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S E R M O N I.

THE UNION BETWEEN CHRIST AND THE BELIEVER.

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"My beloved is mine, and I am his."—*Song of Solomon*, 2: 16.

THIS book of the Song contains a dialogue betwixt the true and the false members of the Church, and professions of religion, and betwixt Christ Jesus and his true followers. The mutual estimation which they have of each other, considered in their respective characters, is taken notice of through the whole. In chapter 1st, *verses 2, 3, 4*, the spouse, by whom the true believer is introduced, is represented addressing herself to Christ Jesus, the bridegroom—"Let him kiss me with the kisses of his mouth," &c.; where an earnest desire is expressed that Christ would evidence to her, by some engaging tokens, that he is reconciled. In *verse 7*, an earnest desire is expressed that Christ would lift upon her the light of his countenance, and also that she might be admitted into his society. The high value which the believer sets on Christ, is mentioned in the *16th verse*. In the beginning of the *second chapter*, the bridegroom speaks of himself under the character of a rose—"I am the rose of Sharon, and the lily of the valleys"—because, as valleys lie low, they represent that Christ was humbled. In the *2d verse*, he com-

pares the Church to a lily also, showing that all her beauty lies in her conformity to him. He presents her—"a lily among thorns"—pointing out, not only her troubles, but that she exceeds all other societies, as much as the lily does the thorn. In *verse 3d*, the believer commends Christ as the apple tree among the trees of the wood. In *verses 8th and 9th*, she encourages herself under expectations of Christ's returning to her. In *verse 14th*, we have an encouraging invitation given to all believers to come and enjoy communion with Christ Jesus: and our text contains a reply to that in which she intimates the peculiar relation that was betwixt Christ and her—"My beloved is mine, and I am his." This exhibits the mutual interest which they have in each other. In these words, notice *first*, the *title* which she gives to Christ—"My beloved"—as in chapter 1: 7—"Tell me, O thou whom my soul loveth"—which shows that her love was real; for it is addressed to him whom her *soul* loved. There may be ordinances, saints, earthly relations, and such like; but above all these will Christ engage her attention. *Second*, the *interest* which she has in Christ—"He is mine." Believers are partakers of Christ; and of his fullness they receive, and grace for grace—Phil. 4: 19, "My God shall supply all your need, according to his riches in glory *by Christ Jesus*." Now every thing which they have in Christ, is by virtue of the covenant—"He that spared not his own Son, but delivered him up for us all, how shall he not *with him* also freely give us all things?"—Rom. 8: 32. "For all things are yours—and ye are Christ's, and Christ is God's."—1 Cor. 3: 21—23. *Third*, the interest which Christ has in her—"and I am his;" hence 1 Cor. 6: 19—"Know ye not that your body is the temple of the Holy Ghost, which is in you, which ye have of God, and *ye are not your own*." 1 Cor. 3: 16—"Know ye not that ye are the temple of God, and that the Spirit of God dwelleth in you." 2 Cor. 8: 5—"They first gave their own selves to the Lord, and unto us by the will of God." The believer does not look upon himself as his own master, but submits himself wholly to the disposal of Christ—

"I am his." *Fourth*, the *assured manner* in which she speaks, "I *am* his, He *is* mine"—not, "I hope," or "trust that it may be the case;" but confidently she mentions her interest in him; like Job—"I *know* that my Redeemer liveth."—Job 19: 25. Or like Paul—"I *know* whom I have believed, and am persuaded that he is able to keep that which I have committed unto him against that day." "My beloved *is mine, and I am his.*"

We will observe the following method :

I. Open up a little the appellation given to Christ—"Beloved."

II. Say a few things concerning the believer's interest in Christ—"My beloved *is mine.*"

III. Show in what respects the believer may be said to be Christ's—"I am *his.*"

IV. Point out what is implied in the positive assertion made by the believer—"He *is* mine, I *am* his."

I. Open up a little the appellation given to Christ.

I shall briefly show—1. By whom he is beloved. 2. The propriety of his being so called. He is beloved,

1st. *By his heavenly Father.* "This is my beloved Son, in whom I am well pleased.—Mat. 3: 17. Not only pleased, but well pleased; him in whom his soul delighted. In John 17: 5, Christ speaks of the glory which he had with God before the world was, which shows that God delighted in him, and loved him. If we consider Christ as the eternal Son of God, it is no wonder that God should love him. Parents love their children, so God loves Christ Jesus. Let us also consider him in his life, and we will have reason to say the same. He is *holy*.—Heb. 7: 26. Holiness is God's delight, but this great Christ had not the least mixture of corruption, therefore he is beloved of him. His language is—"I do always the things that please him"—"My meat is to do the will of him that sent me." As it is said, Job 23: 12, "Neither have I gone back from the commandments of his lips; I have esteemed the words of his mouth more than my necessary food;" so might Christ say. Whatever God

required of him, he found it his highest satisfaction to observe. Psalm 40: 8—"I delight to do thy will." John 17: 4—"I have finished the work which thou gavest me to do." The testimony which Peter bore of him in this respect, is worthy our notice—Acts 10: 38, "He went about doing good." He was never illy employed, nor unemployed. The solitary desert, as well as the most frequented places, found him in the ways of God's commandments. He who came to be a light to lighten the Gentiles, caused his light to so shine before men that others, seeing his good works, might glorify his Father in heaven. He who was the way, never went out of the way. Though his actions were often misrepresented, yet one, before whose tribunal he stood arraigned, declared that he found no fault in him. And because of his attention to God and godliness, that voice from the heavenly glory descended, saying, "This is my beloved Son, in whom I am well pleased." We are also told, that "the Lord was well pleased for his righteousness' sake." It is said, that God is "delighted with truth in the inward part;" but is not Christ a mirror of truth?—"Just and true art thou, O king of saints." He always spoke words of truth and uprightness; all he said, was for God's glory, and the good of others. From these considerations, therefore, we conclude that Christ may be called the "beloved" of his heavenly Father.

2d. *He is beloved by the angels.* What songs of joy and praise did they sing at his birth—"And suddenly there was with the angel a multitude of the heavenly host, praising God and saying, Glory to God in the highest, on earth peace, good will toward men; for unto you is born, this day, in the city of David, a Saviour which is Christ the Lord." So much are they enamored of their Lord, that in Heb. 1: 6, it is said—"And let all the angels of God worship him." He saith to one, Go, and he goeth, and to another, Come, and he cometh. It is said in Psalm 103: 20—"Bless the Lord, ye his angels that excel in strength, that do his commandments, hearkening unto the voice of his word." Of Christ, it is said—1 Peter 3: 22, "Who is gone into heaven, and is on the right hand of

God; angels, and authorities, and powers, being made subject unto him." Such was their love to him, that after a sore conflict with Satan, the devil leaveth him, and "angels came and ministered unto him."—Mat. 4: 11. "In the midst of his agony, in the garden of Gethsemane, an angel appeared unto him, strengthening him."—Luke 22: 43. When about to arise from the dead, one of them descended, and rolled away the stone from the grave's mouth—"Into the mystery of his free grace, the angels desire to look."—1 Peter 1: 12. The cause of their love to him cannot be so easily ascertained by us, who see through a glass darkly: but as he is their appointed Lord and head, this, no doubt, prompts them to evidence their love to him: and surely that degree of happiness which they enjoy in his glorious presence strongly excites them—for of him they have all things richly to enjoy; nothing is lacking to complete their happiness.

3d. *He is beloved by the saints.* Peter expresses the idea thus—"Unto you that believe, he is precious."—1 Peter 2: 7. The spouse says—"As the apple tree among the trees of the wood, so is my beloved among the sons"—"The upright love thee"—"Tell me, O thou whom my soul loveth, where thou feedest, where thou makest thy flock to rest at noon; for why should I be as one that turneth aside by the flocks of thy companions?"—"The voice of my beloved! behold he cometh," &c. How great a commendation is here given of him. This love will be set on other things as far as proper; but in all things Christ will have the preëminence.—Col. 1: 18. The love which they have to him, is sometimes stronger than death. For his sake some of them loved not their own lives unto the death. Moses esteemed the reproach of Christ greater riches than the treasures in Egypt.—Heb. 11: 26, 27. Abraham loved him more than his son Isaac, when he prepared to offer Isaac up in sacrifice. How many have, on his account, wandered through unknown regions—wandered about in goat skins and sheep skins, of whom the world was not worthy?—Heb. 11: 38. How many have laid their necks on the block, or submitted to the burning fire, rather

than deny Christ? Thus Daniel would rather be cast into the lion's den, than bow down and worship the image. So also the three children. In all respects, they will evidence their love to him. They will love his person, righteousness, grace, and glory. Thus Paul desired to depart and be with Christ, which is far better. This love constrains—2 Cor. 5: 14, "For the love of Christ constraineth us." It will beget love in them. It will not be easily extinguished. The fire will not destroy it, nor the waters quench it. They will love his law—"O how I love thy law."—Psalm 119: 97. "They will remember his sabbath, call it a delight, the holy of the Lord, honorable."—Is. 58: 13. They will love his ordinances—Psalm 84. Nor is it any wonder that they should love him so much. Have they not from him *life*—a life of grace, of comfort, and of glory? Nay, the comforts of natural life come from him.—Is. 33: 16; Psalm 34: 10. They have from him *spiritual light*—Eph. 5: 14, "Christ shall give thee light," and is not this a great beginning? Their natural state is darkness; but then they are made light in the Lord. They receive from him *food*—John 6: 55, "My flesh is meat indeed, and my blood is drink indeed." They receive *strength*—John 15: 5, "Without me ye can do nothing." He is the strength of Israel. There is no one thing, of which we can suppose the believer possessed, but comes from Christ; and will not this consideration of them excite them to say—"Whom have I in heaven but thee? and there is none upon earth that I desire beside thee. My flesh and my heart fail-eth: but God is the strength of my heart, and my portion forever."

2. Consider the *propriety* of his being called—"Beloved;" or show why he is so called.

1st. Because *he is the fountain of love*. From him all the love any of the saints have does proceed—Eph. 3: 17—19, "That ye, being rooted and grounded in love, may be able to comprehend with all saints what is the breadth, and length, and depth, and height; and to know the love of Christ, which passeth knowledge, that ye might be filled with

the fullness of God." It is called Christ's love—in him is the spring, and the love which the believer has, is only the streams. He implants it in them, and then they exercise it—2 Cor. 5: 14, "His love constraineth us." From him every good and perfect gift proceeds, and this among the rest. This love is not to be found in any by nature. It all flows out of Christ's pierced side—"For of him, and through him, are all things."—Rom. 11: 36.

2d. Because he is the *purchaser* of all love. I do not mean that he purchased the love of God. It is an incommunicable property of the Deity, and therefore cannot be purchased. But he purchased an egress for this love. He provided a new and living way by which this love might flow unto us. The channel through which this love flowed was stopped up by our rebellion against God, which stood in the way of its coming to us. But Christ removed all these—"The handwriting of ordinances that was against us, he took out of the way, nailing it to his cross."—Col. 2: 14.

3d. Because *he deserves* all our love. Considered in himself he is perfect—"the chief among ten thousand:" worthy of all estimation—"altogether lovely." We are bound to love our earthly friends who may forsake us, how much more him?—the "friend that sticketh closer than a brother." It is our duty and pleasure to love our earthly relations, whom we may be called to leave in this world, or who may be called away from us—who may change in their affection for us—and who at best can do but little for us in any extremity; how much more should we love our elder brother, Christ Jesus, who has promised never to leave us, who is afflicted in all our afflictions, who changes not, but loves to the end—forever, and to whom our extremity is but an opportunity to do us good? This was the feeling of David when he wrote—Psalm 116: 1, 2, "I love the Lord, because he hath heard my voice and my supplications. Because he hath inclined his ear unto me, therefore will I call upon him as long as I live." I now come to the

II. head, which is to say a few words concerning the believer's interest in Christ—"My beloved is *mine*."

I shall show, 1. What of Christ is the believer's. 2. How Christ comes to be his.

1. *What* of Christ is the believer's. To take an exact account of this would not be easy; for "eye hath not seen, nor ear heard, neither have entered into the heart of man the things which God hath prepared for them that love him." Everything which is not peculiar to him as God, and that is necessary for their welfare is given—"For all things are theirs, and they are Christ's, and Christ is God's."—1 Cor. 3: 22. But more particularly,

1st. *His righteousness is theirs to justify them.* "He hath made him to be sin for us, who knew no sin; that we might be made the righteousness of God in him."—2 Cor. 5: 21. Original righteousness being lost, another must be provided before the guilty can approach the presence of God, and find acceptance; and this the saints, as well as others, are destitute of—"And are by nature children of wrath, even as others."—Eph. 2: 3. But Christ, having engaged to save a remnant from among men, behooved, for the purpose, to provide a righteousness which God would accept. Now, a righteousness answerable to the purpose could be provided by none but himself—"In the Lord have I righteousness and strength."—Is. 45: 24. "And their righteousness is of me, saith the Lord."—Is. 54: 17. Now as Christ wrought out a righteousness, it becomes the believer's by imputation. For as the guilt of Adam's sin was imputed to them for condemnation, so the righteousness of Christ is given them to render them accepted in the beloved. Let it not seem strange that we should be accepted on account of another's work. It is God's appointed way of bringing us into the favor of God. To this God, his Father sealed him—Rom. 5: 19, "By the obedience of one shall many be made righteousness." This is the clean linen, which the saints in glory wear. All our own righteousness could not justify us—Is. 64: 6, "All our righteousness is as filthy rags;" but—Is. 53: 5, "He was bruised for our iniquities—with his stripes we are healed." God always says, "Not for your sakes do I this, O house of

Israel." None else but Christ could provide. As under the law the sacrifices behooved to be without blemish, so Christ, our sacrifice, must have been such. He must have a holy human nature, which no mere man could have. This he had— Luke 1: 35, "That holy thing, which shall be born of thee, shall be called the Son of God." Heb. 7: 26—"Who is holy, harmless, undefiled." And as this was a part of his righteousness, so he was in all his actions regardful of the divine law. It was a light to his feet. His *death* was also satisfactory. He magnified the law, and made it honorable. All this he confers on believers. He makes them, when clothed therewith, to appear before God, "without spot, or wrinkle, or any such thing." They will be like doves, &c. God will see no iniquity in them. To them he will say, "Thou art all fair, my love, there is no spot in thee." None will ever arrive in the heavenly glory, but in the vessel of Christ's righteousness; all others would founder in the passage. But if we intrust ourselves to that, let blow what wind will, we need not be afraid—"For by him all who believe are justified from all things, from which they cannot be justified by the law of Moses." How severely was one reprov'd for going in to the marriage supper without this wedding garment; but into heaven none but those who are covered with it, will be admitted. All the saints, under the Old Testament dispensation, were justified in virtue of this righteousness. For all the efficacy which the sacrifices had was through Christ. Had it not been that God looked to him, the fire would never have descended from heaven, and consumed the sacrifice. Abraham, and Job, and Moses, and all others were received into glory only on its account—"For there is none other name—whereby we must be saved,—Acts 4: 12. He is the way—John 14: 6. In bestowing this righteousness, he does not always use the same means; but of this we may be sure, that he always shows them the folly of trusting in their own righteousness to render them accepted: as Phil. 3: 9—"Not having mine own righteousness which is of the law, but that which is through the righteousness of Christ." "Christ hath

redeemed us from the curse of the law, being made a curse for us.”—Gal. 3: 13. “I lay down my life for the sheep.”—John 10: 15.

2d. *His graces are theirs to beautify them.* He will give them “the ornament of a meek and quiet spirit, which, in the sight of God, is of great price.” He will beautify the meek with his salvation. The believer when adorned with these, will appear bright as the moon, and clear as the sun. Their character is given—Psalm 45: 13, 14, “The king’s daughter is all glorious within; her clothing is of wrought gold. She shall be brought in to the king in raiment of needle-work.” This represents all those graces of which we read in Gal. 5: 22, 23—“Love, joy, peace, long-suffering, gentleness, goodness, faith, meekness, temperance;” and are not these sufficient to beautify us? How amiable would the person appear who would exercise all these! but such is the believer, in a greater or less degree; and all these he has from Christ Jesus. He purchased them by his death, and bestows them on believers.

3d. *His Spirit is theirs to direct them.* This world may be compared to a waste, howling wilderness: a barren path; but they do not walk at random, or without a guide. He gives them his Spirit to guide them to the land of uprightness. They are, therefore, said to walk in the Spirit—Gal. 5: 25, “If we live in the Spirit, let us also walk in the Spirit.” It was Christ’s promise to his disciples that they should not be left alone, but that he would send the Spirit to lead them into all truth, and this promise he will fulfill to all his true followers. Though their outward troubles be many, he will cause their inward consolations to abound in proportion—Rom. 8: 18, “For I reckon, that the sufferings of the present life are not worthy to be compared with the glory which shall be revealed in us.” What is the reason why the saints are kept from falling so as never more to arise? It is because they have the Spirit. Why is the flame of divine love kept unextinguished in their hearts? It is because they have the Spirit. “They are led by the Spirit.”—Gal. 5: 18.

4th. *His perfections are theirs to protect them.* The perfections of the divine nature—the incommunicable attributes of God—pertain to Christ as God over all. His *power* to defend—"I will strengthen thee; yea, I will help thee; yea, I will uphold thee with the right hand of my righteousness." His *wisdom* to instruct—thus they shall be all taught of God. His *faithfulness* to be a shield unto them. His *truth* to maintain their right against all adversaries. His *unchangeableness*—"I change not; therefore ye sons of Jacob are not consumed."—Mal. 3: 6. God is always the same, and consequently his people who have him ever engaged on their behalf cannot fall, so as never more to arise. In all their difficulties they fly, according to his own invitation, into these *divine chambers* and hide themselves—Is. 26: 20, "Come, my people, enter thou into thy chambers, and shut thy doors about thee: hide thyself as it were for a little moment, until the indignation be overpast."

5th. *His angels are theirs to wait upon them.* "Are they not all ministering spirits, sent forth to minister to those who shall be the heirs of salvation?"—Heb. 1: 14. "The angel of the Lord encampeth round about them that fear him, and delivereth him."—Psalm 34: 7. "For he shall give his angels charge over thee, to keep thee in all thy ways. They shall bear thee up in their hands, lest thou dash thy foot against a stone."—Psalm 91: 11, 12. As they ministered to Christ, so they minister to all those who are his. An angel brought the tidings of his deliverance when Peter was imprisoned by Herod, and loosed the chains from his hands—"And, behold, the angel of the Lord came upon him, and a light shined in the prison: and he smote Peter on the side, and raised him up, saying, Arise up quickly. And his chains fell off from his hands. And the angel said unto him, Gird thyself, and bind on thy sandals. And so he did. And he saith unto him, cast thy garment about thee, and follow me."—Acts 12: 7, 8.

6th. *His heaven is theirs to make them happy.* Christ, not only gives them what is sufficient to make them happy here;

but will bring them home to his Father's house, where are many mansions. He encourages them here in the midst of their trials—"Fear not, little flock, it is your Father's good pleasure to give you the kingdom."—Luke 12: 32. The loved society of that better country, in which God is seen face to face, where angels and blessed spirits dwell, will be your portion—"Ye are come to Mount Zion, and unto the city of the living God, the heavenly Jerusalem, and to an innumerable company of angels, to the general assembly and church of the first-born which are written in heaven, and to God, the Judge of all, and to the spirits of just men made perfect, and to Jesus, the mediator of the new covenant." Life, with all its comforts, is only there to be found where the inhabitants shall no more say, I am sick; and the people are forgiven their sins. Then "God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain: for the former things are passed away."

2. Consider how Christ is the believer's in these respects already mentioned. "My beloved is *mine*."

1st. *By the gift of his Father.* John 3: 16—"For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life." He cannot be theirs by an underived right, or in any other way, than that of a free gift—"He that spared not his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?"—Rom. 8: 32. "And gave him to be the head over all things to the Church, which is his body."—Eph. 1: 22. The right which we had to Christ, and his benefits, was lost by the fall; and if ever they become ours, it must be by the way of a free gift. We have no legal claim. We must not think that they can be purchased with money. All that we could offer would be rejected. God therefore made over in the gospel a free offer of Christ and all saving benefits—Is. 55: 1, "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; come ye, buy, and eat; yea, come, buy wine and milk with-

out money and without price." Rev. 22: 17—"And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." How widely do they wander from the mark, who think that an interest in his favor is to be obtained by our sincere, though imperfect obedience. If we ever obtain any part in him, it must be by free gift—Eph. 2: 7, 8, "That in the ages to come he might show the exceeding riches of his grace in his kindness toward us through Christ Jesus. For by grace are ye saved through faith; and that not of yourselves: it is the gift of God." To whom do we owe our natural life and the comforts thereof? To God. To him also let all the praise of our spiritual privileges be given. Let us cry, Grace! grace!! to the whole of it. Is not Christ an excellent gift? His price is far above rubies; there is nothing of equal value—"Ye were not redeemed with corruptible things, as silver and gold,—but with the precious blood of Christ."

2d. Christ is the believer's *by his own consent*. As God offered to give him, so Christ did not refuse—Gal. 2: 20, "The life which I now live in the flesh, I live by the faith of the Son of God, *who loved me, and gave himself for me.*" Nothing is more free than what Christ did for sinners. Luke 12: 50—"I have a baptism to be baptized with; and how am I straitened till it be accomplished!" "Who gave himself for us, that he might redeem us from all iniquity."—Titus 2: 14. As Jonah said when he saw the storm arising, "Take me up and cast me forth into the sea, so shall the sea be calm unto you;" so with Christ. He voluntarily exposed himself to the wrath of God for us—John 10: 15, 18, "And I lay down my life for the sheep. No man taketh it from me; but I lay it down of myself." Not taken from me by constraint; but *I lay it down*. During his life he often escaped from those who persecuted him; but when the time came he did not flinch, but wisely and willingly submitted to be apprehended. He himself says, "For your sakes I sanctify myself."

3d. Christ is the believer's *by a covenant relation*. "Incline your ear and come unto me; hear, and your soul shall live; and I will make an everlasting covenant with you, even the sure mercies of David."—Is. 55: 3. When the first covenant was broken, Christ not only gave himself, but contracted, in order to make the matter more sure, to make satisfaction by way of covenant. David speaks of this—2 Sam. 23: 5, "He hath made with me an everlasting covenant, ordered in all things, and sure: for this is all my salvation, and all my desire." Christ hath engaged to be theirs—"I will be your God"—and by his blood the covenant was sealed. The testator died in order that the legatees might receive the promised mercy.

4th. Christ is the believer's *by a marriage contract*. "I will betroth thee unto me forever; yea, I will betroth thee unto me in righteousness, and in judgment, and in loving-kindness, and in mercies."—Hosea 2: 19. Is not the Church frequently styled in this book, "the *Spouse*?" She is called the "Bride"—the Lamb's wife. This relation is very intimate and endearing. It is replete with the greatest blessings. The husband loves, protects, guides, and provides for his wife; so Christ, the husband of the Church, loves, guides, provides for, and protects her—Is. 54: 5, "Thy Maker is thy husband; the Lord of hosts is his name; and thy Redeemer the Holy One of Israel; the God of the whole earth shall he be called. For the Lord hath called thee as a woman forsaken, and grieved in spirit, and a wife of youth, when thou wast refused, saith thy God. For a small moment have I forsaken thee; but with great mercies will I gather thee—my kindness shall not depart from thee, neither shall the covenant of my peace be removed, saith the Lord that hath mercy on thee." I now come to the

III. head, which is to show in what respects the believer may be said to be Christ's—"I am *his*."

They are all his by creation, and by preservation—"God hath *made* of one blood all nations of men"—"In him we 'live, and move, and have our being.'" "Have we not all

one Father? Hath not one God created us?" But this is not the way in which they are here said to be his. For though by him, as God, they live, move, and have their being; having from him all things richly to enjoy; yet this is not the only way in which they are his.

How then are they his? I answer:

1. The believer is Christ's by the *gift of God*. "Thine they were," says the Saviour himself, "and thou gavest them me."—John 17: 6. When Christ engaged to satisfy the divine justice, God promised that he should have some as a reward of his sufferings. Hence it is said—"He shall see of the travail of his soul, and be satisfied."—Is. 53. God granted him some as jewels in his crown; and as he promised, he gave them. For as Christ withheld nothing, but magnified the law, and made it honorable; so God gave to Christ all that he promised: not one of them is lost: God will raise them all up at the last day—John 17: 24, "I will that they also whom thou hast given me be with me where I am, that they may behold the glory that thou hast given me."

2. The believer is *Christ's own choice*. "Ye have not chosen me; but I have chosen you."—John 15: 16. "Ye are a chosen generation."—1 Peter 2: 9. "Chosen of God and faithful."—Rev. 17: 14. Not one there who will be glorified, but was chosen to the same—"For whom he did foreknow, he also did predestinate to be conformed to the image of his Son, that he might be the first-born among many brethren. Moreover, whom he did predestinate, them he also called,—and justified,—and glorified."—Rom. 8: 29, 30. And has chosen us to salvation through sanctification of the Spirit, and belief of the truth. This choice he made without any respect to our foreseen faith and obedience; for if this was not the case, none would have been ordained to eternal life, for it is said—Psalm 14, "All they have gone aside, they are all together become filthy," &c. And if this was not the case, our salvation would not be by grace, but of works—contrary to the scripture—Titus 2: 9, "The *grace* of God bringeth salvation." Titus 3: 5—"Not by works of righteousness

which we have done, but according to *his mercy* he saved us." Eph. 2: 8—"By grace are ye saved." Gal. 2: 16—"A man is not justified by the works of the law."

3. The believer is Christ's *by purchase*. Not one soul that will be saved, but Christ paid the price of the redemption—1 Cor. 6: 20, "Ye are bought with a price." 1 Peter 1: 18—"Ye were not redeemed with such corruptible things as silver and gold; but with the precious blood of Christ." *Bought from sin*. "Sin shall not have dominion over you: for ye are not under the law, but under grace." Bought, that *justice* might be satisfied. The song of the redeemed proves this—Rev. 5: 9, "Thou hast redeemed us to God by thy blood." The price must be paid; we could not do it; but Christ said, "On me let the sin be," and he paid to the uttermost farthing. He gave good measure, pressed down, shaken together, and running over. He gave himself as our ransom; a wonderful price! in value far above rubies.

4. The believer is Christ's *by conquest*. After paying the price, he entered, for our deliverance, the lists of conflict. We were captives to Satan; but Christ, the stronger man, bound him and procured our liberty, as was prophesied by Isaiah, 61: 1—"To proclaim liberty to the captives, and the opening of the prison to them that are bound." But, not only had he to engage in conflict with and conquer Satan, but sinners themselves, otherwise they would never have become his subjects. This he does by breaking the power of the rebellion which is in their mind against him—his people are willing in the day of his power. Nor was this an easy matter. It was a work to which none but the Lion of the tribe of Judah was equal. In this respect—his was the power. "By death, he has destroyed him that had the power of death, that is, the devil; and delivered them who, through fear of death, were all their lifetime subject to bondage." I now come to the

IV. head, which is to show what is implied in the positive assertion made by the Spouse—"My beloved *is* mine, and I *am* his."

1. It is implied, *that every child of God will boast in his heavenly Saviour*—"My beloved." Not a groundless or vain boasting, such as the ungodly and hypocrite may have; but they will boast in God, being fully persuaded of their safety under him. David says—Psalm 34: 2, "My soul shall make her boast in the Lord." And this they will do in obedience to that divine injunction—1 Cor. 1: 31, "Let him that glorieth, glory in the Lord." Some may boast in their *riches*; saying to their gold—"Thou art my confidence;" some in their *acquirements*; some in a good name; some in the comely proportion of their bodies; but the believer will say—"I rejoice in the Lord"—"My beloved is mine, and I am his."

2 It is implied, that *a knowledge of our interest in Christ is attainable in this life*. This many are disposed to look upon as merely chimerical, and only a fanatical conceit. But we have, as to the proof of it, a more sure word of prophecy to which we ought to take heed. It has been the happy attainment of some—Job says—chap. 19: 25, "I know that my Redeemer liveth, and that he shall stand at the latter day upon the earth: and though after my skin worms destroy this body, yet in my flesh shall I see God: whom I shall see for myself, and mine eyes shall behold, and not another." Paul says—2 Tim. 1: 12, "I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day." And were we not so indolent in our heavenly calling, more might attain that length. Sometimes we ask amiss that we may consume it upon our lusts; and at other times we have not, because we do not ask. But that this knowledge may be attained cannot be doubted—Isaiah 63: 16, "Doubtless *thou art our Father*." Rom. 8: 38, "Neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, *shall be able to separate us from the love of God*, which is in Christ Jesus our Lord"—are proof directly in point. Was it not David's comfort?—1 Sam. 30: 6, when "the people spake of stoning him; but David encouraged himself in the Lord his God."

Elsewhere, David says, in the language of strong assurance, "Thou art my shield"—"The Lord is my light and salvation"—"The Lord is my portion." The only way to be determined in a matter of this kind is, to try ourselves by scripture evidences; to weigh ourselves in the balances of the sanctuary—Is. 8: 20, "To the law and to the testimony." But is it said, seeing that it is attainable, "Why are so many in the dark relative to the matter?" I answer: Ignorance of some fundamental principles of religion, may prevent some from believing, or knowing, that it is nothing in man, but God's free and sovereign love, that is the cause of salvation—"God so loved the world, that he gave his only begotten Son, that whosoever believeth in him should not perish, but have everlasting life," John 3: 16, and they will, of consequence, seek something in themselves that would move God to save them. But his favor is free, and when they do not find relief there, they immediately conclude that they are in a state of nature. They are ignorant of the different effects which a sight of sin in the glass of the divine law may have on sinners—that the bonds of some are knocked off in a moment, as of Zacheus; that others are kept longer in suspense. They are also ignorant of the different degrees of sanctification—that some, as Job, are more pure than others. Others, because they find in their hearts the power of some sin strongly moving, conclude that they are not God's. This was the case of David, when he said—Psalm 65: 3, "Iniquities prevail against me; but as for our transgressions, thou shalt purge them away." Now, though he found sin reigning and moving in him, yet, at the same time, he is ascertained of pardon. Others suppose that Christ's people always rejoice, and when they do not find a freedom in coming to him, conclude that they are bastards and not sons. But his own children are often distressed and bewildered—Psalm 22: 1, "My God, my God, why hast thou forsaken me? why art thou so far from helping me, and from the words of my roaring?"—Psalm 13: 1, "How long wilt thou forget me, Lord? forever?"—is the inquiry of David, the man after God's own heart. Some may

possess this comfortable assurance of salvation in a far greater degree than others, and enjoy much more of the strength it affords than others. While some can only say, "Lord, I believe, help thou mine unbelief;" others may be able to say with Paul, "I am now ready to be offered, and the time of my departure is at hand. I have fought a good fight, I have finished my course, I have kept the faith: henceforth there is laid up for me a crown of righteousness, which the Lord, the righteous Judge, will give me at that day: and not to me only, but unto all them also who love his appearing."—2 Tim. 4: 6—8. We come now to the

Use I. Application. From this discourse see

1. *The excellency of Christ.* He is the beloved—Psalm 45: 2—"Thou art fairer than the sons of men, grace is poured into thy lips." "He is the Prince of the kings of the earth."—Rev. 1: 6. The saints may be said to be excellent; but Christ is far above them all—"He is altogether lovely."—Song 5: 14.

2. Hence, see *the dignity of the believer.* "This beloved is his; and when they have him, they have all things: they want for nothing. Of them it may be said—"Happy art thou, O Israel! who is like unto thee, O people saved by the Lord?" Many think themselves advanced to honor when in some of the dignified stations of life; but there is no true dignity without Christ. Though with Lazarus we were clothed in rags, with Christ we are rich: and without him, possessing all earthly stores, we are poor, and miserable, and wretched, and blind, and naked. But is it asked; how can it be said that the believer is such an excellent person, when they are called the refuse of all things, the dregs and offscouring of the earth? It is answered, that this last is the estimation which the world puts upon them, and we may be sure that they will not judge a righteous judgment. Are they not called—Psalm 16: 3, "The excellent of the earth?" God delights in them; they are the joy of his heart—"He delights more in the gates of Zion, than in all the dwellings of Jacob."

3. Hence, see *the security of the believer*. Not only are they highly advanced; but in their station their feet are kept free from falling. Fall they may, but they will arise again. Christ is on their side; they are his, and surely he will not suffer his own to be lost—"The gates of hell shall not prevail against them." Their foundation is on the Rock of ages to whom the righteous runneth and is safe. With the Apostle we may say—Rom. 8: "Who shall lay anything to the charge of God's elect? It is God that justifieth. Who is he that condemneth? It is Christ that died. Yea, rather that is risen again, who is at the right hand of God, who maketh intercession for us." His perfections which are engaged for them, will prove a never failing security against the stormy wind. To them, Christ will be as streams of water in a desert; as the shadow of a great rock in a weary land.

4. See again, *the excellency of faith*. Without it, we cannot say as the Spouse here does—"My beloved is mine." If unbelief, which is the opposite of faith, prevail, it will never admit any such confession, but prevents us from taking the comforts of this religion to ourselves. Whereas faith will say, O Lord, "thou art my God, and I will praise thee: thou art my God, I will exalt thee."

Use II. For trial. To know whether this beloved is *our's*.

1. You have seen *your misery without him*. How does the jailor express himself? Acts 26: 30—"What shall I do to be saved?" Here, as it were, he would be willing to turn to any hand, to do anything whatever, to have an interest secured in the great salvation preached by Paul and Silas. Paul says—Acts 9: "What wilt thou have me to do?" Now, there are often such motions as these in the mind, produced by extraordinary means; but others, who are brought in by means of the law making an impression on their minds, come more easily by conviction, being gradually convinced of every sin.—John 16: 8. But though you may not have this mark, which, however, is generally possessed by converted persons, yet we would not exclude such. Some are sanctified from the womb, as John the baptist: others, with Timothy, may have known

the scriptures from their youth. Now those who are brought in this way are generally more easily rescued than others, being kept more free from ordinary sins—as making a mock at religion, and its espousers; and such persons, from their religious training, will not need, so much, to be pressed to religious duties, as is generally the case with young persons. A principle of grace restrains them.”—2 Cor. 5: 14. But, in general, those who can say that this “beloved” is theirs, have been brought to see their sins as the procuring cause of all the misery under which they are, so long as they are at a distance from Christ.

2. If this beloved is yours, *you have the Spirit of your beloved*. “If any man have not the Spirit of Christ, he is none of his.” This Spirit evidences itself variously in different persons. Some will have it as a Spirit of *liberty*, that is, a degree of freedom with God in prayer. Thus—Job 23: 4, “I would fill my mouth with arguments.” God has promised to pour out on the house of Israel a spirit of supplication.—Zech. 12: 10. But even this will not always hold good, for often they may be much straitened, but at one time or other God will come in to them and sup with them—Eph. 2: 18, “For through him we both have access by one Spirit unto the Father”—Rom. 5: 2, “By whom also we have access by faith into this grace wherein we stand, and rejoice in hope of the glory of God.” In this spirit there will be a meekness discernible, such as was in Christ—Mat. 11: 29, “I am meek and lowly in heart:” and a spirit of wisdom, as says Paul—Eph. 1: 17, “That the God of our Lord Jesus Christ may give unto you the spirit of wisdom and revelation in the knowledge of him.”

3. If this beloved is yours, *you will confide in him alone for mercy*. This will teach you to say with the Apostle, “Lord, to whom shall we go but unto thee, thou hast the words of eternal life.”

Use III. For exhortation.

1. *To those who have Christ for their beloved*. Cleave close to him by faith. Say—“I will not let thee go, except thou bless me.” Set a due estimation on him. The world will

say unto you, as in Song, 5: 9—"What is thy beloved more than another beloved?" But let your souls reply, as does the Spouse—"He is altogether lovely"—or with David—Psalm 73: 25, "Whom have I in heaven but thee? and there is none upon earth that I desire besides thee."

2. But *to you who have not Christ for your beloved.* There is some one thing or other on which you set your love, but how improper is it? God alone deserves it. If Christ is not your beloved, he is your enemy; and who can stand before him? Who knows the power of his wrath? At his nod the pillars of heaven tremble, and are astonished. By his power he can destroy you. But does any one say, How shall I avoid that, and have him, who is so good and great, for "my beloved?" Close with the offer which is made of that "beloved" to you in the gospel. Acquiesce in the method of salvation which God hath appointed. This you must do by coming unto, and receiving him without qualification on your part. Do not come to God by the way of Mount Sinai, for by the flames thereof you will be consumed. The burning mount you cannot cross to glory. Lay aside all thoughts of enriching yourselves, and take Christ as offered to enrich you. He is *the pearl of great price*—and then you will be enabled, by divine grace, joyfully to say—"MY BELOVED IS MINE, AND I AM HIS."

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S E R M O N I I .

CHRIST FORSAKEN ON THE CROSS.

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New York.*

“And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabachthani? that is to say, My God, my God, why hast thou forsaken me?”

Math. 27: 46.

In the view of that solemn work which we have before us, it may not be improper, but highly useful, to lead your meditations to a view of part of those dreadful sufferings, which Christ endured for our sakes. On our behalf he humbled himself, and took upon him the form of a servant, and became a man of sorrows and acquainted with grief. For our sakes he submitted to bear the reproach of men, and to be assaulted with the temptations of Satan. For our sakes he became obedient unto death, even the death of the cross; he endured the pressure of his Father's wrath, and the hidings of his Father's face. This was the bitterest ingredient in his cup of suffering; this was the gall and the wormwood which embittered the cup of which he drank. When Judas betrayed him, when Peter denied him, when the disciples forsook him and fled, and when he was led forth to death, he does not complain of these things. No! he was led like a lamb to the slaughter, and as a sheep before her shearers is dumb, so he opened not his mouth. He does not say—“Judas, why

hast thou betrayed me?—Peter, why hast thou denied me?—Disciples, why have ye forsaken me?—or ye Jews, why do ye crucify me?” But when his God withdraws from him, then it is he that cries out, “My God, my God, why hast thou forsaken me.”

In these words we may notice the *Time* when he uttered this complaint. “It was about the ninth hour.” We read in the former verse that “from the sixth hour,” *i. e.*, from twelve until three in the afternoon—there was darkness over all the land. At Christ’s passion, the earth trembled, the rocks were rent, the sun seemed to be struck blind with astonishment, and the form of nature puts on a funeral garb, as if the creature durst not show its glory, while God was showing his anger against sin, and the Son of his love was suffering on account of it. But though there was a total darkness for three hours, it was not that of which he complained, but of the eclipse that was on his spirit.

Next, we have the *Matter complained of*—“Why hast thou forsaken me?” This is not so much an expostulation, as a representation of the heavy burden that was upon him. Among the Hebrews, questions are often equivalent to earnest assertions,—thus David says—“Why standest thou afar off?” *i. e.*, thou standest afar off; and again—“Why hidest thou thyself in the time of trouble?” *i. e.*, thou hidest thyself from me. So here Christ says—“My God, thou hast forsaken me;” yet he is not to be considered as complaining of God, but to him.

Again, we have the vehemency of his complaint—“Jesus cried with a loud voice.” Great griefs express themselves by strong cries, for burdened nature must have vent and utterance. And the apostle tells us that Christ offered up prayers and tears with strong cries. This appears also from his repeating the words, “My God! my God.” Christ had great trouble of spirit, but to that he opposeth strong faith of his interest in God—“My God;” which shows, however, what a heavy burden this was to him. In considering the subject further, we shall show you—

I. What Christ's Desertion was ;

II. Why he was forsaken of his Father. And then make some Improvements of the whole. We are then to show—

I. *What Christ's Desertion was.* What we intend to say on this head, shall be contained in the following observations.

1. This desertion of which our Lord Jesus Christ complained was not imaginary, but real. We are often ready to mistake the real design of God's dispensations toward us. We are apt to imagine when visited by this or the other affliction, when assaulted by this or the other temptation, or when the promises are not accomplished in a particular time or way, God has cast us off altogether. We are ready to adopt the language of Heman and say, "Hath the Lord cast off forever, hath he forgotten to be gracious, fails his promise for evermore ;" but this is our infirmity. The children cry as if the mother was totally gone, when she is only employed about necessary business for their welfare ; so we think that we are cut off, when in truth God is about to help us—"I said in my haste, I am cut off from before thine eyes ; nevertheless thou hearest the voice of my supplications.—Psalm 31 : 22. God may be out of our sight, when we are not out of his mind. "Zion said, The Lord hath forsaken me, my God hath forgotten me."—Is. 49 : 14, 15. God was out of her sight, and she concluded that she was out of his mind, but what says God to her?—"Can a woman forget her sucking child, that she should not have compassion on the son of her womb? Yea, she may forget, yet will not I forget thee." Many times God is near to us when we think him afar off, as Christ was with the disciples traveling to Emmaus ; they knew it not, but thought him to be lying in his grave. But this was not the case with our Lord Jesus on the cross ; he could not be mistaken. If *he* complains of desertion, that desertion must in his case have been real ; he must have felt it, when he cried out "My God, my God, why hast thou forsaken me?"

2. This desertion must have been such as comported with the dignity of His Person ; and, therefore,

(1.) There was no separation of the Father from the Son with regard to the divine nature. This would be to make a

change in the divine essence, which cannot be divided—"I and my Father are one." The eternal union of the Father with the person of the Son always remained, for the divine nature, though distinguished into Father, Son, and Holy Spirit, cannot be divided.

(2.) There was no dissolution of the union of the two natures in the person of our Lord Jesus Christ. The human nature which Christ assumed, was never dismissed or laid aside. No; he always remained Immanuel, God with us, God in our nature. He was the Lord of glory even then when he was crucified and slain. Death, which dissolved the union between soul and body, did not dissolve the union between the two natures. We may feebly illustrate this by an example;—a man draws a sword, holding it in one hand, and the scabbard in the other. One person holds them both, though apart. So although the human soul of Christ was separate from his body, yet both remained united to his divine person.

(3.) The love of God to him did not cease. He was still his dear Son, the Son of his love, in whom he delighted; his only begotten and well beloved Son, in whom he was well pleased, and therefore he could not but love him in every state. He loved him from eternity, "then he was by him, as one brought up with him." He loved him when he made his appearance in the world, and sent a company of angels to celebrate his birth. He loved him when he entered upon his public work, and at his Baptism "the heavens were opened, and a voice from the excellent glory proclaimed, 'this is my beloved Son in whom I am well pleased.'" And he loved him, when on the Cross he made himself an offering for sin. Christ was then magnifying his Father's will, satisfying Divine Justice, glorifying the Divine perfections, and purchasing the salvation of an elect world; and hence, we cannot but believe that his Father loved him still. The Savior says himself, "therefore doth my Father love me, because I lay down my life."

(4.) His personal holiness was not abated or lessened. No! he was always full of grace and truth. He was anointed with the Holy Ghost above measure, and that oil that was poured out on him never failed. He was always holy, harmless, and separate from sinners. The Son of God fell under the curse due for our sins, but he never fell into sin. When he died, it was "the just for the unjust." Christ's death would have profited us nothing if he had become a sinner for a moment. "Such an high priest became us, who is holy, harmless, undefiled, separate from sinners;" and therefore though our Lord Jesus was deserted, his holiness was not diminished.

(5.) God's upholding and strengthening grace was not withdrawn from him; for He says of him—"Behold my servant whom I uphold, mine elect in whom my soul delighteth." When his agonies began, he told his disciples "ye shall leave me alone, yet I am not alone, for the Father is with me." The Father was with him when his disciples forsook him and fled; he was with him to uphold and carry him through with his work, that he should not sink under his mighty burden.

But in what then did this desertion of our Redeemer consist? what was it that made him utter the mournful complaint—"My God! my God!" Why the desertion of the blessed Jesus included in it these two things, viz: a dreadful sense of divine wrath on account of our sins; and the withdrawing of the light of his Father's countenance from him.

1. It includes in it a sense of divine wrath on account of our sins. The sins not of a single man, but all the sins of an elect world meet on him, and he behooved to bear all that punishment, and all that wrath which they deserved. It was a sense of this wrath as about to fall on him that made him sweat in the garden "as it were great drops of blood falling down to the ground,"—which made him say,—“my soul is exceedingly sorrowful, even unto death.” It was a sense of the wrath lying on him that caused him to cry out—“my God! why hast thou forsaken me.” It was not the

cords or chains of the Jews with which he was bound, that pressed him; it was the cords or chains of our sins that burdened him. He was not terrified at the sight of the Roman legions that came to apprehend him, for he could easily have delivered himself from them; but he had to combat with all the powers of darkness, which were then let loose against him. "Now—said he—is the hour and the power of darkness." It was not Pilate's unjust sentence that pierced his heart, but his Father as a righteous judge passing sentence against him, and inflicting upon him that punishment which our sins deserved. He was not afraid of the hand of wickedness which was to be stretched out against him, although cruel and severe, but of the hand of justice with its glittering sword, and which then received the commission to awake against him, and "to smite the Shepherd." And he did not complain of the separation of his soul from his body; it was his separation from the light of his Father's countenance that forced him to exclaim in anguish,—“my God!”

2. It included a withdrawal of the light of his Father's countenance from him. Christ never wanted sensible consolations, the comfortable effects of the divine presence until now, when they were withdrawn that he might suffer that punishment which our sins deserved. The divinity withheld those irradiations of heavenly light and comfort, or in other words, for a while suspended that joy and consolation which otherwise he felt in himself, though it sustained him under the sufferings of the cross. All was now dark with him. The sun withdrew its light, but this was nothing, if his Father had not withheld the smiles of his countenance. Once and again He had given our Redeemer intimations of his intimate affection. At the banks of the Jordan, on the mount of Transfiguration, and just before he entered on his suffering work, a voice was heard saying—“I have glorified it, and will glorify it again.”—Jno. xii, 28. But now no voice from heaven was heard, all his comfort was suspended, all was dark. This it was that “dried up his strength like a pottage, and made his heart to melt like wax in the midst of his

bowels." This must have been very grievous to Christ. It was more natural for him to enjoy this comfort than it can be for any creature. To put out a candle is no great matter, but to have the sun eclipsed, that sets the whole world a wondering. For poor creatures to lose their comforts is no great wonder, but for Christ the Son of God to lose his Father's presence was a wonder indeed.

Again, it must have been very distressing to him as he knew the value of communion with God. The children of God count one day in his presence "better than a thousand," one glimpse of his love more than all the world. So felt Heman, David, Job and other saints. Well, if it be thus with them, what must it have been to our Lord Jesus Christ—how grievous and distressing to him to have his usual consolations suspended. If it be so with adopted children, how unspeakably painful to him who is God's Only Begotten Son, who was brought up with him from eternity, who "was daily his delight, rejoicing always before him."

Again, it must have been distressing to him inasmuch as it was penal, or inflicted upon him as a punishment. All divine desertions may be reduced to these three sorts, viz., for trial, for correction, for punishment. Christ needed it not for trial, nor for correction, but it was penal, inflicted on him by the hand of a sin avenging God. Our sins met on him, and he was forsaken in our stead.

II. *We are to show why he was forsaken.* Christ being forsaken hath a respect to our sins, to our punishment, and to our blessedness.

1. It had respect to our sin. He was forsaken in order to make satisfaction for our wilful desertion of God. When Adam sinned we all turned our backs on the God who made us. Yea, every actual sin is nothing less than a forsaking of God. "My people have committed two great evils, they have forsaken me the fountain of living waters." Now we that forsook God deserved to be forsaken by him; and what we deserved for our sin, Christ as our Mediator endured. "He was smitten, stricken of God and afflicted." Though he was God's

well beloved Son, yet when he had our sins imputed to him, when he stood chargeable with our guilt, his Father hid his face from him.

2. It had respect to the punishment appointed for sin. Christ we are told, was made a curse for us, that he might redeem us from the curse of the law. The curse of the law includes in it all that punishment which we deserved on account of sin. This is usually divided into the punishment of sense and the punishment of loss. Well, both these our Lord Jesus endured. He had a punishment of sense in the dreadful agonies and pain which he suffered both in body and soul—in his soul, when in the garden he was in an agony, and in his body when he was scourged and crucified. And he endured the punishment of loss, when for a while his Father suspended the intimations of his love and hid his face from him.

It is true that in the accidentals of punishment Christ suffered not as men do. Thus as to the *place* of it, our Blessed Lord went not to the place of torment. Nor was it necessary or proper that he should. Having paid the debt—having endured the curse of the law when he hung upon the cross a dying victim for the sins of his people, there was no reason why he should besides enter the prison whose doors he had thus opened.

Again, as to the accident of *time*, i. e. the continuance. The wicked shall eternally lie under the wrath of God, because being finite creatures they can never satisfy infinite justice, and instead of paying will be eternally contracting a larger debt. But Christ being God-man, in our nature, gave infinite satisfaction to offended justice. He was able to bear up under that wrath which must have sunk the world into everlasting destruction.

Another thing attending the punishment of the wicked is despair. This ariseth not so much from the curse itself, as the sinner's view of his miserable and helpless condition, so that there is no hope for him. But Christ the Lord could not feel this. He knew that his sufferings would have a joyful issue, and therefore says he,—“my flesh shall rest in hope for thou wilt not leave my soul in hell.” Jesus Christ passed through that

sea of wrath which would have drowned the whole world, and came safe to shore.

3. It had respect to our blessedness, which consists in our living with God forever and ever. Christ was forsaken that we might be brought back to God; his Father hid his face from him, that we might enjoy the smiles of his countenance; his Father for awhile suspended the intimations of his love to him, that nothing might "ever separate us from the love of God which is in Christ Jesus our Lord." Hence he is said to be made a curse for us that he might redeem us from the curse of the law,—to be made of a woman that we might receive the adoption of sons,—to be made poor that we through his poverty might be rich. By his death we have life; by his shame we have glory; and by his desertion we obtained communion with God, and the everlasting fruition of him. Such are some of the blessed effects flowing from the sufferings of the Son of God for us men and our salvation. We shall now have done, with some short improvements.

1. Hence we see how destitute they are of the spirit of Christ who can bear God's absence from them without any complaint. Such persons go on securely, as it is all one to them whether God be present or absent. This argues either that they have never known what it is to enjoy fellowship and communion with God, or else that they are overwhelmed in sloth and carnal security. The true Christian, when grace is in proper exercise, will always mourn an absent God.

2. We see the evil nature of sin. It is an evil and a bitter thing indeed to forsake God. No where doth this appear in such a striking light as in the sufferings of the Son of God. It cost him a life of sorrows, a painful and accursed death, and in that death, the loss of actual comfort, and an amazing sense of the wrath of God. Let us hate that which cost the Son of God so dear; let us look to a suffering Savior and mourn for the sins by which we have pierced him; let us mourn for them as one mourneth for a first born, and be in bitterness as one is for an only son.

3. See the amazing love of Christ for a lost world; he submitted to the greatest sufferings; for our sakes he was poor, despised, made under the law, made a curse, was rejected of men, forsaken of God. Let this excite us to love him who first loved us.

4. We see grounds of comfort for those who may be under the hiding of their Father's face. Think it not strange, O Christian. God's only Son was deserted and forsaken by him. He knows and he pities your case, though for holy and wise ends he may for a time remain absent from you. And he hath promised that he will return. "The Lord hath not cast off his people."—"I will see you again that your heart may rejoice."

5. Hence see what should be our exercises in view of commemorating the dying love of Christ. Why, we should look to him as wounded for our transgressions. We should mourn over our sins that cost the Son of God so dear. And we should in the exercise of a living faith flee to him as our great atonement, bearing all our sins himself that he may carry them away to a land of forgetfulness; and in the exercise of faith, penitence, and love we should commemorate that death which he accomplished at Jerusalem.

Lastly. Hence we see ground of encouragement to flee to Christ for the blessings of salvation. Why, he died to purchase these for you. He is now exalted a Prince and Savior to bestow them; and he now invites you to receive them. "The Spirit and the Bride say come, and whosoever will let him take the water of life freely." Well then, apply to Him to make you willing as you are welcome, and be assured he will not refuse. And now unto God, the Father, Son, and Holy Ghost, be everlasting praise. Amen.

* This sermon was preached on a sacramental occasion in 1791. Mr. Scrimgeour was born in Scotland about the year 1750; he studied for the ministry under the famous Mr. Brown, of Haddington. He was ordained at North Berwick, in 1790; but was obliged to resign his charge, a few years after his settlement, in consequence of severe protracted illness. In 1802 he accompanied Dr. Mason to this country. Soon after his arrival he was installed minister of the A. R. Congregation of Newburgh, N. Y., where he remained till 1812, when he was called to Little Britain, where he continued till his death in 1825. During his earlier years he was one of the most popular preachers in the Burger Synod. His memory is still very precious to many in Newburgh, Little Britain, and New York.

SERMON III.

GREAT ENCOURAGEMENT TO PERSEVERANCE IN MISSIONARY LABORS.

BY REV. ROBERT FORREST.

Late Pastor of the Associate Reformed Church, Stamford, New York.

Say not ye, There are yet four months, and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors. John 4: 35—38.

This passage contains a species of parable delivered to the disciples in the vicinity of Sychar, a city of the Samaritans. The women of Samaria, with whom our Lord had been lately conversing, having been convinced of sin and brought to the knowledge of the truth, had gone to publish to the citizens the great things she had seen and heard. The disciples were just returned from the city where they had gone to purchase provisions, and they addressed Christ,—“Master, eat.” He answered,—“I have meat to eat that ye know not of.” This answer was evidently dictated in a great measure from the pleasing prospect he had of the conversion of the Samaritans; for he immediately added,—“Say not ye, There are yet four months, and then cometh harvest?” It was now about the time of the winter solstice, four months before harvest, in the land of Palestine. Do you not say, in four months there will be harvest? But—“look on the fields, for they are white already to harvest. To what harvest? The spiritual harvest—it was ready to commence. The common

opinion respecting the meaning of these words, is certainly correct. "That our Lord now directed the attention of the disciples to the inhabitants of Samaria, who, excited by the report of the woman, were coming in crowds to enquire after him as the promised Messiah."

The conversion of the Samaritans was the first ripe fruits of that harvest soon to be reaped among the Gentile nations; and Christ seems to refer in general to the conversion of the heathen in that new dispensation which was about to commence. Messiah visiting Samaria was a proof that he was "*a light to lighten the Gentiles,*" and the conversion of sinners in that city was a pledge of the conversion of multitudes of the heathen, by the ministration of his apostles. Christ intimates to the disciples that while it was their honor and felicity to be reapers in this harvest, gathering in souls into eternal life, they ought to remember that the fields had been sowed by others. "*Ye are entered into their labors.*" And therefore the honor and profit were not exclusively their own. There seems here to be a reference to the labors of the Old Testament prophets, who foretold the coming Messiah, and called sinners to repentance—to the labors of John the Baptist who came to prepare the way of the Lord—and perhaps to Christ's personal ministry. Those laborers were only sowing seed, they saw little fruit of their labors while with the church on earth; it was reserved for others to be reapers when God would pour out his Spirit according to his promise. But says our Lord, "the labors of your predecessors shall not be forgotten, they shall have their reward, they shall have as much reason to rejoice in the harvest, as you have. They have labored and you have entered upon their labors."

We are met this day to plead the cause of missions to the heathen, and the truth here presented, affords us the greatest encouragement. Twenty years elapse this month, since Associations began to be formed upon a large scale, in different parts, of the Protestant churches, for the purpose of conveying the gospel to heathen lands. Connected with those mo-

tives which at all times and under every circumstance will excite the friends of Christianity to put the heathen in possession of the word of life, the Church in the present age was powerfully excited by the hope of the millennium, and with an holy ambition, the saints were desirous to be found preparing God a way upon the earth.

That there will be a period of long duration, before the end of time, when the Christian religion shall be known and professed by all nations, when wars shall cease, when the influence of spiritual foes shall be greatly abridged, when evangelical purity shall adorn the sentiments, dispositions, and manners of all ranks, and that this blessed period is fast approaching, is a subject so clearly predicted, that with very few exceptions, it has been the general belief of the Christian world.

It is, however, the opinion of many, that missionary labors are attended with little or no success. That some of the attempts to propagate the gospel among the heathen have failed, either in whole or in part, is admitted; but success has attended many: as in the missions of the General Assembly of the Presbyterian Church, among the Indians of the Southern states: the missions of the New York Society among the Tuscaroras, and of this Society among the Oneidas. The London Society have been very successful in Southern Africa, the Edinburgh, in the Russian dominions, near the Caspian sea, and the Baptists, in British India. But admitting, for the sake of argument, that success has been far less than it is actually found to be, have we not as much encouragement to proceed, as the first day we stepped forward in this glorious work? We are here informed that the predecessors of the Apostles were unsuccessful, but they were sowing precious seed which was not permitted to perish.

We shall *accommodate* the passage to the design of our present meeting.

I. We shall endeavor to shew you, that the work of propagating Christianity among the heathen, is sowing fields in which shall be reaped a rich harvest before the end of the world.

II. We shall consider our reward when this harvest shall be reaped by others.

1. We are to consider that the work of propagating Christianity among the Heathen, is sowing fields where a rich harvest shall be reaped before the end of the world.

1. The means which are now employed have been already blessed, and shall certainly continue to be blessed for the conversion of some of the Heathen, and their introduction into the Church of God, who shall be instrumental in transmitting the truth to future generations.

Wherever God has elect vessels he will send his gospel; it is the means he has instituted for bringing them to himself. And it is probable that the gospel is very seldom sent to any people where there are not some ordained to enjoy salvation with eternal glory! We may reasonably expect to hear of the conversion of some of the Heathen. We have ground to believe that by the labors of this Society, some have been brought to the knowledge of the truth. Admitting that the number is small, will not the value of a few immortal souls fully repay all the money you may have expended;—all your labors for this Society,—and, all your anxieties for the conversion of the Heathen? But the conversion of a few of the Heathen in the present day, is an object of great magnitude in another point of view. Here seed is sown not to perish in the earth. Converts among the Heathen will certainly employ the most serious, and the most earnest endeavors, to engage their children to serve the God of their fathers. We may reasonably hope that their labors will be accompanied with the divine blessing, for God has instituted this method for transmitting religion from one generation to another.—“I know Abraham, said the Lord, that he will command his children and his household after him, to keep the way of the Lord, to do justice and judgment.” Do we not find that the pious instructions of Abraham had a happy influence not only upon Isaac and Jacob, but upon their posterities for many ages? Do we not find that although at certain seasons religion seemed almost to have perished from among the seed of

Abraham, yet God never suffered it to become extinct.—“*He remembered his holy promise, and his servant Abraham.*”

Some of the Indian tribes among whom we have brethren and sisters in Jesus Christ, are disposed to admire and imitate the arts of civilized nations. Others retain their former customs and remove further into the wilderness “traversing the forest in quest of the uncertain prey.” But whatever may be their political circumstances, the happy influence of their religious education, will be seen and felt in remote ages. It is worthy of observation, that although we do not read of the good effects of Abraham’s instructions upon Ishmael, nor of Isaac’s instructions upon Esau, yet it is manifest that Job and his friends inhabited a country which was far from being destitute of the knowledge of the true God. They were the descendants of Esau whose posterity as well as that of Ishmael, settled in Arabia. Thus we see God by the unseen operations of his Providence, preserving the knowledge of salvation from being utterly extinguished from among the posterity of his servant. The instructions and pious example of Abraham, had a powerful effect in the glorious revivals of religion in after ages.

These considerations certainly afford us great encouragement even upon the supposition that the Missionary spirit may decline. The universal spread of Christianity in the latter days, will certainly be a progressive work. The word of truth accompanied with the power of the Spirit, shall gradually prevail until error and vice are banished from the world. When the Lord shall be pleased to pour out his Spirit, the happy effects of religious habits and religious instruction, will be seen and felt. Such things, indeed, give no claim to the divina mercy, yet under these circumstances men are more likely to become partakers of divine grace, than where such things are unknown. Of those who are now converted by the gospel and prove the most steady Christians,—“whose firmness may be counted upon in the hour of trial,” the far greater part were dedicated to God in infancy, and have been trained up in the knowledge of his truth.

2. We put the Heathen in possession of the Scriptures, which shall be found highly useful in preparing the nations for the glory of the latter days. Something analogous to this having been actually employed by God when he introduced the gospel dispensation.

The circulation of the Scriptures in the languages of the Heathen nations, is one primary object in the Missionary Associations of the Reformed Churches. Some of the Missionary Societies, aided by Bible Societies, have already done considerable in the prosecution of this design. This Society will not be behind others in the important work, whenever circumstances shall permit them. Our sister Society in this State, it is said, have turned their attention to this subject, and they will naturally look to us as well as Bible Societies, for co-operation. The experience of our Moravian Brethren and others, evince that no great difficulty can arise from the want of a written language among the Indian tribes.

The effect produced by the reading of the Scriptures where men are not favored with public teaching, cannot indeed, in ordinary cases, be compared with the full enjoyment of the divine word and divine ordinances. We may have heard of the conversion of individuals, but we never heard of the conversion of a multitude by the mere reading of the Scriptures. But it is not our intention to send the Scriptures alone among the Heathen, but as coupled with public teaching. For the sake of argument however, let us suppose that we merely give them the word of God, and teach them to read it. The existence of the Scriptures among the Heathen, under these circumstances, is an object of great magnitude for the future enlargement of the Church. We find that something similar to this, actually contributed in a high degree, to the diffusion of Christianity in the Apostolic age. After the Babylonish captivity, many of the Jews (though permitted by Cyrus) did not return to their own land, but remained in the Persian empire, where in consequence of civil revolutions, they were soon scattered from India to Ethiopia. In this state they continued till the coming of Christ. These Jews, in their dis-

persion, retained their religion, and carried with them copies of the law and of some of the prophets. They communicated to the Heathen, some of the leading truths of divine revelation, particularly the promises respecting Messiah.

Along with these oral instructions, a considerable part of the world was soon favored with the Old Testament, in the Greek language. Many of the Jews in their dispersion, having in a great measure lost their own language, the Septuagint translation was formed for their use, in a language as well understood in the countries bordering upon Palestine, as the French is, at this day, in the commercial nations of Europe.

Many of the Heathen nations had, therefore, in some measure, the word of God in their hands. And what was the consequence? We find an expectation of the coming of Christ; Jews and Gentiles were prepared to hear of new and strange events. And in many places where the apostles went preaching the gospel, they found men ready to sift their principles by the Old Testament Scriptures. In consequence of these things, the labors of the apostles were greatly abridged in many places where they were called to preach the gospel. Supernatural efficacy did then accompany the gospel, and must always accompany it wherever it is successful: but the Holy Spirit deals with men, as rational creatures, informing the understanding, and affecting the heart, by means of the divine word.

If the circulation of the word of God, in a very partial manner, was so useful in an age of miracles and of inspiration, what may we reasonably expect from the present exertions of Missionary and Bible Societies, in diffusing the Scriptures throughout the world? It seems to be a part of the divine plan, that before any great revival of religion, God prepares the way for a more general acquaintance with the Scriptures. It is well known how much Luther's translation of the Bible in Germany, and Tyndale's translation in England, contributed to advance the interests of the Reformation, but it was the art of printing which afforded facilities for this purpose. The invention of this art preceded the Reformation little more than

sixty years. By circulating the word of God among the Heathen, we are not therefore sowing seed to perish in the earth. When God shall be pleased "to pour water on the thirsty," it shall be manifest that we have not labored in vain.

3. We are preparing an asylum for the saints, should the Lord be pleased to remove his gospel from nations now distinguished for spiritual privileges.

It is not our intention at present to enter upon an examination of those predictions which evidently relate to the sufferings of the Protestant European Nations and Churches, previous to the commencement of the millennium. Did the time permit, we might show, that the witnesses are not yet slain; that "mourning, and lamentation, and woe" are written in that flying roll which passes swiftly over the nations which have at any time "given their power and strength unto the beast." That it is highly probable the time is fast approaching, when multitudes of the saints in those countries, deprived of all their outward privileges, shall be forced to seek refuge in foreign climes. But behold the Lord by Missionary labors in the east and west, and north and south, among nations which never bowed to the authority of Antichrist, providing chambers of safety for his people "until the indignation be over-past." When that day arrives, the Heathen tribes will know the hearts of strangers, for they were once themselves spiritual strangers.

We readily admit that this consideration is not exclusively an encouragement to missionary labors among the Heathen. It is a powerful inducement to spread the knowledge of salvation in the United States; we have never, as a nation, supported the power of Antichrist. Independent of our labors among the Indians, this Society has for some time past, sent missionaries to labor in different parts of the country, which are destitute of the means of grace. Pleasing intelligence is frequently received of the success of these missions.

II. We are to consider our reward when this harvest shall be reaped by others.

Then "he that soweth, and he that reapeth, shall rejoice together." It is evident that Christ does not refer in this place, to the joy of his servants at the general judgment, when the full effects of their labors are exhibited to all rational creatures; but to the joy of Old Testament prophets, John Baptist, and others when the apostles should have great success in preaching the gospel to the Gentiles. But how could Old Testament prophets, and John Baptist rejoice in the success of the apostles, when they were not present? And how shall we rejoice in the latter day glory, when we shall then be asleep with our fathers?

We may certainly infer from these words, that the Church in Heaven is well acquainted with the circumstances of the Church in this world, and that during any period of the Church's prosperity on earth, there will be additional happiness to those in Heaven who may have one day contributed to forward this glorious work.

The Church in Heaven is certainly well acquainted with the circumstances of the Church on earth, by means of the ministration of Holy Angels and the frequent arrivals of kindred spirits redeemed from the earth. Whether the Saints in glory have any other mode of being acquainted with the affairs of this world, is a question which we are not competent to answer. The Holy Angels are well acquainted with the state of the Church in this world; here they are constantly employed on business which concerns the heirs of salvation. They are deeply interested in the prosperity of the Church, there is joy among the Angels at the conversion of sinners. The Holy Angels will be able to inform the Saints now engaged in the various parts of Missionary duty, and they will do it with pleasure: That the seed they had sowed has not perished as they often feared, but is producing in some thirty, in some sixty, and in some an hundred fold: That the handful of corn they had cast on the tops of the mountains, is now shaking like the trees of Mount Lebanon.

In Heaven there will be arrivals every day, yea every hour from all parts of this globe, and there will be no want of religious intelligence of the most interesting and the most agree-

able nature. Some will be constantly entering the heavenly mansions, who will congratulate you for your now despised labors to the Indian tribes, and to be your crowns of rejoicing for ever.

Connected with these things we may also observe, that the memory of men now engaged in any of the departments of Missionary labors, will be exceeding precious in this world during the happy days of the church. We embalm the memory, and are disposed to make many enquiries (from a principle of laudable curiosity) respecting those who may have been the honored instruments of introducing the gospel into our country, or into the place where we first received religious impressions.

At the formation of the Missionary Society of London, one of the members expressed a sentiment upon this subject which is congenial to the Christian mind;—"O that we knew the names of those who introduced the gospel into the Island of Britain—We shall know them in Heaven." Of such we are disposed to say like David on another occasion,—“Is there any yet left of the house of Saul that I may shew him kindness for Jonathan's sake? On the banks of the Missouri, and on the shores of the Pacific, after ages have elapsed, I see crowds of Christian Indians with grateful emotions relating your labors of love, and seduously enquiring if there yet remains any of the descendants of the men of this Association, that they may shew them kindness for their fathers' sake.

It is probable that in the days of the millenium, no part of church history (except that of our redemption) will be so interesting as the labors of Missionary and Bible Societies.—Brethren, your names will be enrolled in the annals of fame, among martyrs and reformers, and the benefactors of our world. In those days when religion will command all the efforts of human genius, and all the stores of human literature, the transactions of this “Æra of Christian benevolence” may be exhibited (even to the man of mere taste and science) with inconceivably more sublimity and beauty, than any thing now to be found in the Historian's page, or the Poet's line.

But pardon me, brethren, I will not for a moment harbor the thought that you are influenced by no higher motives than the love of posthumous fame. Having tasted that the Lord is gracious, you will be excited in your missionary labors from zeal for the glory of a redeeming God, and compassion for a perishing world.

In making another appeal to your Christian liberality, to enable us to carry on this work of the Lord, we trust that none present will be disposed to object, "We have long contributed to this institution, and we are tired." Is not God's goodness to you more than commensurate with your liberality, while this work is the cause of God, and shall assuredly prosper? You profess to believe the testimony of God concerning his Son, and to have committed to him the salvation of your souls, and do you not believe that God's word will be verified in every particular? Has he not said that there is that giveth yet increaseth? It is true, we do not look for perfection in this world, but surely the least we can expect is some degree of consistency. But it is very difficult to perceive this where men profess to confide their eternal happiness to the Lord Jesus, and refuse to trust him with their temporal concerns. "But this I say, He which soweth sparingly, shall reap also sparingly, and he that soweth bountifully, shall reap also bountifully, every man according as he purposeth in his heart, so let him give not grudgingly or of necessity, for God loveth a cheerful giver. And God is able to make all grace abound toward you, that ye, always having all-sufficiency in all thing, may abound in every good work."—"Christ has loved us and given himself for us," therefore we will "honor him with our substance" and to zealous exertions we will join fervent prayers—"Let thy way be known upon the earth, thy saving health among all nations." And let the whole earth be filled with thy glory. Amen and Amen.

This sermon was preached before the Northern Missionary Society, at their meeting in Lansingburgh, N Y., Sept., 1815. It will be found a word in season now, as then.—Ed.

SERMON IV.

LET ME DIE THE DEATH OF THE RIGHTEOUS.

BY REV. JOHN LIND,

*Formerly Pastor of the Associate Reformed Church,
Hagerstown Pennsylvania.*

Let me die the death of the righteous, and let my last end be like his.
Numbers, 23: 10.

Such was the passionate exclamation of Balaam the prophet, when he obtained a view of the happiness which God has assigned for his chosen. Balak, the king of Moab, whom the approach of the children of Israel, on their march toward the land of Canaan, threw into the greatest consternation, had invited him to come from his residence in Mesopotamia, in order to curse them; imagining that the success and prosperity of the Israelites, were owing to the influence of Moses as a prophet, and to the wonders which were wrought by him, he felt anxious to oppose them by influence of the same kind. His invitation to Balaam, was therefore accompanied by the most splendid gifts and by promises of promotion to the highest honors. Such inducements to co-operate with the enemies of the Lord's people, had no small effect upon a prophet, "who loved the wages of unrighteousness." The invitation was accepted, and he came to the king of Moab, with the design of doing every thing in his power to gratify his wishes.

But the God, who has the hearts of all men in his hand, and who had given him previous assurance, that the people of Israel were blessed, overruled his spirit, and drew from him the language of benediction instead of cursing. For when sacrifices had been offered and an oracle from heaven sought, he "took up his parable and said; Balak the king of Moab, hath brought me from Aram, out of the mountains of the east, saying, come, curse me Jacob, and come, defy Israel. How shall I curse whom God hath not cursed? or how shall I defy whom the Lord hath not defied? For from the tops of the rocks I see him, and from the hills I behold him: lo, the people shall dwell alone, and shall not be reckoned among the nations. Who can count the dust of Jacob, and the number of the fourth part of Israel? Let me die the death of the righteous and let my last end be like his."

The wish with which the parable closes, was prompted by those discoveries of the interest that the righteous have in the divine favor, and of their sure and unchanging blessedness, which had been borne in upon his mind. His observation of the state and prospects of those who were in covenant with God, and of those who were at enmity with him, affected him exceedingly: nor is there any reason to doubt that the wish which he expressed was sincere and ardent. Balaam is not the only graceless man who has felt and uttered such a desire. It corresponds perfectly with the general sentiments of mankind and has been often openly expressed by such as never knew the grace of God in truth. Seasons there are in the lives of most men, in which they are brought under the necessity of reflecting upon their ways, and of experiencing solicitude with respect to their destiny. The testimony of their confessions is in favor of a course of righteousness, nor is it uncommon for them, when things that are serious and alarming, occur in their history, to make that testimony known. Times of distress, of the apparent approach of death, or of subjection to the common operations of the Spirit cause them to "discern between the righteous and the wicked; between him that serveth God and him that serveth him not." They are then led to extend their views

beyond present scenes and to contemplate the different results of a course of holiness and a course of sin. They are then deeply convinced that the path of wickedness conducts to the chambers of death—that life lies in the favor of God, and that real interest in his love can alone render the prospect of eternity comfortable. These convictions are compatible with continued attachment to the service of iniquity.

The history of Balaam gives sufficient ground to believe that he endeavored to effect the destruction of the Israelites, after he uttered the desire which is expressed in the text, and that he died the death of the wicked instead of the death of the righteous, being slain with the sword, among several other enemies of God's Church. But instances of a similar kind are abundant. Who has not known many, who, when in hazardous circumstances, profess grief for their sins and anxiety to enjoy a blessed issue of their difficulties? Who has not known many, when seemingly at the point of death, to lament their devotedness to this world, and to earnestly desire a happy dissolution, who, notwithstanding, when restored to a healthful and favorable condition, have discovered an unabated affection for sinful pursuits and gratifications. With the return of prosperous circumstances, carelessness about death and about eternal things, resumed its influence over their minds. Although such impressions and convictions may consist with the reign of sin in the heart, it is not reasonable to think that what commends itself to the consciences, not only of the upright, but also of the wicked in their most serious and reflecting moments, can be a thing of small interest. It shall accordingly be my endeavor to show, in the course of this exercise, that it is really desirable to die the death of the righteous; and to point out also the way in which this desirable object may be attained.

I. The first topic, then, which requires attention is, that it is really desirable to die the death of the righteous. Balaam uttered no folly, when he wished that such might be his privilege. He knew that it is appointed unto all men once to die, that their death has, according to their character, either a

very blissful or a very destructive influence upon them, and he therefore felt solicitous to have fellowship in his latter end with those who are consecrated to God—who yield up their spirits in peace and enter into the rest of heaven. The wisdom of such solicitude may be rendered evident by these considerations.

1. The time and circumstances of the death of the righteous are all placed under gracious covenant connexion. The care of the most High is extended to all men. Their condition and their allotments in life are ordered by him. But he exercises a special providence over his redeemed. His preference accompanies them through the whole of their pilgrimage. He supports them under the pressure of difficulties—animates them in the midst of discouragement, and defends them from surrounding dangers. The whole administration of events is made subservient to their benefit. The very means which are employed to counteract His gracious designs and impede their edification are controled by his might and laid under tribute to them. Their interest in his guardianship is a fountain of comfort amid the trials of life; for when they find from experience that they are to have tribulation in the world, their hearts are consoled by the language of their redeemer. “Be of good cheer: I have overcome the world.” But it affords them still greater comfort in the view and in the anticipation of death. They are assured that no power on earth can bring their life to a period a moment sooner, or under other circumstances than seem good in the sight of their Father in heaven. That covenant of peace in which they are interested, secures to them the sanctified use of every providential disposal. Whether, therefore, they die in youth, or in old age—in their own country or in a foreign land—in a state of tranquility or amid the tumult of war, the manner and season of their decease contribute to their advantage. To absolute exemption from outward calamity they have no covenant-claim, but they have defence against the injuries of adverse dispensations—“When thou passest through the waters, I will be with thee; and through the rivers, they shall

not overflow thee: when thou walkest through the fire, thou shalt not be burnt; neither shall the flame kindle upon thee." And again, "Behold, happy is the man whom God correcteth; therefore despise not thou the chastening of the Almighty; for he maketh sore and bindeth up; he woundeth and his hand makes whole. He shall deliver thee in six troubles: yea in seven there shall no evil touch thee." It is this provision of the divine mercy, which makes the righteous joyful in tribulation, and disposes them to give thanks, when they are counted worthy to suffer for their Redeemer's name. "My brethren," says the apostle James, "count it all joy when ye fall into divers temptations; knowing this, that the trying of your faith worketh patience. But let patience have her perfect work that ye may be perfect and entire, wanting nothing." Now it is one of the plainest truths that none can delight in distresses and sufferings for their own sake; nor is it conceivable that the disciples of Jesus should be encouraged to rejoice when they are brought into such calamitous circumstances, unless they were conducive in some way, to their real good.

