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Mr. President *Holyoke's*

# S E R M O N

At the Annual Convention of Ministers,

*May 28. 1741.*



*The Duty of Ministers of the Gospel to guard against  
the Pharisaism and Sadducism, of the present Day.*

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Shewed in a  
**SERMON**

Preach'd to the Convention of Ministers of  
the Province of the *Massachusetts-Bay*, N. E.  
at **BOSTON**,

On Thursday, May 28. 1741.

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By *Edward Holyoke*,

President of *Harvard College* in *Cambridge*.

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Deut. 4. 15 *Take ye therefore good Heed to yourselves, lest ye  
corrupt yourselves.* —

Act. 20. 28, 29, 30. *Take heed therefore unto yourselves, and to  
all the Flock over which the Holy Ghost hath made you Over-  
seers, to feed the Church of God which he hath purchased with  
his own Blood; for I know this, that — grievous Wolves  
shall enter in among you, not sparing the Flock; also of your own  
selves shall Men arise speaking perverse things, therefore watch.* —

Phil. 3. 2. *Beware of Dogs, beware of evil-workers.* —

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**B O S T O N :**

Printed by *T. Fleet*, for **D. HENCHMAN** in Cornhill,  
and **J. ELIOT**, at the South End, 1741.

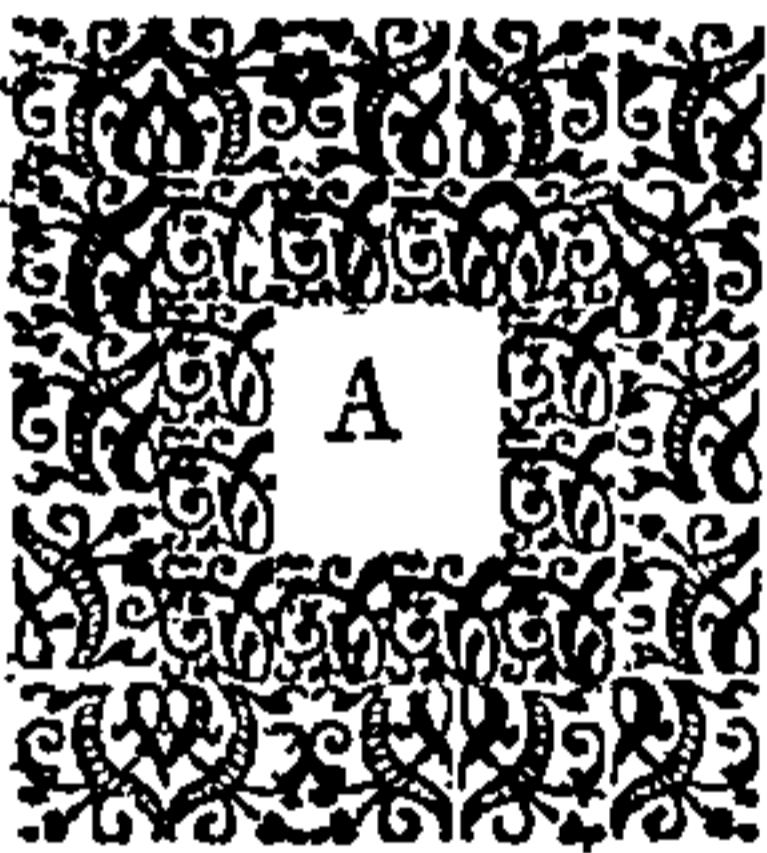


## A Convention-SERMON.

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Matth. XVI. 6.

*Then Jesus said unto them, Take heed and beware of the Leaven of the Pharisees and of the Sadducees.*



Our Lord took all Care to give Instruction to his Disciples how to behave themselves in the Christian Life, so to guard themselves, and teach others how to guard, against those Snares and Temptations they might be liable to, from the evil Doctrines, Actions and Examples of Men; and particularly here of the Pharisees and Sadducees. The Occasion was taken, doubtless from some Conversation he had had with them just before, as we read in the preceding Context, first Verse, *The Pharisees and Sadducees came, and tempting him, desired, that he would shew them a Sign from Heaven,* and Because they came with an Appearance of Willingness to be convinced that he was the Messias, if they might see some Proof of it, whereas they had already resisted the clearest Evidence that he was the Christ; and so came not to be convinced that he was so, but hoped that he would not

not be able to answer their Request of a Sign, and so would appear not to be the Christ, Therefore our Lord, in the second Verse calls them Hypocrites, for that they came with a far other Design than they seemed to manifest: This Hypocrisy of theirs, as being most contrary to the Truth of Christianity, He most frequently and with all Courage and Strength remonstrates against: And here I say, he takes Occasion to guard his Disciples against it, by the Caution he gives in our Text; *Take heed and beware of the Leaven of the Pharisees and of the Sadducees.*

In speaking to these Words, I shall first, Give a large Explanation of them, 2. Shew that they are apposite to the Occasion of this Day, and 3. Make some Application of them to ourselves.

I. *I am to give a large Explanation of the Words now read:* And in doing this I shall observe, 1. A Caution given: *Take heed and beware:* 2. To whom the Caution is given.

[1.] I observe in the Words, a Caution given, *Take heed and beware of the Leaven of the Pharisees and of the Sadducees:* And I shall consider it, 1. In the Matter of it: 2. In the Manner of it.

(1.) *I consider the Matter of the Caution here given, or what they were to beware of, namely, The Leaven of the Pharisees and Sadducees. Beware of the Leaven.* Our Lord will not dignify their Tenets with the Title of a Doctrine, but rather calls them *Leaven*, as intimating the Tendency they had to puff up instead of edify, to show also how apt they were to spread upon the Minds of Men, and influence all their Behaviour: Now we have our Lord telling us in another Place, *Luk. 12, 1. what the Leaven of the*

the Pharisees was, *Beware of the Leaven of the Pharisees which is Hypocrisy*: And tho' by the Use of this Metaphor the Disciples mistook their Master's Meaning at first, yet the Evangelist tells us, in the 12th Verse of the Context, They found that he *spake of the Doctrine of the Pharisees and the Sadducees*. But how can *This* be understood here, when it is certainly evident, that neither the Pharisees nor any other Sect whatsoever, taught Hypocrisy by Precept, but were all ready to acknowledge it a most detestable Vice and Wickedness: But this notwithstanding if the Doctrines which were taught by the Pharisees plainly tended to Hypocrisy; to make Men appear in religious Respects what they were not, yea, to make them think of themselves that they were better than they were, yea, that they were in a good and safe Estate, when they were at the same Time the Children of the Devil; then these Doctrines might very well, by a common and easy Figure be called Hypocrisy, and such were the Doctrines of the Pharisees: But the Caution is given also against the Doctrines of the Sadducees, which is also called *Leaven*, as subtilly diffusing it self thro' the Minds of Men, and therefore that we may understand, what this Caution and Guard is provided against, we must consider what are to be understood here by the Doctrines of the Pharisees and the Sadducees.

I. I'll consider what Doctrines of the Pharisees may be here understood, which are cautioned against as leading to Hypocrisy. And shall, First, Say what the Doctrines are, and, Secondly, That they lead to Hypocrisy.

