

by Longinus as producing joy
and boasting as if the heaver or
spudator had himself produced
that which he admires. There
is truth in this representation
& if so the emotion of sublimity
is still further from that of
terror which humbles
Every one who reads with reflection
That noble passage in Virgil

Ipse Pater de can must feel that
the poet has made ~~his~~^a representative
sublime which had been only ter-
rible, by putting into it the
softening influence of the Ethos in
the using the single word Pater a
word of power on acct of dissonan-
ces which by its place in the
beginning of the sentence gives its
influence & direction to
the whole movement.

For title see Cicero Torn.
l. p. 4 at bottom

1. Lev. 6, 6. But Godliness with contentment is great gain
 we shall 1st Show what godliness is 2 Show its connection
 with contentment. 3 Point out a few of those properties & effects
 in this life which render it gain great gain to its possessor
 I can not better describe godliness to you than by saying that it is
 such a disposition of the mind proceeding from correct views
 of the character & perfections of God as inclines the person who pos-
 sesses it to render unto God the things that are God & to pay a due res-
 pect to him in all things. Let us attend a little more particularly to
 the definition of it that we have just given

1. In the first place then it may be observed that godliness is a dispo-
 sition of the mind. The mind is the seat of purity. It is the state of the mind
 that determines the character. If the state of the mind is such as habitually
 to dispose a person to regard himself to seek supremely his own honor
 or profit or pleasure or ease or fame he is a selfish character. He is de-
 voted to himself & not unto God. He is his own God. Self is the deity that he
 worships. And though in the pursuit of those selfish ends which he holds
 in view he may be led into the same course of conduct outwardly
 which the man of purity pursues; yet this is not owing to the disposi-
 tion of his mind but to the circumstances in which he is placed. The
 Law of God our Maker enjoins it upon us to do justice & love mercy
 to respect the rights of others & to study to promote their good. And
 he has so constituted human society & he so orders it generally in
 the course of his providence that the ^{welfare} interests of mankind in the pres-
 ent life are promoted by the same course of conduct which his
 authority enjoins. In other words he has connected our duty & our in-
 terest. Now this is a principle that may be ascertained in its appli-
 cation to the affairs of human life by the profane as well as by
 the pious. ^{By} them that life without God in the world as well as by those
 that set Him always before them & act as seeing Him who is invisible
 If a man would prosper in the world he must observe the laws of hon-
 esty. If he would obtain a name among men & if an ambition for

2

honor & applause in his procuring motion he must in order to be successful, distinguish himself by those actions which mankind generally approve & admire. Now there are generally those of the vulgar class. For though the practice of the world in general is in opposition to virtue yet their sentiments are in its favor. Their knowledge is better than their conduct & the course that they approve is much nearer to propriety than the one that they pursue. Again suppose a person devoted to pleasure as his chief good, yet even his devotion to pleasure will not lead him into courses grossly & notoriously wicked. For the highest degree even of sensual gratification is to be found not in the scenes of lewdness & debauchery but in the strictest conformity to the rules of temperance & moderation. Excess of every kind blunts the appetite & ~~late~~ ^{a course of} defeats its own purpose by taking away that relish which nature has connected with the temperate indulgence of our animal appetites. Now it is not unreasonable to suppose a man thoroughly conversant of all this - conversant that the way to obtain the applause of mankind is to perform those actions which are connected with the general good - that the surest way to acquire property is by prudence economy & fair dealing - & that way to enjoy the most of that pleasure which arises from animal gratification is seek for it under those restraints & in that measure which the laws of temperance prescribe. And we may further suppose him possessed of strength of mind sufficient to enable him to pursue steadily that course of conduct in all these respects which we have supposed him possessed of discernment enough to perceive will be most conducive to his present interests. And what will the character of such a man be? Evidently in many respects commendable. He will be a good citizen: an honest neighbour; a kind parent, & sober temperate & decent in all his deportment. And yet after all, he may be entirely destitute of all sense of religion. The thought of God may never enter his mind & there may not be at the bottom of his conduct & in the sentiments of his heart the least particle of conscience

for the divine authority. Such characters have been by no means rare in the world. Epicurus himself was one of them. David Hume was another. Nay we may carry our suppositions much further. We may imagine a character possessed of all the good qualities we have mentioned & placed in such circumstances as will render it necessary for him from motives of policy to conform to the duties of external religion. From education & early habit he may be attached to the church & he may find it necessary so far to accommodate himself so far to the manners & sentiments of those among ^{with} whom his pursuits in life have connected him as to maintain a show of respect to those religious forms & institutions which are respected by the public. And he may give his attendance upon them from these motives while he is not even conscious that this is the case. Nay, the respect he pays may be in a certain sense sincere. It may be felt. He may have then connected in his mind with objects which from his infancy he has been taught to venerate — with the faith & religion of his ancestors — with the names of martyrs with the hopes of heaven & the fears of hell with awful ideas of a Supreme Lawgiver & with the solemnities of a future state. All these things may have so far been made the objects of his attention from time to time as to embody a kind of religious awe a feeling of reverence in his mind. Such appears to have been the character of the young man mentioned in the gospel who came to our Lord with the respectful inquiry, "good master what good thing shall I do to inherit eternal life. And yet he was a stranger to Godliness. Godliness, my heavens is something altogether different from all this. It consists in a profound regard for God & respect for his authority a sentiment called in the sacred writings the fear of God — a sentiment not opposed however to that supreme love to God which is the fulfilling of the commandment but rather a branch of it. This sentiment leads its possessor to pursue one course of conduct rather than another not because he knows it will promote his interest or increase his reputation among men nor because it will conduce to the greatest pleasure & satisfaction

