have been discharged from it : *If thou deal thus with me* (faith he ‡), *kill me, I pray thee, out of hand.*

But what then ? When he transgressed afterwards, at the Waters of

\* *Exod.* xxxii. 10.

† *Ibid.* iv. 53.

‡ *Numb.* xi. 15.

Strife \*, were these his repeated Denials sufficient to apologize for him, or prevail with God to pardon his Offence? If so, why did he fall short of the promised Land? Certainly for no other Reason but this: This was the Cause why that admirable Man missed of that Happiness which others enjoyed; and, after having endured so many Fatigues and Afflictions; after that unspeakable Wandering in the Wilderness; after so many Battles fought, and Victories obtained; he died at last without the promised Land, for which he had undergone so many Tryals; like a Pilot who, after having rode out many Storms at Sea, lives not to enjoy the Tranquillity of the Port.

\* Numb. xx. 12.

From

From hence, then, you see plainly, that not only they who aspire to this Dignity, are destitute of all Excuse for the Errors they commit in the Male-administration thereof, but even they also, who come to it by the Appointment of others. For, truly, if those Persons, that have been chosen to this high Office by God himself, though they have never so often refused it, have, nevertheless been severely punished for their Miscarriages : And, if nothing was sufficient to excuse either *Aaron* or *Eli*, no, nor even that blessed Man, that prophetic and admirable Person, *Moses*, who was meek above all the Men which were upon the Face of the Earth \*, and who speaketh unto God as a Man speaketh unto his Friend † ; how much less shall we,

\* Numb. xii. 3.      † Exod. xxxiii. 11.

who

who fall so infinitely short of the Excellences of that holy Man, be admitted to apologize for our Errors, by the Plea of not having aspired to that Dignity; and more especially, because many of the Ordinations now-a-days do not proceed from the Disposition of the Divine Grace, but from the mere Designation of Men.

*Judas* was chosen by God himself. He elected him into the sacred College, and committed to him, as he did to the rest, the Dignity of the apostolic Office. Nay, he entrusted him with something more: He was our Saviour's Almoner, and had the Disposal of his Money \*. But what then? When afterwards he abused both these Trusts, betraying him whom he was commisioned to preach, and misapplying the

\* *John* xii. 6.

Money, which he should have laid out well, did he, therefore, escape with Impunity? No; so far from this, that he thereby wrought for himself a much sorer and more grievous Punishment; and that too very deservedly. For, surely, it would very ill become us to make those Honours and Preferments, to which God exalts us, Occasions of abusing and offending him: They should rather be so many Obligations upon us, to endeavour the more to please him. And he who thinks he shall escape unpunished for his Sins, because he is exalted to an higher Station than others, acts just such a Part as an unbelieving Jew would do, who, hearing our Saviour say \*, *If I had not come and spoken unto them, they had not had*

\* *John xv. 22. 24.*

*Sin;*

*Sin*; and again, *If I had not done among them the Works which none other Man did; they had not had Sin*; should reproach the Saviour and Benefactor of Mankind, by replying, “Why then did you come, “and speak to us? Why did you “do these Works? Was it, that “our Punishment should be so “much the greater?”

The Man who should argue thus, might justly be deemed mad. For certainly a Physician attends, not to give the Patient over, but to recover him; not to neglect his Case, but completely to cure him. But then, if you that are sick wilfully withdraw yourself from the Hands of your Physician, you are to expect a heavier Condemnation: For as you would have been healed of your former Maladies, had you submitted to his

his Prescriptions; so if, when you see your Physician before your Eyes, you shun and avoid him, it will not be possible for you to get rid of them. And thus not being able to be delivered from your Sins (for they are the Maladies here meant), you are sure to suffer Punishment, not for them only, but also because you rendered vain, as far as you were able, his good Endeavours for you. From whence it follows, that Men are to expect much greater and more severe Punishment from God, after they have been dignified by him, than before; it being but just, that he who is not made good by Benefits and kind Usage, should receive a much sharper Animadversion.

Since, then, this Excuse will by no means serve; as it is so far from

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saving

saving those that take Shelter therein, that it only exposes them so much the more, we must seek for Refuge some other Way.

BASIL.

That is what I beg earnestly to be informed of; for, at present, you have so terrified me by what you have said, that I am scarce Master of myself.

## C H A P. II.

CHRYSOSTOM.

**D**O not be so immoderately dejected. There is a Security even for such as I am, for those who are insufficient, and that is, not to undertake so difficult an Office at all: And there is a Security for such as you, who are sufficient; and that is, not to fix your Hopes of Safety (in

(in the Course of your Ministry) on any other thing next to God's Grace, but only this, to do nothing unworthy either of so excellent a Gift, or of God the Giver of it; For, most certainly, they do highly deserve to be punished, who, after they have obtained this Dignity by their own earnest Application, either through Indolence, Wickedness, or Ignorance, behave unworthily in the Discharge of it. Not that I would infer from hence, that they, who are honoured with it, without seeking for it, are therefore the more pardonable for the Errors they commit in the Execution of it; for, it is very sure, that even they are destitute of all Excuse. For, in my Judgment, though a Man be intreated and importuned ever so much, he ought not to regard that

in this Matter, but, first of all, to search diligently into himself, and not to yield to the most pressing Importunities, till he hath well weighed and considered his own Abilities. Will a Man undertake to build, who is no Architect? or will any one attempt the Cure of sick Persons, who hath no manner of Skill or Knowledge in Phyfic? or, though such a one should be much importuned, would he not positively persist in his Refusal, and not be ashamed to own his Ignorance? And shall not *he* much rather diligently consider and examine himself, to whom the Care of so many Souls is to be entrusted? or, shall he presume, though ignorant and unskilful, to execute this sacred Function, because one Man, perhaps, commands him, another con-

strains him, or lest he should offend and disoblige a third? But is not this the ready Way to cast both himself and them too headlong into Destruction? He might possibly have saved himself, had he continued as he was (that is, in his private Station); but now he draws others along with him into Ruin: For from whence is there Room to hope for Safety, or to expect Pardon? In such a Case as this, who will deprecate our Punishment, or intreat for us? Will they that importuned and even forced us to accept of this holy Office? But who then will save them at that Time? For they themselves will most certainly stand in need of an Intercessor, that they may escape the Flames of Hell. Nor do I speak this to terrify and affright you; I only represent the

Matter as in Truth it is; and, to convince you that I do so, hear what St. Paul saith to *Timothy* \*, his own beloved Son and Disciple; *Lay Hands suddenly on no Man, neither be Partaker of other Mens Sins.* Think well of this, and you will soon see from how great a Portion, both of Guilt and Punishment, I have, to the utmost of my Power, freed those Persons who would have chosen me to this excellent Office. For, as it is not enough for those that are consecrated thereto, to say in their Excuse, “I came not to this Dignity at [my own Option, nor could I shun what I was ignorant of:” So neither will it be a sufficient Plea for the Electors to say, that they knew not him whom they ordained.

\* *1 Tim. v. 22.*

Nay,

Nay, their Ignorance, in this Case, will enhance their Crime; and so that which they would make an Apology for themselves, serves only to increase their Condemnation. And, indeed, what an absurd thing is it, that Men will not buy a Slave, till they have first shown him to a Physician, till they have Persons to warrant the Sale, till they have enquired his Character from the Neighbours; no, nor even then will they venture on him, till they have had him some Time upon Tryal: And yet they, who chuse Men to this high Service, often do it at all Hazards, and as it happens; giving their Testimonial without any Examination, to court the Favour, or avoid the Displeasure, of others. And who, then, can deprecate our Punishment, when they, who should

do this for us, stand in no less need of Intercessors themselves.

The Bishop, therefore, who is about to ordain any one, ought to make diligent Examination, and to weigh the Matter well: And so ought he more especially to do, who is himself to be ordained. For though they that chuse such a one shall partake of the Punishment due to him for the ill Discharge of his Office, yet he must not think thereby to escape himself, but, in Truth, shall be more grievously punished than they; unless, indeed, they chose him purely for some worldly End, contrary to the Sense and Dictates of their own Conscience. For, if they shall be found to have acted thus; if, knowing a Man to be unworthy, they shall, nevertheless, for some

some sinister Reason, admit him, their Punishment shall be equal, nay, perhaps, superior to theirs, who are thus chosen. For he that puts it into the Power of any Man to corrupt the Church, who, before, had it in his Will to do it, is certainly answerable for the Outrages which he commits. But if, in all these Respects, he is blameless, and shall pretend, that he was imposed upon by common Fame, and the Report of others, yet shall he not altogether escape with Impunity, though, in such a Case, his Punishment shall be lighter than that of the Person so ordained. Would you know the Reason of this? The Case is plain: The Electors may, possibly, be led to the Choice of such a Person by a false Opinion of his Merits; but he that is thus chosen

chosen cannot have this Plea ; he cannot say that he was ignorant of himself, as others were. As, therefore, in such a Case as this, he is liable to a severer Punishment than those that chuse him, so he ought more carefully to try and examine himself ; and if, in the Ignorance and Simplicity of their Hearts, they should have fixed upon him, he ought to put a Stop to their erroneous Opinion of him, by opening himself to them ; that so, convincing them of his Unworthiness, he may escape the Burden of so high an Office.

For what is the Reason that in the Concerns of this Life, such as the Arts of War, of Merchandise, or Husbandry ; neither the Ploughman will undertake to pilot a Ship, nor the Soldier to till the Ground, nor the Mariner to conduct an

an Army, though you threaten their Refusal ever so severely? Is it not plainly this; because they foresee the dangerous Consequences which, in such Cases, would attend their Unskilfulness? But what! shall we in these lesser things, where the Damage is so small in Comparison, use so great Caution, and, boldly resist all Compulsion; and yet, in the Business of the Priesthood, where eternal Punishment attends Mens Unskilfulness, shall we rashly run into so great Danger, and then pretend to shelter ourselves under the pressing Intreaties of others? Certainly this will never pass with him that judgeth us. For no doubt but Men ought to use greater Caution in things spiritual, than in things temporal; and yet, here, they are commonly seen to use less: For, give me

me Leave to ask ; Suppose, upon an Opinion of such a one's being a good Architect, we send for him to undertake a Piece of Work, and he, in Obedience to us, undertakes it, though he be none ; if, when he comes to dispose of those Materials that are ready for the Building, he confounds the Wood and Stone, and erects such a Fabric as will fall in a little Time, will it be sufficient for his Excuse to say, That he came not to this Undertaking of his own accord, but was drawn to it by the Importance of others ? It is certain it will not, nor is there any Reason it should ; because it was his Part to have shunned those Persons, and have fled from them.

But what ! shall he who makes away with such vile Materials as Wood and Stone, not be able to avoid

avoid Punishment ; and shall that spiritual Builder, who is negligent of his Charge, and loses those Souls committed to him, think to escape, by skreening himself under the pressing Intreaties of others ? How altogether absurd is this ? Not to mention, that no Man can be compelled to this against his Will. But, however, supposing this, that great Compulsion, and many artful Stratagems were practised, to draw a Man into this Snare, do we think that that would secure him from Punishment ? For God's Sake, let us not thus grossly deceive ourselves, nor pretend Ignorance of that which even Children cannot but know. For, in Truth, when we come to give an Account at the last Day, this pretended Ignorance will stand us in no stead.

But

But such a one, perhaps, will say, that he did not ambitiously affect or seek after this high Office, being conscious to himself of his own Insufficiency. Well, and good: But then, it behoved him, with the same Disposition of Mind, to have refused those that called him to it. Or, perhaps, he was unable and insufficient only while this Dignity was unoffered, but as soon as it was once offered him, he became at once capable and sufficient in an Instant, Idle and ridiculous Pretence! and such as deserves the greatest Punishment. For which Reason, our Lord advises him \* that would *build a Tower*, not to lay his Foundation, till he hath first considered his own Ability; *lest haply after he hath laid the Foundation, and is not able to*

\* Luke xiv. 28, 29.

finish

finish it; all that behold it, begin to mock him. In that Case, indeed, the Damage would not be extraordinary, it being no very great Infelicity to be laughed at; but, in the Case before us, the Punishment is *unquenchable Fire, the never-dying Worm, Gnashing of Teeth, utter Darkness, the being cut asunder, and the having our Portion with Hypocrites and Unbelievers*\*.

My Accusers will consider none of these things: If they did, they could not but cease to blame a Person who was thus unwilling to ruin himself. For, truly, the thing under our present Consideration is by no means trifling; it is not concerning the Stewardship of Corn or Beasts, or any other such things, but concerning the very Body of Jesus

\* *Isaiah lxvi. 24. Matt. xxv. 30.*

*Christ:*

*Christ*: For, according to St. Paul\*, *the Church of Christ is his Body*; and he to whom the Care of it is committed, ought to use his utmost Endeavours to preserve that Body in a good State and Habit, and in its natural Beauty, and to be always watchful, lest any Spot or Wrinkle, or any other Blemish, should fully detract from the Clearness and Comeliness of it. For what is this, but, according to the best of his Power, to render that Body worthy of that blessed and incorruptible Head, which presides over it. For, truly, if, in respect of our natural Body, they that desire to have a robust and sound Constitution, must make use of Physicians and Wrestlers, an exact Diet, constant Exercise, and observe many other Rules, the least Neglect of

\* Col. i. 18.

which

which may possibly be of ill Consequence. How will they, that have the Care of Christ's Body, by which they are to engage in a Warfare, not with Bodies like ours, but with invisible Powers, be able to preserve it sound and whole, unless, being aided by a supernatural Skill, they understand all the Arts of Healing proper for the Soul?