1. I shall show what these Doctrines of the Pharisees are. The Pharisees were by far the most numerous Sect among the Jews, for they had not only the Scribes and all the learned Men of the Law of their Party, but they drew after them all the Bulk of the common

common People. Now as the Doctrines held by this Sect, were very numerous, so the Time would fail me to make a particular Mention of them: Besides it is only necessary to speak of those which more particularly and directly tended to that Hypocrisy, which is by the Caution of our Lord warned against. These then we may say were, 1. *Their false Expositions of the Law of God.* 2. *Their regard to the Traditions of the Elders and Fathers of the Jewish Church,* which they put upon an equal Foot with the written Law; for both these tended to that Hypocrisy which our Lord here taxes them withal.

1. *We may consider here their false Expositions of the Law.* And more especially of the Moral Law, or rather the Doctrines which were the Fruits and Effects of these their false Expositions: When God gave his Church the Law from Mount *Sinal*, He design'd it for a Rule of Life, both toward God and Man; but as this Law was comprized in a very few Words, and contain'd only summarily in the Precepts of the Decalogue then given; so it needed Explanation, that the Extent of it (for it was exceeding broad) might be evident to them, as a particular Rule of their whole Behaviour. Now the Pharisees took upon them to be the great Expositors of this Law, and what a poor, narrow and low Sense they gave of it, is evident by our Saviour's frequent Remonstrances against them in these Regards, declaring, That those that went no further in the Observation of this Law, than they were taught by the Pharisees, could never obtain Heaven. *Mat. 5. 20. For I say unto you, that except your Righteousness exceed the Righteousness of the Scribes and Pharisees, ye shall in no Case enter into the Kingdom of Heaven. i. e. Ye shall never obtain Heaven and Happiness, except your Obedience exceed that Obedience which the Scribes teach,*  
and

and they themselves practise: For they explain'd the Law in such a Manner as might indeed be practis'd by Men; for their Interpretation of the Law was so jejune, that it is plain, their Righteousness was a Righteousness of Works, and not of Faith; so that by their Expositions of the Law, they taught Justification of Men by the Works of the Law.

WE can't better learn what their Tenets were in this Regard, than from the Apostle *Paul*, who was himself a Pharisee, and as he says of himself, *Phil.* 3. 6. *As touching the Righteousness which is in the Law, blameless. i. e.* He was in the Eye of Man, of a blameless Conversation; Men could not tax him, he had behav'd himself so conscientiously: Yet when he had his Eyes open, he found there was no such Matter of Confidence for him before God: These external Performances he found, when inlightned, were far short of a perfect Obedience, and therefore he saw it necessary to change the Ground and Foundation of his Confidence, all that he before rested on, to CHRIST alone: And it is evident from that whole 3d Chap. to the *Philippians*, that the Pharisees rested upon their Works, even their Obedience to the Law, according to their Interpretation, as that by which they should obtain Heaven, and therefore he tells us, in the 7th Verse, what a low esteem he had of all his Pharisaical Righteousness; *But what Things were Gain to me, those I counted Loss for Christ, yea doubtless, and I count all Things but Loss, for the Excellency of the Knowledge of Christ Jesus my Lord, for whom I have suffer'd the Loss of all Things, and do count them but Dung, that I may win Christ, and be found in him, not having on mine own Righteousness which is of the Law, but that which is through the Faith of Christ, the Righteousness which is of God by Faith.*

BUT besides that Exposition of the Law, whereby they led Men to expect Justification by their Works, they rested in their external Performances without Regard to the Heart, so that there was also this fundamental Defect in their Expositions of the Law. The Law doubtless extended not only to overt-Acts; but even to the least idle Word, and also the secret Thoughts and Intentions of the Heart; but the Doctrines of the Pharisees regarded only the external Behaviour, and accordingly they were extremely punctual in the Observation of all Externals, such as might be observ'd by Men, and hence they regularly paid their Tithes, not only of greater Things, but of even Mint, Annise and Cummin, not neglecting the smallest Things: And that they thus insisted upon these Externals without Regard to the Motions of the Heart, is evident from our Saviour's Care to teach them, that it was not sufficient to observe what was said to them of old Time, as to the Letter only, but that they were to regard the higher and spiritual Sense of it; *so that they were not only not to kill, but not so much as to be angry without a Cause*: Hence also He tells them, that Adultery might be committed in the Heart, as well as by the outward Act; agreeable to which He tells them, 15th Matth. *That which cometh out of the Heart defileth the Man*. Which Doctrine the Phari-sees were so unacquainted with, that they were offend-ed.—And this their Manner of explaining the Law was influenced by those Traditions, which they had received to hold.—Which leads me to consider,

2. *The Regard the Pharisees had to the Traditions of the Elders and Fathers of the Jewish Church*: which is another Doctrine of the Pharisees, leading to Hypocrisy.—Indeed the great distinguishing Character of this Sect, was their Zeal for the Tradition of the Elders, which they would derive from the  
same



same Fountain with the written Word it self, pretending both to be deliver'd to *Moses* from Mount *Sinai*; and therefore they ascribed to both equal Authority, or rather the Traditionary swallow'd up the written Law, according to that of our Saviour, 15th *Matth. 6, Ye have made the Word of God of none Effect by your Tradition.*

AND thus I have consider'd the Doctrines of the Pharisees, which we may suppose our Lord had here a peculiar Regard to; and my Business now will be to show,

2. *That these Doctrines led to Hypocrisy.* So that tho' the Pharisees did not teach Hypocrisy by Precept, for this would have been a Contradiction to Reason and Common Sense; yet if the Doctrines which they taught, and Tenets which they held, led or were naturally conducive to Hypocrisy, then such Doctrines (as I said before) might well be call'd Hypocrisy. And this was directly the Case, as to their false Expositions of the Moral Law, which they gave their Disciples; For Hypocrisy is making a Pretence by our Actions and outward Appearance, to that Religion which we have not in the Heart: Now, as we have heard, the Interpretations of the Pharisees did not extend to any spiritual Sense of the Law, but were confin'd to outward Acts, and such Things as were plainly in the View of Men; so that according to their corrupt Glosses upon the Law, a Man might be a very good Pharisee and a very good Man, if he were but blameless in his outward Behaviour. Now nothing is more certain than that a very blameless outward Behaviour may consist with a very false Heart; and yet the Heart is what God looks at, without which He will reject every Thing else: But when this was the Manner of the Pharisees expound-

ing the Law, how natural was it for every Man to be contented with that Cloak of Religion, which was thus prepar'd for him, while he indulg'd all Lusts in his Heart? For it is much the more difficult Thing to reform the Heart, and to guard against indwelling Sin, than to abstain from the outward Act of such Sins as would expose to the Reproach of the World.

BUT then again, as every Man has a great deal of Pride in his Heart, which often produces a great deal of Hypocrisy; so was this Vice greatly encouraged by the Doctrine of Justification by their Works, according to their exact and careful Observance of the Law; whereby they consider'd their Salvation, or the Power of obtaining it, as in their own Hands, and that when they had perform'd the Law, according to their narrow Sense of Things, they could not miss of Happiness, and Acceptance with God; And so upon a Survey of their exact Behaviour in showy and external Things, they trusted in their own Righteousness and despised others. And when Pride was thus encouraged in their Hearts, how natural was it for them to make all the Show and splendid Appearance of Religion and Devotion that they could; while their Hearts were not touched with these Things?

