THE WORKS OF JOHN WESLEY

VOLUME V

THE LIFE OF JOHN WESLEY

FIRST SERIES OF SERMONS (1-39)

by John Wesley

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THE WORKS

OF

JOHN WESLEY

Third Edition

Complete and unabridged
Third Edition, 1872

VOLUME V

The Life of John Wesley
First Series of Sermons (1-39)

SERMONS

ON

SEVERAL OCCASIONS.

FIRST SERIES

CONSISTING OF FIFTY-THREE DISCOURSES

PUBLISHED IN FOUR VOLUMES, IN THE YEAR, 1771;

AND TO WHICH REFERENCE IS MADE,
IN THE TRUST-DEEDS OF THE METHODIST CHAPELS,
AS CONSTITUTING, WITH MR. WESLEY'S NOTES
ON THE NEW TESTAMENT,
THE STANDARD DOCTRINES
OF THE METHODIST CONNECTION.

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THE LIFE

OF

THE REV. JOHN WESLEY

THE ancestors of Mr. Wesley were Nonconformists. His father, the Rev. Samuel Wesley, however, embraced early in life High Church principles. Having written in defense of the Revolution of 1688, after he had refused flattering offers made by the adherents of James II. to support the measures of the court, he was presented with the rectory of Epworth in Lincolnshire; and to this living was added, in a few years afterwards, that of Wroote in the same county. Mrs. Susanna Wesley, the mother of Mr. John Wesley, was the daughter of Dr. Samuel Annesley, and was, as might be expected from the eminent character of her father, educated with great care. Like her husband she also early renounced Nonconformity, and became a member of the Established Church. The serious habits impressed upon both by their education did not forsake them; — they feared God and worked righteousness: But there was an obscurity on several great points of evangelical religion which hung over their minds till towards the close of life. This probably resulted from the early change in their religious connections, and from the study of a class of Divines of the Church of England whose writings exhibited either very imperfect or erroneous views of the doctrine of justification by faith, and of the offices of the Holy Spirit.

Mrs. Wesley instructed her own children in their early years. She appears to have felt a peculiar interest in John, from the circumstance of his providential escape when the parsonage-house was destroyed by fire, regarding that event as imposing on her in obligation “to be more particularly careful of the soul of a child whom God had so mercifully provided for.” The effect of this special care on the part of the mother, under the divine blessing, appeared in his becoming early serious. In 1714,

when he was eleven years of age, he was placed at the Charter-House, "where he was noticed for his diligence and progress in learning."

At the age of seventeen, he was elected to Christ Church, Oxford, where he pursued his studies with distinguished success. At college he appears to have fallen into a state of religious carelessness, from which he was aroused when about to take Deacon's orders. The advice of his excellent mother in her correspondence with him, at this important period of his life, had a salutary effect on his mind. He was ordained Deacon in September, 1725; in the spring of 1726, he was elected Fellow of Lincoln College; and such was the high opinion which was entertained of his talents and literary acquirements, that on the 7th of November in the same year he was chosen Greeks Lecturer and Moderator of the Classes, although he was then little more than twenty-three years of age. In February, 1727, he took the degree of Master of Arts, and in the following year obtained Priest's orders. In the month of August, 1727, he had become his father's Curate; but the Rector of his college requiring his residence, he settled again at Oxford in November, 1729.

From this time the religious character of Mr. Wesley became prominent. During his absence from Oxford, as his father's Curate, his younger brother Charles had become serious, and persuading two or three students to accompany him, they attended the weekly sacrament, and observed the method of study prescribed by the University: This obtained for Charles the name of "Methodist." To the little society thus formed by his brother. Mr. John Wesley joined himself on his return to Oxford, and by the force of his character soon became the head of it. He has recorded the following account of its original members: — "In November, 1729, four young gentlemen of Oxford, — Mr. John Wesley, Fellow of Lincoln College; Mr. Charles Wesley, Student of Christ Church; Mr. Morgan, Commoner of Christ Church; and Mr. Kirkham, of Merton College — began to spend some evenings in a week together, in reading chiefly the Greek Testament. The next year, two or three of Mr. John Wesley's pupils desired the liberty of meeting with them, and afterwards one of Mr. Charles Wesley's pupils. It was in 1732 that Mr. Ingham, of Queen's College, and Mr. Broughton, of Exeter, were added to their number. To these in April was joined Mr. Clayton, of Brazen-Nose, with two or three of his pupils about

the same time Mr. James Hervey was permitted to meet with them, and in 1735 Mr. Whitefield." The life of Mr. Wesley was now eminently strict and devout. "He communicated every week; he watched against all sins and began to aim at, and pray for, inward holiness." And he and his companions were anxious to promote also the welfare of others. They visited the prisoners in Oxford gaol, and spent two or three hours a week in visiting the poor and sick, generally, where the parish Ministers did not object to it. In this novel course they were exhorted to persevere by his father, whom Mr. Wesley consulted on the subject; and even his eldest brother Samuel, notwithstanding his High Church principles, gave them similar advice. At this time, however, it is evident, Mr. Wesley was seeking justification before God by endeavoring after a perfect obedience to his law. Bishop Taylor and Mr. Law were his religious guides; who, however beautiful and exact might be the picture of practical piety which they drew, exhibited very imperfect views of the method by which a sinner is to obtain reconciliation with his offended God.

In April, 1735, the father of Mr. Wesley died. He had been for some time evidently ripening for the change; clearer views of faith had been obtained by him in his illness, and his last hours were cheered by the abundant consolations of religion. The decline of his father's health had proved the occasion of painful exercise to Mr. Wesley. The venerable Rector, anxious to provide for the spiritual wants of his parishioners, and solicitous to promote the future welfare of the family, for whom no competent provision appears to have been made, urged his son to make interest for the next presentation to the living. The other members of the family joined in entreating him; but so strong was his conviction that he should be better enabled to cultivate personal piety, and should have greater opportunities of usefulness, by remaining at Oxford, that he sacrificed his feelings, and declined his fathers request. In a few months after his father's death, however, an occurrence took place which produced a change in his purpose of remaining at Oxford. The Trustees of the new colony of Georgia, who wished to send out Clergymen to administer to the spiritual wants of the colonists, and also to attempt the conversion of the Indians, directed their attention to Mr. Wesley and some of his associates at Oxford. After due deliberation, and consulting his friends, Mr. Wesley accepted the offer of the Trustees; and in thus concluding to quit Oxford,

he acted with as perfect sincerity as in his previous determination to remain there. He was persuaded that in Georgia he should have a yet wider field of usefulness, and that there he should be called to endure greater privations and hardships, which, according to his then defective views of religion, he regarded as necessary to his perfection. His brother Charles determined to accompany him and received holy orders; and Mr. Ingham and Mr. Delamotte also embarked in the same undertaking. The most important circumstance of the voyage was Mr. Wesley's obtaining the acquaintance of several members of the Moravian Church who went out in the same ship, as settlers in the new province. On commencing the voyage Mr. Wesley began the study of German, in order that he might be able to converse with them; and in their deep humility, their calmness in danger, and their deliverance from the fear of death, he obtained such a view of the power of religion as his own experience had never yet afforded.

They reached Georgia in February, 1736. Mr. Charles Wesley took charge of Frederica, and Mr. John of Savannah, where, the house not being ready, he resided with the Germans, with whose spirit and conduct he became still more favorably impressed. Mr. Charles Wesley, after having suffered great persecution at Frederica, was sent in July, the same year, to England, with dispatches from the Governor, Mr. Oglethorpe, to the Trustees and Board of Trade. Mr. John Wesley in his visits to Frederica met with much opposition and abuse; but in Savannah he was rapidly gaining influence, when a circumstance occurred which led to his departure from Georgia. He had formed an attachment to an accomplished young lady, niece to the wife of Mr. Causton, chief Magistrate of Savannah; but in consequence of the remonstrances of Mr. Delamotte, who suspected Miss Hopkey's professions of piety, he consulted the elders of the Moravian Church. By them he was dissuaded from making offers of marriage to her but it appears, that, in yielding to his sense of duty, he had a considerable struggle with his own feelings. The lady was soon after married to a Mr. Williamson; her friends, however, cherished a hostile feeling towards Mr. Wesley, which they shortly found opportunity to manifest. Mr. Wesley rigidly adhered to the rubric of the Church of England, and refused to admit those to the Lord's supper whom he judged unworthy, without respect of persons; and some time after the marriage of Mrs. Williamson, perceiving some things in her conduct of which he disapproved, he, after

ineffectually endeavoring to produce amendment in her, repelled her from the communion. Immediately the storm broke forth. A prosecution was commenced against him by Mr. Williamson, for defamation of his wife's character; and such a combination was formed among those in power to oppress him, that he was led eventually to ask the advice of his friends as to what he should do. They gave it as their opinion that he was not called by Providence to remain longer in the colony: In this opinion he coincided, and sailed shortly after for England.

On his voyage home, Mr. Wesley solemnly reviewed his religious state and experience; and the record which he made in his Journal on that occasion affords an interesting view of a sincere mind earnestly engaged in the search of truth. He was early warned, he says, "against laying too much stress on outward works as the Papists do." Afterwards he read some Lutheran and Calvinist authors, who seemed to him, on the other hand, too much to magnify faith. Then he resorted to such English writers as Beveridge, Taylor, and Nelson, whose views he thought more consonant with Scripture. His attention was next turned to the Fathers. From them he went to the Mystic writers; but here be found not what he sought. He soon saw the dangerous tendency of their system, and renounced them as guides. "And now," he adds, "it is upwards of two years since I left my native country, in order to teach the Georgian Indians the nature of Christianity; but what have I learned myself in the meantime? Why, (what I least of all suspected,) that I, who went to America to convert others, was never converted myself." Such was his conclusion respecting his state. At Oxford he was convinced that he did not fully come up to the scriptural standard of a Christian; but in Georgia, although the Germans had not been made instrumental in fully enlightening him as to the nature of faith, he had learned, however, that he had to go down again to the very foundation, — that he yet needed conversion. [1]

Mr. Wesley arrived in London, February 3, 1738; and in four days after, he met with Peter Bohler, a Minister of the Moravian Church. Under divine Providence, the 7th of February, 1738, proved an important epoch in Mr. Wesley's life; for his conversation with Bohler that day was the means of bringing his mind to correct views of the nature of faith. It is evident from his own account of himself that he had formerly regarded

faith, generally, as a principle of belief in the Gospel, which, by quickening his efforts to self-mortification and entire obedience, would raise him, through a renewed state of heart, into acceptance and peace with God. By this and subsequent conversations with Bohler, he was led to see his error, and was fully "convinced that his faith had been too much separated from an evangelical view of the promises of a free justification, or pardon of sin through the atonement and mediation of Christ alone, which was the reason why he had been held in continual bondage and fear." An appeal to Scripture silenced his principal objections to Böhler's statements respecting instantaneous conversion. "I had," he remarks, "but one retreat left on this subject: Thus I grant God wrought in the first ages of Christianity; but the times are changed; what reason have I to believe he works in the same manner now?" From this retreat, however, he was speedily driven; for on Sunday, April 23rd, he heard the testimony of several living witnesses that God saves now as in the ancient times. "Here ended," says he, "my disputing. I could now only cry out, Lord, help thou my unbelief!" [2]

Immediately Mr. Wesley began to preach that doctrine of faith which he had thus been taught; and he and a few others formed themselves into a religious society, which met in Fetter-lane. The rules of this society were printed under the title of "Orders of a religious society, meeting in Fetter-lane, in obedience to the command of God by St. James, and by the advice of Peter Bohler. 1738." But although Mr. Wesley and his friends thus assembled with the Moravians, they remained members of the Church of England.

Mr. Wesley dates his conversion from May 24, 1738. His mind had been particularly impressed during that day with certain passages of Scripture which had occurred to him; and "in the evening," he says, "I went very unwillingly to a society in Aldersgate street, where one was reading Luther's Preface to the Epistle to the Romans. About a quarter before nine, while he was describing the change which God works in the heart through faith in Christ, I felt my heart strangely warmed. I felt I did trust in Christ alone, for salvation; and an assurance was given me, that he had taken away my sins, even mine, and saved me from the law of sin and death." Mr. Charles Wesley also was made partaker of the same grace.

Peter Bohler had visited him in his sickness at Oxford but it was the reading of Halyburton's Life, some time afterwards, which convinced him of the want of that faith which brings "peace and joy in the Holy Ghost." Luther on the Galatians deepened his convictions, and increased his earnestness in seeking salvation till at length, on Whitsunday, May: 21st, three days before his brother John found peace, he was enabled, while reading some encouraging portions of Scripture, to view Christ as set forth to be a propitiation for his sins, through faith in his blood; and he received that peace and rest in God which he had so ardently sought.[3]

When Mr. Wesley was in Georgia he formed the design of visiting Germany on his return to Europe; and immediately after his conversion he determined to carry this purpose into effect, with a view to the confirmation of his faith. "I hoped," he says, "the conversing with those holy men who were themselves living witnesses of the full power of faith, and yet able to bear with those that are weak, would be a means, under God, of so establishing my soul, that I night go on from faith to faith, and 'from strength to strength.'" On this journey he formed an acquaintance with many pious Ministers in Holland and Germany. At Marienhorn he was much profited by the conversation of Count Zinzendorf, and others of the brethren of the Moravian establishment. He spent a fortnight at Hernhuth, conversing with the elders, and observing the economy of that church; part of which, with modifications, he afterwards introduces among his own societies. Having accomplished the object of his visit, he returned to England. He reached London on Saturday night, September 16, 1738; and the following day, Sunday, he says, "I began to declare again in my own country the glad tidings of salvation, preaching three times, and afterwards expounding the holy Scriptures to a large company in the Minories. On Monday I rejoiced to meet with our little society, which now consisted of thirty-two persons. The next day I went to the condemned felons in Newgate, and offered them free salvation. In the evenings I went to a society [4] in Bear-yard, and perplexed repentance and remission of sins. The next evening I spoke the truth in love at a society in Aldersgate-street." [5]

Mr. Wesley's career of distinguished usefulness now fully commenced. Filled with sympathy for his fellow-men, who wandered in the darkness

and wretchedness of sin, he preached to them the way of salvation which he himself had found. And there existed an awful need for the utmost efforts of himself and the little band with which he was associated. The religious and moral state of the nation at that time exhibited the most appalling aspect. The civil war, had exerted a baneful effort on the cause of religion; but the rapid decay of religious light and influence, from the restoration of the Stuarts to the time of the Wesley's, is perhaps without a parallel in the history of any Christian country. In the Established Church, the doctrines generally preached verged towards Pelagianism; in a great number of instances the Clergy were ignorant and immoral, and the mass of the people were sunk; in profligacy. And the state of things among the dissenters was deplorable enough. The Presbyterians were urging their downward course through Arianism to Socinianism; and the doctrines of Calvin had, among those who still held to them, degenerated in too many instances into Antinomianism. Such was the state of religion and morals when Mr. Wesley began his course.

At this period Mr. Wesley had evidently formed no specific plan to guide his future proceedings; but embraced such opportunities for usefulness as were providentially afforded him. Wherever he was invited, he preached the obsolete doctrine of salvation by grace through faith. In London great crowds followed him; but the Clergy generally objected to his statement of the doctrine, and it was not long before most of the churches in London were shut against him. Great multitudes, however, had heard the word, and the results of his ministry were seen in the numbers who were brought under religious concern. In writing to the Church at Hernhuth under the date of October 13th, 1738, Mr. Wesley states, that they had then eight bands of men, consisting of fifty-six persons, all of whom were seeking salvation only through the blood of Christ; that in addition to these there were two small bands of women, amounting to eight persons; and that there were many others who were waiting for instruction.

In December, the same year, Mr. Whitefield returned from America, and he and Mr. Wesley again "took sweet counsel together." In the spring of the next year Mr. Wesley went to Bristol. He first expounded to a small society in Nicholas-street, and the next day, overcoming his scruples, he followed Mr. Whitefield's example, and preached in the open air, on an

eminence near the city, to about three thousand persons. On this practice, which had been in the first instance so revolting to his sense of decency and order, he observes in his Journal, “I have since seen abundant reason to adore the wise providence of God herein, making a way for myriads of people who never troubled any church, or were likely to do so, to hear that word which they soon found to be the power of God unto salvation.”

About this time some disputes took place in the Fetter-lane society as to lay preaching; and Mr. Charles Wesley, in the absence of his brother, declared warmly against it. While his brother was still at Bristol, he had also a painful interview with the Archbishop of Canterbury, who objected to the irregularity of his course, and hinted at proceeding to excommunication. This conversation was to him the occasion of great perplexity of mind, which being observed by Mr. Whitefield, he urged him to preach in the fields the following Sunday, and thus commit himself almost beyond the possibility of retreat. He followed this advice, and preached, on June 24th, to nearly a thousand persons in Moorfields. At Oxford, the Dean dealt severely with him in regard of field-preaching; but on his return to London, he resumed the practice in Moorfields, and on Kennington common; and many were aroused to a serious inquiry after religion. On one occasion it was calculated that ten thousand persons were assembled to hear him.

Mr. John Wesley visited London in the summer of 1739, but shortly returned to Bristol. The labors of the two brothers and of Mr. Whitefield proved eminently successful in the neighborhood of Kingswood. The colliers had been proverbial for wickedness; but many of them became truly exemplary for their piety. So considerable was the number of those who were brought under the saving influence of the Gospel, that the Bristol Clergy refused to admit them to the sacrament of the Lord’s supper, being unwilling to have so much additional labor imposed upon them. The beneficial effect of the ministry of Mr. Wesley and his fellow laborers among the colliers of that neighborhood was very apparent the following year, when a riot took place. The great body of the colliers had risen on account of the dearness of bread, and marched to Bristol. They compelled many of the Methodist colliers to go with them; and such was the influence which these exerted over the rest, that they were restrained

from violence, and all returned to their habitations without committing any outrage.

At this time Mr. Wesley visited Bath; and was interrupted in his preaching there by the celebrated Beau Nash. He then returned to London, and preached to very great multitudes in Moorfields, on Kennington-Common, and at other places; and many were awakened to a sense of sin. In the month of October he accepted an invitation to visit Wales; where, although the churches were shut against him, he preached in private houses, and in the open air, often during sharp frosts, and was gladly received by the people, who were generally, as Mr. Wesley himself represented them, “indeed ripe for the Gospel.”

About this period Mr. Wesley stated his doctrinal views in perhaps as clear a manner as at any subsequent period. To a pious Clergyman, who wished to know in what points he differed from the Church of England, he answered, that, to the best of his knowledge, he differed in none; the doctrines of the Church of England being the doctrines which he preached. He then explained his views on some of the principal doctrines; and showed that those of the Clergy who disagreed with him on those points, differed from the Church of England also.

Disputes having arisen between the Methodists and Moravians, who still formed one society in Fetter-lane, Mr. Wesley returned to London. Over this society he professed to have no authority; and various new doctrines of a mystical kind, which he thought dangerous, having been introduced by several of the teachers, he at length, after several unsuccessful attempts to adjust matters, determined to withdraw. In July, 1740, after having read a paper explanatory of his views, he separated from the society. Those who continued to adhere to him then met at the Foundry, near Moorfields, which he had previously taken; and the whole number amounted to about twenty-two. Towards the Moravian Church at large, Mr. Wesley continued to feel an unabated affection; but as he was never a member of that Church, and maintained only a kind of co-fraternity with those of them who were in London, his declining further intercourse with them was a step of prudence and of peace. The errors which had crept in among the Moravians in London at that time, were a refined species of

Antinomianism, and mystic notions of ceasing from ordinances and waiting for faith in *stillness;* and these errors were afterwards carried by them into many of the, Methodist societies in Yorkshire, Derbyshire, and other places.

The Methodist Society, as that name distinguishes the people who to this day acknowledge Mr. Wesley as their Founder under God, was, properly speaking, formed in the year 1739, in the chapel at Moorfields, where he regularly preached, and where, by the blessing of God upon his and Mr. Charles Wesley's labors, the society rapidly increased. For this, and the societies in Bristol, Kingswood, and other parts, he, in 1743, drew up a set of rules, which continue in force to the present time, and the observance of which was then, and continues to be, the condition of membership. Of these rules it may be sufficient to remark, that they relate entirely to moral conduct, to charitable offices, and to the observance of the ordinances of God; and evangelical Churchmen or Dissenters, walking by these Rules, might be members of the society, provided they held their doctrinal views and disciplinary prepossessions in peace and charity. The sole object of the union was to assist the members; "to make their calling and election sure," by cultivating the religion of the heart, and a holy conformity to the laws of Christ. These Rules bear the signature of John and Charles Wesley.

The mother of Mr. Wesley now began to attend his ministry. She had been somewhat prejudiced against her sons by reports of their "errors" and "extravagancies;" but was convinced, upon hearing them, that they spoke "according to the oracles of God." The extraordinary manner in which some persons were frequently affected under. Mr. Wesley's preaching, as well as that of his coadjutors, now created much discussion, and to many gave great offense. Some were seized with trembling, under a painful conviction of sin; others sunk down and uttered loud and piercing cries; and others fell into a kind of agony. In some instances, while prayer was offered for them, they rose up with a sudden change of feeling, and testified that they had "redemption through the blood of Christ, even the forgiveness of sins, according to the riches of his grace." Mr. Samuel Wesley, who denied the possibility of attaining to a knowledge of the forgiveness of sins, treated these things, in a correspondence with his

brother, alternately with sarcasm and serious severity, and particularly attacked the doctrine of assurance. In this controversy, Mr. John Wesley attaches no weight whatever to these outward agitations; but contends that he is bound to believe the profession of an inward change made by many, who had been so affected, because that had been confirmed by their subsequent conduct and spirit. On the subject of assurance, both the disputants put forth their logical acuteness; but the result appears to have been, upon the whole, instructive to the elder brother, whose letters soften considerably towards the close of the correspondence. Mr. Samuel Wesley died in the following November.

About this time a disagreement of opinion took place between Mr. Wesley and Mr. Whitefield. Mr. Wesley, being impressed with the strong tendency of the Calvinistic doctrines to produce Antinomianism, published a sermon against Absolute Predestination, at which Mr. Whitefield who had some time previously embraced that notion, took offense. A controversy between them, embracing some other points, ensued, which issued in a temporary estrangement, and they labored from this time independently of each other; their societies in London, Kingswood, and other places, being, kept quite separate. A reconciliation, however, took place between Mr. Wesley and Mr. Whitefield some years afterwards, so that they preached in each other's chapels; and Mr. Wesley preached the funeral sermon on Mr. Whitefield's death, at the chapel in Tottenham-court-road, and also at the Tabernacle in Moorfields.

Several Preachers, not episcopally ordained, were now employed by Mr. Wesley to assist in the growing work, which already had swelled beyond even his and his brothers active powers suitably to supply with the ministration of the word of God. Mr. Charles Wesley had discouraged this from the beginning, and even he himself hesitated; but with John, the promotion of religion was the first concern, and church-order the second, although inferior in consideration to that only. With Charles these views were often reversed. Mr. Wesley, in the year 1741, had to caution his brother against joining the Moravians, after the example of Mr. Gamhold, to which he was at that time inclined; and adds, "I am not clear, that brother Maxfield should not expound at Grayhound-lane; nor can I as yet do without him. Our Clergymen have increased full as much as the

Preachers." Mr. Maxfield's preaching had the strong sanction of the Countess of Huntingdon; but so little of design, with reference to the forming of a sect, had Mr. Wesley, in the employment of Mr. Maxfield, that, in his own absence from London he had only authorized him to pray with the society, and to advise them as might be needful; and upon his beginning to preach, he hastened back to silence him. On this his mother addressed him: "John, you know what my sentiments have been. You cannot suspect me of favoring readily anything of this kind. But take care what you do with respect to that young man; for he is as surely called of God to preach, as you are. Examine what have been the fruits of his preaching, and hear him also yourself." He took advice, and could not venture to forbid him.

His defense of himself on this point may be pronounced irrefutable, and turns upon the disappointment of the hope which he had ever cherished that the parochial Clergy would take the charge of those who in different places had been turned to God by his ministry, and that of his fellow laborers.

"It pleased God," says Mr. Wesley, "by two or three Ministers of the Church of England, to call many sinners to repentance, who, in several parts, were undeniably turned from a course of sin to a course of holiness.

"The Ministers of the places where this was done ought to have received those Ministers with open arms; and to have taken those persons who had just begun to serve God into their particular care; watching over them in tender love, lest they should fall back into the snare of the devil.

"Instead of this, the greater part spoke of those Ministers, as if the devil, not God, had sent them. Some repelled them from the Lord's table; others stirred up the people against them, representing them, even in their public discourses, as fellows not fit to live; Papists, heretics, traitors; conspirators against their King and country.

"And how did they watch over the sinners lately reformed? Even as a leopard watcheth over his prey. They drove some of them from the Lord's table; to which, till now, they had no desire to approach. They preached

all manner of evil concerning them, openly cursing them in the name of the Lord. They turned many out of their work, persuaded others to do so too, and harassed them in all manner of ways.

"The event was, that some were wearied out, and so turned back to the vomit again; and then these good Pastors gloried over them, and endeavored to shake others by their example.

"When the Ministers, by whom God had helped them before, came again to those places, great part of their work was to begin again, if it could be begun again; but the relapsers were often so hardened in sin, that no impression could be made upon them.

"What could they do in a case of so extreme necessity, where so many souls lay at stake?

"No Clergyman would assist at all. The expedient that remained was, to find some one among themselves who was upright of heart, and of sound judgment in the things of God; and to desire him to meet the rest as often as he could, in order to confirm them, as he was able, in the ways of God, either by reading to them, or by prayer, or by exhortation."

This statement may indeed be considered as affording the key to all that, with respect to church-order, may be called irregularity in Mr. Wesley's future proceedings. God had given him large fruits of his ministry in various places; when he was absent from them, the people were "as sheep having no shepherd," or were rather persecuted by their natural Pastors, the Clergy; he was reduced, therefore, to the necessity of leaving them without religious care, or of providing it for them. He wisely chose the latter; but, true to his own principles, and even prejudices, he carried this no farther than the necessity of the case: The hours of service were in no instance to interfere with those of the Establishment, and at the parish church the members were exhorted to communicate. Thus a religious society was raised up within the national Church, and with this anomaly, that as to all its interior arrangements, as a society, it was independent of its ecclesiastical authority. The irregularity was, in *principle*, as great when the first step was taken as at any future time. It was a form of practical

and partial separation, though not of theoretical dissent; but it arose out of a moral necessity, and existed for some years in such a state, that, had the Clergy been disposed to co-operate in this evident revival and spread of true religion, and had the heads of the Church been willing to sanction itinerant labors among its Ministers, and private religious meetings among the serious part of the people for mutual edification, the great body of Methodists might have been retained in strict communion with the Church of England.

We have now to follow these apostolic men into still more extended fields of labor, and to contests more formidable. They had sustained many attacks from the press; and some frowns from the authorities of the Church. By mobs they had occasionally been insulted both in England and Wales. But in London, some riotous proceedings, of a somewhat violent character, now occurred at their places of worship. With respect to these, the following anecdote is curious, as it shows that Mr. Wesley's zeal was regarded with favor in a high quarter: — "On the last day of 1742, Sir John Ganson called upon Mr. Wesley, and said, 'Sir, you have no need to suffer these riotous mobs to molest you, as they have done long. I and all the other Middlesex Magistrates have orders from above to do you justice whenever you apply to us.' Two or three weeks after, they did apply. Justice was done, though not with rigor; and from that time the Methodists had peace in London." [6]

In the discipline of Methodism, the division of the society into classes is an important branch. Every class is placed under a person of experience and piety, who meets the others once a week, for prayer, and inquiry into the religious state of each, in order to administer exhortation and counsel. The origin of these classes was, however, purely incidental. The chapel at Bristol was in debt; and it was agreed that each member of the society should contribute one penny a week to reduce the burden. The Bristol society was therefore divided into classes; and, for convenience, one person was appointed to collect the weekly subscriptions from each class, and to pay the amount to the Stewards. The advantage of this system, when turned to a higher purpose, at once struck the methodical and practical mind of Mr. Wesley. He therefore invited several "earnest and sensible men" to meet him; and the society in London was divided into

classes like that of Bristol, and placed under the spiritual care of these tried and experienced persons. At first they visited each person, at his own residence, once a week; but the preferable mode of bringing every class together Wesley was at length adopted. These meetings are not, as some have supposed, inquisitorial; but their business is confined to statements of religious experience, and the administration of friendly and pious counsel. Mutual acquaintance with each other is thus formed; the Leader is the friend and adviser of all; and among the members, by their praying so often with and for each other, the true "fellowship of saints" is promoted. Opportunities are also thus afforded for ascertaining the wants of the poorer members, and obtaining relief for them, and for visiting the sick; the duty of a Leader being to see the members once in the week, either at the meeting, or, if absent from that, at home. In regard of this institution Mr. Wesley remarks, "Upon reflection I could not but observe, this is the very thing which was from the beginning of Christianity. In the earliest those, those whom God had sent forth 'preached the Gospel to every creature.' The body of *hearers* were mostly either Jews or Heathens. But as soon as any of these were so convinced of the truth as to forsake sin and seek the Gospel salvation, they immediately joined them together, took an account of their names, advised them to watch over each other, and met these κατηχούμενοι., *catechumens*, as they were then called, apart from the great congregation, that they might instruct, rebuke, exhort, and pray with them, and for them, according to their several necessities." [7]

Mr. Wesley now extended his labors northward. He first accepted an invitation into Leicestershire; and thence proceeded to Birstal in Yorkshire, where John Nelson, who had been brought to the knowledge of God in London by the ministry of the Methodists, had been instrumental on his return of doing great good. After preaching to a large congregation on Birstal Hill, and on the side of Dewsbury moor, and encouraging Mr. Nelson in his endeavors to be useful, Mr. Wesley proceeded to Newcastle-upon-Tyne, hoping to have the same fruit of his labors among the colliers of that neighborhood as he had seen among those of Kingswood. In returning southward, he preached in various parts of Yorkshire; and visiting Epworth, where a small society of Methodists had been collected, and finding the use of the church denied him, he stood upon

his father's tomb, and preached to a numerous congregation, who, as well as himself; appear to have been deeply impressed with the circumstance of the son speaking to then, as from the ashes of his father, on those solemn subjects on which that venerable parish Priest had faithfully addressed them for so many years. This was on Sunday, June 6, 1742. The following Sunday he preached on the same spot to a vast multitude from all parts, and with great visible effect. He left Epworth the following morning, and, after visiting Bristol, was recalled to London, to attend the last moments of his mother; who died a decided witness of the assurance of faith, — a doctrine which, in the later years of her life, she learned from her sons more fully to understand. She was interred in the Bunhill-field burial-ground.

The labors of Mr. Charles Wesley had been very extended and successful during the early part of the year 1743. From the west of England he proceeded to Staffordshire, Birmingham, Nottingham, and Sheffield. At Sheffield, especially, he was exposed to great danger from the fury of the mob. In his journal he observes, "Those at Moorfields, Cardiff; and Walsal were lambs to these." On leaving Sheffield, a number of persons waylaid him, and pelted him with eggs and stones. David Taylor, who was with him, was much hurt in the head by a stone; and as to himself, he says, "my clothes indeed abhorred me, and my arm pained me a little from a blow I received at Sheffield." Having reached Leeds he preached to thousands before Mr. Shent's door, and found the people prepared for the Lord. The Clergy of Leeds treated him with respect and deference, and constrained him to assist them at the sacrament. He then went to Newcastle; and he remarks in his Journal, that never since he had preached the Gospel had he had greater success than at this time at Newcastle. Soon after this, his brother laid the foundation of a place for the public worship of the society, the size of which startled many; but he received such assistance, sometimes from very unexpected quarters, that he was enabled to complete it. During this year new societies were formed in the western, midland, and northern counties, while those before collected continued greatly to increase. In the latter end of the same year (1743) Mr. Wesley appointed in London visitors of the sick, as a distinct office in his society.

The same year was remarkable in the life of Mr. Wesley for his escape from one of the most dangerous of his encounters with deluded and infuriated mobs. The persecution was first excited by a sermon preached in Wednesbury church by the Clergyman. “I never,” says Mr. Wesley, “heard so wicked a sermon, and delivered with such bitterness of voice and manner.” The effect was soon visible, and was increased by the conduct of many of the neighboring Magistrates, full of what they called churchmanship and loyalty. At Wednesbury, Darlaston, and West-Bromwich the mobs were stimulated to abuse the Methodists in the most outrageous manner; even women and children were beaten, stoned, and covered with mud; their houses were broken open, and their goods spoiled and carried away. As soon as the intelligence reached him, Mr. Wesley hastened from Bristol, whither he had gone, to comfort and advise this harassed people. On his arrival, he preached at Wednesbury without molestation; but the mob soon after surrounded the house; and he was exposed to their fury for a considerable time. Mr. Charles, who met him at Nottingham, has inserted in his Journal a notice of their meeting, highly characteristic of the spirit of martyrdom in which both of them lived: — “My brother came, delivered out of the mouth of the lions! His clothes were torn to tatters; he looked like a soldier of Christ. The mob of Wednesbury, Darlaston and Walsal, were permitted to take and carry him about for several hours, with a full intent to murder him; but his work is not yet finished or he had been now with the souls under the altar.” Undaunted by the usage of his brother, Charles immediately set out for Wednesbury to encourage the societies.

In this year, Mr. Wesley made his first journey into Cornwall, whither his brother Charles had preceded him, and had preached to mobs “as desperate as that at Sheffield.” Mr. Wesley followed in August, and came to St. Ives, where he found a society formed on Dr. Woodward’s plan. They gladly received him, and became the nucleus of the Methodist societies in Cornwall, which from this time rapidly increased. In no part of England has Methodism obtained more influence than in the west of Cornwall. It has become, in fact, the leading profession of the people; and its moral effects upon society may be viewed with the highest satisfaction and gratitude. A serious persecution was, however, experienced in Cornwall, at the commencement; the riots in Staffordshire and elsewhere

continued; and cruel was the treatment which the Methodists and several of the Preachers experienced.

The first CONFERENCE was held in June, 1744. The societies had spread through various parts of the kingdom; and a number of Preachers, under the name of Assistants and Helpers, the former being Superintendents of the latter, had been engaged by Mr. Wesley in the work. Some Clergymen, also, more or less cooperated to promote these attempts to spread the flame of true religion, and were not yet afraid of the cross. These circumstances led to the distribution of different parts of the kingdom into Circuits, to which certain Preachers were for a time appointed, and were then removed to others. The superintendance of the whole was with the two brothers, but particularly with Mr. John Wesley. The annual Conferences afforded an admirable opportunity of conversing on important points and distinctions of doctrine, that all might "speak the same thing" in their public ministrations; and of agreeing upon such a discipline as the new circumstances in which the societies were placed might require. The labors of the preachers for the ensuing year were also arranged; and consultation was held on all matters connected with the promotion of the work of God, in which they were engaged. Every thing went on, however, not on preconceived plan, but "step by step," as circumstances suggested, and led the way. To the great principle of *doing good* for the souls of men, every thing was subordinated; not excepting even their prejudices and fears, as will appear from the minutes of the first Conference, which was held in London, as just stated, in 1744. The ultimate separation of the societies from the Church, after the death of the first agents in the work, was at that early period contemplated as a *possibility*, and made a subject of conversation; and the resolution was, "We do and will do all we can to prevent those consequences which are supposed to be likely to happen after or death; but we cannot in good conscience, neglect the present opportunity of saving souls while we live, for fear of consequences which may possibly, or probably, happen after we are dead." To this principle Mr. Wesley was "faithful unto death," and it is the true key to his public conduct. His brother, after some years, less steadily adhered to it; and most of the Clergymen, who attached themselves to Mr. Wesley in the earlier periods of Methodism, found it too bold a position, and one which exposed them to too severe a fire, to be

maintained by them. It required a firmer courage than theirs to hold out at such a post; but the Founder of Methodism never betrayed the trust which providential circumstances had laid upon him.

In August following, Mr. Wesley preached for the last time before the University of Oxford. His sermon evidently produced effect, and the Vice-Chancellor sent after him, and desired his notes, which he sealed up and sent immediately.

The year 1745 was chiefly spent by Mr. Charles Wesley in London, Bristol, and Wales. In the early part of the next year he visited Cornwall where he preached with great success, though in some places he suffered persecution. On his return to London, he visited the Rev. Vincent Perronet, the venerable Vicar of Shoreham, in Kent, of whose wise counsels the Wesley's afterwards frequently availed themselves, in matters of difficulty. He then set off on a tour into the north, and in Staffordshire was exposed to the violence of ungodly men. Having visited Dewsbury, Newcastle, Hexham, and other places, he returned, through Lincolnshire, preaching in several places. He did not remain long in London before he set off for Bristol, and at devises had as narrow an escape for his life from a lawless mob, as his brother had experienced at Wednesbury. Amidst such storms were the foundations of that work laid, the happy results of which tens of thousands now enjoy in peace. During the same period of two years the labors of Mr. John Wesley had been as unintermitting. He visited many parts of England, and on his return to London he revived with vigor the plan which he had occasionally acted on, of writing and causing to be distributed small religious tracts, by which the cause of religion was greatly promoted.

At this time the attention of Mr. Wesley was considerably directed to "the case between the Clergy and the Methodists," and to the discipline of the societies, and the means of making provision for their future welfare. He felt that a case of necessity had arisen, calling upon him to provide a ministry and a government for the people who had been raised up, — a necessity which rested upon the obvious alternative that they must either be furnished with Pastors of their own, or be left without sufficient aid in the affairs of their souls. This led him closely to examine the whole matter;

and the subject of church discipline was seriously discussed at several Conferences. At the Conference of 1745, a general view of church-government was adopted. A Minister of Christ was contemplated as commencing his labors in some given place. He raises a society. Then he visits other places in the neighborhood, where also his ministry is crowned with success, and he forms more societies, over every one of which he appoints some one to watch. These are Deacons. As the work advances, they require other subordinate Deacons to assist them, in regard of whom they are Presbyters or Elders, while the first Minister upon whom they all depend as their father in the Lord, and the common bond of union to them all with their respective charges, may be called the Bishop or Overseer of the whole. At a subsequent Conference it was concluded, that although this plan of government generally prevailed in the apostolic age, it was not absolutely binding in all its details on Christians in every period; that, if the great principles which it involves are duly secured, various modifications of the form, according to time and circumstances, are allowable. And one of those principles which Mr. Wesley held to be, if not absolutely essential, yet strictly scriptural and highly beneficial, (as the unbroken tenor of his subsequent life fully proved,) was the principle of a united ministry, and of a connection between the several societies founded on the union of their ministry and on their subjection, in all matters of general bearing to one common discipline. Having satisfied himself on the subject of church-government, and regarding himself as a scriptural Bishop, Mr. Wesley proceeded to call forth Preachers and set them apart or ordain them to the sacred office, for the purpose of establishing and extending that great work which he had the honor of commencing. Still he did not go beyond the necessity. He could make this scriptural appointment of Ministers and ordinances without renouncing communion with the established Church; and therefore he did not renounce it, nor did the Church itself see fit to interfere so as to exclude him. In these views Charles Wesley too, who was at every one of the early Conferences, concurred with him; and if he thought somewhat differently on these points afterwards, it was not John, but Charles, who departed from first principles.

In the month of August, 1747, Mr. Wesley visited Ireland for the first time; and found in Dublin a considerable society, which had been formed

by Mr. Willams, one of the Preachers. Mr. Wesley, after remaining a short time requested his brother to succeed him, who found that a persecution had commenced against the infant society, and that a Popish mob had committed gross outrages. Some of the rioters were sent to prison, but the Grand Jury at the following assizes ignored the Bill, and this gave up the Methodists to the fury of a licentious mob. Mr. Charles Wesley continued in Ireland a considerable time, and societies were formed in various parts of the country.

While these indefatigable Ministers of Christ were thus exerting themselves to promote a general revival of pure religion, the Preachers under their direction, though laboring in more limited districts of country, were scarcely less laboriously employed. At this period one of them writes from Lancashire to Mr. Wesley: — "Many doors are opened for preaching in these parts, but cannot be supplied for want of Preachers. I think some one should be sent to assist me, otherwise we shall lose ground. My Circuit requires me to travel one hundred and fifty miles in two weeks; during which time I preach publicly thirty-four times, besides meeting the societies, visiting the sick, and transacting other affairs."

Of the Preachers some were engaged in business, and preached at their leisure in their own neighborhoods; but still, zealous for the salvation of men, they often took considerable journeys. Others gave themselves up, for a time, to more extended labors, and then settled. But the third class, who had become the regular "Assistants" and "Helpers" of Mr. Wesley, were devoted wholly to the work of the ministry; and, after a period of probation, and a scrutiny into their character, doctrinal views, and talents at the annual Conferences, were admitted by solemn prayer, into what was called "full connection," which was, in fact, their ordination. No provision was, however, made at this early period for their maintenance. They took neither "purse nor scrip;" they cast themselves upon the providence of God, and the hospitality and kindness of the societies; and were by them, like the primitive Preachers, "helped forward after a godly sort," [8] on their journeys, to open new places, and to instruct those for whose souls "no man cared." It might be as truly said of them as of the first propagators of Christianity, they had "no certain dwelling-place." Under the severity of labor, and the wretched accommodations to which they cheerfully

submitted, many a fine constitution was broken, and premature death was often induced.

At the early annual Conferences, the doctrines which should be taught were one of the principal subjects of conversation. It is, however, proper to observe that the Clergymen and others who thus assembled did not meet to draw up formal articles of faith. They admitted those of the Church of England; and their principal object was to ascertain how several of the doctrines relative to experimental Christianity, which they found stated in substance in those Articles, and further illustrated in the Homilies, were to be understood and explained. This light they sought from mutual discussion, in which every thing was brought to the standard of the word of inspired truth.

The Minutes of the early Conferences contain not only the record of these conversations, but also the frame of the discipline of the body, growing up from year to year, and embodied in many copious directions and arrangements. The most important of these remain in force to this day, although some, in a maturer state of the society, have gone into disuse. It is worthy of remark, because it goes to show the importance which Mr. Wesley attached to an academical preparation for the ministry, that the "establishment of a seminary for laborers" was a subject of conversation at the very first Conference which was held in the year 1744, and was resumed the following year. In the manuscript copy of the minutes of 1744, it is asked, "Can we have a seminary for Laborers?" And the answer is, "If God spare us till another Conference." The year after it was inquired, "Can we have a seminary for laborers yet?" Answer, "Not till God gives us a proper Tutor." The institution was thus actually resolved upon, and delayed only by circumstances. The reasons why the project was not after wards carried into effect appear to have been the rapid spread of the work, and the consequent demand for additional Preachers: Mr. Wesley also looked to Kingswood school as subsidiary to this design. In the mean time he enjoined on the Preachers the study of the original Scriptures, and a large course of theological and general reading. The doctrines and principal branches of the discipline of the body being generally settled, Mr. Wesley desisted from publishing extracts from the minutes of the annual Conferences for several years.

Mr. Charles Wesley married in 1749, yet still continued his labors with but little abatement. About this time some difference arose between the two brothers. The very success which had been vouch-safed to their labors seems to have operated on the prejudices of Charles in favor of the Church; and he sought to obtain a share in the government of the societies with his brother, and to adopt those plans which, by limiting the number of the Preachers, would have greatly prevented the extension of the work. Mr. Wesley, discovering what were his views, felt little disposed to assent to his having co-authority with himself in the management of the Connection; and Charles afterwards withdrawing more from public life, the government remained with John more exclusively than before. In this difference, there was no unworthy jealousy between the two brothers, but they continued to cherish the most tender affection for each other.

Previously to this time, Mr. Wesley had formed an attachment to Mrs. Grace Murray, a pious and respectable woman; but his union with her was prevented by the interference of his brother. Still, however, believing that his entering the marriage state would promote his usefulness, he, in the year 1751, was united to Mrs. Vizelle, a widow lady of independent fortune; but the union did not prove productive of the comfort and advantages which Mr. Wesley anticipated.

A school at Kingswood, near Bristol, for the children of the poor, had been long built; but that neighborhood was also fixed upon by Mr. Wesley for an institution, in which the sons of the preachers, and those of the richer Methodists, should receive at once the best education, and the most efficient religious training. It was opened in June, 1748, and he published soon after a “Short Account” of the institution, with the plan of education adopted, particularly for those who were to remain so long in it as to go through a course of academical learning; and adds, “Whoever carefully goes through this course will be a better scholar than nine in ten of the graduates at Oxford and Cambridge.” In this great and good design he grasped at too much; and the school came in time to be confined to the sons of the Preachers, and ceased, as at first, to receive other boarders. Indeed, from the increase of the Preachers’ families, the school was rapidly filled, and required enlargement at different times; and finally, it was necessary to

establish a second school at Woodhouse-Grove, in Yorkshire. The circumstance of the Preachers being so much from home, and removing every one or two years from their Circuits, rendered an institution of this kind imperative; and, as it necessarily grew out of the system of itinerancy, it was cheerfully and liberally, though often inadequately, supported by private subscriptions, and a public annual collection throughout all the congregations. The most gratifying moral results have followed; and a useful and religious education has been secured to the sons of the Preachers, many of whom, engaged in professional or commercial pursuits, are now found filling, honorably to themselves, important situations in general society, and some, having afforded undeniable proofs of genuine conversion, and of a divine call to public labors in the church of Christ, have been admitted into the ministry, and are among its highest ornaments, or its brightest hopes. While it is cause of gratulation that an institution for the education of the junior Preachers is now determined on, it is, however, to be regretted, that the original plan of Mr. Wesley, to found an institution for the Connection at large, which should unite the advantages of a school and a college, has not yet been resumed with a view to its being carried into effect. Various circumstances, at that early periods militated against the success of this excellent project, which have gradually disappeared; and if in that infant state of the cause, Mr. Wesley wisely thought that Methodism should provide for all its wants, religious and educational, within itself, much more incumbent is it to do so now. Many of the sons of our friends, for want of such a provision, have been placed in schools where their religious principles have been neglected or perverted; and too often have been taught to ridicule, or to be ashamed of, the religious profession of their fathers.

In the autumn of 1753 Mr. Wesley was threatened with consumption, brought on, in the midst of his great and continuous labor, by repeated attacks of cold. By the advice of Dr. Fothergill he retired to Lewisham; and here, not knowing how it might please God to dispose of him, and wishing “to prevent vile panegyric” in case of death, he wrote his epitaph as follows: —

Here Lieth
THE BODY OF JOHN WESLEY
A BRAND PLUCKED OUT OF THE BURNING;
WHO DIED OF A CONSUMPTION IN THE FIFTY-FIRST YEAR OF HIS AGE,
NOT LEAVING, AFTER HIS DEBTS ARE PAID,
TEN POUNDS BEHIND HIM:
PRAYING,
God be merciful to me an unprofitable servant!

He ordered that this, if any, inscription should be placed on his tombstone.

During Mr. Wesley's illness, Mr. Whitefield wrote to him in a strain which shows the fullness of affection which existed between those great and good men, notwithstanding their differences of opinion. The letter is dated Bristol, Dec. 3rd, 1753.

"REV. AND VERY DEAR SIR,

"IF seeing you so weak when leaving London distressed me, the news and prospect of your approaching dissolution hath quite weighed me down. I pity myself and the church, but not you. A radiant throne awaits you, and ere long you will enter into your Master's joy. Yonder he stands with a massy crown, ready to put it on your head, amidst an admiring throng of saints and angels. But I, poor I, that have been waiting for my dissolution these nineteen years, must be left behind to grovel here below! Well! this is my comfort: It cannot be long ere the chariots will be sent even for worthless me. If prayers can detain them, even you, Rev. and very dear Sir, shall not leave us yet; but if the decree is gone forth, that you must now fall asleep in Jesus, may he kiss your soul away, and give you to die in the embraces of triumphant love! If in the land of the dying, I hope to pay my last respects to you next week. If not, Rev. and very dear Sir, F — a — r — e — w — e — ll. *Ego sequar, etsi non passibus aequis.* [9] My heart is too big, tears trickle down too fast, and you are, I fear, too weak, for me to enlarge. Underneath you may there be Christ's everlasting arms! I commend you to his never-failing mercy, and am,

"Rev. and very dear Sir,

"Your most affectionate, sympathizing, and afflicted younger brother in the Gospel of our common Lord,

"G. WHITEFIELD."

From Lewisham Mr. Wesley removed to the hot wells, near Bristol; and, ever intent upon improving time, began his Notes on the New Testament. For some time after this, he appears to have remained in an invalid state. During his illness, Mr. Charles Wesley went forth to visit the societies, and to supply his brother's place.

In 1755, at the Conference held in Leeds, the question was formally discussed whether the Methodists ought to separate from the Church; and it was decided that, whether lawful or not, it was not expedient. Mr. Charles Perronet and some others, for whom Mr. Wesley had great respect, were at this time urging him to make full provision for the spiritual wants of his people, as being in fact in a state of real and hopeless separation from the Church; and he did some years afterwards so far relax, as to allow of preaching in Church-hours under certain circumstances, as,
1. When the Minister was wicked, or held pernicious doctrine;
2. When the churches would not contain the population of a town, or where the church was distant.
In that case he prescribed reading the Psalms and Lessons and part of the Liturgy. And for this purpose, as well as for the use of the American societies, he published his abridgment of the Common Prayer under the title of the "Sunday Service of the Methodists."

In 1756 he printed an Address to the Clergy, plain, affectionate and powerful; breathing at once the spirit of an Apostle, and the feeling of a brother. Happy if that call had been heard! He might perhaps be influenced in this by a still lingering hope of a revival of the spirit of zeal and piety among the Ministers of the established Church; in which case that separation of his people from the Church, which he began to foresee as otherwise inevitable, he thought might be prevented; and this he had undoubtedly much at heart. Under the same view it probably was that in 1764 he addressed a circular to all the serious Clergy whom he knew,

inviting them to a closer co-operation in promoting the influence of religion in the land, without any sacrifice of opinion, and being still at liberty as to outward order, to remain “quite regular, or quite regular, or partly regular and partly irregular.” Of the thirty-four Clergymen addressed, only three returned any answer. From this time he gave up all hope of a formal connection with even the pious Clergy. “They are,” he observes, “a rope of sand, and such they will continue;” and he therefore set himself with deep seriousness to perpetuate the unions of his Preachers. At the Conference of 1769 he read a paper, the object of which was to bind the Preachers together by a closer tie, and to provide for the continuance of their union after his death. They were to engage solemnly to devote themselves to God, to preach the old Methodist doctrines, and to maintain the whole Methodist discipline; after Mr. Wesley’s death they were to repair to London, and those who chose to act in concert were to draw up articles of agreement; whilst such as did not so agree were to be dismissed “in the most friendly way possible.” They were then to choose a Committee by vote, each of the members of which was to be Moderator in his turn, and this Committee was to enjoy Mr. Wesley’s power of proposing Preachers to be admitted or excluded, of appointing their stations for the ensuing year, and of fixing the time of the next Conference. This appears to have been the first sketch of an ecclesiastical constitution for the body, and it mainly consisted in the entire delegation of the power which Mr. Wesley had always exercised, to a Committee of Preachers to be chosen by the rest when assembled in Conference. The form of government he thus proposed was therefore a species of Episcopacy to be exercised by a Committee of three, five, or seven, as the case might be. Another and a more eligible provision was subsequently made; but this sufficiently shows that Mr. Wesley had given up all hope of strict union with the Church; and his efforts were henceforth directed merely to prevent any thing like form a separation, and the open renunciation of her communion: hence he would not allow his Preachers to administer the sacraments.

About this time much prejudice was excited against Mr. Wesley in Scotland by the republication of Hervey’s Eleven Letters. He had three times visited this country; and, preaching only upon the fundamental truths of Christianity, had been received with great affection. The societies

had increased, and several of his Preachers were stationed in different towns. Lady Frances Gardiner, the widow of Colonel Gardiner, and other persons eminent for piety and rank, attended the Methodist ministry; but the publication of this wretched work caused a temporary odium Hervey, who had been one of the little band at Oxford, became a Calvinist; and as his notions grew more rigid with age, so his former feelings of gratitude and friendship to Mr. Wesley were blunted. He had also fallen into the hands of Cudworth, a decided Antinomian, who “put in and out” of the Letters “what he pleased.” They were not, however, published until Hervey’s death, and against his dying injunction. It is just to so excellent a man to record this fact; but the work was published in England, and re-published, with a violent preface by Dr. Erskine, in Scotland; and among some of the Calvinists it had the effect of producing very unfavorable views of Mr. Wesley.

Methodism having begun to make some progress in America, in consequence of the emigration of some of the members of the society from England and Ireland, Mr. Wesley inquired of the Preachers at the Conference of 1769, whether any of them would embark in that service. Messrs. Boardman and Pilmoor, two excellent men, of good gifts, volunteered their services, and were sent to take the charge of the societies. From this time the work spread with great rapidity; more than twenty Preachers had devoted themselves to it previously to the war of independence; and societies were raised up in Maryland, Virginia, New-York, and Pennsylvania. During the war they still prosecuted their labors; though, as several of them took the side of the mother country, they were exposed to danger. Others, with more discretion, held on their way in silence, speaking only of the things of God. After the war had terminated, political views were laid aside, and Mr. Wesley made a provision for the government of his American societies, which will be subsequently adverted to. They became, of course, independent of British Methodism, but have honorably preserved, in general, the doctrines, the discipline, and, above all, the spirit of the body. Great, and even astonishing, has been their success in that new and rising country, to the wide spread settlements of which their plan of itinerancy was admirably adapted. The Methodists are become, as to numbers, the leading religious body of the Union; and their annual increase is very great. It is also

satisfactory to remark, that the leading Preachers and members of the Methodist Church in the United States appear to be looking forward with enlarged views and with prudent regard, to the future, and to aim at the cultivation of learning in conjunction with piety. Several Colleges have been from time to time established; and recently a University, for the education of the youth of the American Connection, has been founded. The work in the United States has been distinguished by frequent and extraordinary revivals of religion, in which a signal effect has been produced upon the moral condition of large districts of country, and great numbers of people have been rapidly brought under a concern for their salvation. In the contemplation of results so vast, and in so few years, we may devoutly exclaim "What hath God wrought!"

The year 1770 is memorable in the history of Methodism, for having given birth to a long and very ardent controversy on the doctrines of Calvinism. It took its rise from the publication of the Minutes of the Conference, in which it was determined, that, in some particulars then pointed out, the Preachers had "leaned too much to Calvinism." This is easily explained. Mr. Whitefield and Howell Harris, the early coadjutors of the Wesleys, became Calvinists; but the affection which existed among this little band was strong; and as they all agreed in preaching, what was at that time most needed, the doctrine of salvation by faith, "an agreement" was made at a very early period, between the Wesley's and Howell Harris, to forget all peculiarities of opinion as much as possible in their sermons, to use as far as they could, with a good conscience, the same phrases in expressing the points on which they substantially agreed, and to avoid controversy. Such an agreement shows the liberal feeling which existed among the parties; but it was not of a nature to be so rigidly kept as to give entire satisfaction. On these articles of peace, we find therefore, endorsed, at a subsequent period, in the hand-writing of Mr. Charles Wesley, "Vain agreement." Mr. Wesley's anxiety to maintain unity of effort as well as affection with Mr. Whitefield, led him also, in 1743, to concede to his Calvinistic views, as far as possible; and he appears not to have been disposed to deny, though he says he could not prove it, that some persons might be unconditionally elected to eternal glory, but not to the necessary exclusion of any other from salvation. And he was then; inclined to believe that there is a state attainable in this life, "from which a man cannot finally fall." But he was

subsequently convinced by the arguments of Mr. Thomas Walsh, that this was an error. These considerations will account for the existence of what Mr. Wesley called “a leaning to Calvinism,” both in himself, and among some of the Preachers, and rendered a review of the case necessary. Though the leaders had approached so near in “the very edge of Calvinism” on one side, and “of Antinomianism also,” with safety, it was not to be wondered at that others should overstep the line. Besides, circumstances had greatly changed. A strong tide of Antinomianism had set in, and threatened great injury to practical godliness throughout the land. Dr. Southey attributes this to the natural tendency of Methodism; but here he shows himself only partially acquainted with the subject. The decline of religion among many of the Dissenting churches had scattered the seeds of this heresy all around them though not without calling forth a noble testimony against it from some of their ablest Ministers; and when they began to feel the influence of the revival of piety in the last century, the tares sprung up with the plants of better quality. The Calvinism taught by Mr. Howell Harris, and Mr. Whitefield, was also perverted by many of their hearers to sanction the same errors. Several of the evangelical clergy, likewise, who had no immediate connection with Mr. Wesley, were Calvinists of the highest grade; and as their number increased, their incautious statements of the doctrines of grace and faith, carried beyond their own intentions, became more mischievous. To show, however, that Antinomianism can graft itself upon other stocks besides that of the Calvinistic decrees, it was found also among many of the Moravians; and the Methodists did not escape. Wherever, indeed, the doctrine of justification by faith is preached, there is a danger, as St. Paul himself anticipated in his Epistle to the Romans, lest perverse, vain, and evil minds should pervert it to licentiousness; heavenly as it is in authority, and pure in its influence, when rightly understood. In fact, there is no such exclusive connection between the more sober Calvinistic theories of predestination, and this great error, as some have supposed. It is too often met with, also, among those who hold the doctrine of general redemption; though it must be acknowledged, that for the most part, such persons, at length, go over to predestination notions, as affording, at least, some collateral confirmation of the solitidian theory. That high Calvinistic opinions, in their various forms, were at this time greatly revived and diffused, is certain. The religious excitement produced gave activity to

theological inquiries; and speculative minds, especially those which had some taste for metaphysical discussions, were soon entangled in questions of predestination, prescience, necessity, and human freedom. The views of Calvin on these subjects were also held by many, who, connecting them with vital and saving truths, were honored with great usefulness; and as the Wesleyan societies were often involved in these discussions, and in danger of having their faith unsettled, and their practical piety injured, by those in whom Calvinism had begun to luxuriate into the ease and carelessness of Antinomian license, no subject at that period more urgently required attention. For this reason, Mr. Wesley brought it before the Conference. The withering effects of this delusion were also strongly pointed out in his Sermons, and were afterwards still more powerfully depicted by the masterpencil of Mr. Fletcher, in those great works to which he now began to apply himself, in order to stem the torrent. Dr. Southey has fallen into the error of imagining that Mr. Fletcher's descriptions of the ravages of Antinomianism were drawn from its effects upon the Wesleyan societies; but that mistake arose from his not adverting to the circumstance, that neither Mr. Wesley nor Mr. Fletcher confined their cares to these societies, but kept an equally watchful eye upon the state of religion in the land at large, and consequently in the Church of which they were Ministers. The societies under Mr. Wesley's charge were indeed at no time more than very partially affected by this form of error. Still, in some places they had suffered, and in all were exposed to danger; and as Mr. Wesley regarded them as a people given to him by God, that he might not only preserve them from error, but might also engage to bear a zealous and steadfast testimony "against the evils of the time;" in every place, he endeavored to prepare them for their warfare, by instructing them fully in the questions at issue.

Mr. Fletcher came forward to defend his venerable friend, on account of the great uproar which the Calvinistic party had raised against him upon the publication of these Minutes. The Countess of Huntingdon had taken serious alarm and offense; and the Rev. Walter Shirley, her brother and Chaplain, had written a Circular Letter to all the serious Clergy, and several others, inviting them to go in a body to the ensuing Conference, and "insist upon a formal recantation of the said Minutes, and, in case of a refusal, to sign and publish their protest against them." Mr. Shirley and a

few others accordingly attended the Bristol Conference, where, says Mr. Wesley, "we had more Preachers than usual, in consequence of Mr. Shirley's Circular Letter. At ten on Thursday morning he came, with nine or tell of his friends: We conversed freely for about two hours; and, I believe, they were satisfied, that we were not such 'dreadful heretics' as they imagined, but were tolerably sound in the faith."

The meeting was creditable to each party. Mr. Wesley acknowledged that the Minutes were "not sufficiently guarded." And to prevent all future misconstruction, he and the Conference issued the following "Declaration," to which was appended a Note from Mr. Shirley, acknowledging his mistake as to the meaning of the Minutes: —

"***Bristol,*** August 9, 1771.

"WHEREAS the doctrinal points in the Minutes of a Conference held in London, August 7, 1770, have been understood to favor 'justification by works:' Now the Rev. John Wesley and others, assembled in Conference, do declare, that we had no such meaning; and that we abhor the doctrine of 'justification by works,' as a most perilous and abominable doctrine. And as the said Minutes are not sufficiently guarded in the way they are expressed, we hereby solemnly declare in the sight of God, that we have no trust or confidence but in the alone *merits* of our Lord and savior Jesus Christ for justification or salvation, either in life, death, or the day of judgment. And though no one is a real Christian believer (and consequently cannot be saved) who doeth not good works, where there is time and opportunity; yet our works have no part in meriting or purchasing our justification, from first to last, either in whole or in part.

"Signed by the Rev. Mr. Wesley and fifty-three Preachers."

MR. SHIRLEY'S NOTE.

"Mr. Shirley's Christian respects wait on Mr. Wesley. The Declaration agreed to in Conference the 8th of August, 1771, has convinced Mr. Shirley he had mistaken the meaning of the doctrinal points in the Minutes of the Conference held in London, August 7, 1770; and he hereby wishes

to testify the full satisfaction he has in the said Declaration, and his hearty concurrence and agreement with the same.

"Mr. Wesley is at full liberty to make what use he please of this.

"August 10, 1771."

Mr. Fletcher had entitled his Defense of Mr. Wesley, "The First Check to Antinomianism;" but he did not content himself with *evangelizing* the apparently *legal* Minutes, and defending the doctrinal consistency and orthodoxy of Mr. Wesley. He incidentally discussed various other points of the quinquarticular controversy; and he, as well as Mr. Wesley, was quickly assailed by a number of replies not couched in the most courteous style. Mr. Fletcher's skill and admirable temper so fully fitted him to conduct the dispute which had arisen, that Mr. Wesley left the contest chiefly to him, and calmly pursued his labors; and the whole issued in a series of publications, from the pen of the Vicar of Madeley, which, as a whole, can scarcely be too highly praised or valued. While the language endures, they will effectually operate as checks to Antinomianism in every subtle form which it may assume; and present the pure and beautiful system of evangelical truth, as well guarded on the other hand against Pelagian self-sufficiency. The Rev. Augustus Toplady, Mr. (afterwards Sir Richard) Hill, and his brother, the Rev. Rowhand Hill, with the Rev. John Berridge, were his principal antagonists; but his learning, his acuteness, his brilliant talent at illustrating an argument, and above all, the hallowed spirit in which he conducted the controversy, gave him a mighty superiority over his opponents; and although there will be a difference of opinion, according to the systems which different readers have adopted, as to the side on which the victory of *argument* remains, there can be none as to which bore away the prize of *temper*.

The Calvinian controversy, painful as it was in many respects, and the cause of much unhallowed joy to the profane wits of the day, who were not a little gratified at this exhibition of what they termed "spiritual gladiatorship," has been productive of important consequences in this country. It showed to the pious and moderate Calvinists how well the richest views of evangelical truth could he united with what is properly

Arminianism; and it effected, by its bold and fearless exhibition of the logical consequences of the doctrines of the Decrees, much greater moderation in those who still admitted them, and gave birth to some softened modifications of Calvinism in the age that followed, — an effect which has remained to this day. The disputes on these subjects have, since that time, been less frequent, and more temperate; nor have good men so much labored to depart to the greatest distance from each other as to find a ground on which they could make the nearest approaches.

In the midst of all these controversies and cares, the societies contrived to spread and flourish under the influence of the zeal and piety of the Preachers, animated by the ceaseless activity and regular visits of Mr. Wesley, who, though now upwards of seventy years of age, seemed to possess his natural strength unabated. His thoughts were, however, frequently turning with anxiety to some arrangement for the government of the Connection after his death; and, not being satisfied that the plan he had sketched out a few years before would provide for a case of so much consequence, he directed his attention to Mr. Fletcher, and warmly invited him to come forth into the work, and to allow himself to he introduced by him to the societies and Preachers as their future head. Earnestly as this was pressed, Mr. Fletcher could not be induced to undertake a task to which, in his humility, he thought himself inadequate. This seems to have been his only objection; but had he accepted the offer, the plan would have failed, as Mr. Fletcher was a few years afterwards called into another world. From Mr. Charles Wesley, who had become a family man, and had nearly given up traveling, he had no hope as a successor; and even then a further settlement would have been necessary, because he could not be expected long to survive his brother. Still therefore this important matter remained undetermined. At the time the overture was made to Mr. Fletcher, the Preachers who were fully engaged in the work amounted to one hundred and fifty; and the societies, in great Britain and Ireland, to upwards of thirty-five thousand, exclusive of the regular hearers. This rapid and constant enlargement of the Connection heightened the urgency of the question of its future settlement; and it is pleasing to remark, that Mr. Charles Wesley at length entered into this feeling, and offered his suggestions. In spite of the little misunderstandings which had arisen, he

maintained a strong, interest in a work, of which he had been so eminent an instrument; and this grew upon him in his latter years.

In 1775 Mr. Wesley, during a tour in the north of Ireland, had a dangerous sickness occasioned by sleeping on the ground, in an orchard, in the hot weather, which he says he had been "accustomed to do for forty years without ever being injured by it." He was slow to admit that old age had arrived, or he trusted to triumph long over its infirmities. The consequence in this case, however, was that, after manfully struggling with the incipient symptoms of the complaint, and attempting to throw them off by reading, journeying, and preaching, he sunk into a severe fever, from which, after lying insensible for some days, he recovered with extraordinary rapidity; and resumed a service which, extended as it had been through so many years, was not yet to be terminated.

The Foundry having become too small for the comfortable accommodation of the congregation in that part of London, and being also gloomy and dilapidated, a new chapel was erected in the year 1778. "November 1st," says Mr. Wesley, "was the day appointed for opening the New Chapel in the City-road. It is perfectly neat, but not fine, and contains far more than the Foundry; I believe, together with the morning chapel, as many as the Tabernacle. Many were afraid that the multitudes, crowding from all parts, would have occasioned much disturbance; but they were happily disappointed; there was none at all: All was quietness, decency, and order. I preached on part of Solomon's prayer at the dedication of the temple; and both in the morning and afternoon God was eminently present in the midst of the congregation." Here the brothers agreed to officiate as often as possible till the congregation should be settled. Two resident Clergymen were also employed at this chapel as curates, for reading the full Church Service, administering the sacraments, and burying the dead.

In 1778 Mr. Wesley began to publish a periodical work, which he entitled, "The Arminian Magazine; consisting of Extracts and Original Treatises on Universal Redemption." He needed a medium through which he could reply to the numerous attacks made upon him; and he made use of it further to introduce into general circulation several choice treatises on Universal Redemption, and to publish selections from his valuable

correspondence with pious persons. He conducted this work while he lived; and it is still continued by the conference, under the title of the "Wesleyan-Methodist Magazine," on the same general principles as to its theology, though on a more enlarged plan.

In 1783 Mr. Wesley paid a visit to Holland, having been pressed to undertake this journey by a Mr. Ferguson, formerly a member of the London society, who had made acquaintance with some pious people, who, having read Mr. Wesley's Sermons, were desirous of seeing him. The record which he has made in his Journal of this journey exhibits his activity at so advanced an age, and presents an interesting picture of his intercourse with a pious remnant in several parts of that morally deteriorated country.

That provision for the stability and the government of the Connection after his death which had been to Mr. Wesley a matter of serious concern for several years, was accomplished in 1784, and gave him, whenever he subsequently adverted to the subject, the greatest satisfaction. From this time he felt that he had nothing more to do, than to spend his remaining life in the same spiritual labors in which he had been so long engaged; and that he had done all that a true prudence required, to provide for the continuance and extension of a work which had so strangely enlarged under his superintendence.

This settlement was effected by a legal instrument, enrolled in Chancery, called "A Deed of Declaration," in which one hundred Preachers, mentioned by name were declared to be "the Conference of the people called Methodists." By means of this Deed, a legal description was given to the term Conference, and the settlement of the chapels upon Trustees was provided for; so that the appointment of Preachers to officiate in them should be vested in the Conference, as it had heretofore been in Mr. Wesley. As the whole of the Preachers were not included in the Deed, and a few who thought themselves equally entitled to be of the hundred Preachers who thus formed the legal Conference, were excepted, some dissatisfaction arose; but as all the Preachers were eligible to he introduced into that body, as vacancies occurred, this feeling was but partial, and soon subsided. All the Preachers in full connection were also allowed to vote in

the Conference; and subsequently, those who were not of the hundred, but had been in connection a certain number of years, were permitted, by their votes, to put the President into nomination for the election of the legal Conference. Thus all reasonable ground for mistrust and jealousy was removed from the body of the Preachers at large; and with respect to the hundred Preachers themselves, the President being chosen annually, and each being eligible to that honor, efficiency of administration was wisely connected with equality. The consequence has been, that the Preachers have generally remained most firmly united by affection and mutual confidence, and that few serious disputes have ever arisen among them, or have extended beyond a very few individuals. Ecclesiastical history does not, perhaps, present an instance of an equal number of Ministers brought into contact so close, and called so frequently together, for the discussion of various subjects, among whom so much general unanimity, both as to doctrines and points of discipline, has prevailed, joined with so much real goodwill and friendship towards each other, for so great a number of years. This is the more remarkable, as by their frequent charges from station to station, opposite interests and feelings are very often brought into conflict. The final decisions of the Conference on their appointment to these stations, generally the most perplexing part of its annual business, are, however, cheerfully or patiently submitted to, from the knowledge that each has of the public spirit with which that body is actuated, and the frank and brotherly manner in which all its proceedings are conducted. The order of proceeding in the business of the Conference is the same as in the days of Mr. Wesley. It admits candidates for the ministry, on proper recommendation from the Superintendents and District-Meetings; examines those who have completed their probation of four years, and receives the approved into full connection, which is its ordination; investigates, without any exception, the character and talents of those also are already in connection year by year; appoints the stations of the year ensuing; sends additional Preachers to new places; receives the reports of the Committees appointed to manage and distribute various Funds; reviews the state of the societies; and issues an Annual Pastoral Address. At the time of the meeting of the Conferences, beside the Sunday services, public worship is held early in the morning and in the evening of every day, except Saturday, which is usually attended by great multitudes. The business of each Conference, exclusive of that done in Committees which

meet previously, occupies, on the average, about a fortnight in every year. Were it not for the District-Meetings, composed of the Preachers, and the Stewards of a number of Circuits, or stations, in different parts of the kingdom, (an arrangement which was adopted after Mr. Wesley's death,) the business of the Conference would require a much longer time to transact; but in these meetings much is prepared for its final decision.

The state in which the separation of the United States from the mother country left the Methodist American societies had become a matter of serious concern to Mr. Wesley, and presented to him a new case, for which it was imperative to make some provision this, however, could not be done but by a proceeding which he foresaw would lay him open to much remark, and some censure, from the rigid English Episcopalians. But with him, the principle of making every thing indifferent give place to the necessity of doing-good or preventing evil, was paramount; and when that necessity was clearly made out, he was not a man to hesitate. The mission of Messrs. Boardman and Pilmoor to America has been already mentioned. Two years afterward, in 1771, Mr. Wesley sent out Messrs. Asbury and Wright; and in 1773, Messrs. Rankin and Shadford. In 1777, the Preachers in the different Circuits in America had amounted to forty, and the societies had also greatly increased. These were scattered in towns and settlements so distant that it required constant and extensive traveling from the Preachers to supply them with the word of God. The two last-mentioned Preachers returned, after employing themselves on the mission for about five years; and Mr. Asbury, a true Itinerant, who in this respect followed in America the unwearied example of Mr. Wesley, gradually acquired a great and deserved influence, which, supported as it was by his excellent sense, moderating temper, and entire devotedness to the service of God, increased rather than diminished to the end of a protraeted life. The American Preachers, like those in England, were at first restrained by Mr. Wesley from administering either of the sacraments; but when, through the war, and the acquisition of independence by the States, most of the Clergy of the Church of England had left the country, neither the children of the members of the Methodist societies could be baptized, nor the Lords supper administered among them, without a change of the original plan. Mr. Asbury's predictions for the former order of things prevented him from listening to the request of

the American societies to be formed into a regular Church, and furnished with all its spiritual privileges; and a division had already taken place among them. This breach, however, Mr. Asbury had the address to heal; and at the peace he laid the whole case before Mr. Wesley. The result will be seen by the following extract from his letter to Dr. Coke, Mr. Asbury, and the brethren in America, dated Bristol, September 10th, 1784: —

"By a very uncommon train of providences, many of the provinces of North America are totally disjoined from their mother country, and erected into independent States. The English Government has no authority over them, either civil or ecclesiastical, any more than over the States of Holland. A civil authority is exercised over them, partly by the Congress, partly by the Provincial Assemblies. But no one either exercises or claims any ecclesiastical authority at all. In this peculiar situation, some thousands of the inhabitants of these States desire my advice; and, in compliance with their desire, I have drawn up a little sketch.

"Lord King's account of the primitive church convinced me, many years ago, that Bishops and Presbyters are the same order, and consequently have the same right to ordain. For many years I have been importuned, from time to time, to exercise this right, by ordaining part of our Traveling Preachers; but I have still refused, not only for peace' sake, but because I was determined, as little as possible, to violate the established order of the national Church to which I belonged.

"But the case is widely different between England and North America. Here there are Bishops who have a legal jurisdiction. In America there are none, neither any parish Ministers. So that, for some hundred miles together, there is none either to baptize or to administer the Lord's supper. Here, therefore, my scruples are at an end; and I conceive myself at full liberty, as I violate no order, and invade no man's right, by appointing and sending laborers into the harvest.

"I have accordingly appointed Dr. Coke and Mr. Francis Asbury to be joint Superintendents over or brethren in North America, as also Richard Whatcoat and Thomas Vasey to act as Elders among them, by baptizing and administering the Lord's supper. And I have prepared a Liturgy, little

differing from that of the Church of England, (I think the best constituted national Church in the world,) which I advise all the Traveling Preachers to use on the Lord's day? in all the congregations, reading the Litany only on Wednesdays and Fridays, and Praying extempore on all other days. I also advise the Elders to administer the supper of the Lord on every Lord's day."

Two persons were thus appointed as Superintendents or Bishops, and two as Elders, with power to administer the sacraments; and the American Methodists were formed into a Church, because they could no longer remain a society attached to a colonial Establishment which then had ceased to exist.

Some time after this, Mr. Wesley appointed several of the English Preachers, by imposition of hands, to administer the sacraments to the societies in Scotland. There the English Establishment did not extend, and a necessity of a somewhat similar kind existed, though not of so pressing a nature as in America. He, however, steadily objected to give this liberty, generally, to his Preachers in England; and those who administered the sacraments in Scotland were not permitted to perform the same also in England upon their return. The reason why he refused to appoint in the same manner, and for the same purpose, for England, is stated in the letter above quoted. He was satisfied of his power, as a Presbyter, to ordain for such an administration; but, he says, "I have still refused, not only for peace' sake, but because I was determined as little as possible to violate the established order of the national Church to which I belonged." This was a prudent principle most sincerely held by him; and it explains his conduct in those particulars for which he has been censured by opposite parties. When it could not be avoided, without sacrificing some real good, he did violate "the established order," thinking that this order was in itself merely prudential. When that necessity did not exist, his own predilections, and those of many members of his societies, enforced upon him this abstinence from innovation.

In the year 1786, at the Bristol Conference, the old subject of separating from the Church was again discussed and; "without one dissenting voice," it was determined to continue therein; "which determination," he remarks,

"will, I doubt not, stand, at least till I am removed into a better world." After the Conference was concluded, he paid a second visit to Holland, in company with Mr. Brackenbury and Mr. Broadbent, preached in various places, expounded to private companies and engaged in conversation with many learned and pious individuals.

On his return to England, his Journal presents the usual record of constant preaching and traveling, interspersed with useful remark and incident. The labors and journeys of almost every day are noticed, exhibiting at once a singular instance of natural strength, sustained, doubtless, by the special blessing of God, and of an center consecration of time to the service of mankind, of which no similar example is probably on record; and which is rendered still more wonderful by the consideration that it had been continued for more than half a century, on the same scale of exertion, and almost without intermission. The vigor of his mind at this age is also as remarkable; the same power of acute observation as formerly is manifested: the same taste for reading and criticism; the same facility in literary composition. Nor is the buoyant cheerfulness of his spirit a less striking feature. Nothing of the old man of unrenewed nature appears; no forebodings of evil; no querulous comparisons of the present with the past: — there is the same delight in the beautiful scenes of nature; the same enjoyment of conversation, provided it had the two qualities of usefulness and brevity: the same joy in hopeful appearances of God; and the same tact at turning the edge of little discomforts and disappointments by the power of an undisturbed equanimity. Above all we see the man of *one business*, living only to serve God and his generation, "instant in season and out of season," seriously intent, not upon doing so much duty, but upon saving souls; and preaching, conversing, and writing for this end alone.

This period of his life must have been to him one of rich reflection. In his Journal of 1785, March 24, he observes, — I was now considering how strangely the grain of mustard-seed, planted about fifty years ago, had grown up. It has spread through all Great Britain, and Ireland, the Isle of Wight, and the Isle of Man; then to America, through the whole continent, into Canada, the Leeward Islands, and Newfoundland. And the societies, in all these parts, walk by one rule, knowing that religion is in holy

tempers, and striving to worship God, not in form only, but likewise in spirit and in truth."

He must, indeed, have been insensible to the emotions of a generous nature, had he not felt an honest satisfaction, that he had lived down calumnies; and that where mobs formerly awaited him, he met with the kind and cheering attentions of the most respectable persons of all religious persuasions, in every part of the country. But, more than this, he could compare the dearth and barrenness of one age with the living verdure and fertility of another. Long-forgotten truths had been made familiar; — a neglected population had been brought within the range of Christian instruction and the constant preaching of the word of life by faithful men; — religious societies had been raised up through the land, generally distinguished by piety and zeal; — by the blessing of God upon the labors of Mr. Whitefield, and others of his first associates, the old Dissenting churches had been quickened into life, and new ones multiplied; the Established Church had been awakened from her lethargy; the number of faithful Ministers in her parishes greatly multiplied; the influence of religion spread into the colonies, and the United States of America; and above all, a vast multitude, the fruit of his own ministerial zeal and faithfulness, had, since the time in which he commenced his labors, departed into a better world. These thoughts must often have passed through his mind, and inspired his heart with devout thanksgivings, although no allusion is ever made to them in a boastful manner. For the past, he knew to whom the praise belonged; and the future he left to God, certain at least of meeting in heaven a greater number of glorified spirits of whose salvation he had been, under God, the instrument, than any Minister of modern ages. That "joyful hope" may explain an incident, which occurred at Oxford towards the close of life. The Rev. Henry Moore, who was with him at the time, observes, that one Sunday morning, Mr. Wesley, on entering the pulpit, instead of announcing the hymn immediately, to the great surprise of the congregation, stood silent, with his eyes closed, for the space of at least ten minutes, rapt in thought; and then, with a feeling which at once conveyed to all present the subject which had so absorbed his attention, gave out the hymn commencing with the lines, —

"Come, let us join our friends above,
Who have obtain'd the prize."

It was also his constant practice to preach on All Saints' Day, which was with him a favorite festival, on communion with the saints in heaven; a practice probably arising out of the same delightful association of remembrances and hope.

On his attaining his eighty-fifth year, he makes the following reflections: —

"I this day enter on my eighty-fifth year. And what cause have I to praise God, as for a thousand spiritual blessings, so for bodily blessings also! How little have I suffered yet, by 'the rush of numerous years!' It is true, I am not so agile as I was in times past: I do not run or walk so fast as I did. My sight is a little decayed. My left eye is grown dim and hardly serves me to read. I have daily some pain in the ball of my right eye, as also in my right temple, (occasioned by a blow received some time since,) and in my right shoulder and arm, which I impute partly to a sprain, and partly to the rheumatism. I find likewise some decay in my memory, with regard to names and things lately past; but not at all with regard to what I have read or heard twenty, forty, or sixty years ago. Neither do I find any decay in my hearing, smell, taste, of appetite, (though I want but a third part of the food I once did,) nor do I feel any such thing as weariness, either in traveling or preaching. And I am not conscious of any decay in writing sermons, which I do as readily, and I believe as correctly, as ever.

"To what cause can I impute this, that I am as I am? First, doubtless, to the power of God, fitting me for the work to which I am called, as long as he pleases to continue me therein; and next, subordinately to this, to the prayers of his children. — May we not impute it, as inferior means:
1. To my constant exercise and change of air?
2. To my never having lost a night's sleep, sick or well, at land or sea, since I was born?
3. To my having sleep at command, so that, whenever I feel myself almost worn out, I call it, and it comes, day or night?

4. To my having constantly, for above sixty years, risen at four in the morning?
5. To my constant preaching at five in the morning, for above fifty years?
6. To my having had so little pain in my life, and so little sorrow or anxious care? — Even now, though I find pain daily in my eye, temple, or arm, yet it is never violent, and seldom lasts many minutes at a time.

"Whether or not this is sent to give me warning that I am shortly to quit this tabernacle, I do not know; but, be it one way, or the other, I have only to say, —

'My remnant of days
I spend to His praise,
Who died the whole world to redeem:
Be they many or few,
My days are his due,
And they all are devoted to Him.'"

And, referring to some persons in the nation who thought themselves endowed with the gift of prophecy, he adds, "If this is to be the last year of my life, according to some of these prophets, I hope it will be the best. I am not careful about it, but heartily receive the advice of the angel in Milton, —

'How well is thine; how long permit to heaven.'"

