

# Supplementary Readings

To be used with *The Shaping of American Congregationalism*

Readings in the History and Polity of the National  
Association of Congregational Christian Churches

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Rev. Dr. Arlin T. Larson, editor

## PREFACE

Learning about the National Association of Congregational Christian Churches is not easy. No comprehensive history has been written. Only a few of the founders remain active. No seminary offers a course tailored to it. Months or years of participation, informal contacts, and overhearing the scuttlebutt are usually required. The "Congregational History and Polity" course is designed to accelerate the learning curve by immersing the student in modern Congregationalism's traditions and practices, as well as in the more comprehensive Congregational story.

We see this as essential for seminarians seeking a firm foundation in the community they are preparing to serve. Equally important is educating the many ministers who come to Congregationalism from other traditions. Church members seeking a better understanding of their faith may also appreciate a package that brings widely scattered materials together.

The first volume, for instance, *of Readings in the History and Polity of the National Association of Congregational Christian Churches* collects Congregational reflections of the nature of the church(es) as recorded in the *Congregationalist* magazine. The articles collected are neither comprehensive nor definitive; we are not even certain to what extent they are representative. What can, however, be said is that the authors are men and women active in the Association whose views the magazine's editors deemed worthy of distribution.

At the very least the readings collected inform the reader of the parameters of discussion within the NACCC. They will additionally provide an introduction to leaders of the Congregational way and hopefully some insight into this movement's peculiar contribution to the Body of Christ.

This project is in its early stages. We would appreciate your suggestions and notice of our errors and omissions.

Rev. Dr. Arlin T. Larson, editor

# CONTENTS

PREFACE  
INTRODUCTION  
READINGS

To accompany  
Von Rohr,  
Chapter

Johnson, Edward. 1654. "Wonder-Working Providence of Sion's Savior." Catches the faith and vision underlying the Puritan migration to America.	2
Winthrop, John. 1630. "A Model of Christian Charity." A lay sermon by the leader of the Boston Congregationalists outlining the vision behind their society.	
Mather, Cotton. 1710. "Essays to do Good." Mather commends piety and good works above doctrinal conformity.	3
Wise, Jonathon. 1717. "Vindication of the Government of the New England Churches." Defends Congregational piety with the "light of Reason."	
Edwards, Jonathon. 1741. "Sinners in the Hands of an Angry God." Famous sermon of the First Great Awakening.	4
Chauncy, Charles. 1743. "Seasonable Thoughts on the State of Religion in New England." Criticism of the manipulative and emotion-laden techniques of the revivalists.	
Hopkins, Samuel. 1776. "Dialogue Concerning the Slavery of the Africans." Most influential tract of the Christian abolitionists.	
Channing, William Ellery. 1819. "Unitarian Christianity." Ordination sermon and manifesto of liberal Congregationalism	5
Finney, Charles Grandison. _____. "Autobiography." Leading figure of the Second Great Awakening.	
Bushnell, Horace. 1861. "Christian Nurture." Still influential statement of the principals of religious education. A protest against the evangelistic emphasis on conversion.	
Herring, Hubert. 1914. "The Place of Congregationalism in Recent History." A remarkably optimistic assessment of Congregationalism's accomplishments and prospects.	6
Gladden, Washington. 1892. "Who Wrote the Bible?" Congregationalists embrace evolution and historical criticism.	
Gladden, Washington. 1907. "The Church & the Social Crisis." Important exposition of the Social Gospel.	
Strong, Josiah. "Our Country." 1885. Manifesto of urban reform with emphasis on the idea of Manifest Destiny.	
Basis of Union. 1949. The rationale and understandings presented to Congregational churches for the proposed United Church of Christ.	7
Pauck, William. 1931. "Karl Barth: Prophet of a New Christianity." Interprets neo-orthodoxy from a Congregational point of view. Barthian notions of Church become influential in merger debate.	
Committee on Free Church Polity and Unity. 1954. "Report of a Study by the Committee on Free Church Polity and Unity." Study of Congregational practices by representatives of both sides of the merger debate.	