That they are so in truth, might be proved, if there were no other evidence, from well authenticated facts in the history of the pious. All who have examined the annals of the church must know that scenes of torture and of death have often been scenes of the divinest joy and triumph. When the bodies of the faithful have been consuming in the fire or agonizing upon the rack, their souls have been richly supplied with that peace of God, which passeth all understanding. Nothing can exceed their expressions of confident and rapturous exultation, at the moment when their spirits were just ready to speed their flight from torture and pain to the mansions of glorious rest. But how could such delightful feelings have been enjoyed in such afflicting circumstances, unless those circumstances had been under new covenant connection and consequently conducive to their true interest? Other evidence, however, is abundant. All the injunctions and encouragements which the divine word contains, to faithfulness in the service of

Christ at the hazard of property or of life, manifestly imply that such is the truth. "If any man come after me," said the Son of God, "let him deny himself and take up his cross and follow me. For whosoever shall save his life shall lose it; and whosoever will lose his life for my sake, shall find it. For what is a man profited if he shall gain the whole world and lose his own soul? Or what shall a man give in exchange for his soul?" And again, "If any man come to me and hate not his father and mother, and wife and children, and brethren and sisters, yea, and his own life also, he cannot be my disciple." The same truth is likewise manifestly taught in such declarations of the scripture as represent the arrangement of the government of God to minister without exception to the benefit of the redeemed. "We know that all things work together for good to them that love God, to them that are the called according to his purpose." And we know also that, "all things are theirs, whether Paul, or Apollos, or Cephas, or the world, or life or death, or things present or things to come; all are theirs and they are Christ's; and Christ is God's." Now it is not possible correctly to interpret such parts of the inspired writings without concluding that every thing relative to the time and circumstances of the death of the righteous is under gracious appointment and influence. That providence, without which a sparrow cannot fall to the ground nor a hair of the head perish, is not unconcerned in events so interesting to their peace. That love which has been to them a source of more exalted good does not withhold from them, at the solemn hour of decease, these smaller blessings. "He that spared not his own Son, but delivered him up to death for them all, how shall he not with him freely give them all things?" But if the covenant favor of God thus distinguishes the death of the righteous, it cannot be otherwise than desirable. There is no man who would not wish to have interests, to the management of which he is himself inadequate, under the direction of one in whose ability and affection he can repose unlimited confidence. Such, ex-

actly is the felicity of christians with respect to the season and manner of their dissolution. They are themselves altogether incapable of controlling them, but so surely as their souls live, they shall be both mercifully and wisely adjusted by the God of their salvation. But the desirableness of dying the death of the righteous may be also rendered apparent,

2. From the influence which their redemption from the curse has upon its moral nature. Considered merely as a natural event, it is serious and important, but as a moral event, it is unspeakably more so. The painful feelings which it creates under the former view, are not to be compared with the agony, which, under the latter it brings into the conscience. "The sting of death," says an apostle, "is sin, and the strength of sin is the law." When the curse is borne in powerfully on the mind, and death can be contemplated only as an expression of the divine wrath, no language can describe its horrors. The termination of a graceless life is then felt to be, what it is in fact, a preface to the torments of hell. Numerous instances are upon record, of the almost intolerable pangs of an alarmed guilty conscience. The death-bed of the wicked has often, when remorse and desperation have taken hold upon their spirits, presented the most shocking spectacle which this world can exhibit. They have been literally a terror to themselves and to all around them. It is under this view chiefly, that the Christian religion contemplates death, and accordingly it makes direct provision for freeing it, in the case of all the saved, from that ruinous moral connexion in which it previously stood; it liberates them from the guilt of sin and from subjection to the law, as a covenant of works. Such was evidently the conviction of the Apostle Paul, for at the same time that he affirms, "that the sting of death is sin, and the strength of sin is the law," he exclaims, with a heart full of gratitude, "thanks be to God who giveth us the victory through our Lord Jesus Christ." His doctrine cannot be understood to import less than that the mediation of Jesus procures this deliverance from that connexion, in which the curse rested, and could not but rest upon their persons. The decease of

the righteous is of consequence no part of the curse. It is not inflicted upon them as a punishment for their sins, or in order to satisfy the justice of God. Whatever holy and important reasons there may be for their submission to it, this certainly can be none of them, for it is written, that "Christ has redeemed them from the curse of the law, being made a curse for them." Agreeably to this train of remark, death is numbered among the blessings of the redeemed. It partakes of that gracious covenant influence, which is extended to all the events in their history. Hence the Scriptures employ a peculiar style in speaking of the death of the righteous. They very generally represent it as a sleep. This is the case, not only when it is attended with outward circumstances of tranquility, but also when it takes place in the midst of torture and distress. Thus the inspired historian records the decease of Stephen, who is commonly styled the first Christian martyr: "They stoned Stephen, calling upon God, and saying, Lord Jesus receive my spirit. And he kneeled down and cried with a loud voice, Lord, lay not this sin to their charge. And when he had said this he fell asleep." Now it cannot be supposed that his departure would have been thus described, especially when accompanied by so many calamitous incidents, unless it had been free from the influence of the curse, and been really, as it is expressed, a sleep in Jesus. This change in the moral nature of the death of the righteous is what enables them to meet it with satisfaction, and even rejoicing. None can feel complacency in it, merely as a termination of natural life, much less can any feel complacency in it as the penalty of the law for transgression. In no other light, than as in Jesus and under the consecration of his blood, can it be contemplated with emotions of pleasure. This is certainly the light in which the children of the covenant view it, when they make their exit in the most comfortable manner. "The peace of God which passeth all understanding keeps their hearts and minds," and renders them superior to the dread and painfulness of decease. "The love of God shed

abroad in their hearts by the Holy Ghost," causes them under this, as well as under all other afflicting circumstances, "to rejoice in the hope of the heavenly glory." Nor are such views and exercises of soul unreasonable or improper. They are fully warranted by the representation which the Scriptures give of Christ's satisfaction. His own words are, "I am the resurrection and the life; he that believeth in me, though he were dead, yet shall he live; and whosoever liveth and believeth in me shall never die." Some sense, then, there unquestionably is, in which these words are strictly true, and as they cannot be thought to teach the security of believers from decease, they must import that such are redeemed from death as the penalty of the law, and that while they slumber in the grave according to the will of God, they are in a state of readiness to awake, whenever he shall summon them to arise from their beds of dust. But so surely as this is the truth, the mediation of Christ has deprived death of his terrors. Wherefore it is written: "Inasmuch as the children are partakers of flesh and blood, he also, himself, likewise, took part of the same; that through death he might destroy him that had the power of death, that is, the Devil; and deliver them who through fear of death were all their lifetime subject to bondage." This great object of his sufferings has been actually accomplished, for they have indeed opened a fountain of the richest consolations against the fears of death, to all who rely on their efficacy. But the desirableness of dying the death of the righteous may be further evinced,

3. From the consideration that their death terminates their difficulties and sorrows, and commences their unmingled peace and rejoicing. Here its blessed effects result from that gracious influence under which it is brought by the atonement of Christ. None enjoy them, but those who are interested in his atonement, and of all such they are the happy portion. It is notorious, that the present world is to them a scene of perpetual disquietude and vexation. They have not only to endure a share of the common calamities with which it

abounds, but they are also exercised with uneasiness and distresses peculiar to themselves. Their troubles are occasioned by the workings of corruption in their own hearts and in society around them. Their indwelling sin, is a spring of ceaseless and painful conflict. Many a little pang does it create in their consciences, and many a bitter feeling does it produce in their hearts. So powerful and so afflicting does its influence often become, that it nearly expels peace from their minds, and almost brings them into a state of despair. Experience alone can give a just idea of the pain which arises from a wounded spirit or from inward conflict with corruption, but there can be no doubt that it is a source of the sorest tribulation with which the children of God can meet in their passage through this vale of tears. But their affliction is frequently much increased by the prevalence of iniquity among those with whom they associate. This is not in their view a light matter. It produces great heaviness and continual sorrow in their hearts. Thus the apostle Paul was exercised in considering the state of his Jewish brethren; thus, righteous Lot, who dwelt among the wicked inhabitants of Sodom, in seeing and hearing, vexed his righteous soul from day to day, with their unlawful deeds; and thus, the prophet Jeremiah, when contemplating the suffering and depraved condition of the Israelitish people, exclaimed, in a strain of the most melting pathos, "Oh, that my head were waters, and mine eyes a fountain of tears, that I might weep day and night for the slain of the daughter of my people. Oh, that I had in the wilderness a lodging place of way-faring men, that I might leave my people and go from them, for they be all adulterous, an assembly of treacherous men; and they bend their tongues like their bow for lies; but they are not valiant for the truth upon the earth." Nor is this the only way in which the wickedness of surrounding society afflicts them. Its steadfast opposition to their fidelity and zeal in the cause of righteousness gives them much pain. The loss of comfort, the loss of property, the loss of public estimation, the loss of friends, the loss of country, and even the loss of life are among the fruits

of mischief with which it harrasses them. No species of outward evil, indeed, can be found to which they are not sometimes exposed and by which their peace is not sometimes disturbed. But when death comes upon them, an end is put to all these causes of perplexity and of woe. Then "the wicked cease from troubling and the weary are at rest."

Their decease deserves, however, to be regarded in a still more encouraging and joyous light, for it commences their unmingled peace and exultation. While it withdraws them from earthly society, it ushers them into the immediate presence and communion of their God. While it deprives them of their tabernacle of clay, it puts them in possession of their house not made with hands, eternal in the heavens. While it frees them from the imperfections of the present, it enriches them with the glories of the future state. Whereas, they now "see through a glass darkly, they shall then see face to face; and whereas they now know but in part, they shall then know even as also they are known." Attend, I pray you, to some scriptural evidence of this truth. When Jesus Christ was suffering upon the cross, and the penitent malefactor who suffered with him, addressed him thus, "Lord, remember me when thou comest into thy kingdom;" his compassionate and consoling reply was, "Verily I say unto thee, to-day shalt thou be with me in paradise." The apostle Paul, likewise, when cast into prison, on account of his zeal in his Master's service and when his life was in jeopardy, thus describes the exercise of his mind, "My earnest expectation and my hope is, that in nothing I shall be ashamed, but that with all boldness, as always, so now also, Christ shall be magnified in my body, whether it be by life or by death. For to me to live is Christ, and to die is gain. But if I live in the flesh, this is the fruit of my labor; yet what I shall choose I wot not. For I am in a strait betwixt two, having a desire to depart and to be with Christ, which is far better." In another instance, the same apostle uses this language concerning the feelings of Christians in the view of death, "We that are in this tabernacle do groan being burdened; not for that we would be unclothed, but clothed

upon, that mortality might be swallowed up of life. Now he that hath wrought us for the self-same thing is God, who also hath given unto us the earnest of the Spirit: therefore, we are always confident, knowing that whilst we are at home in the body we are absent from the Lord; (for we walk by faith, not by sight,) we are confident, I say, and willing rather to be absent from the body, and to be present with the Lord." No reasonable interpretation can be given of these parts of Scripture, without acknowledging that the decease of the righteous introduces their souls immediately into the glorious presence of their Redeemer. But the delight, which such introduction creates, will be greatly augmented at the resurrection of their bodies, when they shall be made to enjoy in both parts of their nature, the blessedness of the heavenly state. Then, indeed, they will experience fullness of joy and everlasting pleasures. With the hope of this exalted happiness, Christ comforted the hearts of his disciples when about to leave them. "Let not your hearts be troubled," said he, "ye believe in God, believe also in me. In my father's house are many mansions, if it were not so I would have told you; I go to prepare a place for you. And if I go and prepare a place for you, I will come again and receive you unto myself, that where I am, there ye may be also." When he cometh, agreeably to this promise, to receive them unto himself, they shall in truth "go away into everlasting life." How desirable, therefore, how inexpressibly desirable is it to die the death of the righteous! But, I proceed to the

II. Topic of discourse, which requires me to show, how this desirable object may be attained. That it may be enjoyed at the close of a life of sin was the fatal mistake of Balaam, and the same mistake has been the destruction of millions who have possessed the same mind with him. But no imagination can be more contrary to the instructions of the divine Word. In that Word, the fixed connexion between a course of unrighteousness and perdition, is placed in the clearest light. "For the wages of sin is death," and, again, "Whatsoever a man soweth, that shall he also reap; he that soweth to the

flesh shall of the flesh reap corruption." Indeed, it is unaccountably senseless to think that rebellion against the government, and opposition to the purity of God, should terminate in heavenly delight. While such, however, is affirmed to be the established order in the divine administration, it is not asserted that there never has been, or never can be, in fact, a departure from it. The instance of the penitent malefactor upon the cross seems to have been such a departure. In his case, a life devoted to the service of iniquity almost till the last moment seems to have been freed from its evil connections, habits and propensities, and made to end in the blessedness of Paradise. And it would be presumptuous to alledge that no similar instance can occur again. Far from me be the thought of limiting the Holy One of Israel. With him all things are possible. But let not this indubitable truth be employed to encourage a continuance in sin. The order of things in the natural world has been suspended or contravened—the devouring element has refused to consume combustible substances—the waters of a flowing river have separated and left open to view the dry ground, the sun has been eclipsed when the moon was at the full, and when consequently she could not, in the dialect of Astronomers, be in conjunction, nay, the course of the sun has been arrested, and he has been made to go backward ten degrees, according to the dial of Ahaz, the King of Judah. Events of this kind are called miraculous, and none are so unwise as to expect that, as they have occurred, they will occur again, because they are possible with God. But it is certainly not less irrational for men to calculate that after they have lived in sin and loved it as long as they can live in it and love it, in this world, they may just at the hour of their exit, be prepared for the glories of heaven. Because such an event would be a miracle in the world of grace, not less astonishing than any of those which have been mentioned as miracles in the natural world. The case of the thief upon the cross can give no countenance to calculations of this sort, although it has been often perverted and abused for the purpose of rendering it in this form a minister of sin. For, to use the expression of

another, as important as it is correct, this case is upon record that nobody may despair, and this alone that nobody may presume. But all those, certainly do presume, who rest their confidence of ultimate happiness upon a mere probability, or upon the mere power of God, without having for its support any declaration or promise of his grace. None can therefore reasonably hope to die the death who do not live the life of the righteous. Living their life, is summarily described by an apostle as "receiving Christ Jesus the Lord and walking in him." The Scriptures do not acknowledge as genuine that righteousness of practice which does not result from living union with Christ, and which is not prompted by New Covenant influence.

Nothing can more fully establish this doctrine than his language addressed to his disciples, in which he illustrated the union between himself and them by the union which exists between the vine and branches, and the necessity of virtue from him in order to their fruitfulness, by the necessity of virtue from the vine in order to the fruitfulness of its branches. "Abide in me," said he, "and I in you. As the branch cannot bear fruit of itself except it abide in the vine: no more can ye except ye abide in me. I am the vine, ye are the branches: he that abideth in me and I in him, the same bringeth forth much fruit: for without me ye can do nothing." The character of man's natural state renders their possession of these blessings indispensable. For as on the one hand, "God will by no means clear the guilty," so on the other hand, "the carnal mind is enmity against him, and is not, nor indeed can be subject to his law." There can of consequence be no communion between them: he can not impart gracious influence to them, nor can they feel sentiments of affection toward him. They must therefore be reconciled to him by the blood of his Son, and regenerated by the grace of his Spirit, previously to their enjoyment of true happiness. For as it is impossible for them, without such change, to be admitted into the kingdom of heaven, so it would be impossible for them, should they be admitted into it, to be happy there. Unrecon-

ciled Godhead would create inconceivable terror and agony in their minds, nor could the glories and the pleasures of holiness yield any joy to their hearts. Heaven would be no heaven to them. Without reconciliation to God and renewal of nature, a state of meetness for the enjoyment of celestial blessedness can not be possessed.

But, while these constitute such state of meetness, they can not warrant any to take the liberty of indulging in sin, for thus the Scripture admonishes, "If ye live after the flesh, ye shall die, but if ye, through the spirit do mortify the deeds of the body, ye shall live." Nor can they warrant any to be satisfied with their spiritual attainments; for thus the Scripture exhorts, "Grow in grace, and in the knowledge of the Lord Jesus Christ." Activity in the service of God—watchfulness against sin, and progress in spiritual mindedness are duties incumbent on all Christians. They have much to do, after their spiritual ingraftment into Christ, in bringing forth fruits of righteousness. And the unquestionable truth is, that the more they "exercise themselves unto Godliness," the more do the interests of religion in their souls prosper, and the better are they prepared for a happy death. On this point, the injunctions of the divine word are as appropriate as they are numerous, "Give diligence to make your calling and election sure—for so an abundant entrance shall be ministered unto you into the kingdom of your Lord and Savior." And again, "Keep yourselves in the love of God, looking for the mercy of the Lord Jesus Christ unto eternal life."

The biography of the saved gives testimony to the same truth. Those who have been most tender of the glory of God—most faithful in his service, and most active in celebrating his mercy, have been favored with the richest and most precious experiences. Many who have been thus distinguished by devotedness to their Redeemer have visibly and eminently died the death of the righteous. While their outward man was perishing, their inward man was increasing in vigor and enjoyment. While they were sinking in disease, their souls were full of holy joy and delight. So abundant have

their consolations been, that they seemed to realize a heaven upon earth, at the very time in which they were subjected to the severity of Nature's sorrow. All this must be admitted if the testimony of a multitude of the best men that ever lived can receive any credit—a testimony which has never been refuted by contrary experiences and which is plainly sanctioned by scriptural authority. Christians alone, then, can hope to die the death of the righteous, nor can even Christians, unless they stir up the grace of God which is in them—unless they improve their faculties by spiritual exercise, and their tempers by spiritual cultivation, hope to end their days in the joy of faith.

I cannot close the subject without addressing myself to those who still lead a graceless life, and expostulating with them.

Do you not believe that it is really desirable to die the death of the righteous? Are you not convinced that this blessed object can be expected in no other way, than the way of living their life? Why, then, do you continue at a distance from peace? Why do you keep your eternal interests in jeopardy every hour? Why do you tempt God by making an experiment of his mercy, at the expense of trampling upon his authority? Why do you place, if I may so speak, your whole chance of obtaining salvation from sin and from hell upon the peradventure that God will depart, for your sake, from the established order in his gracious administration, after you have employed nearly all your life, in endeavoring to destroy yourselves? Do not, my fellow sinners, let me beseech you as in Christ's stead, do not thus attempt to draw down the thunder-bolts of vengeance upon your heads—"do not despise the riches of the divine goodness, and forbearance, and long-suffering, or treasure up for yourselves wrath against the day of wrath and revelation of the righteous judgment of God"—reflect upon the consequences of your way, and ask yourself the awful question which no philosophy can answer: "Who can dwell with devouring fire, or who can abide with everlasting burnings?" Fly, without delay, fly, for your lives, "to Jesus, the Mediator of the new covenant, and to the blood of

sprinkling which speaketh better things than that of Abel." Embrace him as the ordinance of heaven for eternal salvation, and let the life which you lead in the flesh, be a life of faith upon him. In this way and in no other, may you calculate on being happy in your latter end.

Nor can I refrain from offering to my brethren in the Lord, the word of exhortation.

You have entered upon a state of preparation for a blessed death, or perhaps have made considerable progress in it. It is well. But remember that you have much room and many inducements for further progress. There are no known limits to gracious attainment. Diligence in the work of righteousness is the way to become rich toward God. "He that soweth bountifully shall reap also bountifully;" strive, therefore, "to be steadfast and unmovable, always abounding in the work of the Lord, forasmuch as ye know that your labor shall not be in vain." And be assured that the more you cherish the grace of God in your hearts, and the more you display its loveliness in your lives—that the more strictly conscientious you are in your conduct, and the more eminently spiritual in your conversation, the more ready you will be for a comfortable decease. Thus laboring "to perfect holiness in the fear of the Lord," you may be encouraged to expect that he will not withhold from you the consolations of his love, but will enrich your souls at the close of your course, "with joy unspeakable and full of glory." AMEN.

* The Rev. John Lind was born in Greencastle, Franklin Co., Pa.; and after pursuing his Theological Course of studies amongst the earliest students of the Seminary in N. York, under J. M. Mason, D. D. was settled over the Associate Reformed Church in his native place. He was the successor of the Rev. John Young, who was also the successor of the Rev. Matthew Lind, the father of the author of this sermon. Mr. Lind had for a time the pastoral charge of Greencastle alone—then of the united charges of Greencastle and Hagerstown—and at length was removed to Hagerstown the whole of his time. After dispensing the Lord's Supper to his people, in great weakness on Sabbath the 5th of September, 1824, he retired to his home and his bed, whence he never rose until the 20th of the month, when he calmly "entered into rest," in the 41st year of his age. He was a minister of Christ, greatly loved and greatly blest.

SERMON V.

THE LIFE AND CHARACTER OF ENOCH.

BY REV. JAMES GRAY, D. D.

And Enoch lived sixty and five years, and begat Methuselah. And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters. Gen. v. 21, 22.

And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him. Jude i. 14, 15.

By faith Enoch was translated that he should not see death; and was not found, because God had translated him; for before his translation he had this testimony, that he pleased God. Heb. xi. 5.

The patriarch whose life and character form the subject of our present consideration, was marked by a peculiarity of feature which excites no small interest. The Mosaic history respecting him is extremely brief, comprising every thing respecting this extraordinary man, in one short sentence—"and Enoch walked with God, and he was not for God took him." The epistle of Jude has added some particulars respecting his life, which give us a fuller view of his character than could be obtained from the Mosaic history; and show that he held a public character, and was in his age a prophet and preacher of the true religion. The Apostle Paul, also, in his epistle to the Hebrews has thrown light on that mysterious phrase, "and he was not for God took him." We shall arrange the few particulars, which these sacred writers have supplied, toward completing the biography of this extraordinary patriarch; but it may be previously necessary to enquire where

the two writers last named, obtained the information which they have communicated, respecting a man who had lived so long before their age; and of whom nothing except the name occurs in the Jewish Scriptures after the short notice taken of him by Moses. There is a compendious method of solving all difficulties of this kind by an immediate reference to the plenary inspiration of the Holy Ghost, a cause, it must be granted, sufficient to supply information on any subject. But though we cannot prove that this was not the source from which Paul and Jude derived their knowledge of the public preaching of Enoch, and his miraculous translation into heaven without submitting to the ordinary lot of mankind—death; nor point out any other certain source from which they actually did borrow their information; the evidence of probability is very unfavorable to the supposition. It is not at all likely that they should found so weighty arguments, on appeals to Scriptural characters, and at the same time paint these characters with new colors, and state facts respecting them never before heard of. Their language obviously bears that they quote facts which were already in possession of the popular belief. There were handed down from the earliest periods, a number of traditionary facts respecting the ancients; and though we should admit that in many instances these might be corrupted, we could not refuse the learned writers of the New Testament the use of such of those traditions as they knew by the spirit of inspiration to be true. But to proceed with the history.

Enoch, the seventh from Adam, in the line of Seth, was born in the year of the world six hundred and twenty-two; and was of consequence three hundred and eight years cotemporary with Adam; he was translated fifty seven years after the death of Adam, and four years before the birth of Noah, in the year of the world nine hundred and eighty seven; and six hundred and four years before the flood. Toward the end of his days he preached the true religion, was a man of distinguished piety, and was like Moses

and Elias, caught up into heaven in confirmation of the doctrine he taught.

In order that we may profit by this piece of sacred biography, let us consider:—

I. The Religious condition of the world in the days of Enoch.

II. His singular and exemplary piety.

III. His public character and doctrine as a prophet, and

IV. His translation into Heaven.

I. Of the religious state of the world in the days of Enoch.

The great defection in the formerly pious line of Seth; a defection, which we may infer from the 6th chapter of Genesis, was occasioned by their intermarriages with the impious and accursed race of Cain, which had made alarming progress in the days of Enoch. It would indeed seem that matters were not come to an extremity, the pious ancestors of the human family, Adam and Eve were in being at the birth of Enoch; Adam did not die till 308 years after his birth; but the union of the precious with the vile; the association of the atheistical, violent, vicious family of Cain, with the pious and amiable descendants of Seth; had introduced a fermenting leaven into society, which did not cease to operate till the whole presented a mass of putrefaction and abomination. The children of the mixed race, are denominated giants, from a Greek word used by the Greek translators of this passage; others denominate them tyrants, and others rebels. Whatever term be used, the general character, is still the same. They were impious and tyrannical men, who feared not God nor regarded man, but made power the rule of their conduct. Usurpation, tyranny, bloodshed, cruelty, made the earth to groan beneath them. The prophecy of Enoch quoted by Jude, gives us a full view of the character of the age to which it was addressed,—“Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all; and to convince all that are ungodly among them, of all their ungodly deeds, which they have ungodlily committed, and of all their hard speeches which ungodly sinners

have spoken against him." The reiteration of the term ungodly is exceedingly expressive;—ungodly sinners committing ungodly deeds in an ungodly manner—ungodly sinners speaking hard speeches against God. The language plainly imports that there was a peculiar malignity against Jehovah himself in that generation of men. It would appear that the race of Cain were entirely similar to their fathers; impiety, murder and a disregard to a future state form the character of both. Whether they denied the existence of a divine Being is not certain; but that they denied a moral providence for this life, and a state of retribution hereafter; and that they conformed their conduct to the foulest passion is amply certain. And nothing would be more natural than such a result. Your own imaginations have no doubt anticipated me, but it is worth a little serious consideration in what a process impiety advances. Cain and his posterity, and the mixed race after the union of the two branches of the family mark the respective points in this ruinous march to everything foul. You will remember that Cain first rejected pardon through the blood of atonement. His pride was wounded when his offering was rejected—when the purifying blood was recommended to form a reconciliation by God, he trod it contemptuously under foot. His malice lost all bounds, and he murdered his brother—when called to render an account to his Judge, he insults him to his face. When judgment is passed upon him he pronounces his sin unpardonable and sinks into the sullenness of despair; and such seems to have been the effect on his posterity, that when we find them in process of time intermingling with the race of Seth the qualities of the race, notwithstanding the correctives which must be supposed to have been furnished by the superior principles and habits of the Sethites, are soon changed, and infidelity, and the denial of a future state and a providence, and a thirst for blood mark and stain and disfigure the whole state of Society; and the earth soon becomes so full of violence that it repents God that he had made man upon the earth.

II. Of the Piety of Enoch.

As stars shine only by night, so great and exemplary models of piety, shining in a dark and benighted age, derive brilliancy from the surrounding darkness. Enoch possesses the true religion; he had retained the piety of his ancestor, Seth. His blood was not corrupted by Cainish intermixture, his habits were not perverted by early examples of impiety and crime. The blessings of his ancestors were not diluted and neutralized by consanguinity with the accursed family of Cain. "Enoch walked with God," is the concise and highly expressive language, which the Holy Ghost employs, in describing his life of faith and true holiness. Nor could terms more picturesque be devised. In God we live, move, and have our being as creatures. As saints we are peculiarly his; and he never leaves nor forsakes his people. While he is ever near to them they recognize his presence; they study to approve themselves to his omniscient eye; to act worthy of his children. They cultivate his fellowship, they commune with him, they ask his counsel, they claim his aid. Prompt to obey his commands, they only want to know them; it is their meat and their drink to do the will of their Father who is in heaven.

III. Enoch's Public Character.

He was a prophet; and preacher of righteousness. I must here be allowed to throw myself a little loose, on some interesting topics which may shed some rays of light on the natural history of our species; and on what may, in strict propriety, be termed the natural history of religion. Enoch was a prophet and public teacher: we have at present no debate with those who may be disposed to set aside revealed religion altogether; to reject the Bible, and to trust entirely to man's natural and self-taught judgments of religious and moral duty. The Bible is fairly and avowedly assumed by us as a revelation from Almighty God, and its truth taken as granted.

That the heads of families, in all ages were the prophets priests and kings of their households; their instructors in the duties of religion, bound to offer up for them religious offerings, and to exercise a salutary authority over them, hav-

ing for its object the restraining of vice, and promotion of virtue; is so obvious a principle of morals, and the denial of it involves so many absurd and impious consequences, amounting to a complete dissolution of religion, and even of civil society; that no attempt is required to set it aside. Those who require proof of this doctrine, will never be satisfied with any that may be offered to them. Their incredulity arises solely from the alienation of their hearts from a life of piety. There is no reason, however, to suppose that all the pious patriarchs were inspired, or enjoyed prophetic gifts. That some of them did, is certain.

Seth, who succeeded to and enjoyed the rights which Cain forfeited by his obstinate infidelity, and Abel lost by his untimely death, was perhaps the next after Adam, who was honored with prophetic powers. We are told that in his days men began to call on the name of the Lord; which expression it is presumed means the exercise of public religion.— Enoch it appears was the next prophet, and lived long a contemporary with Adam and Seth. Doubtless these three holy prophets were highly beneficial in maintaining the pure religion on earth.

The doctrines which Enoch taught may be collected from the writings of Jude; and it will be proper to state them in this place both on account of their importance to men in all ages, and because of the light which they cast on some of those sophistries which have in so many ages of the world perverted society from the paths of true piety.

1. He taught that the unequal distribution of good and evil in this life furnishes no argument against the moral government of God: that such inequality should neither damp the righteous man, as if Jehovah had forgotten him, nor inspire the prosperous wicked with a hope of impunity. The doctrine of Enoch, though succinctly stated, is enlarged and comprehensive; he did not affect like some speculators, to deny that the righteous are often, in this life, more hardly treated than the most vile and abandoned. He admitted that human things were in apparent confusion; and that no man could infer from the occurrences of his lot either the divine favor or displeasure.

On the other hand he maintained that there is amidst all this confusion a divine and infinitely wise plan of operations; and that the end will demonstrate the moral perfection of Jehovah.

2. He taught the doctrine of a final judgment of all mankind, good and bad; in which righteousness may expect its reward, and iniquity look for its merited punishment. This is a great doctrine. Enoch saw it in the same light as Solomon did so long after; namely, that seeing there is a time for every purpose and that this world is not a place of retribution; a just God must have appointed a future day of judgment in which the most rigorous, ample, and exemplary justice will be done to all mankind. He had accurate ideas of that day; as may be ascertained by comparing with the discourses of our Lord, and of the apostles, especially Paul, his prophecy recorded by Jude. He knew that the Judge should be the Lord, the Son of God and Saviour of sinners. He knew that he would bring with him ten thousands of his saints; that as Paul says the dead in Christ must rise first, and those who are in that day found living Christians, shall be changed in a moment, in the twinkling of an eye. That the wicked shall also be raised, and brought to trial. And that vengeance will be inflicted on the wicked, and eternal life conferred on the just. He knew also that saints are Christ's saints, purchased by his blood, sanctified by his Spirit, and received by him into paradise at death, there to behold his glory, and await with hope the superior glories of the resurrection and day of judgment. He knew that the enemies of Jesus are subject to his power, and must answer to him at last for their rebellion against him. When you consider all these particulars, you will admit that Enoch's knowledge of religion was neither narrow nor doubtful, but embraced all the essential articles of our Christian system, and was believed by him with a constancy and preached with a fervor worthy of all admiration.

IV. His translation into heaven.

This event is thus narrated by Moses,—“He was not, for God took him.” This phrase although something unusual and

different from that in which the same writer announces the death of the other patriarchs, might have left us in doubt respecting its exact import had not Paul translated it into language which admits of no ambiguity. "By faith Enoch was translated that he should not see death." He underwent that instant change which prepared his body for ascending into heaven, and enjoying the beatitude of the blissful abodes; a privilege which only three men have been favored with since the fall of man; viz., Enoch, Moses, and Elias; but which shall be conferred on all those faithful men who shall be found alive at Christ's coming to judgment. "Behold," says Paul, "I show you a mystery. We shall not all sleep, or die, but we shall all be changed in a moment, in the twinkling of an eye at the last trump, (for the trumpet shall sound,) and the dead shall be raised incorruptible and we shall be changed." the same divine favor which raises up the corrupted and unconscious dust of the saints at the last day, and beautifies them for the immortal mansion of glory, effected a similar change on Enoch in a moment.

But you will be ready to ask what special reason had the impartial judge of all men, to depart from his usual law in this instance, and grant an exemption from death to this holy patriarch. It is appointed unto all men once to die, why then is there any exception. I must observe here that though death is the wages of sin, it is so only to those who are under sin, who are under the law of works and unpardoned, in which case the justice of God demands the infliction of the sentence.—But those who are not under the law, but under grace, who are redeemed from the law by the body of Christ; whose sin is pardoned, whose iniquity is covered, are not bound over to death by any sentence of divine justice. If it so pleased God, they might all be translated to heaven without tasting of death. Their death is not the wages of sin, for their sin is forgiven. It is owing entirely to a sovereign arrangement of God that any of them are subject to the stroke; a dispensation, no doubt as wise as it is sovereign; and the wisdom and propriety of which we are permitted in some small degree to

ascertain, and if our inquiries are conducted with modesty, they will not only prove inoffensive, but perhaps profitable. We see beyond question that it is God's will that his saints should be the hidden ones of the earth. He conceals from all mankind the absolute certainty of each other's condition in death. Behold the manifold wisdom and mercy of God! If all saints ascended to heaven bodily like Enoch, what a sight would be a corpse, what an awful heart rending ceremony would be a funeral. Could human nature, already sufficiently lacerated by the mere death of a father, a wife, a child, a friend, a neighbor, even a stranger, could it bear the thought that the spirits of those whose eyes we are closing are already in the torments of hell; that the spirits of those whose body we are depositing in the grave are sinking lower and lower into the bottomless pit? Could human nature bear it? Considering the competitions and jealousies which prevail among men; what consequences might be expected to result, could one man say with certainty to another, my friends are in heaven; but your friends are in hell. Besides should a man who made great professions of religion, who had been regular in all the outward forms of devotion, and of approved and unrepachable conduct, die in the church of God; what would mankind say but this,—“behold the futility of religion, what avail prayers and professions; there was a man whom we all supposed a saint, yet he is gone to the blackness of darkness, a companion to the devil and his angels.” Would religion sustain no injury from such an event? On the other hand, should a profane worldling, a blasphemer, a wretch, the terror and abomination of human society, obtain like the thief on the cross, pardon at the last hour, and be caught up like Enoch into the third Heavens, must we not suppose that the fact would greatly harden the profane in their impiety. What can be the use of piety; what can be the necessity of mortifying the flesh with its affections and lusts; they would cry,—“behold a man who was not only abhorred by the holy, but even shunned by the wicked as too bad for the worst of company, yet lo, he is gone to the everlasting enjoyment of felicity in

heaven. How must the careless, the dissipated, the profane be hardened by such occurrences; and conclude, as they are too prone to do, that their prospect is as good as that of others. How triumphantly would they quote such instances as those which have been mentioned against such of their cotemporaries as urged the necessity of piety and holiness.

God in his infinite wisdom has hidden the destinies of the dead from the living; that the latter may stand in awe; and walk by faith, with fear and trembling, so long as they are in the world. To the saints no wrong is done; as God granted them sanctification gradually; for the sake of doing good to mankind at large; so he grants them glorification gradually, with the same view to the general interests of the world. At death their spirits ascend to the mansions of glory to behold all that is pure, to enjoy all that is lovely in a reconciled father and ransoming Lord; while their flesh rests in hope of a glorious resurrection. We adore the wisdom and the grace of Jehovah in such a dispensation.

In the extraordinary instance of Enoch's translation, we must search for an extraneous reason; and we shall not search in vain. In an impious and abandoned age, when immorality shielded itself from remorse and fear behind atheism; when men justified the iniquity of their ways, and stimulated each other to the excess of wickedness, by scoffing at the idea of a future state; Enoch was sent to appal their audacity, to curb their presumption, to dissipate their sophistries; by urging home on their hearts the doctrine of human responsibility, and of a judgment day. What success he had we are not informed. But we may safely conclude that he who attempted to stem human corruption, entrenched in human error, experienced the usual lot of those who in any age have made a similar attempt. Some would argue, some would scoff; the majority would hate the troubler of their peace and repose.— But at the close of his public ministry, perhaps at the moment when he was endeavoring to convince his cotemporaries of a future state, Jehovah sets his seal to the prophet's doctrine; by carrying him up bodily to heaven, in their sight. What better

demonstration could have been afforded them. Such proof was not to be refuted by argumentation. They saw with their eyes the power and providence of God; they saw that man was destined to another world; they saw that both soul and body must appear before God to be disposed of according to his justice.

But I pause. We cannot contemplate the character of Enoch so singularly contrasted with that of his age, without allowing the grace and fidelity of our Lord, who in the very worst of times both can preserve, and does preserve, and will continue to preserve a seed to serve him while sun and moon endure. Since the Son of God took the command of this sinful world Satan never has been permitted to domineer over all mankind. And nothing can be a clearer demonstration that real piety and virtue are not mere habits contracted from the customs of the age; but that they are the effects of sovereign and almighty grace, than this fact, that the most illustrious examples of faith and holiness, have blazed forth with the steady brilliancy of the fixed stars, amidst the most dark and benighted periods recorded in human history. Nor is the brightness of such characters given entirely for their own sake. They shine for the world: they shine for the universe. They shine that others seeing their good works may glorify their father in heaven. Let infidelity pour the darkness of the infernal pit around our globe; let Satan send forth his legions to pervert by sophistry and philosophy, falsely so called, the thoughtlessness and folly of man, let vice and cruelty and debauchery unite their roaring currents to sweep away every vestige of whatever is pure, and holy, and honorable among men, the Lord will raise up a servant, or servants, and so beautify them with his image, so regulate them by his wisdom, so fortify them with his omnipotent aid, that they shall stem the torrent, and maintain the cause of truth and righteousness against all the opposition from earth and hell.

Tranquility and public favor such men must not expect.— They are harnessed for war. It is not conceded to them to shrink into a safe obscurity. They cannot be at once neutral

and innocent. Their public talents are a public trust.— When error gives the challenge truth must be brave. When corruption becomes overbearing virtue must be firm. Commissioned by God, as the feeble instruments by which he is to accomplish great things, they must lift up their voice as a trumpet, and plead the cause of God and of truth, at every risk, in prospect of every issue. Opposition must not intimidate, effort must not weary, lassitude must not exhaust, want of success must not deject, such men as Enoch, who go forth at the call of heaven to struggle against a world for the maintenance of the divine glory, and the promotion of human salvation. These men are not permitted to model their plans, and regulate their proceedings by the calculations of human probabilities. They must view all things with the eye of faith; and they must add to this faith courage; that tremendous courage which knows no stimulant but the command of the captain of salvation; and is neither damped nor inflamed by questions of success or of failure.

Nor shall they fail entirely. Their own souls at least they shall save: perhaps they shall achieve even more than this.— who knows but Enoch procrastinated the desolation of his race. His own soul was certainly given him for a prey; and in the prime of manhood, if we calculate according to the longevity of antediluvian times, perhaps when worn out and exhausted by the ardour of his zeal, and excess of his labors; he is caught up by God to enjoy that heaven which he preached to others; inflicting, like Sampson, a more severe defeat on the kingdom of darkness by his departure than he had done through the whole course of his life.

This much may suffice; but let us never forget that the advantages of past ages, confer their benefits on our own.— Enoch, Moses, and Elias, point us to an eternal state of rewards for both our souls and our bodies; the resurrection of our Lord Jesus Christ from the dead, and the instances of those whom he and others have raised from the dead, contribute their decisive evidence to establish the same important truth. We resemble the main channel of a great river which

fed by a thousand streams, from a thousand different springs, flows along deepening and widening in its course. To deny a God, to question a providence, to doubt a future state, in our age, is rather an instance of insanity, as of a voluntary denial of what we at the bottom of the heart believe, than of ignorance. But what influence have these important doctrines on our hearts and lives. We live for eternity. We must meet our judge. We must account for the deeds done in the body. Our eternal destiny depends on our acceptance at present of the Lord Jesus Christ by a faith which worketh by love, and purifies the heart. May we all like Enoch walk with God; and when this solid globe shall melt, and nature sink into decay, may we join the spirits of just men made perfect, and behold and enjoy our Lord and Savior for ever and ever.

SERMON VI.

THE JUST SUFFERED ONCE FOR THE UNJUST.

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“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.” 1 Peter, 3: 18.

To direct and persuade those newly converted Jews to a holy conversation in the faithful discharge of all personal and relative duties that so they might secure their own peace and effectually confute the slanders and reproaches of their enemies, as well as to prepare them for sufferings, seems to be the apostle's principal intention in this epistle; as he hath something to this purpose in every chapter, and by a great variety of arguments encourages them thereto. After having treated of the duties of subjects to their sovereigns, of servants to their masters, &c., in the first chapters, he begins this third chapter by explaining what is the duty of wives to their husbands, and then of husbands to their wives, which really ought to be more attended to at this very time. The many elopements from bed and board which are daily advertised in our public papers, stand directly contrary to what the apostle here teaches, and is a shame even to human nature itself. In the eighth verse he passes from special, to more general directions. He addresses Christians to be of one mind, to be unanimous in the belief and practice of the same duties; and as the Christians at that time were, many of them, in a suffering con,

dition he calls upon them to have compassion upon one another, to love one another as brethren, to have pity and to be courteous; which direction considering the troublesome and unhappy situation we are in, at this very time, with our brethren in the church, demands our prayerful attention. When any person, or number of persons, engage in evil combinations against us, or open their mouths wide upon us in malicious railings, even supposing they were old friends, we are to take the very same course.

The tenth verse contains a very excellent prescription for a comfortable and happy life, in this quarrelsome ill-natured world—to keep our tongue from reviling, evil-speaking and slandering, and our lips from lying, deceit and dissimulation. We ought to seek peace with all men and even tho' it retire from us we are to pursue it. There is no man liveth and sinneth not, so likewise there is none but suffers. But as there are two kinds of suffering—namely, for doing good and for doing evil, which think ye is best? The question is answered in the verse before my text, “for it is better that ye suffer for well doing than for evil doing.” To suffer for doing good is suffering for righteousness sake, and therefore in the thirteenth verse the apostle affirms that to suffer for righteousness is the honor and happiness of a Christian. To suffer for the cause of truth, and for a good conscience, is a great honor. The delight is greater than the torment, the honor more than the disgrace and the gain much more than the loss. Patience in suffering is a great ornament to God's people, and therefore ought to be endeavored by every one of them. A mistaken opinion prevails among some people that it is worse to be punished innocently than to be really guilty, and therefore they will say, when an evil is either said or done unto them, they would have thought nothing of it, if they had been guilty. Good people have often to suffer for well-doing; the best of all men have experienced the truth of this: yea, even Christ himself, who was holy, harmless and undefiled, experienced this, verse 18, “For Christ hath also suffered for sins, the just for the unjust, that he might bring us to God.”

The manner in which this verse is introduced clearly proves that Christ is here held forth as an example of patience under suffering, "for Christ also hath once suffered." Think not strange that you have to suffer, "for Christ also suffered for sins, the just for the unjust, that he might bring us to God." From which words I am now to address you; and in which words observe,

1st. That Christ Jesus suffered himself. It is not sufficient that all men suffer for sin, but Christ also suffered. Though, indeed, he had no guilt of his own and would have declined all suffering, yet he suffered.

2d. Observe what Christ was, "the just." He is infinitely just as God, and perfectly holy or righteous as man. He was so just in all his conduct to both God and man that neither of them could have punished him, in the least, for any part of his conduct whatever, being just in all his ways, and righteous in all his doings.

3d. Observe what he suffered for, namely, for sins. Altho' he had no sins of his own, yet he had sins for which he suffered. Wherever there is sin there must be suffering, as sin and suffering are essentially connected.

4th. Observe, that it was our sins for which he suffered, as it is said, "he suffered the just for the unjust that he might bring us to God." We are those for whom he suffered. It was our sins that he bore in his own body upon the tree. He was made sin for us who knew no sin that we might be brought unto God.

5th. Observe, what the character of those for whom he suffered was, namely, unjust. He who was just suffered for the unjust. We early revolted from God. In our public head broke covenant with him, and so became properly entitled to the name of unjust, and it was for us, the unjust, that he suffered.

6th. Observe, that Christ only suffered for our sins once. The merit and perfection of his suffering were such that his once suffering was enough. The sacrifice of Christ once offered purgeth away all sin.

Lastly, observe what the blessed end and design of our Lord's sufferings were—to bring us to God, to reconcile us to him, to give us access to the Father, to render us and our services acceptable, and bring us at length to eternal glory. Heb. 2: 10; “For it became him, for whom are all things and by whom are all things, in bringing many sons unto glory to make the captain of their salvation perfect through sufferings.”

What we design in further prosecuting this subject, is

I. Prove that Christ suffered for sins.

II. That he suffered once, and only once, for sins.

III. Show that he who suffered was just, and those for whom he suffered were unjust.

IV. Prove that Christ, who is here called the just, suffered for the sins of those who are denominated unjust, that they might be brought unto God. And

V. Conclude by a suitable improvement.

According to this method we are

I. To prove that Christ suffered for sins. Here we shall attempt first to show that he suffered, and then in the second place, Prove that it was for sin.

Now, that Christ suffered, is not denied by any that I know of. He suffered in his soul as he was tempted; for says the apostle—Heb. 2: 18. “For he himself hath suffered being tempted.” He was grieved with the reproaches cast upon himself, and with the sins and miseries of others. Consider him who endured such contradiction of sinners against himself; and how often he was grieved for the hardness of their hearts. Besides, he was burdened and tormented with the hidings of his Father's face, and the fears and impressions of his wrath. John 12: 27. “Now is my soul troubled, and what shall I say? Father, save me from this hour.” He also suffered in his body in labor, in hunger and thirst, in weariness and in repeated dangers of death. Herod tried to slay him among the young children. The Pharisees also tried to put him to death. He sweat blood, was buffeted, scourged, his hair was plucked out, and at the last he was put to a painful and shameful death. He also suffered in his reputation as he was abused with railing, calumniated, had the

most false accusations cast upon him, and was ignominiously loaded with ridicule and scorn. Says he Psalm 22: 6, "I am a worm and no man, a reproach of men, and despised of the people; all that see me laugh me to scorn, they shoot out the lip, they shake the head," &c. He also suffered in his outward lot. He was born of a poor woman in a stable, and laid in a manger. He lived for a time an exile in Egypt. He was oppressed with poverty. In a word, his Father deserted him, hid his face from him and executed upon him his just vengeance. Devils tempted and harassed him, his kinsfolk and friends forsook him, and one of them in a most shameful and treacherous manner betrayed him. Peter, contrary to his most solemn promises, upon slight provocation, denied him and cursed and swore that he never knew him. All this was suffered by Christ—"so that he was oppressed and afflicted, a man of sorrows and acquainted with grief." Finding, therefore, that he suffered in every sense in which it was possible for him, or any other, to suffer; we shall attempt to prove, that it was for sins that he suffered, and for that only.

Scripture and the nature of the thing harmoniously correspond in proving this truth. Isaiah 53: 10, 12, "It pleased the Lord to bruise him; he hath put him to grief: when thou shalt make his soul an offering for sin"—yea, "he hath poured out his soul unto death;"—"he was numbered with the transgressors; and he bare the sin of many." 2 Cor. 5: 21, "He hath made him to be sin for us who knew no sin." Gal. 3: 21. "Christ hath redeemed us from the curse of the law, being made a curse for us"—"He bare our sins in his own body on the tree"—"And we know that he was manifested to take away our sins." He suffered for us; "and when we were yet without strength, in due time Christ died for the ungodly"—"Christ was once offered to bear the sins of many"—"He hath appeared to put away sin by the sacrifice of himself." These, with many other scriptures, which might be advanced, clearly prove that sin was that for which Christ suffered. Besides it is impossible, in the nature of the thing, that it could be for anything else. Where there is no law there can be no transgression; and where there is a law, and

yet no transgression, there cannot be any punishment: so that without a breach of a law there never could have been any punishment at all. God cannot, in consistency with his holiness and justice, punish unless his law is broken, and every breach of his law is a sin; so that all sins render us liable to suffering, and nothing but sin can do it. It is only for sin that devils or men have been, or will be punished. Those who never sinned in any sense, never knew experimentally what punishment is. Christ, indeed, never committed sin himself, being holy in every respect, and, therefore, could never have been punished if he had not undertaken for the sins of others, and so sinned in his representees, and by his assumption of their sins. It was impossible for him, although he was indeed Christ, not to suffer. Sin, the cause of suffering was imputed to him—"The Lord laid on him the iniquities of us all"—suffering, therefore, the effect of sin, must be experienced by him because to have sin and not have suffering is as impossible as to have holiness and not have happiness. Sin and suffering are so essentially connected that the one cannot possibly exist without the other. So that if Christ suffered, as has already been proven, he must have had sin, the cause thereof. Having no sin of his own, he must have had the sins of others for which he suffered. So that we find agreeably to our proposal that Christ did suffer, and that he suffered for sins.

We proceed to show,

II. That Christ suffered once, and only-once, for sins.

This appears *first* from divine revelation. Heb. 9: 12, 26, 28, "Neither by the blood of goats and calves, but by his own blood he entered once into the holy place, having obtained eternal redemption for us." It was not necessary that Christ should offer himself often as the high priest offered sacrifice, and entered into the holy place every year with blood of others; for then must he have often suffered; "but now once in the end of the world hath appeared to take away sin by the sacrifice of himself."—"Christ was once offered to bear the sins of many."

By his suffering once, some are for understanding only his

suffering at the last period of his life, when he hung upon the tree, which is, perhaps, what is literally in view: yet, we think that his other sufferings cannot be excluded. It is not by any means uncommon for a part of a thing, especially the greatest part, to be taken, figuratively, for the whole; which certainly must be the case here; because if Christ suffered but once, it must take in all his sufferings from first to last. If we divide his sufferings into parts and periods, we will find that he suffered often. Death was the penalty which he undertook to suffer, and although he suffered death but once, yet, he began to suffer this as soon as he was born; so that the whole of his sufferings may be considered as one act of dying. Thus having shown you that by his suffering we understand *all* his suffering, or the whole of his passive obedience, we proceed to prove that this was done but *once*. Since the foundation of the world, however, this is not the case; but now once in the end of the world, Christ "hath appeared to put away sin by the sacrifice of himself," as the Lord hath said; Zech. 3: 9, "I will remove the iniquity of that land in one day," so Christ was once offered to bear the sins of many. It is the appointment of God concerning men, that they must die once, or undergo a change equivalent thereto. "Is there not an appointed time to man," says Job, "upon earth." "It is appointed unto all men once to die." This is given by the apostle as an argument for Christ's suffering but once. If the elect for whom Christ undertook to suffer had, in virtue of the threatening of the broken law, and God's appointment been bound to suffer death more than once it would have been so with Christ also; but as it was only appointed for them once to die, once was all that Christ was called upon to die in their stead.

Besides the appointment of God concerning Christ seems to prove the same thing. He was appointed once to bear the sins of many, and that he should appear the second time without sin. At his first appearing, tho' he had no sin of his own, yet, he stood charged with the sins of many. He was the lamb of God that taketh away the sins of the world. He appeared in the likeness of sinful flesh, and for sin suffered in the flesh,

and by his suffering made an end of sin and suffering both for himself, and his; and, therefore, will not again have to suffer; but the next, or second time, he appears will be without sin, and, consequently, without suffering.

But the truth of this doctrine appears further from reason and the nature of the thing. Indeed, the contrary would be absurd; for then he would have been always suffering, still dying, rising from the dead, and ascending; then descending again to die, and rise and ascend again. Thus dying the great work would have been always doing, always to do, and never done. Like the high priest under the law, who, although he entered but once a year into the holy of holies, had to do this every year. This repetition showed the imperfection of these sacrifices. But to the honor and perfection of Christ's sacrifice, once offering was sufficient. The one righteousness of one man was fully commensurate with all the demands of the broken law. The righteousness which was wrought out is every way sufficient. God has declared himself well pleased for the sake of the righteousness of his servant. If God is pleased what matters it who else is displeased? It is God that justifieth, who is he that condemneth? No law either of God or man can require more than a complete fulfilment. Christ by once suffering fully satisfied all the demands of the broken law in his people's stead; more, therefore, could not be demanded, and if given, would have been useless.

The law was magnified and made honorable by the law-righteousness of Christ; besides, to say that the righteousness of Christ when performed was not sufficient, and that there was a necessity for a repetition thereof, would argue an imperfection in Christ himself, because if he did suffer once for sins, as has been proven, and yet his suffering was not sufficient, I ask to what purpose did he suffer at all? Besides, if he has suffered but once for sins yet, when will he suffer again? Never; for he is exalted at the right hand of God to give repentance to Israel, and the remission of sins. He will, indeed, appear a second time; but for what? Not to suffer; but to act the part of a glorious judge. Had Christ never suffered, those for whom he suffered would have had to suffer the pen-

alty of the law but once; but this once would have been continually and forever. But on account of Christ's human nature being united to the divine in his glorious person, he was qualified for, and actually did yield that satisfaction to the broken law in about thirty-three years, which all those for whom he suffered could not have done to all eternity. They would have been forever suffering, and yet never giving the least satisfaction. We find, from all these considerations, to the honor and glory of Christ who suffered, that once was all that he suffered for sins, and that that once was sufficient. We proceed to show,

III. That he that suffered was just, and they for whom he suffered were unjust.

Christ, who is here the sufferer, is just, or righteous, as he is God: yea, he is infinitely so. 1 John 1: 9, "If we confess our sins, he is faithful and just to forgive us our sins." "He is a rock, his work is perfect, for all his ways are judgment, a God of truth and without iniquity, just and right is he." His justice appears clearly in his giving the most righteous laws to his creatures, suited to their original abilities, requiring the most perfect equity towards God, themselves, and their neighbors; insisting chiefly on the principles of equity, and that such as bear rule over others should show themselves patterns of it—"He that ruleth over men must be just, ruling in the fear of God."

This appears also in his annexing to those laws proper sanctions of reward and punishment; and in his rewarding good men's behavior in the most proper time and degree; but particularly in bestowing all the new covenant blessings upon the most vile, guilty and rebellious men, on account of that righteousness which Christ their surety, wrought out, in their stead. Such is the infinite holiness and justice of God's nature that he cannot suffer sin to pass without adequate punishment.

But Christ, who was the sufferer for sins, was just not only as he is God, but also as man; being without sin or iniquity, holy, harmless, undefiled and separate from sinners; at all times able and willing to act justly unto all his fellow men, when called providentially thereto. Even as to his human

nature he was the holy thing born of God. In no one instance through the whole of his life, can he be charged with the least injustice whatever. Everything he did or said was perfectly conformable to the strict rules of righteousness. He was without deceit, guile, or falsehood of every kind, so that as a man, both in his nature and practice, he was truly "the just."

But he was also just as Mediator, God-man in one person; and it is very probable the apostle has a view to him as Mediator when he here characterizes him "the just." Justice and righteousness adorn him who is our Saviour, and the surety of the better covenant. He executes the whole of his mediatorial work agreeably to the requirements of strict justice, both as to the purchase and application of his redemption. He had no difficulty in answering the demands of the broken law which he undertook to do for his people, as to the preceptive part of it, for in doing so he was acting agreeably to his own nature. Besides, indeed, it was impossible for him, considering the dignity of his person, not to act fully up to the requirements of this law, which was holy, just and good. But the penalty which was incurred by Adam's breach of this law, and which Christ also undertook to answer, lay heavy upon him, so that toward the last he appears almost ready to decline his engagement. This, however, he could not do, in consistency with strict justice; because as he had undertaken, justice required him to fulfill, and so he went on even unto death, and so "finished transgression and made an end of sin," fully satisfying all the demands of justice. He is a king who is just, and having salvation his ways are all just and true. He is just and the justifier of the ungodly—so that it is evident that he who suffered once for sins is "the just."

We are now to show that those for whom he suffered are "the unjust." This is a truth so evident and so well proven that he who runs may read it either in the Bible, in nature, or in practice. When we consult our Bibles they inform us "that there is none righteous, no, not one; there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable: there is none that doeth

good, no, not one." And says Solomon, "there is not a just man on the earth." It was for men, such men, that Christ suffered; for he took not on him the nature of angels; but the seed of Abraham. If we look into our natures, and consider the dispositions thereof, we will soon be convinced that we, as well as all mankind who possess the same nature, are truly unrighteous. Every thought and imagination of the heart is evil, and that continually. We have no just ideas of God, or of his holy law; neither have we any distinct knowledge of what is truly for our advantage; and it appears as if we were all naturally inclined to act unjustly towards our neighbor. Our conduct, as well as that of our predecessors, corresponds in proving this truth.

But, particularly, those for whom Christ suffered were unjust as they had broken covenant with a just and righteous God in Adam, their public head, and thereby became liable to God's just judgment and fiery indignation. They were unjust in the eyes of the law, having transgressed it. Christ could not have suffered for any but the unjust, as he himself was just, as has already been shewn; and when there is no injustice there can be no suffering; but by undertaking, in the covenant of grace, to satisfy for the sins of his elect, he thereby became unjust in law, so that the law could then fix upon him. He never was unjust in reality, but was accounted so, as the sins of those for whom he undertook were accounted to him. But those for whom he undertook were not only accounted unjust, but were so in reality. They were altogether vile, the whole law of God had been broken by them, and so stood in full force against them according to the penalty thereof. When man was first made he was upright and just in his nature and practice, in which condition he continued ever until he broke covenant with God; since which time all mankind have been and yet are unjust in both nature and practice, so that not only those for whom Christ suffered, but all mankind, without exception, were unjust. All died in Adam and so became liable to the wrath and curse of God, for, "cursed is every one that continueth not in all things, that are written in the book of the law to do them." Adam,

and his posterity in him, did not continue to do what was contained in the book of the law, but did the very contrary. The law was just, whatever therefore was contrary to the law was unjust. Adam's conduct in eating the forbidden fruit was directly contrary to the positive precept of this just law, his conduct therefore must be unjust; and if his conduct was unjust, the whole of his posterity are justly chargeable with the same, as they acted through him; so that the whole of mankind are unjust, considered, as they stand represented in Adam. They are unjust in their nature, and in their practice, so that, of a truth, we may say with the Apostle, in the text, that Christ who suffered was "just," and they for whom he suffered, "unjust." We proceed,

IV., to prove that Christ, who is here called "the just," suffered for those who are called "the unjust," that they might be brought unto God. So says our text, so says the Bible at large, so says the profession, practice, and experience of God's people, as well as the nature of the thing. All harmoniously correspond in maintaining the one simple truth, that the end to be obtained by Christ's suffering was to bring his people unto God—"He was made sin for us, who knew no sin"—but for what end was he made sin, and accounted unjust? "That we might be made the righteousness of God in him?" for as in Adam all die, that is, by his sin they all became sinners, so, in Christ, shall all be made alive. By his suffering the punishment due, in his people's stead, they were delivered from death, the penalty of the broken law, and so brought nigh unto God—"By the offence of one many were made sinners, so by the obedience of one shall many be made righteous; for as sin reigned unto death, even so must grace reign, through righteousness, unto eternal life, by Jesus Christ our Lord: therefore, the apostle concludes, as by the offence of one judgement came upon all men to condemnation, even so by the righteousness of one the free gift came upon all men unto justification of life."—"He bare our sins in his own body on the tree, that we being dead to sin might live unto righteousness," might be made holy, like unto God,

and so brought unto him. Christ says, "God so loved the world that he sent forth his only begotten son," then follows the end to be gained thereby, namely, "that whosoever believeth on him should not perish but have everlasting life." "For," says he, "as I live ye shall live also, and where I am there shall ye be ever to see my face, and behold my glory." These with innumerable other portions of scripture, clearly prove the end to be obtained by Christ's sufferings, was that they might be brought unto God. Do not understand me as meaning that this is the principal end. The glory of God, we know, is the supreme end to be obtained in all his works. As Christ's sufferings respect men, the end to be obtained thereby was that they might be brought unto God, and it is only in this sense that the apostle seems here to use it.

But the profession and practice of christians prove the doctrine now under consideration. What is the meaning of the Christian religion as now professed and practiced by us, if it is not this, namely, that we may be brought unto God through Christ? We profess to believe that in Adam, our public head, we all fell from an original state of rectitude. Sin, that was thereby introduced, separated between us and our God. We in this natural state stood at a distance from God and all good, and were entirely unable in any respect whatever to help ourselves; that God remembered us in this our fallen and miserable condition, and provided a propitiation for us, laid help upon one that was mighty to save. We believe that God accepted of Christ's righteousness, in our stead, as a full satisfaction for all our sins, and that, upon account of this righteousness, we are brought near to God. We believe that Christ died on purpose that we might be made alive; that we who were far from God our Father, Christ our Savior, and the Holy Ghost our Sanctifier, might be brought nigh to God again: and we go on practicing accordingly, attending upon God in all his instituted ordinances, patiently waiting at the pool of ordinances until he by his grace enables us to come unto him by faith, through the blood of Christ. We ask, and expect

every needed blessing for time and through eternity upon the account of Christ's righteousness; which proves, as far as our conduct can prove anything, that Christ suffered, and so wrought out a righteousness that we might be made partakers of all the benefits of the covenant of free grace.

Agreeable to this is the experience of all God's people, who have already tasted and seen that God is good. They have experimentally found that, in their natural state, they can do nothing good; that every thought and imagination of the heart is evil and that continually; that a reformation of themselves is impossible; and that it is from God every perfect gift doth come. Their salvation from sin and misery, unto God and happiness, depends entirely upon what Christ has done. That happiness and comfort are obtained through the promises, which are founded upon the righteousness of Christ, and which nothing else can yield. The people of God have found the promises sweeter than honey, and more precious than gold; which would not have been the case if Christ had not offered. They have obtained strength in weakness, comfort in trouble, deliverance from enemies and danger seen and unseen, and, in a word, everything good has been experienced by them. But on what account, unless upon the account of Christ's doing and dying? Had Christ never suffered, all must have experienced personally God's eternal wrath and curse. But he has suffered, therefore his people experience his love and blessing, so that, even from this, it appears, that the end for which Christ suffered for sins, was to bring them from the service of the Devil and all misery to the enjoyment of God and all good.

But the nature of the thing puts the matter beyond all doubt. We find in the text that Christ did suffer for sins, and that for the unjust too. Now, for what end did he this? Could he thus suffer without any end to be gained? This is not possible. God does nothing in vain, He has an end to be gained in everything He does. Now, what end could God possibly gain by Christ's suffering, if those for whom he suffered are nothing advantaged thereby. He could not suffer for

himself, as has already been shown, being just. He must therefore have suffered for others, even the unjust; and if he suffered for them, and thereby satisfied all the demands of the law against them, can they suffer? Is it possible for God to require a double satisfaction? and if Christ did not make full satisfaction, agreeably to his contract, it argues either weakness or unwillingness in him; which is absurd. He therefore did suffer, and according to the honor and dignity of his person, must, by his sufferings, have answered all the demands of the broken law against those for whom he suffered; and consequently, they must be freed therefrom. Could God, or Christ, receive any glory from the most glorious transaction that ever was known, or done, if those for whom Christ suffered be not brought to God? Besides, for what did Christ undertake to suffer for any, if it was not that they might be brought to God? They stood in need of nothing else. They were far off already, but that would yield no glory to God. No doubt the Devil does, and will, suffer that he may draw men farther from God; but who dare impute such conduct to Christ? If, therefore, his suffering made any alteration upon those for whom he suffered, it must be for the better, namely, to bring those who were far off, near to God.

This being the case, if his suffering was complete, they, for whom he suffered, must be complete in him, and brought home to their Father's house. The sins of all the elect were imputed to him, for which he yielded full satisfaction. By his suffering, therefore, those, whose sins were laid upon him, and punished in him, must be free from sin either actually, or representatively. Even those who are yet unborn of God's people are representatively free from sin, as Christ their representative is free. In whatever sense any person can be said to be free from sin, in the very same sense he can be said to be near to God, as the enjoyment of God is the necessary consequence of a freedom from sin.

Finding, therefore, that divine revelation, the profession, practice and experience of all God's people, as well as reason and the nature of the thing, all concur to prove that Christ

“the just” suffered for those who were “the unjust,” that they might be brought unto God; and finding no kind of proof whatever to the contrary, we conclude that it is so; and that we may safely call upon you to believe that it is so; and that you yourselves are some of those very “unjust” for whom he suffered. You are frequently called upon to behold the signs and symbols of his sufferings, and to be partakers of the benefits procured thereby. Attend, therefore, unto these things, and endeavor to be coming daily nearer unto God. So much for doctrine. We shall now conclude,

V. By an improvement of the subject. And from what has been said we may in the

1st place, learn the unspeakable love of Christ in undertaking and suffering for us. There is a “peradventure” that a person would venture to die for a good man; but for a wicked man this would not be expected. But God’s ways are above man’s ways, and therefore Christ “the just” died, suffered for the wicked, “the unjust.” God so loved the world that he sent forth his only begotten son, and Christ so loves his people that he laid down his life for them; “I am the good shepherd,” says Christ, “I lay down my life for my sheep.” When we consider what Christ suffered and that he was actuated in undertaking and persevering there in by principles of love, we we must certainly be led, with the apostle, to cry out in raptures of amazement, “that ye being rooted and grounded in love, may be able to comprehend with all saints what is the breadth and length, and depth, and height; and to know the love of Christ which passeth knowledge, that ye might be filled with all the fullness of God.”

2nd. From what has been said we may be informed, what we were in our natural state, and what our character is. It is here said we were unjust. This, however dangerous or disagreeable, was our true character. We sinned in Adam and fell with him, in his first transgression, and thereby became guilty before God. We thereby broke God’s covenant which was holy and just, and by breaking His just command we became unjust, and justly entitled to God’s eternal wrath and

curse. This was the state, in which we were when Christ remembered us in love, and undertook for us. In this state we were, and in this state we are ever, until we are enabled by grace to exercise faith upon Christ for salvation from this our natural state, and all the dangerous effects connected therewith.

3d. We may also learn something of the nature of sin, when we consider what it brought upon Christ. It can be no small matter when it could bring upon the eternal Son of God such severe punishment. It is so offensive to God that he will certainly punish all the workers of iniquity. Every person who sins may certainly look for suffering, as suffering and sin are essentially connected. Sin, therefore, is of such a nature as to lay open to God's wrath. It is offensive to him, the abominable thing that he hates, and is the procuring cause of all punishment in time and through eternity.

4th. We may also from hence be informed, how punctual God is in vindicating his law, and exacting just punishment upon all transgressors. Nothing can exemplify this in a stronger point of view than his punishing his only begotten Son. Christ was not an actual sinner, as he had never offended God, or broken his law in the least particular. He was a sinner imputatively, that is, the sins of those who broke God's law were laid upon him, and this is all the sense, and the only sense, in which he could be accounted guilty. But this was sufficient for God to proceed in strict justice in punishing him. This may exclude entirely all hope of the actual sinner escaping God's wrath and curse. For when Christ, who is his only begotten Son, and who was personally without sin, was strictly punished, according to the law, for the sins of others for whom he undertook, how can those who are actual sinners, who sin daily in thought, word, and deed expect to escape? If God could have, in consistency with his nature and perfections acquitted any without a full and perfect satisfaction, would not this moderation have been extended unto his beloved Son? This was not the case; he had to pay the utmost farthing, Let none of Adam's race, therefore, expect

that God's justice will not be executed upon them, either personally or representatively; and let all those who have not taken hold of the righteousness of Christ by faith, and so become interested in his sufferings, be alarmed lest they be called upon to answer for their sins in their own person. This will be found a debt too hard for them to pay, under the severest punishment, to all eternity.

5th. We may be informed what an unspeakable advantage the sufferings of Christ are to all his people. Indeed, it cannot be expected that he would have undertaken for them at all, unless there was some end to be gained for them, worthy of himself. We are, however, informed that he undertook all that his people might be brought to God. What more desirable, or what more advantageous than for those who were aliens and strangers; without God, without Christ, and without hope in the world, to be brought back to God their Father, Christ their Savior, and the Holy Ghost their Comforter? In a word, to be brought from every thing bad or dangerous to everything good and happifying. If all hope and comfort is with God, and if there is none without him, consider the advantage of being saved from this miserable state, and brought to the enjoyment of God here and hereafter. This is the end Christ had in view in suffering for our sins; namely, "that he might bring us to God."

We may improve this subject, also, by way of *inquiry* or *examination*.

And here let me ask you, what think you of Christ, who suffered so much at the hands of God, devils and men for sins, even for your sins? Do you love him who first loved you and gave himself for you? Do you consider him as your friend, who was a friend in time of need, when none else could befriend you, and who is a friend that sticketh closer than a brother? Do you look upon him, and rely upon him, as your prophet, priest and king? Are you as willing to take him for your prophet to teach you, and your king to rule over you and your's, as you are to take him for your priest who offered up himself in sacrifice for your sins? Christ cannot be

divided: are you therefore determined to have, and to hold him in all his offices and relations? Do you look upon him as your all in all?

2dly. What are your thoughts about sin? You are informed that sin is the cause of all the sufferings Christ underwent.

Can you think lightly of it, and look upon it as a matter of no great importance to you? Or does every thought thereof bear home to your mind a most solemn concern for the offensive nature and dreadful consequences of sin? Are you more concerned for your sins because they are offensive to your faithful and loving friend, than because they are dangerous to yourselves? Do you hate and despise sin, and flee from every appearance of evil, that so you may honor God, and obey his commands? or do you love sin, and so roll it under your tongue as a sweet morsel? Are you heartily grieved for every sin you commit, considering that thereby you are crucifying the Son of God afresh, and exposing him to an open shame? or do you go on in an open course of sinning without so much as thinking about it? What are your thoughts, O man! woman! what are your thoughts about these things? We call upon you to answer before God and your own consciences, to these things. But, as we are dealing about serious and important matters, let me

3dly, Ask you, how do matters stand between you and your God? Are you far from him, or have you been brought nigh? Are you his enemies, or are you his friends? Are you advantaged by what Christ has done, or are you not? Are you yet in a state of nature, or are you in a state of grace? Christ suffered once for sins that you might be brought unto God. How is it with you, have you come home to your Father's house, or are you yet strangers, or aliens? These are matters of the first importance; and although you may be saying that they are *secret matters*, yet they are not too secret to be settled between God and your own consciences. Are they, therefore, settled to satisfaction? If not, we beseech you, in the name of our Lord Jesus Christ, to settle them immediately, lest they be forever hid from your eyes.

We might go on to improve this subject in a variety of ways, for correction, advice, direction, &c., but thinking that what we have said sufficient for our present purpose, we conclude by calling upon all present, to love the Lord Jesus Christ, to hate sin, and to be constantly endeavoring, through the righteousness of Christ, to approach nearer and nearer to God, that you may enjoy all that peace and comfort, which you have heard is to be obtained in him. I add not.

REV. ALEXANDER PORTER.

REV. ALEXANDER PORTER was a graduate of Dickinson College, under Dr. Nisbet. He studied divinity under Rev. John Jamieson, Indiana county, Pennsylvania; and was ordained and settled as pastor of the Associate Reformed congregation of Long Cane and Cedar Spring, Abbeville district, S. C., in 1794, or '95. In 1814, he moved with a colony of his congregation, to Israel township, Preble county, Ohio; and died there, March, 1836, after a protracted and severe sickness. He had faithfully served his Lord and Master, in active life full forty years; and he finished his earthly course, by patiently and cheerfully suffering according to the divine will, for a year or eighteen months.

Mr. Porter was a faithful and acceptable Preacher, and was particularly attentive and successful in discharging parochial duties. He was an active and useful trustee of Miami University, from 1819 till his death. He understood human nature well: and made all of his intercourse with his fellow men, bear more or less upon promoting their best interests both for time and eternity.

Long Cane and Cedar Spring congregation was organized before or during the war of the revolution; and though it has been sending out colonies to the new settlements, these thirty years, it continues still in a respectable condition. "There is that scattereth, and yet increaseth." Mr. Porter's congregation in Ohio was from the beginning, one of the largest and the best of any name, in the western country. It is now divided into three, Hopewell Fairhaven, and Unity, with a pastor to each, and has its colonies in Indiana, and farther west

SERMON VII.

FISHERS OF MEN.

BY REV. JOHN FORSYTH, JR., D. D.

Of the Associate Reformed Synod of New York.

“Follow me, and I will make you fishers of men.” Matthew iv. 19.

The persons thus addressed—“Simon, called Peter, and Andrew his brother,”—had been followers of our Lord for some time previous to the occurrence here narrated, as appears from John i. 37. But they had not yet abandoned their old employment. Our Lord was just entering 'on, or perhaps had just begun his public ministry. He had been baptized by his Forerunner—he had received the Special unction of the Holy Ghost—he had endured, during his forty days sojourn in the desert, the fierce assaults of the devil—he was now ready, for a public and formal entrance upon the work given him to do as the Son of Man. “From *that time* Jesus began to preach and to say—repent,” &c.

In one aspect of that great enterprise which brought him to our world Jesus appears as the sole agent; when he laid the foundations of the kingdom of grace in his own precious blood and righteousness, “of the people there was none with him.” “He trod the wine press alone.” But in the work of publishing his Gospel to the world, and thus of bringing men to the enjoyment of its blessings, he condescends to employ subordinate agencies. Accordingly, he selects, at the very outset of his own personal ministry on earth, his associate her-

asks of the good news that "the kingdom of heaven is at hand," and after training them for the work, sends them forth upon their sublime errand. How different his choice, from that which carnal reason would have made? The priests, the scribes, the learned occupants of Moses' seat, the admired leaders of the Jewish sects—the men of wealth, of science, of influence, are all passed by; not one of them is selected. The honor is reserved for humble, unlettered, unpolished men. The propagation of that Gospel which is destined to revolutionize the world, is to be carried on in such a way as to show that it owes nothing to human might or power, and therefore "God hath chosen the weak things of the world to confound the mighty, and foolish things to confound the wise." The priceless treasure of a world's life and salvation is put into earthen vessels "that the excellency of the power may be seen to be of God." "Follow me," said the divine Teacher to the fishermen of the sea of Gallilee, "and I will make you *fishers of men.*" Obedient to the heavenly call, they at once abandon their nets to follow Jesus, and to be educated by him for the apostleship of a new economy. Let us ponder the meaning of this brief but pregnant sentence.

I. The great end of the Christian ministry is here distinctly declared. All who enter it are called to be "*fishers of men.*"

What was the object of Christ's own mission? "I am come," said he, "that the world through me might have life;—to seek and to save the lost." His errand was to draw men unto God; to translate them out of the kingdom of darkness and guilt, into the kingdom of light and holiness; to redeem them from the wretched and degrading bondage of Satan, and bring them into "the glorious liberty of God's dear children." Such too is the design of the ministry; for in his memorable intercessory prayer, John xvii, he says, "as thou hast sent me into the world, so have I sent them into the world." "God was in Christ reconciling the world unto himself, and hath committed unto us the word of reconciliation. Now then we are ambassadors for Christ."

The aim of the fisherman is to catch fish; this is the simple and sole end of his occupation. Whenever he goes forth

to the river or the ocean, it is to gather the living treasures of the deep. He is ever anxious and hoping for success. If he takes nothing, he feels that his time and toil for that day are virtually thrown away, unless perchance he has learned some new lesson of experience. However complete his implements or perfect his skill, his anxieties never terminate on these things; they are simply means to an end; he looks to the result, and he is satisfied only when he can return home with his well filled bag or his deeply laden boat.

Fathers and brethren,* is there not a divine wisdom evinced by our Savior Christ, in his using the primitive occupation of Peter and Andrew, to illustrate the nature of that sublimest of all services in which men can engage—the ministry of reconciliation? Are there not many very distinct and striking points of analogy between the business of the secular, and that of the spiritual fisherman? Time would fail me, if I undertook to notice even in the most cursory way, all the valuable lessons which this analogy suggests. Let me on the present occasion direct your minds to only two of the more obvious ones, viz., to the *singleness of purpose* and the *expectation of success*, by which all who are called to be “fishers of men,” should be distinguished.

How is it with the ordinary fisherman in regard to the first of these points,—singleness of purpose? For reasons which need not be stated, and which apply to all trades and professions, it manifestly will not do for him to connect some other and quite different employment with his own proper business. If he does, the chances are that he will fail in both. And so with the spiritual fisher—his aim must be single, his business one—the exclusive one of watching for souls. He must ever remember that the one grand object of the Christian ministry is to bring apostate men back to God,—to save them from present guilt, from future wrath, to prepare them for the coming glories of the kingdom of heaven. Thus the Master himself acted: “I must preach in other cities also, for therefore I

* This discourse was preached at an ordination, before the Presbytery of New York.

am sent." Such was the guiding principle of the first apostles, who, fearful of the distracting influence of mere secularities, would not consent to serve even the tables of the church, but gave themselves wholly "to prayer and the ministry of the word."

The Christian minister has something else, and something unspeakably higher and holier to do, than to perform the function of a moral policeman—to keep the world in order, by guarding society against those outbreaks of human wickedness, which civil legislators have no power to prevent. He has something else, and something higher to do, than to extend the blessings of education, to promote the interests of literature and science. He holds a far higher position than that of the mere minister of civilization. No doubt the secular welfare of society in all its manifold forms is immensely, though indirectly, advanced by the labors of a faithful ministry. The things just mentioned are within certain limits worthy of a minister's regard, for their own sake, as well as for their bearing upon men's highest interests; still, when he asks himself the question, What is my business? his answer must be, to save souls,—to watch for souls as one who must give account.

And here let me ask, if there is not ground for fear, that the reason why our ministry is not more productive in the way of the conversion of sinners, is the want of this very singleness of aim? Where a deep and vivid impression exists, that the end of the ministry is to save lost men, its powerful and formative influence will develop itself in all the parts of pastoral life.

Look at the effect of this conviction, for example, upon the minister in his study. In the first place, it will force him to become a student,—“to give himself to reading;” it will impel him to engage in studies of the right sort; it will put a wholesome restraint upon his reading; it will prompt him to gather materials for the use of the sanctuary, in all the walks of human learning; it will impart a holy tone to his researches, his meditations, and his writings. Believe me, it is quite

impossible that he can be a vain trifler during the week, or can idly dawdle over newspapers, or can gad about to pick up and retail news, and when the Sabbath comes, draw on his old stock of sermons, or take a text, and preach from it at random, who is perpetually hearing the voice of Christ saying to him, "I have made thee a fisher of men." He on whose heart that word of Christ is written, must be a daily, painstaking, prayerful student of the Scriptures; he will aim to make the books he reads, and the events of the day, tell upon the grand purpose of his life; in a word, he will labor with all his might to perfect himself in the divine, the blessed art of winning souls to Christ.

Or look at the influence of this conviction upon the minister in the pulpit. Would it suffer him to enter that sacred place with empty declamation, to fill the house of God with the fragrance of the flowers of rhetoric, or to gain the applause of his hearers by the display of his logic, or his learning, or his eloquence? No, indeed. As with the prophets of old, so with him,—“the burden of the Lord” would be too heavy upon his soul to admit of such a thought. Like these holy messengers of former days, he would always go to his pulpit as a “man of God,” and a man *for* God. And his heart would be filled with inexpressible anguish if he found that the only or the chief result of his sermons was to fix his people’s admiration upon himself. Nor is this all. Not only upon his ministrations in general, but on each of them in detail does this conviction operate. The arrows in his quiver are too precious to be shot at men of straw, or to be sent aimless into the air. Each sermon and address will have a point. Whether he expounds doctrine, or enforces precepts, his preaching will be made to bear, in some way, on the salvation of his hearers, by arousing the careless, subduing the rebellious, comforting the mourners, or stimulating the saint to fresh activity in the life of faith, love and hope.

The second point of analogy is—*expectation of success*. In every department of human enterprise the expectation of success is closely connected with the actual attainment. When Alexander the Great was preparing to set out on his career of

conquest, he distributed among his friends his possessions with such a princely liberality that one of them with some anxiety asked, what he meant to reserve for himself. "Hope," replied the young warrior.—How is it with the ordinary fisherman? Is it not the hope of an abundant reward that animates him while making the needful preparation that often sends him far out upon the bosom of the deep, and by its buoyant energy sustains him during the fierce tempest and the dreary night. Confidence of success—baseless as it often proves to be—is nevertheless one of the chief springs of human activity; and therefore if you take away all hope, you put an end to all exertion.