The two brothers, whose affection no differences of opinion could diminish, were now to he separated by death. Dr. Whitehead, who visited Mr. Charles Wesley frequently during his last sickness, observes: —

"He possessed that state of mind which he had been always pleased to see in others, — unaffected humility, and holy resignation to the will of God. He had no transports of joy, but solid hope and unshaken confidence in Christ, which kept his mind in perfect peace. A few days before his death he composed the following lines. Having been silent and quiet for some time, he called Mrs. Wesley to him, and bade her write as he dictated: —

‘In age and feebleness extreme,
Who shall a sinful worm redeem?
Jesus, my only hope thou art,
Strength of my failing flesh and heart;
O could I catch a smile from thee,
And drop into eternity!’

“He died, March 29th, 1788, aged seventy-nine years and three months; and was buried, April 5th, in Marybone churchyard at his own desire. The pall was supported by eight Clergymen of the Church of England.

“On his tomb-stone are the following lines, written by himself on the death of one of his friends: They could not be more aptly applied to any person than to Mr. Charles Wesley: —

‘With poverty of spirit bless’d,
Rest, happy saint, in Jesus rest;
A sinner saved, through grace forgiven,
Redeem’d from earth to reign in heaven!
Thy labors of unwearied love,
By thee forgot, are crown’d above;
Crown’d, through the mercy of thy Lord,
With a free, full, immense reward!’

“The Methodists are greatly indebted to Charles Wesley for his unwearied labors and great usefulness at the first formation of the societies, when every step was attended with difficulty and danger. And being dead he yet speaketh by his numerous and excellent hymns, written for the use of the societies, which still continue to be the means of daily edification and comfort to thousands.”

Mr. Wesley was on his regular pastoral visit to Ireland when he entered his 87th year. After holding the Irish Conference in Dublin, and the English Conference at Leeds, in August, he returned to London; from thence he set out to Bristol, and proceeded on his usual tour through the West of England, and Cornwall. From thence he returned by way of Bristol and Bath to London. In the early part of next year, he was again at Bristol, whence he proceeded, preaching at several intermediate towns, to Birmingham. From this place he proceeded through Staffordshire to Madeley. He then visited, for the last time, the societies in Cheshire, Lancashire, and the north of England. On his return southward, he passed

through the East Riding of Yorkshire, to Hull; preaching in every place as on the brink of eternity. He also visited Epworth, and various parts of Lincolnshire; and, upon entering his eighty-eighth year, has the following reflections: —

"This day I enter into my eighty-eighth year. For above eighty-six years, I found none of the infirmities of old age; my eyes did not wax dim, neither was my natural strength abated, but last August, I found almost a sudden change: My eyes were so dim that no glasses would help me; my strength likewise now quite forsook me, and probably will not return in this world: But I feel no pain from head to foot; only, it seems, nature is exhausted, and, humanly speaking, will sink more and more, till

'The weary springs of life stand still at last.'"

"This," says Dr. Whitehead, "at length was literally the case; the death of Mr. Wesley, like that of his brother Charles, being one of those rare instances in which nature, drooping under the load of years, sinks by a gentle decay. For several years preceding his death, this decay was, perhaps, more visible to others than to himself, particularly by a more frequent disposition to sleep during the day, by a growing defect in memory, a faculty he once possessed in a high degree of perfection, and by a general diminution of the vigor and agility he had so long enjoyed. His labors, however, suffered little interruption; and when the summons came, it found him, as he always wished it should, in the *harness*, still occupied in his Master's work!"

That interesting record of unparalleled labors "in the Gospel," the Journal of Mr. Wesley, closes on Sunday, October 24th, 1790, when he states that he preached twice at Spitalfields church. He continued, however, to visit various places till February, continually praying, "Lord, let me not live to be useless."

On Thursday, February 17, 1791, he preached at Lambeth, but on his return seemed much indisposed, and said he had taken cold. On the following Sunday he was so unwell as to be unable to engage in his usual public exercises; but on Monday he was so much better, that he went to

Wickenham to dine with Lady Fitzgerald. He preached on Tuesday evening at City-road; and on Wednesday he went to Leatherhead, and preached to a small company what proved to be his last sermon, from, "Seek ye the Lord while he may be found, call ye upon him while he is near." On Friday he became so alarmingly ill, that Dr. Whitehead was sent for; but his skill proved unavailing. Mr. Wesley got rapidly worse, and felt that his end was drawing nigh. In this solemn crisis this eminent servant of God experienced the supporting influence of that religion which he had been the honored instrument of reviving in this land, and in America, to so great an extent Great as had been his labors in the cause of Christ, they were no more the foundation of his hope in death, than they had been in life. Eight years before, when at Bristol, he had an alarming attack; and then, while contemplating his critical situation, he said to Mr. Bradford, "I have been reflecting on my past life; I have been wandering up and down between fifty and sixty years, endeavoring in my poor way to do a little good to my fellow-creatures; and now it is probable, that there are but a few steps between me and death; and what have I done to trust to for salvation? I can see nothing which I have done or suffered that will bear looking at. I have no other plea than this,

'I the chief of sinners am,
But Jesus died for me.'"

This was his language to the last. On Sunday, the 27th, he alluded to his views and feelings in that illness. He had been silent for some time, examining, as it appeared, the ground of his confidence, when he said, "There is no need of more; when at Bristol my words were,

'I the chief of sinners am,
But Jesus died for me.'"

And on one asking, "Is this the present language of your heart, and do you feel now as you did then?" he answered, "Yes;" and afterwards added, in reference to Christ, "He is all! He is all!" The day following, he reverted to the same subject, and said, "How necessary it is for every one to be on the right foundation!" and then quoted again his favorite stanza, expressive of the entire dependence of his soul on the sacrificial death of Christ. And he strikingly proved how available is that plea. The most cheering

manifestations of the divine presence were vouchsafed to him. On another occasion, he had called for pen and ink, but when they were brought, being unable to write, one said to him, “Let me write for you, Sir; tell me what you would say.” He replied, “Nothing, but that God is with us;” and not long after he broke out in a manner which, considering his weakness, astonished all present, In singing,

“I’ll praise my Maker while I’ve breath;
And when my voice is lost in death,
Praise shall employ my nobler powers;
My days of praise shall ne’er be past,
While life and thought and being last,
Or immortality endures.”

Shortly after he had sung this verse, he became evidently worse and his voice failed in endeavoring to sing part of another hymn. Having rested awhile, he desired those who were with him to “pray and praise.” They kneeled down, and the room seemed to be filled with the divine presence. Having given directions respecting his funeral, he again begged they would pray and praise. Several friends who were in the house being called up, they all kneeled down again, and he joined with them in great fervor of spirit; but in particular parts of the prayer, his whole soul seemed to be engaged in a manner which evidently showed how ardently he longed for the full accomplishment of their united desires. And when one of the Preachers prayed, that if God were about to take away their father to his eternal rest, He would be pleased to continue and increase his blessing upon the doctrine and discipline which He had long made his servant the means of propagating and establishing in the world; Mr. Wesley responded, “Amen,” with such a fervor and strength of voice as indicated how intense was his desire that the petition should be answered. In the course of the same day, he attempted to speak to one who came into his room; but perceiving that he did not make himself understood, he paused a little, and then, with all the remaining strength he had, cried out, *The best of all is, God is with us*; and soon after, lifting up his dying arm in token of victory, and raising his feeble voice with a holy triumph not to be described, he again repeated the heart-reviving words, *The best of all is, God with us*. During the night following, he frequently attempted to repeat

the psalm, part of which he had before sung; but such was his weakness he could only utter,

"I'll praise — I'll praise."

On Wednesday morning, March 2nd, it was evident that the closing scene drew near; and Mr. Bradford having prayed with him, he was heard to articulate, "Farewell!" This was the last word he uttered; and while several of his friends were kneeling around his bed, he passed without a groan or struggle into the joyful presence of his Lord.

At the desire of many of his friends his corpse was placed in the New Chapel, and remained there the day before his interment; and so great were the crowds that came to see the body, that it was determined the funeral should be private, in order to prevent tumult. He was accordingly buried between five and six o'clock in the morning of March the 9th; notice having been given to his friends only the evening before. The Rev. Mr. Richardson read the funeral service; and when he came to that part, "forasmuch as it hath pleased Almighty God to take into himself the soul of our dear *brother*," — etc., he substituted with the most tender emphasis the epithet *father* for *brother*, which had so touching an effect that almost all present broke out into loud weeping. The funeral sermon was preached in the forenoon, to a very crowded and attentive congregation; among whom were many Clergymen and Dissenting Ministers.

The following is the inscription on the marble tablet afterwards placed in the chapel, City-road: —

Sacred to the Memory
OF THE REV. JOHN WESLEY, M.A..
SOMETIME FELLOW OF LINCOLN COLLEGE, OXFORD;
A Man in Learning and sincere Piety
Scarcely inferior to any;
In Zeal, Ministerial Labors, and extensive Usefulness,
Superior, perhaps, to all Men,
Since the days of ST. PAUL.

Regardless of Fatigue, personal Danger, and Disgrace,
He went out into the highways and hedges
Calling Sinners to Repentance,
And publishing the GOSPEL of Peace.
He was the Founder of the Methodist Societies,
And the chief Promoter and Patron
Of the Plan of Itinerant preaching,
Which He extended through GREAT BRITAIN and IRELAND.
The West Indies and America,
With unexampled Success.
He was born the 17th of June, 1703;
And died the 2nd of March, 1791,
In sure and certain hope of Eternal Life,
Through the Atonement and Mediation of a Crucified
Savior.

He was sixty-five Years in the Ministry,
And fifty-two an Itinerant Preacher:
He lived to see, in these Kingdoms only,
About three hundred Itinerant,
And one thousand Local Preachers,
Raised up from the midst of his own People;
And eighty thousand Persons in the Societies under his care.

His Name will be ever had in grateful Remembrance
By all who rejoice in the universal Spread
Of the Gospel of CHRIST.
Soli Deo Gloria

This Inscription shows the number of Preachers and members of society at the time of Mr. Wesley's death. The number of Circuits at home was 115, and the Mission Stations were eight in the West Indies, and eight in British America. The Minutes of the last Conference (1834) mark the vast increase of the work since the venerable Founder of Methodism was taken home to his reward. The number of Circuits in Great Britain and Ireland was then 411; and of Mission Station in the four quarters of the globe 177. The number of regular Preachers stationed at home was 1070, and on the

Missions abroad 236; while the societies amounted in Great Britain to 291,939; in Ireland to 25,614, and on the Foreign Stations to 48,304. The Conference in Upper Canada had under its care 14,930 members, and sixty-four regular Preachers; and in the United States the number of regular Preachers and Missionaries was 2,400, and the societies amounted to 619,771 members. The total number of members in the Wesleyan-Methodist societies throughout the world, exclusive of regular Traveling Preachers, who are stately employed in the ministry, was, 1,000,558.

To say nothing of the advantages which other religious bodies have derived indirectly from Methodism, such are some of its direct effects. Such is the success which has rewarded the Methodists for keeping their original object steadily in vicar, and striving to promote the work of true religion independently of party considerations. The spirit of Methodism has never been the spirit of party. There is not indeed so much of formal union between the Methodists and the Church as in Mr. Wesley's day. The general introduction of the sacrament of the Lord's supper, a measure which Mr. Wesley strenuously opposed to the last, has certainly made the separation between his followers and the Church more visible; but this was not the result of hostility to the Church, nor for the reasons usually urged by the Dissenters. The separation which subsists between the Methodists and the national Church was rather the result of circumstances, and it took place so as to leave unimpaired the general feeling of affection on the part of the Methodists for all that is excellent in the Establishment. That feeling has strengthened as the number of evangelical laborious Ministers has in erased in the Church, and her services have thus improved in spirituality and efficiency. Recognizing in her "the mother of us all" and contemplates with deepest admiration her noble army of Confessors and Martyrs, and the illustrious train of her Divines, whose writings have been, and continue to be, the light of Christendom, the followers of Mr. Wesley wish the national Church prosperity and perpetuity. At the same time they cherish true Christian affection for all other evangelical denominations, and rejoice in their success in spreading our common Christianity. Thus have the Methodists ever been "the friends of all, and enemies of none;" and if, maintaining their purity and energy, they proceed in their providential course, practically

“remembering one fundamental principle of Wesleyan Methodism is ANTI-SECTARIANISM AND A CATHOLIC SPIRIT” they must, under the divine blessing, prosper to a far greater extent. If, continuing to overlook all mere party-objects, they unwaveringly pursue their high, their hallowed aim simply to promote the spread of pure Christianity throughout the land and the world at large, they will not fail to answer the end for which their great Founder ever regarded the Methodists as raised up by the head of the Church; and the blessings of their system will be diffused still more widely, and will descend to ages yet unborn.

PREFACE

1. THE following Sermons contain the substance of what I have been preaching for between eight and nine years last past. [10] During that time I have frequently spoken in public, on every subject in the ensuing collection; and I am not conscious, that there is any one point of doctrine, on which I am accustomed to speak in public, which is not here, incidentally, if not professedly, laid before every Christian reader. Every serious man who peruses these, will therefore see, in the clearest manner, what these doctrines are which I embrace and teach as the essentials of true religion.

2. But I am thoroughly sensible, these are not proposed in such a manner as some may expect. Nothing here appears in an elaborate, elegant, or oratorical dress. If it had been my desire or design to write thus, my leisure would not permit. But, in truth, I, at present, designed nothing less; for I now write, as I generally speak, *ad populum*, — to the bulk of mankind, to those who neither relish nor understand the art of speaking; but who, notwithstanding, are competent judges of those truths which are necessary to present and future happiness. I mention this, that curious readers may spare themselves the labor of seeking for what they will not find.

3. I design plain truth for plain people: Therefore, of set purpose, I abstain from all nice and philosophical speculations; from all perplexed and intricate reasonings; and, as far as possible, from even the show of learning, unless in sometimes citing the original Scripture. I labor to avoid all words which are not easy to be understood, all which are not used in common life; and, in particular, those kinds of technical terms that so frequently occur in Bodies of Divinity; those modes of speaking which men of reading are intimately acquainted with, but which to common people are an unknown tongue. Yet I am not assured, that I do not sometimes slide into them unawares: It is so extremely natural to imagine, that a word which is familiar to ourselves is so to all the world.

4. Nay, my design is, in some sense, to forget all that ever I have read in my life. I mean to speak, in the general, as if I had never read one author, ancient or modern (always excepting the inspired). I am persuaded, that, on the one hand, this may be a means of enabling me more clearly to express the sentiments of my heart, while I simply follow the chain of my own thoughts, without entangling myself with those of other men; and that, on the other, I shall come with fewer weights upon my mind, with less of prejudice and prepossession either to search for myself, or to deliver to others, the naked truths of the gospel.

5. To candid, reasonable men, I am not afraid to lay open what have been the inmost thoughts of my heart. I have thought, I am a creature of a day, passing through life as an arrow through the air. I am a spirit come from God, and returning to God: Just hovering over the great gulf; till, a few moments hence, I am no more seen; I drop into an unchangeable eternity! I want to know one thing, — the way to heaven; how to land safe on that happy shore. God himself has condescended to teach the way: For this very end he came from heaven. He hath written it down in a book. O give me that book! At any price, give me the book of God! I have it: Here is knowledge enough for me. Let me be *homo unius libri.* [11] Here then I am, far from the busy ways of men. I sit down alone: Only God is here. In his presence I open, I read his book; for this end, to find the way to heaven. Is there a doubt concerning the meaning of what I read? Does anything appear dark or intricate? I lift up my heart to the Father of Lights: — "Lord, is it not thy word, 'If any man lack wisdom, let him ask of God?' Thou 'givest liberally, and upbraidest not.' Thou hast said; 'If any be willing to do thy will, he shall know.' I am willing to do, let me know, thy will." I then search after and consider parallel passages of Scripture, "comparing spiritual things with spiritual." I meditate thereon with all the attention and earnestness of which my mind is capable. If any doubt still remains, I consult those who are experienced in the things of God; and then the writings whereby, being dead, they yet speak. And what I thus learn, that I teach.

6. I have accordingly set down in the following sermons what I find in the Bible concerning the way to heaven; with a view to distinguish this way of God from all those which are the inventions of men. I have endeavored to

describe the true, the scriptural, experimental religion, so as to omit nothing which is a real part thereof, and to add nothing thereto which is not. And herein it is more especially my desire, First, to guard those who are just setting their faces toward heaven, (and who, having little acquaintance with the things of God, are the more liable to be turned out of the way,) from formality, from mere outside religion, which has almost driven heart-religion out of the world; and, Secondly, to warn those who know the religion of the heart, the faith which worketh by love, lest at any time they make void the law through faith, and so fall back into the snare of the devil.

7. By the advice and at the request of some of my friends, I have prefixed to the other sermons contained in this volume three sermons of my own, and one of my Brother's, preached before the University of Oxford. My design required some discourses on those heads; and I preferred these before any others, as being a stronger answer than any which can be drawn up now, to those who have frequently asserted that we have changed our doctrine of late, and do not preach now what we did some years ago. Any man of understanding may now Judge for himself, when he has compared the latter with the former sermons.

8. But some may say, I have mistaken the way myself, although I take upon me to teach it to others. It is probable many will think this, and it is very possible that I have. But I trust, whereinsoever I have mistaken, my mind is open to conviction. I sincerely desire to be better informed. I say to God and man, "What I know not, teach then me!"

9. Are you persuaded you see more clearly than me? It is not unlikely that you may. Then treat me as you would desire to be treated yourself upon a change of circumstances. Point me out a better way than I have yet known. Show me it is so by plain proof of Scripture. And if I linger in the path I have been accustomed to tread, and am therefore unwilling to leave it, labor with me a little; take me by the hand, and lead me as I am able to bear. But be not displeased if I entreat you not to beat me down in order to quicken my pace: I can go but feebly and slowly at best; then, I should not be able to go at all. May I not request of you, further, not to give me hard names in ordeal to bring me into the right way. Suppose I were ever

so much in the wrong, I doubt this would not set me right. Rather, it would make me run so much the farther from you, and so get more and more out of the way.

10. Nay, perhaps, if you are angry, so shall I be too; and then there will be small hopes of finding the truth. If once anger arise, ηυτε καπνος, (as Homer somewhere expresses it,) this smoke will so dim the eyes of my soul, that I shall be able to see nothing clearly. For God's sake, if it be possible to avoid it, let us not provoke one another to wrath. Let us not kindle in each other this fire of hell; much less blow it up into a flame. If we could discern truth by that dreadful light, would it not be loss, rather than gain? For, how far is love, even with many wrong opinions, to be preferred before truth itself without love! We may die without the knowledge of many truths, and yet be carried into Abraham's bosom. But, if we die without love, what will knowledge avail? Just as mach as it avails the devil and his angels!

The God of love forbid we should ever make the trial! May he prepare us for the knowledge of all truth, by filling our hearts with all his love, and with all joy and peace in believing!

SERMONS.

SERMON I.

SALVATION BY FAITH.

PREACHED AT

ST. MARY'S, OXFORD, BEFORE THE UNIVERSITY,

ON JUNE 18, 1738.

"By grace are ye saved through faith." Ephesians 2:8.

1. ALL the blessings which God hath bestowed upon man, are of his mere grace, bounty, or favor; his free, undeserved favor; favor altogether undeserved; man having no claim to the least of his mercies. It was free grace that "formed man of the dust of the ground, and breathed into him a living soul," and stamped on that soul the image of God, and "put all things under his feet." The same free grace continues to us, at this day, life, and breath, and all things. For there is nothing we are, or have, or do, which can deserve the least thing at God's hand. "All our works, thou, O God! hast wrought in us." These, therefore, are so many more instances of free mercy: And whatever righteousness may be found in man, this is also the gift of God.

2. Wherewithal then shall a sinful man atone for any the least of his sins? with his own works? No. Were they ever so many, or holy, they are not his own, but God's. But indeed they are all unholy and sinful themselves,

so that every one of them needs a fresh atonement. Only corrupt fruit grows on a corrupt tree. And his heart is altogether corrupt and abominable; being, “come short of the glory of God,” the glorious righteousness at first impressed on his soul, after the image of his great Creator. Therefore, having nothing, neither righteousness nor works, to plead. his mouth is utterly stopped before God.

3. If then sinful men find favor with God, it is “grace upon grace!” If God vouchsafe still to pour fresh blessings upon us, yea, the greatest of all blessings, salvation; what can we say to these things, but, “Thanks be unto God for his unspeakable gift!” And thus it is. Herein “God commendeth his love toward us, in that, while we were yet sinners, Christ died” to save us. “By grace,” then, “are ye saved through faith.” Grace is the source, faith the condition, of salvation.

Now, that we fall not short of the grace of God, it concerns us carefully to inquire,

I. What faith it is through which we are saved.
II. What is the salvation which is through faith.
III. How we may answer some objections.

I.

What faith it is through which we are saved.

1. And, First, it is not barely the faith of a Heathen.

Now, God requireth of a Heathen to believe, “that God is; that he is a rewarder of them that diligently seek him;” and that he is to be sought by glorifying him as God, by giving him thanks for all things, and by a careful practice of moral virtue, of justice, mercy, and truth, toward their fellow-creatures. A Greek or Roman, therefore, yea, a Scythian or Indian, was without excuse if he did not believe thus much: The being and attributes of God, a future state of reward and punishment, and the obligatory nature of moral virtue. For this is barely the faith of a Heathen.

2. Nor, Secondly, is it the faith of a devil, though this goes much farther than that of a Heathen. For the devil believes, not only that there is a wise

and powerful God, gracious to reward, and just to punish; but also, that Jesus is the Son of God, the Christ, the Savior of the world. So we find him declaring, in express terms, (Luke 4:34,) “I know thee who thou art; the Holy One of God.” Nor can we doubt but that unhappy spirit believes all those words which came out of the mouth of the Holy One; yea, and whatsoever else was written by those holy men of old, of two of whom he was compelled to give that glorious testimony, “These men are the servants of the Most High God, who show unto you the way of salvation.” Thus much, then, the great enemy of God and man believes and trembles in believing, — that God was made manifest in the flesh; that he will “tread all enemies under his feet;” and that “all Scripture was given by inspiration of God.” Thus far goeth the faith of a devil.

3. Thirdly. The faith through which we are saved, in that sense of the word which will hereafter be explained, is not barely that which the Apostles themselves had while Christ was yet upon earth; though they so believed on him as to “leave all and follow him;” although they had then power to work miracles to “heal all manner of sickness, and all manner of disease;” yea, they had then “power and authority over all devils;” and, which is beyond all this, were sent by their Master to “preach the kingdom of God.”

4. What faith is it then through which we are saved? It may be answered, First, in general, it is a faith in Christ: Christ, and God through Christ, are the proper objects of it. Herein, therefore, it is sufficiently, absolutely distinguished from the faith either of ancient or modern Heathens. And from the faith of a devil it is fully distinguished by this, — it is not barely a speculative, rational thing, a cold, lifeless assent, a train of ideas in the head; but also a disposition of the heart. For thus saith the Scripture, “With the heart man believeth unto righteousness;” and, “If thou shalt confess with thy mouth the Lord Jesus, and shalt believe with thy heart, that God hath raised him from the dead, thou shalt be saved.”

5. And herein does it differ from that faith which the Apostles themselves had while our Lord was on earth, that it acknowledges the necessity and merit of his death, and the power of his resurrection. It acknowledges his death as the only sufficient means of redeeming man from death eternal,

and his resurrection as the restoration of us all to life and immortality; inasmuch as he "was delivered for our sins, and rose again for our justification." Christian faith is then, not only an assent to the whole gospel of Christ, but also a full reliance on the blood of Christ; a trust in the merits of his life, death, and resurrection; a recumbency upon him as our atonement and our life, *as given for us*, and *living in us*; and, in consequence hereof, a closing with him, and cleaving to him, as our "wisdom, righteousness, sanctification, and redemption," or, in one word, our salvation.

II.

What salvation it is, which is through this faith, is the second thing to be considered

1. And, First, whatsoever else it imply, it is a present salvation. It is something attainable, yea, actually attained, on earth, by those who are partakers of this faith. For thus saith the Apostle to the believers at Ephesus, and in them to the believers of all ages, not, *Ye shall be*, (though that also is true,) but, "*Ye are saved* through faith."

2. *Ye are saved* (to comprise all in one word) from sin. This is the salvation which is through faith. This is that great salvation foretold by the angel, before God brought his First begotten into the world: "Thou shalt call his name JESUS. For he shall save his people from their sins." And neither here, nor in other parts of holy writ, is there any limitation or restriction. All his people, or, as it is elsewhere expressed, "all that believe in him," he will save from all their sins; from original and actual, past and present sin, "of the flesh and of the spirit." Through faith that is in him, they are saved both from the guilt and from the power of it.

3. First. From the guilt of all past sin: For, whereas all the world is guilty before God, insomuch that should he "be extreme to mark what is done amiss, there is none that could abide it;" and whereas, "by the law is" only "the knowledge of sin," but no deliverance from it, so that, "by fulfilling the deeds of the law, no flesh can be justified in his sight;" now "the righteousness of God, which is by faith of Jesus Christ, is manifested unto all that believe." Now "they are justified freely by his grace, through the

redemption that is in Jesus Christ." "Him God hath set forth to be a propitiation through faith in his blood, to declare his righteousness for (or by) the remission of the sins that are past." Now hath Christ taken away "the curse of the law, being made a curse for us." He hath "blotted out the handwriting that was against us, taking it out of the way, nailing it to his cross." "There is, therefore, no condemnation now, to them which" believe "in Christ Jesus."

4. And being saved from guilt, they are saved from fear. Not indeed from a filial fear of offending; but from all servile fear; from that fear which hath torment; from fear of punishment; from fear of the wrath of God, whom they now no longer regard as a severe Master, but as an indulgent Father. "They have not received again the spirit of bondage, but the Spirit of adoption, whereby they cry, Abba, Father: The Spirit itself also bearing witness with their spirits, that they are the children of God." They are also saved from the fear, though not from the possibility, of falling away from the grace of God, and coming short of the great and precious promises. Thus have they "peace with God through our Lord Jesus Christ. They rejoice in hope of the glory of God. And the love of God is shed abroad in their hearts, through the Holy Ghost which is given unto them." And hereby they are persuaded, (though perhaps not at all times, nor with the same fullness of persuasion,) that neither death, nor life, nor things presents nor things to come, nor height, nor depth, nor any other creature, shall be able to separate them from the love of God, which is in Christ Jesus our Lord."

5. Again, through this faith they are saved from the power of sin, as well as from the guilt of it. So the Apostle declares, "Ye know that he was manifested to take away our sins; and in him is no sin. Whosoever abideth in him, sinneth not." (1 John 3:5, etc.) Again, "little children, let no man deceive you. He that committeth sin is of the devil. Whosoever believeth, is born of God. And whosoever is born of God doth not commit sin, for his seed remaineth in him: And he cannot sin, because he is born of God" Once more, "We know, that whosoever is born of God sinneth not: But he that is begotten of God, keepeth himself, and that wicked one toucheth him not." (1 John 5:18.)

6. He that is, by faith, born of God, sinneth not

(1.) By any habitual sin; for all habitual sin is sin reigning: But sin cannot reign in any that believeth. Nor

(2.) By any willful sin; for his will, while he abideth, in the faiths is utterly set against all sin, and abhorreth it as deadly poison. Nor

(3.) By any sinful desire; for he continually desireth the holy and perfect will of God; and any tendency to an unholy desire, he, by the grace of God, stifleth in the birth. Nor

(4.) Doth he sin by infirmities, whether in act, word, or thought; for his infirmities have no concurrence of his will; and without this they are not properly sins. Thus, "he that is born of God doth not commit sin:" And though he cannot say, he hath not sinned, yet now "he sinneth not."

7. This then is the salvation which is through faith, even in the present world: A salvation from sin, and the consequences of sin, both often expressed in the word *justification;* which, taken in the largest sense, implies a deliverance from guilt and punishment, by the atonement of Christ actually applied to the soul of the sinner now believing on him, and a deliverance from the power of sin, through Christ *formed in his heart.* So that he who is thus justified, or saved by faith, is indeed *born again*. He is *born again of the Spirit* unto a new life, which "is hid with Christ in God." And as a new-born babe he gladly receives the αδολον "*sincere* milk of the word, and grows thereby;" going on in the might of the Lord his God, from faith to faith, from grace to grace, until, at length, he come unto "a perfect man, unto the measure of the stature of the fullness of Christ."

III.

The First usual objection to this is,

1. That "to preach salvation, or justification, by faith only, is to preach against holiness and good works." To which a short answer might be given: "It would be so, if we spake, as some do, of a faith which was separate from these: But we speak of a faith which is not so, but productive of all good works, and all holiness."

2. But it may be of use to consider it more at large; especially since it is no new objection, but as old as St. Paul's time. For even then it was asked, "Do we not make void the law through faith?" We answer, First, all who preach not faith, do manifestly make void the law; either directly and grossly, by limitations and comments that eat out all the spirit of the text; or, indirectly, by not pointing out the only means whereby it is possible to perform it. Whereas, Secondly, "we establish the law," both by showing its full extent and spiritual meaning; and by calling all to that living way, whereby "the righteousness of the law may be fulfilled in them." These, while they trust, is the blood of Christ alone, use all the ordinances which he hath appointed, do all the "good works which he had before prepared that they should walk therein," and enjoy and manifest all holy and heavenly tempers, even the same mind that was in Christ Jesus.

3. "But does not preaching this faith lead men into pride?" We answer, Accidentally it may: Therefore ought every believer to be earnestly cautioned, in the words of the great Apostle, "Because of unbelief" the first branches "were broken off; and thou standest by faith. Be not high-minded, but fear. If God spared not the natural branches, take heed lest he spare not thee. Behold, therefore, the goodness and severity of God! On them which fell severity; but towards thee goodness, if thou continue in his goodness; otherwise thou also shalt be cut off." And while he continues therein, he will remember those words of St. Paul, foreseeing and answering this very objection, (Romans 3:27,) "Where is boasting then? It is excluded. By what law? of works? Nay: But by the law of faith." If a man were justified by his works, he would have whereof to glory. But there is no glorying for him "that worketh not, but believeth on him that justifieth the ungodly." (Romans 4:5.) To the same effect are the words both preceding and following the text. (Ephesians 2:4, etc.:) "God, who is rich in mercy, even when we were dead in sins, hath quickened us together with Christ, (by grace ye are saved,) that 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." Of yourselves cometh neither your faith nor your salvation. "It is the gift of God;" the free, undeserved gift; the faith through which ye are saved, as well as the salvation, which he of his own good pleasure, his mere favor, annexes thereto. That ye believe, is one instance of his grace;

that, believing, ye are saved, another. “Not of works, lest any man should boast.” For all our works, all our righteousness, which were before our believing, merited nothing of God but condemnation: So far were they from deserving faith, which therefore, whenever given, is not of works. Neither is salvation of the works we do when we believe: For it is then God that worketh in us: And, therefore, that he giveth us a reward for what he himself worketh, only commendeth the riches of his mercy, but leaveth us nothing whereof to glory.

4. “However, may not the speaking thus of the mercy of God, as saving or justifying freely by faith only, encourage men in sin?” Indeed it may and will: Many will “continue in sin that grace may abound:” But their blood is upon their own head. The goodness of God ought to lead them to repentance; and so it will those who are sincere of heart. When they know there is yet forgiveness with him, they will cry aloud that he would blot out their sins also, through faith which is in Jesus. And if they earnestly cry, and faint not; if they seek him in all the means he hath appointed; if they refuse to be comforted till he come; “he will come, and will not tarry.” And he can do much work in a short time. Many are the examples, in the Acts of the Apostles, of God’s working this faith in men’s hearts, even like lightning falling from heaven. So in the same hour that Paul and Silas began to preach, the jailor repented, believed, and was baptized; as were three thousand, by St. Peter, on the day of Pentecost, who all repented and believed at his first preaching. And, blessed be God, there are now many living proofs that he is still “mighty to save.”

5. Yet to the same truth, placed in another view, a quite contrary objection is made: “If a man cannot be saved by all that he can do, this will drive men to despair.” True, to despair of being saved by their own works, their own merits, or righteousness. And so it ought; for none can trust in the merits of Christ, till he has utterly renounced his own. He that “goeth about to establish his own righteousness,” cannot receive the righteousness of God. The righteousness which is of faith cannot be given him while he trusteth in that which is of the law.

6. “But this,” it is said, “is an uncomfortable doctrine.” The devil spoke like himself, that is, without either truth or shame, when he dared to

suggest to men that it is such. It is the only comfortable one, it is "very full of comfort," to all self destroyed, self-condemned sinners. That "whosoever believeth on him shall not be ashamed. That the same Lord over all is rich unto all that call upon him:" Here is comfort, high as heaven, stronger than death! What! Mercy for all? for Zaccheus, a public robber? for Mary Magdalene, a common harlot? Methinks I hear one say, "Then I, even I, may hope for mercy!" And so thou mayest, thou afflicted one, whom none hath comforted! God will not cast out thy prayer. Nay, perhaps, he may say the next hour, "Be of good cheer, thy sins are forgiven thee;" so forgiven, that they shall reign over thee no more; yea, and that "the Holy Spirit shall bear witness with thy spirit that thou art a child of God." O glad tidings! Tidings of great joy, which are sent unto all people! "Ho, every one that thirsteth, come ye to the waters: Come ye, and buy, without money and without price." Whatsoever your sins be, "though red, like crimson," though more than the hairs of your head. "return ye unto the Lord, and he will have mercy upon you; and to our God, for he will abundantly pardon."

7. When no more objections occur, then we are simply told, that "salvation by faith only ought not to be preached as the first doctrine, or, at least, not to be preached to all." But what saith the Holy Ghost? "Other foundation can no man lay than that which is laid, even Jesus Christ? So then, that "whosoever believeth on him shall be saved," is, and must be, the foundation of all our preaching; that is, must be preached first. "Well, but not to all." To whom, then, are we not to preach it? Whom shall we except? the poor? Nay; they have a peculiar right to have the gospel preached unto them. The unlearned? No. God hath revealed these things unto unlearned and ignorant men from the beginning. The young? By no means. "Suffer these," in anywise, to come unto Christ, "and forbid them not." The sinners? Least of all. "He came not to call the righteous, but sinners to repentance." Why then, if any, we are to except the rich, the learned, the reputable, the moral men. And, it is true, they too often except themselves from hearing; yet we must speak the words of out Lord. For thus the tenor of our commission runs, "Go and preach the gospel to every creature." If any man wrest it, or any part of it, to his destruction, he must bear his own burden. But still, "as the Lord liveth, whatsoever the Lord saith unto us, that we will speak."

8. At this time, more especially, will we speak, that “by grace are ye saved through faith:” Because, never was the maintaining this doctrine more seasonable than it is at this day. Nothing but this can effectually prevent the increase of the Romish delusion among us. It is endless to attack, one by one, all the errors of that Church. But salvation by faith strikes at the root, and all fall at once where this is established. It was this doctrine, which our Church justly calls *the strong rock and foundation of the Christian religion*, that first drove Popery out of these kingdoms; and it is this alone can keep it out. Nothing but this can give a check to that immorality which hath “overspread the land as a flood.” Can you empty the great deep, drop by drop? Then you may reform us by dissuasives from particular vices. But let the “righteousness which is of God by faith” be brought in, and so shall its proud waves be stayed. Nothing but this can stop the mouths of those who “glory in their shame, and openly deny the Lord that bought them.” They can talk as sublimely of the laws as he that hath it written, by God in his heart. To hear them speak on this head might incline one to think they were not far from the kingdom of God: But take them out of the law into the gospel; begin with the righteousness of faith; with Christ, “the end of the law to every one that believeth;” and those who but now appeared almost, if not altogether Christians, stand confessed the sons of perdition; as far from life and salvation (God be merciful unto them!) as the depth of hell from the height of heaven.

9. For this reason the adversary so rages whenever “salvation by faith” is declared to the work: For this reason did he stir up earth and hell, to destroy those who first preached it. And for the same reason, knowing that faith alone could over turn the foundations of his kingdom, did he call forth all his forces, and employ all his arts of lies and calumny, to affright Martin Luther from reviving it. Nor can we wonder thereat; for, as that man of God observes, “How would it enrage a proud strong man armed, to be stopped and set at nought by a little child coming against him with a reed in his hand!” especially, when he knew that little child would surely overthrow him and tread him under foot. Even so, Lord Jesus! Thus hath thy strength been ever “made perfect in weakness!” Go forth, then, thou little child that believest in him, and his “right hand shall teach thee terrible things!” Though thou be as helpless and weak as an infant of days, the

strong man shall not be able to stand before thee. Thou shalt prevail over him, and subdue him, and overthrow him, and trample him under thy feet. Thou shalt march on, under the great Captain of thy salvation, "conquering and to conquer," until all thine enemies are destroyed, and "death is swallowed up in victory."

Now, "thanks be to God, which giveth us the victory through our Lord Jesus Christ;" to whom, with the Father and the Holy Ghost, be blessing, and glory, and wisdom, and thanksgiving, and honor and power and might, forever and ever. Amen.

SERMON II.

THE ALMOST CHRISTIAN:

PREACHED AT

ST. MARY'S, OXFORD, BEFORE THE UNIVERSITY,

ON JULY 25, 1741

"Almost thou persuadest me to be a Christian." Acts 26:28.

AND many there are who go thus far: Ever since the Christian religion was in the world, there have been many, in every age and nation, who were almost persuaded to be Christians. But seeing it avails nothing before God to go *only thus far*, it highly imports us to consider,

First. What is implied in being *almost*,
Secondly. What in being *altogether*, a Christian.

I.

(I.)

1. Now in the being *almost a Christian* is implied, First, heathen honesty. No one, I suppose, will make any question of this; especially, since by heathen honesty here, I mean not that which is recommended in the writings of their philosophers only, but such as the common Heathens expected one of another, and many of them actually practiced. By the rules of this they were taught, that they ought not to be unjust; not to take away their neighbor's goods, either by robbery or theft; not to oppress the poor, neither to use extortion toward any; not to cheat, or over-reach either he poor or rich, in whatsoever commerce they had with them; to defraud no man of his right; and, if it were possible, to owe no man anything.

2. Again: The common Heathens allowed, that some regard was to be paid to truth, as well as to justice. And accordingly, they not only held him in abomination who was forsworn, who called God to witness to a lie; but him also who was known to be a slanderer of his neighbor, who falsely accused any man. And, indeed, little better did they esteem willful liars of any sort; accounting them the disgrace of human kind, and the pests of society.

3. Yet again: There was a sort of love and assistance which they expected one from another. They expected whatever assistance any one could give another, without prejudice to himself. And this they extended not only to those little offices of humanity which are performed without any expense or labor, but likewise to the feeding the hungry, if they had food to spare; the clothing the naked with their own superfluous raiment; and, in general, the giving, to any that needed, such things as they needed not themselves. Thus far, in the lowest account of it, heathen honesty went; the first thing implied in the being almost a Christian.

(II.)

4. A Second thing implied in the being *almost a Christian*, is, the having a form of godliness, of that godliness which is prescribed in the gospel of Christ; the having the *outside of a real Christian*. Accordingly, the *Almost Christian* does nothing which the gospel forbids. He taketh not the name of God in vain; he blesseth and curseth not; he sweareth not at all, but his communication is, Yea, yea; Nay, nay. He profanes not the day of the Lord, nor suffers it to be profaned, even by the stranger that is within his gates. He not only avoids all actual adultery, fornication, and uncleanness, but every word, or look, that either directly or indirectly tends thereto; nay, and all idle words, abstaining both from detraction, backbiting, tale-bearing, evil speaking, and from "all foolish talking and jesting," — ευτραπελια, a kind of virtue in the heathen moralist's account; — briefly, from all conversation that is not "good to the use of edifying," and that, consequently, "grieves the Holy Spirit of God, whereby we are sealed to the day of redemption."

5. He abstains from "wine wherein is excess;" from revellings and gluttony. He avoids, as much as in him lies, all strife and contention, continually endeavoring to live peaceably with all men. And, if he suffer wrong, he avengeth not himself, neither returns evil for evil. He is no railer, no brawler, no scoffer, either at the faults or infirmities of his neighbor. He does not willingly wrong, hurt, or grieve any man; but in all things acts and speaks by that plain rule, "Whatsoever thou wouldest not he should do unto thee, that do not thou to another."

6. And in doing good, he does not confine himself to cheap and easy offices of kindness, but labors and suffers for the profit of many, that by all means he may help some. In spite of toil or pain, "whatsoever his hand findeth to do, he doeth it with his might;" whether it be for his friends or for his enemies, for the evil or for the good. For, being "not slothful" in this or in any "business," as he "hath opportunity" he doeth "good," all manner of good, "to all men;" and to their souls as well as their bodies. He reproves the wicked, instructs the ignorant, confirms the wavering, quickens the good, and comforts the afflicted. He labors to awaken those that sleep; to lead those whom God hath already awakened to the "fountain opened for sin and for uncleanness," that they may wash therein and be clean; and to stir up those who are saved, through faith, to adorn the gospel of Christ in all things.

7. He that hath the form of godliness, uses also the means of grace; yea, all of them, and at all opportunities. He constantly frequents the house of God; and that, not as the manner of some is, who come into the presence of the Most High, either loaded with gold and costly apparel, or in all the gaudy vanity of dress, and either by their unseasonable civilities to each other, or the impertinent gaiety of their behavior, disclaim all pretensions to the form as well as to the power of godliness. Would to God there were none even among ourselves who fall under the same condemnation! who come into this house, it may be, gazing about, or with all the signs of the most listless, careless indifference, though sometimes they may *seem* to use a prayer to God for his blessing on what they are entering upon; who, during that awful service, are either asleep, or reclined in the most convenient posture for it; or, as though they supposed God was asleep, talking with one another, or looking round, as utterly void of employment:

Neither let these be accused of the form of godliness. No; he who has even this behaves with seriousness and attention in every part of that solemn service. More especially when he approaches the table of the Lord, it is not with a light or careless behavior, but with an air, gesture, and deportment, which speaks nothing else but, "God be merciful to me, a sinner!"

8. To this, if we add the constant use of family prayer, by those who are masters of families, and the setting times apart for private addresses to God, with a daily seriousness of behavior; he who uniformly practices this outward religion, has the form of godliness. There needs but one thing more in order to his being *almost a Christian,* and that is, sincerity.

(III.)

9. By sincerity I mean, a real, inward principle of religion, from whence these outward actions flow. And, indeed, if we have not this, we have not heathen honesty; no, not so much of it as will answer the demand of a heathen Epicurean poet Even this poor wretch, in his sober intervals, is able to testify,

> *Oderunt peceare boni, virtutis amore;*
> *Oderunt peceare mali, formidine paenae.* [12]

So that, if a man only abstains from doing evil in order to avoid punishment, *Non pasces in cruce corvos,* [13] saith the Pagan; there, "thou hast thy reward." But even he will not allow such a harmless man as this to be so much as a *good Heathen.* If, then, any man, from the same motive, viz., to avoid punishment, to avoid the loss of his friends, or his gain, or his reputation, should not only abstain from doing evil, but also do ever so much good; yea, and use all the means of grace; yet we could not, with any propriety, say, this man is even *almost a Christian*. If he has no better principle in his heart, he is only a hypocrite altogether.

10. Sincerity, therefore, is necessarily implied in the being *almost a Christian*; a real design to serve God, a hearty desire to do his will. It is necessarily implied, that a man have a sincere view of pleasing God in all things; in all his conversation; in all his actions; in all he does, or leaves

undone. This design, if any man be almost a Christian, runs through the whole tenor of his life. This is the moving principle, both in his doing good, his abstaining from evil, and his using the ordinances of God.

11. But here it will probably be inquired, "Is it possible that any man living should go so far as this, and, nevertheless, be only *almost a Christian*? What more than this can be implied in the being *a Christian altogether*?" I answer, First, that it is possible to go thus far, and yet be but almost a Christian, I learn, not only from the oracles of God, but also from the sure testimony of experience.

12. Brethren, great is "my boldness towards you in this behalf." And "forgive me this wrong," if I declare my own folly upon the house-top, for yours and the gospels sake. — Suffer me, then, to speak freely of myself, even as of another man. I am content to be abased, so ye may be exalted, and to be yet more vile for the glory of my Lord.

13. I did go thus far for many years, as many of this place can testify; using diligence to eschew all evil, and to have a conscience void of offense; redeeming the time; buying up every opportunity of doing all good to all men; constantly and carefully using all the public and all the private means of grace; endeavoring after a steady seriousness of behavior, at all times, and in all places; and, God is my record, before whom I stand, doing all this in sincerity; having a real design to serve God; a hearty desire to do his will in all things; to please him who had called me to "fight the good fight," and to "lay hold of eternal life." Yet my own conscience beareth me witness in the Holy Ghost, that all this time I was but *almost a Christian.*

II.

If it be inquired, "What more than this is implied in the being *altogether a Christian*?" I answer,

(I.)

1. First. The love of God. For thus saith his word, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Such a love is this, as engrosses the whole heart, as takes up all the affections, as fills the entire capacity of the

soul, and employs the utmost extent of all its faculties. He that thus loves the Lord his God, his spirit continually "rejoiceth in God his Savior." His delight is in the Lord, his Lord and his All, to whom "in everything he giveth thanks. All his desire is unto God, and to the remembrance of his name." His heart is ever crying out, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Indeed, what can he desire beside God? Not the world, or the things of the world: For he is "crucified to the world, and the world crucified to him." He is crucified to "the desire of the flesh, the desire of the eye, and the pride of life." Yea, he is dead to pride of every kind: For "love is not puffed up;" but "he that dwelling in love dwelleth in God, and God in him," is less than nothing in his own eyes.

(II.)

2. The Second thing implied in the being *altogether a, Christian*, is, the love of our neighbor. For thus said our Lord in the following words, "Thou shalt love thy neighbor as thyself." If any man ask, "Who is my neighbor?" we reply, Every man in the world; every child of His who is the Father of the spirits of all flesh. Nor may we in anywise except our enemies, or the enemies of God and their own souls. But every Christian loveth these also as himself, yea, "as Christ loved us." He that would more fully understand what manner of love this is, may consider St. Paul's description of it. It is "long suffering and kind." It "envieth not." It is not rash or hasty in judging. It "is not puffed up;" but maketh him that loves, the least, the servant of all. Love "doth not behave itself unseemly;" but becometh "all things to all men." She "seeketh not her own;" but only the good of others, that they may be saved. "Love is not provoked." It casteth out wrath, which he who hath is wanting in love. "It thinketh no evil. It rejoiceth not in iniquity, but rejoiceth in the truth. It covereth all things, believeth all things, hopeth all things, endureth all things."

(III.)

3. There is yet one thing more that may be separately considered, though it cannot actually be separate from the preceding, which is implied in the being *altogether a Christian*; and that is the ground of all, even faith. Very excellent things are spoken of this throughout the oracles of God. "Every one," saith the beloved disciple, "that believeth, is born of God." "To as

many as received him, gave he power to become the sons of God, even to them that believe on his name." And, "this is the victory that overcometh the world, even our faith." Yea, our Lord himself declares, "He that believeth in the Son hath everlasting life; and cometh not into condemnation, but is passed from death unto life."

4. But here let no man deceive his own soul. "It is diligently to be noted, the faith which bringeth not forth repentance, and love, and all good works, is not that right living faith, but a dead and devilish one. For, even the devils believe that Christ was born of a virgin; that he brought all kinds of miracles, declaring himself very God; that, for our sakes, he suffered a most painful death, to redeem us from death everlasting; that he rose again the third day; that he ascended into heaven; and sitteth at the right hand of the Father, and at the end of the world shall come again to judge both the quick and dead. These articles of our faith the devils believe, and so they believe all that is written in the Old and New Testament. And yet for all this faith, they be but devils. They remain still in their damnable estate, lacking the very true Christian faith." [14]

5. "The right and true Christian faith is," (to go on in the words of our own Church,) "not only to believe that holy Scripture and the articles of our faith are true, but also to have a sure trust and confidence to be saved from everlasting damnation by Christ. It is a sure trust and confidence which a man hath in God, that, by the merits of Christ, his sins are forgiven, and he reconciled to the favor of God; whereof doth follow a loving heart, to obey his commandments."

6. Now, whosoever has this faith, which "purifies the heart" (by the power of God, who dwelleth therein) from pride, anger, desire, "from all unrighteousness," from "all filthiness of flesh and spirit;" which fills it with love stronger than death, both to God and to all mankind; love that doeth the works of God, glorying to spend and to be spent for all men, and that endureth with joy, not only the reproach of Christ, the being mocked, despised, and hated of all men, but whatsoever the wisdom of God permits the malice of men or devils to inflict; whosoever has this faith, thus working by love, is not almost only, but altogether, a Christian.

7. But who are the living witnesses of these things? I beseech you, brethren, as in the presence of that God before whom "hell and destruction are without a covering, — how much more the hearts of the children of men!" — that each of you would ask his own heart, "Am I of that number? Do I so far practice justice, mercy, and truth, as even the rules of heathen honesty require? If so, have I the very *outside* of a Christian? the form of godliness? Do I abstain from evil, — from whatsoever is forbidden in the written word of God? Do I, whatever good my hand findeth to do, do it with my might? Do I seriously use all the ordinances of God at all opportunities? And, is all this done with a sincere design and desire to please God in all things?"

8. Are not many of you conscious, that you never came thus far; that you have not been even *almost a Christian*; that you have not come up to the standard of heathen honesty, at least, not to the form of Christian godliness? — Much less hath God seen sincerity in you, a real design of pleasing him in all things. You never so much as intended to devote all your words and works, your business, studies, diversions, to his glory. You never even designed or desired, that whatsoever you did should be done "in the name of the Lord Jesus," and as such should be "a spiritual sacrifice, acceptable to God through Christ."

9. But, supposing you had, do good designs and good desires make a Christian? By no means, unless they are brought to good effect. "Hell is paved," saith one, "with good intentions." The great question of all, then, still remains. Is the love of God shed abroad in your heart? Can you cry out, "My God, and my All?" Do you desire nothing but him? Are you happy in God? Is he your glory, your delight, your crown of rejoicing? And is this commandment written in your heart, "That he who loveth God love his brother also?" Do you then love your neighbor as yourself? Do you love every man, even your enemies, even the enemies of God, as your own soul? as Christ loved you? Yea, dost thou believe that Christ loved thee, and gave himself for thee? Hast thou faith in his blood? Believest thou the Lamb of God hath taken away thy sins, and cast them as a stone into the depth of the sea? that he hath blotted out the handwriting that was against thee, taking it out of the way, nailing it to his cross? Hast thou

indeed redemption through his blood, even the remission of thy sins? And doth his Spirit bear witness with thy spirit, that thou art a child of God?

10. The God and Father of our Lord Jesus Christ, who now standeth in the midst of us, knoweth, that if any man die with out this faith and this love, good it were for him that he had never been born. Awake, then, thou that sleepest, and call upon thy God: Call in the day when he may be found. Let him not rest, till he make "his goodness to pass before thee," till he proclaim unto thee the name of the Lord: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." Let no man persuade thee, by vain words, to rest short of this prize of thy high calling. But cry unto Him day and night, who, "while we were without strength, died for the ungodly" until thou knowest in whom thou hast believed, and canst say, "My Lord, and my God!" Remember "always to pray, and not to faint," till thou also canst lift up thy hand unto heaven, and declare to Him that liveth forever and ever, "Lord, thou knowest all things, thou knowest that I love thee."

11. May we all thus experience what it is to be, not almost only, but altogether Christians; being justified freely by his grace, through the redemption that is in Jesus; knowing we have peace with God through Jesus Christ; rejoicing in hope of the glory of God; and having the love of God shed abroad in our hearts, by the Holy Ghost given unto us!

SERMON III.

AWAKE, THOU THAT SLEEPEST:

PREACHED ON

SUNDAY, APRIL 4, 1742, BEFORE THE UNIVERSITY OF OXFORD

BY THE REV. CHARLES WESLEY, M.A.,

STUDENT OF CHRIST-CHURCH.

"Awake, thou that sleepest, and arise from the dead and Christ shall give thee light;"

Ephesians 5:14.

In discoursing on these words, I shall, with the help of God,
First. Describe the sleepers, to whom they are spoken:
Secondly. Enforce the exhortation, "Awake, thou that sleepest, and arise from the dead:" And,
Thirdly. Explain the promise made to such as do awake and arise: "Christ shall give thee light."

I.

1. And, First, as to the sleepers here spoken to. By sleep is signified the natural state of man; that deep sleep of the soul, into which the sin of Adam hath cast all who spring from his loins; that supineness, indolence, and stupidity, that insensibility of his real condition, wherein every man comes into the world, and continues till the voice of God awakes him.

2. Now, "they that sleep, sleep in the night." The state of nature is a state of utter darkness; a state wherein "darkness covers the earth, and gross darkness the people." The poor unawakened sinner, how much knowledge

soever he may have as to other things, has no knowledge of himself: In this respect "he knoweth nothing yet as he ought to know." He knows not that he is a fallen spirit, whose only business in the present world is, to recover from his fall, to regain that image of God wherein he was created. He sees *no necessity* for the *one thing needful*, even that inward universal change, that "birth from above," figured out by baptism, which is the beginning of that total renovation, that sanctification of spirit, soul, and body, "without which no man shall see the Lord."

3. Full of all diseases as he is, he fancies himself in perfect health. Fast bound in misery and iron, he dreams that he is at liberty. He says, "Peace! Peace!" while the devil, as "a strong man armed," is in full possession of his soul. He sleeps on still, and takes his rest, though hell is moved from beneath to meet him; though the pit, from whence there is no return, hath opened its mouth to swallow him up. A fire is kindled around him, yet he knoweth it not; yea, it burns him, yet he lays it not to heart.

4. By one who sleeps, we are, therefore, to understand (and would to God we might all understand it!) a sinner satisfied in his sins; contented to remain in his fallen state, to live and die without the image of God; one who is ignorant both of his disease, and of the only remedy for it; one who never was warned, or never regarded the warning voice of God, "to flee from the wrath to come;" one that never yet saw he was in danger of hell-fire, or cried out in the earnestness of his soul, "What must I do to be saved?"

5. If this sleeper be not outwardly vicious, his sleep is usually the deepest of all: Whether he be of the Laodicean spirit, "neither cold nor hot," but a quiet, rational, inoffensive, good-natured professor of the religion of his fathers; or whether he be zealous and orthodox, and, "after the most straightest sect of our religion," live "a Pharisee;" that is, according to the scriptural account, one that justifies himself; one that labors to establish his own righteousness, as the ground of his acceptance with God.

6. This is he, who, "having a form of godliness, denies the power thereof;" yea, and probably reviles it, wheresoever it is found, as mere extravagance and delusion. Meanwhile, the wretched self-deceiver thanks God, that he

is “not as other men are; adulterers, unjust, extortioners:” No, he doeth no wrong to any man. He “fasts twice in a week,” uses all the means of grace, is constant at church and sacrament; yea, and “gives tithes of all that he has;” does all the good that he can: “Touching the righteousness of the law,” he is “blameless:” He wants nothing of godliness, but the power; nothing of religion, but the spirit; nothing of Christianity, but the truth and the life.

7. But know ye not, that, however highly esteemed among men such a Christian as this may be, he is an abomination in the sight of God, and an heir of every woe which the Son of God, yesterday, today, and forever, denounces against “Scribes and Pharisees, hypocrites?” He hath “made clean the outside of the cup and the platter,” but within is full of all filthiness. “An evil disease cleaveth still unto him, so that his inward parts are very wickedness.” Our Lord fitly compares him to a “painted sepulcher,” which “appears beautiful without;” but, nevertheless, is “full of dead men’s bones, and of all uncleanness.” The bones, indeed, are no longer dry; the sinews and flesh are come upon them, and the skin covers them above. But there is no breath in them, no Spirit of the living God. And, “if any man have not the Spirit of Christ, he is none of his.” “Ye are Christ’s, if so be that the Spirit of God dwell in you:” But, if not, God knoweth that ye abide in death, even until now.

8. This is another character of the sleeper here spoken to. He abides in death, though he knows it not. He is dead unto God, “dead in trespasses and sins.” For, “to be carnally minded is death.” Even as it is written, “By one man sin entered into the world, and death by sin; and so death passed upon all men,” not only temporal death, but likewise spiritual and eternal. “In that day that thou eatest,” said God to Adam, “thou shalt surely die:” Not bodily, (unless as he then became mortal,) but spiritually: Thou shalt lose the life of thy soul; thou shalt die to God; shalt be separated from him, thy essential life and happiness.

9. Thus first was dissolved the vital union of our soul with God; insomuch that “in the midst of” natural “life, we are” now in spiritual “death.” And herein we remain till the Second Adam becomes a quickening Spirit to us, till he raises the dead, the dead in sin, in pleasure, riches, or honors. But,

before any dead soul can live, he “hears” (hearkens to) “the voice of the Son of God.” He is made sensible of his lost estate, and receives the sentence of death in himself. He knows himself to be “dead while he liveth;” dead to God, and all the things of God; having no more power to perform the actions of a living Christian, than a dead body to perform the functions of a living man.

10. And most certain it is, that one dead in sin has not “senses exercised to discern spiritual good and evil.” “Having eyes, he sees not; he hath ears, and hears not.” We doth not taste and see that the Lord is gracious.” He “hath not seen God at any time,” nor “heard his voice,” nor “handled the word of life.” In vain is the name of Jesus “like ointment poured forth, and all his garments smell of myrrh, aloes, and cassia.” The soul that sleepeth in death, hath no perception of any objects of this kind. His heart is “past feeling,” and under standeth none of these things.

11. And hence, having no spiritual senses, no inlets of spiritual knowledge, the natural man receiveth not the things of the Spirit of God; nay, he is so far from receiving them, that whatsoever is spiritually discerned is mere foolishness unto him. He is not content with being utterly ignorant of spiritual things, but he denies the very existence of them. And spiritual sensation itself is to him the foolishness of folly. “How,” saith he, “can these things be? How can any man know that he is alive to God?” Even as you know that your body is now alive. Faith is the life of the soul; and if ye have this life abiding in you, ye want no marks to evidence it to yourself, but ελεγχος Πνευματος, that divine consciousness, that witness of God, which is more and greater than ten thousand human witnesses.

12. If he doth not now bear witness with thy spirit, that thou art a child of God, O that he might convince thee, thou poor unawakened sinner, by his demonstration and power, that thou art a child of the devil! O that, as I prophesy, there might now be “a noise and a shaking;” and may “the bones come together, bone to his bone!” Then, “come from the four winds, O Breath! and breathe on these slain, that they may live!” And do not ye harden your hearts, and resist the Holy Ghost, who even now is come to

convince you of sin, “because you believe not on the name of the only begotten Son of God.”

II.

1. Wherefore, “awake, thou that sleepest, and arise from the dead.” God calleth thee now by my mouth; and bids thee know thyself, thou fallen spirit, thy true state and only concern below. “What meanest thou, O sleeper? Arise! Call upon thy God, if so be thy God will think upon thee, that thou perish not. “A mighty tempest is stirred up round about thee, and thou art sinking into the depths of perdition, the gulf of God’s judgments. If thou wouldest escape them, cast thyself into them. “Judge thyself, and thou shalt not be judged of the Lord.”

2. Awake, awake! Stand up this moment, lest thou “drink at the Lord’s hand the cup of his fury.” Stir up thyself to lay hold on the Lord, the Lord thy Righteousness, mighty to save! “Shake thyself from the dust.” At least, let the earthquake of God’s threatening shake thee. Awake, and cry out with the trembling jailor, “What must I do to be saved?” And never rest till thou believest op the Lord Jesus, with a faith which is his gift, by the operation of his Spirit.

3. If I speak to any one of you, more than to another, it is to thee who thinkest thyself unconcerned in this exhortation. “I have a message from God unto thee.” In his name, I warn thee “to flee from the wrath to come.” Thou unholy soul, see thy picture in condemned Peter lying in the dark dungeon, between the soldiers, bound with two chains, the keepers before the door keeping the prison. The night is far spent, the morning is at hand, when thou art to be brought forth to execution. And in these dreadful circumstances, thou art fast asleep; thou art fast asleep in the devils arms, on the brink of the pit, in the jaws of everlasting destruction!

4. O may the Angel of the Lord come upon thee, and the light shine into thy prison! And mayest thou feel the stroke of an Almighty Hand, raising thee, with, “Arise up quickly, gird thyself, and bind on thy sandals, cast thy garments about thee, and follow me.”

5. Awake, thou everlasting spirit, out of thy dream of worldly happiness! Did not God create thee for himself? Then thou canst not rest till thou rest in him. Return, thou wanderer! Fly back to thy ark. This is not thy home. Think not of building tabernacles here. Thou art but a stranger, a sojourner upon earth; a creature of a day, but just launching out into an unchangeable state. Make haste. Eternity is at hand. Eternity depends on this moment; an eternity of happiness or an eternity of misery!

6. In what state is thy soul? Was God, while I am yet speaking, to require it of thee, art thou ready to meet death and judgment? Canst thou stand in his sight, who is of "purer eyes than to behold iniquity?" Art thou "meet to be partaker of the inheritance of the saints in light?" Hast thou "fought a good fight, and kept the faith?" Hast thou secured the one thing needful? Hast thou recovered the image of God, even righteousness and true holiness? Hast thou put off the old man, and put on the new? Art thou clothed upon with Christ?

7. Hast thou oil in thy lamp? grace in thy heart? Dost thou "love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength? "Is that mind in thee which was also in Christ Jesus? Art thou a Christian indeed; that is, a new creature? Are old things passed away, and all things become new?

8. Art thou a "partaker of the divine nature?" Knowest thou not, that "Christ is in thee, except thou be reprobate?" Knowest thou, that God "dwelleth in thee, and thou in God, by his Spirit, which he hath given thee?" Knowest thou not that "thy body is a temple of the Holy Ghost, which thou hast of God?" Hast thou the witness in thyself? the earnest of thine inheritance? Hast thou "received the Holy Ghost?" Or, dost thou start at the question, not knowing "whether there be any Holy Ghost?"

9. If it offends thee, be thou assured that thou neither art a Christian, nor desirest to be one. Nay, thy very prayer is turned into sin; and thou hast solemnly mocked God this very day, by praying for the inspiration of his Holy Spirit, when thou didst not believe there was any such thing to be received.

10. Yet, on the authority of God's word, and our own Church, I must repeat the question, "Hast thou received the Holy Ghost?" If thou hast not, thou art not yet a Christian. For a Christian is a man that is "anointed with the Holy Ghost and with power." Thou art not yet made a partaker of pure religion and undefiled. Dost thou know what religion is? that it is a participation of the divine nature; the life of God in the soul of man; Christ formed in the heart; "Christ in thee, the hope of glory?" happiness and holiness; heaven begun upon earth? "a kingdom of God within thee; not meat and drink," no outward thing; "but righteousness, and peace, and joy in the Holy Ghost?" an everlasting kingdom brought into thy soul; a "peace of God, that passeth all understanding;" a "joy unspeakable, and full of glory?"

11. Knowest thou, that, "in Jesus Christ, neither circumcision availeth anything, nor uncircumcision; but faith that worketh by love;" but a new creation? Seest thou the necessity of that inward change, that spiritual birth, that life from the dead, that holiness? And art thou thoroughly convinced, that without it no man shall see the Lord? Art thou laboring after it? "giving all diligence to make thy calling and election sure?" "working out thy salvation with fear and trembling?" "agonizing to enter in at the strait gate?" Art thou in earnest about thy soul? And canst thou tell the Searcher of hearts, "Thou, O God, art the thing that I long for? Lord, thou knowest all things! Thou knowest that I would love thee!"

12. Thou hopest to be saved; but what reason hast thou to give of the hope that is in thee? Is it because thou hast done no harm? or, because thou hast done much good? or, because thou art not like other men; but wise, or learned, or honest, and morally good; esteemed of men, and of a fair reputation? Alas! all this will never bring thee to God. It is in his account lighter than vanity. Dost thou know Jesus Christ, whom he hath sent? Hath he taught thee, that "by grace we are saved through faith; and that not of ourselves: It is the gift of God: Not of works, lest any man should boast?" Hast thou received the faithful saying, as the whole foundation of thy hope, "that Jesus Christ came into the world to save sinners? Hast thou learned what that meaneth," I came not to call the righteous, but sinners to repentance. I am not sent, but unto the lost sleep?" Art thou (he that heareth, let him understand!) lost, dead, *damned*

already? Dost thou know thy deserts? Dost thou feel thy wants? Art thou "poor in spirit?" mourning for God, and refusing to be comforted? Is the prodigal "come to himself," and well content to be therefore thought "beside himself," by those who are still feeding upon the husks which he hath left? Art thou willing to live godly in Christ Jesus? And dost thou therefore suffer persecution? Do men say all manner of evil against thee falsely, for the Son of Man's sake?

13. O that in all these questions ye may hear the voice that wakes the dead; and feel that hammer of the word, which breaketh the rocks in pieces! "If ye will hear his voice today while it is called today, harden not your hearts. Now, "awake, thou that sleepest" in spiritual death, that thou sleep not in death eternal! Feel thy lost estate, and "arise from the dead." Leave thine old companions in sin and death. Follow thou Jesus, and let the dead bury their dead. "Save thyself from this untoward generation." "Come out from among them, and be thou separate, and touch not the unclean thing, and the Lord shall receive thee." "Christ shall give thee light."

III.

1. This promise, I come, lastly, to explain. And how encouraging a consideration is this, that whosoever thou art, who obeyest his call, thou canst not seek his face in vain! If thou even now "awakest, and arisest from the dead," he hath bound himself to "give thee light." "The Lord shall give thee grace and glory;" the light of his grace here, and the light of his glory when thou receivest the crown that fadeth not away. "Thy light shall break forth as the morning, and thy darkness be as the noon-day." "God, who commanded the light to shine out of darkness, shall shine in thy heart; to give the knowledge of the glory of God in the face of Jesus Christ." "On them that fear the Lord shall the Sun of Righteousness arise with healing in his wings." And in that day it shall be said unto thee, "Arise, shine; for thy light is come, and the glory of the Lord is risen upon thee." For Christ shall reveal himself in thee: And he is the true Light.

2. God is light, and will give himself to every awakened sinner that waiteth for him: And thou shalt then be a temple of the living God, and Christ shall "dwell in thy heart by faith:" And, "being rooted and grounded in

love, thou shalt be able to comprehend with all saints, what is the breadth, and length, and depth, and height of that love of Christ which passeth knowledge."

3. Ye see your calling, Brethren. We are called to be "an habitation of God through his Spirit;" and through his Spirit dwelling in us, to be saints here, and partakers of the inheritance of the saints in light. So exceeding great are the promises which are given unto us, actually given unto us who believe! For by faith "we receive, not the spirit of the world, but the Spirit which is of God," — the sum of all the promises, — "that we may know the things that are freely given to us of God."

4. The Spirit of Christ is that great gift of God, which, at sundry times, and in divers manners, he hath promised to man, and hath fully bestowed since the time that Christ was glorified. Those promises, before made to the fathers, he hath thus fulfilled: "I will put my Spirit within you, and cause you to walk in my statutes." (Ezekiel 36:27.) "I will pour water upon him that is thirsty, and floods upon the dry ground: I will pour my Spirit upon thy seed, and my blessing upon thine offspring." (Isaiah 44:3.)

5. Ye may all be living witnesses of these things; of remission of sins, and the gift of the Holy Ghost. "If thou canst believe, all things are possible to him that believeth." "Who among you is there that feareth the Lord; and" yet walketh on "in darkness, and hath no light?" I ask thee, in the name of Jesus, believest thou that his arm is not shortened at all? that he is still mighty to save? that he is the same yesterday, today, and forever? that he hath now power on earth to forgive sins? "Son, be of good cheer; thy sins are forgiven." God, for Christ's sake, hath forgiven thee. Receive this, "not as the word of man; but as it is indeed the word of God;" and thou art justified freely through faith. Thou shalt be sanctified also through faith which is in Jesus, and shalt set to thy seal, even thine, that "God hath given unto us eternal life, and this life is in his Son."

6. Men and brethren, let me freely speak unto you; and suffer ye the word of exhortation, even from one the least esteemed in the Church. Your conscience beareth you witness in the Holy Ghost, that these things are so, if so be ye have tasted that the Lord is gracious. "This is eternal life, to

know the only true God, and Jesus Christ whom he hath sent." This experimental knowledge, and this alone, is true Christianity. He is a Christian who hath received the Spirit of Christ. He is not a Christian who hath not received him. Neither is it possible to have received him, and not know it. "For, at that day," (when he cometh, saith our Lord,) "ye shall know that I am in my Father, and you in me, and I in you." This is that "Spirit of Truth, whom the world cannot receive, because it seeth him not, neither knoweth him: But ye know him; for he dwelleth with you, and shall be in you." (John 14:7.)

7. The world cannot receive him, but utterly reject the Promise of the Father, contradicting and blaspheming. But every spirit which confesseth not this is not of God. Yea, "this is that spirit of Antichrist, whereof ye have heard that it should come into the world; and even now it is in the world." He is antichrist whosoever denies the inspiration of the Holy Ghost, for that the indwelling Spirit of God is the common privilege of all believers, the blessing of the gospel, the unspeakable gift, the universal promise, the criterion of a real Christian.

8. It nothing helps them to say, "We do not deny the *assistance* of God's Spirit; but only this *inspiration,* this *receiving the Holy Ghost,* and being sensible of it. It is only this *feeling of the* Spirit, this being *moved* by the Spirit, or, *filled* with it, which we deny to have any place in sound religion." But, in *only denying this,* you deny the whole Scriptures; the whole truth, and promise, and testimony of God.

9. Our own excellent Church knows nothing of this devilish distinction; but speaks plainly of "feeling the Spirit of Christ;" [15] of being "moved by the Holy Ghost," [16] and knowing and "feeling there is no other name than that of Jesus," [17] whereby we can receive life and salvation. She teaches us all to pray for the "inspiration of the Holy Spirit;" [18] yea, that we may be "filled with the Holy Ghost." [19] Nay, and every Presbyter of hers professes to receive the Holy Ghost by the imposition of hands. Therefore, to deny any of these is, in effect, to renounce the Church of England, as well as the whole Christian Revelation.

10. But “the wisdom of God” was always “foolishness with men.” No marvel, then, that the great mystery of the gospel should be now also “hid from the wise and prudent,” as well as in the days of old; that it should be almost universally denied, ridiculed, and exploded, as mere frenzy; and that all who dare avow it still are branded with the names of madmen and enthusiasts! This is “that falling away” which was to come; that general apostasy, of all orders and degrees of men, which we even now find to have overspread the earth. “Run to and fro in the streets of Jerusalem, and see if ye can find a man,” a man that loveth the Lord his God with all his heart, and serveth him with all his strength. How does our own land mourn (that we look no farther) under the overflowings of ungodliness! What villanies of every kind are committed day by day; yea, too often with impunity, by those who sin with a high hand, and glory in their shame! Who can reckon up the oaths, curses, profaneness, blasphemies; the lying, slandering, evil-speaking; the Sabbath breaking, gluttony, drunkenness, revenge; the whoredoms, adulteries, and various uncleanness; the frauds, injustice, oppression, extortion, which overspread our land as a flood?

11. And even among those who have kept themselves pure from those grosser abominations, how much anger and pride, how much sloth and idleness, how much softness and effeminacy, how much luxury and self-indulgence, how much covetousness and ambition, how much thirst of praise, how much love of the world, how much fear of man, is to be found! Meanwhile, how little of true religion! For, where is he that loveth either God or his neighbor, as he hath given us commandment? On the one hand, are those who have not so much as the form of godliness; on the other, those who have the form only: There stands the *open*, there the *painted*, sepulcher. So that in very deed, whosoever were earnestly to behold any public gathering together of the people, (I fear those in our churches are not to be excepted,) might easily perceive, “that the one part were Sadducees, and the other Pharisees:” The one having almost as little concern about religion, as if there were “no resurrection, neither angel nor spirit;” and the other, making it a mere lifeless form, a dull round of external performances, without either true faith, or the love of God, or joy in the Holy Ghost!

12. Would to God I could except *us* of this place! “Brethren, my heart’s desire, and prayer to God, for you is, that ye may be saved” from this overflowing of ungodliness; and that here may its proud waves be stayed! But is it so indeed? God knoweth, yea, and our own consciences, it is not. Ye have not kept yourselves pure. Corrupt are we also and abominable; and few are there that understand any more; few that worship God in spirit and in truth. We, too, are “a generation that set not our hearts aright, and whose spirit cleaveth not steadfastly unto God:” He hath appointed us indeed to be “the salt of the earth; but, if the salt hath lost its savor, it is thenceforth good for nothing, but to be cast out and to be trodden underfoot of men.”

13. And “shall I not visit for these things, saith the Lord? Shall not my soul be avenged on such a nation as this?” Yea, we know not how soon he may say to the sword, “Sword, go through this land!” He hath given us long space to repent. He lets us alone this year also: But he warns and awakens us by thunder, his judgments are abroad in the earth; and we have all reason to expect the heaviest of all, even that he “should come unto us quickly, and remove our candlestick out of its place, except we repent and do the first works;” unless we return to the principles of the Reformation, the truth and simplicity of the gospel. Perhaps we are now resisting the last effort of divine grace to save us. Perhaps we have well nigh “filled up the measure of our iniquities,” by rejecting the counsel of God against ourselves, and casting out his messengers.

14. O God, “in the midst of wrath, remember mercy!” Be glorified in our reformation, not in our destruction! Let us “hear the rod, and him that appointed it!” Now, that thy “judgments are abroad in the earth,” let the inhabitants of the world “learn righteousness!”

15. My brethren, it is high time for us to awake out of sleep; before the “great trumpet of the Lord be blown,” and our land become a field of blood. O may we speedily see the things that make for our peace, before they are hid from our eyes! “Turn thou us, O good Lord, and let thine anger cease from us. O Lord, look down from heaven, behold and visit this vine;” and cause us to know “the time of our visitation.” “Help us, O God of our salvation, for the glory of thy name! O deliver us, and be merciful to

our sins, for thy name's sake! And so we will not go back from thee. O let us live, and we shall call upon thy name. Turn us, again, O Lord God of Hosts! Show the light of thy countenance, and we shall be whole."

"Now unto Him that is able to do exceeding abundantly above all that we can ask or think, according to the power that worketh in us, unto Him be glory in the Church, by Christ Jesus, throughout all ages, world without end. — Amen!"

SERMON IV.

SCRIPTURAL CHRISTIANITY. [20]

PREACHED AT

ST. MARY'S, OXFORD, BEFORE THE UNIVERSITY,

AUGUST 24, 1744.

Whosoever heareth the sound of the trumpet, and taketh not warning; if the sword come, and take him away, his blood shall be upon his own head. Ezekiel 33:4.

"And they were all filled with the Holy Ghost." Acts 4:31.

1. THE same expression occurs in the second chapter, where we read, "When the day of Pentecost was fully come, they were all," (the Apostles, with the women, and the mother of Jesus, and his brethren,) "with one accord, in one place. And suddenly there came a sound from heaven, as of a rushing mighty wind. And there appeared unto them cloven tongues, like as of fire, and it sat upon each of them. And they were all filled with the Holy Ghost:" One immediate effect whereof was, "they began to speak with other tongues;" insomuch, that both the Parthians, Medes, Elamites, and the other strangers who "came together, when this was noised abroad, heard them speak, in their several tongues, the wonderful works of God." (Acts 2:1-6.)

2. In this chapter we read, that when the Apostles and brethren had been praying, and praising God, "the place was shaken where they were assembled together, and they were all filled with the Holy Ghost" Not that we find any visible appearance here, such as had been in the former instance: Now are we informed that the *extraordinary gifts* of the Holy

Ghost were then given to all or any of them; such as the gifts of “healing, of working” other; “miracles, of prophecy, of discerning spirits, the speaking with divers kinds of tongues, and the interpretation of tongues.” (1 Corinthians 12:9,10.)

3. Whether these gifts of the Holy Ghost were designed to remain in the Church throughout all ages, and whether or not they will be restored at the nearer approach of the “restitution of all things,” are questions which it is not needful to decide. But it is needful to observe this, that, even in the infancy of the Church, God divided them with a sparing hand. Were all even then Prophets? Were all workers of miracles? Had all the gifts of healing? Did all speak with tongues? No, in no wise. Perhaps not one in a thousand. Probably none but the Teachers in the Church, and only some of them. (1 Corinthians 12:28-30.) It was, therefore, for a more excellent purpose than this, that “they were all filled with the Holy Ghost.”

4. It was, to give them (what none can deny to be essential to all Christians in all ages) the mind which was in Christ, those holy fruits of the Spirit which whosoever hath not, is none of his; to fill them with “love, joy, peace, long-suffering, gentleness, goodness;”(Galatians 5:22-24;) to endue them with faith, (perhaps it might be rendered, *fidelity*,) with meekness and temperance: to enable them to crucify the flesh, with its affections and lusts, its passions and desires; and, in consequence of that inward change, to fulfill all outward righteousness; to “walk as Christ also walked,” in “the work of faith, in the patience of hope, the labor of love.” (1 Thessalonians 1:3.)

5. Without busying ourselves, then, in curious, needless inquiries, touching those extraordinary gifts of the Spirit, let us take a nearer view of these his ordinary fruits, which we are assured will remain throughout all ages; — of that great world of God among the children of men, which we are used to express by one word, Christianity; not as it implies a set of opinions, a system of doctrines, but as it refers to men’s hearts and lives. And this Christianity it may be useful to consider under three distinct views:

I. As beginning to exist in individuals.
II. As spreading from one to another:
III. As covering the earth.

I design to close these considerations with a plain practical application.

I.

1. And, First, let us consider Christianity in its rise, as beginning to exist in individuals.

Suppose, then, one of those who heard the Apostle Peter preaching repentance and remission of sins was pricked to the heart, was convinced of sin, repented, and then believed in Jesus. By this faith of the operation of God, which was the very substance, or subsistence, of things hoped for, (Hebrews 11:1,) the demonstrative evidence of invisible things, he instantly received the Spirit of Adoption, whereby he now cried, "Abba Father." (Romans 8:15.) Now first it was that he could call Jesus Lord, by the Holy Ghost, (1 Corinthians 12:3,) the Spirit itself, bearing witness with his spirit that he was a child of God. (Romans 8:16.) Now it was that he could truly say, "I live not, but Christ liveth in me; and the life which I now live in the flesh, I live by faith in the Son of God, who loved me and gave himself for me." (Galatians 2:20.)

2. This, then, was the very essence of his faith, a divine ελεγχος (*evidence* or *conviction*) of the love of God the Father, through the Son of his love, to him a sinner, now accepted in the Beloved. And, "being justified by faith, he had peace with God," (Romans 5:1,) yea, "the peace of God ruling in his heart;" a peace, which, passing all understanding (παντα νουν, all barely rational conception,) kept his heart and mind from all doubt and fear, through the knowledge of him in whom he had believed. He could not, therefore, "be afraid of any evil tidings;" for his "heart stood fast, believing in the Lord." He feared not what man could do unto him, knowing the very hairs of his head were all numbered. He feared not all the powers of darkness, whom God was daily bruising under his feet. Least of all was he afraid to die; nay, he desired to "depart, and to be with Christ;" (Philippians 1:23;) who, "through death, had destroyed him that had the power of death, even the devil; and delivered them who, through fear of death, were all their lifetime," till then, "subject to bondage." (Hebrews 2:15.)

3. His soul, therefore, magnified the Lord, and his spirit rejoiced in God his Savior. “He rejoiced in Him with joy unspeakable,” who had reconciled him to God, even the Father; “in whom he had redemption through his blood, the forgiveness of sins.” He rejoiced in that witness of God’s Spirit with his spirit, that he was a child of God; and more abundantly, “in hope of the glory of God:” in hope of the glorious image of God, and full renewal of his soul in righteousness and true holiness; and in hope of that crown of glory, that “inheritance, incorruptible, undefiled, and that fadeth not away.”

4. “The love of God was also shed abroad in his heart, by the Holy Ghost, which was given unto him.” (Romans 5:5.) “Because he was a son, God had sent forth the Spirit of his Son into his heart, crying, Abba, Father! “(Galatians 4:6.) And that filial love of God was continually increased by the witness he had in himself (1 John 5:10) of God’s pardoning love to him; by “beholding what manner of love it was which the Father had bestowed upon him, that he should be called a child of God.” (1 John 3:1.) So that God was the desire of his eyes, and the joy of his heart; his portion in time and in eternity.

5. He that thus *loved* God, could not but love his brother also; and “not in word only, but in deed and in truth.” “If God,” said he, “so loved us, we ought also to love one another;” (1 John 4:11) yea, every soul of man, as “the mercy of God is over all his works.” (Psalm 145:9,) Agreeably hereto, the affection of this lover of God embraced all mankind for his sake; not excepting those whom he had never seen in the flesh, or those of whom he knew nothing more than that they were “the offspring of God,” for whose souls his Son had died; not excepting the “evil” and “unthankful,” and least of all his enemies those who hated, or persecuted, or despitefully used him for his Master’s sake. These had a peculiar place, both in his heart and in his prayers. He loved them “even as Christ loved us.”