MOREOVER, their Doctrine about Tradition greatly helped on this Hypocrisy and Falseness of the Heart in Religion: For as true Religion, and conducting the Heart and Life, according to a proper Evangelical Holiness, so as to obtain Happiness, is the most difficult Thing in the World, and as all Men are concerned in this Affair, so it is natural for every one to endeavour to be happy in as cheap and easy a Way as he can: and hence it is that carnal Men have from Time to Time made such Expositions of the Rules of Religion as may tend to favour their Lusts; and

and when once these are receiv'd as good and genuine, the Affair will still go on, till at last the Life of Religion will be explain'd away: and so indeed it was in Fact, with the Pharisees, whom our blessed Lord tells plainly, *They had made the Word of God of none Effect, by their Tradition.* By reason of their Pretences to a more nice and regular Observation of the Law, according to their Traditions they had super-added to it, they look'd upon themselves as more holy than other Men, and separated themselves from them as Sinners and prophane, so as not to eat or drink with them; and yet from their Pretences to Sanctity and a greater Righteousness than others, in the Observation of the Law, they drew the common People after them, and they had them in highest Esteem and Veneration. This Hypocrisy then our Lord frequently charges them with, because they placed the Worship of God, and great Sanctity, and Religion, in Ceremonies of humane Invention, and under a pretended Regard to Purity in Religion, did nothing from a pure Respect to the Glory of God, but all to be seen of Men; and also because being so superstitiously careful to avoid the outward Pollutions of the Body, by abstaining from every Thing legally unclean, and washing their Hands when they fear'd they had thus defiled themselves, they left that which was within, *viz.* their Hearts, full of Hypocrisy and Iniquity, *Uncleanness, Extortion and Excess.* Now this being the State and Condition of their Hearts, no Wonder they were guilty of such Enormities as our Lord taxes them with: For tho' they endeavour'd to be very punctual (as we have said) in external Things, yet this was only to hide themselves from Men; for when they were tempted by any great worldly Gain, they easily brake through the Law of God; for our Lord says, *They devour'd Widows Houses,* so that at the same Time that they for pretence  
*made*

made long Prayers, their Hearts went after Covetousness: and hence was that Direction of our Lord to his Hearers, *Matth. 23. beg. The Scribes and Pharisees sit in Moses Seat, all therefore that they bid you observe, that observe and do, i. e. all that they teach you from Moses: But do not ye after their Works; for they say, and do not: i. e. They regard not Mercy and Judgment, and the Love of God. So that whatever Pretences of great Devotion were made by these Men, yet they failed in Regard of their Observance of the substantial Parts of the Law, and so their Hypocrisy was not difficult to be discern'd, and yet such is the Fascination of high Pretences to Devotion and Religion, that the People nevertheless had a great Esteem for them: And indeed we may have a like Esteem for any who are exact in External, and have an high Appearance of Devotion, unless we know them to be immoral; for we should here note, That we are not to be forward, from the Example of our Lord, in charging them so frequently with Hypocrisy, to pronounce Men to be Hypocrites and Pharisees; because we have neither that Authority nor Knowledge of the Heart, which he had, to vindicate such Reflections as these. And thus I have consider'd the Doctrines of the Pharisees, which our Lord might have a special Regard to.—We proceed to consider,*

## II. THE Doctrines of the Sadducees.

THESE were a sort of *Free-Thinkers* or Deists of that Day; tho' they were rather less heterodox than the Deists of our Day, in that they acknowledg'd some Revelation from God. Of these then Christ bids us beware, as well as of the Pharisees. And as we are here warn'd of the *Doctrines* of the Pharisees, as we have consider'd them, so may it be supposed that our Lord here means that his Disciples should take heed of the *Doctrines*

*Doctrines* of the Sadducees; for as to their Practices, they were rather more just and righteous than the Pharisees themselves, tho' *they* made so much more Noise about them; but their Principles were most pernicious.

As to the Doctrines of the Sadducees then, we shall more particularly consider them in three Articles. 1. Their denying Part of the Revelation of God. 2. The Resurrection. 3. All Predestination whatsoever.

1. *Then we consider the denying of Part of the revealed Will of God in the Scriptures, as one of those Doctrines of the Sadducees, which the Caution in the Text guards the Disciples against.*

It is true, the Sadducees were not more distinguished from the Pharisees by, nor more hated of them for, any Thing, than their denying all Tradition, which was the very fundamental Doctrine of Pharisaism; but certainly our blessed Saviour cannot be supposed to condemn them for this, since the very Reverse is what he condemns the Pharisees for. But as they, the Sadducees, denied all Tradition, and held to the written Word, so they did not hold it all to be from God, but denied all the Scriptures but the Five Books of *Moses*. It is true, there is a diversity of Opinions among learned Men as to this Point; some holding that they did not reject the other Scriptures, but only prefer'd the Five Books of *Moses* to all the rest; but I think Dr. *Prideaux's* Argument upon the Case very strong, from the Quotation which our Lord made to prove the Resurrection to the Sadducees, from the Books of *Moses*; for says he, "Seeing there are so many Texts in the Prophets and "Hagiographa, which plainly and directly prove a  
" future

“ future State, and the Resurrection from the Dead,  
 “ no other Reason can be given, why Christ waved  
 “ all these Proofs, and drew his Argument only by  
 “ Consequence, from what is said in the Law, but  
 “ that he knew that they had rejected the Prophets  
 “ and Hagiographa, and therefore would admit of no  
 “ Argument, but from the Law only.” Nor does it  
 at all destroy the Doctor’s Argument, to say here,  
 That our Saviour did not mention the Arguments  
 for the Resurrection that might be taken from the  
 Prophets and Hagiographa, because they, the Saddu-  
 cees, had a greater Regard to the Book of the Law, than  
 to those; for if the rest were owned to come from  
 God (and without this, they own’d nothing to this  
 Purpose) however they preferred the Law to them,  
 yet the Proofs found in the other Books, are so very  
 full and strong to our Saviour’s Purpose, that we must  
 suppose he would have had some Regard to them,  
 as well as to that Text he quotes from the Book of  
 the Law: By using that Text then out of those Books  
 which they acknowledg’d to be genuine, and to come  
 from God by *Moses*, he puts them to Silence.—But I  
 am led here to say,

2. THE Sadducees denied the Resurrection, and  
 all Angels and Spirits. *Act. 23. 8. For the Sadducees  
 say, that there is no Resurrection, neither Angels nor  
 Spirits.* Their Notion was, that there was no spiri-  
 tual Being but GOD only; that as to Man, this  
 World is his all, that Body and Soul dye together,  
 never to live again, and therefore that there are no  
 future Rewards or Punishments: they acknowledged  
 that God made this World, and governs it by his  
 Providence, and ordain’d Rewards and Punishments  
 for the good Government of the World; but then  
 they thought that these Rewards and Punishments  
 took place in this World only. And this impious  
 Doctrine

Doctrine is doubtless one of those that are intended by our Saviour in the Words.