I need not dwell on the grounds of hope which belong to the faithful minister of Christ. They are most ample. In the very call of his divine Master there is an implied promise and pledge of abundant success. He has, besides, the express assurances of his God;—"My word *shall not return unto me void.*"—"He that goeth forth and weepeth, bearing precious seed, *shall doubtless* return again with rejoicing, bringing his sheaves with him."—Ps. cxxvi. 6.

Now if there be such an analogy between the functions of the minister and those of the fisherman, as the text asserts, then, the former is warranted to go to his pulpit, always, with the cheering persuasion that his "labor shall not be in vain in the Lord." He not only *may* do this, but he ought to do it; with this sustaining and invigorating hope he should sit down to prepare each sermon, and enter each Sabbath on his public work—that his message shall in some way and measure reach the end for which the ministry has been instituted. He comes to his people in Christ's name; he brings his message, he expounds His word, he dispenses His mysteries; and with the design for which he does all this—the salvation of sinners and the growing holiness of saints—the glory of the Redeemer is identified. True, the preacher's voice is powerless; his reasoning, his eloquence, his tenderest appeals, in themselves, will have no more effect than water cast upon a rock. But this so far from disheartening, is calculated to produce the

opposite result; for in proportion as he feels his own nothingness, he will be forced to throw himself the more unreservedly and confidently on the promise of the Savior to make his own word "spirit and life."

In every age of the church, this seems to have been a marked feature in the character of those who were eminent for their usefulness, viz., a profound consciousness that they were God's ministers, and as such the heralds of a life-giving Gospel. Confident that their message was divine, they were no less confident that it would be "mighty through God." They expected fruit when they went to the pulpit; they searched for fruit after they came out of it; they put it upon the elders of the church, each in his several quarter, to be on the constant outlook for the fruit of the word preached. In the First and Second Books of Discipline of our mother Church of Scotland, this is laid down as one of the chief duties of the eldership—to be on the watch for the upspringing of the good seed sown from Sabbath to Sabbath. And O! how rich the harvests that were gathered in these days of old! Let us search and see if the comparative barrenness of our ministry be not owing to the want of a right faith and hope in the mightiness of his word, in whose name we preach—of "that great Lord whose voice is upon many waters," full of majesty, power, and life.

We must indeed never forget the relation of divine sovereignty to ministerial success.* "The times and seasons the Father hath reserved in his own power." We must not infer that we "have labored in vain," because we do not see immediate fruit, or because the result is different from what we had expected. The germinating process of the seed sown beneath the soil is going on, though the sower cannot see it; and so the good

* "When thou writest a sermon, or dost ruminat on it, then say to God—Lord, this will be altogether weak without thy power accompanying it; cry incessantly that the Lord may drive the fish into the net when thou art spreading it."—*Boston's Art of Man-Fishing*. This soliloquy is one of the very best things that Boston ever wrote; a wonderful production for a Probationer, which he was when it was written. We would urge the careful perusal of it, upon all ministers.

word of God is often working in the hearer's heart, in a way and manner accordant with that description of it "as a still small voice." Many a faithful pastor has found that he has accomplished much at the very time when he thought he had done nothing. Hervey had a small parish, and his preaching seems to have had little fruit, yet by his pen he was the minister of good to thousands; and who can doubt that God kept him in Weston Favel as the position where he could most effectually edify the body of Christ. So with Boston, and many others. Some have one gift, some another. The great thing is to ask, with Paul, "Lord what wilt thou have me to do;" and having got the answer, to be "diligent in business, serving the Lord," trusting him for the measure and manner of success, yet "abounding in hope," that we shall not spend our strength for nought in the service of the Lord.

II. *The way to secure the great end of the ministry is pointed out.*—"Follow me."

I need not stop to prove the position that the true theologian, and the accomplished pastor, are eminently the workmanship of the Lord Jesus. He alone knows the nature of the work to be done, and he alone can make the proper instruments to do it.—"I will make you fishers." But this exercise of Christ's power and grace is connected with *their following him*. When our Lord said to Peter and Andrew, "follow me," he called them to become his personal attendants, to dwell in his society, to listen to his teachings, to go with him on his journeys, and thus while learning the mysteries of the kingdom, by the daily contemplation of the perfect example of their Master, to be transformed into the same image. Looking then to the historical connections of these words, we may infer that following Christ in order to become "fishers of men" implies,

1. The diligent study of the whole word of God, so as to *learn the mind of Christ*.

We must search the Scriptures, not only to gather from them the elements of our theology, but also that we may learn the best methods of bringing divine truth to bear upon

the consciences and the hearts of men. "The sword of the Spirit"—such is one of the symbols of the word—denoting its power to penetrate the inmost recesses of the soul. Again, "is not my word as a fire and a hammer;" this is another symbol indicating its resistless might, its purifying, formative influence. It reproveth, corrects, instructs, and makes the man of God perfect.

Now experience shows that these results are best secured by the preacher, who instead of discussing the common-places of theology, or isolated texts, chiefly deals in continuous exposition of the word of life; or, to use the good old word, by lecturing. True, indeed, this may be done with the dryness of the critic who handles only terms and phrases; it may want the warmth and the holy unction that come from a loving heart, and thus make the ears of the people dull that they cannot hear. The exposition I mean, is such as has life and heart, which, while opening up the Scriptures, ever aims to rouse the conscience and move the soul. This is the style of preaching which is best fitted to produce the perfect man in Christ Jesus,—to generate a robust Christianity adorned with all the gentler graces of the Gospel, and is not tossed about with every wind of doctrine. In the days of the Reformers, and of the Nonconformists, when the word of the Lord had such free course, this style of preaching, as their works evince, was greatly in vogue. The word of Christ dwelt in them richly; and in the pulpit they expounded it abundantly. As their biographers often say of them, they were painful students of the Bible; and one of the happy effects of expository preaching, when rightly conducted, is that it compels the minister to study the whole word of God,—the course of events in its histories, the trains of reasoning in the Epistles, the varied phases of experience in the Psalms; and the magnificent visions of the future revealed by Prophecy.

Brethren! let us put a higher value on the word of Christ, and a higher honor on the very form in which the divine Teacher has been pleased to give us his eternal truth; let it be our aim to "speak not in the words which man's wisdom

teacheth, but which the Holy Ghost teacheth." Our church has always highly esteemed, and almost demanded this kind of preaching; and yet, as with so many other things to which we have long been accustomed, there is room to doubt whether ministers or people are duly sensible of its worth as a means of growth in grace. Let us take pains to find out the mind of Christ as declared in his word, and let us labor to bring the souls of our hearers not merely into mechanical contact—shall I say—but living communion with the doctrine of Christ. But it is not enough to ascertain the will of Christ, though alas! many, who in theory are orthodox enough, act as if bare knowledge is everything, and will contend about the size and the shape of some "pin of the tabernacle" as zealously as if it were *per se* as important as the tabernacle itself. There must be,

2. *The diligent copying of Christ's example;* in other words, we must be imbued with the spirit of Christ. The truth should be proclaimed by men who, in their measure, have the same feelings, and are governed by the same motives with their divine Master. And what was the spirit which he evinced during his ministry on earth? It was that of supreme devotion to his Father's glory, and of tenderest compassion for the souls of men. He gave himself wholly to his work, "Know ye not," said he while yet a child, "that I must be about my Father's business?"—"My meat and my drink is to do the will of him that sent me." Find him where we may—at the sea-side, in the city, at the festive board, in the midst of thronging multitudes, alone with his disciples, or while resting for a moment by the fountain, in all places, in all companies, at all times, we find him occupied with the object of his mission, doing good to the bodies and the souls of men.

Such too was the spirit that animated his apostles, after they had been "endued with power from on high." In the courts of the temple, amid the assemblies of the synagogue, in the streets of Jerusalem, and from house to house, they ceased not to preach and to teach in the name of Jesus. Such was the manner of life, in particular, of that one, who though (as an apostle) "born out of due time," was in some respects the

greatest of them all. "By the space of three years," said he in his farewell charge to the assembled presbytery of Ephesus, 'night and day, publicly, and from house to house, with many tears, I ceased not to teach and exhort, and warn every man.' Well might he say to his son Timothy "be instant in season, out of season—meditate on these things, give thyself wholly to them;" for it was only asking the son to copy the illustrious example of his spiritual father.

Brethren! "these things are written for our learning." If we were more thoroughly imbued with the spirit of him who said, "the zeal of thy house hath eaten me up," if we followed more closely in the footsteps of that great apostle whose unbelieving countrymen occasioned continual sorrow of heart, and who watched over his converts with a godly jealousy, who kept his own body under lest he should himself be a castaway, would not our ministry put on a new phase? would we not ply with a more untiring diligence that divine instrument of the sinner's conversion and of the saint's holiness—the word of the Lord which endureth forever? It includes,

3. *Diligent prayer, or constant and intimate communion with Christ*, as the seat and source of all life and power.

It has been well said, that in the kingdom of God, it is not great deeds that are commended, but great deeds done by faith. Victories gained by heroic courage, by consummate policy, by argument and eloquence, are not peculiar to the family of God. The triumphs which refresh the church, and bring especial honor to her Head, are such only as are marked by faith and prayer. And accordingly we find in all the past ages of the church's history, that none has ever won for himself great renown, who did not cultivate intimate communion with God. Luther's saying about prayer is well known, and his own practice accorded with it. John Welsh, with a parish of 3000 souls, spent eight hours daily in prayer and fellowship with God. Of Robert Bruce, another burning and shining light of that age, by whom many thousands were brought to the knowledge of Christ, it is said "that he was a great wrestler, having more than ordinary familiarity with his divine Master."

But it is needless to multiply instances. To whatever period we go, if we examine the records of the inner life of those who have been eminently successful as ministers, we shall invariably discover that they "abounded in prayer." How true was this of that venerable father, who was lately taken from the midst of us.* Profound learning and eloquence of speech he did not pretend to, though he knew their value in their place, but he was in a remarkable degree a man of prayer—"a good man, full of the Holy Ghost and of faith," and few men can be found whose ministry has yielded more abundant fruit.

Fathers and Brethren: let us seek to be endued with the spirit of grace and supplication by which apostles, and reformers, and all the truly great men in the church of God, have been distinguished;—through which they have "wrought righteousness, subdued kingdoms, and turned to flight the armies of the aliens." And let us remember that "the same God over all is rich unto all who call upon him." The treasury of grace is as full as ever, and the new and living way of access to it, consecrated by the blood of Jesus, is as open now as in past ages. We have the same precious promises which saints of other days made their songs; and He who gave them is "the same yesterday, to-day, and forever." If then our faces shine not with the glory that beams forth from the Son of God, the reason is that we never ascend to the high and holy place of his abode. If we do not "know him in the power of his resurrection and the fellowship of his sufferings," it can only be because we are unwilling to sit at the feet of Jesus and receive the outflowings of his divine wisdom. For one of the gracious words that dropped from his lips while on earth, and recorded for the comfort of his church universal, is "Ask and ye shall receive—that your joy may be full."

I cannot conclude without saying that the subject comes home to us as a *body*, as well as individuals. Why are we constituted into a Presbytery? For the very same end for which,

* The late Dr. Alexander Proudfit, for many years minister of Salem, N. Y.

as ministers we preach and dispense sacraments, viz., the glory of Christ in the salvation of men. In our corporate capacity, then, the Master says to us—"Follow me."

Now it seems to me that there is one point in regard to which Christ is addressing us as a church very distinctly, and that is, to follow him in the leadings of his providence. The work in which he would have us to engage with special diligence is clearly indicated. There is a large and constantly growing stream of emigration flowing into our country, from the old world. Every year witnesses the arrival upon our shores of thousands of Scottish and Irish Presbyterians. They come, for the most part, with strong attachments not only to our system of faith, but our forms of worship. And even admitting that there is no reason on the score of principle why the smaller branches of the church should not be incorporated with the larger, until the latter are brought to feel a proper sympathy for the Scottish and Irish emigrant, a wise expediency would require the former to keep up a distinct organization. I cannot enlarge upon this subject so fully as its importance would justify; but I may say that there are the best of reasons for believing that there are many families in our large cities who would have been forced to exclaim, "no one cares for our souls," if it had not been for the existence of our church and others nearly related. Here then is a wide and inviting field of labor within our own presbyterial bounds; and if the church can only be induced to enter it, not under the impulse of sectarian selfishness, but from a sincere desire to honor Christ and to save souls, if instead of waiting, until people come "to ask supplies," she herself goes forth to search out and bring in the sheep scattered abroad, she has a pledge in recent events, as well as the divine promise, that her efforts shall not be in vain. Let us then begin the work at once. Let us each one ponder "what Israel ought to do;" and in the right spirit of Christian aggressiveness set about doing it. Let not unbelief tie our hands. Let none say we are weak and few, and can accomplish nothing. He who calls us has infinite

resources ; and if we only follow Him fully, we shall certainly become "fishers of men."*

* I may be allowed to say, that the extension of our church in New England during the last few years decidedly confirms the truth of the above remarks. Loud as is the call from the ever-spreading West, there is a no less earnest cry from the ever-growing East. We would not have the church shut her ear to either. Both should be heard.

SERMON VIII.

CHRIST'S PEACE THE LEGACY OF THE CHURCH.

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“Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you.” John 16: 27.

THESE words are part of that tender, instructive and affectionate discourse which Jesus addressed to his disciples, immediately after celebrating the last Passover, and instituting the ordinance of the Supper in its room. He had foretold the treachery of Judas Iscariot and the fearful doom which awaited him. He informed his disciples that he must soon leave them and return to him that sent him; and when Peter, with too much self-confidence, declared his readiness to follow him to prison and to death, he explicitly foretold his threefold denial of him. All these predictions were calculated to disturb their peace, and to fill their minds with perplexity and sorrow. They were especially grieved with the prospect of parting with him who was endeared to them by so many tokens of regard; whose instructions and counsels they had so long enjoyed. When the arch-traitor had gone away upon his treacherous enterprise, all that remained were true disciples and sincerely loved their Master. They had, more than once, witnessed a good confession concerning him—“We believe and are sure that thou art the Christ, the Son of the living God.” But now, when the time of his last sufferings and his ignominious death

drew near, for obvious and important reasons, they were left in comparative darkness; their faith became weak, their hopes were beclouded, and their hearts were ready to sink in despondency. He therefore directs them to various sources of consolation, which, if not effectual entirely to dispel their present sorrow, would nevertheless preserve them from absolute despair. And no doubt his words tended afterward greatly to strengthen their faith, to revive their hopes and to animate their zeal in his service. He assures them that his departure was needful for them that he might prepare a place for their reception when they should have finished their course upon earth.—“Let not your hearts be troubled; ye believe in God, believe also in me. In my Father’s house are many mansions. I go to prepare a place for you.” Again he gives them another Comforter who would supply his place.—“I will pray the Father, and he shall give you another Comforter, that he may abide with you forever.” Having unfolded the character and office of this Divine Comforter, and the advantages which they would derive from him, he adds the consoling and delightful promise of the text,—“Peace I leave with you, my peace I give unto you,” &c. This legacy or parting gift was peculiarly valuable and appropriate to the despondent disciples, not only for its own sake, but as a pledge that he would continue virtually present with them by the enlightening, supporting and consoling influences of his Spirit.

Its value, however, was not confined to them. It is alike applicable to all true believers in all ages and nations. Let us, therefore, meditate, for a short time upon the import of this promise, by considering the nature and excellency of the blessing bequeathed; and the encouragement afforded us to plead the promise in seasons of perplexity and despondency.

I. Let us consider the nature of the blessing bequeathed. “Peace I leave with you.” Peace in its most obvious meaning, is the opposite of war or hostility. Now we need not inform you that all mankind are by nature at enmity with God. The first sin committed in our world was an act of hostility against the Majesty of heaven and earth. It was a disobedi-

ence to his authority, a disbelief of his word, a contempt of his goodness, and a disregard of his threatening. Since this first act of rebellion was committed by him who was appointed their federal head and representative, the whole human family have been in a state of continual warfare with their Maker and Lawgiver. It is their natural disposition to fight against God. The proud, carnal, rebellious heart, derived from the first Adam as their natural root and covenant head, spurns subjection to the authority of God, and cherishes an invincible hatred against his nature and perfections.—“The carnal mind is enmity against God, for it is not subject to the law of God, neither indeed can be.” Is it any wonder then, that a God of inflexible justice and of infinite holiness should be at enmity with such rebellious creatures, and should denounce against them his righteous indignation. He is of purer eyes than to behold evil and cannot look upon iniquity. Sin is the object of his indomitable abhorrence. It is “that abominable thing which he hates,” and cannot suffer to dwell in his sight. “He is angry with the wicked every day;” and “his wrath is revealed from heaven against all ungodliness and unrighteousness of men.”

When we consider these things—the character and disposition of man, and the nature and perfections of God—we may well inquire, how can there be peace and friendship between rebellious man and his offended sovereign? “How can man be just with God?” How can a righteous, a holy and a faithful God pardon the rebel and readmit him to peace and friendship? Finite reason could never have resolved the inquiry. The wisdom of God alone could devise the means by which his banished could be restored to his favor. His wisdom has devised a plan. His power, his love and grace have accomplish a plan by which he can be just and yet the justifier of the ungodly. The substitution of his own Son in the sinner’s room, the infliction of the penalty of his violated law upon the Divine Surety instead of the transgressor; the sufferings of the innocent for the guilty, of the just for the unjust; these form the only expedient which ever has been, or ever will be

devised for abolishing the enmity, and for reconciling the sinner to the friendship of his sovereign. Partaking of both natures, the divine and human in one person, he is the glorious Daysman who hath laid his hands upon both, and having satisfied the claims of the law, and the justice of God by his perfect obedience and intense sufferings in our nature, he hath opened the way for our effectual reconciliation. "For he is our peace who hath made both one, and hath broken down the middle wall of partition; having abolished in his flesh the enmity, even the law of commandments contained in ordinances, for to make in himself, of twain one new man, so making peace, and to reconcile both unto God in one body by his cross, having slain the enmity thereby; and came and preached peace to you who were afar off, and to them that were nigh." When we become interested in him by a vital union, God is no longer our enemy, nor do we persist in our mad opposition to God. The enmity of our hearts is slain, "and the love of God is shed abroad in our hearts by the Holy Ghost given unto us." "Being justified by faith, we have peace with God through our Lord Jesus Christ." "His anger is turned away." "The peace of God which passeth all understanding shall keep our hearts and minds through Christ Jesus."

Such is the great, the invaluable blessing bequeathed in our text. "Peace I leave with you; my peace I give unto you," a blessed change from war to peace, from enmity to love, from children of wrath to heirs of God, securely entitled to everlasting life. And this is a peace which can never be broken. No after offenses or provocations can alienate the love of God from the children of adoption. They may be visited for their faults with fatherly chastisements, and brought low with sorrow and affliction; but his loving kindness will never be taken from them, nor can they ever be disinherited." "I give unto them eternal life, and they shall never perish, neither shall any pluck them out of my hand."

Peace with God is a most precious blessing of the covenant of grace. It is a blessing, the value of which neither reason

can comprehend nor imagination conjecture. To have God our enemy is the most grievous calamity which can befall us—that God whose power no created being can resist, whose stroke of vengeance no skill can evade, whose anger no expedient devised by finite wisdom can appease. By a word, a simple expression of his will, he created us; and by a word he could sink us down into the depths of perdition. “Who can stand before him when once he is angry?” “Can thine heart endure, can thine hands be strong in the day that God shall deal with thee.” “It is a fearful thing to fall into the hands of the living God.” Now in proportion as it is dreadful and insupportable to be at enmity with God, in like proportion is it a blessing to enjoy his peace and friendship. His favor is life; his loving kindness is better than life. To have as our Friend that God who sustains the pillars of heaven, who governs the elements, who rides upon the tempest and the storm, who stilleth the sea, the voice of their waves, and the tumult of the people—to have him our Friend is a blessedness which neither tongue can express nor heart conceive. “As the mountains are round about Jerusalem so the Lord is round about his people.” All the perfections of his nature are pledged for their defense, their support and their consolation. Even his inflexible justice, his infinite holiness, and his irresistible power, which cause his enemies to tremble in dismay, are a source of unshaken confidence, and of unspeakable rejoicing to his friends. “The earth may be removed, the mountains may be carried into the midst of the sea, the waters thereof may roar and be troubled, and the mountains may shake with the swelling thereof;” but they stand undismayed: for “God is their refuge and their strength, a very present help in trouble.” Enjoying peace and friendship with God, they can defy the enmity and rage of earth and hell.

From this state of peace and reconciliation with God another blessing flows, which is included in this promise, viz: peace of conscience, a holy tranquillity of mind which the world cannot give, and which none but the true believer can realize. There is a false peace, a fatal security which may prevail in the

heart of the unreconciled sinner ; but it is very different in its nature, its cause and its effects, from that peace of conscience which reigns in the bosoms of the children of adoption. By long continuance in sin, the conscience may become callous and stupefied, reflection may be drowned, and the sinner may remain as deaf to the threatenings of the law, and to the thunders of Sinai—as insensible to his danger amidst the billows of divine wrath, as Jonah when asleep in the side of the ship ready to be swallowed up by the waves. But this is a peace of short continuance. The most hardened sinner cannot long silence the voice of conscience. It will rise occasionally above the noise of the most boisterous mirth and revelry. And should he succeed in hushing this troublesome monitor till the close of life, it will then awake with tenfold horror. Sinners now say, “Peace, peace, when there is no peace.” But then, at the solemn hour of death, when they shall say peace and safety, sudden destruction shall come upon them, as travail upon a woman with child ; and they shall not escape. This false peace, even when it flows smooth and unruffled and appears to prevail in the highest degree, is very different from the calm serenity of an approving conscience. It is destitute of all positive enjoyment. There is still a void in the soul which the sinner vainly endeavors to fill by mean, sordid and degrading indulgences. He flies from one sinful amusement to another, that he may banish thought and leave no room for serious reflection.

But the peace of the believer is a positive enjoyment. His conscience is tender and vigilant. It views sin in its true colors as an infinite evil. It condemns in the most unqualified manner, every omission of known duty, and every violation of the divine law, and resorts to no vain subterfuge to excuse or palliate iniquity. But at the same time it realizes to the believer “the blessedness of the man whose iniquities are forgiven, whose sins are covered and to whom the Lord will not impute sin.” Under the deepest sense of guilt and demerit, it appropriates the blood of Jesus Christ which cleanseth from all sin. It hears his voice saying in sweetest accents, “Thy

sins are forgiven thee." Under a full assurance that pardon is secured, and that to him there is now no condemnation, he mourns and grieves for the sins which he has committed. He feelingly adopts the confession of the Psalmist, "Against thee, thee only, have I sinned, and done this evil in thy sight, that thou mightest be justified when thou speakest, and mightest be clear when thou judgest." Under a realizing sense of forgiving love, his tears of contrition flow copiously; but they are rather tears of joy than of remorse. "The bitterness of death is past," the terrors of conscience are allayed; and with filial contrition and godly sorrow are mingled peace, and hope, and joy, to which the ungodly are utter strangers, and which are the blissful foretastes of the felicities of heaven. "Peace I leave with you my peace I give unto you; not as the world giveth give I unto you. Let not your hearts be troubled, neither let it be afraid."

This happy state of mind is usually accompanied by a corresponding temper and disposition towards others, and is thus productive of peace and good will to mankind. Where love to God is the predominant principle, there will be love to all who bear the image of God, and a consequent desire to cultivate peace and harmony with them. It is a sad evidence of great deficiency, if not of a total want of vital godliness, when the professed followers of Christ indulge in strife and contention, and "bite and devour one another." It is a common maxim, tested by experience, that the man who is displeased with himself is displeased with all around him. Conscious of wrong, yet willing to justify himself, he desires to find fault with everything in the conduct of his neighbor. But a conscience void of offense toward God and man, inclines the person to view the conduct of others in the most favorable light; to throw the mantle of charity over their imperfections, and to ascribe their errors rather to misapprehension than to corrupt motives and intentions. Hence, brotherly love will continue; malice, envy, and evil-speaking will be laid aside; and instead of harsh and irritating language, they will strive to "provoke one another to love and good works." This

harmony among Christians is a part, and we think no small part, of the legacy bequeathed by Christ to his disciples. "By this shall all men know that ye are my disciples, if ye have love one to another."

Moreover, the prevalence of vital godliness in the hearts of believers will impel them to cultivate peace and harmony with all men as far as is practicable, and consistent with a good conscience and their paramount duty to God. "If it be possible, as much as lieth in you, live peaceably with all men." It will not always be possible; for the spirit of the world is directly hostile to true godliness; and when the former is indulged without restraint, it may be impossible to live at peace with ungodly men, without compromising truth and our duty to God. But Christians should endeavor to do their part and leave the rest with God, who has the hearts of all men in his hands. And not unfrequently their meek, humble and forgiving disposition and deportment will tend to soften the hearts of their embittered enemies. "If thine enemy hunger, feed him: if he thirst, give him drink; for in so doing thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with good."

Lastly, in this precious legacy bequeathed by our Redeemer to his church, may we not include that universal peace which shall prevail throughout the world in the latter days? We consider the spirit of war as utterly inconsistent with the spirit of the Gospel. We view its prevalence hitherto, in all ages and nations, as one of the strongest and most decisive proofs of the deep and total depravity of human nature. But few wars are just and righteous. They are always wrong upon one side, and very often upon both sides. Perhaps in a majority of cases, the blame may be about equally divided between the conflicting parties. I have long viewed it as a striking evidence of the great imperfection of Christians, that they have so often countenanced and encouraged the practice of war, or have made so little effort to prevent it. If all the true disciples of the Prince of peace, during the last three centuries, had combined their influence and concentrated

their efforts, although greatly in the minority, we believe they might, under Providence, have prevented many desolating wars, the effusion of much human blood, and an incalculable amount of misery and calamity among their fellow-men. Can we doubt, then, that when true Christians become the majority, as we are assured by prophecy they will be; when a higher tone of Christian principle shall prevail; when they shall have drunk deeply of the spirit of their Master, who came, not to destroy men's lives, but to save them;—can we doubt that then “wars shall cease unto the ends of the earth? The bow shall be broken in pieces, the spear shall be cut asunder, and the chariot burnt in the fire.” “The sword shall be beaten into a ploughshare, the spear into a pruning-hook, and the nations shall learn war no more.” Then the peaceful inhabitants of the earth, influenced by the Gospel of peace, cherishing a high degree of love to God and a spirit of universal philanthropy, will probably look back upon the history of our age, as we look back upon the period of the Crusaders. With equal wonder and amazement will they contemplate the folly and wickedness of cherishing national disputes for causes so trivial, and the absurdity of settling their disputes by bombarding cities, laying waste whole countries, and sending thousands and millions of immortal beings to an untimely and miserable doom.

II. Let us now consider the ground of encouragement which we have to trust and plead the promise implied in our text. “Peace *I* leave with you, *my* peace I give unto you.” It is Christ Jesus himself, who is the faithful and true witness, who came to bear witness to the truth, all whose words are true and faithful—it is he who hath spoken. And shall we not believe his word, trust and plead his promise and appropriate to ourselves the blessing bequeathed? Are there any of you present who are still unreconciled, at war with God, and therefore just objects of his wrath and vengeance? Take hold of his covenant of peace. Listen to his overtures of peace and friendship. Though he was angry, his anger is turned away. What do you promise yourselves by persisting

in the warfare? Can you fight against God? Are you stronger than he? "Can you stretch out your hands against God, and strengthen yourselves against the Almighty? Can you run upon him, even on his neck, upon the thick bosses of his buckler?" What can you expect but inevitable, everlasting destruction? Are you desirous of peace and reconciliation, but afraid that it is too late: you have so long persisted in the contest and so often spurned his overtures of mercy, that you are afraid lest he may have withdrawn his gracious proposals? Listen to his own explicit declarations, "As I live, saith the Lord, I have no pleasure in the death of the wicked, but that the wicked turn from his way and live." "Hearken unto me, ye stout hearted, that are far from righteousness. I bring near my righteousness, it shall not be far off, and my salvation shall not tarry." Only believe his word, trust his promise and take hold of his covenant, and the blessing, in all its extent shall be yours. Do you feel yourselves unable to bend your stubborn wills to the rich provisions of his love? Plead the promise so perfectly adapted to your case,—“A new heart will I give unto you and a new spirit will I put within you.” Come to him with a deep sense of your unworthiness, your weakness, and your utter helplessness, and intrust to him your whole salvation, and you shall never be disappointed. “Him that cometh unto me, I will in no wise cast out.”

Again we have strong ground of encouragement to trust and to plead this promise, because peace with God, and all its concomitant fruits, are purchased by an infinitely costly price. It would have been inconsistent with the justice and holiness of God, and with his authority as the moral Governor of the universe, to have extended unconditional peace and indemnity to rebels without a satisfaction for sin. Mercy might plead for their release, but it would not prevail in prejudice of the claims of Divine justice. Without shedding of blood there could be no remission of sin. It was only when mercy and truth met together, and righteousness and peace embraced each other in the atoning sacrifice of the Son of God, that rebel sinners could be released from their attainder, and

restored to peace and friendship with their offended Sovereign. An infinitely precious sacrifice was indispensably necessary. But such a sacrifice has been offered. An infinite price has been paid. Sinners are redeemed from the curse of the law by Jesus Christ their Surety, made a curse for them. Their reconciliation to God is, therefore, a matter of justice as well as of grace, and the covenant of peace between them and their offended sovereign is ratified and confirmed by the justice and the faithfulness of the unchangeable God. "Who shall lay anything to the charge of God's elect? It is God that justifieth his own Son, but delivered him up for us all, how shall he not with him also freely give us all things?" Let desponding believers, trembling under the apprehension of God's displeasure, plead the merit of this precious sacrifice. When their consciences are disturbed by the prevalence of indwelling sin, by the rage of corruption and the power of temptation, let them apply afresh the blood of Jesus Christ which cleanseth from all sin. "For if the blood of bulls and of goats, and the ashes of a heifer, sprinkling the unclean, sanctifieth to the purifying of the flesh, how much more shall the blood of Christ, who through the eternal Spirit offered himself without spot to God, purge your conscience from dead works to serve the living God."

Once more; we are encouraged to plead the promise and to appropriate the blessing bequeathed in it, because he who purchased our peace and reconciliation with God is gone into heaven, and is at the right hand of the Father dispensing the blessings which he hath purchased by his death. The disciples, at that time, thought it a grievous calamity that he should leave them. But he assured them it was for their unspeakable advantage. "It is expedient for you that I go away; for if I go not away the Comforter will not come; but if I go away I will send him unto you." And they afterward learned by heartfelt experience, that they were no losers, but infinite gainers by his advancement to glory. In his exalted state he is the administrator of his own testament, and by the agency of his Spirit, bestows upon those who were given him all the

blessings which he purchased by his death, and bequeathed in his testament. He sustains to his people the relation of a kinsman and brother. "He hath a feeling of their infirmities, and in all their afflictions he is afflicted." From his glorious throne in the heavens he looks down upon them; he sees their wanderings, their temptations, the enemies which surround them, who watch for their halting, and strive to disturb their peace and to seduce them from their allegiance. He puts their tears into his bottle, he writes them in his book of remembrance. He will not suffer them to be tempted above what they are able, but with every temptation will make a way for their escape, that they may be able to bear it. However severe and diversified their trials; however bewildered in the mazes of error, of folly and darkness, he sustains them by his grace, he conducts them by his counsel, and by that way which his infinite wisdom sees best, he will at last bring them safely into his heavenly kingdom, where they shall go no more out, but shall be forever with the Lord.

In his exalted state he is invested with authority over all things in subserviency to the welfare of his church and people. He must reign until all things are put under his feet. He shall go forth in the power of his gospel, conquering and to conquer, sweetly subduing his people to himself, and bringing them into a state of peace and friendship with God; and with equal certainty will he crush and destroy his obstinate and incorrigible enemies until they shall no longer vex or annoy the children of his love. When the heathen, given to him for his inheritance, shall be enlightened by his gospel and renewed by his grace; when all his people shall more clearly exemplify the power of his gospel by a higher standard of practical godliness, and by a purer and more elevated tone of piety, then the mountains shall bring peace to the people, and the little hills by righteousness. "In his days shall the righteous flourish: and abundance of peace so long as the moon endureth." "His name shall endure forever; his name shall continue as long as the sun. Men shall be blessed in him. All nations shall call him blessed."

And now, my dear hearers, let us inquire of ourselves whether we have made our peace with God by abandoning our foolish and fruitless hostility, by accepting the overtures of reconciliation, and in token of submission, touched the sceptre of his grace: or whether we are yet in the number and in the ranks of those whom "he will break with a rod of iron, and will dash in pieces like a potter's vessel." "Kiss the Son, lest he be angry, and ye perish from the way when his wrath is kindled but a little. Blessed are all they that put their trust in him."

SERMON IX.

RELIGION IN THE FAMILY.

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“Train up a child in the way he should go.” Proverbs 22: 6.

THAT God who made man, knows what is in man. He knows him in all the properties of his nature, his powers, his susceptibilities, his wants and interests; and He is the author of the Family Constitution. Like every thing else proceeding from Him, this constitution bears the impress of goodness and wisdom. Infidel experimenters on the social system, may denounce this constitution, and deplore its evils, and seek to abolish it; but they forget, that the evils which they deplore are the result, not of the institution itself, but of human depravity which sheds a curse on all our blessings, and the war they wage, being directed against nature as it is against God, must miscarry. The *Family* shall stand as long as the world endures, a *blessing to mankind*. Love and confidence—conjugal, parental and filial—are, by the divine institution and by the dictates of nature, the inspiring genius of the family, and through it find their way into society at large; and where love and confidence are, there is bliss. Sin doubtless, in the present condition of our race, impairs this love and confidence, and so mars domestic joys, as it does the peace and happiness of society; but take away the influence of the family constitution in sustaining love and confidence among men—

take away the influence of the private affections in training us to the public virtues—take away the influence of the love of father and mother, of brother and sister, of wife and children and home, in forming us to the love of country and of man; and what a picture would human society present! Lawless depravity, uncurbed selfishness, unbridled lust, and more than brutal ferocity and blood would rule the destiny of our race.

The family constitution is recognized in our text. It is the parent, the father and the mother, the united head of the family,—or the master or guardian in a similar relation,—that is addressed; and in behalf of those who are near and dear to him by nature, whom he tenderly loves, in whose welfare he feels the most lively interest. and who love and confide in him. Nature works both ways in favor of that very individual who is addressed doing the very work enjoined. “Train up your child in the way he should go”—Father! Mother! Guardian! Train up *your* child in the way he should go. “Fathers! Provoke not your children to wrath; but bring them up in the nature and admonition of the Lord.”

It is true, that others besides parents are charged with the training of children and youth, and the injunction of the text is binding on all teachers; but these are merely the agents of heads of families, employed to conduct a part of this training. The duty rests primarily and chiefly on parents, or heads of families; and this evening we shall consider them exclusively as addressed. *Train up a child in the way he should go.* In considering this injunction, we shall first note some things which are implied in the duty of family training, and then some considerations by which this duty is enforced.

I. *What is implied in the duty here enjoined?* And here I would premise, that in order to a just and adequate conception of the duty, and likewise in order to the successful performance of it, we must keep distinctly in view the nature of the subject to be trained, and the object for which it is to be trained. This is always done in the training of an animal or a plant. The man who trains a horse, does it in view of its

nature and powers, and for a specific purpose. So the man who trains a vine. So must we in training our children. We must keep in mind, that they are rational and immortal beings, and that they are to be trained to answer the high ends of their rational and moral nature in doing good and glorifying God here on earth, and then to occupy a loftier stage and fill a nobler sphere, near the throne of God, in the employments of eternity. We must also not forget that they are under a moral disease by which all their faculties are morally distempered, and are exposed to many dangerous influences, in consequence of all which the duty of training them is one of peculiar difficulty, requiring the use of peculiar means, demanding the greatest care and vigilance, and placing us in special dependence on the gracious influences of Heaven. If these things are not kept in view, we shall err in regard to this duty, both in theory and in practice.

The right training of a rational being implies that his mind be imbued with *sound principles*, and that he be formed to *correct habits*. He must know his relations to his Maker and to his fellow-men, and the duties growing out of these relations. The law of God must be before him in its requirements, its sanctions and its obligations. He should know his own accountability, and that as a sinner. The plan of mercy must be before his mind; the doctrines of the gospel must be realized and felt, and with them the duties of repentance toward God and faith toward our Lord Jesus Christ. These things must take fast hold upon the mind, and gain possession of the heart and conscience, and become controlling principles of action. And in possession of these principles, habits of self-denial, self-government and conscientiousness in the practice of every virtue and in the observance of religious duties, must be formed. It is a trite remark, but not more trite than true, that habit is second nature. It makes things easy and natural, and is indispensable to stability of character. That religious training is worthless, which results not in forming correct moral and religious habits;—habits of sobriety, truth, fair-dealing, purity, kindness, courtesy, active benevolence,

sabbath-sanctification, and attendance on the public and private ordinances of religious worship.

Without sound principles and correct habits, a man is not prepared to walk "in the way he should go."

But how is the mind of a child to be imbued with these principles?—How is it to be formed to these habits? I answer,

1. *By sedulous, pains-taking instruction in the doctrines and precepts of religion.* Our children must be addressed as rational beings, and we must take advantage of the religious principle, which, notwithstanding the sinful tendencies of our earliest nature, is strong in childhood. Duty must be inculcated as that which God requires, and it must be enforced by those considerations which the doctrines of the Gospel present. They must be plainly and feelingly taught their guilt, depravity, and exposure to the wrath of God; a Saviour's love and grace; their dependence on the righteousness of Christ and the grace of the Holy Spirit; the necessity of faith and repentance, and their need of a change of heart: the willingness of Christ to bestow these things, and their duty to go to Him for them; and they must be early taught to pray. These instructions should begin *early*,—with the first openings of the bud of intellect. "Whom shall he teach knowledge? and whom shall he make to understand doctrine? Them that are weaned from the milk and drawn from the breasts." People little think how much a child learns during the first few years of its existence, and that, if good is not inculcated, evil will be. The mind cannot remain a blank; it is all curiosity and inquiry: *it will learn*; and being depraved by nature, will learn evil, unless there is positive effort to teach it good. To leave our children to grow up without religious instruction, under a plea that, when they come to years, they will better choose for themselves, is even more foolish than to train them up in idleness and ignorance of the affairs of life, in order to let them have a free choice of what trade they would follow, or whether they would follow any at all or not. It is more like leaving children unwarned in a room containing dishes of sweet-

ened poisons; or like leaving children under disease, and exposed to pestilential influences, without employing either remedy or antidote. God's command is to "teach your children knowledge and make them understand doctrine;" and to begin early—"when they are weaned from the milk and drawn from the breasts."

This instruction must be systematically kept up with painstaking diligence and care. Opportunities for imparting it must be watched and improved. It must be frequently given, and as children can receive it. It should, as far as possible, be made, not a task, but a pleasure to them. As they are volatile and forgetful, its lessons should be reiterated again and again. "Precept must be upon precept, precept upon precept; line upon line, line upon line; here a little and there a little." Your own hearts must be in these things; your whole deportment, your business, your plans, your arrangements should all *speak* this instruction, and everything about you and belonging to you should throw an interest around it, "These words which I command thee this day, shall be in thine heart, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up; and thou shalt bind them for a sign upon thine hand, and they shall be as frontlets between thine eyes; and thou shalt write them upon the posts of thine house, and on thy gates." This suggests,

2. In the second place, that, in training your children, you must *exemplify*, in your own lives, the instruction you give them. It is an old remark, confirmed by universal experience, that example teaches better than precept. Precept is necessary, but precept without example, is lost; and with a contrary example, is worse than lost—it has a hardening effect. It will lead your children to count you hypocrites, and religion hypocrisy; to despise your authority and hate your instructions; and to become either bitter infidels, or cold-blooded hypocrites. Let your resolution, then, like that of Joshua, be, "As for *me* and my house, *we* will serve the Lord." Or like

David, be it your cherished resolve, "I will behave myself wisely in a perfect way. I will walk within my house with a perfect heart." Be able to say to your children, as Paul did to the saints at Philippi. "Those things which ye have both learned, and received, and heard, and *seen* in me, do." While you teach your children religious truth and urge duty, be not yourselves worldly-minded, passionate, rash, murmuring, negligent, irregular in your habits, or otherwise inconsistent.

3. You cannot train your children aright without exercising *family government*. Our children are naturally volatile, wayward and prone to evil. Many temptations surround them into which they are inclined to run. They are exposed to dangerous social influences. Their inexperience must be warned, their volatility checked, their waywardness restrained, and their faults corrected. Both nature and scripture clothe the parent with authority, and make it his duty, to do this. It is often a painful duty, but it must be done. Inclination would often lead us to humor our children, but even their most earnest pleadings must be denied. Affection and tenderness would move us to spare them, but they must be chastised. There are some old fashioned maxims which are here worth repeating: "Foolishness is bound in the heart of a child; but the rod of correction shall drive it far from him.—He that spareth the rod hateth his son; but he that loveth him chasteneth him betimes. Chasten thy son while there is hope, and let not thy soul spare for his crying." But there is no need for severity. Harshness and scolding are the bane of government and of order in a family. Be affectionate, be exemplary, be firm, let your children have your confidence, and let them love you; and all will be easy. Let the law of kindness be in your lips, and your word will be law. The resort to reproof or correction will not be often necessary. There are in reference to this point two examples, recorded in scripture, to which I would direct your attention; the one of warning, and the other calling for imitation. The former is that of Eli, whose "sons made themselves vile

and he *restrained* them *not* ;” and you know the dreadful fate of that house;—the latter is the father of the faithful, of whom God testified—“ I know him, that he will *command* his children and his household after him, and they shall keep the way of the Lord, to do justice and judgment ; that the Lord may bring upon Abraham that which he hath spoken of him.”

Finally, let it be impressed on your minds, that your instruction, example and government will all be unavailing to the salvation of your children without the divine blessing ; and this blessing is to be obtained by *prayer*. Entreat then this blessing in the whole course of your family training. From the earliest existence of your children, plead in their behalf the promise, “ I will pour my blessing on thy seed and my Spirit on thine offspring.” While you teach them, pray that they may be “ taught of God,” and led to Christ. With hearts burdened for their eternal welfare, lift a prayer for them *individually*, as Abraham did when he cried in behalf of his son, even the outcast one, “ O that Ishmael may live before thee!” or like Job, of whom it is recorded, “ that when the days of his children’s feasting were gone about, he sent and sanctified them, and rose up early in the morning, and offered burnt-offerings *according to the number of them all*; for Job said, “ It may be that my sons have sinned, and cursed God in their hearts. Thus did Job *continually*.”

This training implies the use of *means and helps*, some of which are too important not to be distinctly specified. And I would name first the BIBLE. Children should be early taught to read, and early accustomed to read the Bible daily. Like Timothy, they should from their childhood know the holy scriptures which are able to make them wise unto salvation, through faith which is in Christ Jesus. There is no book so suited to teach and impress children as the Bible. The Author of nature being its author, its moral painting is unrivalled. It so describes things as they are that we almost see them, and from its pages the child drinks in knowledge with its eyes as it does from the outspread pages of nature. And then it is God’s book ;—it speaks to the heart with an authority and power

peculiar to itself, which the young and tender heart of the child often feels in a very striking manner. Direct your children then with the warm interest of a Christian parent to the history of the Creation, the Fall, the Flood, the life of Abraham and of Jacob, the story of Joseph, the history of Moses, of Sampson, of Samuel and David, and the life of Christ, his miracles, his parables, his sermon on the Mount, and above all his agony and crucifixion; and I will guaranty that they will love to read the Bible, and you will bless God for the result.

The experience of ages attests the value of *Catechetical summaries*, in which the doctrines of our faith are presented in their connections, as aids in training our children. If we would master any science, the elements of that science must be reduced to system and studied in their connection. Just so with religion, which has its principles as well as any other branch of human knowledge; and it is just as reasonable to gather these principles as they lie scattered in the Book of God and arrange them into systematic order, as it is to gather and arrange the principles of any other science which lie scattered in the book of nature and experience. This is done in the catechisms to which I refer: and our children should be taught them thoroughly—should commit them well to memory. Unless this is done, they can hardly be expected to be thoroughly indoctrinated, and without this there is little hope of stability. I was almost going to say, that the Shorter Catechism was the sheet-anchor of the Presbyterian Churches, and that if this and connected Catechisms should ever cease to be taught with us, the days of the Associate Reformed Church are numbered. But these Catechisms should be taught with the Scripture proofs, so that the faith of our children, in relation to the doctrines they contain, may rest on the word of God.

Parents should avail themselves of the help furnished by a *faithful ministry* in the instruction of their children. I here take it for granted, that ministers will give attention to the catechetical and Bible-class instruction of the children and

youth of their pastoral charge ; that they will imitate the good Shepherd, of whom it is said, "that He gathers the lambs in His arms, and carries them in His bosom," bearing in mind that whilst He charges but once to feed His sheep, He charges *twice* to feed His lambs. The faithful minister *will* give diligent attention here, and parents should see to it that their children wait punctually and regularly on his instructions. It will powerfully stimulate them to learn, and will lay parents under a kind of necessity to be systematic in their own attention to their children.

As to *Sabbath-Schools*, where the general good requires them, Christian parents will have to send their children in order to sustain them, and when properly conducted they will be an aid ; but instead of warranting any relaxation, the considerate parent will find that they furnish reasons for increased diligence.

Families cannot be trained in a Christian manner without the devout *sactification of the Sabbath*. Our children should be accustomed from their earliest infancy to a "holy resting all that day, even from such worldly employments and recreations as are lawful on other days, and spending the whole time in the public and private exercises of God's worship, except so much as may be taken up in the works of necessity and mercy." By both precept and example they should be trained to "turn away their foot from the Sabbath, from doing their pleasure on God's holy day ; and taught to count the Sabbath a delight, the holy of the Lord, honorable ; and to honor Him, not doing their own ways, nor finding their own pleasure, nor speaking their own words." As the Sabbath is the palladium of our religion, so it is of family piety. I fear that there is a sad falling off here. There is in Christian families an amount of light reading and light conversation, and a liberty of recreation on the Sabbath, that would not have been at all tolerated thirty years ago. Would, we could restore in our families that profound reverential hallowing of the Sabbath—that spirit of reading, instruction, and devotion—which used to prevail in the houses of our fathers ! Let heads of families

lay it to heart, that it is on condition of this devout sanctification of the Sabbath, that God suspends the following encouraging promise ;—“*Then shalt thou delight thyself in the Lord; and I will cause thee to ride upon the high places of the earth, and feed thee with the heritage of Jacob thy father ; FOR THE MOUTH OF THE LORD HATH SPOKEN IT.*”

No more can our children be trained aright without the influence of the *family altar*, and the regular morning and evening sacrifice of prayer and praise. Some may object, there is no express command enjoining family worship. But it is so plainly a duty, that the Bible assumes that its obligations will not be denied. Any one must see at first glance, that it will have the happiest effect on all the members of a family, and especially on the children in it, for the whole family to assemble orderly every morning and evening, and unite in praising God, reading His word and calling on His name ; thereby owning their dependence on Him and their subjection to His authority, acknowledging His goodness and mercy, confessing their sins, seeking His pardoning mercy and sanctifying grace through Christ Jesus, asking His guidance, and committing themselves to His protection and care. If there is a lovely and impressive sight under the sun, it is that of a family uniting thus in deep devotion. Thus united, those near and dear by nature's ties, feel nearer and dearer to one another by ties of heaven. Heaven smiles approvingly on that family group, and Heaven's blessings rest upon it. But God has declared, “*That He will pour His fury upon the heathen and upon the families that call not on His name.*”

II. The duty enjoined in the text is enforced by the consideration, that the parent is by nature the guardian of the child, and the conservator of all its interests. Nature dictates that he guard and provide for its well-being, and this depends upon its proper training. And the conduct of those parents especially such as profess to feel the importance of religion, who neglect the moral and religious training of their children, is simply *unnatural*.

But a consideration which will weigh with every truly Christian mind, is that it is *God's command*, and a command

with a *promise*. If you are a Christian at all, your single inquiry will be, Lord what wilt thou have me to do? And God replies, *Train up your child in the way he should go—Bring up your children in the nurture and admonition of the Lord.* And if you are an obedient child of God, not fashioning yourself after an ungodly world, you will do it. Besides, it is a commandment with promise: “Train up a child in the way he should go; *and when he is old, he will not depart from it.*” Now God is as good as His word, and it would be presumption not to believe Him. Apparent exceptions are far better accounted for on the hypothesis of man’s failure to comply with the command, than of God’s unfaithfulness to His promise. God knows that there are defects enough in the training of the best men to account for all the examples of ungodliness noted in pious families. And cases of persons who have become pious without early religious training, are not in point, for God may do more, but never less than He has promised. It should also be borne in mind that it is the promise of a *solemnly confirmed and ratified covenant*;—based on the engagement which God made to Abraham as the father of believers, and handed down to all generations in the Church, and often renewed. “I will be a God to thee and to thy seed after thee”—“I will pour my blessing on thy seed, and my Spirit on thine offspring”—“Ye shall be the children of the blessed of the Lord, and your offspring with you.” These covenant promises are to be fulfilled through the appointed means of training your children aright, and the promise contained in the text is based on the original covenant promise, or rather is a restatement of it. If you use not the appointed means, you have no right to claim the promise, you virtually cut your children off from it, you turn them into aliens to the commonwealth of Israel and leave them without hope, but using these means, it is both your privilege and your duty to plead the promise with the most assured confidence, for it is a *covenant* promise, solemnly ratified and sealed to the Church and to you in the baptism of your children, and confirmed by the oath of God, who, in relation to it, hath “sworn by His holiness that He will not lie.”

This suggests the remark, that professing Christians are under the special obligations of a *solemn vow* to train their children aright. When you present your child for baptism, you solemnly engage, in view of this great covenant promise, before God, angels and men, "that, if it please God to spare you with your child, you will bring it up in the nurture and admonition of the Lord; that you will instruct it, according to your ability, in the knowledge of its miserable condition by nature, and of the way of salvation by Jesus Christ; that you will press upon it its obligation, in virtue of its baptismal vows, to show forth the Lord's death at His table; and that you will set a godly example before your child, by praying with it and for it; by worshiping the Lord regularly, morning and evening, agreeable to the directory for family worship; and by studying in all things to walk as Christ walked." Now it is folly after vows to make inquiry. It is a wicked thing to be rash to utter anything before God. It is shocking wickedness to be a covenant-breaker, especially with the Almighty. Better that thou shouldst not vow, than that thou shouldst vow and not pay. Better not to present your children at all, than to take these solemn obligations, and leave them unfulfilled.

Besides this, you owe it to the Church of God as a society of which you are members, and to God as the Head of that society, so to train your children that they will be prepared to take your place when you shall be called to leave. "Instead of the fathers shall be the children." The Lord demands it of you—even that God who spared not His own Son, but delivered Him up for you all—*He* demands it of you, so to train your children that they shall be a seed to serve Him; so that they shall be accounted to the Lord for a generation—"He hath established a testimony in Jacob, and appointed a law in Israel, which He commanded our fathers, that they should make them known to their children; that the generation to come might know them, even the children which should be born, who should arise and declare them to their children, that they might set their hope in God, and not forget the works of God, but keep His commandments." Only think of it! By your agency in training your families, you set in

motion influences for good or evil, as your training shall be, which will be perpetuated, and extended, perhaps with geometrical progression, through all time, and felt to eternity.

And consider the influence of a godly training on the character and condition of your own children, to look no farther, both in time and to eternity. And how would you wish your children to live? How would you wish to leave them when you die? Or if they should be called away first, as often happens, how would you desire to part with them? And how would you wish to meet them at the judgment-seat? And where would you wish to see them during the ceaseless ages of eternity? The friends or the enemies of Christ? Living while here in the fear of God, dying in peace, and numbered with the saved; or careless and graceless on earth, dying without hope, and numbered with the lost? Oh! carry yourselves forward to that day—it is not far off, and it may be very near—when on your dying bed you shall take your last look at your dear children; and think of the difference between leaving them manifest strangers to Christ, and leaving them the hopeful subjects of His grace and heirs of glory. Or place yourself by the bedside of that dying son or daughter;—how different your reflections if you can entertain the pleasing hope that, by the blessing of God on your instructions and prayers, the dying loved one is prepared, from what they would be if doomed to the bitter presentment that, through your accursed negligence, there is little or no hope? And how joyous the meeting, if your children should hail you at the right hand as the instruments under God of their salvation; but how could your hearts endure, should you be compelled to behold the vengeful and fiery glances of their despairing countenances reproaching their careless parents as the authors of their ruin! As then you would obey the dictates of nature and regard the command and promise of God and your own solemn vows and obligations to God and His church, and as you would value your own peace and the present and everlasting well-being of your children, **TRAIN THEM UP IN THE WAY THEY SHOULD GO.**

SERMON X.

THE COVENANT OF WORKS.

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“By one man’s disobedience many were made sinners.”—Rom. 5: 19.

THAT sin abounds among mankind admits of no doubt. Daily experience teaches us that iniquity prevails. Nothing is more common than to hear of some men endeavoring to injure others. Locks, bolts and bars are necessary to secure private property; and in every country jails and gibbets have been erected for the confinement and execution of atrocious offenders. Thus the prevalence of sin is manifest. It is equally certain that man at his creation could not be a sinner. Such is the purity of God’s nature that he could not create rational beings so destitute of moral rectitude, as men now appear to be, in their present situation; and it is expressly asserted in scripture that God made man upright. Hence it is evident that man must have undergone some remarkable change for the worse since he was created. The entrance of sin must have been posterior to man’s creation. It is therefore of great importance for us to know how man became sinful. A knowledge of this is the more necessary that it enables us to understand distinctly the method of salvation—the manner of the introduction of sin, and of the bringing in of that righteousness by which sin is put away, being in many respects similar. Both were done by representation. By the doing of the first Adam sin entered;

by the doing of the second Adam sin was made an end of, and an everlasting righteousness brought in.

Moreover, as we can never have a proper knowledge of the value and suitableness of medicine without first understanding the nature and malignity of the disease; so we can never have proper conceptions of salvation, of its excellency and suitableness to answer our case, till we understand the nature, entrance, and numerous consequences of sin. This doctrine being thus important is particularly stated in this chapter. The inspired apostle here compares Adam and the introduction of sin by him, with Christ and the righteousness which he brought in. In the 14th verse he calls Adam a figure of him that was to come. In the 15th he says, "If through the offense of one many be dead, much more the grace of God and the gift by grace which is by one man Jesus Christ hath abounded unto many." In the 17th, "If by one man's offense death reigned by one, much more they who receive abundance of grace shall reign by one, Jesus Christ." In the 18th, "As by the offense of one, judgment came upon all men to condemnation; even so by the righteousness of one, the free gift came upon all men unto justification of life;" and in the 19th verse, "As by one man's disobedience many were made sinners, so by the obedience of one shall many be made righteous."

From this comparison of Adam with Christ it is evident that if the one was a representative, the other must have been so too. It is manifest that Christ represented the elect in the covenant of grace. This appears from all those passages of scripture where he is said to have a seed, as, Isa. 53: 10—"He shall see his seed." Ps. 89: 7—"His seed also will I make to endure forever," &c. Adam also acted as a public person, representing a seed, when he disobeyed. This farther appears from the account we have here of others partaking of the consequences of his sin: many are said to have been made sinners by his disobedience. Now if he had acted in a private character he would have disobeyed only for himself, and none would have been made sinners thereby but himself. Therefore he was a representative, a public person, acting not

only for himself, but for his posterity. Now there can be no representation but in a way of contract or covenant agreement. No man is naturally a representative of others. He can be so only by contract. One man does not naturally act for others, but every man for himself only. A man becomes surety for another only in a way of voluntary engagement. There must, therefore, have been a covenant made with the first Adam, otherwise none would have been sinners by his disobedience but himself. Therefore though there is no mention made of a covenant in these words, it is evidently implied. In these words we may observe an evil and the consequences of that evil.

That evil is disobedience, and the consequences, ruin.

There could be no disobedience had there not been first an obligation to obedience. The character in which Adam was bound to obey was that of a representative, as is manifest from others having partook of the consequences of his disobedience; and as we have already noticed there could be no representation but in a way of a covenant agreement; consequently the meaning of what is implied and expressed in our text is evidently this, that there was a covenant made with the first man, that he was therein bound to obey not for himself only but likewise for his posterity; but instead of obeying he disobeyed, and in consequence of this all mankind became sinners. We shall, therefore, in further prosecuting this subject, speak,

I. Of the making of this covenant.

II. Of the breach of it.

III. Of the consequences of it. We are then,

I. To consider the making of this covenant.

A covenant signifies an agreement between different persons. Its necessary requisites are parties, a condition, a promise, and a penalty if any of the parties be fallible. All these belong to the covenant which we are now considering. We shall therefore speak of each of these in order.

1st. The parties in this covenant, were, 1. A three-one God considered as the creator, sovereign, proprietor, and governor

of mankind. In his proposal of it he appears as (1.) a God of unbounded authority making his mere will a law to be obeyed under the highest penalty, disposing of eternal life on what terms he pleased. Adam's perfect obedience would by no means have been an equivalent for eternal life. It was nothing more than he was naturally bound to perform. (2.) A God of unbounded goodness in establishing with the first man, whom he had newly created perfectly holy and happy, a method of making him and his posterity eternally happy on the easiest terms. Nothing could be more easy than to abstain from eating of the fruit of the tree of the knowledge of good and evil, seeing there was abundance of the best of fruit in the garden of which he was allowed freely to eat. (3.) As a God of infinite condescension, entering into a covenant with his creature, man; requiring of him that obedience by paction which was due to him by nature, and which he might have required by mere authority.

2. The other party in this covenant was Adam, considered (1.) as a perfectly holy and righteous man, capable of and inclined to perform whatever obedience God required. Eccl. 7. 29—"God made man upright." Gen. 1: 27—"God created man in his own image, in the image of God created he him." He could not be naturally unable to abstain from eating the forbidden fruit, for if he had been utterly destitute of natural power, he would not only have been unable to fulfill that negative precept, but even incapable of transgressing it. He could not be morally unable for he was made upright, not merely in the posture of his body, but in the moral disposition of his soul. Thus he was possessed of both natural and moral ability to perform that obedience which was required of him, but not independently so. (2.) As the public head and representative of all his natural posterity who descend from him by ordinary generation. This is evident from the imputation of his sin to his posterity, and that his sin is imputed to us is manifest from our text, "By one man's disobedience many were made sinners," and in the preceding verse, "By the offense of one, judgment came upon all men to condemnation." They are condemned

for Adam's offense, previous to the committing of actual sin. Death comes by sin, and death reigns even over them who had not sinned after the similitude of Adam's transgression, as in the 12th and 14th verses of this chapter. (To sin after the similitude of Adam's transgression is to sin actually;) accordingly the Psalmist says he was shapen in iniquity, and in sin did his mother conceive him.—Ps. 51: 5. If it be said that only the corruption of our nature comes from Adam, that in consequence of his being our progenitor, he having sinned his nature became depraved, and therefore he communicates that depravity to his posterity by natural generation, but still his posterity are not involved in the guilt of his sin, but only in the consequences of it, as children are not guilty of the sins of their parents though they may suffer in consequence of them. We answer that it is expressly asserted that by the offense of one, judgment came upon all men to condemnation: therefore all mankind are guilty as well as corrupted by Adam's sin. It was for his one offense, and not for any actual sin of their own, that judgment came upon all men to condemnation. Now how could this take place if he was not a representative?

2d. We are to consider the terms or parts of this covenant.

1. The condition of it. This was what God required Adam to do in order to acquire a right for himself and his posterity to the enjoyment of eternal life. This condition was certainly obedience, for it was by his disobedience that the covenant was broken, he and his posterity were made sinners, and so came short of the reward promised. We may notice,

(1.) The *rule* of this obedience, viz., the law of the covenant. This may be considered,

1. As the law under which Adam was created.

That Adam was under a law at his first creation is manifest. The natural relation between God as his creator, preserver and governor, and him, as a rational creature, required that God should prescribe a law to him which should regulate not only his actions, but likewise the moral qualities of his nature; and that the commandments of it should be founded on the

unchangeable nature of God, that it should be a transcript of his image, an unerring rule of rectitude. Such a law as this was answerable to the nature and relative situation of a rational creature, and rational creatures cannot but be under such a law as to the matter of it, though they may be under it in different forms according as their situation changes. Adam must, therefore, have been under the law of God at his creation. For, that he was not, can mean nothing less than that he was for some time, however short, independent of his creator, and at liberty to do anything, the most wicked not excepted, even to blaspheme God with impunity. Certainly then he was under the law of God at his creation. It is equally certain that this law was given to him as soon as he existed. He was created after the image of God, made upright, therefore this law which is a transcript of the divine image was written in his heart so that he knew how to obey it without mistake.

God made all things very good. Now, if Adam had been created without a sufficient knowledge of the law of God to direct him how to obey it unerringly he would not have been very good, but the reverse. Thus it is evident that it was duly made known to him. This law under which Adam was created, was the moral law, which is summarily comprehended in the ten commandments. It required him to love God with all his heart, soul, mind, and strength, and his neighbor as himself. Adam was under this law, as a covenant. It promised him a continuation of that happiness which he then enjoyed, so long as he persevered in perfectly obeying its precept. The justice of God required this. He could never have punished Adam if he had not sinned. This would have been punishing the innocent, and this is as inconsistent with justice as to clear the guilty. Thus it had a promise in case of obedience. But it had also a penalty annexed to it in case of disobedience. It threatened all that punishment, for every offense, which is the wages of sin. Thus it had a condition, promise and penalty; and indeed, every just law which fallible creatures can be under must have all these: but what rendered it a covenant was

the consent of the two parties, God and Adam. God could not but bear assent to the propriety of it, being himself the imposer of it, and its precepts being founded on his own unchangeable nature. Man being a holy creature could not refuse his consent, for the least inclination to disobey God, or to refuse to acquiesce in what he proposes, is altogether inconsistent with holiness. Therefore there was every requisite of a covenant between God and Adam at his creation. There was a consent of parties, a condition, promise and penalty. Nevertheless, there was nothing in the relation in which they stood to each other but what necessarily arose from the nature of both, therefore it may with propriety be called a covenant of nature.

(2.) There was a positive precept added to this law or covenant of nature which was con-created with Adam. By the positive precept we are to understand God's prohibition of Adam from eating of the tree of the knowledge of good and evil. The evil of eating the fruit of this tree arose not from the nature of God and man, but merely from the prohibition of it. Previous to God's commanding the man that of this tree he should not eat, there would have been no moral evil in eating of it more than in eating of any other tree in the garden. This positive precept, together with the law under which Adam was created, was the rule of that obedience which was the condition of the covenant. In this positive institution there was every requisite of a covenant. There was a consent of the two parties, a condition, promise and penalty. God, the author, could not refuse his consent; Adam being then upright, could not but acquiesce in it. Obedience was required as a condition, on the fulfillment of which Adam was to acquire a right for himself and his posterity to the reward promised. There was a promise, as is evident from Gen. 2: 17—"In the day that thou eatest thereof thou shalt surely die." This threatening of death in case of disobedience, implies that there was a reward promised in case of obedience. The whole law of God was the rule of this obedience which was the condition of the covenant. It would be absurd to sup-

pose that when God laid Adam under a restriction concerning the tree of the knowledge of good and evil, he freed him from the moral obligation he was under at his creation. The obligation of God's law, which is a transcript of his image, an unerring standard of right and wrong, is quite indispensable. God himself could not dispense with the rule of moral rectitude, under which Adam was created, without becoming changeable in his own nature. He would cease to be holy if he could indulge his rational creatures in moral evil. Adam was not, therefore, set free from the law or covenant which was con-created with him, by this positive institution. The whole law then, both natural and positive, was the rule of that obedience which was the condition of the covenant.

2. We may notice the *matter* of that obedience which was required of Adam in this covenant, viz., an observance of the whole law of God, both natural and positive, even a being, and acting exactly, according to it, from a regard to its divine authority. He was required to retain his nature in all its original purity, [without this none of his thoughts, words, or deeds, could have been truly, perfectly, or acceptably performed,] and to exercise all the powers of his holy nature in thoughts, words, and actions answerable to the law of the covenant, the rule of his obedience. 1 Tim. 1: 5—"The end of the commandment is charity, out of a pure heart and a good conscience, and of faith unfeigned."

3. We may notice the *manner* of Adam's obedience. It behoved him to be (1.) perfect in every respect, answerable to every precept of the whole law of the covenant, and correspondent with all the parts and power of his nature. He was to love God with all his heart, soul, mind and strength, and to love his neighbor as himself, according as he had opportunity, or according to his relative situation. (2.) It was to be representative obedience. Adam was to perform this obedience in the character of the head and representative of his posterity; and not they, each for himself. This may be inferred from his having disobeyed in that character. Since by his disobedience many were made sinners, we may reasonably conclude that

if he had obeyed, by his obedience many would have been made righteous, *i. e.* would have been entitled to the promised reward. (3.) It was to be personal obedience, to be performed by Adam in his own person, and not by a surety. It is indeed true, that God did not design that Adam should fulfill this obedience in his own person, for if he had he would have kept him from falling into sin by disobedience, for God's design cannot be frustrated. It is equally true that the second Adam obeyed this law in the room of the first Adam as his surety; but this was not according to the tenor of the covenant of works, of which we are now speaking, but according to the tenor of the covenant of grace. But still Adam was bound in the covenant of works to perform obedience in his own person. His failing in the performance proves this, for "where there is no law there can be no transgression." He could never have disobeyed, if he had not been under obligations to obedience, and that he disobeyed is manifest: he acknowledges it himself. Gen. 3: 12.—"And the man said, the woman whom thou gavest to be with me, she gave me of the tree, and I did eat." (4) This obedience was to be performed in a covenant form. He was to regard not merely the infinite authority of God who imposed this law, or entered into covenant with him, but also his own voluntary engagement. Having opened his mouth to the Lord, he was by no means to draw back. If he had not regarded the covenant in all his obedience, he would have poured contempt on that graciously formed ordinance of God in all its concerns, contrary to Ps. 50: 14—"Pay thy vows to the Most High;" and 119: 106,—"I have sworn and I will perform it, that I will keep thy righteous judgments." He was also to have respect to the reward promised. This duly reflected on, might have encouraged him to obey the more cheerfully, and was calculated to serve as an antidote to the temptation which arose from the forbidden fruit's being continually presented to his view. (5.) This obedience was to be temporary. Adam was not to be forever in a state of probation. This would have excluded the probability of his ever entering into the possession and enjoyment of the promised reward.

This, however, does not mean that Adam, after his state of trial or course of obedience to the law, in its covenant form, was finished was to be freed from the obligation of the law of God. This is a situation in which no rational creature could ever be. But if he had obeyed, he and his posterity would have been confirmed infallibly under the law as a rule of life. (6.) This obedience was to be uninterrupted during his state of trial. It is absurd in the nature of things to suppose that he would have been at any time allowed to disobey his Sovereign, and it is expressly declared that in the day he would eat of it he should surely die.

3d. We are to consider the promise of this covenant. That there was a promise of life to be made good to Adam, if he had fulfilled the condition of the covenant, may be inferred from the threatening of death in case of failure. Gen. 2: 17—“In the day thou eatest thereof thou shalt surely die.” This life included in it. (1.) A continuation of that life and happiness which he then enjoyed during his state of trial or course of servile obedience. He could not have been deprived of any happiness he had then in possession, while he obeyed. The seeds of death or any other disease were not sown in him, nor could be till he sinned. (2.) A more perfect life, after he should have finished his obedience, than he had before. But as to the extent of the perfection of this life promised in the covenant, whether it was to be the same that the redeemed in glory enjoy, or whether it was to be only a confirmation of Adam and his posterity in that holy and happy state in which he was created, we know not; nor does it appear to be profitable to spend time conjecturing about these things, seeing this mode of obtaining eternal life never was nor ever will be successful. It is necessary only to add here that whatever reward God promised Adam, it was altogether of grace and not of debt. Adam's obedience could not be an equivalent for any reward which God might be pleased to bestow on him. It was nothing more than he owed naturally.

4th. We may consider the penalty threatened in this covenant,—“In the day thou eatest thereof thou shalt surely

die." Thus death was annexed to the breach of the positive precept, and it could not but be annexed to every breach of the natural law written on man's heart, for the wages of sin is death.—Rom. 6: 23. Death, the penalty threatened, could mean nothing less than all that extremity of punishment which is the just desert of sin. It included, (1.) Legal death, by which he was to be condemned in law as justly deserving of all that punishment which is the wages of sin, and liable to have it executed upon him. (2.) Real death, or the execution of that condemning sentence upon him. This may be distinguished into spiritual, natural and eternal death. (1.) Spiritual death, which consists in a separation of the soul from the favor, friendship and fellowship of God, the fountain of life. Sin, and the curse procured thereby, could not but effect this spiritual death, or separation of the soul from God, for evil cannot dwell with him, the foolish cannot stand in his presence, and he hates the doers of evil. Thus he was to be banished from the presence of God, and the inevitable consequence of this was to become dead in trespasses and in sins, to be corrupted or depraved in all the faculties of his soul; and not only Adam, but all his posterity were to be involved in this ruin. This spiritual death was to take effect on Adam the very moment in which he sinned. Having rebelled against his righteous Sovereign, he could no longer enjoy his comfortable presence, and the threatening was "in the day thou eatest thereof thou shalt surely die." This could not be natural or eternal death which was immediately to take effect on him, for he was to propagate a posterity. Gen. 1: 28. "Be fruitful and multiply, and replenish the earth." Spiritual death, therefore, was that which was to have immediate effect. This was to prevail more and more. Having begun to revolt from God, he could not but have persevered in departing from him, had there been no remedy provided. (2.) Natural death, which consists in the separation of the soul from the body. That this was threatened is manifest from its having become a matter of fact in the experience of Adam and all his posterity, in consequence of his sin, Rom. 5: 12—"By one man sin entered into the world, and death by sin, and so death passed on all

men," &c. Natural death is a consequence of spiritual death ; all those diseases which tend to weaken the constitutions of men, arise from the depravity of their nature. Terror, anxiety, distress, grief and despair, which are the fruits of spiritual death, are the source of many bodily diseases which all tend to impair the human constitution and promote natural death.

(3.) Eternal death. This includes the absence of every thing good or agreeable, whether earthly, heavenly or divine, and the presence of everything bad and disagreeable, even all that punishment which is the wages of sin. It is called the second death.—Rev. 20: 6. It will never have an end, the smoke of the torment, of those who will endure in their own persons the penalty of this covenant, will ascend forever and ever ; their worm will never die, and the fire will never be quenched ; the torment will be most dreadful, there will forever be weeping, wailing and gnashing of teeth. This penalty of the broken covenant proceeds from the nature of God, and not from any mere act of his will, as the making of the covenant did. The dignity of God, the proposer of the covenant, being infinite, disobedience to the law of the covenant must be an infinite evil, and therefore deserves infinite punishment, and God's holiness and justice is such that he cannot but give the sinner what is his due. Heb. 1: 13—"Thou art of purer eyes than to behold evil, and canst not look on iniquity."

II. We are to speak of the breach of the covenant of works. And here we observe,

1. That it was broken. It is manifest that sin abounds in the world. Now, previous to the making of this covenant man was free from sin. God made him upright, and if the covenant had not been broken, he would have been confirmed in a holy and happy state, this being the reward promised in case of obedience, therefore it has been broken. Moreover it is expressly said, Gen. 3: 6, that he ate of the tree of which he was commanded not to eat ; and in our text, that by his disobedience many were made sinners ; and 1 Cor. 15: 22—"In Adam all die," &c.

2. It was broken by Adam's eating the forbidden fruit. This appears from his own acknowledgment, Gen. 2: 12, "The woman whom thou gavest me, to be with me, she gave me of the tree and I did eat;" and in the 17th verse, God says to him, "Because thou hast hearkened to the voice of thy wife, and hast eaten of the tree of which I commanded thee, saying, Thou shalt not eat of it," &c. This was the sin by which he broke this covenant. In this sin he appears (1.) to have doubted of the peremptoriness and severity of the threatening, and of God's perfections, connected with it. He hearkened to his wife, and she believed the serpent who said ye shall not surely die. Gen. 3: 4. (2.) To have lusted after that fruit, imagining that his eating of it would render him wise and happy as God. In this also the serpent was believed, who said, Gen. 3: 5—"God doth know that in the day ye eat thereof your eyes shall be opened, and ye shall be as gods, knowing good and evil." The truth of this speech of the serpent seems to have been taken for granted by the woman for she immediately complied with the temptation and proceeded to take of the fruit and eat, and Adam no less readily acquiesced in it, as in the 6th verse,—“And when the woman saw that the tree was good for food, and that it was pleasant to the eyes, and a tree to be desired to make one wise, she took of the fruit thereof and did eat, and gave also to her husband and he did eat.” Hence it appears that both of them lusted after it, and expected that in consequence of eating it they would be made wise as God. This ready compliance is no small proof that they were inclined to, and expected advantages from eating this fruit.

3. He completed his offence in his actually taking and eating of that fruit. The woman gave to her husband, and he did eat. Thus it was a complicated crime. It was the positive precept which he disobeyed, nevertheless, in so doing he transgressed the whole law of the covenant, even the whole moral law. This first sin included in it—(1.) Atheism. The truth of God was partially denied in the commission of it, as no regard was paid to the divine constitution concerning the

tree of knowledge of good and evil. (2.) Idolatry. The serpent was more regarded than God, his advice was followed, while God's authority was despised and trampled upon. Adam chose to make his own belly his God, rather than obey the express command of the most high. (3.) Blasphemy, or a profanation of the name of God. There was not that veneration and regard paid to his great and dreadful name which was due, else his signification of his will would have been attended to, and acquiesced in, rather than the suggestions of the serpent; and his profane appeal to God would not have been approved. (4.) It was a breach of the fourth commandment, as it rendered Adam unfit for keeping the first Sabbath. (5.) It was a breach of the fifth commandment: relative duties were not observed. Eve tempted her husband, Adam, and he partook with, and encouraged his wife in her wickedness, and both rebelled against God, their only parent. (6.) It was a breach of the sixth commandment, inasmuch as by this sin Adam murdered, or brought death on himself and his posterity. (7.) By this sin Adam was guilty of spiritual adultery. He sinfully delighted in the creature, while the Creator should have been the supreme object of his love, and his luxurious desire of the pleasant fruit opened a door for the admission of unclean lusts. (8.) He broke the eighth commandment; by stealing in a sacrilegious manner what belonged to God. (9.) He broke the ninth commandment, by eating the forbidden fruit with a view of rendering himself more happy, falsely witnessing that God envied his happiness. (10.) And the tenth, by coveting what was not his own, which manifested his discontentment with his present condition, though most delightful.

Thus in this sin, every precept of the law was violated. Adam's disobedience, by which the covenant was broken, was a most aggravated sin. It was committed by him immediately after he was created in the image of God, perfectly righteous, holy and happy. It was occasioned by fruit of small importance, of which Adam had no need, being supplied with abundance of fruit to furnish the most delicious repast. Gen. 2: 16—"Of every tree of the garden thou mayst freely eat."

It amounted to a sacrilegious robbing of God, as it respected that which had been set apart by him for his own service. Being committed in paradise, where man had everything delightful and engaging to obedience, where God dwelt as in his temple, and every thing proclaimed his infinite kindness to mankind, it manifested the basest ingratitude for favors received. Being committed against God's express command and the most plain warning of the danger of it, it manifested the utmost contempt of his authority. Being committed almost immediately after God entered into covenant with him, it manifested his disregard of the covenant of the Lord, and of his own voluntary engagement therein.

But perhaps it will be asked, if Adam was created after the image of God, perfectly righteous and holy, how was he capable of committing such an atrocious offense? In order to solve this question it will be necessary to observe,

1. That though Adam was perfectly, righteous and holy, he was not infallibly so; natural infallibility being competent to no creature. Adam was indeed wholly inclined to good, but he was capable of being seduced to evil. Had God rendered him infallible, or unchangeable in holiness, by an act of his grace, as he did to the established angels and glorified saints, this would not have consisted with the tenor of the covenant made with him—would have made his state of probation the same with that of his enjoyment of the promised reward. This, therefore, would have been improper.

2. Being thus seducible, Satan was permitted to tempt him to sin. This he did very craftily. He tempted Eve in the absence of her husband. She appears to have heard the terms of the covenant from Adam, and not immediately from God, as the covenant was made before Eve was formed out of his rib. He began by moving a doubt concerning the prohibition of the tree, in such ambiguous terms that it was difficult to know whether he meant to ask, whether God had really forbidden them to eat of that fruit; or as if he meant to insinuate that the forbidder of the excellent fruit could not be the true God, who had so lately created them to partake of his favors; or that

God, who had forbidden such a thing, was a hard master. Gen. 3: 1—"Yea, hath God said, ye shall not eat of every tree of the garden." Finding that Eve adhered to God's commandment, he labored to render the truth of the threatening apparently doubtful, if not improbable or impossible, as in the 4th verse,—“Ye shall not surely die.” He then proceeded to express his concern about their knowledge and happiness, and his earnest desire to promote it, for he adds as in the 5th verse,—“God doth know that in the day ye eat thereof, then your eyes shall be opened, and you shall be as gods, knowing good and evil.” Having thus prevailed on Eve, by her he tempted Adam, who no doubt was the more readily deceived as he saw that she did not immediately die by eating the fruit.