6. And “love is not puffed up.” (1 Corinthians 13:4.) It abases to the dust every soul wherein it dwells. Accordingly, he was lowly of heart, little, mean, and vile in his own eyes. He neither sought nor received the praise of men, but that which cometh of God only. He was meek and longsuffering, gentle to all, and easy to be entreated. Faithfulness and truth

never forsook him; they were “bound about his neck, and wrote on the table of his heart.” By the same Spirit he was enabled to be temperate in all things, refraining his soul even as a weaned child. He was “crucified to the world, and the world crucified to him;” superior to “the desire of the flesh, the desire of the eye, and the pride of life.” By the same almighty love was he saved, both from passion and pride; From lust and vanity; from ambition and covetousness; and from every temper which was not in Christ.

7. It may be easily believed, he who had this love in his heart would work no evil to his neighbor. It was impossible for him, knowingly and designedly, to do harm to any man. He was at the greatest distance from cruelty and wrong, from any unjust or unkind action. With the same care did he “set a watch before his mouth, and keep the door of his lips,” lest he should offend in tongue, either against justice, or against mercy or truth. He put away all lying, falsehood and find; neither was guile found in his mouth. He spake evil of no man; nor did an unkind word ever come out of his lips.

8. And as he was deeply sensible of the truth of that word, “Without me ye can do nothing,” and, consequently, of the need he had to be watered of God every moment; so he continued daily in all the ordinances of God, the stated channels of his grace to man: “In the Apostles’ doctrine,” or teaching, receiving that food of the soul with all readiness of heart; in “the breaking of bread,” which he found to be the communion of the body of Christ; and “in the prayers” and praises offered up by the great congregation. And, thus, he daily “grew in grace,” increasing in strength, in the knowledge and love of God.

9. But it did not satisfy him, barely to abstain from doing evil. His soul vas athirst to do good. The language of his heart continually was, “‘My Father worketh hitherto, and I work.’ My Lord went about doing good; and shall not I tread in his steps?” As he had opportunity, therefore, if he could do no good of a higher kind, he fed the hungry, clothed the naked, helped the fatherless or stranger, visited and assisted them that were sick; or in prison. He gave all his goods to feed the poor. He rejoiced to labor or to suffer for them; and whereinsoever he might profit another, there

especially to “deny himself.” He counted nothing too dear to part with for them, as well remembering the word of his Lord, “Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me.” (Matthew 25:40.)

10. Such was Christianity in its rise. Such was a Christian in ancient days. Such was every one of those who, when they heard the threatening of the Chief Priests and Elders, “lifted up their voice to God with one accord, and were all filled with the Holy Ghost. The multitude of them that believed were of one heart and of one soul:” So did the love of him in whom they had believed, constrain them to love one another! “Neither said any of them that aught of the things which he possessed was his own; but they had all things common:” So fully were they crucified to the world, and the world crucified to them! “And they continued steadfastly with one accord in the Apostles’ doctrine, and in the breaking of bread, and in prayer.” (Acts 2:42.) “And great grace was upon them all; neither was there any among them that lacked: For as many as were possessors 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.” (Acts 4:31-35.)

II.

1. Let us take a view, in the Second place, of this Christianity, as spreading from one to another, and so gradually making its way into the world: For such was the will of God concerning it, who did not “light a candle to put it under a bushel, but that it might give light to all that were in the house.” And this our Lord had declared to his first disciples, “Ye are the salt of the earth,” “the light of the world;” at the same time that he gave that general command, “Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” (Matthew 5:13-16.)

2. And, indeed, supposing a few of these lovers of mankind to see “the whole world lying in wickedness,” can we believe they would be unconcerned at the sight, at the misery of those for whom their Lord died? Would not their bowels yearn over them, and their hearts melt away for very trouble? Could they then stand idle all the day long, even were there

no command from Him whom they loved? Father would they not labor, by all possible means, to pluck some of these brands out of the burning? Undoubtedly they would: They would spare no pains to bring back whomsoever they could of those poor "sheep that had gone astray, to the Great Shepherd and Bishop of their souls." (1 Peter 2:25.)

3. So the Christians of old did. They labored, having opportunity, "to do good unto all men," (Galatians 6:10,) warning them to flee from the wrath to come; now, now to escape the damnation of hell. They declared, "The times of ignorance God winked at; but now he calleth all men everywhere to repent." (Acts 17:30.) They cried aloud, Turn ye, turn ye, from your evil ways; "so iniquity shall not be your ruin" (Ezekiel 18:30.) They "reasoned" with them of "temperance, and righteousness," or justice, — of the virtues opposite to their reigning sins; "and of judgment to come," — of the wrath of God which would surely be executed on evil-doers in that day when he should judge the world. (Acts 24:25.)

4. They endeavored herein to speak to every man severally as he had need. To the careless, to those who lay unconcerned in darkness and in the shadow of death, they thundered, "Awake, thou that sleepest; arise from the dead, and Christ shall give thee light: "But to those who were already awakened out of sleep, and groaning under a sense of the wrath of God, their language was, "We have an Advocate with the Father; he is the Propitiation for our sins." Meantime, those who had believed, they provoked to love and to good works; to patient continuance in well doing; and to abound more and more in that holiness without which no man can see the Lord. (Hebrews 12:14.)

5. And their labor was not in vain in the Lord. His word ran and was glorified. It grew mightily and prevailed. But so much the more did offenses prevail also. The world in general were offended, "because they testified of it, that the works thereof were evil." (John 7:7.) The men of pleasure were offended, not only because these men were made, as it were, to reprove their thoughts; ("He professeth," said they, "to have the knowledge of God; he calleth himself the child of the Lord; his life is not like other men's; his ways are of another fashion; he abstaineth from our ways, as from filthiness; he maketh his boast, that God is his Father,"

Wisdom of Solomon 2:13-16;) but much more, because so many of their companions were taken away, and would no more run with them to “the same excess of riot.” (1 Peter 4:4.) The men of reputation were offended, because, as the gospel spread, they declined in the esteem of the people; and because many no longer dared to give them shattering titles, or to pay man the homage due to God only. The men of trade called one another together, and said, “Sirs, ye know that by this craft we have our wealth: But ye see and hear that these men have persuaded and turned away much people; so that this our craft is in danger to be set at nought.”(Acts 19:25, etc.) Above all, the men of religion, so called, the men of outside religion, “the saints of the world,” were offended, and ready at every opportunity to cry out, “Men of Israel, help! We have found these men pestilent fellows, movers of sedition throughout the world.” (Acts 24:5.) “These are the men that teach all men everywhere against the people, and against this place.” (Acts 21:28.)

6. Thus it was that the heavens grew black with clouds, and the storm gathered amain. For the more Christianity spread, the more hurt was done, in the account of those who received it not; and the number increased of those who were more and more enraged at these “men who thus turned the world upside down;” (Acts 17:6;) insomuch that more and more cried out, “Away with such fellows from the earth; it is not fit that they should live;” yea, and sincerely believed, that whosoever should kill them would do God service.

7. Meanwhile they did not fail to cast out their name as evil; (Luke 6:22;) so that this “sect was everywhere spoken against.” (Acts 28:22.) Men said all manner of evil of them, even as had been done of the Prophets that were before them. (Matthew 5:12.) And whatsoever any would affirm, others would believe; so that offenses grew as the stars of heaven for multitude. And hence arose, at the time fore-ordained of the Father, persecution in all its forms. Some, for a season, suffered only shame and reproach; some, “the spoiling of their goods;” “some had trial of mocking and scourging; some, of bonds and imprisonment;” and others “resisted unto blood.” (Hebrews 10:34; 11:36, etc.)

8. Now it was that the pillars of hell were shaken, and the kingdom of God spread more and more. Sinners were everywhere "turned from darkness to light, and from the power of Satan unto God." He gave his children "such a mouth, and such wisdom, as all their adversaries could not resist;" and their lives were of equal force with their words. But above all, their sufferings spake to all the world. They "approved themselves the servants of God, in afflictions, in necessities, in distresses, in stripes, in imprisonments, in tumults, in labors; in perils in the sea, in perils in the wilderness, in weariness and painfulness, in hunger and thirst, in cold and nakedness." (2 Corinthians 6:4, etc.) And when, having fought the good fight, they were led as sheep to the slaughter, and offered up on the sacrifice and service of their faith, then the blood of each found a voice, and the Heathen owned, "He, being dead, yet speaketh."

9. Thus did Christianity spread itself in the earth. But how soon did the tares appear with the wheat, and the *mystery of iniquity* work as well as the *mystery of godliness*! How soon did Satan find a seat, even *in the temple of God*, "till the woman fled into the wilderness," and "the faithful were again minished from the children of men!" Here we tread a beaten path: The still increasing corruptions of the succeeding generations have been largely described, from time to time, by those witnesses God raised up, to show that he had "built his Church upon a rock, and the gates of hell should not" wholly "prevail against her." (Matthew 16:18.)

III.

1. But shall we not see greater things than these? Yea, greater than have been yet from the beginning of the world. Can Satan cause the truth of God to fail, or his promises to be of none effect? If not, the time will come when Christianity will prevail over all, and cover the earth. Let us stand a little, and survey (the Third thing which was proposed) this strange sight, a *Christian World*. Of this the Prophets of old inquired and searched diligently: (1 Peter 1:10, 11, etc.:) Of this the Spirit which was in them testified: "It shall come to pass in the last days, that the mountain of the Lord's house shall be established on the top of the mountains, and shall be exalted above the hills, and all nations shall flow unto it. And they shall beat their swords into ploughshares, and their spears into pruning-hooks. Nation shall not lift up sword against nation; neither shall they learn war

any more." (Isaiah 2:1-4.) "In that day there shall be a Root of Jesse, which shall stand for an Ensign of the people. To it shall the Gentiles seek, and his rest shall be glorious. And it shall come to pass in that day, that the Lord shall set his hand again to recover the remnant of his people; and he shall set up an Ensign for the nations, and shall assemble the outcasts of Israel, and gather together the dispersed of Judah, from the four corners of the earth." (Isaiah 11:10-12.) "The wolf shall then dwell with the lamb, and the leopard shall lie down with the kid; and the calf and the young lion and the fatling together; and a little child shall lead them. They shall not hurt nor destroy, saith the Lord, in all my holy mountain. For the earth shall be full of the knowledge of the Lord, as the waters cover the sea." (Isaiah 11:6-9.)

2. To the same effect are the words of the great Apostle, which it is evident have never yet been fulfilled. "Hath God cast away his people? God forbid." "But through their fall salvation is come to the Gentiles." "And if the diminishing of them be the riches of the Gentiles, how much more their fullness?" "For I would not, brethren, that ye should be ignorant of this mystery; that blindness in part is happened to Israel, until the fullness of the Gentiles be come in: And so all Israel shall be saved." (Romans 11:1, 11, 25, 26.)

3. Suppose now the fullness of time to be come, and the prophecies to be accomplished. What a prospect is this! All is peace, "quietness, and assurance for ever." Here is no din of arms, no "confused noise," no "garments rolled in blood." "Destructions are come to a perpetual end." Wars are ceased from the earth. Neither are there any intestine jars remaining; no brother rising up against brother; no country or city divided against itself, and tearing out its own bowels. Civil discord is at an end for evermore, and none is left either to destroy or hurt his neighbor. Here is no oppression to "make" even "the wise man mad;" no extortion to "grind the face of the poor;" no robbery or wrong; no rapine or injustice; for all are "content with such things as they possess." Thus "righteousness and peace have kissed each other;" (Psalms 85:10;) they have "taken root and filled the land;" "righteousness flourishing out of the earth," and "peace looking down from heaven."

4. And with righteousness, or justice, mercy is also found. The earth is no longer full of cruel habitations. The Lord hath destroyed both the blood-thirsty and malicious, the envious and revengeful man. Were there any provocation, there is none that now knoweth to return evil for evil; but indeed there is none that doeth evil, no, not one; for all are harmless as doves. And being filled with peace and joy in believing, and united in one body, by one Spirit, they all love as brethren, they are all of one heart, and of one soul. “Neither saith any of them, that aught of the things which he possesseth is his own.” There is none among them that lacketh; for every man loveth his neighbor as himself And all walk by one rule: “Whatever ye would that men should do unto you, even so do unto them.”

5. It follows, that no unkind word can ever be heard among them, no strife of tongues, no contention of any kind, no railings or evil-speaking; but every one “opens his mouth with wisdom, and in his tongue there is the law of kindness.” Equally incapable are they of fraud or guile: Their love is without dissimulation: Their words are always the just expression of their thoughts, opening a window into their breast, that whosoever desires may look into their hearts, and see that only love and God are there.

6. Thus, where the Lord Omnipotent taketh to himself by mighty power and reigneth, doth he “subdue all things to himself,” cause every heart to overflow with love, and fill every mouth with praise. “Happy are the people that are in such a case; yea, blessed are the people who have the Lord for their God.” (Psalms 144:15.) “Arise, shine;” (saith the Lord;) “for thy light is come, and the glory of the Lord is risen upon thee.” “Thou hast known that I, the Lord, am thy Savior, and thy Redeemer, the mighty God of Jacob. I have made thy officers peace, and thy exactors righteousness. Violence shall no more be heard in thy land, wasting nor destruction within thy borders; but thou shalt call thy walls Salvation, and thy gates Praise.” “Thy people are all righteous; they shall inherit the land for ever; the branch of my planting, the work of my hands, that I may be glorified.” “The sun shall be no more thy light by day; neither for brightness shall the moon give light unto thee: But the Lord shall be unto thee an everlasting light, and thy God thy glory.” (Isaiah 60:1, 16-19.)

IV.

Having, thus briefly considered Christianity, as beginning, as going on, and as covering the earth; it remains only that I should close the whole with a plain, practical application.

1. And, First, I would ask, Where does this Christianity now exist? Where, I pray, do the Christians live? Which is the country, the inhabitants whereof are all thus filled with the Holy Ghost? are all of one heart and of one soul? cannot suffer one among them to lack anything, but continually give to every man as he hath need? who, one and all, have the love of God filling their hearts, and constraining them to love their neighbor as themselves? who have all "put on bowels of mercy, humbleness of mind, gentleness, long-suffering?" who offend not in any kind, either by word or deed, against justice, mercy, or truth; but in every point do unto all men, as they would these should do unto them? With what propriety can we term any a Christian country, which does not answer this description? Why then, let us confess we have never yet seen a Christian county upon earth.

2. I beseech you, brethren, by the mercies of God, if ye do account me a madman or a fool, yet, *as a fool bear with me.* It is utterly needful that some one should use great plainness of speech towards you. It is more especially needful at *this* time; for who knoweth but it is the *last*? Who knoweth how soon the righteous Judge may say, "I will no more be entreated for this people?" "Though Noah, Daniel, and Job, were in this land, they should but deliver their own souls." And who will use this plainness, if I do not? Therefore I, even I, will speak. And I adjure you, by the living God, that ye steel not your breasts against receiving a blessing at *my* hands. Do not say in your hearts, "*Non persuadebis, etiamsi persuaseris*;" [21] or, in other words, "Lord, thou shalt not send by whom thou unit send; let me rather perish in my blood, than be saved by this man!"

3. Brethren, "I am persuaded better things of you, though I thus speak." Let me ask you then, in tender love, and in the spirit of meekness, Is this city a Christian city? Is Christianity, scriptural Christianity, found here? Are we, considered as a community of men, so "filled with the Holy

Ghost," as to enjoy in our hearts, and show forth in our lives, the genuine fruits of that Spirit? Are all the Magistrates, all Heads and Governors of Colleges and Halls, and their respective Societies, (not to speak of the inhabitants of the town,) "of one heart and one soul?" Is "the love of God shed abroad in our hearts?" Are our tempers the same that were in him? And are our lives agreeable thereto? Are we "holy as He who hath called us is holy, in all manner of conversation?"

4. I entreat you to observe, that here are no peculiar notions now under consideration; that the question moved is not concerning doubtful opinions, of one kind or another, but concerning the undoubted, fundamental branches (if there be any such) of our common Christianity. And for the decision thereof, I appeal to your own conscience, guided by the word of God. He therefore that is not condemned by his own heart, let him go free.

5. In the fear, then, and in the presence of the great God, before whom both you and I shall shortly appear, I pray you that are in authority over us, whom I reverence for your office' sake, to consider, (and not after the manner of dissemblers with God,) are you "filled with the Holy Ghost?" Are yon lively portraitures of Him whom ye are appointed to represent among men? "I have said, Ye are gods," ye magistrates and rulers; ye are by office so nearly allied to the God of heaven! In your several stations and degrees, ye are to show forth unto us "the Lord our Governor." Are all the thoughts of your hearts, all your tempers and desires, suitable to your high calling? Are all your words like unto those which come out of the mouth of God? Is there in all your actions, dignity and love? — a greatness which words cannot express, which can flow only from a heart full of God; and yet consistent with the character of "man that is a worm, and the son of man that is a worm?"

6. Ye venerable men, who are more especially called to form the tender minds of youth, to dispel thence the shades of ignorance and error, and train them up to be wise unto salvation, are you "filled with the Holy Ghost?" with all those "fruits of the Spirit" which your important office so indispensably requires? Is your heart whole with God? full of love and zeal to set up his kingdom on earth? Do you continually remind those

under your care, that the one rational end of all our studies is to know, love, and serve "the only true God, and Jesus Christ whom he hath sent?" Do you inculcate upon them day by day, that love alone never faileth; (whereas, whether there be tongues, they shall fail; or philosophical knowledge, it shall vanish away;) and that without love, all learning is but splendid ignorance, pompous folly, vexation of spirit? Has all you teach an actual tendency to the love of God, and of all mankind for his sake? Have you an eye to this end in whatever you prescribe, touching the kind, the manner, and the measure of their studies; desiring and laboring that, wherever the lot of these young soldiers of Christ is cast, they may be so many burning and shining lights, adorning the gospel of Christ in all things? And permit me to ask, Do you put forth all your strength in the vast work you have undertaken? Do you labor herein with all your might; exerting every faculty of your soul, using every talent which God hath lent you, and that to the uttermost of your power?

7. Let it not be said that I speak here, as if all under you care were intended to be Clergymen. Not so: I only speak as if they were all intended to be Christians. But what example is set them by us who enjoy the beneficence of our forefathers? — by Fellows, Students, Scholars; more especially those who art of some rank and eminence? Do ye, brethren, abound in the fruits of the Spirit, in lowliness of mind, in self-denial and mortification, in seriousness and composure of spirit, in patience, meekness, sobriety, temperance; and in unwearied, restless endeavors to do good in every kind unto all men, to relieve their outward wants, and to bring their souls to the true knowledge and love of God? Is this the general character of Fellows of Colleges? I fear it is not. Rather, have not pride and haughtiness of spirit, impatience and peevishness, sloth and indolence, gluttony and sensuality, and even a proverbial uselessness, been objected to us, perhaps not always by our enemies, nor wholly without ground? O that God would roll away this reproach from us, that the very memory of it might perish for ever!

8. Many of us are more immediately consecrated to God, called to minister in holy things. Are we then patterns to the rest, "in word, in conversation, in charity, in spirit, in faith, in purity?" (l Timothy 4:12.) Is there written on our forehead and on our heart, "Holiness to the Lord?" From what

motives did we enter upon this office? Was it indeed with a single eye "to serve God, trusting that we were inwardly moved by the Holy Ghost, to take upon us this ministration, for the promoting of his glory, and the edifying of his people?" And have we "clearly determined, by God's grace, to give ourselves wholly to this office?" Do we forsake and set aside, as much as in us lies, all worldly cares and studies? Do we apply ourselves wholly to this one thing, and draw all our cares and studies this way? Are we apt to teach? Are we taught of God, that we may be able to teach others also? Do we know God? Do we know Jesus Christ? Hath "God revealed his Son in us?" And hath he "made us able Ministers of the new covenant?" Where, then, are the "seals of our apostleship?" Who, that were dead in trespasses and sins, have been quickened by our word? Have we a burning zeal to save souls from death, so that for their sake we often forget even to eat our bread? Do we speak plain, "by manifestation of the truth commending ourselves to every man's conscience in the sight of God?" (2 Corinthians 4:2.) Are we dead to the world, and the things of the world, "laying up all our treasure in heaven?" Do we Lord over God's heritage or are we the least, the servants of all? When we bear the reproach of Christ, does it sit heavy upon us; or do we rejoice therein? When we are smitten on the one cheek, do we resent it? Are we impatient of affronts; or do we turn the other also; not resisting the evil, but overcoming evil with good? Have we a bitter zeal, inciting us to strive sharply and passionately with them that are out of the way; or is our zeal the flame of love, so as to direct all our words with sweetness, lowliness, and meekness of wisdom?

9. Once more: What shall we say concerning the youth of this place? Have you either the form or the power of Christian godliness? Are you humble, teachable, advisable; or stubborn, self-willed, heady, and high-minded? Are you obedient to your superiors as to parents; or do you despise those to whom you owe the tenderest reverence? Are you diligent in your easy business, pursuing your studies with all your strength? Do you redeem the time, crowding as much work into every day as it can contain? Rather, are ye not conscious to yourselves, that you waste away day after day, either in reading what has no tendency to Christianity, or in gaming, or in — you know not what? Are you better managers of your fortune than of your time? Do you, out of principle, take care to owe no man anything? Do you "remember the Sabbath-day to keep it holy;" to spend it in the more

immediate worship of God? When you are in his house, do you consider that God is there? Do you behave "as seeing Him that is invisible? "Do you know how to "possess your bodies in sanctification and honor?" Are not drunkenness and uncleanness found among you? Yea, are there not of you who "glory in their shame?" Do not many of you "take the name of God in vain," perhaps habitually, without either remorse or fear? Yea, are there not a multitude of you that are forsworn? I fear, a swiftly-increasing multitude. Be not surprised, brethren. Before God and this congregation, I own myself to have been of the number, solemnly swearing to observe all those customs which I then knew nothing of; and those statutes which I did not so much as read over, either then, or for some years after. What is perjury, if this is not? But if it be, O what a weight of sin, yea, sin of no common: dye, lieth upon us! And doth not the Most High regard it?

10. May it not be one of the consequences of this, that so many of you are a generation of triflers; triflers with God, with one another, and with your own souls? For, how few of you spend, from one week to another, a single hour in private prayer! How few have any thought of God in the general tenor of your conversation! Who of you is, in any degree, acquainted with the work of his Spirit, his supernatural work in the souls of men? Can you bear, unless now and then, in a church, any talk of the Holy Ghost? Would you not take it for granted, if one began such a conversation, that it was either hypocrisy or enthusiasm? In the name of the Lord God Almighty, I ask, What religion are you of? Even the talk of Christianity, ye cannot, will not bear. O my brethren, what a Christian city is this! "It is time for thee, Lord, to lay to thine hand!"

11. For, indeed, what probability, what possibility rather, (speaking after the manner of men,) is there that Christianity, scriptural Christianity, should be again the religion of this place? that all orders of men among us should speak and live as men "filled with the Holy Ghost?" By whom should this Christianity be restored? By those of you that are in authority? Are you convinced, then, that this is scriptural Christianity? Are you desirous it should be restored? And do ye not count your fortune, liberty, life, dear unto yourselves, so ye may be instrumental in the restoring of it? But, suppose ye have this desire, who hath any power proportioned to the effect? Perhaps some of you have made a few faint

attempts, but with how small success! Shall Christianity, then, be restored by young, unknown, inconsiderable men? I know not whether ye yourselves could suffer it. Would not some of you cry out, “Young man, in so doing thou reproachest us?” But there is no danger of your being put to the proof; so hath iniquity overspread us like a flood. Whom, then, shall God send, — the famine, the pestilence, (the last messengers of God to a guilty land,) or the sword, “the armies of the” Romish “aliens,” — to reform us into our first love? Nay, “rather let us fall into thy hand, O Lord, and let us not fall into the hand of man.”

Lord, save, or we perish! Take us out of the mire, that we sink not! O help us against these enemies! for vain is the help of man. Unto thee all things are possible. According to the greatness of thy power, preserve thou those that are appointed to die; and preserve us in the manner that seemeth to thee good; not as we will, but as thou wilt!

SERMON V.

JUSTIFICATION BY FAITH.

"To him that worketh not, but believeth on him that justifieth the ungodly, his faith is counted for righteousness."

Romans 4:5.

1. How a sinner may be justified before God, the Lord and judge of all, is a question of no common importance to every child of man. It contains the foundation of all our hope, inasmuch as while we are at enmity with God, there can be no true peace, no solid joy, either in time or in eternity. What peace can there be, while our own heart condemns us; and much more, He that is "greater than our heart, and knoweth all things?" What solid joy, either in this world or that to come, while "the wrath of God abideth on us?"

2. And yet how little hath this important question been understood! What confused notions have many had concerning it! Indeed, not only confused, but often utterly false; contrary to the truth, as light to darkness; notions absolutely inconsistent with the oracles of God, and with the whole analogy of faith. And hence, erring concerning the very foundation, they could not possibly build thereon; at least, not "gold, silver, or precious stones," which would endure when tried as by fire; but only "hay and stubble," neither acceptable to God, nor profitable to man.

3. In order to do justice, as far as in me lies, to the vast importance of the subject, to save those that seek the truth in sincerity from "vain jangling and strife of words," to clear the confusedness of thought into which so many have already been led thereby, and to give them true and just conceptions of this great mystery of godliness, I shall endeavor to show,

First. What is the general ground of this whole doctrine of justification.
Secondly. What justification is.
Thirdly. Who they are that are justified. And,
Fourthly. On what terms they are justified.

I.

I am, First, to show, what is the general ground of the whole doctrine of justification.

1. In the image of God was man made, holy as he that created him is holy; merciful as the Author of all is merciful; perfect as his Father in heaven is perfect. As God is love, so man, dwelling in love, dwelt in God, and God in him. God made him to be an "image of his own eternity," an incorruptible picture of the God of glory. He was accordingly pure, as God is pure, from every spot of sin. He knew not evil in any kind or degree, but was inwardly and outwardly sinless and undefiled. He "loved the Lord his God with all his heart, and with all his mind, and soul, and strength."

2. To man thus upright and perfect, God gave a perfect law, to which he required full and perfect obedience. He required full obedience in every point, and this to be performed without any intermission, from the moment man became a living soul, till the time of his trial should be ended. No allowance was made for any falling short: As, indeed, there was no need of any; man being altogether equal to the task assigned, and thoroughly furnished for every good word and work.

3. To the entire law of love which was written in his heart, (against which, perhaps, he could not sin directly,) it seemed good to the sovereign wisdom of God to superadd one positive law: "Thou shalt not eat of the fruit of the tree that groweth in the midst of the garden;" annexing that penalty thereto, "In the day that thou eatest thereof, thou shalt surely die."

4. Such, then, was the state of man in Paradise. By the free, unmerited love of God, he was holy and happy: He knew loved, enjoyed God, which is, in substance, life everlasting. And in this life of love, he was to continue

for ever, if he continued to obey God in all things; but, if he disobeyed him in any, he was to forfeit all. “In that day,” said God, “thou shalt surely die.”

5. Man did disobey God. He “ate of the tree, of which God commanded him, saying, Thou shalt not eat of it.” And in that day he was condemned by the righteous judgment of God. Then also the sentence whereof he was warned before, began to take place upon him. For the moment he tasted that fruit, he died. His soul died, was separated from God; separate from whom the soul has no more life than the body had then separate from the soul. His body, likewise, became corruptible and mortal; so that death then took hold on this also. And being already dead in spirit, dead to God, dead in sin, he hastened on to death everlasting; to the destruction both of body and soul, in the fire never to be quenched.

6. Thus “by one man sin entered into the world, and death by sin. And so death passed upon all men,” as being contained in him who was the common father and representative of us all. Thus, “through the offense of one,” all are dead, dead to God, dead in sin, dwelling in a corruptible, mortal body, shortly to be dissolved, and under the sentence of death eternal. For as, “by one man’s disobedience,” all “were made sinners;” so, by that offense of one, “judgment came upon all men to condemnation.” (Romans 5:19, etc.)

7. In this state we were, even all mankind, when “God so loved the world, that he gave his only-begotten Son, to the end we might not perish, but have everlasting life.” In the fullness of time he was made Man, another common Head of mankind, a second general Parent and Representative of the whole human race. And as such it was that “he bore our griefs,” “the Lord laying upon him the iniquities of us all.” Then was he “wounded for our transgressions, and bruised for our iniquities.” “He made his soul an offering for sin:” He poured out his blood for the transgressors: He “bare our sins in his own body on the tree,” that by his stripes we might be healed: And by that one oblation of himself, once offered, he hath redeemed me and all mankind; having thereby “made a full, perfect, and sufficient sacrifice and satisfaction for the sins of the whole world.”

8. In consideration of this, that the Son of God hath "tasted death for every man," God hath now "reconciled the world to himself, not imputing to them their" former "trespasses." And thus, "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." So that, for the sake of his well beloved Son, of what he hath done and suffered for us, God now vouchsafes, on one only condition, (which himself also enables us to perform,) both to remit the punishment due to our sins, to reinstate us in his favor, and to restore our dead souls to spiritual life, as the earnest of life eternal.

9. This, therefore, is the general ground of the whole doctrine of justification. By the sin of the first Adam, who was not only the father, but likewise the representative, of us all, we all fell short of the favor of God; we all became children of wrath; or, as the Apostle expresses it, "judgment came upon all men to condemnation." Even so, by the sacrifice for sin made by the Second Adam, as the Representative of us all, God is so far reconciled to all the world, that he hath given them a new covenant; the plain condition whereof being once fulfilled, "there is no more condemnation" for us, but "we are justified freely by his grace, through the redemption that is in Jesus Christ."

II.

1. But what is it to be *justified*? What is *justification*? This was the Second thing which I proposed to show. And it is evident, from what has been already observed, that it is not the being made actually just and righteous. This is *sanctification*; which is, indeed, in some degree, the immediate fruit of justification, but, nevertheless, is a distinct gift of God, and of a totally different nature. The one implies what God does for us through his Son; the other, what he works in us by his Spirit. So that, although some rare instances may be found, wherein the term *justified* or *justification* is used in so wide a sense as to include *sanctification* also; yet, in general use, they are sufficiently distinguished from each other, both by St. Paul and the other inspired writers.

2. Neither is that far-fetched conceit, that justification is the clearing us from accusation, particularly that of Satan, easily provable from any clear

text of holy writ. In the whole scriptural account of this matter, as above laid down, neither that accuser nor his accusation appears to be at all taken in. It cannot indeed be denied, that he is the “accuser” of men, emphatically so called. But it does in nowise appear, that the great Apostle hath any reference to this, more or less, in all that he hath written touching justification, either to the Romans or the Galatians.

3. It is also far easier to take for granted, than to prove from any clear scripture testimony, that justification is the clearing us from the accusation brought against us by the law: At least if this forced, unnatural way of speaking mean either more or less than this, that, whereas we have transgressed the law of God, and thereby deserved the damnation of hell, God does not inflict on those who are justified the punishment which they had deserved.

4. Least of all does justification imply, that God is deceived in those whom he justifies; that he thinks them to be what, in fact, they are not; that he accounts them to be otherwise than they are. It does by no means imply, that God judges concerning us contrary to the real nature of things; that he esteems us better than we really are, or believes us righteous when we are unrighteous. Surely no. The judgment of the all-wise God is always according to truth. Neither can it ever consist with his unerring wisdom, to think that I am innocent, to judge that I am righteous or holy, because another is so. He can no more, in this manner, confound me with Christ, than with David or Abraham. Let any man, to whom God hath given understanding, weigh this without prejudice; and he cannot but perceive, that such a notion of justification is neither reconcilable to reason nor Scripture.

5. The plain scriptural notion of justification is pardon, the forgiveness of sins. It is that act of God the Father, whereby. for the sake of the propitiation made by the blood of his Son, he “showeth forth his righteousness (or mercy) by the remission of the sins that are past.” This is the easy, natural account of it given by St. Paul, throughout this whole epistle. So he explains it himself, more particularly in this and in the following chapter. Thus, in the next verses but one to the text, “Blessed are they,” saith he, “whose iniquities are forgiven, and whose sins are

covered: Blessed is the man to whom the Lord will not impute sin." To him that is justified or forgiven, God "will not impute sin" to his condemnation. He will not condemn him on that account, either in this world or in that which is to come. His sins, all his past sins, in thought, word, and deed, are covered, are blotted out, shall not be remembered or mentioned against him, any more than if they had not been. God will not inflict on that sinner what he deserved to suffer, because the Son of his love hath suffered for him. And from the time we are "accepted through the Beloved," "reconciled to God through his blood," he loves, and blesses, and watches over us for good, even as if we had never sinned.

Indeed the Apostle in one place seems to extend the meaning of the word much farther, where he says, "Not the hearers of the law, but the doers of the law, shall be justified." Here he appears to refer our justification to the sentence of the great day. And so our Lord himself unquestionably doth, when he says, "By thy words thou shalt be justified;" proving hereby, that "for every idle word men shall speak, they shall give an account in the day of judgment:" But perhaps we can hardly produce another instance of St. Paul's using the word in that distant sense. In the general tenor of his writings, it is evident he doth not; and least of all in the text before us, which undeniably speaks, not of those who have already "finished their course," but of those who are now just *setting out*, just beginning to "run the race which is set before them."

III.

1. But this is the Third thing which was to be considered, namely, Who are they that are justified? And the Apostle tells us expressly, the ungodly: "He (that is God) justifieth the ungodly; "the ungodly of every kind and degree; and none but the ungodly. As "they that are righteous need no repentance," so they need no forgiveness. It is only sinners that have any occasion for pardon: It is sin alone which admits of being forgiven. Forgiveness, therefore, has an immediate reference to sin, and, in this respect, to nothing else. It is our *unrighteousness* to which the pardoning God is *merciful*: It is our *iniquity* which he "remembereth no more."

2. This seems not to be at all considered by those who so vehemently contend that a man must be sanctified, that is, holy, before he can be

justified; especially by such of them as affirm, that universal holiness or obedience must precede justification. (Unless they mean that justification at the last day, which is wholly out of the present question.) So far from it, that the very supposition is not only flatly impossible, (for where there is no love of God, there is no holiness, and there is no love of God but from a sense of his loving us,) but also grossly, intrinsically absurd, contradictory to itself. For it is not a saint but a sinner that is forgiven, and under the notion of a sinner. God justifieth not the godly, but the ungodly; not those that are holy already, but the unholy. Upon what condition he doeth this, will be considered quickly: But whatever it is, it cannot be holiness. To assert this, is to say the Lamb of God takes away only those sins which were taken away before.

3. Does then the good Shepherd seek and save only those that are found already? No: He seeks and saves that which is lost. He pardons those who need his pardoning mercy. He saves from the guilt of sin, (and, at the same time, from the power,) sinners of every kind, of every degree; men who, till then, were altogether ungodly; in whom the love of the Father was not; and, consequently, in whom dwelt no good thing, no good or truly Christian temper, — but all such as were evil and abominable, — pride, anger, love of the world, — the genuine fruits of that *carnal mind* which is "enmity against God."

4. These who are sick, the burden of whose sins is intolerable, are they that need a Physician; these who are guilty, who groan under the wrath of God, are they that need a pardon. These who are *condemned already*, not only by God, but also by their own conscience, as by a thousand witnesses, of all their ungodliness, both in thought, and word, and work, cry aloud for Him that "justifieth the ungodly," through the redemption that is in Jesus; — the ungodly, and "him that worketh not;" that worketh not, before he is justified, anything that is good, that is truly virtuous or holy, but only evil continually. For his heart is necessarily, essentially evil, till the love of God is shed abroad therein. And while the tree is corrupt, so are the fruits; "for an evil tree cannot bring forth good fruit."

5. If it be objected, "Nay, but a man, before he is justified, may feed the hungry, or clothe the naked; and these are good works;" the answer is

easy: He may do these, even before he is justified; and these are, in one sense, “good works;” they are “good and profitable to men.” But it does not follow, that they are, strictly speaking, good in themselves, or good in the sight of God. All truly *good works* (to use the words of our Church) *follow after justification*; and they are therefore good and “acceptable to God in Christ,” because they “spring out of a true and living faith.” By a parity of reason, all *works done before justification are not good*, in the Christian sense, *forasmuch as they spring not of faith in Jesus Christ*; (though from some kind of faith in God they may spring;) “yea, rather, for that they are not done as God hath willed and commanded them to be done, we doubt not” (how strange soever it may appear to some) “but they have the nature of sin.”

6. Perhaps those who doubt of this have not duly considered the weighty reason which is here assigned, why no works done before justification can be truly and properly good. The argument plainly runs thus: —

No works are good, which are not done as God hath willed and commanded them.

But no works done before justification are done as God hath willed and commanded them to be done:

Therefore, no works done before justification are good.

The first proposition is self-evident; and the second, that no works done before justification are done as God hath willed and commanded them to be done, will appear equally plain and undeniable, if we only consider, God hath willed and commanded that *all our works* should *be done in charity* (εν αγαπη) in love, in that love to God which produces love to all mankind. But none of our works can be done in this love, while the love of the Father (of God as our Father) is not in us; and this love can not be in us till we receive the “Spirit of Adoption, crying in our hearts, Abba, Father.” If, therefore, God doth not *justify the ungodly*, and him that (in this sense) *worketh not*, then hath Christ died in vain; then, notwithstanding his death, can no flesh living be justified.

IV.

1. But on what terms, then, is he justified who is altogether *ungodly*, and till that time *worketh not*? on one alone; which is faith: He "believeth in Him that justifieth the ungodly." And "he that believeth is not condemned;" yea, he is "passed from death unto life." "For the righteousness (or mercy) of God is by faith of Jesus Christ unto all and upon all them that believe: — Whom God hath set forth for a propitiation, through faith in his blood; that he might be just, and" (consistently with his justice) "the Justifier of him which believeth in Jesus:" "Therefore we conclude that a man is justified by faith without the deeds of the law;" without previous obedience to the moral law, which, indeed, he could not, till now, perform. That it is the moral law, and that alone, which is here intended, appears evidently from the words that follow: "Do we then make void the law through faith? God forbid: Yea, we establish the law." What law do we establish by faith? Not the ritual law: Not the ceremonial law of Moses. In nowise; but the great, unchangeable law of love, the holy love of God and of our neighbor."

2. Faith in general is a divine, supernatural ελεγχος, *evidence* or *conviction*, "of things not seen," not discoverable by our bodily senses, as being either past, future, or spiritual. Justifying faith implies, not only a divine evidence or conviction that "God was in Christ, reconciling the world unto himself;" but a sure trust and confidence that Christ died for *my* sins, that he loved *me*, and gave himself for *me*. And at what time soever a sinner thus believes, be it in early childhood, in the strength of his years, or when he is old and hoary-haired, God justifieth that ungodly one: God, for the sake of his Son, pardoneth and absolveth him, who had in him, till then, no good thing. Repentance, indeed, God had given him before; but that repentance was neither more nor less than a deep sense of the want of all good, and the presence of all evil. And whatever good he hath, or doeth, from that hour when he first believes in God through Christ, faith does not *find*, but *bring*. This is the fruit of faith. First the tree is good, and then the fruit is good also.

3. I cannot describe the nature of this faith better than in the words of our own Church: "The only instrument of salvation" (whereof justification is one branch) "is faith; that is, a sure trust and confidence that God both

hath and will forgive our sins, that he hath accepted us again into his favor, for the merits of Christ's death and passion. — But here we must take heed that we do not halt with God, through an inconstant, wavering faith: Peter, coming to Christ upon the water, because he fainted in faith, was in danger of drowning; so we, if we begin to waver or doubt, it is to be feared that we shall sink as Peter did, not into the water, but into the bottomless pit of hell-fire." — *Second Sermon on the Passion.*

"Therefore, have a sure and constant faith, not only that the death of Christ is available for all the world, but that he hath made a full and sufficient sacrifice for *thee*, a perfect cleansing of thy sins, so that thou mayest say, with the Apostle, he loved *thee*, and gave himself for *thee*. For this is to make Christ *thine own*, and to apply his merits unto *thyself*." — *Sermon on the, Sacrament, First Part.*

4. By affirming that this faith is the term or *condition of justification*, I mean, First, that there is no justification without it. "He that believeth not is condemned already;" and so long as he believeth not, that condemnation cannot be removed, but "the wrath of God abideth on him." As "there is no other name given under heaven," than that of Jesus of Nazareth, no other merit whereby a condemned sinner can ever be saved from the guilt of sin; so there is no other way of obtaining a share in his merit, than *by faith in his name*. So that as long as we are without this faith, we are "strangers to the covenant of promise," we are "aliens from the commonwealth of Israel, and without God in the world." Whatsoever virtues (so called) a man may have, — I speak of those unto whom the gospel is preached; for "what have I to do to judge them that are without?" — whatsoever good works (so accounted) he may do, it profiteth not; he is still a *child of wrath*, still under the curse, till he believes in Jesus.

5. Faith, therefore, is the *necessary* condition of justification; yea, and the *only necessary* condition thereof. This is the Second point carefully to be observed; that, the very moment God giveth faith (for *it is the gift of God*) to the "ungodly" that "worketh not," that "faith is counted to him for righteousness." He hath no righteousness at all, antecedent to this, not so much as negative righteousness, or innocence. But "faith is imputed to him for righteousness," the very moment that he believeth. Not that God (as

was observed before) thinketh him to be what he is not. But as "he made Christ to be sin for us," that is, treated him as a sinner, punishing him for our sins; so he counteth us righteous, from the time we believe in him: That is, he doth not punish us for our sins; yea, treats us as though we were guiltless and righteous.

6. Surely the difficulty of assenting to this proposition, that "faith is the *only condition* of justification," must arise from not understanding it. We mean thereby thus much, that it is the only thing without which none is justified; the only thing that is immediately, indispensably, absolutely requisite in order to pardon. As, on the one hand, though a man should have every thing else without faith, yet he cannot be justified; so, on the other, though he be supposed to want everything else, yet if he hath faith, he cannot but be justified. For suppose a sinner of any kind or degree, in a full sense of his total ungodliness, of his utter inability to think, speak, or do good, and his absolute meetness for hell-fire; suppose, I say, this sinner, helpless and hope; less, casts himself wholly on the mercy of God in Christ, (which indeed he cannot do but by the grace of God,) who can doubt but he is forgiven in that moment? Who will affirm that any more is *indispensably required* before that sinner can be justified?

Now, if there ever was one such instance from the beginning of the world, (and have there not been, and are there not, ten thousand times ten thousand?) it plainly follows, that faith is, in the above sense the sole condition of justification.

7. It does not become poor, guilty, sinful worms, who receive whatsoever blessings they enjoy, (from the least drop of water that cools our tongue, to the immense riches of glory in eternity,) of grace, of mere favor, and not of debt, to ask of God the reasons of his conduct. It is not meet for us to call Him in question "who giveth account to none of his ways;" to demand, "Why didst thou make faith the condition, the only condition, of justification? Wherefore didst thou decree, *He that believeth*, and he only, *shall be saved*?" This is the very point on which St. Paul so strongly insists in the ninth chapter of this Epistle, viz., That the terms of pardon and acceptance must depend, not on us, *but on him that calleth us*; that there is no *unrighteousness with God*, in fixing his own terms, not

according to ours, but his own good pleasure; who may justly say, “I will have mercy on whom I will have mercy;” namely, on him who believeth in Jesus. “So then it is not of him that willeth, nor of him that runneth,” to choose the condition on which he shall find acceptance; “but of God that showeth mercy” that accepteth none at all, but of his own free love; his unmerited goodness. “Therefore hath he mercy on whom he will have mercy,” viz., on those who believe on the Son of his love; “and whom he will,” that is, those who believe not, “he hardeneth,” leaves at last to the hardness of their hearts.

8. One reason, however, we may humbly conceive, of God’s fixing this condition of justification, “If thou believest in the Lord Jesus Christ, thou shalt be saved,” was to *hide pride from man.* Pride had already destroyed the very angels of God, had cast down “a third part of the stars of heaven.” It was likewise in great measure owing to this, when the tempter said, “Ye shall be as gods,” that Adam fell from his own steadfastness, and brought sin and death into the world. It was therefore an instance of wisdom worthy of God, to appoint such a condition of reconciliation for him and all his posterity as might effectually humble, might abase them to the dust. And such is faith. It is peculiarly fitted for this end: For he that cometh unto God by this faith, must fix his eye singly on his own wickedness, on his guilt and helplessness, without having the least regard to any supposed good in himself, to any virtue or righteousness whatsoever. He must come as a *mere sinner,* inwardly and outwardly, self-destroyed and self-condemned, bringing nothing to God but ungodliness only, pleading nothing of his own but sin and misery. Thus it is, and thus alone, when his *mouth is stopped,* and he stands utterly guilty before God, that he can look into Jesus, as the whole and sole *Propitiation for his sins*. Thus only can he be *found in him,* and receive the “righteousness which is of God by faith.”

9. Thou ungodly one, who hearest or readest these words! thou vile, helpless, miserable sinner! I charge thee before God, the Judge of all, go straight unto him, with all thy ungodliness. Take heed thou destroy not thy own soul by pleading thy righteousness, more or less. Go as altogether ungodly, guilty, lost, destroyed, deserving and dropping into hell; and thou shalt then find favor in his sight, and know that he justifieth the ungodly.

As such thou shalt be brought unto the *blood of sprinkling*, as an undone, helpless, damned sinner. Thus look unto Jesus! There is *the Lamb of God*, who *taketh away* thy *sins*! Plead thou no works, no righteousness of thine own! no humility, contrition, sincerity! In nowise. That were, in very deed, to deny the Lord that bought thee. No: Plead thou, singly, the blood of the covenant, the ransom paid for thy proud, stubborn, sinful soul. Who art thou, that now seest and feelest both thine inward and outward ungodliness? Thou art the man! I want thee for my Lord! I challenge *thee* for a child of God by faith! The Lord hath need of thee. Thou who feelest thou art just fit for hell, art just fit to advance his glory; the glory of his free grace, justifying the ungodly and him that worketh not. O come quickly! Believe in the Lord Jesus; and thou, even thou, art reconciled to God.

SERMON VI.

THE RIGHTEOUSNESS OF FAITH.

"Moses describeth the righteousness which is of the law, That the man which doeth those things shall live by them.

"But the righteousness which is of faith speaketh on this wise, Say not in thine heart, Who shall ascend into heaven? (that is, to bring Christ down from above:)

"Or, Who shall descend into the deep? (that is, to bring up Christ again from the dead.)

"But what saith it? The word is nigh thee, even in thy mouth, and in thy heart: That is, the word of faith, which we preach."

Romans 10:5-8.

1. THE Apostle does not here oppose the covenant given by Moses, to the covenant given by Christ. If we ever imagined this, it was for want of observing, that the latter as well as the former part of these words were spoken by Moses himself to the people of Israel, and that concerning the covenant which then was. (Deuteronomy 30:11, 12, 14.) But it is the covenant of grace, which God, through Christ, hath established with men in all ages, (as well before and under the Jewish dispensation, as since God was manifest in the flesh,) which St. Paul here opposes to the covenant of works, made with Adam while in Paradise, but commonly supposed to be the only covenant which God had made with man, particularly by those Jews of whom the Apostle writes.

2. Of these it was that he so affectionately speaks in the beginning of this chapter: "My heart's desire and prayer to God for Israel is, that they may be saved. For I bear them record, that they have a zeal for God, but not according to knowledge. For they being ignorant of God's righteousness,"

(of the justification that flows from his mere grace and mercy, freely forgiving our sins through the Son of his love, through the redemption which is in Jesus,) “and seeking to establish their own righteousness,” (their own holiness, antecedent to faith in “him that justifieth the ungodly,” as the ground of their pardon and acceptance,) “have not submitted themselves unto the righteousness of God,” and consequently seek death in the error of their life.

3. They were ignorant that “Christ is the end of the law for righteousness to every one that believeth;” — that, by the oblation of himself once offered he had put an end to the first law or covenant, (which, indeed, was not given by God to Moses, but to Adam in his state of innocence,) the strict tenor whereof, without any abatement, was, “Do this, and live;” and, at the same time, purchased for us that better covenant, “Believe, and live” believe, and thou shalt be saved; now saved, both from the guilt and power of sin, and, of consequence, from the wages of it.

4. And how many are equally ignorant now, even among those who are called by the name of Christ! How many who have now a “seal for God,” yet have it not “according to knowledge;” but are still seeking “to establish their own righteousness,” as the ground of their pardon and acceptance; and, therefore, vehemently refuse to “submit themselves unto the righteousness of God!” Surely my heart’s desire, and prayer to God for you, brethren, is, that ye may be saved. And, in order to remove this grand stumbling-block out of your way, I will endeavor to show, First, what the righteousness *is*, which is of the law; and what “the righteousness which is of faith;” Secondly, the folly of trusting in the righteousness of the law, and the wisdom of submitting to that which is of faith.

I.

1. And, First, “the righteousness which is of the law saith, The man which doeth these things shall live by them.” Constantly and perfectly observe all these things to do them, and then thou shalt live for ever. This law, or covenant, (usually called the Covenant of Works,) given by God to man in Paradise, required an obedience perfect in all its parts, entire and wanting nothing, as the condition of his eternal continuance in the holiness and happiness wherein he was created.

2. It required that man should fulfill all righteousness, inward and outward, negative and positive: That he should not only abstain from every idle word, and avoid every evil work, but should keep every affection, every desire, every thought, in obedience to the will of God: That he should continue holy, as he which had created him was holy both in heart and in all manner of conversation: That he should be pure in heart, even as God is pure; perfect as his Father in heaven was perfect: That he should love the Lord his God with all his heart, with all his soul, with all his mind, and with all his strength; that he should love every soul which God had made, even as God had loved him. That by this universal benevolence, he should dwell in God, (who is love,) and God in him: That he should serve the Lord his God with all his strength, and in all things singly aim at his glory.

3. These were the things which the righteousness of the law required, that he who did them might live thereby. But it farther required, that this entire obedience to God, this inward and outward holiness, this conformity both of heart and life to his will, should be perfect in degree. No abatement, no allowance could possibly be made, for falling short in any degree, as to any jot or tittle, either of the outward or the inward law. If every commandment, relating to outward things, was obeyed, yet that was not sufficient unless every one was obeyed with all the strength, in the highest measure, and most perfect manner. Nor did it answer the demand of this covenant, to love God with every power and faculty, unless he were loved with the full capacity of each, with the whole possibility of the soul.

4. One thing more was indispensable required by the righteousness of the law, namely, that this universal obedience, this perfect holiness both of heart and life, should be perfectly uninterrupted also, should continue without any intermission, from the moment wherein God created man, and breathed into his nostrils the breath of life, until the days of his trial should be ended, and he should be confirmed in life everlasting.

5. The righteousness, then, which is of the law, speaketh on this wise: “Thou, O man of God, stand fast in love, in the image of God wherein thou art made. If thou wilt remain in life, keep the commandments, which are now written in thy heart. Love the Lord thy God with all thy heart.

Love, as thyself, every soul that he hath made. Desire nothing but God. Aim at God in every thought, in every word and work. Swerve not, in one motion of body or soul, from him, thy mark, and the prize of thy high calling; and let all that is in thee praise his holy name, every power and faculty of thy soul, in every kind, in every degree, and at every moment of thine existence. 'This do, and thou shalt live:' Thy light shall shine, thy love shall flame more and more, till thou art received up into the house of God in the heavens, to reign with him for ever and ever."

6. "But the righteousness which is of faith speaketh on this wise: Say not in thine heart, Who shall ascend into heaven? that is, to bring down Christ from above;" (as though it were some impossible task which God required thee previously to perform in order to thine acceptance;) "or, Who shall descend into the deep? that is, to bring up Christ from the dead;" (as though that were still remaining to be done, for the sake of which thou wert to be accepted;) "but what saith it? The word," according to the tenor of which thou mayest now be accepted as an heir of life eternal, "is nigh thee, even in thy mouth, and in thy heart; that is, the word of faith which we preach," — the new covenant which God hath now established with sinful man, through Christ Jesus.

7. By "the righteousness which is of faith" is meant, that condition of justification, (and, in consequence, of present and final salvation, if we endure therein unto the end,) which was given by God to *fallen man*, through the merits and mediation of his only-begotten Son. This was in part revealed to Adam, soon after his fall; being contained in the original promise, made to him and his seed, concerning the Seed of the Woman, who should "bruise the serpent's head." (Genesis 3:15.) It was a little more clearly revealed to Abraham, by the angel of God, from heaven, saying, "By myself have I sworn, saith the Lord, that in thy seed shall all the nations of the world be blessed." (Genesis 22:15, 18.) It was yet more fully made known to Moses, to David, and to the Prophets that followed; and, through them, to many of the people of God in their respective generations. But still the bulk even of these were ignorant of it; and very few understood it clearly. Still "life and immortality" were not so "brought to light" to the Jews of old, as they are now unto us "by the gospel."

8. Now, this covenant saith not to sinful man, “Perform unsinning obedience, and live.” If this were the term, he would have no more benefit by all which Christ hath done and suffered for him, than if he was required, in order to life, to “ascend into heaven, and bring down Christ from above;” or to “descend into the deep,” into the invisible world, and “bring up Christ from the dead.” It doth not require any impossibility to be done: (Although to mere man, what it requires would be impossible; but not to man assisted by the Spirit of God:) This were only to mock human weakness. Indeed, strictly speaking, the covenant of *grace* doth not require us to *do* anything at all, as absolutely and indispensable necessary in order to our justification; but only, to *believe* in Him who, for the sake of his Son, and the propitiation which he hath made, “justifieth the ungodly that worketh not,” and imputes his faith to him for righteousness. Even so Abraham “believed in the Lord, and he counted it to him for righteousness.” (Genesis 15:6.) “And he received the sign of circumcision, a seal of the righteousness of faith, — that he might be the father of all them that believe, — that righteousness might be imputed unto them also.” (Romans 4:11.) “Now it was not written for his sake alone, that it” *i.e.*, faith, “was imputed to him; but for us also, to whom it shall be imputed,” to whom faith shall be imputed for righteousness, shall stand in the stead of perfect obedience, in order to our acceptance with God, “if we believe on him who raised up Jesus our Lord from the dead; who was delivered” to death “for our offenses, and was raised again for our justification:” (Romans 4:23-25:) For the assurance of the remission of our sins, and of a second life to come, to them that believe.

9. What saith then the covenant of forgiveness, of unmerited love, of pardoning mercy? “Believe in the Lord Jesus Christ, and thou shalt be saved.” In the day thou believest, thou shalt surely live. Thou shalt be restored to the favor of God; and in his pleasure is life. Thou shalt be saved from the curse, and from the wrath of God. Thou shalt be quickened, from the death of sin into the life of righteousness. And if thou endure to the end, believing in Jesus, thou shalt never taste the second death; but, having suffered with thy Lord, shalt also live and reign with him for ever and ever.

10. Now, “this word is nigh thee.” This condition of life is plain, easy, always at hand. “It is in thy mouth, and in thy heart,” through the operation of the Spirit of God. The moment “thou believest in thine heart” in him whom God “hath raised from the dead,” and “confessest with thy mouth the Lord Jesus,” as *thy* Lord and *thy* God, “thou shalt be saved” from condemnation, from the guilt and punishment of thy former sins, and shalt have power to serve God in true holiness all the remaining days of thy life.

11. What is the difference then between the “righteousness which is of the law,” and the “righteousness which is of faith?” — between the first covenant, or the covenant of works, and the second, the covenant of grace? The essential, unchangeable difference is this: The one supposes him to whom it is given to be already holy and happy, created in the image and enjoying the favor of God; and prescribes the condition whereon he may continue therein, in love and joy, life and immortality: The other supposes him to whom it is given to be now unholy and unhappy, fallen short of the glorious image of God, having the wrath of God abiding on him, and hastening, through sin, whereby his soul is dead, to bodily death, and death everlasting; and to man in this state it prescribes the condition whereon he may regain the pearl he has lost, may recover the favor and image of God, may retrieve the life of God in his soul, and be restored to the knowledge and the love of God, which is the beginning of life eternal.

12. Again: The covenant of works, in order to man’s *continuance* in the favor of God, in his knowledge and love, in holiness and happiness, required of perfect man a *perfect* and uninterrupted *obedience* to every point of the law of God. Whereas, the covenant of grace, in order to man’s *recovery* of the favor and the life of God, requires only *faith*; living faith in Him who, through God, justifies him that obeyed not.

13. Yet, again: The covenant of works required of Adam and all his children, to pay the price themselves, in consideration of which they were to receive all the future blessings of God. But, in the covenant of grace, seeing we have nothing to pay, God “frankly forgives us all:” Provided only, that we believe in Him who hath paid the price for us; who hath given himself a “Propitiation for our sins, for the sins of the whole world.”

14. Thus the first covenant required what is now *afar off* from all the children of men; namely, unsinning obedience, which is far from those who are "conceived and born in sin." Whereas, the second requires what is nigh at hand; as though it should say, "Thou art sin! God is love! Thou by sin art fallen short of the glory of God; yet there is mercy with him. Bring then all thy sins to the pardoning God, and they shall vanish away as a cloud. If thou wert not ungodly, there would be no room for him to justify thee as ungodly. But now draw near, in full assurance of faith. He speaketh, and it is done. Fear not, only believe; for even the just God justifieth all that believe in Jesus."

II.

1. These things considered, it would be easy to show, as I proposed to do in the Second place, the folly of trusting in the "righteousness which is of the law," and the wisdom of submitting to "the righteousness which is of faith."

The folly of those who still trust in the "righteousness which is of the law," the terms of which are, "Do this, and live," may abundantly appear from hence: They set out wrong; their very first step is a fundamental mistake: For, before they can ever think of claiming any blessing on the terms of this covenant, they must suppose themselves to be in his state with whom this covenant was made. But how vain a supposition is this; since it was made with Adam in a state of innocence! How weak, therefore, must that whole building be, which stands on such a foundation! And how foolish are they who thus build on the sand! who seem never to have considered, that the covenant of works was not given to man when he was "dead in trespasses and sins," but when he was alive to God, when he knew no sin, but was holy as God is holy; who forget, that it was never designed for the *recovery* of the favor and life of God once lost, but only for the *continuance* and increase thereof, till it should be complete in life everlasting.

2. Neither do they consider, who are thus seeking to establish their "own righteousness, which is of the law," what manner of obedience or righteousness that is which the law indispensable requires. It must be

perfect and entire in every point, or it answers not the demand of the law. But which of you is able to perform such obedience; or, consequently, to live thereby? Who among you fulfills every jot and tittle even of the outward commandments of God? doing nothing, great or small, which God forbids? leaving nothing undone which he enjoins? speaking no *idle word*? having your conversation always "meet to minister grace to the hearers?" and, "whether you eat or drink, or whatever you do, doing all to the glory of God?" And how much less are you able to fulfill all the inward commandments of God! those which require that every temper and motion of your soul should be holiness unto the Lord! Are you able to "love God with all your heart?" to love all mankind as your own soul? to "pray without ceasing? in every thing to give thanks?" to have God always before you? and to keep every affection, desire, and thought, in obedience to his law?

3. You should farther consider, that the righteousness of the law requires, not only the obeying every command of God, negative and positive, internal and external, but likewise in the perfect degree. In every instance whatever, the voice of the law is, "Thou shalt serve the Lord thy God with all thy strength." It allows no abatement of any kind: It excuses no defect: It condemns every coming short of the full measure of obedience, and immediately pronounces a curse on the offender: It regards only the invariable rules of justice, and saith, "I know not to show mercy."

4. Who then can appear before such a Judge, who is "extreme to mark what is done amiss?" How weak are they who desire to be tried at the bar where "no flesh living can be justified!" — none of the offspring of Adam. For, suppose we did now keep every commandment with all our strength; yet one single breach which ever was, utterly destroys our whole claim to life. If we have ever offended in any one point, this righteousness is at an end. For the law condemns all who do not perform uninterrupted as well as perfect obedience. So that, according to the sentence of this, for him who hath once sinned, in any degree, "there remaineth only a fearful looking for of fiery indignation, which shall devour the adversaries" of God.

5. Is it not then the very foolishness of folly, for fallen man to seek life by this Righteousness? for man, who was “shapen in wickedness, and in sin did his mother conceive him?” man, who is, by nature, all “earthly, sensual, devilish;” altogether “corrupt and abominable;” in whom, till he find grace, “dwelleth no good thing;” nay, who cannot of himself think one good thought; who is indeed all sin, a mere lump of ungodliness, and who commits sin in every breath he draws; whose actual transgressions, in word and deed, are more in number than the hairs of his head? What stupidity, what senselessness must it be for such an unclean, guilty, helpless worm as this, to dream of seeking acceptance by his own righteousness, of living by “the righteousness which is of the law!”

6. Now, whatsoever considerations prove the folly of trusting in the “righteousness which is of the law,” prove equally the wisdom of submitting to the “righteousness which is of God by Faith.” This were easy to be shown with regard to each of the preceding considerations. But, to wave this, the wisdom of the first step hereto, the disclaiming our own righteousness, plainly appears from hence, that it is acting according to truth, to the real nature of things. For, what is it more, than to acknowledge, with our heart as well as lips, the true state wherein we are? to acknowledge that we bring with us into the world a corrupt, sinful nature; more corrupt, indeed, than we can easily conceive, or find words to express? that hereby we are prone to all that is evil, and averse from all that is good; that we are full of pride, self-will, unruly passions, foolish desires, vile and inordinate affections; lovers of the world, lovers of pleasure more than lovers of God? that our lives have been no better than our hearts, but many ways ungodly and unholy; insomuch that our actual sins, both in word and used, have been as the stars of heaven for multitude; that, on all these accounts, we are displeasing to Him who is of purer eyes than to behold iniquity, and deserve nothing from him but indignation and wrath and death, the due wages of sin? that we cannot, by any of our righteousness, (for indeed we have none at all,) nor by any of our works, (for they are as the tree upon which they grow,) appease the wrath of God, or avert the punishment we have justly deserved; yea, that, if left to ourselves, we shall only wax worse and worse, sink deeper and deeper into sin, offend God more and more, both with our evil works, and with the evil tempers of our carnal mind, till we fill up the measure of our

iniquities, and bring upon ourselves swift destruction? And is not this the very state wherein by nature we are? To acknowledge this, then, both with our heart and lips, that is, to disclaim our own righteousness, “the righteousness which is of the law,” is to act according to the real nature of things, and, consequently, is an instance of true wisdom.

7. The wisdom of submitting to “the righteousness of faith” appears farther, from this consideration, that it is the righteousness of God: I mean here, it is that method of reconciliation with God which hath been chosen and established by God himself, not only as he is the God of wisdom, but as he is the sovereign Lord of heaven and earth, and of every creature which he hath made. Now, as it is not meet for man to say unto God, “What doest thou” — as none who is not utterly void of understanding, will contend with One that is mightier than he, with Him whose kingdom ruleth over all; so it is true wisdom, it is a mark of sound understanding, to acquiesce in whatever he hath chosen; to say in this, as in all things, “It is the Lord: Let him do what seemeth him good.”

8. It may be farther considered, that it was of mere grace, of free love, of undeserved mercy, that God hath vouchsafed to sinful man any way of reconciliation with himself, that we were not cut away from his hand, and utterly blotted out of his remembrance. Therefore, whatever method he is pleased to appoint, of his tender mercy, of his unmerited goodness, whereby his enemies, who have so deeply revolted from him, so long and obstinately rebelled against him, may still find favor in his sight, it is doubtless our wisdom to accept it with all thankfulness.

9. To mention but one consideration more. It is wisdom to aim at the best end by the best means. Now the best end which any creature can pursue is, happiness in God. And the best end a fallen creature can pursue is, the recovery of the favor and image of God. But the best, indeed the only, means under heaven given to a man, whereby he may regain the favor of God, which is better than life itself, or the image of God, which is the true life of the soul, is the submitting to the “righteousness which is of faith,” the believing in the only-begotten Son of God.

III.

1. Whosoever therefore thou art, who desirest to be forgiven and reconciled to the favor of God, do not say in thy heart, "I must *first do this*; I must *first* conquer every sin; break off every evil word and work, and do all good to all men; or, I must *first* go to church, receive the Lord's Supper, hear more sermons, and say more prayers." Alas, my brother! Thou art clean gone out of the way. Thou art still "ignorant of the righteousness of God," and art "seeking to establish thy own righteousness," as the ground of thy reconciliation. Knowest thou not, that thou canst do nothing but sin, till thou art reconciled to God? Wherefore, then, dost thou say, "I must do this and this *first*, and then I shall believe?" Nay, but *first believe*! Believe in the Lord Jesus Christ, the Propitiation for thy sins. Let this good foundation first be laid, and then thou shalt do all things well.

2. Neither say in thy heart, "I cannot be accepted yet, because I am not *good enough*." Who is *good enough* — who ever was — to merit acceptance at God's hands? Was ever any child of Adam *good enough* for this? or will any till the consummation of all things? And as for thee, thou art not good at all: There dwelleth in thee no good thing. And thou never wilt be, till thou believe in Jesus. Rather, thou wilt find thyself worse and worse. But is there any need of being worse, in order to be accepted? Art thou not *bad enough* already? Indeed thou art, and that God knoweth. And thou thyself canst not deny it. Then delay not. All things are now ready. "Arise, and wash away thy sins." The fountain is open. Now is the time to wash thee white in the blood of the Lamb. Now he shall "purge" thee as "with hyssop," and thou shalt "be clean:" He shall "wash" thee, and thou shalt "be whiter than snow."

3. Do not say, "But I am not *contrite enough*: I am not *sensible enough* of my sins." I know it. I would to God thou wert more *sensible* of them, more *contrite* a thousand fold than thou art. But do not stay for this. It may be, God will make thee so, not before thou believests but by believing. It may be, thou wilt not weep much till thou lovest much because thou hast had much forgiven. In the mean time, look unto Jesus. Behold, how: he loveth thee! What could he have done more for thee which he hath not done?

O Lamb of God, was ever pain,
Was ever love like thine?

Look steadily upon him, till he looks on thee, and breaks thy hard heart. Then shall thy “head” be “waters,” and thy “eyes fountains of tears.”

4. Nor yet do thou say, “I must *do* something more *before* I come to Christ.” I grant, supposing thy Lord should delay his coming, it were meet and right to wait for his appearing, in doing, so far as thou hast power, whatsoever he hath commanded thee. But there is no necessity for making such a opposition. How knowest thou that he will delay? Perhaps he will appear, as the day-spring from on high, before the morning light. O do not set him a time! Expect him every hour. Now he is nigh! even at the door!

5. And to what end wouldest thou wait for *more sincerity, before* thy sins are blotted out? to make thee more worthy of the grace of God? Alas, thou art still “establishing thy own righteousness.” He will have mercy, not because thou art worthy of it, but because his compassions fail not; not because thou art righteous, but because Jesus Christ hath atoned for thy sins.

Again, if there be anything good in *sincerity*, Why dost thou expect it *before* thou hast faith? — Seeing faith itself is the only root of whatever is really good and holy.

Above all, how long wilt thou forget, that whatsoever thou doest, or whatsoever thou hast, before thy sins are forgiven thee, it avails nothing with God toward the procuring of thy forgiveness? Yea, and that it must all be cast behind thy back, trampled under foot, made no account of, or thou wilt never find favor in God’s sight; because, until then, thou canst not ask it, as a mere sinner, guilty, lost, undone, having nothing to plead, nothing to offer to God, but only the merits of his well beloved son, “who loved *thee*, and save himself for *thee*!”

6. To conclude. Whosoever thou art, O man, Who hast the sentence of death in thyself, who feelest thyself a condemned sinner, and hast the wrath of God abiding on thee: Unto thee saith the Lords not, “Do this,” —

Perfectly obey all my Commands, — “and live;” but, “Believe in the Lord Jesus Christ, and thou shalt be Saved.” “The word of faith is nigh unto thee:” Now, at this instant, in the Present moment, and in thy Present State, sinner as thou art, just as thou art, believe the gospel; and “I will he merciful unto thy unrighteousness, and thy iniquities will I remember no more.”

SERMON VII.

THE WAY TO THE KINGDOM.

"The kingdom of God is at hand: Repent ye and believe the gospel."

Mark 1:15.

THESE words naturally lead us to consider, first, the nature of true religion, here termed by our Lord, "the kingdom of God," which, saith he, "is at hand;" and, Secondly, the way thereto, which he points out in those words, "Repent ye, and believe the gospel."

I.

1. We are, First, to consider the nature of true religion, here termed by our Lord, "the kingdom of God." The same expression the great Apostle uses in his Epistle to the Romans, where he likewise explains his Lord's words, saying, "The kingdom of God is not meat and drink; but righteousness, and peace, and joy in the Holy Ghost." (Romans 14:17.)

2. "The kingdom of God," or true religion, "is not meat and drink." It is well known, that not only the unconverted Jews, but great numbers of those who had received the faith of Christ, were, notwithstanding, "zealous of the law," (Acts 2:20,) even the ceremonial law of Moses. Whatsoever, therefore, they found written therein, either concerning meat and drink offerings, or the distinction between clean and unclean meats, they not only observed themselves, but vehemently pressed the same even on those "among the Gentiles" (or Heathens) "who were turned to God;" yea, to such a degree, that some of them taught wheresoever they came among them, "Except ye be circumcised, and keep the law," (the whole ritual law,) "ye cannot be saved." (Acts 15:1, 24.)

3. In opposition to these, the Apostle declares, both here and in many other places, that true religion does not consist in *meat* and *drink*, or in any ritual observances; nor, indeed, in any outward thing whatever; in anything exterior to the heart; the whole substance thereof lying in "righteousness, peace, and joy in the Holy Ghost."

4. Not in any *outward thing*; such as *forms*, or *ceremonies*, even of the most excellent kind. Supposing these to be ever so decent and significant, ever so expressive of inward things: Supposing them ever so helpful, not only to the vulgar, whose thought reaches little farther than their sight; but even to men of understanding, men of stronger capacities, as doubtless they may sometimes be: Yea, supposing them, as in the case of the Jews, to be appointed by God himself; yet even during the period of time wherein that appointment remains in force, true religion does not principally consist therein; nay, strictly speaking, not at all. How much more must this hold concerning such rites and forms as are only of human appointment! The religion of Christ rises infinitely higher, and lies immensely deeper, than all these. These are good in their place; just so far as they are in fact subservient to true religion. And it were superstition to object against them, while they are applied only as occasional helps to human weakness. But let no man carry them farther. Let no man dream that they have any intrinsic worth; or that religion cannot subsist without them. This were to make then an abomination to the Lord.

5. The nature of religion is so far from consisting in these, in forms of worship, or rites and ceremonies, that it does not properly consist in any outward actions, of what kind soever. It is true, a man cannot have any religion who is guilty of vicious, immoral actions; or who does to others what he would not they should do unto him, if he were in the same circumstances. And it is also true, that he can have no real religion who "knows to do good, and doeth it not." Yet may a man both abstain from outward evil, and do good, and still have no religion. Yea, two persons may do the same outward work; suppose, feeding the hungry, or clothing the naked; and, in the mean time, one of these may be truly religious, and the other have no religion at all: For the one may act from the love of God and the other from the love of praise. So manifest it is, that although true

religion naturally leads to every good word and work, yet the real nature thereof lies deeper still, even in “the hidden man of the heart.”

6. I say of *the heart.* For neither does religion consist in orthodoxy, or right opinions; which, although they are not properly outward things, are not in the heart, but the understanding. A man may be orthodox in every point; he may not only espouse right opinions, but zealously defend them against all opposers; he may think justly concerning the incarnation of our Lord, concerning the ever-blessed Trinity, and every other doctrine contained in the oracles of God; he may assent to all the three Creeds, — that called the Apostles’, the Nicene, and the Athanasian; and yet it is possible he may have no religion at all, no more than a Jew, Turk, or Pagan. He may be almost as orthodox — as the devil, (though, indeed, not altogether; for every man errs in something; whereas we cannot well conceive him to hold any erroneous opinion,) and may, all the while, be as great a stranger as he to the religion of the heart.

7. This alone is religion, truly so called: This alone is in the sight of God of great price. The Apostle sums it all up in three particulars, “righteousness, and peace, and joy in the Holy Ghost.” And, First, *righteousness*. We cannot be at a loss concerning this, if we remember the words of our Lord, describing the two grand branches thereof, on which “hang all the law and the Prophets;” “Thou shalt love the Lord thy God with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength: This is the first and great commandment;” (Mark 12:30;) the first and great branch of Christian righteousness. Thou shalt delight thyself in the Lord thy God; thou shalt seek and find all happiness in him. He shall be “thy shield, and thy exceeding great reward,” in time and in eternity. All thy bones shall say, “Whom have I in heaven but thee? And there is none upon earth that I desire beside thee!” Thou shalt hear and fulfill His word who saith, “My son, give me thy heart.” And, having given him thy heart, thy inmost soul, to reign there without a rival, thou mayest well cry out, in the fullness of thy heart, “I will love thee, O Lord, my strength. The Lord is my strong rock, and my defense; my Savior, my God, and my might, in whom I will trust; my buckler, the horn also of my salvation, and my refuge.”

8. And the second commandment is like unto this; the Second great branch of Christian righteousness is closely and inseparably connected therewith; even, "Thou shalt love thy neighbor as thyself." *Thou shalt love*, — Thou shalt embrace with the most tender goodwill, the most earnest and cordial affection, the most inflamed desires of preventing or removing all evil, and of procuring for him every possible good, — *Thy neighbor*; — that is, not only thy friend, thy kinsman, or thy acquaintance; not only the virtuous, the friendly, him that loves thee, that prevents or returns thy kindness; but every child of man, every human creature, every soul which God hath made; not excepting him whom thou never hast seen in the flesh, whom thou knowest not, either by face or name; not excepting him whom thou knowest to be evil and unthankful, him that still despitefully uses and persecutes thee: Him thou shalt love *as thyself*; with the same invariable thirst after his happiness in every kind; the same unwearied care to screen him from whatever might grieve or hurt either his soul or body.

9. Now is not this love "the fulfilling of the law?" the sum of all Christian righteousness? — of all inward righteousness; for it necessarily implies "bowels of mercies, humbleness of mind," (seeing "love is not puffed up,") "gentleness, meekness, long suffering:" (For love "is not provoked;" but "believeth, hopeth, endureth all things:") And of all outward righteousness; for "love worketh no evil to his neighbor" either by word or deed. It cannot willingly hurt or grieve any one. And it is zealous of good works. Every lover of mankind, as he hath opportunity, "doeth good unto all men," being (without partiality, and without hypocrisy) "full of mercy and good fruits."

10. But true religion, or a heart right toward God and man, implies happiness as well as holiness. For it is not only "righteousness," but also "peace, and joy in the Holy Ghost." What peace? "The peace of God," which God only can give, and the world cannot take away; the peace which "passeth all understanding," all barely rational conception; being a supernatural sensation, a divine taste, of "the powers of the world to come;" such as the natural man knoweth not, how wise soever in the things of this world; nor, indeed, can he know it, in his present state, "because it is spiritually discerned." It is a peace that banishes all doubt, all painful uncertainty; the Spirit of God bearing witness with the spirit of

a Christian, that he is “a child of God.” And it banishes fear, all such fear as hath torment; the fear of the wrath of God; the fear of hell; the fear of the devil; and, in particular, the fear of death: He that hath the peace of God, desiring, if it were the will of God, “to depart, and to be with Christ.”

11. With this peace of God, wherever it is fixed in the soul, there is also “joy in the Holy Ghost;” joy wrought in the heart by the Holy Ghost, by the ever-blessed Spirit of God. He it is that worketh in us that calm, humble rejoicing in God, through Christ Jesus, “by whom we have now received the atonement,” καταλλαγην, the reconciliation with God; and that enables us boldly to confirm the truth of the royal Psalmist’s declaration, “Blessed is the man” (or rather, happy) “whose unrighteousness is forgiven, and whose sin is covered.” He it is that inspires the Christian soul with that even, solid joy, which arises from the testimony of the Spirit that he is a child of God; and that gives him to “rejoice with joy unspeakable, in hope of the glory of God;” hope both of the glorious image of God, which is in part, and shall be fully, “revealed in him;” and of that crown of glory which fadeth not away, reserved in heaven for him.

12. This holiness and happiness joined in one, are sometimes styled, in the inspired writings, “the kingdom of God,” (as by our Lord in the text,) and sometimes, “the kingdom of heaven.” It is termed “the kingdom of God,” because it is the immediate fruit of God’s reigning in the soul. So soon as ever he takes unto himself his mighty power, and sets up his throne in our hearts, they are instantly filled with this “righteousness, and peace, and joy in the Holy Ghost.” It is called “the kingdom of heaven,” because it is (in a degree) heaven opened in the soul. For whosoever they are that experience this, they can aver before angels and men,

> Everlasting life is won,
> Glory is on earth begun,

according to the constant tenor of Scripture, which everywhere bears record, God “hath given unto us eternal life, and this life is in his Son. He that hath the Son” (reigning in his heart) “hath life,” even life everlasting.

(1 John 5:11, 12.) For "this is life eternal, to know thee the only true God, and Jesus Christ whom thou hast sent." (John 17:3.) And they, to whom this is given, may confidently address God, though they were in the midst of a fiery furnace,

> Thee, Lord, safe shielded by thy power,
> Thee, Son of God, JEHOVAH, we adore;
> In form of man descending to appear:
> To thee be ceaseless hallelujahs given,
> Praise, as in heaven thy throne, we offer here;
> For where thy presence is display'd, is heaven.

13. And this "kingdom of God," or of heaven, "is at hand." As these words were originally spoken, they implied that "the time" was then fulfilled, God being "made manifest in the flesh," when he would set up his kingdom among men, and reigning the hearts of his people. And is not the time now fulfilled? For, "Lo! (saith he) I am with you always," you who preach remission of sins in my name, "even unto the end of the world." (Matthew 28:20.) Wheresoever, therefore, the gospel of Christ is preached, this his "kingdom is nigh at hand." It is not far from every one of you. Ye may this hour enter thereinto, if so be ye hearken to his voice, "Repent ye, and believe the gospel."

II.

1. This is the way: Walk ye in it. And, First, "repent;" that is, know yourselves. This is the first repentance, previous to faith; even conviction, or self-knowledge. Awake, then, thou that sleepest. Know thyself to be a sinner, and what manner of sinner thou art. Know that corruption of thy inmost nature, whereby thou art very far gone from original righteousness, whereby "the flesh lusteth" always "contrary to the Spirit," through that "carnal mind" which "is enmity against God," which "is not subject to the law of God, neither indeed can be." Know that thou art corrupted in every power, in every faculty of thy soul; that thou art totally corrupted in every one of these, all the foundations being out of course. The eyes of thine understanding are darkened, so that they cannot discern God, or the things of God. The clouds of ignorance and error rest upon thee, and cover thee with the shadow of death. Thou knowest nothing yet as thou oughtest to know, neither God, nor the world, nor thyself. Thy will is no longer the will of God, but is utterly perverse and distorted, averse from

all good, from all which God loves, and prone to all evil, to every abomination which God hateth. Thy affections are alienated from God, and scattered abroad over all the earth. All thy passions, both thy desires and aversions, thy joys and sorrows, thy hopes and fears, are out of frame, are either undue in their degree, or placed on undue objects. So that there is no soundness in thy soul; but "from the crown of the head, to the sole of the foot," (to use the strong expression of the Prophet,) there are only "wounds, and bruises, and putrefying sores."

2. Such is the inbred corruption of thy heart, of thy very inmost nature. And what manner of branches canst thou expect to grow from such an evil root? Hence springs unbelief; ever departing from the living God; saying, "Who is the Lord, that I should serve him? Tush! Thou, God, carest not for it." Hence independence; afflicting to be like the Most High. Hence pride, in all its forms; teaching thee to say, "I am rich, and increased in goods, and have need of nothing." From this evil fountain flow forth the bitter streams of vanity, thirst of praise, ambition, covetousness, the lust of the flesh, the lust of the eye, and the pride of life. From this arise anger, hatred, malice, revenge, envy, jealousy, evil surmisings: From this, all the foolish and hurtful lusts that now "pierce thee through with many sorrows," and, if not timely prevented, will at length drown thy soul in everlasting perdition.

3. And what fruits can grow on such branches as these? Only such as are bitter and evil continually. Of pride cometh contention, vain boasting, seeking and receiving praise of men, and so robbing God of that glory which he cannot give unto another. Of the lust of the flesh, come gluttony or drunkenness, luxury or sensuality fornication, uncleanness; variously defiling that body which was designed for a temple of the Holy Ghost: Of unbelief, every evil word and work. But the time would fail, shouldest thou reckon up all; all the idle words thou hast spoken, provoking the Most High, grieving the Holy One of Israel; all the evil works thou hast done, either wholly evil in themselves, or, at least, not done to the glory of God. For thy actual sins are more than thou art able to express, more than the hairs of thy head. Who can number the sands of the sea, or the drops of rain, or thy iniquities?

4. And knowest thou not that “the wages of sin is death?” — death, not only temporal, but eternal. “The soul that sinneth, it shall die;” for the mouth of the Lord hath spoken it. It shall die the second death. This is the sentence, to “be punished” with never-ending death, “with everlasting destruction from the presence of the Lord, and from the glory of his power.” Knowest thou not that every sinner, ενοχος εσι τη γεεννη του πυρος, not properly, “is in danger of hell-fire; “that expression is far too weak; but rather,” is under the sentence of hell-fire;” doomed already, just dragging to execution. Thou art guilty of everlasting death. It is the just reward of thy inward and outward wickedness. It is just that the sentence should now take place. Dost thou see, dost thou feel this? Art thou thoroughly convinced that thou deservest God’s wrath, and everlasting damnation? Would God do thee no wrong, if he now commanded the earth to open, and swallow thee up? if thou wert now to go down quick into the pit, into the fire that never shall be quenched? If God hath given thee truly to repent, Thou hast a deep sense that these things are so; and that it is of his mere mercy thou art not consumed, swept away from the face of the earth.