### C H A P. III.

**T**O all this I need not add what, no doubt, you well know that that Body which I am now speaking of, is liable to a greater Variety of Diseases, and much more dangerous Assaults, than our own natural Flesh; and that as the Members thereof are more easily corrupted, so they are much harder

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to be recovered. For they that have the Cure of these our natural Bodies, have many Advantages, great Diversity of Medicines, no less a Variety of Instruments, and a Diet, proper and suitable for the Patient; even the sole Temperament of the Air is sometimes sufficient to restore Health; nay, a seasonable Slumber hath, at other Times, had the same happy Effect, and saved the Physician all farther Labour.

But, in the spiritual Cure of the Body of Christ, none of these Advantages are to be met with. There is but one Method, there is but one Way, of recovering us after our evil Deeds; and that is, by the Doctrine of the Divine Word. That is the Instrument; that, the Diet; that, the best Temperament of Air; that supplies the Place of Physic. If there be  
Need

Need of fearing, that is the best Cauſtic: That is the best Incision-knife, if there be Need of Amputation. This is what we must make uſe of in all these Cases; and if this doth not effectually work a Cure, nothing will. For, by this, the Soul is raised up from a drooping and languishing State; by this, when it is blown up with Vanity, those Swellings and Tumors are repreſſed; by this, we cut off from it all Superfluities, and ſupply all Defects: And, in a Word, this is the Instrument by which we perform all other Operations which are requiſite for the Welfare and Health of the Soul.

It is true, indeed, in respect of our Morals, that the good Life of another Person may provoke us to Emulation; and it is poſſible for us to arrive at a moſt excellent Way of

R 2 Living,

Living, by the Influence of our Neighbour's Example. But when the Soul is infected with spurious and heretical Opinions, there is then great Necessity for the Application of this Divine Word of Doctrine; and that, to keep our own People clear of that Infection, as well as to oppose and encounter the Enemy. Nay, if a Man were armed with *the Sword of the Spirit, and with the Shield of Faith* \*, so as to be able to work Miracles, and, by those Miracles, to stop the Mouths of shameless and impudent Gainsayers, such a Person (one would think) should have the less Need of the Assistance of the Word: And yet, even here, this is so far from being useless in its Nature, that it is, indeed, very necessary.

\* Eph. vi. 16, 17.

The blessed Apostle St. Paul made use of it himself, though he was every-where so admired for the Miracles which he wrought: And another of that sacred College exhorts us to apply ourselves to this Faculty, saying \*, *Be ready always to give an Answer to every Man that asketh you a Reason of the Hope that is in you.* Nor was it for any other Cause, that the whole Body of the Apostles committed to Stephen, and the rest of the Deacons, the Care of the poor Widows, but that they might give themselves continually to the Ministry of the Word †. To this we ought equally to apply ourselves, unless, indeed, we think ourselves endued with a Power of working Miracles: But if, in Reality, there is not the least Sign of

\* 1 Pet. iii. 15.

† Acts vi. 4.

any such Power remaining among us, and if many Adversaries do constantly arise on all Sides of us, what remains but a Necessity of arming ourselves with this sacred Armour, that we be not wounded by the Darts of the Enemies, and that they may not escape the Reach of ours.

## C H A P. IV.

WE ought, therefore, to give all Diligence, that *the Word of Christ dwell in us richly* \*. For the Warfare which we are engaged in is not of one Sort only, but various, and consists of a great Multiplicity of Enemies, who do neither use all of them the same Weapons, neither do they attack us all the

\* Col. iii. 16.

same Way. It behoves him, therefore, who is to receive all these different Attacks, to understand all their Arts of War. He must, at once, be skilful at the Bow, and at the Sling ; he must know how to act the Part of a superior and inferior Officer ; of a common Centinel, or a Commander ; on Foot, or on Horseback ; in a Fight by Sea, or a Siege by Land. For it is not here as in common Battles, in which, if every one maintains that single Post which is assigned him, it is sufficient to repell the Enemy : But he that desires to come off a Conqueror in this spiritual Warfare, must understand all the Stratagems and Contrivances thereof ; or else the Devil, wherever he spies any one Place unguarded and neglected, will there throw in his Forces to destroy the

Flock of Christ: But this he cannot do, where he perceives the Shepherd coming against him, well instructed and fully apprised of all his Snares and Deceits. For this Cause, we ought to be well guarded in all Parts: For our Case is not unlike that of a City, which, as long as it is encompassed on all Sides by a strong Wall, continues safe, and laughs at her Besiegers; but if once a small Breach be made in it, though but of the Bigness of a Gate, the Remainder of the Wall, let it stand never so firm, will be of little Use or Service to it. Just thus it fares with the City of God; so long as the Wisdom and Vigilance of the Pastor encompasses her on all Sides, as with a Wall, all hostile Attempts of an Enemy will end in his own Shame and Disgrace, while the Inhabitants

habitants remain safe and unmolested within; but if once any single Part of it be demolished, though the rest stand never so fast, yet, through that Breach, Ruin and Devastation will enter upon the Whole.

Thus, to what Purpose doth a Man argue successfully against the *Gentiles*, if, at the same Time, he becomes a Prey to the *Jews*? or, what Advantage is it for him to be a powerful Disputer against them both, if the *Manichees* are too powerful for him? or, supposing him too hard for them also, what shall he be the better for it, if the Fatalists and Destinarians break in upon him, and make Ravage and Havock of the Flock? But, not to enumerate all the several Heresies which the Devil hath introduced, it will be sufficient to say, that, unless a Pastor is sin-

gularly well skilled in refuting them all, any one of them will set open a Door for the Wolf to enter, and devour many of the Sheep of Christ.

Besides, we may observe, that, in martial Engagements, the Victory is commonly obtained, and the Defeat given, by those Soldiers that stand their Ground, and fight bravely. But in these spiritual Combats, it is quite otherwise: For, here, it often-times falls out, that while some are contending, others, that sit still, and take no Pains, enjoy the Victory. This is the Case of any raw and unexperienced Disputant, who, like a Soldier that hath his own Weapons turned upon him, becomes ridiculous both to Friends and Foes. Shall I make this plain to you, by an Example? The Instance, then, that I will give you is this. They who

who receive the wild Doctrines of *Valentinus* and *Marcion*, reject out of the Catalogue of the Divine Writings, the Law which was given by God to *Moses*. On the other hand, the Jews so highly honour it, that they contend for the Observance of all therein commanded, though the Time for those things being now expired, such an Observance would be contrary to the Will of God. But now the Church, avoiding both these Extremes, takes the middle Way ; teaching, that though we are not any longer to submit our Necks to that Yoke, yet that the Law itself ought not to be evil-spoken of ; and though the Obligation thereto is now at an End, yet we praise it for its Usefulness formerly, while it remained in force. He, therefore, that is to engage with these two  
Enemies,

Enemies, ought, by all means, to understand this Medium: For if, being desirous to show the *Jews* how unseasonably they are now attached to the old Law, we fall upon it unmercifully, and declaim against it immoderately, we should give no little Handle of Obloquy to those Heretics to rail against it. On the other Side, if, to stop their Mouths, we extoll it beyond Measure, and run into large Encomiums upon it, as a thing necessary even now, then we give as great a Handle to the *Jews*, as we had before given to the Heretics.

Again, they who embrace the mad Notions of *Sabellius*, or *Arius*, do both of them fall from the Soundness of the Faith, for want of observing a due Mean. Both those Heretics, indeed, are called *Christians*;

stians ; but, if you enquire into their Doctrines, you will find the one not much better than the Jews, and little differing from them, except in Name ; and the others very much resembling the Heresy of *Paul of Samosata* ; and both of them exceedingly deviating from the Truth.

Great, therefore, is the Danger in this Respect. The Truth lies in a strait and narrow Way, between two steep Precipices ; and there is Reason to fear, lest, whilst we fight successfully against the one Sort of Heretics, we ourselves be wounded by the other. For if we assert the Unity of the Godhead, immediately *Sabel-lius* draws that Expression to his own impious Sense. On the other hand, if we make a Distinction, and say, that the Father is one, the Son another,

other, and the Holy Ghost another; *Arius* is ready to wrest that Distinction of Persons into a Difference of Substance. And it equally concerns us to avoid the impious Confusion of the one, and the mad Diversity of the other, by confessing the Godhead of the Father, Son, and Holy Ghost, to be all one, and by adding thereunto a Trinity of Persons: For thus shall we fortify ourselves against both their Assaults.

Besides these, I might here reckon up to you several other Adversaries, against which except we skirmish with Courage and Diligence, we shall be obliged to leave the Field with Wounds and Disgrace.

C H A P. V.

**N**O R must I pass by the trifling Disputes of our own People, which, as they are not less violent than those Attacks which we receive from without, so they create no less Trouble to a Pastor. For some, out of an idle Curiosity, are vainly desirous, at any Rate, to pry into those things, which it is neither possible for them to know, nor of any Advantage to them, if they did. Others, again, demand an Account of God's Judgments, and would fain sound the Depth of that Abyss, which is unfathomable: For, as the Scripture teacheth us \*, *Thy Judgments are a great Deep.* We meet with very

\* *Psal. xxxvi. 6.*

few that are inquisitive into the Soundness of their Faith, or the Uprightness of their Practice; but great Numbers are busy in searching curiously into those things which they will never be able to find out; the very Search after which serves only to provoke God's Indignation. And no Wonder: For if we endeavour to pry into the Knowledge of those things which God would hide from our Eyes, we shall not only labour in vain (as, indeed, how should it be otherwise, when we run counter to the Divine Will?) but our very Search will be of dangerous Consequence to us. And though this is the Case, yet if, in this Case, a Bishop interpose his Authority, and put a Stop to those bold Intruders into the Divine Secrets, he will

will certainly incur the Censure either of Pride or Ignorance.

Here, therefore, he hath Need of much Wisdom, as well to bring his People off from all such unreasonableness, as to avoid the before-mentioned Gagements himself. And, to effect this, nothing can more contribute than the Art of speaking well, of which whatever Pastor is destitute, the Souls which are under his Care (those I mean of the weaker and more curious Sort) are in a Condition not much better than a Ship perpetually tossed to and fro, and beaten with Storms and Tempests: And, for this Reason, it behoves a Bishop to do his utmost Endeavour to obtain this most useful Faculty.

## CHAP. VI.

BASIL.

BUT what then do you think of St. Paul? He did not make it his Study to obtain this Art; neither did he at all dissemble his Want of Eloquence, but expressly confesses \*, that he was *rude* and unskilful in Speech; and that too, when he was writing to the *Corinthians*, who highly valued themselves on account of this Faculty, and indeed excelled in it.

CHRYSOSTOM.

This is that very thing which hath ruined many, by rendering them more negligent and remiss in their Application to the Study of the true Doctrine. For, not being able

\* 2 Cor. xi. 6.

to reach the Depth of St. *Paul's* Meaning, nor understand the Sense of those Words, they have, as it were, nodded away their whole Lives in Indolence and Sloth, affecting not such an Ignorance as St. *Paul* speaks of, but such a one as he was the farthest from of all Men living. But let this rest for the present.

In the mean Time, supposing that Apostle to have been as incapable in this Respect, as they themselves would represent him, yet what is that to the Men of this Age? For, truly, he was endued with a much more powerful and excellent Faculty than the Art of Oratory; which was, that his bare Presence, even though he was silent all the while, was terrible to evil Spirits. Nay, the greatest Assemblies now, with all

their Prayers and Tears, are not able to perform those things which were effected only by the Handkerchief of that Apostle. He raised the Dead by his Prayers \*, and wrought such other Miracles, that the Heathen Spectators took him for a God †. Nay, before he departed this Life, he was thought worthy to be *caught up to the third Heaven*, and there to hear such *Words*, as it was *not lawful for* human Ears to be acquainted with ‡. But the Men of this present Age (not to say any thing harsh or grievous of them; for, indeed, I do not speak this as insulting over them, but with Wonder at them), how is it that they do not tremble, to compare themselves with so excellent a Person? For,

\* *A&ls xx. 9.*

† *Ibid. xiv. 11.*

‡ *2 Cor. xiii. 2. 4.*

not to insist any longer on his Miracles, if we carry our Thoughts to the Life of this blessed Saint, and take a View of his angelical Conversation, we shall still find him triumphant no less in this Respect, than before on the account of his Miracles.