## INTRODUCTION

Though of paramount importance to the sixteenth century founders of Congregationalism, and to the twentieth century founders of the National Association of Congregational Christian Churches, polity concerns have never constituted the sole focus of Congregationalism. Congregationalists have been deeply involved in the full range of American intellectual, cultural, social, and political life. The Supplementary Readings will engage you in this wider scope of concerns. Most are excerpted from longer works, hoping to give the flavor of the authors' style and letting them define the issues in their own terms. Perhaps you will want to follow up with the complete version of some. The Congregational Library in Boston is available to help you find documents that are no longer in print.

These authors expressed concerns and views in ways considered exemplary or definitive by their contemporaries. It behooves us to pay attention. To understand earlier sections of the path we are now on. To gain insight into contemporary situations. Perhaps even to be wakened to issues and modes of understanding to which our ancestors were better attuned than we. Are certain actual events the will and action of God & others not? When, for example, Edward Johnson marvels at the "Wonder-working Providence of Zion's Savior," which he sees at work in the Puritan migration, it makes our contemporary sense of God's working seems vague & indefinite. As mainline Protestantism is challenged by Pentecostalism and evangelicalism, the early Congregationalists' focus on conversion and church membership again becomes relevant. Urbanism, multiculturalism, immigration? We have still not resolved the issues attended to by Josiah Strong and Washington Gladden.

Some works may feel vaguely alien, even objectionable, from a twentieth century perspective. It could be literary style. The use of "f" for "s" and "v" for "u" (and vice versa), the "thee's" and "thou's" of the seventeenth and eighteenth centuries. Or it may be more substantive. Jonathon Edward's "angry God." William Ellery Channing's debunking of traditional doctrines. Josiah Strong's celebration of (and challenge to) the "Anglo-Saxon" race. The point, however, is not so much to judge as to understand the depth and scope of Congregational faith, and to appreciate its enormous creativity. Hopefully to let our minds be expanded by our forebearers and join the dialogue with them in contemporary circumstances.

# ESSAYS TO DO GOOD:

ADDRESSED

TO ALL CHRISTIANS,

WHETHER

IN PUBLIC OR PRIVATE CAPACITIES.



BY THE LATE

COTTON MATHER, D. D. F. R. S.

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To do good, and to communicate forget not - *Heb* xiii. 16.

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## ESSAYS TO DO GOOD.



*Much occasion for doing good.*

SUCH glorious things are spoken in the oracles of God, concerning them who devise good, that A BOOK OF GOOD DEVICES may reasonably demand attention and acceptance from those who have any impressions of the most reasonable religion upon them: I am devising such a book; but at the same time offering a sorrowful demonstration, that if men would set themselves to devise good, a world of good might be done more than is now done, in this "present evil world." Much is requisite to be done that the great God and his CHRIST may be more known and served in the world; and that the errors which prevent men from glorifying their Creator and Redeemer may be rectified. Much is necessary to be done that the evil manners of the world, by which men are drowned in perdition, may be reformed; and mankind rescued from the epidemical corruption which has overwhelmed it. Much must be done that the miseries of the world may have suitable remedies provided for them; and that the wretched

may be relieved and comforted. The world contains, it is supposed, about *a thousand millions of inhabitants*. What an ample field do these afford, for doing good! In a word, the kingdom of God in the world calls for innumerable services from us. To do such things is to do good. Those men devise good, who form plans which have such a tendency, whether the objects be of a temporal or spiritual nature. You see the general matter, appearing as yet but a chaos, which is to be wrought upon. O! that the good Spirit of God may now fall upon us, and carry on the glorious work which lies before us!