5. And what wilt thou do to appease the wrath of God, to atone for all thy sins, and to escape the punishment thou hast so justly deserved? Alas, thou canst do nothing; nothing that will in anywise make amends to God for one evil work, or word, or thought. If thou couldest now do all things well, if from this very hour till thou soul should return to God thou couldest perform perfect, uninterrupted obedience, even this would not atone for what is past. The not increasing thy debt would not discharge it. It would still remain as great as ever. Yea, the present and future obedience of all the men upon earth, and all the angels in heaven, would never make satisfaction to the justice of God for one single sin. How vain, then, was the thought of atoning for thy own sins, by anything thou couldest do! It costeth far more to redeem one soul, than all mankind is able to pay. So that were there no other help for a guilty sinner, without doubt he must have perished everlastingly.

6. But suppose perfect obedience, for the time to come, could atone for the sins that are past, this would profit thee nothing; for thou art not able to perform it; no, not in any one point. Begin now: Make the trial. Shake

off that outward sin that so easily besetteth thee. Thou canst not. How then wilt thou change thy life from all evil to all good? Indeed, it is impossible to be done, unless first thy heart be changed. For, so long as the tree remains evil, it cannot bring forth good fruit. But art thou able to change thy own heart, from all sin to all holiness? to quicken a soul that is dead in sin, — dead to God, and alive only to the world? No more than thou art able to quicken a dead body, to raise to life him that lieth in the grave. Yea, thou art not able to quicken thy soul in any degree, no more than to give any degree of life to the dead body. Thou canst do nothing, more or less, in this matter; thou art utterly without strength. To be deeply sensible of this, how helpless thou art, as well as how guilty and how sinful, — this is that "repentance not to be repented of, which is the forerunner of the kingdom of God."

7. If to this lively conviction of thy inward and outward sins, of thy utter guiltiness and helplessness, there be added suitable affections, — sorrow of heart, for having despised thy own mercies, — remorse, and self-condemnation, having thy mouth stopped, — shame to lift up thine eyes to heaven, — fear of the wrath of God abiding on thee, of his curse hanging over thy head, and of the fiery indignation ready to devour those who forget God, and obey not our Lord Jesus Christ, — earnest desire to escape from that indignation, to cease from evil, and learn to do well; — then I say unto thee, in the name of the Lord, "Thou art not far from the kingdom of God." One step more and thou shalt enter in. Thou dost "repent." Now, "believe the gospel."

8. *The gospel*, (that is, good tidings, good news for guilty, helpless sinners,) in the largest sense of the word, means, the whole revelation made to men by Jesus Christ; and sometimes the whole account of what our Lord did and suffered while he tabernacle among men. The substance of all is, "Jesus Christ came into the world to save sinners;" or, "God so loved the world, that he gave his only-begotten Son, to the end we might not perish, but have everlasting life;" or, "He was bruised for our transgressions, he was wounded for our iniquities; the chastisement of our peace was upon him; and with his stripes we are healed."

9. *Believe* this, and the kingdom of God is thine. By faith thou attainest the promise. “He pardoneth and absolveth all that truly repent, and unfeignedly believe his holy gospel.” As soon as ever God hath spoken to thy heart, “Be of good cheer, thy sins are forgiven thee,” his kingdom comes: Thou hast “righteousness, and peace, and joy in the Holy Ghost.”

10. Only beware thou do not deceive thy own soul, with regard to the nature of this faith. It is not, as some have fondly conceived, a bare assent to the truth of the Bible, of the articles of our Creed, or of all that is contained in the Old and New Testament. The devils believe this, as well as I or thou! And yet they are devils still. But it is, over and above this, a sure trust in the mercy of God, through Christ Jesus. It is a confidence in a pardoning God. It is a divine evidence or conviction that “God was in Christ, reconciling the world to himself, not imputing to them their” former “trespasses;” and, in particular, that the Son of God hath loved *me*, and given himself for *me*; and that I, even I, am now reconciled to God by the a blood of the cross.

11. Dost thou thus believe? Then the peace of God is in thy heart, and sorrow and sighing flee away. Thou art no longer in doubt of the love of God; it is clear as the noon-day sun. Thou criest out, “My song shall be always of the loving kindness of the Lord: With my mouth will I ever be telling of thy truth, from one generation to another.” Thou art no longer afraid of hell, or death, or him that had once the power of death, the devil; no, nor painfully afraid of God himself; only thou hast a tender, filial fear of offending him. Dost thou believe? Then thy “soul doth magnify the Lord,” and thy “spirit rejoiceth in God thy Savior.” Thou rejoicest in that thou hast “redemption through his blood even the forgiveness of sins.” Thou rejoicest in that “Spirit of adoption,” which crieth in thy heart, “Abba, Father!” Thou rejoicest in a “hope full of immortality;” in reaching forth unto the “mark for the prize of thy high calling” in an earnest expectation of all the good things which God hath prepared for them that love him.

12. Dost thou now believe? Then “the love of God is” now “shed abroad in thy heart.” Thou lovest him, because he first loved us. And, because thou lovest God, thou lovest thy brother also. And, being filled with

“love, peace, joy,” thou art also filled with “long-suffering, gentleness, fidelity, goodness, meekness, temperance,” and all the other fruits of the same Spirit; in a word, with whatever dispositions are holy, are heavenly, or divine. For while thou “beholdest with open,” uncovered “face” (the veil now being taken away) “the glory of the Lord,” his glorious love, and the glorious image wherein thou was created, thou art “changed into the same image, from glory to glory, by the Spirit of the Lord.”

13. This repentance, this faith, this peace, joy, love, this change from glory to glory, is what the wisdom of the world has voted to be madness, mere enthusiasm, utter distraction. But thou, O man of God, regard them not; be thou moved by none of these things. Thou knowest in whom thou hast believed. See that no man take thy crown. Whereunto thou hast already attained, hold fast, and follow, till thou attain all the great and precious promises. And thou who hast not yet known him, let not vain men make thee ashamed of the gospel of Christ. Be thou in nothing terrified by those who speak evil of the things which they know not. God will soon turn thy heaviness into joy. O let not thy hands hang down! Yet a little longer, and he will take away thy fears, and give thee the spirit of a sound mind. He is nigh “that justifieth: Who is he that condemneth? It is Christ that died, yea rather, that rose again, who is even now at the right hand of God, making intercession” for thee.

Now cast thyself on the Lamb of God, with all thy sins, how many soever they be; and “an entrance shall” now; “be ministered unto thee, into the kingdom of our Lord and Savior Jesus Christ!”

SERMON VIII.

THE FIRST FRUITS OF THE SPIRIT.

"There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit."

Romans 8:1.

1. By "them which are in Christ Jesus," St. Paul evidently means, those who truly believe in him; those who, "being justified by faith, have peace with God, through our Lord Jesus Christ." They who thus believe do no longer "walk after the flesh," no longer follow the motions of corrupt nature, but "after the Spirit;" both their thoughts, words, and works are under the direction of the blessed Spirit of God.

2. "There is therefore now no condemnation to" these. There is no condemnation to them from God for he hath *justified* them "freely by his grace, through the redemption that is in Jesus." He hath forgiven all their iniquities, and blotted out all their sins. And there is no condemnation to them from within; for they "have received not the spirit of the world, but the Spirit which is of God; that they might know the things which are freely given to them of God;" (1 Corinthians 2:12;) which Spirit "beareth witness with their spirits, that they are the children of God." And to this is added the testimony of their conscience, "that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, they have had their conversation in the world." (2 Corinthians 1:12.)

3. But because this scripture has been so frequently misunderstood, and that in so dangerous a manner; because such multitudes of "unlearned and unstable men" (οι αμαθεις και αστηρικτοι, men untaught of God, and consequently unestablished in the truth which is after godliness) have wrested it to their own destruction; I propose to show, as clearly as I can,

First who those are “which are in Christ Jesus,” and “walk not after the flesh, but after the Spirit:” And, Secondly, how “there is no condemnation to” these. I shall conclude with some practical inferences.

I.

l. First I am to show, who those are that “are in Christ Jesus.” And are they not those who believe in his name? those who are “found in him, not having their own righteousness, but the righteousness which is of God by faith?” These, who “have redemption through his blood,” are properly said to be *in Him*: For they dwell in Christ, and Christ in them. They are joined unto the Lord in one Spirit. They are ingrafted into Him as branches into the vine. They are united, as members to their head, in a manner which words cannot express, nor could it before enter into their hearts to conceive.

2. Now “whosoever abideth in him, sinneth not;” “walketh not after the flesh.” The flesh, in the usual language of St. Paul, signifies corrupt nature. In this sense he uses the word, writing to the Galatians, “The works of the flesh are manifest;” (Galatians 5:19;) and a little before, “Walk in the Spirit, and ye shall not fulfill the lust” (or desire) “of the flesh.” (5:16.) To prove which, namely, that those who “walk by the Spirit,” do not “fulfill the lusts of the flesh, he immediately adds, “For the flesh lusteth against the Spirit; and the Spirit lusteth against the flesh, (for these are contrary to each other,) that ye may not do the things which ye would.” So the words are literally translated; (ινα μη α αν θελητε, ταυτα ποιητε) not, “So that ye cannot do the things that ye would;” as if the flesh overcame the Spirit; a translation which hath not only nothing to do with the original text of the Apostle, but likewise makes his whole argument nothing worth; yea, asserts just the reverse of what he is proving.

3. They who are of Christ, who abide in him, “have crucified the flesh with its affections and lusts.” They abstain from all those works of the flesh; from “adultery and fornication;” from “uncleanness and lasciviousness;” from “idolatry, witch craft, hatred, variance,” from “emulations, wrath, strife, sedition, heresies, envyings, murders, drunkenness, revellings;” from every design, and word, and work, to which the corruption of nature leads. Although they feel the root of bitterness in

themselves, yet are they endued with power from on high to trample it continually under foot, so that it cannot “spring up to trouble them;” insomuch that every fresh assault which they undergo, only gives them fresh occasion of praise of crying out, “Thanks be unto God, who giveth us the victory through Jesus Christ our Lord!”

4. They now “walk after the Spirit,” both in their hearts and lives. They are taught of him to love God and their neighbor, with a love which is as “a well of water, springing up into everlasting life.” And by him they are led into every holy desire, into every divine and heavenly temper, till every thought which arises in their heart is holiness unto the Lord.

5. They who “walk after the Spirit,” are also led by him into all holiness of conversation. Their “speech is always in grace, seasoned with salt;” with the love and fear of God. “No corrupt communication comes out of their mouth, but only that which is good;” that which is “to the use of edifying;” which is “meet to minister grace to the hearers.” And herein likewise do they exercise themselves day and night, to do only the things which please God; in all their outward behavior to follow Him “who left us an example that we might tread in his steps;” in all their intercourse with their neighbor, to walk in justice, mercy, and truth; and “whatsoever they do,” in every circumstance of life, to “do all to the glory of God.”

6. These are they who indeed “walk after the Spirit.” Being filled with faith and with the Holy Ghost, they possess in their hearts and show forth in their lives, in the whole course of their words and actions, the genuine fruits of the Spirit of God, namely, “love, joy, peace, long-suffering, gentleness, goodness, fidelity, meekness, temperance,” and whatsoever else is lovely or praiseworthy. “They adorn in all things the gospel of God our Savior;” and give full proof to all mankind, that they are indeed actuated by the same Spirit “which raised up Jesus from the dead.”

II.

1. I proposed to show, in the Second place, how “there is no condemnation to them which are thus in Christ Jesus,” and thus “walk not after the flesh, but after the Spirit.”

And, First, to believers in Christ, walking thus, "there is no condemnation" on account of their past sins. God condemneth them not for any of these; they are as though they had never been; they are cast "as a stone into the depth of the sea," and he remembereth them no more. God, having "set forth his Son to be a propitiation" for them, "through faith in his blood," hath declared unto them his "righteousness, for the remission of the sins that are past." He haveth therefore none of these to their charge; their memorial is perished with them.

2. And there is no condemnation in their own breast; no sense of guilt, or dread of the wrath of God. They "have the witness in themselves:" They are conscious of their interest in the blood of sprinkling. "They have not received again the spirit of bondage unto fear," unto doubt and racking uncertainty; but they "have received the Spirit of adoption," crying in their heart, "Abba, Father." Thus, being "justified by faith," they have the peace of God ruling in their hearts; flowing from a continual sense of his pardoning mercy, and "the answer of a good conscience toward God."

3. If it be said, "But sometimes a believer in Christ may lose his sight of the mercy of God; sometimes such darkness may fall upon him that he no longer sees Him that is invisible, no longer feels that witness in himself of his part in the atoning blood; and then he is inwardly condemned, he hath again 'he sentence of death in himself:'" I answer, Supposing it so to be, supposing him not to see the mercy of God, then he is not a believer: For faith implies light; the light of God shining upon the soul. So far, therefore, as any one loses this light, he, for the time, loses his faith. And, no doubt, a true believer in Christ may lose the light of faith; and so far as this is lost, he may, for a time, fall again into condemnation. But this is not the case of them who now "are in Christ Jesus," who now believe in his name. For so long as they believe, and walk after the Spirit, neither God condemns them, nor their own heart.

4. They are not condemned, Secondly, for any present sins, for now transgressing the commandments of God. For they do not transgress them: They do not "walk after the flesh, but after the Spirit." This is the continual proof of their "love of God, that they keep his commandments;" even as St. John bears witness, "Whosoever is born of God doth not

commit sin. For his seed remaineth in him, and he cannot sin, because he is born of God:" He cannot, so long as that seed of God, that loving, holy faith remaineth in him. So long as "he keepeth himself" herein, "that wicked one toucheth him not." Now it is evident, he is not condemned for the sins which he doth not commit at all. They, therefore, who are thus "led by the Spirit, are not under the law:" (Galatians 5:18:) Not under the curse or condemnation of it: for it condemns none but those who break it. Thus, that law of God, "Thou shalt not steal," condemns none but those who do steal. Thus, "Remember the Sabbath day to keep it holy," condemns those only who do not keep it holy. But against the fruits of the Spirit "there is no law;" (v. 23;) as the Apostle more largely declares in those memorable words of his former Epistle to Timothy: "We know that the law is good, if a man use it lawfully; knowing this," (if, while he uses the law of God, in order either to convince or direct, he know and remember this,) οτι δικαιῳ νομος ου κειται (not, "that the law is not made for a righteous man;" but,) "that the law does not lie against a righteous man;" it has no force against him, no power to condemn him; "but against the lawless and disobedient, against the ungodly and sinners, against the unholy and profane; according to the glorious gospel of the blessed God." (1 Tim. 1:8, 9, 11.)

5. They are not condemned, Thirdly, for inward sin, even though it does now remain. That the corruption of nature does still remain, even in those who are the children of God by faith; that they have in them the seeds of pride and vanity, of anger, lust, and evil desire, yea, sin of every kind; is too plain to be denied, being matter of daily experience. And on this account it is, that St. Paul, speaking to those whom he had just before witnessed to be "in Christ Jesus," (1 Corinthians 1:2, 9,) to have been "called of God into the fellowship (or participation) of his Son Jesus Christ;" yet declares, "Brethren, I could not speak unto you as unto spiritual, but as unto carnal, even as unto babes in Christ:" (1 Corinthians 3:1:) "Babes in Christ;" so we see they were "in Christ;" they were believers in a low degree. And yet how much of sin remained in them! of that "carnal mind, which is not subject to the law of God!"

6. And yet, for all this, they are not condemned. Although they feel the flesh, the evil nature in them; although they are more sensible, day by day,

that their "heart is deceitful and desperately wicked;" yet, so long as they do not yield thereto; so long as they give no place to the devil; so long as they maintain a continual war with all sin, with pride anger, desire, so that the flesh hath not dominion over them, but they still "walk after the Spirit;" "there is no condemnation to them which are in Christ Jesus." God is well pleased with their sincere though imperfect obedience: and they "have confidence toward God," knowing they are his, "by the Spirit which he hath given" them. (1 John 3:24.)

7. Nay, Fourthly, although they are continually convinced of sin cleaving to all they do; although they are conscious of not fulfilling the perfect law, either in their thoughts, or words, or works; although they know they do not love the Lord their God with all their heart, and mind, and soul, and strength; although they feel more or less of pride, or self-will, stealing in and mixing with their best duties; although even in their more immediate intercourse with God, when they assemble themselves with the great congregation, and, when they pour out their souls in secret to Him who seeth all the thoughts and intents of the heart, they are continually ashamed of their wandering thoughts, or of the deadness and dullness of their affections; yet there is no condemnation to them still, either from God or from their own heart. The consideration of these manifold defects only gives them a deeper sense, that they have always need of that blood of sprinkling which speaks for them in the ears of God, and that Advocate with the Father "who ever liveth to make intercession for them." So far are these from driving them away from Him in whom they have believed, that they rather drive them the closer to Him whom they feel the want of every moment. And, at the same time, the deeper sense they have of this want, the more earnest desire do they feel, and the more diligent they are, as they "have received the Lord Jesus, so to walk in him."

8. They are not condemned, Fifthly, for sins of infirmity, as they are usually called. Perhaps it were advisable rather to call them *infirmities*, that we may not seem to give any countenance to sin, or to extenuate it in any degree, by thus coupling it with infirmity. But, (if we must retain so ambiguous and dangerous an expression,) by sins of infirmity I would mean, such involuntary failings as the saying a thing we believe true, though, in fact, it prove to be false; or, the hurting our neighbor with out

knowing or designing it, perhaps when we designed to do him good. Though these are deviations from the holy, and acceptable, and perfect will of God, yet they are not properly sins, nor do they bring any guilt on the conscience of "them which are in Christ Jesus." They separate not between God and them, neither intercept the light of his countenance; as being no ways inconsistent with their general character of "walking not after the flesh, but after the Spirit."

9. Lastly. "There is no condemnation" to them for anything whatever which it is not in their power to help; whether it be of an inward or outward nature, and whether it be doing something, or leaving something undone. For instance, the Lord's supper is to be administered; but you do not partake thereof. Why do you not? You are confined by sickness; therefore, you cannot help omitting it; and for the same reason you are not condemned. There is no guilt, because there is no choice. As there "is a willing mind, it is accepted according to that a man hath, not according to that he hath not."

10. A believer, indeed, may sometimes be *grieved*, because he cannot do what his soul longs for. He may cry out, when he is detained from worshipping God in the great congregation, "Like as the hart panteth after the water-brooks, so panteth my soul after thee, O God. My soul is athirst for God, yea, even for the living God: When shall I come to appear in the presence of God?" He may earnestly desire (only still saying in his heart, "Not as I will, but as thou wilt") to "go again with the multitude, and bring them forth into the house of God." But still, if he cannot go, he feels no condemnation, no guilt, no sense of God's displeasure; but can cheerfully yield up those desires with, "O my soul, put thy trust in God! for I will yet give him thanks, who is the help of my countenance and my God."

11. It is more difficult to determine concerning those which are usually styled sins of surprise; as when one who commonly in patience possesses his soul, on a sudden and violent temptation, speaks or acts in a manner not consistent with the royal law, "Thou shalt love thy neighbor as thyself." Perhaps it is not easy to fix a general rule concerning transgressions of this nature. We cannot say, either that men are, or that

they are not, condemned for sins of surprise in general: But it seems, whenever a believer is by surprise overtaken in a fault, there is more or less condemnation, as there is more or less concurrence of his will. In proportion as a sinful desire, or word, or action, is more or less voluntary, so we may conceive God is more or less displeased, and there is more or less guilt upon the soul.

12. But if so, then there may be some sins of surprise which bring much guilt and condemnation. For, in some instances, our being surprised is owing to some willful and culpable neglect; or, to a sleepiness of soul which might have been prevented, or shaken off before the temptation came. A man may be previously warned either of God or man, that trials and dangers are at hand; and yet may say in his heart, “A little more slumber, a little more folding of the hands to rest.” Now, if such an one afterwards fall, though unawares, into the snare which he might have avoided, — that he fell unawares, is no excuse; he might have foreseen and have shunned the danger. The falling, even by surprise, in such an instance as this, is, in effect, a willful sin; and, as such, must expose the sinner to condemnation, both from God and his own conscience.

13. On the other hand, there may be sudden assaults, either from the world, or the God of this world, and frequently from our own evil hearts, which we did not, and hardly could, foresee. And by these even a believer, while weak in faith, may possibly be born down, suppose into a degree of anger, or thinking evil of another, with scarce any concurrence of his will. Now, in such a case, the jealous God would undoubtedly show him that he had done foolishly. He would be convinced of having swerved from the perfect law, from the mind which was in Christ, and consequently, grieved with a godly sorrow, and lovingly ashamed before God. Yet need he not come into condemnation. God layeth not folly to his charge, but hath compassion upon him, “even as a father pitieth his own children.” And his heart condemneth him not; in the midst of that sorrow and shame he can still say, “I will trust and not be afraid; for the Lord Jehovah is my strength and my song; he also is become my salvation.”

III.

l. It remains only to draw some practical inferences from the preceding considerations.

And, First, if there be “no condemnation to them which are in Christ Jesus,” and “walk not after the flesh, but after the Spirit,” on account of their past sin; then why art thou fearful, O thou of little faith? Though thy sins were once more in number than the sand, what is that to thee, now thou art in Christ Jesus? “Who shall lay anything to the charge of God’s elect? It is God that justifieth: Who is he that condemneth? All the sins thou hast committed from thy youth up, until the hour when thou was “accepted in the Beloved,” are driven away as chaff, are gone, are lost, swallowed up, remembered no more. Thou art now “born of the Spirit;” wilt thou be troubled or afraid of what is done before thou wert born? Away with thy fears! Thou art not called to fear, but to the “spirit of love and of a sound mind.” Know thy calling! Rejoice in God thy Savior, and give thanks to God thy Father through him!

2. Wilt thou say, “But I have again committed sin, since I had redemption through his blood? And therefore it is, that ‘I abhor myself, and repent in dust and ashes.’” It is meet thou shouldest abhor thyself; and it is God who hath wrought thee to this self-same thing. But, dost thou now believe? Hath he again enabled thee to say, “I know that my Redeemer liveth;” “and the life which I now live, I live by faith in the Son of God?” Then that faith again cancels all that is past, and there is no condemnation to thee. At whatsoever time thou truly believest in the name of the Son of God, all thy sins, antecedent to that hour, vanish away as the morning dew. Now then, “stand thou fast in the liberty wherewith Christ hath made thee free.” He hath once more made thee free from the power of sin, as well as from the guilt and punishment of it. O “be not entangled again with the yoke of bondage!” — neither the vile, devilish bondage of sin, of evil desires, evil tempers, or words, or works, the most grievous yoke on this side hell; nor the bondage of slavish, tormenting fear, of guilt and self-condemnation.

3. But, Secondly: Do all they which abide “in Christ Jesus, wail; not after the flesh, but after the Spirit?” Then we cannot but infer, that whosoever

now committeth sin, hath no part or lot in this matter. He is even now condemned by his own heart. But, "if our heart condemn us," if our own conscience beareth witness that we are guilty, undoubtedly God doth; for "he is greater than our heart, and knoweth all things;" so that we cannot deceive him, if we can ourselves. And think not to say, "I was justified once; my sins were once forgiven me:" I know not that; neither will I dispute whether they were or no. Perhaps, at this distance of time, it is next to impossible to know, with any tolerable degree of certainty, whether that was a true, genuine work of God, or whether thou didst only deceive thy own soul. But this I know, with the utmost degree of certainty, "he that committeth sin is of the devil." Therefore, thou art of thy father the devil. It cannot be denied: For the works of thy father thou doest. O flattery not thyself with vain hopes! Say not to thy soul, "Peace, peace!" For there is no peace. Cry aloud! Cry unto God out of the deep, It haply he may hear thy voice Come unto him as at first, as wretched and poor, as sinful, miserable, blind, and naked! And beware thou suffer thy soul to take no rest, till his pardoning love be again revealed; till he "heal thy backslidings," and fill thee again with the "faith that worketh by love."

4. Thirdly. Is there no condemnation to them which "walk after the Spirit," by reason of *inward sin* still remaining, so long as they do not give way thereto; nor by reason of *sin cleaving* to all they do? Then fret not thyself because of ungodliness, though it still remain in thy heart. Repine not, because thou still comest short of the glorious image of God; nor yet because pride, self-will, or unbelief, cleave to all thy words and works. And be not afraid to know all this evil of thy heart, to know thyself as also thou art known. Yea, desire of God, that thou mayest not think of thyself more highly than thou oughtest to think. Let thy continual prayer be,

> Show me, as my soul can bear,
> The depth of inbred sin
> All the unbelief declare,
> The pride that lurks within.

But when he heareth thy prayer, and unveils thy heart; when he shows thee thoroughly what spirit thou art of; then beware that thy faith fail thee not, that thou suffer not thy shield to be torn from thee. Be abased. Be

humbled in the dust. See thyself nothing, less than nothing, and vanity. But still “let not thy heart be troubled, neither let it be afraid.” Still hold fast, “I, even I have an Advocate with the Father, Jesus Christ the righteous” “And as the heavens are higher than the earth, so is his love higher than even my sins.” Therefore, God is merciful to thee a sinner! such a sinner as thou art! God is love; and Christ hath died! Therefore, the Father himself loveth thee! Thou art his child! Therefore he will withhold from thee no manner of thing that is good. Is it good, that the whole body of sin, which is now crucified in thee, should be destroyed? It shall be done! Thou shalt be “cleansed from all filthiness, both of flesh and spirit.” Is it good, that nothing should remain in thy heart but the pure love of God alone? Be of good cheer! “Thou shalt love the Lord thy God, with all thy heart, and mind, and soul, and strength.” “Faithful is he that hath promised, who also will do it. It is thy part, patiently to continue in the work of faith, and in the labor of love; and in cheerful peace, in humble confidence, with calm and resigned, and yet earnest expectation, to wait till the zeal of the Lord of Hosts shall perform this.

5. Fourthly. If they that “are in Christ,” and “walk after the Spirit,” are not condemned for *sins of infirmity*, as neither for *involuntary failings*, nor for anything whatever which they are not able to help; then beware, O thou that hast faith in his blood, that Satan herein gain no advantage over thee. Thou art still foolish and weak, blind and ignorant; more weak than any words can express; more foolish than it can yet enter into thy heart to conceive; knowing nothing yet as thou oughtest to know. Yet let not all thy weakness and folly, or any fruit thereof, which thou art not yet able to avoid, shake thy faith, thy filial trust in God, or disturb thy peace or joy in the Lord. The rule which some give, as to willful sins, and which, in that case, may perhaps be dangerous, is undoubtedly wise and safe if it he applied only to the case of weakness and infirmities. Art thou fallen, O man of God? Yet, do not lie there, fretting thyself and bemoaning thy weakness; but meekly say, “Lord, I shall fall thus every moment, unless thou uphold me with thy hand.” And then arise! Leap and walk! Go on thy way! “Run with patience the race that is set before thee.”

6. Lastly. Since a believer need not come into condemnation, even though he be *surprised* into what his soul abhors; (suppose his being surprised is

not owing to any carelessness or willful neglect of his own;) if thou who believest art thus overtaken in a fault, then grieve unto the Lord; it shall be a precious balm. Pour out thy heart before him, and show him of thy trouble; and pray with all thy might to him who is “touched with the feeling of thy infirmities,” that he would establish, and strengthen, and settle thy soul, and suffer thee to fall no more. But still he condemneth thee not. Wherefore shouldest thou fear? Thou hast no need of any “fear that hath torment.” Thou shalt love him that loveth thee and it sufficeth: More love will bring more strength. And soon as thou lovest him with all thy heart, thou shalt be “perfect and entire, lacking nothing.” Wait in peace for that hour, when “the God of peace shall sanctify thee wholly, so that thy whole spirit and soul and body may he preserved blameless unto the coming of our Lord Jesus Christ!”

SERMON IX.

THE SPIRIT OF BONDAGE AND OF ADOPTION.

"Ye have not received the spirit of bondage again unto fear; but ye have received the Spirit of adoption, whereby we cry, Abba, Father."

Romans 8:15.

1. ST. PAUL here speaks to those who are the children of God by faith. "Ye," saith he, who are indeed his children, have drank into his Spirit; "ye have not received the spirit of bondage again unto fear;" "but, because ye are sons, God hath sent forth the Spirit of his Son into your hearts." "Ye have received the Spirit of adoption, whereby we cry, Abba, Father."

2. The spirit of bondage and fear is widely distant from this loving Spirit of adoption: Those who are influenced only by slavish fear, cannot be termed "the sons of God;" yet some of them may he styled his servants, and are "not far from the kingdom of heaven."

3. But it is to be feared, the bulk of mankind, yea, of what is called the Christian world, have not attained even this; but are still far off; "neither is God in all their thoughts." A few names may be found of those who love God; a few more there are that fear him; but the greater part have neither the fear of God before their eyes, nor the love of God in their hearts.

4. Perhaps most of you, who, by the mercy of God, now partake of a better spirit, may remember the time when ye were as they, when ye were under the same condemnation. But at first ye knew it not, though ye were wallowing daily in your sins and in your blood; till, in due time, ye "received the spirit of fear;" (ye received, for this also is the gift of God;)

and afterwards, fear vanished away, and the Spirit of love filled your hearts.

5. One who is in the first state of mind, without fear or love, is in Scripture termed a “natural man:” One who is under the spirit of bondage and fear, is sometimes said to be “under the law:” (Although that expression more frequently signifies one who is under the Jewish dispensation, or who thinks himself obliged to observe all the rites and ceremonies of the Jewish law:) But one who has exchanged the spirit of fear for the Spirit of love, is properly said to be “under grace.”

Now, because it highly imports us to know what spirit we are of, I shall endeavor to point out distinctly, First, the state of a “natural man:” Secondly, that of one who is; “under the law:” And, Thirdly, of one who is “under grace.”

I.

1. And, First, the state of a *natural man*. This the Scripture represents as a state of sleep: The voice of God to him is, “Awake thou that sleepest.” For his soul is in a deep sleep: His spiritual senses are not awake: They discern neither spiritual good nor evil. The eyes of his understanding are closed; they are sealed together, and see not. Clouds and darkness continually rest upon them; for he lies in the valley of the shadow of death. Hence having no inlets for the knowledge of spiritual things, all the avenues of his soul being shut up, he is in gross, stupid ignorance of whatever he is most concerned to know. He is utterly ignorant of God, knowing nothing concerning him as he ought to know. He is totally a stranger to the law of God, as to its true, inward, spiritual meaning. He has no conception of that evangelical holiness, without which no man shall see the Lord; nor of the happiness which they only find whose “life is hid with Christ in God.”

2. And, for this very reason, because he is fast asleep, he is, in some sense, at rest. Because he is blind, he is also secure: He saith, “Tush, there shall no harm happen unto me.” The darkness which covers him on every side, keeps him in a kind of peace; so far as peace can consist with the works of the devil, and with an earthly, devilish mind. He *sees* not that he stands on

the edge of the pit, therefore he *fears* it not. He cannot *tremble* at the danger he does not *know*. He has not understanding enough to fear. Why is it that he is in no dread of God? Because he is totally ignorant of him: If not saying in his heart, "There is no God;" or, that "he sitteth on the circle of the heavens, and humbleth" not "himself to behold the things which are done on earth;" yet satisfying himself as well to all Epicurean intents and purposes, by saying, "God is merciful;" confounding and swallowing up all at once in that unwieldy idea of mercy, all his holiness and essential hatred of sin; all his justice, wisdom, and truth. He is in no dread of the vengeance denounced against those who obey not the blessed law of God, because he understands it not. He imagines the main point is to *do thus*, to be *outwardly* blameless; and sees not that it extends to every temper, desire, thought, motion of the heart. Or he fancies that the obligation hereto is ceased; that Christ came to "destroy the Law and the Prophets;" to save his people *in*, not *from* their sins; to bring them to heaven without holiness: — Notwithstanding his own words, "Not one jot or tittle of the law shall pass away, till all things are fulfilled;" and, "Not every one that saith unto me, Lord, Lord! shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven."

3. He is secure, because he is utterly ignorant of himself. Hence he talks of "repenting by and by;" he does not indeed exactly know when, but some time or other before he dies; taking it for granted, that this is quite in his own power. For what should hinder his doing it, if he will? If he does but once set a resolution, no fear but he will make it good!

4. But this ignorance never so strongly glares, as in those who are termed, *men of learning.* If a natural man be one of these, he can talk at large of his rational faculties, of the freedom of his will, and the absolute necessity of such freedom, in order to constitute man a moral agent. He reads, and argues, and proves to a demonstration, that every man may do as he will; may dispose his own heart to evil or good, as it seems best in his own eyes. Thus the God of this world spreads a double veil of blindness over his heart, lest, by any means, "the light of the glorious gospel of Christ should shine" upon it.

5. From the same ignorance of himself and God, there may sometimes arise, in the natural man, a kind of *joy*, in congratulating himself upon his own wisdom and goodness: And what the world calls joy, he may often possess. He may have pleasure in various kinds; either in gratifying the desires of the flesh, or the desire of the eye, or the pride of life; particularly if he has large possessions; if he enjoy an affluent fortune; then he may "clothe" himself "in purple and one linen, and fare sumptuously every day." And so long as he thus doeth well unto himself, men will doubtless speak good of him. They will say, "He is a happy man." For, indeed, this is the sum of worldly happiness; to dress, and visit, and talk, and eat, and drink, and rise up to play.

6. It is not surprising, if one in such circumstances as these, dosed with the opiates of flattery and sin, should imagine, among his other waking dreams, that he walks in great *liberty*. How easily may he persuade himself, that he is at liberty from all *vulgar errors*, and from the *prejudice* of education; judging exactly right, and keeping clear of all extremes. "I am free," may he say, "from all the *enthusiasm* of weak and narrow souls; from *superstition*, the disease of fools and cowards, always righteous over much; and from *bigotry*, continually incident to those who have not a free and generous way of thinking." And too sure it is, that he is altogether free from the "wisdom which cometh from above," from holiness, from the religion of the heart, from the whole mind which was in Christ.

7. For all this time he is the servant of sin. He commits sin, more or less, day by day. Yet he is not troubled: He "is in no bondage," as some speak; he feels no condemnation. He contents himself (even though he should profess to believe that the Christian elevation is of God) with, "Man is frail. We are all weak. Every man has his infirmity." Perhaps he quotes Scripture: "Why, does not Solomon say, — The righteous man falls into sin seven times a day! — And, doubtless, they are all hypocrites or enthusiasts who pretend to be better than their neighbors." If, at any time, a serious thought fix upon him, he stifles it as soon as possible, with, "Why should I fear, since God is merciful, and Christ died for sinners?" Thus, he remains a willing servant of sin, content with the bondage of corruption; inwardly and outwardly unholy, and satisfied therewith; not

only not conquering sin, but not striving to conquer, particularly that sin which doth so easily beset him.

8. Such is the state of every *natural man*; whether he be a gross, scandalous transgressor, or a more reputable and decent sinner, having the form, though not the power of godliness. But how can such an one be *convinced of sin*? How is he brought to *repent*? To be *under the law*? To receive the *spirit of bondage unto fear*? This is the point which is next to be considered.

II.

1. By some awful providence, or by his word applied with the demonstration of his Spirit, God touches the heart of him that lay asleep in darkness and in the shadow of death. He is terribly shaken out of his sleep, and wakes into a consciousness of his danger. Perhaps in a moment, perhaps by degrees, the eyes of his understanding are opened, and now first (the veil being in part removed) discern the real state he is in. Horrid light breaks in upon his soul; such light, as may he conceived to gleam from the bottomless pit, from the lowest deep, from a lake of fire burning with brimstone. He at last sees the loving, the merciful God is also "a consuming fire;" that he is a just God and a terrible, rendering to every man recording to his works, entering into judgment with the ungodly for every idle word, yea, and for the imaginations of the heart. He now clearly perceives, that the great and holy God is "of purer eyes than to behold iniquity;" that he is an avenger of every one who rebelleth against him, and repayeth the wicked to his face; and that "it is a fearful thing to fall into the hands of the living God."

2. The inward, spiritual meaning of the law of God now begins to glare upon him. He perceives "the commandment is exceeding broad," and there is "nothing hid from the light thereof." He is convinced, that every part of it relates, not barely to outward sin or obedience, but to what passes in the secret recesses of the soul, which no eye but God's can penetrate. If he now hears, "Thou shalt not kill," God speaks in thunder, "He that hateth his brother is a murderer;" "he that saith unto his brother, Thou fool, is obnoxious to hell-fire." If the law say, "Thou shalt not commit adultery," the voice of the Lord sounds in his ears, "He that looketh on a woman to

lust after her hath committed adultery with her already in his heart." And thus, in every point, he feels the word of God "quick and powerful, sharper than a two-edged sword." It "pierces even to the dividing asunder of his soul and spirit, his joints and marrow." And so much the more, because he is conscious to himself of having neglected so great salvation; of having "trodden under foot the Son of God," who would have saved him from his sins, and "counted the blood of the covenant an unholy," a common, unsanctifying thing.

3. And as he knows, "all things are naked and open unto the eyes of him with whom we have to do," so he sees him self naked, stripped of all the fig-leaves which he had sewed together, of all his poor pretenses to religion or virtue, and his wretched excuses for sinning against God. He now sees himself like, the ancient sacrifices, τετραχηλισμενον, *cleft in sunder*, as it were, *from the neck downward*, so that all within him stands confessed. His heart is bare, and he sees it is all sin, "deceitful above all things, desperately wicked;" that it is altogether corrupt and abominable, more than it is possible for tongue to express; that there dwelleth therein no good thing, but unrighteousness and ungodliness only; every motion thereof, every temper and thought, being only evil continually.

4. And he not only sees, but feels in himself, by an emotion of soul which he cannot describe, that for the sins of his heart were his life without blame, (which yet it is not, and cannot he; seeing "an evil tree cannot bring forth good fruit,") he deserves in be cast into the fire that never shall be quenched. He feels that "the wages," the just reward "of sin," of his sin above all, "is death;" even the second death; the death which dieth not; the destruction of body and soul in hell.

5. Here ends his pleasing dream, his delusive rest, his false peace, his vain security. His joy now vanishes as a cloud; pleasures, once loved, delight no more. They pall upon the taste: He loathes the nauseous sweet; he is weary to bear them. The shadows of happiness flee away, and sink into oblivion: So that he is stripped of all, and wanders to and fro, seeking rest, but finding none.

6. The fumes of those opiates being now dispelled, he feels the anguish of a wounded spirit. He finds that sin let loose upon the soul (whether it be pride, anger, or evil desire, whether self-will, malice, envy, revenge, or any other) is perfect misery. He feels sorrow of heart for the blessings he has lost, and the curse which is come upon him; remorse for having thus destroyed himself, and despised his own mercies; fear, from a lively sense of the wrath of God, and of the consequences of his wrath, of the punishment which he has justly deserved, and which he sees hanging over his head; — fear of death, as being to him the gate of hell, the entrance of death eternal; — fear of the devil, the executioner of the wrath and righteous vengeance of God; — fear of men, who, if they were able to kill his body, would thereby plague both body and soul into hell; fear, sometimes arising to such a height, that the poor, sinful, guilty soul, is terrified with everything, with nothing, with shades, with a leaf shaken of the wind. Yea, sometimes it may even border upon distraction, making a man “drunken though not with wine,” suspending the exercise of the memory, of the understanding, of all the natural faculties. Sometimes it may approach to the very brink of despair; so that he who trembles at the name of death, may yet be ready to plunge into it every moment, to “choose strangling rather than life.” Well may such a man roar, like him of old, for the very disquietness of his heart. Well may he cry out, “The spirit of a man may sustain his infirmities; but a wounded spirit who can bear?”

7. Now he truly desires to break loose from sin, and begins to struggle with it. But though he strive with all his might, he cannot conquer: Sin is mightier than he. He would fain escape; but he is so fast in prison that he cannot get forth. He resolves against sin, but yet sins on: He sees the snare, and abhors, and runs into it. So much does his boasted reason avail, — only to enhance his guilt, and increase his misery! Such is the freedom of his will; free only to evil; free to “drink in iniquity like water;” to wander farther and farther from the living God, and do more “despite to the Spirit of grace!”

8. The more he strives, wishes, labors to be free, the more does he feel his chains, the grievous chains of sin, wherewith Satan binds and “leads him captive at his will;” his servant he is, though he repine ever so much;

though he rebel, he cannot prevail. He is still in bondage and fear, by reason of sin: Generally, of some outward sin, to which he is peculiarly disposed, either by nature, custom, or outward circumstances; but always, of some inward sin, some evil temper or unholy affection. And the more he frets against it, the more it prevails; he may bite, but cannot break his chain. Thus he toils without end, repenting and sinning, and repenting and sinning again, till at length the poor, sinful, helpless wretch is even at his wit's end, and can barely groan, "O wretched man that I am! who shall deliver me from the body of this death?"

9. This whole struggle of one who is "under the law," under the "spirit of fear and bondage," is beautifully described by the Apostle in the foregoing chapter, speaking in the person of an awakened man. "I," saith he, "was alive without the law once:" (Verse 9:) I had much life, wisdom, strength, and virtue; so I thought: "But, when the commandment came, sin revived, and I died:" When the commandment, in its spiritual meaning, came to my heart, with the power of God, my inbred sin was stirred up, fretted, inflamed, and all my virtue died away. "And the commandment, which was ordained to life, I found to be unto death. For sin, taking occasion by the commandment, deceived me, and by it slew me:" (Verses 10, 11:) It came upon me unawares; slew all my hopes; and plainly showed, in the midst of life I was in death. "Wherefore the law is holy, and the commandment holy, and just, and good:" (Verse 12:) I no longer lay the blame on this, but on the corruption of my own heart. I acknowledge that "the law is spiritual; but I am carnal, sold under sin:" (Verse 14:) I now see both the spiritual nature of the law and my own carnal, devilish heart "sold under sin," totally enslaved: (Like slaves bought with money, who were absolutely at their master's disposal:) "For that which I do, I allow not; for what I would, I do not; but what I hate, that I do:" (Verse 15:) Such is the bondage under which I groan; such the tyranny of my hard master. "To will is present with me, but how to perform that which is good I find not. For the good that I would, I do not; but the evil which I would not, that I do:" (Verses 18, 19:) "I find a law," an inward constraining power, "that when I would do good, evil is present with me. For I delight in" or consent to "the law of God, after the inward man:" (Verses 21, 22:) In my "mind:" (So the Apostle explains himself in the words that immediately follow; and so ο εσω ανθρωπος, *the inward man,*

is understood in all other Greek writers:) “But I see another law in my members,” another constraining power, “warring against the law of my mind,” or inward man, “and bringing me into captivity to the law” or power “of sin:” (Verse 23:) Dragging me, as it were, at my conqueror’s chariot-wheels, into the very thing which my soul abhors. “O wretched man that I am! who shall deliver me from the body of this death?” (Verse 24.) Who shall deliver me from this helpless, dying life, from this bondage of sin and misery? Till this is done, “I myself” (or rather, *that I*, αυτος εγω, that man I am now personating) “with the mind” or inward man, “serve the law of God;” my mind, my conscience is on God’s side “but with my flesh,” with my body, “the law of sin,” (verse 25,) being hurried away by a force I cannot resist.

10. How lively a portraiture is this of one “under the law!” one who feels the burden he cannot shake off; who pants after liberty, power, and love, but is in fear and bondage still! until the time that God answers the wretched man, crying out, “Who shall deliver me” from this bondage of sin, from this body of death? — “The grace of God, through Jesus Christ thy Lord.”

III.

1. Then it is that this miserable bondage ends, and he is no more “under the law, but under grace.” This state we are, Thirdly, to consider; the state of one who has found grace or favor in the sight of God, even the Father, and who has the grace or power of the Holy Ghost, reigning in his heart; who has received, in the language of the Apostle, the “Spirit of adoption, whereby” he now cries, “Abba, Father!”

2. “He cried unto the Lord in his trouble, and God delivers him out of his distress.” His eyes are opened in quite another manner than before, even to see a loving, gracious God. While he is calling, “I beseech thee, show me thy glory!” — he hears a voice in his inmost soul, “I will make all my goodness pass before thee, and I will proclaim the name of the Lord: I will be gracious to whom I will be gracious, and I will show mercy to whom I will show mercy.” And, it is not long before “the Lord descends in the cloud, and proclaims the name of the Lord.” Then he sees, but not with eyes of flesh and blood, “The Lord, the Lord God, merciful and gracious,

long-suffering, and abundant in goodness and truth; keeping mercy for thou sands, and forgiving iniquities, and transgressions and sin."

3. Heavenly, healing light how breaks in upon his soul. He "looks on him whom he had pierced;" and "God, who out of darkness commanded light to shine, shineth in his heart." He sees the light of the glorious love of God, in the face of Jesus Christ. He hath a divine "evidence of things not seen" by sense, even of the "deep things of God;" more particularly of the love of God, of his pardoning love to him that believes in Jesus. Overpowered with the sight, his whole soul cries out, "My Lord and my God;" For he sees all his iniquities laid on Him, who "bare them in his own body on the tree;" he beholds the Lamb of God taking away his sins. How clearly now does he discern, that "God was in Christ, reconciling the world unto himself; making him sin for us, who knew no sin, that we might be made the righteousness of God through him;" — and that he himself is reconciled to God, by that blood of the covenant!

4. Here end both the guilt and power of sin. He can now say, "I am crucified with Christ: Nevertheless I live; yet not I, but Christ liveth in me: And the life which I now live in the flesh," (even in this mortal body,) "I live by faith in the Son of God, who loved me, and gave himself for me." Here end remorse, and sorrow of heart, and the anguish of a wounded spirit. "God turneth his heaviness into joy." He made sore, and now his hands bind up. Here ends also that bondage unto fear for "his heart standeth fast, believing in the Lord." He cannot fear any longer the wrath of God; for he knows it is now turned away from him, and looks upon Him no more as an angry Judge, but as a loving Father. He cannot fear the devil, knowing he has "no power, except it be given him from above." He fears not hell; being an heir of the kingdom of heaven: Consequently, he has no fear of death; by reason whereof he was in time past, for so many years, "subject to bondage." Rather, knowing that "if the earthly house of this tabernacle be dissolved, he hath a building of God, a house not made with hands, eternal in the heavens; he groaneth earnestly, desiring to be clothed upon with that house which is from heaven." He groans to shake off this house of earth, that "mortality" may be "swallowed up of life;" knowing that God "hath wrought him for the self-same thing; who hath also given him the earnest of his Spirit."

5. And “where the Spirit of the Lord is, there is liberty:” liberty, not only from guilt and fear, but from sin, from that heaviest of all yokes, that basest of all bondage. His labor is not now in vain. The snare is broken, and he is delivered. He not only strives, but likewise prevails; he not only fights, but conquers also. “Henceforth he does not serve sin.” (Chap. 6:6, etc.) He is “dead unto sin, and alive unto God;” “sin doth not now reign,” even “in his mortal body,” nor doth he “obey it in the desires thereof.” He does not “yield his members as instruments of unrighteousness unto sin, but as instruments of righteousness unto God.” For “being now made free from sin, he is become the servant of righteousness.”

6. Thus, “having peace with God, through our Lord Jesus Christ,” “rejoicing in hope of the glory of God,” and having power over all sin, over every evil desire, and temper, and word, and work, he is a living witness of the “glorious liberty of the sons of God;” all of whom, being partakers of like precious faith, bear record with one voice, “We have received the Spirit of adoption, whereby we cry, Abba, Father!”

7. It is this spirit which continually “worketh in them, both to will and to do of his good pleasure.” It is he that sheds the love of God abroad in their hearts, and the love of all mankind; thereby purifying their hearts from the love of the worlds from the lust of the flesh, the lust of the eye, and the pride of life. It is by him they are delivered from anger and pride, from all vile and inordinate affections. In consequence, they are delivered from evil words and works, from all unholiness of conversation; doing no evil to any child of man, and being zealous of all good works.

8. To sum up all: the *natural* man neither fears nor loves God; one *under the law*, fears, — one *under grace*, loves him. The first has no light in the things of God, but walks in utter darkness; the second sees the painful light of hell; the third, the joyous light of heaven. He that sleeps in death, has a false peace; he that is awakened, has no peace at all; he that believes, has true peace, — the peace of God filling and ruling his heart. The Heathen, baptized or unbaptized, hath a fancied liberty, which is indeed licentiousness; the Jew, or one under the Jewish dispensation, is in heavy, grievous bondage; the Christian enjoys the true glorious liberty of the sons

of God. An unawakened child of the devil sins willingly; one that is awakened sins unwillingly; a child of God "sinneth not," but; "keepeth himself, and the wicked one toucheth him not." To conclude: The natural man neither conquers nor fights; the man under the law fights with sin, but cannot conquer; the man under grace fights and conquers, yea, is "more than conqueror, through him that loveth him."

IV.

1. From this plain account of the three-fold state of man, the *natural*, the *legal*, and the *evangelical*, it appears that it is not sufficient to divide mankind into sincere and insincere. A man may be sincere in any of these states; not only when he has the "Spirit of adoption," but while he has the "spirit of bondage unto fear;" yea, while he has neither this fear, nor love. For undoubtedly there may be sincere Heathens, as well as sincere Jews, or Christians. This circumstance, then, does by no means prove, that a man is in a state of acceptance with God.

"Examine yourselves, therefore," not only whether ye are sincere, but "whether ye be in the faith." Examine narrowly, (for it imports you much,) what is the ruling principle in your soul? Is it the love of God? Is it the fear of God? Or is it neither one nor the other? Is it not rather the love of the world? the love of pleasure, or gain? of ease, or reputation? If so, you are not come so far as a Jew. You are but a Heathen still. Have you heaven in your heart? Have you the Spirit of adoption, ever crying, Abba, Father? Or do you cry unto God, as "out of the belly of hell," overwhelmed with sorrow and fear? Or are you a stranger to this whole affair, and cannot imagine what I mean? Heathen, pull off the mask! Thou hast never put on Christ! Stand barefaced! Look up to heaven; and own before Him that liveth for ever and ever, thou hast no part, either among the sons or servants of God!

Whosoever thou art: Dost thou commit sin, or dost thou not? If thou dost, is it willingly, or unwillingly? In either case, God hath told thee whose thou art: "He that committeth sin is of the devil." If thou committest it willingly, thou art his faithful servant: He will not fail to reward thy labor. If unwillingly, still thou art his servant. God deliver thee out of his hands!

Art thou daily fighting against all sin? and daily more than conqueror? I acknowledge thee for a child of God. O stand fast in thy glorious liberty! Art thou fighting, but not conquering? striving for the mastery, but not able to attain? Then thou art not yet a believer in Christ; but follow on, and thou shalt know the Lord. Art thou not fighting at all, but leading an easy, indolent, fashionable life! O how hast thou dared to name the name of Christ, only to make it a reproach among the Heathen? Awake, thou sleeper! Call upon thy God before the deep swallow thee up!

2. Perhaps one reason why so many think of themselves more highly than they ought to think, why they do not discern what state they are in, is, because these several states of soul are often mingled together, and in some measure meet in one and the same person. Thus experience shows, that the legal state, or state of fear, is frequently mixed with the natural; for few men are so fast asleep in sin, but they are sometimes more or less awakened. As the Spirit of God does not “wait for the call of man,” so at some times he *will* be heard. He puts them in fear, so that, for a season at least, the Heathen “know themselves to be but men.” They feel the burden of sin, and earnestly desire to flee from the wrath to come. But not long: They seldom suffer the arrows of conviction to go deep into their souls; but quickly stifle the grace of God, and return to their wallowing in the mire.

In like manner, the evangelical state, or slate of love, is frequently mixed with the legal. For few of those who have the spirit of bondage and fear, remain always without hope. The wise and gracious God rarely suffers this; “for he remembereth that we are but dust;” and he willeth not that “the flesh should fail before him, or the spirit which he hath made.” Therefore, at such times as be seeth good, he gives a dawning of light unto them that sit in darkness. He causes a part of his goodness to pass before them, and shows he is a “God that heareth the prayer.” They see the promise, which is by faith in Christ Jesus, though it be yet afar off; and hereby they are encouraged to “run with patience the race which is set before them.”

3. Another reason why many deceive themselves, is because they do not consider how far a man may go, and yet be in a natural, or, at best, a legal

state. A man may be of a compassionate and a benevolent temper; he may be affable, courteous, generous, friendly; he may have some degree of meekness, patience, temperance, and of many other moral virtues. He may feel many desires of shaking off all vice, and of attaining higher degrees of virtue. He may abstain from much evil; perhaps from all that is grossly contrary to justice, mercy, or truth. He may do much good, may feed the hungry, clothe the naked, relieve the widow and fatherless. He may attend public worship, use prayer in private, read many books of devotion; and yet, for all this, he may be a mere natural man, knowing neither himself nor God; equally a stranger to the spirit of fear and to that of love; having neither repented, nor believed the gospel.

But suppose there were added to all this a deep conviction of sin, with much fear of the wrath of God; vehement desires to cast off every sin, and to fulfill all righteousness; frequent rejoicing in hope, and touches of love often glancing upon the soul; yet neither do these prove a man to be *under grace;* to have true, living, Christian faith, unless the Spirit of adoption abide in his heart, unless he can continually cry, “Abba, Father!”

4. Beware, then, thou who art called by the name of Christ, that thou come not short of the mark of thy high calling. Beware thou rest not, either in a natural state with too many that are accounted *good Christians*; or in a legal state, wherein those who are highly esteemed of men are generally content to live and die. Nay, but God hath prepared better things for thee, if thou follow on till thou attain. Thou art not called to fear and tremble like devils; but to rejoice and love, like the angels of God. “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy wind, and with all thy strength.” Thou shalt “rejoice evermore;” thou shalt “pray without ceasing;” thou shalt “in everything give thanks.” Thou shalt do the will of God on earth as it is done in heaven. O prove thou “what is that good, and acceptable, and perfect will of God!” Now present thyself “a living sacrifice, holy, acceptable to God.” “Whereunto thou hast already attained, hold fast,” by “reaching forth unto those things which are before” until “the God of peace make thee perfect in every good work, working in thee that which is well-pleasing in his sight, through Jesus Christ: To whom be glory for ever and ever! Amen!”

SERMON X.

THE WITNESS OF THE SPIRIT.

DISCOURSE I.

"The Spirit itself beareth witness with our spirit, that we are the children of God,"

Romans 8:16.

1. How many vain men, not understanding what they spake, neither whereof they affirmed, have wrested this Scripture to the great loss, if not the destruction, of their souls! How many have mistaken the voice of their own imagination for this witness of the Spirit of God, and thence idly presumed they were the children of God, while they were doing the works of the devil! These are truly and properly enthusiasts; and, indeed, in the worst sense of the word. But with what difficulty are they convinced thereof, especially if they have drank deep into that spirit of error! All endeavors to bring them to the knowledge of themselves, they will then account fighting against God; and that vehemence and impetuosity of spirit, which they call "contending earnestly for the faith" sets them so far above all the usual methods of conviction, that we may well say, "With men it is impossible."

2. Who can then be surprised, if many reasonable men, seeing the dreadful effects of this delusion, and laboring to keep at the utmost distance from it, should sometimes lean toward another extremes — if they are not forward to believe any who speak of having this witness, concerning which others have so grievously erred? — if they are almost ready to set all down for enthusiasts, who use the expressions which have been so terribly abused? — yea, if they should question whether the witness or testimony here spoken of, be the privilege of *ordinary* Christians, and not, rather, one of those *extraordinary* gifts which they suppose belonged only to the apostolic age?

3. But is there any necessity laid upon us of running either into one extreme or the other? May we not steer a middle course, — keep a sufficient distance from that spirit of error and enthusiasm, without denying the gift of God, and giving up the great privilege of his children? Surely we may. In order thereto, let us consider, in the presence and fear of God,

First. What is this witness or testimony of our spirit; what is the testimony of God's Spirit; and, how does he "bear witness with our spirit that we are the children of God?"

Secondly. How is this joint testimony of God's Spirit and our own, clearly and solidly distinguished from the presumption of a natural mind, and from the delusion of the devil?

I.

1. Let us first consider, what is the witness or testimony of our spirit. But here I cannot but desire all those who are for swallowing up the testimony of the Spirit of God, in the rational testimony of our own spirit, to observe, that in this text the Apostle is so far from speaking of the testimony of our own spirit *only*, that it may be questioned whether he speaks of it *at all* — whether he does not speak *only* of the testimony of God's Spirit? It does not appear but the original text may be fairly understood thus. The Apostle had just said, in the preceding verse, "Ye have received the Spirit of adoption, whereby we cry, Abba, Father;" and immediately subjoins, Αυτο το πνευμα (some copies read, το αυτο πνευμα) συμμαρτυρει τῳ πνευματ ημων, οτι εσμεν τεκνα Θεου which may be translated, "The same Spirit beareth witness to our spirit, that we are the children of God." (The preposition συν only denoting, that he witnesses this *at the same time* that he enables us to cry Abba, Father.) But I contend not; seeing so many other texts, with the experience of all real Christians, sufficiently evince, that there is in every believer, both the testimony of God's Spirit, and the testimony of his own, that he is a child of God.

2. With regard to the latter, the foundation thereof is laid in those numerous texts of Scripture which describe the marks of the children of God; and that so plain, that he which runneth may read them. These are also collected together, and placed in the strongest light, by many both ancient and modern writers. If any need farther light, he may receive it by attending on the ministry of God's word; by meditating thereon before God in secret; and by conversing with those who have the knowledge of his ways. And by the reason or understanding that God has given him, which religion was designed not to extinguish, but to perfect; — according to that of the Apostle, "Brethren, be not children in understanding; in malice" or wickedness "be ye children; but in understanding be ye men;" (1 Corinthians 14:20;) — every man applying those scriptural marks to himself, may know whether he is a child of God. Thus, if he know, First, "as many as are led by the Spirit of God," into all holy tempers and actions, "they are the sons of God;" (for which he has the infallible assurance of holy writ;) Secondly, I am thus "led by the Spirit of God;" he will easily conclude, — "Therefore I am a son of God."

3. Agreeable to this are all those plain declarations of St. John, in his First Epistle: "Hereby we know, that we do know him, if we keep his commandments." (Chap. 2:3.) "Whoso keepeth his word, in him verily is the love of God perfected: Hereby know we that we are in him;" that we are indeed the children of God. (Verse 5.) "If ye know that he is righteous, ye know that every one that doeth righteousness is born of him." (Verse 29.) "We know that we have passed from death unto life, because we love the brethren." (Chap. 3:14.) "Hereby we know that we are of the truth, and shall assure our hearts before him;" (verse 19;) namely, because we "love one another, not in word, neither in tongue, but in deed and in truth." "Hereby know we that we dwell in him, because he hath given us of his" loving "Spirit." (Chap. 4:13.) And, "hereby we know that he abideth in us by the" obedient "Spirit which he hath given us." (Chap. 3:24.)

4. It is highly probable there never were any children of God, from the beginning of the world unto this day, who were farther advanced in the grace of God, and the knowledge of our Lord Jesus Christ, than the Apostle John, at the time when he wrote these words, and the fathers in Christ to whom he wrote. Notwithstanding which, it is evident, both the

Apostle himself, and all those pillars in God's temple, were very far from despising these marks of their being the children of God; and that they applied them to their own souls for the confirmation of their faith. Yet all this is no other than rational evidence, the witness of our spirit, our reason or understanding. It all resolves into this: Those who have these marks are children of God: But we have these marks. Therefore we are children of God.

5. But how does it appear, that we have these marks? This is a question which still remains. How does it appear, that we do love God and our neighbor, and that we keep his commandments? Observe, that the meaning of the question is, How does it appear to *ourselves*, not to *others*? I would ask him, then, that proposes this question, How does it appear to you, that you are alive, and that you are now in ease, and not in pain? Are you not immediately conscious of it? By the same immediate consciousness, you will know if your soul is alive to God; if you are saved from the pain of proud wrath, and have the ease of a meek and quiet spirit. By the same means you cannot but perceive if you love, rejoice, and delight in God. By the same you must be directly assured, if you love your neighbor as yourself; if you are kindly affectioned to all mankind, and full of gentleness and long suffering. And with regard to the outward mark of the children of God, which is, according to St. John. the keeping his commandments, you undoubtedly know in your own breast, if, by the grace of God, it belongs to you. Your conscience informs you from day to day, if you do not take the name of God within your lips, unless with seriousness and devotion, with reverence and godly fear; if you remember the Sabbath-day to keep it holy; if you honor your father and mother; if you do to all as you would they should do unto you; if you possess your body in sanctification and honor; and if, whether you eat or drink, you are temperate therein, and do all to the glory of God.

6. Now this is properly the testimony of our own spirit; even the testimony of our own conscience, that God hath given us to be holy of heart, and holy in outward conversation. It is a consciousness of our having received, in and by the Spirit of adoption, the tempers mentioned in the word of God, as belonging to his adopted children; even a loving heart toward God, and toward all mankind; hanging with child-like confidence on

God our Father, desiring nothing but him, casting all our care upon him, and embracing every child of man with earnest, tender affection: — A consciousness that we are inwardly conformed, by the Spirit of God, to the image of his Son, and that we walk before him in justice, mercy, and truth, doing the things which are pleasing in his sight.

7. But what is that testimony of God's Spirit, which is superadded to, and conjoined with, this? How does he "bear witness with our spirit that we are the children of God?" It is hard to find words in the language of men to explain "the deep things of God." Indeed, there are none that will adequately express what the children of God experience. But perhaps one might say, (desiring any who are taught of God to correct, to soften, or strengthen the expression,) The testimony of the Spirit is an inward impression on the soul, whereby the Spirit of God directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; and that all my sins are blotted out, and I, even I, am reconciled to God.

8. That this testimony of the Spirit of God must needs, in the very nature of things, be antecedent to the testimony of our own spirit, may appear from this single consideration: We must be holy of heart, and holy in life, before we can be conscious that we are so; before we can have the testimony of our spirit, that we are inwardly and outwardly holy. But we must love God, before we can be holy at all; this being the root of all holiness. Now we cannot love God, till we know he loves us. "We love him, because he first loved us." And we cannot known his pardoning love to us, till his Spirit witnesses it to our spirit. Since, therefore, this testimony of his Spirit must precede the love of God and all holiness, of consequence it must precede our inward consciousness thereof, or the testimony of our spirit concerning them.

9. Then, and not till then, — when the Spirit of God beareth that witness to our spirit, "God hath loved thee, and given his own Son to be the propitiation for thy sins; the Son of God hath loved thee, and hath washed thee from thy sins in his blood," — "we love God because he first loved us;" and, for his sake, we love our brother also. And of this we cannot but be conscious to ourselves: We "know the things that are freely given to us

of God." We know that we love God, and keep his commandments; and "hereby also we know that we are of God." This is that testimony of our own spirit, which, so long as we continue to love God and keep his commandments, continues joined with the testimony of God's Spirit, "that we are the children of God."

10. Not that I would by any means be understood, by any thing which has been spoken concerning it, to exclude the operation of the Spirit of God, even from the testimony of our own spirit. In no wise. It is he that not only worketh in us every manner of thing that is good, but also shines upon his own work, and clearly shows what he has wrought. Accordingly, this is spoken of by St. Paul, as one great end of our receiving the Spirit, "that we may know the things which are freely given to us of God:" That he may strengthen the testimony of our conscience, touching our "simplicity and godly sincerity;" and give us to discern, in a fuller and stronger light, that we now do the things which please him.

11. Should it still be inquired, "How does the Spirit of God 'bear witness with our spirit, that we are the children of God,' so as to exclude all doubt, and evince the reality of our sonship?" — the answer is clear from what has been observed above. And, First, as to the witness of our spirit: The soul as intimately and evidently perceives when it loves, delights, and rejoices in God, as when it loves, and delights in anything on earth. And it can no more doubt, whether it loves, delights, and rejoices or no, than whether it exists or no. If, therefore this be just reasoning,

He that now loves God, that delights and rejoices in him with an humble joy, and holy delight, and an obedient love, in a child of God:

> But I thus love, delight, and rejoice in God;
> Therefore, I am a child of God: —

Then a Christian can in no wise doubt of his being a child of God. Of the former proposition he has as full an assurance as he has that the Scriptures are of God; and of his thus loving God, he has an inward proof, which is nothing short of self evidence. Thus, the testimony of our own spirit is with the most intimate conviction manifested to our hearts, in such a

manner, as beyond all reasonable doubt to evince the reality of our sonship.

12. The manner how the *divine* testimony is manifested to the heart, I do not take upon me to explain. Such knowledge is too wonderful and excellent for me: I cannot attain unto it. The wind bloweth, and I hear the sound thereof; but I cannot tell how it cometh, or whither it goeth. As no one knoweth the things of a man, save the spirit of a man that is in him; so the *manner* of the things of God knoweth no one, save the Spirit of God. But the fact we know; namely, that the Spirit of God does give a believer such a testimony of his adoption, that while it is present to the soul, he can no more doubt the reality of his sonship, than he can doubt of the shining of the sun, while he stands in the full blaze of his beams.

II.

1. How this joint testimony of God's Spirit and our spirit may be clearly and solidly distinguished from the presumption of a natural mind, and from the delusion of the devil, is the next thing to be considered. And it highly imports all who desire the salvation of God, to consider it with the deepest attention, as they would not deceive their own souls. An error in this is generally observed to have the most fatal consequences; the rather, because he that errs, seldom discovers his mistake, till it is too late to remedy it.

2. And, First, how is this testimony to be distinguished from the presumption of a natural mind? It is certain, one who was never convinced of sin, is always ready to flatter himself, and to think of himself, especially in spiritual things, more highly than he ought to think. And hence, it is in no wise strange, if one who is vainly puffed up by his fleshly mind, when he hears of this privilege of true Christians, among whom he undoubtedly ranks himself, should soon work himself up into a persuasion that he is already possessed thereof. Such instances now abound in the world, and have abounded in all ages. How then may the real testimony of the Spirit with our spirit, be distinguished from this damning presumption?

3. I answer, the Holy Scriptures abound with marks, whereby the one may be distinguished from the other. They describe, in the plainest manner, the circumstances which go before, which accompany, and which follow, the true, genuine testimony of the Spirit of God with the spirit of a believer. Whoever carefully weighs and attends to these will not need to put darkness for light. He will perceive so wide a difference, with respect to all these, between the real and the pretended witness of the Spirit, that there will be no danger, I might say, no possibility, of confounding the one with the other.

4. By these, one who vainly presumes on the gift of God might surely know, if he really desired it, that he hath been hitherto "given up to a strong delusion," and suffered to believe a lie. For the Scriptures lay down those clear, obvious marks, as preceding, accompanying, and following that gift, which a little reflection would convince him, beyond all doubt, were never found in his soul. For instance: The Scripture describes repentance, or conviction of sin, as constantly going before this witness of pardon. So, "Repent; for the kingdom of heaven is at hand." (Matthew 3:2.) "Repent ye, and believe the gospel." (Mark 1:15.) "Repent, and be baptized every one of you for the remission of sins." (Acts 2:38) "Repent ye therefore, and be converted, that your sins may be blotted out." (Acts 3:19.) In conformity whereto, our Church also continually places repentance before pardon, or the witness of it "He pardoneth and absolveth all them that truly repent, and unfeignedly believe his holy gospel." "Almighty God — hath promised forgiveness of sins to all them, who, with hearty repentance and true faith, turn unto him." But he is a stranger even to this repentance: He hath never known a broken and a contrite heart: "The remembrance of his sins" was never "grievous unto him," nor "the burden of them intolerable." In repeating those words, he never meant what he said; he merely paid a compliment to God. And were it only from the want of this previous work of God, he hath too great reason to believe that he hath grasped a mere shadow, and never yet known the real privilege of the sons of God.

5. Again, the Scriptures describe the being born of God, which must precede the witness that we are his children, as a vast and mighty change; a change "from darkness to light," as well as "from the power of Satan unto

God;" as a "passing from death unto life," a resurrection from the dead. Thus the Apostle to the Ephesians: "You hath he quickened who were dead in trespasses and sins." (2:1.) And again, "When we were dead in sins, he hath quickened us together with Christ; and hath raised us up together, and made us sit together in heavenly places in Christ Jesus." (Verses 5:6.) But what knoweth he, concerning whom we now speak, of any such change as this? He is altogether unacquainted with this whole matter. This is a language which he does not understand. He tells you he always was a Christian. He knows no time when he had need of such a change. By this also, if he give himself leave to think, may he know, that he is not born of the Spirit; that he has never yet known God; but has mistaken the voice of nature for the voice of God.

6. But waving the consideration of whatever he has or has not experienced in time past; by the present marks may we easily distinguish a child of God from a presumptuous self deceiver. The Scriptures describe that joy in the Lord which accompanies the witness of his Spirit, as a humble joy; a joy that abases to the dust, that makes a pardoned sinner cry out, "I am vile! What am I, or my father's house? Now mine eye seeth thee, I abhor myself in dust and ashes!" And wherever lowliness is there is meekness, patience, gentleness, long-suffering. There is a soft, yielding spirit; a mildness and sweetness, a tenderness of soul, which words cannot express. But do these fruits attend that *supposed* testimony of the Spirit in a presumptuous man? Just the reverse. The more confident he is of the favor of God, the more is he lifted up; the more does he exalt himself; the more haughty and assuming is his whole behavior. The stronger witness he imagines himself to have, the more overbearing is he to all around him; the more incapable of receiving any reproof; the more impatient of contradiction. Instead of being more meek, and gentle, and teachable, more "swift to hear, and slow to speak," he is more slow to hear, and swift to speak; more unready to learn of any one; more fiery and vehement in his temper, and eager in his conversation. Yea, perhaps, there will sometimes appear a kind of fierceness in his air, his manner of speaking, his whole deportment, as if he were just going to take the matter out of Gods hands, and himself to "devour the adversaries."

7. Once more: The Scriptures teach, “This is the love of God,” the sure mark thereof, “that we keep his commandments.” (1 John 5:3.) And our Lord himself saith, “He that keepeth my commandments, he it is that loveth me.” (John 14:21) Love rejoices to obey; to do, in every point, whatever is acceptable to the beloved. A true lover of God hastens to do his will on earth as it is done in heaven. But is this the character of the presumptuous pretender to the love of God? Nay, but his love gives him a liberty to disobey, to break, not keep, the commandments of God. Perhaps, when he was in fear of the wrath of God, he did labor to do his will. But now, looking on himself as “not under the law,” he thinks he is no longer obliged to observe it. He is therefore less zealous of good works; less careful to abstain from evil; less watch full over his own heart; less jealous over his tongue. He is less earnest to deny himself, and to take up his cross daily. In a word, the whole form of his life is changed, since he has fancied himself to be *at liberty*. He is no longer “exercising himself unto godliness;” “wrestling not only with flesh and blood, but with principalities and powers,” enduring hardships, “agonizing to enter in at the strait gate.” No; he has found an easier way to heaven; a broad, smooth, flowery path; in which he can say to his soul, “Soul, take thy ease; eat, drink, and be merry.” It follows, with undeniable evidence, that he has not the true testimony of his own spirit. He cannot be conscious of having those marks which he hath not; that lowliness meekness, and obedience: Nor yet can the Spirit of the God of truth bear witness to a lie; or testify that he is a child of God, when he is manifestly a child of the devil.

8. Discover thyself, thou poor self-deceiver! — thou who art confident of being a child of God; thou who sayest, “I have the witness in myself,” and therefore defiest all thy enemies. Thou art weighed in the balance and found wanting; even in the balance of the sanctuary. The word of the Lord hath tried thy soul, and proved thee to be reprobate silver. Thou art not lowly of heart; therefore thou hast not received the Spirit of Jesus unto this day. Thou art not gentle and meek; therefore thy joy is nothing worth: It is not joy in the Lord. Thou dost not keep his commandments; therefore thou lovest him not, neither art thou partaker of the Holy Ghost. It is consequently as certain and as evident, as the Oracles of God can make it, his Spirit doth not bear witness with thy spirit that thou art a child of

God. O cry unto him, that the scales may fall off thine eyes; that thou mayest know thyself as thou art known; that thou mayest receive the sentence of death in thyself, till thou hear the voice that raises the dead, saying, “Be of good cheer: Thy sins are forgiven; thy faith hath made thee whole.”

9. “But how may one who has the real witness in himself distinguish it from presumption?” How, I pray, do you distinguish day from night? How do you distinguish light from darkness; or the light of a star, or a glimmering taper, from the light of the noon-day sun? Is there not an inherent, obvious, essential difference between the one and the other? And do you not immediately and directly perceive that difference, provided your senses are rightly disposed? In like manner, there is an inherent, essential difference between spiritual light and spiritual darkness; and between the light wherewith the Sun of righteousness shines upon our heart, and that glimmering light which arises only from “sparks of our own kindling:” And this difference also is immediately and directly perceived, if our spiritual senses are rightly disposed.

10. To require a more minute and philosophical account of the manner whereby we distinguish these, and of the *criteria*, or intrinsic marks, whereby we know the voice of God, is to make a demand which can never be answered; no, not by one who has the deepest knowledge of God. Suppose when Paul answered before Agrippa, the wise Roman had said, “Thou talkest of hearing the voice of the Son of God. How dost thou know it was his voice? By what *criteria*, what intrinsic marks, dost thou know the voice of God? Explain to me the *manner* of distinguishing this from a human or angelic voice.” Can you believe, the Apostle himself would have once attempted to answer so idle a demand? And yet, doubtless, the moment he heard that voice, he knew it was the voice of God. But *how* he knew this, who is able to explain? Perhaps neither man nor angel.

11. To come yet closer: Suppose God were now to speak to any soul, “Thy sins are forgiven thee,” — he must be willing that soul should know his voice; otherwise he would speak in vain. And he is able to effect this; for, whenever he wills, to do is present with him. And he does effect it:

That soul is absolutely assured, “this voice is the voice of God.” But yet he who hath that witness in himself, cannot explain it to one who hath it not: for indeed is it to be expected that he should. Were there any natural medium to prove, or natural method to explain, the things of God to inexperienced men, then the natural man might discern and know the things of the Spirit of God. But this is utterly contrary to the assertion of the Apostle, that “he cannot know them, because they are spiritually discerned;” even by spiritual senses, which the natural man hath not.

12. “But how shall I know that my spiritual senses are rightly disposed?” This also is a question of vast importance; for if a man mistake in this, he may run on in endless error and delusion. “And how am I assured that this is not my case; and that I do not mistake the voice of the Spirit?” Even by the testimony of your own spirit; by “the answer of a good conscience toward God.” By the fruits which he hath wrought in your spirit, you shall know the testimony of the Spirit of God. Hereby you shall know, that you are in no delusion, that you have not deceived your own soul. The immediate fruits of the Spirit, ruling in the heart, are “love, joy, peace, bowels of mercies, humbleness of mind, meekness, gentleness, long-suffering.” And the outward fruits are, the doing good to all men; the doing no evil to any; and the walking in the light, — a zealous, uniform obedience to all the commandments of God.

13. By the same fruits shall you distinguish this voice of God, from any delusion of the devil. That proud spirit cannot humble thee before God. He neither can nor would soften thy heart, and melt it first into earnest mourning after God, and then into filial love. It is not the adversary of God and man that enables thee to love thy neighbor; or to put on meekness, gentleness, patience, temperance, and the whole armor of God. He is not divided against himself, or a destroyer of sin, his own work. No; it is none but the Son of God who cometh “to destroy the works of the devil.” As surely therefore as holiness is of God, and as sin is the work of the devil, so surely the witness thou hast in thyself is not of Satan, but of God.

14. Well then mayest thou say, “Thanks he unto God for his unspeakable gift!” Thanks be unto God, who giveth me to “know in whom I have believed;” who hath “sent forth the Spirit of his Son into my heart, crying,

Abba, Father," and even now, "bearing witness with my spirit that I am a child of God!" And see, that not only thy lips, but thy life, show forth his praise. He hath sealed thee for his own; glorify him then in thy body and thy spirit, which are his. Beloved, if thou hast this hope in thyself, purify thyself as he is pure. While thou beholdest what manner of love the Father hath given thee, that thou shouldest be called a child of God; cleanse thyself "from all filthiness of flesh and spirit, perfecting holiness in the fear of God;" and let all thy thoughts, words, and works be a spiritual sacrifice, holy, acceptable to God through Christ Jesus!

SERMON XI.

THE WITNESS OF THE SPIRIT.

DISCOURSE II.

"The Spirit itself beareth witness with our spirit, that we are the children of God."

Romans 8:16.

I.

1. NONE who believe the Scriptures to be the word of God, can doubt the importance of such a truth as this; — a truth revealed therein, not once only, not obscurely not incidentally; but frequently, and that in express terms; but solemnly and of set purpose, as denoting one of the peculiar privileges of the children of God.

2. And it is the more necessary to explain and defend this truth, because there is a danger on the right hand and on the left. If we deny it, there is a danger lest our religion degenerate into mere formality; lest, "having a form of godliness," we neglect, if not "deny, the power of it." If we allow it, but do not understand what we allow, we are liable to run into all the wildness of enthusiasm. It is therefore needful, in the highest degree, to guard those who fear God from both these dangers, by a scriptural and rational illustration and confirmation of this momentous truth.

3. It may seem, something of this kind is the more needful, because so little has been wrote on the subject with any clearness; unless some discourses on the wrong side of the question, which explain it quite away. And it cannot be doubted, but these were occasioned, at least in a great measure, by the crude, unscriptural, irrational explication of others, who "knew not what they spake, nor whereof they affirmed."

4. It more nearly concerns the Methodists, so called, clearly to understand, explain, and defend this doctrine; because it is one grand part of the testimony which God has given them to hear to all mankind. It is by his peculiar blessing upon them in searching the Scriptures, confirmed by the experience of his children, that this great evangelical truth has been recovered, which had been for many years well nigh lost and forgotten.

II.

1. But what is the witness of the Spirit? The original word μαρτυρια, may be rendered either (as it is in several places) *the witness*, or less ambiguously, *the testimony*, or *the record*. So it is rendered in our translation, (1 John 5:11,) "This is the record," the testimony, the sum of what God testifies in all the inspired writings, "that God hath given unto us eternal life, and this life is in his Son." The testimony now under consideration is given by the Spirit of God to and with our spirit: He is the person testifying. What he testifies to us is, "that we are the children of God." The immediate result of this testimony is, "the fruit of the Spirit;" namely, "love, joy, peace, long-suffering, gentleness, goodness:" And without these, the testimony itself cannot continue. For it is inevitably destroyed, not only by the commission of any outward sin, or the omission of known duty, but by giving way to any inward sin; in a word, by whatever grieves the Holy Spirit of God.

2. I observed many years ago, "It is hard to find words in the language of men, to explain the deep things of God. Indeed there are none that will adequately express what the Spirit of God works in his children. But perhaps one might say, (desiring any who are taught of God, to correct, soften, or strengthen the expression,) By the testimony of the Spirit, I mean, an inward impression on the soul, whereby the Spirit of God immediately and directly witnesses to my spirit, that I am a child of God; that Jesus Christ hath loved me, and given himself for me; that all my sins are blotted out, and I, even I, am reconciled to God."

3. After twenty years' further consideration, I see no cause to retract any part of this. Neither do I conceive how any of these expressions may be altered, so as to make them more intelligible. I can only add, that if any of

the children of God will point out any other expressions, which are more clear, or more agreeable to the word of God, I will readily lay these aside.

4. Meantime let it be observed, I do not mean hereby, that the Spirit of God testifies this by any outward voice; no, nor always by an inward voice, although he may do this sometimes. Neither do I suppose, that he always applies to the heart (though he often may) one or more texts of Scripture. But he so works upon the soul by his immediate influence, and by a strong, though inexplicable operation, that the stormy wind and troubled waves subside, and there is a sweet calm; the heart resting as in the arms of Jesus, and the sinner being clearly satisfied that God is reconciled, that all his "iniquities are forgiven, and his sins covered."

5. Now what is the matter of dispute concerning this? Not whether there be a witness or testimony of the Spirit. Not whether the Spirit does testify with our spirit, that we are the children of God. None can deny this, without flatly contradicting the Scriptures, and charging a lie upon the God of truth. Therefore, that there is a testimony of the Spirit is acknowledged by all parties.

6. Neither is it questioned, whether there is an *indirect* witness or testimony, that we are the children of God. This is nearly, if not exactly, the same with the testimony of a good conscience towards God; and is the result of reason, or reflection on what we feel in our own souls. Strictly speaking, it is a conclusion drawn partly from the word of God, and partly from our own experience. The word of God says, every one who has the fruit of the Spirit is a child of God; experience, or inward consciousness, tells me, that I have the fruit of the Spirit; and hence I rationally conclude, "Therefore I am a child of God." This is likewise allowed on all hands, and so is no matter of controversy.

7. Nor do we assert, that there can be any real testimony of the Spirit without the fruit of the Spirit. We assert, on the contrary, that the fruit of the Spirit immediately springs from this testimony; not always indeed in the same degree, even when the testimony is first given: and much less afterwards. Neither joy nor peace is always at one stay; no, nor love; as neither is the testimony itself always equally strong and clear.

8. But the point in question is, whether there be any *direct* testimony of the Spirit at all; whether there be any other testimony of the Spirit, than that which arises from a consciousness of the fruit.

III.

1. I believe there is; because that is the plain, natural; meaning of the text, "The Spirit itself beareth witness with our spirit, that we are the children of God." It is manifest, here are two witnesses mentioned, who together testify the same thing; the Spirit of God, and our own spirit. The late Bishop of London, in his sermon on this text, seems astonished that any one can doubt of this, which appears upon the very face of the words. Now, "The testimony of our own spirit," says the Bishop, "is one, which is the consciousness of our own sincerity;" or, to express the same thing a little more clearly, the consciousness of the fruit of the Spirit. When our spirit is conscious of this, of love, joy, peace, long-suffering, gentleness, goodness, it easily infers from these premises, that we are the children of God.