4

though these things may not be altogether out of view, but chiefly because it is that course of conduct which is enjoined upon him by the Divine authority. Abbreviated. This then is the notion we are to form of Godliness - a reverence for God such as will not only always incline us to obey his commands when we see the reason on which they are founded but when they appear to be even contrary to what might appear to us best. This is the only correct principle of obedience. Adam's sin consisted in the want of it the tree was good for food & to be desired to make one wise. The rich fool in the gospel is blamed for the want of this. It was which made the young nobleman who had great possessions go away sorrowful. 2. Trust in God must be considered also as a branch of Godliness. 11. The second part of the definition states that godliness must proceed from correct views of its object. Indeed there can be no correct feelings or sentiments but what must flow from knowledge. In order to reverence the Divine authority we must have right views of those Divine perfections which entitle him to the homage of all his intelligent creation - his power his wisdom his omnipotence omniscience justice truth goodness & mercy. These last especially must be known before we can reasonably confide in him. This includes also a knowledge of the way in which mercy can be exercised to the unworthy. This is necessary in another point of view namely that we may be sensible of the infinite obligations we are under to serve God not only by his creating goodness but redeeming mercy. From this part of the subject we may see the proper moral condition of man as a creature of God. He is not at liberty to make a law for himself or to derive his motive to obedience solely from views of interest but chiefly from the authority. 2. No man is qualified by nature for any higher sphere. His faculties are too limited to afford him knowledge this must be communicated to him from God. 3. Let us enquire whether we are Godly persons or not -

1 June 6.6 - continued

11 The connection between Godliness & contentment

Contentment is that state of the mind wherein ~~we~~ are our desires are in a good degree limited to our condition. It does not arise from the outward condition but from the mind itself. The highest degree of earthly prosperity will not ensure it, but on the contrary they who have the largest possessions will generally be found to possess the least degree of contentment. For like the man in pursuit of his own shadow they who seek for their chief good in the chase of worldly greatness are never to be found in a situation in which they can say they have attained of object of their wishes. Having obtained the objects of their pursuit, they find them not to be what they expected. The happiness they hoped to derive from them they find upon trial that they are incapable of yielding. The reason is partly that there is imprinted upon human things themselves a vanity which really renders them destitute of the power of affording any solid & permanent satisfaction to the human mind & partly because our desires grow with our attainments & the very objects which satisfy some of our wants create others which render other objects of perhaps more difficult attainment necessary to supply them. Men kind in the eagerness of their pursuit after those objects of desire that hope presents to them in prospect lose sight of what they have already attained. It is not what they possess but what they want ^{that} constitutes the chief object of their attention. Hence the loss of all that satisfaction which might be derived from the possession & enjoyment of their present possessions, in their anxiety to have them increased. No matter how trifling an affair it may be which they judge necessary to complete the felicity of their state, the mere circumstance of it's being at present not in their possession is sufficient to give it in their view the greatest importance & even to take away from them all their present store or what amounts to the same thing all the satisfaction that they might derive from it. See the Ahab the King of Israel. He has just returned from an excursion into the country & his countenance is said - in extreme anguish of soul he lays himself down upon his bed turns away his face & refuses to eat. What has taken place thus to disturb & distress the monarch. Has he been hearing of some dreadful insurrection

that has suddenly broke out among his subjects? Or has some horrible conspiracy been formed amongst his nobles to deprive him at once of crown & of his life? Or does he tremble under the apprehensions of some formidable enemy meditating at the head of a powerful army the invasion of his territories? Or perhaps he has been smitten by some mortal disease at the hand of God which brings his crimes to his remembrance & terrifies his conscience with the view of that judgment for which is so lamentably unpurged. No, nothing of all this. His realm is tranquil. No army threatens an invasion of his territories. No sedition is employed in fomenting conspiracies in secret. What then is the occasion of this mighty grief? Why truly Naboth has refused to sell the King his vineyard! This is the mighty cause that has rendered the King of Israel more wretched than the poorest of his subjects. Here comes Haman from the banquet at which queen Esther has provided for his entertainment &c - Godliness bestows contentment 1.st By retrenching the desire of earthly things - from a regard to God authority who commands us not to love the world - from that satisfaction afforded by communion with God - from correct views of the transient nature of earthly things themselves

2 By giving us humbling views of our selves & our ill desert. He must be miserable indeed who is not punished less than his enemy in the sight of God deserve. Shall we receive good at the hand of God & not evil 3 By that confidence it inspires in the rectitude of the Divine proceedings. 4 By opening up a sphere of activity unknown to the unjust in the exercises of a holy life 5. By leading us to place our chief affections & hopes upon things future & unseen. 6 By enabling us to see something of the merciful design God has in all the afflictions that he send

III. Great gain - It produces a happy & desirable frame of mind - free us from fretfulness & murmuring - distrust - despondency - fear

1. Leaves us free to pursue the great concerns of eternity without embarrassment 2 Is well pleased in the sight of God 3^d Gives a double relish to all the enjoyments & diminishes the anguish of all the disasters of life