3. *The Sadducees denied all Manner of Predestination whatsoever.* And their Doctrine in this Point was, That God had made Man absolute Master of all his Actions, with full Freedom and Power to do Good or Evil, as he shall choose, without any Assistance to him for the one, or any Restraint upon him as to the other; so that whether Man choose Good or Evil, it is wholly from himself, because he hath it absolutely in his own Power to do the one and avoid the other: In a Word; they were as to these Tenets, the *Pelagians* of that Day, who denied any Help from God, either of his preventing or assisting Grace, but that without any such Help every Man hath in himself full Power, to avoid all the Evil, which the Law of God forbids, and to do all the Good which it commands. And thus I have consider'd the Doctrines of the *Sadducees*.—So we have shewn what that *Leaven of the Pharisees and of the Sadducees* is which is here caution'd against. And thus I have finish'd the first Thing I propos'd; to consider the Matter of the Caution in the Words. I proceed,

(2.) *To consider the Manner of the Caution here given*; express'd in those Words ὀφθαλμοῦ, προσεχέτε: The first of which Words is used to express our beholding any Thing with our bodily Eyes, but often to regard any Thing attentively with our Minds, and is well render'd by our *English* Expression, *Look to it*, and agreeably our *Version* well turns it, *Take heed*. The other Word is yet stronger, and signifies to regard any Thing with a singular Attention of Mind: Both of them then being used here, intimates a strong Charge given to the Disciples that they should be very-circumspect, with Regard to the Doctrine or

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Leaven

Leaven of the *Pharisees* and the *Sadducees*; that they are of such a poisonous and noxious Influence, that they can't be too much aware of them; *Take heed and beware of the Leaven of the Pharisees and of the Sadducees.* And thus I have done with the first Thing I proposed to consider, *the Caution* which is here given by our Lord.—And proceed to consider,

[2.] *To whom this Caution is given.* This we find in the Verse immediately preceeding the Text. *And when the Disciples were come to the other Side, Jesus said unto them, Take heed and beware, &c.* So then the Caution was given to his Disciples, *i. e.* to the Twelve; those whom he design'd to send forth as the Preachers of the everlasting Gospel, to instruct the World in the Doctrines of Christianity; those to whom he afterwards gave that Commission and Promise, *Matth. 28. 19, 20. Go ye and Disciple all Nations, baptizing them in the Name of the Father, the Son and the Holy Ghost: Teaching them to observe all Things whatsoever I have commanded you. And lo! I am with you alway, even to the End of the World.* This Charge then, that they should *take heed and beware of the Leaven of the Pharisees and of the Sadducees,* is not given to them as Apostles, and in their extraordinary Capacity, but as they were Ministers of the Gospel of CHRIST; for that certainly the Ministers of JESUS CHRIST are to take heed and beware of the spreading of these false Doctrines to the End of the World; they are always to take heed and beware of them, as tending to obstruct the Progress of the Gospel in the Hearts of Men, and the utter Overthrow and Destruction of Christianity. And thus I have at length finish'd the first general Head I proposed, *viz.* To give a large Explanation of the Words. I proceed now,



II. To shew that the Caution given by our Saviour in the Words, is apposite to the present Occasion.

You have thought fit, my Fathers and Brethren, to make Choice of me (tho' greatly unworthy) to give you this Day a Word of Exhortation, as you are Ministers of the everlasting Gospel of CHRIST; in which Case, it is doubtless highly proper that I insist upon the Care and Vigilance which is to be exercised by you, in behalf of our common Lord and Master, and the Souls given you in Charge. To you then is this Word of Exhortation sent this Day, *Take heed and beware of the Leaven of the Pharisees and of the Sadducees.* Take heed and beware of those Tenets and Doctrines which are pernicious and destructive to the Design of the Gospel-Ministry; And in Consideration of the present State of Things, as to Religion, both in our Nation and here with our selves, I cannot but think the Caution given in the Text, highly proper for your Consideration,

THE Doctrines of the *Sadducees*, all of them, are not (I suppose) avouch'd by any at this Day; yet are there those that favour some Part of their Doctrines, and some other Tenets similar to them, which are not a whit less destructive to the Souls of Men; such are the *Deists* and *Free-Thinkers* of the present Age, who pretend to disbelieve all Revelation from God: Of these, how many soever are to be found in our Nation, I hope there are few in our Land; yet as it is much to be feared, that there are some, they are then to be guarded against, with the highest Caution. This sort of Men, being beat out of the Intrenchments of *Atbeism*, and convinced of the Being of a GOD, pretend to believe a State of Rewards and Punishments in another Life; but then as they disbelieve the Gospel, and blaspheme that holy Name,

than which *there is none other under Heaven given among Men, whereby we must be saved*, they are necessarily as far from Salvation, as the *Atheists* themselves. These also according their Principles, must with the old *Sadducees* deny the *Resurrection*: For as they regard natural Religion only, so Nature knows nothing of the Resurrection, nor can we have any Belief of it, but as revealed from GOD. And upon the same Bottom, they cannot admit of any *Predestination* and *Election* to Eternal Life; but must, as the *Sadducees* did, suppose a Man to have full Power in himself, to procure to himself all the Happiness which he hopes for.— Since then there are this sort of Men in the Christian World; since it is much to be fear'd, that there are Endeavours to spread this Leaven in our Land; since these Doctrines are absolutely destructive to the Souls of Men; the Caution of our Lord in the Text, must be apposite to the Occasion of this Day.— But then much more are we here to consider *Sadducism* in another View, to which the Caution is apposite, *viz.* as to that Infidelity, which (together with a mixture of great Enthusiasm) oversets the Foundations of the Gospel, by denying the Mediation of CHRIST, and destroys the very Essence of the Gospel-Covenant; I mean the worst Part of *Socinianism*, which is so rife among the *Sectaries* in many Parts of our Land. But this I now pass, because I shall speak more of it by and by.

AGAIN, *It is evident from the Pharisaism of the present Day, that the Caution in our Text is seasonable on this Occasion.*— Indeed as to that Part of *Pharisaism*, the Attachment to the Traditions and Opinions of any Fathers of the Church whatsoever, to the weakening our Attachment unto the Scripture-Rule of Doctrine, which many Churches in the World may be taxed with, I shall say the less, because I think the Churches

Churches of New-England are built upon the Foundation of the Apostles and Prophets, JESUS CHRIST himself being the chief Corner-Stone. And tho' an Argument against Innovations of any kind; taken from the Principles and Practices of our Fathers, who laid the Foundations of these Churches (as when you set before the People their Learning, their Purity of Doctrine and Manners, and their Zeal for the Glory of CHRIST) may be a good and proper Argument with, and may be regarded by, such as have neither Leisure nor Ability to examine the Foundation of Things: Yet as the same Argument is used by the *Papists*, to confirm their People in their Superstitions, and as such is no rational Argument; therefore are we not to rest any Controversial Point upon the Authority of our Fathers, but upon the Word of GOD.— However, as it is a most evident Truth, that our Fathers who settled these Churches of CHRIST, were Men of Learning, and holiness of Life, and of an excellent Spirit, nothing can be more unreasonable than for any to go off from their Tenets of Doctrine or Discipline, till they have first examined and consulted what They have to say in these Things. And tho' we are to call no Man on Earth Master, and are always to make that Inquiry, *What saith the Scripture?* Yet when we with Care and Diligence and an impartial Regard to Truth, consult the Writings of the first Fathers of these Churches, and compare them with the Law and the Testimony, doubtless we shall find that in most Things, and especially in all which are by any accounted to be Fundamental, they have spoken as *becomes the Oracles of GOD.*

