

**THE SERMONS OF
MR.
YORICK; VOL. V**

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The sermons of Mr. Yorick; Vol. V by Laurence Sterne

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LAURENCE STERNE

**THE SERMONS OF
MR.
YORICK; VOL. V**

St. James, 1771

THE
SERMONS
OF
Mr. YORICK,
VOL. V.

A NEW EDITION.



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MDCCLXXVI.

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C O N T E N T S
O F T H E
F I F T H V O L U M E.

S E R M O N X V.

Description of the World.

S E R M O N X V I.

St. Peter's Character.

S E R M O N X V I I.

Thirtieth of January.

S E R M O N X V I I I.

C O N T E N T S.

S E R M O N XIX.

Trust in God.

S E R M O N XX.

S E R M O N XXI.

Sanctity of the Apostles.

S E R M O N XXII.

Penances.

SERMON XV.

Description of the World.

2 PETER iii. II.

Seeing then, that all these things shall be dissolved,—what manner of persons ought ye to be in all holy conversation and godliness? looking and hastening unto the coming of God.

THE subject upon which St. Peter is discoursing in this chapter, is the certainty of Christ's coming to judge the world ;—and the words of the text are the moral application he draws from the representation he gives of it,—in which, in answer to the cavils of the scoffers

in the latter days, concerning the delay of his coming,—he tells them, that God is not slack concerning his promises, as some men count slackness, but is long suffering to us ward;—*that the day of the Lord will come as a thief in the night, in which the heavens shall pass away with a great noise, and the elements shall melt with fervent heat, the earth also, and the works that are therein shall be burnt up.*—Seeing then, says he, all these things shall be dissolved, what manner of persons ought ye to be in all holy conversation and godliness?—The inference is unavoidable,—at least in theory, however it fails in practice;—how widely these two differ, I intend to make the subject of this

S E R M O N XV. 3

discourse; and though it is a melancholy comparison, to consider, ‘ what manner of persons we *really* are,’ with ‘ what manner of persons we *ought* to be,’ yet as the knowledge of the one, is at least one step towards the improvement in the other,—the parallel will not be thought to want its use.

Give me leave, therefore, in the first place, to recal to your observations, what kind of world it is we live in, and what manner of persons we really are.

Secondly, and in opposition to this, I shall make use of the apostle’s argument, and from a brief representation of the Christian religion, and the obligations it lays upon us, shew,