

**EIGHT SERMONS PREACHED BEFORE
THE UNIVERSITY OF OXFORD, IN THE
YEAR 1781. AT THE LECTURE FOUNDED
BY THE LATE REV. JOHN BAMPTON,
M. A. CANON OF SALISBURY**

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Eight Sermons Preached Before the University of Oxford, in the Year 1781. At the Lecture
Founded by the Late Rev. John Bampton, M. A. Canon of Salisbury by Timothy Neve

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TIMOTHY NEVE

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S E R M O N S

PREACHED BEFORE THE
UNIVERSITY OF OXFORD,

IN THE YEAR 1781,

AT THE LECTURE FOUNDED BY THE LATE
REV. JOHN BAMPTON, M. A.
CANON OF SALISBURY.

By TIMOTHY NEVE, D. D.
CHAPLAIN OF MERTON COLLEGE.

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TO THE REVEREND
THE VICE-CHANCELLOR
AND
HEADS OF COLLEGES;
THE FOLLOWING SERMONS,
PREACHED
AT THEIR APPOINTMENT,
ARE
RESPECTFULLY INSCRIBED
BY THEIR
OBLIGED HUMBLE SERVANT,

T. NEVE.

P R E F A C E.

TH E following plain Discourses are sent abroad into the world merely in compliance with the injunctions of the Founder of that annual Lecture at which they were preached. With regard to the manner in which the Author of them hath discharged the trust delegated to his care, He can only say, that with more leisure and fewer avocations, his work might probably have been less faulty and better finished. But he hopes the nature of his subject is such and so important, as may atone for some defects in the execution; and that the obligation of their publication will be a sufficient apology for it.

Many attacks have been made of late, not only on some of the leading Articles of Christianity, but even on the general plan and design of it: And these have been indeed the more dangerous, from the artfulness of the mode, and from the variety and specious-

speciousness of the colouring in which they have been delivered. Against writers of this stamp are these Discourses chiefly levelled; and perhaps there is no better method of confuting them, than by stating the truth in its genuine and scriptural light, and giving the general arguments that fair arrangement which may be necessary for those, who either cannot, or will not, examine and search diligently the whole Book of God.

The grand point which the Author has principally attempted to illustrate, is that well known but too much neglected truth, that *Jesus Christ* is the Saviour of the World, and the Redeemer of Mankind. This fundamental doctrine is first proved by the ancient Scriptures, or the argument from Prophecy; an argument, which, in its full scope and completion, is irresistible, and must convince every candid and impartial mind: But in order to induce men to judge for themselves what is right, and to search the Scriptures, whether the grand doctrines of the Christian Faith are contained

tained therein, he has endeavoured to recommend the knowledge and study of them by some very powerful and persuasive motives. He has in the next place considered the superior desirable nature of the true knowledge of God and Christ, and the comparative excellencies of the Christian discoveries over the greatest efforts of unassisted Reason, and even the earlier Revelations of God himself under the Mosaiical œconomy. These, as so many preparatory steps, tended to introduce the person and character of *Jesus the Son of God*, whose offices and high commission he hath explained, and shewed him to be every way qualified for the very important errand on which he was sent; a Light to lighten the Gentiles, that all flesh should see, and partake of the Salvation of God.

Thus was God reconciling the world unto himself: This was his gratuitous overture of Love and Mercy. It next behoves us to reflect, what part or share belongs to us, to render this so great Salvation effectual. This idea hath given occasion to an examination into the honour and