3. God withheld that grace or assistance which would have enabled him to resist the temptation, and kept him from falling before his grand adversary; therefore he actually disobeyed God, and in this manner transgressed the covenant. We proceed now to the third thing proposed—

III. To speak of the consequences of Adam's disobedience, or breach of the covenant. “By one man's disobedience, many were made sinners.”

1. The penalty was incurred by the breach of the covenant, or non-fulfillment of the condition of it. Man became legally and spiritually dead, that very moment in which he eat of the forbidden fruit, and became liable to natural and eternal death, according to the tenor of this covenant, as we have already shown under the first head, when speaking of the penalty threatened in this covenant.

2. By this breach of the covenant Adam ceased to represent his posterity. He was not to suffer for them in his own person, he had sinned for them, but every man was bound to suffer for himself. It is certain that Adam's posterity suffer in consequence of his disobedience. Death, the wages of sin, reigns even over those who have not sinned after the similitude of Adam's transgression, *i. e.* such as have not sinned actually, and multitudes of infants die before they are capable of actual sin, therefore Adam's posterity, though they sinned in him

as their representative, do not suffer in him in that character, but in their own persons.

3. In consequence of the breach of this covenant every individual of mankind is bound to give, not only perfect obedience to its precept, but also full satisfaction to its penalty, before he can enter into life; and on the supposition that any of Adam's posterity were able perfectly to fulfill this law both as to precept and penalty in their own persons, it is doubtful whether on doing it they would be entitled to any better life than that which Adam enjoyed before the covenant was made with him. It is said, Rom. 10: 5, that "Moses describeth the righteousness which is of the law, that the man which doeth these things shall live by them." From this it is very natural to infer that if a man could, and would, by obeying and suffering, answer all the demands of the broken law in any finite space of time, he would then be placed in the same situation in which Adam was before the covenant was entered into; and that in doing these things he should live by them: *i. e.* so long as he persevered in perfectly obeying the precept of the law, he should enjoy that life and happiness of which he was then in possession. Strict justice would entitle him to this much, for he is supposed to have made full satisfaction for his breach of the covenant in Adam his representative, and to have incurred no penalty by any disobedience of his own. But strict justice entitles him to no higher happiness than this, nor even to a confirmation in the degree of holiness and happiness which Adam at first enjoyed; for when a citizen transgresses the laws of his country, and then suffers the penalty of those laws, he is entitled to no other privileges than other citizens who never disobeyed; therefore if he would be advanced to any higher degree of happiness, it must be entirely owing to the grace of God: and it does not appear that God ever promised graciously to advance any on these terms. No doubt there was such a promise made in the covenant of works to Adam's perfect representative obedience, but it never was made to the perfect personal obedience of his posterity, having never been made with them personally, but only repre-

sentatively in him. But since none of Adam's posterity ever were, or ever will be, able to fulfill this law, either as to precept or penalty, in their own persons, it is vain to spend time in conjectures about what the extent of the happiness would have been in consequence of their having performed what was impossible for them, or any other creature, to do. On the whole it is evident that according to the tenor of the covenant, all mankind are bankrupts, are utterly unable to pay their debt, and had there been no method devised by God for discharging this debt, they would forever have remained in this wretched condition.

4. All the sin which prevails among mankind is a consequence of this one man's disobedience. Adam became corrupted by his first sin, and being the common parent of all men, he communicates to his posterity the corruption of his nature by ordinary generation; pure streams cannot issue from a corrupt fountain. Job. 14: 4—"Who can bring a clean thing out of an unclean? not one." Adam is expressly said to have begotten a son in his own likeness, after his image—Gen. 5: 3. This one man's disobedience is the same from which all the sinful thoughts, words and deeds of all men proceed. By it many were made sinners both by nature and practice. Such is the depravity of human nature, that they can do nothing but commit sin; they cannot contribute in the least to their own deliverance, they are bound by the curse of this covenant to continue in sin, and more and more abound in it; and this is the situation of all till the arm of the Lord be revealed.

5. All that misery which abounds among mankind is a consequence of Adam's disobedience. By this sin the favor and friendship of God was forfeited. Communion and fellowship with him are lost, and his displeasure incurred; hence he is said to be angry with the wicked every day.—Ps. 7: 11. Everything which contributes to man's misery is a consequence of this one man's disobedience. The ground was cursed for his sake, Gen. 3: 17—"Cursed is the ground for thy sake, in sorrow shalt thou eat bread of it all the days of thy life." The ferocity and unmanageableness of the brutal creation proceeds

likewise from the same source ; as well as the punishment which they undergo—the whole creation groans under sin.

Finally ; all that punishment which ever has, or will be undergone to eternity, by any of mankind, or by God in our nature, are consequences of this one man's disobedience. The curse, or condemning sentence, of the broken covenant will be pronounced against the wicked at the judgment of the great day in these words, Matt. 25: 41—"Depart, ye cursed, into everlasting fire." This sentence will operate on the wicked to all eternity ; the smoke of their torment will ascend forever and ever. This curse was pronounced against Christ, Zech. 13: 7—"Awake, O sword, against my Shepherd, against the man that is my fellow ; *smite the Shepherd*, and the sheep shall be scattered." It operated on him in the fullest manner. All the sufferings of the wicked, to eternity, will never satisfy for one of their sins ; but Christ made full satisfaction for all the sins of his people. He drank all that cup of wrath which their sins deserved, and in consequence of this they are delivered from the curse of the law, he having been made a curse for them. Gal. 3: 10, 13—"As many as are of the works of the law are under the curse: for it is written, Cursed is every one that continueth not in all things which are written in the book of the law to do them ; but Christ hath redeemed us from the curse of the law, being made a curse for us."

SERMON XI.

THE COVENANT OF GRACE.

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“By the obedience of one shall many be made righteous.” Rom. 5: 19.

THE entrance of sin by the first Adam, and the introduction of that righteousness by which sin is put away by Christ, the second Adam, are two of the most important events recorded in scripture. By the first, mankind were involved in ruin; by the last some are delivered from that ruined situation. Both are mentioned and compared in this verse,—“As by one man’s disobedience many were made sinners, so by the obedience of one shall many be made righteous.” From this comparison it appears that the manner of the introduction of these events was in some respects similar. By the disobedience of one sin entered, and by the obedience of one righteousness was introduced. Hence it is evident that both these events were accomplished by representation, for in both cases many are here said to partake of the consequences of the doings of one, which could never take place but by representation. If the first Adam had not been a representative, none but himself would have partook of the consequences of his disobedience; and if Christ, the second Adam, had not been a representative, none but himself would partake of the consequences of his obedience. Now if the first and last Adam were both representatives, they must have been so by contract, or covenant

agreement, for no one is naturally the representative of others ; he can only be so by voluntary engagement. Therefore the entrance of sin was by the breach of a covenant, and the introduction of that righteousness by which sin is put away was by the fulfillment of a covenant. It is the last of these events which we are at present to consider—"By the obedience of one shall many be made righteous."

The obedience here mentioned, was the fulfillment of the condition of a covenant; the performer of it was Jesus Christ the eternal Son of God, as appears from the preceding context. The one by whose obedience many shall be made righteous is the same with the one, Jesus Christ, mentioned in the 17th verse, by whom they which receive abundance of grace and the gift of righteousness shall reign in life. The performer, therefore, of this obedience being the Son of God, equal in power and glory with the Father, could owe no obedience for himself; therefore, this obedience must have been the fulfillment of a contract, or covenant engagement. This farther appears from the consequences of this obedience, viz: the making man to be righteous. If this had not been the obedience of a federal head and representative, and so the fulfillment of a covenant, none would be thereby made righteous but the performer of it. But it is here said that many shall be made righteous by this obedience; hence it was certainly the fulfillment of a covenant, and this necessarily implies the making of a covenant. Therefore the plain meaning of what is implied and expressed in these words is this: That there was a covenant made with Christ, the second Adam, as the public head and representative of many, even all the elect, his spiritual seed. That in this covenant Christ engaged to obey, not for himself, but for his spiritual posterity, and actually fulfilled all that obedience which he undertook to perform in their stead, and in consequence of this they are made righteous.

We shall, in farther prosecuting this subject, speak—

I. Of the making of this covenant.

II. Of the fulfillment of it.

III. Of the consequences of it. We are then,

I. To speak of the making of this covenant: and here we may consider,

1. The *occasion* of the making of it. The wretched situation to which mankind were reduced by the breach of the covenant of works gave occasion for the making of this covenant. In consequence of Adam's disobedience all mankind were involved in ruin, were rendered sinful, miserable and helpless in themselves—utterly unable to work out their own deliverance, or prevent their continuing, and more and more abounding, in sin, and misery, the inevitable consequence of sin. They were oppressed, and therefore had need that some one should undertake for them. God's holiness and justice prevented his having any immediate dealings with them but in wrath; therefore such a covenant as this was absolutely necessary in order to their deliverance. Their need required such a covenant, and for the redemption of such necessitous creatures does this covenant make provision. Mankind's ruined situation, therefore, seems to have been the occasion of the making of this covenant.

2. God's sovereign love and mercy was *the cause* of the making of this covenant, Psalm 116: 24—"Who remembered us in our low estate, for his mercy endureth forever." Hence it is called the Covenant of Grace, a building of mercy, Psalm 89: 2—"I have said, mercy shall be built up forever."

3. As to *the date* of this covenant, it was made from all eternity. It is what God hath purposed in himself according to the good pleasure of his will, Eph. 1: 9. His will is unchangeable, therefore this covenant is of the same eternity with God himself. Christ is represented as set up from everlasting, Prov. 8: 23; and foreordained before the foundation of the world, 1 Peter 1: 20; grace is said to have been given us in Christ Jesus, before the world began, 2 Tim. 1: 9; eternal life is promised to us before the world began, Titus 1: 2; and the kingdom of heaven is said to have been prepared for men before the foundation of the world, Mat. 25: 34. These texts abundantly evince that this covenant was made from eternity.

4. We may consider *the parties*, contractors in this covenant. As this covenant originated in God,—not in his nature, but in his sovereign will,—and was made from eternity when no created beings existed, none but divine persons could be contracting parties in it. We will inquire who these parties were.

(1.) God, the Father, was the contracting party on heaven's side. He is here to be viewed as highly offended with man's sin, and undertaking to secure the rights of heaven, and see that sin be not pardoned, or the sinner saved without satisfaction to his justice; and, at the same time, as purposing to manifest the unsearchable riches of his grace in the redemption of some of mankind, in a manner consistent with his holiness and justice.

(2.) The Son of God, as mediator, was the contracting party on man's side. He was considered, (1.) As a person of infinite perfection, having in himself sufficient wisdom, power, holiness, justice, goodness and truth for accomplishing the arduous work of our redemption. Hence he is called the man who is God's fellow, Zech. 13: 7; one who is mighty, Psalm 89: 19; and is said to have been in the form of God, and thought it not robbery to be equal with God, Phil. 2: 6. (2.) He was considered as voluntarily undertaking for some of mankind. His delights were with the sons of men, Prov. 8: 31; and he delighted to do his Father's will, Psalm 40: 8. He was considered, (3.) as the public head and representative of his elect of mankind, as his spiritual seed. That the covenant was made with him in this character is manifest, Psalm 89: 3, 4—"I have made a covenant with my chosen, I have sworn unto David, his seed will I establish forever." In many passages of Scripture he is said to have a seed—"His seed will I make to endure forever."—"He shall see his seed, &c." This appears also from the consequences of his obedience, as we observed in the introduction, and from his being compared with the first Adam, our representative in the covenant of works, as to his connection with his elect members; as in this chapter, from the 12th to the 21st verse inclusive, and 1 Cor.

15: 22—"As in Adam all die, even so in Christ shall all be made alive." This is further evident from 1 Tim. 1: 9, where grace is said to have been given us in Christ before the world began. We did not then exist, this grace, therefore, could not be given us personally, but only to our representative for us, and to us in him. Again, that this covenant was made with Christ as a public head and representative, appears from his being called the surety of a better testament, Heb. 7: 22, and mediator of a better covenant established on better promises, Heb. 8: 6. Being the surety of this covenant, the fulfillment of the condition was exacted of him in our stead. Hence he is said to have been "made sin for us, who knew no sin, that we might be made the righteousness of God in him," 2 Cor. 5: 21; and "he bore our sins in his own body on the tree." Thus the parties contracting in this covenant were God essentially, in the person of the Father, and Christ as mediator, and representative of the elect of mankind. Now, though the covenant was made with Christ, in this character, he was not first constituted mediator and representative, and then the covenant made with him; but in the making of the covenant he was constituted mediator, and representative of his chosen.

(3.) The Holy Spirit was a concurring party in this covenant. He was to be employed in the application of the benefits of this covenant to men's persons. This he must have voluntarily engaged to perform. Being the same in substance with the Father and the Son, his will is the very same with theirs; therefore he must have been concurred with them in the making of this covenant.

(4.) The parties contracted for in this covenant were all the elect of mankind, and none but they—only those who were chosen in Christ before the foundation of the world are blessed in him, Eph. 1: 3, 4. If any but such as were chosen in Christ had been contracted for in this covenant, they would likewise be saved, for this covenant is ordered in all things, and sure. But it is expressly declared that the election only have obtained, and the rest were blinded, Rom. 11: 7. Those

for whom Christ undertook in this covenant are represented as his spiritual seed, Psalm 89: 29—"His seed will I make to endure forever;" and Gal. 3: 16—"To Abraham and his seed were the promises made: He saith not to seeds, as of many; but as of one, and to thy seed which is Christ." They are called his children, Heb. 2: 13—"Behold I and the children which God hath given me." This party contracted for in this covenant were considered sinful, miserable and helpless in themselves. All had gone out of the way. All mankind had sinned in the first Adam, had fallen by their iniquity, and so destroyed themselves, Hosea 13: 9. All were considered as dead in trespasses and sin, Eph. 2: 1, and therefore in the utmost need of help from on high. They were likewise considered as distinguished, in the purpose of God, from the rest of mankind, 2 Tim 2: 19—"The foundation of God standeth sure, having this seal, the Lord knoweth them that are his;" John 17: 6—"I have manifested thy name unto the men which thou gavest me; thine they were, and thou gavest them me, and (as objects of redeeming love) thou hast loved them as thou hast loved me."

5. We may consider, *the parts or terms* of this covenant. The two essential parts of a covenant are *a condition* and *promise*. A penalty is necessary only where some of the parties are fallible, and therefore can have no place here.

(1.) We are to consider, *the condition* of this covenant. This part belongs to the undertaker, or party contractor, on man's side. As this covenant was made for the redemption of fallen men, the perfections of God required that nothing less could be the condition of it than a fulfillment of the condition of the covenant of works, with the high addition of bearing the full penalty of it which Adam incurred by his disobedience. Here, in order to fulfil this condition, *three things* are necessary. (1.) *A holy human nature*. Adam was bound in the covenant of works to perform perfect obedience to God's law, which requires perfect holiness of nature. Accordingly Christ assumed a holy human nature, Heb 2: 14—"As the children were partakers of flesh and blood he also himself like-

wise took part of the same"—Heb. 7: 26—"Such an high priest became us, who was holy, harmless, undefiled and separate from sinners." (2.) A life which was of perfect conformity to the precept of this law, in practice, was necessary, so that he might bring in an everlasting righteousness for his people. It became him to fulfill all righteousness, Mat. 3: 15. It was the very same obedience which Adam owed to the law of the Covenant of Works which Christ, in the Covenant of Grace, undertook to perform. He was made under the law that he might redeem us who were under the law, Gal. 4: 4, 5. It is necessary, however, to observe, that though Christ was to perform the very same obedience which was incumbent on the first Adam, being made under the same law with him, yet there were certain acts of obedience which were peculiar to each of them. Adam was forbidden to eat of the fruit of the tree of the knowledge of good and evil, and it does not appear that abstaining literally from eating of that fruit was any part of that obedience which Christ undertook to perform in the Covenant of Grace. It became Christ to obey the ceremonial law, accordingly he was circumcised, Luke 2: 21; and ate the passover, Luke 22: 15; was baptized, &c. Now it does not appear that it was incumbent on the first Adam to observe any of these rites during his probationary state, for they are ordinances of the Covenant of Grace, and presuppose the entrance of sin and our need of salvation therefrom. These ceremonies could have no place in the Covenant of Works; therefore, Adam could never be bound to observe them. Nevertheless though Christ performed certain acts of obedience, which could not be incumbent on Adam, he fulfilled the very same law, for the law of God binds men according to their circumstances and relative situations. All the subjects of God's law are bound to perform whatever duties he requires of them, whether they be required by the natural law or by some positive institution. Therefore, the very same law which required Adam to abstain from eating of the forbidden fruit, on account of God's positive prohibition of it, required Christ to observe the ceremonial law on account

of God's positive institution of it. Hence though Christ and Adam were not under the same positive laws, they were under the same moral law, which binds its subjects to an observance not only of what it naturally requires, but likewise of positive institutions. With respect to these its obligation is as indispensable as in any of its precepts whatever. An observance of these positive institutions was therefore a part of Christ's active obedience. As Christ, all along, continued under the curse of the law, which is the strength of sin, during the performance of this obedience, his retaining of his holiness of nature, and persevering in holy obedience were infinitely difficult. None therefore could have been equal to the task but a divine person. (3.) Full satisfaction to the penalty of the broken law, incurred by man's sin, was a very important part of the condition of the Covenant of Grace which Christ undertook to fulfill. He was subjected to legal death or the curse due to us for our sin, Gal. 3: 13—"He hath redeemed us from the curse of the law, being made a curse for us," and Psalm 89: 38—"Thou hast been wroth with thine anointed," and Isaiah 53: 6—"The Lord hath laid on him the iniquity of us all." He was consigned to the hands of sin avenging justice, that it might demand of him full satisfaction, for all the sins which were imputed to him, without pity or abatement. He was also subjected to real death, or the execution of the curse in all its dreadful effects, including everything comprehended in that temporal or spiritual death which flow from the curse itself. He underwent temporal death. On the cross he complained of the hidings of his Father's face—"My God, my God, why hast thou forsaken me?" and after enduring all that the law required, he said, "It is finished," bowed his head and gave up the ghost. The pollution of sin and the eternity of punishment not proceeding from the curse of the law in itself, but from the imperfection of the creature, did not belong to this punishment when inflicted on an infinitely holy and worthy person. His infinite power and holiness prevented his being infected with sin—"He knew no sin, neither was guile found in his mouth." The infinite dig-

nity of his person made his temporary sufferings of infinite value; and, so, answerable to the demands of the law: and being the only-begotten Son of God, who had voluntarily come under the curse for others, it did not debar him from his Father's necessary support or occasional smiles, Isaiah 42: 1—"Behold my servant, whom I uphold; mine elect, in whom my soul delighteth;" Mat. 3: 17—"This is my beloved Son, in whom I am well pleased." Thus, the condition of this covenant was nothing less than the fulfillment of the broken Covenant of Works, both as to precept and penalty. When the Covenant of Grace was made, the Covenant of Works was considered as broken, and this broken covenant was put to Christ, and he undertook to fulfill it, both as to precept and penalty. When Adam failed, Christ stepped in, in the room of the elect, and engaged to fulfill that obedience which Adam owed, and endure that penalty which he had incurred by his disobedience. Therefore, to Christ it was a covenant of works, in the fullest sense of the word. He was to pay the whole debt of the elect world without abatement, and to purchase for them all blessings to eternal life at their full value. Christ's obedience was not only meritorious by paction as the first Adam's would have been; but it had an intrinsic merit in its own nature. It was a full equivalent for all new-covenant blessings. From the infinite dignity of his person, God-man, his whole performance under the law was to be of infinite value both for putting away sin and purchasing eternal life for his people. The whole merit of our salvation lies in the fulfillment of the condition of the covenant. It merits our deliverance from legal, spiritual and eternal death, and entitles us to legal, spiritual and eternal life.

(2.) We are to consider the *promissory part* of this covenant. This is a very important part of it, hence it is called *the covenant of promise*, Eph. 2: 12, Heb. 8: 6. To us personally it is one continued promise—not one duty is required of us, in the dispensation of it, but God has promised to enable us to discharge it, to accept of it from us, and reward us for it, Ezek. 36: 27, 28—"I will put my Spirit within you, and

cause you to walk in my statutes, and ye shall keep my judgments, and do them; and ye shall dwell in the land that I gave to your fathers; and ye shall be my people, and I will be your God." Even Christ's fulfillment of the condition comes to us in the form of a promise, Gen. 3: 15, "The seed of the woman shall bruise the serpent's head, and he shall bruise his heel." The condition of it was attended with many promises to Christ. His fulfillment of the condition flowed from his receiving his Father's promised furniture and assistance, Isaiah 42: 1—"Behold my servant *whom I uphold*:" and verse 6, "I, the Lord, have called thee in righteousness and will hold thine hand and will keep thee," &c; and issued in his reception of the promised reward, viz: that he should see his seed; see of the travail of his soul and be satisfied; and that he should receive the heathen for his inheritance, and the uttermost parts of the earth for his possession. Some of the promises of this Covenant of Grace, in their immediate application, respect Christ as the head of his elect, as their object, others of them respect elect men themselves. But such is the relation between them that every promise fulfilled on him terminates in their advantage; and every promise fulfilled on them terminates in his glory and joy. The promises which immediately respect Christ, and were to have their immediate fulfillment on him, were made chiefly, if not solely, to him. The fulfillment, as well as the making, of some of these was unconditional. The promises of furniture for his work, in having a holy manhood formed for him, and the Holy Ghost plentifully given him were fulfilled antecedently to his performance of his humble service and appear to have their foundation in the sovereign love of God, with our election. But the promises of God's acceptance of his service, including that of his resurrection from the dead, Psalm 16: 10—"Thou wilt not leave my soul in hell, nor suffer thine Holy One to see corruption," Heb. 13: 20—"Now the God of peace, that brought again from the dead our Lord Jesus, make you perfect;" the promise of justification in the Spirit, wherein he received an ample discharge for all the debt which he

engaged to pay for his people, when "he was taken from prison and from judgment," Isaiah 53: 8; and the promise of God's rewarding him for it, including a mediatorial interest in God as his God and portion, Psalm 89: 26—"He shall cry thou art my Father, my God, and the rock of my salvation;" and Heb. 1: 2, "The Father hath appointed him heir of all things;" an exaltation of him to be God's prime minister and manager of all things to the Church, Acts 2: 36—"God hath made that same Jesus, whom ye have crucified, both Lord and Christ;" Mat. 28: 18—"All power is given to me in heaven and in earth;" a blessed spiritual seed, Psalm 72: 17—"Men shall be blessed in him, all nations shall call him blessed;" and complete victory over all his and his people's enemies, Psalm 89: 23—"I will put down his foes before his face, and plague them that hate him." The fulfillment of all these promises was consequential to his performance of his humble service, and his fulfillment of the condition of the covenant. His active and passive obedience were necessary to their accomplishment, Phil. 2: 8, 9—"He humbled himself, and became obedient unto death, even the death of the cross; therefore God hath highly exalted him and given him a name which is above every name; that at the name of Jesus every knee should bow" &c.

The promises which have their immediate accomplishment on the elect were primarily made to Christ. Grace was given in Christ, and eternal life promised to the elect before the world began, 2 Tim. 1: 9, and Titus 1: 2. Therefore they could not be made primarily to the elect, who did not then exist. Moreover, Christ is appointed heir of all things, divine promises not excepted, Heb. 1: 2. These promises which immediately respect the elect, were made to be fulfilled on account of Christ's fulfilling all righteousness; and contain part of the reward promised to him, Is. 53: 10, 11—"When thou shalt make his soul an offering for sin, he shall see his seed, he shall prolong his days, and the pleasure of the Lord shall prosper in his hand, he shall see of the travail of his soul and be satisfied." Nevertheless, though Christ purchased the fulfill-

ment of the promises which immediately respect the elect, he did not purchase the making of them; for this would be to say that he purchased the making of the covenant, at the least the promissary part of it, which is the whole of it except the condition; and this would make the promises subordinate to the condition, whereas the condition should be considered subordinate to the promises, as a means to the end. If Christ purchased the making of the promises there would be no grace on the Father's part, who is the maker of the covenant. His making of it would have been an act of strict justice, and what he could not but do consistently with justice; and the origin of the covenant would have been not divine, but mediatory, grace. But this ought ever to be ascribed to the grace of God, essentially, in the person of the Father. It is the Father who speaks, Psalm 89. 28, where it is said—"My mercy will I keep for him forevermore, and my covenant shall stand fast with him, his seed also will I make to endure forever," &c. Here God the Father speaks of his own mercy, his own covenant, and not of the Mediator's mercy and the Mediator's covenant. It is called the Father's covenant, because it originated in him. He made the promises to Christ, and he undertook to purchase the blessings promised. Christ's undertaking is ever represented in scripture as subordinate and consequential to the Father's making promises to him. It is called an acquiescence in his Father's will, Psalm 40: 8—"I delight to do thy will, O my God!" In this covenant we are to consider Christ as the Father's servant, engaging to accomplish the work which the Father gives him to do. Hence he says, "I come not to do mine own will, but the will of him that sent me." Then, the Mediator's part of the covenant is subordinate to the Father's part; therefore not the making of the promises, but only the accomplishment of them, are the purchase of Christ.

The promises, which immediately respect the elect in general, comprehend eternal life, including all true happiness in time, and through eternity; and all the means thereof; Titus 1: 2—"In hope of eternal life, which God, that cannot lie,

promised before the world began." It includes, (1.) Legal life, or justification, and so a deliverance from legal death, Rom. 7: 4—"Ye also are become dead to the law by the body of Christ." (2.) Spiritual life, or regeneration and sanctification, or a dying to sin and living to righteousness, Rom. 8: 2—"The law of the spirit of life in Christ Jesus hath made me free from the law of sin and death;" Ezek. 36: 25, "Then will I sprinkle clean water upon you, and ye shall be clean: from all your filthiness, and from all your idols, will I cleanse you." (3.) An endless life, from a reconciled God; God as its cause; on him, as its upholding support; with him, as a gracious companion, and to him, as the highest and last end, Psalm 27: 1—"The Lord is my light and my salvation"—"The Lord is the strength of my life;" Psalm 142: 5—"I cried unto the, O Lord: I said, thou art my refuge and my portion in the land of the living;" Col. 3: 3, 4—"Your life is hid with Christ in God: when Christ, who is our life, shall appear, then shall ye also appear with him in glory." In this covenant there are exceeding great and precious promises, which are contained at large in the scriptures of the Old and New Testament. They may be distinguished into grace here, and glory hereafter. Those, that respect the first of these, may generally be reduced to the gift of the Holy Spirit, in his various operations, graces and influences—effectual calling, justification, adoption, sanctification, assurance of God's love, peace of conscience, joy in the Holy Ghost, increase of grace and perseverance therein to the end. Such as respect glorification are reducible to the making of their souls perfect in holiness at death, the resurrection of their bodies at the last day, their being then openly acknowledged and acquitted, and made perfectly blessed in the full enjoyment of God to all eternity. As these promises were made to us in Christ, as our head and representative; it is only in him, or in a state of union with him, that we are interested in them. By receiving him we receive them, "for all the promises of God in him are yea, and in him amen, unto the glory of God by us," 2 Cor. 1: 20. On the whole it appears that

all the promises of this covenant, as to the making of them, originated in the mere good pleasure of God essentially, in the person of the Father. Such as were peculiar to Christ, as furniture for, and assistance in, his work, were absolute, both as to the making and accomplishment of them, such as respected Christ's reward, meditative glory and advancement, together with those which have their immediate effect on the elect, were conditional, as to the fulfillment of them; though as to the making of them, they were absolute. Not, but that God had in view, Christ's fulfillment of the condition, in making the promises. The whole transaction was a most simple act. *He* considered the end and the means, both at the same time; but *we* are to conceive of the means as subordinate to the end. The chief end of this new covenant salvation is the divine glory. The free love, mercy and grace of God are manifested in the making of the promises, and Christ's fulfillment of his mediatory undertaking is subservient to the accomplishment of these promises in a manner glorifying to his holiness, justice, faithfulness and truth.

6. We may consider *the unity* of this covenant. There is no propriety in making two of it—calling the one a covenant of redemption, made with Christ in eternity; and the other a covenant of grace, made with elect men in time. No doubt it was a covenant of redemption to Christ—he gave his life a ransom for many—and we are redeemed with the precious blood of Christ. It is equally certain that our enjoyment of the benefits and blessings of this covenant is altogether of grace, and not of works, lest any man should boast; but still it is but one covenant. It was made with Christ, as our representative, as we have seen; and, consequently, with us in him. He undertook to fulfill the condition of it, that we might be entitled to the blessings of it; therefore, there remains no condition to be performed by us. It is absurd to call faith the condition of a covenant of grace, made with us in time, for faith is the gift of God, and therefore cannot be meritorious of anything from him. Moreover, faith supposes us to be, already, in a state of salvation—we must, in the or-

der of nature, be regenerated before we believe, for while we are dead in trespasses and sin, we can do nothing but dead works; but faith is a living work, and supposes spiritual life; therefore regeneration must, in nature, be prior to saving faith.

But, again, the blood of Christ is frequently called the blood of the covenant, but never of the covenants, as if it were the condition of a covenant of redemption, and a foundation of a covenant of grace. Thus, our salvation is by one covenant, as our ruin was by one; and there can be no reason why we should pretend that there was a covenant made with Christ, and another with the elect, more than that there was one covenant made with Adam and another with his posterity. If we divide the one, we should, in order to be consistent, divide them both; for the representation in both is alike, as is evident from the comparison of Adam with Christ, in this chapter, of which our text is a part. But, perhaps, it will be said, that there is a consent of two parties in a day of believing—that, then, the person is reconciled to, and acquiesces in the method of salvation, and, therefore this agreement of parties may be called a covenant. Here it is necessary to observe that the consent of two parties, merely, does not amount to a proper covenant. A condition, promise, and penalty when any of the parties are fallible, is requisite; and though it be granted, that the two last are included in that mutual agreement which takes place between God and the elect person, in the day of believing; even then, a condition has no place in it, it is not a covenant.

We proceed now to the second thing proposed; which is,

II. To consider the fulfilment of this covenant—or, that obedience by which many shall be made righteous.

Here we need not be tedious, as we have already considered the condition of this covenant which Christ undertook to fulfill. He being an infallible person, his undertaking, and fulfillment of what he undertook, must exactly correspond. Much, therefore, of what might be said under this head has been anticipated in speaking of the condition of this covenant. We shall, therefore, only mention a few things respecting *this*

obedience which is the *condition* of this covenant. And,

1. Christ has actually performed this obedience. We have many evidences of this. It was promised, immediately after the fall of Adam, that he should fulfill this obedience. He was the seed of the woman which was to bruise the head of the serpent, Gen. 3: 15; and it is expressly asserted that, by his fulfilling of this obedience, he destroyed him that had the power of death, that is the devil, Heb. 2: 14.

2. In order that he might accomplish this obedience *he became a priest*; and in the execution of his priestly office, as it respects offering sacrifices, he fulfilled the condition of the covenant. A body was prepared for him so that he might have somewhat to offer. His human nature was the victim to be offered. It was necessary that it should be holy—God's law requiring holiness of nature in all such as are under it—and if Christ's human nature had been unholy he would have had to offer for his own sins, as well as for those of his people. But in this he differed from the priest under the law. They offered sacrifice for their own sins, as well as for the sins of the people; but this he could not do, being absolutely without sin, though he had a fellow-feeling of our infirmities, Heb. 4: 15. His assumption of human nature belonged to his official character. The end for which he took on him our nature was that he might offer it to the precept and penalty of the broken law, which he had undertaken to fulfill—"Forasmuch as the children are partakers of flesh and blood, he also himself likewise took part of the same; that through death he might destroy him that had the power of death." He was first in the likeness of sinful flesh, and for sin condemned sin in the flesh, that the righteousness of the law might be fulfilled in us. Thus the end of his incarnation was that he might fulfill the law, and, therefore, was a fundamental step of his officiating as an high priest. His active obedience to the precept of the law, also, belonged to his official character. Being substituted in the room of his people he was to fulfill the precept as well as the penalty of the law. We could not be justified on account of his righteousness, if he had not paid

our debt of obedience, as well as suffering. His fulfillment of the condition of the covenant, therefore, consisted in the three things, viz: His incarnation, service, and sufferings.

(1.) *He assumed our nature*—He became incarnate—God, in the person of the Son, was made flesh, John 1: 14—“The Word was made flesh.”—“Without controversy great is the mystery of Godliness—God manifested in the flesh.” He did not assume a human person, but only a human nature. His human nature never had any existence separate from his divine person; therefore, though he had both a human body and a human soul, he had no human person. In his assumption of manhood his human and divine natures were united. His incarnation was absolutely necessary to his fulfillment of the condition of the covenant of grace. He was an high priest ordained for man, and, therefore, it was necessary that he should be taken from among men. Heb. 5: 1. He was to put away sin by the sacrifice of himself; and, therefore, it was necessary that he should have a human nature, in which to be sacrificed. It behoved him to have somewhat to offer. He was to become obedient unto death; a human nature was, therefore, necessary to his performance of this obedience. As God, neither the precept nor penalty of the law could have taken hold of him. Thus it was necessary that he should become man, in order to his performance of his humble service and suffering. He was no way reluctant in assuming our nature—He delighted to do his Father’s will, and his delights were with the sons of man from all eternity, Prov. 8: 31. He frequently appeared in human nature to believers under the Old Testament, before his actual incarnation. He became man at the very time which had been appointed. It was when the fullness of the time was come, that God sent forth his Son made of a woman, made under the law, Gal. 4: 4, 5. It was a perfect holy human nature which he assumed—“Such an high priest became us, who is holy, harmless, undefiled and separate from sinners.” As his human nature did not descend from Adam by ordinary generation, it was not concerned with his covenant headship; and therefore, was

not under the imputation of his first sin; and for the same reason it derived no corruption from the first man. This original holiness of Christ, as to the state of his person in manhood, was of a public character—it belonged to him in a public capacity as a covenant head. The whole of his mediatory undertaking was in a public character. Of this his incarnation was a part; therefore, in it he neither did, nor could, bear any private character. He presented his holy human nature to the law of the covenant of works, in the name and place of his people, as a full answer to all the demands which it had on them for holiness of nature, as well as of life. A fulfilling of the righteousness of that law, in active obedience, could only proceed from a perfect holiness of nature.

(2.) His *service* is to be considered. He was made under the law, Gal. 4: 4; and perfectly obeyed it—He did no sin, neither was guile found in his mouth, 1 Peter 2: 22; was harmless and undefiled. He said of himself, “My meat is to do the will of him that sent me, and to finish his work;” and to his most malicious enemies he said, “Which of you convinceth me of sin?” This service of Christ under the law is of a public nature. It was performed by him as the representing head of the new covenant, as a surety in the room of his people. Having assumed the human nature into a union with his own divine person, he had their name put on him, and filled their place in regard to that service. The Father said to him, “Thou art my servant, O Israel, in whom I will be glorified,” Isaiah 49: 3. In the covenant of grace he engaged to repair the breach of the covenant of works in the place of his people—to fulfil all the righteousness which it required as their new ground of eternal life. On this complete service, under the law of that covenant, in your stead, he brought in an everlasting righteousness for you. His service was altogether of a public nature, wholly for his people, and no way for himself. It is absurd to say, that his human nature, being a creature, owed obedience to God in virtue of its creation, for a nature is not a subject of law, and he never had a human person; therefore, he did

not obey the law of the covenant of works, in a private character, for himself; for, if he did, his active obedience was either wholly or partly of a private nature. If wholly so, he fulfilled the righteousness of the law only for himself, and, then, the doctrine of his surety righteousness for his people, in the course of his active obedience, is abolished. If he obeyed partly for himself, and partly for his people, then, it would be necessary to show what part of his obedience was of a private and what part of it was of a public nature. This perhaps would be difficult, if not impossible. Moreover, if he owed any obedience for himself, all his obedience must have been for himself, for the law of the covenant of works, if it had any claim on him, could claim nothing less than perfection; so that, still, in that case, the doctrine of his surety righteousness, in his active obedience, comes to be abolished. It would be no part of that righteousness by which we are justified before God. But the truth is, that he obeyed no way for himself, but wholly for his people; and so his whole righteousness in that service is a ground of their justification.

(3.) The *sufferings of Christ* are part of his fulfillment of the condition of this covenant of grace. He endured the penalty of the covenant of works in the room of his people. "It pleased the Lord to bruise him"—"His soul was made an offering for sin"—And he, "through the eternal Spirit, offered himself, without spot, to God"—And he "bare our sins in his own body on the tree." His sufferings were, also, of a public nature—"He suffered, the just for the unjust"—"He was made sin," not for himself, but for us. The sufferings of Christ run through the whole of his humbled service. An account of this we have, at large, in the Bible, and here we need not enumerate particulars.

But, in general, he was all along a man of sorrows and acquainted with grief—despised and rejected of men. At the close of his service his sufferings increased to the utmost extremity. In the garden he began to be amazed and very heavy—His soul was exceedingly sorrowful, even unto death—He was in an agony and his sweat, as it were, great drops

of blood falling down to the ground. On the cross he was made to cry, "My God, my God, why hast thou forsaken me?" Such was the efficacy of divine wrath upon him that he said, "I am poured out like water, and all my bones are out of joint: my heart is like wax, it is melted in the midst of my bowels." He drunk the whole contents of that cup of wrath, which was due for the sins of his people. Here was an awful display of the infinite evil of sin, and of the dreadful, but necessary claims of divine justice. It was necessary that the sufferings of Christ should terminate in his death. This was the penalty of the covenant of works; and if this had not been endured in all its amount, and dreadful extent, the condition of the covenant of grace would not have been fulfilled; and, therefore, no benefits purchased for his people—"Except a corn of wheat fall into the ground and die, it abideth alone; but if it die, it bringeth forth much fruit." The sufferings of Christ were of a propitiatory nature—God set him forth to be a propitiation, and, "he put away sin by the sacrifice of himself." So satisfactory was the offering which he made of himself, that, thereby, the wrath of God was appeased—"The Lord is well pleased for his righteousness' sake." Thus Christ fulfilled the condition of the covenant of grace in his incarnation, service, and suffering, and by so doing finished transgression, made an end of sin, and brought in an everlasting righteousness for his people. We are to consider,

III. *The consequences* of the fulfillment of this covenant.

The condition being fulfilled, a foundation is laid for the accomplishment of the promises; or, for putting the objects of it in possession of the blessings promised—"By the obedience of one shall many be made righteous."

1. Christ, personal, was made righteous in consequence of his fulfillment of the condition of the covenant of grace. In the making of this covenant, Christ was charged, in law, with all the sins of the elect, and liable to all the punishment which they deserved. But having fully satisfied the law, both as to precept and penalty, in their room, it could no longer have any claims on him. He was then justified in the Spirit; pub-

licly acquitted as having fully paid the price of our redemption. This took place at his resurrection. He was taken from prison and from judgement, both at the same time—Isaiah 53: 8. All the promises, which immediately respected Christ, were made good to him in consequence of his having fulfilled the condition of the covenant of grace. We need not detain here to enumerate these promises, having already mentioned several of them intreating of the promissory part of the covenant.

2. Christ, mystical, or his elect body, are made righteous. In consequence of his fulfillment of the condition of this covenant all the promises which have their immediate fulfillment on the elect are accomplished. The condition of this covenant being fulfilled God is bound, not only by his faithfulness, but likewise by his justice, to accomplish the promises of it, for the blessings promised were all purchased at their full value. Nevertheless, he does not immediately put his people in possession of them. Christ's having purchased the benefits of salvation for us, does not qualify us for God's having any immediate dealings with us. Notwithstanding what Christ has done for us, we still remain sinful and miserable till we are made partakers of the benefits of his purchase; and, therefore, are unfit for receiving blessings from God any other way, than through Christ. Hence it was necessary, that his mediatory undertakings should extend farther than to the conditional part of the covenant. His *humbled* service, indeed, extends no farther; but he is also an *exalted* mediator, Isaiah 52: 13—"Behold my servant shall deal prudently, he shall be *exalted* and extolled, and be very high." He is appointed administrator of the covenant; and by his administration thereof, the elect are put in possession of the blessings promised, Mat. 11: 27—"All things are delivered me of my Father: and no man knoweth the Son, but the Father; neither knoweth any man the Father save the Son, and he to whomsoever the Son will reveal him."

In his *administration of the covenant*.

(1.) Christ, as a trustee, receives from God, the Father, all the promised and purchased blessings of it, for his people,

Col. 1: 19—"It pleased the Father that in him should all fullness dwell;" and John 3: 53—"The Father loveth the Son and hath given all things into his hands." This was done in eternity: hence Christ was ready to begin his administration immediately after Adam fell. Accordingly we find him instructing our first parents in the method of salvation on the very day in which they sinned, Gen. 3. But the solemnity of his investiture with that office was delayed till his resurrection and ascension, Mat. 28: 18—"All power is given unto me in heaven and in earth;" Psalm 68: 18—"Thou hast ascended on high, thou hast led captivity captive: thou hast received gifts for men," &c.

(2.) Having all new covenant blessings lodged with him, Christ as a dying Savior, or testator, bequeaths them to his people, *in the form of a will* confirmed by his death, Mat. 26: 28—"This is my blood of the new testament which is shed for many for the remission of sins;" Luke 22: 29—"I appoint unto you a kingdom, as my Father hath appointed unto me." Christ began to publish his testament as soon as there was need for it, even immediately after the fall of man in paradise; he gradually enlarged it till the canon of scripture was completed. The Old Testament, published before he came in the flesh, is the declaration of a dying Savior, freely bequeathing to sinful men his unsearchable riches of grace and glory. It was confirmed by his typical death in innumerable sacrifices. Heb. 9: 18, 19, 20—"Neither the first testament was dedicated without blood. For when Moses had spoken every precept to all the people according to the law, he took the blood of calves and of goats, with water, and scarlet wool, and hyssop, and sprinkled both the book, and all the people, saying, This is the blood of the testament which God hath enjoined unto you." It was sealed by the sacraments of circumcision and the Passover, Rom. 4: 11—"He received the sign of circumcision, a seal of the righteousness of the faith which he had," &c. 1 Cor. 5: 7—"Christ, our passover, is sacrificed for us." The New Testament, published after his coming in the flesh, is his dying declaration, in which he be-

queaths his unsearchable riches of grace and glory to sinful men, confirmed by his personal death, 1 Cor. 15: 3—"I delivered unto you first of all that which I received, how that Christ died for our sins according to the scripture,"—and sealed by the sacraments of Baptism and the Lord's supper, Mat. 28: 19—"Go, teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost;"—1 Cor. 11: 13—"I received of the Lord that which I also delivered unto you. That the Lord Jesus, the same night in which he was betrayed, took bread:" &c. These Testaments though circumstantially different, are the same in substance. The same Savior, and the same new covenant salvation through him, conferring the same saving benefits, were revealed under the Old Testament which are revealed under the New. To Christ gave all the prophets witness; and believers did all eat of the same spiritual meat, and drink of the same spiritual drink; for they drank of that spiritual rock which followed them, and that rock was Christ.

(3.) Having irrevocably bequeathed his unsearchable riches to sinful men, Christ, though not to the exclusion of his Father, and of the Holy Spirit, executes his own testament, in effectually conferring on the elect the legacies therein bequeathed, answerable to their need; in the character of an advocate, prophet and king. 1. Christ, as an *advocate* or *interceding priest*, manages the cause of his chosen, skillfully and boldly pleading his finished righteousness in their stead, that new covenant blessings may be bestowed on them, in the time appointed in the purpose of God. This is necessary because of their unworthiness, inability and unfitness for prosecuting their claim. Christ therefore undertakes for them in this, as well as in the conditional part of the covenant; both being equally necessary in order to their salvation; for, sinful men, while under the power of unbelief, are as unfit for presenting offerings of righteousness, even the surety-righteousness of Christ, and of pleading boldly at the throne of grace, for the communication of the benefits of Christ's purchase, for his sake, as they would have been for fulfilling the condition

of this covenant, and so purchasing salvation for them selves, 1 John 2: 1—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous." The elect only are interested in his intercession, John 17: 9—"I pray not for the world, but for them which thou hast given me; for they are thine." He advocates their cause *before they commence believing in him*, John 17: 20—"Neither pray I for these alone, but for them also which shall believe on me through their word." In this he pleads for their spiritual union to himself, that so they may be put in possession of all new covenant blessings which are lodged with him; for in the next verse he adds, "That they all may be one; as thou, Father, art in me, and I in thee, that they also may be one in us." He intercedes for them *while in a state of grace*, or during the time of their partial possession of salvation—"If any man sin, we have an advocate with the Father, Jesus Christ the righteous;" and he offers up much incense with the prayers of all saints, Rev. 8: 3. In this he procures their access to God, and acceptance of their services which they perform in faith, notwithstanding their ignorance and imperfection, Eph. 2: 18—"Through him we both have access by one Spirit unto the Father," 1 Peter 2: 5—"Ye also, as lively stones, are built up a spiritual house, a holy priesthood, to offer up spiritual sacrifices, acceptable to God by Jesus Christ." He pleads that they may have an abundant entrance into heaven at death, at the last day, John 17: 24—"Father, I will that they also, whom thou hast given me, be with me where I am; that they may behold my glory, which thou hast given me." He will be an interceding high priest to eternity—"He is a priest forever," and "He ever liveth to make intercession." This is necessary for the preservation of the redeemed in glory; for if it were not, the everlasting continuance of his intercession would be superfluous, and this cannot, without blasphemy, be ascribed to him—the Lord does nothing in vain. 2. Christ executes his testament in *the character of a prophet*. The ignorance of men, and their inability to apprehend the mysteries of this covenant and testament, render it necessary that he should instruct them in these things. This

he does, (1.) In the character of *a messenger*, Isaiah 61: 1 2, 3—"The Spirit of the Lord God is upon me; because the Lord hath anointed me to preach good tidings unto the meek; he hath sent me to bind up the broken hearted, to proclaim liberty to the captives, and the opening of the prison to them that are bound," &c. He is called the messenger of the covenant, Mal. 3: 1. The messages he brings are the blessings of the covenant, which are good news from a far country. (2.) In the character of *an interpreter* he explains to us the terms of his covenant and also of his testament. He is called an interpreter, "one among a thousand," Job 33: 23; "the light of the world," John 8: 12; and a teacher come from God; and to the disciples, going to Emmaus, "he expounded in all the scriptures the things concerning himself." (3.) As a witness he attests to us the truths of God's word; hence he is called, the faithful and true witness. This is highly necessary, for we are naturally slow of heart to believe. He declares these things to us in his word, "These things are written that ye might believe;" he confirms them by solemn asseverations and oaths. He repeatedly used the phrase, "verily, verily," in confirmation of his doctrine; and he swore by him that liveth forever and ever, that time should be no longer, &c. He bare witness to the truth of what was revealed concerning him, by his incarnation and life—"The word was made flesh and dwelt among us; and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth;"—ratified them in his death—"Where a testament is their must of necessity be the death of the testator;"—and seals them in his sacraments. In these three characters, as a prophet, he teaches us, by his word and Spirit, the will of God for our salvation. 3. Christ, *as a king*, powerfully confers his bequeathed blessings on his elect, who are by nature rebellious, unruly, sinful and miserable. For this end he appointed ordinances, and officers to administer them, Eph. 4: 11, 12, 13—"He gave some apostles; some prophets; some evangelists; some pastors, and teachers; for the perfecting of the saints, for the work of the ministry, for the edifying of the

body of Christ: till we all come in the unity of the faith, and of the knowledge of the Son of God, unto a perfect man, unto the measure of the stature of the fullness of Christ." By the powerful and irresistible energy and operation of his Spirit these means are made effectual to the elect, for their salvation from sin and misery; and to their being put in possession of all new covenant blessings. He sends the word of his power out of Zion, and makes them a willing people in a day of power; and the word of God, in the hand of the Spirit, is quick and powerful, sharper than any two-edged sword, piercing to the dividing asunder of soul and spirit and joints and marrow, and is a discerner of the thoughts of the heart.

In this manner the elect are partially put in possession of the blessings of the new covenant while here, and into the full enjoyment of them hereafter. Christ's prophetic and kingly offices, though different in their natures, go hand in hand in the execution of them. If he, as a prophet, gives an external revelation of his will, it is that man may be submissive thereto, as well as instructed thereby. If, as a king, he gives laws and appoints ordinances, it is that men may be instructed by them, as well as submissive to them. When, as a prophet, he internally and savingly manifests himself, and his holy covenant, to any; his word comes with power, when, as a king, he subdues to himself, rules and defends his people, and overcomes their enemies. Thus, by the execution of these offices, we are made righteous—are actually made partakers of the benefits of redemption. By his fulfillment of the condition of the covenant these were purchased, by his intercession they are procured, and by the execution of his prophetic and kingly offices they are applied; and in consequence of this, we are here partially, and hereafter completely, saved from sin and misery, and made perfectly blessed in the full and immediate enjoyment of God.

SERMON XII.

THE CONDEMNATION.

BY REV. ROBERT REID,

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“This is the condemnation, that light is come into the world, and men loved darkness rather than light, because their deeds were evil.”—John 3. 19.

OUR blessed Lord, while he remained on the earth, displayed his love to men by going about doing good, healing the diseased, comforting the afflicted, and teaching the doctrine of salvation. He glorified his heavenly Father by performing all the duties of his mission, obeying the law in all its demands, and suffering the punishment due to transgressors. He came not to condemn the world, but that the world through him might have life. He came not to execute the sentence of condemnation, but to redeem the world from the poison of death. But he came to his own and his own received him not. He came to his own house, to his own people, to the temple and the Jewish nation, but the temple was polluted and the nation blinded by sin. The proud and presumptuous Jews whose hearts were elated by the high opinion of their own importance, who trusted in their own righteousness, who, in their own estimation, had arrived at the summit of knowledge, and by their rites and ceremonies seemed to have gained the exclusive favor of Heaven, these Jews received not the humble Savior of men. The lowliness of his public appearance, and his doctrine, humbling to the pride of the heart, disappointed

their hopes and excited their resentment. They trusted to the ceremonies of their law and to the inventions of men, to procure them an entrance into heaven, and they rejected the all-perfect righteousness of the Son of God. They refused the Light of life, and trusted in types and shadows as a light to direct them to the happiness of heaven. But vain as the shadows in which they trusted were all their hopes. False as the ignited vapor, which, rising from the marsh, flits along before the weary traveler and seems to promise a safe retreat from the peltings of the storm; but leaves him in despair, amidst the howling of the tempest and the horrors of darkness. Such were the types of the ceremonial law to those who trusted in them for righteousness, and looked not through them to the antitype—the righteousness of Christ.

But there is in the human heart an innate principle of depravity, which sets it at variance with the ways of God. No plan proposed by him can meet with acceptance from the rebellious and depraved sons of men. This doctrine, at first sight, may appear absurd, but alas, mournful experience leaves no doubt of its correctness. The scriptures teach, that the carnal mind is enmity against God, and the whole conduct of man is a commentary on this doctrine. Man, in every age, has rejected the plans of God, has turned away from his instructions, and demonstrated by his conduct that he loved the darkness rather than light. This, says our Lord, is the condemnation, that light has come into the world, and men have loved the darkness rather than the light, because their *deeds* were evil.

Three prominent points seem so invite our attention.

I. The rejection of the Lord Jesus is the condemnation—the chief, the damning sin of those on whom the light of the Gospel shines.

II. Men have rejected, and do reject the Gospel, when left to their own natural inclination.

III. They reject it because their deeds are evil.

We will consider,

I. The rejection of the Lord Jesus is the condemnation, the

chief, the damning sin of those on whom the light of the Gospel shines.

Man, before the Savior came, was under sentence of condemnation. The sin of Adam, who was our representative, had put the whole human race under the dominion of sin; and hence death, the wages of sin, was inflicted on all, from the fall of man, through every age. Death reigned from Adam to Moses, both on those who were guilty of actual transgressions, and on infants who had not sinned according to the similitude of Adam's transgression. All men, therefore, are considered by the law of God as transgressors. Concerning the justice of this treatment, we need only say that God inflicts the punishment; and, therefore, it must be just. By the offense of one, judgment came upon all men to condemnation. All the natural descendants of Adam are treated as guilty by the just and holy God.

But our text leads us to consider a different kind of condemnation, one which, as it is denounced for a greater offense so it is more tremendous in its effects. One which, being denounced for sin against the love of God, against the highest display of beneficence, will draw after it the highest degree of wrath from the throne of God. This is the rejection of the Lord Jesus Christ. This sin, as it is the most aggravated, so it is that for which there is no atonement; for the only way in which pardon can be obtained is by receiving the Gospel of the Lord Jesus Christ.

This is a sin against Love. God so loved the world that he gave his only begotten Son, that whosoever believeth in him should not perish but have everlasting life. When the whole world lay under the sentence of condemnation, when the curse of the law was suspended over the head of man, when there was no hope among the created powers of the heavens or the earth, when the powers of darkness triumphed in the impending ruin, and waited with exultation for the dreadful execution, when man lay in his sins and in his blood, a devoted victim to the wrath of Jehovah, conscious of guilt, and having no means of purifying his conscience—then

the Father of mercies, pitying his miserable situation, laid his help on one who is mighty to save, gave his only Son a ransom for the sinful race of man, and proclaimed salvation through his blood. In the fullness of time Jesus came, and in the place of man offered himself the voluntary sacrifice; not only endured the penalty of the law, but obeyed its mandate, and made salvation free to all the sons of men. Having performed his arduous work and ascended to his Father, he sent down the blessings of his Spirit, that Holy Spirit of promise, who was the subject of prophecy from the earliest ages, who was to descend like rain upon the mown grass, and like the showers which water the earth.

Thus was the love of God displayed. Thus he who is love itself, whose arm is full of power, and therefore can execute all the purposes of his love, ordained and established the means of man's salvation. He ordered that the preaching of the Gospel to sinners should be the means of turning them from the evil of their way, of leading to the Light of life and the happiness of heaven. He established his Church and the ordinances of the Gospel, and thus in every age displayed to sinners the means of escape from the wrath to come, and the joyful hope of immortal life. These means are displayed, not in the cold and formal manner of a stipulated compact, in which we are to perform one part and God another. Our dreadful situation and the terrors of the curse are on the one hand discovered to our view, and on the other the Lord Jesus stretching out the arms of his love to rescue us from the devouring flames. Nor is he silent on this momentous subject; he calls to us with all the varied expressions of solicitude and tenderness. With all the anxiety of a tender and loving friend who sees our danger and all the alarming circumstances of our situation, who knows there is but one way of escape, and if this is not speedily embraced we must sink amidst the torrents of wrath; with all the anxious and alarming solicitude with which the breast of such a friend must be filled, he invites and entreats the sons of men to fly from the impending wrath and enter the safe protection which he affords. He calls not only

with earnestness, but continues to call with unceasing voice in all the sweet and varied accents of his word and spirit. Who, my friends, can dwell with everlasting burnings, who can dwell with devouring fire? Look unto me and be ye saved, all the ends of the earth. Why will ye die, O, ye children of men? Thus sinners are invited by the voice of the words of truth, not only by the voice of a man that shall die, but by the voice of God himself, to fly for refuge to the hope set before them, to come and receive salvation through the Lord Jesus Christ.

How great, how aggravated then must be the sin of rejecting this offer of mercy! What a horrid and disgusting picture of man is displayed to us, when we behold him, after all this exhibition of love, turning with contempt and hatred from the kind and benignant Father of mercies, and walking carelessly and stupidly on toward that very destruction which was so often and repeatedly pointed out, and which hastens to overwhelm him with perpetual woe.

It is a sin against knowledge, for he rushes knowingly and deliberately to his ruin. It is a sin against his own soul, it is his own destruction which he seeks, for he refuses the only way of salvation, the only way under heaven given among men by which they can be saved. This is the dreadful, the damning sin of rejecting the Gospel of the Lord Jesus Christ.

But has this Gospel not been rejected? Alas, it has; light has come into the world, and men have loved the darkness rather than the light.

II. Men have rejected, and do reject the Gospel, when left to their own natural inclination.

This is our second proposition; it is the proposition of the text and therefore needs no proof, but we shall endeavor to illustrate the doctrine from the experience of past ages, and from the observation of the manner in which men treat the offers of mercy.

Look at the history of the chosen people of God. Consider their murmurings, their rebellions, their apostasies, and their almost continued idolatries; their coldness, their indifference,

and their want of the true spirit of religion, and you must confess that a hatred to the light is conspicuous in the greater part of their history. Almost every period is marked with provocation of the God who preserved them, with ingratitude for his kindness, and disobedience to his laws. Hence that general accusation: "Have ye offered unto me sacrifices and offerings in the wilderness forty years, O house of Israel? But ye have borne the tabernacle of your Moloch, and Chum, your images, the star of your god, which ye have made to yourselves." It is impossible that the Israelites in these apostasies could be ignorant of their obligations to Jehovah. The demonstrations of his being, of his power, of his holiness, of his kindness to them, and of their obligations to love and serve him with all their heart, were so obvious as to strike the mind of every man. Why, then, did they not turn to the Lord their God with all their heart, and worship him in holiness and righteousness continually? Alas, they loved him not. They loved the darkness rather than the light.

Look at the history of our Lord himself. The attestations of his divine mission were so strong and clear as to strike conviction to the obdurate heart even of unbelief. At the very time specified by their prophets, under the very circumstances which had been predicted, their Messiah appears. Before him, his messenger enters—"the voice of one crying in the wilderness, Prepare ye the way of the Lord." This messenger bears witness to the Redeemer, and points out the Lamb of God who takes away the sin of the world. The voice of Jehovah, uttered from heaven, confirms the other attestations, "This is my beloved Son, in whom I am well pleased."

The whole scene of his public ministry was one exhibition of divine power, love, and mercy to sinful man. He displayed his power over the spirits of darkness, by dispossessing them from their usurped abodes; he displayed his mercy in delivering the captives from their torments. To him it belonged to calm the troubled soul, to comfort the mourner, to pour consolation into the anxious and distracted heart. To him belonged to give the clearest light of instruction, to open and

expand the contracted mind, to dissipate the gloom which hung upon the globe, and by the glorious Gospel to bring life and immortality to light. But how was he received? Alas, he was despised and rejected of men; they turned their faces from him; they hated his doctrine and they persecuted himself. His life, which was spent in doing good, was spent laboring under the malice and the injuries of those very men for whom he was performing perpetual acts of kindness. Here was the clearest and the purest light shed all around, here was the exuberant love of God flowing in streams of grace to man; but men turned away from the kindest offers of God, they chose the darkness rather than the light.

Look into the history of the Apostles, men who were commissioned to reveal the Gospel of peace, men who, like their adored Master, went about doing good, who healed the sick, who comforted the afflicted, who bound up the wounded and tortured heart, who carried the glad tidings of salvation through distant lands, who displayed the glorious Redeemer in all his beauty, and in all the graces of his holy spirit. How did the world receive them? Were they esteemed and honored? Were their persons held in veneration, and their doctrines embraced with gladness? No; the reverse is exactly the truth. The world hated and persecuted their Master; it hated and persecuted them. Their doctrine was too pure, and their lives reflected too much light on the deeds of darkness. Therefore men became their implacable foes, and doomed their doctrines and themselves to destruction. Thus they passed through life amidst the snares of Satan and the malignant persecution of the world, and having finished their course, they breathed out their souls into the bosom of their Father and their God.

But our own observation may furnish us with a sufficient commentary on this doctrine, that men, unrenewed men, love darkness rather than light, and that they do not wish to come to the light lest their deeds should be reproved. Who does not perceive that fixed opposition of the unrenewed mind to the truth of God? Who sees not that inveterate hatred of

the heart against the religion of our Lord Jesus Christ!—that dissimulation which gives a general assent to the Gospel, but practically opposes and persecutes those whom its truth influences—that coldness and formality which brands with enthusiasm every vivid and noble feeling of the Christian heart? By the affected sneer and the contemptuous smile they contrive to cast a damp on the believer's joy, and to weaken his hopes in the promises of God.

Men may attend the preaching of the Gospel when it suits their convenience, they may yield an outward respect to the word of God and the ordinances of his appointment, they may even seem to support the cause of truth, and under the mask of hypocrisy pass through the Christian Church as the followers of the Lord Jesus Christ. But view such men in the unguarded moments of mirth and relaxation. when the companions of their steps and partners of their thoughts sit around, and when religion is the unhappy subject of their speculations. Then it is that the dispositions of the carnal heart may be seen, then the effusions of ignorance and misrepresentation are poured forth in abundance, then the witling and the sciolist display their talents, their ingenuity and malignity, by the taunting jest and the smile of contempt; then the characters of Christians pass the ordeal of investigation, are found inconsistent with their professions, and then they conclude that religion itself is a falsehood. Such is their boasted reasoning, and their accuracy in forming conclusions concerning Christianity and believers in the Lord Jesus Christ. Who perceives not that malicious observation with which the men of the world mark the footsteps of the believer and wait for his halting, with what joy they recount the slips they have observed, and how attentively they listen to the accusation of his enemies? Who has not occasion to observe and lament that unwillingness of men to acknowledge and submit to the authority of God, that dislike to his word, that disposition to cavil at his commandments, to invent excuses for the non-performance of their duty, to turn from his word with disgust and to make rules for the regulation of their own conduct.

Alas, who is there, even among real believers, that does not find in his own heart the remains of corruption, the law in his members opposing the law of God? Who has not frequent occasion to resist the attractions of sin. Who has not frequent occasion to deplore the want of inclination to the performance of duty, that careless and slothful disposition which is so apt to creep into every mind, and that rebellion of the body of sin against the pure and holy law of God. Who is not compelled to cry out with the apostle, "O wretched man that I am, who shall deliver me from the body of this death?"

Thus the history of the human race, and the observation of those who attend to the conduct of men and to the operation of their own hearts, afford a copious commentary on, and evince the truth of the proposition, that men love darkness rather than light. Our Lord himself states the reason.

III. They reject the light because their *deeds* are evil.

There is an eternal opposition between sin and holiness.—It is the very nature of sin to be opposed to the truth of God. The carnal mind is enmity against him, and is not subject to his law, neither can be. The works proceeding from the carnal mind are congenial to its nature; they are evil—they are the fruits of an evil heart. From the heart proceed evil thoughts, murders, adulteries, fornications, thefts, false-witnesses, blasphemies. From this are the secret suggestions of sin. From this, that inward dislike to the law of God, that revolting from allegiance to him, that propensity to indulge in forbidden pleasures, that rising of wrath when the will is controlled, that hatred to the holiness of God, and that desire to form for ourselves a deity whom we might worship according to our own fancy. This heart of man is the source of idolatry, of ignorance of the true God, of the persecution of his true worshipers, and of all the evils which overspread the earth. Men do not like to retain God in their knowledge, and, therefore, he gives them to the sinful imaginations of their hearts, therefore they rush into all iniquity, therefore they lose all regard for their Maker, they become vain in their imaginations, and their foolish hearts are hardened. Men do not like to

retain God in their knowledge, and, therefore, the remembrance of his perfections is daily more and more effaced from their minds, ignorance spreads its benumbing influence over their hearts, their perceptions become dull and lifeless, their understanding becomes darker and darker, until they are given over to a blindness of mind and a lethargy of sense, which nothing but the wrath of God and the vengeance of eternal fire can awake and enlighten.

They do not like to retain God in their knowledge, and, therefore, they hate and reject his word. The word of God is quick and powerful, sharper than any two-edged sword, piercing even to the dividing asunder of soul and spirit, of the joints and the marrow, and is a discerner of the thoughts and intents of the heart. Hence sin cannot stand in the presence of this word. She may clothe herself in the robes of an angel, she may deceive the thoughtless, ignorant, and profane, who know not the word of God nor the power of his spirit, but when the spear of Ithuriel touches her deceitful form she sinks into her original deformity and becomes loathsome even in her own sight. They, therefore, who are the servants of sin, love not the word of God. It exposes their wicked conduct, it exposes the thoughts of their hearts. They do not, therefore, love to feel its power, they turn away from its influence and seek the shades of darkness to conceal them from the presence of their judge. Their evil works are impressed as with the point of a diamond on their hardened hearts, and although when conscience lies lulled to sleep and the light of the word of God shines not into their minds, they may enjoy a deceitful security, yet when the word of truth darts its rays into this midnight darkness, when conscience awakes from its slumber and is roused into action; then with torturing anxiety they read the record of their crimes, and every line strikes terror to their heart; then the lashes of conscience cause the guilty soul to writhe in pain, then the fearful looking for of judgment and fiery indignation makes their hearts fail and their faces gather blackness. Hence they do not love to contemplate their own deformity, nor to look forward over the dreadful

prospect which lies before, they shrink from the apprehension of pain and hate the light of the word of God, because it exposes their crimes and danger. But how great is their folly! What darkness can conceal from him whose presence pervades creation? How can darkness conceal from him to whose eyes all the deeds of darkness are open and exposed? How can wicked thoughts be concealed from the searcher of hearts. The attempt is vain as it is presumptuous, and foolish as it is wicked.

But no marvel that men, after having been guilty of the enormous sin of rejecting the Gospel of the Lord Jesus Christ, having cast from them that pearl of the greatest price, having treated the donor with indignity and despised his invaluable gifts, no marvel that such men should rush from one degree of folly to another, should advance step by step in the path of iniquity, till darkness seals up their eyes in eternal night, and they stumble over the very rock of salvation into the gulf of everlasting woe.

Who, then, would have his conscience awakened and his eyes opened to behold the light of truth? None but he whose heart God has touched. Are there any in this assembly who desire that God would cause the light of his truth to shine into their hearts, would teach them the errors of their former conduct, and direct them according to his law, who are willing to submit to his commandment and receive forgiveness of sins and salvation through the Lord Jesus Christ? You he has brought from the darkness of the world, and you he invites to advance and walk in the light of his love. All men are called and commanded to come to the light, to come and receive the Lord Jesus Christ and the enlightening rays of his Spirit; many, however, blinded and infatuated by sin, neglect the offered salvation and remain wilfully and sottishly in the darkness of the pit. But they who perceive the light of truth in the word of God, who awake from the slumber of sloth, who love to come to the light, to confess the errors of their former way, and to have their thoughts directed, and their hearts more and more conformed to the image of God, they

are the called according to his purpose, they shall be admitted to communion with him and receive salvation through the blood of his Son.

Happy is their situation, compared with those who, however high in the estimation of the world, however exalted in their own opinion, are destitute of the light of life. Them every passing day taxes with their folly, for every passing day is an emblem of the rejected light of life. On them every night frowns tremendous, and points to the horrors of eternal darkness.

May Jehovah enable you to see your situation, and let him have the praise of enlightening your minds. Amen.

THE REV. R. REID was a native of the north of Ireland, and emigrated, while yet a youth, with his parents to Philadelphia, Pa. Of his parents little is known. His mother was a remarkably intelligent woman, and the family were in comfortable circumstances. He received his literary and classical education in the University of Pennsylvania, and took his theological course in the Seminary of the Associate Reformed Presbyterian Church, then under the care of Rev. John M. Mason, D. D. He was licensed to preach, and visited Erie, Pa., in 1811; and was ordained and installed pastor of Erie and Waterford Congregations in the summer of 1812. He continued in this charge until within a few years of his death, when he relinquished the charge of Waterford in consequence of ill health.

In 1816 he was married to Miss Elizabeth Calhoun, who died in 1827; and in 1828 he married Elizabeth Lind, daughter of Rev. Matthew Lind, who survives him.

Mr. Reid was the author of several works, some of which have been published. The "Seven Last Plagues" was published in 1828, and had a very general circulation. He commenced publishing his "Dissertation on the Psalms" in 1832, and published dissertations on the first twenty-three Psalms. In 1842 and 1843 he published his "Tracts on Church Government." In 1844 he prepared a short treatise, in reply to a work published by Dr. Ralston on psalmody; but before it was finished another person had commenced an answer, so that it was deemed unadvisable to publish it. During the last year of his life he was engaged in preparing a work entitled "Universalism Unmasked." It has not yet been published.

We are informed that he was a very close student, and always wrote out his sermons; It was his custom to spend part of each day in the study of the Scriptures in the original languages. Until enfeebled by age one day in each week was set apart for fasting and prayer. During the last few years of his life, particularly, he was much of his time engaged in praise and prayer. His last illness was short; and, from the nature of his disease, he was disinclined to converse. He died May 15th, 1844, in the 63d year of his age.—Ed.

SERMON XIII.

GODLINESS IS PROFITABLE.

BY REV. SAMUEL P. MAGAW,

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“For bodily exercise profiteth little ; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”
1 Timothy 4: 8.

RELIGION is a thing more talked of than well understood. None but such as are religious can properly understand wherein it consists. It does not consist in the formal observance of established customs. It does not consist in mere bodily exercise—or in anything which is outward. When I make these remarks, I do not mean that there is nothing outward in true religion, but that the substance of it does not consist in external observances of any sort. “Bodily exercise profiteth little.” To be truly religious is to be godly ; and nothing, when rightly viewed, is so profitable as godliness. It is profitable unto all things, having promise of the life that now is, and of that which is to come. But when it is said that to be religious and to be godly, when rightly understood, mean the same thing, this does not explain what it is to be truly religious ; because the term *godly* is no better understood than the term *religious*.

I shall in the present discourse, in dependence on Divine grace, endeavor,

- I. To point out wherein godliness consists.
- II. Show how it is obtained.
- III. What are its advantages now and hereafter.

I. I shall endeavor to point out wherein godliness consists.

When terms include complex ideas there is sometimes a difficulty in defining the thing signified. I apprehend that godliness is a name for practical piety, including the principles from which a right practice doth proceed. I shall keep this idea in view in illustrating wherein godliness doth consist. And I wish you all to form a just idea of what the thing itself is; for otherwise you cannot know whether you are godly, nor can you tell whether it is profitable or not.

A man is godly when his nature is assimilated to the nature of God, and when having such a nature he renders all due obedience unto God. This I take to be the sense of the Apostle when he says: "They who will *live godly* in Christ Jesus, shall suffer persecution." To live godly is to live in the actual as well as the professed discharge of our duty towards God, even though, in so doing, we should appear singular.

These general remarks being offered, I shall lay down the following particulars to elucidate the subject:

1. Godliness is positive moral goodness, both in respect of the heart and life.

In respect of the heart it includes the same as the image of God. 1. A right knowledge of God as the creator, preserver, and governor of all things. But, especially, a knowledge of him as the Redeemer and Savior of men. It would be most preposterous to call a man godly who is ignorant of God as the great first cause of all things; who brought into existence, by his Almighty power, all the various sorts of creatures, animate and inanimate, intellectual and irrational, from the highest cherub to the smallest insect which plays in the sunbeam; from the greatest orb of light to the smallest atom of dust which is driven with the wind. Who does not know that God by his power upholds in being everything which he hath made, through every successive moment of its existence; and governs, beyond the possibility of mistake, everything according to his own pleasure. It would be less proper still to call a man godly who does not know God as a Redeemer, —who does not know that God sent his own Son to be the

propitiation for our sins, and that his Son, in our nature, bore our sins in his own body on the tree, and that by his sufferings he hath rendered satisfaction in our stead to the divine law which we have broken, and that through him alone God grants the pardon of sins.

2. It includes righteousness—a conformity of nature unto the law of God. This implies an approbation of the character of God as made known by his word and works. His works proclaim his eternal power and Godhead. They contain evidence of his wisdom and goodness. But it is the glory of his word to reveal him as One in three and three in One—or to reveal the Father, the Son and the Holy Ghost as real persons, and yet subsisting in one divine essence—so that there is but one Jehovah. It is the glory of the word to give us a clear view of our relations and duties to this our God, and to teach us how, as sinners, we may obtain pardon and draw nigh to him by faith in his Son, whose blood cleanseth from all sin, with the assurance of acceptance. It is the glory of the word to display the perfect and irreconcilable hatred of God against sin, his holiness, and at the same time his abundant grace. He who is godly in heart is possessed of that righteousness of nature which leads him to approve the revealed character of God. He delights in the thought that God is holy, just and gracious, and wise and powerful.

3. Godliness of heart includes the subordination of the will to the will of God. It is plain that the will of that Being who is infinitely wise should give law to the creature. It is also clear that the dispensations of God's providence must accord with his infinite wisdom, goodness, holiness and justice—hence they are all good. His will, then, whether made known by his word or providence, is perfectly good. From this we infer that the will of the rational creature is good, just in proportion as it acquiesces in the divine will. If, therefore, godliness is positive moral goodness, it must include in it the subordination of the creature's will to the will of God. The heart that is godly delights in the law of God, and esteems all God's precepts right concerning all things. It approves of his providence even when it breaks the links

of the chain of natural affection, and when it baffles schemes of pleasure and profit which had by anticipation already afforded much satisfaction. From what has thus far been said, it may be seen that true godliness always implies just ideas of God in regard of his perfections and works—a love for him, and submission to his will with the whole heart.

3. Godliness includes positive goodness in respect of the life. If the tree be good we may expect good fruit, and the tree is known by its fruit. This is the very similitude which our Lord has used to show that when the heart is good the life will be so. Godliness of heart, then, will be accompanied with godliness of practice. And here I shall, to put you in remembrance, and so stir you up to godliness, mention a few particulars.

Our duty toward God may be distinguished into secret, private, and public. *Secret duty* includes secret meditation upon the nature and perfections of God, upon his works of creation, providence, and redemption; or serious reflection upon his word, not merely with a view of forming just ideas of his will, but chiefly with the view of affecting the heart with divine truth; even as a person chews his food, not merely or chiefly that he may distinguish its flavor, but chiefly that he may be nourished. It includes prayer for one's self, and for the Church of God, and for the conversion of sinners, &c. It includes personal covenanting with God, which is a work of importance, and sometimes sadly mismanaged, even by the godly. In personal covenanting, when rightly performed, there is a solemn acceptance of God in Christ for our God, and a promise in dependence on his grace to walk in all his commandments. But the work is sadly performed when it is done on legal principles. But such secret self-dedication to God is a part of practical godliness which ought not to be neglected.

Again, there are *private duties* included in godliness of life, such as social prayer and Christian converse. In families all the members are under the obligation of God's law to attend to the private worship of God in a family capacity. And as this duty is too frequently neglected even by such as would

like to have the name of being godly, and are expecting the advantages that are connected with godliness here and hereafter, I would beg leave to state, that the obligation to this duty does not flow immediately from a promise to perform this duty; but as the duty is in its own nature moral, the obligation is antecedent to any promise on the subject. Families who have made no profession of religion are under the obligation of God's law, and by it they are bound to worship him—I mention this to prevent such from deceiving themselves with the false notion that they are excusable in their neglect. The diligent performance of this duty is a part of private godliness of life. Christian conference on religious things is also a branch of true godliness. Such conference should embrace more than the externals of religion—it should embrace more than a cold speculative discussion of doctrines, for all this might be done without much practical benefit. Like the discourse of our Lord with Nicodemus, it ought sometimes to include experience, and practice. Ancient saints, proportionably as they were eminent for godliness, took pleasure in such conversation. Hear David saying, "Come and hear, all ye that fear God, and I will declare what he hath done for my soul," Ps. 66: 16; and listen what we are told by Malachi, 3: 16, 17: "Then they that feared the Lord, spake often one to another: and the Lord hearkened and heard it, and a book of remembrance was written before him, for them that feared the Lord and that thought upon his name. And they shall be mine, saith the Lord of hosts, in that day when I make up my jewels; and I will spare them as a man spareth his own son that serveth him."

In the seven years that I have been among this people, I have never heard of any social meetings among you, for prayer and converse. If I could learn that such a practice was become common with us, I would regard it as a happy omen that godliness was beginning to thrive—I would look upon it as a sign that God had yet many blessings in reserve for you. And if God shall, in answer to our prayers, pour out his Spirit upon us plentifully, I am sure it will make Christians take pleasure in such godly, social exercises among themselves.

Again, godliness of life includes *public duties*. Some of these are, as to the substance of them, the same as some secret and private duties, such as prayer, praise, and thanksgiving. But there are others—the hearing of the word of God publicly read and preached, and the public participation of the sacraments. As all Christians in their initiation into the Church, whether in infancy or on a profession of personal faith, are solemnly acknowledged members, by holy baptism, so they should partake of the Lord's Supper as frequently as it can be conveniently administered to them. In these holy duties such as are godly will delight. To be deprived of an opportunity of waiting upon God in them would be their grief.

In conclusion upon this part of the subject, godliness implies a strict sanctification of the Lord's day, by a holy waiting upon God in the secret, private, and public exercises of God's worship, and if it be so observed there will be no part left for mere carnal conversation, for carnal visits and recreations—for idleness—for wordly business—such as journeying for worldly purposes, and driving teams to or from markets. Such, alas! as are given to these things, give too much evidence that they have yet to begin the practice of godliness. In connection with this I may observe, that the godly man will out of regard to the authority of God be conscientious to fulfill all the ordinary duties of life between man and man. To be careless in these would go far to show that his godliness in other respects was but a dead form.

II. The next thing demanding our attention is to show how this godliness is obtained.

In general I lay down this principle, that godliness of heart and life is the gift of God. I shall endeavor to illustrate this proposition to your satisfaction, or at least to your conviction.