And, indeed, who can recount the Excellencies of this holy Man? his Zeal, his Meekness, his continual Dangers, his assiduous Cares, and incessant Anxiety for the Churches; his tender Compassion for weak Brethren; his innumerable Afflictions, his various Persecutions, and his daily Deaths? What Part of the Universe is there, either by Land or Sea, that is a Stranger to the Labours of this righteous Person? Even desert Places have known him, and hospitably received him in the

midst of Danger. What Sort of ensnaring Stratagems are there, which were not practised upon him? In Respect of all which, he might be justly said to pass through a whole Course of Victory. In a Word, he was indefatigable in his Encounters, and never gave out, till he came off Conqueror.

But how am I, ere I was aware, become even injurious to this great Man, by the Meanness of my Description! For, indeed, his Merits surpass all Description, and particularly mine, as far as I myself am surpassed by those that are Masters of Eloquence. However (since I persuade myself that that holy Apostle will judge of my Performance in this Matter, not according to the Success, but the Design), I cannot even yet leave off, without giving you one Instance

Instance more; which is as much beyond any thing yet mentioned, as he himself was beyond all other Men. Would you know what that is? Why, after so many worthy Exploits which he had done, and such a large Share of Glory and Victory which he had obtained, he wished that he might be thrust into Hell, and be delivered over to its everlasting Pains, on Condition that he might thereby save the Jews, and bring them over to Christ \*; many of whom were, nevertheless, the very Persons who had so frequently stoned him, and done what they could to kill him. Who ever loved our Saviour at so great a Rate? if, indeed, that is to be called Love, and not rather some other thing, of a nobler and more exalted Nature.

\* Rom. ix. 3.

And shall we yet pretend to compare ourselves with this admirable Saint, after so great Grace imparted to him from above, and so great Virtue practised by him here below? This would be the highest Degree of Boldness and Presumption.

But I proceed to the Objection itself, and shall now endeavour to show you, that this Apostle was not in Reality so ignorant as he pretended.

Now, they do not only reckon that Man ignorant, who is inexpert in the Flourishes of profane Oratory, but him also who knows not how to contend skilfully for the Defence of the right Faith. And in this they judge not amiss. But St. *Paul* did not say that he was ignorant in both these Respects, but in one only: And, to confirm this, he is careful

to make a Distinction, saying \*,  
*Though I be rude in Speech, yet not  
in Knowledge.*

And, truly, if any one should pretend, that the Smoothness of *Iso-crates*, the Gravity of *Demosthenes*, the Majesty of *Thucydides*, and the Sublimity of *Plato*, were necessary for a Bishop, I should not need to produce any stronger Evidence against it, than this of St. *Paul*. But I pass by all those things; I make no Account of those curious Ornaments of profane Eloquence; nor am I at all concerned for the Nicety of every Phrase or Sentence. And, indeed, let the Diction be as plain and unadorned as you please; let a Man's Composition be as simple and inartificial as he will; only, let him not be raw in Knowledge, nor

\* 2 Cor. xi. 6.

unskilful in Respect of Doctrines, in discerning Truth from Error; neither let him seek to shelter his own Idleness, under a vain Pretence, by robbing that blessed Apostle of that which was his highest Encomium, and the very Summit of all his Praise.

## C H A P. VII.

**F**OR how was it, I would ask, that he confounded the Jews which dwelt at Damascus \*, when he had not as yet begun to work Miracles? By what Means was he too hard for the Grecians †? And what was the Cause for which he was sent to Tarſus ‡? Was it not, because he had vanquished them by

\* *Acts ix. 22.*† *Ibid. ix. 29.*‡ *Ibid. ix. 30.*

the Force of his Arguments (for as yet, I observed before, he had wrought no Miracles at all), and had driven them to such Extremities, that, not being able to bear the Foil, they resolved to murder him. Neither is there Room to object, that it was the Glory of those mighty Works which he wrought that rendered him wonderful in the Eyes of the People, and that they who disputed with him were over-powered by the prodigious Opinion Men had of him on that Account; for, hitherto, he conquered by Dint of Argument only. How else was it, that he contended so earnestly, and disputed at *Antioch* so warmly, against those that were for following the *Jewish Ceremonies*? And *Dionysius the Areopagite*\*, an Inha-

\* *Acts xvii. 34.*

bitant of that most superstitious City *Athens*, by what Means was he, with his Wife, persuaded to adhere to this holy Apostle? Was it not by the Efficacy of that Sermon which he there made? Or, when *Eutychus*\* fell down out of the Window, what was the Occasion of that Accident? Was it not his long Attendance, even until *Midnight*, to St. *Paul's* Preaching? How do we find him employed at *Theffalonica*, at *Corinth*, at *Ephesus*, and at *Rome* itself? Did he not, in all those Places, spend whole Days and Nights in expounding to his Auditors the holy Scriptures, in their Order? To what Purpose should I mention his Encounters with the *Stoicks* and *Epicureans* †? For, indeed, should I descend to every

\* *Actis* xx. 9.† *Ibid.* xvii. 18.

Particular, I must extend my Discourse to an unreasonable Length.

It appears; then, that, both before his Miracles and afterwards, St. *Paul* made use of much Eloquence. With what Face, therefore, will any one dare to pronounce him ignorant or unskilful, whose Sermons and Disputations were so exceedingly admired by all that heard them? Let any one tell me, what was the Reason why the People of *Lycaonia* took him for *Mercury*.\*: For that *Paul* and *Barnabas* were thought to be Gods, was owing to their Miracles; but that St. *Paul*, particularly, was taken for *Mercury*, was not owing to them, but to his excellent Faculty of speaking.

In what else did this blessed Saint excell the rest of the Apostles; and

\* *Acts* xiv. 12.

how comes he more especially to be in the Mouths of all Men throughout the whole World? How is it that he is admired beyond all the rest, not by us only, but by *Jews* and *Gentiles* also? Is it not for the Excellence of his Epistles, by which he became useful not only to the Christians of that Age, but to all others from that Time to this, and will continue to be so to all that shall be hereafter; even unto the Coming of Christ? So that he will not cease to be of singular Benefit to Mankind, as long as Mankind itself shall remain upon the Earth. For, indeed, his most excellent Writings are, as it were, a strong Fortification, erected for the Defence of all the Churches in the World; as he himself, like a brave Warrior, doth, as it were, stand in the Midst, *bringing into Captivity*

Captivity every Thought to the Obedience of Christ; casting down Imaginations, and every high thing which exalteth itself against the Knowledge of God \*. And all this he doth by those admirable Epistles of his, which are so replete with Divine Wisdom.

Nor are those Writings sufficient only, in respect of Doctrine, for the Subversion of false ones, and the Defence of those that are true; but, in respect of our Morals also, they are of excellent Use for the regulating of our Lives: For by these the Governors of the Church do, as it were, form and fashion that *chaste Virgin*, which St. Paul † himself had espoused to Christ, and dress her out with all spiritual Beauty. By the same Means they keep from her all noxious Distempers, and preserve

\* 2 Cor. x. 5:

† Ibid. xi. 2.

her

her sound and in good Health: Such and so powerful are those Medicines which are left us by him; whom they would represent as an ignorant and unskilful Man, the Experience of which they are well acquainted with, who have them in constant Use. And from all this it is manifest, that St. Paul had given himself up to these Sort of Studies, with much Diligence and Application.

## C H A P. VIII.

BUT farther: Hear what a Charge he gives to his Disciple *Timothy* \*; Give Attendance to Reading, to Exhortation, to Doctrine. And, to encourage him, he shows him the Usefulness of this; For, in doing this, thou shalt both

\* 1 Tim. iv. 13.

save thyself and those that hear thee \*. And again he saith †, The Servant of the Lord must not strive, but be gentle unto all Men, apt to teach, patient. And proceeding, he adds ‡, But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them: And that from a Child thou hast known the holy Scriptures, which are able to make thee wise unto Salvation. All Scripture, saith the same holy Man ||, is given by Inspiration of God, and is profitable for Doctrine, for Reproof, for Correction, for Instruction in Righteousness; that the Man of God may be perfect.

Hear what he adds farther, in his Directions to *Titus*, concerning the

\* 1 Tim. iv. 16.

† 2 Tim. ii. 24.

‡ Ibid. iii. 14, 15.

|| Ibid. iii. 16, 17.

constituting of a Bishop: *A Bishop must hold fast the faithful Word, as he hath been taught, that he may be able, by sound Doctrine, both to exhort and to convince the Gainsayers*\*. But how shall any one that is ignorant or unskilful, as these Men pretend, be able to convince such Persons, or to stop their Mouths? Or what Need is there to give *Attendance to Reading*, or to study the holy Scriptures, if such a State of Ignorance is to be embraced by us? These, therefore, are mere Shifts and Pretences, under which Men would hide their own Idleness and Sloth.

But you will say, perhaps, that these things are given in Charge to those of the sacred Order. And are not they the very Persons we have been speaking of all this while? Not but

\* Tit. i. 9.

that

that the same Apostle requires the same thing of the Laity also, as is plain from another Passage; where he saith \*, *Let the Word of Christ dwell in you richly, in all Wisdom.* And again †, *Let your Speech be alway with Grace, seasoned with Salt, that ye may know how ye ought to answer every Man.* And it is given in Charge to all in general, that they be ready to ‡ render an Account of their Faith. And so also, writing to the Thessalonians, he saith ||, *Edify one another, even as also ye do.*

But, when he speaks of the sacred Order, he saith §, *Let the Elders that rule well be counted worthy of double Honour, especially they who*

\* Col. iii. 16.

† Ibid. iv. 6.

‡ 1 Pet. iii. 15.

|| 1 Thess. v. 11.

§ 1 Tim. v. 17.

labour in the Word and Doctrine. For this, truly, is the Perfection of Doctrine, when the Ministers of Christ, both by those things which they do, and by those which they teach, bring their Disciples to that happy State of Life which our Lord hath prescribed. For, Example alone is not sufficient to instruct others: Nor do I say this of myself; it is our Saviour's own Doctrine: *Whosoever, faith he \*, shall do, and shall teach Men so, the same shall be called great.* Now, if to do had been the same as to teach, that last Word would have been superfluous; and it had been enough for our Lord to have said, *Whosoever shall do only:* But now, by distinguishing them, he shows plainly, that Practice is one thing, and Doctrine another,

\* Matt. v. 15.

and that each of them wants the other's Assistance, in order to perfect Edification? Hear also what that chosen Vessel of Christ saith to the Presbyters at *Ephesus* \*; Therefore watch, and remember, that, by the Space of three Years, I ceased not to warn every one Night and Day with Tears. But what Need was there for his Tears, or for the Admonitions of his Doctrine, when the Life of that holy Apostle was so illustrious and exemplary? I answer, his holy Life might be a great Inducement to Men to keep God's Commands; but I dare not say that that alone was sufficient for every thing else.

\* *Act<sup>s</sup> xx. 31.*

## C H A P. IX.

FOR when a Dispute arises concerning Matters of Doctrine, and all argue from the same Scriptures, what Force or Power can the most virtuous Life have to determine the Controversy? Of what Advantage will the greatest Austerities be in this Case, when, after all the most painful Exercises of Virtue, a Person may, through much Unskillfulness, fall into Heresy, and so be cut off from the Body of the Church; as hath been the Case of many, within the Reach of my own Memory? Of what Service, for Instance, will such a Man's Patience be to him? Just as much as a sound Faith will be to a wicked Liver.

For

For these Reasons, it highly concerns him, whose Office it is to teach others, by no means to be unskilful in these Sort of Disputations. For though he himself stood safe, and were unhurt by the Gainsayers; yet the simple Multitude that are under his Direction, when they see their Leader confuted, and have nothing to reply, will be apt to lay the Blame not on his Insufficiency, but on the Doctrines themselves, as though they were weak, and not able to bear the Test. And thus, through the Unskilfulness of one Man, great Numbers may be brought to extreme Ruin.

For though they do not entirely go over to the Adversary, yet they are, by this Means, brought to doubt of and mistrust those Doctrines

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which before they firmly believed ; and those Persons, whom they before adhered to, unshaken in the Faith, they cannot any longer rely upon, with the same Confidence and Firmness of Mind : For, their Leader being vanquished, so great a Storm beats upon their Souls, that they are in Danger of being cast away.

In the mean Time, how great Perdition, and what a sore Punishment, rests on the miserable Head of such a Leader, for every Soul that is thus lost, I need not tell you ; it is what you know perfectly well.

And shall it be imputed to Pride or to Vain-glory in me, that I was tender of bringing so many Souls to Ruin ; and, consequently, of enhancing my own Punishment in the other World ? Who will offer to say

fay this? Surely, no one; unless he is disposed to find Fault where there is none, and to play the Critic in other Mens Calamities,

*The End of the FOURTH Book,*

BOOK

## BOOK THE FIFTH.

## CHAPTER I.

**H**OW great Skill is requisite for a Bishop, in contending earnestly for the Truth, I have sufficiently declared. There is one thing more remaining to be mentioned, which is the Cause of ten thousand Dangers to him: Though, indeed, the thing itself is not so blame-worthy in this Respect, as the Persons who know not how to make a good Use of it: Which is manifest from hence, that wherever that Skill is not wanting, it is a most excellent Means of Salvation, and procures many high Advantages, when

when administred by wife and good Men. Would you know what this is? In short, it is Preaching; it is that great Labour which is employed in public Sermons.