2. It is true, that great man supposes the other witness to be, "The consciousness of our own good works." This, he affirms, is the testimony of God's Spirit. But this is included in the testimony of our own spirit; yea, and in sincerity, even according to the common sense of the word. So the Apostle, "Our rejoicing is this, the testimony of our conscience, that in simplicity and godly sincerity we have had our conversation in the world:" Where it is plain, sincerity refers to our words and actions, at least as much as to our inward dispositions. So that this is not another witness, but the very same that he mentioned before; the consciousness of our good works being only one branch of the consciousness of our sincerity. Consequently here is only one witness still. If therefore the text speaks of two witnesses, one of these is not the consciousness of our good works, neither of our sincerity; all this being manifestly contained in the testimony of our spirit.

3. What then is the other witness? This might easily be learned, if the text itself were not sufficiently clear, from the verse immediately preceding: "Ye have received, not the spirit of bondage, but the Spirit of adoption,

whereby we cry, Abba, Father:" It follows, "The Spirit itself beareth witness with our spirit, that we are the children of God."

4. This is farther explained by the parallel text, (Galatians 4:6,) "Because ye are sons, God hath sent forth the Spirit of his Son into your hearts, crying, Abba, Father." Is not this something *immediate* and *direct*, not the result of reflection or argumentation? Does not this Spirit cry, "Abba, Father," in our hearts the moment it is given, antecedently to any reflection upon our sincerity; yea, to any reasoning whatsoever? And is not this the plain natural sense of the words, which strikes any one as soon as he hears them? All these texts then, in their most obvious meaning, describe a direct testimony of the Spirit.

5. That the testimony of the Spirit of God must, in the very nature of things, be antecedent to the testimony of our own spirit, may appear from this single consideration: We must be holy in heart and life before we can be conscious that we are so. But we must love God before we can be holy at all, this being the root of all holiness. Now we cannot love God, till we know he loves us: "We love him, because he first loved us:" And we cannot know his love to us, till his Spirit witnesses it to our spirit. Till then we cannot believe it; we cannot say, "The life which I now live, I live by faith in the Son of God, who loved me, and gave himself for me."

Then, only then we feel
Our interest in his blood,
And cry, with joy unspeakable,
Thou art my Lord, my God!

Since, therefore, the testimony of his Spirit must preached the love of God, and all holiness, of consequence it must precede our consciousness thereof.

6. And here properly comes in, to confirm this scriptural doctrine, the experience of the children of God; the experience not of two or three, not of a few, but of a great multitude which no man can number. It has been confirmed, both in this, and in all ages, by "a cloud" of living and dying "witnesses." It is confirmed by your experience and mine. The Spirit itself bore witness to my spirit that I was a child of God, gave me an evidence

hereof, and I immediately cried, “Abba, Father!” And this I did, (and so did you,) before I reflected on, or was conscious of, any fruit of the Spirit. It was from this testimony received that love, joy, peace, and the whole fruit of the Spirit flowed. First, I heard,

> Thy sins are forgiven I Accepted thou art! —
> I listen’d, and heaven sprung up in my heart.

7. But this is confirmed, not only by the experience of the children of God; — thousands of whom can declare that they never did know themselves to be in the favor of God till it was directly witnessed to them by his Spirit; — but by all those who are convinced of sin, who feel the wrath of God abiding on them. These cannot be satisfied with any thing less than a direct testimony from his Spirit, that he is “merciful to their unrighteousness, and remembers their sins and iniquities no more.” Tell any of these, “You are to know you are a child, by reflecting on what he has wrought in you, on your love, joy, and peace;” and will he not immediately reply, “By all this I know I am a child of the devil? I have no more love to God than the devil has; my carnal mind is enmity against God. I have no joy in the Holy Ghost; my soul is sorrowful even unto death. I have no peace; my heart is a troubled sea; I am all storm and tempest.” And which way can these souls possibly be comforted, but by a divine testimony (not that they are good, or sincere, or conformable to the Scripture in heart and life, but) that God *justifieth the ungodly*? — him that, till the moment he is justified, is all ungodly, void of all true holiness; “him that worketh not,” that worketh nothing that is truly good, till he is conscious that he is accepted, not for any “works of righteousness which he hath done,” but by the mere, free mercy of God; wholly and solely for what the Son of God hath done and suffered for him. And can it be any otherwise, if “a man is justified by faith, without the works of the law?” If so, what inward or outward goodness can he be conscious of; antecedent to his justification? Nay, is not the having nothing to pay, that is, the being conscious that “there dwelleth in us no good thing,” neither inward nor outward goodness, essentially, indispensably necessary, before we can be “justified freely, through the redemption that is in Jesus Christ?” Was ever any man justified since his coming into the world, or can any man ever be justified, till he is brought to that point, —

I give up every plea beside, —
Lord, I am damn'd; but Thou hast died?

8. Every one, therefore, who denies the existence of such a testimony, does in effect deny justification by faith. It follows, that either he never experienced this, either he never was justified, or that he has forgotten, as St. Peter speaks, του καθαρισμου των παλαι αουτου αμαρτιων, *the purification from his former sins*, the experience he then had himself; the manner wherein God wrought in his own soul, when his former sins were blotted out.

9. And the experience even of the children of the world here confirms that of the children of God. Many of these have a desire to please God: Some of them take much pains to please him: But do they not, one and all, count it the highest absurdity for any to talk of *knowing* his sins are forgiven? Which of *them* even pretends to any such thing? And yet many of them are conscious of their own sincerity. Many of them undoubtedly have, in a degree, the testimony of their own spirit, a consciousness of their own uprightness. But this brings them no consciousness that they are forgiven; no knowledge that they are the children of God. Yea, the more sincere they are, the more uneasy they generally are, for want of knowing it; plainly showing that this cannot be known, in a satisfactory manner, by the bare testimony of our own spirit, without God's directly testifying that we are his children.

IV.

But abundance of objections have been made to this; the chief of which it may be well to consider.

1. It is objected, First, "Experience is not sufficient to prove a doctrine which is not founded on Scripture." This is undoubtedly true; and it is an important truth; but it does not affect the present question; for it has been shown, that this doctrine is founded on Scripture: Therefore experience is properly alleged to confirm it.

2 "But madmen, French prophets, and enthusiasts of every kind, have imagined they experienced this witness." They have so; and perhaps not a

few of them did, although they did not retain it long: But if they did not, this is no proof at all that others have not experienced it; as a madman's imagining himself a king, does not prove that there are no *real* kings.

"Nay, many who pleaded strongly for this, have utterly decried the Bible." Perhaps so; but this was no necessary consequence: Thousands plead for it who have the highest esteem for the Bible.

Yea, but many have fatally deceived themselves hereby, and got above all conviction."

And yet a scriptural doctrine is no worse though men abuse it to their own destruction.

3. "But I lay it down as an undoubted truth, the fruit of the Spirit is the witness of the Spirit." Not undoubted; thousands doubt of, yea, flatly deny it: But let that pass. "If this witness be sufficient, there is no need of any other. But it is sufficient, unless in one of these cases,

1. The *total absence* of the fruit of the Spirit." And this is the case, when the direct witness is first given.
2. "The *not perceiving it*. But to contend for it in this case, is to contend for being in the favor of God, and not knowing it."

True; not knowing it at that time any otherwise than by the testimony which is given for that end. And this we do contend for; we contend that the direct witness may shine clear, even while the indirect one is under a cloud.

4. It is objected, Secondly, "The design of the witness contended for is, to prove that the profession we make is genuine. But it does not prove this." I answer, the proving this is not the design of it. It is antecedent to our making any profession at all, but that of being lost, undone, guilty, helpless sinners. It is designed to assure those to whom it is given, that they are the children of God; that they are "justified freely by his grace, through the redemption that is in Jesus Christ." And this does not suppose that their preceding thoughts, words, and actions, are conformable to the rule of Scripture; it supposes quite the reverse; namely, that they are sinners all over; sinners both in heart and life. Were it

otherwise, God would *justify the godly*; and *their own works* would be *counted to them for righteousness.* And I cannot but fear that a supposition of our being justified by works is at the root of all these objections; for, whoever cordially believes that God *imputes* to all that are justified *righteousness without works*, will find no difficulty in allowing the witness of his Spirit, preceding the fruit of it.

5. It is objected, Thirdly, "One Evangelist says 'Your heavenly Father will give the Holy Spirit to then that ask him.' The other Evangelist calls the same thing 'good gifts;' abundantly demonstrating that the Spirit's way of bearing witness is by giving good gifts." Nay, here is nothing at all about *bearing witness*, either in the one text or the other. Therefore till this demonstration is better demonstrated, I let it stand as it is.

6. It is objected, Fourthly, "The Scripture says, 'The tree is known by its fruits. Prove all things. Try the spirits examine yourselves.'" Most true: Therefore, let every man who believes he "hath the witness in himself," try whether he be of God; if the fruit follow, it is; otherwise it is not. For certainly "the tree is known by its fruit:" Here by we *prove* if it be of God. "But the direct witness is never referred to in the Book of God." Not as standing alone; not as a single witness: but as connected with the other; as giving a *joint testimony*; testifying, *with our spirit*, that we are children of God. And who is able to prove, that it is not *thus* referred to in this very Scripture? "Examine yourselves whether ye be in the faith; prove your own selves. Know ye not your own selves, that Jesus Christ is in you?" It is by no means clear, that they did not know this by a direct as well as a remote witness, How is it proved, that they did not know it, First, by an inward consciousness; and, Then, by love, joy, and peace?

7. "But the testimony arising from the internal and external change is constantly referred to in the Bible." It is so: And we constantly refer thereto, to confirm the testimony of the Spirit.

"Nay, all the marks *you* have given, whereby to distinguish the operations of God's Spirit from delusion, refer to the change wrought in us and upon us." This, likewise, is undoubtedly true.

8. It is objected, Fifthly, that "the direct witness of the Spirit does not secure us from the greatest delusion. And is that a witness fit to be trusted, whose testimony cannot be depended on? that is forced to fly to something else, to prove what it asserts?" I answer: To secure us from all delusion, God gives us two witnesses that we are his children. And this they testify conjointly. Therefore, "what God hath joined together, let not man put asunder." And while they are joined, we cannot be deluded: Their testimony can be depended on. They are fit to be trusted in the highest degree, and need nothing else to prove what they assert.

"Nay, the direct witness only asserts, but does not prove, any thing." By two witnesses shall every word be established. And when the Spirit witnesses with our spirit, as God designs it to do, then it fully proves that we are children of God.

9 It is objected, Sixthly, "You own the change wrought is a sufficient testimony, unless in the case of severe trials, such as that, of our Savior upon the cross; but none of us can be tried in that manner." But you or I may be tried in such a manner, and so may any other child of God, that it will be impossible for us to keep our filial confidence in God without the direct witness of his Spirit.

10. It is objected, Lastly, "The greatest contenders for it are some of the proudest and most uncharitable of men." Perhaps some of the hottest contenders for it are both proud and uncharitable; but many of the firmest contenders for it are eminently meek and lowly in heart; and, indeed, in all other respects also,

True followers of their lamb-like. Lord.

The preceding objections are the most considerable that I have heard, and I believe contain the strength of the cause. Yet I apprehend whoever calmly and impartially considers those objections and the answers together, will easily see that they do not destroy, no, nor weaken, the evidence of that great truth, that the Spirit of God does *directly*, as well as *indirectly*, testify that we are children of God.

V.

1. The sum of all this is: The testimony of the Spirit is an inward impression on the souls of believers, whereby the Spirit of God directly testifies to their spirit, that they are children of God. And it is not questioned, whether there is a testimony of the Spirit; but whether there is any *direct* testimony; whether there is any other than that which arises from a consciousness of the fruit of the Spirit. We believe there is; because this is the plain natural meaning of the text, illustrated both by the preceding words, and by the parallel passage in the Epistle to the Galatians; because, in the nature of the thing, the testimony must precede the fruit which springs from it; and because this plain meaning of the word of God is confirmed by the experience of innumerable children of God; yea, and by the experience of all who are convinced of sin, who can never rest till they have a direct witness; and even of the children of the world, who, not having the witness in themselves, one and all declare, none can *know* his sins forgiven.

2. And whereas it is objected, that experience is not sufficient to prove a doctrine unsupported by Scripture; — that madmen and enthusiasts of every kind have imagined such a witness; — that the design of that witness is to prove our profession genuine, which design it does not answer; — that the Scripture says, “The tree is known by its fruit;” “examine yourselves; prove your ownselves;” and, meantime, the direct witness is never referred to in all the Book of God; — that it does not secure us from the greatest delusions; — and, Lastly, that the change wrought in us is a sufficient testimony, unless in such trials as Christ alone suffered: — We answer,

1. Experience is sufficient to *confirm* a doctrine which is grounded on Scripture.
2. Though many fancy they experience what they do not, this is no prejudice to real experience.
3. The design of that witness is, to assure us we are children of God; and this design it does answer.
4. The true witness of the Spirit is known by its fruit, “love, peace, joy;” not indeed preceding, but following it.

5. It cannot be proved, that the direct as well as the indirect witness is not referred to in that very text, “Know ye not your own selves, that, Jesus Christ is in you?”
6. The Spirit of God, witnessing with our spirit, does secure us from all delusion:

And, Lastly, we are all liable to trials, wherein the testimony of our own spirit is not sufficient; wherein nothing less than the direct testimony of God’s Spirit can assure us that we are his children.

3. Two inferences may be drawn from the whole: The First, let none ever presume to rest in any supposed testimony of the Spirit which is separate from the fruit of it. If the Spirit of God does really testify that we are the children of God, the immediate consequence will be the fruit of the Spirit, even “love, joy, peace, long suffering, gentleness, goodness, fidelity, meekness, temperance.” And however this fruit may be clouded for a while, during the time of strong temptation, so that it does not appear to the tempted person, while Satan is sifting him as wheat; yet the substantial part of it remains, even under the thickest cloud. It is true, joy in the Holy Ghost may he withdrawn, during the hour of trial; yea, the gaol may be “exceeding sorrowful,” while “the hour and power of darkness” continue; but even this is generally restored with increase, till we rejoice “with joy unspeakable and full of glory.”

4. The Second inference is, let none rest in any supposed fruit of the Spirit without the witness. There may be foretastes of joy, of peace, of love, and those not delusive, but really from God, long before we have the witness in ourselves; before the Spirit of God witnesses with our spirits that we have “redemption in the blood of Jesus, even the forgiveness of sins.” Yea, there may be a degree of long-suffering, of gentleness, of fidelity, meekness, temperance, (not a shadow thereof, but a real degree, by the preventing grace of God,) before we “are accepted in the Beloved,” and, consequently, before we have a testimony of our acceptance: But it is by no means advisable to rest here; it is at the peril of our souls if we do. If we are wise, we shall be continually crying to God, until his Spirit cry in our heart, “Abba, Father!” This is the privilege of all the children of God, and without this we can never be assured that we are his children. Without this we cannot retain a steady peace, nor avoid perplexing doubts and

fears. But when we have once received this Spirit of adoption, this “peace which passeth all understanding,” and which expels all painful doubt and fear, will “keep our hearts and minds in Christ Jesus.” And when this has brought forth its genuine fruit, all inward and outward holiness, it is undoubtedly the will of Him that calleth us, to give us always what he has once given; so that there is no need that we should ever more be deprived of either the testimony of God’s Spirit, or the testimony of our own, the consciousness of our walking in all righteousness and true holiness.

***NEWRY**, April* 4, 1767.

SERMON XII.

THE WITNESS OF OUR OWN SPIRIT.

"This is our rejoicing, the testimony of our conscience, that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world."

2 Corinthians 1:12.

1. SUCH is the voice of every true believer in Christ, so long as he abides in faith and love. "He that followeth me," saith our Lord, "walketh not in darkness:" And while he hath the light, he rejoiceth therein. As he hath "received the Lord Jesus Christ," so he walketh in him; and while he walketh in him, the exhortation of the Apostle takes place in his soul, day by day, "Rejoice in the Lord always; and again I say, Rejoice."

2. But that we may not build our house upon the sand, (lest when the rains descend, and the winds blow, and the floods arise and beat upon it, it fall, and great be the fall thereof;) I intend in the following discourse to show, what is the nature and ground of a Christian's joy. We know, in general, it is that happy peace, that can satisfaction of spirit, which arises from such a testimony of his conscience, as is here described by the Apostle. But, in order to understand this the more thoroughly, it will be requisite to weigh all his words; whence will easily appear, both what we are to understand by *conscience*, and what by the *testimony* thereof; and also, how he that hath this testimony rejoiceth evermore.

3. And, First, what are we to understand by *conscience*? What is the meaning of this word that is in every one's mouth? One would imagine it was an exceeding difficult thing to discover this, when we consider how large and numerous volumes have been from time to time wrote on this subject; and how all the treasures of ancient and modern learning have been ransacked, in order to explain it. And yet it is to be feared, it has not received much light from all those elaborate inquiries. Rather, have not most of those writers puzzled the cause; "darkening counsel by words

without knowledge;" perplexing a subject, plain in itself, and easy to be understood? For, set aside but hard words, and every man of an honest heart will soon understand the thing.

4. God has made us thinking beings, capable of perceiving what is present, and of rejecting or looking back on what is past. In particular, we are capable of perceiving whatsoever passes in our own hearts or lives; of knowing whatsoever we feel or do; and that either while it passes, or when it is past. This we mean when we say, man is a *conscious* being: He hath a *consciousness*, or inward perception, both of things present and past, relating to himself, of his own tempers and outward behavior. But what we usually term *conscience*, implies somewhat more than this. It is not barely the knowledge of our present or the remembrance of our preceding life. To remember, to bear witness either of past or present things, is only one, and the least office of conscience: Its main business is to excuse or accuse, to approve or disapprove, to acquit or condemn.

5. Some late writers indeed have given a new name to this, and have chose to style it a *moral sense*. But the old word seems preferable to the new, were it only on this account, that it is more common and familiar among men, and therefore easier to be understood. And to Christians it is undeniably preferable, on another account also; namely, because it is scriptural; because it is the word which the wisdom of God hath chose to use in the inspired writings.

And according to the meaning wherein it is generally used there, particularly in the Epistles of St. Paul, we may understand by conscience, a faculty or power, implanted by God in every soul that comes into the world, of perceiving what is right or wrong in his own heart or life, in his tempers, thoughts, words, and actions.

6. But what is the rule whereby men are to judge of right and wrong? whereby their conscience is to be directed? The rule of Heathens, as the Apostle teaches elsewhere, is "the law written in their hearts." "These," saith he, "not having the" outward "law, are a law unto themselves: Who show the work of the law," that which the outward law prescribes, "written in their heart;" by the finger of God; "their conscience also

bearing witness," whether they walk by this rule or not, "and their thoughts the mean while accusing, or even excusing," acquitting, defending them; η και απολογουμενων. (Romans 2:14, 15.) But the Christian rule of right and wrong is the word of God, the writings of the Old and New Testament; all that the Prophets and "holy men of old" wrote "as they were moved by the Holy Ghost;" all that Scripture which was given by inspiration of God, and which is indeed profitable for doctrine, or teaching the whole will of God; for reproof of what is contrary thereto; for correction of error; and for instruction, or training us up, in righteousness. (2 Timothy 3:16.)

This is a lantern unto a Christian's feet, and a light in all his paths. This alone he receives as his rule of right or wrong, of whatever is really good or evil. He esteems nothing good, but what is here enjoined, either directly or by plain consequence, he accounts nothing evil but what is here forbidden, either in terms, or by undeniable inference. Whatever the Scripture neither forbids nor conjoins, either directly or by plain consequence, he believes to be of an indifferent nature; to be in itself neither good nor evil; this being the whole and sole outward rule whereby his conscience is to be directed in all things.

7. And if it be directed thereby, in fact, then hath he "the answer of a good conscience toward God." "A good conscience" is what is elsewhere termed by the Apostle, "a conscience void of offense." So, what he at one time expresses thus, "I have lived in all good conscience before God until this day;" (Acts 23:1;) he denotes at another, by that expression, "Herein do I exercise myself, to have always a conscience void of offense toward God, and toward men." (Chap. 24:16.) Now in order to this there is absolutely required, First, a right understanding of the word of God, of his "holy, and acceptable, and perfect will" concerning us, as it is revealed therein. For it is impossible we should walk by a rule, if we do not know what it means. There is, Secondly, required (which how few have attained!) a true knowledge of ourselves; a knowledge both of our hearts and lives, of our inward tempers and outward conversation: Seeing, if we know them not, it is not possible that we should compare them with our rule. There is required, Thirdly, an agreement of our hearts and lives, of our tempers and conversation, of our thoughts, and words, and works, with that rule, with

the written word of God. For, without this, if we have any conscience at all, it can be only in evil conscience. There is, Fourthly, required, an inward perception of this agreement with our rule: And this habitual perception, this inward consciousness itself, is properly *a good conscience*; or, in the other phrase of the Apostle, “a conscience void of offense, toward God, and toward men.”

8. But whoever desires to have a conscience thus void of offense, let him see that he lay the right foundation. Let him remember. “other foundation” of this “can no man lay, than that which is laid, even Jesus Christ.” And let him also be mindful, that no man buildeth on him but by a living faith that no man is a partaker of Christ, until he can clearly testify, “The life which I now live, I live by faith in the Son of God;” in him who is now revealed in my heart; who “loved me, and gave himself for me.” Faith alone is that evidence, that conviction, that demonstration of things invisible, whereby the eyes of our understanding being opened, and divine light poured in upon them, we “see the wondrous things of God’s law;” the excellency and purity of it: the height, and depth, and length, and breadth thereof, and of every commandment contained therein. It is by faith that, beholding “the light of the glory of God in the face of Jesus Christ,” we perceive, as in a glass, all that is in ourselves, yea, the inmost motions of our souls. And by this alone can that blessed love of God be “shed abroad in our hearts,” which enables us so to love one another as Christ loved us. By this is that gracious promise fulfilled unto all the Israel of God, “I will put my laws into their mind, and write” (or engrave) “them in their hearts” (Hebrews 8:10;) hereby producing in their souls an entire agreement with his holy and perfect law, and “bringing into captivity every thought to the obedience of Christ.”

And, as an evil tree cannot bring forth good fruit, so a good tree cannot bring forth evil fruit. As the heart therefore of a believer, so likewise his life, is thoroughly conformed to the rule of God’s commandments in a consciousness whereof, he can give glory to God, and say with the Apostle, “This is our rejoicing, the testimony of our conscience,” that in simplicity and godly sincerity, not with fleshly wisdom, but by the grace of God, we have had our conversation in the world.”

9. “We have had our conversation:”’ the Apostle in the original expresses this by one single word, ανεσραφημεν but the meaning thereof is exceeding broad, taking in our whole deportment, yea, every inward as well as outward circumstance, whether relating to our soul or body. It includes every motion of our heart, of our tongue, of our hands, and bodily members. It extends to all our actions and words; to the employment of all our powers and faculties; to the manner of using every talent we have received, with respect either to God or man.

10. “We have had our conversation in the world;” even in the world of the ungodly: Not only among the children of God (that were comparatively a little thing;) but among the children of the devil, among those that lie in wickedness εν τῳ πονηρῳ, *in the wicked one*. What a world is this! How thoroughly impregnated with the spirit it continually breathes. As our God is good, and doeth good, so the God of this world, and all his children, are evil, and do evil (so far as they are suffered) to all the children of God. Like their father, they are always lying in wait, or “walking about, seeking whom they may devour;” using fraud or force, secret wiles or open violence, to destroy those who are not of the world; continually warring against our souls, and, by old or new weapons, and devices of every kind, laboring to bring them back into the snare of the devil, into the broad road that leadeth to destruction.

11. “We have had our” whole “conversation,” in such a world, “in simplicity and godly sincerity.” First, in simplicity: This is what our Lord recommends, under the name of a “single eye.” “The light of the body,” saith he, “is the eye. If therefore thine eye be single, thy whole body shall be full of light.” The meaning whereof is this: What the eye is to the body, that the intention is to all the words and actions: If therefore this eye of thy soul be single, all thy actions and conversation shall be “full of light,” of the light of heaven, of love, and peace, and joy in the Holy Ghost.

We are then simple of heart, when the eye of our mind is singly fixed on God; when in all things we aim at God alone, as our God, our portion, our strength, our happiness, our exceeding great reward, our all, in time and eternity. This is simplicity; when a steady view, a single intention of promoting his glory, of doing and suffering his blessed will, runs through

our whole soul, fills all our heart, and is the constant spring of all our thoughts, desires, and purposes.

12. "We have had our conversation in the world," Secondly, "in godly sincerity." The difference between simplicity and sincerity seems to be chiefly this: Simplicity regards the intention itself, sincerity the execution of it; and this sincerity relates not barely to our words, but to our whole conversation, as described above. It is not here to be understood in that narrow sense, wherein St. Paul himself sometimes uses it, for speaking the truth, or abstaining from guile, from craft, and dissimulation; but in a more extensive meaning, as actually hitting the mark, which we aim at by simplicity. Accordingly, it implies in this place, that we do, in fact, speak and do all to the glory of God that all our words are not only pointed at this, but actually conducive thereto; that all our actions flow on in an even stream, uniformly subservient to this great end; and that, in our whole lives, we are moving straight toward God, and that continually; walking steadily on in the highway of holiness, in the paths of justice, mercy, and truth.

13. This sincerity is termed by the Apostle, godly sincerity, or the sincerity of God; ειλικρινειᾳ Θεου to prevent our mistaking or confounding it with the sincerity of the Heathens; (for they had also a kind of sincerity among them, for which they professed no small veneration;) likewise to denote the object and end of this, as of every Christian virtue, seeing whatever does not ultimately tend to God, sinks among "the beggarly elements of the world." By styling it the sincerity of God, he also points out the Author of its the "Father of lights from whom every good and perfect gift descendeth;" which is still more clearly declared in the following words, "Not with fleshly wisdom, but by the grace of God."

14. "Not with fleshly wisdom:" As if he had said, "We cannot thus converse in the world, by any natural strength of understanding, neither by any naturally acquired knowledge or wisdom. We cannot gain this simplicity, or practice this sincerity, by the force either of good sense, good nature, or good breeding. It overshoots all our native courage and resolution, as well as all our precepts of philosophy. The power of custom is not able to train us up to this, nor the most exquisite rules of

human education. Neither could I Paul ever attain hereto, notwithstanding all the advantages I enjoyed, so long as I was *in the flesh*, in my natural state, and pursued it only by *fleshly*, natural *wisdom*."

And yet surely, if any man could, Paul himself might have attained thereto by that wisdom: For we can hardly conceive any who was more highly favored with all the gifts both of nature and education. Besides his natural abilities, probably not inferior to those of any person then upon the earth, he had all the benefits of learning, studying at the University of Tarsus, afterwards brought up at the feet of Gamaliel, a person of the greatest account, both for knowledge and integrity, that was then in the whole Jewish nation. And he had all the possible advantages of religious education, being a Pharisee, the son of a Pharisee, trained up in the very straightest sect or profession, distinguished from all others by a more eminent strictness. And herein he had "profited above many" others, "who were his equals" in years, "being more abundantly zealous" of what ever he thought would please God, and "as touching the righteousness of the law, blameless." But it could not be, that he should hereby attain this simplicity and godly sincerity. It was all but lost labor; in a deep, piercing sense of which he was at length constrained to cry out, "The things which were gain to me, those I counted loss for Christ: Yea, doubtless, and I count all things but loss, for the excellency of the knowledge of Christ Jesus my Lord." (Philippians 3:7, 8.)

15. It could not be that ever he should attain to this, but by the; "excellent knowledge of Jesus Christ" our Lord; or, "by the grace of God," — another expression of nearly the same import. By "the grace of God" is sometimes to be understood that free love, that unmerited mercy, by which I a sinner, through the merits of Christ, am now reconciled to God. But in this place it rather means that power of God the Holy Ghost, which "worketh in us both to will and to do of his good pleasure." As soon as ever the grace of God in the former sense, his pardoning love, is manifested to our souls, the grace of God in the latter sense, the power of his Spirit, takes place therein. And now we can perform, through God, what to man was impossible. Now we can order our conversation aright. We can do all things in the light and power of that love, through Christ which strengtheneth us. We now have "the testimony of our conscience,"

which we could never have by fleshly wisdom, “that in simplicity and godly sincerity, we have our conversation in the world.”

16. This is properly the ground of a Christian’s joy. We may now therefore readily conceive, how he that hath this testimony in himself rejoiceth evermore. “My soul” may he say, “doth magnify the Lord, and my spirit rejoiceth in God my Savior.” I rejoice in him, who, of his own unmerited love, of his own free and tender mercy, “hath called me into this state of salvation,” wherein, through his power, I now stand. I rejoice, because his Spirit heareth witness to my spirit, that I am bought with the blood of the Lamb; and that, believing in him, “I am a member of Christ, a child of God, and an inheritor of the kingdom of heaven.” I rejoice, because the sense of God’s love to me hath, by the same Spirit, wrought in me to love him, and to love for his sake every child of man, every soul that he hath made. I rejoice, because he gives me to feel in myself “the mind that was in Christ:” — Simplicity, a single eye to him, in every motion of my heart; power always to fix the loving eye of my soul on Him who “loved me, and gave himself for me;” to aim at him alone, at his glorious wills in all I think, or speak, or do: — Purity, desiring nothing more but God; “crucifying the flesh with its afflictions and lusts; “setting my affections on things above, not on things of the earth” — Holiness, a recovery of the image of God, a renewal of soul “after his likeness:” — And Godly Sincerity, directing all my words and works, so as to conduce to his glory. In this I likewise rejoice, yea, and will rejoice, because my conscience beareth me witness in the Holy Ghost, by the light he continuously pours in upon it, that I “walk worthy of the vocation wherewith I am called;” that I “abstain from all appearance of evil,” fleeing from sin as from the face of a serpent; that as I have opportunity I do all possible good, in every kind, to all men; that I follow my Lord in all my steps, and do what is acceptable in his sight. I rejoice, because I both see and feel, through the inspiration of God’s Holy Spirit, that all my works are wrought in him, yea, and that it is He who worketh all my works in me. I rejoice in seeing through the light of God, which shines in my heart, that I have power to walk in his ways; and that, through his grace, I turn not therefrom, to the right hand or to the left.

17. Such is the ground and the nature of that joy whereby an adult Christian rejoiceth evermore. And from all this we may easily infer, First, that this is not a *natural* joy. It does not arise from any natural cause: Not from any sudden flow of spirits. This may give a transient start of joy; but the Christian *rejoiceth always*. It cannot be owing to bodily health or ease; to strength and soundness of constitution: For it is equally strong in sickness and pain; yea, perhaps far stronger than before. Many Christians have never experienced any joy, to be compared with that which then filled their soul, when the body was well nigh worn out with pain, or consumed away with pining sickness. Least of all can it be ascribed to outward prosperity, to the favor of men, or plenty of worldly goods; for then, chiefly, when their faith has been tried as with fire, by all manner of outward afflictions, have the children of God rejoiced in Him, whom unseen they loved, even with joy unspeakable. And never surely did men rejoice like those who were used as "the filth and obscuring of the world;" who wandered to and fro, being in want of all things; in hunger, in cold, in nakedness; who had trials, not only of "cruel mockings," but, "moreover of bonds and imprisonments;" yea, who, at last, "counted not their lives dear unto themselves, so they might finish their course with joy."

18. From the preceding considerations, we may, Secondly, infer, that the joy of a Christian does not arise from any blindness of conscience, from his not being able to discern good from evil. So far from it, that he was an utter stranger to this joy, till the eyes of his understanding were opened; that he knew it not, until he had spiritual senses, fitted to discern spiritual good and evil. And now the eye of his soul waxeth not dim: He was never so sharp-sighted before: He has so quick a perception of the smallest things, as is quite amazing to the natural man. As a mote is visible in the sun-beam, so to him who is walking in the light, in the beams of the uncreated Sun, every mote of sin is visible. Nor does he close the eyes of his conscience any more: That sleep is departed from him. His soul is always broad awake: No more slumber or folding of the hands to rest! He is always standing on the tower, and hearkening what his Lord will say concerning him; and always rejoicing in this very thing, in "seeing him that is invisible."

19. Neither does the joy of a Christian arise, Thirdly, from any dullness or callousness of conscience. A kind of joy, it is true, may arise from this, in those whose "foolish hearts are darkened;" whose heart is callous, unfeeling, dull of sense, and, consequently, without spiritual understanding. Because of their senseless, unfeeling hearts, they may rejoice even in committing sin; and this they may probably call *liberty*! — which is indeed mere drunkenness of soul, a fatal numbness of spirit, the stupid insensibility of a seared conscience. On the contrary, a Christian has the most exquisite sensibility; such as he could not have conceived before. He never had such a tenderness of conscience as he has had, since the love of God has reigned in his heart. And this also is his glory and joy, that God hath heard his daily prayer: —

> O that my tender soul might fly
> The first abhorr'd approach of ill;
> Quick, as the apple of an eye,
> The slightest touch of sin to feel.

20. To conclude. Christian joy is joy in obedience; joy in loving God and keeping his commandments: And yet not in keeping them, as if we were thereby to fulfill the terms of the covenant of works; as if by any works or righteousness of ours, we were to procure pardon and acceptance with God. Not so: We are already pardoned and accepted through the mercy of God in Christ Jesus. Not as if we were by our own obedience to procure life, life from the death of sin: This also we have already through the grace of God. Us "hath he quickened, who were dead in sins;" and now we are "alive to God, through Jesus Christ our Lord." But we rejoice in walking according to the covenant of grace, in holy love and happy obedience. We rejoice in knowing that, "being justified through his grace," we have "not received that grace of God in vain:" that God having freely (not for the sake of our willing or running, but through the blood of the Lamb) reconciled us to himself, we run, in the strength which he hath given us, the way of his commandments. He hath "girded us with strength unto the war," and we gladly "fight the good fight of faith." We rejoice, through him who liveth in our heats by faith, to "lay hold of eternal life." This is our rejoicing, that as our "Father worketh hitherto," so (not by our own might or wisdom, but through the power of his Spirit, freely given in Christ Jesus) we also work the works of God. And may he work in us

whatsoever is well-pleasing in his sight! To whom be the praise for ever and ever!

(It may easily be observed, that the preceding discourse describes the experience of those that are strong in faith: But hereby those that are weak in faith may be discouraged; to prevent which, the following discourse may be of use.)

SERMON XIII.

ON SIN IN BELIEVERS.

"If any man be in Christ, he is a new creature." 2 Corinthians 5:17.

I.

1. IS THERE then sin in him that is in Christ? Does sin *remain* in one that believes in him? Is there any sin in them that are born of God, or are they wholly delivered from it? Let no one imagine this to be a question of mere curiosity, or that it is of little importance whether it be determined one way or the other. Rather it is a point of the utmost moment to every serious Christian; the resolving of which very nearly concerns both his present and eternal happiness.

2. And yet I do not know that ever it was controverted in the primitive Church. Indeed there was no room for disputing concerning it, as all Christians were agreed. And so far as I have ever observed, the whole body of ancient Christians, who have left us anything in writing, declare with one voice, that even believers in Christ, till they are "strong in the Lord and in the power of his might, "have need to is wrestle with flesh and blood," with an evil nature, as well as "with principalities and powers."

3. And herein our own Church (as indeed in most points) exactly copies after the primitive; declaring in her Ninth Article, "Original sin is the corruption of the nature of every man, whereby man is in his own nature inclined to evil, so that the flesh lusteth contrary to the Spirit. And this infection of nature doth remain, yea, in them that are regenerated; whereby the lust of the Flesh, called in Greek φρονημα σαρκος, is not subject to the law of God. And although there is no condemnation for them that believe, yet this lust hath of itself the nature of sin."

4. The same testimony is given by all other Churches; not only by the Greek and Romish Church, but by every Reformed Church in Europe, of whatever denomination. Indeed some of these seem to carry the thing too far; so describing the corruption of heart in a believer, as scarce to allow that he has dominion over it, but rather is in bondage thereto; and, by this means, they leave hardly any distinction between a believer and an unbeliever.

5. To avoid this extreme, many well meaning men, particularly those under the direction of the late Count Zinzendorf, ran into another; affirming, that "all true believers are not only saved from the *dominion* of sin, but from the being of inward as well as outward sin, so that it no longer *remains* in them:" And from them, about twenty years ago, many of our countrymen imbibed the same opinion, that even the corruption of nature *is no more*, in those who believe in Christ.

6. It is true that, when the Germans were pressed upon this head, they soon allowed, (many of them at least,) that "sin did still remain *in the flesh*, but not *in the heart* of a believer;" and, after a time, when the absurdity of this was shown, they fairly gave up the point; allowing that sin did still remain, though not reign, in him that is born of God.

7. But the English, who had received it from them, (some directly, some at second or third hand,) were not so easily prevailed upon to part with a favorite opinion: And even when the generality of them were convinced it was utterly indefensible, a few could not be persuaded to give it up, but maintain it to this day.

II.

1. For the sake of these who really fear God, and desire to know "the truth as it is in Jesus," it may not be amiss to consider the point with calmness and impartiality. In doing this, I use indifferently the words, *regenerate, justified*, or *believers*; since, though they have not precisely the same meaning, (the First implying an inward, actual change, the Second a relative one, and the third the means whereby both the one all the other are wrought,) yet they come to one and the same thing; as every one that believes, is both justified and born of God.

2. By sin, I here understand inward sin; any sinful temper, passion, or affection; such as pride, self-will, love of the world, in any kind or degree; such as lust, anger, peevishness; any disposition contrary to the mind which was in Christ.

3. The question is not concerning *outward sin*; whether a child of God *commit sin* or no. We all agree and earnestly maintain, "He that committeth sin is of the devil." We agree, "Whosoever is born of God doth not commit sin." Neither do we now inquire whether inward sin will always remain in the children of God; whether sin will continue in the soul as long as it continues in the body: Nor yet do we inquire whether a justified person may *relapse* either into inward or outward sin; but simply this, Is a justified or regenerate man freed from *all sin* as soon as he is justified? Is there then no sin in his heart? — nor ever after, unless he fall from grace?

4. We allow that the state of a justified person is inexpressibly great and glorious. He is born again, "not of blood, nor of the flesh, nor of the will of man, but of God." He is a child of God, a member of Christ, an heir of the kingdom of heaven. "The peace of God, which passeth all understanding, keepeth this heart and mind in Christ Jesus." His very body is a "temple of the Holy Ghost," and an "habitation of God through the Spirit." He is "created anew in Christ Jesus:" He is *washed*, he is *sanctified*. His heart is purified by faith; he is cleansed "from the corruption that is in the world;" "the love of God is shed abroad in his heart by the Holy Ghost which is given unto him." And so long as he "walketh in love," (which he may always do,) he worships God in spirit and in truth. He keepeth the commandments of God, and doeth those things that are pleasing in his sight; so exercising himself as to "have a conscience void of offense, toward God and toward men:" And he has power both over outward and inward sin, even from the moment he is justified.

III.

1. "But was he not then freed from all sin, so that there is no sin in his heart." I cannot say this; I cannot believe it; because St. Paul says the contrary. He is speaking to believers, and describing the state of believers

in general, when he says, “the flesh lusteth against the Spirit, and the Spirit against the flesh: These are contrary the one to the other.” (Galatians 5:17.) Nothing can be more express. The apostle here directly affirms that the flesh, evil nature, opposes the Spirit, even in believers; that even in the regenerate there are two principles, “contrary the one to the other.”

2. Again: When he writes to the believers at Corinth, to those who were sanctified in Christ Jesus, (1 Corinthians 1:2,) he says, “I, brethren, could I not speak unto you, as unto spiritual, but as unto carnal, as unto babes in Christ. Ye are yet carnal: For whereas there is among you envying and strife, are ye not carnal?” (Chap. 3 verses 1–3.) Now here the Apostle speaks unto those who were unquestionably believers, — whom, in the same breath, he styles his brethren in Christ, — as being still, in a measure, carnal. He affirms, there was envying, (an evil temper,) occasioning strife among them, and yet does not give the least intimation that they had lost their faith. Nay, he manifestly declares they had not; for then they would not have been babes in Christ. And (what is most remarkable of all) he speaks of being carnal, and babes in Christ, as one and the same thing; plainly showing that every believer is (in a degree) carnal, while he is only a babe in Christ.

3. Indeed this grand point, that there are two contrary principles in believers, — nature and grace, the flesh and the Spirit, runs through all the Epistles of St. Paul, yea, through all the Holy Scriptures; almost all the directions and exhortations therein are founded on this supposition; pointing at wrong tempers or practices in those who are, notwithstanding, acknowledged by the inspired writers to the believers. And they are continually exhorted to fight with and conquer these, by the power of the faith which was in them.

4. And who can doubt, but there was faith in the angel of the church of Ephesus, when our Lord said to him, “I know thy works, and thy labor, and thy patience: Thou hast patience, and for my name’s sake hast labored, and hast not fainted?” (Revelation 2:2, 3, 4.) But was there, meantime, no sin his heart? Yea, or Christ would not have added, “Nevertheless, I have somewhat against thee, because thou hast left thy

first love." This was real sin which God saw in his heart; of which, accordingly, he is exhorted to *repent*. And yet we; are no authority to say, that even then he had no faith.

5. Nay, the angel of the church at Pergamos, also, is exhorted to *repent*, which implies sin, though our Lord expressly says, "Thou hast not denied my faith." (Verses 13, 16.) And to the angel of the church in Sardis, he says, "Strengthen the things which remain, that are ready to die." The good which remained was *ready to die*; but was not actually dead. (Chap. 3:2.) So there was still a spark of faith even in him; which he is accordingly commanded to *hold fast.* (Verse 3.)

6. Once more: When the Apostle exhorts believers to "cleanse themselves from all filthiness of flesh and spirit," (2 Corinthians 7:1,) he plainly teaches, that those believers were not yet cleansed therefrom.

Will you answer, "He that abstains from all appearance the evil, does *ipso facto* cleanse himself from all filthiness?" Not in anywise. For instance: A man reviles me: I feel resentment, which is filthiness of spirit; yet I say not a word. Here I "abstain from all appearance of evil;" but this does not cleanse me from that filthiness of spirit, as I experience to my sorrow.

7. And as this position, "There is no sin in a believer, no carnal mind, no bent to backsliding," is thus contrary to the word of God so it is to the experience of his children. These continually feel an heart bent to backsliding: a natural tendency to evil; a proneness to depart from God, and cleave to the things of earth. They are daily sensible of sin remaining in their heart, — pride, self will, unbelief; and of sin cleaving to all they speak and do, even their best actions and holiest duties. Yet at the same time they "know that they are of God;" they cannot doubt of it for a moment. They feel his Spirit clearly "witnessing with their spirit, that they are the children of God." They "rejoice in God through Christ Jesus, by whom they have now received the atonement." So that they are equally assured, that sin is in them, and that "Christ is in them the hope of glory."

8. “But can Christ be in the same heart where sin is?” Undoubtedly he can; otherwise it never could be saved therefrom. Where the sickness is, there is the Physician,

> Carrying on his work within,
> Striving till he cast out sin.

Christ indeed cannot *reign,* where sin *reigns*; neither will he *dwell* where any sin is *allowed.* But he *is* and *dwells* in the heart of every believer, who is *fighting against* all sin; although it be not yet purified, according to the purification of the sanctuary.

9. It has been observed before, that the opposite doctrine, — That there is no sin in believers, — is quite new in the church of Christ; that it was never heard of for seventeen hundred years; never till it was discovered by Count Zinzendorf. I do not remember to have seen the least intimation of it, either in any ancient or modern writer; unless perhaps in some of the wild, ranting Antinomies. And these likewise say and unsay, acknowledging there is sin *in their flesh,* although no *sin in their heart.* But whatever doctrine is *new* must be *wrong*; for the *old* religion is the only *true* one; and no doctrine can be right, unless it is the very same “which was from the beginning.”

10. One argument more against this new, unscriptural doctrine may be drawn from the dreadful consequences of it. One says, “I felt anger today.” Must I reply, “Then you have no faith?” Another says, “I know what you advise is good, but my will is quite averse to it.” Must I tell him, “Then you are an unbeliever, under the wrath and the curse of God?” What will be the natural consequence of this? Why, if he believe what I say, his soul will not only be grieved and wounded, but perhaps utterly destroyed; inasmuch as he will “cast away” that “confidence which hath great recompense of reward:” And having cast away his shield, how shall he “quench the fiery darts of the wicked one?” How shall he overcome the world? — seeing “this is the victory that overcometh the world, even our faith.” He stands disarmed in the midst of his enemies, open to all their assaults. What wonder, then, if he be utterly overthrown; it they take him captive at their will; yea, if he fall from one wickedness to another, and

never see good any more? I cannot, therefore, by any means receive this assertion, that there is no sin in a believer from the, moment he is justified; first, because it is contrary to the whole tenor of Scripture; — Secondly, because it is contrary to the experience of the children of God; — Thirdly, because it is absolutely new, never heard of in the world till yesterday; — and, lastly, because it is naturally attended with the most fatal consequences; not only grieving those whom God hath not grieved, but perhaps dragging them into everlasting perdition.

IV.

1. However, let us give a fair hearing to the chief arguments of those who endeavor to support it. And it is, First, from Scripture they attempt to prove that there is no sin in a believer. They argue thus: "The Scripture says, Every believer is born of God, is clean, is holy, is sanctified, is pure in heart, has a new heart, is a temple of the Holy Ghost. Now, as 'that which is born of the flesh is flesh,' is altogether evil, so 'that which is born of the Spirit is spirit,' is altogether good. Again: A man cannot be clean, sanctified, holy, and at the same time unclean, unsanctified, unholy. He cannot be pure and impure, or have a new and an old heart together. Neither can his soul be unholy, while it is a temple of the Holy Ghost."

I have put this objection as strong as possible, that its full weight may appear. Let us now examine it, part by part. And,

1. "That which is born of the Spirit is spirit, is altogether good." I allow the text, but not the comment. For the text affirms this, and no more, — that every man who is "born of the Spirit," is a spiritual man. He is so: But so he may be, and yet not be altogether spiritual. The Christians at Corinth were spiritual men; else they had been no Christians at all; and yet they were not altogether spiritual: They were still, in part, carnal. — "But they were fallen from grace." St. Paul says, No. They were even then babes in Christ.
2. "But a man cannot be clean, sanctified, holy, and at the same time unclean, unsanctified, unholy." Indeed he may. So the Corinthians were. "Ye are washed," says the Apostle, "ye are sanctified;" namely, cleansed from "fornication, idolatry, drunkenness," and all other outward sin; (1 Corinthians 6:9, 10, 11;) and yet at the same

time, in another sense of the word, they were unsanctified; they were not washed, not inwardly cleansed from envy, evil surmising, partiality. — "But sure, they had not a new heart and an old heart together."

It is most sure they had, for, at that very time, their hearts were *truly*, yet not entirely, renewed. Their carnal mind was nailed to the cross; yet it was not wholly destroyed. — "But could they be unholy while they were 'temples of the Holy Ghost?'" Yes; that they were temples of the Holy Ghost, is certain; (1 Corinthians 6:19;) and it is equally certain, they were, in some degree, carnal, that is, unholy.

2. "However, there is one scripture more which will put the matter out of question: 'If any man be' a believer 'in Christ, he is a new creature. Old things are passed away; behold, all things are become new.' (2 Corinthians 5:17.) Now certainly a man cannot be a new creature and an old creature at once." Yes, he may: He may be partly renewed which was the very case with those at Corinth. They were doubtless "renewed in the spirit of their mind," or they could not have been so much as "babes in Christ;" yet they had not the whole mind which was in Christ for they *envied* one another. "But it is said expressly, 'Old things are passed away: All things are become new.'" But we must not so interpret the Apostle's words, as to make him contradict himself. And if we will make him consistent with himself, the plain meaning of the words is this: His old judgment concerning justification, holiness, happiness, indeed concerning the things of God in general, is now passed away; so are his old desires, designs, affections, tempers, and conversation. All these are undeniably become new, greatly changed from what they were; and yet, though they are new, they are not wholly new. Still he feels, to his sorrow and shame, remains of the old man, too manifest taints of his former tempers and afflictions, though they cannot gain any advantage over him, as long as he watches unto prayer.

3. This whole argument, "If he is clean, he is clean;" "If he is holy, he is holy;" (and twenty more expressions of the same kind may easily be heaped together;) is really no better than playing upon words: It is the fallacy of arguing from a *particular* to a *general*; of inferring a general conclusion from particular premises. Propose the sentence entire, and it

runs thus: “If he is holy at *all*, he is holy *altogether*.” That does not follow: Every babe in Christ is holy, and yet not altogether so. He is saved from sin; yet not entirely: It remains, though it does not reign. If you think it does not remain, (in babes at least, whatever be the case with young men or fathers,) you certainly have not considered the height, and depth, and length, and breadth of the law of God; (even the law of love, laid down by St. Paul in the thirteenth of Corinthians;) and that *every* ανομια, disconformity to, or deviation from, this law *is sin*. Now, is there no disconformity to this in the heart or life of a believer? What may be in an adult Christian, is another question; but what a stranger must he be to human nature, who can possibly imagine, that this is the case with every babe in Christ!

4. “But believers walk after the Spirit, [22] (Romans 8:1,) and the Spirit of God dwells in them; consequently, they are delivered from the guilt, the power, or, in one word, the being of sin”

These are coupled together, as if they were the same thing. But they are not the same thing. The *guilt* is one thing, the *power* another, and the *being* yet another. That believers are delivered from the guilt and power of sin we allow; that they are delivered from the *being* of it we deny. Nor does it in any wise follow from these texts. A man may have the Spirit of God dwelling in him, and may “walk after the Spirit,” though he still feels “the flesh lusting against the Spirit.”

6. “But ‘the church is the body of Christ;’ (Colossians 1:24;) this implies, that its members are washed from all filthiness; otherwise it will follow, that Christ and Belial are incorporated with each other.”

Nay, it will not follow from hence, “Those who are the mystical body of Christ, still feel the flesh lusting against the Spirit,” that Christ has any fellowship with the devil; or with that sin which he enables them to resist and overcome.

6. “But are not Christians ‘come to the heavenly Jerusalem,’ where ‘nothing defiled can enter?’” (Hebrews 12:22.) Yes; “and to an

innumerable company of angels, and to the spirits of just men made perfect:" That is,

> Earth and heaven all agree;
> All is one great family.

And they are likewise holy and undefiled, while they "walk after the Spirit;" although sensible there is another principle in them, and that "these are contrary to each other."

7. "But Christians are reconciled to God. Now this could not be, if any of the carnal mind remained; for this is enmity against God: Consequently, no reconciliation can be effected, but by its total destruction."

We are "reconciled to God through the blood of the cross:" And in that moment the φρονημα σαρκος, the corruption of nature, which is enmity with God, is put under our feet; the flesh has no more dominion over us. But it still *exists*; and it is still in its nature enmity with God, lusting against his Spirit.

8. "But 'they that are Christ's have crucified the flesh, with its accessions and lusts.'" (Galatians 5:24.) They have so; yet it remains in them still, and often struggles to break from the cross. "Nay, but they have 'put off the old man with his deeds.'" (Colossians 3:9.) They have; and, in the sense above described, "old things are passed away; all things are become new." A hundred texts may be cited to the same effect; and they will all admit of the same answer. — "But, to say all in one word, 'Christ gave himself for the Church, that it might be holy, and without blemish.'" (Ephesians 5:25,27.) And so it will be in the end: But it never was yet, from the beginning to this day.

9. "But let experience speak: All who are justified do at that time find an absolute freedom from all sin." That I doubt: But, if they do, do they find it ever after? Else you gain nothing. — "If they do not, it is their own fault." That remains to be proved.

10. “But in the very nature of things, can a man have pride in him, and not be proud; anger, and yet not he angry?”

A man may have *pride* in him, may think of himself in some particulars above what he ought to think, (and so be proud in that particular,) and yet not he a proud man in his general character. He may have *anger* in him, yea, and a strong propensity to furious anger, without *giving way* to it. — “But can anger and pride be in that heart, where *only* meekness and humility are felt?” No: But *some* pride and anger may be in that heart, where there is much humility and meekness.

“It avails not to say, These tempers are there, but they do not *reign*: For sin cannot, in any kind or degree, exist where it does not reign; for *guilt* and *power* are essential properties of sin. Therefore, where one of them is, all must be.”

Strange indeed! “Sin, cannot, in any kind or degree, *exist* where it does not *reign*?” Absolutely contrary this to all experience, all Scripture, all common sense. Resentment of an affront is sin; it is ανομια, disconformity to the law of love. This has existed in me a thousand times. Yet it did not, and does not *reign.* — “But *guilt* and *power* are essential properties of sin; therefore, where one is, all must be.” No: In the instance before us, if the resentment I feel is not yielded to, even a moment, there is no guilt at all, no condemnation from God upon that account. And in this case, it has no *power*: Though it “lusteth against the Spirit,” it cannot prevail. Here, therefore, as in ten thousand instances, there is *sin* without either *guilt* or *power*.

11. “But the supposing sin in a believer is pregnant with every thing frightful and discouraging. It implies the contending with a power that has the possession of our strength; maintains his usurpation of our hearts; and there prosecutes the war in defiance of our Redeemer.” Not so: The supposing sin is in us, does not imply that it has the possession of our strength; no more than a man crucified has the possession of those that crucify him. As little does it imply, that “sin maintains its usurpation of our hearts.” The usurper is dethroned. He remains indeed where he once reigned; but remains *in chains.* So that he does, in some sense, “prosecute

the war," yet he grows weaker and weaker; while the believer goes on from strength to strength, conquering and to conquer.

12. "I am not satisfied yet: He that has sin in him, is a slave to sin. Therefore, you suppose a man to be justified, while he is a slave to sin. Now, if you allow men may be justified while they have pride, anger, or unbelief in them; nay, if you aver, these are (at least for a time) in all that are justified; what wonder that we have so many proud, angry, unbelieving believers?"

I do not suppose any man who is justified is a slave to sin. Yet I do suppose sin remains (at least for a time) in all that are justified.

"But, if sin remains in a believer, he is a sinful man: If pride, for instance, then he is proud; if self-will, then he is self-willed; if unbelief, then he is an unbeliever; consequently, no believer at all. How then does he differ from unbelievers, from unregenerate men?" This is still mere playing upon words. It means no more than, if there is sin, pride, self will in him, then — there is sin, pride, self will. And this nobody can deny. In that sense then he is proud, or self-willed. But he is not proud or self-willed in the same sense that unbelievers are; that is, *governed* by pride or self-will. Herein he differs from unregenerate men. They *obey* sin; he does not. Flesh is in them both: But they "walk after the flesh;" he "walks after the Spirit."

"But how can *unbelief* he in a believer?" That word has two meanings. It means either no faith, or little faith; either the *absence* of faith or the *weakness* of it. In the former sense, unbelief is not in a believer; in the latter, it is in all babes. Their faith is commonly mixed with doubt or fear; that is, in the latter sense, with unbelief. "Why are ye fearful," says our Lord, "O ye of little faith?" Again: "O thou of little faith, wherefore didst thou doubt?" You see here was *unbelief* in believers; little faith and much unbelief.

13. "But this doctrine, that sin remains in a believer; that a man may be in the favor of God, while he has sin in his heart; certainly tends to encourage men in sin." Understand the proposition right, and no such consequence

follows. A man may be in God's favor though he feel sin; but not if he *yields* to it. *Having sin* does not forfeit the favor of God; *giving way to sin* does. Though the flesh in you "lust against the Spirit," you may still be a child of God; but if you "walk after the flesh," you are a child of the devil. Now this doctrine does not encourage to obey sin, but to resist it with all our might.

V.

1. The sum of all is this: There are in every person, even after he is justified, two contrary principles, nature and grace, termed by St. Paul, the *flesh* and the *Spirit.* Hence, although even babes in Christ are *sanctified,* yet it is only in part. In a degree, according to the measure of their faith, they are spiritual; yet, in a degree they are carnal. Accordingly, believers are continually exhorted to snatch against the flesh, as well as the world and the devil. And to this agrees the constant experience of the children of God. While they feel this witness in themselves, they feel a will not wholly resigned to the will of God. They know they are in him; and yet find an heart ready to depart from him, a proneness to evil in many instances, and a backwardness to that which is good. The contrary doctrine is wholly new; never heard of in the church of Christ, from the time of his coming into the world, till the time of Count Zinzendorf; and it is attended with the most fatal consequences. It cuts off all watching against our evil nature, against the Delilah which we are told is gone, though she is still lying in our bosom. It tears away the shield of weak believers, deprives them of their faith, and so leaves them exposed to all the assaults of the world, the flesh, and the devil.

2. Let us, therefore. hold fast the sound doctrine "once delivered to the saints," and delivered down by them, with the written word, to all succeeding generations: That, although we are renewed, cleansed, purified, sanctified, the moment we truly believe in Christ, yet we are not then renewed, cleansed, purified altogether; but the flesh, the evil nature, still *remains*, (though subdued.) and wars against the Spirit. So much the more let us use all diligence in "fighting the good fight of faith." So much the more earnestly let us "watch and pray" against the enemy within. The more carefully let us take to ourselves, and "put on, the whole armor of God;" that, although "we wrestle" both "with flesh and blood, and with

principalities, and powers, and wicked spirits in high places," we "may be able to withstand in the evil day, and having done all, to stand."

SERMON XIV.

THE REPENTANCE OF BELIEVERS.

"***Repent ye, and believe the gospel.***" Mark 1:15.

1. IT is generally supposed, that repentance and faith are only the gate of religion; that they are necessary only at the beginning of our Christian course, when we are setting out in the way to the kingdom. And this may seem to be confirmed by the great Apostle, where, exhorting the Hebrew Christians to "go on to perfection," he teaches them to *leave* these "first principles of the doctrine of Christ;" "not laying again the foundation of repentance from dead works, and of faith towards God" which must at least mean, that they should comparatively leave these, that at first took up all their thoughts, in order to "press forward toward the prize of the high calling of God in Christ Jesus."

2. And this is undoubtedly true, that there is a repentance and a faith, which are, more especially, necessary at the beginning: A repentance, which is a conviction of our utter sinfulness, and guiltiness, and helplessness; and which precedes our receiving that kingdom of God, which, our Lord observes, is "within us;" and a faith, whereby we receive that kingdom, even "righteousness, and peace, and joy in the Holy Ghost."

3. But, notwithstanding this, there is also a repentance and a faith, (taking the words in another sense, a sense not quite the same, nor yet entirely different,) which are requisite after we have "believed the gospel;" yea, and in every subsequent stage of our Christian course, or we cannot "run the race which is set before us." And this repentance and faith are full as necessary, in order to our *continuance* and *growth* in grace, as the former faith and repentance were, in order to our *entering* into the kingdom of God.

But in what sense are we to repent and believe, after we are justified? This is an important question, and worthy of being considered with the utmost attention.

I.

And, First, in what sense are we to repent?

1. Repentance frequently means an inward change, a change of mind from sin to holiness. But we now speak of it in a quite different sense, as it is one kind of self-knowledge, the knowing ourselves sinners, yea, guilty, helpless sinners, even though we know we are children of God.

2. Indeed when we first know this; when we first find redemption in the blood of Jesus; when the love of God is first shed abroad in our hearts, and his kingdom set up therein; it is natural to suppose that we are no longer sinners, that all our sins are not only covered but destroyed. As we do not then feel any evil in our hearts, we readily imagine none is there. Nay, some well-meaning men have imagined this not only at that time, but ever after; having persuaded themselves, that when they were justified, they were entirely sanctified: Yea, they have laid it down as a general rule, in spite of Scripture, reason, and experience. These sincerely believe, and earnestly maintain, that all sin is destroyed when we are justified; and that there is no sin in the heart of a believer; but that it is altogether clean from that moment. But though we readily acknowledge, "he that believeth is born of God," and "he that is born of God doth not commit sin;" yet we cannot allow that he does not *feel* it within: It does not *reign*, but it does remain. And a conviction of the sin which *remains* in our heart, is one great branch of the repentance we are now speaking of.

"For it is seldom long before he who imagined all sin was gone feels there is still *pride* in his heart. He is convinced both that in many respects he has thought of himself more highly than he ought to think, and that he has taken to himself the praise of something he had received, and gloried in it as though he had not received it; and yet he knows he is in the favor of God. He cannot, and ought not, to "cast away his confidence." "The Spirit" still "witnesses with" his "spirit, that he is a child of God."

4. Nor is it long before he feels *self-will* in his heart; even a will contrary to the will of God. A will every man must inevitably have, as long as he has an understanding. This is an essential part of human nature, indeed of the nature of every intelligent being. Our blessed Lord himself had a will as a man; otherwise he had not been a man. But his human will was invariably subject to the will of his Father. At all times, and on all occasions, even in the deepest affliction, he could say, "Not as I will, but as thou wilt." But this is not the case at all times, even with a true believer in Christ. He frequently finds his will more or less exalting itself against the will of God. He wills something, because it is pleasing to nature, which is not pleasing to God; and he pills (is averse from) something, because it is painful to nature, which is the will of God concerning him. Indeed, suppose he continues in the faith, he fights against it with all his might: But this very thing implies that it really exists, and that he is conscious of it.

5. Now self-will, as well as pride, is a species of *idolatry*, and both are directly contrary to the love of God. The same observation may be made concerning the *love of the world.* But this likewise even true believers are liable to feel in themselves; and every one of them does feel it, more or less, sooner or later, in one branch or another. It is true, when he first "passes from death unto life," he desires nothing more but God. He can truly say, "All my desire is unto thee, and unto the remembrance of thy name:" "Whom have I in heaven but thee, and there is none upon earth that I desire beside thee!" But it is not so always. In process of time he will feel again, though perhaps only for a few moments, either "the desire of the flesh," or "the desire of the eye," or "the pride of life." Nay, if he does not continually watch and pray, he may find *lust* reviving; yea, and thrusting sore at him that he may fall, till he has scarce any strength left in him. He may feel the assaults of *inordinate affection*; yea, a strong propensity to "love the creature more than the Creator;" whether it be a child, a parent, a husband or wife, or "the friend that is as his own soul." He may feel, in a thousand various ways a desire of earthly things or pleasures. In the same proportion he will forget God, not seeking his happiness in him, and consequently being a "lover of pleasure more than a lover of God."

6. If he does not keep himself every moment, he will again feel the *desire of the eye*; the desire of gratifying his imagination with something great, or beautiful, or uncommon. In how many ways does this desire assault the soul? Perhaps with regard to the poorest trifles, such as dress, or furniture; things never designed to satisfy the appetite of an immortal spirit. Yet, how natural is it for us, even after we have "tasted of the powers of the world to come," to sink again into these foolish, low desires of things that perish in the using! How hard is it, even for those who know in whom they have believed, to conquer but one branch of the desire of the eye, *curiosity*; constantly to trample it under their feet; to desire nothing merely because it is new!

7. And how hard is it even for the children of God wholly to conquer the *pride of life*! St. John seems to mean by this nearly the same with what the world terms the sense of honor. This is no other than a desire of, and delight in, "the honor that cometh of men;" a desire and love of praise; and, which is always joined with it, a proportionable *fear of dispraise.* Nearly allied to this is *evil shame*; the being ashamed of that wherein we ought to glory. And this is seldom divided from the *fear of man*, which brings a thousand snares upon the soul. Now where is he, even among those that seem strong in faith, who does not find in himself a degree of all these evil tempers? So that even these are but in part "crucified to the world;" for the evil root still remains in their heart.

8. And do we not feel other tempers, which are as contrary to the love of our neighbor as these are to the love of God? The love of our neighbor "thinketh no evil." Do not we find anything of the kind? Do we never find any *jealousies*, any *evil surmisings*, any groundless or unreasonable suspicions? He that is clear in these respects, let him cast the first stone at his neighbor. Who does not sometimes feel other tempers or inward motions, which he knows are contrary to brotherly love? If nothing of *malice*, *hatred*, or *bitterness*, is there no touch of envy; particularly toward those who enjoy some real or supposed good, which we desire but cannot attain? Do we never find any degree of *resentment*, when we are injured or affronted; especially by those whom we peculiarly loved, and whom we had most labored to help or oblige? Does injustice or ingratitude never excite in us any desire of *revenge*? any desire of returning evil for evil,

instead of “overcoming evil with good?” This also shows, how much is still in our heart, which is contrary to the love of our neighbor.

9. *Covetousness*, in every kind and degree, is certainly as contrary to this as to the love of God; whether φιλαογυρια, *the love of money*, which is too frequently “the root of all evil;” or πλεονεξια, literally, a desire of *having more*, or increasing in substance. And how few, even of the real children of God, are entirely free from both! Indeed one great man, Martin Luther, used to say, he “never had any covetousness in him” (not only in his converted state, but “ever since he was born.” But, if so, I would not scruple to say, he was the only man born of a woman, (except him that was God as well as man,) who had not, who was born without it. Nay, I believe, never was any one born of God, that lived any considerable time after, who did not feel more or less of it many times, especially in the latter sense. We may therefore set it down as an undoubted truth, that covetousness, together with pride, and self-will, and anger, remain in the hearts even of them that are justified.

10. It is their experiencing this, which has inclined so many serious persons to understand the latter part of the seventh chapter to the Romans, not of them that are “under the law,” that are convinced of sin, which is undoubtedly the meaning of the Apostle, but of them that are “under grace;” that are “justified freely through the redemption that is in Christ.” And it is most certain, they are thus far right: — There does still *remain*, even in them that are justified, a *mind* which is in some measure carnal; (so the Apostle tells even the believers at Corinth, “Ye are carnal;”) an *heart bent to backsliding*, still ever ready to “depart from the living God;” a propensity to pride, self-will, anger, revenge, love of the world, yea, and all evil; a root of bitterness, which, if the restraint were taken off for a moment, would instantly spring up; yea, such a depth of corruption, as, without clear light from God, we cannot possibly conceive. And a conviction of all this sin *remaining* in *their hearts* is the repentance which belongs to them that are justified.

11. But we should likewise be convinced, that as sin remains in our hearts, so it *cleaves* to all our words and actions. Indeed it is to be feared, that many of our words are more than mixed with sin; that they are sinful

altogether; for such undoubtedly is all *uncharitable conversation*; all which does not spring from brotherly love; all which does not agree with that golden rule, "What ye would that others should do to you, even so do unto them." Of this kind is all backbiting, all tale-bearing, all whispering, all evil-speaking, that is, repeating the faults of absent persons; for none would have others repeat his faults when he is absent. Now how few are there, even among believers, who are in no degree guilty of this; who steadily observe the good old rule, "Of the dead and the absent, — nothing but good!" And suppose they do, do they likewise abstain from *unprofitable conversation*? Yet all this is unquestionably sinful, and "grieves the Holy Spirit of God:" Yea, and "for every idle word that men shall speak, they shall give an account in the day of judgment."

12. But let it be supposed, that they continually "watch and pray," and so do "not enter into this temptation;" that they constantly set a watch before their mouth, and keep the door of their lips; suppose they exercise themselves herein, that all their "conversation may be in grace, seasoned with salt, and meet to minister grace to the hearers;" yet do they not daily slide into useless discourse, notwithstanding all their caution? And even when they endeavor to speak for God, are their words pure, free from unholy mixtures? Do they find nothing, wrong in their very *intention*? Do they speak merely to please. God, and not partly to please themselves? Is it wholly to do the will of God, and not their own will also? Or, if they begin with a single eye, do they go on "looking unto Jesus," and talking with Him all the time they are talking with their neighbor? When they are reproving sin, do they feel no anger or unkind temper to the sinner? When they are instructing the ignorant, do they not find any pride, any self preference? When they are comforting the afflicted, or provoking one another to love and to good works, do they never perceive any inward self commendation: "*Now you have spoke well*?" Or any vanity, — a desire that others should think so, and esteem them on the account? In some or all of these respects, how much sin cleaves to the best *conversation* even of believers! The conviction of which is another branch of the repentance which belongs to them that are justified.

13. And how much sin, if their conscience is thoroughly awake, may they find cleaving to *their actions* also! Nay, are there not many of these,

which, though they are such as the world would not condemn, yet cannot be commended, no, nor excused, if we judge by the word of God? Are there not many of their actions, which, they themselves know, are not to the glory of God? many, wherein they did not even aim at this; which were not undertaken with an eye to God? And of those that were, are there not many, wherein their eye is not singly fixed on God? wherein they are doing their own will, at least as much as His; and seeking to please themselves as much, if not more than to please God? — And while they are endeavoring to do good to their neighbor, do they not feel wrong tempers of various kinds? Hence their good actions, so called, are far from being strictly such; being polluted with such a mixture of evil: Such are their works of *mercy*. And is there not the same mixture in their works of *piety*? While they are hearing the word which is able to save their souls, do they not frequently find such thoughts as make them afraid lest it should turn to their condemnation, rather than their salvation? Is it not often the same case, while they are endeavoring to offer up their prayers to God, whether in public or private? Nay, while they are engaged in the most solemn service, even while they are at the table of the Lord, what manner of thoughts arise in them. Are not their hearts sometimes wandering to the ends of the earth; sometimes filled with such imaginations, as make them fear lest all their sacrifice should be an abomination to the Lord? So that they are now more ashamed of their best duties, than they were once of their worst sins.

14. Again: How many *sins of omission* are they chargeable with! We know the words of the Apostle: “To him that knoweth to do good, and doeth it not, to him it is sin.” But do they not know a thousand instances, wherein they might have done good, to enemies, to strangers, to their brethren, either with regard to their bodies or their souls, and they did it not? How many omissions have they been guilty of, in their duty toward God! How many opportunities of communicating, of hearing his word, of public or private prayer, have they neglected! So great reason had even that holy man, Archbishop Usher, after all his labors for God, to cry out, almost with his dying breath, “Lord, forgive me my sins of omission!”

15. But, besides these outward omissions, may they not find in themselves *inward defects* without number? Defects of every kind: They

have not the love, the fear, the confidence they ought to have, toward God. They have not the love which is due to their neighbor, to every child of man; no, nor even that which is due to their brethren, to every child of God, whether those that are at a distance from them, or those with whom they are immediately connected. They have no holy temper in the degree they ought; they are defective in every thing; — in a deep consciousness of which they are ready to cry out, with M. De Renty, "I am a ground all overrun with thorns;" or, with Job, "I am vile: I abhor myself, and repent as in dust and ashes."

16. A conviction of their *guiltiness* is another branch of that repentance which belongs to the children of God. But this is cautiously to be understood, and in a peculiar sense. For it is certain, "there is no condemnation to them that are in Christ Jesus," that believe in him, and, in the power of that faith, "walk not after the flesh, but after the Spirit." Yet can they no more bear the *strict justice* of God now, than before they believed. This pronounces them to be still *worthy of death*, on all the preceding accounts. And it would absolutely condemn them thereto, were it not for the atoning blood. Therefore they are thoroughly convinced, that they still *deserve* punishment, although it is hereby turned aside from them. But here there are extremes on one hand and on the others and few steer clear of them. Most men strike on one or the other, either thinking themselves condemned when they are not, or thinking they deserve to be acquitted. Nay, the truth lies between: They still deserve, strictly speaking, only the damnation of hell. But what they deserve does not come upon them, because they "have an advocate with the Father." His life, and death, and intercession still interpose between them and condemnation.

17. A conviction of their *utter helplessness* is yet another branch of this repentance. I mean hereby two things: First, that they are no more able now *of themselves* to think one good thought, to form one good desire, to speak one good word, or do one good work, than before they were justified; that they have still no kind or degree of strength *of their own*; no power either to do good! or resist evil; no ability to conquer, or even withstand the world, the devil, or their own evil nature. They can, it is certain, do all these things; but it is not by their own strength. They have

power to overcome all these enemies; for “sin hath no more dominion over them:” But it is not from nature, either in whole or in part; it is the *mere* gift of God: Nor is it given all at once, as if they had a stock laid up for many years; but from moment to moment.

18. By this helplessness I mean, Secondly, an absolute inability to deliver ourselves from that guiltiness or desert of punishment whereof we are still conscious; yea, and an inability to remove, by all the grace we have, (to say nothing of our natural powers,) either the pride, self-will, love of the world, anger, and general proneness to depart from God, which we experimentally know to *remain* in the heart, even of them that are regenerate; or the evil which, in spite of all our endeavors, cleaves to all our words and actions. Add to this, an utter inability wholly to avoid uncharitable, and, much more, unprofitable conversation; and an inability to avoid sins of omission, or to supply the numberless defects we are convinced of; especially the want of love, and other right tempers, both to God and man.

19. If any man is not satisfied of this, if any believes that whoever is justified is able to remove these sins out of his heart and life, let him make the experiment. Let him try whether, by the grace he has already received, he can expel pride, self-will, or inbred sin in general. Let him try whether he can cleanse his words and actions from all mixture of evil; whether he can avoid all uncharitable and unprofitable conversation, with all the sins of omission; and, lastly, whether he can supply the numberless defects which he still finds in himself. Let him not be discouraged by one or two experiments, but repeat the trial again and again; and the longer he tries, the more deeply will he be convinced of his utter helplessness in all these respects.

20. Indeed this is so evident a truth, that well nigh all the children of God, scattered abroad, however they differ in other points, yet generally agree in this; — that although we may, “by the Spirit, mortify the deeds of the body;” resist and conquer both outward and inward sin; although we may *weaken* our enemies day by day; — yet we cannot *drive them out.* By all the grace which is given at justification we cannot extirpate them. Though we watch and pray ever so much, we cannot wholly cleanse either our

hearts or hands. Most sure we cannot, till it shall please our Lord to speak to our hearts again, to speak the second time, “Be clean:” And then only the leprosy is cleansed. Then only the evil root, the carnal mind, is destroyed; and inbred sin subsists no more. But if there be no such second change, if there be no instantaneous deliverance after justification, if there be *none but* a gradual work of God, (that there is a gradual work none denies,) then we must be content, as well as we can, to remain full of sin till death; and, if so, we must remain guilty till death, continually *deserving* punishment. For it is impossible the guilt, or desert of punishment, should be removed from us, as long as all this sin remains in our heart, and cleaves to our words and actions. Nay, in rigorous justice, all we think, and speak, and act, continually increases it.

II.

1. In this sense we are to *repent*, after we are justified. And till we do so, we can go no farther. For, till we are sensible of our disease, it admits of no cure. But, supposing we do thus repent, then are we called to “believe the gospel.”

2. And this also is to be understood in a peculiar sense, different from that wherein we believed in order to justification. Believe the glad tidings of great salvation, which God hath prepared for all people. Believe that he who is; “the brightness of his Father’s glory, the express image of his person,” is “able to save unto the uttermost all that come unto God through him.” He is able to save you from all the sin that still remains in your heart. He is able to save you from all the sin that cleaves to all your words and actions. He is able to save you from sins of omission, and to supply whatever is wanting in you. It is true, this is impossible with man; but with God-Man all things are possible. For what can be too hard for Him who hath “all power in heaven and in earth?” Indeed his bare power to do this is not a sufficient foundation for our faith that he will do it, that he will thus exert his power, unless he hath promised it. But this he has done: He has promised it over and over, in the strongest terms. He has given us these “exceeding great and precious promises,” both in the Old and the New Testament. So we read in the law, in the most ancient part of the oracles of God, “The Lord thy God will circumcise thy heart, and the heart of thy seed, to love the Lord thy God, with all thy heart, and with all

thy soul." (Deuteronomy 30:6.) So in the Psalms, "He shall redeem Israel," the Israel of God, "from all his sins." So in the Prophet, "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. And I will put my Spirit within you, and ye shall keep my judgments and do them. I will also save you from all your uncleannesses." (Ezekiel 36:25, etc.) So likewise in the New Testament, "Blessed be the Lord God of Israel, for he hath visited and redeemed his people, and hath raised up an horn of salvation for us, — to perform the oath which he swore to our father Abraham, That he would grant unto us, that we, being delivered out of the hands of our enemies, should serve him without fear, in holiness and righteousness before him all the days of our life." (Luke 1:68, etc.)

3. You have therefore good reason to believe, he is not only able, but willing to do this; to cleanse you from all your filthiness of flesh and spirit; to "save you from all your uncleannesses." This is the thing which you now long for; this is the faith which you now particularly need, namely, that the Great Physician, the lover of my soul, is willing to make me clean. But is he willing to do this tomorrow or today? Let him answer for himself: "Today, if ye will hear" my "voice, harden not your hearts." If you put it off till tomorrow, you harden your hearts; you refuse to hear his voice. Believe, therefore, that he is willing to save you today. He is willing to have you *now*. "Behold, now is the accepted time." He now saith, "Be thou clean!" Only believe, and you also will immediately find, "all things are possible to him that believeth."

4. Continue to believe in him that loved thee, and gave himself for thee; that bore all thy sins in his own body on the tree; and he saveth thee from all condemnation, by his blood continually applied. Thus it is that we continue in a justified state. And when we go on "from faith to faith," when we have faith to be cleansed from indwelling sin, to be saved from all our uncleannesses, we are likewise saved from all that *guilt*, that *desert* of punishment, which we felt before. So that then we may say, not only,

> Every moment, Lord, I *want*
> The merit of thy death!

but, likewise, in the full assurance of faith,

Every moment, Lord, I *have*
The merit of thy death!

For, by that faith in his life, death, and intercession for us, renewed from moment to moment, we are every whit clean, and there is not only now no condemnation for us, but no such desert of punishment as was before, the Lord cleansing both our hearts and lives.

5. By the same faith we feel the power of Christ every moment resting upon us, whereby alone we are what we are; whereby we are enabled to continue in spiritual life, and without which, notwithstanding all our present holiness, we should be devils the next moment. But as long as we retain our faith in him, we "draw water out of the wells of salvation." Leaning on our Beloved, even Christ in us the hope of glory, who dwelleth in our hearts by faith, who likewise is ever interceding for us at the right hand of God, we receive help from him to think, and speak, and act, what is acceptable in his sight. Thus does he "prevent" them that believe, in all their "doings, and further them with his continual help;" so that all their designs, conversations, and actions are "begun, continued, and ended in him." Thus doth he "cleanse the thoughts of their hearts, by the inspiration of his Holy spirit, that they may perfectly love him, and worthily magnify his holy name.

6. Thus it is, that in the children of God, repentance and faith exactly answer each other. By repentance we feel the sin remaining in our hearts, and cleaving to our words and actions: By faith, we receive the power of God in Christ, purifying our hearts, and cleansing our hands. By repentance, we are still sensible that we deserve punishment for all our tempers, and words, and actions: By faith, we are conscious that our Advocate with the Father is continually pleading for us, and thereby continually turning aside all condemnation and punishment from us. By repentance we have an abiding conviction that there is no help in us: By faith, we receive not only mercy, "but grace to help in" *every* "time of need." Repentance disclaims the very possibility of any other help: Faith accepts all the help we stand in need of, from Him that hath all power in heaven and earth. Repentance says, "Without him I can do nothing:" Faith says, "I can do all things through Christ strengthening me." Through Him I

can not only overcome, but expel, all the enemies of my soul. Through Him I can “love the Lord my God with all my heart, mind, soul, and strength;” yea, and “walk in holiness and righteousness before him all the days of my life.”

III.

1. From what has been said, we may easily learn the mischievousness of that opinion, — that we are *wholly* sanctified when we are justified; that our hearts are then cleansed from all sin. It is true, we are then delivered, as was observed before, from the dominion of outward sin; and, at the same time, the power of inward sin is so broken, that we need no longer follow, or be led by it: But it is by no means true, that inward sin is then totally destroyed; that the root of pride, self-will, anger, love of the world, is then taken out of the heart; or that the carnal mind, and the heart bent to backsliding, are entirely extirpated. And to suppose the contrary is not, as some may think, an innocently harmless mistake. No: It does immense harm: It entirely blocks up the way to any farther change; for it is manifest, “they that are whole need not a Physician, but they that are sick.” If, therefore, we think we are quite made whole already, there is no room to seek any farther healing. On this supposition it is absurd to expect a farther deliverance from sin, whether gradual or instantaneous.

2. On the contrary, a deep conviction that we are not yet whole; that our hearts are not fully purified; that there is yet in us a “carnal mind,” which is still in its nature “enmity against God;” that a whole body of sin remains in our heart, weakened indeed, but not destroyed; shows, beyond all possibility of doubt, the absolute necessity of a farther change. We allow, that at the very moment of justification, we are *born again*: In that instant we experience that inward change from “darkness into marvelous light;” from the image of the brute and the devil, into the image of God; from the earthly, sensual, devilish mind, to the mind which was in Christ Jesus. But are we then *entirely* changed? Are we *wholly* transformed into the image of him that created us? Far from it: We still retain a depth of sin; and it is the consciousness of this which constrains us to groan, for a full deliverance, to Him that is mighty to save. Hence it is, that those believers who are not convinced of the deep corruption of their hearts, or but slightly and, as it were, notionally convinced, have little concern about

entire sanctification. They may possibly hold the opinion, that such a thing is to be, either at death, or some time, they know not when, before it. But they have no great uneasiness for the want of it, and no great hunger or thirst after it. They cannot, until they know themselves better, until they repent in the sense above described, until God unveils the inbred monster's face, and shows them the real state of their souls. Then only, when they feel the burden, will they groan for deliverance from it. Then, and not till then, will they cry out, in the agony of their soul,

Break off the yoke of inbred sin,
And fully set my spirit free!
I cannot rest till pure within,
Till I am wholly lost in thee.