BUT then as to that Article of the *Pharisaism* of the present Day, viz. the giving such a Turn to the Doctrines of the Gospel, as tends to take off our absolute Dependance upon the Righteousness of CHRIST,  
and

and lead us to any good Thought of our selves, and as to any of our own Works, whereby we shall seek Justification by the Law, you are doubtless highly concern'd to receive the Caution of our Lord in the Text. The Heart of Man is naturally so *haughty*, that he scorns to be oblig'd to another for what he can do himself, nor shall we give to CHRIST the Glory of our Salvation, if we have any such Value for our own Righteousness. Besides, *the Heart is deceitful above all Things*; and how many serious Christians will tell us, that upon a sober Self-Examination, they really found they had much trusted and depended upon their Works, nor had that entire and absolute Dependance upon the Righteousness of CHRIST, that they flatter'd themselves with.—The Doctrine of the Righteousness of CHRIST alone entirely answering all the Demands of the Law, making full Satisfaction for our Sin, procuring Pardon for us, and the sanctifying Influences of the holy Spirit; is doubtless a fundamental Doctrine of the Gospel: And therefore those Doctrines that are preached for Gospel, which in the least Regard take us off from a Dependance upon the Righteousness of CHRIST, they are destructive to the Souls of Men. For as the Way of Salvation of lost Man, was investigated with an high Regard to the Glory of the Divine Attributes, so is there a most wonderful Display to us especially of the divine *Grace*: And therefore are you to be always jealous for the Doctrines of Grace, that they be not impugn'd by such as call themselves Ministers of the Gospel of Christ; and tho' I hope there is not that ground for Fear in this regard which some imagine, yet to be jealous with a godly Jealousy, for the glory of the divine Grace, is safe; nor to be faulted, unless such Jealousy so burn and rage, as rashly to impute the contrary Doctrines or Tenets to those who by no means avow them.

Again,

Again, There is another Article of *Pharisaism*, which the Caution in the Text certainly has Regard to, and that is *an high pretence to Devotion, which is not answer'd by the Life and Conversation*. And this, I believe, is so apposite to the Occasion of this Day, that we have more Reason to fear this kind of it, than any other. We have heard that the *Hypocrisy* of the *Pharisees* is here more particularly intended in this Caution. True, it is said (as I observed) the Disciples found, that it was the *Doctrine* of the *Pharisees*, which our Saviour intended as leading to this Hypocrisy: But, let what would lead to it, certainly Hypocrisy itself was the Thing, the great Thing, that our Lord would have his Disciples take heed and beware of. It is the *Hypocrisy* of the Day then, which we are now to guard against. And this, alas! how evident is it to any Man, that will not be dazzled and blinded with the Glitter of a zealous outward Profession?

THIS our Land was first planted by an excellent Set of Men, both Ministers and People; who not only made an high Profession, and great Pretensions to Religion, but also honour'd that Profession, by true Religion, and a fervent Devotion, proved to all Men by their exemplary Lives. But, alas! *how is the Gold become dim, and the most fine Gold changed?* We have *lost our first Love*: And tho' Religion is still in Fashion with us, yet it's evident, that the Power of it is greatly decayed.—Indeed those *two pious and valuable Men of GOD*, who have been lately labouring more abundantly among us, have been greatly instrumental in the Hands of GOD, to revive this blessed Work; and many, no doubt, have been savingly converted from the Error of their Ways, many more have been convicted, and all have been in some Measure roused from their Lethargy. But the Power of Religion

Religion had been greatly weakned, and hath for a long Time been too much in Show and Profession only: This is evident from the Lives and Conversations of those that nevertheless make a full Profession. They are constant perhaps in their Family-Devotions, shew an high Regard for the Sabbath, diligently attend on the public Worship, and come up to all the Ordinances of Religion; and so far they appear to be Saints: But consider them in the Affairs of Civil Life, and you cannot distinguish them from those that make no Profession at all; nay, you cannot distinguish some of them from very Heathen, unless it be by their worse Morals. Nay, some seem to make their extraordinary Profession, only to cloak and hide themselves from Suspicion, that they might more effectually deceive such as they deal with. And this appears in their having no Regard to their Word and Promises; in their Falshood as to their Merchandize and Sale of Things, giving such a Character of them as they by no Means deserve, thereby to over-reach an ignorant Chapman: Whereby it is evident, that notwithstanding their high Profession, *Mammon* is their *God*, and *they mind earthly Things*. By such Men we are made to stink in the Nostrils of the People of other Countries; who, tho' they make no Profession like ours, yet are many of them much honest in their Dealings, and may be much more safely trusted than we. And this holds not only as to those that are concern'd in Trade with other Countries and People; but it is so among those who call themselves very good Christians, in all our Towns, in Dealing and Commerce one with another, even in smaller Things. If they abstain from Drunkenness, Theft and Fornication, and the like open and scandalous Crimes, nevertheless they look upon Idleness, their falseness to their Word and Promise, their want of Brotherly Love. (evident by their quarrelsome, litigious

litigious Disposition, and Law-Suits without number) their Malice, Revenge, and Evil-speaking, their Extortion, their private Cheats, and their secret Covetousness, and defrauding both GOD and the Poor of their Dues, to support their own Pride and Vanity; I say, they seem to look upon these Things as little and trivial Things.

THIS kind of *Pharisaism* then, as it is greatly chargeable on the present Day, so is not this what you are to take heed and beware of in the Station which GOD hath placed you in? There are no Laws can be made by the Civil Magistrate against any (scarce) of these Things. The Sanctions of their Laws will signify little, as to the Pride and Vanity of Men: They can't punish Covetousness, nor the malicious and revengeful Tempers of Men; nay, some of the most palpable Cheats are oftentimes so manag'd, as to elude all the Laws that can possibly be provided against them.

THESE Things then (my Fathers and Brethren) lie peculiarly in your Province to reprove, and endeavour to convince the Minds and Consciences of all such nominal Christians, that their most diligent Performance of the Externals of Religion, without a strict Regard to their moral Conduct, is but downright *Pharisaism* and *Hypocrisy*, and that *they shall in no Case enter into the Kingdom of Heaven.*

THUS I have gone through the second general Head I propos'd; To show that the Caution here urg'd is apposite to the Occasion of this Day. And I am now in the last Place,

III. *To make a full Application of them.*—And here,

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i. Hence

I. HENCE we learn *what those Things are, which in Purjuance of the Caution in our Text, we are this Day to take heed and beware of.*—We have said, that some of the *Doctrines* of the *Pharisees* and of the *Saducees*, or those which are similar to them, are so much in Repute in the present Generation, as makes the Caution in the Text apposite to the Occasion of this Day.