For, in the first Place, the greater Part of Auditors will not dispose themselves to hearken to the Preachers as to Persons from whom they should learn; but, disdaining the Rank of Disciples, they take upon them to act the Part of those rather that are Spectators at the public Games; and as there the Multitude is separated into Parties, and some join themselves to one, and some to another; so here also they are divided, some run after one Preacher, and some after another, according as they are carried away by Favour or Disaffection.

Nor

Nor is this the only Misfortune : There is another attends this Matter, not at all inferior to it. For if a Preacher makes use of any Part of another Man's Works in his Sermon, the borrowing of so many Words will be deemed a greater Disgrace to him, than if he had stolen so much Money ; nay, sometimes the bare Suspicion of such a thing will do it, though the Man be innocent.

But why do I mention the Opprobrium of other Mens Works, when a Preacher is not allowed, without great Variety, to use his own ? For many People hear Sermons now-a-days, just as they go to Plays and Concerts, not for Edification, but Diversion ; and that Eloquence which I so declaimed against just now, is as much expected in the Pulpit as at the Bar.

A Man, therefore, should have a good Presence of Mind, far beyond what I can pretend to, to restrain this disorderly and unprofitable Pleasure of the Multitude, and to bring them to a more useful Way of Hearing; that they may follow and obey his Doctrines, and he not be tossed about and disquieted by their Humours and Fancies. But this is not to be effected, but only by these two things, a Contempt of Praise, and the Art of Preaching well.

C H A P. II.

ONE of these, without the other, will not do: For if a Preacher can overlook the Applause of his Auditors, and is not able, at the same Time, to entertain them with sound Doctrine, *seasoned with* *the*

*the Salt of Grace* \*, his Greatness of Mind will be of no Service to him, but he will fall into a general Disesteem: So, on the other hand, if he preaches ever so well, yet if he is overcome by a vain Desire of Applause, he brings no less Inconveniences to himself and his Hearers; because, on this Account, he endeavours to form his Discourses more to obtain their Favour and Praise, than to do them Good.

And thus, as he who neither desires the Praise of his Hearers, nor knows how to manage a Discourse, can neither please their Ears, nor profit their Souls; just so it fares with that Preacher, who, carried away with a Desire of Applause, though he knows how to preach such Doctrines as shall be for the

\* *Col.* iv. 6.

Edification of his Hearers, yet, through an immoderate Thirst after their Praise, preaches only such Doctrines as shall please their Taste.

### C H A P. III.

A BISHOP, therefore, that will act up to his Character, must be powerful in both these Respects, lest the Want of the one should render the other ineffectual. For if, when he ascends the Pulpit, and sharply inveighs against the Vices of wicked Men, he should falter and hesitate in his Discourse, and, for Want of Fluency of Speech, be confounded, and put out of Countenance, those good things which he had spoken before do, by this Misfortune, immediately lose their Effect: For they who are thus reproved

proved by him, being galled at his just Reflections, and not being able to reply, gladly lay hold of this Accident, under which to veil their own Infamy, by exposing him as a Man of no Parts or Learning.

A Preacher, therefore, not unlike a skilful Charioteer, ought to drive steadily between these two Excel- lences, that he may be able to use either of them, as Occasion shall require: And when, in both these Respects, he shall be irreproachable himself, he will then be able, with the greater Authority, to censure or remitt the Sins of those under his Care, which otherwise he would find it difficult to do. Nor ought this Greatness of Mind to be limited only to a Contempt of Praise, but it should be extended farther also,

left

left the Advantage which he gains thereby be imperfect.

C H A P. IV.

WOULD you know what else he ought to contemn? I will tell you; the Envy and Malice of the World. As he must not greatly fear, so he should not too negligently overlook unreasonable Calumnies and groundless Accusations (for such a Bishop will be sure to meet with), but he must endeavour, though they should be false, and raised by the Vulgar, to quash and silence them as soon as possible. For nothing so much magnifies a good or ill Report, as the disorderly Multitude, who being accustomed to hear and speak at random, repeat

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whatever they are told, without Regard to Truth.

We must by no Means, therefore, despise the Multitude in such a Case, but endeavour to nip all evil Suspicions in the Bud, and calmly to persuade our Accusers, be they ever so unreasonable. In a Word, we ought to omit nothing that may be of Service to discountenance any ill Opinion of us. But if, after all, our Accusers will not hearken to Reason, nothing remains but to despise their Calumnies. For he that suffers himself to be too much afflicted at such Accidents, will never be able to do any thing excellent or praise-worthy ; because nothing more debilitates and overwhelms the Faculties of the Mind, than Despondency and continual Cares.

As a Father, therefore, who is not dejected at the little Injuries and feeble Blows of his young Children, nor thinks himself the better for their Smiles and Applause; so ought a Bishop to be affected towards his People; neither to be elated by their Praises, nor to be cast down when they are as immoderate in their Accusations. But this, my good Friend, is hard, if not impossible: For I question whether any Man can forbear being delighted, when he hears himself praised; and he that is pleased with it, will be tempted to desire it; and he that desires it, will be uneasy and grieved when he misses of it. For, as they that take a Pleasure in Riches, if they fall, at any Time, into Poverty, will be much afflicted at it; and as they that have been accustomed to live

delicately, will by no means be easy under hard Fare; so they that are fond of Encomiums will pine away with Grief, not only when they are unjustly aspersed, but also when they fail of being praised; especially, if they have been used to receive Applause themselves, or hear it given to others in their Presence. He that ascends the Pulpit with these Longings and Desires after Praise, to what Uneasiness is he liable? He can no more be free from Cares and Vexations, than the Sea from Waves.

## C H A P. V.

**F**OR though he be ever so good a Preacher (an Excellence that not many arrive at), yet this will not render his Labour the

the less: For, since the Art of speaking well is not so much the Work of Nature, as of Learning and Application, when, by this Means, a Man hath attained a Perfection in it, it will, nevertheless, forsake him, unless he keep it cultivated with daily Study and Exercise. From whence it follows, that the Learned have a greater Labour incumbent on them than the Unlearned: For the Loss which will attend their Negligence will be much greater than that of the Illiterate, in proportion to the greater Value of the Treasure which they are possessed of: For the former will not be blamed, if they produce nothing extraordinary in their Sermons, for it is not expected from them; but the latter, unless they still keep towering above their own Fame, by producing things still more

and more excellent, fall into much Obscurity and Disgrace. Add to this, that the former, if they perform moderately well, will meet with much Applause; whereas the latter, unless their Discourses are peculiarly excellent, both fall short of Praise, and meet with many that are ready to carp and find Fault. For the Auditors, who do, as it were, sit as Judges at a Sermon, are apt to consider not so much the things that are spoken, as the Character of the Preacher. So that the more any one excels others in Preaching, the more Pains and Diligence must he take to maintain that Character: For that which is a common Excuse in other Cases, that no one can do all things, will not be allowed him here; but, unless his Sermons altogether come up to

the high Opinion which they have conceived of him, he will be exposed to public Scorn.

Nor let him fail to consider how far a Dejection of Spirit, or some inward Anxiety and Sollicitude of Mind, or perhaps Anger, may obscure the Clearnes of a Man's Thoughts, and suffer not his Compositions to flow pure and undisturbed; and, particularly, that he, being but a Man, cannot at all Times, and in all things, acquit himself with Success, but haply may sometimes miscarry, by sinking beneath himself. None of these things, as I said before, are allowed for, but they criticise his Faults as severely, as though they expected he should be an Angel. Not but that, in other Cases also, it is too much the Nature of Men to overlook the

good Performances of their Neighbours, though many in Number; but if he make any false Steps, though by mere Accident, and after a long Distance of Time, they are soon perceived, eagerly laid hold on, and always remembered: And so a small and inconsiderable Slip hath often eclipsed the Glory of Persons, who were eminent before.

## C H A P. VI.

THUS you see plainly, my dear Friend, that he who is an excellent Preacher stands in Need of much more Diligence, and Patience too, than those of a meaner Character, whom I mentioned before: For such a one will be continually attacked by many, who are angry that they have nothing to lay

to his Charge, but that he is generally approved; and he must learn to bear their bitter Envy with an undaunted Mind.

For when Men have, without any Reason, contracted this wicked Temper, being unable any longer to conceal it, they give themselves the cruel Liberty to revile, accuse, and calumniate, both in public and private; and he who grieves, and is exasperated, as often as this happens, will consume his Soul in Trouble and Vexation. Nor are such Men satisfied with wreaking their Revenge upon him by themselves alone, but they encourage others to do the same; and sometimes they will single out a Person of mean Abilities, whom they will extol and admire beyond all Measure; some through the Madness of Envy, others through Ignorance

norance and Envy too; not so much with a Desire of rendering him admirable; who is not so of himself, as that, by this Means, they may lessen the Reputation of the other.

Nor is this the only Contention which this Champion is liable to; for he must sometimes encounter the unskilful Ignorance of a whole Multitude. For, since an Audience rarely consists of learned Men, but the greater Part of the Assembly are generally illiterate; and those among them that are of a better Understanding, yet fall as much short of those that are able to judge of Sermons, as the lower Rank of Hearers do of them; and since, amongst a great Number, there may be, perhaps, but one or two that are capable of doing this, it will from thence necessarily follow, that the

most

most accomplished Preacher may not only have the least Applause, but sometimes none at all.

Against such unequal Judgment a Man must arm his Mind; he must be prepared to pardon those that, through Ignorance, are guilty of it, and to grieve for others who do it through Envy, as Persons truly miserable and unhappy; and to rest satisfied, in the mean Time, that the real Excellence of his Preaching is not diminished, either by the Ignorance of the one, or the Malice of the other. For thus a good Painter, who is a complete Artist, if an unskilful Spectator finds Fault with any Piece which he knows to be drawn with all Accuracy and Exactness, will not entertain the worse Opinion of the Performance, for the other's Want of Judgment; nor, if it be meanly

meanly done, will he think the better of it, for any Praise and Admiration which the Ignorant may bestow upon it.

## C H A P. VII.

LET him, therefore, that is an excellent Artist, be the proper Judge of his own Performances in things belonging to his Art; and let them be accounted either good in their Kind, or the reverse, according as the Mind of him that formed them shall give Sentence; and let him never regard the erroneous and unskilful Judgment of others.

No more, in like Manner, should he, who hath undertaken the Office of Preaching, set his Mind upon the Praises of the Multitude, nor be dejected

dejected if he fails of them; but let him frame his Discourses so, as to please God (indeed, neither the Praise or Applause of Men, but that alone, ought to be the sole Rule and End of this most excellent Office). If he is applauded by his Hearers, let him not reject their Praise; if he is not, let him not seek after it, or grieve for the Want of it. For, most certainly, the Consciousness of his having formed his Compositions in such a Manner, and of such Doctrines as are pleasing to God, will be a sufficient Comfort to him, and an abundant Compensation for all his Labours.

## C H A P. VIII.

**O**N the other hand, if a Preacher suffers himself to be led away by an immoderate Desire of Praise, it will render both his Labours and his Abilities ineffectual: For, by this Means, his Mind, being unable to digest the senseless Condemnations of the Multitude, becomes dispirited; and gives over ~~all~~ Application to that sacred Work: Above all things, therefore, he ought to know how to despise Applause; and, indeed, without this, the greatest Skill in the Art of Preaching will not be sufficient to preserve that Talent. Nay, if we carefully examine into the Matter, we shall find that the Man who is destitute of this Excellence, will stand in as much Need of

of a Contempt of Praise, as he that deserves it much better. For such a one who is led captive by a greedy Desire of Applause, must, for the obtaining of it, necessarily fall into many Indecorums : For, being unable to equal those that are celebrated Preachers, he will be ready to form ill Designs against them, to envy them, to find Fault without a Cause, and to be guilty of many other Indelicacies towards them. Indeed, there is nothing which such a one will stick at, though at the Peril of his own Soul, so that he may rob them of their Fame, to cover therewith the Meanness of his own Abilities. Nor is this all : For, when he sees that his own Labours fail of Success, his Mind will be, as it were, overwhelmed with Indolence and Inactivity.

activity. For a Man, whose Heart is set upon Praise, if, after all the Pains he takes, he falls short of it, will, of course, sink and despise, and become negligent and supine. For thus a Husbandman, who hath bestowed much Time on a poor Piece of Land, soon grows weary of his Labour, unless he is naturally very industrious, or apprehensive of a Famine.