1. It does not appear to be natural to man. That which is natural to man we find appertaining to him in every country, in all the various avocations of life. And when any man wants it, it is only an exception to the general rule. Thus sight is natural to man, yet some few are born blind, and some few by disease or casualty afterward lose their sight. Speech is natural to man, because children generally soon

earn to articulate, yet some are dumb all their life. Reason is natural to man, for children in every country soon begin to reason—yet some are born idiots and some become idiots who were once reasonable beings. Have we similar evidence that godliness is natural to mankind? Do we find that children and youth when they first begin to exercise their reason show a love to godliness and actually practice it? Or take a survey of the world at large, neighborhood by neighborhood, is there not awful evidence that childhood and youth are vanity? Is there evidence that the aged generally are godly? Are there not many who have not even the form of godliness in their houses? Whence comes this, and what does it prove? I would say it comes from the native enmity of the heart against God, and proves that godliness is not natural to man. As the prevailing habits of mankind throughout the world do evince beyond refutation that godliness is not natural to man, the inquiry obtrudes itself upon us, whence is it obtained? I have said it is the gift of God—I say so still. On the authority of God's word, who cannot lie, I say the carnal mind is enmity against God, and is not subject to his law, neither indeed can be. Except a man be born of water and of the Spirit he cannot see the kingdom of God. It is by a change of nature affected by Divine operation that a man becomes godly. This change is wrought, indeed, by the Divine Spirit, but the Spirit never would have been given to effect this change but for what Christ has done in making expiation for sin. Grace is given us in Christ Jesus. Godliness does not grow in the sterile soil of a natural heart. When I speak of the heart as sterile, I mean it is barren of what is useful and good. Barren ground may produce a large crop of briars or noxious weeds—the heart may produce multitudes of evils, as vain thoughts, it may bring forth murders, adulteries, theft, &c., but till renovated it cannot and will not bring forth godliness.

2. This godliness flows from gracious union with Christ by faith in him, as is evident from what the Apostle saith.—“If any man will live godly in Christ Jesus,” &c.; and this very faith is God's gift. By grace are ye saved through *faith*, and not of yourselves, that it is the gift of God; now if godliness

flow from faith in the Redeemer, and that faith is God's gift, then godliness is God's gift. So we may say of every godly man, what Paul long since did say, "It is God that worketh in you, both to will and to do, of his good pleasure." The root of the whole matter lies in these words, and thus we see that a gracious God both gives a right will and co-operates with that will in enabling men to be really godly.

III. I shall endeavor to point out some of the present and future advantages of godliness.

It is said in the text to be profitable unto all things, having promise of the life that now is, and that which is to come. Of the present advantages I name,

1. Peace of conscience, and peace with God. The Lord is at peace with the godly man, whereas there is no peace to the wicked. If anything is a present advantage it is to enjoy the pardon of sin and acceptance with God, and a sense of interest in his favor. All the godly are accepted of God, for there is no condemnation to them who are in Christ Jesus, who walk not after the flesh but after the Spirit. To walk after the Spirit and to live godly in Christ Jesus, are the same, and this is the fruit and evidence of being united to him and enjoying acceptance for his sake. It ought to be carefully noticed that acceptance is on account of Jesus' righteousness, and not formally for godliness—yet it is true that the godly, and they only, have peace with God; and so far as they have evidence that they are godly their conscience is at peace. How different the condition of the ungodly! He knows that he is guilty; he knows that sin offends God. What remorse does he often experience on account of his sinful pursuits and pleasures! Compare the godly and the ungodly and every impartial judge will say, godliness has the present advantage—since it is accompanied with peace of conscience.

2. Another present advantage is that it secures the confidence of man. It is acknowledged that there are many in the world who profess to be godly, who have only the name and form. But what tempts men to assume the character, if there be no present advantage in being godly? Does not counterfeit money go upon the principle that genuine money is valuable?

So counterfeit godliness proves that genuine godliness has its advantages. The godly man is justly considered a man of truth and integrity. It is rightly judged that he will not practice dissimulation nor voluntary deception. His character as godly, if it does not procure for him the love of men, will nevertheless command their silent respect, and they will trust him in all important matters farther than they would a man of open impiety.

3. Another present advantage is, it renders a man more useful in society. The godly man will be more careful in educating and rearing his children so as to fit them for that station to which in providence they are destined. He will not only prove useful in the family or domestic circle, but by his example he may do much good to society around him—no man can calculate the amount of good that is done by the good example of godly men in checking wickedness in others. Unless it be some very hardened wretches, there are few wicked men that will openly use profane oaths in the presence of such as are exemplary and godly. But this is not all. The godly are the salt of the earth. Now, as salt preserves that which is seasoned therewith, so do the godly preserve the nation in which they live from many judgments which might righteously be inflicted. God spares the wicked for his own people's sake. To this principle the Scriptures do witness when it is said, "Except those days should be shortened no flesh shall be saved; but for the elect's sake those days shall be shortened." So if ten righteous or godly persons had been found in Sodom, God would not have destroyed it on their account. The godly pray for themselves and others—even the wicked receive present benefit in consequence of their prayers. Godliness, then, renders men eminently useful to society at large.

4. Godliness is profitable to man in regard of his present worldly enjoyments. I do not say that the godly shall obtain more of the things of this present life than the wicked—the case is often otherwise—but he shall have more happiness in the use of what he has. "A little that a just man hath is more and better far, than is the wealth of many such as lewd and

wicked are.”—*Psalms*. This conveys the idea just stated, that the blessing of the Lord upon a little makes it better than much without that blessing. The godly man looks upon all he has as God’s free gift—regards it as sent by his Father—he eats his food and wears his apparel with a thankful heart, and is happy in receiving the bounty of God, be it more or less. He is free from the distracting care of the avaricious which is more painful than that of hunger.

But godliness has its *future advantage*. “Say ye to the righteous, it shall be well with him.” The godly man has planted his hope in the good soil of gospel promises, by faith he is looking unto a city which hath foundations, whose builder and maker is God. His hope is no vain anticipation of what he will never realize. He now enjoys the earnest of his future riches. As he now hopes to be ever with the Lord, so at death he shall wing his speedy flight to the mansions prepared for the godly by the Lord Jesus. There he will find access. As the gates of the heavenly city wide open flew to receive the Lord of glory, so are they always open to admit the godly. Admitted there, his heart shall be filled with unutterable delight in beholding God and the Lamb, and forever he shall swell the note of salvation through a crucified Redeemer, and join the choir of angels and redeemed men in shouting Alleluia, the Lord God Omnipotent reigneth.

Such, my friends, are the present and future advantages of godliness. Is there any need to use persuasion in urging you to be godly? Is there need to urge men to that which has present and future advantages connected with it? O shame! shame to human nature, that any man should be found unwilling to be godly. Rebellious sinners! ground the weapons of your warfare, cease from the unequal contest with your Maker. Kiss his Son; receive him by faith as your Savior and by faith in him live godly. In adopting this course you will have no occasion for regret. Come now—try the way of godliness as faithfully as you have that of sin and folly, and see if this way of wisdom be not pleasant—see if you do not enjoy, while walking it, that peace which the world can neither give nor take away.

SERMON XIV.

WHO IS SUFFICIENT FOR THESE THINGS.

BY REV. JOHN REYNOLDS,

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"And who is sufficient for these things."—2 Cor. 2: 16.

It is to be apprehended that the greater number of those who enter on the work of the Gospel ministry have no adequate idea of the difficulties attending it, and consequently they are not prepared to meet them. Indeed, it is not desirable that they should have a minute foreknowledge of the scenes through which they are to pass: but it is desirable that they should know the kind of difficulties they will have to encounter, and that they are neither few nor small, that they may be prepared to endure hardness as good soldiers of Jesus Christ. Indeed, I mistake if most young men who have been regularly trained for the ministry (and those who commence preaching without regular instruction are usually less humble and more presumptuous) are apt to take a pleasing view of the prospect before them, and to anticipate great success and much satisfaction. Methinks I hear the sanguine youth who has just received a license to preach the everlasting gospel, exclaim, "How can the work be anything else than pleasing, or rather delightful? I am employed in the service of God: I am sent on an errand of mercy; I am sent to perishing men, to tell them that though they are sinners and deserve eternal punishment, God is ready to save them—has provided salvation at an infinite expense to

himself, and offers it to them without money and without price—that he so loved the world that he gave his only begotten Son, that whoso believeth on him should not perish but have everlasting life. Is not this joyful news to tell?—Will it not be gladly received? Will not the messenger who brings such tidings be accepted of God and honored of men? Accepted of God he surely will be if he seek not to please men, but God—if he preach not himself but Christ Jesus the Lord. Honored he will be by those who appreciate his labor of love, who rejoice themselves in the salvation of the Lord and desire to see others partake of it. But alas! there are many, possibly a majority of those to whom he shall preach, who are in perishing need of salvation, who will treat him and his message with neglect, nay with scorn and malice. It may be that his preaching will be more efficacious to harden men in sin than to bring them to God. This, too, if he go into the work with the purest motives, and without any undue estimate of himself. How much worse is it likely to be if he set out in a spirit of self-complacency, of self-sufficiency? Paul served God in the Gospel of his Son as sincerely, and faithfully, and diligently as ever did any mortal man.—His was very far from being a life of unalloyed enjoyment. He was no doubt truly and inexpressibly happy in his work, but it was not the happiness which the lusts of the flesh and of the mind so greedily crave. It was a happiness which they only can know who have committed the keeping of their souls to God. His own language will best express the idea of his happiness: “For which cause—because he was a preacher of the Gospel—I suffer these things: nevertheless I am not ashamed; for I know whom I have believed, and am persuaded that he is able to keep that which I have committed to him against that day.” But it were a gross mistake to suppose that even Paul’s spiritual happiness was unalloyed. Strong as his faith was, it was fully tried: so was his patience, his hope, his submission to the will of God, his meekness and forbearance toward men, his humility, his self-denial. In short, every part of his Christian character was tried as

gold is tried in the fire. So shall ours be. God grant that we be not consumed. We may well say with Paul, "Who is sufficient for these things?"

I propose to speak of the difficulties connected with the exercise of the ministry of the Gospel, and will consider,

I. The sources of these difficulties.

II. How they are to be overcome.

I. The sources of these difficulties. These may be summed up in the depravity and frailty of human nature, as they exist in the hearers and in the preacher, and as they are treated by a holy and sovereign God.

1. The persons to whom we preach are frail and depraved creatures. It is a difficult task to discriminate between their physical weakness and their moral depravity, and to determine accurately how much of their error and imperfection is to be ascribed to the one and how much to the other. The general fact is that they are creatures fallen from their primitive state, physically debilitated and morally depraved; and, therefore, while they are in inexpressible need of religious instruction, they are fearfully indisposed and unfitted to receive it. Our business as preachers of the Gospel is to tell our fellow men of the love of God and to urge them to be reconciled to God—to tell them that he is gracious, to urge them to receive salvation as his free gift. But at the same time we must tell them that God has commanded all men everywhere to repent, and exhort them to forsake their wicked ways and their unrighteous thoughts, to forsake their dead works and turn to the living and true God. Now, they hate God—they have no conception of his love or grace: they have no disposition to be indebted to his grace: they are proud and self-righteous: they love their sins and are resolved to cleave to them, a while longer at any rate. You may preach, persuade, urge, threaten, invite, beseech, terrify, and all to no purpose. They will laugh you to scorn, they will affect not to understand you, or if somewhat moved they will hear you again of this matter; when they have a convenient season they will send for you. The depravity and weakness of human nature.

are modified in their manifestation by a great variety of circumstances. The prejudices of mankind are exceedingly diversified. Some are offended at one doctrine of the Bible and some at another. Men that have never read one half of the Bible claim to be first rate judges of religious doctrine. Men that have never prayed, that have never tried to please God in any act of their whole lives, will have no hesitation in pronouncing you a hypocrite, a hireling, or anything else that malice can dictate. These things they will do rather than seek the forgiveness of their own sins through the blood of Jesus Christ. When you have stated a doctrine in the plainest manner, illustrated it most clearly, and established it by the most forcible arguments, and by the express authority of the word of God; it will be resisted most obstinately, boldly contradicted, and perversely misrepresented.

2. Depraved as human nature is, all the resistance to the faithful preaching of the Gospel is not to be ascribed to that source alone. Satan stirs up wicked men to resist the truth; he leads them captive at his will; he addresses his temptations to them in every way which is calculated to operate on their depraved propensities. "If our Gospel be hid," says Paul, "it is hid to them that are lost, in whom the god of this world hath blinded the minds of them that believe not, lest the light of the glorious Gospel of Christ, who is the image of God, should shine unto them." He that has been so long employed in tempting men to commit iniquity, so accustomed to hold them in complete bondage, well knows how to excite their lusts and their prejudices, and shut their eyes and harden their hearts. But he not only operates on men directly to prevent them from embracing the gospel: he employs other men as his agents or ministers. They walk in craftiness and handle the word of God deceitfully. They speak smart things and prophesy deceits. As Satan himself is often transformed into an angel of light, they are also transformed as the ministers of righteousness. Men who profess to be ministers of the gospel, but who are in reality the ministers of Satan, will come professing to have some special revelation from heaven, to be

in possession of some easy way of salvation, to have an uncommon desire for the eternal welfare of the whole human race, and in fact to have a far more favorable opinion of human nature, and a much more expanded view of the benevolence of God than the devotees of a sour and relentless orthodoxy. So by good words and fair speeches they deceive the simple. In short there is no method of temptation calculated to operate on the malice, the cupidity or the sensuality of human nature, but it is resorted to by Satan and those in his employment, to render vain the efforts of Christ's faithful ministers. Now, my friends, I believe this is a source of difficulty which we are apt to overlook. I believe far less is said, and far less is thought of the devices of Satan than was wont to be by Christian ministers and people, while many, no doubt by his instigation, deny the existence of such a being altogether.—But we ought not to be ignorant of the devices of Satan. I acknowledge that when I consider how he deceived our mother Eve in a state of innocence, how completely he has held in spiritual bondage the mass of mankind ever since, how often he has prevailed for a time against eminent saints of God, how boldly and skillfully he assaulted our Savior himself, were it not that I know the sufficiency of God's grace I would not only fear that all my efforts for turning men from Satan to God would be useless, but I should despair of my own salvation. The experience of Paul in this respect may be of use to us:—when he was sore distressed by some temptation of Satan to which he was frequently exposed, and concerning which he besought the Lord thrice that it might depart from him, God said, “My grace is sufficient for thee, and my strength is perfected in weakness.” But even the thought that God is too strong for Satan—that if he will he can make the vilest sinner clean—that he can give life to those who are dead in trespasses and sins—even this thought, calculated as it is to give us hope even in the most desperate cases, must be joined to another, that he hath mercy on whom he will have mercy, and whom he will he hardeneth; and that therefore it is not of him that willeth, nor of him that runneth, but

of God that showeth mercy. Paul, then, may plant, and Apollos water, but it is God that giveth the increase. Neither is he that planteth anything, nor he that watereth, but God that giveth the increase. You may be as eloquent as Cicero or Demosthenes, as Moses, Isaiah, Peter, Apollos, or Paul. Nay, if you could preach like him who spake as never man spake—if God see not meet to display his mercy in the salvation of your hearers, you will have occasion to exclaim with Isaiah, Lord, who hath believed our report? and to whom is the arm of the Lord revealed? You cannot expect to speak more skillfully to the capacities of your hearers, or more pertinently to the message with which you are charged, than did Paul at Athens, and yet only a few of his vast audience clave to him and believed. You may be flushed with hopes of success when you perceive sinners trembling as Felix did when Paul reasoned of righteousness, temperance, and judgment to come, and after all your final success may be no better than Paul's was with that inveterate sinner. You may be faithful and God may not see proper to crown your labors with that success which you desire. He may, too, in order to keep you humble, hide the good results of your labor from your own eyes. This leads me,

3. To speak of another very fruitful source of difficulty—it is the depravity which is in the preacher's own heart, combined with the frailty of his own nature. I am afraid that many rush into the ministry without being called of God as was Aaron. They have not been truly converted by divine grace: they have not been moved by the Holy Ghost to take part of this ministry. Such, of course, are not sufficient for these things. But where there is true grace in the heart, and the general intention is correct, there is still sufficient manifestation of the flesh lusting against the spirit to call for the exercise of the utmost vigilance in watching ourselves, that while we preach the Gospel to others we be not ourselves castaways. It is possible, brethren, that filthy lucre, and luxury and ease may have been in the thoughts of some before they became preachers. It may be that they sometimes flit

across the vision of some who are now ministers of the Gospel, even after many years' experience of the vanity of earthly things. These things are apt to hide themselves behind a mask. If we could get a hundred or two more in a year, it would only, as we think, make our families more comfortable, enable us to get along with less embarrassment, and add to our usefulness. We are not to wonder if sometimes young men are excited while at their studies with the anticipation of good salaries—it is natural, but if it is a leading motive it is criminal. But a more common motive, probably, is ambition—the honor that cometh from men. The ministry of the Gospel is an honorable employment. It is the minister's own fault if he is not honored, not only by those that fear God, but by the friends of good order in civil society. Every youth who aspires to the Gospel ministry, has seen aged ministers whose praise was in all the churches. Now, what wish more ready to rise in the youthful heart than to be honored as such are or have been honored? Oh, if ever I shall be honored like Mr. A., if my name will be spoken of like that of Mr. B., if people will be as glad to see me and hear me preach as Mr. C.! Hence the efforts of many to be great preachers. Hence a great many attempts at eloquence, culling flowers, searching after figures, showing off in attitudes, gestures and tones, to get the name of a smart young man, to receive the applause of the multitude. All this in place of faithfully, plainly, sincerely, forcibly declaring the truth of God for the conversion of sinners and the edification of the people of God.

Other difficulties in the preacher himself, arise from indolence, love of amusement, proneness to anger, rash speaking, discontentment, impatience, &c., which I have not now time particularly illustrate.

In order to form a general view of the whole matter, let us suppose a young minister just settled in a congregation. He is anxious that many should attend his preaching. He is desirous to please, if it be possible, all his hearers. Yet he wishes to declare the whole truth as he is accountable to God. Some are well informed in religious matters; they perhaps

think that he does not instruct them, he tells them nothing but what they know already. Others know so little of even the first principles, that they cannot appreciate the force of his arguments. Some like fine language and ornamented style; others cannot understand anything but the plainest words and the simplest construction; some want to hear doctrine discussed, others must have exhortations to duty. Some are very fond of those doctrines which are most mysterious and the most frequent subjects of controversy; others have a disrelish or a positive hatred of them. Some of his hearers are professors, and give good evidence of true piety; some are careless professors whose piety is very doubtful. Some are not professors, but appear to be inquiring, and some are manifestly contented with their sinful life. Now to preach to all these so as to edify the pious and well-informed, to instruct the ignorant and those of dull capacity, to correct the wayward and stimulate the indolent, to lead the inquiring in the right way, and to alarm the presumptuous sinner—is he sufficient for these things? He may have religious knowledge, but does he know the depths of Satan, the deceitfulness of the human heart? Is he able to form a correct opinion of the information and capacities of his different hearers? Has he studied and searched his own heart, so as to have penetration to scrutinize the hearts of others? Is he thus prepared to bring truth home with power to the conscience? Has he experience to speak to the consolation of those who are weak through manifold temptations? Has he patience to endure when discouragements are cast in his way? When novelty is gone, when the prejudices of some of his hearers have driven them away, when some are offended because their favorite doctrines are not enough insisted on, and others because their favorite sins are exposed; and when some of whom he thought well show themselves to be under the influence of sin, and many whom he hoped to convert are as bad as before, can he bear up? Can he still preach the truth zealously, whether they will hear, or whether they forbear? Can he act discreetly, humbly, devotedly, and have his conversation in heaven, and thus

let his light shine before men, that they may see his good works and glorify God: that those who are of the contrary part may be ashamed, having no evil thing to say of him?

But I have dwelt long enough on these difficulties. Let us,
II. Inquire how they are to be overcome.

Young men who are in process of preparation for the ministry ought to receive such a training as will fit them for the endurance of those trials into which they are about to enter. They must be taught that it is not only their duty diligently to strive to acquire religious knowledge, but anxiously to cultivate religious feelings and habits. They must learn humility, patience, meekness, kindness, perseverance. They must seek to have their hearts filled with zeal for the glory of God, and earnest desires for the salvation of the souls of men. They must learn to inure themselves to self-denial. They must strive to acquire firm faith in Christ as their own Savior, unwavering hope of eternal life, and a burning desire for that perfect holiness and happiness which is to be enjoyed in heaven. To cultivate such religious feelings it is necessary that they be occupied much in secret prayer, and in self-examination. They ought to read daily a portion of the Bible for their own spiritual benefit. In this exercise they must not only endeavor rightly to understand the word, but to see how it is adapted to the present state of their hearts; to consider what consolation, admonition or reproof it conveys to their souls. In the same way they must seek to derive benefit from the public ordinances of worship, on which they should diligently attend.

They ought also to derive materials for self-examination from their studies.

During the term of Theological study they ought to study human nature, For this purpose it will be safe for each one to assume that he is himself an average specimen, that his fellow-men are just such beings as himself, that they have just such vain, evil and wicked thoughts, desires, and propensities as he finds in his own mind. But then he is to observe the phenomena of human nature in the various other specimens which are subjected to his more distant or more close

contemplation—in those with whom he has occasional intercourse, and in his intimate companions. A student may learn much concerning the variety of argument and illustration necessary to a preacher of the Gospel by hearing the observations of different persons on sermons which they hear—remarking carefully whether they catch the ideas of the speaker, and feel the force of his arguments. Nay he may learn much in this respect by observing how the arguments and illustrations of his teacher are taken up by his own mind and by those of his fellow-students.

After a man has with due preparation entered on the ministry, he must be careful to retain and promote the religious habits which he has previously acquired. The time has now come when all his gifts and graces will be fully tried. His zeal, his purity, his sincerity, his charity, patience, forbearance, meekness, humility, will be in continual requisition. His deficiencies and his evil practices will be exposed. Whatever of vanity, pride, cupidity or ambition, may lurk in his heart will soon be exposed to the gaze of the world. If he be indolent and dilatory his hearers will soon know it. He must frequently examine his heart and his conduct: he must pray without ceasing for grace in a manner and measure united to his necessity; he must continually recur to his infallible guide, the word of God.

His study of human nature must continue and must be specially directed to those who attend on his ministry. He must try to ascertain their amount of knowledge, their capacities and modes of thinking, their particular sentiments, inclinations and habits, and then he must rightly divide the word of truth and give to each one his portion in due season.

In preaching we should mingle doctrine with practice, showing how each particular doctrine bears on practice. We should present doctrines as nearly as possible according to their relative importance: insisting more frequently and earnestly on those which are most fundamental and vital, but not shunning to declare the whole counsel of God. In exhorting to Christian practice, we should be sure to urge it

from proper motives, for necessary purpose—not as the meritorious cause of salvation, but to make us meet for the inheritance of the saints in light—vessels prepared for the Master's use. We should insist most on those duties which are plainly most necessary, and we should be very careful not to give our readers occasion to believe that the kingdom of heaven consists in some one, two, or three things which may be particularly attracting public notice at the time—such as temperance or abolitionism, baptism, or even psalmody. At the same time, however, we must not overlook any ordinance or precept of God, teaching the observance of every Christian duty with proper diligence. In general, in all our preaching we ought to state clearly, argue correctly and forcibly, and illustrate plainly and aptly.

One remark more must bring this part of my discourse to a close. While we should seek advice and instruction from aged and experienced Christians, and especially from brother ministers, we should receive gladly any advice or admonition, or information, tendered by any person for our benefit. We ought always to yield due deference to the opinion of our brethren in the ministry, especially those of more age, experience or ability than ourselves. It may be that sometimes, at least, it would be as well for us to follow as to lead. The notoriety which even a minister gains by always choosing his own course to the utter disregard of the advice of his superiors is not always enviable. I trust these remarks will cast some light on the manner in which we are to meet the difficulties of preaching the Gospel.

In conclusion, I infer,

1st. No man ought rashly to enter on the Gospel ministry. "Who is sufficient for these things?" Many, very many affect to preach, who are not scribes well instructed unto the kingdom of heaven, able to bring forth out of the Gospel treasury things new and old. The quack is to be detested, who, knowing little of the operation of medicine, and less of the constitution of the human body, will yet, for the sake of money, profess to cure diseases, and thus trifle with the life of the

body; but what is that to trifling with the soul? O may God forgive the errors of the best, and may he restrain men from running unsest!

2d. Ministers ought to strengthen one another by mutual counsels, and by mutual prayers. An Apostle says, "Brethren, pray for us, that the word of the Lord may have free course and be glorified." If an Apostle felt the need of the prayers of the brethren, how much more ought we who are not furnished for the work of the ministry as they were. The Apostles came together to consider of the concerns of the Church, to compare their views and to take counsel. So should all ministers of the Gospel, compassed as they are with difficulties from without and within. Just in proportion as we appreciate the arduous work of preaching Christ, and the difficulties that accompany it, will be our desire for the counsels and prayers of the brethren, and just in that ratio will we be ready to exclaim,—**"Who is sufficient for these things?"**

SERMON XV.

MIGHTY TO SAVE.

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“Mighty to save.”—*Isaiah* 63: 1.

It is evident from the context, that the person described in the text as “mighty to save” is the Lord Jesus Christ. Edom lay south of Judea, and was the land of Israel’s chief enemies. Bozrah was its capital. A conqueror coming up from that country and city signified, then, that the chief enemies of Israel had been overcome and subdued. Understanding, however, by this conqueror, the Lord Jesus Christ, we must also understand the enemies subdued to be all the enemies of Christ and his kingdom, both temporal and spiritual. Christ, then, is the conqueror, and the victims of his military power are all his own and his people’s enemies.

The Prophet, representing himself as beholding this conqueror coming up out of the enemy’s country, stained with blood, displaying the manifestations of a mighty chieftain, propounds the questions: “Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength?” The Conqueror then responds, giving a brief description of his character: “I that speak in righteousness, mighty to save.” The Prophet again asks: “Wherefore art thou red in thine apparel, and thy garments like him that treadeth in the wine fat?” The Conqueror replies: “I have trodden the wine-press

alone, and of the people there was none with me," &c. In ancient times the juice of grapes was expressed by placing them in a wide capacious vessel, and a man treading upon them with his naked feet. In doing so his garments were dyed red, and made to resemble a man returning from the field of a bloody battle. Such a person is therefore referred to as a proper representative of Christ Jesus, the Captain of our salvation, returning from the conquest of his and our spiritual enemies. While engaged in this conflict he endured the wrath of Almighty God, and hence it is said in the Revelation by John, that the "great wine-press of the wrath of God, was trodden without the city, and blood came out of the wine-press, even unto the horse bridles, by the space of a thousand and six hundred furlongs.

Christ's power to save appears, then, from his overcoming all opposition and removing all the obstacles that lay in the way of his people's salvation. It is our design to illustrate the mightiness of Christ Jesus as a Savior, by adverting to the difficulties he encountered in accomplishing the great work of saving his people.

I. One of the greatest difficulties he had to surmount was to reconcile the opposing claims of the Divine perfections—justice and mercy. Man in his fallen state, being in a miserable condition, was a proper object of mercy and compassion. God's attribute of mercy therefore called for his deliverance out of this misery. On the other hand, divine justice demanded the infliction on man, because of his transgression of the penalty annexed to the violation of the law—which was death, temporal, spiritual, and eternal. Here, then, we see the conflicting claims of these two attributes of Jehovah—the one pleading for man's deliverance from misery and introduction to happiness, the other imperatively requiring his everlasting condemnation. How, then, are these opposing claims to be reconciled, so that both can be satisfied,—that justice may be appeased and man saved from misery and ruin? The combined wisdom of all the angels in heaven never could have answered this inquiry, never could have devised a scheme

by which this object could have been accomplished. Infinite wisdom alone was adequate to the task of solving this stupendous problem. The plan was arranged in the counsels of eternity, by the Triune God himself. The Son, Prince Immanuel, undertook to carry its provisions into execution; in the fullness of time this glorious work was finished. In order to accomplish the end proposed, he rendered a complete obedience to all the requirements of God's inflexible law, and endured all that infinite wrath due to the sins of his people: "He bare our sins in his own body on the tree." "He redeemed us from the curse of the law, being made a curse for us, for it is written, Cursed is every one that hangeth on a tree." While thus justice is satisfied by the doing and dying of Christ in the room of his people, full scope is given for the exercise of mercy in the deliverance of man. While the scales of justice are perfectly balanced and hang in dreadful equipoise, mercy and peace descend on the wings of love from the throne of God and proclaim liberty to the captive and the opening of the prison to them that are bound. Rising from the gates of death, suffering man shouts forth with joy: "Mercy and truth are met together, righteousness and peace have kissed each other." Now mercy and justice unite in demanding the salvation of every believer in Jesus. The language of justice is: I have received from Christ, in the room of his people, all that I dare receive. They must, they shall be delivered. My very nature forbids that I should receive a double payment for the same debt. So justice, like the flaming sword at the tree of life, now turns every way to guard the believer against the danger of divine wrath. How great, then, must be that Savior who has successfully achieved the great work of satisfying the claims of Divine justice on sinful man; of reconciling them with the demands of mercy, and of enlisting justice itself in behalf of penitent, believing sinners.

II. The mightiness of Jesus to save further appears from the number and strength of his enemies, arrayed in battle against him, and whom it was necessary for him to conquer

and subdue. When Christ went forth to the work of saving sinners, the legions of hell went forth to meet and oppose him. The Prince of Peace engaged in conflict with the Prince of the power of the air and all his countless hosts. Man was led captive by Satan at his pleasure. He was bound in chains of darkness to this despotic master. Hence he is called the "Prince of this world," and the "god of this world"; and his emissaries the "rulers of the darkness of this world." These evil spirits were unwilling to resign the booty of which they had so long held undisturbed possession. From these mighty ones Christ came to rescue the prey, and it required a mighty Savior to achieve so great a work—to subdue such powerful enemies. These fallen spirits still retain angelic powers. They came forth against the Savior in his work of salvation in all their strength and all their wisdom. Our world was the battle-field. The armies of hell were marshaled to the conflict. The Son of God, in our nature, marched forth, armed with truth and righteousness. He looked, and there was none to help. Singly and alone he entered the lists. The hour of the power of darkness had come. The trump of war was heard through all the heavens. The angels of heaven, gathered to witness the conflict, await the issue in breathless suspense. The champion of Heaven alone was engaged with the legions of Hell. The conflict was long and dreadful. At times the victory seemed doubtful. At length the Prince of Peace fell beneath the stroke of Death. The shout of victory arose from the fiends of hell. But soon they found their imagined victory to be only a most disastrous defeat in disguise. To their utter amazement, they found that by death did Christ destroy him that hath the power of death, that is the devil. Victorious, he led them captive, bound to the wheels of his triumphant chariot, and made a show of them openly before the witnessing angels of heaven. Ah! "Who is this that cometh from Edom, with dyed garments from Bozrah? This that is glorious in his apparel, traveling in the greatness of his strength? I that speak in righteousness, mighty to save."

III. His mightiness to save is further manifest from the countless multitudes of the redeemed. To rescue one person from extreme peril is often reckoned a great achievement. But when hundreds and thousands are saved from the same danger by the exertions of a single individual, how much greater the work, and mightier the savior by whom it is accomplished? But what countless multitudes will be saved by Jesus, the Savior of an elect world? Multitudes in every age from the first of men down to the last of woman born, of all countries, climes and tongues, are snatched from imminent ruin, and introduced to the full fruition of unspeakable happiness, by this mighty deliverer. Although, comparatively speaking, the saved are sometimes said to be few, yet absolutely considered, the number is reckoned as immensely great. John, in vision, speaking of them, says: "I beheld, and lo! a great multitude whom no man can number, of all nations and kindred, and, people, and tongues, stood before the throne, and before the lamb, clothed with white robes and palms in their hands, and cried with a loud voice, saying, Salvation to our God which sitteth upon the throne, and unto the Lamb." One soul enduring its own guilt, sinks beneath its weight into the black abyss, descending deeper and deeper still to all eternity; but the Savior, traveling in the greatness of his strength, bore away the weight of the guilt of myriads of souls, beneath which they must have gone down forever and ever, and thus proclaims himself, in hearing of an intelligent universe, "*mighty to save.*"

IV. The power of Jesus to save, appears further from the depths of misery from which he rescues, and the heights of bliss to which he elevates the subjects of his grace. That you may form some adequate conception of the might necessary to accomplish this; contemplate the wretchedness that awaits the sinner; the pain, the shame, the remorse, the fear often endured by the impenitent while here; the anguish of his death-bed; the horrors which burst upon him in the eternal world; the dreadful appearing before the bar of God; the fearful sentence; the eternal doom; those shades of night;

those scenes of despair and agony; the lake of fire; the worm that never dies; the smoke of their torment ascending forever and ever; and all this throughout eternity. Contemplate these depths of woe, from which, by the Savior's omnipotent arm, the sinner is delivered, and then contrast them with those heights of glory to which by the same power they are elevated; freedom from all sorrow and suffering; the heavenly Jerusalem, with its golden streets; the resplendent throne; the incorruptible inheritance; the rich stores of pleasures at God's right hand; the anthems of praise to God and the Lamb; the contemplation of the person and glory of Christ while seated upon a throne of dignity and honor at his Father's right hand. When we contrast these heights of joy and bliss with these unfathomable depths of woe, does it not appear that he who delivers from the one, and elevates to the enjoyment of the other, must be indeed "mighty to save."

V. But creatures so degraded, so polluted with moral defilement, so full of enmity against God and his law, must be purified and rendered fit to become occupants of such mansions of holiness and bliss. This work of renovation and purification requires also a mighty Savior. No power less than that of the omnipotent God could effect this change. "Who can bring a clean thing out of an unclean? Not one." "We must be born, not of blood, nor of the will of the flesh, nor of the will of man, but of God." Hence the day of conversion is said to be the day of God's power:—"Thy people shall be willing in the day of thy power," says the Psalmist. The work of changing and purifying the heart is compared, on account of its stupendous character, to the work of creation itself. The believer is called a new creature, and is said to have been created anew in Christ Jesus, as if this work of renewing the soul and fitting it for heaven was a creation work. Must not, then, that Savior by whom this mighty work is performed,—who removes this enmity and bitterness of soul, this moral blackness, this image of Satan, and brightens it up for a residence in heaven—be indeed "mighty to save."

VI. But Christ's mightiness to save appears also from the feebleness of the instrumentality employed, considered in connection with the wonderful revolution which he has, thereby, wrought, and is still working in our world. The means which, in his infinite wisdom, he has seen fit to adopt, are in themselves absolutely weak and contemptible. The great instrumentality which he has been pleased to select in order to effect the salvation of them that believe, is by wise men of this world reckoned foolishness itself. At the commencement of the Christian era, he commissioned a few illiterate and uninfluential fishermen to go forth to evangelize and save the world. And mark the results that speedily followed. By the preaching of a single sermon, thousands of Jews, notwithstanding all their bitterness and inveterate enmity against Christ, became his friends and devoted followers. In the course of a short time multitudes of the most hardened wretches were brought under the influence of the Gospel, and made to bow, meek and humble penitents, at the feet of Jesus. These unlearned fishermen went forth, also, among the surrounding heathen, who were enveloped in thick moral darkness, and most obstinately attached to their idols. Wherever they went this darkness was, to a great extent dispelled, and their idols thrown to the moles and to the bats. The seventy disciples, having returned from the tour on which they had been sent as preachers of the Gospel, came into the presence of their Master with joy, saying, "Lord, even the devils are subject unto us through thy name." So great were the effects produced by their feeble instrumentality, that the Savior replied, "I beheld Satan as lightning fall from heaven."

And during the lifetime of these first preachers of the Gospel, it was proclaimed and embraced in the principal nations of our world. Persecution could not arrest its progress. Its fires were quenched by the waters of salvation. Kingly authority and armed forces were vanquished by the "foolishness of preaching." And in later times, superstition and infidelity, aided by regal authority, have put forth their might to extirpate the Gospel and banish all its blessings from the face of

our earth, but again and again have they been compelled to retire abashed and confounded. The Church has been saved from perils by sword and perils by fire, from perils by land and perils by sea. In the midst of all these dangers she has continued to look forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners. And why, in opposition to principalities and powers, has she continued to triumph by means of such feeble instrumentality? He who stood at the helm and guided her course was "mighty to save." He came traveling in the greatness of his strength; he trode down his enemies in his anger; he trampled them in his fury; their blood he sprinkled upon his garments and stained all his raiment, for the day of vengeance was in his heart and the year of his redeemed had come.

And in the ages to come, his power to save his people will appear in the accomplishment of the glorious events recorded on the page of prophecy. He is yet to gird his sword upon his thigh, and ride forth in the chariot of the Gospel, conquering and to conquer, until the kingdoms of this world shall have become his kingdoms, and the heathen and the uttermost ends of the earth shall have become his inheritance. He is now traveling through our world in the greatness of his strength and driving his chariot wheels over the necks of opposing kings. Even China, with all her boasted exclusiveness, has been compelled to throw open her massive gates and let the conquering Savior in. The ships of Tarshish bear him over the billowy ocean; he enters the isles of the sea, and sways his golden sceptre even there. He has solemnly sworn, too, that he will continue to save his Church, so that the gates of hell shall not prevail against her, though they should burst open and vomit out myriads of infernal demons, set upon her destruction. He will save her still and enlarge her borders, until "all nations shall call him blessed," and unite in one joyous anthem of praise, shouting aloud, Blessed be the Lord God, the God of Israel, who only doeth wondrous things. And blessed be his glorious name forever; and let the whole earth be filled with his glory; amen, and amen.

And as we look still farther-forward, we see him traveling still in the greatness of his strength. He will come to judge the world: "For the Father judgeth no man, but hath committed all judgment to the Son, that all men should honor the Son even as they honor the Father." And as he approaches in his chariot of cloud, "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 burned up." The resurrection trump will be blown, and the sound thereof will break the marble monuments, burst the rock-bound tombs, and the nations of slumbering dead shall awake and come to judgment. Amid this mighty conflagration of our world, not one of the bodies of his redeemed will be injured or lost. In his might to save, they shall all be caught up through the flames of earth and firmament, swift as thought they will be borne safe to the portals of heaven, and there, delivering up his kingdom to his Father, his language will be: "Here am I and the children thou hast given me, and those that thou gavest me I have kept, and none of them is lost." Then the ransomed in heaven, proclaiming his might to save, will shout forth, "Saying with a loud voice, Salvation to our God, which sitteth upon the throne, and unto the Lamb"—"for thou wast slain and hast redeemed us to God by thy blood, out of every kindred, and tongue, and people, and nation." And then all the angels shall join the mighty chorus in ascribing praise to him that is mighty to save, saying, "Amen; blessing, and glory, and wisdom, and thanksgiving, and honor, and power, and might be unto our God forever and ever. Amen."

In conclusion we may remark,

1st. This subject speaks consolation to the Christian. Christ has not only reconciled the opposing claims of justice and mercy, so that God can be just and justify the ungodly that believe in Jesus, but in addition to this, through his mediation, justice as well as mercy now demands the complete salvation of the believer. Offended justice, having had all its claims fully satisfied, cannot permit the believer again to suffer that

punishment which Christ, as his substitute, has endured in his room. Justice itself must then call for the salvation of the believer just as loudly and imperatively as it does for the condemnation and punishment of the unbelieving sinner. Justice now unites with mercy in forming a wall of defense around the believer, within which he is perfectly secure from all the armies of hell and all the storms of Divine vengeance. Knowing that his is a mighty Savior, the humble Christian can exult in his security. Perfectly safe from all that can hurt or annoy, he can take up the language of Paul: "I am persuaded that neither death, nor life, nor angels, nor principalities, nor powers, nor things present, nor things to come, nor height, nor depth, nor any other creature, shall be able to separate us from the love of God that is in Christ Jesus."

2d. This subject is full of hope for the anxious, even for the despairing sinner. God has laid help on one who is mighty to save. His obedience and suffering being the obedience and sufferings of one possessed of divine perfections, must be of infinite value. Hence the blood of Jesus is able to cleanse from all sin. He is able to save you, therefore, O sinner, although your sins be of a deep dye, and of a crimson hue, Despair not, therefore, on account of the magnitude or number of your sins. On the ground of the infinite value of his righteousness, he invites the very chief of sinners to come to him for salvation. "It is a faithful saying," says Paul, "and worthy of all acceptation, that Christ Jesus came into the world to save sinners, of whom I am chief." While you regard yourself, therefore, as the chief of sinners, remember that it is just such as you that Christ came to save. Remember, too, that he is *mighty to save* all that come unto God through him. Be not, therefore, discouraged on account of the greatness of your sins. He is also *willing* as he is *able*. "Him that cometh unto me I will in no wise cast out." is his language. Come, then, with all freedom to this mighty Savior, come just as you are, with all your sins. Let not the conscious hardness of your heart, or pollution of your nature deter you. He is mighty to change your heart and purify

your nature—and you are to come to him for these blessings as well as all others. His promise is, “your stony heart will I take away out of your flesh, and give you an heart of flesh.” Come to Him, then, and plead the fulfillment of his gracious promise; come, throw yourselves into the arms of this Almighty Savior, and entrust yourselves to His care; for He is faithful as well as mighty to keep that which you have committed to him.

3d. This subject is full of terror also to the impenitent sinner. To you, my friends, who hear the Gospel, but regard it not, to you who have never seen any excellency in Christ Jesus, who have never fled to him and reposed on the merits of his righteousness your hopes of salvation, to you who care not for commemorating His dying love at His table, to you this subject is full of awful terror. Do you believe it to be the language of Heaven which calls upon you and asks, “How shall you escape, if you neglect so great salvation?” How do you expect to escape from that power, that enabled Jesus to endure the wrath of the Almighty, and subdue the powers of hell? How do you expect to elude that wisdom by which the Christian is safely guided through all the intricacies and dangers of this world? Do you say: “At some future time we will give ourselves up to this mighty Savior and he can save us then as well as now?” Remember, O remember, my procrastinating friends, that your day of grace may be past before you leave the enclosure of these walls! For aught you know, God may now be about to utter the solemn sentence: “They are joined to their idols, let them alone.” Surely then there is no safety for you, from his power to destroy, but by coming *now* and entrusting yourselves to his power to save. And forget it not, rather let it be impressed on your inmost souls, that while Jesus is “mighty to save,” he is also mighty to destroy. And the day of his wrath will come: it shall “burn as an oven; and all the proud, yea, and all that do wickedly, shall be stubble; and the day that cometh shall burn them up, saith the Lord of Hosts.” Then, “Kiss the Son lest He be angry and ye perish from the way, when his wrath is kindled

but a little." Remember that this mighty Savior will again come out from the enemies' country, from the very capital of his foes; again he will come from Edom, with dyed garments from Bozrah; He will yet again appear glorious in his apparel, traveling in the greatness of his strength; He will again be red in his apparel and in his garments like him that treadeth in the wine-fat, for he will tread you, if you be his enemies, in his anger, and trample you in his fury; and your blood shall be upon his garments; for the day of vengeance will be in his heart and the year of his redeemed will have fully come.

SERMON XVI.

THE PERSON AND WORK OF CHRIST.

BY REV. CHARLES STRONG.

Of the Associate Reformed Synod of the South.

“When he had by himself purged our sins, sat down on the right hand of the Majesty on high.” *Hebrews 1: 3.*

It is one of the most obvious dictates of reason, that punishment must ever attend on wickedness. “The soul that sinneth shall die,” presses hard upon the conscience of man, and excludes the least ray of hope from entering his soul. If the righteous sentence be executed, the interesting inquiry is, What will become of the human race? And if, on the other hand, sin is forgiven without satisfaction, and the sinner taken into favor on every new application for mercy, offenders would be emboldened and crimes would be multiplied. Rigerous justice on the one hand excludes hope, and unconditional mercy on the other hand disorganizes government and brings authority into contempt. Hence the Divine mind is considered as counseling how to reconcile the jarring attributes of mercy and justice, how to make the happiness of man accord with the honor of his laws. “How shall I give thee up, Ephraim? How shall I deliver thee, O Israel. How shall I make thee as Admah? How shall I set thee as Zeboim? My heart is turned within me, my repentings are kindled together.” The counsels of eternity were counsels of peace. Mercy and truth meet together—righteousness and peace are made to harmonize, and all the perfections of the Godhead are glorified, while the gate of the heavenly paradise is set wide open

to a returning world; and the angel with the flaming sword who guarded the tree of life is removed, and a voice from the throne of mercy salutes our ears, "Take, eat, and live forever."

These counsels of peace were early intimated to our race; the revelation was gradually made, and the light of the knowledge of the glory of God gradually broke in upon our world. Revelation succeeded revelation—ordinance succeeded ordinance, the light increased as it shone, star after star arose to enlighten and bless the earth, till the dayspring from on high broke in upon our world and the Sun of Righteousness shone in all his splendor, revealing the whole mystery of godliness in the life, the death, resurrection and ascension of our glorious Head and Surety—Jesus Christ, the word made flesh. At first he was as a light shining in a dark place. Though the Jews expected a Savior and longed for a deliverer, their expectations were disappointed when Jesus of Nazareth, the Gallilean, was proclaimed the King of Zion—in Him there appeared no form nor comeliness that he should be desired by them—they looked for one of royal blood who should assume to himself the royal diadem and robes of purple, and restore their kingdom to more than former grandeur; they looked for a king who would aggrandize their name and their nation in the prostration of other kings and kingdoms. But far different was the sinner's case, and different the Savior's character. Sin had entered into our world and was desolating the works of God—death had entered by sin and was marching with rapid strides over our world—he had extended his dominions over the nations and was shaking his dart in triumph over a subjected world. Such was the sinner's state.

The Savior Jesus comes to save his people from their sins, he comes to fulfill the law which was broken, to endure the wrath which man had incurred, to make atonement for sins which he had committed—he comes to vanquish death and him that had the power thereof, to purchase life, to quench the fires of hell, to open the Heavens for the righteous to enter in; so that, instead of being a temporal prince he is to be

a Spiritual Deliverer, a suffering Savior, and we are this day called to contemplate him in the character of one "who hath by himself purged our sins" and taken his seat at the right hand of the Majesty on high.

Before we enter upon the consideration of the words of the text we shall consider briefly some of the implied propositions upon which the doctrine in the text is grounded; we have, however, in part anticipated them already, and shall, therefore, be the more brief.

1st. The first principle involved is, that man is unrighteous; that we are sinners and under the dispensation of death—we are guilty in the sight of God, who is of purer eyes than to behold iniquity, and cannot look upon sin but with the utmost abhorrence and detestation. "God, hath not pleasure in wickedness, neither shall evil dwell with him; the foolish shall not stand in his sight; he hates all the workers of iniquity." The lamentable fact is, we have broken covenant with God, and with the load of guilt which presses upon our nature there is also a still more tremendous load of corruption, indisposing and disabling the heart to the exercise of any obedience whatever to God's commands—and carrying us still farther and farther from God.

2d. This guilt must be washed away, must be purged, or we perish. The natural tendency of sin is to death; separation from God and happiness. A consideration of this should thrill the heart of every hearer and make every fibre of his soul to tremble.

3d. We cannot purge ourselves. This requires no demonstration. The blind cannot lead the blind, they will only wander in the dark and both fall into the ditch. Can the Ethiopian change his skin or the leopard his spots—then may ye also do good that are accustomed to do evil; and if it be easier for the Ethiopian to change his skin and the leopard his spots, than for the sinner to change the bare habit of sinning, how much more difficult to change the whole nature. That which is born of the flesh, turn it, and wash it, and view it as you please, is flesh still. The wages of sin is death and

there is no other alternative, we must either be purged of our sins or die; the dim light of nature only serves to bewilder, only dazzles to deceive; the Gentile nations followed it in all its meanderings through the gloom of moral darkness, and as they followed, the path grew narrower, the light grew dimmer, the valley became darker and the darkness itself more terrible, and the child of nature's light was lost in nature's darkness. Their religion so far as they had any, was a system of superstitious observances, their temples haunts of lewdness and impiety, their gods monsters of cruelty and rage, debasing to the most debased humanity. And all means to appease the deity and silence the vanquished conscience was only burning incense to their own vanity and deceiving their own souls. Darkness covered the earth and gross darkness the people. The clouds set deep over the moral world, until the light of the knowledge of the glory of God, in the face of Jesus, shone upon them. The groans of the nations reached the ears of mercy, the voice of nature moaning for her children was heard in heaven, the Almighty rose in his sovereign mercy, and sent his Son to be a light to lighten the Gentiles and to be the glory of his people, Israel. He is that true light which shall lighten every man that cometh into the world; "he is the brightness of the Father's glory and the express image of his person, so that he that knoweth the Son knoweth the Father also, and he only that follows the path illumined by the footsteps of the Redeemer treads the path that leads to bliss.

Do you wish to receive life and purification of sins by the deeds of the law? The law pronounces your condemnation: "Cursed is every one that continueth not in all things written in the book of the law to do them." Or are you a Jew, and look back to the sacrifices of the law to atone for your guilt and to propitiate the justice of God. The blood of bulls and goats cannot take away sin. But while the Scriptures of God declare them all to be refuges of lies, and warn the sinner in the plainest language, of the absolute impossibility of purging our sins by any exertion of the creature, they point

us by the finger of truth, to Him who hath purged our sins and opened up the way to life.

Let us then, brethren, come more immediately to a consideration of the doctrine of the text, and,

I. Consider the person here spoken of.

II. The work which he has accomplished.

III. The means by which he has accomplished it; and then conclude.

I. The person spoken of. The Apostle hath given a description of his person and also of his transcendent perfections in the preceding verses of the chapter. He is the Son of God, he is the Heir of all things, he is the Ruler of worlds; he is in a peculiar manner the representative of the Father's glory—the brightness of the Father's glory and express image of his person; he is also the upholder of created being—he upholdeth all things by the word of his power. This account accords with that given by the Evangelist John in the first four verses of his Gospel, and that given by Matthew and Luke. He is the Son of God, the word made flesh, and therefore the Son of man born of a woman. He is Immanuel, God with us, God and man in one person—Jesus, who saves his people from their sins. This is the glorious personage of whom the Apostle now speaks—a personage no less wonderful in his personal existence, as combining in one Divinity and humanity, than he is in his glorious perfections, as Mediator between God and man. The Apostle is here speaking of his mediatorial glory, not as God, but as the Mediator between God and man, but at the same time ascribes to him such glory and honor as belongs only to God; whence we draw this irresistible conclusion, that he is a Divine person, God in our nature.

The mind is ready to ask, what could induce such a personage to visit our world? how is it possible that the Creator of heaven and earth could become an inhabitant of this our little globe? Surely such an event must issue in some extraordinary results. Had we not the testimony of God to the truth of the fact, it would be folly to think of it; let finite and feeble

reason forever keep silence, yea, rather let it join with wondering angels in admiring the glorious mystery—yea, let sinful dust and ashes lie prostrate before this august personage, and adore his grace and love, his condescension and his mercy in veiling his Divinity in humanity, while he visited his creature, man—for he came to perform what no creature could perform, to rescue a world, the workmanship of his own hands, from the desolation and death of sin—he came to decide that great question, whether happiness or misery should finally triumph in the universe of God—he came

II. "To purge our sins." This is the second part of the subject.

Let us first understand what is meant by "purging our sins." The phrase in the original is, he made purification or purgation of our sins. It cannot mean real or inherent sanctification, for a very obvious reason—because it is spoken of as already past and perfected, "*having* purged our sins;" whereas inherent sanctification is not perfected in this life; we still carry about with us as long as we are in the body the remains of sin. This is the work of the Son exclusively, while inherent sanctification is effected by the regenerating and renewing operation of the Holy Ghost.

By purging our sins is meant, that satisfaction rendered to justice by the death of Christ for the surety of sinners, that expiation which was made to sin on the cross, that acquittal from condemnation which was sealed by the blood of the dying Savior, that deliverance which was effected on the behalf of sinners, when Christ bowed his head and gave up the ghost. Sin had so far separated between God and the sinner that there could be no intercourse, and of course no communion between God and the sinner, until guilt was taken away, until his law should be magnified in the righteousness of its demands and in the severity of its penalty. All the channels of communication were closed except that of justice, through which the floods of his indignation were fast making their way upon his guilty head. Christ interposes to meet the whole weight of that flood, and to endure the full press of God's indignation against transgression and sin. He under-

took to magnify the law, and make it honorable for God to have mercy on whom he would have mercy, to deliver from death and open up the way to life.

This purgation of sins is that which was typified of old in the legal sacrifices; especially, in that annual sacrifice which was offered up on the great day of atonement, the blood of which he carried into the most holy place. The priests, the sacrifices, and the thing shadowed forth now find their accomplishment and their substance in Christ's death—that atonement is now finished. There is a peculiar emphasis in the manner of expression, "he hath by *himself*." He is the person in opposition to all other means: without a comforter, or any one to assist him, he claims all the honor of that work which is the ground of a sinner's justification, so that there is no room left for your repentance, your faith or even your good works. These will not take away your sin nor entitle you to life. I do not mean that you shall not repent and believe, but these are not the meritorious grounds of your justification in the sight of God. Repent, reform and live, but recollect that it is the Son of God who purged your sins.

III. But in the third place let us inquire how he purged our sins? He procures purgation of sin by performing what man failed to do—by rendering a righteousness adequate to the demands of the law.

Man had failed to fulfil the precept of the law, and forfeited the reward promised, and incurred the penalty threatened. The surety of sinners responds to the grand inquiry, "who shall deliver?" "Lo I come, in the volume of the book it is written of me, to do thy will, O God." He came to do the whole will of God, for the salvation of sinners, which consisted of two parts:—

1st. The fulfillment of the precepts to entitle to life,—and
2d, To endure the penalty and deliver from death.

1st. Christ, the priest of his Church fulfilled the precepts of the law and procured a title to life. His character, drawn by an inimitable pencil, is, he went about doing good. In all the relations of life, whether public or private, his bitterest ene-

mies could find nothing whereof to accuse him. He had the approbation of heaven, "This is my beloved Son in whom I am well pleased." When brought before the tribunal and examined and watched with serpent-eyed nicety, the acknowledgment of justice itself was, "I find no fault in him." He was holy, harmless, and undefiled, and separate from sinners. As a man he had the ornament of a meek and quiet spirit, and indulged all the sensibilities of innocent humanity; he mingled his tears with those of the mourner and breathed forth a sigh of commiseration for the disconsolate; as a Jew he was circumcised, as a Christian he was baptized, as a Citizen he honored the laws of society—he honored God and disregarded the fear of men, he rebuked the scoffer, remonstrated with the impenitent, exhorted the doubting, comforted the comfortless, fed the hungry, healed the sick, opened the blind eyes, dispossessed devils and raised the dead to life. Yes, follow him from the humble spot of his birth to the still more humbling place of his death; surrounded with his malignant accusers, you see nothing but a constellation of graces—of graces tried by tribulation, brightened by sufferings, and even in death shedding such a lustre as dazzled the brightness of the sun. Believer, does the world, do the adversaries of your peace ask you for your title to life? Point to the Savior's life. He claims the reward for all his followers as the promise of perfect obedience to the precepts of the law. Have you an interest in him? Your life is hid with Christ in God. Do you find the remains of sin within you, leading you at times to forget God and violate any of his laws in thought, word, or deed? Look at Christ's obedience—it was sinless indeed.

2d. Christ stood as a suffering Savior, as our surety—guilty in the eye of the law. The sinner's guilt without his pollution was transferred to Christ, and he had to settle the claims which death had upon the sinner before the sinner could go free; therefore, he gave up his body to be bruised and his blood to be shed; he interposed and received the stroke which Justice was aiming at the life of humanity—he died the cursed death of the cross and thus became a curse for us. But the

bruising of his body and the shedding of his blood was a small part of his sufferings. These were the sufferings of animal nature; but he was suffering for sin, not against man, but for sin committed against a holy God, for such was our offence; and therefore all that was comprehended in that dread sentence, *death* is the wages of sin, was endured by the dying Savior, all that is meant by everlasting separation from God, was felt by the agonizing Lord, when the piteous exclamation escaped from his lips, "My God, my God, why hast thou forsaken me." Add to this all that was malignant in the rage of devils and all that was tremendous in the wrath of God. For now the prince of darkness marshalled his legions against this Man of Sorrows, and rushed on to the combat, and the lightnings of Divine wrath pierced his soul, and withered his strength so that his heart melted within him. Yes, all his soul as well as his body, was made an offering for sin. The Spirit of God now offered his soul a burnt offering for sin; his soul was groaning for yours, O believer, he was now going through that awful process which completed expiation for sin. Did ever an hour revolve that labored in such vast events? To this hour preceding ages looked forward and succeeding ages looked backward—here commenced a new era in the life of creation, an era from which the powers of Hell dated the fall of their dominion, and the kingdoms of Heaven shouted victory! victory! "It is finished," cried the dying Savior. What was finished?—his mission to Israel and the sufferings of Messiah? Yes, and with them the atonement made for the sin of the world, by which he made purgation of our sins. The ransom was paid; and as a proof that expiation was made for him, he carried in triumph the spirit of the penitent on the cross to the mansions of bliss. Thus, brethren, he, by the sacrifice of himself, (which we are this day to commemorate) ransomed us from destruction; by his *death* upon the cross (of which we are this day to renew the memorials) he vanquished death and him that had the power thereof, i. e., the devil, and purchased the life of his people. He himself purged our sins, he was the substitute in opposition to all the sacrifices of the law.

Reason and nature, and revelation, too, declare that it is impossible for the blood of bulls and of goats to take away sin, thousands of rams and ten thousands of rivers of oil, or the cattle upon a thousand hills. No, the fund of heaven must be exhausted, the treasures of eternity were bestowed, the blood of the Son of God must be shed on the cross.

He was the person in opposition to the priesthood of the law—he must be not only the sacrifice, but priest, too. He was the person in opposition to the prophets of the law; they could not take away sin; they might assert the purity of God's law, the impurity of sinners, and the certainty of death being the wages of sin, but Jesus had to give the proof of all their doctrines in giving up his own body to be bruised and his blood to be shed for the transgression of his people, which doctrine, brethren, you have taught to you in the Supper which you are this day to celebrate. Look at the bread that lies on the sacramental table; you have before you an emblem of the body of the Redeemer *broken* and *bruised* for you. "This is my body broken for you." Look at the cup; you have an emblem of the blood of the Savior shed for you—"this cup is the New Testament in my blood, which is shed for many for the remission of sins." While you eat this bread and drink this wine, you set, too, your seal to the doctrine of the text, that Christ by the sacrifice of himself hath purged your sins. You call heaven, earth and hell to witness the solemnization of one of the most extraordinary events that has transpired since God spake creation into being, in the crucifixion of your Lord and Savior. You hereby solemnly attest, not only your faith in the general doctrine, but also in its particular application, that your sins are blotted out, that you are justified in the sight of God, that being crucified with Jesus in his death you are also risen with him in his life.

Before I close this part of the discourse I beg leave to mention *two* benefits included in the purgation of sin.

1st. *Peace.* Man's sin kindled up the flame of war between heaven and earth. He that purged our sins hath quenched this flame by his own blood, and reconciled God and

man—he hath made *peace* by the blood of the cross. He is our peace; who hath made both one, and broken down the middle wall of partition; and the believer can, in the language of confidence, say, “who shall lay anything to the charge of God’s elect? It is God that justifieth, who is he that condemneth; it is Christ that died,” &c. The Messenger of the covenant bears the olive branch of peace in his hand, and invites sinners to be reconciled to God through the blood of the cross.

2d. There is a healing efficacy in the blood of Jesus. “By his stripes,” says the prophet, “are we healed.” While his chastisement secures our peace, his stripes secure our healing. Is the conscience disquieted by guilt, harrassed by the recollection of unpardoned sin? the blood that issued from the Savior’s side is a sovereign balm, is of healing efficacy. Is the heart polluted, and do the wounds which sin hath made in the soul become putrid? the blood which streamed on Calvary is of cleansing as well as healing efficacy. Is the body the seat of diseases, or its active energies relaxing and the organs decaying? here is a balm which invigorates, and a medicine which renews even youth, and makes even the body on the resurrection morn shine in the youth and beauty of immortality.

Brethren, we *infer* from this doctrine, the love, the unparalleled love of the Father, in giving his only begotten Son, the Son of his bosom, a ransom for sinners—it is great, past language to express; therefore the Savior himself, as if at a loss for language to suit our feeble senses, says, “God so loved the world that he gave his only begotten Son, that he might be the Savior of the world.”

What shall we then say of the love of the Son? Greater love hath no man than this, that he lay down his life for his friend. The firmness of the soldier we admire in following his captain through dangers even to death; we read with enthusiastic rapture of the sufferings of the hero, and the sage, in defence of his country’s rights, and to avenge his country’s wrongs. But Christ died not for his friends or benefactors—when we were sinners, when we were holding out the flag

of rebellion, when we were plotting with the arch-apostate to dethrone the Almighty, Christ interposed; when the sword of justice was waving high in air and thirsting for our blood, Jesus made bare his bosom—he procures not a temporary respite but an eternal deliverance from all enemies, from the sword of justice and power of Satan. Wonderful, amazing condescension! the Son of God, the Son of man, the God of blessedness, a man of sorrows! the possessor of worlds without a place to lay his head! the Lord of Life, a victim of death! Oh who would not join in the anthem of admiration and praise, “O the heighth and the depth, the length and breadth of the love of God, it passes knowledge, how unsearchable are his judgments, and his ways are past finding out.”

Again, did God bruise his own Son? was it necessary that Divinity should interfere for man’s deliverance? how great must be our sins! They were the procuring cause of Christ’s death, they pointed the nails that pierced his hands and feet, they passed the sword which pierced his heart, they hurled those lightnings which drank up his life, they formed that cloud of thick darkness which enveloped his soul and eclipsed the Sun of righteousness. While you take the symbols of his broken body and shed blood into your hands, recollect his sufferings, and mourn, not for Jesus, but mourn for yourselves, your sins; and while you mourn, let your heart join the celestial choir, to Him that redeemed us and washed us from our sins in his own blood, &c.

Lastly, what shall I say to the impenitent, the unbeliever? If the Savior sunk under guilt imputed, where will the enemies of the Savior appear? If the angels for one transgression fell without hope and are reserved in chains to the last day—where will you appear, whose life is a continued act of rebellion and whose sin is a continued affront to the Son of God? If God spared not his own Son but gave him up to death, how shall he spare you? Jesus is the end of the law for righteousness to every one that believeth, so that now there is no more sacrifice for sin—what do men sacrifice for sin—so there is no substitute for sinners but Jesus, who hath

by himself purged our sins—but your souls may be sacrificed to eternal justice, if you do not take refuge under the covert of the Savior's blood.

Death is the wages of sin. And the question now is, unbeliever, shall your blood be shed, or will you accept of the blood of the Son of God to wash away your sins? Be it remembered, there is no alternative; one of the two must go; the mouth of the Lord hath spoken it. The blood of the Son of God hath been shed, and it will not be shed in vain. Will the Son of God lack glory, and will he permit his offers of peace and his acts of love to be held in contempt without avenging it? Sooner shall these blue heavens cleave asunder and disclose to us the God of glory and righteousness upon his white throne, armed with all the terrors of his justice. His justice will be magnified in the condemnation of the sinner. But the day of mercy is not yet closed; by virtue of his chastisement you may yet have peace, and by virtue of his stripes you may yet be healed. He is once more presenting in these sacramental symbols before you his crucified body, that you may stop, consider, and turn; he is saying to you, "hearken unto me, ye stone-hearted that are far from righteousness, turn ye, turn ye, why will ye die. O foolish people and unwise." The door of mercy is now open for you, and the arms of the Savior are stretched wide to receive—the covering of righteousness is spread out that you may flee under it and be safe, it affords the only shelter from the storm of Divine wrath, and the only covering from the tempest of his fiery indignation which shall be poured out upon the finally impenitent and unbelieving.

But there is consolation for Christians in these words. If the doctrine of the text be true, if expiation for sin is made, Christ hath won the first fruits from the dead—he hath ascended up into glory; he who hath a heart full of grace and love to suffer in your stead, hath a hand full of power to carry you triumphantly into bliss. Fear not, doubting believer, the glory of God is your defence; the arm which sustains the sinner, sustains your soul. Rejoice then, that thou art strong

in the faith, and give glory to God. The Christian's bark is safe under the guidance of a skilful pilot. Though the billows roll, and the storms gather, and clouds thicken around; though the thunders rend the atmosphere, and vivid lightnings flash through the dreadful gloom, the everlasting arms are underneath, the breath of heaven swells her sails, and her blessed Pilot will carry her safely over the waves and through the storms, and land her ransomed crew safely on Canaan's peaceful shore.

NOTE—The transcriber (Rev. Wm. Blackstock,) delivered an address to the person whose death is here announced, the evening immediately after his ordination at Cannon's creek, the substance of which may be seen from the 23d page of these miscellanies.

Taken from the Southern Intelligencer, Saturday, Sept. 4, 1824.

At a special meeting of the Newberry Auxiliary Bible Society, held at Newberry Court-House, on the 2d day of August, 1824, the President, John B. O'Neill, addressed the Society—

FELLOW MEMBERS,

It has become my duty to announce to the Society, the providential event which causes it to meet! The death of our late President, the Rev'd Charles Strong, was a circumstance so deeply affecting our interests and feelings, as to justify an extra meeting. It has always been regarded by all bodies, whether civil or religious, as proper to bestow some mark of respect upon the memory of departed worth. It is true, it cannot be of any value to the dead, but it is of vast importance to the living. It sanctifies all our feelings of love, affection and respect, and in the language of Ossian, "It is like the memory of joys which are past; pleasant, yet mournful to the soul." The effect of such a tribute of respect, in exciting individuals to be also worthy, is manifest and striking. If the good and great were permitted to descend to the tomb without any observation or comment, all the effects of their virtues would be lost with their names. Society might mourn in silent sadness the loss, but no voice would arise from the tomb, bidding the survivors to "go and do likewise."

To those who knew our deceased brother eulogy is unnecessary! His life spoke the good man in every sense of the word! His virtues were proclaimed in every act of his life, whether public or private! And, were it reasonable for me, in the present state of affairs, to seek for the name of an individual, on whom there was neither spot nor blemish, I should exultingly place my finger upon that of the Rev'd Charles Strong! It has been my good fortune to know him long, and to know him intimately; and whether in the relation of a teacher or of a friend, he was alike the object, not only of my respect, but also of an attachment which nothing but death could have terminated. The principal public duties of Mr. Strong's life were those of a teacher, a minister

of the Gospel, and the founder of this Society. As a teacher, no individual could have boasted more of uninterrupted success ; and no person of his age enjoyed in that capacity a more extended fame. Many of his pupils are now before me, and with me they will bear witness to the value of his instructions ; and with me they will say, "We owe him a debt of gratitude which can never be extinguished." As a preacher, Mr. Strong never pretended to the highest claims of eloquence. He taught lessons of Christianity in the plain language of honesty and truth. He addressed the understandings of his hearers with the argument of reason and piety, and like the dews of heaven, they descended, spread over, and adhered to every mind. One might have thought it strange that people could listen to him, without feeling the necessity of worshipping God in spirit and in truth ! He sought not to make converts by terror, but by love ! He did not hold out God as an object of terror, but of love unto his congregations ! Although possessing great learning himself, he never sought to array his sermons with its pedantry ; they were delivered in plain, unornamented language, suited to the feelings and capacities of his hearers ; and as such he rendered them practically useful ; and hence he became, not one of the most eloquent, but one of the most useful ministers of the Gospel. That he was in earnest in his calling, and that he endeavored to teach others to be what he really was, the good Christian, needs no demonstration. His congregations, his friends, his acquaintances, and even those who never saw him but once, will bear witness to it. From the time he was ordained a preacher of the Gospel, he was "the vigilant watchman on the tower," proclaiming at all times the approach of the enemy. Temporal, when contrasted with eternal things, were considered as trash ; and as one of the shepherds of Christ's flock, His staff and His scrip were preferred by him. His eyes were turned to the living God, whom he worshipped in spirit and in truth ; and to his throne and the mercy-seat of Christ, he diligently called the attention of all people to whom his ministry extended.

Mr. Strong was the founder of the Newberry Auxiliary Bible Society. He was not only its founder, but also its support. His exertions prevented it from sharing, in common with many other good undertakings, an untimely fate. His unwearied attention to it, and his virtues, carried it triumphant through all its past difficulties. As being the means of distributing the word of God to the poor and needy, the ignorant and uninformed, the bond and the free, he cherished this Society. It is, and it ought to be, a living record of his Christian worth. The relations of life, whether those of neighbor, friend, husband, or parent, were all discharged by Mr. Strong in that way which will endear his memory to every one. When the tomb closed upon his body, it did not spread the pall of darkness upon his name. His neighbors, his friends, his wife, and his children, will 'shed, it is true, many a tear of regret over his grave, but yet sorrowing and in tears, they will say he was a good neighbor, a steadfast friend, and an affectionate husband and parent !

Such, fellow-members, is a brief outline of our founder, former President, and fellow-member. His death, while yet in early life, has deprived us and society in general of his valuable services. For such a loss and deprivation

we must grieve; but that grief ought to be tempered and restrained by a pious resignation to the will of Divine Providence. We should say with Job, "The Lord gave, and the Lord hath taken away, blessed be the name of the Lord!" And our tears should be dried up with the recollection, that our deceased friend and brother, in the exchange of time for eternity, has entered upon that happy state, "Where the wicked cease from troubling, and the weary are at rest." But notwithstanding the consolations of religion may dry up our tears, yet a sincere grief for his loss, a just and virtuous attachment to his memory, and the claims of society, require of us a last tribute of respect."

"His saltem accumululum donis, et fungere inani munere."

After the address, the following resolutions were submitted to the Society, and adopted:

Resolved, That the Newberry Auxiliary Bible Society has, with unfeigned sorrow, heard of the great loss which it has sustained in the death of its founder, former President, and useful member, the Reverend Charles Strong.

Resolved, That the Society sincerely sympathizes with his widow and relatives, in their sad bereavement.

Resolved, That as a further evidence of the respect of this Society, that the death of the Reverend Charles Strong be entered upon the minutes.

Resolved, That the Secretary be requested to transmit to Mrs. Strong a copy of these resolutions, and that they be also published in the different papers of the State.

Resolved, That together with the foregoing, a copy of the address of the President, announcing the death of Mr. Strong to this Society, be also published.

Resolved, That the members of this Society, as a testimonial of their unfeigned grief for the death of their brother, will wear crape on the left arm for thirty days.

A copy of the Minutes.

JAMES CALDWELL, *Secretary*.

The subject of the above Address was ordained at Cannon's Creek, Newberry District, South Carolina, November the 8th, 1816; and departed this life, July the 20th, 1824.

WILLIAM BLACKSTOCK.

S E R M O N X V I I .

THE GOSPEL PROPAGATED IN PEACE.*

BY REV. SAMUEL FINDLEY, D. D.,

Pastor of the Associate Reformed Presbyterian Church, Antrim, Ohio.

“And the fruit of righteousness is sown in peace of them that make peace.”
James 3: 18.

THE revolt of our world from God is amply attested by the prevalence of those principles and influences which contravene the Divine law, and that are repugnant to all the perfections of Deity. What mean those furious outbreaks of anger, wrath, malice—those bitings and devourings between man and his fellow man, that have deluged the earth, in every age and in every clime, with blood and carnage? Be assured, “God is not tempted of evil, neither tempteth he any man.” Those principles of our nature whence such scenes of iniquity emanate, never originated with God; he is the God of peace. It was in their admiration of this attribute of character, as it pervaded every creature of the Divine hand, that the “morning stars sang together, and all the sons of God shouted for joy.” And the Apostle, in our context, assures us that wars and fightings come not of that wisdom which is from above, but is earthly, sensual, demoniac. The native fruits of that wisdom, he proceeds to state, are first pure, then peaceable, gentle, and easy to be entreated, full of mercy and of good fruits, without partiality and without hypocrisy—hence the strenuous conflict that has in all ages attended the propagation of the Gospel. It is a message of peace on earth. A message of

* Preached before the General Synod of the A. R. P. Church, Chillicothe, Ohio, 1851.

peace addressed to those who are bent, in their inmost soul, upon biting and devouring one another, and whose mind is at enmity with God, not subject to his law, neither indeed can be. But the spirit of strife and enmity which is in the world, and which chiefly characterizes the men of the world, is most inveterate. Even where the Gospel of peace has obtained the ascendancy, it is wont to sow its seed and engender strife and debate among the professed followers of the Prince of peace. Such was the case with the Churches of Corinth at a very early date of their organization. "I hear," says the Apostle, "that there are divisions among you." But these divisions were as the letting in of water. Where or when has the Church ever existed on earth without divisions?—without being affected, in some measure, by the spirit which is in the world? Now the design, and the tendency of the Gospel is, to subdue the predominance of this spirit in the world, and to exterminate it from every heart and soul of man, and to rescue men, ultimately, from every vestige of that spirit of apostacy from God, which, by nature, has the entire control of their activities and powers. The grace of the Gospel, whenever implanted in the heart, does subdue the *ascendancy* of this spirit in the soul—and continues to wear it away more and more, until in the event of death, it will be entirely and forever eradicated. As we, with every Christian, are enlisted in this warfare, we should acquaint ourselves diligently with everything pertaining to it—the parties contending—the matter contested—and the measures best calculated to secure success on the side of the Gospel.

The whole cause of God, in this contest, is brought to view in the text. "The fruit of righteousness is sown in peace of them that make peace."

The text embraces two prominent ideas—

- I. The substance or import of the Gospel.
- II. The manner in which it ought to be, and must, at last, be propagated throughout the whole world.

I. The substance or import of the Gospel.—It is the *fruit of righteousness*. Righteousness is a relative term. It relates

to a rule. Whatever is the rule to which it relates, it implies a conformity to that rule. The rule to which it relates, as the term is used in the text, is the law of God. Here, then, the term righteousness implies a practical conformity to the law of God. The Apostle may have a reference either to that gracious conformity to the law of God, which believers attain to in this life, and which is manifested by their delighting in the law of the Lord, after the inner man: or to that conformity to the Divine law, which the mediatorial righteousness of the Lord Jesus Christ embraces; and, by an interest in which, the believer becomes reputedly righteous before God.

We believe righteousness, in the text, is to be understood in this double sense. James was not only an inspired writer—he was a very practical Christian. God employs him, therefore, to urge the faithful discharge of the whole range of Christian duties, and not to investigate the principles of grace, on which the Gospel is predicated. He takes the great truths or doctrines of the Gospel for granted—or he implies them in the terms by which he sets forth and inculcates duty. And we do believe that in our text he designedly implies the great gospel doctrine of Christ's substituted righteousness—or that righteousness of Christ, by the imputation of which, to sinful man, and their reception of it by faith, they become righteous in law before God. This righteousness of Christ embraces that entire and perfect conformity to the law of God, which he yielded, both in his life and in his death. He was clothed with our nature and made under the law, that he might yield obedience to it, as our surety. He was made also in the likeness of *sinful* flesh, that he might yield an *entire* conformity not only to its precept but to its penalty in the name and room of sinful men. Thus "he who knew no sin, became sin for us, that we might be made the righteousness of God in him." He magnified the law and made it honorable—and thus he finished transgression and made an end of sin, and brought in an everlasting righteousness, and he is now become the end of the law for righteousness to every one that believeth.

Now as righteousness, in its reference to the Lord Jesus Christ, is infinitely more eminent than as it refers to the believer; so the *fruits* of righteousness must, in the same proportion, be more eminent in its relation to the righteousness of Christ, than in its relation to the righteousness of the believer. The *fruit* of righteousness, in the former case, embraces the entire effects of his mediatorial undertaking and work, as displayed in the salvation of sinful men:—in the latter case the *fruit* of righteousness is nothing more than the duties of holiness, which every true believer in the Lord Jesus is enabled by the indwelling of the spirit of grace to perform. It is obvious, then, that as the greater includes the less, so the *fruit* of the righteousness of the Lord Jesus embraces the fruit of the believer's righteousness.

It is in this sense that we consider the phrase, "*the fruit of righteousness,*" in the text embraces the substance and import of the Gospel. Everything pertaining to the message and blessedness of the Gospel flows from the righteousness of Christ as natively and necessarily, as the meridian rays of light flow from the orb of the sun. The preaching of the Gospel flows from this source. Luke xxiv. 46, 47, "Thus it is written, and thus it behooved Christ to suffer, and to rise from the dead the third day—and that repentance and remission of sins should be preached in his name among all nations, beginning at Jerusalem." The seals of the covenant—baptism and the Lord's Supper—derive all their meaning and all their efficacy from the righteousness of Christ. All the exceedingly great and precious promises are in Christ, and emanate from him, as he is the Lord our righteousness and strength—and it is in this character that the fulness of the Godhead bodily dwells in him, and that out of his fulness we receive, and grace for grace. The mission of the Holy Spirit is one of the great fruits of Christ's righteousness. Had not the righteousness of Christ opened up a channel for his mission, it could no more have taken place in behalf of mankind, sinners, than in behalf of apostate angels. But if the mission of the Spirit flows from Christ's righteousness, so must all the fruits

of the Spirit—as love, joy, peace, &c. In short, the entire administration of grace here, and of glory hereafter, is embraced in the fruit of Christ's righteousness. It consequently embraces the whole Gospel, as already stated. The fruit of righteousness in the case of every true believer is summed up by the prophet, when he exclaims, "What doth the Lord thy God require of thee but to do justly, to love mercy, and to walk humbly with thy God." These are the practical effects of the Gospel in the hearts and lives of its subjects. We have here, then, a full and perspicuous view of the Gospel, embracing the *riches* of its grace as it emanates *from God*, and the *power* of its grace as it terminates on *man*. Now the great practical question is, How is it to be propagated in and throughout our dark and malignant world? Instruction on this point is the second predominant idea.

II. Consider the manner in which it ought to be, and must, at last, be propagated throughout the world. "The fruit of righteousness is *sown in peace* of them that make peace."

The propagation of the Gospel is here represented by a very significant emblem—that of the husbandman sowing his seed in the earth. The husbandman is careful to see that his seed is pure—that it is free from any foreign mixtures, and that it is sound, or free from any decay that may prevent its growth. So, in the propagation of the Gospel, we must be careful to see that it is the very truth most pure that we propagate for the Gospel; otherwise we may, in our greatest zeal to propagate the Gospel, but act the part of that arch enemy who took advantage of the husbandman's unsuspecting confidence, and sowed tares instead of wheat.

This emblem implies, moreover, an agency. The agency represented by the husbandman is the Church, embracing her officers and members. The Church is a society of men, organized by God, for the express purpose of extending the peculiar influence of the Gospel over the whole earth. Hence the parting words of her Divine Head constitutes her great commission: "Go ye into all the world and preach the Gospel to every creature."

