

**PULPIT ORATORY IN THE TIME OF
JAMES THE FIRST, CONSIDERED,
AND PRINCIPALLY ILLUSTRATED
BY ORIGINAL EXAMPLES, A. D.
1620-21-22**

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Pulpit Oratory in the Time of James the First, Considered, and Principally Illustrated by
Original Examples, A. D. 1620-21-22 by J. H. Bloom

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J. H. BLOOM

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PULPIT ORATORY

IX

THE TIME OF JAMES THE FIRST.

E. J. H. 1891

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IN

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ORIGINAL EXAMPLES,

A. D. 1620-21-22.

BY

THE REV. J. H. BLOOM.

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LONGMAN, REES, ORME, BROWN, AND GREEN;

AND

JOHN STACY, NORWICH.

MDCCCXXXI.

685

P R E F A C E.

CHURCH literature has peculiar claims upon the attention of the contemplative world, and in no department more than that which takes its origin from the "Chair of Truth." It may not be too much to say that such claims have been amply satisfied in the province alluded to; and in support of this assertion, it is only necessary to refer to the multifarious sermons of eminent divines of all nations within the pale of Christianity, which have been submitted to the public in a printed form; still so highly interesting and important is the subject of discussion, that eloquence itself cannot be exhausted in the exposition of the sublime tenets of the gospel; so long, therefore, as it continues to afford food for eloquence, so long the products of that eloquence will continue to interest and instruct.

In so far, however, as the present publication is concerned, it may be urged that whatever relates to the early literature of the Church of England, bears a degree of interest which can *only* be adequately appreciated by those who are strenuously attached to its principles, and in that case, the following pages might furnish matter for contemplation to a comparatively exclusive circle; but it is presumed that, in an age when every branch of literature receives most extensive, indeed almost general attention, there are many who, from motives of curiosity, or the more laudable thirst for inquiry into the origin and progress of great institutions, may experience an inducement to peruse them. Happily, the gangrene of bigotry and the splenetic prejudices of party faction no longer oppose the efforts of those who endeavour to cater for the prevailing desire for information, nor do they attempt to paralyze the inclinations of such as are willing to avail themselves of the opportunity thus presented to them, and therefore every subject is received with interest, great in proportion to the zeal which animates

the reader with whose opinion it tallies, and in an honest spirit of candour on the part of those to whom its general tenets are repugnant—saving always and excepting that *monstrum horrendum*, the subject of politics; which, so long as its discussions continue to agitate the conflicting interests of mankind, (and their termination is confessedly indefinite,) will, it is to be feared, always remain an edge-tool of the keenest, but not *best* temper, to the destruction of social intercourse, and, too frequently, the subversion of domestic peace and happiness.

Under an impression that no department of literature is now exclusively adapted for particular classes of readers, the editor has been led to believe that the following attempt to illustrate an interesting period in the history of the Reformed Church, by the production of documents written and preached at the time, and to which our ancestors listened, will be received with more general attention than its title would at first sight lead us to warrant. Such, indeed, are his sanguine hopes, such the motives which brought him to the task, and his

ultimate object has been to excite others to pursue the subject. The field is an extensive one, and replete with interest, for it is by the writings and addresses of these ancient worthies, that we can form an idea of the tone which animated or influenced their opinions, and thus arrive at a more intimate acquaintance, as it were, with a generation of whose existence we have little more than an historical record.

Should these pages awaken in the reader but a small share of the interest which the editor has taken in their compilation, they will not have been given to the world in vain.

SERMONS.

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