But if they that are Men of great Abilities in the Pulpit require such constant Exercise for the Preservation of that Talent, he that hath made no Collection of proper Materials, but is forced, in the midst of his Sermon, to stand still and meditate, how great Difficulties must such a one encounter! What Pains must he take, that, after all, he may be able to obtain a little Ap-

plause! And if a Bishop sees one of his own Clergy, of an inferior Order, excelling him in this Respect, and carrying away the Palm from him, how godlike a Soul ought such a one to be endued with, not to be transported with Envy, or to sink into Despondency? For surely, for one of a superior Dignity to be outdone by his Inferior, and to bear the Disgrace with Magnanimity, is the Part not of an ordinary and common Spirit, not of such a one as mine is, but of an invincible and invulnerable Frame. If, indeed, the Person who thus excells, behaves himself with Modesty and Moderation, the Misfortune is so much the more tolerable; but if he is confident, and proud, and vain-glorious, if he insults you to your Face, and laughs at you behind your Back, and de-

grades the authoritative Acts of your Office, arrogating all things to himself, this will render your Life so bitter and unpleasant, that you will every Day wish to die. And nothing supports a Man more in that Insolence, than his Fluency in Preaching, the Attachment of the Multitude who flock from all Parts to hear him, and the Love of those that are under his Ministry.

I shall not suppose you ignorant, after all this, that an immoderate Love of Eloquence hath captivated the Minds of Christians, and that they who excell therein, receive the greatest Honour, not only among Heathens, but even among those that are of the Household of Faith. And how shall a Man bear the Disgrace, that, whilst he is preaching, the disgusted Auditory shall seem uneasy,

uneasy, and impatiently long for his Silence, as a Refreshment from Labour; and when the other ascends the Pulpit, shall never think him tedious, but grieve when he draws to a Conclusion, and be almost angry when he leaves off.

These things may possibly, for Want of Experience, seem Trifles to you, and easy to be despised; but, let me tell you, they are enough to extinguish the greatest Alacrity, and enervate the strongest Resolution: Unless, indeed, a Man can raise himself above all human Passions, and become like those incorporeal Spirits, that are liable neither to Envy nor Vain-glory, nor any such Distempers of the Mind.

And, indeed, if there be any Man who is able to subdue this cruel Beast, which is so difficult to be

taken, and so hard to be tamed, (I mean, the Desire of popular Applause), and cut off its many Heads, or rather not suffer them to sprout at all; he may, with Ease, repell these many violent Assaults, and enjoy himself as in a quiet Haven: But he that cannot get rid of this Monster, will draw himself into various Disputes, constant Trouble, Despondence of Mind, and a Multitude of other Passions. And to what Purpose should I recount the other Difficulties, which no Man can describe or know, but he that has experienced them?

*The End of the FIFTH Book.*

BOOK

BOOK THE SIXTH.

CHAPTER I.

YOU have heard the common State of things in this Life; But as to the Life to come; how shall we be able to give an Account for every one committed to our Charge? For the Loss of a Soul will not terminate in Shame and Disgrace, but it will be attended also with everlasting Punishment. Nor can I help repeating those Words of the Apostle \*, though I have mentioned them once already, *Obey them that have the Rule over you, and submit yourselves; for they watch for your Souls,*

\* *Heb. xiii. 17.*

as they that must give Account. And I must add, that the Terror of this Threatening is a continual Trouble to my Mind.

For if he that offends one of those that believe in Christ, had better have a Mill-stone hanged about his Neck, and be drowned in the Depth of the Sea \*: And if they that wound the Consciences of the Brethren, sin against Christ † himself; What, do we suppose, shall be the Case of them, and how great their Punishment, who are the Cause of Perdition not to one, or two, or three, but to great Multitudes of Souls? For the Plea of Unskilfulness or Ignorance, of Violence or Compulsion, will by no means be admitted here. An ordinary Person may, perhaps, have Recourse to

\* Matt. xxviii. 6.      † 1 Cor. viii. 12.

these

these Excuses, in respect of his own private Sins : But a Bishop, who must account for others, will not be allowed thus to plead. Would you know the Reason of this ? It is plain ; because he himself is ordained to rectify the Ignorance of others, and to forewarn Men of the Assaults of the Devil coming upon them. How then can such a one pretend Ignorance ; or say, “ I heard not the Sound of the Trumpet, and foresaw not this spiritual Conflict.” For he is appointed for this very Purpose, as *Ezekiel* saith \*, that he may blow the Trumpet, and warn the People of the Evil at hand. And, for this Cause, his Punishment is unavoidable, even though but one Soul perish. For if the Watchman see

\* *Ezek.* xxxiii. 3.

the Sword come, and blow not the Trumpet, and the People be not warned, if the Sword come and take any Person, he is taken away in his Iniquity, but his Blood will I require at the Watchman's Hand \*.

## C H A P. II.

**C**EASE, therefore, to importune me to run so great a Hazard: For I am not now speaking of conducting an Army, or of governing a Kingdom, but of an Office that requires the Virtues of an Angel. And, indeed, the Soul of a Bishop ought to be purer than the Sun-beams, that the holy Spirit of God may not forsake it; and that he may be able to say †, *I live, yet not I, but Christ that liveth in me.*

\* *Ezek. xxxiii. 6.*† *Gal. ii. 20.*

For

For if the Hermits, that live retired from Hurry and Concourse, and always enjoy the Calm of Life, as in a peaceful Haven, dare not rely upon the Safety of that Course of Life, but do, as it were, set a Guard upon themselves on all Sides, and neither speak nor act, but with the greatest Circumspection, that with Boldness and a sincere Purity (so far, at least, as the State of human Nature will admit), they may be able to draw near to God: How must one in holy Orders use all his Endeavours, to the utmost of his Power, to rescue his Soul from Defilement, and to preserve his spiritual Beauty unspoiled? For, indeed, a much greater Degree of Purity is requisite for him, than for them.

But, as he ought to be purer than they, so is he liable to greater Tempta-

Temptations of being otherwise, unless, by continual Sobriety and much Resolution, he labours to render his Soul, as it were, impregnable. For the Beauties of a fine Face, a Softness of Behaviour, a delicate Step, a lisping Voice, an artificial Complexion, the nice ordering of the Hair, the Costliness and Variety of Dress, set off with Jewels, and scented with the richest Perfumes; these, and many other studied Arts which the Ladies use, are sufficient to disorder the Soul, unless, by a severe Continence, it is, in a manner, become insensible to all such things. Indeed, it is no Wonder that such Temptations disturb the Soul of Man; but then, on the other hand, that the Devil should be able to wound us by Darts of a quite contrary Nature,

is

is very surprizing, and scarce to be believed.

### C H A P. III.

**A**ND yet so it hath happened, that some Persons who have escaped these Snares, have been taken by others exceedingly different: For a negligent Air, disordered Locks, a sordid Dress, plain Speech and Behaviour, an unaffected Gait, unadorned Language, hard Living, the being despised, friendless, and forsaken, first move Pity in the Eyes of the Spectator, and next draw him on to utter Ruin. And many Persons who have escaped the Temptations of Gold, and Perfumes, and rich Apparel, and such others as I just mentioned, have easily fallen into, and

and been ruined by these which widely differ from them.

Since, then, such is the Case, that, both by Poverty and by Riches, by Elegance of Dress and by a Neglect of it, by affected Behaviour and Simplicity of Manners, and, in short, by all these things which I have mentioned, a War is kindled, and, as it were, blown up in the Soul of the Spectator, and Artifices of Deceit surround him on every Side, how can he have Time so much as to take Breath, who is thus encompassed with Snares! What Security can he have, I say not, that he be not taken by the Power of them (for that is not very difficult), but to preserve his Mind undisturbed and pure from evil Thoughts!

Nor shall I here insist upon Honours and Dignities, which are the Causes

Causes of infinite Evils to a Bishop. Those which are conferred by the Interest of Women, enfeeble the Power of Continence, and often overthrow it quite, unless a Man be very vigilant against such Snares: And those which are conferred by Men, ought to be received with Moderation and Greatness of Soul, otherwise they will produce two very different Disorders; *viz.* servile Flattery and senseless Pride: For to his Patrons he must be obsequious; and, by those Honours and Dignities which they confer, he will be puffed up against his Inferiors, and so fall headlong into the Gulph of Pride.

But these things I only hint at: The pernicious Consequences of them, no one can perfectly know, but by Experience.

Nor are these all the Dangers that are to be encountered: There are others much more alarming, that a Man, who is conversant in the World, must of Necessity meet with; whereas he that embraces a retired Life, enjoys a Freedom from all those things; or if, at any Time, a disorderly Thought forms any Representation like this in his Mind, yet the Imagination is weak, and such as may soon be extinguished; because there is no Fuel without, to feed the Flame within: For a Recluse hath none to fear for but himself; or if he hath, they are but few; and if there is a Number that he hath the Care of, yet sure they are much fewer than those in our Churches, and the Care for them is certainly much lighter, not only on that Account

count, but also because they are dis-  
encumbered with worldly Affairs :  
They have neither Wives nor Chil-  
dren, nor any thing of that Sort, to  
be sollicitous for : And this makes  
them very obsequious to him that  
hath the Rule over them, who, by  
their living together under his Eye,  
can be the more watchful to dis-  
cover, and the more diligent to cor-  
rect, their Faults ; it being no in-  
considerable Step to Proficiency in  
Virtue, to be under the constant  
Observance of our Teachers.

C H A P. IV.

**B**UT now, the much greater  
Part of those that are sub-  
ject to a Bishop, are such as are  
encumbered with the Cares of this  
Life ; which thing alone renders  
them

them more backward to all spiritual Exercises; and this makes it, in a manner, necessary for him to sow the Seed of the Word every Day, that, by the Frequency of Preaching, the Doctrine of the Gospel may be retained by the Hearers. For an Affluence of Riches, the Promise of Power, and Sloth, the Daughter of Luxury, with many other things, choak the Seeds of the Word, which are sown by the Preacher: Nay, so thick do the Thorns sometimes spring up, as not to suffer the Seed to fall even upon the Surface of the Soil.

In others, again, excessive Affliction, painful Poverty, constant Troubles, and many other things, the reverse of what I mentioned before, take off the Mind from an Application  
to

to divine things. Nor can a Bishop know the greatest Part of those Sins which his People commit: How should he, when he knows not their Persons? So difficult is the Case of a Bishop in respect of his People.

But if we consider him in respect of his holy Ministrations before God, we shall find this which I have already been speaking of, to be even as nothing, in Comparison of those: So much greater and more exact Care do those Performances require.

For what sort of a Man ought he to be, who, as an Ambassador, intercedes with God, I do not say for a whole City, but for the whole World: That he would be merciful to the Sins of all, not only of the

Y Living,

Living, but of the Dead \*: A Request, for which I cannot think the  
holy

\* *Arnobius* speaks of this Custom, as prevailing in *Africa*, at the Beginning of the fourth Century: *Summus oratur Deus, pax cunctis et veniam postulatur adhuc vitam deponentibus, et resolutis corporum victione.*  
 " The great God is addressed, and Peace  
 " and Pardon are begged for all, whether  
 " alive or dead."

At the Time of *Chrysostom*, viz. towards the End of the fourth, or the Beginning of the fifth Century, these Prayers were practised in the *Greek Church*, as appears from this Passage, and came to be of more general Use.

They were offered up for those, who, in their separate State, are supposed to enjoy a great Share of Light, Ease, and Refreshment, but still wait till the second Coming of Christ, at the Day of Judgment, for the Completion of their Happiness. With respect to the *Dead*, they were Eucharistical Oblations to God for their righteous End; and were therefore used for *Patriarchs, Prophets, and Apostles*: And, with respect to

holy Confidence either of *Moses* or *Elias* sufficient. For, as though he had

to the *Living*, they served to refresh their Belief in a future State, and to animate their Constancy, by a Commemoration of those glorious Examples. In this Sense, it will not be thought strange that St. *Chrysostom* here says, that, in the Eucharistical Oblations, the Bishop prayed to God to be propitious to the Sins both of the *Dead* and *Living*; or, in the Language of St. *Paul*, That *both may find Mercy in that Day.*

Mr. HOLLIER.

That the primitive Church, from the very second Century, made *Prayers for the Dead*, we do not deny; but that these Prayers were to deliver them out of *Purgatory*, we suppose will not be avowed; it being certain, that they were made for the best Men, for the holy *Apostles*, the *Martyrs*, and *Confessors* of the Church, nay, for the *Blessed Virgin* herself; all which, at the same Time, they thought in Happiness, and who, the *Papists* themselves tell us, never touched at *Purgatory*. If any one will put up his particular Requests for the

had the whole World committed to his Charge, and was a common Father of all, he draws near to God, with humble Supplications, that all Wars may every-where be extinguished, and all Tumults be quelled; that God would send Peace and Plenty; and that he would grant to all Men a speedy Deliverance from all impending Evils, both public and

*Dead*, for any of those Ends for which the primitive Christians did, we shall not condemn him. Only let not That be made an Article of our Faith, which we can never be assured of, and which, when it was most practised, was received only as a private Opinion, and in a Sense far different from what is now asserted; and, for the rest, we shall not refuse to consent to any Liberty, whereby Peace may be obtained, and our free Justification by Faith in Christ not injured. *Exposition of the Doctrine of the Church of England, in Answer to Mons. de Meaux, Lond: 1686.*

private.

private. And he that is to perform this high Office, ought, in all things, to excell those for whom he intercedes, as much as Rulers should their Subjects.