And again, the Savior assures us that the Gospel of the kingdom must be preached in all the world, and then shall the end come. This Church has officers, ordinances, laws, and censures, by which her operations are carried on, by which her responsibilities are sustained and her duties and obligations are discharged. She is organized on the principle of unity—of unity with God the Father—for all her true members are his dear children—and they are all actuated with that one and the same spirit which was in Christ—and they are members of that one body of which Christ is the Head, and members one of another. Unity of principle and unity of action, unity of motive, of design, and of agency, should characterize every member of this Church.

In correspondence with this view, the question may aptly be put, "Why has the Church ever been torn and rended by discord? Why has strife and debate among her officers and members, in all ages, so prevailed as to make her the object of derision to every spectator?" We may truly say, as it was said of the tares that were found growing among the wheat, "an enemy hath done this." The spirit that is in the world has invaded the Church. It has inoculated the *faith* of the Church with the *errors* of the world, the *worship* of the Church with the *corruptions* and *levities* of the world, and the *discipline* of the Church with the *policy* of the world. Thus, when the spirit of the world has defaced the image of God, which he had enstamped upon the Church in her primitive simplicity and purity, it turns round and derides an object of its own creation. This is the view which the inspired Apostle takes of the case, 1 Cor. iii. 3, "For ye are yet carnal: for whereas there is among you envying, and strife, and divisions, are ye not carnal and walk as men?" Internal dissensions have been the great pest of the Church's glory, and of the Church's influence for good, in every stage of her existence.

Division and discord distracted the family of him with whom it was first organized as a distinct society, and harrassed the families of all the patriarchs. Moreover, you are all familiar

with the great rent that took place in the visible Church in the days of Rehoboam, headed by Jeroboam, who is famed for having made Israel to sin. And in this case we have a specimen of the great source of every division in the Church. It originates in sin: and it is that which makes the people of God to sin. A little attention to the history of Judah and the ten tribes, will give us some useful lessons in relation to our duty in a divided state of the Church. We frequently find Judah relinquishing her integrity, through her avidity to have existing divisions healed; but we never find the ten tribes seeking union on the ground of reformation. From this fact we should learn not to relinquish our *integrity* for sake of union, but do all we can in consistency with a good conscience towards God, to effect union among the different fragments of the Church over the whole earth. The instruction given to Judah of old, in every case of Scriptural truth and duty, are still pertinent, "Let them return unto you, but return not thou unto them."

The sum of these remarks is, that the Church should be very careful to frame her Confession of the Faith upon the ground of God's word, and she should then be firm in her adherence to that Confession. There must be rallying ground or there can be no union. There is no mode of procedure more alien from union, than that of leaving every man to do and believe what is right in his own eyes. The Scriptures, to be sure, are the great ground of the Church's union; but as they are capable of being misconstrued and wrested to the destruction of souls, as was the case with the inspired writings of Paul in the days of Peter; it is therefore necessary that those organized in a Church capacity, have their sentiments or the sense in which they understand the Scriptures, distinctly expressed. If that sense be in accordance with the mind of the spirit of God, he will sooner or later appear in behalf of his own truth, and prosper every well-directed effort to propagate it in the world. When the Church has thus put herself in possession of the fruits of righteousness, she is to go forth, with the diligence and promptitude of the industrious husbandman,

to sow it far and wide. The world is her field. "*Go into all the world*" is the word of command. The burning suns of Africa must not deter, nor the frigid clime of Siberia repel. The Church must make her face as flint, commit her way to God, and yield a cheerful obedience to the mandate of her Divine Master. Small are the sacrifices required of any of his servants in sowing abroad over the earth the fruit of righteousness, compared to what He has undergone in producing it.

But this fruit of righteousness must be *sown*, not only extensively and diligently, in its primitive purity and soundness; it must be sown *in peace*. The persons employed in the work must be at peace with God—they must have peace in their own mind—they must be the subjects of that great peace which passeth all understanding and keepeth the heart and mind—and they must be disposed as far as in them lies to live at peace with all men. Those engaged in this good and laudable work, ought to lay an example to those that are without, of living at peace among themselves. So far as harmony can be obtained by the utmost stretch of that charity which thinketh no evil and endureth all things, it ought to be cherished and cultivated by all concerned to see the fruit of righteousness sown over all the earth.

More will be effected in that case by the mere example of the Church, than can otherwise be accomplished by her utmost exertions. The Church has always, as yet, been verging on one of two extremes. At one time we find her expanding her charity beyond Christian limits, and embracing one after another of lax principles and practices, and blending the Church with the world, and subjecting herself to the dictates of the god of this world, until she has merged in a synagogue of Satan. At other times we see the Church, shall we say the true Church of Christ, cut up into shreds and parties—separated by no difference of principle in either doctrine, worship, or discipline—the very same in all the characteristics of the true Church—yet each has their own shibboleth or sibboleth. They know not why, but they cannot unite.

Now Satan cares not whether he can get the Church *corrupted* by amalgamating her with the world, or *weakened* by internal diversion and dissension. In either case he calculates that the world and his kingdom will ultimately gain the ascendancy.

Brethren, why should we thus give place to the devil? We are not ignorant of his devices. They are exposed to our view in the word of God, and by the experience of all past ages. Why are we still so backward to observe, so slow of heart to learn? The experience of by-gone ages has amply exposed the evils of amalgamating this Church with the world, and ever since the Apostle lamented the divisions in the Church of Corinth, and more especially since the days of Luther, the Church has been reaping the bitter fruit of internal dissension.

Of late years the finger of God has been pointing the Church to her duty in this respect, by crowning with success almost every effort made among the Protestant Churches to accomplish a union. And how are we to account for the prevalence of a predisposition amongst the most prominent members of different Churches in favor of union? From this fact—that the Spirit of God is about to be poured out upon the Churches, as a spirit of union. Let us then pray without ceasing for an increased effusion of the Spirit in this character, and let us not quench his influences—let us cherish them still more and more.

But while we thus seek the peace of Zion, let us not forget *that truth and righteousness* on which her whole superstructure is based. Thus let us go forth with a firm, placid, and expanded front, to accomplish the great work for which the Church was originally organized, for which she is still held in existence—to *spread the knowledge of the glory of the Lord over the whole world*. She is to go forth to this work in the spirit of her great Head, who is the *Prince of PEACE*. Those employed in this work must exemplify the influence of that wisdom which is from above, which is first pure, then *peaceable*. Thus the fruit of righteousness must be sown in *peace* of them that *make peace*.

In this last clause of the text, the Apostle gives a further description of the disposition and sphere of action proper to those employed in sowing the fruit of righteousness. The whole world had been lying in wickedness, and the declaration had gone forth, "there is no *peace*, saith my God, to the wicked." But the great Peacemaker in this case had appeared on earth, and on his entering on the work given him to do, he was heralded with these words, "Glory to God in the highest, *peace* on earth and good will toward men." Now those whose ministry he employs in diffusing over the world that *peace* which he has accomplished between heaven and earth, between the souls of his people and God, and between all the members of his mystical body, he employs as instruments in actually carrying out the glorious objects of his mission to our world as the Prince of Peace. They are therefore said to "*make peace*," for the Spirit of God by their means reconciles sinners to himself, and harmonizes them, one with another, and produces a disposition in the heart of one and another to follow holiness, and, so far as in them lies, to live at peace with all men.

Another attribute of character here implied is, that those who sow the fruit of righteousness are, in that very act, following successfully *after peace* in their own case, which implies that they shall not lose their reward, but what they lack to experience in this world they shall experience in the coming world.

From this subject we learn that the *great duty* of the Church is two-fold.

1st. She must, as to all her members; especially as to her officers, learn to mind the same thing, and walk by the same rule. This implies the laying aside of all anger, wrath, malice, and all evil speaking. It moreover implies that the members, and especially the officers of the Church, must be kindly and affectionate one to another, in brotherly love forgiving one another, even as God for Christ's sake hath forgiven them. Remembering to extend to others the same benevolence and forbearance which they would desire to ex-

perience at their hand, and thus extract the remark from every spectator, Behold how they love one another. This will do much toward extending and spreading the benign influence of the Church by the mere power of attraction without any positive effort. The power of attraction operates on the same principle in the moral and spiritual as in the physical world. The larger the body, provided it be solid, the more powerful the attraction. But united and *combined effort* is also powerful in proportion to the number embraced in the combination. O then, who does not long, and labor, and pray for the realization of the Savior's intercession, "That they all may be one as thou, Father, art in me, and I in thee, that they also may be one in us."

2d. The second great duty incumbent upon the Church is this: She must enlist her utmost *zeal* and *endeavors* to extend the influence and grace of the Gospel, in their truth and purity, over the whole world. The righteousness of Christ with its soul-redeeming virtue, and the grace of God, are just as well adapted to the extremities of one portion of the human family as of another, to those of one clime or age as to those of another. Now let us whose hearts God has enriched with his grace, inquire what would be our deplorable condition if all the comforts and solace of the Redeemer's grace were snatched from us? and thus learn to awaken in our bosoms some sentiments of sympathy proportioned to the extremities of the destitute. And as God has organized the Church and called us into it, under the influence and operation of the progressive principle, we ought to be all daily inquiring of God, what he would have *us to do*, in carrying out and expanding this principle. The Church is like water. Its purity and power is greatly increased by action. Then let every parent who has a son inquire, "Can I devote my son to a more eminent sphere, than that of exerting himself (in lengthening the cords and strengthening the stakes of Zion) to carry out to their utmost consummation the designs of the Redeemer's mission to our world? God had but one Son; and when he might have employed him in creating worlds, he sent him on

a mission of mercy to our world. How can you pretend that the love of the Father dwells in you, if you withhold your son from enlisting in this same important work?

Again ; has the Lord prospered you in the world, and made you a steward of a goodly portion of it? His specific demand is, to give to the advancement of this important cause as the Lord hath prospered you. Could all professing to be the followers of Christ be persuaded to meet this demand, how soon would the heathen be given to the Son for his inheritance, and the uttermost parts of the earth for his possession. O that God would so touch and influence the hearts of all who profess to be the followers of the Divine Redeemer, as to impel them to bring all *his* goods into his storehouse and try him therewith, if he would not open the windows of heaven and pour out a blessing until there should be no more room to receive. Then should waters break out in the wilderness, and streams in the desert, and the whole earth should soon see the salvation of our God, and his name should become one, and his praise glorious from the rising of the sun to the going down of the same. The fruit of righteousness should then be sown in peace of them that make peace, over the whole earth.

SERMON XVIII.

REST FOR THE WEARY.

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“Come unto me, all ye that labor and are heavy laden, and I will give you rest.” *Matthew. 11: 28.*

OUR blessed Savior, in these words, graciously invites sinners to come unto him, and be saved. He characterizes them as persons afflicted and oppressed, weary and heavy laden, and, as it were, stretches out his arms to receive and embrace them; promising them deliverance suited to their necessity, *rest*. “Come unto me,” says the Helper of Israel, “all ye that labor and are heavy laden, and I will give you rest.” As if he had said, Is there any among you burdened and oppressed? let him come unto me, and I will ease him of his burden; no matter how great his misery or affliction may be; no matter who he is that is afflicted; Come all unto me, and I will give you rest. Christ came to seek and to save that which was lost; he was anointed to proclaim liberty to the captives, and the opening of the prison to them that are bound; and, accordingly, he invites such self-destroyed and helpless creatures to look unto him for help and salvation. He had said, in the preceding verse, that all things had been delivered unto him of the Father, and that as none knew the Son but the Father, so none knew the Father but the Son, and he to whom the Son would reveal him; and it is probable that he grounds the invitation in the text upon the power and

authority which he had received of the Father. Declaring, that as God appointed and qualified him to save sinners, by delivering all things into his hands, and by sending him into the world that he might be revealed unto us; so he calls and invites all to come unto him, and assures them he will save them; and that it is in vain for them to look for salvation in any other; seeing that all things are delivered unto him, and that no one knows the Father but the Son, and he to whom the Son will reveal him. By these strong considerations does the Savior urge and press the gracious invitation of the text.

It is probable that many of the hearers of the Savior were laboring and heavy laden in the literal sense of the word, and were much oppressed with toil;—to them nothing could be more sweet, nothing which they could better appreciate, than rest. He therefore invites them to come unto him and he would give them rest; not that which they so much longed after alone, but better rest—rest for their souls. Perhaps, also, others of his hearers were heavy laden with guilt, and could get no peace to their troubled conscience. Perhaps others were heavy laden with afflictions, and could find none to ease them of their pain and sorrow. Perhaps others were wearied seeking rest and comfort in the creature, and found that all is vanity, vexation of spirit, and disappointment. Perhaps not a few of his hearers were oppressed with many of these burdens, and others laboring under them all;—He, therefore, invited all that labored and were heavy laden, whatever their oppressions and burdens, to come unto him. Whosoever, therefore, that labors under afflictions of body, or trouble of mind; whosoever is in straits or perplexity, temporal or spiritual; whosoever wants rest or peace, outward or inward, let them come to Christ:—come unto him, he will deliver you;—cast your burden upon him, and he will sustain you;—look unto him, and he will save you.

The text is, therefore, a very general invitation to all sinners, as burdened persons, to come unto the Lord and get relief. It is not, as some imagine, an invitation to those who are sensible of their burdens, to the exclusion of those who

are not; but it is an invitation to all those who are burdened and heavy laden, whether they are sensible or insensible (and such are all sinners) of their guilt and danger, their sin and misery. They are a people laden with iniquity; and because of their iniquity they are burdened with sorrows. To all the sons of man, therefore, as persons oppressed and burdened by sin and sorrow, the text is an invitation to come to Christ to get relief. Nay, should we even suppose that our Savior was only addressing those who were sensible of some burden or other, to come unto him; it will not, from thence, follow, that all sinners are not invited and made welcome to come; for he says elsewhere, "Whosoever will, let him take the water of life freely." Our Savior, therefore, in the text does not exclude any from coming unto him. When he invites all that are weary and heavy laden; he invites all sinners, for sin is the cause of their sorrows. Here, then, is a Helper to the fallen sons of Adam, who are oppressed and spoiled;—a Deliverer out of Zion to the enslaved and wretched—one who promises them deliverance answerable to the character in which they are viewed. When he invites us as dead sinners, he promises us life; when he invites us as persons walking in darkness, he promises to give us light; when he invites us as persons sick, he promises to be our physician; and when he invites us as persons laboring and heavy laden, he promises us a salvation suited to our necessity—rest. He promises to take the yoke, whatever it is, from our neck and set us at liberty; to give us ease and comfort however much we may be tossed and afflicted: "Come unto me," says he, "all ye that labor and are heavy laden, and I will give you rest."

In further discoursing from these words, I propose,

I. To take notice of some of *the burdens*, or miseries, under which sinners *labor*, and from which Jesus offers us rest, or deliverance.

II. To show what is meant by coming unto Jesus, "Come unto me."

III. To show the *nature of the rest* that Jesus gives to them that come unto him.

IV. Conclude with pressing sinners to come unto Jesus, that they may find rest.

We are,

I. To take notice of some of the burdens, or miseries under which sinners labor and from which Jesus offers us rest, or deliverance.

Now, though Jesus offers rest to all from every burden, yet the burdens or miseries of mankind are so many that we can take notice only of some of them. We take notice of these that men may see their miseries, and more fully the need they have of Christ to give them deliverance, or rest; and that those who labor under the burden which we mention, may take comfort, hearing that Jesus Christ offers to give them rest. We remark,

1. That some are laboring under *poverty*. They are oppressed with want. With the utmost toil and care they are not able to provide for themselves and families the things needful for the body; so that they are groaning under the fatigue, care and anxiety that they endure day and night. By reason of this excessive toil and distracting care, and, sometimes pinched allowance of food and raiment, their lives are bitter, and they labor and are heavy laden. To all such Christ says, "Come unto me, and I will give you rest;"—"Seek first the kingdom of God, and his righteousness, and all these things shall be added unto you;"—"Your bread shall be given and your water shall be sure;"—"The young lions may lack and suffer hunger; but they that seek the Lord shall not lack any good thing."

2. Some labor under *oppression*. Servants are oppressed by rigorous masters; wives by bitter husbands; children by severe parents; subjects by tyrannical rulers. They sigh and groan under this tyranny, and none is able to deliver them. Well, to all such Christ says, "Come unto me and I will give you rest." He that believeth, being a servant, need not care for his bondage; he is Christ's freeman. Let the believing wife, oppressed and broken in heart by the bitterness of her husband, come to Christ; and he will be to her a tender, an af-

fectionate and everlasting husband. Let children who are groaning under the severity and provocation of their hard-hearted parents, come unto Christ, and he will be a father unto them and will pity and spare them,—“For the oppression of the poor, for the sighing of the needy will I arise, saith the Lord; I will set him in safety from him that puffeth at him.”

3. Some may be laboring under *bodily affliction*; and though they want none of the outward comforts of this life, yet, through want of health and ease of body, they can enjoy no good under the sun. Their days are days of trouble, by reason of some disease, or distemper, that sticketh fast unto them. To all such persons, Christ says, “Come unto me, and I will give you rest.” Though no physician can cure you or ease your distress, I can. All things are delivered unto me of my Father; I can either rebuke thy disease, or give you patience and comfort under it. Seek not unto physicians in your distress; but seek unto me; I am the physician “that healeth the broken in heart, and bindeth up their wounds.” I am the balm of Gilead and the physician appointed to bind up your painful wounds. You have not a high priest who cannot be touched with a feeling of your infirmities; but one who was in all points tried as you are. Come unto him and he will give you rest.

4. Some labor and are heavy laden *with grief* for the loss of some nigh relation, or dear friend. The hand of God has gone out against them. They can find no comfort when God hath taken away those in whom their heart was bound up. They may have loved dutifully, or inordinately; but now strong ties are broken, and we hear them say, “I will go down to the grave mourning.” To all such distracted, mourning, and heavy laden souls Christ says, Come unto me, and I will give you rest. I am anointed to comfort them that mourn; to bind up the broken in heart; to give beauty for ashes, the oil of joy for mourning, the garment of praise for the spirit of heaviness. In all your afflictions I am afflicted. In me you shall find one that sticketh closer than a brother. I will be dearer than father or mother, son or daughter, husband, or wife, or friend.

5. Some, though they labor neither under poverty nor oppression, nor pain, nor grief, still they *do not find rest*; they are laboring for happiness and cannot find it, and are heavy laden under continual disappointment. They cannot find what is that good thing in which a man may always rejoice. They have sought it in different earthly pleasures, and then in honors, then in friends, and then in riches and possessions; but they find that all is vanity. They, therefore, are sick of life, and heavy laden with disappointment. Now, Christ also invites all such to come unto him, and promises to give them that which they seek for in vain in the creature. Christ is the true good; he is the one thing needful, without whom all possessions beside are as nothing. Whoever comes to him shall no more hunger nor thirst, and will find that in him they have all things; for as all things are delivered unto him of the Father, if Christ is ours, all is ours—"All things are yours; whether Paul, or Apollos, or Cephas, or the world, or life, or death, or things present or things to come; all are yours; for ye are Christ's; and Christ is God's."

6. Some are laboring under guilt, and they can get no rest; because their sins are ever before them. The guilt of some sin, or fearfulness, arising from a sense of their many sins, of which they have not got forgiveness, haunts and oppresses them; and they can get no solid rest nor comfort here, in view of the wrath to come. They think they could, and sometimes would, give everything they have for the pardon of their sins: and they would do anything to have peace with God. Some such there are, who are pricked in their hearts, and are crying, "What must I do to be saved?" And there are many who, though they are not thus pricked in their hearts, are continually harrassed by an unpacified conscience, and are laboring, first one way and then another, to get a pure conscience, and peace with God; but all in vain. Now to all such laboring and heavy laden persons Christ says, "Come unto me, and I will give you rest."—"My blood cleanseth from all sin:"—"In me ye shall have peace:"—"I am the Lord your righteousness:"—Come, therefore, unto me,

all ye that are laboring under a guilty and unpacified conscience, and I will give you rest.

7. Some are laboring under *the Law, or broken Covenant of Works*, and by striving to fulfill the law, and obtain justification thereby, they are oppressed; for they find it a burden too heavy for them to bear. They are fatiguing themselves by seeking to attain unto righteousness by the works of the law. Some are doing this professedly to meet God's favor by their works, and obtain eternal life by their obedience; and declare that they are seeking to enter into life by keeping the commandments. Others are doing what is, in effect, the same, although they are ignorant of it, and profess otherwise. They are laboring and fatiguing themselves with the means, viz: reading, hearing the word and praying; and look for rest and comfort from these; but they look not unto the end, which is Christ. To such who are thus fatiguing themselves with following after righteousness and cannot attain it, Christ says, "Come unto me, and I will give you rest."—"Christ is the end of the Law for righteousness to every one that believeth:"—Whosoever cometh unto him shall be freed from the law, and brought under grace. "There is no condemnation to them which are in Christ Jesus;"—Come unto him, and you shall be freed from the drudgery of the law as a covenant: you shall live under the law of liberty and serve God willingly, being under grace—without the law as a covenant; but under law to Christ. His yoke is easy and his burden is light.

8. Some are laboring under *the temptations of Satan*. They are enduring heavy buffetings from that powerful enemy. They are continually vexed by his strong assaults. They are tempted to deny God, to blaspheme his name, to despair of salvation, to put an end to their own life; or commit some other great sin. Or he fills them with continual dread, or scares them by visions of the night. To such laboring and oppressed souls, who are groaning under the buffetings of Satan, Christ says, "Come unto me and I will give you rest." I will bruise Satan under your feet shortly. With

me you shall be in safe guard for I am stronger than Satan—I have destroyed him that had the power of death, that is, the Devil. I will contend with him that contendeth with you; I will take the prey from the mighty and deliver the lawful captive. Come unto me, therefore, all ye that are oppressed by the harrassings of that cruel enemy, and I will give you rest.

9. Some are laboring under the burden of *some sin that easily besets them*. They can find no strength against it. Although they watch and pray against it, yet still it prevails against them. This was the case with Paul, who was burdened with a thorn in the flesh, a messenger of Satan sent to buffet him. To such oppressed ones, also, Christ says, "Come unto me and I will give you rest:"—"My grace is sufficient for you, my strength is made perfect in weakness:"—"Sin shall not have dominion over you, for you are not under the law; but under grace." Trusting in Jesus we shall have the victory over our corruption; while neither watching, fasting nor prayer, however excellent in their place, will do without this—"In all these things we are more than conquerors, through him that loved us."

10. Some are laboring under *difficulties, and are in straits*. "They are shut up, and cannot come forth." They look around and find none that will, or can help them. Come, then, to Jesus, whatever are your straits, and he will set you at liberty. He rejoices to help when all other help fails; and to perfect or manifest his strength in our weakness. Seek, therefore, to him, thou afflicted, tossed, and not comforted, and thou shalt be lightened;—"In righteousness shalt thou be established: thou shalt be far from oppression; for thou shalt not fear: and from terror, for it shall not come nigh thee." Come to him, and he will give thee rest.

11. Again, there are some laboring under *many of these burdens*, so that they are heavy laden; and like the Israelites in the land of Egypt, they are groaning by reason of affliction and cruel bondage. Come ye, also, unto Jesus. Your burdens, though great, are not too heavy for him to carry.

Though you are laboring both under outward trouble and inward grief; outward fightings and inward fears; a guilty conscience and prevailing lusts; yet, come to Jesus and he will ease you of all your burdens, and give you rest: He will make you conquerors, and more than conquerors; and though you have lain among the pots, he will make you like a dove, whose wings are covered with silver, and her feathers with yellow gold.

12. But, lastly, on this head, and not to multiply particulars: Are there any of you that have not yet found rest, or all that happiness that you would wish for? Are there any among you that are slaves of Satan, and led captive by him at his will? Come to Jesus. Is there any among you that is the servant of sin, living in sin, and brought under bondage thereby? Is there any among you that is the slave of his lusts?—serving divers lusts and pleasures?—come unto Jesus, all of you, and he will give you rest. He will break the yoke from off your neck, and bring you into the glorious liberty of the sons of God. Come, therefore, unto him, ye sons of men, afflicted and spoiled, who are all laboring under miseries many of which you now feel, and many more of which you do not feel; come unto him, and you shall find rest. Your burdens are many, yea, and very heavy; and if you come not unto him, you will, one day or other, find them to be so, for they will press you down to hell. Come, therefore, unto Jesus; he will bear your griefs; he will carry your sorrows; by his his own right arm he will save and deliver you from all your burdens and from all your miseries. Come, therefore, while he invites you, and stretching out his arms says, “Come unto me.” But do you say, How shall we come unto him? What is meant by coming unto Jesus? This is that I proposed to show under the second general head, and will endeavor to do so very briefly.

II. We proceed now to show what is meant by *coming unto Jesus*.

Though all men labor and are heavy laden, and though Christ invites all; yet it is only they that come unto him

that shall receive rest from him. "Ye will not come unto me, (is his complaint against the Jews,) that ye might have life." He that does not come to Christ must perish. It is of importance, therefore, for us to know what is meant by coming unto Jesus, and to see that we in this manner come unto him.

And here I observe, that although coming is a corporal action, and properly signifies, the moving of one body toward another, yet it is here used, in a metaphorical sense, to express a spiritual act. When Jesus invited the multitude to come unto him, he did not mean that they should all approach unto him with their bodies, for this they might do, and get no rest or deliverance from him; but he meant by this word "coming," to express an act of their soul exerted toward him—a receiving of him, a relying on him—that same act which is generally termed, believing. Coming unto the Lord Jesus is, in short, the same as believing on him, as is evident from John 6: 35, "He that cometh unto me shall never hunger, and he that believeth on me shall never thirst."

It is very common, in the Scriptures, to express "believing" by phrases which properly denote bodily action. Thus, believing is called, Looking unto the Lord; Isaiah 45: 22, "Look unto me and be ye saved, all the ends of the earth"—"Looking unto Jesus," Heb. 13: 2.—It is called, Receiving him; John 1: 12, "But as many as *received him*, to them gave he power to become the sons of God, even to them that believe on his name."—It is called, Flying unto him for refuge and laying hold of him; Heb. 6: 18, "We might have a strong consolation, who have *fled for refuge to lay hold* on the hope set before us."—It is called, Joining ourselves to the Lord; Isaiah 56: 6, "Also the sons of the stranger, that *join themselves to the Lord* to serve him."—It is called, Leaning, staying upon him: Song 8: 5, "Who is this that cometh up from the wilderness *leaning upon* her beloved"—"Who is among you—that walketh in darkness, and hath no light? Let him trust in the name of the Lord, and *stay upon* his God."—It is called, Taking hold of him: Isaiah 27: 5, "Let him *take hold of my strength*, that he may make peace with me; and h

shall make peace with me"—64: 7, "There is none that stirreth up himself *to take hold* of thee."—It is called, Giving ourselves unto him: "But first *gave their own selves* to the Lord."—And frequently it is called, Coming unto him: John 5: 40; 6: 35, 44.

There is a peculiar fitness and beauty in styling the act of the soul in believing, "Coming to Jesus;" because in it we leave all those things in which we formerly took delight, and in which we rested; such as earthly pleasure, riches, honor, and friends: we also leave all those masters under whose bondage we groaned, as the law, Satan, and our lusts: and we also leave and forsake everything to which we formerly betook ourselves, and in which we trusted for relief from our burdens; as our praying, watching, repenting, &c., ceasing to trust in mere ordinances: all these, I say, we leave behind, and with our whole heart, as it were, turn to Jesus, and haste unto him as our only Helper and Deliverer. Thus we see how beautifully and justly believing on Jesus Christ is expressed by coming unto him.

As it pleased the Holy Ghost to make use of this language in condescension to our weakness, and by means of these earthly figures to convey to us the knowledge of heavenly things, I shall, in endeavoring to show you what is meant by believing in Jesus, keep in view the figure by which it is expressed in the text—that of coming: coming as persons burdened, and in need of rest. I remark,

1. That to come to the Lord Jesus that we may find rest, implies that we are persuaded that we are burdened, and stand in need of rest.

When Christ says, Come unto me all ye that labor and are heavy laden, if we obey his call and come unto him we profess, thereby, to believe that we labor and are heavy laden: that is, that we so labor that we stand in need of rest, and that it would be sweet unto us. If, therefore, we would obey Christ's call and come unto him, let us believe and be persuaded that we are burdened. We are all heavy laden by nature; and, until we come unto Christ, under the wrath of

God, the bondage of Satan, the servitude of lust, the curse of the law, the troubles of a guilty and unpacified conscience. These are burdens which are grievous and heavy to be borne; and although many of us may feel little of the weight of them here, yet we will, undoubtedly, feel it when we die, if we come not unto the Lord Jesus to deliver us. Whosoever, therefore, comes to Jesus for rest is persuaded, *and made sensible* that he is grievously burdened, and stands in much need of deliverance. Although it is not a sense of our burdens that gives us a right to come unto Christ, yet none will come unto him until they are first made sensible of their burden and misery. O! that we were persuaded that we are, in ourselves, wretched, and miserable, and poor, and blind, and naked! that we might be persuaded to bestir ourselves and seek relief! for as long as we are at ease, or, at least, feel no burden but what we think we can bear up under, we will never think of coming to Christ. But

2. It implies, That we despair of getting rest in the creature, and that we no longer go to them for deliverance.

This is beautifully illustrated by what is recorded of Israel by the prophet Hosea. Before they were thoroughly sensible of the weight of their burden, or of the greatness of their disease, they sought unto other deliverers than the Lord. Hosea 5: 13, "Ephraim saw his sickness, and Judah saw his wound, then went Ephraim to the Assyrian, and sent to king Jareb." But when they returned unto the Lord, they were made so sensible of the greatness of their disease, and of the weight of their burden, that they despaired of getting relief from any creature, and no longer betook themselves to their former vain confidences. Their language then was,—14: 3, "Asshur shall not save us; we will not ride upon horses: neither will we say any more to the work of our hands, Ye are our gods: for in thee the fatherless findeth mercy."

In like manner, all that come unto Jesus are made to despair of getting rest, but in him. They no longer go seeking it where they sought it formerly—in health, riches, company, pleasure, books, works, prayers, or other thing of this kind.

They are made sensible not only that they are burdened grievously, but also that it is not in any creature to give them rest or bring them relief. They see that, being utterly unable to find rest for themselves, if they go not unto Christ, in obedience to his invitation, and seek rest and ease and safety in him, they are utterly ruined. They therefore go unto Christ as burdened and helpless, and he gives them rest.

3. To come unto Jesus that we may get rest, implies that we believe that he is able and willing to give us rest from all our burdens. Whoever comes unto Jesus for rest must know and be persuaded that he is able to save unto the uttermost all that come unto him—that as he is able, so is he also willing; for whosoever cometh unto him he will by no means cast out. If thou wilt, thou canst give me rest, is the language of the burdened soul coming unto Jesus. All that come unto Jesus for rest, see that he is quite able to save them from all their troubles; to extricate them out of all their difficulties; to give them perfect freedom, ease and deliverance; and this makes him precious in their eyes. They see that he is not only able to give them rest but willing to do it; being appointed by God for that end, coming into the world for that end, offering of his own accord to do it; yea, and inviting them to come unto him for rest. Our Savior's calling us all to come to him that we may get rest, is a declaration that he is able and willing to give us rest; and our coming unto him implies that we believe this declaration, and are persuaded of his ability and willingness to perform it.

4. To come unto Jesus that we may get rest, implies that we—fully persuaded of his ability and willingness to give us rest, and sensible of our burdened state, and that none else but Jesus can ease us—betake ourselves unto him, and cast ourselves and our burdens upon him; and trust in him, that, according to his word, he would give us rest. Thus we stay ourselves upon him, and cast all our care upon him; and no more fight and labor with our burdens, but find rest and ease by coming unto him, who takes them off the shoulder, and breaks the yoke from our neck, and gives us rest and re-

refreshing—"I taught Ephraim also to go, taking them by their arms; but they knew not that I healed them. I drew them with the cords of a man, with bands of love: and I was to them as they that take off the yoke on their jaws, and I laid meat unto them."

Thus, coming unto Jesus, we come with a design to abide with him forever; knowing, that as we never shall have rest until we come unto him, so our rest will always be in him, and can be maintained only by our abiding in him, and his keeping us—Our help cometh from the Lord, which made heaven and earth. He will not suffer thy foot to be moved: he that keepeth thee will not slumber. The Lord is thy keeper:—"The Lord shall preserve thee from all evil: he shall preserve thy soul. The Lord shall preserve thy going out, and thy coming in, from this time forth, and even forevermore." Ps. 121.

Thus, as I proposed, I have endeavored under this second general head to show what is meant by coming unto Jesus that we may get rest. I have said that coming unto Jesus is a metaphorical expression for believing on him. And that to come to Jesus implies a persuasion that we are burdened, and stand in need of rest—that we despair of getting deliverance from any created being or thing—that we believe that Christ is able and willing to give us rest—and that, moved by *a sense* of our great burden, by the invitation of Christ, and command of God, we betake ourselves to him, and trust to him to give us rest, and joy, and peace in believing, according to his word. "There shall be a root of Jesse, and he that shall rise to reign over the Gentiles; in him shall the Gentiles trust. Now the God of hope fill you with all joy and peace in believing, that ye may abound in hope, through the power of the Holy Ghost." Rom. 15: 12, 13. Let us consider,

III. The nature of the rest which Christ gives unto them that come unto him.

And here we may observe that it must be such a rest as is suited to their state—a rest from the burdens under which they labor. It is not a state of inactivity, but of composed-

ness and calmness of mind—rest being, here, not opposed to action, but to trouble, anxiety and oppression. When Christ promises rest to them that labor and are heavy laden, he promises to give them ease from those things under which they labor and are heavy laden. He may do this either by taking the burden altogether away, as he does with their guilt and the bondage of the law, or by giving them strength to bear their burdens, so that they are no more oppressed by them, as he does often with their outward troubles and sinless infirmities, such as poverty, oppression, sickness, &c.

Again, Christ may give this rest either immediately upon our first coming to him, or he may give us the hope of it, and defer the actual bestowal of it till death. For when Christ says, “*I will give you rest,*” he does not engage to give us this rest immediately, but he thereby immediately assures us that upon our coming to him it shall be given to us. But more particularly concerning this rest, I observe,

1. That it is not bodily rest, but a rest to our souls; so our Savior himself explains it in the next verse, “Take my yoke upon you, and learn of me, for I am meek and lowly in heart, and you shall find rest to your souls.” It is a freedom from all those spiritual burdens under which we labor as sinners, begun here and perfected at death. Those that are groaning under bodily labors must not expect to be freed from their bodily toils and fatigues by coming to Jesus, for this would be but a carnal salvation; but they may expect and be assured of rest of soul under their bodily labors, so that they will no longer groan under them as formerly, but will patiently, yea, joyfully bear them, glorying in their tribulations, knowing that they work for their good. And they will see that as long as it pleases God to keep them under these sinless burdens they are for their good; and, therefore, they will not fret under them as formerly, but will rest quietly under them, yea, and be thankful for them unto God. This is great encouragement, for those who are oppressed with sinless burdens, to come to Jesus, viz: that although he may not free them from their burdens while in this life, he will

give them rest under them, and make them to bear them with ease.

But again; though this rest is not a bodily rest that Jesus promises to those that come to him, yet we thereby often get much outward or bodily rest: "Godliness with contentment is great gain, having promise of the life that *now is*, and of that which is to come." The mortification of those lusts, which by their influence and effects cause great bodily sufferings, is a great deliverance to those who come to Jesus, by whose Spirit alone they can be mortified. And the less the mind is burdened with the cares, anxieties, hopes, fears, ambitious and covetous desires which assail the mere man of the world, the more free is the body from those depressions and labors which these necessarily involve. Now these are crucified by the spirit of Jesus, to whom we come for freedom and rest; for it is with him alone that we can be crucified to the world: "I am crucified with Christ." Moreover, the promises of God, to the believer in Jesus, includes this very bodily rest and temporal blessing, "The Lord will strengthen him upon the bed of languishing: thou wilt make all his bed in his sickness."—"Trust in the Lord and do good; so shalt thou dwell in the land, and verily thou shalt be fed."—"The meek shall inherit the earth."—"I have been young and now am old; yet have I never seen the righteous forsaken, nor his seed begging bread."—"All things are yours; for ye are Christ's, and Christ is God's."

Again; the wicked may enjoy great ease of body, great temporal comfort and prosperity—his eyes may stand out with fat, and he may have more than heart can desire—riches, honors, and pleasures may flow in on him like a river broad and deep. He may have great ease of mind and apathy of soul; like Moab, at ease from his youth, not poured from vessel to vessel, God may let him alone, and cause that no disturbing influence approach him, and he may even say, "Now, soul, take thine ease." And, on the other hand, the righteous may be troubled, disquieted, distressed, without earthly comfort, houseless, homeless, hungry, naked, persecut-

ed and oppressed; yet while the first is resting on the unstable sand and on the slippery place, to be suddenly hurled down to destruction, the latter has beneath him the rock of ages, and is sustained by the everlasting arms; and, though he may not always be sensible of it, has indubitable grounds for the enjoyment of peace and quiet here, in resting on Jesus, and of eternal rest and joy in mansions not made with hand, hereafter.

2. It is a rest that fully satisfies the soul. It affords it great sweetness and enjoyment, as the taking off of a burden from the back of the weary, or breaking the yoke from the neck of the oppressed. "I was unto them," says God, "as one that taketh off the yoke from the neck." The soul that finds this rest in Jesus seeks no farther. Christ is all his desire, his all in all, the chief among ten thousand, altogether lovely. In him he has all his desire; and were the world, with all that it contains offered him for Christ, he would count it but dross that he might retain Christ—"I count all things but loss for the excellency of the knowledge of Christ Jesus, my Lord, for whom I have suffered the loss of all things, and do count them but dung that I may win Christ, and be found in him"—"that I may know him," &c. This is unlike that rest and those treasures which are possessed on earth, where there are many temptations and trials to disturb, and many moths and thieves to corrupt and steal—where there is always the desire of something more to complete our happiness, and the dread of losing what we have in possession. These earthly things are scarcely worthy of the name of rest or treasure; but such sweetness does he that comes to Jesus find in the rest that he promises and faithfully bestows, that he rejoices "in Christ Jesus, having no confidence in the flesh." And, sometimes, so great is the refreshing deliverance which he obtains from his burdens and yoke, that he rejoices "with a joy unspeakable and full of glory." There can be no doubt that it is a most glorious, excellent and solid rest—the very opposite of our servile degradation in the service of sin and Satan—involving a quietness, composure and

happiness, even in, sometimes, the severest trials, that can be moved by nothing; and which, however it may wax and wane can never have an end. It is the gift of Christ, rests on his grace, is supported by his power, and can no more fail entirely than he. "Peace I leave with you; my peace I give unto you; not as the *world* giveth, give *I* unto *you*. Let not your heart be troubled, neither let it be afraid." It is a participation in His rest and peace, of whom it is written, "His rest shall be glorious,"—"My peace I give unto you," "To him that overcometh will I give to sit *with me* in my throne." The mind, in the contemplation of these things, and in their enjoyment, finds a refreshing, an ease, and a great comfort in the Lord that cannot be found in any mere earthly enjoyment, even when possessed in an enlarged degree, and enjoyed with great earthly peace and quietness. "There be many that say, Who will show us any good? Lord, lift thou the light of thy countenance upon us. Thou hast put gladness in my heart more than in the time that their corn and their wine increased. I will both lay me down in peace and sleep: for thou, Lord, only makest me to dwell in safety."

3. It is an everlasting rest. It may be mixed with some tossings to and fro in the world, yet believers can never be driven from their rest—they abide in Christ. It cannot be changed in its nature, though it may in the degree of its enjoyment. It cannot be destroyed; it is the work of the Holy Ghost, and is everlasting. In this it differs from the rest, of the wicked, who have really no rest: "The wicked is like the troubled sea when it cannot rest;" "There is no peace, saith God, to the wicked." What they call rest, endures, at best, but for a season. But in the case of those who come to Jesus and obtain this rest, it is found to be a lasting deliverance and rest. The soul can never labor, or be heavy laden to the degree it was before it found rest in Jesus. It may labor, but the burden is not as before, nor endured as before. It knows where to apply again for deliverance, and how—"When my spirit was overwhelmed within me then thou knewest my path. In the way wherein I walked have they

privily laid a snare for me. I looked on my right hand and beheld, but there was no man that would know me: refuge failed me: no man cared for my soul. I cried to thee, O Lord; I said, Thou art my refuge and my portion in the land of the living. Attend unto my cry; for I am brought very low: deliver me from my persecutors; for they are stronger than I. Bring my soul out of prison that I may praise thy name: the righteous shall compass me about; for thou shalt deal bountifully with me."

The enjoyment of this rest commences in this life, but is modified in its degree by many circumstances, and would not be perfect if separated from its enjoyment hereafter and forever in heaven. "We which have believed do enter into rest" is the language of the Apostle in the epistle to the Hebrews; and in the second to the Thessalonians he invites us to look forward to and expect a rest: "And to you, who are troubled, rest with us," expecting the day of perfect deliverance, "when the Lord Jesus shall be revealed from heaven with his mighty angels, in flaming fire, taking vengeance on them that know not God, and that obey not the Gospel of our Lord Jesus Christ." The apostle John, when permitted to behold the glorified saints in their eternal rest, is informed that "these are they which came out of great tribulation, and have washed their robes and made them white in the blood of the Lamb. Therefore are they before the throne of God, and serve him day and night in his temple: and he that sitteth on the throne shall dwell among them. They shall hunger no more, neither thirst any more; neither shall the sun light on them, nor any heat. For the Lamb which is in the midst of the throne shall feed them, and shall lead them unto living fountains of waters: and God shall wipe away all tears from their eyes."

IV. Let us now endeavor to conclude with pressing sinners to come to Jesus that they may find rest. This is a very important matter, and we would press it upon your attention by the following considerations:—

1. We will never get rest, here or hereafter, unless we obtain it from the Lord Jesus Christ. There is salvation in

no other. He is the way, the truth, and the life, no man cometh unto the Father but by him.

2. The Lord Jesus came for the purpose of giving us rest from our enemies round about, in the glorious inheritance of the Lord. God also set him forth for this purpose, that he might be a propitiation through faith in his blood, that God might be just and the justifier of them that believe in Jesus. Now, to lend a deaf ear to the invitation of the Savior, and refuse to come to him, is slighting Him who came, and God who sent him into our world to seek and to save that which was lost.

3. It greatly delights, honors and glorifies God, when we come to Jesus for rest. God has no delight in the death of the sinner. He calls him, expostulates with him, reasons with him, and only punishes him when the sinner will have it so. His language is, "Why will ye die?"—"As I live, I have no pleasure in the death of him that dieth, wherefore, turn ye." "Come let us reason together; though your sins be as scarlet, they shall be as white as snow; though they be red like crimson, they shall be white as wool." God delights in holiness, and the Lord Jesus came that we might be holy—a holy seed to the Lord in him. And when God accomplishes his purposes in the eyes of the universe, he is honored and glorified in the purposes of his heart and the successful operations of his hands. The redeemed are ever with the Lord at last in glory, and ever celebrate the praise of God and the Lamb for their deliverance from sin and hell, and their everlasting enjoyment of God in glory—ascribing to them all the riches, wisdom, power, glory and honor, forever and ever.

4. We should be induced to come to Jesus, because the rest he gives is so excellent. Rest—rest for the soul—most satisfactory and eternal. Rest—not on earth, with men in houses made with hands, but with God, in mansions of glory eternal in the heavens. The deliverance is as great as the rest. We are by nature the children of Satan and on the broad road to eternal death; but Jesus invites us to come, and he will remove the yoke of servitude to sin, and the burden of guilt that is sinking us down to perdition: and not only

that, but cause us to enjoy the very opposite—the rewards of a holy life, begun and perfected by him, in heaven.

5. Our troubles and burdens are designed, by God who sends them, to bring us to pause and reflect. God specially charges sinners with a lack of thought and consideration: "My people do not consider." When, therefore, we will not give proper attention he corrects us; and when the business of the world will not permit us time for attending to the things that belong to our peace, he incapacitates us for attending to it, lays his hands heavy on us, and brings us to ponder the paths of our feet. This is God's intention; and if we do not improve his corrections, it is an aggravation of our guilt, and a daring of God to deal with us in severer judgments.

6. If we will not come to Jesus we will find no rest, no place of safety. No power can shield us from his anger when he visits us in judgment. No light can illumine when he gives us over to judicial blindness. Nothing can soften our stony heart to flesh when he withdraws the softening influences of his Spirit; or cause it to feel, when his word and providence, abused, has caused it to become fat. No power can open the ear shut tightly as that of the deaf adder. Mountains, hills and rocks cannot cover us in the dreadful day of his wrath, that shall come on all the wicked. "Kiss the Son, lest he be angry and ye perish from the way, when his anger be kindled but a little," is the admonition of the word of God: and remember that they that, being often reprov'd, harden their heart, shall speedily be destroyed and that without remedy. They that, invited to come to Jesus, now refuse, will find a day when they would gladly come and he will refuse. His language at that dreadful day, to all who have rejected him, will not be, "Come unto me and I will give you rest," but, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels."

Let us be admonished, and, as weary and heavy laden sinners, let us fly for refuge and lay hold on the hope set before us in the Gospel, agreeably to the invitation of the Savior, "Come unto me, all ye that labor and are heavy laden, and I will give you rest."

SERMON XIX.

GOD'S LAW IS TO BE REMEMBERED.

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“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.” *Malachi 4: 4.*

MALACHI, from whose prophecy our text is taken, appears to have been the last in order of the Old Testament prophets whose writings have been transmitted to the Church. The scope of his prophecy is to reprove and reform many abuses that prevailed among the priests and people of Israel—to warn and guard them against evils that were fast approaching—to announce the advent of Messiah as near—to declare certain effects of his coming—and to teach them how they should wait and prepare for his coming. But beside these things, this prophecy also contains predictions of the calling of the Gentiles, and the extensive propagation of the Gospel. From the time of Malachi until the incarnation of Christ, which includes a period of about four hundred years, the spirit of prophecy was suspended. It was during this long and dark period that the traditions of the Elders sprung up with rapid growth, and in a great degree took the place of the law, in many instances corrupted and made void; and in all tending to lead Israel away from God, by holding the traditions and observing the commandments of men instead of the laws and ordinances of God.

The omniscient God, who saw these evils about to appear in his Church, directed the prophet specially, before he closed his prophecy, which finished the canon of the Old Testament Scriptures, to warn Israel of this evil approaching the Church, and to furnish his covenant people with a preventative and antidote against it. And what, think you, was this antidote? It was a remembrance of the Law, the Statutes, and the Judgments of God. Hence he says in our text—"Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments"—and who is there that may not see the suitability of the remedy to the disease for which it was prescribed. If anything could show men the vanity of worshipping God by teaching for doctrines the commandments of men, it is the law of God which forbids such worship, and enjoins such obedience as the great Lawgiver requires.

In further discussing this subject I will,

I. Define and explain, briefly, the terms, "Law," "Statutes," and "Judgments" which Israel was enjoined to remember.

II. Show what is included in *remembering* these, according to the spirit and design of my text, and make some improvement of the subject.

I. I am to define and explain, briefly, the terms "Law," "Statutes," and "Judgments," which Israel was enjoined to remember.

1. The term law, strictly and properly taken, is the expressed will of a superior, who has a right to legislate for those who are under him, and obliges his subjects to do what he enjoins, and avoid what he forbids. Law, as taken comprehensively with respect to God includes every declaration of his will to men. But in our text it is used in a restricted sense, and signifies the law of God which we usually call the Moral Law. Yet, in this restricted sense, it includes the code of law by which the moral Governor of the universe obliges all men, of every nation and every age, to obey him; and it is owing to God's ruling all mankind by this system of law, that his government is called the moral government of the

world. The general division of this law into *two tables*—the particular division of it into *ten precepts*—the properties, the uses and ends of it—we cannot now stop to notice. We will add, only, that this system of law proceeds from God's nature, and not from his sovereignty, as positive laws do—that it exhibits a beautiful picture of the glorious perfections of the Lawgiver, and has appeared in three different forms.

God *first* exhibited it to man as the law of his nature, and as written on his heart by his own finger. In this form it commanded obedience, but promised no reward for the obedience it required.

The *second* form in which God exhibited it, was that of a covenant, which, with the addition of a positive precept, is commonly called the "Covenant of Works," the "Covenant of Life," and "the law which is the ministration of death," because works was its condition, life was its promised blessing, and death its threatened penalty if its condition was not fulfilled. Under this form of the law all mankind are born; under its commanding and condemning power they live and die, and pass, under it, into everlasting misery, if they die without an interest in Christ.

There is still *another* form of this law which the great Sovereign has exhibited to the church. It is its form as a rule of life, or, the law in the hand of the Mediator. It is the privilege of believers in Christ to be under it in this form. They, and they only are delivered from it as a covenant, a broken and condemning law. This deliverance they obtain through Christ's obedience to it as their surety, and the imputation of his righteousness to them, by which it sustains them as righteous, exempts them from its curse, and ceases to command obedience from them to furnish a title to eternal life. To them it assumes the form of the law in the hand of Christ, demanding obedience to it as a tribute of just and grateful homage to their Redeemer, who is also their Lawgiver.

2. "Statutes" is the next term in the order of our text, which I propose to define and briefly explain. Statute signifies a law which is ordained and established by high authority

It is often, in Scripture, used as synonymous with the terms law, commandment, precept, judgment, &c. But it is used, also, as a distinguishing title of a certain kind of laws, which are commonly called ceremonial. In this sense we are to understand it in our text. This law, or rather system of law,—(for, like the moral law, it embraced a code of law which prescribed the rites of worship used among the Jews from the giving of the law at Sinai until the death of Christ, when this law of commandments contained in ordinances was abolished; for as its rites pointed to and were typical of Christ, its types were no longer necessary after the anti-type had appeared;—the great end of this law was to lead men into the knowledge of Christ, and salvation by him. Hence it is called our schoolmaster to bring us to Christ. The whole of its ceremonial pointed, in one way or another, to the promised Messiah, the only Savior of sinners. To this code of law belongs all the prescribed forms of Old Testament worship; all the distinctions and regulations of clean and unclean persons and beasts; and all the distinction of holy persons, holy places, holy days, &c., which were peculiar to the former dispensation.

3. "Judgments" is the last term here which I am to define and explain. Judgments is another title of the divine laws; and signifies that the laws thus designated were framed in unerring wisdom and judgment, and will be the rule and standard by which God will judge men. It sometimes signifies the precepts of the moral law; but here it appears to signify that code of law which God gave the Jews as a nation, or body politic, and is commonly called "the Judicial, or Forensic Law." When God entered into covenant with the nation of Israel at Sinai, he gave them this system of national law, by which they became, in a peculiar manner, under his dominion as their supreme Magistrate; and their national government was distinguished from all others as a political theocracy. This law, except in things respecting moral equity, was never binding on any nation but the Jews; and, taken as a whole, could only be observed by the Jews while in the possession of the promised land. It was there they had their possessions,

the alienation of which this law prevented. It was there they had their cities of refuge for the unhappy manslayer, which this law provided. And it was there they had the vineyards and olive yards, which were to be thrown open every seventh year for the use of the poor, &c. It was by this law the Jews were prevented from making a servant a slave. By this law they were prohibited from taking usury from a poor brother. By this law the laws of redemption, release, and jubilee were enjoyed in Israel. In a word, this law had a tendency to promote the civil welfare of the Jews; but was abolished when their national character became extinct.

Having thus defined and briefly explained what we are to understand by the terms Law, Statutes, and Judgments, which we are here enjoined to remember, I will proceed to the discussion of the second general head of the subject. We are

II. To show you what is included in remembering these, according to the spirit and design of my text.

To remember the law, statutes, and judgments of God, certainly means more than a bare remembrance that such laws had once been given to them. This is no doubt intended, as, also, that they were in danger of forgetting them; but more, much more is certainly intended. This, I think, is apparent from God's calling them to "remember the law of Moses my servant, which I commanded unto him in Horeb, with the statutes and judgments." Here reference is had to the place where, the time when, and the ministry by whom these laws were given to them.

That I may notice the principal things embraced in this command, I observe,

1. That the duty here enjoined includes a remembrance of the *time when* God gave these laws to Israel. From Scripture chronology we learn that the giving of the law at Sinai was about 1491 years before the Christian Era. And from Scripture we learn that it was in the third month after the children of Israel came out of Egypt. Thus in Exodus 19: 1, 2, 3, we are informed that in the third month after

Israel had left Egypt they pitched in the wilderness by Sinai, and that Moses went up unto the Lord, God having called to him out of the mountain. It is generally thought that the law was published on the fiftieth day from the departure of Israel from Egypt, and from their celebration of the passover. This circumstance of God's publishing his laws to them so shortly after he had delivered them from Egyptian bondage, was calculated to instruct them that though they were no longer the slaves of Pharaoh, yet they were still to consider themselves the servants of God, and that it became them carefully, constantly and reverentially to worship and obey him.

2. The duty here enjoined implies a remembrance of *the place* from which God gave them his laws. In our text it is called Horeb: in other scripture it is called Sinai and the Mount of God. These several names are given to a mountain situated in the desert of Arabia, and is supposed by some to be called Sinai as signifying a thorn, a bush, a brier; and Horeb as signifying dryness or desolation; thereby to point out not only its condition as barren and desolate, but also to point out figuratively the character of the law as a broken covenant, and its effects on sinners. In itself it affords no spiritual provision for the souls of those who are under it. It is to them, in this respect, barren as the desert in which Sinai stood; while its curse, like the prickly points of thorns and briers, pierce the conscience and wound the soul. Yet deep as are its wounds, it cannot heal, neither can it produce true piety in the sin-stricken offender.

3. The duty enjoined in our text includes a remembrance of the awfully grand and glorious displays of the divine majesty which were made by God at the giving of the law. He came in a pavilion of thick clouds. He came attended by thousands of angels. His descent on the mount kindled it into a fire, and shook it to its centre. Lightning issued from his presence, thunder sounded his glory, while the increasing loudness of his trumpet's sound proclaimed that God had come down from heaven to earth. What a display of majesty was this! A proper remembrance of it should awe even those

whom he calls gods, to prostrate themselves in humble adoration before his footstool. It certainly was calculated to make men worship him with the most profound reverence and godly fear—Exodus 20: 18–20, “And all the people saw the thunders, and the lightnings, and the noise of the trumpet, and the mountain smoking: and when the people saw it they removed, and stood afar off. And they said unto Moses, Speak thou with us, and we will hear: but let not God speak with us lest we die. And Moses said unto the people, Fear not: for God is come to prove you, and that his fear may be before your faces, that ye sin not.”

4. The duty here enjoined includes a remembrance of the manner and way in which God gave forth his law to them. He did this in various ways, or, at least, by the ministry of various servants. Israel, as Stephen informs us, received the law by the disposition of angels; that is, amidst troops of angels ranged in military order, as some understand it; or by their making in the air articulate sounds, by which it was intelligibly expressed, as others suppose. But beside the audible proclamation of the law which God made from Sinai, he engraved a copy of it on two tables of stone, which, being broken, he engraved a second time, on tables which he ordered Moses to prepare for this purpose, a copy of his law, written on both sides, and gave them again to Moses to be laid up in the ark of the Covenant in the most holy place. By which he taught Israel to consider Moses as a typical mediator—to see a figure of the hardness of their hearts in the stones on which he had written his law—of the perpetuity of the law which he had engraved on stones—of the necessity of God's writing the law on their hearts—and that they had ground to expect that according to this figure as well as to a promise, he would write his law upon their hearts and engrave it on the inward parts of their mind, and would be to them a God, and make them to be to him a people.

5. The duty here enjoined includes a remembrance of the character in which God appeared, when, as their lawgiver, he gave them his law from Horeb. A bare remembrance of the

law, without a true knowledge of the lawgiver, would be unprofitable, inasmuch as they would remain ignorant of its nature, while they remembered its letter. It is not to be doubted that the undivided triune Jehovah is the lawgiver of Israel. No more is it to be doubted that their divine lawgiver appeared to them, at the time, as their covenant God. It was not as an absolute God—it was not as the moral Governor of the universe, that God gave them his law from Sinai; but as their covenant and redeeming God. But though I have said that the undivided triune Jehovah is the Lawgiver of Israel, yet from the economy of grace, and the peculiar relation in which Christ stood to Israel as their King and the Head of the Church, which Church Israel then was, it officially belonged to him to enact their laws, to institute their ordinances and appoint their officers; and to Christ as a person in Jehovah, and king, the giving of the law at Sinai is ascribed. To this purpose Stephen informs us that Moses was in the Church in the wilderness, with the angel that spake to him in the mount Sinai, and with our fathers who received the holy oracles to give them unto us. Now this angel that spake to Moses in the mount Sinai is no other than the angel of the law, who had before appeared to him in the wilderness of Sinai in a flame of fire in a bush, and proclaimed himself to be the God of Abraham, the God of Isaac, and the God of Jacob. It is of Christ Paul speaks when he says, "Whose voice then shook the earth," referring to the shaking of Sinai at the giving of the law. It is of Christ, also, the Psalmist speaks in the 68th Psalm, when he says, "O God, when thou wentest forth before thy people, when thou didst march through the wilderness, the earth shook, the heavens also dropped at the presence of God; even Sinai itself was moved at the presence of God, the God of Israel." That it was Christ that went before his people in the wilderness cannot be denied. But he that went with them in the wilderness is called God, the God of Israel, at whose presence Sinai was moved. Such a display of divine majesty and glory as Christ then made to Israel, was decisive evidence of his being truly God—and his publishing this law

as their covenant Lord and Savior, might teach that he came not to destroy the law, but to fulfil it—that there is no way of obtaining salvation but by fulfilling the law—and that he whose divine glory was so brightly displayed in giving it, was fully able, as the surety of his people, to magnify and make it honorable by obeying its precepts, and enduring its penalty; an obedience which none but a divine person was able to render.

6. The duty here enjoined includes a remembrance of the law literally, practically and intelligently. I mention these together that I may not be too tedious. Israel was to have such a perfect remembrance of the law, as to be able to teach it to their children. They were to speak of it when they went out and when they came in—they were to bind it as bracelets on their arms, and wear it as frontlets on their foreheads. But they were, also, to remember to practice it. At the giving of the law they said, "All that the Lord hath commanded us we will do." This was their covenant engagement to God to keep his law, verbally expressed; and to forget or neglect to perform their covenant engagement would have involved them in perfidy and base ingratitude, and exposed them to the righteous displeasure of their covenant God. Further, they were to remember the law intelligently—knowing its spirituality, extent, use and design.

On these points I will not insist further at present, but proceed to mention the following inferences that may appropriately be drawn from this subject, as presented in the preceding discourse:

1. I infer that the Church is a glorious kingdom, in which Christ reigns. She has the best and most glorious of kings. She has the best of laws; and the most honorable and precious immunities and privileges.

2. That the Church is bound, in the strongest manner, to honor and obey her King. That his laws are not grievous. That his yoke is easy, and his burden light.

3. The goodness of Christ, in warning his people of dangers which they have not seen, and calling them to duty which they are ready to forget or neglect.

4. That it is dangerous, as it is sinful, to substitute the commandments of men for the laws of God; or in any way to add to or take from the words of God's law.

5. The folly of Atheism, Deism, Socinianism, and all doctrines of a similar character.

NOTE.—Nearly all the manuscripts of the late Dr. Kerr were destroyed by the great flood in the Allegheny and Monongahela rivers, in the year 1832. The discourse presented in this number, though it is not supposed to contain all that was said when it was delivered, is perfect in its parts, and contains the leading ideas which he desired to present on the text. It is taken from a small volume with this inscription, in his own hand-writing, "Skeletons of sermons, containing the divisions, and a considerable portion of the illustrations of the subjects discussed." Anything from the pen of one so highly esteemed as a man, and as a minister of the Lord Jesus Christ, by all that knew him, and especially by those who ever sat under his ministry, will be valued; though it will be necessary to call to mind the nerve and earnestness which characterized his delivery, and the sonorous voice that roused like a trumpet-call, in order to bring before the mind what the living preacher was.—Ed.

S E R M O N X X .

IMMORALITY OF DUELLING.

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“Thou shalt not kill.”—*Exodus 20: 13.*

THIS precept requires all lawful efforts for the preservation of human life: and prohibits the unlawful destruction of human life, with whatever tendeth to such destruction. These general truths have been recently discussed in your hearing. On the present occasion, my object will be to consider a particular, popular, and highly flagrant violation of the sixth commandment. I refer to the practice of duelling.

This practice originated in an age of Gothic darkness, and appears to have been, during a long period of its history, an abuse of the ordinance of the Lot. It formed an ancient mode of judicial process. Cases of difficult adjudication were decided by the issue of a single combat, under the conviction that God would favor the innocent. This mode of trial, introduced in some doubtful and important cause, speedily became popular and general;—so popular and general, that controversies of almost every description were submitted to the

NOTE BY THE EDITOR.—This Sermon was preached on Sabbath, March 18, 1838, and published at the time by request of the young men of Mr. Kerr's pastoral charge. The number published and circulated was limited. We have resolved to present it in the Pulpit, though we have a number of his manuscript sermons in our possession.

arbitration of personal dexterity and strength. Women, invalids, cripples, and persons over sixty years of age were not expected to vindicate their rights in the ordinary way; but the causes of such persons were usually espoused and fought by some of their particular friends. Hence, in all probability, the origin of those chivalrous practices which distinguished the middle ages. In process of time, the contemplated mode of trial was restricted to criminal offences; and was finally abandoned altogether, as a fallacious method of dispensing justice. Experience eventually taught what might have been inferred, "*a priori*," that might was an improper and unsafe arbiter of right.

A scion of this ancient stock of error, however, still lives and flourishes. In the sixteenth century, Francis I. resolved on disregarding the stipulations of a treaty formed between himself and Charles V. On receiving intelligence of this resolution, the latter charged the former with a breach of public faith, and a shameful destitution of those qualities which constitute a gentleman. The sovereign of France, considering his honor impugned, challenged the sovereign of Spain to a single combat. This challenge was accepted; and, although Francis and Charles never met in deadly conflict, their example exerted a very pernicious influence. It introduced a new era in the history of duelling—originated the custom of settling the questions of honor in the field of single-handed strife. Accordingly, from that period to the present time, gentlemen—falsely so called—have considered themselves authorized, on receiving any real or supposed insult, to challenge the offender to a personal and deadly conflict.

Modern duelling is an extensive complication of aggravated crimes. It is a violation not only of the sixth precept of the moral law, but, also, of many other divine precepts. In attempting to exhibit its real moral character, I will take a general view of its more prominent and characteristic features. And,

1. *The practice of duelling involves wicked insubordination to proper civil authority.* One of the broadest and most

essential principles of civil government is, that the right of redressing private injuries belongs to the Magistracy. No personal right is more unquestionably surrendered by men, on entering into the civil compact, than that of adjudicating their own cause, and avenging their own wrongs. The simple fact that Government is authorized to provide for all those cases of individual wrong which are susceptible of legal redress, proves the right of private redress, in all such cases, to have been surrendered. On this surrender is based the civil law, with all its clustering and important benefits. A resumption, therefore, of the right of private redress would be a removal of the basis of social order, and cannot be tolerated. Accordingly, the law holds the individual who presumes to administer justice in his own case, to be an offender, and worthy of punishment. He may have been wronged, grievously wronged; but he must not become his own judge and executive. He must appeal for redress to the proper authorities, wait for judicial arbitration, and rest satisfied with the award of the law. But the very reverse of this, is the course of conduct pursued by the duellist. He practically asserts the right of being umpire in his own cause. If he be admitted to possess this right, all others must be admitted to possess the same right; and were this right universally exercised, what would be the result? Civil government would be razed to its lowest foundation; and anarchy, with all its attendant horrors, would rush in wild and ruinous triumph around the globe. Every person who considered himself aggrieved, would attempt to avenge his own wrong. The friends of contending individuals would be naturally drawn into their quarrel, and private would thus become public feuds. Hostile clans and fierce contentions would spring up over the length of the land. Justice and mercy would be trampled down by ambitious and cruel power; might would everywhere triumph over right; and the inhabited globe would become one extended scene of confusion, terror, strife, wretchedness, and blood. The conduct of the duellist, then, is subversive of the best interests of society. He assumes the ex-

ercise of a right, whose universal exercise would be incompatible with the very existence of an empire of laws. Acting upon a principle antagonistical to an essential principle of the *best* civil government, he is justly chargeable with insubordination to *proper* civil authority. Nor is this insubordination defensible on the ground of moral rectitude. It is not only politically, but also morally wrong. Civil government, so far as its principles and administration are consistent with the divine will, has the divine sanction. It is an institution of the Most High; and all who infringe proper civil authority, infringe the authority of Him who occupies the throne of the universe. They violate the laws both of earth and heaven. Opposing authorities ordained by God, they oppose God himself, and shall be held accountable for their conduct at the bar of the Eternal. "Let every soul," says the apostle Paul, "be subject unto the higher powers. For there is no power but of God: the powers that be are ordained of God. Whosoever, therefore, resisteth the power, resisteth the ordinance of God: and they that resist shall receive to themselves damnation. For rulers are not a terror to good works, but to the evil. Wilt thou, then, not be afraid of the power? Do that which is good, and thou shalt have praise of the same: for he is the minister of God to thee for good. But if thou do that which is evil, be afraid, for he beareth not the sword in vain: for he is the minister of God, a revenger to execute wrath upon him that doeth evil. Wherefore, ye must needs be subject, not only for wrath, but also for conscience sake."

This insubordination to proper civil authority, reprehensible in all, is very reprehensible in those of exalted station. Especially is it incongruous and reprehensible in those authorized to legislate for the community. The legislator a duelist! What! Shall those elected to make laws for the nation, stand out before the face of the nation, and act in open subversion of the fundamental principles of civil government! If they do, they should be regarded and treated as unworthy representatives. They should be dragged down from their high places of honor, and covered with a nation's reprobation.

Their example—if their conduct be countenanced—will exert an extensive and pernicious influence. It will be a fountain of corruption, bursting from the very summit of the social mountain, breaking away in every direction, and rolling its polluted and polluting waters down throughout every descending grade of society.

2. *The conduct of the duelist involves the crimes of injustice and cruelty.* Had he a right—which he has not—to adjudicate his own cause, and avenge his own wrongs, still he should be satisfied with equitable redress. The punishment sought to be inflicted by him, should bear a just proportion to the magnitude of the offence committed, or injury received. All crimes are not equally aggravated, and should not be punished with equal severity. The wilful murderer should die; but to punish all offences, even the most trivial, with death, would be unjust and cruel beyond expression. Yet this inefable injustice and cruelty are practiced by the duelist. *He* demands the highest earthly satisfaction for offences generally trifling, and often imaginary. Some one has cast upon him a contemptuous look; or dropped, in reference to him, a disrespectful word; or refused to acknowledge the gentlemanly character of all whom he may have been pleased to rank among his friends; or by some other means has wounded his pride. His dark spirit is moved. He yearns for satisfaction:—and what satisfaction is sought? Does he appeal to the law for equitable redress? His cause would be laughed out of court. It is too trifling to merit judicial investigation, or the serious regard of any magnanimous man; and yet, for an offence which no court of justice, nor any person of real honor, would stoop to notice, the duelist demands the highest of all worldly retributions. The challenger asks, and the person challenged agrees to give, the satisfaction of blood. Nor do they stop here. The necessary arrangements having been made, the parties go to the field, armed with deadly weapons, and determined to take, if possible, each other's life. Should their first rencounter prove harmless, they attempt a second, a third, and perhaps a fourth time, to execute their sanguin-

ary purpose; regardless of all the evils to which they expose themselves, their families, their friends, and the community. Could the spirit of such conduct be represented by the painter or sculptor, the image should be denominated Moloch, and all the worshippers of the false god should be driven from society, as monsters of injustice and cruelty.

3. *The practice of duelling is in violation of all those divine precepts, which enjoin upon us the acquisition and exercise of an humble, patient, forgiving, and peaceable spirit.* Christianity is designed to promote the peace, harmony, and happiness of the human family. It is a system of love; and is altogether incompatible with hatred, wrath, malice, revenge, and cruel strife. It demands from those of every sex and rank, the exercise of humility, patience, forgiveness, compassion, and love. It requires us to live, if possible, peaceably with all men. Should we be wronged, and legal redress be attainable, we are authorized to seek that redress: but if our wrongs cannot be redressed by proper means, we are required to bear them with humility and patience; to forgive, and even befriend their author; to commit our cause into the hands of that righteous Being, who claimeth vengeance as his own: and to follow after those things which make for peace. What saith the Inspired Oracle? "All of you be subject, one to another; and be ye clothed with humility. In lowliness of mind let each esteem other better than themselves. Be patient towards all men. Let patience have her perfect work, that ye may be entire, wanting nothing. Put on, therefore, as the elect of God, holy and beloved, bowels of mercy, kindness, humbleness of mind, meekness, long-suffering; forbearing one another, and forgiving one another, if any man have a quarrel against any: even as Christ forgave you, so also do ye. Recompense to no man evil for evil. Dearly beloved, avenge not yourselves, but rather give place unto wrath: for it is written, vengeance is mine; I will repay, saith the Lord. Therefore, if thine enemy hunger, feed him; if he thirst, give him drink: for in so doing, thou shalt heap coals of fire upon his head. Be not overcome of evil, but overcome evil with

good. If it be possible, as much as lieth in you, live peaceably with all men." These are divine requisitions; but does the duelist comply with them? Is he clothed with humility as with a garment? Wounded pride is the very injury under which he is writhing. Is he long-suffering and forgiving? His impatient and vindictive spirit thirsts for satisfaction. Does he appeal for redress to the laws of his country or the bar of the Eternal? He is determined to avenge his own wrong, and to avenge it unto probable death? Does he "follow after the things which make for peace?" His course of conduct is calculated to excite anger, inflame revenge, and provoke to deadly strife. In the madness of his wounded and presumptuous pride, he tramples beneath his feet the laws of humility, patience, forgiveness, and peace.

4. *The practice of dueling is in violation of the plainest and most important relative duties.* Who is the duelist? What are the relations sustained by him? Is he a son? Then is he bound to regard his parents with reverence and affection; to provide, if necessary, for their support; to nurse them in sickness with filial tenderness; and to contribute all in his power to the comfort and happiness of their declining years. Is he a husband? Then he is under obligation to love his wife; to supply her wants; to defend her interests; to sympathize with her afflictions; and to administer, on all occasions, with promptitude and kindness to her welfare. Is he a father? Then he is bound to protect, support, and instruct his children; to maintain over them a proper government; to consult their present interests; and to train them up for respectability, usefulness, and God. But all these, and similar obligations, are disregarded by the duelist. They are thrown entirely off by the heavings of his suffering pride. His parents, and wife, and children, gather, as it were, around him; and beseech him, for their sakes, not to jeopardize his life; but he despises their entreaties; dashes aside his obligations to relative duty, and goes away sullenly to the field of preconcerted strife. If he fall in the wicked conflict, he robs the beings to whom, under God, he is indebted for existence;

her whom he has sworn to support and cherish ; and the offspring of his own loins, at once, entirely, and forever, of his service and guardianship. Nor is this all. He also entails upon them the dreadful heritage of knowing that he died in the commission of presumptuous wickedness ; and that his spirit rose to the throne of Jehovah, rankling with evil passions, black with corruption, and qualified only for the kingdom of everlasting darkness.

5. *The practice of dueling involves the guilt of murder.* The sixth precept of the moral law is, *Thou shalt not kill.* To the universality of this precept there are but three exceptions. Human life may be rightfully taken in self-defence, in lawful war, and in the legal infliction of capital punishment. In all other cases, the killing of a human being is in violation of the sixth commandment. It is taking away the life of another unlawfully: it is murder. On what ground, then, can the duelist defend himself against the charge of murder? Can he plead the sanction of divine authority? He acts neither in self-defence, nor in defence of his country, nor in the legal punishment of capital crimes. His conduct forms no exception to the universality of the sixth commandment. What then? Can he plead uncertainty of issue—the fact, that he may not succeed in shedding the blood of his adversary? He attempts the life of his antagonist; and with God, who estimates the moral character of actions by that of their motives, *attempted* is equally criminal with *actual* homicide. Should the duelist, therefore, not succeed in the execution of his bloody purpose, he will nevertheless be a murderer in the judgment of heaven. Should he succeed, he will be a murderer also in the estimation of society. In this case the civil law will hold him guilty of human blood. Can he plead the equal terms on which he and his opponent meet—that they are armed alike, and fight in strict observance of the same regulations? What! Will he pretend that he is justifiable in attempting to destroy the life of his neighbor, because his neighbor is furnished with an equal opportunity of destroying his life! “Tell it not in Gath, publish it not in the streets of

Askelon." Were a marauder to meet an unarmed individual, and offer him weapons equal to his own, and order him to stand upon his own defence, and after all succeed in taking his life; his generosity and courage might be applauded, but the entire world would unite in pronouncing him a murderer. Can he plead the mutual permission of the parties to make a deadly assault upon each other's life? This very permission is unauthorized and wicked. No man has a right to dispose of his own life. This right belongs to Jehovah alone. It is one of the reserved rights of the Almighty; and no man can transfer to another a right not possessed by himself. By what means, then, can the duelist evade the charge of murder? By none. His soul is stained with blood.

6. *The practice of duelling involves the guilt of suicide.* God has sent the duelist—as well as every other man—into the field of this world, prescribed his work, and commanded him to labor diligently throughout the day of life. He is not his own master, and must not be governed by his own will. Wearied as he may become, he must not dare to terminate his earthly toils by self-destruction. He must continue in the field of Jehovah's service, until distinctly and irresistibly called away by the voice of Jehovah's providence. So far from being authorized to destroy or even hazard his own life unnecessarily; he is under obligation to make all lawful efforts to preserve his health and life. If he neglect or refuse to make these efforts, he will be chargeable with the guilt of suicide. The conduct of duelists, then, is, beyond all controversy, suicidal. They not only attempt to destroy the life of each other; but, also, expose their own lives to destruction. The challenger offers his life on the altar of his wounded pride, and the challenged places his life in the power of an individual, who has proved himself to be so much of a gentleman as to desire and ask his blood.

7. Duelling involves murder and suicide in their worst forms—*wilful and deliberate murder and suicide.* The conduct of duelists is not accidental or unintentional. They act in obedience to the determinations of their own will. Every

challenge is wilfully written, wilfully sent, and wilfully accepted—if accepted at all. The weapons to be employed, the place of meeting, the signal of assault, and all the rules to be observed on the occasion, are wilfully determined by the parties. They go wilfully to the field, wilfully take their places, and wilfully employ the weapons of death; each laboring to destroy the other, and both standing exposed to destruction. Nor is this all: they also act with deliberation. A duel interests the parties concerned—at least the principals—too deeply to be regarded with indifference. Although a painful subject of reflection, it cannot be entirely excluded from their attention. Resist it as they may, it will hang and press heavily upon their minds. Being with them a matter of life or death, they must revolve it frequently and seriously, or the operation of the first law of nature must be suspended. The character of the subject warrants us to conclude, that it will be considered, unless the parties be shut out from an opportunity of consideration. But this cannot be the case. Duelists are not necessarily hurried into the arena of deadly strife. The challenger may take what time he himself chooses and the challenged may take any reasonable length of time for reflection. A considerable period, moreover, *must* intervene between the incipient and final stage of a regularly conducted duel. A challenge must be written and sent, and its acceptance returned in writing. Seconds must be chosen; preliminaries must be settled; and weapons must be prepared and tried. All this requires time; and is deliberately done. And all this actually done, the parties go to the place appointed, take their respective stations, raise the weapons of death, and employ those weapons with all the deliberation which they are capable of exercising in the circumstances of the case; and let it be remembered that the pride of the duelists is the coolness of their bravery. Their cherished glory is the firmness of nerve with which they can face death.—Verily, duelling involves murder and suicide in their worst forms—*wilful and deliberate* murder and suicide.

8. What renders the perpetration of the enormous crimes

still more revolting, is the manner of their perpetration—the *fact, that they are committed according to the forms of honor and friendship*. Duelists—benignant creatures—always respect and love each other. The one party, indeed, conceives himself to have suffered an injury, for which nothing but the life of his adversary can atone; and this atonement he actually demands: the other considers himself under obligation to grant the bloody satisfaction demanded from him. Both conceive themselves to be laid—and laid by one another—under the stern necessity of hazarding their lives. A collision of this fearful character would rouse in ordinary men the worst passions; but duelists are men of transcendent moral excellence. *They are never actuated by hatred, malice, or revenge; not at all: they scorn the imputation of such motives. Their conduct turns on a point of pure honor. They hold each other in the highest estimation. Were this not the case, they would not condescend to kill each other. They go to the field in company, converse in accents of kindness, shake hands as parting friends, separate in apparent love; but immediately turn, and strive like devils to shed each other's blood. My soul turns away sickened from the contemplation of such conduct. I can look with more composure on the bandit, who rushes violently upon the unarmed traveler, and sheds his blood, and rifles his pockets, and casts his mangled body into some dark chasm of the mountain; or on the midnight assassin, who steals forward in darkness, and drives to the heart of his' victim the quivering poinard of death. In these cases there is diabolical guilt; but it is not accompanied by cruel, disgusting hypocrisy.*

In view of the preceding observations, I reaffirm duelling to be an extensive complication of aggravated crimes. It involves wicked insubordination to proper civil authority; flagrant injustice and cruelty; a contemptuous infraction of the laws of humility, patience, forgiveness, and peace; an inexcusable violation of the most important relative duties; wilful and deliberate murder and suicide; and contemptible, vile, cruel hypocrisy. What an accumulation of atrocities! And

by what are men prompted to the commission of this complicated and dreadful wickedness? What is the object of the duelist? Reparation for injuries sustained? If this be his object, his course of conduct is exceedingly unwise. To procure satisfaction for a trivial injury, he places his highest interests in fearful jeopardy—runs the hazard of losing all earthly good, and incurring the greatest possible evil, the evil of death—death temporal and eternal. Could he be certain that he himself would survive the conflict, and also, that he would succeed in taking the life of his adversary; still the mode of redress adopted by him would be unwise, inasmuch as it must prove altogether inefficacious. If he has sustained any injury, the blood of the injurious person will furnish him no indemnification. If his veracity or integrity has been impugned, his destruction of the offender will not prove him to be a man of truth and uprightness. He may fight, and even shed the blood of his antagonist; but the charges in refutation of which he has fought will still lie against him with undiminished force. Questions of character cannot be settled on the field of single-handed strife. Refuse to admit the truth of this position, and you must admit dueling to be an appeal to the Omniscient, and the issue of a duel to be the verdict of heaven in the cause thus contested. But the correctness of these views will not be admitted by any persons of ordinary intelligence. They argue ignorance and superstition, which are remembered to the dishonor even of the Goths and Vandals.