3. We may learn from hence, Secondly, that a deep conviction of our *demerit*, after we are accepted, (which, in one sense, may be termed *guilt*,) is absolutely necessary, in order to our seeing the true value of the atoning blood; in order to our feeling that we need this as much, after we are justified, as ever we did before. Without this conviction we cannot but account the blood of the covenant as a *common thing*, something of which we have not now any great need, seeing all our past sins are blotted out. Yea, but if both our hearts and lives are thus unclean, there is a kind of guilt which we are contracting every moment, and which, of consequence, would every moment expose us to fresh condemnation, but that

He ever lives above,
For us to intercede, —
His all-atoning love,
His precious blood, to plead.

It is this repentance, and the faith intimately connected with it, which are expressed in those strong lines, —

I sin in every breath I draw,
Nor do thy will, nor keep thy law
On earth, as angels do above:
But still the fountain open stands,
Washes my feet, my heart, my hands,
Till I am perfected in love.

4. We may observe, Thirdly, a deep conviction of our utter *helplessness*, of our total inability to retain anything we have received, much more to deliver ourselves from the world of iniquity remaining both in our hearts and lives, teaches us truly to live upon Christ by faith, not only as our Priest, but as our King. Hereby we are brought to "magnify him," indeed; to "give him all the glory of his grace;" to "make him a whole Christ, an entire Savior; and truly to set the crown upon his head." These excellent words, as they have frequently been used, have little or no meaning; but they are fulfilled in a strong and deep sense, when we thus, as it were, go out of ourselves, in order to be swallowed up in him; when we sink into nothing, that He may be all in all. Then, his almighty grace having abolished "every high thing which exalted itself against him," every temper, and thought, and word, and work "is brought to the obedience of Christ."

***LONDONBERRY**, April* 24, 1767

SERMON XV.

THE GREAT ASSIZE.

Preached at the Assizes held before the Honorable Sir Edward Clive, Knight, one of the Judges of His Majesty's Court of Common Pleas, in St. Paul's Church, Bedford, on Friday, March 10, 1758; punished at the request of William Cole, Esq., High Sheriff of the county and others.

"We shall all stand before the judgment seat of Christ." Romans 14:10.

1. How many circumstances concur to raise the awfulness of the present solemnity! — The general *concourse* of people of every age, sex, rank, and condition of life, willingly or unwillingly gathered together, not only from the neighboring, but from distant parts; *criminals*, speedily to be brought forth, and having no way to escape; *officers*, waiting in their various posts, to execute the orders which shall be given; and the *representative* of our gracious *Sovereign*, whom we so highly reverence and honor. The *occasion* likewise of this assembly adds not a little to the solemnity of it: To ηεαρ and determine causes of every kind, some of which are of the most important nature; on which depends no less than life or death, death that uncovers the face of eternity! It was, doubtless, in order to increase the serious sense of these things, and not in the minds of the vulgar only, that the wisdom of our forefathers did not disdain to appoint even several minute circumstances of this solemnity. For these also, by means of the eye or ear, may more deeply affect the heart: And when viewed in the light, trumpets, staves, apparel, are no longer trifling or insignificant, but subservient, in their kind and degree, to the most valuable ends of society.

9. But, as awful as this solemnity is, one far more awful is at hand. For yet a little while, and "we shall all stand before the judgment seat of Christ." "For, as I live, saith the Lord, every knee shall bow to me, and every

tongue shall confess to God." And in that day, "every one of us shall give account of himself to God."

3. Had all men a deep sense of this, how effectually would it secure the interests of society! For what more forcible motive can be conceived to the practice of genuine morality? to a steady pursuit of solid virtue? an uniform walking in justice, mercy, and truth? What could strengthen our hands in all that is good, and deter us from all evil, like a strong conviction of this, "The Judge standeth at the door;" and we are shortly to stand before him?

4. It may not therefore be improper, or unsuitable to the design of the present assembly, to consider,

I. The chief circumstances which will precede our standing before the judgment seat of Christ;
II. The judgment itself; and,
III. A few of the circumstances which will follow it.

I.

Let us, in the First place, consider the chief circumstances which will precede our standing before the judgment seat of Christ.

And, First, God will show "signs in the earth beneath;" (Acts 2:19;) particularly he will "arise to shake terribly the earth." "The earth shall reel to and fro like a drunkard, and shall be removed like a cottage." (Isaiah 24:20.) "There shall be earthquakes," κατα τοπους (not in divers only, but) "in all places;" not in one only, or a few, but in every part of the habitable world; (Luke 21:11;) even "such as were not since men were upon the earth, so mighty earthquakes and so great." In one of these "every island shall flee away, and the mountains will not be found." (Revelation 16:20.) Meantime all the waters of the terraqueous globe will feel the violence of those concussions; "the sea and waves roaring," (Luke 21:25,) with such an agitation as had never been known before, since the hour that "the fountains of the great deep were broken up," to destroy the earth, which then "stood out of the water and in the water." The air will be all storm and tempest, full of dark vapors and pillars of smoke; (Joel 2:30;)

resounding with thunder from pole to pole, and torn with ten thousand lightnings. But the commotion will not stop in the region of the air; “the powers of heaven also shall be shaken. There shall be signs in the sun, and in the moon, and in the stars;” (Luke 21:25, 26;) those fixed, as well as those that move round them. “The sun shall be turned into darkness, and the moon into blood, before the great and terrible day of the Lord come.”(Joel 2:31.) “The stars shall withdraw their shining,” (Joel 3:15,) yea, and “fall from heaven,” (Revelation 6:13,) being thrown out of their orbits. And then shall be heard the universal shout, from all the companies of heaven, followed by the “voice of the archangel,” proclaiming the approach of the Son of God and Man, “and the trumpet of God,” sounding an alarm to all that sleep in the dust of the earth. (1 Thessalonians 4:16.) In consequence of this, all the graves shall open, and the bodies of men arise. The sea also shall give up the dead which are therein, (Revelation 20:13,) and every one shall rise with “his own body;” his own in substance, although so changed in its properties as we cannot now conceive. “For this corruptible will” then “put on incorruption, and this mortal put on immortality.” (1 Corinthians 15:53.) Yea, “death and Hades,” the invisible world, shall “deliver up the dead that are in them.” (Revelation 20:13.) So that all who ever lived and died, since God created man, shall be raised incorruptible and immortal.

2. At the same time, “the Son of man shall send forth his angels” over all the earth; and they shall “gather his elect from the four winds, from one end of heaven to the other.” (Matthew 24:31.) And the Lord himself shall come with clouds, in his own glory, and the glory of his Father, with ten thousand of his saints, even myriads of angels, and shall sit upon the throne of his glory. “And before him shall he gathered all nations, and he shall separate them one from another, and shall set the sheep,” the good, “on his right hand, and the goats,” the wicked, “upon the left.” (Matthew 25:31, etc.) Concerning this general assembly it is, that the beloved disciple speaks thus: “I saw the dead,” all that had been dead, “small and great, stand before God. And the books were opened,” (a figurative expression, plainly referring to the manner of proceeding among men,) “and the dead were judged out of those things which were written in the books, according to their works.” (Revelation 20:12.)

II.

These are the chief circumstances which are recorded in the oracles of God, as preceding the general judgment. We are, Secondly, to consider the judgment itself, so far as it hath pleased God to reveal it.

1. The person by whom God will judge the world, is his only-begotten Son, whose "goings forth are from everlasting;" "who is God over all, blessed for ever." Unto Him, being "the outbeaming of his Father's glory, the express image of his person," (Hebrews 1:3,) the Father "hath committed all judgment, because he is the Son of Man;" (John 5:2, 27;) because, though he was "in the form of God, and thought it not robbery to be equal with God, yet he emptied himself, taking upon him the form of a servant, being made in the likeness of men;" (Philippians 2:6, 7;) yea, because, "being found in fashion as a man, he humbled himself" yet farther, "becoming obedient unto death, even the death of the cross. Wherefore God hath highly exalted him," even in his human nature, and "ordained him," as man, to try the children of men, "to be the Judge both of the quick and dead;" both of those who shall be found alive at his coming, and of those who were before gathered to their fathers.

2. The time termed by the Prophet, "The great and the terrible day," is usually, in Scripture, styled, *the day of the Lord*. The space from the creation of man upon the earth, to the end of all things, is *the day of the sons of men*; the time that is now passing over us is properly *our day*; when this is ended, *the day of the Lord* will begin. But who can say how long it will continue? "With the Lord one day is as a thousand years, and a thousand years as one day." (2 Peter 3:8.) And from this very expression, some of the ancient Fathers drew that inference, that, what is commonly called the day of judgment would be indeed a thousand years: And it seems they did not go beyond the truth; nay, probably they did not come up to it. For, if we consider the number of persons who are to be judged, and of actions which are to be inquired into, it does not appear, that a thousand years will suffice for the transactions of that day; so that it may not improbably comprise several thousand years. But God shall reveal this also in its season.

3. With regard to the place where mankind will be judged, we have no explicit account in Scripture. An eminent writer (but not he alone; many have been of the same opinion) supposes it will be on earth, where the works were done, according to which they shall be judged; and that God will, in order thereto, employ the angels of his strength —

> To smooth and lengthen out the boundless space,
> And spread an area for all human race.

But perhaps it is more agreeable to our Lord's own account of his coming in the clouds, to suppose it will be above the earth if not "twice a planetary height." And this supposition is not a little favored by what St. Paul writes to the Thessalonians: "The dead in Christ shall rise first. Then we who remain alive, shall be caught up together with them, in the clouds, to meet the Lord in the air." (1 Thessalonians 4:16, 17.) So that it seems most probable, the great white throne will be high exalted above the earth.

4. The persons to be judged, who can count, any more than the drops of rain, or the sands of the sea? "I beheld," saith St. John, "a great multitude which no man can number, clothed with white robes, and palms in their hands." How immense then must be the total multitude of all nations, and kindreds, and people, and tongues; of all that have sprung from the loins of Adam, since the world began, till time shall be no more! If we admit the common supposition, which seems no ways absurd, that the earth bears, at any one time, no less than four hundred millions of living souls, men, women, and children; what a congregation must all those generations make who have succeeded each other for seven thousand years!

> Great Xerxes' world in arms, proud Cannan's host,
> They all are here; and here they all are lost.
> Their numbers seem to be discern'd in vain;
> Lost as a drop in the unbounded main.

Every man, every woman, every infant of days, that ever breathed the vital air, will then hear the voice of the Son of God, and start into life, and appear before him. And this seems to be the natural import of that expression, "the dead, small and great:" All universally, all without exception, all of every age, sex, or degree; all that ever lived and died, or underwent such a change as will be equivalent with death. For long before

that day, the phantom of human greatness disappears, and sinks into nothing. Even in the moment of death, that vanishes away. Who is rich or great in the grave?

5. And every man shall there "give an account of his own works;" yea, a full and true account of all that he ever did while in the body, whether it was good or evil. O what a scene will then be disclosed, in the sight of angels and men! — while not the fabled Rhadamanthus, but the Lord God Almighty, who knoweth all things in heaven and in earth, —

> *Castigatque, auditque dolos; subigitque fateri*
> *Quae quis apud superos, furto laetatus inani,*
> *Distulit in seram commissa piacula mortem.* [23]

Nor will the actions alone of every child of man be then brought to open view, but all their words; seeing "every idle word which men shall speak, they shall give account thereof in the day of judgment;" (Matthew 12:36, 87;) so that "by thy words," as well as works, "thou shalt be justified; or by thy words thou shalt be condemned." Will not God then bring to light every circumstance also, that accompanied every word or action, and if not altered the nature, yet lessened or increased the goodness or badness of them? And how easy is this to Him who is "about our bed, and about our path, and spieth out all our ways!" We know "the darkness is no darkness to Him, but the night shineth as the day."

6. Yea, he will bring to light, not the hidden works of darkness only, but the very thoughts and intents of the hearts. And what marvel? For he "searcheth the reins and understandeth all our thoughts." "All things are naked and open to the eyes of Him with whom we have to do." "Hell and destruction are before him without a covering. How much more the hearts of the children of men!"

7. And in that day shall be discovered every inward working of every human soul; every appetite, passion, inclination, affection, with the various combinations of them, with every temper and disposition that constitute the whole complex character of each individual. So shall it be

clearly and infallibly seen, who was righteous, and who unrighteous; and in what degree every action, or person, or character was either good or evil.

8. “Then the King will say to them upon his right hand, Come, ye blessed of my Father. For I was hungry, and ye gave me meat; thirsty, and ye gave me drink: I was a stranger, and ye took me in; naked, and ye clothed me.” In like manner, all the good they did upon earth will be recited before men and angels; whatsoever they had done, either in word or deed, in the name, or for the sake, of the Lord Jesus. All their good desires, intentions, thoughts, all their holy dispositions, will also be then remembered; and it will appear, that though they were unknown or forgotten among men, yet God noted them in his book. All their sufferings likewise for the name of Jesus, and for the testimony of a good conscience, will be displayed unto their praise from the righteous Judge, their honor before saints and angels, and the increase of that “far more exceeding and eternal weight of glory.”

9. But will their evil deeds too, (since, if we take in his whole life, there is not a man on earth that liveth and sinneth not,) will these be remembered in that day, and mentioned in the great congregation? Many believe they will not; and ask, “Would not this imply, that their sufferings were not at an end, even when life ended? — seeing they would still have sorrow and shame, and confusion of face to endure.” They ask farther, “How can this be reconciled with God’s declaration by the Prophet, —’If the wicked will turn from all his sins that he hath committed, and keep all my statutes, and do that which is lawful and right; all his transgressions that he hath committed, they shall not be once mentioned unto him?’ (Ezekiel 18:21, 22.) How is it consistent with the promise which God has made to all who accept of the gospel covenant, —’I will forgive their iniquities, and remember their sin no more?’ (Jeremiah 31:34.) Or, as the Apostle expresses it, ‘I will be merciful to their unrighteousness, and their sins and iniquities will I remember no more?’” (Hebrews 8:12.)

10. It may be answered, It is apparently and absolutely necessary, for the full display of the glory of God; for the clear and perfect manifestation of his wisdom, justice, power, and mercy, toward the heirs of salvation; that all the circumstances of their life should be placed in open view, together with all their tempers, and all the desires, thoughts, and intents of their

hearts: Otherwise, how would it appear out of what a depth of sin and misery the grace of God had delivered them: and, indeed, if the whole lives of all the children of men were not manifestly discovered, the whole amazing contexture of divine providence could not be manifested; nor should we yet be able, in a thousand instances, “to justify the ways of God to man.” Unless our Lord’s words were fulfilled in their utmost sense, without any restriction or limitation, — “where is nothing covered that shall not be revealed, or hid that shall not be known;” (Matthew 10:26;) abundance of God’s dispensations under the sun would still appear without their reasons. And then only when God hath brought to light all the hidden things of darkness, whosoever were the actors therein, will it be seen that wise and good were all his ways; that he saw through the thick cloud, and governed all things by the wise counsel of his own will; that nothing was left to chance or the caprice of men, but God disposed all strongly and sweetly, and wrought all into one connected chain of justice, mercy, and truth.

11. And in the discovery of the divine perfections, the righteous will rejoice with joy unspeakable far from feeling any painful sorrow or shame, for any of those past transgressions which were long since blotted out as a cloud, washed away by the blood of the Lamb. It will be abundantly sufficient for them, that all the transgressions which they had committed shall not be once mentioned unto them to their disadvantage; that their sins, and transgressions, and iniquities shall be remembered no more to their condemnation. This is the plain meaning of the promise; and this all the children of God shall find true, to their everlasting comfort.

12. After the righteous are judged, the King will turn to them upon his left hand; and they shall also be judged, every man according to his works. But not only their outward works will be brought into the account, but all the evil words which they have ever spoken; yea, all the evil desires, affections, tempers, which have, or have had, a place in their souls; and all the evil thoughts or designs which were ever cherished in their hearts. The joyful sentence of acquittal will then be pronounced upon those upon the right hand; the dreadful sentence of condemnation upon those on the left; both of which must remain fixed and unmovable as the throne of God.

III.

1. We may, in the Third place, consider a few of the circumstances which will follow the general judgment. And the First is the execution of the sentence pronounced on the evil and on the good: “These shall go away into eternal punishment, and the righteous into life eternal.” It should be observed, it is the very same word which is used, both in the former and the latter clause: It follows, that either the punishment lasts for ever, or the reward too will come to an end: — No, never, unless God could come to an end, or his mercy and truth could fail. “Then shall the righteous shine forth as the sun in the kingdom of their Father,” “and shall drink of those rivers of pleasure which are at God’s right hand for evermore.” But here all description falls short: All human language fails! Only one who is caught up into the third heaven can have a just conception of it. But even such a one cannot express what he hath seen: These things it is not possible for man to utter.

The wicked, meantime, shall be turned into hell, even all the people that forget God. They will be “punished with everlasting destruction from the presence of the Lord, and from the glory of his power.” They will be “cast into the lake of fire burning with brimstone,” originally “prepared for the devil and his angels;” where they will gnaw their tongues for anguish and pain, they will curse God and look upward. There the dogs of hell — pride, malice, revenge, rage, horror, despair — continually devour them. There “they have no rest, day or night, but the smoke of they torment ascendeth for ever and ever!” For, “their worm dieth not, and the fire is not quenched.”

2. Then the heavens will be shriveled up as a parchment scroll, and pass away with a great noise: They will “flee from the face of him that sitteth on the throne, and there will be found no place for them.” (Revelation 20:11.) The very manner of their passing away is disclosed to us by the Apostle Peter: “In the day of God, the heavens, being on fire, shall be dissolved.” (2 Peter 3:12.) The whole beautiful fabric will be overthrown by that raging element, the connection of all its parts destroyed, and every atom torn asunder from the others. By the same, “the earth also, and the works that are therein, shall be burned up.” (Verse 10.) The enormous works of nature, the everlasting hills, mountains that have defied the rage

of time, and stood unmoved so many thousand years, will sink down in fiery ruin. How much less will the works of art, though of the most durable kind, the utmost efforts of human industry, — tombs, pillars, triumphal arches, castles, pyramids, — be able to withstand the flaming conqueror! All, all will die, perish, vanish away, like a dream when one awaketh!

3. It has indeed been imagined by some great and good men, that as it requires that same almighty power to annihilate things as to create; to speak into nothing or out of nothing; so no part of, no atom in, the universe, will be totally or finally destroyed. Rather, they suppose, that, as the last operation of fire, which we have yet been able to observe, is to reduce into glass what, by a smaller force, it had reduced to ashes; so, in the day God hath ordained, the whole earth, if not the material heavens also, will undergo this change, after which the fire can have no farther power over them. And they believe this is intimated by that expression in the Revelation made to St. John, "Before the throne there was a sea of glass, like unto crystal." (Revelation 4:6.) We cannot now either affirm or deny this; but we shall know hereafter.

4. If it be inquired by the scoffers, the minute philosophers, "How can these things be? Whence should come such an immense quantity of fire as would consume the heavens and the whole terraqueous globe?" We would beg leave, First, to remind them, that this difficulty is not peculiar to the Christian system. The same opinion almost universally obtained among the *unbigoted* Heathens. So one of those celebrated, *free-thinkers* speaks, according to the generally received sentiment: —

> *Esse quoque in fatis reminiscitur, affore tempus,*
> *Quo mare, quo tellus, correptaque regia caeli*
> *Ardeat, et mundi moles operosa laboret.* [24]

But, Secondly, it is easy to answer, even from our slight and superficial acquaintance with natural things, that there are abundant magazines of fire ready prepared, and treasured up against the day of the Lord. How soon may a comet, commissioned by him, travel down from the most distant parts of the universe! And were it to fix upon the earth, in its return from the sun, when it is some thousand times hotter than a red-hot cannon-ball,

who does not see what must be the immediate consequence? But, not to ascend so high as the ethereal heavens, might not the same lightnings which "give shine to the world," if commanded by the Lord of nature, give ruin and utter destruction? Or, to go no farther than the globe itself; who knows what huge reservoirs of liquid fire are from age to age contained in the bowels of the earth? Aetna, Hecla, Vesuvius, and all the other volcanoes that belch out flames and coals of fire, what are they, but so many proofs and mouths of those fiery furnaces; and at the same time so many evidences that God hath in readiness wherewith to fulfill his word? Yea, were we to observe no more than the surface of the earth, and the things that surround us on every side, it is most certain (as a thousand experiments prove, beyond all possibility of denial) that we ourselves, our whole bodies, are full of fire, as well as every thing round about us. Is it not easy to make this ethereal fire visible even to the naked eye, and to produce thereby the very same effects on combustible matter, which are produced by culinary fire? Needs there then any more than for God to unloose that secret chain, whereby this irresistible agent is now bound down, and lies quiescent in every particle of matter? And how soon would it tear the universal frame in pieces, and involve all in one common ruin!

5. There is one circumstance more which will follow the judgment, that deserves our serious consideration: "We look," says the Apostle, "according to his promise, for new heavens and a new earth, wherein dwelleth righteousness." (2 Peter 3:13) The promise stands in the prophecy of Isaiah, "Behold, I create new heavens and a new earth: And the former shall not be remembered;" (Isaiah 65:17;) — so great shall the glory of the latter be! These St. John did behold in the visions of God. "I saw," saith he, "a new heaven and a new earth; for the first heaven and the first earth were passed away." (Revelation 21:1.) And only righteousness dwelt therein: Accordingly, he adds, "And I heard a great voice from" the third "heaven, saying, Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people; and God himself shall be with them, and be their God!" (21:3.) Of necessity, therefore, they will all be happy. "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." (21:4.) "There shall be no more curse; but they shall see his face;" (22:3, 4;) — shall have the nearest access to, and thence the

highest resemblance of, him. This is the strongest expression in the language of Scripture, to denote the most perfect happiness. “And his name shall be on their foreheads;” they shall be openly acknowledged as God’s own property, and his glorious nature shall most visibly shine forth in them. “And there shall be no night there; and they need no candle, neither light of the sun; for the Lord God giveth them light: And they shall reign for ever and ever.”

IV.

It remains only to apply the preceding considerations to all who are here before God. And are we not directly led so to do, by the present solemnity, which so naturally points us to that day, when the Lord will judge the world in righteousness? This, therefore, by reminding us of that more awful season may furnish many lessons of instruction. A few of these I may be permitted just to touch on. May God write them on all our hearts!

1. And, First, how beautiful are the feet of those who are sent by the wise and gracious providence of God, to execute justice on earth, to defend the injured, and punish the wrongdoer! Are they not the ministers of God to us for good; the grand supporters of the public tranquillity; the patrons of innocence and virtue; the great security of all our temporal blessings? And does not every one of these represent, not only an earthly prince, but the Judge of the earth? Him whose “name is written upon his thigh, King of kings, and Lord of lords?” O that all these sons of the right hand of the Most High, may be holy as He is holy! wise with the wisdom that sitteth by his throne, like Him who is the eternal Wisdom of the Father! No respecters of persons, as He is none; but rendering to every man according to his works; like Him inflexibly, inexorably just, though pitiful and of tender mercy! So shall they be terrible indeed to them that do evil, as not bearing the sword in vain. So shall the laws of our land have their full use and due honor, and the throne of our King be still established in righteousness.

2. Ye truly honorable men, whom God and the King have commissioned, in a lower degree, to administer justice; may not ye be compared to those ministering spirits who will attend the Judge coming in the clouds? May

you, like them, burn with love to God and man! May you love righteousness and hate iniquity! May ye all minister, in your several spheres, (such honor hath God given you also!) to them that shall be heirs of salvation, and to the glory of your great Sovereign! May ye remain the establishers of peace, the blessing and ornaments of your country, the protectors of a guilty land, the guardian-angels of all that are round about you!

3. You, whose office it is to execute what is given you in charge by him before whom you stand; how nearly are you concerned to resemble those that stand before the face of the Son of Man, those servants of his that do his pleasure, and hearken to the voice of his words! Does it not highly import you, to be as uncorrupt as them? to approve yourselves the servants of God? to do justly, and love mercy? to do to all as ye would they should do to you? So shall that great Judge under whose eye you continually stand, say to you also, “Well done, good and faithful servants: Enter ye into the joy of your Lord!”

4. Suffer me to add a few words to all of you who are at this day present before the Lord. Should not you bear it in your minds all the day long, that a more awful day is coming? A large assembly this! But what is it to that which every eye will then behold, the general assembly of all the children of men that ever lived on the face of the whole earth? A few will stand at the judgment-seat this day, to be judged touching what shall be laid to their charge; and they are now reserved in prison, perhaps in chains, till they are brought forth to be tried and sentenced. But we shall all, I that speak, and you that hear, “stand at the judgment-seat of Christ.” And we are now reserved on this earth, which is not our home, in this prison of flesh and blood, perhaps many of us in chains of darkness too, till we are ordered to be brought forth. Here a man is questioned concerning one or two facts, which he is supposed to have committed: There we are to give an account of all our works, from the cradle to the grave; of all our words; of all our desires and tempers, all the thoughts and intents of our hearts; of all the use we have made of our various talents, whether of mind body, or fortune, till God said, “Give an account of thy stewardship, for thou mayest be no longer steward.” In this court, it is possible, some who are guilty may escape for want of evidence; but there is no want of evidence in

that court. All men, with whom you had the most secret intercourse, who were privy to all your designs and actions, are ready before your face. So are all the spirits of darkness, who inspired evil designs, and assisted in the execution of them. So are all the angels of God; those eyes of the Lord, that run to and fro over all the earth, who watched over your soul, and labored for your good, so far as you would permit. So is your own conscience, a thousand witnesses in one, now no more capable of being either blinded or silenced, but constrained to know and to speak the naked truth, touching all your thoughts, and words, and actions. And is conscience as a thousand witnesses? — yea, but God is as a thousand consciences! O, who can stand before the face of the great God, even our Savior Jesus Christ!

See! See! He cometh! He maketh the clouds his chariots! He rideth upon the wings of the wind! A devouring fire goeth before him, and after him a flame burneth! See! He sitteth upon his throne, clothed with light as with a garment, arrayed with majesty and honor! Behold, his eyes are as a flame of fire, his voice as the sound of many waters!

How will ye escape? Will ye call to the mountains to fall on you, the rocks to cover you? Alas, the mountains themselves, the rocks, the earth, the heavens, are just ready to flee away! Can ye prevent the sentence? Wherewith? With all the substance of thy house, with thousands of gold and silver? Blind wretch! Thou camest naked from thy mother's womb, and more naked into eternity. Hear the Lord, the Judge! "Come, ye blessed of my Father! inherit the kingdom prepared for you from the foundation of the world." Joyful sound! How widely different from that voice which echoes through the expanse of heaven, "Depart, ye cursed, into everlasting fire, prepared for the devil and his angels!" And who is he that can prevent or retard the full execution of either sentence? Vain hope! Lo, hell is moved from beneath to receive those who are ripe for destruction! And the everlasting doors lift up their heads, that the heirs of glory may come in!

5. "What manner of persons then ought we to be, in all holy conversation and godliness!" We know it cannot be long before the Lord will descend with the voice of the archangel, and the trumpet of God; when every one of us shall appear before him, and give account of his own works.

“Wherefore, beloved, seeing ye look for these things,” seeing ye know He will come and will not tarry, “be diligent, that ye may be found of him in peace, without spot and blameless.” Why should ye not? Why should one of you be found on the left hand, at his appearing? He willeth not that any should perish, but that all should come to repentance; by repentance, to faith in a bleeding Lord; by faith, to spotless love, to the full image of God renewed in the heart, and producing all holiness of conversation. Can you doubt of this, when you remember, the Judge of all is likewise the Savior of all? Hath he not bought you with his own blood, that ye might not perish, but have everlasting life; O make proof of his mercy, rather than his justice; of his love, rather than the thunder of his power! He is not far from every one of us; and he is now come, not to condemn, but to save the world! He standeth in the midst! Sinner, doth he not now, even now, knock at the door of thy heart? O that thou mayest know, at least in this thy day, the things that belong unto thy peace! O that ye may now give yourselves to Him who gave himself for you, in humble faith, in holy, active, patient love! So shall ye rejoice with exceeding joy in his day, when he cometh in the clouds of heaven.

SERMON XVI.

THE MEANS OF GRACE.

"Ye are gone away from mine ordinances, and have not kept them."

Malachi 3:7.

I.

1. BUT are there any *ordinances* now, since life and immortality were brought to light by the gospel? Are there, under the Christian dispensation, any *means ordained* of God, as the usual channels of his grace? This question could never have been proposed in the apostolical church, unless by one who openly avowed himself to be a Heathen; the whole body of Christians being agreed, that Christ had ordained certain outward means, for conveying his grace into the souls of men. Their constant practice set this beyond all dispute; for so long as "all that believed were together, and had all things common," (Acts 2:44,) "they continued steadfastly in the teaching of the Apostles, and in breaking of bread, and in prayers." (Verse 42.)

2. But in process of time, when "the love of many waxed cold," some began to mistake the *means* for the *end*, and to place religion rather in doing those outward works, than in a heart renewed after the image of God. They forgot that "the end of" every "commandment is love, out of a pure heart," with "faith unfeigned" the loving the Lord their God with all their heart, and their neighbor as themselves; and the being purified from pride, anger, and evil desire, by a "faith of the Operation of God." Others seemed to imagine, that though religion did not principally consist in these outward means, yet there was something in them wherewith God was well pleased; something that would still make them acceptable in his sight, though they were not exact in the weightier matters of the law, in justice, mercy, and the love of God.

3. It is evident, in those who abused them thus, they did not conduce to the end for which they were ordained: Rather, the things which should have been for their health, were to them an occasion of falling. They were so far from receiving any blessing therein, that they only drew down a curse upon their head; so far from growing more heavenly in heart and life, that they were two-fold more the children of hell than before. Others, clearly perceiving that these means did not convey the grace of God to those children of the devil, began, from this particular case, to draw a general conclusion, — that they were not means of conveying the grace of God.

4. Yet the number of those who *abused* the ordinances of God, was far greater than of those who *despised* them, till certain men arose, not only of great understanding, (sometimes joined with considerable learning,) but who likewise appeared to be men of love, experimentally acquainted with true, inward religion. Some of these were burning and shining lights, persons famous in their generations, and such as had well deserved of the church of Christ, for standing in the gap against the overflowings of ungodliness.

It cannot be supposed, that these holy and venerable men intended any more, at first, than to show that outward religion is nothing worth, without the religion of the heart; that "God is a Spirit, and they who worship him must worship him in spirit and in truth;" that, therefore, external worship is lost labor, without a heart devoted to God; that the outward ordinances of God then profit much, when they advance inward holiness, but, when they advance it not, are unprofitable and void, are lighter than vanity; yea, that when they are used, as it were *in the place of* this, they are an utter abomination to the Lord.

5. Yet it is not strange, if some of these, being strongly convinced of that horrid profanation of the ordinances of God, which had spread itself over the whole church, and well nigh driven true religion out of the world, — in their fervent zeal for the glory of God, and the recovery of souls from that fatal delusion, — spake as if outward religion were absolutely nothing, as if it had no place in the religion of Christ. It is not surprising at all, if they

should not always have expressed themselves with sufficient caution; so that unwary hearers might believe they condemned all outward means, as altogether unprofitable, and as not designed of God to be the ordinary channels of conveying his grace into the souls of men.

Nay, it is not impossible, some of these holy men did, at length, themselves fall into this opinion; in particular those who, not by choice, but by the providence of God, were cut off from all these ordinances; perhaps wandering up and down, having no certain abiding-place, or dwelling in dens and caves of the earth. These, experiencing the grace of God in themselves, though they were deprived of all outward means, might infer that the same grace would be given to them who of set purpose abstained from them.

6. And experience shows how easily this notion spreads, and insinuates itself into the minds of men; especially of those who are thoroughly awakened out of the sleep of death, and begin to feel the weight of their sins a burden too heavy to be born. These are usually impatient of their present state; and, trying every way to escape from it, they are always ready to catch at any new thing, any new proposal of ease or happiness. They have probably tried most outward means, and found no ease in them; it may be, more and more of remorse, and fear, and sorrow, and condemnation. It is easy, therefore, to persuade these, that it is better for them to abstain from all those means. They are already weary of striving (as it seems) in vain, of laboring in the fire; and are therefore glad of any pretense to cast aside that wherein their soul has no pleasure, to give over the painful strife, and sink down into an indolent inactivity.

II.

1. In the following discourse, I propose to examine at large, whether there are any means of grace.

By “means of grace” I understand outward signs, words, or actions, ordained of God, and appointed for this end, to be the ordinary channels whereby he might convey to men, preventing, justifying, or sanctifying grace.

I use this expression, means of grace, because I know none better; and because it has been generally used in the Christian Church for many ages — in particular by our own Church, which directs us to bless God both for the means of grace, and hope of glory; and teaches us, that a sacrament is “an outward sign of inward grace, and a means whereby we receive the same.”,

The chief of these means are prayer, whether in secret or with the great congregation; searching the Scriptures; (which implies reading, hearing, and meditating thereon;) and receiving the Lord’s supper, eating bread and drinking wine in remembrance of Him: And these we believe to be ordained of God, as the ordinary channels of conveying his grace to the souls of men.

2. But we allow, that the whole value of the means depends on their actual subservience to the end of religion; that, consequently, all these means, when separate from the end, are less than nothing and vanity; that if they do not actually conduce to the knowledge and love of God, they are not acceptable in his sight; yea, rather, they are an abomination before him, a stink in his nostrils; he is weary to bear them. Above all, if they are used as a kind of *commutation* for the religion they were designed to subserve, it is not easy to find words for the enormous folly and wickedness of thus turning God’s arms against himself; of keeping Christianity out of the heart by those very means which were ordained for the bringing it in.

3. We allow, likewise, that all outward means whatever, if separate from the Spirit of God, cannot profit at all, cannot conduce, in any degree, either to the knowledge or love of God. Without controversy, the help that is done upon earth, He doeth it himself. It is He alone who, by his own almighty power, worketh in us what is pleasing in his sight; and all outward things, unless He work in them and by them, are mere weak and beggarly elements. Whosoever, therefore, imagines there is any intrinsic power in any means whatsoever, does greatly err, not knowing the Scriptures, neither the power of God. We know that there is no inherent power in the words that are spoken in prayer, in the letter of Scripture read, the sound thereof heard, or the bread and wine received in the Lord’s supper; but that it is God alone who is the Giver of every good gift, the

Author of all grace; that the whole power is of Him, whereby, through any of these, there is any blessing conveyed to our souls. We know, likewise, that he is able to give the same grace, though there were no means on the face of the earth. In this sense, we may affirm, that, with regard to God, there is no such thing as means; seeing he is equally able to work whatsoever pleaseth him, by any, or by none at all.

4. We allow farther, that the use of all means whatever will never atone for one sin; that it is the blood of Christ alone, whereby any sinner can be reconciled to God; there being no other propitiation for our sins, no other fountain for sin and uncleanness. Every believer in Christ is deeply convinced that there is no merit but in Him; that there is no merit in any of his own works; not in uttering the prayer, or searching the Scripture, or hearing the word of God, or eating of that bread and drinking of that cup. So that if no more be intended by the expression some have used, "Christ is the only means of grace," than this, — that He is the only meritorious cause of it, it cannot be gainsayed by any who know the grace of God.

5. Yet once more: We allow, though it is a melancholy truth, that a large proportion of those who are called Christians, do to this day abuse the means of grace to the destruction of their souls. This is doubtless the case with all those who rest content in the form of godliness, without the power. Either they fondly presume they are Christians already, because they do thus and thus, — although Christ was never yet revealed in their hearts, nor the love of God shed abroad therein: — Or else they suppose they shall infallibly be so, barely because they use these means; idly dreaming, (though perhaps hardly conscious thereof,) either that there is some kind of *power* therein, whereby, sooner or later, (they know not when,) they shall certainly be made holy; or that there is a sort of *merit* in using them, which will surely move God to give them holiness, or accept them without it.

6. So little do they understand that great foundation of the whole Christian building, "By grace are ye saved:" Ye are saved from your sins, from the guilt and power thereof, ye are restored to the favor and image of God, not for any works, merits, or deservings of yours, but by the free grace, the mere mercy of God, through the merits of his well beloved Son: Ye are

thus saved, not by any power, wisdom, or strength, which is in you, or in any other creature; but merely through the grace or power of the Holy Ghost, which worketh all in all.

7. But the main question remains: "We know this salvation is the gift and the work of God; but how (may one say who is convinced he hath it not) may I attain thereto?" If you say, "Believe, and thou shalt be saved!" he answers, "True: but how shall I believe?" You reply, "Wait upon God." "Well; but how am I to wait? In the means of grace, or out of them? Am I to wait for the grace of God which bringeth salvation, by using these means, or by laying them aside?"

8. It cannot possibly be conceived, that the word of God should give no direction in so important a point; or, that the Son of God, who came down from heaven for us men and for our salvation, should have left us undetermined with regard to a question wherein our salvation is so nearly concerned.

And, in fact, he hath not left us undetermined he hath shown us the way wherein we should go. We have only to consult the oracles of God; to inquire what is written there; and, if we simply abide by their decision, there can no possible doubt remain.

III.

1. According to this, according to the decision of holy writ, all who desire the grace of God are to wait for it in the means which he hath ordained; in using, not in laying them aside.

And, First, all who desire the grace of God are to wait for it in the way of prayer. This is the express direction of our Lord himself. In his Sermon upon the Mount, after explaining at large wherein religion consists, and describing the main branches of it, he adds, "Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you: For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened." (Matthew 7:7, 8.) Here we are in the plainest manner directed to ask, in order to, or as a means of, receiving; to seek, in

order to find, the grace of God, the pearl of great price; and to knock, to continue asking and seeking, if we would enter into his kingdom.

2. That no doubt might remain, our Lord labors this point in a more peculiar manner. He appeals to every man's own heart: "What man is there of you, who, if his son ask bread, will he give him a stone? Or, if he ask a fish, will he give him a serpent? If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven," the Father of angels and men, the Father of the spirits of all flesh, "give good things to them that ask him?" (Verses 9-11.) Or, as he expresses himself on another occasion, including all good things in one, "How much more shall your heavenly Father give the Holy Spirit to them that ask him?" (Luke 11:13.) It should be particularly observed here, that the persons directed to ask had not then received the Holy Spirit: Nevertheless our Lord directs them to use this means, and promises that it should be effectual; that upon asking they should receive the Holy Spirit, from him whose mercy is over all his works.

3. The absolute necessity of using this means, if we would receive any gift from God, yet farther appears from that remarkable passage which immediately precedes these words: "And he said unto them," whom he had just been teaching how to pray, "Which of you shall have a friend, and shall go unto him at midnight, and shall say unto him, Friend, lend me three loaves: And he from within shall answer, Trouble me not; I cannot rise and give thee. I say unto you, though he will not rise and give him, because he is his friend, yet because of his importunity, he will rise, and give him as many as he needeth. And I say unto you, Ask, and it shall be given you." (Luke 11:5, 7-9.) "Though he will not give him, because he is his friend, yet because of his importunity he will rise and give him as many as he needeth." How could our blessed Lord more plainly declare, that we may receive of God, by this means, by importunately asking, what otherwise we should not receive at all?

4. "He spake also another parable, to this end, that men ought always to pray, and not to faint," till through this means they should receive of God whatsoever petition they asked of him: "There was in a city a judge which feared not God, neither regarded man. And there was a widow in that city,

and she came unto him, saying, Avenge me of my adversary. And he would not for a while; but afterwards he said within himself, Though I fear not God, nor regard man, yet because this widow troubleth me, I will avenge her, lest, by her continual coming, she weary me." (Luke 18:1–5.) The application of this our Lord himself hath made: "Hear what the unjust judge saith!" Because she continues to ask, because she will take no denial, therefore I will avenge her. "And shall not God avenge his own elect, which cry day and night unto him? I tell you he will avenge them speedily," if they pray end faint not.

5. A direction, equally full and express, to wait for the blessings of God in private prayer, together with a positive promise, that, by this means, we shall obtain the request of our lips, he hath given us in those well-known words: "Enter into thy closet, and, when thou hast shut thy door, pray to thy Father which is in secret; and thy Father, which seeth in secret, shall reward thee openly." (Matthew 6:6.)

6. If it be possible for any direction to be more clear, it is that which God hath given us by the Apostle, with regard to prayer of every kind, public or private, and the blessing annexed thereto: "If any of you lack wisdom, let him ask of God, that giveth to all men liberally," (if they ask; otherwise "ye have not, because ye ask not," James 4:2,) "and upbraideth not; and it shall be given him." (James 1:5.)

If it be objected, "But this is no direction to unbelievers; to them who know not the pardoning grace of God: For the Apostle adds, 'But let him ask in faith;' otherwise, 'let him not think that he shall receive any thing of the Lord:'" I answer, The meaning of the word *faith*, in this place, is fixed by the Apostle himself, as if it were on purpose to obviate this objection, in the words immediately following: "Let him ask in faith, nothing wavering," nothing *doubting*, μηδεν διακρινομενος. Not doubting but God heareth his prayer, and will fulfill the desire of his heart.

The gross, blasphemous absurdity of supposing *faith*, in this place, to be taken in the full Christian meaning, appears hence: It is supposing the Holy Ghost to direct a man who knows he has not this faith, (which is here termed wisdom,) to ask it of God, with a positive promise that "it

shall be given him;" and then immediately to subjoin, that it shall not be given him, unless he have it before he asks for it! But who can bear such a supposition? From this scripture, therefore, as well as those cited above, we must infer, that all who desire the grace of God are to wait for it in the way of prayer.

7. Secondly. All who desire the grace of God are to wait for it in searching the Scriptures.

Our Lord's direction, with regard to the use of this means, is likewise plain and clear. "Search the Scriptures," saith he to the unbelieving Jews, "for they testify of me." (John 5:39.) And for this very end did he direct them to search the Scriptures, that they might believe in him.

The objection, that "this is not a command, but only an assertion, that they did search the Scriptures," is shamelessly false. I desire those who urge it, to let us know how a command can be more clearly expressed, than in those terms, Ερευνατε τας γραφας. It is as peremptory as so many words can make it.

And what a blessing from God attends the use of this means, appears from what is recorded concerning the Bereans; who, after hearing St. Paul, "searched the Scriptures daily, whether those things were so. Therefore many of them believed" — found the grace of God, in the way which he had ordained. (Acts 27:11, 12.)

It is probable, indeed, that in some of those who had "received the word with all readiness of mind," "faith came," as the same Apostle speaks, "by hearing," and was only confirmed by reading the Scriptures: But it was observed above, that under the general term of searching the Scriptures, both hearing, reading, and meditating are contained.

8. And that this is a means whereby God not only gives, but also confirms and increases, true wisdom, we learn from the words of St. Paul to Timothy: "From a child thou hast known the Holy Scriptures, which are able to make thee wise unto salvation through faith which is in Christ Jesus." (2 Timothy 3:15.) The same truth (namely, that this is the great

means God has ordained for conveying his manifold grace to man) is delivered, in the fullest manner that can be conceived, in the words which immediately follow: “All Scripture is given by inspiration of God;” consequently, all Scripture is infallibly true; “and is profitable for doctrine, for reproof, for correction, for instruction in righteousness” to the end “that the man of God may be perfect, thoroughly furnished unto all good works.” (Verses 16,17.)

9. It should be observed, that this is spoken primarily and directly of the Scriptures which Timothy had known from a child; which must have been those of the Old Testament, for the New was not then wrote. How far then was St. Paul (though he was “not a whit behind the very chief of the Apostles,” nor, therefore, I presume, behind any man now upon earth) from making light of the Old Testament! Behold this, lest ye one day “wonder and perish,” ye who make so small account of one half of the oracles of God! Yea, and that half of which the Holy Ghost expressly declares, that it is “profitable,” as a means ordained of God, for this very thing, “for doctrine, for reproof, for correction, for instruction in righteousness;” to the end, “the man of God may be perfect, thoroughly furnished unto all good works.”

10. Nor is this profitable only for the men of God, for those who walk already in the light of his countenance; but also for those who are yet in darkness, seeking him whom they know not. Thus St. Peter, “We have also a more sure word of prophecy:” Literally, “And we have the prophetic word more sure;” Και εχομεν βεβαιοτερον τον προφητικον λογον confirmed by our being “eye-witnesses of his Majesty,” and “hearing the voice which came from the excellent glory;” unto which — prophetic word; so he styles the Holy Scriptures — “ye do well that ye take heed, as unto a light that shineth in a dark place, until the day dawn, and the Day-star arise in your hearts.” (2 Peter 1:19.) Let all, therefore, who desire that day to dawn upon their hearts, wait for it in searching the Scriptures.

11. Thirdly. All who desire an increase of the grace of God are to wait for it in partaking of the Lord’s supper: For this also is a direction himself hath given. “The same night in which he was betrayed, he took bread, and

brake it, and said, Take, eat; this is my body;" that is, the sacred sign of my body: "This do in remembrance of me." Likewise, "he took the cup, saying, This cup is the new testament," or covenant, "in my blood;" the sacred sign of that covenant; "this do ye in remembrance of me." "For as often as ye eat this bread, and drink this cup, ye do show forth the Lord's death till he come:" (1 Corinthians 11:23, etc.:) Ye openly exhibit the same, by these visible signs, before God, and angels, and men; ye manifest your solemn remembrance of his death, till he cometh in the clouds of heaven.

Only "let a man" first "examine himself," whether he understand the nature and design of this holy institution, and whether he really desire to be himself made conformable to the death of Christ; and so, nothing doubting, "let him eat of that bread, and drink of that cup." (Verse 28.)

Here, then, the direction first given by our Lord is expressly repeated by the Apostle: "Let him eat; let him drink;" (εσθιετω, πινετω, both in the imperative mood;) words not implying a bare permission only, but a clear, explicit command; a command to all those who either already are filled with peace and joy in believing, or can truly say, "The remembrance of our sins is grievous unto us, the burden of them is intolerable."

12. And that this is also an ordinary, stated means of receiving the grace of God, is evident from those words of the Apostle, which occur in the preceding chapter: "The cup of blessing which we bless, is it not the communion," or *communication*, "of the blood of Christ? The bread which we break, is it not the communion of the body of Christ?" (1 Corinthians 10:16.) Is not the eating of that bread, and the drinking of that cup, the outward, visible means, whereby God conveys into our souls all that spiritual grace, that righteousness, and peace, and joy in the Holy Ghost, which were purchased by the body of Christ once broken and the blood of Christ once shed for us? Let all, therefore, who truly desire the grace of God, eat of that bread, and drink of that cup.

IV.

1. But as plainly as God hath pointed out the way wherein he will be inquired after, innumerable are the objections which men, wise in their own

eyes, have, from time to time, raised against it. It may be needful to consider a few of these; not because they are of weight in themselves, but because they have so often been used, especially of late years, to turn the lame out of the way; yea, to trouble and subvert those who did run well, till Satan appeared as an angel of light.

The first and chief of these is, "You cannot use these means (as you call them) without *trusting* in them." I pray, where is this written? I expect you should show me plain Scripture for your assertion: Otherwise I dare not receive it; because I am not convinced that you are wiser than God.

If it really had been as you assert, it is certain Christ must have known it. And if he had known it, he would surely have warned us; he would have revealed it long ago. Therefore, because he has not, because there is no tittle of this in the whole revelation of Jesus Christ, I am as fully assured your assertion is false, as that this revelation is of God.

"However, leave them off for a short time, to see whether you trusted in them or no." So I am to disobey God, in order to know whether I trust in obeying him! And do you avow this advice? Do you deliberately teach to "do evil, that good may come?" O tremble at the sentence of God against such teachers! Their "damnation is just."

"Nay, if you are troubled when you leave them off, it is plain you trusted in them." By no means. If I am troubled when I willfully disobey God, it is plain his Spirit is still striving with me; but if I am not troubled at willful sin, it is plain I am given up to a reprobate mind.

But what do you mean by "*trusting* in them?" — looking for the blessing of God therein? believing, that if I wait in this way, I shall attain what otherwise I should not? So I do. And so I will, God being my helper, even to my life's end. By the grace of God I will *thus* trust in them, till the day of my death; that is, I will believe, that whatever God hath promised, he is faithful also to perform. And seeing he hath promised to bless me in this way, I *trust* it shall be according to his word.

2. It has been, Secondly, objected, “This is seeking salvation by works.” Do you know the meaning of the expression you use? What is seeking salvation by works? In the writings of St. Paul, it means, either seeking to be saved by observing the ritual works of the Mosaic law; or expecting salvation for the sake of our own works, by the merit of our own righteousness. But how is either of these implied in my waiting in the way God has ordained, and expecting that he will meet me there, because he has promised so to do?

I do expect that he will fulfill his word, that he will meet and bless me in this way. Yet not for the sake of any works which I have done, nor for the merit of my righteousness; but merely through the merits, and sufferings, and love of his Son, in whom he is always well pleased.

3. It has been vehemently objected, Thirdly, “that Christ is the only means of grace.” I answer, this is mere playing upon words. Explain your term, and the objection vanishes away. When we say, “Prayer is a means of grace,” we understand a channel through which the grace of God is conveyed. When you say, “Christ is the means of grace,” you understand the sole price and purchaser of it; or, that “no man cometh unto the Father, but through him.” And who denies it? But this is utterly wide of the question.

4. “But does not the Scripture” (it has been objected, Fourthly) “direct us to *wait* for salvation? Does not David say, ‘My soul waiteth upon God, for of him cometh my salvation?’ And does not Isaiah teach us the same thing, saying, ‘O Lord, we have waited for thee?’” All this cannot be denied. Seeing it is the gift of God, we are undoubtedly to *wait* on him for salvation. But how shall we wait? If God himself has appointed a way, can you find a better way of waiting for him? But that he hath appointed a way hath been shown at large, and also what that way is. The very words of the Prophet, which you cite, put this out of all question. For the whole sentence runs thus: — “In the way of thy judgments,” or ordinances, “O Lord, have we waited for thee.” (Isaiah 26:8.) And in the very same way did David wait, as his own words abundantly testify: “I have waited for thy saving health, O Lord, and have kept thy law. Teach me, O Lord, the way of thy statutes, and I shall keep it unto the end.”

5. “Yea,” say some, “but God has appointed another way. —’Stand still, and see the salvation of God.’”

Let us examine the Scriptures to which you refer. The first of them, with the context, runs thus: —

“And when Pharaoh drew nigh, the children of Israel lifted up their eyes; and they were sore afraid. And they said unto Moses, Because there were no graves in Egypt, hast thou taken us away to die in the wilderness? And Moses said unto the people, Fear ye not; stand still, and see the salvation of the Lord. And the Lord said unto Moses, Speak unto the children of Israel that they go forward. But lift thou up thy rod, and stretch out thine hand over the sea, and divide it. And the children of Israel shall go on dry ground through the midst of the sea.” (Exodus 14:10, etc.)

This was the *salvation of God,* which they *stood still* to see, by *marching forward* with all their might!

The other passage, wherein this expression occurs, stands thus: “There came some that told Jehoshaphat, saying, There cometh a great multitude against thee, from beyond the sea. And Jehoshaphat feared, and set himself to seek the Lord, and proclaimed a fast throughout all Judah. And Judah gathered themselves together to ask help of the Lord: Even out of all the cities they came to seek the Lord. And Jehoshaphat stood in the congregation, in the house of the Lord. — Then upon Jahaziel came the Spirit of the Lord. And he said, Be not dismayed by reason of this great multitude. Tomorrow go ye down against them: Ye shall not need to fight in this battle. Set yourselves: Stand ye still, and see the salvation of the Lord. And they rose early in the morning, and went forth. And then they began to sing and to praise, the Lord set ambushments against the children of Moab, Ammon, and mount Seir: — and every one helped to destroy another.” (2 Chronicles 20:2, etc.)

Such was the salvation which the children of Judah saw. But how does all this prove, that we ought not to wait for the grace of God in the means which he hath ordained?

6. I shall mention but one objection more, which, indeed, does not properly belong to this head: Nevertheless, because it has been so frequently urged, I may not wholly pass it by.

"Does not St. Paul say, 'If ye be dead with Christ, why are ye subject to ordinances?' (Colossians 2:20.) Therefore a Christian, one that is dead with Christ, need not use the ordinances any more."

So you say, "If I am a Christian, I am not subject to the ordinances of Christ!" Surely, by the absurdity of this, you must see at the first glance, that the ordinances here mentioned cannot be the ordinances of Christ: That they must needs be the Jewish ordinances, to which it is certain a Christian is no longer subject.

And the same undeniably appears from the words immediately following, "Touch not, taste not, handle not;" all evidently referring to the ancient ordinances of the Jewish law.

So that this objection is the weakest of all. And, in spite of all, that great truth must stand unshaken, — that all who desire the grace of God, are to wait for it in the means which he hath ordained.

V.

1. But this being allowed, that all who desire the grace of God are to wait for it in the means he hath ordained; it may still be inquired, how those means should be used, both as to the order and the manner of using them.

With regard to the former, we may observe, there is a kind of order, wherein God himself is generally pleased to use these means in bringing a sinner to salvation. A stupid, senseless wretch is going on in his own way, not having God in all his thoughts, when God comes upon him unawares, perhaps by an awakening sermon or conversation, perhaps by some awful providence, or, it may be, by an immediate stroke of his convincing Spirit, without any outward means at all. Having now a desire to flee from the wrath to come, he purposely goes to *hear* how it may be done. If he finds

a preacher who speaks to the heart, he is amazed, and begins searching the Scriptures, whether these things are so? The more he *hears* and *reads*, the more convinced he is; and the more he meditates thereon day and night. Perhaps he finds some other book which explains and enforces what he has heard and read in Scripture. And by all these means, the arrows of conviction sink deeper into his soul. He begins also to *talk* of the things of God, which are ever uppermost in his thoughts; yea, and to talk with God; to *pray* to him; although, through fear and shame, he scarce knows what to say. But whether he can speak or no, he cannot but pray, were it only in "groans which cannot be uttered." Yet, being in doubt, whether "the high and lofty One that inhabiteth eternity" will regard such a sinner as him, he wants to pray with those who know God, with the faithful, in the great congregation. But here he observes others go up to the table of the Lord. He considers, "Christ has said, 'Do this!' How is it that I do not? I am too great a sinner. I am not fit. I am not worthy." After struggling with these scruples awhile, he breaks through. And thus he continues in God's way, in hearing, reading, meditating, praying, and partaking of the Lord's supper, till God, in the manner that pleases him, speaks to his heart, "Thy faith hath saved thee. Go in peace."

2. By observing this order of God, we may learn what means to recommend to any particular soul. If any of these will reach a stupid, careless sinner, it is probably hearing, or conversation. To such, therefore, we might recommend these, if he has ever any thought about salvation. To one who begins to feel the weight of his sins, not only hearing the word of God, but reading it too, and perhaps other serious books, may be a means of deeper conviction. May you not advise him also, to meditate on what he reads, that it may have its full force upon his heart? Yea, and to speak thereof, and not be ashamed, particularly among those who walk in the same path. When trouble and heaviness take hold upon him, should you not then earnestly exhort him to pour out his soul before God; "always to pray and not to faint;" and when he feels the worthlessness of his own prayers, are you not to work together with God, and remind him of going up into the house of the Lord, and praying with all that fear him? But if he does this, the dying word of his Lord will soon be brought to his remembrance; a plain intimation, that this is the time when we should second the motions of the blessed Spirit. And thus may we lead him, step

by step, through all the means which God has ordained; not according to our own will, but just as the Providence and the Spirit of God go before and open the way.

3. Yet, as we find no command in holy writ for any particular order to be observed herein, so neither do the providence and the Spirit of God adhere to any without variation; but the means into which different men are led, and in which they find the blessing of God, are varied, transposed, and combined together, a thousand different ways. Yet still our wisdom is to follow the leadings of his providence and his Spirit; to be guided herein, (more especially as to the means wherein we ourselves seek the grace of God,) partly by his outward providence, giving us the opportunity of using sometimes one means, sometimes another, partly by our experience, which it is whereby his free Spirit is pleased most to work in our heart. And in the mean time, the sure and general rule for all who groan for the salvation of God is this, — whenever opportunity serves, use all the means which God has ordained; for who knows in which God will meet thee with the grace that bringeth salvation?

4. As to the manner of using them, whereon indeed it wholly depends whether they shall convey any grace at all to the user; it behooves us, First, always to retain a lively sense, that God is above all means. Have a care, therefore, of limiting the Almighty. He doeth whatsoever and whensoever it pleaseth him. He can convey his grace, either in or out of any of the means which he hath appointed. Perhaps he will. “Who hath known the mind of the Lord? or who hath been his counselor?” Look then every moment for his appearing! Be it at the hour you are employed in his ordinances; or before, or after that hour; or when you are hindered therefrom. He is not hindered; He is always ready, always able, always willing to save. “It is the Lord: Let him do what seemeth him good!”

Secondly. Before you use any means, let it be deeply impressed on your soul, — there is no *power* in this. It is, in itself, a poor, dead, empty thing: Separate from God, it is a dry leaf, a shadow. Neither is there any *merit* in my using this; nothing intrinsically pleasing to God; nothing whereby I deserve any favor at his hands, no, not a drop of water to cool my tongue. But, because God bids, therefore I do; because he directs me to wait in this

way, therefore here I wait for his free mercy, whereof cometh my salvation.

Settle this in your heart, that the *opus operatum*, the mere *work done*, profiteth nothing; that there is no *power* to save, but in the Spirit of God, no *merit*, but in the blood of Christ; that, consequently, even what God ordains, conveys no grace to the soul, if you trust not in Him alone. On the other hand, he that does truly trust in Him, cannot fall short of the grace of God, even though he were cut off from every outward ordinance, though he were shut up in the center of the earth.

Thirdly. In using all means, seek God alone. In and through every outward thing, look singly to the power of his Spirit, and the merits of his Son. Beware you do not stick in the work itself; if you do, it is all lost labor. Nothing short of God can satisfy your soul. Therefore, eye him in all, through all, and above all.

Remember also, to use all means, *as means*; as ordained, not for their own sake, but in order to the renewal of your soul in righteousness and true holiness. If, therefore, they actually tend to this, well; but if not, they are dung and dross.

Lastly. After you have used any of these, take care how you value yourself thereon: How you congratulate yourself as having done some great thing. This is turning all into poison. Think, “If God was not there, what does this avail? Have I not been adding sin to sin? How long? O Lord! save, or I perish! O lay not this sin to my charge!” If God was there, if his love flowed into your heart, you have forgot, as it were, the outward work. You see, you know, you feel, God is all in all. Be abased. Sink down before him. Give him all the praise. “Let God in all things be glorified through Christ Jesus.” Let all your bones cry out, “My song shall be always of the loving kindness of the Lord: With my mouth will I ever be telling of thy truth, from one generation to another!”

SERMON XVII.

THE CIRCUMCISION OF THE HEART.

PREACHED AT

ST. MARY'S, OXFORD, BEFORE THE UNIVERSITY,

ON JANUARY 1, 1733.

"Circumcision is that of the heart, in the spirit, and not in the letter."

Romans 2:29.

1. IT is the melancholy remark of an excellent man, that he who now preaches the most essential duties of Christianity, runs the hazard of being esteemed, by a great part of his hearers, "a setter forth of new doctrines." Most men have so *lived away* the substance of that religion, the profession whereof they still retain, that no sooner are any of those truths proposed which difference the Spirit of Christ from the spirit of the world, than they cry out, "Thou bringest strange things to our ears; we would know what these things mean:" — Though he is only preaching to them "Jesus and the resurrection," with the necessary consequence of it, — If Christ be risen, ye ought then to die unto the world, and to live wholly unto God.

2. A hard saying this to the natural man, who is alive unto the world, and dead unto God; and one that he will not readily be persuaded to receive as the truth of God, unless it be so qualified in the interpretation, as to have neither use nor significancy left. He "receiveth not the" words "of the Spirit of God," taken in their plain and obvious meaning; "they are foolishness unto him: Neither" indeed "can he know them, because they are spiritually discerned:" — They are perceivable only by that spiritual

sense, which in him was never yet awakened; for want of which he must reject, as idle fancies of men, what are both the wisdom and the power of God.

3. That "circumcision is that of the heart, in the spirit, and not in the letter;" — that the distinguishing mark of a true follower of Christ, of one who is in a state of acceptance with God, is not either outward circumcision, or baptism, or any other outward form, but a right state of soul, a mind and spirit renewed after the image of Him that created it; — is one of those important truths that can only be spiritually discerned. And this the Apostle himself intimates in the next words, — "Whose praise is not of men, but of God." As if he had said, "Expect not, whoever thou art, who thus followest thy great Master, that the world, the men who follow him not, will say, 'Well done, good and faithful servant!' Know that the circumcision of the heart, the seal of thy calling, is foolishness with the world. Be content to wait for thy applause till the day of thy Lord's appearing. In that day shalt thou have praise of God, in the great assembly of men and angels."

I design, First, particularly to inquire, wherein this circumcision of the heart consists; and, Secondly, to mention some reflections that naturally arise from such an inquiry.

I.

1. I am, First, to inquire, wherein that circumcision of the heart consists, which will receive the praise of God. In general we may observe, it is that habitual disposition of soul which, in the sacred writings, is termed holiness; and which directly implies, the being cleansed from sin, "from all filthiness both of flesh and spirit;" and, by consequence, the being endued with those virtues which were also in Christ Jesus; the being so "renewed in the spirit of our mind," as to be "perfect as our Father in heaven is perfect."

2. To be more particular: Circumcision of heart implies humility, faith, hope, and charity. Humility, a right judgment of ourselves, cleanses our minds from those high conceits of our own perfections, from that undue opinion of our own abilities and attainments, which are the genuine fruit of

a corrupted nature. This entirely cuts off that vain thought, “I am rich, and wise, and have need of nothing;” and convinces us that we are by nature “wretched, and poor, and miserable, and blind and naked.” It convinces us, that in our best estate we are, of ourselves, all sin and vanity; that confusion, and ignorance, and error reign over our understanding; that unreasonable, earthly, sensual, devilish passions usurp authority over our will; in a word, that there is no whole part in our soul, that all the foundations of our nature are out of course.

3. At the same time we are convinced, that we are not sufficient of ourselves to help ourselves; that, without the Spirit of God, we can do nothing but add sin to sin; that it is He alone who worketh in us by his almighty power, either to will or do that which is good; it being as impossible for us even to think a good thought, without the supernatural assistance of his Spirit, as to create ourselves, or to renew our whole souls in righteousness and true holiness.

4. A sure effect of our having formed this right judgment of the sinfulness and helplessness of our nature, is a disregard of that “honor which cometh of man,” which is usually paid to some supposed excellency in us. He who knows himself, neither desires nor values the applause which he knows he deserves not. It is therefore “a very small thing with him, to be judged by man’s judgment.” He has all reason to think, by comparing what it has said, either for or against him, with what he feels in his own breast, that the world, as well as the God of this world, was “a liar from the beginning.” And even as to those who are not of the world; though he would choose, if it were the will of God, that they should account of him as of one desirous to be found a faithful steward of his Lord’s goods, if haply this might be a means of enabling him to be of more use to his fellow-servants, yet as this is the one end of his wishing for their approbation, so he does not at all rest upon it: For he is assured, that whatever God wills, he can never want instruments to perform; since he is able, even of these stones, to raise up servants to do his pleasure.

5. This is that lowliness of mind, which they have learned of Christ, who follow his example and tread in his steps. And this knowledge of their disease, whereby they are more and more cleansed from one part of it,

pride and vanity, disposes them to embrace, with a willing mind, the second thing implied in circumcision of the heart, — that faith which alone is able to make them whole, which is the one medicine given under heaven to heal their sickness.

6. The best guide of the blind, the surest light of them that are in darkness, the most perfect instructor of the foolish, is faith. But it must be such a faith as is "mighty through God, to the pulling down of strong holds," — to the overturning all the prejudices of corrupt reason, all the false maxims revered among men, all evil customs and habits, all that "wisdom of the world which is foolishness with God;" as "casteth down imaginations," reasonings, "and every high thing that exalteth itself against the knowledge of God, and bringeth into captivity every thought to the obedience of Christ."

7. "All things are possible to him that" thus "believeth." "The eyes of his understanding being enlightened," he sees what is his calling; even to glorify God, who hath bought him with so high a price, in his body and in his spirit, which now are God's by redemption, as well as by creation. He feels what is "the exceeding greatness of his power," who, as he raised up Christ from the dead, so is able to quicken us, dead in sin, "by his Spirit which dwelleth in us." "This is the victory which overcometh the world, even our faith;" that faith, which is not only an unshaken assent to all that God hath revealed in Scripture, — and in particular to those important truths, "Jesus Christ came into the world to save sinners;" "He bare our sins in his own body on the tree;" "He is the propitiation for our sins, and not for ours only, but also for the sins of the whole world" [25] — but likewise the revelation of Christ in our hearts; a divine evidence or conviction of his love, his free, unmerited love to me a sinner; a sure confidence in his pardoning mercy, wrought in us by the Holy Ghost; a confidence, whereby every true believer is enabled to bear witness, "I know that my Redeemer liveth," that I have an "Advocate with the Father, and that "Jesus Christ the righteous" is my Lord, and "the propitiation for my sins," — I know he hath "loved me, and given himself for me," — He hath reconciled me, even me, to God; and I "have redemption through his blood, even the forgiveness of sins."

8. Such a faith as this cannot fail to show evidently the power of Him that inspires it, by delivering his children from the yoke of sin, and “purging their consciences from dead works;” by strengthening them so, that they are no longer constrained to obey sin in the desires thereof; but instead of “yielding their members unto it, as instruments of unrighteousness,” they now “yield themselves” entirely “unto God, as those that are alive from the dead.”

9. Those who are thus by faith born of God, have also strong consolation through hope. This is the next thing which the circumcision of the heart implies; even the testimony of their own spirit with the Spirit which witnesses in their hearts that they are the children of God. Indeed it is the same Spirit who works in them that clear and cheerful confidence that their heart is upright toward God; that good assurance, that they now do, through his grace, the things which are acceptable in his sight; that they are now in the path which leadeth to life, and shall, by the mercy of God, endure therein to the end. It is He who giveth them a lively expectation of receiving all good things at God’s hand; a joyous prospect of that crown of glory, which is reserved in heaven for them. By this anchor a Christian is kept steady in the midst of the waves of this troublesome world, and preserved from striking upon either of those fatal rocks, — presumption or despair. He is neither discouraged by the misconceived severity of his Lord, nor does he “despise the riches of his goodness.” He neither apprehends the difficulties of the race set before him to be greater than he has strength to conquer, nor expects them to be so little as to yield in the conquest, till he has put forth all his strength. The experience he already has in the Christian warfare, as it assures him his “labor is not in vain,” if “whatever his hand findeth to do, he doeth it with his might;” so it forbids his entertaining so vain a thought, as that he can otherwise gain any advantage, as that any virtue can be shown, any praise attained, by faint hearts and feeble hands; or, indeed, by any but those who pursue the same course with the great Apostle of the Gentiles “I,” says he, “so run, not as uncertainly; so fight I, not as one that beateth the air: But I keep under my body, and bring it into subjection; lest, by any means, when I have preached to others, I myself should be a castaway.”

10. By the same discipline is every good soldier of Christ to inure himself to endure hardship. Confirmed and strengthened by this, he will be able not only to renounce the works of darkness, but every appetite too, and every affection, which is not subject to the law of God. For “every one,” saith St. John, “who hath this hope, purifieth himself even as He is pure.” It is his daily care, by the grace of God in Christ, and through the blood of the covenant, to purge the inmost recesses of his soul from the lusts that before possessed and defiled it; from uncleanness, and envy, and malice, and wrath; from every passion and temper that is after the flesh, that either springs from or cherishes his native corruption: As well knowing, that he whose very body is the temple of God, ought to admit into it nothing common or unclean; and that holiness becometh that house for ever, where the Spirit of holiness vouchsafes to dwell.

11. Yet lackest thou one thing, whosoever thou art, that to a deep humility, and a steadfast faith, hast joined a lively hope, and thereby in a good measure cleansed thy heart from its inbred pollution. If thou wilt be perfect, add to all these, charity; add love, and thou hast the circumcision of the heart “Love is the fulfilling of the law, the end of the commandment.” Very excellent things are spoken of love; it is the essence, the spirit, the life of all virtue. It is not only the first and great command, but it is all the commandments in one. “Whatsoever things are just, whatsoever things are pure, whatsoever things are amiable,” or honorable; “if there be any virtue, if there be any praise,” they are all comprised in this one word, — love. In this is perfection, and glory, and happiness. The royal law of heaven and earth is this, “Thou shalt love the Lord thy God with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength.”

12. Not that this forbids us to love anything besides God: It implies that we love our brother also. Nor yet does it forbid us (as some have strangely imagined) to take pleasure in any thing but God. To suppose this, is to suppose the Fountain of holiness is directly the author of sin; since he has inseparably annexed pleasure to the use of those creatures which are necessary to sustain the life he has given us. This, therefore, can never be the meaning of his command. What the real sense of it is, both our blessed Lord and his Apostles tell us too frequently, and too plainly, to be

misunderstood. They all with one mouth bear witness, that the true meaning of those severe, declarations, “The Lord thy God is one Lord;” “Thou shalt have no other gods but me;” “Thou shalt love the Lord thy God with all thy strength;” “Thou shalt cleave unto him;” “The desire of thy soul shall be to his name;” — is no other than this: The one perfect Good shall be your one ultimate end. One thing shall ye desire for its own sake, — the fruition of Him that is All in all. One happiness shall ye propose to your souls, even an union with Him that made them; the having “fellowship with the Father and the Son;” the being joined to the Lord in one Spirit. One design you are to pursue to the end of time, — the enjoyment of God in time and in eternity. Desire other things, so far as they tend to this. Love the creature as it leads to the Creator. But in every step you take, be this the glorious point that terminates your view. Let every affection, and thought, and word, and work, be subordinate to this. Whatever ye desire or fear, whatever ye seek or shun, whatever ye think, speak, or do, be it in order to your happiness in God, the sole End, as well as Source, of your being.

13. Have no end, no ultimate end, but God. Thus our Lord: “One thing is needful:” And if thine eye be singly fixed on this one thing, “thy whole body shall be full of light.” Thus St. Paul: “This one thing I do; I press toward the mark, for the prize of the high calling in Christ Jesus.” Thus St. James: “Cleanse your hands, ye sinners, and purify your hearts, ye double-minded.” Thus St. John: “Love not the world, neither the things that are in the world. For all that is in the world, the lust of the flesh, the lust of the eye, and the pride of life, is not of the Father, but is of the world.” The seeking happiness in what gratifies either the desire of the flesh, by agreeably striking upon the outward senses; the desire of the eye, of the imagination, by its novelty, greatness, or beauty; or the pride of life, whether by pomp, grandeur, power, or, the usual consequence of them, applause and admiration; — “is not of the Father,” cometh not from, neither is approved by, the Father of spirits; “but of the world:” It is the distinguishing mark of those who will not have Him to reign over them.

II.

1. Thus have I particularly inquired, what that circumcision of heart is, which will obtain the praise of God. I am, in the Second place, to mention

some reflections that naturally arise from such an inquiry, as a plain rule whereby every man may judge of himself, whether he be of the world or of God.

And, First, it is clear from what has been said, that no man has a title to the praise of God, unless his heart is circumcised by humility; unless he is little, and base, and vile in his own eyes; unless he is deeply convinced of that inbred "corruption of his nature," "whereby he is very far gone from original righteousness," being prone to all evil, averse to all good, corrupt and abominable; having a "carnal mind which is enmity against God, and is not subject to the law of God, nor indeed can be;" unless he continually feels in his inmost soul, that without the Spirit of God resting upon him, he can neither think, nor desire, nor speak, nor act anything good, or well-pleasing in his sight.

No man, I say, has a title to the praise of God, till he feels his want of God; nor indeed, till he seeketh that "honor which cometh of God only;" and neither desires nor pursues that which cometh of man, unless so far only as it tends to this.

2. Another truth, which naturally follows from what has been said, is, that none shall obtain the honor that cometh of God, unless his heart be circumcised by faith; even a "faith of the operation of God:" Unless, refusing to be any longer led by his senses, appetites, or passions, or even by that blind leader of the blind, so idolized by the world, natural reason, he lives and walks by faith; directs every step, as "seeing Him that is invisible;" "looks not at the things that are seen, which are temporal, but at the things that are not seen, which are eternal;" and governs all his desires, designs, and thoughts, all his actions and conversations, as one who is entered in within the veil, where Jesus sits at the right hand of God.

3. It were to be wished, that they were better acquainted with this faith, who employ much of their time and pains in laying another foundation; in grounding religion on the eternal *fitness* of things, on the intrinsic *excellence* of virtue, and the *beauty* of actions flowing from it; on the *reasons*, as they term them, of good and evil, and the *relations* of beings to each other. Either these accounts of the grounds of Christian duty coincide with the

scriptural, or not. If they do, why are well meaning men perplexed, and drawn from the weightier matters of the law, by a cloud of terms, whereby the easiest truths are explained into obscurity? If they are not, then it behooves them to consider who is the author of this new doctrine; whether he is likely to be an angel from heaven, who preacheth another gospel than that of Christ Jesus; though, if he were, God, not we, harsh pronounced his sentence: “Let him be accursed.”

4. Our gospel, as it knows no other foundation of good works than faith, or of faith than Christ, so it clearly informs us, we are not his disciples while we either deny him to be the Author, or his Spirit to be the Inspirer and Perfecter, both of our faith and works. “If any man have not the Spirit of Christ, he is none of his.” He alone can quicken those who are dead unto God, can breathe into them the breath of Christian life, and so prevent, accompany, and follow them with his grace, as to bring their good desires to good effect. And, “as many as are thus led by the Spirit of God, they are the sons of God.” This is God’s short and plain account of true religion and virtue; and “other foundation can no man lay.”

5. From what has been said, we may, Thirdly, learn, that none is truly “led by the Spirit,” unless that “Spirit bear witness with his spirit, that he is a child of God;” unless he see the prize and the crown before him, and “rejoice in hope of the glory of God.” So greatly have they erred who have taught that, in serving God, we ought not to have a view to our own happiness! Nay, but we are often and expressly taught of God, to have “respect unto the recompense of reward;” to balance the toil with the “joy set before us,” these “light afflictions” with that “exceeding weight of glory.” Yea, we are “aliens to the covenant of promise,” we are “without God in the world,” until God, “of his abundant mercy, hath begotten us again unto a living hope of the inheritance incorruptible, undefiled, and that fadeth not away.”

6. But if these things are so, it is high time for those persons to deal faithfully with their own souls, who are so far from finding in themselves this joyful assurance that they fulfill the terms, and shall obtain the promises, of that covenant, as to quarrel with the covenant itself, and blaspheme the terms of it; to complain, they are too severe; and that no

man ever did or shall live up to them. What is this but to reproach God, as if he were a hard Master, requiring of his servants more than he enables them to perform? — as if he had mocked the helpless works of his hands, by binding them to impossibilities; by commanding them to overcome, where neither their own strength nor his grace was sufficient for them?

7. These blasphemers might almost persuade those to imagine themselves guiltless, who, in the contrary extreme, hope to fulfill the commands of God, without taking any pains at all. Vain hope! that a child of Adam should ever expect to see the kingdom of Christ and of God, without striving, without *agonizing,* first "to enter in at the strait gate;" — that one who was "conceived and born in sin," and whose "inward parts are very wickedness," should once entertain a thought of being "purified as his Lord is pure," unless he tread in His steps, and "take up his cross daily;" unless he "cut off his right hand," and "pluck out the right eye, and cast it from him" that he should ever dream of shaking off his old opinions, passions, tempers, of being "sanctified throughout in spirit, soul, and body," without a constant and continued course of general self-denial!

8. What less than this can we possibly infer from the above cited words of St. Paul, who, living "in infirmities, in reproaches, in necessities, in persecutions, in distresses" for Christ's sake; — who, being full of signs, and wonder, and mighty deeds, — who, having been "caught up into the third heaven;" — yet reckoned, as a late author strongly expresses it, that all his virtues would be insecure, and even his salvation in danger, without this constant self-denial? "So run I," says he, "not as uncertainly; so fight I, not as one that beateth the air:" By which he plainly teaches us, that he who does not thus run, who does not thus deny himself daily, does run uncertainly, and fighteth to as little purpose as he that "beateth the air."

9. To as little purpose does he talk of "fighting the fight of faith," as vainly hope to attain the crown of incorruption, (as we may, Lastly, infer from the preceding observations,) whose heart is not circumcised by love. Love, cutting off both the lust of the flesh, the lust of the eye, and the pride of life, — engaging the whole man, body, soul, and spirit, in the ardent pursuit of that one object, — is so essential to a child of God, that, without it, whosoever liveth is counted dead before him. "Though I speak

with the tongues of men and of angels, and have not love, I am as sounding brass, or a tinkling cymbal. Though I have the gift of prophecy, and understand all mysteries, and all knowledge; and though I have all faith, so as to remove mountains, and have not love, I am nothing." Nay, "though I give all my goods to feed the poor, and my body to be burned, and have not love, it profiteth me nothing."

10. Here, then, is the sum of the perfect law; this is the true circumcision of the heart. Let the spirit return to God that gave it, with the whole train of its afflictions. "Unto the place from whence all the rivers came," thither let them flow again. Other sacrifices from us he would not; but the living sacrifice of the heart he hath chosen. Let it be continually offered up to God through Christ, in flames of holy love. And let no creature be suffered to share with him: For he is a jealous God. His throne will he not divide with another: He will reign without a rival. Be no design, no desire admitted there, but what has Him for its ultimate object. This is the way wherein those children of God once walked, who, being dead, still speak to us: "Desire not to live, but to praise his name: Let all your thoughts, words, and works, tend to his glory. Set your heart firm on him, and on other things only as they are in and from him. Let your soul be filled with so entire a love of him, that you may love nothing but for his sake." "Have a pure intention of heart, a steadfast regard to his glory in all your actions." "Fix your eye upon the blessed hope of your calling, and make all the things of the world minister unto it." For then, and not till then, is that "mind in us which was also in Christ Jesus;" when, in every motion of our heart, in every word of our tongue, in every work of our hands, we "pursue nothing but in relation to him, and in subordination to his pleasure;" when we, too, neither think, nor speak, nor act, to fulfill our "own will, but the will of him that sent us;" when, whether we "eat, or drink, or whatever we do, we do all to the glory of God."

SERMON XVIII.

THE MARKS OF THE NEW BIRTH.

"So is every one that is born of the Spirit." John 3:8.

1. How is every one that is "born of the Spirit," — that is, born again, — born of God? What is meant by the being born again, the being born of God, or being born of the Spirit? What is implied in the being a son or a child of God, or having the Spirit of adoption? That these privileges, by the free mercy of God, are ordinarily annexed to baptism (which is thence termed by our Lord in a preceding verse, the being "born of water and of the Spirit") we know; but we would know what these privileges are: What is the new birth?

2. Perhaps it is not needful to give a definition of this, seeing the Scripture gives none. But as the question is of the deepest concern to every child of man; since, "except a man be born again," born of the Spirit, "he cannot see the kingdom of God;" I propose to lay down the marks of it in the plainest manner, just as I find them laid down in Scripture.

I.

1. The First of these, and the foundation of all the rest, is faith. So St. Paul, "Ye are all the children of God by faith in Christ Jesus." (Galatians 3:26.) So St. John, "To them gave he power" (εξουσιαν, right or privilege, it might rather be translated) "to become the sons of God, even to them that believe on his name; which were born," when they believed, "not of blood, nor of the will of the flesh," not by natural generation, "nor of the will of man," like those children adopted by men, in whom no inward change is thereby wrought, "but of God." (John 1:12, 13.) And

again in his General Epistle, “Whosoever believeth that Jesus is the Christ is born of God.” (1 John 5:1.)

2. But it is not a barely notional or speculative faith that is here spoken of by the Apostles. It is not a bare assent to this proposition, Jesus is the Christ; nor indeed to all the propositions contained in our creed, or in the Old and New Testament. It is not merely an assent to any or all these credible things, as credible. To say this, were to say (which who could hear?) that the devils were born of God; for they have this faith. They, trembling, believe, both that Jesus is the Christ, and that all Scripture, having been given by inspiration of God, is true as God is true. It is not only an assent to divine truth, upon the testimony of God, or upon the evidence of miracles; for *they* also heard the words of his mouth, and knew him to be a faithful and true witness. They could not but receive the testimony he gave, both of himself, and of the Father which sent him. They saw likewise the mighty works which he did, and thence believed that he “came forth from God.” Yet, notwithstanding this faith, they are still “reserved in chains of darkness unto the judgment of the great day.”

3. For all this is no more than a dead faith. The true, living, Christian faith, which whosoever hath, is born of God, is not only assent, an act of the understanding; but a dispositions which God hath wrought in his heart; “a sure trust and confidence in God, that, through the merits of Christ, his sins are forgiven, and he reconciled to the favor of God.” This implies, that a man first renounce himself; that, in order to be “found in Christ,” to be accepted through him, he totally rejects all “confidence in the flesh;” that, “having nothing to pay,” having no trust in his own works or righteousness of any kind, he comes to God as a lost, miserable, self-destroyed, self condemned, undone, helpless sinner; as one whose mouth is utterly stopped, and who is altogether “guilty before God.” Such a sense of sin, (commonly called despair, by those who speak evil of the things they know not,) together with a full conviction, such as no words can express, that of Christ only cometh our salvation, and an earnest desire of that salvation, must precede a living faith, a trust in Him, who “for us paid our ransom by his death, and fulfilled the law in his life.” This faith then, whereby we are born of God, is “not only a belief of all the articles

of our faith, but also a true confidence of the mercy of God, through our Lord Jesus Christ."