But when he invokes the Holy Ghost, and is performing the most tremendous Sacrifice, and makes his nearest Approaches to the common Lord of all, what Place of Honour shall we assign him ! How great Purity and Holiness is requisite for such a Person ! Do but consider what Hands those ought to be which minister these Mysteries, and what the Tongue which utters the sacred Words, and how pure the Soul which receives so excellent a Spirit ! For, at that Time, the holy Angels are present with the Bishop ; and the whole Sanctuary, and every Place around the Altar, is filled with

Y 3 heavenly

heavenly Powers, in Honour of him, who lieth there, as we may reasonably believe, from the Nature of the Mysteries then celebrated.

I remember I was once told by one, who had it himself from a venerable old Man, who was accustomed to see Revelations, that he had such a Vision as this, at the Time of this holy Celebration, and saw before his Eyes, as well as mortal Eyes could bear it, a sudden Appearance of a Multitude of Angels, cloathed in white Robes, encompassing the Altar, and bowing down their Heads, as Soldiers doing Homage to their Prince. And I believe it. Another like Instance I had from one, who was himself an Eye and Ear-witness, who told me, that when he ministred to dying Men,

Men, if they had been Partakers of this Sacrament with a pure Conscience, the Angels attended, at the Moment of their Departure, and, for the Sake of the holy Mysteries which they had received, guarded and conducted them safely out of this Life.

And would you not tremble, then, to engage me in so sacred a Ministration, and to introduce into the sacerdotal Dignity one whose Soul is so sordidly dressed, that, perhaps, Christ hath excluded it from the rest of the Guests \*. For the Soul of a consecrated Person ought to shine out as illustrious as if it were to enlighten the whole World : But mine is so greatly darkened by an evil Conscience, that I am always in Fear, and know not how to look

\* Matt. xxii. 13.

up to my Lord with Confidence and Assurance. Priests are the *Salt of the Earth* \*; but such is my Folly and Unskilfulness in all things, that no one would easily think it tolerable, but you, whose Affection for me is so transcendent. For, indeed, the sacred Order requires Persons not only to be pure and worthy of so high a Ministratiōn, but to have also a large Share of Wisdom and Experience, even so as to understand the Affairs of the World, not less than those that are perpetually attached to them, and yet to be as free from all Attachment to them, as those that live in Deserts or Mountains. For, since there is a Necessity incumbent on such a one to converse with Persons that have Wives and Children, and Servants;

\* Matt. v. 13.

with Persons, again, of Fortune and Distinction, that have the Administration of public Affairs, and are in Offices of Authority, he ought to be a Man of various Address; I say, of various Address; not crafty, or a Flatterer, or an Hypocrite, but an open and free Speaker, yet one that knows how to submit himself, where the Reason of the thing requires it, and to be either gentle or sharp upon Occasion: For all Persons are not to be managed after the same Manner; as a Physician doth not prescribe the same Course to all his Patients; nor the Master of a Ship oppose the same Method against different Winds: And, truly, this Ship (I mean the Priesthood) is beat upon by continual Storms, both from without and from within; so that there is Need of much Condescension and accurate

accurate Diligence. And how different soever the Methods of Behaviour are, they all point to the same End, *viz.* to the Glory of God, and the Edification of the Church.

## C H A P. V.

**G**R EAT is the Exercise, and much the Labour of a Recluse; but, if we compare the Fatigues of that Order of Men with those of the Pastoral Duty, we shall find as much Difference between the one and the other, as there is between the Business of a King and a private Person. For there, though the Labour be much, yet it lies in common between the Body and the Soul; or rather, the greater Part of it consists in Exercises of the Body, which, unless it be hale and robust,

robust, though the Will be ever so good, yet can it not proceed unto Action: (For long Fasts, lying on the Ground, watching in the Night, the Disuse of Baths, and other Mortifications, which they practise to afflict the Body, must all fall of course, where, through Infirmitv, it is not able to undergo such Discipline.) But here, Purity of Soul is the thing chiefly required: Nor is a good Habit of Body necessary to set off the Virtues of the Mind: For what doth a vigorous Constitution of Body contribute towards our being not self-willed, not soon angry, nor heady; but vigilant, sober, and of good Behaviour, and adorned with other such Virtues, by which St. *Paul*\* hath described to us the Character of a

\* *1 Tim.* iii.

complete Bishop. One cannot say the same of those Exercises which are expected from the monastic Life.

## CHAP. VI.

BUT, as those that exhibit mechanical Performances have Occasion for Variety of Wheels, Cords, Wires, Wedges, &c. as the Instruments of their Art; while the Skill of the Philosopher, recondite in his Mind, needs no such external Helps; just so it is in the Case before us. A Monk should have a good Habit of Body, and Places proper for his Course of Life: He should not be too far distant from human Conversation, and yet so far as to enjoy the Quiet of Solitude, and, at the same Time, a very good Temperament

perament of Air : For nothing is so intolerable to those that afflict themselves with Fasting, as a bad Air. Besides, they are obliged to constant Labour, for the Sake of Food and Raiment ; since they think themselves obliged to do every thing with their own Hands. But a Bishop hath no Need to take such Pains ; but he is, without Scruple, promiscuously conversant with all things that are not hurtful, having, in the mean Time, all his Excellency reposed in the Treasures of his Soul. But if any one admires a monastic Life, and thinks it a great thing to be able to shun the Conversation of the Multitude, I shall not deny that it is, indeed, a Proof of such a Man's Patience, but not a sufficient Argument of that Fortitude of Soul which  
is

is requisite for the episcopal Office : For to sit at the Helm of a Ship, when it is in Harbour, can be no Proof of a Man's Skilfulness to steer ; but if he can carry her safe through the midst of a stormy Sea, this will be Proof sufficient, and no one will deny that such a one is an able Seaman.

## C H A P. VII.

**T**HERE is no Reason, therefore, so exceedingly to admire the Virtue of a Recluse, or to think it so extraordinary a thing for him, while he lives alone, to preserve himself free from the Disorders of Passion, and from many and great Offences ; for he hath no Provocations to the one, nor Temptations to the other. But if he that lives in

in a Crowd, and is obliged to bear the Sins of many, can, in the midst of such a Storm, keep his Soul steady and firm, as in a Calm, such a one ought to be extolled and applauded beyond others, having given sufficient Proof of his Fortitude and Virtue.

Wonder not, therefore, at me, if I, who shun the *Forum*, and all Places of public Resort, have not many Accusers. Wonder not at it any more, than you would do, that while I am asleep, I do not sin; or that while I wrestle not, I am not thrown down; or that while I do not fight, I am not conquered. Who, I beseech you, can be my Accuser? Who can discover or declare the Follies I commit? Can the Roof under which I sit, or the Chamber in which I study? No; they cannot, they

they have not the Power of Speech. Or my Mother, to whom I am most intimately known, will she, do you think, disclose the Vices I am guilty of? But our Interests have never interfered; nor has any Quarrel happened between us: And, if this should happen, yet I do not think that there is any Mother so void of natural Affection, or that hath so little Love for the Son, whom she hath brought forth with Pain, and educated with Care, as, without any Necessity, to speak Evil of him, and accuse him to the World. But, nevertheless, if any one would make diligent Examination into my Soul, he would find there many Follies and Corruptions; nor would you yourself be able to deny it, in spite of all those Encomiums with which

you

you beyond others have been accustomed to load me.

And that I do not say this to detract from the pastoral Office, you will easily judge, if you recollect what you have heard me say, when we have been discoursing on this Subject, as we frequently have, how that if I might have my Choice, whether I would desire to be eminent in the Government of the Church, or in a monastic Life, I would prefer the former a thousand Degrees before the latter. Not have I been wanting, at any Time, to give those their just Praises who discharge that Office well; nor can any one reasonably suppose, that, were I sufficient for it, I would shun what I myself so highly applaud. But what can I do? I, who am subject to this Inactivity and Slothfulness of Spirit,

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than which, nothing renders a Man more unfit for this sacred Ministrat-  
tion; though, indeed, some look upon it as Austerity in me, and the Effects of an admirable Discipline; whereas it rather serves as a fort of Veil, to hide my many Infirmities. For he that is used to enjoy so great a Freedom, and to lead an inactive Life, though he be naturally of a Genius fit for Busines, yet, when Action is required of him, his utter Unskilfulness therein will much perplex him, and his Inactivity will be no small Impediment to his natural Abilities. But when, to this Inactivity of Life there is also joined a Slowness of Understanding (which I take to be, in a good measure, my own Case), such a one, if he undertakes this high Administration, will not be much better than a mere Statue.

Statue. For this is the Cause that so very few, who have been advanced from the monastic Order, make any Figure in the Church, when they come to be Bishops; but the greater Part of them fall into Reproach and Infirmitie, and are forced to undergo many things that are grievous and unpleasing. And that with good Reason: For when the Way of Life is so very different, he that is ever so well exercised in the one differs nothing from one utterly unskilled, when he comes to the other.

He that enters into this List, ought especially to despise Glory, to be superior to Anger, and to be endued with great Discretion. Whereas he that affects a monastic Life, is not liable to be exercised in any of these Respects. For as, on

the one hand, he hath few Provocations to put him upon the Study of Patience, so, on the other, he hath no Sycophants and Admirers, whose Praises he should learn to reject; and as for that Prudence which is requisite in Church Affairs, he is quite a Stranger to it.

When this sort of Men, therefore, come to be exercised with the Practice of those things, to the Study of which they have never applied themselves, they are wholly at a Loss, not knowing which Way to turn themselves, nor what to do; and, consequently, instead of making a Proficiency in Virtue, lose those Excellences they brought with them.

C H A P. VIII.

BASIL.

**W**HAT, then, shall we commit the Care of the Church to the Hands of those that live in the Hurry of the World; that are full of earthly Cares; that are luxurious and delicate, crafty, deceitful, and contentious?

CHRYSOSTOM.

Not so fast, my good Friend; Men of such Characters ought not so much as to be thought of, when Persons are elected to the sacred Office of Bishops. But if any one is found that can be conversant in the midst of the World, and yet retain his Purity of Soul, his Evenness of Temper, his Sanctity, Constancy, Sobriety, and those other good Pro-

Z 3 properties

perties which distinguish the Monks; and that to a Degree superior to them, such a one is, by all means, to be chosen, and that too, before them. For should one of that Order, by means of his Solitude, conceal the Vices to which he is addicted, in such a Manner, that they shall not appear; yet, whenever he comes abroad into the World, those Vices will discover themselves; and all he will get by his Promotion will be, that he will become more ridiculous, and be exposed to the greater Danger; into which I myself was very near falling, if the good Providence of God had not prevented it.

And, indeed, it is impossible such Indispositions of Soul should be concealed, when the Man is exposed to open

open View, and to the Observation of all. For as Fire discovers the Dross in Metals, so this Test of the Priesthood lays open the Souls of Men: If a Man be wrathful, mean-spirited, ambitious, arrogant, or subject to any other Distemper of Mind, it discovers those Distempers; and not only discovers them, but often renders them more stubborn and obstinate than they were before. For as bodily Wounds, when fretted, are thereby rendered much more difficult to be healed; so the Diseases of the Soul, being stirred and exasperated, become naturally more fierce, and precipitate those that are acted by them into farther Sins. Thus some, before they are aware, are elated to vain-glorious Desires, to Pride and Avarice: Others, again,

fink into Luxury, Remissness and Indolence; and so, by Degrees, into greater Crimes, which are the natural Consequence of these.

Indeed, there are many Circumstances attending the Station of a Bishop, which tend to enervate the Vigour of his Mind, and interrupt him in his Journey towards Heaven. Amongst these, his Conversation with Women is not the least: For, truly, he, to whom the Care of the Flock is committed, must not employ his Labour only for the Men, and neglect the other Sex, for whose Welfare a greater Degree of Care is requisite, because of their natural Weakness and Propensity to fall; but he must bestow, if not a greater, yet, at least, an equal Degree of his Attention on them. They must be visited when they are sick; when they

they grieve, they are to be com-forted; those of them that are faulty, must be reproved; and those that are distressed, must be assisted: And in the Ministratiion of these several Offices, the *Evil One* will find many Opportunities of Advantage, unless he put the strictest Guard imaginable upon himself. For the Eye of a beautiful Woman, whether she be loose or modest, strikes warmly upon the Soul, and puts it into much Disorder. Smooth Flatteries soften it, and Honours enslave it: And so, fervent Charity (the Bond of all Virtues) may become accidentally the Cause of infinite Evils. Moreover, incessant Cares blunt the Edge of the Understanding, and make that which was volatile and lively, heavier than Lead itself: And Storms of Anger, now and then break-

breaking out, darken, like Smoke,  
the Faculties of the Soul.

## C H A P. IX.

**I**N a Word, who is able to recount the various Troubles, the Contumelies, Insults, and Accusations, he will be liable to, both from Superiors and Inferiors, from Persons of Sense, and Persons void of it? Indeed, those of the latter sort, who are destitute of a right Judgment, are naturally very querulous, and will not easily admit of any Apology. Nor must a Bishop, who will behave himself well, despise these, but clear himself to all, with much Meekness and Condescension; rather pardoning their unreasonable Accusations, than resenting, and being angry at them.