ALL such Doctrines then as lead us to seek Justification by our Works, or at all to depend upon our own Righteousness; such as tend to diminish the Glory of divine Grace in the Salvation of Man, and therefore tend also to the weakning the Power of Religion; these are to be diligently guarded against.—But then as we are thus to beware of *Arminianism* on the one Hand, so we are on the other Hand to beware of *Antinomianism*, which those seem to favour; that with all their Orthodoxy with respect to the Doctrines of Grace, and Exactness in the External of Worship, take little Care of their moral Behaviour in Life.

AGAIN, if we are to guard against *Arminians* and *Antinomians*, much more are we to guard against those who are tainted with the Doctrines of *Arius*; who tho' they call themselves *Christians*, are not worthy of the Name, while they endeavour to rob CHRIST of his Divinity, and set him at an infinite Distance below the divine Nature. These Hereticks then, tho' they are not included in the *Pharisaism* which our Lord cautions us against in the Text, yet I here mention, as by an *Argument a Minori*.

AGAIN, Besides these, we are to *take heed and beware of the Leaven of the Pharisees, which is Hypocrisy, that is, of the Effects of these pharisaical Doctrines,*



trines, as we have already mention'd them, *viz.* That Contradiction to all the Rules of moral Life, which those allow themselves in, who nevertheless pretend to a great deal of Religion and Devotion. However ill and unsound Principles in Divinity may lead to Hypocrisy and a Dissolution of Manners, this that I speak of, is the Thing itself, which is the Effect of these Principles. And as those who hold such Principles, are erroneous in their Understandings, whereby they are in Danger of wandering from the Path of Life; so these I now speak of, are erroneous in Heart and Life, and of all that we have mention'd, have the least Ground for Hope of the Mercy of GOD. These then are Things you are to take heed and beware of, as Ministers of JESUS CHRIST,

AGAIN, There are the Doctrines of the *Sadducees*, which you are to take heed and beware of.—As, the *Deism* of the present Day; this kind of Infidelity which is so rife in our Nation, and indeed in several others that are called Christian, is greatly to be bewailed, and the greatest Care taken by the Watchmen of GOD, that the Leaven of it do not diffuse it self among us: for that it is as truly destructive of all Religion as *Atheism* itself.

AND very little less so are the Errors of *Socinus*, which may well be rank'd under the Head of *Sadducism*; in that the Men of this Way reject the Revelations of the Gospel, at the same Time they pretend to believe something of them. For while they assert, That CHRIST was a meer Man; That he had no Existence before he was born of the Virgin; That what he did, was not to give Satisfaction to GOD for Sin, but only to give Men a Pattern of heroic Virtue, and to seal his Doctrines by his Death; While Original Sin, Grace, and Predestination pass with them

them for meer Chimera's, the Sacraments are esteem'd empty Ceremonies, and they also deny the Immensity of GOD and his Omniscience, for they allow him not the Knowledge of Contingencies; I say, while these and many more gross Heresies are held by them, they undermine the very Bottom and Foundation of the Religion of JESUS, the Son of GOD, and are therefore in Danger of Hell-fire.—But I pass to say,

2. LET us then attend to and receive the Caution of our Lord this Day, *Take Heed and beware of the Leaver of the Pharisees and of the Sadducees.*—But now (1.) With respect to *whom* are you to beware? and (2.) *How* are you to beware? What is the Caution to be used?

1. *With respect to Whom are you to beware?* And here I say (1.) Doubtless with respect to Your selves. (2.) With respect to the Churches of CHRIST in general, through the Land. And (3.) With respect to the particular Flocks committed to your Charge.

1. *You are first of all to beware doubtless with respect to Your selves.*—You are to see that your Principles be agreeable to the Word of GOD; that you abhor all those Tenets, which tend to spiritual Pride and Hypocrisy.—You are also to take Heed to your *Behaviour* in Life, and while you preach to others, while you exhort others to beware of Hypocrisy, to see that you allow not your selves in any Practices contrary to the Doctrines you preach. For I doubt not, that *Deism* and all other kinds of Infidelity owe their Rise, more to the bad Lives of the Clergy, than to any other Cause whatsoever. It greatly behoves you then, that you be *Examples to*  
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*the Believers, in Word, in Conversation, in Charity, in Spirit, in Faith, in Purity: that ye may be able to give that Exhortation to the People (Phil. 3. 17.) Be ye Followers together of us, and mark (i. e. observe for your Imitation) them which walk so, as ye have us for an Ensample.* We may preach (my Fathers and Brethren) till we are worn out with Labour, and to the Destruction of our Health and Life; and yet if our Conversation and Practice are not answerable to such a Zeal, we shall by our ill Example do more Hurt, than ever we have done Good. We had need then be infinitely careful of our Lives, that they be conform'd to the Example of the blessed JESUS, who as he could not be charg'd with Sin, so *he went about doing good.* Consider, We may shew much Zeal in the Service of our Master, and perhaps by the Sovereign Grace of GOD, be instrumental to the helping on others in the Way of Salvation, and yet never obtain it our selves. Let then that Destruction from GOD be a Terror to us; *Matth. 7. 22, 23. Many will say unto me in that Day, Lord, Lord, have we not prophesied in thy Name, and in thy Name cast out Devils, and in thy Name done many wonderful Works? And then will I profess unto them, I never knew you, depart from me ye that work Iniquity.*

2. You are to take Heed and beware with respect to *the Churches of GOD in general.* Not that You should be *Busy-bodies in other Men's matters;* or, as the original Word (in the Place I here refer to) much better suits the present Case, That ye should not be *αλλοτριεπισκοποι*, which is strictly, that ye should not play *the Bishop in another Man's Charge;* that ye pretend not to the Government of other Men's Consciences, nor endeavour to over-rule the Actions of other Churches; which has sometimes through a misguided Zeal been the Case: But I mean here,

here, more especially, the Care and Caution which is to be used by you, with respect to those whom you *ordain*, and are Instruments of setting up, as Ministers of the Gospel in other Churches; That you *lay not your Hands suddenly upon* them, nor till you have satisfied your selves, that (in a Judgment of Charity) they are Men of true Religion, first guarding as to the *Heart*; and then as to the *Head*, that they be Men of sound and orthodox Principles in Religion; who will be likely to feed the Souls you commit to their Charge, with wholesome nourishing Food. I mean not, that you should be over-zealous for their falling in with every nice and minute Distinction, you may have in your Scheme of Things, which are perhaps no ways necessary to guard the Doctrines of the Gospel. For it is this Endeavour to bring every Man to our own particular Scantling, that tends to produce Anger and Wrath, and so much Separation from one another. But I mean nevertheless, that you should satisfy your selves, that they be such as will take Care to deliver the Doctrines of Grace to their People, according to the profess'd Principles of our Churches; whereby the *Pharisaical* Doctrines, which we have spoken of, shall be in no Danger of Growth and Increase among us.