4. An immediate and constant fruit of this faith whereby we are born of God, a fruit which can in no wise be separated from it, no, not for an hour, is power over sin; — power over outward sin of every kind; over every evil word and work; for wheresoever the blood of Christ is thus applied, it "purgeth the conscience from dead works;" — and over inward sin; for it purifieth the heart from every unholy desire and temper. This fruit of faith St. Paul has largely described, in the sixth chapter of his Epistle to the Romans. "How shall we," saith he, "who" by faith "are dead to sin, live any longer therein?" "Our old man is crucified with Christ, that the body of sin might be destroyed, that henceforth we should not serve sin." — "Likewise, reckon ye yourselves to be dead unto sin, but alive unto God, through Jesus Christ our Lord. Let not sin therefore reign" even "in your mortal body," "but yield yourselves unto God, as those that are alive from the dead." "For sin shall not have dominion over you. — God be thanked, that ye were the servants of sin, — but being made free," — the plain meaning is, God be thanked, that though ye were, in time past, the servants of sin, yet now — "being free from sin, ye are become the servants of righteousness."

5. The same invaluable privilege of the sons of God is as strongly asserted by St. John; particularly with regard to the former branch of it, namely, power over outward sin. After he had been crying out, as one astonished at the depth of the riches of the goodness of God, — "Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God! Beloved, now are we the sons of God: And it doth not yet appear what we shall be; but we know, that when he shall appear, we shall be like him; for we shall see him as he is;" (1 John 3:1, etc.;) — he soon adds, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: And he cannot sin, because he is born of God." (Verse 9.) But some men will say, "True: Whosoever is born of God doth not commit sin *habitually*." *Habitually*! Whence is that? I read it not. It is not written in the Book. God plainly saith, "He doth not commit sin;" and thou addest, *habitually*! Who art thou that *mendest* the oracles of God? — that "addest to the words of this book?" Beware, I beseech thee, lest God

"add to thee all the plagues that are written therein! "especially when the comment thou addest is such as quite swallows up the text: So that by this μεθοδεια πλανης, this artful method of deceiving, the precious promise is utterly lost; by this κυβεια ανθρωπων, this tricking and shuffling of men, the word of God is made of none effect. O beware, thou that thus takest from the words of this book, that, taking away the whole meaning and spirit from them, leavest only what may indeed be termed a dead letter, lest God take away thy part out of the book of life!

6. Suffer we the Apostle to interpret his own words, by the whole tenor of his discourse. In the fifth verse of this chapter, he had said, "Ye know that he," Christ, "was manifested to take away our sins; and in him is no sin." What is the inference he draws from this? "Whosoever abideth in him sinneth not, Whosoever sinneth hath not seen him, neither known him." (1 John 3:6.) To his enforcement of this important doctrine, he premises an highly necessary caution: "Little children, let no man deceive you;" (verse 7;) for many will endeavor so to do; to persuade you that you may be unrighteous, that you may commit sin, and yet be children of God! "He that doeth righteousness is righteous, even as He is righteous. He that committeth sin is of the devil; for the devil sinneth from the beginning." Then follows, "Whosoever is born of God doth not commit sin; for his seed remaineth in him: And he cannot sin, because he is born of God. In this," adds the Apostle, "the children of God are manifest, and the children of the devil." By this plain mark (the committing or not committing sin) are they distinguished from each other. To the same effect are those words in his fifth chapter, "We know that whosoever is born of God sinneth not; but he that is begotten of God keepeth himself, and that wicked one toucheth him not." (Verse 18.)

7. Another fruit of this living faith is peace. For, "being justified by faith," having all our sins blotted out, "we have peace with God, through our Lord Jesus Christ." (Romans 5:1.) This indeed our Lord himself, the night before his death, solemnly bequeathed to all his followers: "Peace," saith he, "I leave with you;" (you who "believe in God," and "believe also in me;") "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." (John 14:27.) And again, "These things have I spoken unto you, that in me ye might

have peace." (John 16:33.) This is that "peace of God which passeth all understanding," that serenity of soul which it hath not entered into the heart of a natural man to conceive, and which it is not possible for even the spiritual man to utter. And it is a peace which all the powers of earth and hell are unable to take from him. Waves and storms beat upon it, but they shake it not; for it is founded upon a rock. It keepeth the hearts and minds of the children of God, at all times and in all places. Whether they are in ease or in pain, in sickness or health, in abundance or want, they are happy in God. In every state they have learned to be content, yea, to give thanks unto God through Christ Jesus; being well assured, that "whatsoever is, is best," because it is His will concerning them: So that in all the vicissitudes of life their "heart standeth fast, believing in the Lord."

II.

1. A Second scriptural mark of those who are born of God, is hope. Thus St. Peter, speaking to all the children of God who were then scattered abroad, saith, "Blessed be the God and Father of our Lord Jesus Christ, which, according to his abundant mercy, hath begotten us again unto a lively hope." (1 Peter 1:3.) Ελπιδα ζωσαν, a *lively* or *living* hope, saith the Apostle; because there is also a dead hope, as well as a *dead* faith; a hope which is not from God, but from the enemy of God and man; — as evidently appears by its fruits; for, as it is the offspring of pride, so it is the parent of every evil word and work; whereas, every man that hath in him this living hope, is "holy as He that calleth him is holy:" Every man that can truly say to his brethren in Christ, "Beloved, now are we the sons of God, and we shall see him as he is," "purifieth himself, even as he is pure."

2. This hope implies, First, the testimony of our own spirit or conscience, that we walk "in simplicity and godly sincerity;" Secondly, the testimony of the Spirit of God, "bearing witness with," or to, "our spirit, that we are the children of God," "and if children, then heirs, heirs of God, and joint-heirs with Christ."

3. Let us well observe what is here taught us by God himself, touching this glorious privilege of his children. Who is it that is here said to bear witness? Not our spirit only, but another; even the Spirit of God: He it is

who “beareth witness with our spirit.” What is it he beareth witness of? “That we are the children of God,” “and if children, then heirs; heirs of God, and joint-heirs with Christ;” (Romans 8:16, 17;) “if so be that we suffer with him,” if we deny ourselves, if we take up our cross daily, if we cheerfully endure persecution or reproach for his sake, “that we may also be glorified together.” And in whom doth the Spirit of God bear this witness? In all who are the children of God. By this very argument does the Apostle prove, in the preceding verses, that they are so: “As many,” saith he, “as are led by the Spirit of God, they are the sons of God.” “For ye have not received the spirit of bondage again to fear; but ye have received the Spirit of Adoption, whereby we cry, Abba, Father!” It follows, “The Spirit itself beareth witness with our spirit, that we are the children of God.” (8:14-16.)

4. The variation of the phrase in the fifteenth verse is worthy our observation: “Ye have received the Spirit of Adoption, whereby we cry, Abba, Father!” *Ye*, as many as are the sons of God, have, in virtue of your sonship, received that self-same Spirit of Adoption, whereby *we* cry, Abba, Father: *We*, the Apostles, Prophets, Teachers, (for so the word may not improperly be understood,) *we*, through whom you have believed, the “ministers of Christ, and stewards of the mysteries of God.” As *we* and *you* have one Lord, so we have one Spirit: As we have one faith, so we have one hope also. We and you are sealed With one “Spirit of promise,” the earnest of *your* and of *our* inheritance: The same Spirit bearing witness with your and with our spirit, “that we are the children of God.”

5. And thus is the Scripture fulfilled, “Blessed are they that mourn, for they shall be comforted.” For it is easy to believe, that though sorrow may precede this witness of God’s Spirit with our spirit; (indeed *must*, in some degree, while we groan under fear, and a sense of the wrath of God abiding on us;) yet, as soon as any man feeleth it in himself, his “sorrow is turned into joy.” Whatsoever his pain may have been before; yet, as soon as that “hour is come, he remembereth the anguish no more, for joy” that he is born of God. It may be, many of *you* have now sorrow, because you are “aliens from the commonwealth of Israel;” because you are conscious to yourselves that you have not this Spirit; that you are “without hope and without God in the world.” But when the Comforter is come, “then your

heart shall rejoice;" yea, "your joy shall be full," and "that joy no man taketh from you." (John 16:22.) "We joy in God," will ye say, "through our Lord Jesus Christ, by whom we have now received the atonement;" "by whom we have access into this grace," this state of grace, of favor, or reconciliation with God, "wherein we stand, and rejoice in hope of the glory of God." (Romans 5:2.) "Ye," saith St. Peter, whom God hath "begotten again unto a lively hope, are kept by the power of God unto salvation: Wherein ye greatly rejoice, though now for a season, if need be, ye are in heaviness through manifold temptations; that the trial of your faith may be found unto praise, and honor, and glory, at the appearing of Jesus Christ: In whom, though now ye see him not, ye rejoice with joy unspeakable and full of glory. (1 Peter 1:5, etc.) Unspeakable indeed! It is not for the tongue of man to describe this joy in the Holy Ghost. It is "the hidden manna, which no man knoweth, save he that receiveth it." But this we know, it not only remains, but overflows, in the depth of affliction. "Are the consolations of God small" with his children, when all earthly comforts fail? Not so. But when sufferings most abound, the consolations of his Spirit do much more abound; insomuch that the sons of God "laugh at destruction when it cometh;" at want, pain, hell, and the grave; as knowing Him who "hath the keys of death and hell," and will shortly "cast them into the bottomless pit;" as hearing even now the great voice out of heaven, saying, "Behold, the tabernacle of God is with men, and he will dwell with them, and they shall be his people, and God himself shall be with them, and be their God. And 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." (Revelation 21:3, 4.)

III.

1. A Third scriptural mark of those who are born of God, and the greatest of all, is love; even "the love of God shed abroad in their hearts by the Holy Ghost which is given unto them." (Romans 5:5.) "Because they are sons, God hath sent forth the Spirit of his Son in their hearts, crying, Abba, Father!" (Galatians 4:6.) By this Spirit, continually looking up to God as their reconciled and loving Father, they cry to him for their daily bread, for all things needful, whether for their souls or bodies. They continually pour out their hearts before him, knowing "they have the

petitions which they ask of him." (1 John 5:15.) Their delight is in him. He is the joy of their heart; their "shield," and their "exceeding great reward." The desire of their soul is toward him; it is their "meat and drink to do his will;" and they are "satisfied as with marrow and fatness, while their mouth praiseth him with joyful lips." (Psalms 63:5.)

2. And, in this sense also, "every one who loveth him that begat, loveth him that is begotten of him." (1 John 5:1.) His spirit rejoiceth in God his Savior. He "loveth the Lord Jesus Christ in sincerity." He is so "joined unto the Lord," as to be one spirit. His soul hangeth upon Him, and chooseth Him as altogether lovely, "the chiefest among ten thousand." He knoweth, he feeleth what that means, "My Beloved is mine, and I am his." (Canticles 2:16.) "Thou art fairer than the children of men; full of grace are thy lips, because God hath anointed thee for ever!" (Psalms 45:2.)

3. The necessary fruit of this love of God is the love of our neighbor; of every soul which God hath made; not excepting our enemies; not excepting those who are now "despitefully using and persecuting us;" — a love whereby we love every man as yourselves; as we love our own souls. Nay, our Lord has expressed it still more strongly, teaching us to "love one another even as He hath loved us." Accordingly, the commandment written in the hearts of all those that love God, is no other than this, "As I have loved you, so love ye one another." Now, "herein perceive we the love of God in that he laid down his life for us." (1 John 3:16.) "We ought," then, as the Apostle justly infers, "to lay down our lives for the brethren." If we feel ourselves ready to do this, then do we truly love our neighbor. Then "we know that we have passed from death unto life, because we" thus "love the brethren." (1 John 3:14.) "Hereby know we" that we are born of God, that we "dwell in him, and he in us, because he hath given us of his" loving "Spirit." (4:13.) For "love is of God; and every one that" thus "loveth is born of God, and knoweth God." (4:7.)

4. But some may possibly ask, "Does not the Apostle say, 'This is the love of God, that we keep his commandments?'" (1 John 5:3.) Yea, and this is the love of our neighbor also, in the same sense as it is the love of God. But what would you infer from hence? that the keeping the outward commandments is all that is implied in loving God with all your heart,

with all your mind, and soul, and strength, and in loving your neighbor as yourself? that the love of God is not an affection of the soul, but merely an *outward service*? and that the love of our neighbor is not a disposition of heart, but barely a course of *outward works*? To mention so wild an interpretation of the Apostle's words, is sufficiently to confute it. The plain indisputable meaning of the text is, — this is the sign or proof of the love of God, of our keeping the first and great commandment, to keep all the rest of his commandments. For true love, if it be once shed abroad in our heart, will constrain us so to do; since, whosoever loves God with all his heart, cannot but serve him with all his strength.

5. A Second fruit then of the love of God (so far as it can be distinguished from it) is universal obedience to him we love, and conformity to his will; obedience to all the commands of God, internal and external; obedience of the heart and of the life; in every temper, and in all manner of conversation. And one of the tempers most obviously implied herein, is, the being "zealous of good works;" the hungering and thirsting to do good, in every possible kind, unto all men; the rejoicing to "spend and be spent for them," for every child of man; not looking for any recompense in this world, but only in the resurrection of the just.

IV.

1. Thus have I plainly laid down those marks of the new birth which I find laid down in Scripture. Thus doth God himself answer that weighty question, What is it to be born of God? Such, if the appeal be made to the oracles of God, is "every one that is born of the Spirit." This it is, in the judgment of the Spirit of God, to a son or a child of God: It is so to *believe* in God, through Christ, as "not to commit sin," and to enjoy at all times, and in all places, that "peace of God which passeth all understanding." It is, so to *hope* in God through the Son of his love, as to have not only the "testimony of a good conscience," but also the Spirit of God "bearing witness with your spirits, that ye are the children of God;" whence cannot but spring the rejoicing in Him, through whom ye "have received the atonement." It is, so to *love* God, who hath thus loved you, as you never did love any creature: So that ye are constrained to love all men as yourselves; with a love not only ever burning in your hearts, but flaming out in all your actions and conversations, and making your whole life one

"labor of love," one continued obedience to those commands. "Be ye merciful, as God is merciful:" "Be ye holy as I the Lord am holy:" "Be ye perfect, as your Father which is in heaven is perfect."

2. Who then are ye that are *thus* born of God? Ye "know the things which are given to you of God." Ye well know that ye are the children of God, and "can assure your hearts before him." And every one of you who has observed these words cannot but feel, and know of a truth, whether at this hour, (answer to God, and not to man!) you are thus a child of God or no. The question is not, what you was made in baptism; (do not evade;) but, What are you now? Is the Spirit of adoption now in your heart? To your own heart let the appeal be made. I ask not, whether you *was* born of water and of the Spirit; but are you *now* the temple of the Holy Ghost which dwelleth in you? I allow you was "circumcised with the circumcision of Christ;" (as St. Paul emphatically terms baptism;) but does the Spirit of Christ and of glory *now* rest upon you? Else "your circumcision is become uncircumcision."

3. Say not then in your heart, "I *was once* baptized, therefore I *am now* a child of God." Alas, that consequence will by no means hold. How many are the baptized gluttons and drunkards, the baptized liars and common swearers, the baptized railers and evil-speakers, the baptized whoremongers, thieves, extortioners? What think you? Are these now the children of God? Verily, I say unto you, whosoever you are, unto whom any one of the preceding characters belongs, "Ye are of your father the devil, and the works of your father ye do." Unto you I call, in the name of Him whom you crucify afresh, and in his words to your circumcised predecessors, "Ye serpents, ye generation of vipers, how can ye escape the damnation of hell?"

4. How, indeed, except ye be born again! For ye are now dead in trespasses and sins. To say, then, that ye cannot be born again, that there is no new birth but in baptism, is to seal you all under damnation, to consign you to hell, without help, without hope. And perhaps some may think this just and right. In their zeal for the Lord of hosts, they may say, "Yea, cut off the sinners, the Amalekites! Let these Gibeonites be utterly destroyed! They deserve no less." No; nor I, nor you. Mine and your

desert, as well as theirs, is hell; and it is mere mercy, free, undeserved mercy, that *we* are not now in unquenchable fire. You will say, “But we are washed;” we were born again “of water and of the Spirit.” So were they: This, therefore, hinders not at all, but that ye may now be even as they. Know ye not, that “what is highly esteemed of men is an abomination in the sight of God?” Come forth, ye “saints of the world,” ye that are honored of men, and see who will cast the first stone at them, at these wretches not fit to live upon the earth, these common harlots, adulterers, murderers. Only learn ye first what that meaneth, “He that hateth his brother is a murderer.” (1 John 3:15.) “He that looketh on a woman, to lust after her, hath committed adultery with her already in his heart.” (Matthew 5:28.) “Ye adulterers and adulteresses, know ye not that the friendship of the world is enmity with God?” (James 4:4.)

5. “Verily, verily, I say unto you ye” also “must be born again.” “Except ye” also “be born again, ye cannot see the kingdom of God.” Lean no more on the staff of that broken reed, that ye *were* born again in baptism. Who denies that ye were then made children of God, and heirs of the kingdom of heaven? But, notwithstanding this, ye are now children of the devil. Therefore ye must be born again. And let not Satan put it into your heart to cavil at a word, when the thing is clear. Ye have heard what are the marks of the children of God: All ye who have them not on your souls, baptized or unbaptized, must needs receive them, or without doubt ye will perish everlastingly. And if ye have been baptized, your only hope is this, — that those who were made the children of God by baptism, but are now the children of the devil, may yet again receive “power to become the sons of God;” that they may receive again what they have lost, even the “Spirit of adoption, crying in their hearts, Abba, Father!”

Amen, Lord Jesus! May every one who prepareth his heart yet again to seek thy face, receive again that Spirit of adoption, and cry out, “Abba, Father!” Let him now again have power so to believe in thy name as to become a child of God; as to know and feel he hath “redemption in thy blood, even the forgiveness of sins;” and that he “cannot commit sin, because he is born of God.” Let him be now “begotten again unto a living hope,” so as to “purify himself as thou art pure;” and “because he is a son,” let the Spirit of love and of glory rest upon him, cleansing him “from

all filthiness of flesh and spirit," and teaching him to "perfect holiness in the fear of God!"

SERMON XIX.

THE GREAT PRIVILEGE OF THOSE THAT ARE BORN OF GOD.

"Whosoever is born of God doth not commit sin." 1 John 3:9.

1. IT has been frequently supposed, that the being born of God was all one with the being justified; that the new birth and justification were only different expressions, denoting the same thing: It being certain, on the one hand, that whoever is justified is also born of God; and, on the other, that whoever is born of God is also justified; yea, that both these gifts of God are given to every believer in one and the same moment. In one point of time his sins are blotted out, and he is born again of God.

2. But though it be allowed, that justification and the new birth are, in point of time, inseparable from each other, yet are they easily distinguished, as being not the same, but things of a widely different nature. Justification implies only a relative, the new birth a real, change. God in justifying us does something *for* us; in begetting us again, he does the work *in* us. The former changes our outward relation to God, so that of enemies we become children; by the latter our inmost souls are changed, so that of sinners we become saints. The one restores us to the favor, the other to the image, of God. The one is the taking away the guilt, the other the taking away the power, of sin: So that, although they are joined together in point of time, yet are they of wholly distinct natures.

3. The not discerning this, the not observing the wide difference there is between being justified and being born again, has occasioned exceeding great confusion of thought in many who have treated on this subject; particularly when they have attempted to explain this great privilege of the

children of God; to show how “whosoever is born of God doth not commit sin.”

4. In order to apprehend this clearly, it may be necessary, First, to consider what is the proper meaning of that expression, “Whosoever is born of God;” and, Secondly, to inquire, in what sense he “doth not commit sin.”

I.

1. First, we are to consider, what is the proper meaning of that expression, “Whosoever is born of God.” And, in general, from all the passages of holy writ wherein this expression, “the being born of God,” occurs, we may learn that it implies not barely the being baptized, or any outward change whatever; but a vast inward change, a change wrought in the soul, by the operation of the Holy Ghost; a change in the whole manner of our existence; for, from the moment we are born of God, we live in quite another manner than we did before; we are, as it were, in another world.

2. The ground and reason of the expression is easy to be understood. When we undergo this great change, we may, with much propriety, be said to be born again, because there is so near a resemblance between the circumstances of the natural and of the spiritual birth; so that to consider the circumstances of the natural birth, is the most easy way to understand the spiritual.

3. The child which is not yet born subsists indeed by the air, as does everything which has life; but *feels* it not, nor any thing else, unless in a very dull and imperfect manner. It *hears* little, if at all; the organs of hearing being as yet closed up. It *sees* nothing; having its eyes fast shut, and being surrounded with utter darkness. There are, it may be, some faint beginnings of life, when the time of his birth draws nigh, and some motion consequent thereon, whereby it is distinguished from a mere mass of matter; but it has no *senses*; all these avenues of the soul are hitherto quite shut up. Of consequence, it has scarce any intercourse with this visible world; nor any knowledge, conception, or idea, of the things that occur therein.

4. The reason why he that is not yet born is wholly a stranger to the visible world, is, not because it is afar off; (it is very nigh; it surrounds him on every side;) but, partly, because he has not those senses, they are not yet opened in his soul, whereby alone it is possible to hold commerce with the material world; and partly, because so thick a veil is cast between, through which he can discern nothing.

5. But no sooner is the child born into the world, than he exists in a quite different manner. He now *feels* the air with which he is surrounded, and which pours into him from every side, as fast as he alternately breathes it back, to sustain the flame of life: And hence springs a continual increase of strength, of motion, and of sensation; all the bodily senses being now awakened, and furnished with their proper objects.

His eyes are now opened to perceive the light, which, silently flowing in upon them, discovers not only itself, but an infinite variety of things, with which before he was wholly unacquainted. His ears are unclosed, and sounds rush in with endless diversity. Every sense is employed upon such objects as are peculiarly suitable to it; and by these inlets the soul, having an open intercourse with the visible world, acquires more and more knowledge of sensible things, of all the things which are under the sun.

6. So it is with him that is born of God. Before that great change is wrought, although he subsists by Him, in whom all that have life "live, and move, and have their being," yet he is not *sensible* of God; he does not *feel*, he has no inward consciousness of His presence. He does not perceive that divine breath of life, without which he cannot subsist a moment: Nor is he sensible of any of the things of God; they make no impression upon his soul. God is continually calling to him from on high, but he heareth not; his ears are shut, so that the "voice of the charmer" is lost to him, "charm he never so wisely." He seeth not the things of the spirit of God; the eyes of his understanding being closed, and utter darkness covering his whole soul, surrounding him on every side. It is true he may have some faint dawnings of life, some small beginnings of spiritual motion, but as yet he has no spiritual senses capable of discerning spiritual objects; consequently, he "discerneth not the things of the Spirit of God; he cannot know them, because they are spiritually discerned."

7. Hence he has scarce any knowledge of the invisible world, as he has scarce any intercourse with it. Not that it is afar off: No: He is in the midst of it; it encompasses him round about. The *other world*, as we usually term it, is not far from every one of us: It is above, and beneath, and on every side. Only the natural man discerneth it not; partly, because he has no spiritual senses, whereby alone we can discern the things of God; partly, because so thick a veil is interposed as he knows not how to penetrate.

8. But when he is born of God born of the Spirit, how is the manner of his existence changed! His whole soul is now sensible of God, and he can say, by sure experience, “Thou art about my bed, and about my path;” I feel thee in all my ways: “Thou besettest me behind and before, and layest thy hand upon me.” The Spirit or breath of God is immediately inspired, breathed into the new-born soul; and the same breath which comes from, returns to, God: As it is continually received by faith, so it is continually rendered back by love, by prayer, and praise, and thanksgiving; love, and praise, and prayer being the breath of every soul which is truly born of God. And by this new kind of spiritual respiration, spiritual life is not only sustained, but increased day by day, together with spiritual length, and motion, and sensation; all the senses of the soul being now awake, and capable of discerning spiritual good and evil.

9. “The eyes of his understanding” are now “open,” and he “seeth Him that is invisible.” He sees what is “the exceeding greatness of his power” and of his love towards them that believe. He sees that God is merciful to him a sinner, that he is reconciled through the Son of his love. He clearly perceives both the pardoning love of God, and all his “exceeding great and precious promises.” “God, who commanded the light to shine out of darkness, hath shined,” and doth shine, “in his heart,” to enlighten him with “the knowledge of the glory of God in the face of Jesus Christ.” All the darkness is now passed away, and he abides in the light of God’s countenance.

10. His ears are now opened, and the voice of God no longer calls in vain. He hears and obeys the heavenly calling: He knows the voice of his

Shepherd. All his spiritual senses being now awakened, he has a clear intercourse with the invisible world; and hence he knows more and more of the things which before it could not “enter into his heart to conceive.” He now knows what the peace of God is; what is joy in the Holy Ghost; what the love of God which is shed abroad in the hearts of them that believe in him through Christ Jesus. Thus the veil being removed which before intercepted the light and voice, the knowledge and love of God, he who is born of the Spirit dwelleth in love, “dwelleth in God, and God in him.”

II.

1. Having considered the meaning of that expression, “Whosoever is born of God,” it remains, in the Second place, to inquire, in what sense he “doth not commit sin.”

Now one who is so born of God, as hath been above described, who continually receives into his soul the breath of life from God, the gracious influence of his Spirit, and continually renders it back; one who thus believes and loves, who by faith perceives the continual actings of God upon his spirit, and by a kind of spiritual reaction returns the grace he receives, in unceasing love, and praise, and prayer; not only doth not commit sin, while he thus keepeth himself, but so long as this “seed remaineth in him, he cannot sin, because he is born of God.”

2. By sin, I here understand outward sin, according to the plain, common acceptation of the word; an actual, voluntary transgression of the law; of the revealed, written law of God; of any commandment of God, acknowledged to be such at the time that it is transgressed. But “whosoever is born of God,” while he abideth in faith and love, and in the spirit of prayer and thanksgiving, not only doth not, but cannot, thus commit sin. So long as he thus believeth in God through Christ, and loves him, and is pouring out his heart before him, he cannot voluntarily transgress any command of God, either by speaking or acting what he knows God hath forbidden: So long that seed which remaineth in him, that loving, praying, thankful faith, compels him to refrain from whatsoever he knows to be an abomination in the sight of God.

3. But here a difficulty will immediately to occur; and one that to many has appeared insuperable, and induced them to deny the plain assertion of the Apostle, and give up the privilege of the children of God.

It is plain, in fact, that those whom we cannot deny to have been truly born of God, (the Spirit of God having given us in his word this infallible testimony concerning them,) nevertheless, not only could, but did, commit sin, even gross, outward sin. They did transgress the plain, known laws of God, speaking or acting what they knew he had forbidden.

4. Thus David was unquestionably born of God or ever he was anointed king over Israel. He knew in whom he had believed; "he was strong in faith, giving glory to God." "The Lord," saith he, "is my Shepherd; therefore can I lack nothing. He shall feed me in green pastures, and lead me forth beside the waters of comfort. Yea, though I walk through the valley of the shadow of death, I Will fear no evil; for thou art with me." (Psalm 23:1, etc) He was filled with love; such as often constrained him to cry out, "I will love thee, O Lord, my strength: The Lord is my stony rock, and my defense; the horn also of my salvation, and my refuge." (Psalm 18:1.) He was a man of prayer; pouring out his soul before God in all circumstances of life; and abundant in praises and thanksgiving. "Thy praise," saith he, "shall be ever in my mouth:" (Psalm 34:1:) "Thou art my God, and I Will thank thee; thou art my God, and I will praise thee." (Psalm 118:28.) And yet such a child of God could and did commit sin; yea, the horrid sins of adultery and murder.

5. And even after the Holy Ghost was more largely given, after "life and immortality were brought to light by the gospel," we want not instances of the same melancholy kind, which were also doubtless written for our instruction. Thus he who (probably from his selling all that he had, and bringing the price for the relief of his poor brethren) was by the Apostles themselves surnamed Barnabas, that is, the son of consolation; (Acts 4:36, 37;) who was so honored at Antioch, as to he selected with Saul out of all the disciples, to carry their relief unto the brethren in Judea; (Acts 11:29, 30;) this Barnabas, who, at his return from Judea, was, by the peculiar direction of the Holy Ghost, solemnly "separated from the other Prophets and preachers, for the work whereunto God had called him," (13:1-4,) even

to accompany the great Apostle among the Gentiles, and to be his fellow-laborer in every place; — nevertheless, was afterwards so sharp, (15:35, 39,) in his contention with St. Paul, (because he "thought it not good to take with them John," in his visiting the brethren a second time, "who had departed from them from Pamphylia, and went not with them to the work,") that he himself also departed from the work; that he "took John, and sailed unto Cyprus;" (15:39;) forsaking him to whom he had been in so immediate a manner joined by the Holy Ghost.

6. An instance more astonishing than both these is given by St. Paul in his Epistle to the Galatians. When Peter, the aged, the zealous, the first of the Apostles, one of the three most highly favored by his Lord, was come to Antioch, I withstood him to the face, because he was to be blamed. For before that certain came from James, he did eat with the Gentiles," — the Heathens converted to the Christian faith, as having been peculiarly taught of God, that he "should not call any man common or unclean." (Acts 10:28.) "But, when they were come, he separated himself; fearing them which were of the circumcision. And the other, Jews dissembled likewise with him; insomuch that Barnabas also was carried away with their dissimulation. But when I saw that they walked not uprightly, according to the truth of the gospel, I said unto Peter, before them all, If thou, being a Jew, livest after the manner of the Gentiles," — not regarding the ceremonial law of Moses, — "why compellest thou the Gentiles to live as do the Jews?" (Galatians 2:11, etc.) Here is also plain, undeniable sin committed by one who was undoubtedly born of God. But how can this be reconciled with the assertion of St. John, if taken in the obvious literal meaning, that "whosoever is born of God, doth not commit sin?"

7. I answer, what has been long observed is this: So long as "he that is born of God keepeth himself;" (which he is able to do, by the grace of God,) "the wicked one toucheth him not:" But if he keepeth not himself, if he abideth not in the faith, he may commit sin even as another man.

It is easy therefore to understand, how any of these children of God mighty be moved from his own steadfastness, and yet the great truth of God, declared by the Apostle, remain steadfast and unshaken. He did not "keep himself," by that grace of God which was sufficient for him. He fell,

step by step, First, into negative, inward sin, not “stirring up the gift of God which was in him,” not “watching unto prayer,” not “pressing on to the mark of the prize of his high calling:” Then, into positive inward sin, inclining to wickedness with his heart, giving way to some evil desire or temper: Next, he lost his faith, his sight of a pardoning God, and consequently his love of God; and, being then weak and like another man, he was capable of committing even outward sin.

8. To explain this by a particular instance: David was born of God, and saw God by faith. He loved God in sincerity. He could truly say, “Whom have I in heaven but thee? and there is none upon earth,” neither person nor thing “that I desire in comparison of thee.” But still there remained in his heart that corruption of nature, which is the seed of all evil.

“He was walking upon the roof of his house,” (2 Samuel 11:2,) probably praising the God whom his soul loved, when he looked down, and saw Bathsheba. He felt a temptation; a thought which tended to evil. The Spirit of God did not fail to convince him of this. He doubtless heard and knew the warning voice; but he yielded in some measure to the thought, and the temptation began to prevail over him. Hereby his spirit was sullied; he saw God still; but it was more dimly than before. He loved God still; but not in the same degree; not with the same strength and ardor of affection. Yet God checked him again, though his Spirit was grieved; and his voice, though fainter and fainter, still whispered, “sin lieth at the door; look unto me, and be thou saved.” but he would not hear, He looked again, not unto God, but unto the forbidden object, till nature was superior to grace, and kindled lust in his soul.

The eye of his mind was now closed again, and God vanished out of his sight. Faith, the divine, supernatural intercourse with God, and the love of God, ceased together: He then rushed on as a horse into the battle, and knowingly committed the outward sin.

9. You see the unquestionable progress from grace to sin: Thus it goes on, from step to step.

(1.) The divine seed of loving, conquering faith, remains in him that is born of God. “He keepeth himself,” by the grace of God, and “cannot commit sin.”
(2.) A temptation arises; whether from the world, the flesh, or the devil, it matters not.
(3.) The Spirit of God gives him warning that sin is near, and bids him more abundantly watch unto prayer.
(4.) He gives way, in some degree, to the temptation, which now begins to grow pleasing to him.
(5.) The Holy Spirit is grieved; this faith is weakened; and his love of God grows cold.
(6.) The Spirit reproves him more sharply, and saith, “This is the way; walk thou in it.”
(7.) He turns away from the painful voice of God, and listens to the pleasing voice of the tempter.
(8.) Evil desire begins and spreads in his soul, till faith and love vanish away: He is then capable of committing outward sin, the power of the Lord being departed from him.

10. To explain this by another instance: The Apostle Peter was full of faith and of the Holy Ghost; and hereby keeping himself, he had a conscience void of offense toward God and toward man.

Walking thus in simplicity and godly sincerity, “before that certain came from James, he did eat with the Gentiles,” knowing that what God had cleansed was not common or unclean.

But “when they were come,” a temptation arose in his hearts “to fear those of the circumcision,” (the Jewish converts, who were zealous for circumcision and the other rites of the Mosaic law,) and regard the favor and praise of these men, more than the praise of God.

He was warned by the Spirit that sin was near: Nevertheless, he yielded to it in some degree, even to sinful fear of man, and his faith and love were proportionably weakened.

God reproved him again for giving place to the devil. Yet he would not hearken to the voice of his Shepherd; but gave himself up to that slavish fear, and thereby quenched the Spirit.

Then God disappeared, and, faith and love being extinct, he committed the outward sin: *Walking not uprightly*, not "according to the truth of the gospel," he "separated himself" from his Christian brethren, and by his evil example, if not advice also, "compelled even the Gentiles to live after the manner of the Jews;" to entangle themselves again with that "yoke of bondage," from which "Christ had set them free."

Thus it is unquestionably true, that he who is born of God, keeping himself; doth not, cannot commit sin; and yet, if he keepeth not himself, he may commit all manner of sin with greediness.

III.

1. From the preceding considerations we may learn, First, to give a clear and incontestable answer to a question which has frequently perplexed many who were sincere of heart. "Does sin precede or follow the loss of faith? Does a child of God first commit sin, and thereby lose his faith? Or does he lose this faith first, before he can commit sin?"

I answer, Some sin of omission, at least, must necessarily precede the loss of faith; some inward sin: But the loss of faith must precede the committing outward sin.

The more any believer examines his own heart, the more will he be convinced of this: That faith working by love excludes both inward and outward sin from a soul watching unto prayer; that nevertheless we are even then liable to temptation, particularly to the sin that did easily beset us; that if the loving eye of the soul be steadily fixed on God, the temptation soon vanishes away: But if not, if we are εξελκομενοι, (as the Apostle James speaks, chap. 1:14,) *drawn out* of God by our *own desire*, and δελεαζομενοι, *caught by the bait* of present or promised pleasures; then that desire, conceived in us, brings forth sin; and, having by

that inward sin destroyed our faith, it casts us headlong into the snare of the devil, so that we may commit any outward sin whatever.

2. From what has been said, we may learn, Secondly, what the life of God in the soul of a believer is; wherein it properly consists; and what is immediately and necessarily implied therein. It immediately and necessarily implies the continual inspiration of God's Holy Spirit; God's breathing into the soul, and the soul's breathing back what it first receives from God; a continual action of God upon the soul, and a reaction of the soul upon God; an unceasing presence of God, the loving, pardoning God, manifested to the heart, and perceived by faith; and an unceasing return of love, praise, and prayer, offering up all the thoughts of our hearts, all the words of our tongues, all the works of our hands, all our body, soul, and spirit, to be a holy sacrifice, acceptable unto God in Christ Jesus.

3. And hence we may, Thirdly, infer the absolute necessity of this reaction of the soul, (whatsoever it be called,) in order to the continuance of the divine life therein. For it plainly appears, God does not continue to act upon the soul, unless the soul re-acts upon God. He prevents us indeed with the blessings of his goodness. He first loves us, and manifests himself unto us. While we are yet afar off, he calls us to himself, and shines upon our hearts. But if we do not then love him who first loved us; if we will not hearken to his voice; if we turn our eye away from him, and will not attend to the light which he pours in upon us; his Spirit will not always strive: He will gradually withdraw, and leave us to the darkness of our own hearts. He will not continue to breathe into our soul, unless our soul breathes toward him again; unless our love, and prayers and thanksgiving return to him, a sacrifice wherewith he is well pleased.

4. Let us learn, Lastly, to follow that direction of the great Apostle, "Be not high-minded, but fear." Let us fear sin, more than death or hell. Let us have a jealous (though not painful) fear, lest we should lean to our own deceitful hearts. "Let him that standeth take heed lest he fall." Even he who now standeth fast in the grace of God, in the faith that overcometh the world, may nevertheless fall into inward sin, and thereby "make shipwreck of his faith." And how easily then will outward sin regain its dominion over him! Thou, therefore, O man of God! watch always; that

thou mayest always hear the voice of God! Watch, that thou mayest pray without ceasing, at all times, and in all places, pouring out thy heart before him! So shalt thou always believe, and always love, and never commit sin.

SERMON XX.

THE LORD OUR RIGHTEOUSNESS.

PREACHED AT

THE CHAPEL IN WEST-STREET, SEVEN DIALS,

ON SUNDAY, NOV. 24, 1765.

"This is his name whereby he shall be called,
THE LORD OUR RIGHTEOUSNESS."

Jeremiah 23:6.

1. How dreadful and how innumerable are the contests which have arisen about religion! And not only among the children of this world, among those who knew not what true religion was, but even among the children of God; those who had experienced "the kingdom of God within them;" who had tasted of "righteousness, and peace, and joy in the Holy Ghost." How many of these, in all ages, instead of joining together against the common enemy, have turned their weapons against each other, and so not only wasted their precious time, but hurt one another's spirits, weakened each other's hands, and so hindered the great work of their common, master! How many of the weak have hereby been offended! — How many of the lame turned out of the way! How many sinners confirmed in their disregard of all religion, and their contempt of those that profess it! And how many of "the excellent ones upon earth" have been constrained to "weep in secret places!"

2. What would not every lover of God and his neighbor do, what would he not suffer, to remedy this sore evil; to remove contention from the children

of God: to restore or preserve peace among them? What but a good conscience would he think too dear to part with, in order to promote this valuable end? And suppose we cannot "make" these "wars to cease in all the world," suppose we cannot reconcile all the children of God to each other, however, let each do what he can, let him contribute, if it be but two mites, toward it. Happy are they who are able, in any degree, to promote "peace and goodwill among men," especially among good men; among these that are all listed under the banner of "the Prince of peace;" and are, therefore, peculiarly engaged, "as much as lies in them," to "live peaceably with all men."

3. It would be a considerable step toward this glorious end, if we could bring good men to understand one another. Abundance of disputes arise purely from the want of this; from mere misapprehension. Frequently neither of the contending parties understands what his opponent means; whence it follows, that each violently attacks the other, while there is no real difference between them. And yet it is not always an easy matter to convince them of thing; particularly when their passions are moved: It is then attended with the utmost difficulty. However, it is not impossible; especially when we attempt it, not trusting in ourselves, but having all our dependence upon Him with whom all things are possible, How soon is he able to disperse the cloud, to shine upon their hearts, and to enable them both to understand each other, and "the truth as it is in Jesus!"

4. One very considerable article of this truth is contained in the words above recited, "This is his name whereby he shall be called, the LORD OUR RIGHTEOUSNESS;" a truth this, which enters deep into the nature of Christianity, and, in a manner, supports the whole frame of it. Of this, undoubtedly, may be affirmed, what Luther affirms of a truth closely connected with it: It is *articulus stantis vel cadentis ecclesiae*: The Christian church stands or falls with it. It is certainly the pillar and ground of that faith, of which alone cometh salvation; of that Catholic or universal faith which is found in all the children of God, and which "unless a man keep whole and undefiled, without doubt he shall perish everlastingly."

5. Might not one, therefore, reasonably expect that, however they differed in others, all those who name the name of Christ should agree in this

point? But how far is this from being the case! There is scarce any wherein they are so little agreed; wherein those who all profess to follow Christ, seem so widely and irreconcilably to differ, I say seen; because I am thoroughly convinced, that many of them only seem, to differ. The disagreement is more in words than in sentiments: They are much nearer in judgment then in language. And a wide difference in language there certainly is, not only between Protestants and Papists, but between Protestant and Protestant; yea, even between those who all believe justification by faith; who agree, as well in this, as in every other fundamental doctrine of the gospel.

6. But if the difference be more in *opinion*, than real *experience*, and more in *expression* than in *opinion*, how can it be, that even the children of God should so vehemently contend with each other on the point? Several reasons may be assigned for this: The chief is, their not understanding one another; joined with too keen an attachment to their opinions, and particular modes of expression.

In order to remove this, at least in some measure; in order to our understanding one another on this head; I shall, by the help of God, endeavor to show,

I. What is the righteousness of Christ:
II. When, and in what sense, it is imputed to us:

And conclude with a short and plain application.

And, I.

What is the righteousness of Christ? It is twofold, either his divine or his human righteousness.

1. His divine righteousness belongs to his divine nature, as he is Ο ων, He that existeth; "over all, God blessed for ever;" the Supreme; the Eternal; "equal with the Father, as touching his Godhead, though inferior to the Father as touching his manhood." Now this is his eternal, essential, immutable holiness; his infinite justice, mercy, and truth; in all which, He and the Father are One.

But I do not apprehend that the divine righteousness of Christ is immediately concerned in the present question. I believe few, if any, do now contend for the imputation of this righteousness to us. Whoever believes the doctrine of imputation, understands it chiefly, if not solely, of his human righteousness.

2. The human righteousness of Christ belongs to him in his human nature; as he is the "Mediator between God and man, the Man Christ Jesus." This is either internal or external. His internal righteousness is the image of God, stamped on every power and faculty of his soul. It is a copy of his divine righteousness? so far as it can be imparted to a human spirit. It is a transcript of the divine purity, the divine justice, mercy, and truth. It includes love, reverence, resignation to his Father; humility, meekness, gentleness; love to lost mankind, and every other holy and heavenly temper; and all these in the highest degree, without any defect, or mixture of unholiness.

3. It was the least part of his external righteousness, that he did nothing amiss; that he knew no outward sin of any kind, neither was "guile found in his mouth;" that he never spoke one improper word, nor did one improper action. Thus far it is only a negative righteousness, though such a one us never did, nor ever can, belong to any one that is born of a woman, save himself alone. But even his outward righteousness was positive too: He did all things well: In every word of his tongue, in every work of his hands, he did precisely the "will of Him that sent him." In the whole course of his life, he did the will of God on earth, as the angels do it in heaven. All he acted and spoke was exactly right in every circumstance. The whole and every part of his obedience was complete. "He fulfilled all righteousness."

4. But his obedience implied more than all this: It implied not only doing, but suffering; suffering the whole will of God, from the time he came into the world, till "he bore our sins in his own body upon the tree;" yea, till having made a full atonement for them, "he bowed his head, and gave up the ghost." This is usually termed the *passive* righteousness of Christ; the former, his *alive* righteousness. But as the active and passive righteousness of Christ were never, in fact, separated from each other, so we never need

separate them at all, either in speaking or even in thinking And it is with regard to both these conjointly, that Jesus is called “the Lord our righteousness.”

II.

But when is it that any of us may truly say, “The Lord *our* righteousness?” In other words, when is it that the righteousness of Christ is *imputed* to us, and in what sense is it imputed?

1. Look through all the world, and all the men therein are either believers or unbelievers. The first thing, then, which admits of no dispute among reasonable men is this: To all believers the righteousness of Christ is imputed; to unbelievers it is not.

But when is it imputed? When they believe. In that very hour the righteousness of Christ is theirs. It is imputed to every one that believes, as soon as he believes: Faith and the righteousness of Christ are inseparable. For if he believes according to Scripture, he believes in the righteousness of Christ. There is no true faith, that is, justifying faith, which hath not the righteousness of Christ for its object.

2. It is true, believers may not all speak alike; they may not all use the same language. It is not to be expected that they should: We cannot reasonably require it of them. A thousand circumstances may cause them to vary from each other, in the manner of expressing themselves; but a difference of expression does not necessarily imply a difference of sentiment. Different persons may use different expressions, and yet mean the same thing. Nothing is more common than this; although we seldom make sufficient allowance for it. Nay, it is not easy for the same persons, when they speak of the same thing at a considerable distance of time, to use exactly the same expressions, even though they retain the same sentiments: How then can we be rigorous in requiring others to use just the same expressions with us?

3. We may go a step farther yet: Men may differ from us in their opinions, as well as their expressions and nevertheless be partakers with us of the

same precious faith. It is possible they may not have a distinct apprehension of the very blessing which they enjoy: their ideas may not be so clear, and yet their experience may be as sound, as ours. There is a wide difference between the natural faculties of men, their understandings in particular; and that difference is exceedingly increased by the manner of their education. Indeed, this alone may occasion an inconceivable difference in their opinions of various kinds; and why not upon this head, as well as on any other? But still, though their opinions, as well as expressions, may be confused and inaccurate, their hearts may cleave to God through the Son of his love, and be truly interested in his righteousness.

4. Let us then make all that allowance to others, which, were we in their place, we would desire for ourselves. Who is ignorant (to touch again on that circumstance only) of the amazing power of education? And who that knows it, can expect, suppose, a member of the Church of Rome, either to think or speak clearly on this subject? And yet, if we had heard even dying Bellarmine cry out, — when he was asked, "Unto which of the saints wilt thou turn?"— *Fidere meritis Christi tutissimum*; "It is safest to trust in the merits of Christ;" would we have affirmed that, notwithstanding his strong opinions, he had no share in His righteousness?

5. But in what sense is this righteousness imputed believers? In this: all believers are forgiven and accepted, not for the sake of anything in them, or of anything that ever was, that is, or ever can be done by them, but wholly and surely for the sake of what Christ hath done and suffered for them. I say again, not for the sake of anything in them, or done by them, of their own righteousness or works: "Not for works of righteousness which we have done, but of his own mercy he saved us." "By grace ye are saved through faith, — not of works, lest any man should boast;" but wholly and solely for the sake of what Christ hath done and suffered for us. We are "justified freely by his grace, through the redemption that is in Jesus Christ." And this is not only the means of our obtaining the favor of God, but of our continuing therein. It is thus we come to God at first; it is by the same we come unto him ever after. We walk in one and the same new and living way, till our spirit returns to God.

6. And this is the doctrine which I have constantly believes and taught, for near eight-and-twenty years. This I published to all the world in the year 1738, and ten or twelve times since, in those words, and many others to the same effect, extracted from the Homilies of our Church: — "These things must necessarily go together in our justification, upon God's part, his great mercy and grace; upon Christ's part, the satisfaction of God's justice; and on our part, faith in the merits of Christ. So that the grace of God doth not shut out the righteousness of God in our justification, but only shutteth out the righteousness of man, as to *deserving* our justification." "That we are justified by faith alone, is spoken to take away clearly all merit of our works, and wholly to ascribe the *merit* and *deserving* of our justification to Christ only. Our justification comes freely of the mere mercy of God. For whereas all the world was not able to pay any part toward our ransom, it pleased Him, without any of our deserving, to prepare for us Christ's body and blood, whereby our ransom might be paid, and his justice satisfied. Christ, therefore, is now the righteousness of all then that truly believe in him."

7. The Hymns published a year or two after this and since republished several times, (a clear testimony that my judgment was still the same,) speak full to the same purpose. To cite all the passages to this effect, would be to transcribe a great part of the volumes. Take one for all, which was reprinted seven years ago. five years ago, two years ago, and some months since: —

> Jesu, thy blood and righteousness
> My beauty are, my glorious dress:
> 'Midst flaming worlds in these array'd,
> With joy shall I lift up my head.

The whole hymn expresses the same sentiment, from the beginning to the end.

8. In the Sermon on Justification, published nineteen, and again seven or eight, years ago, I express the same thing in these words: (P. 55:) "In consideration of this, — that the Son of God hath 'tasted death for every man,' God hath now, 'reconciled the world unto himself, not imputing to them their' former 'trespasses.' So that for the sake of his well beloved

Son, of what he hath done and suffered for us, God now vouchsafes, on one only condition, (which himself also enables us to perform,) both to remit the punishment due to our sins, to re-instate us in his favor, and to restore our dead souls to spiritual life, as the earnest of life eternal."

9. This is more largely and particularly expressed in the Treatise on Justification, which I published last year: "If we take the phrase of imputing Christ's righteousness, for the bestowing (as it were) the righteousness of Christ, including his obedience, as well passive as active, in the return of it, that is, in the privileges, blessings, and benefits purchased by it; so a believer may be said to be justified by the righteousness of Christ imputed. The meaning is, God justifies the believer for the sake of Christ's righteousness, and not for any righteousness of his own. So Calvin: (Institut. I. 2, c. 17:) 'Christ, by his obedience, procured and merited for us grace or favor with God the Father.' Again: 'Christ, by his obedience, procured or purchased righteousness for us.' And yet again: 'All such expressions as these, — that we are justified by the grace of God, that Christ is our righteousness, that righteousness was procured for us by the death and resurrection of Christ, import the same thing; namely, that the righteousness of Christ, both his active and passive righteousness, is the meritorious cause of our justification, and has procured for us at God's hand, that, upon our believing, we should be accounted righteous by him.'" Page 5.

10. But perhaps some will object, "Nay, but you affirm that faith is imputed to us for righteousness." St. Paul affirms this over and over; therefore I affirm it too. Faith is imputed for righteousness to every believer; namely, faith in the righteousness of Christ; but this is exactly the same thing which has been said before; for by that expression I mean neither more nor less, than that we are justified by faith, not by works; or that every believer is forgiven and accepted, merely for the sake of what Christ has done and suffered.

11. But is not a believer invested or clothed with the righteousness of Christ? Undoubtebly he is. And accordingly the words above-recited are the language of every believing heart:

Jesu, thy blood and righteousness
My beauty are, my glorious dress.

That is, “For the sake of thy active and passive righteousness, I am forgiven and accepted of God.”

But must not we put off the filthy rags of our own righteousness, before we can put on the spotless righteousness of Christ? Certainly we must; that is, in plain terms, we must repent, before we can believe the gospel. We must be cut off from dependence upon ourselves, before we can truly depend upon Christ. We must cast a any all confidence in our own righteousness, or we cannot have a true confidence in his. Till we are delivered from trusting in anything that we do, we cannot thoroughly trust in what he has done and suffered. First, we receive the sentence of death in ourselves: Then, we trust in Him that lived and died for us.

12. But do not you believe inherent righteousness? Yes, in its proper place; not as the ground of our acceptance with God, but as the fruit of it; not in the place of imputed righteousness, but as consequent upon it. That is, I believe God implants righteousness in every one to whom he has imputed it. I believe “Jesus Christ is made of God unto us sanctification,” as well as “righteousness;” or, that God sanctifies, as well as justifies, all them that believe in him. They to whom the righteousness of Christ is imputed, are made righteous by the spirit of Christ; are renewed in the image of God. “after the likeness wherein they were created, in righteousness and true holiness.”

13. But do not you put faith in the room of Christ, or of his righteousness? By no means: I take particular care to put each of these in its proper place. The righteousness of Christ is the whole and sole foundation of all our hope. It is by faith that the Holy Ghost enables us to build upon this foundation. God gives this faith; in that moment we are accepted of God; and yet, not for the sake of that faith, but of what Christ has done and suffered for us. You see, each of these has its proper place, and neither classes with the other: We believe, we love, we endeavor to walk in all the commandments of the Lord blameless; yet, —

While thus we bestow
Our moments below,
Ourselves we forsake,
And refuge in Jesus's righteousness take.
His passion alone,
The foundation we own;
And pardon we claim,
And eternal redemption in Jesus's name.

14. I therefore no more deny the righteousness of Christ, than I deny the Godhead of Christ; and a man may full as justly charge me with denying the one as the other. Neither do I deny imputed righteousness: This is another unkind and unjust accusation. I always did, and do still continually, affirm, that the righteousness of Christ is imputed to every believer. But who deny it? Why, all Infidels, whether baptized or unbaptized; all who affirm the glorious gospel of our Lord Jesus Christ to be a cunningly devised fable; all Socinians and Arians; all who deny the supreme Godhead of the Lord that bought them; they, of consequence, deny his divine righteousness, as they suppose him to be a mere creature; and they deny his human righteousness, as imputed to any man, seeing they believe every one is accepted for his own righteousness.

15. The human righteousness of Christ, at least the imputation of it, as the whole and sole meritorious cause of the justification of a sinner before God, is likewise denied by the members of the Church of Rome; by all of them who are true to the principles of their own Church. But undoubtedly there are many among them whose experience goes beyond their principles; who, though they are far from expressing themselves justly, yet feel what they know not how to express. Yea, although their conceptions of this great truth be as crude as their expressions, yet with their hearts they believe: They rest on Christ alone, both unto present and eternal salvation.

16. With these we may rank those even in the Reformed Churches, who are usually termed Mystics. One of the chief of these, in the present century, (at least in England,) was Mr. Law. It is well known that he absolutely and zealously denied the imputation of the righteousness of Christ, as zealously as Robert Barclay, who scruples not to say, "Imputed righteousness! — imputed nonsense!" The body of the people known by

the name of Quakers espouse the same sentiment Nay, the generality of those who profess themselves members of the Church of England are either totally ignorant of the matter, and know nothing about imputed righteousness, or deny this and justification by faith together, as destructive of good works. To these we may add a considerable number of the people vulgarly styled Anabaptists, together with thousands of Presbyterians and Independents, lately enlightened by the writings of Dr. Taylor. On the last I am not called to pass any sentence: I leave them to Him that made them. But will any one dare to affirm that all Mystics, (such as Mr. Law in particular,) all Quakers, all Presbyterians or Independents, and all members of the Church of England who are not clear in their opinions or expressions, are void of all Christian experience? — that, consequently, they are all in a state of damnation, "without hope, without God in the world?" However confused their ideas may be, however improper their language, may there not be many of them whose heart is right toward God, and who effectually know "the Lord our righteousness?"

17. But, blessed be God, we are not among those who are so dark in their conceptions and expressions. We no more deny the phrase than the thing; but we are unwilling to obtrude it on other men. Let them use either this or such other expressions as they judge to be more exactly scriptural? provided their heart rests only on what Christ hath done and suffered, for pardon, grace, and glory. I cannot express this better than in Mr. Hervey's word, worthy to be wrote in letters of gold: "We are not solicitous as to any particular set of phrases. Only let men be humbled as repenting criminals at Christ's feet, let them rely as devoted pensioners on his merits, and they are undoubtedly in the way to a blessed immortality."

18. Is there any need, is there any possibility, of saying more? Let us only abide by this declaration, and all the contention about this or that particular phrase is torn up by the roots. Keep to this, — "All who are humbled as repenting criminals at Christ's feet, and rely as devoted pensioners on his merits, are in the way to a blessed immortality;" and what room for dispute? Who denies this? Do we not all meet on this ground? What then shall we wrangle about? A man of peace here proposes terms of accommodation to all the contending parties. We desire no better:

We accept of the terms: We subscribe to them with heart and hand. Whoever refuses so to do, set a mark upon that man! He is an enemy of peace, a troubler of Israel, a disturber of the Church of God.

19. In the mean time, what we are afraid of is this; — lest any should use the phrase, "The righteousness of Christ," or, "The righteousness of Christ is imputed to me," as a cover for his unrighteousness. We have known this done a thousand times. A man has been reproved, suppose for drunkenness: "O," said he, "I pretend to no righteousness of *my own;* Christ is *my righteousness*." Another has been told, that "the extortioner, the unjust, shall not inherit the kingdom of God:" He replies, with all assurance, "I am unjust in myself, but I have a spotless righteousness in Christ." And thus, though a man be as far from the practice as from the tempers of a Christian; though he neither has the mind which was in Christ, nor in any respect walks as he walked; yet he has armor of proof against all conviction, in what he calls "the righteousness of Christ."

20. It is the seeing so many deplorable instances of this kind, which makes us sparing in the use of these expressions. And I cannot but call upon all of you who use them frequently, and beseech you in the name of God our Savior, whose you are, and whom you serve, earnestly to guard all that hear you against this accursed abuse of them. O warn them (it may be they will hear *your* voice) against "continuing in sin that grace may abound!" Warn them against making; "Christ the minister of sin;" against making void that solemn decree of God, "Without holiness no man shall see the Lord," by a vain imagination of being *holy in Christ*! O warn then that if they remain unrighteous, the righteousness of Christ will profit them nothing! Cry aloud, (is there not a cause?) that for this very end the righteousness of Christ is imputed to us, that "the righteousness of the law may he fulfilled in us;" and that we may "live soberly, righteously, and godly, in this present world."

It remains only to make a short and plain application. And, First, I would address myself to you who violently oppose these expressions and are ready to condemn all that use them as Antinomians. But is not this bending the bow too much the other way? Why should you condemn all who do not speak just as you do? Why should you quarrel with them, for

using the phrases they like, any more than they with you for taking the same liberty? Or, if they do quarrel with you upon that account, do not imitate the bigotry which you blame. At least, allow them the liberty which they ought to allow you. And why should you be angry at an expression? "O, it has been abused!" And what expression has not? However, the abuse may be removed, and, at the same time, the use remain. Above all, be sure to retain the important sense which is couched under that expression: "All the blessings I enjoy, all I hope for in time and in eternity, are given wholly and solely for the sake of what Christ has done and suffered for me."

I would, Secondly, add a few words to you who are fond of these expressions. And permit me to ask. Do not I allow enough? What can any reasonable man desire more? I allow the whole sense which you contend for; that we have every blessing through the righteousness of God our Savior. I allow *you* to use whatever expressions you choose, and that a thousand times over; only guarding them against that dreadful abuse, which you are as deeply concerned to prevent as I am. I myself frequently use the expression in question, — imputed righteousness; and often put this and the like expressions into the mouth of a whole congregation. But allow me liberty of conscience herein: Allow me the right of private judgment. Allow me to use it just as often as I judge it preferable to any other expression; and be not angry with me if I cannot judge it proper to use any one expression every two minutes. You may, if you please; but do not condemn me because I do not. Do not, for this, represent me as a Papist, or "an enemy to the righteousness of Christ." Bear with me, as I do with you; else how shall we "fulfill the law of Christ?" Do not make tragical outcries, as though I were "subverting the very foundations of Christianity." Whoever does this, does me much wrong: The Lord lay it not to his charge! I lay, and have done for many years, the very same foundation with you. And, indeed, "other foundation can no man lay, than that which is laid, even Jesus Christ." I build inward and outward holiness thereon, as you do, even by faith. Do not, therefore, suffer any distaste, or unkindness, no, nor any shyness or coldness of your heart. If there were a difference of opinion, where is our religion, if we cannot think and let think? What hinders but you may forgive me as easily as I may forgive you? How much more, when there is only a difference of expression? Nay,

hardly so much as that? all the dispute being only, whether a particular mode of expression shall be used more or less frequently? Surely we must earnestly desire to contend with one another, before we can make this a bone of contention! O let us not any more, for such very trifles as these, give our common enemies room to blaspheme! Rather let us at length cut off occasion from them that seek occasion! Let us at length (O why was it not done before?) join hearts and hands in the service of our great Master. As we have "one Lord, one faith, one hope of our calling," let us all strengthen each other's hands in God, and with one heart and one mouth declare to all mankind, "THE LORD OUR RIGHTEOUSNESS."

SERMON XXI.

UPON OUR LORD'S SERMON ON THE MOUNT.

DISCOURSE I.

"And seeing the multitudes, he went up into a, mountain: And when he was set, his disciples came unto him:

"And he opened his mouth, and taught them, saying,

"Blessed are the poor in spirit: For theirs is the kingdom of heaven.

"Blessed are they that mourn: For they shall be comforted."

Matthew 5:1-4.

1. OUR Lord had now "gone about all Galilee," (Matthew 4:23,) beginning at the time" when John was cast into prison," (verse 12,) not only "teaching in their synagogues, and preaching the gospel of the kingdom," but likewise "healing all manner of sickness and all manner of disease among the people." It was a natural consequence of this, that "there followed him great multitudes from Galilee, and from Decapolis, and from, Jerusalem, and from Judea, and from the region beyond Jordan." (Verse 25.) "And seeing the multitudes," whom no synagogue could contain, even had there been any at hand, "he went up into a mountain," where there was room for all that came unto him, from every quarter. "And when he was set," as the manner of the Jews was, "his disciples came unto him. And he opened his mouth," (an expression denoting the beginning of a solemn discourse.) "and taught them, saying." —

2. Let us observe, who it is that is here speaking, that we may take heed how we hear. It is the Lord of heaven and earth, the Creator of all; who, as such, has a right to dispose of all his creatures; the Lord our Governor,

whose kingdom is from everlasting, and ruleth over all; the great Lawgiver, who can well enforce all his laws, being "able to save and to destroy," yea, to punish with "everlasting destruction from his presence and from the glory of his power." It is the eternal Wisdom of the Father, who knoweth whereof we are made, and understands our inmost frame; who knows how we stand related to God, to one another, to every creature which God hath made, and, consequently, how to adapt every law he prescribes, to all the circumstances wherein he hath placed us. It is He who is "loving unto every man, whose mercy is over all his works;" the God of love, who, having emptied himself of his eternal glory, is come forth from his Father to declare his will to the children of men, and then goeth again to the Father; who is sent of God "to open the eyes of the blind, and to give light to them that sit in darkness." It is the great Prophet of the Lord concerning whom God had solemnly declared long ago, "Whosoever will not hearken unto my words which he shall speak in my name, I will require it of him;" (Deuteronomy 18:19;) or, as the Apostle expresses it, "Every soul which will not hear that Prophet, shall be destroyed from among the people." (Acts 3:23.)

3. And what is it which He is teaching? The Son of God, who came from heaven, is here showing us the way to heaven; to the place which he hath prepared for us; the glory he had before the world began. He is teaching us the true way to life everlasting; the royal way which leads to the kingdom; and the only true way, — for there is none besides; all other paths lead to destruction. From the character of the Speaker, we are well assured that he hath declared the full and perfect will of God. He hath uttered not one tittle too much, — nothing more than he had received of the Father; nor too little, — he hath not shunned to declare the whole counsel of God; much less hath he uttered anything wrong, anything contrary to the will of him that sent him. All his words are true and right concerning all things, and shall stand fast for ever and ever.

And we may easily remark, that in explaining and confirming these faithful and true sayings, he takes care to refute not only the mistakes of the Scribes and Pharisees, which then were the false comments whereby the Jewish Teachers of that age had perverted the word of God, but all the practical mistakes that are inconsistent with salvation, which should ever

arise in the Christian Church; all the comments whereby the Christian Teachers (so called) of any age or nation should pervert the word of God, and teach unwary souls to seek death in the error of their life.

4. And hence we are naturally led to observe, whom it is that he is here teaching. Not the Apostles alone; if so, he had no need to have gone up into the mountain. A room in the house of Matthew, or any of his disciples, would have contained the Twelve. Nor does it in anywise appear that the disciples who came unto him were the Twelve only. Οι μαθηται αυτου, without any force put upon the expression, may he understood of all who desired to learn of him. But to put this out of all question, to make it undeniably plain that where it is said, "He opened his mouth and taught them," the word *them* includes all the multitudes who went up with him into the mountain, we need only observe the concluding verses of the seventh chapter: "And it came to pass, when Jesus had ended these sayings, the multitudes (οι οχλοι) were astonished at his doctrine," or teaching; "for he taught them," the multitudes, "as one having authority, and not as the Scribes."

Nor was it only those multitudes who were with him on the mount, to whom he now taught the way of salvation; but all the children of men; the whole race of mankind the children that were yet unborn; all the generations to come, even to the end of the world, who should ever hear the words of this life.

5. And this all men allow, with regard to some parts of the ensuing discourse. No man, for instance, denies that what is said of poverty of spirit relates to all mankind. But many have supposed, that other parts concerned only the Apostles, or the first Christians, or the Ministers of Christ; and were never designed for the generality of men, who, consequently, have nothing at all to do with them.

But may we not justly inquire, who told them this, that some parts of this discourse concerned only the Apostles, or the Christians of the apostolic age, or the Ministers of Christ? Bare assertions are not a sufficient proof to establish a point of so great importance. Has then our Lord himself taught us, that some parts of his discourse do not concern all mankind?

Without doubt, had it been so, he would have told us; he could not have omitted so necessary an information. But has he told us so? Where? In the discourse itself? No: Here is not the least intimation of it. Has he said so elsewhere? in any other of his discourses? Not one word so much as glancing this way, can we find in anything he ever spoke, either to the multitudes, or to his disciples. Has any one of the Apostles, or other inspired writers, left such an instruction upon record? No such thing. No assertion of this kind is to be found in all the oracles of God. Who then are the men who are so much wiser than God? — wise so far above that is written?

6. Perhaps they will say, that the reason of the thing requires such a restriction to be made. If it does, it must be on one of these two accounts; because, without such a restriction, the discourse would either be apparently absurd, or would contradict some other scripture. But this is not the case. It will plainly appear, when we come to examine the several particulars, that there is no absurdity at all in applying all which our Lord hath here delivered to all mankind. Neither will it infer any contradiction to anything else he has delivered, nor to any other scripture whatever. Nay, it will farther appear, that either all the parts of this discourse are to be applied to men in general, or no part; seeing they are all connected together, all joined as the stones in an arch, of which you cannot take one away, without destroying the whole fabric.

7. We may, Lastly, observe, how our Lord teaches here. And surely, as at all times, so particularly at this, he speaks “as never man spake.” Not as the holy men of old: although they also spoke “as they were moved by the Holy Ghost.” Not as Peter, or James, or John, or Paul: They were indeed wise master-builders in his Church; but still in this, in the degrees of heavenly wisdom, the servant is not as his Lord. No, nor even as himself at any other time, or on any other occasion. It does not appear, that it was ever his design, at any other time or place, to lay down at once the whole plan of his religion; to give us a full prospect of Christianity; to describe at large the nature of that holiness, without which no man shall see the Lord. Particular branches of this he has indeed described, on a thousand different occasions; but never, besides here, did he give, of set purpose, a general view of the whole. Nay, we have nothing else of this kind in all the Bible;

unless one should except that short sketch of holiness delivered by God in those Ten Words or Commandments to Moses, on mount Sinai. But even here how wide a difference is there between one and the other! “Even that which was made glorious had no glory in this respect, by reason of the glory that excelleth.” (2 Corinthians 3:10.)

8. Above all, with what amazing love does the Son of God here reveal his Father’s will to man! He does not bring us again “to the mount that burned with fire, nor unto blackness, and darkness, and tempest.” He does not speak as when he “thundered out of heaven;” when the Highest “gave his thunder, hail stones, and coals of fire.” He now addresses us with his still, small voice, — “Blessed,” or happy, “are the poor in spirit.” Happy are the mourners; the meek; those that hunger after righteousness; the merciful; the pure in heart: Happy in the end, and in the way; happy in this life, and in life everlasting! As if he had said, “Who is he that lusteth to live, and would fain see good days? Behold, I show you the thing which your soul longeth for! See the way you have so long sought in vain; the way of pleasantness; the path to calm, joyous peace, to heaven below and heaven above!”

9. At the same time, with what authority does he teach! Well might they say, “Not as the Scribes.” Observe the manner, (but it cannot be expressed in words,) the air, with which he speaks! Not as Moses, the servant of God; not as Abraham, his friend; not as any of the Prophets; nor as any of the sons of men. It is something more than human; more than can agree to any created being. It speaks the Creator of all! A God, a God appears! Yea, Ο ΩΝ, the Being of beings, JEHOVAH, the self-existent, the Supreme, the God who is over all, blessed for ever!

10. This divine discourse, delivered in the most excellent method, every subsequent part illustrating those that precede, is commonly, and not improperly, divided into three principal branches: The First, contained in the fifth, — the Second, in the sixth, — and the Third, in the seventh chapter. In the First, the sum of all true religion is laid down in eight particulars, which are explained, and guarded against the false glosses of man, in the following parts of the fifth chapter. In the Second are rules for that right intention which we are to preserve in all our outward actions,

unmixed with worldly desires, or anxious cares for even the necessaries of life. In the Third are cautions against the main hindrances of religion, closed with an application of the whole.

I.

1. Our Lord First, lays down the sum of all true religion in eight particulars, which he explains, and guards against the false glosses of men, to the end of the fifth chapter.

Some have supposed that he designed, in these, to point out the several stages of the Christian course; the steps which a Christian successively takes in his journey to the promised land; — others, that all the particulars here set down belong at all times to every Christian. And why may we not allow both the one and the other? What inconsistency is there between them? It is undoubtedly true, that both poverty of spirit, and every other temper which is here mentioned, are at all times found, in a greater or less degree, in every real Christian. And it is equally true, that real Christianity always begins in poverty of spirit, and goes on in the order here set down, till the "man of God is made perfect." We begin at the lowest of these gifts of God, yet so as not to relinquish this, when we are called of God to come up higher: But "whereunto we have already attained, we hold fast," while we press on to what is yet before, to the highest blessings of God in Christ Jesus.

2. The foundation of all is poverty of spirit: Here, therefore, our Lord begins: "Blessed," saith he, "are the poor in spirit; for theirs is the kingdom of heaven."

It may not improbably be supposed, that our Lord looked on those who were round about him, and observing that not many rich were there, but rather the poor of the world, took occasion from thence to make a transition from temporal to spiritual things. "Blessed," saith he, (or *happy*, — so the word should be rendered, both in this and the following verses.) "are the poor in spirit." He does not say, they that are poor, as to outward circumstances, — it being not impossible, that some of these may be as far from happiness as a monarch upon his throne; but "the poor in spirit," — they who, whatever their outward circumstances are, have that disposition

of heart which is the first step to all real, substantial happiness, either in this world, or that which is to come.

3. Some have judged, that by the poor in spirit here, are meant those who love poverty; those who are free from covetousness, from the love of money; who fear, rather than desire, riches. Perhaps they have been induced so to judge, by wholly confining their thoughts to the very term; or by considering that weighty observation of St. Paul, that "the love of money is the root of all evil." And hence many have wholly divested themselves, not only of riches, but of all worldly goods. Hence also the vows of voluntary poverty seem to have arisen in the Romish Church; it being supposed, that so eminent a degree of this fundamental grace must be a large step toward the "kingdom of heaven."

But these do not seem to have observed, First, that the expression of St. Paul must be understood with some restriction; otherwise it is not true; for the love of money is not the root, the sole root, of all evil. There are a thousand other roots of evil in the world, as sad experience daily shows. His meaning can only be, it is the root of very many evils; perhaps of more than any single vice besides. — Secondly, that this sense of the expression, "poor in spirit," will by no means suit our Lord's present design, which is to lay a general foundation whereon the whole fabric of Christianity may he built; a design which would be in no wise answered by guarding against one particular vice: So that, if even this were supposed to be one part of his meaning, it could not possibly be the whole, — Thirdly, that it cannot he supposed to be any part of his meaning, unless we charge him with manifest tautology: Seeing, if poverty of spirit were only freedom from covetousness, from the love of money, or the desire of riches, it would coincide with what he afterwards mentions, it would be only a branch of purity of heart.

4. Who then are "the poor in spirit?" Without question, the humble; they who know themselves; who are convinced of sin; those to whom God hath given that first repentance, which is previous to faith in Christ.

One of these can no longer say, "I am rich, and increased in goods, and have need of nothing;" as now knowing, that he is "wretched, and poor,

and miserable, and blind, and naked." He is convinced that he is spiritually poor indeed; having no spiritual good abiding in him. "In me," saith he, "dwelleth no good thing," but whatsoever is evil and abominable. He has a deep sense of the loathsome leprosy of sin, which he brought with him from his mother's womb, which over spreads his whole soul, and totally corrupts every power and faculty thereof: He sees more and more of the evil tempers which spring from the evil root; the pride and haughtiness of spirit, the constant bias to think of himself more highly than he ought to think; the vanity, the thirst after the esteem or honor that cometh from men, the hatred or envy, the jealousy or revenge, the anger, malice, or bitterness; the inbred enmity both against God and man, which appears in ten thousand shapes; the love of the world, the self-will, the foolish and hurtful desires, which cleave to his inmost soul. He is conscious how deeply he has offended by his tongue; if not by profane, immodest, untrue, or unkind words, yet by discourse which was not "good to the use of edifying," not "meet to minister grace to the hearers," which, consequently, was all corrupt in God's account, and grievous to his Holy spirit. His evil works are now likewise ever in his sight: If he tells them, they are more than he is able to express. He may as well think to number the drops of rain, the sands of the sea, or the days of eternity.

5. His guilt is now also before his face: He knows the punishment he has deserved, were it only on account of his carnal mind, the entire, universal corruption of his nature; how much more, on account of all his evil desires and thoughts, of all his sinful words and actions! He cannot doubt for a moment, but the least of these deserves the damnation of hell, — "the worm that dieth not, and the fire that never shall be quenched." Above all, the guilt of "not believing on the name of the only begotten Son of God" lies heavy upon him. How, saith he, shall I escape, who "neglect so great salvation!" "He that believeth not is condemned already," and "the wrath of God abideth on him."

6. But what shall he give in exchange for his soul, which is forfeited to the just vengeance of God? "Wherewithal shall he come before the Lord" How shall he pay him that he oweth? Were he from this moment to perform the most perfect obedience to every command of God, this would make no amends for a single sin, for any one act of past disobedience; seeing he

owes God all the service he is able to perform, from this moment to all eternity: Could he pay this, it would make no manner of amends for what he ought to have done before. He sees himself therefore utterly helpless with regard to atoning for his past sins; utterly unable to make any amends to God, to pay any ransom for his own soul.

But if God would forgive him all that is past, on this one condition, that he should sin no more; that for the time to come he should entirely and constantly obey all his commands, he well knows that this would profit him nothing, being a condition he could never perform. He knows and feels that he is not able to obey even the outward commands of God seeing these cannot he obeyed while his heart remains in its natural sinfulness and corruption; inasmuch as an evil tree cannot bring forth good fruit. But he cannot cleanse a sinful heart: With men this is impossible: So that he is utterly at a loss even how to begin walking in the path of God's commandments. He knows not how to get one step forward in the way. Encompassed with sin, and sorrow, and fear, and finding no way to escape, he can only cry out, "Lord, save, or I perish!"

7. Poverty of spirit then, as it implies the first step we take in running the race which is set before us, is a just sense of our inward and outward sins, and of our guilt and helplessness. This some have monstrously styled, "the virtue of humility;" thus teaching us to be proud of knowing we deserve damnation! But our Lord's expression is quite of another kind; conveying no idea to the hearer, but that of mere want, of naked sin, of helpless guilt and misery.

8. The great Apostle, where he endeavors to bring sinners to God, speaks in a manner just answerable to this. "The wrath of God," saith he, "is revealed from heaven against all ungodliness and unrighteousness of men;" (Romans 1:18, etc.;) a charge which he immediately fixes on the heathen world, and thereby proves they are under the wrath of God. He next shows that the Jews were no better than they, and were therefore under the same condemnation; and all this, not in order to their attaining "the noble virtue of humility," but "that every mouth might be stopped, and all the world become guilty before God."

He proceeds to show, that they were helpless as well as guilty, which is the plain purport of all those expressions: “Therefore by the deeds of the law there shall no flesh be justified:” — “But now the righteousness of God, which is by faith of Jesus Christ, without the law, is manifested:” — “We conclude, that a man is justified by faith, without the deeds of the law:” — Expressions all tending to the same point, even to “hide pride from man;” to humble him to the dust, without teaching him to reflect upon his humility as a virtue; to inspire him with that full, piercing conviction of his utter sinfulness, guilt, and helplessness, which casts the sinner, stripped of all, lost and undone, on his strong Helper, Jesus Christ the Righteous.

9. One cannot but observe here, that Christianity begins just where heathen morality ends; poverty of spirit, conviction of sin, the renouncing ourselves, the not having our own righteousness, (the very first point in the religion of Jesus Christ,) leaving all pagan religion behind. This was ever hid from the wise men of this world; insomuch that the whole Roman language, even with all the improvements of the Augustan age, does not afford so much as a name for *humility*; (the word from whence we borrow this, as is well known, bearing in Latin a quite different meaning;) no, nor was one found in all the copious language of Greece, till it was made by the great Apostle.

10. O that we may feel what they were not able to express! Sinner, awake! Know thyself! Know and feel, that thou wert “shapen in wickedness,” and that “in sin did thy mother conceive thee;” and that thou thyself hast been heaping up sin upon sin, ever since thou couldst discern good from evil! Sink under the mighty hand of God, as guilty of death eternal; and cast or, renounce, abhor, all imagination of ever being able to help thyself! Be it all thy hope to be washed in his blood, and renewed by his almighty Spirit, who himself “bare all our sins in his own body on the tree!” So shalt thou witness, “Happy are the poor in spirit: For theirs is the kingdom of heaven.”

11. This is that kingdom of heaven, or of God, which is within us; even “righteousness, and peace, and joy in the Holy Ghost.” And what is “righteousness,” but the life of God in the soul; the mind which was in

Christ Jesus; the image of God stamped upon the heart, now renewed after the likeness of Him that created it? What is it but the love of God, because he first loved us, and the love of all mankind for his sake?

And what is this "peace," the peace of God, but that calm serenity of soul, that sweet repose in the blood of Jesus, which leaves no doubt of our acceptance in him; which excludes all fear, but the loving filial fear of offending our Father which is in heaven?

This inward kingdom implies also "joy in the Holy Ghost;" who seals upon our hearts "the redemption which is in Jesus," the righteousness of Christ imputed to us "for the remission of the sins that are past;" who giveth us now "the earnest of our inheritance," of the crown which the Lord, the righteous Judge, will give at that day. And well may this be termed, "the kingdom of heaven;" seeing it is heaven already opened in the soul; the first springing up of those rivers of pleasure which flow at God's right hand for evermore.

12. "Theirs is the kingdom of heaven." Whosoever thou art, to whom God hath given to be "poor in spirit," to feel thyself lost, thou hast a right thereto, through the gracious promise of Him who cannot lie. It is purchased for thee by the blood of the Lamb. It is very nigh: Thou art on the brink of heaven! Another step, and thou enterest into the kingdom of righteousness, and peace, and joy! Art thou all sin? "Behold the Lamb of God, who taketh away the sin of the world!"— all unholy? See thy "Advocate with the Father, Jesus Christ the Righteous!" — Art thou unable to atone for the least of thy sins? "He is the propitiation for" all thy "sins." Now believe on the Lord Jesus Christ, and all thy sins are blotted out! — Art thou totally unclean in soul and body? Here is the "fountain for sin and uncleanness!" "Arise, and wash away thy sins!" Stagger no more at the promise through unbelief! Give glory to God! Dare to believe! Now cry out, from the ground of thy heart, —

Yes, I yield, I yield at last,
Listen to thy speaking blood;
Me, with all my sins, I cast
On my atoning God.

13. Then thou learnest of him to be “lowly of heart.” And this is the true, genuine, Christian humility, which flows from a sense of the love of God, reconciled to us in Christ Jesus. Poverty of spirit, in this meaning of the word, begins where a sense of guilt and of the wrath of God ends; and is a continual sense of our total dependence on him, for every good thought, or word, or work; of our utter inability to all good, unless he “water us every moment” and an abhorrence of the praise of men, knowing that all praise is due unto God only. With this is joined a loving shame, a tender humiliation before God, even for the sins which we know he hath forgiven us, and for the sin which still remaineth in our hearts, although we know it is not imputed to our condemnation. Nevertheless, the conviction we feel of inbred sin is deeper and deeper every day. The more we grow in grace, the more do we see of the desperate wickedness of our heart. The more we advance in the knowledge and love of God, through our Lord Jesus Christ, (as great a mystery as this may appear to those who know not the power of God unto salvation,) the more do we discern of our alienation from God, of the enmity that is in our carnal mind, and the necessity of our being entirely renewed in righteousness and true holiness.

II.

1. It is true, he has scarce any conception of this who now begins to know the inward kingdom of heaven. “In his prosperity he saith, I shall never be moved; thou, Lord, hast made my hill so strong.” Sin is so utterly bruised beneath his feet, that he can scarce believe it remaineth in him. Even temptation is silenced, and speaks not again: It cannot approach, but stands afar off. He is born aloft in the chariots of joy and love: He soars, “as upon the wings of an eagle.” But our Lord well knew that this triumphant state does not often continue long: He therefore presently subjoins, “Blessed are they that mourn; for they shall be comforted.”

2. Not that we can imagine this promise belongs to those who mourn only on some worldly account; who are in sorrow and heaviness merely on account of some worldly trouble or disappointment, — such as the loss of their reputation or friends, or the impairing of their fortune. As little title to it have they who are afflicting themselves, through fear of some temporal evil; or who pine away with anxious care, or that desire of

earthly things which “maketh the heart sick.” Let us not think these “shall receive anything from the Lord:” He is not in all their thoughts. Therefore it is that they thus “walk in a vain shadow, and disquiet themselves in vain.” “And this shall ye have at mine hand,” saith the Lord, “ye shall lie down in sorrow.”

3. The mourners of whom our Lord here speaks, are those that mourn on quite another account: They that mourn after God; after Him in whom they did “rejoice with joy unspeakable,” when he gave them to “taste the good,” the pardoning, “word, and the powers of the world to come.” But he now “hides his face, and they are troubled:” They cannot see him through the dark cloud. But they see temptation and sin, which they fondly supposed were gone never to return, arising again, following after them amain, and holding them in on every side. It is not strange if their soul is now disquieted within them, and trouble and heaviness take hold upon them.