For

For if the blessed Apostle was in some Concern, lest he should be suspected of Theft by the Disciples, and for that Reason took others along with him, at the Distribution of the public Money, *that no Man* (as he says himself \*) *should blame us in this Abundance which is ministred by us*; how much more Reason is there, that we should do every thing in our Power to remove all evil Suspicions from us, though they be false and groundless in themselves, and very distant from our Character? For, surely, we shall hardly think ourselves so clear of any Sin, as St. Paul was of Theft: And yet he, though at the greatest Distance from any such wicked Imputation, did not, however, disregard the Suspicions of the Multitude, though they would have been

\* 2 Cor. viii. 20.

very unreasonable and frantic: For what less than Madness would it have been, to have suspected any such thing of so excellent a Person? Nevertheless (I say) though such Surmises would have been altogether unjust, and such as no one in his right Senses could have entertained, yet this holy Man was careful to remove far from him all Occasions thereof. He did not contemn the Madness of the People; nor did he say to himself, "How should it enter into any one's Head, to suspect such things of Me, whom all reverence and admire, for the Miracles I work, and for the Uprightness of my Conversation?" No: On the contrary, he was apprehensive of some such evil Suspicion, which, therefore, he chose to pluck up by the

the Roots, or rather would not suffer it to take root at all. And why so? He himself tells us \*, we provide things honest (faith he), not only in the Sight of the *Lord*, but also in the Sight of Men.

Now, surely, it concerns us to take not only an equal, but a greater Care to nip all evil Reports of us in the Bud; and also, to look beforehand at a Distance, and cut off all Occasions from whence they might possibly arise, not staying till they are actually forged, and in every Man's Mouth: For, when once it comes to such a Length, it will not be easy to extinguish them, but very difficult, if not altogether impossible; neither can it be done without great Detriment, and after many have been Sufferers thereby.

\* *Rom.* xii. 17. *2 Cor.* viii. 21.

But

But why should I continue this vain Pursuit? It is as impossible to enumerate all the Difficulties of the Episcopal Charge, as to measure the Depths of the Sea. For though a Man could purify himself from all Passions (which yet it is impossible to do), nevertheless, he must encounter innumerable Evils, in order to correct and amend the Faults of others. To all this, if you add his own private Infirmities, you will soon see what a Weight of Labours and Cares is necessarily incumbent upon him, whose Duty it is to correct his own Sins, and the Sins of others.

C H A P. X.

BASIL.

WHAT, then, do you think to be absolutely free from those Labours and Cares in your State of Solitude?

CHRYSOSTOM.

No: I shall have my Share of them even now. How can he hope to be exempted from Cares and Troubles, who is himself but a *Man*, and lives in a World so full of Trouble? Yet, surely, when a Person is but an indifferent Swimmer, there is great Difference, in point of Danger, between plunging into the Sea, and crossing a small River. There is no less Disproportion between these two sorts of Cares: For, in the Condition I  
am

am now in, if I can be useful to others, it is what I wish, and pray for; but, if I cannot help forward the Salvation of others, yet, if I can save myself from the Storm and Tempest, I shall be satisfied therewith.

## BASIL.

And do you, then, think this a great thing? or, can you persuade yourself, that you shall be saved if you contribute nothing to the Salvation of others?

## CHRYSOSTOM.

You observe rightly. I do not think that he will be saved, who take no Pains for the Salvation of his Neighbour: Neither will it be of any Service to such a miserable Person, that he hath not lessened his single Talent \*; on the con-

\* *Matt. xxv. 24.*

trary, it will be his Ruin that he did not improve, and double it. Nevertheless, this I am persuaded of; that my Punishment will be less, if I am accused at the last Day for not having saved others, than if, after having received the Episcopal Dignity, I am accused for growing more profligate myself, losing the Souls of others, and my own too. For, as things stand at present, I presume, my Punishment will be proportioned to the Greatness of my own Offences. But if I miscarry after I have received that high Office, I judge that it will be much enhanced, according as I have given Scandal to great Numbers, and offended God, who had so highly exalted me.

— Aa C.H.A.P.  
concl. 20

## C H A P. XI.

FOR this very Cause, God accusing the *Israelites*, shows that they were worthy of the sorer Punishment; because they had sinned against him, after many Instances of his Divine Favour, by which he had particularly honoured them : You (saith he \*), you only have I known, of all the Families of the Earth: Therefore I will punish you for your Iniquities. And, in another Place †, I took of your Sons for Prophets, and of your young Men for Nazarites. And, before the Times of the Prophets, he demonstrates, from the Sacrifices, that the Transgressions of a consecrated Person deserve a much greater Punishment than the

\* Amos iii. 2.      † Ibid. vii. 11.

Offences of a private one, in that he commands \* as great a Sacrifice to be offered for the Sins of the Priest, as for the Sins of the whole Congregation. Teaching us hereby, that the spiritual Wounds of a consecrated Person require a much greater Remedy than those of others; nay, as much as will suffice for the whole People besides. Now, they would not require a greater Remedy, if they were not greater themselves. But how are they greater? Not in their own Nature; but they receive their Aggravation from the sacred Character of him that labours under them.

But why do I speak of the Priests themselves, when even their Daughters † (to whom no Part of the sacred Ministrations ever belonged)

\* Lev. iv. 3. 14.

† Ibid. xxi. 9.

are doomed to a severer Punishment for their Offences than others, merely on account of their Fathers Dignity? Suppose the Offence to have been Fornication; the Crime was the same in the Daughters of a Layman, as in the Daughters of a Priest; and yet the Punishment was far more grievous upon the latter than the former \*. An abundant Proof, that God will punish the Sins of a Superior much more than the Sins of an Inferior. For, no doubt, he who punishes the Daughter so much the more for the Father's sake, will punish him yet more grievously, who is the Cause of the Enhancement of her Sufferings: And that very justly; because the ill Consequences of his Sins do not rest on himself only, but he thereby wounds the

\* Deut. xxii.

Souls of the Infirm, whose Eyes are fixed on his Behaviour. And this is what *Ezekiel*\* intended to show, when he distinguished the Judgment of the Sheep, and of the Goats, one from another.

C H A P. XII.

WHAT think you now? Is not my Fear well grounded? And farther, besides what I have already said, though I am obliged to undergo much Labour, and contend earnestly, lest I be overwhelmed with the Passions of my own Soul, I yet sustain the Fatigue, and shun not the Tryal. My Mind is, to this Hour, taken in the Snares of Vain-glory, from which, however, I often recollect myself. I see the captive

\* *Ezek. xxxiv. 17.*

State of my Soul, and rebuke myself for it. Even now I am liable to many unreasonable Desires which fall upon me ; though the Flame they kindle within me be but languid and remiss ; because my Eyes are debarred from receiving any Objects from without, to add Fuel to the Fire within. It is true, I neither revile, nor am reviled : And how should I, when there are none present with me but the speechless Walls ? And yet I cannot wholly escape the Emotions of Anger, though there be no one at hand to exasperate and provoke me. For frequently the Remembrance of unreasonable Men, and the Deeds which they have done, coming into my Mind, make my Heart swell, though it be but for a Moment : For I soon suppress the Flame, and

com-

compose myself, by considering how foolish and unhappy a Temper it is to overlook one's own Faults, and be busily inquisitive into those of our Neighbour.

But were I once to come out into the World, and be lost in infinite Perplexities, I should no longer enjoy the Benefit of these Reflections, these private Admonitions of my own Thoughts. But, as Persons that are carried away by the Violence of a Torrent, or any other Force, see before their Eyes the Ruin they are falling into, without being able to consider which Way to help themselves; so should I, on receiving Provocations, fall into a Tumult of Passion, I should perceive my own Punishment increasing every Day; but, to be Master of myself, as I am at present, and to rebuke the Madness

ness of my own Passions, raging on all Sides of me, this is what in those Circumstances I should not be sufficient for. For I well know the Weakness and Narrowness of my own Soul; how easily it is captivated, not by Passions only in general, but particularly by that which is the worst of them, I mean Envy; that it knows no Moderation, either in bearing Injuries or Honours, being excessively elated with the one, and as excessively depressed by the other. For as those wild Beasts that are well fed, easily overcome their Antagonists that are weak and unskilful; but if you starve them, so as to lay their Fury asleep, and abate their Strength, it will be possible for one not over-valiant to cope with them; thus it fares with the Passions of a Man's Soul; he that keeps them

them low and weak, will have them in Subjection to right Reason; but he that nourishes them by Indulgence, will make Work for himself, by rendering them so much the more difficult to encounter, and so formidable, that they will cause him to pass the Remainder of his Life both in Servitude and Fear.

But what is the Food by which these wild Beasts, our Passions, are indulged? Vanity is fed by Praise and Honour; Pride, by Power and Authority; Envy, by the Fame of others; Avarice, by Riches; Incontinence, by high Feeding and Female Conversation. And so of the rest: Each Passion has its peculiar Nutriment. All these, like so many wild Beasts, would assault me, if I was to venture out into the World; they would tear my Soul in Pieces; they

they would terrify me in a greater degree, and render my State of Warfare much more difficult than it is now: Whereas, while I sit still in my private Station, I shall be able, though not without great Pains, by the Assistance of *Divine Grace*, to keep them in Subjection; so far, at least, that, though they bark, they will not hurt me.

For these Reasons, I keep myself close in my Cell, retired from Company and Conversation. I am looked upon as morose, and many Complaints are made against me; which, indeed, I wish that I could remove, and grieve that I cannot. For, it is no easy matter for me to enter into public Converse, without hazarding my present Security. For which Cause, my Request is, that you would rather pity than censure a Per-

a Person encompassed with so great Difficulties; though, as yet, I have not been so happy as to prevail with you.

But it is now Time that I should impart to you the only thing yet undiscovered, which, though perhaps it may seem incredible to some, yet I shall not be ashamed to own it: For though I may seem self-condemned, and guilty of many Sins, yet, since God, who will judge me, perfectly knows them all, what Advantage would it be to me to conceal them from Men? Know, then, that, from the first Day that you gave me Reason to suspect the Danger I was in of being chosen to the sacred Order, so great a Concern seized my Spirits, and so deep a Melancholy overspread my Soul, that I

have been more than once almost ready to expire under it.

For, considering with myself the Glory of Christ's Spouse, her Holiness, her spiritual Beauty, her Wisdom, her excellent Discipline, and calling to mind, at the same Time, my own great Blemishes, I ceased not to lament her Case, and my own; and, in the midst of my Trouble and Anxiety, could not help expostulating thus with myself.

"From whence could this Designation proceed? What great Crime hath the Church of God committed? With what heinous Offence hath she provoked her Lord, that she should suffer so great Disgrace, that a Person, the most undeserving, should be made a Ruler in Her?" Musing of this often within myself, and being

not

not able to bear the Thoughts of so absurd a thing, I lay like one thunderstruck, scarce able to see, hear, or speak. When I recovered by degrees from this State of Astonishment (for it now and then left me), a Flood of Tears succeeded, and great Déjection of Spirit: And, when Tears ceased, Terror again seized me as before. In so great a Tempest was I tossed at that Time, when you thought that I enjoyed a perfect Galm. Shall I now try to represent to you the Sufferings of my Soul? That, perhaps, may move you to pardon me, and not blame me any longer. But how, or with what Words, shall I attempt this? For it is impossible you should have a perfect Idea of it, unless you could see into its secret Recesses. But,

since this is not to be done, I will endeavour, as well as I can, to give you an imperfect Allusion, by which you may form to yourself some tolerable Notion of my Trouble.

Let us suppose, then, the Daughter of a universal Monarch, who, for her exquisite Beauty, surpasses her whole Sex; who, in the admirable Virtues of her Mind, excells all that ever were, or ever will be; and, for her Manners and Behaviour, exceeds the very Rules of Philosophy itself; the transcendent Loveliness of whose Features and sparkling Eye, even obscures the other Perfections of her Person.

Let us farther suppose, that a Husband, suitable to this incomparable Lady, has been diligently sought for, and is at length found; that, in Ardour of Passion, he exceeds

ceeds whatever hath been said of the most extravagant Lover. Suppose him, in the Heat of this high Fever of Love, to hear, that this amiable Object of his Affection was destined to be given in Marriage to a pitiful Object; one by Birth, mean; in Body, a Cripple; in Soul, a Profigate: How great must be his Astonishment and Indignation!

By this Time, I persuade myself, you apprehend a small Part of my Grief; so that I shall not need to carry this Representation farther. It is sufficient, I suppose, to discover to you the Sorrow and Dejection of my Soul, for which alone it was intended.

But, that I may point out to you the Terror of my Mind, I will present you with another Image.

Set  
abre

Set, then, before the Eyes of your Imagination a formidable Army, by Sea and Land. Let the Waves be covered with Multitudes of Vessels; and the Plains and Mountains with Troops of Horse and Foot. Fancy that you see the Splendor of Shields and Helmets, whose burnished Brass reflects an illustrious Blaze from the Sun-beams. Let the Rattling of Spears, and the Neighing of Horses, strike the Heavens with their Noise. Let neither Sea nor Land appear, and nothing be seen but Arms and the Face of War.