The only charge which dueling can be supposed to refute, is that of cowardice. The man who hazards his life in single combat, may be regarded by many as having signally proved his courage. And yet a close examination will show the duelist to be the weakest of all cowards. He trembles where there is little danger. He exposes himself to the most dreadful of all evils, from fear of incurring evils comparatively insignificant. The breath of a corrupt public sentiment drives him trembling—if not out of life—into the commission of complicated and enormous wickedness. For the great motive of dueling is a dread of popular reproach. A wicked world

pronounces mean and cowardly the man who patiently submits to insults; and also the man who refuses to give *honorable* satisfaction for them. Such imputations duelists cannot think of incurring. No ground for them must be furnished. The person offended must challenge the offender to single combat, and the latter must accept the challenge presented to him. Thus both parties are frightened, literally frightened, into the arms of guilt and death. To prove themselves magnanimous and courageous men, they furnish the world with one of the most humiliating exhibitions of human weakness and cowardice. Through fear of incurring popular reproach, they expose themselves to evils incomparably more terrible—even guilt, and death, and everlasting woe. Poor human nature, by what strange inconsistencies art thou sometimes characterized!

Duelists are wrong in their opinion of what is honorable or dishonorable. They mistake disgrace for glory. So far from being honorable, the practice of dueling is highly dishonorable. It is in violation of the laws both of earth and heaven; incompatible with our obligations to God, society, and ourselves, and altogether unworthy of a good man. True honor will scorn to give or accept a challenge; and the memory of those who have sufficient magnanimity to pursue this course, will be held in respect, when that of the blustering duelist shall have rotted down into utter infamy. What is the testimony of history on this point? Augustus, Sir Walter Raleigh, the Marshal Turenne, Colonel Gardiner, and other distinguished men have rejected challenges. Has this rejection disgraced them? Has it soiled their fame? It has exalted them. Their conduct is held in honorable remembrance, while that of their antagonists is despised.

Nor are duelists less incorrect in their estimation of the milder virtues. They regard humility, patience, and forgiveness as disreputable—as altogether beneath the character of honorable men. Yet these virtues, which duelists cannot stoop to practice, are among the very finest embellishments of human character. They formed not the least brilliant jew-

els in the crown of Immanuel's glory. The incarnate Son of God, who united in himself all excellencies, human and divine, practiced the virtues contemplated; and practiced them openly, throughout life, and notwithstanding all the foul indignities heaped upon him by an insolent world. Let not fallen men, therefore, be ashamed to exercise humility, meekness, patience and forgiveness. Let them not esteem the practice of these virtues inconsistent with true magnanimity and honor. They were—let it be remembered by all—prominent features in the character of *Him* who was the perfection of moral excellence, in the presence of whose majesty Pilate trembled; from whose rebuke the prince of fallen angels shrank abashed; and the praises of whose glory are celebrated with holy pride by all the ascending ranks of the celestial hierarchy.

May the meek and benignant Jesus be taken by all men as their model, and his example be copied throughout the length and breadth of the land. Amen.

SERMON XXI.

THE PRESENT DUTY OF THE CHURCH AND HER ABILITY TO PERFORM IT.

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"And Caleb stilled the people before Moses, and said, Let us go up at once and possess it, for we are well able to overcome it." *Numbers 13: 30.*

THE mission of the children of Israel to take and possess the land of Canaan, in some of its aspects, is analagous to the great mission and enterprise of the church now, to disciple all nations, and bring them into subjection to the faith of the Gospel, As it was in obedience to the command of God, with the promise that the enterprise should prove successful, that the people of Israel were to go up to the land of Canaan, expel the inhabitants thereof, and take possession of it; so is it now the command of God, with the promise of a successful issue, that his people are to expel the powers of darkness, and plant the standard of Immanuel, the Prince of Peace, in every nation, and among every kindred, and tongue, and people. The incident which called forth the language of the text is, perhaps, familiar to every one. The Israelites, after many stages and encampments, had arrived at the southern limit of the promised land, when they might, without any delay, have taken possession of their inheritance. A proposition, however, was submitted to Moses, that a company be selected from among their number, to go and first explore the country before entering into it to possess it permanently. To this proposition Moses acceded, without suspecting the distrust and unbelief on the part of the people, which led them

to make it. God, also, whom Moses counselled on the subject, having prior to this been provoked by the rebellious conduct of his chosen people, sanctioned the proposed exploration, and accordingly gave directions as to how it should be conducted; intending that it should result in a further development of their wickedness, the display of his own glory, and serve as a lesson of instruction to his church in all ages, never to distrust Him who has said to Abraham, "I am the Almighty God." Those that were to spy out the land were selected, and instructions were given them as to what they should note particularly. They were instructed to examine the land itself, the fertility of the soil, its products, and all its elements of national prosperity and independence, and to bring back with them specimens of the fruit of the land. They were also to note particularly the people of the land, whether they were strong or weak, few or many; whether they dwelt in strongholds, such as fortified cities, or in tents. With these instructions the spies set out upon their mission, and after forty days returned to make their report. The whole congregation were then speedily assembled to hear it. Respecting the land itself, the fertility of its soil, and its products, they found it to be even as God had promised, a land flowing with milk and honey, the evidence of which they brought back with them, consisting of specimens of grapes, and pomegranates, and figs, which were shown to all the congregation. Notwithstanding this favorable report of the country and of its advantages for national greatness and prosperity, ten of the number who had been appointed to explore it, were exceedingly discouraged, and averse to the enterprize of taking possession of it. The people of the land were a strong people, their cities were very great, and were walled; and, moreover, they saw the sons of Anak, those who in size were giants, and compared with whom the Israelites were but grasshoppers. These things—the number of the people, the invincible nature of their cities, and gigantic stature of the Anakims—chilled the courage and filled with fear the hearts of ten of the spies, and when their report was heard, it had the same dishearten-

ing effect upon the people; for they wept and murmured against Moses and Aaron, saying, "Would God we had died in the land of Egypt, or would God we had died in this wilderness; wherefore hath the Lord brought us unto this land to fall by the sword, that our wives and children should be a prey; were it not better for us to return into Egypt," and submit ourselves to the grinding tyranny and oppression of our old task-masters? Caleb, however, one of the spies, and, doubtless, with the concurrence of Joshua, another, was in no way discouraged in view of the difficulties, which to the others seemed insurmountable, in taking possession of the promised land; but was ready and willing to go up at once and possess it. Caleb, a man of true courage, remembering the dangers and the difficulties which the Israelites had already passed through and surmounted—how God, by his multiplied plagues, constrained the Egyptian to loose their chains and let them go—how, at His command, the waters of the Red Sea were divided until they passed over—how manna was rained down from heaven to stay their hunger—how water came forth from the sun-hardened rock to allay their thirst; and how, in all their wanderings, God had been with them, "by day in a pillar of a cloud, to lead them the way, and by night in a pillar of fire to give them light; to go by day and night." With a faith and confidence, that no danger could weaken or shake, in the God of Israel, who had worked wonderfully for them in the past, Caleb, when the faint-hearted report of the other spies had excited a tumult among the people against Moses, stilled them before him, and said, "Let us go up at once and possess it, for we are well able to overcome it." Had this good advice been taken, it would have been well with Israel, but disregarding it, consequences of a fearful character ensued: as is too often the case with the church of God now, when on account of difficulties in the way she does not go up at once and engage in those enterprises which have for their object the extension of a Savior's name and glory. We need not, now, dwell upon the painful and melancholy results which followed the decision of Israel not to go up at

once, to possess the promised land. How they were compelled to wander in the wilderness a year for every day, which was spent in searching out the land—and how their carcasses fell in the wilderness, of all that were numbered according to their whole number, from twenty years old and upward, which had murmured against the Lord. It is enough to know, that if we refuse to act when God commands, or to follow when he leads the way, it cannot be with impunity; but if we act promptly and up to the measure of our ability, the work in which we are engaged, if it be God's work, must prove successful, "for if this counsel or this work be of men, it will come to nought, but if it be of God ye cannot overthrow it." The language of Caleb to the children of Israel, urging an immediate occupancy of Canaan, is now applicable to the church, to occupy with the Gospel, the whole earth, which, according to her mission she must possess, and according to the divine promise she is able to possess, and according to the divine prediction she will possess: "For the earth shall be filled with the knowledge of the Lord, as the waters cover the sea." Considering the language of the text as addressed to the church now, we will endeavor to confine our remarks to the two following propositions:

I. The mission of the church is always a present duty,—
"Let us go up *at once*."

II. The church is always able to accomplish her mission—
"Let us go up at once, and possess it, for we *are well able* to overcome it."

The duty of Israel, when they arrived and pitched their tents upon the borders of the promised land, was to go at once and take possession of it. It did not become them in the great enterprize in which they were engaged, and which had been so successfully prosecuted up to the time that they lay encamped at the very entrance of their promised inheritance, to procrastinate or delay possessing it. They were not justifiable, even, in sending out spies to explore the country, for whose return they had to wait forty days, because they already had the word of their God, as to its fertility

and suitability for them to dwell in; and it was, therefore, a present duty, without spending any time in exploring, to go up and possess it. With the church of God now, is it not a present duty to enter in, and take possession of the inheritance that is promised to her Head and King; which is not simply within the territorial limits of Palestine, but bounded by the rising and setting sun, and including the uttermost parts of the earth? "The heathen shall be given unto the Son for his inheritance, and the uttermost parts of the earth for his possession." Nothing but a distrusting and unbelieving heart, such as the children of Israel manifested, can ever conclude, in view of the Church's mission, that it is not her present duty to engage in it, with all her energies; nothing doubting as to the chances of her ultimate success and triumph over every obstacle that may oppose itself against her: "Upon this rock," Christ, the Son of the living God, "I will build my church, and the gates of hell shall not prevail against it." How did the church's glorious Head, when incarnated, and dwelling in tabernacles with men, consider the mission upon which he was sent into our world? Did he look upon his work as one which might have been procrastinated, or put off to some future period—which might have been done or left undone, just at his pleasure? No, my brethren; the Savior, when but a boy, told his parents, when they found him in the temple, sitting in the midst of the Doctors, both hearing them and asking them questions, and said unto him, "Son, why hast thou thus dealt with us, behold, thy father and mother have sought thee sorrowing;"—"Wist ye not," said he, "that I must be about my Father's business." The Savior of perishing men felt that the great work of seeking and saving them that are lost, was one for which no time was more appropriate or fitting than the present. His whole life evidenced the same deep concern, always to embrace the present moment for carrying on in its details the grand enterprize, for which he was born of a woman and made under the law. He went about continually doing good, and neither poverty, nor reproach, nor cruel treatment, nor suffering, nor death could

turn him away from the present, in accomplishing his mission, in either its perceptive or penal requisitions. Did not the apostles, also, appreciate and act upon the principle that whatever they did, in the cause of their Master, must be done at once? When we look at their zeal, associated as it was with their incessant labors, it would seem as if they felt that the evangelization of the entire world devolved solely upon them; and would that we could all feel so. It would appear, when we look at the promptitude with which they labored to build up their Savior's kingdom, that they felt as if their ministrations would be succeeded with the millennial era in all its fulness of knowledge and glory. Nothing could deter them from possessing, at once, the strongholds of iniquity with the Gospel of Christ. They traveled from country to country, and from city to city, with the mighty responsibility resting upon them, to make known the way of salvation; a responsibility, the weight of which may be conceived of from an exclamation of one of their number: "Woe unto me if I preach not the Gospel." A sense of their official position, as ministers of the Gospel, not only led them to labor in the enterprise in which their Savior had led and was still leading the way, when it suited their tastes and inclinations, or when convenient for them, but, in the face of every danger, to employ their inspired energies presently, or now; it being the accepted time, and the day of salvation. So intent were they, in going up at once to pull down, through the instrumentality of the Gospel, every stronghold of sin, that they cheerfully endured all manner of trials. Well did they know that trials of cruel mockings and scourgings, yea, moreover, of bonds and imprisonments awaited them wherever they went preaching the Gospel; still Paul was ready, "not to be bound only, but also to die at Jerusalem for the name of the Lord Jesus." How can we account for that experience of his, detailed in his second letter to the Corinthian church, when he affirms, "Of the Jews five times received I forty stripes save one, thrice was I beaten with rods, once was I stoned, thrice I suffered shipwreck, a night and a day I have been in

the deep. In journeyings often, in perils of water, in perils of robbers; in perils by mine own countrymen, in perils by the heathen; in perils in the city, in perils in the wilderness, in perils in the sea; in perils among false brethren. In weariness and painfulness, in watchings often; in hunger and thirst, in fastings often; in cold and nakedness." Can we consistently explain it—his trying and suffering experience—upon any ground, save that he believed and felt that it was a present duty to labor in accomplishing the great mission of the church. This all the Apostles believed; they felt its binding force, which accounts for their untiring zeal and assiduous labors in the cause of God, in view of any sacrifice, even to the most cruel martyrdom.

The primitive church, so, was not forgetful of the practical policy, of doing at once whatever pertained to the fulfilment of her mission. Every one felt interested in the work of extending a Savior's kingdom. He felt that he was not his own, that he had been bought with a price. He felt, too, that the goods of this world which he held were not his, but the Lord's; hence the readiness, in Apostolic times, to spend and be spent for Christ's sake. This is exemplified in the economy of having, in the primitive church, a community of goods, a common treasury, from which the apostles might draw, not only to supply the wants of the poor saints, but for the purpose of carrying on their missionary operations in various parts of the country. Believers in Christ then felt it their duty, not to let the present pass without carrying on its wings into eternity their liberality of heart, in contributing to the building up of their Savior's kingdom in the world. Of them it is written, "The multitude of them that believed were of one heart, and of one soul, neither said any of them that aught of the things which he possessed was his own; for as many as were possessed of lands or houses sold them, and brought the prices of the things that were sold, and laid them down at the apostles' feet, and distribution was made unto every man according as he had need," either, we may add, for his temporal necessities, or for advancing the cause of his

Savior among his followers. This piece of policy, characteristic of an infant church, seems to carry with it the conviction that she was deeply involved with the feeling, that if she did anything in consummating the design of her establishment in the earth, it must be done at once. In view of the field which it was hers to occupy with the Gospel, her motto was, "Let us go up at once, and possess it, for we are well able to overcome it." Did now the glorious Founder, Head, and King of the Church consider and exemplify that it was present duty for him to execute the heavenly scheme of human redemption? And did the apostles and primitive Christians feel that it was present duty for them to take up this salvation, and go with it into all the world, making it known to every creature? then is it now a present duty, incumbent upon the church, the only divinely authorized and accredited agent to carry it to every creature, to employ all her energies, moral and physical, in fulfilment of the grand enterprize.

It is a present duty now, just for the same reasons that it was in the time of the apostles and first converts to the faith of the Gospel. If they were impelled to labor for the coming of the kingdom of God, from considerations of momentous weight and importance, the very same are now pressing upon the church as heavily as they were then. If the command was originally, Go, it is still, Go, and will be, until the elect of God shall have been gathered out of every kindred, and tongue, and people, and nation under the whole heavens. The soul, too, is now just as precious as it ever was. It never can become a worthless thing, not even in its sin and corruption, for in this state the price which has been paid for it attaches to it a value, which defies any attempt at computation. In contemplating its loss, the celebrated Hall has shown its worth, in asking, "where shall we find tears fit to be wept at such a spectacle? or could we realize the calamity in all its extent, what tokens of commiseration and concern would be deemed equal to the occasion? Would it suffice for the sun to veil his light, and the moon her brightness? to cover the ocean with mourning and the heavens with sack-

cloth? Or, were the whole fabric of nature to become animated and vocal, would it be possible for her to utter a groan too deep, or a cry too piercing to express the extent and magnitude of such a catastrophe?" The soul, the indestructible spiritual element of our being, caged within this material, decaying and sinking fabric, capable either of enduring positive, intense and eternal torment, or of enjoying a pure, deep and unending felicity—what else can it be than a thing of worth? And in its fallen state, as it is cut loose from God, and must forever be a wandering star, in the blackness of darkness, unless brought back, through the merit of a crucified Redeemer, to revolve in its original orbit of love around him whose throne is in the heavens, and whose very name and nature is love; the church, therefore, may see her mission, which is to make known to this wandering star, the soul alienated from God, the way of its return to him; and its value, which neither time nor eternity can know, is a sufficient consideration to do so at once.

The moral state of our world requires the church to act as promptly and energetically as she ever did, in the accomplishment of her mission. While she has long been engaged in a militant capacity, it is yet her present duty to be still so engaged. Much has indeed been done. The moral wilderness and desert have in many places, under the genial and quickening influence of the Sun of Righteousness, budded and blossomed as the rose, and been filled with gladness and rejoicing. Where there was no vision, and the people perished for lack of knowledge, now there is eternal life, a knowledge of the true God, and Jesus Christ whom he has sent. Where the habitations of horrid cruelty were once found, now you may find the dwellings of civilization, filled with a celestial peace and joy, the fruits of the sanctifying efficacy of a Gospel Christianity. Where the temples of heathenism once stood in mighty masses of grandeur and magnificence, from whose altars ascended the smoke of burning victims, are now to be found houses, humble and unpretending in their simple appearance, where the sacrifices of broken spirits and contrite

hearts are offered to the one living and true God. The church, in a retrospective view of what has already been done in possessing herself of the promised inheritance, may well rejoice, thank God, and take courage to go on, and persevere in her high and holy enterprize. But while much has been done, much still remains to be done. The enemies of God, the spiritual Amalekites, and Hittites, and Jebusites, and Amorites, and Canaanites, still dwell in the land. The sons of Anak, the giants, are also there. The cities of the enemy are still many, very great, and walled. He who thinks that the warfare of the church is about terminated, can have neither ears to hear nor eyes to see the troubling of the moral elements everywhere, which must sooner or later result in a final trial of strength between the powers of darkness, and the hosts of God.

When we say that the church has much to do, we refer not so much to the work of evangelizing the heathen, who in many parts of the earth are still the menial slaves of superstition and idolatry, as well as subjects of civil, social and religious cruelty: to disenslave these, to break the chains and fetters with which they are bound, that they may go free and rejoice in the glorious liberty of the Gospel, is a great work, and one, too, that must be done; but is this all? Would that it were. Had the church nothing to do but to contend with and overcome the enemy, within the limits of what may properly be styled heathenism, then her victory, we think, would be an easy one. But she has battles to fight and victories to win on the plains of Christendom. Here the enemy, Popery, and its faithful ally, Infidelity in its countless shapes and forms, from its bold and daring denial and rejection of the word, to its last and recent manifestation as seen in the shallow delusion of "spiritual rappings," is tented, and big with courage in striving for the mastery. Now to meet them skillfully and with effect, to destroy the damning principles, and yet save the souls which are wedded to them, is a work which, because of its magnitude and the complicated measures necessary to its accomplishment, if the church be not energetic and

prompt, may produce consequences more disastrous than we can now form any conception of. Truly, brethren, when we look abroad over the land, foreign and domestic, and contemplate the powers of darkness—some of them appearing in all their blackness, tinged around with the fires of hell, exhibiting their huge man of moral deformity; and others, again, arrayed in the stolen livery of heaven, drawing after them the thousands which, for the want of being well grounded in the faith of the Gospel, are carried about by every wind of doctrine—we are more and more impressed with the conviction that it is present duty for the church to fulfil her mission; to go up at once and dispossess the enemy of the heritage of God.

We see still another reason why the church should act now; why it is imperatively a present duty, to go up at once. Cannot any one very clearly read in the signs of the times, that now is a favored time for Zion? Cannot any one see from the transpiring incidents of the age in which we live, that the period is rapidly approaching when the great enterprize of the church in filling all lands with the glory of the Lord will be consummated, and when the universe of God will resound with the anthem, "Alleluia, for the Lord God omnipotent reigneth?" What are these signs that indicate the approach of such a period? One is the free passage which the Gospel now finds into lands heretofore closed against it; and another is the willingness with which it is received on the part of those who before had never heard it. Surely, like the walls of Jericho, which crumbled and fell to the ground before the eyes of the children of Israel, so now, are the walls and the barriers which heretofore resisted the introduction of a blessed Gospel into many lands, falling and being removed before our eyes. Even the heretofore invincible stronghold of iniquity, Rome itself, the seat and citadel of anti-Christ, has thrown open her doors, and now one of the wonders of the age is, that protestant worship and preaching of the Gospel should be had in the very porch, as it were, leading into the Vatican; and from all accounts, a priest-ridden populace manifest a willingness to hear the Gospel, or any-

thing in preference to the teachings of Popery ; and were it not that French arms hold them in subjection to their spiritual tyrant, the course of the Gospel would be as free among them as it is now in our own happy land, where, without any one to molest or make us afraid, any man may worship God according to the dictates of his conscience. But as it is, the Gospel has found its way into Rome, and all the Jesuitical intrigues at the Pope's command cannot prevent its finding its way into the ears and hearts of his subjects. These are the signs of the times. Not only in Rome, but everywhere is the providence of God opening up ways for the free course of the word of life ; and that the church is not without some conviction that she must act at once, is evidenced in the fact that these very signs, or providential calls to be up and doing, have not been misconceived by her, but rightly observed and responded to in worthy efforts to forward her enterprize. We see, therefore, her missionaries, colporteurs, Bible and tract distributors, entering in where doors are thus providentially opened, carrying with them "the way, the truth, and the life," Christ and him crucified, the Savior from sin and from death. To continue to meet every demand—in supplying, at once, every field of labor when God prepares the way into it — is the plain duty of the church, which she cannot neglect without proving recreant and faithless to the mission assigned her. Wherever the field may be, and wherever opened, her decision should be, "Let us go up at once and possess it."

It is scarcely necessary to say, that the practical and politic principle of prompt and energetic action is prominently inculcated in the sacred scriptures. Diligence in both temporal and spiritual concerns is a scriptural requisition, to comply with which we are greatly encouraged: "Not slothful in business ; fervent in spirit, serving the Lord." We are required to be diligent in our worldly affairs ; and our encouragement is, "He becometh poor that dealeth with a slack hand, but the hand of the diligent maketh rich ; he that gathereth in summer is a wise son, but he that sleepeth in harvest is a son that causeth shame. He that tilleth his land shall

have plenty of bread." We are required to be diligent, also, in the work of our salvation. Respecting this, the injunction is, "brethren, give diligence to make your calling and election sure;" and again, "Giving all diligence, add to your faith virtue, and to virtue knowledge, and to knowledge temperance, and to temperance patience, and to patience godliness, and to godliness brotherly kindness, and to brotherly kindness charity." "Whatever thy hand findeth to do, do it with thy might, for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest." However diligent we may have been in the past, however well we may have improved the time that is gone, in our spiritual affairs, it is still a duty to be diligent and improve the present, and make still further progress in the divine life. This seems to have been well understood by the apostle, when, in his epistle to the Philippians, he says, "Brethren, I count not myself to have apprehended, but this one thing I do, forgetting those things which are behind and reaching forth unto those things which are before, I press toward the mark of the prize of the high calling of God in Christ Jesus." If, now, in personal matters, be they temporal or spiritual, the individual is required and encouraged to improve the present, and for the best of reasons—he not knowing what a day may bring forth; the very same is required and encouraged, when we consider the church as a body of individuals united, having one Lord, one faith, and one baptism—to improve the present, giving all diligence in execution of the work, which, in their united capacity, they have been commissioned to accomplish. Diligence, doing with her might whatever her hand findeth to do, at the present or now, in fulfilment of her mission, is as truly required of, and encouraged in the church, as it is required of and encouraged in any soul to be diligent and do with its might whatever tends to secure to it a happy immortality beyond the grave. In view, now, of such reasons as have been brought forward, are we not sustained in concluding that the mission of the church is always a present duty? "Let us go up at once," whether she does so or not, is her rule of faith and practice.

II. We are, in the *second* place, to consider the proposition, That the church is always able to accomplish her mission. "Let us go up at once and possess it, for we are well able to overcome it." To doubt the ability of the church to accomplish ultimately the enterprize in which she is engaged, would be to impeach the veracity and question the power of Him with whom all things are possible. When we say that the church is always able to accomplish her mission, we mean that her ability, in any generation, is always equal to the specific work assigned her. Her general mission is to disciple all nations under the heavens. She has also her particular missions. In one generation the providence of God measures out to her what she has to do, and to accomplish this is her mission for that generation, and her ability is always equal to its accomplishment. The church, a few generations ago, would not have been equal to the mission, or to the work, which in this generation she is called upon to perform; but she was then equal to the work given her to do, and she is now equal to it though it be multiplied an hundred fold; and let her mission be enlarged from generation to generation as it may, she will always possess the means, spiritual and temporal, to fulfil it. If the Emperor of Russia were at this time to open all the doors leading into his dominions, and invite the church of Christ to come in and fill his empire with the sound of the Gospel, her ability would be equal to the work, for in such a case the instrumentality could be enlarged and blessed to the accomplishment of the work; a nation could be born in a day.

To controvert the position, that the church is always able to fulfil her mission, would, it seems, destroy a great principle which is universally admitted, that God never commands us to accomplish impossibilities, but that when he commands, the ability to perform is never wanting: it can be drawn out and put forth. And so, also, when in his providence he calls his church to any work, or enterprize for the extension of his kingdom, it is never beyond her strength to prosecute it to a successful issue, otherwise it would be imposing upon her the accomplishment of impossibilities. The Israelites, when en-

camped upon the borders of the promised land, which God had authorized them to take possession of, were abundantly able to have destroyed and driven from it all the powerful nations that inhabited it. It is true, to have attempted this in their own strength, depending upon an arm of flesh for the vanquishment of their enemies, must have resulted in their own complete overthrow and destruction. But to fight and to conquer in their own strength they are neither asked nor required to do. Their God, that had led them through danger and difficulty equal to any that could be encountered in expelling the nations of Canaan, was with them to fight and conquer for them, and to see them successfully settled down by tribes, in the land which he had promised them. So is the church now well able to occupy with the Gospel every field that is now open to her, and to evangelize the people of the same; not, however, independent of God, her great co-worker. This would indeed be a work that she, abstractly, never could accomplish; for while she might send a Paul to plant, and an Apollos to water, yet God must give the increase. Relying, however, upon him, the agency of whose Spirit is hers by promise, there is no gospel enterprize—be it in the past that it was placed before her—that she could not with a full investment of her temporal resources, and with an unshaken trust and confidence in the promise of God to help in any time of need, have prosecuted gloriously and triumphantly. Or be it now that it is placed before her—we must maintain, that, with her present temporal resources and the divine promise, she is “well able to overcome it.” Or, be it still distant in the future—with her then increased resources, and God for a co-worker, she will still be able to overcome it, although it may be an enterprize of a tenfold greater magnitude than any she has ever yet encountered. Look, for a moment, at the increased facilities which the church now enjoys for the prosecution of every Gospel scheme in which she may engage, arising from the improvements and inventions which within a few years past have been effected in the mechanical department of our world. With the help of these she is now able to accomplish by the hands of one, the work of a thousand;

a literal fulfillment, it would seem, of the prophet's language "A little one shall become a thousand, and a small one a strong nation." With the power of steam completely under her control, she can, by its agency, print her millions of Bibles in as little time, and with as little expense, as it formerly required to publish a few copies. She can from day to day issue her countless tracts and gospel literature, and then, with the facilities which she enjoys for passing from point to point, either by sea or by land, she can scatter the bread of life broadcast, as it were, which, as the manna that was rained down in the wilderness, is picked up by sinners everywhere, and is sweet to their taste. To the church's temporal facilities and resources add the enterprize of our day, and tell us that she is not well able to overcome it. Truly may the powers of darkness and strongholds of iniquity tremble for their safety, and the enemies of our King, the Prince of Peace, sue for a truce, seeing that defeat is inevitable, from the daily increasing strength and power of that church, which, in her infancy, had to wander in deserts and in mountains, and flee for safety to the dens and caves of the earth; but now, when grown up to maturity, she stands and looks forth, fair as the morning, in all her light and terror, even as an army with banners she is terrible in the sight of her foes. The question now is not, Who is she that fled in the wilderness, pursued by the dragon? but, in the language of Solomon, Who is she that looketh forth as the morning, fair as the moon, clear as the sun, and terrible as an army with banners? With the church's multiplied means and resources, tell us not that in this age she is not well able to accomplish her specific mission. But while we believe that she is well able, must we not at the same time confess that she does not accomplish all the work that is given her to do? And now understand us as having reference to that branch of the church which we brethren as a Synod represent upon this occasion; for as in Israel of old there were ten tribes, so in Israel now there are tribes and various branches, each having their specific work to perform; and in reference to our branch of the Savior's kingdom, we ask for the reason why we fail to fulfil our specific mission, which in

the providence of God is measured out to us from year to year. You all know, or, at least, ought to know, that we do fail: that many fine and promising fields are lying waste, wild and uncultivated, and that we, as a church, in the providence of God, are invited to possess them, cannot, we think, be questioned; yet we do not occupy them. When do we ever meet together to counsel in reference to the interests of our beloved Zion, that the Macedonian cry, "Come over and help us," is not heard amongst us? and yet we have no help to send. Is it not lamentable—a matter calling forth the deepest humiliation—that, when providence points out the way and holds up the promise, we do not go up at once and possess with the Gospel every field that is ours as a church to possess? Why do we not? Brethren, am I wrong in saying, that distrust, not in the faithfulness of God to help us, for this we believe; but that distrust in our temporal resources, with a sinful forgetfulness of the promise of God, is the reason. We are not able, was the discouraging report of the spies, referring, doubtless, to their temporal ability, which determined the children of Israel not to go up at once to possess the land of promise. And now what is the cry when any new enterprise, designed to lengthen the cords and strengthen the stakes of our Zion, is talked of? is it not that of the faint-hearted spies? "We are not able." When we are called upon to possess and plant our standard at important points, as in cities and in the capitols of our States, where our light might be seen and our influence felt in propagating a sound Christianity, the answer is, "We are not able." When we would erect schools and colleges, as nurseries in which to train the sons of our church with a view to an enlargement of her ministry, which is now imperatively called for, the answer is, "We are not able." And even when some of her sons, through struggling and self-denial, have prepared themselves, in a literary point of view, and then seek for assistance in their preparation theologically, with shame the answer is, "We are not able;" for the fund to help you is empty. Distrust in our temporal resources is everywhere manifested to a greater or less extent amongst us, to carry on and fulfil the mission as-

signed us; and we are willing to risk the assertion, that it is, in some instances, encouraged and strengthened by the ministry, who, in looking at the prospects of success in any enterprize, imagine that they see the sons of Anak there; and upon their return to the people report accordingly, when fear and distrust seizes upon them, and then the cry is, "We are not able." We admit, to possess and occupy any field that is now open to us for cultivation, would involve, in our preparatory operations to entering in, and support when in possession of them, a heavy draw upon the temporal resources of the church, but we cannot admit that such a draw would leave her bankrupt. To occupy the ground that she now does, requires but a few cents annually from each individual in her communion, and are they too poor to increase it to a few more? We have no disposition to stop here, either to insult the knowledge or belie the pockets of our people in saying that they are poor. Who amongst us is not possessed of an abundance of this world's goods? Who is not either rich in temporal things, or becoming so just as fast as the advantages and facilities for accumulating wealth in this age can pour it into his coffers? Let a worldly enterprize be started, let some great internal improvement in our country be undertaken, which, when completed, promises to yield a handsome profit to the stockholders, and it at once calls for the wealth treasured up in the church, which, had it not been in this way developed, might have remained rusting and corroding, without any one knowing of its existence, save the possessor himself. In temporal resources, in worldly means of all kinds, that branch of Zion with which, we, brethren, are identified (other branches can speak for themselves) is well able to meet any demand that is made upon her, to send the Gospel to those who are without it. All that we want, is to divest ourselves of that distrusting disposition respecting temporal ability, which has heretofore marked our progress. This done, we want then to systematize our liberality, so as to draw out our measures fully and regularly, to enable us to act at once, prompt and energetically, when called upon to do so. With our vast resources as a church, what might we do, contrasted

with what we are doing. Instead of being contented with merely watering the churches we have already planted, we ought, and we could, plant others; and thus extend the name and the influence of a church, which, for her soundness of faith and purity of worship, is entitled to a more commanding position than she now occupies. We are well able to meet the demands of our present foreign and domestic missions, and sustain every fund which we now have, to which we have heretofore contributed, besides other funds which we have not, but which we ought to have; and institutions of learning in which to train up laborers for the fields that are now waiting to be occupied, and into which we are invited to enter and plant the standard of Immanuel. For all this we are well able. It is our mission; and if we would occupy a high position among the various branches that compose the church militant, and would perform the part assigned us in the great work of discipling all nations, we must accomplish it. To do so we must never distrust ourselves, or Him who has said, "Lo, I am with you always, even unto the end of the world." We must have no faint-hearted ones amongst us, who, like the spies that explored the land of promise, are ready, in view of any gospel undertaking, to bring in an evil report, averse to and discouraging present action. Let every one have the faith and courage of Caleb; and whatever the enterprize may be, and however great the difficulty may be in its accomplishment, let our unanimous decision be, "Let us go up at once and possess it, for we are well able to overcome it." That this should be our rule of faith and practice as a church, must appear to any one who will reflect upon the example of his Savior, the incessant labors of the apostles, and prompt action of primitive Christians, the command of God, the value of the soul, the moral state of the world and the signs of the times. Who will reflect, too, upon our temporal resources, our temporal facilities, and above all, upon the grace and strength of God our co-worker, and, in view of these things doubt the truth of the propositions, that the mission of the church is always a present duty, and that the church is always able to accomplish her mission?

SERMON XXII.

TRUE HUMAN GREATNESS.

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"But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all."

Mark 10: 42—44.

FROM the context we learn, that some of the disciples and their friends began to agitate the question, which of them should be greatest in that great earthly kingdom which they expected the Messiah to establish. This was not suitable to the humility of discipleship; but it was in perfect keeping with the weakness of human nature, and with the peculiar prejudices of the Jewish people. To check these incipient risings of unhallowed ambition, our divine Savior called the company around him, and especially addressing his disciples, said: "Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all."

Ambition lives and moves in every human heart. It is not, as some imagine, the peculiar frailty of warriors and statesmen—it is not confined to the rich and great. In childhood, warm contests for superiority arise out of puerile diversions—to wear the prettiest garment, or exhibit the most amusing toy, is the

early pride of those little men, who after a few years contend for precedence in wealth and political influence. The farmer, of simple manners and retired habits—the mechanic, whose honest industry leaves him no time to dream of place and power—the servant, whose advancement in wealth and rank is interdicted both by law and custom—each feels ambitious in his own way. Over some one of his own rank or calling he is anxious to rise—some rival he lives to overtake. And in his real or fancied superiority, each feels his full measure of self-complacency. At these humble developments of a master-passion, the self-styled great are accustomed to smile. But, in truth, they are as rational as the rivalships of the *noble*, and generally much more innocent. In all it is the movement of *ambition*—that restless, buoyant passion, which, like the elements of earthquakes, agitates the living mass of human nature, reconciles men to every loss and suffering to be *great*—if possible, **GREATEST**.

Abstractly considered, ambition is not a depravity of nature; on the contrary, it bespeaks the dignity of our moral constitution. Its total destruction in our moral nature would be followed by results analogous to those which would follow in the physical world, from the annihilation of that property of matter called *elasticity*. Dull solidity, oppressive gravitation, would, indeed, still remain, but the rebounding spirit of life would be lost. No one would be likely to conceive any thing great or noble, who never aspired to make **HIMSELF GREAT**.

But when we admit the innocence, yea, the virtuousness of ambition, it becomes necessary to restrict and explain our meaning; for the term is generally used in a bad sense; and to call a man ambitious, conveys to the popular ear an imputation upon his character. This has come to pass, because we look for ambition only among the rich and powerful, but give milder names to the same passion when it exhibits itself in humble stations. But another reason may be found in the fact, that ambition very readily associates itself with some of the worst passions of our nature—such as pride, cruelty, intrigue, injustice and low cunning. Everything will be de-

graded and corrupted that is found in such company. This unholy alliance lives in open warfare with all that is amiable and holy. It depopulates the State, tramples upon the weak, insults the poor; yea, glories in the countless sufferings of thousands, for the exaltation of one faithless favorite.

The passage selected for your meditation to-day, most accurately defines true greatness, and, by defining it, really defines ambition; for what is ambition but a steady, burning desire to be GREAT? We limit the passion, by accurately defining its object. "Whosoever will be great among you, shall be you minister: and whosoever of you will be the chiefest, shall be servant of all." Our great Teacher assumes the existence of the passion—"whosoever will be great." He does not say, Banish the desire of greatness from your soul; abhor the thought of excelling, as a pollution. No; this, if possible, is at least not commanded. But if you are disposed to be great, let your greatness be of this definite kind.

In this case, we have an illustration of a general fact; one that is highly creditable to our holy religion. I refer to the fact, that the religion of Christ lays hold upon the most powerful principles of our nature—those most ungovernable by other means—and presses them into its service. Love, hope, fear, the desire of fame, are all giant passions. Philosophy, laws, and the other most powerful restraints known to this world's agency, are not able to hold them in check, much less to subdue them. But they are all humbled by the Gospel of Christ, and then employed in the holy obedience of the faith. We say this is proof of the all-conquering power of the Gospel. As Jesus most gloriously illustrated his lordship over nature, by calming the lawless winds and walking upon the raging waves of the sea, so in the case before us, our Savior does not annihilate the love of greatness; he lets it live, but makes it live for him and for the welfare of mankind.

When we analyse the text, we find that it includes especially, two things:

1. HUMILITY. This is implied in the term *servant*.
2. USEFULNESS. This is implied in the phrase, "*servant of all*."

What, then, is *true human greatness*?—that of which a Christian may be ambitious? It is *condescending usefulness*—a sacred regard to the permanent welfare of the world. He is a great man, who takes an enlarged and just view of human interests, and benevolently devotes himself and the means at his command to the advancement of those interests.

We often find it necessary to notice the difference, yea, the opposition which exists between the doctrines of religion and the popular opinions of the world. That opposition is very manifest in the present case. Not those who *serve all*, but those who *command all*, are esteemed great by the world. Let a man be able, by his wealth, to control the personal services of his fellow-men—of mechanics, in erecting splendid edifices for his habitation; of laborers in his manufactories; of servants, on his farms; of domestics, in his family; of fine artists, who shall sing, paint and play for his amusement—he is called a great man. Or let his authority be of a different kind. Let him command mighty armies, govern extensive states, control the legislative councils of a nation, he too is great. Success, not in blessing but in butchering mankind has bestowed upon such men as Hannibal, and Tamerlane, and Bonaparte the name and fame of greatness in this world's estimation. In how many thousand instances, both ancient and modern, have men won for themselves the loud applause of earth, in whom not a particle of humility was ever found; who never performed an action really beneficial to mankind. How true it is, that "man looketh on the outward appearance."

The position which we take is, that no ambition is virtuous which does not aim, with singleness of purpose and benevolence of heart, at the permanent interests of mankind.

Our first proofs shall be taken from the word of God. We make this appeal to Scripture evidence, because, if the Bible be from God, none is so well qualified to judge of greatness as he is who is infinitely great himself; no one knows what is befitting the dignity of our nature, so well as the Author of our nature. Allow me to cite a few passages:

"But to do good and communicate, forget not: for with such sacrifices God is well pleased." Heb. 13: 16.

"Look not every man on his own things, but every man also on the things of others." Phil. 2: 4.

"For none of us liveth to himself, and no man dieth to himself." Romans 14: 7.

"Finally, brethren, whatsoever things are true, whatsoever things are honest, whatsoever things are just, whatsoever things are pure, whatsoever things are lovely, whatsoever things are of good report; if there be any virtue, and if there be any praise, think on these things." Phil. 4: 8.

"And besides this, giving all diligence, add to your faith, virtue; and to virtue, knowledge." 2 Peter 1: 5.

I need not quote further proofs of a doctrine, which the most cursory reader of the Bible must discover. The tendency of the Gospel doctrines is to form the world to benevolence and good will. Just so far as any one cordially embraces the Gospel system of faith, so far must he be rendered humble and useful. That such is the tendency of true religion, can be established by the same sort of evidence by which facts in other cases are established.

A large portion of the Bible consists of history. Let us then pass from the abstract doctrinal or preceptive parts of sacred scripture, to the narrative; and the question is, what is the history of those persons most approved as great in the Bible?

Look at the history of the good Samaritan, as presented Luke 10: 30. What more lovely human character than this? He was a *great* man. Turn to the history of a poor widow, mentioned in Mark 12: 44. She was poor, to be sure; but her *soul was great*. She dedicated her all to the public good. Similar is the character given of another female in Mark 14: 3. The Gospel has already been preached in the four quarters of the globe; it shall yet be proclaimed in every tribe and nation. As widely shall the fame of this poor woman be trumpeted. Homer's fame is circumscribed, when compared with hers. A few cultivated scholars read and admire the poems of that renowned bard; but the illiterate, no less than the learned, all who read or shall hear the Gospel, will know

and admire the greatness of that penitent female, of whom the Son of God declared, "She hath done what she could."

The same unerring Judge of character said of John, his forerunner, Matt. 11: 11, "Among them that are born of women, there hath not arisen a greater than John the Baptist." Now, in what did the excellence of John's character consist? Not in wealth. Not political influence. No; his greatness appeared in his zeal, his humility, his earnest, self-denying efforts to raise the moral condition of his countrymen, his disregard of personal advantage for the public good. I mention but one fact to show that John was a great man. The Jews, at the time of his official appearance, certainly expected the advent of the Messiah, by whom they were to be delivered from every political burden, and elevated to the highest rank among the nations. By his zeal and singularity, John excited public attention. The historian says "all men began to muse in their hearts, if he were not the Christ." A formal deputation of chief men was sent from Jerusalem to ask him, "Art thou *that* prophet?" A man of little soul and ordinary ambition would have taken advantage of popular opinion, and risen upon the wave which promised to carry him to power and dignity. But hear his reply: "I am not the Christ; I am not worthy to stoop down and loose his shoes and bear them away; he must increase, *but I must decrease.*" These replies most clearly indicate a noble soul—a mind humble in feeling, disinterested and benevolent—a man worthy the exalted eacommium passed upon him by the Son of God.

Moses was a great man. As a scholar, he ranked with the sages of ancient Egypt. As a lawgiver, his fame is greatly superior to that of Lycurgus or Solon. As a military leader but few have equalled him. But his greatness chiefly appears in his self-sacrificing zeal for the public good. An inspired writer has sketched the strong points of his character in these words: "By faith, Moses, when he was come to years, refused to be called the son of Pharaoh's daughter; choosing rather to suffer affliction with the people of God, than to enjoy the pleasures of sin for a season." Examine his character: see

the benefits conferred upon his nation by his wisdom, courage and patience; see how far he was above all narrow, selfish views. He was great, because he was servant to all.

I might linger long upon the character of Paul—the most learned, most talented, most eloquent of all the apostles. I might describe the toils and sufferings of his eventful life. Analyze his character, and get at the motive which influenced him in all that he said, did and wrote. It will be impossible to escape from the conclusion, that of the few who really deserve to be called *great*, none stands higher than the apostle of the Gentiles. Personal considerations were disregarded; and he devoted his various acquirements and noble talents to the glory of his Savior, and the good of his fellow-men.

But I pass to one other example—the loveliest, brightest, purest, greatest to be found on the scroll of fame. Others have done well—others have been great—but *Jesus of Nazareth* excelled them all. Many individuals have refused to receive his doctrines as divine; have denied his miracles, and questioned his claims to be received as the Son of God; but no one, I believe, has presumed to charge him with any crime, or even weakness of character. His enemies were violent, artful and watchful; but they sought in vain for honest witnesses against him. “I find no fault in him,” says Pilate, his judge, after all the evidence had been heard; and the world must acquiesce in the sentiment. But to call him faultless is not doing full justice to his character. Jesus was not only innocent, but *great*. “In him every grace that can recommend religion, and every virtue that can adorn humanity, are so blended as to excite our admiration and engage our love. His courage was active in encountering the dangers to which he was exposed, and passive under the aggravated calamities which his foes heaped upon him. His fortitude was remote from every appearance of rashness, and his patience was equally exempt from pusillanimity. He was firm without rashness, humble without meanness. Though possessed of unbounded power, he lived continually in a state of voluntary humility and poverty. We see him exposed to almost every species of want

distress; afflicted, without a comforter; persecuted, without a protector; and wandering about, as he pathetically complained, without a place where to lay his head. He was chiefly attentive to the wants and woes of others: his own he forgot. In every period and circumstance of his life, we see dignity and elevation blended with love and pity. We see *power*, but it is power which is rather our protection than our dread—a power softened with tenderness, and soothing while it awes. In private scenes and public occupation; whether the object of admiration or of ridicule; of love or of persecution; whether welcomed with hosannahs or insulted with curses; we see him pursuing, with unwearied constancy, the same end, with the same integrity of purpose. Let us pause for a moment, to fill our souls with the idea of One who knew all things earthly and heavenly; by a word exercised control over all nature; penetrated futurity; gave promises of admission into paradise; had the keys of life and death; claimed union with the eternal Father:—who yet was pious, mild, gentle, humble, benevolent and friendly to all. Each separate virtue is made stronger by contrast, and the union of so many virtues forms a brightness which fitly represents the glory of that God who “dwelleth in light inaccessible and full of glory.”

But his death was the crowning act of his great character. Jesus *lived* for the *world*, and *died* for his *enemies*. We speak not of the painful manner of his execution. It was painful enough, and rendered doubly so by the insults and mockery which were heaped upon him. But it was the *motive*, the *object* for which he died that we admire. “He died to put away sin by the sacrifice of himself.” “He gave his life a ransom for many.” Here then we have a perfect example of that greatness which the text recommends. Jesus was himself the great original of the character drawn in the text—he was the living picture of his own doctrines, and *the model of true greatness*.

I have finished the proof and illustration of the subject, so far as Scripture authority bears upon it. Let us now consult other authorities.

Our first appeal shall be to the actual state of mankind in this world. And what is man's condition? No one can close his eyes against the fact, that abundance of ignorance, weakness and misery exists in our world. We may not be able to account satisfactorily for the introduction and wide diffusion of evil, under the government of an all-wise and all-powerful God. But that evil exists is a fact too manifest to need proof, or to admit of denial. Take a map of the world; begin at the little spot upon which you stand, and enlarge the circle of your observation until it encircles the globe. See the moral darkness that hangs over three-fourths of the human race. Witness the oppression, poverty, sickness and sorrow which abound everywhere. See the existing inequality in health, wealth, and happiness. Hear the piteous groans that float on every breeze; add to those which are audible, the thousand stifled sighs of those who pine away, the victims of silent grief. Think how many thousands every hour of every day suffer death and all the sad varieties of woe. Yes, while I speak, the affrighted spirits of thousands are ascending through space to the throne of judgment. Since you took your seat, many have approached that throne, parted to the right or left, in all the ecstasy of immortal joy, or in all the frantic grief of endless ruin. Look soberly at the actual state of man, and say, what is human greatness? Shall they be called great, who by their wealth, power, talents or influence, *add* to the miseries of our already miserable race? who serve themselves? who advance selfish purposes at the expense of another's happiness, or in disregard of other's woe? Is the warrior—the successful politician—the talented leader of a faction—the haughty prince—are they great? No; we cannot look at the unavoidable misery of mankind without coming to the conclusion, that he only is great who by word and deed does all in his power to smooth the rugged path of life—who is full of compassion for the miseries of man, and benevolently devotes himself to diminish them.

We are imposed upon by the splendor with which real meanness clothes itself. Wealth puts on its costly robes; the

gilded sword glitters in the hand of power; the crown set with diamonds sparkles on the king's head; warriors march to the sound of soul-stirring music; statesmen talk loud and largely of great state affairs. We are fascinated by the exterior man, and call him great. A captivated world sings hosannas in the ear of those who are really its heaviest burden, its bitterest curse. But dissolve this charm; tear off the tinsel covering, look at the true state of mankind, and we shall be obliged to say, None but the useful are great—"Whosoever will be great, let him be your servant."

We might again illustrate our subject by examples drawn from profane history. Let any one contrast *Cræsus* with his visitant *Solon*. Socrates with his scholar Alcibiades. Aristotle with his disciple Alexander. Martin Luther with his contemporary Charles V. The modest Locke with the successful Duke of Marlborough. The Oberlin or Edwards with the great Bonaparte. Make such comparisons, and in your soul you must feel, that in everything but short-lived splendors, the *useful* have risen far above the so-called *great*. In both classes you see talents and great intellectual power. But in the one these talents took a wrong direction, and were generally used for personal aggrandizement; in the other, discoveries were made in science or arts, plans to benefit mankind were recommended, and personal attention bestowed for the melioration or salvation of human kind.

I have but time to view the subject in one other light; that is, in the light of eternity. We are candidates for immortality, and in all our calculations this fact must be taken along with us. All those forms of greatness, which shall vanish before the light of eternity, or be changed into hateful forms of guilt, ought now to be estimated as they will be there. We, and our fellow-men, must meet on the other side of the dark waters of death. In that region of deep reflection and remembrance, the actions of this noisy state must be reviewed and estimated anew. The rich will carefully add up their loss. The powerful must weigh their power in the impartial scales of justice. Crimsoned conquerors must meet the thousands

through whose lavish blood they waded to victory. Cunning speculators must cast up accounts with those whom they cheated and overreached. Designing men, of fine talents, must talk over matters with those whom they led astray and bowed to base purposes. Think you the matter will then stand as it now does? How many frantic ghosts, in the dark shades of the unseen world, curse and reproach the sullen spirit of Napoleon? of the Duke of Alva? of Pizarro? of Cortez? How many would tear the foul spirits of those avaricious, cruel, proud wretches, who in different ages have oppressed, wronged and deluded the people, under the title of greatness?

But look at the prospect which opens up before the man whose greatness is goodness. See the poor whom he once relieved, now paying him with gratitude. Those who once reviled him for righteousness' sake, now confess they mistook his motives and his worth, and ask forgiveness for the wrongs. See the poor prisoners, whom the good Howard once visited and relieved, now unchained, bending in gratitude before his angel form. Is this speculation? What, then, does our Savior mean when he says, "Make to yourselves friends of the mammon of unrighteousness, that when ye fail they may receive you into everlasting habitations?" May not our talents, wealth and influence be so used—though our works are no cause of salvation, but only the fruit and the evidence of our faith—as to procure for us an eternal reward? And is not the gratitude of those whom we benefit, one main ingredient in the reward of the blessed? For the same reason we make enemies for ourselves in eternity, by a misuse or abuse of earthly advantages. No other greatness than that which consists in goodness can follow us into the eternal world. This is clearly indicated in the description which Jesus gives of the judgment, Matt. 25: 31—46.

From the testimony of Sacred Scripture, from a view of our condition in this world, from our anticipations of a future state, we conclude, that whosoever will be great must be a servant to his fellow-men—humble and useful.

I have already alluded to the influence which the pomp of office, and the glitter of wealth have in deluding us in our estimate of human greatness. Allow me to notice another cause of mistake in this matter—I believe the character of our literature is injurious to young minds. Take our most popular historians, and what is the ideal greatness which plays before their minds while engaged in delineating the history of man? They describe great *heroes* who are not great *men*. The principal characters of history appear to you only as tremendous fighting and destroying animals, a species of human mammoths, whose chief and final object seems to be the glory of fighting and annihilating their enemies.

Our poetry, too, is full of the same spirit. In both epic and tragic poetry the workings of ambition are depicted—and it is that ambition which associates with pride, folly and tyranny. In this respect modern literature partakes of the unchristian spirit which we are not surprised to find in the literature of ancient pagans. Consider this matter, and you will not be astonished to see so general a depravity of taste in regard to the subject before us. Into the hands of our educated youth are put the histories of Cæsar, Livy, and Tacitus, &c.; the poems of Virgil, Homer, &c., works fascinating in style, and on that account the more likely to make a bad impression. The aspiring soul of youth is fired with a desire to be distinguished, and heathenism furnishes him with many examples, but none which in all things he may safely follow; and the polite literature of his own age or country is not adapted to correct the wrong tendency of heathen literature. I have no doubt that the natural tendency of this state of things is injurious.

I cannot dismiss this subject without noticing the fact, that we live in an age when a vast amount of good may be done with but moderate means. In this respect, no preceding age was so fortunate as ours. Commerce is in a state of rapid improvement—all the arts are flourishing—especially all those arts which give to man a sovereign control over nature and the elements. The progress of all the governments of Christendom is toward freedom. The press is free and growing

in power. The cause of education is advancing. The work of benevolence is now conducted upon system, and ten thousand channels are opened, along which our charities may flow to the ends of the earth. You may sit in your study, and instruct, improve or amuse the world through the press. You may stay at home, and send the Bible and the Gospel to China. You may remain at your post and with your family, and operate benevolently upon the whole world. Was it so a few centuries ago? No. Books were scarce, schools few and far between, the press unknown, commerce confined to the coasts, and nations separated only by a river were strangers, often enemies. If, then, usefulness be the essence of greatness, what a flattering prospect opens before us all.

Let no one complain that his means are so limited that he can do nothing. It is not the case. Think of the widow's two mites; of Mary's box of ointment. Our Savior looks at the motive; he will estimate our character by the feeling with which we perform his service. Besides, this is an age of systematized effort. Such a state of things the sun never shone upon before. Everything is now done by association; and your means may be individually feeble, but, combined with the wisdom and means of others, you may do much, and shall not fail to obtain your full measure of the glory that shall be given to all who act well their part.

How sweet the pleasure of doing good! Too often earthly greatness is reached by means that occasion remorse, and is retained with envy. But not so in this case. The remembrance of good done is a healing balm to the soul, and none will envy you this honor.

YOUNG FRIENDS OF THE SENIOR CLASS:—It becomes my duty to address you specially, to-day, and it is to me a pleasant duty. Many solemn thoughts crowd upon my mind, as I look upon you all together, to-day—perhaps the last Sabbath you will be all in one congregation, until you assemble in the great congregation to be judged. For several years past you have moved on in a class, pretty equal in age, in literary attainments and prospects for life. This broad stream of companionship is now about to part into a number of separate branch-

ches, each of which must seek its own way to the ocean. In this hour recollections of the past meet and mingle with anticipations of the future.

I know you all sufficiently well to speak with confidence when I say, that you all desire to be great. From the moderate elevation on which you now stand, look around, above and below you. Could you reconcile it to yourselves to descend into the lowly vales of ignorance and rudeness? Would you even be satisfied to keep your present ground, making no further advances in knowledge and elevation of character? No. To stand still would be an affliction—to descend would be death to your aspiring minds. On the contrary, you look upwards; a thousand mountains are visible from the high ground on which you now stand, and you purpose to ascend some of them, perhaps the highest. It is ambition's young dream, which the tossings of life will surely disturb, if not dissolve.

But if you desire to be great, let me entreat you to remember the doctrine on which you have heard us discourse to-day. You are the creatures of God, and are therefore bound to obey him. You are members of society, and therefore under obligations to seek its welfare. You belong to the human race, and should devote yourselves to the cause of general welfare. I would earnestly exhort you to cultivate a public spirit. You will find much selfishness in that busy world into which you now throw yourselves. Youth is generally liberal, and education tends to increase the feeling. The narrowness of mind, selfishness, untractableness and prejudice of the world, will at first be exceedingly disgusting to you. You will be at a loss to account for the illiberality with which you will meet. But after a while you may cease to wonder, then you will begin to excuse, and finally, may come to practice all that you now condemn. Our country suffers a great deal still for want of more public spirit. Let me exhort you to be *practical, condescending and useful*.

Allow me also to remind you of your *responsibility*. How greatly has a kind providence blessed you! How very few in this whole State have had your privileges and advantages!

You will have much to answer for to your country, to your parents, but, especially, to your final Judge, if, after all, you are useless in the world. Bear with you in all places a solemn sense of your accountability. Heretofore you have been in some measure dependent upon others for direction—those who controlled your life, shared your responsibility; but now we give you up to bear it alone. How distressing in life, how painful in death and in eternity, will be your reflections, if, after all that has been done for you, you should be slothful, vicious and useless. You will have a fearful reckoning to give for these things. Think now.

But beware lest the scenes of life, to fancy's eye so charming, should cheat you out of eternal life. You have studied the rules by which calculations are made—you have investigated the mathematical principles by which the distance, magnitude and revolutions of planets are ascertained. Let me give you two questions to solve in that divine astronomy which, by faith, looks to worlds unseen, and the revolutions of eternity.—“What is a man profited, if he shall gain the whole world and lose his own soul?”—“How shall we escape if we neglect so great salvation?” I wish you to carry these questions with you, and answer them—not in the noise and confusion of business, not in the hour of youthful gaiety or pleasure—but in the sober moments of self-reflection. Some of you have professed to seek and serve that gracious Savior whose service is joy, and peace, and heaven. Be faithful. Some of you are yet unimpressed with a due sense of the value of these things. If it were my last breath, my earnestness would be but the greater in the exhortation, Be wise, and accept the mercy which Jesus so freely offers. We have spoken of his example as a perfect model of greatness—of his death as the price of our redemption. Believe in him, and you will imitate him; love him, and you will serve him; serve him, and you will assuredly go where glory waits you. To that eternal glory may you, your friends and teachers, finally be brought, through the grace that is in Christ Jesus.

NOTE BY ED—It would appear that this sermon was delivered on the Sabbath preceding a commencement in the College of which Dr. Pressly was President, with special reference to the graduating class.

SERMON XXIII.

THE GOSPEL FEAST.

BY REV. WILLIAM BALDRIDGE.

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“Come eat of my bread, and drink of the wine which I have mingled.”
Proverbs 9: 5.

These words are the words of wisdom—not that wisdom which is the property of him who is acknowledged to be wise; but the words of the Eternal Wisdom himself, the Lord Jesus Christ, who is both the essential wisdom of God and provisional wisdom of his grace. This is a title that is frequently given to Christ in this book of Proverbs. That it is Christ that speaks in the text will be evident, from comparing this passage with another in the 8th chapter, 14th and 15th verses—“Counsel is mine and sound wisdom: I am understanding; I have strength. By me kings reign, and princes decree justice.” By whom do kings reign? The apostle John answers, “Jesus Christ, the faithful and true witness, the first begotten from the dead, and the Prince of the kings of the earth.”

The text is closely connected with the context. *First.* The same person speaks in both. *Second.* The subject of the context is continued in the text; and what is stated in the context is the ground upon which the substance of the text is laid. Then we have Christ preparing a house and furnishing a table. This looks to the counsel of God in setting up his Son to be a Mediator through his incarnation, death and resurrection. The prophet Isaiah (4: 6,) speaks of him under

the same figure: "There shall be a tabernacle for a shadow in the day time from the heat." This is the house that is builded, complete, with its seven pillars, and to which we are called to look—"Behold, the tabernacle of God is with men." It looks, also, to the *benefits* resulting from Christ's mediation. This is the furniture of the table, and on account of its excellence and abundance the prophet calls it "a feast," and "a feast of fat things;" Isaiah 25: 6, "And in this mountain shall the Lord of hosts make unto all people a feast of fat things, a feast of wines on the lees, of fat things full of marrow, of wines on the lees well refined."

1. The text is a gracious invitation founded on this provision having been made—"Come eat of my bread, and drink of the wine which I have mingled." It is the language of kindness, never used by an enemy, unless with the design to betray by using the language of a friend. It is the language used to express kindness. Thus David expresses his kindness to Barzillai, 2 Sam. 19: 33, "Come over with me and I will feed thee with me in Jerusalem." But what kindness will it express, when Christ shall, at the end of the judgment, address his believing flock, "Come, ye blessed of my Father, inherit the kingdom prepared for you."

2. The words of the text express the things to which we are invited. It is to eat of his bread, and drink of the wine he has mingled. Eating is the action by which we receive our nourishment. Christ uses the same language at the institution of the Lord's Supper. He took bread, and blessed it and broke it, and gave unto his disciples, and said, "Take, eat, this is my body." This act of eating is the same with believing, which will appear by considering John 6: 54, "Whoso eateth my flesh, and drinketh my blood, hath eternal life;" and John 11: 26, "Whosoever liveth and believeth in me shall never die." This eating, then, is a receiving of Christ, or a believing on him. In the text there is an allusion to the Lord's Supper—that which is received is bread and wine, the emblems of Christ's body and blood, and these, when stripped of the figurative language, include the benefits of his death and intercession.

3. In the words we may gather the condition upon which these are to be had. Freely. This may be gathered from the fact that we are invited without any condition being mentioned, and by Him that claims them as his own. Wisdom, that is Christ, says, "Come, eat of *my* bread, and drink of the wine which *I* have mingled."

4. In the words of the text we may learn the suitability of these things to our need. Bread, the staff of life; and wine mingled, adjusted to our capacity, not too strong. The idea here is perhaps the same expressed by the apostle, when he speaks of milk for babes and meat for men.

In the words, then, we have a gracious invitation to partake of, or receive, the blessings procured for us by the Lord Jesus Christ, and brought near to us in the Gospel: or in other words, we have the sinner's warrant to claim Christ, and all the blessings of salvation in him, freely, and in the way of believing. But for your further edification I would call your attention to the three following things:

I. The things figuratively expressed by Christ's bread and mingled wine.

II. The persons invited to receive or partake of them.

III. The warrant they have to accept the invitation.

I. I am to call your attention to the things figuratively expressed by Christ's bread and mingled wine.

Now, it is evident that the things signified here are the same with those with which wisdom, in the second verse, is said to have furnished her table. And, from the preparation, we must conclude that these are the most excellent things, becoming Him who is wonderful in counsel and excellent in working. But our Lord Jesus informs us on this subject, and however astonishing it is, yet he assures us that it is himself. "Jesus said unto them, I am the bread of life, he that cometh to me shall never hunger; and he that believeth on me shall never thirst." And again, "My flesh is meat indeed, and my blood is drink indeed." This is the feast to which the invitation of the text would lead us. It is certainly a feast of fat things, of wine upon the lees full of marrow and well refined. The

bread of God is He which cometh down from heaven and giveth life unto the world. Common bread is the staff or main support of life already possessed ; but this bread is that which both giveth and supporteth life. He that eateth of this bread shall live for ever, so that that life is of an excellent kind, even eternal life. This bread was raised in the field of God, the Father's eternal purpose, and nourished from the rivers of his everlasting love—"For God so loved the world that he gave his only begotten Son that whosoever believeth on him should not perish, but have everlasting life." This bread was bruised in the mortar of incensed justice, and this mingled wine trodden out in the wine-press of his Father's wrath. Not because he had done any violence himself, or that deceit was found in his mouth ; but we had gone astray, and, in his mercy, the Lord laid on him the iniquity of us all. He was smitten of God and afflicted ; and because he made his soul an offering for sin, he divides the spoil, and feasts his seed, the travail of his soul. The Lord Jesus Christ, then, in his mediatorial person and offices, in his new covenant grace and fullness, is both this bread and mingled wine. He is the sum and substance of all spiritual and saving blessings ; and all benefits and saving blessings enjoyed in and from him are so many dishes of this feast by which we are fed in receiving himself. The Lord Jesus is not only a contractor in the Covenant of Grace but he is summarily the covenant—Isaiah 42: 6, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people." And as he is the covenant, so is he also all New Covenant blessings, and is the chief thing designed by the bread and mingled wine in the text.

But we will more particularly direct your attention to some things contained in the expression "bread," and "mingled wine."

1. *Union unto the Lord Jesus Christ.* This is a part of this feast that must be esteemed excellent, especially if we consider the disparity of the parties. On the one hand, the Lord Jesus Christ, the eternal Son of God, and whom he has

made heir of all things: and on the other hand, a creature of yesterday, a child of Satan and an heir of hell. This union is real. Bread is really united to the body when, being received as the support of life, it is assimilated to it; and wine nourishes the heart when it is really incorporated with the body. So the nourishment which we receive from this spiritual table, is in consequence of our union by faith to the Lord Jesus Christ, by which we draw from his fulness and grace for grace. So real is this union to Christ, that it excels the most intimate sensible unions. A husband and wife are said to be one flesh; but the believers are members of Christ's body, of his flesh and of his bones. Death may separate husband and wife; but the union between Christ and the believers is so close that there is nothing that can separate them from him. This union is so complete, that upon its being consummated, Christ, with all that is his, becomes ours, and we with all that is ours become his. He becomes liable to pay our debt, and we become entitled in him, to all his inheritance. Hence the apostle says, "All things are yours, and ye are Christ's, and Christ is God's." I shall only make one remark more upon the excellence of this particular, and it is, that this union is by mutual consent—there is no constraint in the matter; unless the constraining influence of Christ's love may be said to be so. Indeed, the apostle says, "The love of Christ constraineth us"—and David declares that Christ "makes his people willing, in the day of his power." But this is a sweet constraint. Love does not act so much by impulse as by attraction. Hence Christ says by the prophet, "I have loved thee with an everlasting love, therefore with loving-kindness have I *drawn* thee."

2. *Righteousness* is another thing contained in the expression, "bread and mingled wine," in the text. In our natural state we are without any right, having lost it in Adam; and have never been able, and never will, to form a righteousness for ourselves. Nor are we willing: for having gone astray we are prone to backslide more and more; so that, instead of mending the matter, we are making our situation worse and worse. God's law is holy and righteous; and not only demands

from us a conformity to it in heart and life, but pronounces an anathema against all who fail in the least act of obedience—"Cursed is every one that continueth not in all things written in the book of the law to do them." In consequence of our failure we come under the condemnation of the law, for, "By the offence of one, judgment came upon all men unto condemnation."—"We all like sheep have gone astray." So that all the world has become guilty before God. Now the Lord of all the earth must do right. Although he is the "Lord God, merciful and gracious," yet he will by no means clear the guilty. If they go free, an adequate satisfaction must be given in their stead. Therefore says God by the prophet, "Zion shall be redeemed with judgment, and her converts with righteousness." There is no seeing God's face in peace, but by our having a righteousness answering the demands of the law. But this righteousness we have in Christ—Romans 8: 3, 4, "For what the law could not do, in that it was weak through the flesh, God sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh: that the righteousness of the law might be fulfilled in us." So that, although we have no righteousness of our own, yet we have a borrowed one, or rather, one bestowed on us in Christ, that commends God's righteousness, and makes us righteous. Hence the apostle says, "Now the righteousness of God, without the law, is manifested—even the righteousness of God, which is by faith of Jesus Christ unto all and upon all them that believe." And by this righteousness of Christ we are sustained righteous in law-reckoning, and our persons accepted. Without this righteousness we are destitute, and without anything to screen us from avenging justice. Therefore the apostle desires to be found in Christ's righteousness—"Not having mine own righteousness which is of the law, but that which is by faith of Jesus Christ, the righteousness which is of God by faith." There is a righteousness of the law required from us. This righteousness is procured for us by Christ—a complete fulfilment of all its precepts, and satisfaction to its penal demands, in our room. This righteousness is ours when

we receive it by faith—therefore called “the righteousness of faith.” It is in his righteousness that we are exalted.

3. By bread and mingled wine in the text, we may understand, as implied, *pardon of sin*. This is a constituent part of the justifying sentence passed upon the believer by God, the judge of his own law. It has a respect to the penalty of the law, and consists in removing the guilt of sin, and from under the curse of the law which is due to sin, on account of the satisfaction and sufferings of Christ. This is a blessing exceedingly precious. There are two considerations which ought to make the pardon of sin to be exceedingly precious to us.

The *first* is, the intrinsic evil of sin. Its nature stands directly opposed to everything that is good and holy. It is hateful to God. Therefore we hear him dissuading Israel from the practice of it—“I sent unto you all my servants the prophets, rising early and sending them, saying, Oh do not this abominable thing that I hate.” Jer. 44: 4. It is this inward nature of sin, being exceeding sinful, that made it impossible to be expiated by the blood of goats and bulls; but required the blood of the Son of God to expiate it. All you who have received this benefit esteem it highly. Remember that “you are not redeemed with corruptible things such as silver and gold; but with the precious blood of Christ, as a lamb without spot.”

The *second* consideration which ought to make the pardon of sin to be highly valued, is, that the guilt of it binds us over to Satan, and the execution of the curse due for sin. Hence we hear of his fiery darts, and his being the spirit that now works in the children of disobedience. But in the pardon of sin the power of Satan is broken, and his head shall be bruised under our feet shortly. But the pardon of sin in the act of justification is of high importance, as it is the pardon of all sin, past, present, and to come. The exposure to condemnation by reason of sin is removed for ever—“There is no condemnation to them that are in Christ Jesus.”

4. Another blessing presented under these figures of “bread

and mingled wine," is *peace and friendship with God*. By the breach of the first covenant war was proclaimed between God and man. Ever since, we have been, and, until reconciled, are at enmity with him, which is manifested by our wicked works: "Your sins have made me your enemy and I have fought against you." Hence we are smitten with blindness of mind, enmity in our wills, hardness of heart, given over to vile affections, and deadness in our conscience. The air we breathe is pestilential, and all our common enjoyments are impregnated with death. Our hedge is broken down, and we are exposed to the devouring lion. How unequal the contest! Fighting against infinity—a worm of the dust, of yesterday, against the Ancient of days, the King eternal! And how exceedingly disastrous to the man where the conflict is continued. But when we are called to eat of his bread and drink of the wine that he has mingled, God is not calling to wrath, but to peace. Although he could soon make all the sons of men who are his enemies decay as the fat of lambs, yet he sends the Lord Jesus Christ on the embassy of peace to the earth: for he came and preached peace to all that were afar off, and not only preached it, but procure it. For "having made peace through the blood of his cross, by him to reconcile all things unto himself." But by eating his bread and drinking his wine all feuds are done away. For, "being justified by faith, we have peace with God through our Lord Jesus Christ." Now, considering all circumstances, this is an astonishing blessing. The apostle speaking of it, says, Phil. 4: 7, "The peace of God which passeth all understanding, shall keep your hearts and minds through Christ Jesus." From this peace with God flows a peace of conscience. This is a feast itself. Hence says Paul, "Our rejoicing is this, the testimony of a good conscience."

5. Another thing contained under these figures of bread and mingled wine is *the Holy Spirit and his operations*. The promise of the Spirit is the radical promise of the new Covenant, and the communication of the Spirit must be an important blessing, for, "he that hath not the Spirit of Christ is none of

his." And Christ, when he was about to leave his disciples and church in the world, comforts them with the promise of another comforter, which, says he, is the Spirit of truth. There are two parts of Christ's priestly office, atonement and intercession. The first was to be made without the gate, or outer court; but the other within the sanctuary. Therefore when he performed the will of his Father in this world, it was necessary that he, as an advocate, should appear in the presence of God for us. So that, although the church knew him after the flesh, yet henceforth they know him no more. But he does not leave his church, for he gives the Spirit. The comforting and supporting of believers is committed to the Spirit. Now let me endeavor to show the value of the benefit of receiving the Spirit from his work. Without entering into particulars, his work is "convincing the world of sin, and of righteousness, and of judgment." His work is generally expressed by the names that are given him. He is an Advocate and a Comforter: that teacheth us that he will be the help of the children of God in danger and affliction. His work he accomplishes by dwelling within them. Therefore, as the Spirit is promised, we must consider that the communication of him is among the furniture of this table.

6. To be brought into, and numbered with the children of God's family, is another thing contained in the provision of this table to which the invitation is given. Adam is by the Spirit said to be the son of God, in Luke 3: 38, and we, his natural offspring, would still have been reckoned the children of God, had we not lost our primeval innocence and dignity. But having rebelled, we were cast out and disinherited: and if we are restored again to the relation of children, it must be by a different way from our first relation. Now we become children by adoption. Now, this is a way more honorable than the first: for it is by being united to his own eternal Son; and so we have the same mind that is in him, and become heirs of God and joint-heirs with Christ: for God sendeth forth the Spirit of his Son into our hearts, crying, Abba, Father.

7. *Sanctification* is another thing contained in this feast.

This, also, is an excellent part of it. Those who are received into God's family must be like that family. They must not only be robed with the Redeemer's righteousness, which is the fine needle-work of his infinite love, in his incarnation, obedience and death; but also, like unto the king's daughters, all glorious within by immaculate holiness. Sin has defiled the whole human family, for we have all sinned. Now sin is of a defiling nature—sin is the breach of the divine law—but God has impressed upon his law his authority and his holiness. Sin, as it respects his authority, is guilt; and this, in the conscience of the sinner, produceth fear. As it respects the holiness of God, sin is uncleanness, or filthiness, and produceth shame. This defilement is two-fold. *First*, Habitual, or that which is in all the faculties of the soul by nature. These faculties are all shamefully depraved and out of order, and no way corresponding to the holiness of God. Therefore the prophet says, Isaiah 64: 6, "We are all as an unclean thing, and all our righteousnesses are as filthy rags." *Second*. Actual—that which attends the actions of our moral faculties, "For the whole head is sick, and the whole heart faint;" but in this provision there is a fountain opened for sin, and for uncleanness. In partaking of this bread our depraved principle is removed and our filth washed away, new habits implanted, holiness laid in every faculty of the soul, and like the oil on Aaron's head that run down to the skirts of his garments, this spiritual beauty and odor diffuseth themselves through the whole man. There the sick head is eased and the fainting heart strengthened; there guests need not complain, like Job, of the insufficiency of his snow water; or with Jeremiah of the inefficacy of his nitre and soap; nor plead with David, "sprinkle me with hyssop and I shall be clean;" nor yet cry with Paul, "O wretched man that I am:" for they have their hearts sprinkled from an evil conscience, and their bodies washed with pure water.

8. *Joy in the Holy Ghost* is another thing contained under these figures. This benefit springs from a union to the Lord Jesus Christ, and is the effect of communion with God, in him.

This is in a peculiar sense the fruits of the Spirit, and to which the wine Christ has mingled has a particular respect. The witnessing of the Spirit to believers that they are the children of God, is a refreshing cordial. This gives them more joy than earthly wine. The light of God's countenance is the wine that maketh the believer's heart merry. This turns their mourning into joy, and makes them to rejoice with singing.

But there is an infinite variety contained in these emblems of bread and wine. Time fails, or we might particularize many more—such as victory over Satan, a happy death, a triumphant resurrection, and a final and joyous entrance into the everlasting kingdom of our Lord Jesus Christ. In a word, the provision with which this table is furnished is the Lord Jesus Christ, with all his new covenant blessings, summed up by the apostle in these words, "But of him are ye in Christ Jesus, who of God is made unto us wisdom, and righteousness, and sanctification, and redemption:" that, according as it is written, "He that glorieth let him glory in the Lord."

We proceed to the consideration of the second head.

II. I am to show, who it is to whom these blessings are offered by the invitation contained in the text.

And here I would neither extend or limit this privilege without divine warrant. There are two or three things, then, in the account which the Son of God gives us, in his word, of God's plan of saving sinners, which we may consult in order to see the extent of this privilege.

1. The *first* is, The mission of his own Son to be the Savior of sinners. This we have in that remarkable passage of Isaiah 42: 6, "I the Lord have called thee in righteousness, and will hold thine hand, and will keep thee, and give thee for a covenant of the people, for a light of the Gentiles." The prophet here presents God, the Father, addressing his Son upon the subject of his mission as a Savior, and points to whom he will send him. This, he says, is to the people, to the Gentiles. From this we may safely conclude that he was sent to all mankind, for he says, "I will give thee to the people, to the Gentiles." Now who are the people? Not angels, surely,

but men. But lest the Hebrews should conclude that the language referred only to them as a nation, God adds "And for a light to the Gentiles." These last words do not imply a distinct privilege from that of being "a covenant to the people;" but is evidently intended to show that Christ was sent to the Gentiles also; and is therefore an explication of the former phrase. This text evidently teaches that Christ was sent to all mankind. His commission was to them, and the whole of them.

Again. In Christ's own account of his mission we are taught the same thing. He declares, John 3: 14, 15, "As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up: that whosoever believeth in him should not perish, but have everlasting life." He explains his meaning in the 16th verse, "For God so loved the world, that he gave his only begotten Son that whosoever believeth in him should not perish, but have everlasting life." The term "whosoever" is doubtless used here for the purpose of showing that none are excluded: so that Christ, from these things, is evidently sent to all mankind. There is nothing contained in the account of Christ's mission that would exclude any of the human family from the invitation given in the text.

2. We may consult what is said concerning Christ's offer, as Savior to those to whom he is appointed a Savior; and all these must be invited to partake of that salvation he has provided. "We know," said the Samaritans, "that this is indeed the Christ, the Savior of the world." With this agrees the testimony of John, 1 Epistle, 4: 14, "And we have seen and do testify that the Father sent the Son to be the Savior of the world." The substance of this is, that God hath constituted Jesus Christ, and set him forth in the Gospel as the Savior of sinful, lost and ruined men.

3. We may consult the manner in which Christ executes this office. We have him employed in calling every individual of mankind, Prov. 8: 4, "Unto you, O men, I call; and my voice is to the sons of man."—Isaiah 45: 22, "Look unto me, and be ye saved, all the ends of the earth." Here we have

Christ inviting men without exception, even those at the ends of the earth. Men are singled out from angels and all other beings, and the invitation is extended among them of every nation, to the ends of the earth.