—

*The excellence of Well-doing.*

It may be presumed that my readers will readily admit, that it is an excellent thing to be full of devices to bring about such noble designs. For any man to deride or despise my proposal, "That we resolve and study to do as much good in the world as we can," would be the mark of so black a character, that I am almost unwilling to suppose its existence. Let no man pretend to the name of a Christian, who does not approve the proposal of a perpetual endeavour to do good in the world. What pretension can such a man have to be a follower of the

Good One? The primitive christians gladly accepted and improved the name, when the Pagans, by a mistake, styled them *Chrestians*; because it signified, *useful ones*. The christians, who have no ambition to be such, shall be condemned by the Pagans; among whom it was a title of the highest honour to be termed, "a Benefactor." To have done good, was accounted honourable. The philosopher being asked, Why every one desired to gaze on a fair object; answered, that it was the question of a blind man. If any man ask, why it is so necessary to do good? I must say, it sounds not like the question of a good man. The "spiritual taste" of every good man will give him an unspeakable relish for it. Yea, unworthy to be deemed a man, is he, who is not for doing good among men. An enemy to the proposal, "that mankind may be the better for us," deserves to be reckoned little better than a common enemy of mankind. How cogently do I bespeak a good reception of what is now designed! I produce not only religion, but even humanity itself, as full of a "fiery indignation against the adversaries" of the design. Excuse me, Sirs; I declare, that if I could have my choice, I would never eat, or drink, or walk, with such a one; as long as I live; or look on



him as any other than one by whom humanity itself is debased and blemished. A very wicked writer has yet found himself compelled, by the force of reason, to publish this confession: "To love the public; to study the universal good; and to promote the interest of the whole world, as far as it is in our power, is surely the highest goodness, and constitutes that temper, which we call divine." And he proceeds—"Is doing good for the sake of glory so *divine*?"—(alas! too much *human*!) "or, is it not more divine to do good, even where it may be thought inglorious; even to the ungrateful, and to those who are wholly insensible of the good they receive?" A man must be far gone in wickedness, who will open his mouth against such maxims and actions! A better pen has remarked it; yea, the man must be much a stranger to history, who has not made the remark: "To speak truth, and to do good, were, in the esteem even of the heathen world, most God-like qualities." God forbid, that there should be any abatement of esteem for those qualities in the Christian world!

—

*The Reward of Well-doing.*

I WILL not yet propose the *Reward* of well-doing and the glorious things which the mercy

and truth of God will perform for those who devise good; because I would have to do with such as esteem it a sufficient reward to itself. I will suppose my readers to be possessed of that ingenuous temper, which will induce them to account themselves well rewarded in the thing itself, if God will permit them to do good in the world. It is an invaluable honour to do good; it is an incomparable pleasure. A man must look upon himself as dignified and gratified by God, when an opportunity to do good is put into his hands. He must embrace it with rapture, as enabling him to answer the great end of his being. He must manage it with rapturous delight, as a most suitable business, as a most precious privilege. He must "sing in those ways of the Lord," wherein he cannot but find himself while he is doing good. As the saint of old sweetly sang, "I was glad when they said unto me, let us go into the house of the Lord;" so ought we to be glad when any opportunity of doing good is presented to us. We should need no arguments to incline us to entertain the offer; but should naturally fly into the matter, as most agreeable to that "divine nature" of which we are made partakers. It should gratify us wonderfully; as much as if an ingot of gold were presented to us! We should

rejoice as having obtained the utmost of our wishes. Some servants of GOD have been so intent on this object, that they have cheerfully proposed to make any recompense that could be desired, to a friend who would supply the barrenness of their own thoughts, and suggest any special methods by which they might be useful. Certainly, to do good, is a thing that brings its own recompense, in the opinion of those who deem information on this head worthy of a recompense. I will only say, that if any of my readers are strangers to such a disposition as this, and do not consider themselves enriched and favoured of GOD when he employs them in doing good—with such persons I have done, and would beg them to lay the book aside; it will be irksome to carry on any further conversation with them; it is a subject on which the house of Caleb will not be conversed with. I will be content with one of Dr. Stoughton's introductions; "It is enough for me that I speak to *wise men*, whose reason shall be my rhetoric; to *Christians*, whose conscience shall be my eloquence."