BUT then also with respect to the Churches of GOD in general, you are to take Heed of the Doctrines of the *Sadducees*; that *Infidelity* be discouraged: That you guard against that *Sadducism*, in a great Disbelief of the Oracles of GOD, and those Errors of *Socinianism*, as we have touch'd at them, which are so much nourish'd by many in the Infidel-Parts of our Land. For there are those that call themselves Christians, in many, especially the *Southern* Parts of our Land, that are little better than *Heathen*, as to the Doctrines and Tenets they profess to hold, while they

they disregard and disbelieve the substantial Parts of the Gospel, and pretending to walk by *The Light within*, are *perishing without Vision*, being wrap'd in Egyptian Darknefs. In order to take heed and beware of these, we are to do every Thing in our Power, that the Gospel in all its Purity may be preach'd among them: And in order to this it is necessary, that we be ready to contribute of our Substance to the Support of such as are willing to labour in this Work. Now this being the main End of the pious Contributions of this Day, let me say, That whatever Zeal we show against modern *Sadducism*, yet if we are not willing to contribute liberally of our Substance, that such Infidels may be brought to enjoy the pure Dispensation of the Gospel, we can't be said to *take heed* as we ought, and to *beware of the Leaven of the Sadducees*: And on the other Hand, if we this Day from a sincere Regard to the Gospel of CHRIST make our Offerings to GOD, we may be sure, they shall be such *spiritual Sacrifices*, as will be of a *sweet-smelling Savour in the Nostrils of GOD*, by JESUS CHRIST our Lord.—But then,

3. THE Caution in the Text is more especially to be exercised by you with regard to *your particular Flocks*.—As you have these Flocks of GOD committed to your Charge, so the great Shepherd expects, That you lead them in the right Way; That you keep them from wandring from the Path of Life; That you cause them to lie down in green Pastures, whence they may receive true spiritual Nourishment, and be fat and flourishing; That you lead them beside the still Waters, wherewith their Souls shall be refresh'd, which shall increase their Appetite to the Waters of Life, and the Rivers of Pleasure which flow at the Right Hand of GOD for evermore.—This was the first Inquiry, With respect to *whom* are you to beware? I proceed to say,

2. *How* you must beware; *what is the Caution*, which is to be exercised in this Regard. Now as to the Manner how you should beware as to your selves, and the Churches of CHRIST in general, I have anticipated myself, and have said enough under the former Heads.—I shall therefore only say here how you must beware, and what Caution you are to take, as to the *particular Churches* committed to your Care and Charge.—First then, you are to search the State of your Flocks. Secondly, To use all possible Endeavours to guard and reduce them.

1. *You should doubtless search into the State of your Flocks.*—This is the first Thing you have to do, in the Exercise of that Caution you are to use with respect to them. The Search for this Leaven should be diligent, not to be exceeded even by the diligent Search made by the modern *Jews* for Leaven in their Houses before their Passover. Every Minister certainly ought to endeavour that he may know the Condition of his Flock in spiritual Regards, what are the prevailing Sins or Errors among them, and what their Temptations.

AND here it is the Duty of a Minister (doubtless) to guard his Flock against all *Heresies*; That he particularly take Care as to any the first Motions of Infidelity and modern *Sadducism*, which will absolutely subvert the whole Design of his Ministry; and as well also of *Arianism* and *Socinianism*: But then he is likewise to guard against the Leaven of the *Pharisees*, in the high Opinion which Men are apt to have of their own Works, and which greatly clogs and impedes the Gospel in its Progress in the Hearts of Men. Thus are you to search the State of your Flocks, as faithful Pastors.

NOR do I in this Advice and Direction act as the *Pharisees* of old, who laid heavy Burdens on Men's Shoulders, but touched them not with one of their Fingers. For it doubtless becomes me, in the public Station I hold; to make Examination as to the State of Things in these Respects, in the *School of the Prophets*: For that from thence proceed those *Streams*, which we trust will make glad the *City of God*; but if the *Fountain* be corrupt; the *Streams* will doubtless be foul and impure. Wherefore I am glad I can from my own Examination of Things; assure this venerable Audience this Day, That that Society hath not deserved the Aspersions, which have of late been made upon it, either as to the *Principles there prevalent*, or the *Books there read*: and tho' such as have given out a disadvantageous Report of us, in these Respects, I doubt not have done it in a godly Jealousy for the Churches of Christ, which are supply'd from us; yet (blessed be God) they are at least mistaken herein; Nor has that Society been in so happy a State as to these Things, from the Time that I first was acquainted with the Principles there, which must be allow'd to be the Space of four or five and thirty Years at least, as it is at this Day. But I proceed.—

THE Minister of the Gospel is to search his particular Flock; as to *Pharisaism* in the other Sense, in which we said it was to be consider'd; That Men deceive not themselves by a full Profession and high Pretences to Religion and Devotion: Examining whether Religion prevail in the Power of it upon their Hearts, as well as is visibly own'd by them in their external Attendance upon Ordinances. And not only is he to be careful in visiting the sick in Body, but such too as are spiritually sick and weak: That he endeavour to rouse Sinners out of their Security, comfort the sorrowful, and carefully distinguish between those Troubles that arise from a proper spiritual

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Concern, and such as are but the Effect of a Disorder of animal Spirits, and proceed only from a distemper'd Body: That when he finds any of his Flock properly under the Terrors of the Law of GOD, he take all possible Care to guide them, and lead them to CHRIST; That he be careful, as not to comfort them too soon, so to beware according to the natural Disposition of their Minds, that he warn against despairing of the Mercy of GOD, and urge to a patient waiting for the Joy of his Salvation.—He must take Care also, that he *rejoice with them that rejoice*; and when those who have been in Darknes, have the Light of GOD's Countenance lifted up upon them, that he assist them to regulate their Joy: That he instruct them, that the best Proof of their proper joying in the LORD, is their stronger Attachment to the Rules of holy living; that this should be their Rejoicing, even the Testimony of their Consciences for them, in all their strictest Examinations, that they have at Heart the Honour of God, as well as the Good of all their Fellow-Creatures; herein exercising themselves always to *keep Consciences void of Offence toward God and toward Man*. They must be told, *their Rejoicing should be this, the Testimony of their Consciences; that in Simplicity and godly Sincerity they have their Conversation in the World*. For this is a better Foundation for their Rejoicing, than any sudden Flashes of Light that may break in upon the Mind: Not but that the Saint may feel this very sensibly, and it is a *Joy unspeakable and full of Glory*: Yet still I say, the best Proof, even to a Man's self, that this Illumination is a Work of the Spirit of God, is a Consciousness that he is more watchful unto Prayer, that he is more mortified to the World, and that his Desires are more and more enlarg'd after spiritual Blessings and heavenly Things in Christ Jesus. For I look upon it as an undoubted Truth, *That the Fruits of Sanctification*



*ification are the best Evidences of our Justification.* And as it is the best Proof to a Man's self, so it is the only Proof to others; For let a Man talk never so much of Joy and rejoicing in GOD, and being filled with the highest Transports of Delight, yet if it be evident that he is the same Man he was before, or in a Word is not a more watchful Christian, we have Reason to fear, he deceiveth himself.— But then,

2. You are not only to search and know the State of your Flocks, *but to use all possible Endeavours, both to guard and reduce them.*— This is the next Thing to be done with respect to the Caution to be exercised; But then these Endeavours are to be used both privately and publickly.

(1.) *Privately*, in two Ways.