Again, in the execution of his office he descends to particulars, by describing the characters of those that are invited. In our context "the simple," or those who lack understanding, are invited to eat of the bread and drink of the wine that he has mingled. But in chapter 1: 22, not only are the simple, but those "who love simplicity;" and "the scorers," and those that delight in scorning," and "fools that hate knowledge," are expostulated with. To them he says, "Turn ye at my reproof: behold, I will pour out my Spirit unto you, I will make known my words unto you."

The "weary and heavy laden," those whose sins are of a crimson dye, and those who are black with lying among the pots, are called. From these things there can be nothing more certain, than that all and every individual of mankind are invited, and these as they are sinners: for Christ says, "I come not to call the righteous, but sinners to repentance."

Again, Christ is the effectual Savior of some only, but he is the official Savior of all. This Paul teaches in the first epistle to Timothy, 4: 10, "Because we trust in the living God, who is the Savior of all men, specially of those that believe." There is also an effectual, and an ineffectual call. The *first* we have in 2 Tim. 1: 9, "Who hath saved us, and called us with an holy calling, not according to our works, but according to his own purpose and grace, which was given us in Christ Jesus before the world began." The second we have in Matt. 20: 16, "Many be called, but few chosen." The one is *the offer* of salvation; the other is *the application* of it. It is the first of these, the offer of salvation, we have to do with in our text.

The *difficulties* that may seem to exist between the universality of the call of the Gospel, and God's design to save: or the question, "Why does God call all men to accept salvation, when he does not design to save all," might here be

answered at length. The following will satisfy the humble mind.

1st. That in the word of God it is sufficiently clear that God has called all men, and each man in particular. His authority is sufficient to secure from the charge of presumption in the sinner's accepting, and lays the rejecter of the Gospel offer under guilt in refusing.

2d. It will be sufficient to check presumptuous inquiries in an humble mind, that God has said, "Secret things belong unto the Lord our God; but those things which are revealed belong unto us and to our children for ever, that we may do all the words of this law." Although God has not revealed to you whether you be *chosen or not*; yet he has revealed to you that you are *called*, and it is with this that you have to do. His language is, Although you be simple, and want understanding; a scorner, and delighting in scorning; a sinner, weary and heavy laden, with sins like scarlet and crimson; come partake of the provision made by true wisdom—come obtain knowledge and understanding, and the fear of the Lord, and the rest of the blessed, and the righteousness of saints, and their garments pure and white—"Come eat of my bread, and drink of the wine that I have mingled."

We come to consider the third head.

III. Let us consider *the warrant* we have to take of the bread and mingled wine of Gospel mercies.

This is certainly a subject of the greatest importance. It is certainly dangerous to meddle with those things that are not our own, and especially where these are of great value. The dreadful consequences of rashness in these, is everywhere marked in revelation. The mournful instance of our first parents believing Satan rather than God ought to convey a lesson to all their posterity. Nadab and Abihu offered strange fire before the Lord, which he commanded them not, and there went out fire from the Lord and devoured them. Before we put forth our hand to touch the sacred things of the Gospel it behooves us to see our warrant.

We have no need to go farther than our text and context to find an invitation. The context describes our character,

and the text gives us the invitation, "Come eat of my bread, and drink of the wine that I have mingled." But to this I will add one other from the constellation of them contained in the book of God. "I, Jesus, have sent mine angel to testify unto you these things in the churches. I am the root and the offspring of David, and the bright and morning star. And the Spirit and the bride say, Come. And let him that heareth say, Come. And let him that is athirst come. And whosoever will, let him take the water of life freely." Are any disposed to dispute the warrant, let them consider the authority in this text.

1st. There is ingenuousness and candor in every expression in them. It is, Come, come; I have issued my proclamation by the hand of my servant, says Jesus; and that the invitation may be more extensively spread, let the Spirit and the bride say, Come, &c. It is as though he had said, You should not doubt it; I have sent my servants the prophets, apostles, and ministers to signify my invitation under this commission, "Go ye into all the world, and preach the Gospel to every creature"—and the Spirit, the Advocate, whose influences and labors I have purchased and sent him unto you, says, Come: and the Bride, those who have accepted the invitation, and experienced my bounty, also says, Come. Thus all, as it were, are employed for your encouragement.

2d. There is an evident liberality in the invitation, "Come, eat of my bread, and drink of the wine that I have mingled." It is not, Come, eat bread and drink wine. But *my* bread, and the wine *I* have mingled. The entertainment is wholly from himself. All the expense is his. He says, "I have trodden the wine-press alone; and of the people there was none with me."

3d. The feast is free, according to the invitation. No price is to be given for it by those that are bidden. "Ho, every one that thirsteth, come ye to the waters, and he that hath no money; Come ye, buy and eat; yea, come, buy wine and milk without money and without price." The guests need be at no cost preparing themselves for coming, for this is a part of the entertainment. The language is, like that of Joseph to his brethren, Regard not your staff, the whole land is before you.

You need be at no expense by the way coming, nor need your apprehensions make difficulties by the way. Say not in your heart, Who will prepare the way—who will ascend into heaven, or into the deep—Jesus says, “I am the way,” walk in me.

4th. The invitation is importunate. Hence we find it accompanied with an account of the preparation. The things are ready, and all, as it were, waiting; all that is wanting are guests. There is an unwillingness that any should stay back: after many refusals and excuses, the entreaty is continued: just as we find God speak of Ephraim of old, “How shall I give thee up, Ephraim? How shall I deliver thee, Israel?” So much for our authority, or warrant, to accept the invitation.

But we may consider, appropriately, what authority there is to *give the invitation*. The Lord Jesus Christ is he who invites. He first gave the invitation to Adam in Eden; then he sent the prophets; and in these last days he has come himself and given it in the flesh. Now *he* has a sufficient right to invite to all blessing; for

1st. He and the Father are one. Doubting Philip says, “Show us the Father and it sufficeth us.” Jesus answers, “He that hath seen me hath seen the Father”—“I am in the Father and the Father in me.” So there can be no greater personage, and no greater warrant to accept the invitation than this.

2d. The blessings have all been procured by his purchase. “Christ also loved the Church and gave himself for it; that he might sanctify and cleanse it with the washing of water by the word, that he might present it to himself a glorious church, not having spot or wrinkle, or any such thing; but that it should be holy and without blemish.” “*All are yours, and ye are Christ’s, and Christ is God’s.*”

3d. All the good things to which the invitation is given are committed, as a trust, into the hands of the Lord Jesus Christ. “It pleased the Father thus to do. The Father hath loved the Son, and hath given all things into his hands.” Angels were found incompetent, “He putteth no trust in his servants;” but it pleased the Father that in Christ all fulness

should dwell. He only was found worthy to open the book; and he has the key of hell, and of death. That he is able to dispense the trust will be evident, if we consider

1. The Spirit to quicken is trusted to him. The first Adam was entrusted with the care of a living soul; but the second Adam has the fulness, without measure, of the quickening Spirit.

2. The priceless garment of sanctifying righteousness is committed to him: and having prepared it in his birth, life and death he is entrusted with it. Thus those that obtain it from him are prepared to say, "In the Lord have I righteousness"—and "God hath made him to us righteousness." But without enumerating the things contained in this Gospel feast; it is sufficient that "he hath the key of David, he openeth and no man shutteth, and shutteth and no man openeth."

3. He is the witness to testify that the blessings prepared belong to those who are invited and accept them. "Behold," says God, "I have given him for a witness to the people, a commander and a leader to the people." That he is commissioned to invite and bestow these blessings, is sealed by his prophecies, his miracles, death and resurrection: and the external sign of these he confirms by the seals of his covenant. Therefore, he says, of the Lord's Supper, "This is the New Testament in my blood." His beasts are killed and his wine is mingled, his table is furnished, and all things are now ready: well may he say, in view of all the preparation, and the necessity of those to whom it is offered, "Come, eat of my bread, and drink of the wine that I have mingled."

NOTE BY THE EDITOR.—Rev. Wm. Baldrige, third son of Alexander Baldrige, who emigrated at an early day from Ireland to the Province of North Carolina, was born March, 1760. After the war of the Revolution he commenced the study of the Latin language, studied afterwards for some years at Dickenson College, Carlisle, Pa., and graduated with the honors of that institution. He was a student of theology under the care of Rev. Alex. Dobbin, of the Associate Reformed Church at Gettysburgh, Pa. He was licensed to preach the Gospel by the Marsh-creek Presbytery of the Associate Reformed Church, about the year 1791. In the year 1794 he became pastor of two respectable congregations in Rockbridge county, Virginia. He removed to Ohio, and took charge of the Cherry-Fork and West Fork Congregations, Adams Co., in 1809. Here he labored with great acceptance and good success. His last illness was a disease of the heart, which terminated in death on the 21th of October, 1830. His remains are interred in the burial ground of the Cherry-Fork Congregation.

SERMON XXIV.

THE SAVIOR EVER-LIVING AND ABLE TO SAVE.

BY REV. JOHN GRAHAM, D. D.,

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and West Union, Ohio.*

"I am he that liveth, and was dead; and behold, I am alive forevermore,
amen; and have the keys of hell and of death." *Rev. 2: 18.*

IN the history of the Lord Jesus Christ, as God-man Mediator, every individual of the human family has an infinite concern. Who is he? what has he done? what are the scenes through which he passed? and what the situation in which he now exists? are inquiries which interest us more vitally than any that present themselves in the entire range of science, or of history. Of what consequence is it to us that a Cyrus, an Alexander, or a Cæsar have successively filled the world with their exploits, attracted the gaze of admiring millions by the splendor of their achievements, and inscribed their names in the annals of fame, in letters which the corroding tooth of time shall not be able to erase? Our situation, to-day, would probably have differed but little from what it is, had eternal forgetfulness long since seized upon their memories; or even had no such individuals ever existed. They played their part for a brief hour upon the stage, but the curtain has long since dropped upon them, and neither themselves or their actions affect any longer the destinies of men. But the glorious Being who once, in the language of the text, addressed the beloved disciple, and who continues, and shall continue to the end of time to address, in the same consolatory terms, his friends and followers—this glorious personage ever lives, and with

his person and his history the interests of men are linked by a bond which the ages of eternity shall not sever or destroy. When we ask, therefore, who the Savior is—when we inquire into the scenes of his existence, and his future destination, we are proposing questions, the answers to which include the whole subject of our happiness or misery, and that throughout eternal ages. If we find that the characteristics he possesses are such as qualify him to save to the uttermost, then we have ample assurance that the hopes which we cherish, if they rest upon him, shall never make ashamed. But if we find him deficient in any essential respect as the Captain of salvation, then all our expectations must expire at once. We may cast a longing eye towards the realms of glory, but we must view them as to us forever inaccessible; the abodes of horror we must regard as our certain and eternal residence. Let us, then, for a few moments, dismiss every other consideration as a thing of nought, and with becoming humility, but at the same time with all that anxiety which the awful importance of the subject demands, attend to the Savior's qualifications. In our text he has condescended to give us an epitomized view of what he is, what he has done, of the trust confided to him and his ability to manage it for our salvation. "I am he that liveth, and was dead; and behold, I am alive forevermore, amen; and have the keys of hell and of death." Here is everything that is necessary to give certainty to hope, triumph to faith, and to banish every fear. If such be the Savior on whom our trust relies, we may boldly challenge all created powers to blast our prospects or destroy our hopes. If it be the Captain of our salvation who publishes concerning himself the declaration in the text, then away with all despondence, away with all fear. Let no child of God dishonor the might of his Redeemer's arm, or the perfection of his work, by trembling or fainting when called to pass through trials or difficulties. But under the direction, and enjoying the support and protection of such a Commander-in-chief, let him fearlessly advance where duty leads, though the heavens over his head should gather blackness; though the earth on which he

treads should be removed, and the mountains be carried into the midst of the sea; though the waters thereof roar and be troubled, though the mountains shake with the swelling thereof. It was with the special view of *dissipating the fears* of the penman of this book, and *inspiring his heart with confidence and hope*, that the declaration before us was uttered at first. The time had now arrived when the Lord Jesus was to add the concluding portion to his message; when he was to bring to an eternal close the revelation of his grace. His beloved disciple John, a fugitive and exile in the isle of Patmos, for his attachment to the Savior, and faith and hope in his name, is selected to be the honored instrument in making this his last communication. The circumstances of awful grandeur and magnificence which attended this transaction, and their effect upon the highly favored individual to whom the revelation was made, are delineated in the context. We are there told, that upon the Lord's day, when the writer, blessed with the special communications of God's Holy Spirit, far from the society and the cares of this world, and secure against the intrusion of the giddy, the thoughtless and the wicked, was feasting upon those rich consolations which the Gospel alone imparts, and meditating, perhaps, on the present inheritance and glorious prospects of the Christian—we are told, I say, that on this occasion and under these circumstances, a vision of the most astonishing character suddenly burst upon his senses; a vision which at once overpowered every faculty and sense, and suspended every function of life. He heard behind him a great voice, and being turned to ascertain whence it proceeded, he saw seven golden candlesticks, and in the midst of them a personage whose glory far outshone anything to be found amongst men. It was a glory assumed, or rather retained on this occasion, for the purpose of satisfying all concerned with respect to the heavenly origin and transcendent importance of the revelation he was about to make. "When I saw him," says the writer, "I fell at his feet as dead." Visits from the world of spirits always fill the minds of men with terror. When any of the inhabitants of

the unseen world throw off the veil by which they are concealed, and thrust themselves upon our view, a consciousness of imperfection and guilt causes our hearts to fail with fear, and makes us tremble under the apprehensions of deserved vengeance. And if so great a favorite with heaven as the apostle John—if he, who, whilst the Savior was on earth, leaned on his bosom, and was distinguished by the title of that disciple whom Jesus loved—if he was so entirely overpowered by this partial exhibition of Immanuel's glory, if he fell at the Savior's feet as dead when he came arrayed with only a slight ray of his celestial glory—what, I pray you, shall be the feelings of those who now hate his person, oppose his government and blaspheme his name, when he shall come in all the glory of his Father, and his saints with him? But although at the second appearing of the Savior everlasting confusion and dismay await his foes, yet with the utmost tenderness he accommodates his exhibitions to the weakness of his friends. No sooner does it appear that this his faithful servant had sunk down insensible under the weight of his terrors, than he becomes his comforter, and administers, in the words of our text and preceding context, support and consolation. "And he laid his right hand upon me, saying unto me, Fear not; I am the first and the last: I am he that liveth, and was dead; and behold, I am alive forevermore, amen; and have the keys of hell and of death."

In the further prosecution of this discourse we shall consider, in their order, the several particulars in this description which the Savior has given of himself.

I. His declaration commences with these emphatic words: "I am he that liveth."

Life, my friends,—simple existence—is an attribute of thousands of beings, as well as of the Lord Jesus Christ. Angels live; they exist now, and shall exist throughout eternity. Although we know not when they began to live, nor yet the manner of their existence: although we cannot tell what are those intellectual powers, or what those enjoyments which are implied in the life of angels; yet we do know that they

are in being. We know that there lives, and shall forever live, around the throne of the Eternal, thousands of those exalted intelligences, of every grade, angels and archangels, cherubim and seraphim. And when we descend to the place of our own abode, we find it abounds with life. Men live. In common with myriads of other creatures, we possess animal life; and over and above them we possess, also, intellectual life: the organs of our bodies and the powers of our minds continue in operation from day to day. You, and you, and you, and I, can now lay claim to the attribute of life—life of a certain kind—and thousands of our fellow-creatures around us can do the same. Although we know not what a day may bring forth; though we are ignorant whether or not we shall ever behold the light of to-morrow; yet, at the present moment, we can with truth say that we live. But is this all that the Savior means to assert concerning himself, when he utters the declaration, “I am he that liveth?” Does he only mean to say that he was then in the possession of simple existence? That he possessed life of the same kind and in the same manner as his creatures possess it? No. Such a declaration would have been unworthy of him who made the one before us. To have announced such a frivolous idea, in such lofty language, would have been worse than trifling. It would have been an instance of pomposity, of empty bombast, which the vanity and meekness of man himself could scarcely have displayed. The prerogative which the Savior claims to himself, in this part of the text, is something very different from this. I am *the living one*, is perhaps a closer rendering of the words of the original than that which our translation furnishes. “I,” says the Savior emphatically, “am *he* that liveth.” The Lord Jesus possesses life in such a manner, and of such a kind, that he is thereby distinguished from all the creatures of his hand. The declaration in this part of the text can be appropriated by no being but himself. Observe, however, that when we say this, we consider him as connected with the other persons of the Trinity; as one with the Father and the Holy Spirit, and consequently that they are included in it. With this ex-

planation, we aver that, in these words, the Lord Jesus claims the possession of life as his peculiar, his distinguishing characteristic. He challenges as his own—not simply existence, not merely the enjoyment of life at the present time—but life underrived, independent, and in the fullest sense eternal. Other beings live; but the life which they enjoy has been given to them. None of them are self-created, none of them exist by any necessity of nature. They have received their existence from another, and to the same source are they indebted for its protraction through each succeeding moment as it passes. But in the Lord Jesus there is, there has been from eternity, a fountain of life which never wastes, and of course shall never fail. All other beings hold their existence subject to the will of a superior. If any of them have the assurance that they shall live forever, it is because that this superior has given them their life for a prey; because he has graciously stipulated that he will not exert that prerogative which otherwise belonged to him, of taking away at his pleasure the life himself had bestowed. Comparatively few of them, however, have any such security. Many of them, before to-morrow, may cease to exist, at least in their present mode. But the Lord Jesus holds his life independent of all creation. In the prospect of his sufferings and death, he asserts this exclusive command over his own life: "No man taketh it from me; I lay it down of myself; this commandment have I received from my Father." Other beings live, but their existence is comparatively short and trifling. Only part of them are to live unto eternity, and none of them *have* existed *from* eternity. With respect to the most ancient amongst them, if you trace back the line of their existence for a few days, or years at most, you shall reach its commencement; and if you follow them into futurity, there, too, you shall soon find many of them come to an end. But Jesus Christ is the same yesterday, to-day, and forever. Trace back his history as far as you please, and there is still an eternity beyond the boundaries of your research. "I am the first and the last," he tells us in the context; "I am Alpha and Omega, the beginning

and the ending." Imagination cannot follow up the course of his existence. The faculties of the mind are overpowered; they sink under the contemplation of the mighty theme. Carry back your thoughts far beyond the period when these heavens and this earth were formed. After they have reached the utmost limit to which they can extend, add to this vast period ages upon ages, and multiply the sum till numbers swell beyond the power of computation, and still an infinite duration in the Savior's life has preceded the period you have measured. He is from everlasting, and he tells us in the text, as we shall see by and by, that he will exist to everlasting. "Before Abraham was," he testified to the Jews, "before Abraham was, I am." And again: "The Lord possessed me in the beginning of his way, before his works of old. I was set up from everlasting, from the beginning, or ever the earth was." But not only is the life of the Lord Jesus unlimited as to duration, it is so also in degree. Not only does it extend from everlasting to everlasting, but the amount of life enjoyed in every moment of this boundless space is infinite. Enjoyment forms an essential part of the scriptural meaning attached to the term life: it is, indeed, the reigning idea contained in it. It is thus distinguished from simple existence; and common sense and familiar language sanctions and recognizes the distinction. Hence the degree of life enjoyed will always be in proportion to the powers possessed, the resources for enjoyment, and the capacities to receive it. With the highest propriety, then, does the Lord Jesus declare of himself, "I am he that liveth." His powers and resources are infinite. Whilst the life of other beings is circumscribed in all, and in some of them rises but a single remove above the senselessness of inanimate matter; it flows in upon him with one boundless and eternal current.

This we believe to be the amount of the Savior's declaration in the words before us. The lives of others are but streams, some of them more, others less copious; the fountain itself, the ocean from which these streams are fed, is found in the Lord Jesus Christ. To live, he claims as his peculiar preroga-

tive; and this evidently includes a claim to Deity itself. "I am he that liveth," is a declaration which can be made, with truth and soberness, by none but God. The highest archangel that burns before the throne of God, could not, without the most arrogant and blasphemous presumption, appropriate it to himself. When, therefore, the Lord Jesus proclaims, "I am the living one," he proclaims himself divine. And be assured, my friends, nothing less than a living Savior can dissipate the fears of him who has a realizing sense of the relations in which he stands to God his maker, and, at the same time, feels himself to be in his immediate presence. When our dreams of security are broken in upon, and our earthly trusts shattered by a visit from the world of spirits, nothing can save us from trembling and dismay but the certainty that the arm on which we rely is divine; that he, on whom our hope rests, is the living one. Nothing but this can give the smallest meaning or importance to the record of eternal life. If the Lord Jesus Christ be not divine, then the Gospel of his grace is but a tissue of absurdities throughout. If he be not divine, then let the lightnings of heaven strike this temple to the ground; let the opposers of Christianity lift up their heads and exult in their impiety, and let Christians dismiss all their fond hopes of happiness and glory as airy dreams, which death shall dissolve forever. Yes, let the word Bible be inscribed on the arches of the pit, as the grossest imposture that ever was palmed on the credulity of man. Oh, my friends, when the question comes to be agitated in seriousness and earnest, How am I to obtain the remission of my sins? let me not be shut up to the necessity of trusting to any satisfaction that a creature could make. When I am to pass through the dark and shady vale, the valley of the shadow of death, let me not be called to rest upon myself, or upon the arm of a creature weak and trembling like my own. And when I shall be cited before his tribunal, before whose eyes my heart and all my life have been naked and open, O, let it be to him that liveth, him who is the living one, that I am to refer my Judge for answers to the solemn questions that shall

then be put. Be assured that the Captain of our salvation, the being who is now ready to redeem us from the guilt and the power of sin, and who is then to stand between us and the Judge of the quick and dead, can possess no superfluous dignity or might. But the Lord Jesus has qualifications that are amply sufficient. He can save to the uttermost, for he is the living one. And we have dwelt the longer on this characteristic because it is of essential, of indispensable importance. Nothing but a living Savior can give life and substance to the Gospel, and adapt it to the wants of those who have to deal with the God who made them, about their rebellion and their violations of his law. It is this alone that can impart peace to the troubled conscience, elevate above the fears of death, and give calmness and composure when we are advancing to the throne of our Judge. But this alone is not sufficient. It is indispensable; but other things are so also. Had the Lord Jesus paused, when he *uttered* the declaration of the text to which we have endeavored to attend, he would not have laid a sufficient foundation for our faith and hope. Our Savior must not only be the living one, he must also have submitted to the stroke of death. The Captain of our salvation must have been made perfect through suffering. And here the qualifications of the Lord Jesus do not fail; for,

II. He assures his faithful friend, the writer of this book, *that he was once dead.* "I am he that liveth, and was dead."

How astonishing that he who was, and is, and shall be forever, the Lord of life, the living one, should ever subject himself to the tyranny of the king of terrors!—that he who giveth to all life, and breath, and being—he whose life all-created power could never, without his consent, have taken away, or even assailed with any prospect of success—that he should voluntarily become the babe of Bethlehem, the man of sorrows, and at length expire on a cross. If all the beings in creation had, on some adequate occasion, volunteered to lay down their lives, it would not have been so wonderful as this. For they would then have been only surrendering up what they had received as a gift—what, at best, few of them

could expect to retain for any length of time, and what was in itself unspeakably inferior to the life that was in Christ Jesus. This fact, then, may well astonish heaven and earth. In heaven it shall be the theme of wondering acclamation throughout eternal ages. But this fact is not more wonderful than it is sure and certain. That the Lord Jesus Christ left the throne of his glory, tabernacled amongst us, and at last was crucified on Calvary, are facts authenticated beyond the possibility of reasonable doubt. And they are facts which form an essential part of that foundation on which the Christian's hopes rely. It is especially on this ground that the apostle of the Gentiles pronounces the condition of the people of God to be infallibly secure: "Who shall lay anything to the charge of God's elect? It is God that justifieth: who is he that condemneth? It is Christ that died." In consequence of this event we are absolved from guilt; it is proclaimed that the law and the justice of God are satisfied, and have no farther claims against our life. The apostle already quoted argues from the fact of Christ's death, to the condition of those for whom he died, and of course to the necessity for the event itself. The love of Christ constraineth us because we thus judge, that if one died for all, then all were dead—then were all in that condition which rendered his death absolutely necessary. And be assured, my friends, that nothing less than this could ever have restored us to the friendship and acceptance of God. There were obstacles in the way of our salvation, which must forever have rendered it utterly impossible had not Christ died for us. Had this event never taken place we could not have been saved, and God have remained the God of truth. For the threatening had gone forth from his lips, "In the day thou eatest thereof thou shalt surely die." And sooner should all the creatures of his hand, from the highest archangel down to the most insignificant of the human family, perish forever, than a single word should fail of all that Jehovah has said. No, God will not, he cannot, deny himself; not although his truth should have to be maintained by the sacrifice of every creature in the universe. Oh, brethren, if our hopes of life

were only to be realized by the God of truth changing what he has spoken, if this were the only way in which we could be saved, then woe unto us and all our prospects! they and ourselves would have to perish together.

And the same may be said of the *justice* of God. It presented a barrier equally obstinate, equally impassible with the one already noticed. It is an essential attribute of his nature and government, to render unto every man according as his works shall be. Now death is the due reward of every crime, and unless it be paid, God ceases to be just. His *law*, also, sealed our doom. It must be satisfied, it must be obeyed, it must be magnified and made honorable. But men had trampled it under their feet. They had set at nought all its claims and requisitions, and poured contempt upon it. All these were obstacles to our salvation, which rendered it utterly impossible, wholly out of the question, without the death of Christ. But by that event all these difficulties are taken out of the way. He submitted to have the threatenings executed on himself; he received in his own person that death which was the due wages of our transgressions, and he has fully satisfied the claims of law—satisfied its precept by his holy life, and its penalty by his death upon the cross: so that now God can be just, and yet the justifier of him that believeth in Jesus. But this would not have been the case had the Lord Jesus remained under the power of death. It was necessary that he should exhaust the whole of the curse: this the law and the justice of God required. And it was necessary, also, that he should give to his people a public testimonial or proof that he had done so, in order that they might know that he had finished his work—that he is an all-sufficient Savior. And the assertion of this fact is the next particular.

III. He declares that he has burst the bars of death, and arisen from the grave, the visible conqueror of death and of him that had the power of death: "I am he that liveth, and was dead; and behold, *I am alive forevermore, amen.*"

Having submitted to the penalty of the divine law, and endured it to the uttermost—having drank to the very dregs the

cup of trembling which was put into his hands, no more was requisite; he had thus finished transgression and made an end of sin, and, therefore, it was not possible that he could be holden of the bands of death. Death had triumphed over him for a season—he had brought him under his dominion for a time—but no sooner had the purposes of God's grace been accomplished, than by his own power and might he rent asunder the fetters by which he had been bound, and came forth victorious. Never again shall he undergo the same humiliation—Christ being raised from the dead dieth no more; death hath no more dominion over him; for in that he died, he died unto sin once; but in that he liveth, he liveth unto God. By the visit which our Savior paid to the dominions of the grim monster, and especially by his resurrection from the dead, he has vanquished the grave, abolished death, and brought him under his yoke as a subjugated foe; so that his people now have only to take possession of his conquest, and set their feet upon the neck of their prostrate enemy. His resurrection is a certain pledge of theirs. He rose as the public head and representative of his people. "If we be dead with Christ," says Paul, "we believe that we shall also live with him." As death could not retain *him* under his power, so neither shall he be able to retain those who are the purchase of his blood. They sleep in Jesus, and on the resurrection morn they shall be raised incorruptible. He will not have any of those who are *in him*, to remain under the power of an enemy he has overcome for them. The resurrection and exaltation of the Savior was the closing scene of his mediation, so far as the purchase of our redemption was concerned. By these the work of our redemption was completed: "He was delivered for our offences, and was raised again for our justification." The apostle Paul, in his triumphant challenge to the universe on behalf of the people of God, lays particular stress upon this fact, as the ground of his confidence: "Who shall lay anything to the charge of God's elect? it is God that justifieth; who is he that condemneth? it is Christ that died, yea, rather that is risen again, who is even at the right

hand of God." Hence it is that from the importance of the Savior's exaltation he lays so much stress upon it in the declaration in the text, and directs the attention of his servant John to it, with so much energy: "I am he that liveth, and was dead; and *behold*, I am alive forevermore, amen." As though he had said, you need not be afraid to place your faith in me, or mistrust that the person on whom it rests is insufficient; for I have risen from the dead and live forever. The Lord Jesus Christ is exalted, as Mediator, far above all our conceptions. "God hath highly exalted him, and given him a name which is above every name; that at the name of Jesus every knee should bow; of things in heaven, and things on earth, and things under the earth, and that every tongue should confess that Jesus Christ is Lord, to the glory of God the Father." And at the close of this summary account of what he was, and of what he has done, and is doing for the work of man's salvation, he expresses his full satisfaction and complacency therein. By closing the account with the word "amen," he gives us to understand that he gloried in his work—that he repented of nothing he had done, but viewed it as all very good. And surely if the Lord Jesus, who for our sakes endured all the expense of purchasing redemption, rejoices in his achievements, surely we, who have been redeemed without *any sacrifice* on our part, may well unite in that joyful "amen," with which he closes the declaration before us. He gives us

IV. The grand point in which his mediatorial exaltation consists: "I have the keys of hell and of death."

Keys, you know, are in scripture the emblem of authority. Thus, Jehovah speaks of Eliakim, the son of Hilkiah, "I will clothe him with thy robe, and strengthen him with thy girdle, and I will commit thy government into his hand: and he shall be a father to the inhabitants of Jerusalem, and to the house of Judah. And the key of the house of David will I lay upon his shoulder; so he shall open, and none shall shut; and he shall shut and none shall open." Thus also speaks the Savior, on a certain occasion, to Peter: "I will give unto thee the keys of the kingdom of heaven; and whatsoever thou shalt

bind on earth shall be bound in heaven; and whatsoever thou shalt loose on earth shalt be loosed in heaven." The Lord Jesus Christ, then, has the authority and government of hell and of death. The original word which is here translated hell, signifies the invisible state, the state of the dead in general, the world of spirits; and death, you all know, is the entrance into that state. The Savior, then, commands with sovereign sway the eternal destinies of men, and regulates the hour of their departure hence, together with all its circumstances. To him the righteous are indebted for their crowns of glory; for he is exalted as a Prince and a Savior, to give repentance to Israel, and remission of their sins; and by his mediation, or in consequence of it, the condemnation of those who are lost will be unspeakably enhanced. The whole of the eternal world, then, and the entrance into it, is under the government of the Lord Jesus. How consoling is such a thought to one who feels that he is weakness itself, and has committed *to him* his all. How cheering and exhilarating the reflection that he in whom I trust, to whom I have given the management of all my interests, has the keys of death and the eternal world. Surely nothing but this can satisfy the man who feels that he has yet to grapple with the king of terrors, and to appear before the judgment seat of our omniscient God. Trust, then, in Jesus, for with him there is everlasting strength. He has the keys of hell and of death.

Inferences.

1. That the Lord Jesus Christ must be divine. Scarce a single one of the prerogatives to which he here lays claim, could belong to him, were he not the infinite God. He could not be the *living one*. He would be entirely unfit to wield the destinies of *the world of spirits*. Under the administration of the highest archangel, its mighty interests would run into derangement and ruin. None is sufficient for such a trust, but one whose wisdom is infinite, and whose arm is almighty.

2. Nothing but a living religion, and a living system of worship, can meet the requisitions of a living Savior. Oh beware how you attempt to mock him by the semblance of

religion, and by the mere externals of his worship. "I am he that liveth," is his declaration. Dream not, then, I pray you, that he may be satisfied with your possessing a mere name to live, whilst you, who wear it, are dead. Dream not, that you perform his will, when you merely pass through the routine of empty forms and ceremonies, whilst in the whole process there is not a single particle of the principle of vitality. Be assured, that at last he will reject all such services, with "who hath required this at your hands?"

Finally. It was for the salvation of sinners that the Lord Jesus was dead, and the benefits and blessings purchased by this event, now solicit your acceptance. He offers himself to you as that Savior who was dead and is alive forevermore. His language is, "Come, for all things are now ready." Every thing necessary has been done for your salvation; come, then, to the feast. As though God did beseech you by us, then, we pray you in Christ's stead, to comply with the invitation, and be reconciled to God.

SERMON XXV.

THE CHURCH, THE LIGHT OF THE WORLD.

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“Ye are the light of the world.” *Matt. 5: 14.*

THE Christian Church was in the embryo of its existence when its blessed Founder was pleased to confer upon it the distinguishing designation, “Ye are the light of the world.” A very few only of the vast multitude who followed the Savior during his earthly peregrinations, were his real disciples; and especially at the delivery of the illustrious sermon upon the mountain—the date at which this distinguishing designation was conferred—they who recognized his Messiahship were, in a numerical point of view, contemptible and insignificant.

But this was not all:—they were also without wealth, without learning, without political influence, without any of the facilities and advantages of elevated condition and affluent circumstances, to compensate for their numerical weakness; and they were the natives of a country peculiarly obnoxious to the great mass of mankind, and of a class of citizens in that country least in popular esteem among their fellows. Even the Savior himself, whose disciples they were, was familiarly denominated “the carpenter’s son” and “the Nazarene,” in significancy of the obscurity of his origin, the lowliness of his

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rank, and the consequent supposed absurdity of his pretensions. "Can any good thing come out of Nazareth? Is not this the carpenter's son? Is not his mother called Mary?—and his brethren, James and Joses and Simon and Judas?—and his sisters, are they not all with us? Whence, then, hath this man these things?"

And yet this was the glorious personage who was and is Head over all things to his body, the Church, and *those*, his poor, unlettered, and unpretending disciples, were the living, acting members of his Church on earth, and together they constituted the entire visible Church of God at that period. And it was in view of this fact, that Christ said to his disciples, "Ye are the light of the world."

It is true they were a despised, and persecuted sect in their day, and when their Divine Master ceased to be bodily present with them, they were more despised and persecuted than ever; and, no doubt, it appeared extremely preposterous to their adversaries, to claim for this little band of men, wandering from place to place, with unsettled abodes and the subject of common obloquy, that they alone, of all the millions of mankind, were the true people of God and luminary of the world. "But God hath chosen the foolish things of the world to confound the wise; and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world, and things which are despised, hath God chosen, yea, and things which are not, to bring to naught things that are: that no flesh should glory in his presence."

Little did those early disciples of our Lord know what a great and glorious mission awaited them. They were yet learners at the feet of their Great Teacher, and saw not the future developments of providence in regard to their destination. A new era was dawning upon the world. A new dispensation of religion was ushering in. A long night of ignorance and superstition was about to be succeeded by the bright and happy Gospel day. It was the twilight hour. The sun of righteousness had not fully risen. His radiant orb was still beneath the horizon, for it was shrouded in suffering man-

hood's nature. "The brightness of the Father's glory, and the express image of his person," were veiled in flesh. But his living rays were shooting upward and athwart the firmament. There was light in the East. Objects were becoming visible, though indistinctly. Brighter and brighter was the dawn. The morning approached. The minions of night were alarmed and strove to avert it, by blotting out, if they could, the Sun of Righteousness himself. They seized the person of Christ and nailed him to the cross, and when he was fully dead, they took him down and sealed him fast as a prisoner of the tomb, and thought they had accomplished their design. But it was only a temporary eclipse of his essential glory, while, as the Son of Man and substitute for sinners, he paid the forfeiture of human transgression—gave his life a ransom for many. It was a dark hour in the earth's history; but it soon elapsed, and the Sun of Righteousness rose with healing in his beams. The Gospel day was ushered in. Jesus had been crucified; but the God of our fathers had raised him up, and exalted him with his right hand, to be a Prince and a Savior, to give repentance to Israel and forgiveness of sins. His earthly sojournings were at an end, and as he ascended to his throne in the heavens, "far above all principality, and power, and might, and dominion, and every name that is named, not only in this world, but also in that which is to come."

But while he thus ascended, he did not leave himself without a witness on earth—aye more, many of them; for all his disciples are his witnesses to the end of time; they testify to what they have seen and known, by experience of "the truth as it is in Jesus." And by the Holy Spirit conferred upon them, they are enabled to bear this testimony, and to bear it, too, in such a manner as to render it efficient to convince others of its truth. Christian disciples, therefore, of every age, are witnesses for Jesus, and as such, are entitled to be called, in the language of their Divine Master himself, "*the light of the world*," for they "bear witness of the Light, (the true Light which lighteth every man that cometh into the

world,) that all men through him might believe." In their individual, isolated capacities, they are witnesses; but more eminently so in their united or aggregate capacity; and as witnesses, they are light—"the light of the world"—not essentially so, for Jesus is the true, essential Light, but subordinately, as the recipients and propagators of the Light. In their united or aggregate capacity on earth, Christian disciples constitute the visible, organized Church of God, and in their individual, isolated capacities, they are the constituent elements of the Church. And we do not understand the Savior as applying this designation, "Ye are the light of the world," to individual disciples as such, but to the whole body of them, the Church, as existing at any one period of time. Hence we deduce this doctrine from the words of our text, and propose to discuss it, as appropriate to the present occasion:

The Church of God, as composed of true Christian believers of every name throughout the earth, is the moral and spiritual luminary of the world, as the material sun in the firmament is its natural, physical luminary. Or, in other words:

It is the great mission or office of the Christian Church on earth, to illuminate the otherwise benighted moral and spiritual world.

I. HOW IS THE CHURCH QUALIFIED FOR THIS OFFICE?

For this great mission or office, the Church is specially qualified or endowed by its properties. But the chief property in which this qualification or endowment consists, is that of light. The Church is a luminous body. In this respect it is analogous to that of the natural sun in the heavens. All the circumvolving worlds in the solar system, compared with the central orb round which they roll, are opaque bodies, and shine only by virtue of reflected or borrowed light; but the central orb shines by virtue of its peculiar physical constitution, and is hence called a luminous body. Yet the sun, with all its inherent effulgence, is not the Essence of light, but only the creature and subordinate agent of that Essence. And so with regard to the Church:—it is a luminous body, and shines

by virtue of its peculiar moral and spiritual constitution ; yet it is not the *Essence of light*, but the creature and subordinate agent of that *Essence*. Its power to shine is a derived power, and God is the source from which it emanates. If God were to withdraw his presence from the sun, it would, instantly, become "black as sackcloth of hair;" and if he were to withdraw his presence from the Church, its radiating glory would as instantly depart. In either case, God, and God alone, is the *Essence of light*.

The Church is luminous by virtue of its constitution. Its individual elements are luminous, or endowed with a light-emitting nature, and the Church, therefore, which is the aggregate of these elements, must be luminous also. It is composed, as we have said, of true Christian believers of every name throughout the earth, and true Christian believers are all "light in the Lord;" they have all "passed from darkness to light;" they are all "children of the light and of the day." It is true, the visible Church of Christ on earth comprehends many professed members, who are not genuine believers. The field has been sown with tares, as well as with wheat. The net has been cast into the sea, and it draws forth both good fish and bad. So with regard to the Church:—it embraces within its pale more than properly belongs to it; it contains not a few hypocrites and intruders. But these are not "light in the Lord." These have not experienced that moral and spiritual transformation, which enables them to say, "whereas I was blind, now I see." And these are not constituent elements of the Church of God ; for they have no properties by which they can become assimilated to, and incorporated with it. They are foreign and offensive ingredients, which generate disease, suffering, and death, in proportion to their prevalence in the "body corporate," and from which this body strives to relieve itself by the healthful operation of the laws of its organization. They are foul blots upon the radiant disc of the great moral and spiritual luminary of the world, because they are darkness amid light, and death amid life. Their connection with the Church is a connection

of mere contact, and the sooner this connection is dissolved, the better for the Church.

We do not, therefore, understand that the Church of God on earth is really constituted of any who are not true believers, and who have not passed from darkness to light. The Lord knows them that are his; and they alone, who are recognized and approved by him as believers, are ever received into real union with his mystical body, the Church, and become constituent elements—assimilated, incorporated materials of his body. And as these elements or materials are all “light in the Lord,” or luminous, the Church, which is the aggregate of these elements, is luminous by virtue of its constitution, and is thus qualified for the great mission or office assigned to it as “the light of the world.”

II. AND WHAT IS THE GREAT MISSION OR OFFICE OF THE CHURCH IN THE WORLD?

It is to effuse light,—the light of its individual and aggregate elements, to the whole extent of the sphere or system of which it is the appointed luminary. It is to be, to the moral and mental world, what the sun is to the physical,—the dissipator of darkness and the source of day. For this it has been constituted a luminous body,—that it may shine, and shine by virtue of the nature and mode of its existence,—shine necessarily and always. Analagous to the natural luminary of the world, which cannot withhold its effulgence, without forfeiting its rank in creation and ceasing to be a sun; so its moral luminary, the Church, constituted, as it is, for the specific purpose of emitting light, cannot remit its appropriate functions, even for a moment, without, in the meantime, belying the very essence of its being, and degrading itself from the holy rank of the Church of God. A sun is no longer a sun, when it ceases to radiate; and the Church is no longer a Church, when it fails to illuminate. Both are luminaries, of a different order to be sure, but governed, in many respects, by analagous principles and laws. It is the office of both to shine, and their titles, respectively, to the rank they sustain as “lights of the world” depend upon their habitual, unremitted discharge

of the duties of this office, though they may not always shine with equal splendor.

It is said, by astronomers, that the disc of the sun is sometimes occupied, very extensively, with dark spots, which have been discovered, by adequate tests, to interfere sensibly with the whole amount of light and heat emitted by that body. And these spots are sometimes very variable, both in magnitude and duration, and sometimes entirely disappear, and the variations of splendor consequent upon these phenomena are proportionate accordingly. The nature of these spots has been the subject of interesting philosophical discussion, and cannot, as yet, be said to be positively ascertained. One thing, however, is certain:—their nature is very distinct from that of the luminous atmosphere, to which they afford so striking a contrast. Whether they are the result of floating scorixæ of incombustible matter, or of vast, deep cavities opening into an opaque interior, they mar the glory of that central orb, and hold back a portion of light and heat which would otherwise go forth upon errands of love and mercy to surrounding worlds, and should they universally prevail, they would blot out the very being of the sun, and send darkness and death to the utmost limit of solar influence. But we apprehend no such catastrophe. Light will continue to preponderate over darkness as it has done, and the sun will not cease its shining, till it shall have been announced, "Time shall be no longer."

And so it is with regard to the moral luminary of the world, the Church. It has its dark spots also,—its hypocritical professors, its carnality, its worldly-mindedness, its corruptions, its unbelief; and these are all so many dark spots upon its surface, which tarnish its manifested glory and diminish its splendor. They are non-luminous elements, which have intruded themselves among the luminous, and in proportion to their prevalence, counteract the effects of the latter. And if, at any time, they should universally prevail, then the Church would be blotted out of existence by the fact, and our souls would be left to grope in worse than Egyptian darkness, and ultimately to perish in eternal death. But no such deplorable

catastrophe can ever occur. The King and Head of the Church has said, "Lo, I am with you always, even to the end of the world," and "the gates of hell shall not prevail against it." Light in the Church will always preponderate over darkness, for he who is the Essence of Light, is in its midst as its glory. The True Light shines through the Church and its constituents; and while that True Light is pleased to communicate with our moral and spiritual natures, the Church will be the medium of this communication. All those obstructions shall eventually be removed, and then shall the glorious mission of the Church be amply accomplished; for with the removal of these obstructions, there will be an increased and more vigorous out-pouring of light, to such a degree that every mind and heart will be irradiated by it, and the earth shall be filled with the knowledge of the Lord, as the waters cover the sea.

III. WHAT ARE THE MEANS TO BE EMPLOYED, IN ORDER TO THE MOST SUCCESSFUL AND SPEEDY ACCOMPLISHMENT OF THE CHURCH'S MISSION, AS "THE LIGHT OF THE WORLD?"

This is the great question to which our attention is now appropriately called. "Darkness covers the earth and gross darkness the people," and how shall they be enlightened? Millions of our race know nothing of the world's moral luminary,—have never caught the faintest glimpse of its godlike and redeeming splendor,—have never felt the slightest impression of its transforming, vivifying power,—have never been brought within the range of its remotest influence. And millions more of them, upon whom the light of this luminary has risen, do not suffer it to shine into their interior natures, where, alone, it is capable of being perceived and apprehended, and consequently, they are as truly "children of the darkness and of the night" as though there were no light; for this is their condemnation, that light has come into the world, but they have loved darkness rather than light, because their deeds are evil.

And how shall these millions upon millions of immortal souls be enabled to see the light, the True Light, Christ, of

whom the Church is the Divinely-appointed witness,—and to apprehend it as the source of life and joy on earth? How shall their ignorance, and depravity, and unbelief,—the midnight shrouding in which all their perceptions have been so closely enveloped, and which has proved so impervious to the light,—how shall these chief elements of darkness over the human mind and heart, throughout the world, be abolished, that the “glorious light of the Gospel” may be substituted in their stead,—that truth may take the place of error; virtue, of vice; righteousness, of transgression; peace, of war; happiness, of misery; order, of confusion; love, of hatred; liberty, of oppression; knowledge, of ignorance; godliness, of corruption; and salvation eternal, of eternal perdition? In short, by what means shall the world be evangelized? There is a specifically designated agent for carrying on this work of evangelization, and this agent is the Church of God on earth,—all true Christian believers throughout the world;—“Ye are the light of the world.” And there have been specifically designated means, also, provided, by which this agent is enabled to accomplish this work. What are these means? is our present inquiry. And to this inquiry, we answer,

1. *The consistent deportment of individual believers is a mean requisite to the evangelization of the world.* By *consistent deportment*, we intend, all that manner of life, that conduct in the various relations of life, which constitutes the evidence of sincere, genuine faith in the Lord Jesus Christ as the Divine and only Savior of sinners. “Show me thy faith,” says James, “without thy works, and I will show thee my faith by my works.” Christian believers are the elementary constituents of the Church, and they have all been turned from darkness to light, and from the power of Satan unto God, and they are now “light in the Lord,” and “walk as children of the light.” They are, individually, new creatures,—“created anew in Christ Jesus,”—and are endowed with new emotions, new affections, new interests, new delights, and cannot fail to be governed accordingly.

But there is a peculiarity in the constitution of the Church,

when viewed as the light of the moral world, by which it is distinguished from the light of the natural. Observe it:—the elements of the natural luminary are dead, unthinking, material elements, having no power of volition, but radiating light by the mere necessity of their nature. But the elements of the moral luminary, are living, thinking, responsible agents, capable of volition, and shining with various splendor, according to the state of the understanding and affections. When the understanding is indistinct and the affections are weak, the manifestations of moral light, on the part of the subjects, will be correspondingly indistinct and weak. The light, therefore, which individual Christians may emit, will be variable, if their spiritual condition is not well established and uniform. It may, at times, be very feeble; and again, it may be glowing and fervid. But it will never be invisible altogether. As the fire of Heaven upon the altar was never permitted to expire in the tabernacle or the temple, while God was pleased to dwell there, so the light of godliness and truth cannot totally die in the heart of him who has been born again. More or less he will shine, and eventually his path will be “as the shining light, that shineth more and more unto the perfect day.” There are no “dark lanterns” in the true Church,—no real Christians who never visibly emit light in the world. He who assumes to be a Christian by profession, and furnishes no manifestation of the fact, by his character and actions, even in the judgment of charity, must be denounced as a hypocrite.

But how do individual Christians shine? It is by good works,—by a deportment consistent with their profession. “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” By works of obedience to God’s commandments; by a devoted love to the Savior; by an earnest, persevering, and self-denying consecration of his body and spirit to God’s service, on the principle that he is not his own, but the Lord’s, having been bought with a price; by humility; by love for his neighbor; by benevolence; by all the visible graces of the Holy Spirit;—by such means the light of the Christian shines; and

shines so as to penetrate through the thick veil of ignorance, depravity, and unbelief of others often, and constrain them to receive the light and be saved by it.

All Christians, in their individual capacities, have much to do towards the great mission of the Church; and any Christian who fails to contribute to the execution of this mission, to the utmost of his talents and opportunities, fails, in so far, to act the part of a genuine believer. Individual responsibilities are not absorbed by the mass, nor will the private omissions of duty be overlooked in its public discharge. Every Christian should realize this as the perpetual prayer of his heart, "Lord, what wilt thou have *me* to do?" And God will not refuse to answer such a prayer. And if such were the fervent, effectual prayer of all who are now the professed disciples of Christ, what would be the certain moral result upon the world? Every Christian would cause his light, not only to shine, but *so* to shine, by his good works, that others would be brought instrumentally by him, to a saving knowledge of God in Christ.

As individuals, Christians have their duties to perform towards themselves; in families, as parents or children; in communities, as friends or neighbors; in governments, as citizens or civilians; in the world, as promoters of humanity, justice, truth, righteousness, love, salvation; in the church, as brothers and sisters in Christ, as members one of another, and all members of one body, and as constituents of the world's great moral luminary,—and in the faithful, consistent performance of these duties, their light shines, and the work of evangelization progresses most successfully.

2. *United, organized, concerted efforts of associated Christians are a means of evangelizing the world.* Man is constituted a social being, and his powers for common good are most happily developed and applied in society. This is true in religious as well as in political matters. No great end can be accomplished by isolated efforts alone, even if, in themselves, they were well adapted to the end. There must be union, concert, co-operation. It is for this reason the King

and Head of the Church has appointed public social worship and ordinances, and has instituted laws and an order, by which they should be administered and observed. Hence ecclesiastical organization, by which individual Christians systematize their personal efforts on behalf of the evangelization of the world, and concentrate their respective talents, energies, and means, so as to render them more efficient than they could otherwise possibly be, for the attainment of desired results.

The Church is but one—a *unit*; for it has but *one* head, and but *one* spirit or life; and all Christians are members one of another as members of *one body*, of which Christ is the head. Yet it consists of *many* members, and of *many* congregations and denominations of members; but they are, notwithstanding, *one body*,—united in their *common headship* and *common spirit*, and having a *common office* to perform, as “the light of the world.” This union necessarily involves an intimate mutual relationship on the part of Christians; and this relationship is expressed by the phrase, “members one of another.” It is a union which consists, *not* in external forms of administration, nor in any particular locality of assemblage,—*not* in congregational or denominational peculiarities and distinctions, but in the inward, pervading spirit of Christ. Congregational and denominational peculiarities and distinctions need not interfere with this unity. “The unity of the spirit in the bonds of peace,” is not necessarily inconsistent with all diversity of opinions, and tastes, and modes of administration, which may be characteristic of individuals in various localities and circumstances, in regard to communities or nations in the world. Indeed, it is indispensable that we should have many and distinct congregational assemblages of Christians; and it may be, that all our variety of denominational parties in the Church would be beneficial, were a spirit of proper mutual regard and co-operation to prevail, and harmonize their interests. But it is certain, that the Church suffers much by its present apparently divided state, and that local and sectional interests are too often found to conflict with those interests which are com-

mon. A more extended visible, organized union, among the disciples of Christ is desirable, supremely desirable, in order that the Church's glorious mission as "the light of the world" may be speedily and successfully accomplished. Hence the Savior's celebrated prayer on behalf of believers, "that they may be one, even as we (he and his Father) are one: I in them, and thou in me, that they may be made perfect in one; and that the world may know that thou hast sent me, and hast loved them, as thou hast loved me." What does this prayer mean, if not that manifested or visible union among Christians will be promotive of the world's evangelization?

But we do not affirm that this union, for which the Savior prays, and for which every Christian actuated by the Savior's spirit, prays also—we do not affirm that this union will necessarily destroy all diversity of religious opinion among Christians, or merge all existing denominations into one; but this we affirm, that it will inspire them to unity and co-operation of spirit and effort, to the whole extent of their attained agreement in matters, of course, non-essential, (for genuine believers will not differ in matters essential,) so that, in the language of inspiration, it may be said of them, "whereto they have already attained, they walk by the same rule, they mind the same things," and wherein they are "otherwise," or variously "minded," they feel assured that God will eventually "reveal even this unto them;" and hence they do not permit these diversities to be an occasion of strife and contention and mutual heart-burnings, but press on, in harmony, "toward the mark for the prize of the high calling of God in Christ Jesus."

Union and co-operation are important,—indeed, are essential, to the most eminent success of the Church. And this union and co-operation, in order that they may be visible to the world, must be organized,—reduced to law and system,—brought under some common governmental order. Where two or three are assembled together in God's name, order is indispensable to edification; and if this be true in reference to assemblies so small, it must be more so in reference to con-

gregational or denominational assemblages. And the order, whatever it may be, of the society, constitutes its government, and the society is an organized body, subject to said government, and operating, to secure the ends of its organization, according to the principles and laws recognized in said government. Church government, therefore, or church organization, is requisite to the Church's mission in the world. This government may vary in different localities and according to the different opinions and tastes of the governed; but, however this may be, offices and officers are always necessary appendages of government, and upon the officers devolve the duties of their respective offices, not for their own aggrandizement, or the exclusive aggrandizement of that section of the whole church with which they are providentially connected, but for the propagation and exemplification of the truth as it is in Jesus throughout the world, and the establishment of Messiah's dominion over all nations, and kindreds, and people, and tongues.

There is strength in union, strength in organization, strength in the principles and laws of wisely-formed government, when faithfully administered, for the promotion of the godly work of evangelizing the world. This fact we recognize in our present Synodical capacity; for what would have induced us to leave our respective homes and spheres of labor, to come together here, if we were not persuaded of the importance of church union, church organization, and church council and co-operation, with a view to our most successful efforts as constituents of the great luminary of the moral and spiritual world, obligated to let our light shine? And this fact is practically recognized in every Christian Synod, Assembly, Conference, Convention, or whatever the great meetings of ecclesiastical councillors may be called, representative of the different ecclesiastical orders in the world. United, organized, concerted efforts are in universal demand among Christians, because they are all-important means to the world's evangelization. How carefully, therefore, should this fact be cherished in our memories and in our affections, when we proceed

to hold our mutual official consultations and to transact measures, in the name of Christ and of his Church, for the enlightenment and salvation of a world benighted in ignorance and lost in corruption and sin. No bone of contention should be harbored among us, and no self-seeking promotion should be manifested here, or spirit of dictation intrude to mar the harmony of our councils, but "having gifts differing according to the grace that is given to us," we should "be kindly affectioned one to another with brotherly love; in honor preferring one another; not slothful in business; fervent in spirit; serving the Lord."

Consistent, godly deportment on the part of Christians in their individual capacities and relations, and united, organized, concerted efforts on the part of associated bodies of Christians, are the two great general means, which we have, thus far, specified for the evangelization of the world.

But there are prominent particular means, which God, by his word and providence, has indicated as requisite to be employed for the most successful execution of the Church's mission; and these are, the pulpit, the press, and the school.

1. *The Pulpit.* By this we mean all that is comprehended in the preaching of the Gospel by a living, ordained ministry. This is the chief, most important of all the human agencies which God is pleased to employ to turn men from darkness to light, and from the power of Satan unto himself,—to propagate Christian truth, and render it efficient, by the help of the Holy Spirit, to regenerate, sanctify, and redeem a guilty and lost world. "Go, preach the Gospel to every creature." "Preach the word; be instant in season and out of season." These are high and holy injunctions, devolved upon the Church by its Divine King and Head, in the execution of which he has graciously promised his presence and aid, in these words, "Lo, I am with you always, even to the end of the world." "For after that in the wisdom of God, the world by wisdom knew not God, it pleased God by the foolishness of *preaching*, to save them that believe." There is no power to convince and convert men,—to win souls to Christ,—to

achieve conquests on behalf of Messiah's kingdom, and extend its boundary in the earth, like that which pertains to the pulpit. Here it is, more than anywhere else, the Gospel becomes the "power of God unto salvation." Here are combined and concentrated, the influence of godly profession, godly example, godly wisdom and knowledge, godly earnestness, zeal, eloquence, and love,—all pleading, in living tones, with the perishing multitudes of our race, to flee from the wrath that is to come, and lay hold of eternal life,—to look to Jesus and be saved. How shall we, who are called to the exercise of the ministry, contribute, most eminently, to enhance the power of the pulpit by our individual and associated efforts? is an inquiry appropriate to the object for which we have now convened in a Synodical capacity. Do we feel our responsibility as we ought? Are we as assiduously and laboriously devoted to the discharge of our respective duties as we should be? Do we carefully cultivate the talents with which God has endowed us, with a special view to the Church's mission, and our agency in its promotion? Are our time, our learning, our character, our eloquence, all consecrated to the great work of preaching the Gospel? Are we diligent and prayerful students of the Scriptures, searching to know the mind of God as revealed in them, that we may be "workmen that need not be ashamed, rightly dividing the word of truth?" Do we "give attendance to reading, to exhortation, to doctrine," that our profiting may appear to all? Are we "an example of the believers, in word, in conversation, in charity, in spirit, in faith, in purity?" Does our manner of preaching consist with the importance of the themes we discuss, the duties we urge, the warnings we proclaim, and the salvation, which we, as ambassadors for Christ, freely offer? Alas, alas! if we were placed in the balances and weighed, how many of us would be found wanting in all these respects?

The pulpit, it appears to us, is invested with less practical power in the world, in the present day, in proportion to the number of ministerial agents employed, than that by which its efforts were crowned with such miraculous success in the

age of the apostles. It does not now convince the world of sin, as it then did. It does not now achieve such triumphs over human depravity, ignorance, misery, and death, as were then, everywhere attendant upon its instrumentality.

And why is it thus? Is its intrinsic, essential power diminished? or are we at fault? The fault is with ourselves, and not with the pulpit, nor with God, who has ordained it. In its inherent adaptation to the work of promulgating the Gospel, and effecting the conversion of sinners, and the edification of believers, the pulpit is the same now as at any former period in the Church's history.

But the Apostles were rare men, and preached the Gospel with rare success, because there has seldom, if ever, been such an entire self-consecration to the work of the ministry, as theirs was—such pleading with sinners, such melting pathos, such soul-stirring eloquence. Other eras of great pulpit power we have had,—as the era in which Luther of Germany, Calvin of Geneva, Knox of Scotland, and others, so boldly proclaimed the truth as it is in Jesus, against the usurpations and corruptions of the Man of Sin; the era of Baxter, Howe, Owen, Bates, Manton, and Charnock; of Whitefield and Wesley; and of our own American Edwards,—all which evidence that God is as ready now, as ever, to confer distinguished effusions of his spirit upon the faithful and earnest labors of the ministry. And the power of the pulpit was exemplified, in more modern times, by such men as Mason, and Hall, and Chalmers, and McCheyne; and there are now living and laboring, in our own and other lands, some brilliant exemplars of the efficiency of the pulpit as a means of evangelizing the world.

But why is it not, universally, *more* efficient? Why, when we take into view the multitude of those who are now employed in the work of the ministry when compared with former ages, and their superior facilities and opportunities—why do the results fall so far short of our reasonable expectations? Wherein consists the deficiency? It may be in the want of prayer, without which all our labor must be in vain.

It may be in the want of piety, the soul of prayer. It may be in the want of adequate study, understanding, and belief of the Scriptures, without which we are utterly incompetent for the work of the ministry. It may be in a too great self-reliance. But of one thing we are assured, while we do not assume to be deficient in either of the particulars just adverted to, *we are deficient in earnestness in our pulpit delivery.* There is a frigid, dry, monotonous manner of preaching the Gospel, prevalent among the ministry, which constitutes a serious evil, by which many useful talents are concealed in a napkin. In no other class of popular speakers is the same manner tolerated. Neither at the bar, nor in the political assembly, nor in the legislative hall, do we hear the same characteristic, dull, unimpressive, unimpassioned style of elocution, as in the pulpit; and nowhere, certainly, is such a style of elocution more eminently out of place.

When *temporal* interests are concerned, men ordinarily speak as though they were *in earnest*, and their earnestness is proportionate to the value of the interests involved. Is it reasonable, therefore, that when interests which absorb all time and all eternity in their importance, are at stake, the speaker who discusses them, should subside into a tame soporific *monotone*, manifesting anything else rather than the spirit of earnestness? Is it wonderful, if the world should be sceptical in regard to the sincerity and faith of such a speaker, when they discover so little emotion in him? How can he believe truths so momentous, and yet *not feel them*?

Truth, we know, is *intrinsically* powerful; but if God did not design that it should receive some additional force by the manner of its presentation, why did he institute the living ministry?—why does he require that the Gospel should be *preached* to every creature? The reason is apparent; it is founded in the nature of man, and of the object to be accomplished by such means. There is *extrinsic* power pertaining to truth, when exhibited with the proper accent, emphasis, and intonation of a speaker whose heart is filled with true emotion, which greatly enhances its *intrinsic* power over the human mind, and promotes its acceptance.

Why, then, should so little attention be bestowed upon the manner of pulpit delivery?—the art of so proclaiming “the truth as it is in Jesus,” as, at least, to inspire confidence in those who hear, that *we believe* what we speak, and *earnestly* seek their salvation? Why should we not endeavor by all appropriate variations and modulations of speech, combined with a true, living fervor of spirit, to convey the convictions of our own mind, and the emotions of our own heart, to the mind and heart of every one brought within the sphere of our voice, when we officiate in the responsible capacity of “ambassadors for Christ,” beseeching the world to be reconciled to God? Are we not guilty here, in failing to cultivate and exercise this special talent with which God has entrusted us, for the execution of the Church’s mission as the moral and spiritual luminary of the world?

However:—to give this means of evangelizing the world, so far as the agency of man is concerned, all the success which it is adapted to secure, requires believing prayer, fervent piety, devoted zeal, diligent study, undaunted energy, perseverance, self-denial, eloquence, and love,—in short, all the elements of moral heroism; and when these conspire to characterize the Christian pulpit everywhere, then shall the knowledge of the Lord have free course and be glorified, and the ends of the earth will soon see the salvation of God.

This is the chief means of divine appointment, by which the Church is destined to shine into all the dark places of our sin-benighted, ignorant world; and to give greater efficiency to this means, as it is subject to our employment and direction, is one grand object of our assembling in our present capacity as the official representatives of that distinct branch of Zion on earth, with which we are ecclesiastically connected.

2. *The Press.* Scarcely subordinate to the power of the pulpit, as a means of evangelizing the world, is that of the press; and the Church cannot fulfill its destined mission, without its aid. Providence has ordained it to be the great co-worker with the pulpit, in making known the way of salvation to our fallen race.

Many of our sister denominations know how to place a proper estimate upon the use of this means, and to employ it, in enabling them to execute their part of the Church's mission in the world. Hence they are not merely the occasional patrons of the American Bible and Tract Societies, obtaining from these glorious institutions what supplies of the Word of God, or of religious tracts or books, they may think important for their own use, or a limited distribution in their respective regions; but they have also erected and endowed extensive Boards of Publication, whence they issue such volumes, small and great, as, in their judgment, are best calculated to be extensively useful, and have employed a special colporteur agency for their distribution. The results which have followed the emissions of the press, thus circulated, have transcended expectation.

Again:—there are the weekly and monthly issues of the press,—the papers and periodical pamphlets of the Church, which are the ordinary and necessary media through which it holds regular correspondence with its friends, and by which the religious intelligence of the times is communicated. And now, it is as absolutely out of the question, that an individual Christian should be distinguished for his knowledge of the spiritual destitution and wants of the world, and for his missionary devotedness to the local and general interests of the Church, who does not regularly receive and read some periodical publication of it, as that an individual citizen of the State can be a distinguished politician and statesman, who receives and reads none of the periodical political publications of the day. Such publications are the veins and arteries of civilized society. They may be, and too often are, compelled to carry contents, which are not merely possessed of no vitalizing quality, but are absolutely poisonous and mortal in their effects upon the social organization. But whether the contents be poisonous or healthful, they will circulate, and the only corrective is, to counteract the poisonous by the healthful, endeavoring to give a preponderance of the latter over the former.

And are we, as a denomination, sufficiently alive to the

importance of the press as a means of evangelizing the world? We have our periodical press, and it is accomplishing a good work for us. But where is our Board of Publication, and where is our colporteur agency? And what inducements do we afford, for the exercise of our literary talents, in the production of original volumes adapted to the peculiar wants of the times, and the religious interest and success of our department of Zion? *Are we really doing all that we can*, by means of the pulpit and the press, to evangelize the world? This question should be seriously pondered and conscientiously answered.

3. *The School.* By this term we mean *education* in the most enlarged sense. "Train up a child in the way he should go, and when he is old he will not depart from it." This is a divine precept and a divine promise,—the one requiring obedience, and the other assuring of the reward. But if a child be not trained up in the way of truth and duty, it will be a miracle of grace, in opposition to ordinary results, if it do not pursue a dissolute career through life. In infancy the work of education should commence, and through life it should be continued; for it is a life-time's employment to be fitted for eternity. Parents are the first instructors. Their thoughts, their feelings, their words, their actions, are the first lessons which children learn, and examples which they imitate. Every Christian household, therefore, is a school, which ought to be conducted on Christian principles, through the instrumentality of the parents or head, that they may thus, as constituent members of the Church of Christ on earth, contribute in this sphere to enlighten the world. Every child's understanding is, by nature, darkened, and who can so conveniently operate for its illumination as parents?

Then there is the Sabbath School—a comparatively modern institution—which conspires so nobly with Christian parents and missionaries, to enable them successfully to inculcate religious truth, not only in the minds of their own immediate offspring, but of others, also, beyond the sphere of ordinary religious influence. *Religiously* to instruct and to train the

minds and habits of the rising generation, will be readily admitted to be the appropriate work of the Church,—a work which may be performed, primarily, by the direct agency of parents, and secondarily, by select and approved public religious instructors, and a work indispensable to the continued success of the Church's mission as "the light of the world."

But does the whole educational duty of the Church consist in this? While the *religious* culture of the young is the object of its supreme concern, is it to be indifferent in regard to their *intellectual* training? Is it to confide this latter work, implicitly, to irresponsible agencies, on the ground that it does not come within the proper province of the Church's obligation to inculcate secular science? We think not. An enlightened understanding,—a rightly cultivated intellect, is the opening door to a regenerated heart. Ignorance is not "the mother of devotion," but of superstition, depravity, and vice. Knowledge is power in godliness, as well as in the secular affairs of human society. And it is the Church's duty, we infer, where wholesome facilities for the intellectual culture of the young are not enjoyed, as far as practicable to provide them. In the establishment of Grammar Schools, Academies or Seminaries, and also of Colleges, under the Church's supervision and by the Church's patronage, in suitable localities, remote from the vicinity of similar institutions, an incalculable good may be done for society at large, and also, the influence and interests of the Church, as "the light of the world," may be inconceivably advanced. Various denominations of Christians have, ecclesiastically, recognized this fact, and practiced upon it, and have realized the wisdom and benevolence of their policy in doing so, by the results. Their institutions of learning are among their most important instrumentalities for enlightening a benighted world. And shall we not, also, seek to employ so potent a means of usefulness? *Can* we, indeed, perform our proportion of the Church's mission in the world, without enlisting our talent and wealth and energy in the cause of the *literary* as well as the *religious* culture of our youth? What is our duty here?

But these,—the pulpit, the press, and the school—are three grand particular means, by which the Church is enabled most successfully to accomplish its mission; and they are means which every branch of the visible church, however weak in numerical force, should endeavor to combine and employ, according to its ability, for the extension of the Messiah's kingdom and the introduction of that felicitous era, when the ends of the earth shall see the salvation of God. They are correlative means, strengthening each other in their operation—the pulpit inspiring the press and the school, the press furnishing resources of knowledge to the pulpit and the school, and the school training candidates for the duties of the pulpit and the press,—all co-operating, in most happy harmony, for the great object of the Church's mission—the world's illumination.

We conclude:—the Church is “the light of the world,” by divine appointment; by the nature of its constitution; and by its actual effects. As individuals, we are constituent elements of the Church,—have passed from darkness to light, and are “light in the Lord,” and are obligated in our individual spheres, to let our light so shine before men, that they may see our good works, and glorify our father which is in heaven.” If our light does not shine—if we are not luminous bodies in this dark world, then our profession of Christianity is a hypocritical one; we are darkness, and our membership in the Church but tarnishes its glory, obstructs its splendor, and interferes with its mission. As an ecclesiastical denomination of Christians we are an organized branch or member of the Church, and our light should shine, not merely by virtue of our individual agencies, but of our combination also. There is strength in union. We have ecclesiastical responsibilities, in proportion to our numbers, our wealth, our talents, our opportunities—responsibilities which are beyond the reach of mere individual agency—responsibilities which must be met and fulfilled, if we would let our ecclesiastical light shine. And it is in the enlightened, earnest, zealous, prayerful, devoted use of the pulpit, the press, and the school, that we

may be enabled to meet and fulfill these responsibilities, and thus merit the designation, "Ye are the light of the world."

Are we faithful to our individual and our associated duties? If we are faithful to our duties as individuals, we will be faithful to those which devolve upon us as a church organization. What do our works testify? Alas, brethren, we have need of more self-consecration—more active, and laborious, and self-denying devotedness to the one grand mission of the Church—that of enlightening the whole world with the blessed Gospel of our Savior Jesus Christ. Our personal deportment, our mutual social intercourse, our prayers, our preaching, our ecclesiastical councils and enactments, our literary and political influence and relations,—all should be regarded by us with religious interest, and should have a direct or indirect bearing upon the accomplishment of the Church's mission of human redemption to our race. Thus would we acquit ourselves with the approbation of God and of our own conscience, and become most efficient participants in the divine work of saving immortal souls from eternal perdition.

I N D E X .

S E R M O N S .

I.

THE UNION BETWEEN CHRIST AND THE BELIEVER.

By REV. JOHN RIDDELL, D. D., formerly Pastor of the Associate Reformed Church of Robinson's Run, Pennsylvania.

SOME OF SOLOMON, 2: 16.—"My beloved is mine, and I am his."

II.

CHRIST FORSAKEN ON THE CROSS.

By REV. JAMES SCRIMGEOUR, formerly Pastor of the Associate Reformed Church, Newburgh, and of Little Britain, New-York.

MATTHEW 27: 46.—"And about the ninth hour, Jesus cried with a loud voice, saying, Eli, Eli, lama sabacthana? that is to say, My God, my God, why hast thou forsaken me?"

III.

GREAT ENCOURAGEMENT TO PERSEVERANCE IN MISSIONARY LABORS.

By REV. ROBERT FORREST, late Pastor of the Associate Reformed Church, Stamford, New-York.

JOHN 4: 35—38.—"Say not ye, There are yet four months and then cometh harvest? Behold, I say unto you, Lift up your eyes and look on the fields; for they are white already to harvest. And he that reapeth receiveth wages, and gathereth fruit unto life eternal: that both he that soweth and he that reapeth may rejoice together. And herein is that saying true, One soweth, and another reapeth. I sent you to reap that whereon ye bestowed no labor: other men labored, and ye are entered into their labors."

IV.

LET ME DIE THE DEATH OF THE RIGHTEOUS.

By REV. JOHN LIND, formerly Pastor of the Associate Reformed Church, Hagerstown, Pennsylvania.

NUMBERS 23: 10.—“Let me die the death of the righteous, and let my last end be like his.”

V.

THE LIFE AND CHARACTER OF ENOCH.

By REV. JAMES GRAY, D. D.

GENESIS 5: 21, 22.—“And Enoch lived sixty and five years, and begat Methuselah. And Enoch walked with God, after he begat Methuselah, three hundred years, and begat sons and daughters.”

JUDE 1: 14, 15.—“And Enoch also, the seventh from Adam, prophesied of these, saying, Behold the Lord cometh with ten thousand of his saints, to execute judgment upon all, and to convince all that are ungodly among them of all their ungodly deeds which they have ungodly committed, and of all their hard speeches which ungodly sinners have spoken against him.”

HEBREWS 11: 5.—“By faith Enoch was translated that he should not see death; and was not found because God had translated him; for before his translation he had this testimony, that he pleased God.”

VI.

THE JUST SUFFERED ONCE FOR THE UNJUST.

By REV. ALEXANDER PORTER, formerly Pastor of the Associate Reformed Congregation of Hopewell, Ohio.

1 PETER 3: 1.—“For Christ also hath once suffered for sins, the just for the unjust, that he might bring us to God.”

VII.

FISHERS OF MEN.

By REV. JOHN FORSYTH, JR., D. D., of the Associate Reformed Synod of New-York.

MATTHEW 4: 19.—“Follow me, and I will make you fishers of men.”

VIII.

CHRIST'S PEACE THE LEGACY OF THE CHURCH.

By REV. ROBERT PROUDFIT, D. D., of the Associate Reformed Synod of New-York; Professor in Union College.

JOHN 16: 27.—“Peace I leave with you, my peace I give unto you, not as the world giveth, give I unto you.”

IX.

RELIGION IN THE FAMILY.

By REV. JOSEPH CLAYBAUGH, D. D., Professor in the Theological Seminary of the Second Associate Reformed Synod of the West; and Pastor of the Church at Oxford, Ohio.

PROVERBS 22: 6.—“Train up a child in the way he should go.”

X.

THE COVENANT OF WORKS.

By REV. DAVID PROUDFIT, formerly Pastor of the Associate Reformed Church at Crooked Creek, Ohio.

ROMANS 5: 19.—“By one man's disobedience many were made sinners.”

XI.

THE COVENANT OF GRACE.

By REV. DAVID PROUDFIT, formerly Pastor of the Associate Reformed Church at Crooked Creek, Ohio.

ROMANS 5: 19.—“By the obedience of one shall many be made righteous.”

XII.

THE CONDEMNATION.

By REV. ROBERT REID, formerly Pastor of the Associate Reformed Presbyterian Church, Erie, Pennsylvania.

JOHN 3: 19.—“This is the condemnation, that light is come into the world and men loved darkness rather than light, because their deeds were evil.”

XIII.

GODLINESS IS PROFITABLE.

By REV. SAMUEL P. MAGAW, formerly Pastor of the Associate Reformed Presbyterian Congregation of Mt. Pleasant, Ohio.

1 TIMOTHY 4: 8.—“For bodily exercise profiteth little; but godliness is profitable unto all things, having promise of the life that now is, and of that which is to come.”

XIV.

WHO IS SUFFICIENT FOR THESE THINGS?

By REV. JOHN REYNOLDS, formerly Pastor of the Associate Reformed Congregation of Fairhaven, Preble County, Ohio.

2 CORINTHIANS 2: 16.—“And who is sufficient for these things.”

XV.

MIGHTY TO SAVE.

By REV. WM. WALLACE, D. D., formerly Pastor of the Associate Reformed Presbyterian Church, Canonsburgh, Pennsylvania.

ISAIAH 63: 1.—“Mighty to save.”

XVI.

THE PERSON AND WORK OF CHRIST.

By REV. CHARLES STRONG, deceased, of the Associate Reformed Synod of the South.

HEBREWS 1: 3.—“When he had by himself purged our sins, sat down on the right hand of the Majesty on high.”

XVII.

THE GOSPEL PROPAGATED IN PEACE.

By REV. SAMUEL FINDLEY, D. D., Pastor of the Associate Reformed Presbyterian Church, Antrim, Ohio.

JAMES 3: 18.—“And the fruit of righteousness is sown in peace of them that make peace.”

XVIII.

REST FOR THE WEARY.

By REV. MATTHEW HENDERSON, formerly Pastor of the Associate Reformed Congregation of Bethesda, Pennsylvania.

MATTHEW 11: 28.—“Come unto me, all ye that labor and are heavy laden, and I will give you rest.”

XIX.

GOD'S LAW IS TO BE REMEMBERED.

By REV. JOSEPH KERR, D. D., formerly Pastor of the Associate Reformed Presbyterian Congregation of Pittsburgh; and Professor in the Theological Seminary of the Associate Reformed Synod of the West.

MALACHI 4: 4.—“Remember ye the law of Moses my servant, which I commanded unto him in Horeb for all Israel, with the statutes and judgments.”

XX.

IMMORALITY OF DUELING.

By REV. JOSEPH R. KERR, formerly Pastor of the Associate Reformed Presbyterian Church, Pittsburgh, Pennsylvania.

Exodus 20: 13.—“Thou shalt not kill.”

XXI.

THE PRESENT DUTY OF THE CHURCH AND HER ABILITY TO PERFORM IT.

By REV. LEANDER H. LONG, Pastor of the Associate Reformed Presbyterian Church, Urbana, Ohio.

NUMBERS 13: 30 —“And Caleb stilled the people before Moses, and said, Let us go up at once and possess it, for we are well able to overcome it.”

XXII.

TRUE HUMAN GREATNESS.

By REV. SAMUEL P. PRESSLY, D. D., formerly Pastor of the Associate Reformed Presbyterian Congregation of Head Spring, Newberry District, South Carolina.

MARK 10: 42—44.—“But Jesus called them to him, and saith unto them, Ye know that they which are accounted to rule over the Gentiles, exercise lordship over them; and their great ones exercise authority upon them. But so shall it not be among you: but whosoever will be great among you, shall be your minister: and whosoever of you will be the chiefest, shall be servant of all.”

XXIII.

THE GOSPEL FEAST.

By **REV. WILLIAM BALDRIDGE**, formerly Pastor of the Associate Reformed Congregation of Cherry Fork, Adams County, Ohio.

PROVERBS 9: 5.—"Come, eat of my bread, and drink of the wine which I have mingled."

XXIV.

THE SAVIOR EVER-LIVING AND ABLE TO SAVE.

By **REV. JOHN GRAHAM, D. D.**, formerly Pastor of the Associate Reformed Congregations of West Fork, and West Union, Ohio.

REVELATIONS 2: 18.—"I am he that liveth, and was dead; and behold, I am alive forevermore, amen; and have the keys of hell and of death."

XXV.

THE CHURCH, THE LIGHT OF THE WORLD.

By **REV. WILLIAM T. FINDLEY**, Pastor of the Associate Reformed Presbyterian Congregation of Chillicothe, Ohio.

MATTHEW 5: 14.—"Ye are the light of the world."