

**SERMONS INTENDED PRINCIPALLY TO
ILLUSTRATE THE REMEDIAL CHARACTER
OF THE CHRISTIAN
SCHEME, WITH REVERENCE TO MAN'S
FALLEN CONDITION: PREACHED AT
OXFORD BEFORE THE UNIVERSITY**

Published @ 2017 Trieste Publishing Pty Ltd

ISBN 9780649701971

Sermons Intended Principally to Illustrate the Remedial Character of the Christian Scheme,
with Reverence to Man's Fallen Condition: Preached at Oxford Before the University by
Augustus Short

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Cover @ 2017

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AUGUSTUS SHORT

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CHRISTIAN SCHEME,

WITH REFERENCE TO

MAN'S FALLEN CONDITION:

PREACHED AT OXFORD BEFORE THE UNIVERSITY.

BY

AUGUSTUS SHORT, M.A.

LATE STUDENT OF CHRIST CHURCH,
AND VICAR OF RAVENSTHORPE, NORTHAMPTONSHIRE.

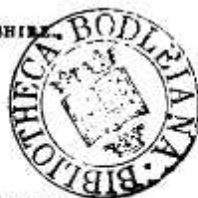
OXFORD,

JOHN HENRY PARKER;

J. G. AND F. RIVINGTON, ST. PAUL'S CHURCH YARD AND
WATERLOO PLACE, LONDON.

1838.

513.



TO THE
REV. THOMAS VOWLER SHORT, D.D.
RECTOR OF BLOOMSHURY.

As a mark of my affectionate respect, I venture to dedicate to you the accompanying Sermons. The train of thought pursued in the second, third, and fourth, was suggested by a question asked many years ago at your private Divinity Lecture in Christ Church. In the fifth is pointed out the use of "things that offend." The growth of faith in the sixth, and the evidence of spiritual religion in the last, are topics of daily interest and discussion. The first may not be altogether uninteresting to *you*, having led to my nomination as a Select Preacher by your lamented friend, E. BURTON, late S. T. P. R.

I remain, my dear Cousin,
Yours very truly,

AUGUSTUS SHORT, M.A.

VICAR OF RAVENSTHORPE, NORTHAMPTONSHIRE.

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NOTICE.

AFTER the Sermons had been preached, the writer became acquainted with the valuable notes attached to the Bampton Lectures of the present learned Archbishop of Cashel, Dr. Laurence. It was satisfactory to him to find, that the opinions expressed with respect to the *universality* of the Gospel scheme of salvation, and *the cooperation of the will* in the work of sanctification or conversion, were sanctioned by the leading theologians of the Reformation, Lutheran as well as Anglican; and by a considerable portion even of the Swiss divines. Calvin, indeed, appears to have used language on these points at variance not only with his cotemporaries, but the Fathers also; *perhaps*, however, more with the view of destroying the notion of "merit" in the act of willing to follow the motions of God's Spirit, than denying altogether the agency of man in the work. "Si hominem *a se ipso* sumere volunt, unde gratiæ collaboret, pessime hallucinantur." Inst. lib. ii. c. 3. s. 11. Yet he seems finally to acquiesce in the views of Augustine, "hominem

non ita trahi, ut sine motu cordis, quasi extraneo impulsu feratur." And again, "Quod humana voluntas non libertate gratiam sed gratia consequatur libertatem; quod per eandem gratiam impresso delectationis affectu, ad perpetuitatem conformetur: quod insuperabili fortitudine roboretur: quod illa gubernante, nunquam excidat; *deserente* protinus corruat:—quod voluntatis humanæ directio in bonum, et post directionem constantia ex sola Dei voluntate pendeat, *non ullo suo merito*—ita (he concludes) homini tale relinquatur liberum arbitrium (si appellare ita libet)—quod nec ad Deum converti, nec in Deo persistere nisi per gratiam possit: a gratia valeat quicquid valet." Inst. lib. ii. c. 3. s. 14. This very nearly agrees with the Latin of our Tenth Article, "quare absque gratia Dei (quæ per Christum est) nos præveniente, *ut velimus*; et cooperante, *dum volumus*, ad pietatis opera facienda quæ Deo grata sunt et accepta, nihil valemus."

Again, the following passage would seem to imply a different view from that explained in Inst. lib. iii. c. 24. "Magis etiam urget Lucas, salutem a Christo allatam, *toti generi humano communem* esse docens, quia Christus auctor salutis ex Adam, communi *omnium* patre, sit progenitus." Inst. lib. ii. c. 13. s. 3. But whatever may be the inconsistency of his language, Calvin's system stands, *historically* as well as *doctrinally*, distinct from that of Luther and

Melancthon, no less than of our own Cranmer and his fellow-labourers; and lastly, (as Calvin himself admits, *Inst. lib. ii. c. 2. s. 9.*) from that of the Fathers. In matters of practical difficulty we own, that "in the multitude of counsellors there is safety." May not such also be the case in abstruse subjects of speculation? According to the sound rule of Vincentius, *quod semper, quod ubique, quod ab omnibus*; i. e. what *all Christians at all times and in all places* have held to be the sense, that most probably is the true interpretation of Scripture.

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