Though the assertion may fly like a chain-shot amongst us, and rake down all before it, I will again and again assert, that every one of us might do more good than he does: and there-

fore this is the first proposal I would make—To be exceedingly humbled that we have done so little good in the world. I am not uncharitable in saying, that I know not one assembly of Christians on earth, which ought not to be a *Bochim*, on this consideration. O! tell me in what Utopia I shall find it. Sirs! let us begin to be fruitful, by lamenting our past unfruitfulness. Verily, sins of omission must be confessed and lamented, or else we add to their number. The most useful men in the world have gone out of it, crying, "Lord, forgive our sins of omission!" Many a good man, who has been peculiarly conscientious about the profitable employment of his time, has had his death-bed rendered uneasy by this reflection, "the loss of time now lies heavy upon me!" Certain it is, that all unregenerate persons are unprofitable persons; and they are properly compared to "thorns and briers," to teach us what they are. An unrenewed sinner! alas, he never performed one good work in all his life! In all his life, did I say? I recal that word. He is "dead while he liveth"—he is "dead in sin;" he has not yet begun to "live unto GOD;" and as he is himself dead, so are all his works; they are "dead works." O, wretched, useless being! Wonder, wonder, at the patience of Heaven,

which yet forbears to cut down such "a cumberer of the ground!" O that such persons may immediately acknowledge the necessity of turning to God; and how unable they are to do it; and how unworthy they are that God should make them able! O that they may cry to God for his sovereign grace to quicken them; and let them plead the sacrifice of CHRIST for their reconciliation to God; seriously resolve on a life of obedience to God, and resign themselves up to the Holy Spirit, that he may lead them in the paths of holiness! No good will be done, till this be done. The *first-born* of all devices to do good, is in being *born again*.

But as for you, who have been brought home to God; you have great cause not only to lament the dark days of your unregeneracy, in which you produced only "the unfruitful works of darkness;" but also that you have done so little, since God has quickened you, and enabled you to do better. How little have you lived up to those strains of gratitude which might justly have been expected from you, since God brought you into his "marvellous light!" The best of us may mourn in his complaints, and say, "O Lord, how little good have I done, compared with what I might have done!" Let the sense of this cause us to loathe and

judge ourselves before the LORD; let it fill us with shame, and abase us wonderfully. Let us like David, "water our couch with tears," when we consider how little good we have done. "O that our heads were waters," because they have been so dry of all thoughts to do good. "O that our eyes were a fountain of tears," because they have looked but so little for occasions to do good. For the pardon of this evil-doing, let us fly to the great sacrifice, and plead the blood of that "LAMB OF GOD," whose universal *usefulness* is one of those admirable properties, on account of which he is styled "a LAMB." The pardon of our barrenness of good works being thus obtained, we shall be rescued from condemnation to perpetual barrenness; the dreadful sentence, "let no fruit grow on thee for ever," will thus be prevented. A true, evangelical procedure to do good, must have this repentance laid in the foundation of it. We do not "handle the matter wisely," if a foundation be not laid thus low, and in the deepest self-abasement.

How full of devices are we for our own secular advantage! and how expert in devising many little things to be done for ourselves! We apply our thoughts with mighty assiduity to the old question, "what shall we eat and drink, and



wherewithal shall we be clothed?" With strong application of mind we inquire, what shall we do for ourselves, in our marriages, in our voyages, in our bargains? We anxiously contrive to accomplish our plans and avoid numerous inconveniences, to which, without some contrivance, we should be obnoxious. We carry on the business of our personal callings, with numberless thoughts how to perform them well; and to effect our temporal affairs we "find out witty inventions." But, O rational, immortal, heaven-born soul, are thy wondrous faculties capable of no greater improvements, no better employments? Why should a soul of such high capacities, a soul that may be clothed in the "scarlet" of angels, yet "embrace a dunghill!" O let a blush, deeper than scarlet, be thy clothing, for being found so meanly occupied. Alas! in the multitude of thy thoughts within thee, hast thou no disposition to raise thy soul to some such thoughts as these—what may be done for God, for CHRIST, for my own soul, and for the most important interests of mankind? How many hundreds of thoughts have we for ourselves, to one for God, his cause, and his people in the world! How then can we pretend that we love him, or prove that a carnal, a criminal self-love, has not the dominion over us;