1. *A wise and prudent Use of private Arguings and Warnings is to be attempted, with those who are out of the Way, and to guard those who may be in Danger.*— As to the Advantage of a Minister's private Admonitions in these Respects, it must depend upon his Wisdom and Prudence: And as those who are naturally wise and prudent, and understand Men, as well as Books, will not need so much Direction in this Case, so to a Man that is naturally imprudent and unwise, all the Rules of Prudence in the World will signify very little. Therefore I shall only say here, That in our Talk with those, we administer any private Admonitions to, We are to beware of irritating their Passions; choose fit Times of speaking; and endeavour to evidence it to them, that all we say proceeds from a sincere Love and Regard to their Souls: And then no Man who is not a fordid brutish Scornor, can be angry with us.— But I proceed to say,

2. BESIDES all this prudent Care in private Warnings, you must be much in *Prayer* to GOD for your Flocks. Cease not Day nor Night to present them

to the great Shepherd and Bishop of Souls; pleading with him, That as he hath purchased them with his Blood, He would take a peculiar Care of them; That he would teach you to lead and guide them, free from all Errors and Wandrings from the Path of Life; That not one of them be lost by your Neglect; That He would assist you to feed them with Food convenient for them; That they may be filled with the Knowledge of his Will in all Wisdom and spiritual Understanding, that they may be fruitful in every good Work, and increasing in the Knowledge of GOD.—Which leads me to say,

(2.) *The great Truths and Doctrines of the Gospel are in your Sermons to be press'd upon your Hearers; and thus are you to endeavour to guard and reduce them in a public Way.*—Those Truths (I say) are to be press'd upon them, which are properly *Evangelical*, whether they be practical or more speculative.

*The practical Truths of the Gospel are to be urged upon your Hearers.* For if we would not be reproach'd as *Antinomians*, we must preach *Morality*; that is to say, the absolute Obligation, which every one pretending to Christianity is under, to have a strict Regard to his moral Conduct in the World, to the Practice of Temperance, and Justice, and Charity, and the like. But then we are to take heed to enforce these Duties by the Motives and Arguments of the Gospel, as our Saviour himself did; For otherwise they will signify nothing to the Christian; and the Works of the heathen Moralists, such as *Seneca* and *Epictetus*, will be as good Divinity. And here I cannot better close the Direction under this Head, than in the Words of the excellent Mr. *Jennings*, in his Two Discourses (*Of preaching CHRIST, &c.*) lately reprinted among us.

“Some (says he) having not arriv'd at the Relish  
“for the *Doctrines of Grace* themselves, suppress them  
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\* in their Preaching, and are altogether on *Morality*;  
 \* enforcing it with no Motives of the Gospel, except  
 \* some of those address'd to *Fear*. These, if they  
 \* are Masters of much Fire, may convince some;  
 \* but it fares with most of their Convicts, as with  
 \* the Man in the Parable, out of whom the *Unclean*  
 \* *Spirit* went for a while, but finding his House  
 \* empty, return'd with seven more; and the latter  
 \* End of such is worse than the Beginning.—Or else  
 \* the awaken'd Hearer takes up with a proud De-  
 \* pendance upon a mistaken, external, and *Pharisaic*  
 \* *Righteousness*.—Or else the convinced Sinner,  
 \* not being by his Teacher led to CHRIST, proceeds  
 \* not, settles not; but abiding long under the doubt-  
 \* ful Concern, is wearied with it, weary of it, and  
 \* comes to nothing.—Or lastly, if any are converted  
 \* under his Ministry, 'tis very usual, that they are  
 \* forced to desert it, to find richer and sweeter Pasture  
 \* for their Souls.—Thus he.

Again, If you would not be justly stigmatiz'd as  
*Arminians*, or worse, surely you ought to preach the  
*Doctrines of Grace*. To illustrate which, will necessa-  
 rily come in the Doctrine of *Original Sin*; whence is  
 evident the Necessity of an *imputed Righteousness*, if  
 ever we are acceptable to GOD, and the infinite Free-  
 dom of *electing* Love, the absolute Necessity of the  
 Influence of the Spirit of GOD in *Regeneration*, as  
 also his Assistance to every good Work.—And it  
 ought to be inculcated, that our Dependance for Justi-  
 fication and Acceptance with GOD, must be only  
 upon the perfect Righteousness of our glorious Media-  
 tor and Redeemer; because it's impossible for us to  
 obtain it by our own Righteousness: And yet are you  
 to be perpetually urging your Hearers to Holiness of  
 Life, and that they never neglect their Works of  
 Faith and Love, lest they be not able to give up their  
 Account with Joy, when they shall be examin'd of  
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the Deeds done in the Body. And in this Case also let me give you the Reflection of the Rev. Mr. Jennings, in his Discourses above-mention'd.

“ Some Preachers (says he) finding their Thoughts  
 “ flow most readily and affectionately upon the Doc-  
 “ trines of Grace, and that by these they best com-  
 “ mand the Affections of their Hearers, are altoge-  
 “ ther upon them; and neglect to *teach their People*  
 “ *to observe what CHRIST bath commanded them.* I  
 “ bear many of them Witness, that they have a Zeal  
 “ for GOD; but I wish it were more according to  
 “ Knowledge. They do not sure sufficiently consider;  
 “ that Holiness is the Design of Christianity; and  
 “ our Preaching on other Heads is in order the better  
 “ to enforce Duty, and make Men like to CHRIST:  
 “ I am afraid, from what I have observ'd, that this  
 “ Strain of Preaching will increase the Number of  
 “ such Hearers, whom our Saviour describes by the  
 “ *Stony Ground* in the Parable of the Sower; namely;  
 “ such who are all Notion and Affection, with a for-  
 “ ward Profession, but have an unsubdued Will, no  
 “ Root in themselves, and bring forth no Fruit to  
 “ GOD. This Strain I fear, tho' it bring many to-  
 “ wards CHRIST, will bring but few safely to him;  
 “ many of their Hearers, with CHRIST much in their  
 “ Mouths, will prove but Hypocrites settled on their  
 “ Lees, and Slaves to Lust; nor is this Strain more  
 “ happy for the uniform Growth of the sincere Chri-  
 “ stian; they that sit under it are so frequently low,  
 “ imperfect, and partial, in practical Godliness; dis-  
 “ temper'd with a conceited and preposterous Zeal  
 “ for Words and Phrases, and Things of little or no  
 “ Consequence; perplexed, and perplexing others,  
 “ with a Thousand groundless Scruples; Children in  
 “ Understanding: And it were happy that they were  
 “ so in Malice too. But alas, their narrowness of Mind  
 “ infects the Heart with uncharitable Affections to  
 “ Christians of different Persuasions.” Thus he.

WHEN

WHEN then Ministers of the Gospel take such Care; as we have said; of the Principles and Practice; both of themselves; of the Churches of GOD in general; and of those Churches of CHRIST particularly committed to their Charge; they may be said to *take heed and beware of the Leaven of the Pharisees and of the Sadducees.* And thus doing we may hope, that GOD will bless your Care of; and Solitude for the Cause of CHRIST; That true Religion shall revive and flourish in the Churches of *New-England*, and the Power of it be every where evident and conspicuous; That you (my Fathers and Brethren) shall be *burning and shining Lights*, in Candlesticks of pure Gold; yea, that you shall be as *Stars*, by your Light, Heat and Influence, instrumental of turning many out of their natural Darkness into marvellous Light; and finally, that you shall hereafter *shine as the Brightness of the Firmament, and as the Stars for ever and ever.* AMEN.



F I N I S.



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