To Opposite to these, let the Enemy stand in Battle-Array; no Meek, fierce and cruel: And let the Time of the Engagement be at hand.

Then imagine that you see a Country Youth, one brought up to nothing but the Shepherd's Crook

and Pipe, I snatched on a sudden out of the Field, and accoutred with shining Armour. Fancy that you see him carried through the Army, and let every thing there be presented to his View. Let him be shown the several Companies, and their Leaders; the Bowmen, the Slingers, the *Tribunes*, and *Centurions*, the heavy armed Foot, and light Horse; the Archers, the Gallies, and their Commanders; the Soldiers on board ready to fight; together with all the formidable *Apparatus* of naval Force.

On the other hand, let them show him the adverse Army, drawn up in Order of Battle. Let him see their terrible Countenances; the various and vast Collection of their Arms; the Precipices, Cavities, and Mountains, difficult of Access. Let

him see their Arts of Delusion ; Horses flying, and armed Men carried through the Air, by the Power of Enchantment. Show him also the Calamities of War : Clouds of Javelins ; Arrows falling like Hail ; thick Darknes and sudden Night occasioned by the Multitude of those Weapons, by which the Sun himself seems to suffer an Eclipse ; Dust blinding the Eyes ; Blood running in Streams ; the Groans of Men dying and wounded ; the Rejoicings of the Conquerors ; Heaps of dead Bodies ; Chariot-wheels dipt in Blood ; Horses, with their Riders, falling headlong over Heaps of the Slain ; the Field of Battle strewed with a dreadful Mixture of human Gore, Javelins, and Darts ; the Hoofs of Horses and Heads of Men lying together ; here a Man's Arm, there a

Chariot-

Chariot-wheel; in one Place an Arm, in another a Breast transfix'd; Brains sticking to the Sword, and Spears broken short, with human Eyes torn from their Sockets on the Points of them.

Let him be presented also with the Miseries of a Sea Fight; the Vessels themselves, some burning in the midst of the Water, others sinking with their Crew; the Roaring of the Sea; the tumultuous Din of the Seamen; the Clamour of the Marines; the Froth of the Waves, mixed with Blood, and dashing over into the Hold; the Dead lying in Heaps upon the Deck; some sinking, others swimming; some cast by the Force of the Tide upon the Strand, others in Shoals overwhelmed with Waves, and, as it were, obstructing the Passage of the Ships.

To these dismal Scenes of War, add the Miseries of Captivity, a Slavery worse than Death itself, if he should be vanquished. And, after he hath had a clear View of all these things, bid him mount on Horseback, and take upon him the Command of the whole Army.

Do you think that so raw a Youth would be equal to so great a Charge? or would he not rather be ready to give up the Ghost, at the very Prospect of these things?

### C H A P. XIII.

**T**HINK not that, by this Description, I exceed the Truth; nor suppose, that because we are at present shut up in the Body, as in a Prison, and so cannot see any thing of the invisible

World, that, therefore, I make the thing greater than it really is. For, undoubtedly, could you discern the Legions of the Prince of Darkness, and the furious Onsets of the Devil, you would see a Warfare much greater, and more terrible, than that which I have now represented. It is true, indeed, you there have not Arms of Brass and Iron; you have not Horses, and Chariots, and Wheels; you have not Fire and Darts, nor other visible Instruments of War: But you have other sort of Weapons, of a much more dreadful Nature. These Adversaries need not Breast-plates, Shields, Swords, or Spears: No; the very Sight of that cursed Host is of itself enough to dissolve the Soul, unless it be very valiant indeed; and unless its own Fortitude be supported also by a

lively Sense of the Divine Providence and Protection.

And, truly, were it possible for us, either putting off this Body of Flesh, or remaining in it, to see clearly, and without Fear, all the Forces of that evil Spirit drawn up, and the War which he wages against us, you would behold not Rivers of Blood, nor dead Bodies, but so many Ruins of lost Souls, and Wounds so terrible, that all that Description of War which I just now gave you, would seem but a ludicrous thing, a mere Sport and Pastime of Children, in Comparison to it : Such Multitudes are they, that are every Day cast down by the Enemy.

There is as great a Disproportion also between the Wounds received in the one and in the other sort of Fight, and the Death which follows both

both the one and the other, as there is between the Soul and Body. For, in this spiritual Warfare, when a Soul is wounded, and falls, it doth not lie like a dead Corpse, bereaved of Sense, but it is, from that Time, tormented by the Remorse of an evil Conscience; and, after its Departure out of this Life, it is, at the Time of its Judgment, delivered over to eternal Punishment.

Moreover, if the Soul of any Sinner is insensible, and feels not the Wounds which it receives from the Devil, so much the worse, and more dangerous its Case: For he that feels not the first Wound, will easily receive a second, and a third. And when that impure Spirit finds a Soul that is supine and careless of its former Wounds, he ceases not, till the

Sinner's last Breath, to assault such a one.

Consider also the Manner of his Attacks, and, on Enquiry, you will find, that they are much more various and terrible, than those of any temporal Enemy. For who ever heard of such Arts and Stratagems of Fraud and Deceit, as are practised by that evil Spirit? (Indeed they are his Masterpiece, and in them lies his principal Strength) or is it possible that any one should bear so unspeakable a Malice against his Enemies, as that wicked one doth to the whole Race of Mankind?

Consider also the Vehemence and Eagerness with which he fights against us, and you will find it ridiculous to compare any temporal Conflict thereto. The Fierceness and Cruelty of the worst sort of wild

wild Beasts bear no Proportion to the Madness of *Satan*, in Comparison of whom, they are perfectly tame and mild: So great is the Fury which he breathes forth in his Assaults against our Souls.

There is a great Difference in this matter also, in respect of Time: For the Wars of mortal Men with one another are of short Continuance, and even in them there are Truces and Cessations: For, the Approach of Night, the Season of refreshing Nature, and of resting from that dreadful Labour, and many other things, give a Respite to the Soldier, that he may put off his Armour, and breathe a little, and refresh himself with Meat and Drink, thereby to recover his former Strength; but, in our spiritual Warfare with that wicked one, there is no Time to disarm,

disarm, or to take Rest; for him, I mean, that desires to remain always unwounded: For here, one of those two things will necessarily happen; either that, being disarmed, he fall before the Enemy, and be lost; or else that he continue lying on his Arms, and be constantly on his Guard, in a warlike Posture. For this is what the Adversary doth himself: He, with all his Host, stands always waiting for our indolent Hours; and employs abundantly more Diligence for our Ruin, than we ourselves do for our Salvation.

Lastly, there is a great Difference also in another Respect, which, to those that are not constantly upon the Watch, is the Cause of infinite Evils; and that is this, that our Enemy is invisible to us, and that

he assails us by Surprize, and unawares.

And could you now have desired that I should have taken upon me to lead forth the Soldiers of Christ? or, had I done so, would it not rather have been to lead them for the Service of the Devil? For if he, whose Office it is to set in order and instruct others, is altogether weak and unskilful himself, and so, through his Incapacity, those committed to his Charge be betrayed to their own Ruin, such a Leader conducts his Men rather to the Devil, than to Christ.

But, what do you sigh for? Why do you weep? For I think, after this Representation, my present State appears much more to be rejoiced at and congratulated, than lamented and deplored.

BASIL.

## BASIL.

So doth not mine ; but to be lamented with the deepest Sorrow : Especially now, that I see, at last, though not without much Difficulty, into what an Abyss of Evils your Management hath plunged me.

I came hither, to learn what Excuse I should make for you to those that accuse you ; but you send me back again, full of quite other Cares : For I am no longer in Pain what Answer to make in your Behalf ; but how to apologize to God for myself, and for my own Sins. But I beg of you, I conjure you, if you have any manner of REGARD for my Welfare, if there be any Consolation in Christ, if any Comfort of Love\*, if any Bowels and

\* Phil. ii. 1.

Mercies (for you know that I had not been brought into this Danger, but by your Means), reach out your helping Hand, rectify and guide me with your excellent Counsel and Example; nor leave me even for a Moment, but assist me with your Company and Conversation more than ever.

CHRYSOSTOM [*smiling*].

And what is it, in which I can be helpful to you in Matters of such Importance? But, since this is your Desire, be of good Cheer, my dear Friend, and assure yourself, that whatever Leisure you have from those spiritual Cares, I will not fail to assist you with my Consolation and Advice; nor will I be wanting in any thing that is in my Power to do for you.

At

At this he burst into Tears more than before; and, rising up to go, I embraced him cordially; and, waiting on him to the Door, I exhorted him to bear with Courage what had befallen him.

For I make no doubt, said I, but, by the Performance of this sacred Ministratior, you will obtain so great an Interest with Christ, who hath thus called you, and set you over his Flock, that, at the last Day, you will be able to rescue even me also from the midst of my Danger, and take me with you into your everlasting Tabernacle.

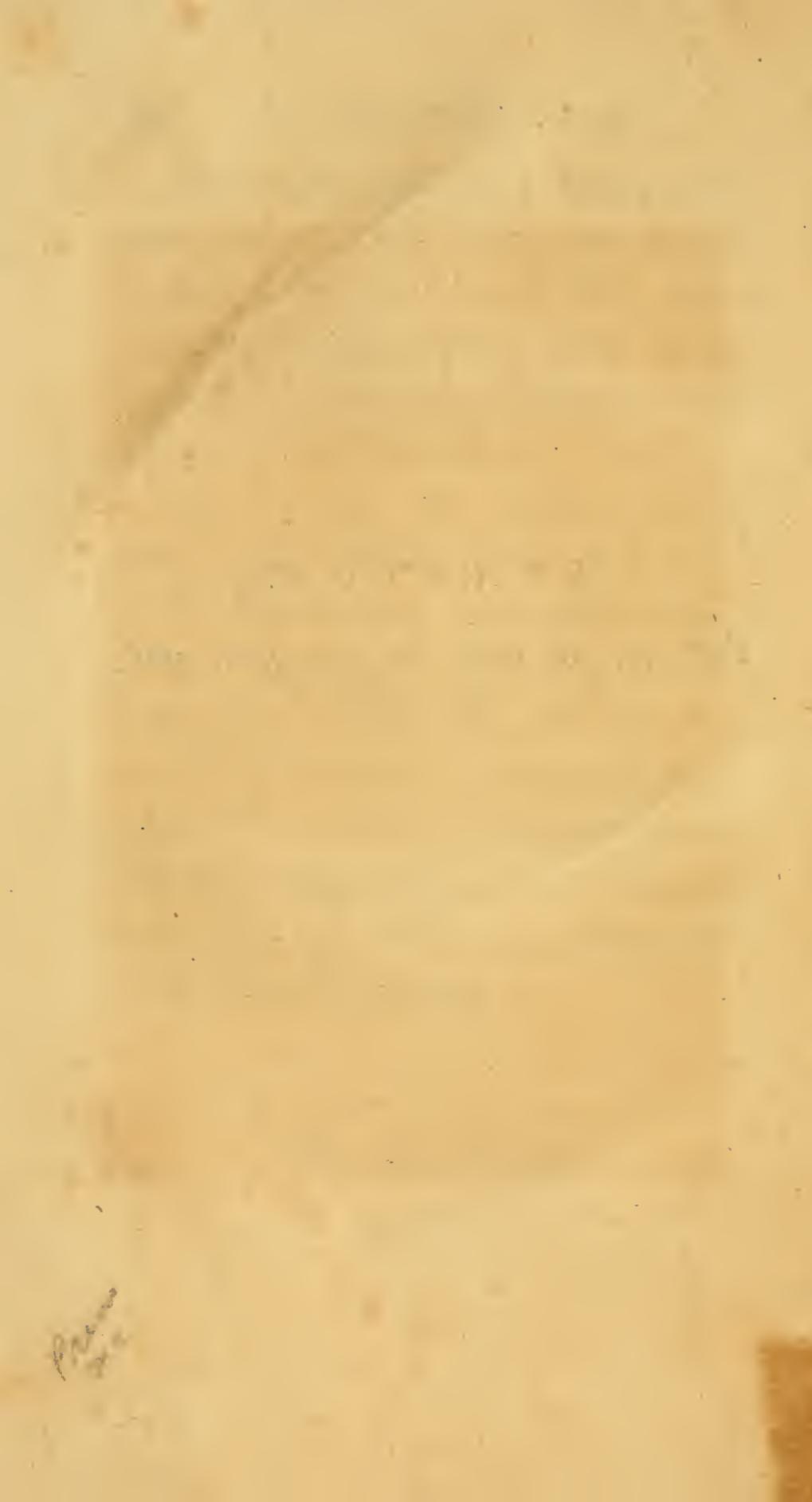
*The END.*

more than I can tell at present  
as to what you will do with  
such a collection and therefore I  
do not know what to do with  
such a collection.

With regard to your  
last question on whom I will  
call to see me.

**E R R A T U M.**

Page 32, 1st Line, for now *since*, read,  
now *you*.













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