Again come to a soul of heavenly extract, and smite it, as the angel smote the sleeping prisoner, and cry, "awake! shake off thy chains!" Lie no longer fettered in a base confinement! Assert the liberty of thinking on the noblest question in the world, "what good may I do in the world?" There was a time when it was lamented by no less a man than Gregory the great, the Bishop of Rome, "I am sunk into the world!" This may be the complaint of a soul that minds every thing else, and rarely recollects that noblest question, "Ah! star fallen from heaven," and choked in dust, rise and soar up to something answerable to thy origin. Begin a course of thoughts, which will be like a resurrection from the dead; and pursue the grand inquiry, "how may I become a blessing to the world?" and, "what may I do that righteousness may dwell on the earth?"

*The diligence of wicked men in doing evil.*

How much mischief may be done by one wicked man! Yea, sometimes, one wicked man, of slender abilities, becoming an indefatigable fool of the devil, may effect incredible mischief in the world. We have seen some wretched instruments, of cursed memory, ply the intention of doing mischief at a strange rate,

till they have ruined a whole country. It is a melancholy consideration, and I may say, an astonishing one: you will hardly find one in a thousand who does half so much to serve God and his own soul, as you may see done by thousands to serve the devil. A horrible thing!

“O my soul, thy Maker and thy Saviour, so worthy of thy love; a LORD, whose infinite goodness will follow all thou doest for him, with remunerations, beyond all conception glorious; how little, how little is it that thou doest for him! at the same time, look into thy neighbourhood; see there, a monster of wickedness, who, to his uttermost, will serve a master that will prove a destroyer to him, and whose wages will be death: he studies how to serve the devil; he is never weary of his drudgery; he racks his invention to go through with it. Ah! he shames me; he shames me wonderfully! “O my God, I am ashamed, and blush to lift up my face unto thee.”

We read of a man “who deviseth mischief upon his bed; who setteth himself in a way that is not good.” Now, why should not we be as active, as frequent, as forward, in devising good? Why should not we be as wise to do good, as he is to do evil? I am sure that we have a better cause, and better reasons for it.

Reader, though, perhaps, thou art one who makest but a little figure in the world, “a brother of low degree,” yet, behold a vast encouragement! a little man may do a great deal of harm; and pray, why may not a little man do a great deal of good? It is possible that “the wisdom of a poor man” may start a proposal which may “save a city,” serve a nation! A single hair, applied to a sayer that has other wheels depending on it, may pull up an oak, or pull down a house.

It is very observable, that when our LORD JESUS CHRIST would recommend zeal for the kingdom of heaven; he did not propose for our imitation the example of honest wisdom: no, but that of an unrighteous and scandalous dishonesty; that of the unjust steward. The wisdom of our LORD herein is much to be observed. His design is not only to represent the prudence, but the industry, the ingenuity, the resolution, the heroic efforts of the soul, necessary in those who would seek and serve the kingdom of God. We seldom, if ever, perceive among men that vivacity of spirit in lawful actions; which we observe in unlawful ones. The ways of honesty are plain, and require not so much pains in pursuing them; but your thieves and cheats follow courses that are full



of difficulties; the turns and tricks which they require are innumerable: hence you find among such people the exercise of extraordinary subtilty: you find no such cunning and application any where else. How emphatical then is it, to borrow from these the colours of heavenly wisdom! What I aim at is this, let us try to do good with as much application of mind, as wicked men employ in doing evil. "When wickedness proceeds from the wicked," it is done "with both hands, and greedily." Why then may not we proceed in our useful engagements "with both hands," and "greedily" watching for opportunities? We have no occasion for any sinister arts in effecting our designs; God forbid that we should ever attempt the union of such inconsistencies. But why cannot we prosecute our designs with as much deep and copious thought, as the men of evil arts? And why may we not engage our minds with as transporting a vigour to do what is acceptable to God and profitable to men, as those wretches manifest, when they "weary themselves to commit iniquity?" To reprove certain ecclesiastical drones, who had little inclination to do good, Father Latimer used a coarse expression to this effect: "If you will not learn of good men, for shame, learn of the devil; he

is never idle." Indeed, the indefatigable prosecution of their designs, who are styled "the children of the devil," may put us to the blush. Our obligations to do good are infinite: they do evil against all obligations. The compensation which will be made to them who do good is encouraging beyond calculation: they who do evil will get nothing to boast of; but "evil pursueth the sinners." If the devil "go about," and the people inspired by him "go about," seeking what harm they may do; why may not we go about, and think, and seek where and how we may do good? Verily, it were worthy of a good angel so to do! O thou child of God, and lover of all righteousness, how canst thou find in thy heart, at any time, to cease from doing all the good that can be done, in "the right ways of the LORD?" Methinks that word of the LORD may be a burden to us, and if we have a sense of honour in us, will be so. "The children of this world are in, (and for) their generation, wiser than the children of light;" yea, they pursue "the works of darkness," more vigourously than any of us "walk in that light" with which our great Saviour hath favoured us.

*The true nature of good works.*

To the title of good works belong those Essays to do Good, which we are now urging. To produce them, the *first* thing, and indeed the *one* thing needful, is—a glorious work of grace on the soul, renewing and quickening it, purifying the sinner, and rendering him “zealous of good works;” “a workmanship of God” upon us, “creating us anew, by JESUS CHRIST, for good works:” and then, there is needful, what will necessarily follow such a work—a disposition to perform good works, on true, genuine, generous, and evangelical principles. These principles must be stated before we proceed.

In the first place, it must be taken for granted, that the end for which we perform good works is not to provide the matter of our justification before God: indeed, no good works can be done till we are justified; before a man is united to CHRIST, who is our life, he is a dead man, and what good works can be expected from him? “Severed from me,” saith our Lord, “ye can do nothing.” The justification of a sinner by faith, *before good works*, and *in order to them*, is one of those doctrines which may say to the Popish innovations, “with us are the grey-headed, and very aged men much

elder than thy father.” It was an old maxim of the faithful, “good works follow justification; they do not precede it\*.” It is the righteousness of the good works done by our Saviour and surety, not our own, that justifies us before God, and answers the demands of his holy law upon us. By faith we lay hold on those good works for our justifying righteousness, before we are able to perform our own. It is not our faith itself, either as producing good works, or being itself one of them, which entitles us to the justifying righteousness of our Saviour: but it is faith, only as renouncing our own righteousness, and relying on that of CHRIST, provided for the chief of sinners, by which we are justified. All our attempts at good works will come to nothing, till a justifying faith in the Saviour shall carry us forth unto them. This was the divinity of the ancients. Jerom has well expressed it; “without CHRIST all virtue is but vice†.”

Nevertheless, first, you are to look upon it as a glorious truth of the gospel, that the moral law, (which prescribes good works,) must, by every Christian alive, be the *rule* of his life.

\* Bona opera sequuntur justificatum, non præcedunt justificatum.

† Sine Christo omnis virtus est in vitio.



“Do we make void the law through faith? God forbid: yea, we establish the law.” The rule by which we are to glorify God, is given us in that law of good works which we *enjoy* (I will so express it,) in the ten commandments. It is impossible for us to be released from all obligations to glorify God, by a conformity to this rule: sooner shall we cease to be creatures. The conformity to that rule, in the righteousness, which our Saviour by his obedience to it has brought in to justify us, has for ever “magnified the law and made it honourable.” Though our Saviour has furnished us with a perfect and spotless righteousness, when his obedience to the law is placed to our account; yet it is sinful in us to fall short in our personal obedience to the law. We must always judge and loathe ourselves for the sin. We are not under the law as a *covenant of works*: our own exactness in performing good works, is not now the condition of entering into life; (wo be to us if it were,) but still the *covenant of grace* holds us to it as our *duty*; and if we are in the covenant of grace, we shall make it our study to perform those good works which were once the condition of entering into life. “Every law of religion still remains\*.” That was the

\* Manet lex tota pietatis.

divinity of Tertullian's days! Such must be the esteem for the law of good works for ever retained in justified persons; a law never to be abrogated or abolished.

And then, secondly, though we are justified by “precious faith in the righteousness of God our Saviour,” yet good works are required of us to justify our faith; to demonstrate that it is indeed “precious faith.” A justifying faith is a jewel which may be counterfeited; but the marks of a faith, which is not a counterfeit, are to be found in those good works to which a servant of God is, by his faith, inclined and assisted. It is by the regenerating power of the Holy Spirit, that faith is wrought in the hearts of the chosen people: now the same grace which in regeneration disposes a person to fly by faith to the righteousness of CHRIST, will dispose him also to the good works of a Christian life; and the same faith which applies to the Saviour for an interest in his righteousness, will also apply to him for strength to perform the good works which are “ordained that we should walk in them.” If our faith be not of this kind, it is a lifeless faith, and such as will not bring to life. A workless faith is a worthless faith.

Reader, suppose thyself standing before the



judgment seat of CHRIST! a necessary, a prudent supposition; it ought to be a very frequent one. The Judge demands, "what hast thou to plead for a portion in the blessedness of the righteous?" The plea must be, "O my glorious judge, thou hast been my sacrifice. O thou judge of all the earth, permit dust and ashes to say, my righteousness is on the bench. Surely, in the LORD have I righteousness. O my Saviour, I have received it, I have secured it on thy own gracious offer of it." The Judge proceeds; "but what hast thou to plead that thy faith should not be rejected as the faith of the hypocrite?" Here the plea must be, "O LORD, my faith was thy work. It was a faith which disposed me to all the good works of thy holy religion. It sanctified me. It brought me to thee, my Saviour, for grace to perform the works of righteousness; it embraced thee for my LORD as well as Saviour; it caused me, with sincerity, to love and keep thy commandments, and with assiduity to serve the interests of thy kingdom in the world."

Thus you have Paul and James reconciled. Thus you have good works provided for. The aphorism of the physicians, is, "By a man's outward acts of vigour, you judge of his internal health\*." The actions of men are more

certain indications of what is within than all their sayings.

But there is yet another consideration upon which you must be zealously affected to good works. You must consider them as *a part of the great salvation* which is purchased for you by Jesus Christ. Without a holy heart you cannot be fit for a holy heaven, "meet for the inheritance of the saints in that light," which admits no works of darkness, where none but good works are done for eternal ages: but a holy heart will induce a man to do good with all his heart. The motto on the gates of the holy city is, "None but the lovers of good works to enter here;" it is implied in what we read, "without holiness no man shall see the LORD;" *yes, to be saved without good works, were to be saved without salvation.* Much of our salvation consists in doing good works. Heaven is begun upon earth when we are so engaged; and doubtless no man will get to heaven who is not so persuaded.

I shall mention but one more of those principles from which good works proceed: it is that noble one of GRATITUDE. The believer cannot but inquire, "What shall I render to my Saviour?"—the result of the inquiry will be, "with good works to glorify him." We read,

that "faith worketh by love." Our faith will discover the matchless and marvellous love of God in saving us! and the faith of this love will work on our hearts, till it hath raised in us an unquenchable flame of love to him who hath so loved and saved us. These, these are to be our dispositions: "O my Saviour! hast thou done so much for me! now will I do all I can for thy kingdom and people in the world. Oh! what service is there that I may now perform for my Saviour and his people in the world?"

These are the principles to be proceeded on: and it is worthy of special observation, that there are no men in the world who so much abound in good works, as those who, above all others, have abandoned every pretension to the merit of their works. There are Protestants who have exceeded Papists in our days, as well as in those of Dr. Willet. No merit-mongers have exceeded some holy Christians, who have performed good works on the assurance of being already justified, and entitled to eternal life.

I observe that our apostle, throwing a just contempt on the endless genealogies, and long intricate pedigrees, which the Jews of his time dwelt so much upon, proposes in their stead,

"charity out of a pure heart; and a good conscience, and faith unfeigned:" as if he had said, "I will give you a genealogy worth ten thousand of theirs;"—first, from faith unfeigned, proceeds a good conscience; from a good conscience, a pure heart; and from a pure heart, charity to all around us: It is admirably stated!