Nor will their great enemy fail to improve the occasion; to ask, “Where is now thy God? Where is now the blessedness whereof thou spakest? the beginning of the kingdom of heaven? Yea, hath God said, ‘Thy sins are forgiven thee?’ Surely God hath not said it. It was only a dream, a mere delusion, a creature of thy own imagination. If thy sins are forgiven, why art thou thus? Can a pardoned sinner be thus unholy?” — And, if then, instead of immediately crying to God, they reason with him that is wiser than they, they will be in heaviness indeed, in sorrow of heart, in anguish not to be expressed. Nay, even when God shines again upon the soul, and takes away all doubt of his past mercy, still he that is weak in faith may be tempted and troubled on account of what is to come; especially when inward sin revives, and thrusts sore at him that he may fall. Then may he again cry out,

> I have a sin of fear, that when I’ve spun
> My last thread, I shall perish on the shore! —

Lest I should make shipwreck of the faith, and my last state be worse than the first: —

Lest all my bread of life should fail,
And I sink down unchanged to hell!

4. Sure it is, that this "affliction," for the present, "is not joyous, but grievous; nevertheless, afterward it bringeth forth peaceable fruit unto them that are exercised thereby." Blessed, therefore, are they that thus mourn, if they "tarry the Lord's leisure," and suffer not themselves to be turned out of the way, by the miserable comforters of the world; if they resolutely reject all the comforts of sin, of folly, and vanity; all the idle diversions and amusements of the world; all the pleasures which "perish in the using," and which only tend to benumb and stupefy the soul, that it may neither be sensible of itself nor God. Blessed are they who "follow on to know the Lord," and steadily refuse all other comfort. They shall be comforted by the consolations of his Spirit; by a fresh manifestation of his love; by such a witness of his accepting them in the Beloved, as shall never more be taken away from them. This "full assurance of faith swallows up all doubt, as well as all tormenting fear; God now giving them a sure hope of an enduring substance, and "strong consolation through grace." Without disputing whether it be possible for any of those to "fall away, who were once enlightened and made partakers of the Holy Ghost," it suffices them to say, by the power now resting upon them, "Who shall separate us from the love of Christ? — I am persuaded, that neither death nor life, nor things present nor things to come, nor height nor depth, shall be able to separate us from the love of God, which is in Christ Jesus our Lord." (Romans 8:35-39)

5. This whole process, both of mourning for an absent God, and recovering the joy of his countenance, seems to be shadowed out in what our Lord spoke to his Apostles, the night before his passion: "Do ye inquire of that I said, A little while, and ye shall not see me: And again, a little while, and ye shall see me? Verily, verily, I say unto you, that ye shall weep and lament;" namely, when ye do not see me; "but the world shall rejoice;" shall triumph over you, as though your hope were now come to an end. "And ye shall be sorrowful," through doubt, through fear, through temptation, through vehement desire; "but your sorrow shall be turned into joy," by the return of Him whom your soul loveth. "A woman when she is in travail hath sorrow, because her hour is come. But as soon as she

is delivered of the child, she remembereth no more the anguish, for joy that a man is born into the world. And ye now have sorrow; “ye mourn and cannot be comforted;” but I will see you again; and your heart shall rejoice,” with calm, inward joy, “and your joy no man taketh from you.” (John 16:19-22.)

6. But although this mourning is at no end, is lost in holy joy, by the return of the Comforter, yet is there another, and a blessed mourning it is, which abides in the children of God. They still mourn for the sins and miseries of mankind: They “weep with them that weep.” They weep for them that weep not for themselves, for the sinners against their own souls. They mourn for the weakness and unfaithfulness of those that are, in some measure, saved from their sins. “Who is weak, and they are not weak? Who is offended, and they burn not?” They are grieved for the dishonor continually done to the Majesty of heaven and earth. At all times they have an awful sense of this, which brings a deep seriousness upon their spirit, a seriousness which is not a little increased, since the eyes of their understanding were opened, by their continually seeing the vast ocean of eternity, without a bottom or a shore, which has already swallowed up millions of millions of men, and is gaping to devour them that yet remain. They see here the house of God eternal in the heavens; there, hell and destruction without a covering; and thence feel the importance of every moment, which just appears, and is gone for ever!

7. But all this wisdom of God is foolishness with the world. The whole affair of mourning and poverty of spirit is with them stupidity and dullness. Nay, it is well if they pass so favorable a judgment upon it; if they do not vote it to be mere moping and melancholy, if not downright lunacy and distraction. And it is no wonder at all, that this judgment should be passed by those who know not God. Suppose, as two persons were walking together, one should suddenly stop, and with the strongest signs of fear and amazement, cry out, “On what a precipice do we stand! See, we are on the point of being dashed in pieces! Another step, and we fall into that huge abyss! Stop! I will not go on for all the world!”— when the other, who seemed, to himself at least, equally sharp-sighted, looked forward and saw nothing of all this; what would he think of his companion, but that he was beside himself; that his head was out of order;

that much religion (if he was not guilty of “much learning”) had certainly made him mad!

8. But let not the children of God, “the mourners in Sion,” be moved by any of these things. Ye, whose eyes are enlightened, be not troubled by those who walk on still in darkness. Ye do not walk on in a vain shadow: God and eternity are real things. Heaven and hell are in very deed open before you; and ye are on the edge of the great gulf. It has already swallowed up more than words can express, nations, and kindreds, and peoples, and tongues; and still yawns to devour, whether they see it or no, the giddy, miserable children of men. O cry aloud! Spare not! Lift up your voice to Him who grasps both time and eternity, both for yourselves and your brethren, that ye may be counted worthy to escape the destruction that cometh as a whirlwind! that ye may be brought safe through all the waves and storms into the haven where you would be! Weep for yourselves, till he wipes away the tears from your eyes. And even then, weep for the miseries that come upon the earth, till the Lord of all shall put a period to misery and sin, shall wipe away the tears from all faces, and “the knowledge; the Lord shall cover the earth, as the waters cover the sea.”

SERMON XXII.

UPON OUR LORD'S SERMON ON THE MOUNT

DISCOURSE II.

"Blessed are the meek: For they shall inherit the earth.

"Blessed are they which do hunger and thirst after righteousness: For they shall be filled.

"Blessed are the merciful: For they shall obtain mercy."

Matthew 5:57.

I.

1. WHEN "the winter is past," when "the time of singing is come, and the voice of the turtle is heard in the land;" when He that comforts the mourners is now returned, "that he may abide with them for ever;" when, at the brightness of his presence, the clouds disperse, the dark clouds of doubt and uncertainty, the storms of fear flee away, the waves of sorrow subside, and their spirit again rejoiceth in God their Savior; then is it that this word is eminently fulfilled; then those whom he hath comforted can bear witness, "Blessed," or happy, "are the meek; for they shall inherit the earth."

2. But who are "the meek?" Not those who grieve at nothing because they know nothing; who are not discomposed at the evils that occur, because they discern not evil from good. Not those who are sheltered from the shocks of life by a stupid insensibility; who have, either by nature or art, the virtue of stocks and stones, and resent nothing, because they feel nothing. Brute philosophers are wholly unconcerned in this matter. Apathy is as far from meekness as from humanity. So that one would not

easily conceive how any Christians of the purer ages, especially any of the Fathers of the Church, could confound these, and mistake one of the foulest errors of Heathenism for a branch of true Christianity.

3. Nor does Christian meekness imply, the being without zeal for God, any more than it does ignorance or insensibility. No; it keeps clear of every extreme, whether in excess or defect. It does not destroy but balance the affections, which the God of nature never designed should be rooted out by grace, but only brought and kept under due regulations. It poises the mind aright. It holds an even scale, with regard to anger, and sorrow, and fear; preserving the mean in every circumstance of life, and not declining either to the right hand or the left.

4. Meekness, therefore, seems properly to relate to ourselves. But it may be referred either to God or our neighbor. When this due composure of mind has reference to God, it is usually termed resignation; a calm acquiescence in whatsoever is his will concerning us, even though it may not be pleasing; to nature; saying continually, “It is the Lord; let him do what seemeth him good.” When we consider it more strictly with regard to ourselves, we style it patience or contentedness. When it is exerted toward other men, then it is mildness to the good, and gentleness to the evil.

5. They who are truly meek, can clearly discern what is evil; and they can also suffer it. They are sensible of everything of this kind, but still meekness holds the reins. They are exceeding “zealous for the Lord of Hosts;” but their zeal is always guided by knowledge, and tempered, in every thought, and word, and work, with the love of man, as well as the love of God. They do not desire to extinguish any of the passions which God has for wise ends implanted in their nature; but they have the mastery of all: They hold them all in subjection, and employ them only in subservience to those ends. And thus even the harsher and more unpleasing passions are applicable to the noblest purposes; even hatred, and anger, and fear, when engaged against sin, and regulated by faith and love, are as walls and bulwarks to the soul, so that the wicked one cannot approach to hurt it.

6. It is evident, this divine temper is not only to abide but to increase in us day by day. Occasions of exercising, and thereby increasing it, will never be wanting while we remain upon earth. “We have need of patience, that after we have done” and suffered “the will of God, we may receive the promise.” We have next of resignation, that we may in all circumstances say, “Not as I will, but as thou wilt.” And we have need of “gentleness toward all men;” but especially toward the evil and unthankful: Otherwise we shall be overcome of evil, instead of overcoming evil with good.

7. Nor does meekness restrain only the outward act, as the Scribes and Pharisees taught of old, and the miserable Teachers who are not taught of God will not fail to do in all ages. Our Lord guards against this, and shows the true extent of it, in the following words: “Ye have heard that it was said by them of old time, thou shalt not kill; and whosoever shall kill, shall be in danger of the judgment:” (Matthew 5:21, etc.:) “But I say unto you, That whosoever is angry with his brother without a cause, shall be in danger of the judgment: And whosoever shall say to his brother, Raca, shall be in danger of the council: But whosoever shall say, Thou fool, shall be in danger of hell-fire.”

8. Our Lord here ranks under the head of murder, even that anger which goes no farther than the heart; which does not show itself by any outward unkindness, no, not so much as a passionate word. “Whosoever is angry with his brother,” with any man living, seeing we are all brethren; whosoever feels any unkindness in his heart, any temper contrary to love; whosoever is angry without a cause, without a sufficient cause, or farther than that cause requires, “shall be in danger of the judgment;” ενοχος εσαι *shall*, in that moment, *be obnoxious to* the righteous judgment of God.

But would not one be inclined to prefer the reading of those copies which omit the word εικη, *without a cause*? Is it not entirely superfluous? For if *anger at persons* be a temper contrary to love, how can there be a cause, a sufficient cause for it, — any that will justify it in the sight of God?

Anger at sin we allow. In this sense we may be angry, and yet we sin not. In this sense our Lord himself is once recorded to have been angry: “He

looked round about upon them with anger, being grieved for the hardness of their hearts." He was grieved at the sinners, and angry at the sin. And this is undoubtedly right before God.

9. "And whosoever shall say to his brother, Raca;" — whosoever shall give way to anger, so as to utter any contemptuous word. It is observed by commentators, that Raca is a Syriac word, which properly signifies, *empty, vain, foolish*; so that it is as inoffensive an expression as can well be used, toward one at whom we are displeased. And yet, whosoever shall use this, as our Lord assures us, "shall be in danger of the council;" rather, shall be obnoxious thereto: He shall be liable to a severer sentence from the Judge of all the earth.

"But whosoever shall say, Thou fool;" — whosoever shall so give place to the devil, as to break out into reviling, into designedly reproachful and contumelious language, "shall be obnoxious to hellfire;" shall, in that instant, be liable to the highest condemnation. It should be observed, that our Lord describes all these as obnoxious to capital punishment. The first, to strangling, usually inflicted on those who were condemned in one of the inferior courts; the second, to stoning, which was frequently inflicted on those who were condemned by the great Council at Jerusalem; the third, to burning alive, inflicted only on the highest offenders, in the "valley of the sons of Hinnom;" Γη Εννων, from which that word is evidently taken which we translate "hell."

10. And whereas men naturally imagine, that God will excuse their defect in some duties, for their exactness in others; our Lord next takes care to cut off that vain, though common imagination. He shows, that it is impossible for any sinner to *commute* with God; who will not accept one duty for another, nor take a part of obedience for the whole. He warns us, that the performing our duty to God will not excuse us from our duty to our neighbor; that works of piety, as they are called, will be so far from commending us to God, if we are wanting in charity, that, on the contrary, that want of charity will make all those works an abomination to the Lord.

"Therefore, if thou bring thy gift to the altar, and there rememberest that thy brother hath aught against thee,"— on account of thy unkind behavior

toward him, of thy calling him “Raca,” or, “Thou fool;” think not that thy gift will atone for thy anger; or that it will find any acceptance with God, so long as thy conscience is defiled with the guilt of unrepented sin. “Leave there thy gift before the altar, and go thy way; first be reconciled to thy brother,” (at least do all that in thee lies toward being reconciled,) “and then come and offer thy gift.” (Matthew 5:23, 24.)

11. And let there be no delay in what so nearly concerneth thy soul. “Agree with thine adversary quickly;” — now; upon the spot; “whiles thou art in the way with him;” if it be possible, before he go out of thy sight; “lest at any time the adversary deliver thee to the judge;” lest he appeal to God, the Judge of all; “and the judge deliver thee to the officer;” to Satan, the executioner of the wrath of God; “and thou be cast into prison;” into hell, there to be reserved to the judgment of the great day: “Verily, I say unto thee, Thou shalt by no means come out thence, till thou hast paid the uttermost farthing.” But this it is impossible for thee ever to do; seeing thou hast nothing to pay. Therefore, if thou art once in that prison, the smoke of thy torment must “ascend up for ever and ever.”

12. Meantime “the meek shall inherit the earth.” Such is the foolishness of worldly wisdom! The wise of the world had warned them again and again, — that if they did not resent such treatment, if they would tamely suffer themselves to be thus abused, there would be no living for them upon earth; that they would never be able to procure the common necessaries of life, nor to keep even what they had; that they could expect no peace, no quiet possession, no enjoyment of anything. Most true, — suppose there were no God in the world; or, suppose he did not concern himself with the children of men: But, “when God ariseth to judgment, and to help all the meek upon earth,” how doth he laugh all this heathen wisdom to scorn, and turn the “fierceness of man to his praise!” He takes a peculiar care to provide them with all things needful for life and godliness; he secures to them the provision he hath made, in spite of the force, fraud, or malice of men; and what he secures he gives them richly to enjoy. It is sweet to them, be it little or much. As in patience they possess their souls, so they truly possess whatever God hath given them. They are always content, always pleased with what they have: It pleases them, because it pleases

God: So that while their heart, their desire, their joy is in heaven, they may truly be said to “inherit the earth.”

13. But there seems to be a yet farther meaning in these words, even that they shall have a more eminent part in “the new earth, wherein dwelleth righteousness;” in that inheritance, a general description of which (and the particulars we shall know hereafter) St. John hath given in the twentieth chapter of the Revelation: “And I saw an angel come down from. heaven, — and he laid hold on the dragon, that old serpent, — and bound him a thousand years. — And I saw the souls of them that were beheaded for the witness of Jesus, and for the word of God, and of them which had not worshipped the Beast, neither his image, neither had received his mark upon their foreheads or in their hands; and they lived and reigned with Christ a thousand years. But the rest of the dead lived not again, until the thousand years were finished. This is the first resurrection. Blessed and holy is he that hath part in the first resurrection: On such the second death hath no power, but they shall be priests of God and of Christ, and shall reign with him a thousand years.

II.

1. Our Lord has hitherto been more immediately employed in removing the hindrances of true religion: Such is pride, the first, grand hindrance of all religion, which is taken away by poverty of spirit; levity and thoughtlessness, which prevent any religion from taking root in the soul, till they are removed by holy mourning; such are anger, impatience, discontent, which are all healed by Christian meekness. And when once these hindrances are removed, these evil diseases of the soul, which were continually raising false cravings therein, and filling it with sickly appetites, the native appetite of a heaven-born spirit returns; it hungers and thirsts after righteousness: And “blessed are they which do hunger and thirst after righteousness; for they shall be filled.”

2. Righteousness, as was observed before, is the image of God, the mind which was in Christ Jesus. It is every holy and heavenly temper in one; springing from, as well as terminating in, the love of God, as our Father and Redeemer, and the love of all men for his sake.

3. “Blessed are they which do hunger and thirst after this: In order fully to understand which expression, we should observe, First, that hunger and thirst are the strongest of all our bodily appetites. In like manner this hunger in the soul, this thirst after the image of God, is the strongest of all our spiritual appetites, when it is once awakened in the heart: Yea, it swallows up all the rest in that one great desire, — to be renewed after the likeness of Him that created us. We should, Secondly, observe, that from the time we begin to hunger and thirst, those appetites do not cease, but are more and more craving and importunate, till we either eat and drink, or die. And even so, from the time that we begin to hunger and thirst after the whole mind which was in Christ, these spiritual appetites do not cease, but cry after their food with more and move importunity; nor can they possibly cease, before they are satisfied, while there is any spiritual life remaining. We may, Thirdly, observe, that hunger and thirst are satisfied with nothing but meat and drink. If you would give to him that is hungry all the world beside, all the elegance of apparel, all the trappings of state, all the treasure upon earth, yea, thousands of gold and silver; if you would pay him ever so much honor; — he regards it not: All these things are things of no account with him. He would still say, “These are not the things I want; give me food, or else I die.” The very same is the case with every soul that truly hungers and thirsts after righteousness. He can find no comfort in anything but this: He can be satisfied with nothing else. Whatever you offer besides, it is lightly esteemed: Whether it be riches, or honor, or pleasure, he still says, “This is not the thing which I want! Give me love, or else I die!”

4. And it is as impossible to satisfy such a soul, a soul that is athirst for God, the living God, with what the world accounts religion, as with what they account happiness. The religion of the world implies three things:

(l.) The doing no harm, the abstaining from outward sin; at least from such as is scandalous, as robbery, theft, common swearing, drunkenness:

(2.) The doing good, the relieving the poor; the being charitable, as it is called:

(3.) The using the means of grace; at least the going to church and to the Lord’s Supper.

He in whom these three marks are found is termed by the world a religious man. But will this satisfy him who hungers after God? No: It is not food for his soul. He wants a religion of a nobler kind, a religion higher and deeper than this. He can no more feed on this poor, shallow, formal thing, than he can "fill his belly with the east wind." True, he is careful to abstain from the very appearance of evil; he is zealous of good works; he attends all; the ordinances of God: But all this is not what he longs for. This is only the outside of that religion, which he insatiably hungers after. The knowledge of God in Christ Jesus; "the life which is hid with Christ in God;" the being "joined unto the Lord in one spirit;" the having "fellowship with the Father and the Son;" the "walking in the light as God is in the light;" the being "purified even as He is pure;" — this is the religion, the righteousness, he thirsts after: Nor can he rest. Still he thus rests in God.

5. "Blessed are they who" thus "hunger and thirst after righteousness; for they shall be filled." They shall be filled with the things which they long for; even with righteousness and true holiness. God shall satisfy them with the blessings of his goodness, with the felicity of his chosen. He shall feed them with the bread of heaven, with the manna of his love. He shall give them to drink of his pleasures as out of the river, which he that drinketh of shall never thirst, only for more and more of the water of life. This thirst shall endure for ever.

The painful thirst, the fond desire,
Thy joyous presence shall remove:
But my full soul shall still require
A whole eternity of love.

6. Whosoever then thou art, to whom God hath given to "hunger and thirst after righteousness," cry unto him that thou mayest never lose that inestimable gift, — that this divine appetite may never cease. If many rebuke thee, and bid thee hold thy peace, regard them not; yea, cry so much the more, "Jesus, Master, have mercy on me!" "Let me not live, but to be holy as thou art holy!" No more "spend thy money for that which is not bread, nor thy labor for that which satisfieth not." Canst thou hope to dig happiness out of the earth, — to find it in the things of the world? O trample under foot all its pleasures, despise its honors, count its riches as

dung and dross, — yea, and all the things which are beneath the sun, — "for the excellency of the knowledge of Christ Jesus," for the entire renewal of thy soul in that image of God wherein it was originally created. Beware of quenching that blessed hunger and thirst, by what the world calls religion; a religion of form, of outside show, which leaves the heart as earthly and sensual as ever. Let nothing satisfy thee but the power of godliness, but a religion that is spirit and life; thy dwelling in God and God in thee, — the being an inhabitant of eternity; the entering in by the blood of sprinkling "within the veil," and sitting "in heavenly places with Christ Jesus."

III.

1. And the more they are filled with the life of God, the more tenderly will they be concerned for those who are still without God in the world, still dead in trespasses and sins. Nor shall this concern for others lose its reward. "Blessed are the merciful; for they shall obtain mercy."

The word used by our Lord more immediately implies the compassionate, the tender-hearted; those who, far from despising, earnestly grieve for, those that do not hunger after God.

This eminent part of brotherly love is here, by a common figure, put for the whole; so that "the merciful," in the full sense of the term, are they who love their neighbors as themselves.

2. Because of the vast importance of this love, — without which, "though we spake with the tongues of men and angels, though we had the gift of prophecy, and understood all mysteries, and all knowledge; though we had all faith, so as to remove mountains; yea, though we gave all our goods to feed the poor, and our very bodies to be burned, it would profit us nothing," — the wisdom of God has given us, by the Apostle Paul, a full and particular account of it; by considering which we shall most clearly discern who are the merciful that shall obtain mercy.

3. "Charity," or love, (as it were to be wished it had been rendered throughout, being a far plainer and less ambiguous word,) the love of our neighbor as Christ hath loved us, "suffereth long;" is patient toward all

men: It suffers all the weakness, ignorance, errors, infirmities, all the forwardness and littleness of faith, of the children of God; all the malice and wickedness of the children of the world. And it suffers all this, not only for a time, for a short season, but to the end; still feeding our enemy when he hungers; if he thirst, still giving him drink; thus continually "heaping coals of fire," of melting love, "upon his head."

4. And in every step toward this desirable end, the "overcoming evil with good," "love is kind:" (χρησευεται, a word not easily translated:) It is *soft, mild, benign*. It stands at the utmost distance from moroseness, from all harshness or sourness of spirit; and inspires the sufferer at once with the most amiable sweetness, and the most fervent and tender affection.

5. Consequently, "love envieth not:" It is impossible it should; it is directly opposite to that baneful temper. It cannot be, that he who has this tender affection to all, who earnestly wishes all temporal and spiritual blessings, all good things in this world and the world to comes to every soul that God hath made, should be pained at his bestowing any good gift on any child of man. If he has himself received the same, he does not grieve, but rejoice, that another partakes of the common benefit. If he has not, he blesses God that his brother at least has, and is herein happier than himself. And the greater his love, the more does he rejoice in the blessings of all mankind the farther is he removed from every kind and degree of envy toward any creature.

6. Love ου περπερευεται, — not "vaunteth not itself;" which coincides with the very next words; but rather, (as the word likewise properly imports,) *is not rash* or *hasty* in judging; it will not hastily condemn any one. It does not pass a severe sentence, on a slight or sudden view of things: It first weighs all the evidence, particularly that which is brought in favor of the accused. A true lover of his neighbor is not like the generality of men, who, even in cases of the nicest nature, "see a little, presume a great deal, and so jump to the conclusion." No: He proceeds with wariness and circumspection, taking heed to every step; willingly subscribing to that rule of the ancient Heathen, (O where will the modern Christian appear!) "I am so far from lightly believing what one man says against

another, that I will not easily believe what a man says against himself. I will always allow him second thoughts, and many times counsel too.

7. It follows, love "is not puffed up:" It does not incline or suffer any man "to think more highly of himself than he ought to think;" but rather to think soberly: Yea, it humbles the soul unto the dust. It destroys all high conceits, engendering pride; and makes us rejoice to be as nothing, to be little and vile, the lowest of all, the servant of all. They who are "kindly affectioned one to another with brotherly love," cannot but "in honor prefer one another." Those who, having the same love, are of one accord, do in lowliness of mind "each esteem other better than themselves."

8. "It doth not behave itself unseemly:" It is not rude, or willingly offensive to any. It "renders to all their due; fear to whom fear, honor to whom honor;" courtesy, civility, humanity to all the world; in their several degrees "honoring all men." A late writer defines good breeding, nay, the highest degree of it, politeness, "A continual desire to please, appearing in all the behavior." But if so, there is none so well-bred as a Christian, a lover of all mankind. For he cannot but desire to "please all men for their good to edification:" And this desire cannot be hid; it will necessarily appear in all his intercourse with men. For his; "love is without dissimulation:" It will appear in all his actions and conversation; yea, and will constrain him, though without guile, "to become all things to all men, if by any means he may save some."

9. And in becoming all things to all men, "love seeketh not her own." In striving to please all men, the lover of mankind has no eye at all to his own temporal advantage. He covets no man's silver, or gold, or apparel: He desires nothing but the salvation of their souls: Yea, in some sense, he may be said, *not to seek his own* spiritual, any more than temporal, advantage; for while he is on the full stretch to save their souls from death, he, as it were, forgets himself. He does not think of himself, so long as that zeal for the glory of God swallows him up. Nay, at some times he may almost seem, through an excess of love, to give up himself, both his soul and his body; while he cries out, with Moses, "O, this people have sinned a great sin; yet now, if thou wilt forgive their sin — "and if not, blot me out of the book which thou hast written;" (Exodus 32:31, 32;) — or, with St.

Paul, “I could wish that myself were accursed from Christ, for my brethren, my kinsmen according to the flesh!” (Romans 9:3.)

10. No marvel that such “love is not provoked:” ου παροξυνεται. Let it be observed, the word *easily,* strangely inserted in the translation, is not in the original: St. Paul’s words are absolute. “Love is not provoked:” It is not provoked to unkindness toward any one. Occasions indeed will frequently occur; outward provocations of various kinds; but love does not yield to provocation; it triumphs over all. In all trials it looketh unto Jesus, and is more than conqueror in his love.

It is not improbable that our translators inserted that word, as it were, to *excuse* the Apostle; who, as they supposed, might otherwise appear to be wanting in the very love which he so beautifully describes. They seem to have supposed this from a phrase in the Acts of the Apostles; which is likewise very inaccurately translated. When Paul and Barnabas disagreed concerning John, the translation runs thus, “And the contention was so sharp between them, that they departed asunder.” (Acts 15:39.) This naturally induces the reader to suppose, that they were equally sharp therein; that St. Paul, who was undoubtedly right, with regard to the point in question, (it being quite improper to take John with them again, who had deserted them before,) was as much provoked as Barnabas, who gave such a proof of his anger, as to leave the work for which he had been set apart by the Holy Ghost. But the original imports no such thing; nor does it affirm that St. Paul was provoked at all. It simply says, Εγενετο ουν παροξυσμος, — “And there was a sharpness,” a *paroxysm* of anger; in consequence of which Barnabas left St. Paul, took John, and went his own way. Paul then “chose Silas and departed, being recommended by the brethren to the grace of God;” (which is not said concerning Barnabas;) “and he went through Syria and Cilicia,” as he had proposed, “confirming the churches.” But to return.

11. Love prevents a thousand provocations which would otherwise arise, because it “thinketh no evil.” Indeed the merciful man cannot avoid knowing many things that are evil, he cannot but see them with his own eyes, and hear them with his own ears. For love does not put out his eyes, so that it is impossible for him not to see that such things are done; neither

does it take away his understanding, any more than his senses, so that he cannot but know that they are evil. For instance: When he sees a man strike his neighbor, or hears him blaspheme God, he cannot either question the thing done, or the words spoken, or doubt of their being evil: Yet, ου λογιζεται το κακον. The word λογιζεται, thinketh," does not refer either to our seeing and hearing, or to the first and involuntary acts of our understanding; but to our *willingly thinking* what we need not; our *inferring* evil, where it does not appear; to our *reasoning* concerning things which we do not see; our *supposing* what we have neither seen nor heard. This is what true love absolutely destroys. It tears up, root and branch, all *imagining* what we have not known. It casts out all jealousies, all evil surmisings, all readiness to believe evil. It is frank, open, unsuspicious; and, as it cannot design, so neither does it fear, evil.

12. It "rejoiceth not in iniquity;" common as this is, even among those who bear the name of Christ, who scruple not to rejoice over their enemy, when he falleth either into affliction, or error, or sin. Indeed, how hardly can they avoid this, who are zealously attached to any party! How difficult is it for them not to be pleased with any fault which they discover in those of the opposite party, — with any real or supposed blemish, either in their principles or practice! What warm defender of any cause is clear of these? Yea, who is so calm as to be altogether free? Who does not rejoice when his adversary makes a false step, which he thinks will advantage his own cause? Only a man of love. He alone weeps over either the sin or folly of his enemy, takes no pleasure in hearing or in repeating it, but rather desires that it may be forgotten for ever.

13. But he "rejoiceth in the truth," wheresoever it is found; in "the truth which is after godliness;" bringing forth its proper fruit, holiness of heart, and holiness of conversation. He rejoices to find that even those who oppose him, whether with regard to opinions, or some points of practice, are nevertheless lovers of God, and in other respects unreprovable. He is glad to hear good of them, and to speak all he can consistently with truth and justice. Indeed, good in general is his glory and joy, wherever diffused throughout the race of mankind. As a citizen of the world, he claims a share in the happiness of all the inhabitants of it. Because he is a man, he

is not unconcerned in the welfare of any man; but enjoys whatsoever brings glory to God, and promotes peace and goodwill among men.

14. This "love covereth all things" (So, without all doubt, παντα σεγει should be translated; for otherwise it would be the very same with παντα υπομενει, "endureth all things:") Because the merciful man rejoiceth not in iniquity, neither does he willingly make mention of it. Whatever evil he sees, hears, or knows, he nevertheless concedes, so far as he can without making himself "partaker of other men's sins." Wheresoever or with whomsoever he is, if he sees anything which he approves not, it goes not out of his lips, unless to the person concerned, if haply he may gain his brother. So far is he from making the faults or failings of others the matter of his conversation, that of the absent he never does speak at all, unless he can speak well. A tale-bearer, a backbiter, a whisperer, an evil-speaker, is to him all one as a murderer. He would just as soon cut his neighbor's throat, as thus murder his reputation. Just as soon would he think of diverting himself by setting fire to his neighbor's house, as of thus "scattering abroad arrows, fire-brands, and death," and saying, "Am I not in sport?"

He makes one only exception. Sometimes he is convinced that it is for the glory of God, or (which comes to the same) the good of his neighbor, that an evil should not be covered in this case, for the benefit of the innocent. He is constrained to declare the guilty. But even here,

(1.) He will not speak at all, till love, superior love, constrains him.

(2.) He cannot do it from a general confused view of doing good, or promoting the glory of God, but from a clear sight of some particular end, some determinate good which he pursues.

(3.) Still he cannot speak, unless he be fully convinced that this very means is necessary to that end; that the end cannot be answered, at least not so effectually, by any other way.

(4.) He then doeth it with the utmost sorrow and reluctance; using it as the last and worst medicine, a desperate remedy in a desperate case, a kind of poison never to be used but to expel poison. Consequently,

(5.) He uses it as sparingly as possible. And this he does with fear and trembling, lest he should transgress the law of love by

speaking too much, more than he would have done by not speaking at all.

15. Love “believeth all things.” It is always willing to think the best; to put the most favorable construction on everything. It is ever ready to believe whatever may tend to the advantage of any one’s character. It is easily convinced of (what it earnestly desires) the innocence and integrity of any man; or, at least, of the sincerity of his repentance, if he had once erred from the way. It is glad to excuse whatever is amiss; to condemn the offender as little as possible; and to make all the allowance for human weakness which can be done without betraying the truth of God.

16. And when it can no longer believe, then love “hopeth all things.” Is any evil related of any man? Love hopes that the relation is not true, that the thing related was never done. Is it certain it was? — “But perhaps it was not done with such circumstances as are related; so that, allowing the fact there is room to hope it was not so in as it is represented.” Was the action apparently undeniably evil? Love hopes the intention was not so. Is it clear, the design was evil too? — “Yet might it not spring from the settled temper of the heart, but from a start of passion, or from some vehement temptation, which hurried the man beyond himself.” And even when it cannot be doubted, but all the actions, designs, and tempers are equally evil; still love hopes that God will at last make bare his arm, and get himself the victory; and that there shall be “joy in heaven over” this; one sinner that repenteth, more than over ninety and nine just persons that need no repentance.”

17. Lastly. It “endureth all things.” This completes the character of him that is truly merciful. He endureth not some, not many, things only; not most, but absolutely all things. Whatever the injustice, the malice, the cruelty of men can inflict, he is able to suffer. He calls nothing intolerable; he never says of anything, “This is not to be born.” No; he can not only do, but suffer, all things through Christ which strengtheneth him. And all he suffers does not destroy his love, nor impair it in the least. It is proof against all. It is a flame that burns even in the midst of the great deep. “Many waters cannot quench” his “love, neither can the floods drown it.” It triumphs over all. It “never faileth,” either in time or in eternity.

> In obedience to what heaven decrees,
> Knowledge shall fail, and prophecy shall cease;
> But lasting charity's more ample sway,
> Nor bound by time, nor subject to decay,
> In happy triumph shall for ever live,
> And endless good diffuse, and endless praise receive.

So shall "the merciful obtain mercy;" not only by the blessing of God upon all their ways, by his now repaying the love they bear to their brethren a thousand fold into their own bosom; but likewise by "an exceeding and eternal weight of glory," in the "kingdom prepared for them from the beginning of the world."

18. For a little while you may say, "Woe is me, that I" am constrained to "dwell with Mesech, and to have my habitation among the tents of Kedar!" You may pour out your soul, and bemoan the loss of true, genuine love in the earth: Lost indeed! You may well say, (but not in the ancient sense,) "See how *these Christians* love one another!" these Christian kingdoms, that are tearing out each other's bowels, desolating one another with fire and sword! these Christian armies, that are sending each other by thousands, by ten thousands, quick into hell! these Christian nations, that are all on fire with intestine broils, party against party, faction against faction! these Christian cities. Where deceit and fraud, oppression and wrong, yea, robbery and murder, go not out of their streets! these Christian families, torn asunder with envy, jealousy, anger, domestic jars, without number, without end! yea, what is most dreadful, most to be lamented of all, these Christian Churches! — Churches ("tell it not in Gath," — but, alas! how can we hide it, either from Jews, Turks, or Pagans?) that bear the name of Christ, the Prince of Peace, and wage continual war with each other! that convert sinners by burning them alive! that are "drunk with the blood of the saints!" Does this praise belong only to "Babylon the Great, the mother of harlots and abominations of the earth?" Nay, verily; but Reformed Churches (so called) have fairly learned to tread in her steps. Protestant Churches too know to persecute, when they have power in their hands, even unto blood. And, meanwhile, how do they also anathematize each other! devote each other to the nethermost hell! What wrath, what contention, what malice, what bitterness, is

everywhere found among them, even where they agree in essentials, and only differ in opinions, or in the circumstantials of religion! Who follows after *only* the “things that make for peace, and things where with one may edify another?” O God! how long? Shall thy promise fail? Fear it not, ye little flock! Against hope, believe in hope! It is your Father’s good pleasure yet to renew the face of the earth. Surely all these things shall come to an end, and the inhabitants of the earth shall learn righteousness. “Nation shall not lift up sword against nation, neither shall they know war any more.” “The mountain of the Lord’s house shall be established on the top of the mountains;” and “all the kingdoms of the earth shall become the kingdoms of our God.” “They shall not” then “hurt or destroy in all his holy mountain;” but they shall call their “walls salvation, and their gates praise.” They shall all be without spot or blemish, loving one another, even as Christ hath loved us. — Be thou part of the first-fruits, if the harvest is not yet. Do thou love thy neighbor as thyself. The Lord God fill thy heart with such a love to every soul, that thou mayest be ready to lay down thy life for his sake! May thy soul continually overflow with love, swallowing up every unkind and unholy temper, till he calleth thee up into the region of love, there to reign with him for ever and ever!

SERMON XXIII.

UPON OUR LORD'S SERMON ON THE MOUNT.

DISCOURSE III.

"Blessed are the pure in heart: For they shall see God.

"Blessed are the peace-makers: For they shall be called the children of God.

"Blessed are they which are persecuted for righteousness sake: For theirs is the kingdom of heaven.

"Blessed are ye, when men shall revile you, and persecute you, and shall say all manner of evil against you falsely, for my sake.

"Rejoice, and be exceeding glad: For great is your reward in heaven: For so persecuted they the Prophets which were before you."

Matthew 5:8-12.

I.

1. How excellent things are spoken of the love of our neighbor! It is "the fulfilling of the law," "the end of the commandment." Without this, all we have, all we do, all we suffer, is of no value in the sight of God. But it is that love of our neighbor which springs from the love of God: Otherwise itself is nothing worth. It behooves us, therefore, to examine well upon what foundation our love of our neighbor stands; whether it is really built upon the love of God; whether we do "love him because he first loved us;" whether we are pure in heart: For this is the foundation which shall never be moved. "Blessed are the pure in heart: For they shall see God."

2. "The pure in heart" are they whose hearts God hath "purified even as He is pure;" who are purified, through faith in the blood of Jesus, from

every unholy affection; who, being “cleansed from all filthiness of flesh and spirit, perfect holiness in the” loving “fear of God.” They are through the power of his grace, purified from pride, by the deepest poverty of spirit; from anger, from every unkind or turbulent passion, by meekness and gentleness; from every desire but to please and enjoy God, to know and love him more and more, by that hunger and thirst after righteousness which now engrosses their whole soul: So that now they love the Lord their God with all their heart, and with all their soul, and mind, and strength.

3. But how little has this purity of heart been regarded by the false teachers of all ages! They have taught men barely to sustain from such outward impurities as God hath forbidden by name; but they did not strike at the heart; and by not guarding against, they in effect countenanced, inward corruptions.

A remarkable instance of this, our Lord has given us in the following words: “Ye have heard, that it was said by them of old time, Thou shalt not commit adultery;” (verse 27;) and, in explaining this, those blind leaders of the blind only insisted on men’s abstaining from the outward act. “But I say unto you, that whosoever looketh on a woman to lust after her hath committed adultery with her already in his heart;” (verse 28;) for God requireth truth in the inward parts: He searcheth the heart, and trieth the reins; and if thou incline unto iniquity with thy heart, the Lord will not hear thee.

4. And God admits no excuse for retaining anything which is an occasion of impurity. Therefore, “if thy right eye offend thee, pluck it out, and cast it from thee: For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell:” (Verse 29:) If persons as dear to thee as thy right eye be an occasion of thy thus offending God, a means of exciting unholy desire in thy soul, delay not, forcibly separate from them. “And if thy right hand offend thee, cut it off, and cast it from thee: For it is profitable for thee that one of thy members should perish, and not that thy whole body should be cast into hell:” (Verse 30:) If any who seem as necessary to thee as thy right hand be an occasion of sin, of impure desire; even though it were never to go beyond

the heart, never to break out in word or action; constrain thyself to an entire and final parting: Cut them off at a stroke: Give them up to God. Any loss, whether of pleasure, or substance, or friends, is preferable to the loss of thy soul two steps only it may not be improper to take before such an absolute and final separation. First, try whether the unclean spirit may not be driven out by fasting and prayer, and by carefully abstaining from every action, and word, and look, which thou hast found to be an occasion of evil. Secondly, if thou art not by this means delivered, ask counsel of him that watcheth over thy soul, or, at least, of some who have experience in the ways of God, touching the time and manner of that separation; but confer not with flesh and blood, lest thou be "given up to a strong delusion to believe a lie,"

5. Nor may marriage itself, holy and honorable as it is, be used as a pretense for giving a loose to our desires. Indeed, "it hath been said, Whosoever will put away his wife, let him give her a writing of divorcement:" And then all was well; though he alleged no cause, but that he did not like her, or liked another better. "But I say unto you, that whosoever shall put away his wife, saving for the cause of fornication," (that is, adultery; the word πορνεια signifying unchastity in general, either in the married or unmarried state,) "causeth her to commit adultery," if she marry again: "And whosoever shall marry her that is put away committeth adultery." (Verses 31, 32.)

All polygamy is clearly forbidden in these words, wherein our Lord expressly declares, that for any woman who has a husband alive, to marry again is adultery. By parity of reason, it is adultery for any man to marry again, so long as he has a wife alive, yea, although they were divorced; unless that divorce had been for the cause of adultery: In that only case there is no scripture which forbids to marry again.

6. Such is the purity of heart which God requires, and works in those who believe on the Son of his love. And "blessed are" they who are thus "pure in heart; for they shall see God." He will "manifest himself unto them," not only "as he doth not unto the world," but as he doth not always to his own children. He will bless them with the clearest communications of his Spirit, the most intimate "fellowship with the Father and with the Son."

He will cause his presence to go continually before them, and the light of his countenance to shine upon them. It is the ceaseless prayer of their heart, “I beseech thee, show me thy glory;” and they have the petition they ask of him. They now see Him by faith, (the veil of flesh being made as it were transparent,) even in these his lowest works, in all that surrounds them, in all that God has created and made. They see Him in the height above, and in the depth beneath; they see Him filling all in all. The pure in heart see all things full of God. They see Him in the firmament of heaven; in the moon, walking in brightness; in the sun, when he rejoiceth as a giant to run his course. They see Him “making the clouds his chariots, and walking upon the wings of the wind.” They see Him “preparing rain for the earth, and blessing the increase of it; giving grass for the cattle, and green herb for the use of man.” They see the Creator of all, wisely governing all, and “upholding all things by the word of his power.” “O Lord our Governor, how excellent is thy name in all the world!”

7. In all his providences relating to themselves, to their souls or bodies, the pure in heart do more particularly see God. They see his hand ever over them for good; giving them all things in weight and measure, numbering the hairs of their head, making a hedge round about them and all that they have, and disposing all the circumstances of their life according to the depth both of his wisdom and mercy.

8. But in a more especial manner they see God in his ordinances. Whether they appear in the great congregation, to “pay him the honor due unto his name,” “and worship him in the beauty of holiness;” or “enter into their closets,” and there pour out their souls before their “Father which is in secret;” whether they search the oracles of God, or hear the ambassadors of Christ proclaiming glad tidings of salvation; or, by eating of that bread, and drinking of that cup, “show forth his death till he come” in the clouds of heaven; — in all these his appointed ways, they find such a near approach as cannot be expressed. They see him, as it were, face to face, and “talk with him, as a man talketh with his friend;” — a fit preparation for those mansions above, wherein they shall see him as he is.

9. But how far were they from seeing God, who, having heard “that it had been said by them of old time, Thou shalt not forswear thyself, but shalt

perform unto the Lord thine oaths," (verse 33,) interpreted it thus, Thou shalt not forswear thyself, when thou swearest by the Lord Jehovah. Thou "shalt perform unto the Lord" these "thine oaths;" but as to other oaths, he regardeth them not.

So the Pharisees taught. They not only allowed all manner of swearing in common conversation; but accounted even for swearing a little thing, so they had not sworn by the peculiar name of God.

But our Lord here absolutely forbids all common swearing, as well as all false swearing; and shows the heinousness of both, by the same awful consideration, that every creature is God's, and he is everywhere present, in all, and over all. "I say unto you, Swear not at all; neither by heaven, for it is God's throne;" (verse 34;) and, therefore, this is the same as to swear by Him who sitteth upon the circle of the heavens: "Nor by the earth; for it is his footstool;" (verse 35;) and he is as intimately present in earth as heaven: "Neither by Jerusalem; for it is the city of the great King;" and God is well known in her palaces. "Neither shalt thou swear by thy head; because thou canst not make one hair white or black;" (verse 36;) because even this, it is plain, is not thine, but God's, the sole disposer of all in heaven and earth. "But let your communication," (verse 37,) your conversation, your discourse with each other, "be, Yea, yea; Nay, nay;" a bare, serious affirming or denying; "for whatsoever is more than these cometh of evil:" Εκ του πονηρου εσιν, *is of the evil one*; proceedeth from the devil, and is a mark of his children.

10. That our Lord does not here forbid the "swearing in judgment and truth," when we are required so to do by a Magistrate, may appear,

(1.) From the occasion of this part of his discourse, — the abuse he was here reproving, which was false swearing, and common swearing; the swearing before a Magistrate being quite out of the question. —

(2.) From the very words wherein he forms the general conclusion: "Let your communication," or discourse, "be, Yea, yea; Nay, nay." —

(3.) From his own example; for he answered himself upon oath, when required by a Magistrate. When the High Priest said unto him, "I

adjure thee by the living God, that thou tell us whether thou be the Christ, the Son of God;" Jesus immediately answered in the affirmative, "Thou hast said;" (that is, the truth;) "nevertheless," (or, rather, *moreover*,) "I say unto you, Hereafter shall ye see the Son of Man sitting on the right hand of power, and coming in the clouds of heaven." (Matthew 26:63, 64.) —

(4.) From the example of God, even the Father, who, "willing more abundantly to show unto the heirs of promise the immutability of his counsel, confirmed it by an oath." (Hebrews 6:17.) —

(5.) From the example of St. Paul, who we think had the Spirit of God, and well understood the mind of his Master. "God is my witness," saith he, to the Romans, "that without ceasing I make mention of you always in my prayers:" (Romans 1:9:) To the Corinthians, "I call God for a record upon my soul, that to spare you I came not as yet unto Corinth:" (2 Corinthians 1:23:) And to the Philippians, "God is my record, how greatly I long after you in the bowels of Jesus Christ." (Philippians 1:8.) Hence it undeniably appears, that if the Apostle knew the meaning of his Lord's words, they do not forbid swearing on weighty occasions, even to one another: How much less before a Magistrate! —

And, Lastly, from that assertion of the great Apostle, concerning solemn swearing in general: (Which it is impossible he could have mentioned without any touch of blame, if his Lord had totally forbidden it:) "Men verily swear by the greater;" by one greater than themselves; "and an oath for confirmation is to them an end of all strife." (Hebrews 6:16.)

11. But the great lesson which our blessed Lord inculcates here, and which he illustrates by this example, is, that God is in all things, and that we are to see the Creator in the glass of every creature; that we should use and look upon nothing as separate from God, which indeed is a kind of practical Atheism; but, with a true magnificence of thought, survey heaven and earth, and all that is therein, as contained by God in the hollow of his hand, who by his intimate presence holds them all in being, who pervades and actuates the whole created frame, and is, in a true sense, the soul of the universe.

II.

1. Thus far our Lord has been more directly employed in teaching the religion of the heart. He has shown what Christians are to be. He proceeds to show, what they are to do also; — how inward holiness is to exert itself in our outward conversation. “Blessed,” saith he, “are the peace-makers; for they shall be called the children of God.”

2. “The peace-makers:” The word in the original is οι ειρηνοποιοι. It is well known that ειρηνη, in the sacred writings, implies all manner of good; every blessing that relates either to the soul or the body, to time or eternity. Accordingly, when St. Paul, in the titles of his epistles, wishes grace and peace to the Romans or the Corinthians, it is as if he had said, “As a fruit of the free, undeserved love and favor of God, may you enjoy all blessings, spiritual and temporal; all the good things which God hath prepared for them that love him.”

3. Hence we may easily learn in how wide a sense the term peace-makers is to be understood. In its literal meaning it implies those lovers of God and man who utterly detest and abhor all strife and debate, all variance and contention; and accordingly labor with all their might, either to prevent this fire of hell from being kindled, or, when it is kindled, from breaking out, or, when it is broke out, from spreading any farther. They endeavor to calm the stormy spirits of men, to quiet their turbulent passions, to soften the minds of contending parties, and, if possible, reconcile them to each other. They use all innocent arts, and employ all their strength, all the talents which God has given them, as well to preserve peace where it is, as to restore it where it is not. It is the joy of their heart to promote, to confirm, to increase, mutual goodwill among men, but more especially among the children of God, however distinguished by things of smaller importance; that as they have all “one Lord, one faith,” as they are all “called in one hope of their calling,” so they may all “walk worthy of the vocation wherewith they are called; with all lowliness and meekness, with long-suffering, forbearing one another in love; endeavoring to keep the unity of the Spirit in the bond of peace.”

4. But, in the full extent of the word, a peace-maker is one that, as he hath opportunity, “doeth good unto all men;” one that, being filled with the

love of God and of all mankind, cannot confine the expressions of it to his own family, or friends or acquaintance, or party, or to those of his own opinions, — no, nor those who are partakers of like precious faith; but steps over all these narrow bounds, that he may do good to every man, that he may, some way or other, manifest his love to neighbors and strangers, friends and enemies. He doeth good to them all, as he hath opportunity, that is, on every possible occasion; "redeeming the time," in order thereto; buying up every opportunity, improving every hour, losing no moment wherein he may profit another. He does good, not of one particular kind, but good in general, in every possible way; employing herein all his talents of every kind, all his powers and faculties of body and soul, all his fortune, his interest, his reputation; desiring only, that when his Lord cometh He may say, "Well done, good and faithful servant!"

5. He doeth good, to the uttermost of his power, even to the bodies of all men. He rejoices to "deal his bread to the hungry," and to "cover the naked with a garment." Is any a stranger? He takes him in, and relieves him according to his necessities. Are any sick or in prison? He visits them, and administers such help as they stand most in need of. And all this he does, not as unto man; but remembering Him that hath said, "Inasmuch as ye have done it unto one of the least of these my brethren, ye have done it unto me."

6. How much more does he rejoice, if he can do any good to the soul of any man! This power, indeed, belongeth unto God. It is He only that changes the heart, without which every other change is lighter than vanity. Nevertheless, it pleases Him who worketh all in all, to help man chiefly by man; to convey his own power, and blessing, and love, through one man to another. Therefore, although it be certain that "the help which is done upon earth, God doeth it himself;" yet has no man need, on this account, to stand idle in his vineyard. The peace-maker cannot: He is ever laboring therein, and, as an instrument in God's hand, preparing the ground for his Master's use, or sowing the seed of the kingdom, or watering what is already sown, if haply God may give the increase. According to the measure of grace which he has received, he uses all diligence, either to reprove the gross sinner, to reclaim those who run on headlong in the broad way of destruction; or "to give light to them that sit in darkness,"

and are ready to "perish for lack of knowledge;" or to "support the weak, to lift up the hands that hang down, and the feeble knees;" or to bring back and heal that which was lame and turned out of the way. Nor is he less zealous to confirm those who are already striving to enter in at the strait gate; to strengthen those that stand, that they may "run with patience the race which is set before them;" to build up in their most holy faith those that know in whom they have believed; to exhort them to stir up the gift of God which is in them, that, daily growing in grace, "an entrance may be ministered unto them abundantly into the everlasting kingdom of our Lord and Savior Jesus Christ."

7. "Blessed" are they who are thus continually employed in the work of faith and the labor of love; "for they shall be called," that is, *shall be*, (a common Hebraism,) "the children of God." God shall continue unto them the Spirit of adoption, yea, shall pour it more abundantly into their hearts. He shall bless them with all the blessings of his children. He shall acknowledge them as sons before angels and men; "and, if sons, then heirs; heirs of God, and joint-heirs with Christ."

III.

1. One would imagine such a person as has been above described, so full of genuine humility, so unaffectedly serious, so mild and gentle, so free from all selfish design, so devoted to God, and such an active lover of men, should be the darling of mankind. But our Lord was better acquainted with human nature in its present state. He therefore closes the character of this man of God with showing him the treatment he is to expect in the world. "Blessed," saith he, "are they which are persecuted for righteousness' sake; for theirs is the kingdom of heaven."

2. In order to understand this thoroughly, let us First, inquire, Who are they that are persecuted? And this we may easily learn from St. Paul: "As of old, he that was born after the flesh persecuted him that was born after the Spirit, even so it is now." (Galatians 4:29.) "Yea," saith the Apostle, "and all that will live godly in Christ Jesus, shall suffer persecution." (2 Timothy 3:12.) The same we are taught by St. John: "Marvel not my brethren, if the world hate you. We know that we have passed from death

unto life, because we love the brethren.' (1 John 3:13, 14.) As if he had said, The brethren, the Christians, cannot be loved, but by them who have passed from death unto life. And most expressly by our Lord: "If the world hate you, ye know that it hated me before it hated you. If ye were of the world, the world would love his own; but because ye are not of the world, therefore the world hateth you. Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you." (John 15:18, etc.)

By all these scriptures it manifestly appears who they are that are persecuted; namely, the righteous: He "that is born of the Spirit;" "all that will live godly in Christ Jesus;" they that are "passed from death unto life;" those who are "not of the world;" all those who are meek and lowly in heart, that mourn for God, that hunger after his likeness; all that love God and their neighbor, and therefore, as they have opportunity, do good unto all men.

3. If it be, Secondly, inquired, why they are persecuted, the answer is equally plain and obvious. It is "for righteousness' sake;" because they are righteous; because they are born after the Spirit; because they "will live godly in Christ Jesus;" because they "are not of the world." Whatever may be pretended, this is the real cause: Be their infirmities more or less, still, if it were not for this, they would be born with, and the world would love its own. They are persecuted, because they are *poor in spirit*; that is, say the world, "poor-spirited, mean, dastardly souls, good for nothing, not fit to live in the world:" — because they *mourn*: "They are such dull, heavy, lumpish creatures, enough to sink any one's spirits that sees them! They are mere death-heads; they kill innocent mirth, and spoil company wherever they come:" — Because they are meek: "Tame, passive fools, just fit to be trampled upon:" — Because they *hunger and thirst after righteousness*: "A parcel of hot-brained enthusiasts, gaping after they know not what, not content with rational religion, but running mad after raptures and inward feelings:" — Because they are *merciful*, lovers of all, lovers of the evil and unthankful: "Encouraging all manner of wickedness; nay, tempting people to do mischief by impunity: And men who, it is to be feared, have their own religion still to seek; very loose in their principles:" Because they are *pure in heart*: "Uncharitable creatures, that

damn all the world, but those that are of their own sort! Blasphemous wretches, that pretend to make God a liar, to live without sin!" — Above all, because they are *peace-makers*; because they take all opportunities of doing good to all men. This is the grand reason why they have been persecuted in all ages, and will be till the restitution of all things: "If they would but keep their religion to themselves, it would be tolerable: But it is this spreading their errors, this infecting so many others, which is not to be endured. They do so much mischief in the world, that they ought to be tolerated no longer. It is true, the men do some things well enough; they relieve some of the poor: But this, too, is only done to gain the more to their party; and so, in effect, to do the more mischief!" Thus the men of the world sincerely think and speak. And the more the kingdom of God prevails, the more the peace-makers are enabled to propagate lowliness, meekness, and all other divine tempers, the more mischief is done, in their account: Consequently, the more are they enraged against the authors of this, and the more vehemently will they persecute them.

4. Let us, Thirdly, inquire, Who are they that persecute them? St. Paul answers, "He that is born after the flesh:" Every one who is not "born of the Spirit," or, at least, desirous so to be; all that do not at least labor to "live godly in Christ Jesus;" all that are not "passed from death unto life," and consequently, cannot "love the brethren" the world, "that is, according to our Savior's account, they who "know not him that sent me;" they who know not God, even the loving, pardoning God, by the teaching of his own Spirit.

The reason is plain: The Spirit which is in the world is directly opposite to the Spirit which is of God. It must therefore needs be, that those who are of the world will be opposite to those who are of God. There is the utmost contrariety between them, in all their opinions, their desires, designs, and tempers. And hitherto the leopard and the kid cannot lie down in peace together. The proud, because he is proud, cannot but persecute the lowly; the light and airy, those that mourn: And so in every other kind; the unlikeness of disposition (were there no other) being a perpetual ground of enmity. Therefore, were it only on this account, all the servants of the devil will persecute the children of God.

5. Should it be inquired, Fourthly, how they will persecute them, it may be answered in general, Just in that manner and measure which the wise Disposer of all sees will be most for his glory, — will tend most to his children's growth in grace, and the enlargement of his own kingdom. There is no one branch of God's government of the world which is more to be admired than this. His ear is never heavy to the threatening of the persecutor, or the cry of the persecuted. His eye is ever open, and his hand stretched out to direct every the minutest circumstance. When the storm shall begin, how high it shall rise, which way it shall point its course, when and how it shall end, are all determined by his unerring wisdom. The ungodly are only a sword of his; an instrument which he uses as it pleaseth him, and which itself, when the gracious ends of his providence are answered, is cast into the fire.

At some rare times, as when Christianity was planted first, and while it was taking root in the earth; as also when the pure doctrine of Christ began to be planted again in our nation: God permitted the storm to rise high, and his children were called to resist unto blood. There was a peculiar reason why he suffered this with regard to the Apostles, that their evidence might be the more unexceptionable. But from the annals of the Church we learn another, and a far different reason, why he suffered the heavy persecutions which arose in the second and third centuries; namely, because "the mystery of iniquity" did so strongly "work;" because of the monstrous corruptions which even then reigned in the Church: These God chastised, and at the same time strove to heal, by those severe but necessary visitations.

Perhaps the same observation may be made, with regard to the grand persecution in our own land. God had dealt very graciously with our nation. He had poured out various blessings upon us: He had given us peace abroad and at home; and a King, wise and good beyond his years: And, above all, he had caused the pure light of his gospel to arise and shine amongst us. But what return did he find? "He looked for righteousness; but behold a cry!" — a cry of oppression and wrong, of ambition and injustice, of malice, and fraud, and covetousness. Yea, the cry of those who even then expired in the flames entered into the ears of the Lord of Sabbath. It was then God arose to maintain his own cause against those

that held the truth in unrighteousness. Then he sold them into the hands of their persecutors, by a judgment mixed with mercy; an affliction to punish, and yet a medicine to heal, the grievous backslidings of his people.

6. But it is seldom God suffers the storm to rise so high as torture, or death, or bonds, or imprisonment. Whereas his children are frequently called to endure the lighter kinds of persecution; they frequently suffer the estrangement of kinsfolks, — the loss of the friends that were as their own soul. They find the truth of their Lord's word, (concerning the *event*, though not the *design*, of his coming,) "Suppose ye that I am come to give peace upon earth? I tell you, Nay; but rather division." (Luke 12:51.) And hence will naturally follow loss of business or employment, and consequently of substance. But all these circumstances likewise are under the wise direction of God, who allots to every one what is most expedient for him.

7. But the persecution which attends *all* the children of God is that our Lord describes in the following words: "Blessed are ye when men shall revile you, and persecute you," — shall persecute by reviling you, — "and say all manner of evil against you, falsely, for my sake." This cannot fail; it is the very badge of our discipleship; it is one of the seals of our calling; it is a sure portion entailed on all the children of God: If we have it not, we are bastards and not sons. Straight through evil report, as well as good report, lies the only way to the kingdom. The meek, serious, humble, zealous lovers of God and man are of good report among their brethren; but of evil report with the world, who count and treat them "as the filth and off scouring of all things."

8. Indeed some have supposed that before the fullness of the Gentiles shall come in the scandal of the cross will cease; that God will cause Christians to be esteemed and loved even by chose who are as yet in their sins. Yea, and sure it is, that even now he at some times suspends the contempt as well as the fierceness of men; "he makes a man's enemies to be at peace with him" for a season, and gives him favor with his bitterest persecutors. But setting aside this exempt case, the scandal of the cross is not yet ceased; but a man may say still, "If I please men, I am not the servant of Christ." Let no man therefore regard that pleasing suggestion, (pleasing

doubtless to flesh and blood,) "that bad men only *pretend* to hate and despise them that are good, but do indeed love and esteem them in their hearts." Not so: They may employ them sometimes; but it is for their own profit. They may put confidence in them; for they know their ways are not like other men's. But still they love them not; unless so far as the Spirit of God may be striving with them. Our Savior's words are express: "If ye were of the world, the world would love its own; but because ye are not of the world, therefore the world hateth you." Yea, (setting aside what exceptions may be made by the preventing grace, or the peculiar providence, of God,) it hateth them as cordially and sincerely as ever it did their Master.

9. It remains only to inquire, How are the children of God to behave with regard to persecution? And, First, they ought not knowingly or designedly to bring it upon themselves. This is contrary, both to the example and advice of our Lord and all his Apostles; who teach us not only not to seek, but to avoid it, as far as we can, without injuring our conscience; without giving up any part of that righteousness which we are to prefer before life itself. So our Lord expressly, "When they persecute you in this city, flee ye into another;" which is indeed, when it can be taken, the most unexceptionable way of avoiding persecution.

10. Yet think not that you can always avoid it, either by this or any other means. If ever that idle imagination steals into your heart, put it to flight by that earnest caution, "Remember the word that I said unto you, The servant is not greater than his Lord. If they have persecuted me, they will also persecute you." "Be ye wise as serpents, and harmless as doves." But will this screen you from persecution? Not unless you have more wisdom than your Master, or more innocence than the Lamb of God.

Neither desire to avoid it, to escape it wholly; for if you do, you are none of his. If you escape the persecution, you escape the blessing; the blessing of those who are persecuted for righteousness' sake. If you are not persecuted for righteousness sake, you cannot enter into the kingdom of heaven. "If we suffer with him, we shall also reign with him. But if we deny him, he will also deny us."

11. Nay, rather, “rejoice and be exceeding glad,” when men persecute you for his sake; when they persecute you by reviling you, and by “saying all manner of evil against you falsely” which they will not fail to mix with every kind of persecution: They must blacken you to excuse themselves: “For so persecuted they the Prophets which were before you!” — those who were most eminently holy in heart and life; yea, and all the righteous which ever have been from the beginning of the world. Rejoice, because by this mark also ye know unto whom ye belong; and “because great is your reward in heaven,” — the reward purchased by the blood of the covenant, and freely bestowed in proportion to your sufferings, as well as to your holiness of heart and life. “Be exceeding glad;” knowing that these “light afflictions, which are but for a moment, work out for you a far more exceeding and eternal weight of glory.”

12. Meantime, let no persecution turn you out of the way of lowliness and meekness, of love and beneficence. “Ye have heard” indeed “that it hath been said, An eye for an eye, and a tooth for a tooth;” (Matthew 5:38;) and your miserable teachers have hence allowed you to avenge yourselves, to return evil for evil: “But I say unto you, that ye resist not evil:” — Not thus; not by returning it in kind. “But,” rather than do this, “whosoever smiteth thee on thy right cheek, turn to him the other also. And if any man will sue thee at the law, and take away thy coat, let him have thy cloak also. And whosoever shall compel thee to go a mile, go with him twain.”

So invincible let thy meekness be. And be thy love suitable thereto. “Give to him that asketh thee, and from him that would borrow of thee turn not thou away.” Only, give not away that which is another man’s, that which is not thine own. Therefore,

(1.) Take care to owe no man anything: For what thou owest is not thy own, but another man’s.

(2.) Provide for those of thine own household: This also God hath required of thee; and what is necessary to sustain them in life and godliness is also not thine own. Then,

(3.) Give or lend all that remains from day to day, or from year to year: Only, first, seeing thou canst not give or lend to all, remember the household of faith.

13. The meekness and love we are to feel, the kindness we are to show to them which persecute us for righteousness' sake, our blessed Lord describes farther in the following verses: O that they were engraven upon our hearts! "Ye have heard that it hath been said, Thou shalt love thy neighbor, and hate thy enemy:" (Matthew 5:43, etc.:) God indeed had said only the former part, "Thou shalt love thy neighbor;" the children of the devil had added the latter, "and hate thy enemy:" "But I say unto you,"

(1.) "Love your enemies:" See that you bear a tender goodwill to those who are most bitter of spirit against you; who wish you all manner of evil.

(2.) "Bless them that curse you." Are there any whose bitterness of spirit breaks forth in bitter words? who are continually cursing and reproaching you when you are present, and "saying all evil against you" when absent? So much the rather do you bless: In conversing with them, use all mildness and softness of language. Reprove them, by repeating a better lesson before them; by showing them how they ought to have spoken. And, in speaking of them, say all the good you can, without violating the rules of truth and justice.

(3.) "Do good to them that hate you:" Let your actions show, that you are as real in love as they in hatred. Return good for evil. "Be not overcome of evil, but overcome evil with good."

(4.) If you can do nothing more, at least "pray for them that despitefully use you and persecute you." You can never be disabled from doing this; nor can all their malice or violence hinder you. Pour out your souls to God, not only for those who did this once, but now repent: — This is a little thing: "If thy brother, seven times a day, turn and say unto thee, I repent;" (Luke 17:4;) that is, if, after ever so many relapses, he give thee reason to believe that he is really and thoroughly changed; then thou shalt forgive him, so as to trust him, to put him in thy bosom, as if he had never sinned against thee at all: — But pray for, wrestle with God for, those that do not repent, that now despitefully use thee and persecute thee. Thus far forgive them, "not until seven times only, but until seventy times seven." (Matthew 18:22.)

Whether they repent or no, yea, though they appear farther and farther from it, yet show them this instance of kindness: “That ye may be the children,” that ye may approve yourselves the genuine children, “of your Father which is in heaven;” who shows his goodness by giving such blessings as they are capable of, even to his stubbornst enemies; “who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust.” “For if ye love them which love you, what reward have ye? Do not even the Publicans the same?” (Matthew 5:46;) — who pretend to no religion; whom ye yourselves acknowledge to be without God in the world. “And if ye salute,” show kindness in word or deed to, “your brethren,” your friends or kinsfolk, “only; what do ye more than others?” — than those who have no religion at all? “Do not even the Publicans so?” (Matthew 5:47.) Nay, but follow ye a better pattern than them. In patience, in long-suffering, in mercy, in beneficence of every kind, to all, even to your bitterest persecutors; “be ye,” Christians, “perfect,” in kind, though not in degree, “even as your Father which is in heaven is perfect.” (Matthew 5:48.)

IV.

Behold Christianity in its native form, as delivered by its great Author! This is the genuine religion of Jesus Christ! Such he presents it to him whose eyes are opened. See a picture of God, so far as he is imitable by man! A picture drawn by God’s own hand: “Behold, ye despisers, and wonder, and perish!” Or, rather, wonder and adore! Rather cry out, “Is this the religion of Jesus of Nazareth? the religion which I persecuted? Let me no more be found even to fight against God. Lord, what wouldest thou have me to do?” What beauty appears in the whole! How just a symmetry! What exact proportion in every part! How desirable is the happiness here described! How venerable, how lovely the holiness! This is the spirit of religion; the quintessence of it. These are indeed the fundamentals of Christianity. O that we may not be hearers of it only! — “like a man beholding his own face in a glass, who goeth his way, and straightway forgetteth what manner of man he was.” Nay, but let us steadily “look into this perfect law of liberty, and continue therein.” Let us not rest, until every line thereof is transcribed into our own hearts. Let us watch, and pray, and believe, and love; and “strive for the mastery,” till every part of it shall appear in our soul, graven there by the finger of God;

till we are “holy as He which hath called us is holy, perfect as our Father which is in heaven is perfect!”

SERMON XXIV.

UPON OUR LORD'S SERMON ON THE MOUNT.

DISCOURSE IV.

"Ye are the salt of the earth: But is the salt have lost his savor, wherewith shall it be salted? it is thenceforth good for nothing, but to be cast out, and to be trodden under foot of men.

"Ye are the light of the world. A city that is set on an hill cannot be hid.

"Neither do men light a candle, and put it under a bushel, but on a candlestick, and it giveth light unto all that are in the house.

"Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven."

Matthew 5:13-16.

1. THE beauty of holiness, of that inward man of the heart which is renewed after the image of God, cannot but strike every eye which God hath opened, — every enlightened understanding. The ornament of a meek, humble, loving spirit, will at least excite the approbation of all those who are capable, in any degree, of discerning spiritual good and evil. From the hour men begin to emerge out of the darkness which covers the giddy, unthinking world, they cannot but perceive how desirable a thing it is to be thus transformed into the likeness of Him that created us. This inward religion bears the shape of God so visibly impressed upon it, that a soul must be wholly immersed in flesh and blood when he can doubt of its divine original. We may say of this, in a secondary sense, even as of the Son of God himself, that it is the "brightness of his glory, the express image of his person;" απαυγασμα της δοξη αυτου, — "the beaming forth of his" eternal "glory;" and yet so tempered and softened, that even the children of men may herein see God and live; χαρακτηρ της

υποσασεως αυτου, — “the character, the stamp, the living impression of his person,” who is the fountain of beauty and love, the original source of all excellency and perfection.

2. If religion, therefore, were carried no farther than this, they could have no doubt concerning it; they should have no objection against pursuing it with the whole ardor of their souls. “But why,” say they, “is it clogged with other things? What need of loading it with *doing* and *suffering*? These are what damps the vigor of the soul, and sinks it down to earth again. Is it not enough to ‘follow after charity;’ to soar upon the wings of love? Will it not suffice to worship God, who is a Spirit, with the spirit of our minds, without encumbering ourselves with outward things, or even thinking of them at all? Is it not better, that the whole extent of our thought should be taken up with high and heavenly contemplation; and that, instead of busying ourselves at all about externals, we should only commune with God in our hearts?”

3. Many eminent men have spoken thus; have advised us “to cease from all outward action;” wholly to withdraw from the world; to leave the body behind us; to abstract ourselves from all sensible things; to have no concern at all about outward religion, but to work all virtues in the will; as the far more excellent way, more perceptive of the soul, as well as more acceptable to God.

4. It needed not that any should tell our Lord of this masterpiece of the wisdom from beneath this fairest of all the devices wherewith Satan hath ever perverted the right ways of the Lord! And O! what instruments hath he found, from time to time, to employ in this his service, to wield this grand engine of hell against some of the most important truths of God! — men that would “deceive, if it were possible, the very elect,” the men of faith and love; yea, that have for a season deceived and led away no inconsiderable number of them, who have fallen in all ages into the gilded snare, and hardly escaped with the skin of their teeth.

5. But has our Lord been wanting on his part? Has he not sufficiently guarded us against this pleasing delusion? Has he not armed us here with armor of proof against Satan “transformed into an angel of light?” Yea,

verily: He here defends, in the clearest and strongest manner, the active, patient religion he had just described. What can be fuller and plainer, than the words he immediately subjoins to what he had said of doing and suffering? “Ye are the salt of the earth: But if the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and trodden under foot of men. Ye are the light of the world. A city that is set on an hill cannot be hid. Neither do men light a candle and put it under a bushel, but on a candlestick; and it giveth light to all that are in the house. Let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.”

In order fully to explain and enforce these important words I shall endeavor to show, First, that Christianity is essentially a social religion; and that to turn it into a solitary one is to destroy it. Secondly, that to conceal this religion is impossible, as well as utterly contrary to the design of its Author. I shall, Thirdly, answer some objections; and conclude the whole with a practical application.

I.

1. First. I shall endeavor to show, that Christianity is essentially a social religion; and that to turn it into a solitary religion, is indeed to destroy it.

By Christianity I mean that method of worshipping God which is here revealed to man by Jesus Christ. When I say, This is essentially a social religion, I mean not only that it cannot subsist so well, but that it cannot subsist at all, without society, — without living and conversing with other men. And in showing this, I shall confine myself to those considerations which will arise from the very discourse before us. But if this be shown, then, doubtless, to turn this religion into a solitary one is to destroy it.

Not that we can in anywise condemn the intermixing solitude or retirement with society. This is not only allowable, but expedient; nay, it is necessary, as daily experience shows, for every one that either already is, or desires to be, a real Christian. It can hardly be, that we should spend one entire day in a continued intercourse with men, without suffering loss in our soul, and in some measure grieving the Holy Spirit of God. We have need daily to retire from the world, at least morning and evening, to

converse with God, to commune more freely with our Father which is in secret. Nor indeed can a man of experience condemn even longer seasons of religious retirement, so they do not imply any neglect of the worldly employ wherein the providence of God has placed us.

2. Yet such retirement must not swallow up all our time; this would be to destroy, not advance, true religion. For, that the religion described by our Lord in the foregoing words cannot subsist without society, without our living and conversing with other men, is manifest from hence, that several of the most essential branches thereof can have no place if we have no intercourse with the world.

3. There is no disposition, for instance, which is more essential to Christianity than meekness. Now although this, as it implies resignation to God, or patience in pain and sickness may subsist in a desert, in a hermit's cell, in total solitude; yet as it implies (which it no less necessarily does) mildness, gentleness, and long-suffering, it cannot possibly have a being, it has no place under heaven, without an intercourse with other men. So that to attempt turning this into a solitary virtue is to destroy it from the face of the earth.

4. Another necessary branch of true Christianity is peacemaking, or doing of good. That this is equally essential with any of the other parts of the religion of Jesus Christ, there can be no stronger argument to evince, (and therefore it would be absurd to allege any other,) than that it is here inserted in the original plan he has laid down of the fundamentals of his religion. Therefore, to set aside this is the same daring insult on the authority of our Great Master as to set aside mercifulness, purity of heart, or any other branch of his institution. But this is apparently set aside by all who call us to the wilderness; who recommend entire solitude either to the babes, or the young men, or the fathers in Christ. For will any man affirm that a solitary Christian (so called, though it is little less than a contradiction in terms) can be a merciful man, — that is, one that takes every opportunity of doing all good to all men? What can be more plain, than that this fundamental branch of the religion of Jesus Christ cannot possibly subsist without society, without our living and conversing with other men?

5. “But is it not expedient, however,” one might naturally ask, “to converse only with good men, — only with those whom we know to be meek and merciful, — holy of heart and holy of life? Is it not expedient to refrain from any conversation or intercourse with men of the opposite character, — men who do not obey, perhaps do not believe, the gospel of our Lord Jesus Christ?” The advice of St. Paul to the Christians at Corinth may seem to favor this: “I wrote unto you in an epistle not to company with fornicators.” (l Corinthians 5:9.) And it is certainly not advisable so to company with them or with any of the workers of iniquity, as to have any particular familiarity or any strictness of friendship with them. To contract or continue an intimacy with any such is no way expedient for a Christian. It must necessarily expose him to abundance of dangers and snares, out of which he can have no reasonable hope of deliverance.

But the Apostle does not forbid us to have any intercourse at all even with the men that know not God: “For then,” says he, “ye must needs go out of the world;” which he could never advise them to do. But he subjoins, “If any man that is called a brother,” that professes himself a Christian, “be a fornicator, or covetous, or an idolater, or a railer, or a drunkard, or an extortioner;” (1 Corinthians 5:11;) now I have written unto you not to keep company with him; “with such an one, no not to eat.” This must necessarily imply, that we break off all familiarity, all intimacy of acquaintance with him. “Yet count him not,” saith the Apostle elsewhere, “as an enemy, but admonish him as a brother;” (2 Thessalonians 3:15;) plainly showing that even in such a case as this, we are not to renounce all fellowship with him. So that here is no advice to separate wholly even from wicked men. Yea, these very words teach us quite the contrary.

6. Much more the words of our Lord; who is so far from directing us to break off all commerce with the world, that without it, according to his account of Christianity, we cannot be Christians at all. It would be easy to show, that some intercourse even with ungodly and unholy men is absolutely needful, in order to the full exertion of every temper which he has described as the way to the kingdom; that it is indispensably necessary, in order to the complete exercise of poverty of spirit, of mourning, and of every other disposition which has a place here, in the

genuine religion of Jesus Christ. Yea, it is necessary to the very being of several of them; of that meekness, for example, which, instead of demanding “an eye for an eye, or a tooth for a tooth,” doth “not resist evil,” but causes us rather, when smitten “on the right cheek, to turn the other also;” — of that mercifulness, whereby we “love our enemies, bless them that curse us, do good to them that hate us, and pray for them which despitefully use us and persecute us;”— and of that complication of love and all holy tempers which is exercised in suffering for righteousness’ sake. Now all these, it is clear, could have no being, were we to have no commerce with any but real Christians.

7. Indeed were we wholly to separate ourselves from sinners, how could we possibly answer that character which our Lord gives us in these very words? “Ye” (Christians, ye that are lowly, serious, and meek; ye that hunger after righteousness, that love God and man, that do good to all, and therefore suffer evil; ye) “are the salt of the earth:” It is your very nature to season whatever is round about you. It is the nature of the divine savor which is in you, to spread to whatsoever you touch; to diffuse itself, on every side, to all those among whom you are. This is the great reason why the providence of God has so mingled you together with other men, that whatever grace you have received of God may through you be communicated to others; that every holy temper and word and work of yours may have an influence on them also. By this means a check will, in some measure, be given to the corruption which is in the world; and a small part, at least, saved from the general infection, and rendered holy and pure before God.

8. That we may the more diligently labor to season all we can with every holy and heavenly temper, our Lord proceeds to show the desperate state of those who do not impart the religion they have received; which indeed they cannot possibly fail to do, so long as it remains in their own hearts. “If the salt have lost his savor, wherewith shall it be salted? It is thenceforth good for nothing but to be cast out, and trodden under foot of men:” If ye who were holy and heavenly minded, and consequently zealous of good works, have no longer that savor in yourselves, and do therefore no longer season others; if you are grown flat, insipid, dead, both careless of your own souls, and useless to the souls of other men;

wherewith shall ye be salted? How shall ye be recovered? What help? What hope? Can tasteless salt be restored to its savor? No; "it is thenceforth good for nothing but to be cast out," even as the mire in the streets, "and to be trodden under foot of men," to be overwhelmed with everlasting contempt. If ye had never known the Lord, there might have been hope, — if ye had never been "found in him:" But what can you now say to that, his solemn declaration, just parallel to what he hath here spoken? "Every branch in me that beareth not fruit, he," the Father, "taketh away. He that abideth in me, and I in him, bringeth forth much fruit." "If a man abide not in me," or do not bring forth fruit, "he is cast out as a branch, and withered; and men gather them," not to plant them again, but "to cast them into the fire." (John 15:2, 5, 6.)

9. Toward those who have never tasted of the good word, God is indeed pitiful and of tender mercy. But justice takes place with regard to those who have tasted that the Lord is gracious, and have afterwards turned back "from the holy commandment" then "delivered to them." "For it is impossible for those who were once enlightened;" (Hebrews 6:4, etc.;) in whose hearts God had once shined, to enlighten them with the knowledge of the glory of God in the face of Jesus Christ; "who have tasted of the heavenly gift," of redemption in his blood, the forgiveness of sins; "and were made partakers of the Holy Ghost," of lowliness, of meekness, and of the love of God and man shed abroad in their hearts by the Holy Ghost which was given unto them; and "have fallen away," — και παραπεσοντας, — (here is not a supposition, but a flat declaration of matter of fact,) "to renew them again unto repentance; seeing they crucify to themselves the Son of God afresh, and put him to an open shame."

But that none may misunderstand these awful words, it should be carefully observed,

(1.) Who they are, that are here spoken of; namely, they, and they only, who were once thus "enlightened;" they only, "who did taste of" that "heavenly gift, and were" thus "made partakers of the Holy Ghost." So that all who have not experienced these things are wholly unconcerned in this scripture.

(2.) What that falling away is, which is here spoken of: It is an absolute, total apostasy. A believer may fall, and not fall away.

> He may fall and rise again. And if he should fall, even into sin, yet this case, dreadful as it is, is not desperate. For “we have an Advocate with the Father, Jesus Christ the righteous; and he is the propitiation for our sins.”

But let him above all things beware lest his “heart be hardened by the deceitfulness of sin;” lest he should sink lower and lower, till he wholly fall away, till he become as salt that hath lost its savor: For if we thus sin willfully, after we have received the experimental “knowledge of the truth, there remaineth no more sacrifice for sins; but a certain fearful looking for of judgment and fiery indignation, which shall devour the adversaries.”

II.

1. “But although we may not wholly separate ourselves from mankind, although it be granted we ought to season them with the religion which God has wrought in our hearts, yet may not this be done insensibly? May we not convey this into others in a secret and almost imperceptible manner, so that scarce any one shall be able to observe how or when it is done? — even as salt conveys its own savor into that which is seasoned thereby, without any noise, and without being liable to any outward observation. And if so, although we do not go out of the world, yet we may lie hid in it. We may thus far keep our religion to ourselves; and not offend those whom we cannot help.”

2. Of this plausible reasoning of flesh and blood our Lord was well aware also. And he has given a full answer to it in those words which come now to be considered; in explaining which, I shall endeavor to show, as I proposed to do in the Second place, that so long as true religion abides in our hearts, it is impossible to conceal it, as well as absolutely contrary to the design of its great Author.

And, First, it is impossible for any that have it, to conceal the religion of Jesus Christ. This our Lord makes plain beyond all contradiction, by a two-fold comparison: “Ye are the light of the world: A city set upon a hill cannot be hid.” Ye Christians are “the light of the world,” with regard both to your tempers and actions. Your holiness makes you as conspicuous as the sun in the midst of heaven. As ye cannot go out of the world, so neither can ye stay in it without appearing to all mankind. Ye may not flee

from men; and while ye are among them, it is impossible to hide your lowliness and meekness, and those other dispositions whereby ye aspire to be perfect as your Father which is in heaven is perfect. Love cannot be hid any more than light; and least of all, when it shines forth in action, when ye exercise yourselves in the labor of love, in beneficence of every kind. As well may men think to hide a city, as to hide a Christian; yea, as well may they conceal a city set upon a hill, as a holy, zealous, active lover of God and man.

3. It is true, men who love darkness rather than light, because their deeds are evil, will take all possible pains to prove, that the light which is in you is darkness. They will say evil, all manner of evil, falsely, of the good which is in you; they will lay to your charge that which is farthest from your thoughts, which is the very reverse of all you are, and all you do. And your patient continuance in well-doing, your meek suffering all things for the Lord's sake, your calm, humble joy in the midst of persecution, your unwearied labor to overcome evil with good, will make you still more visible and conspicuous than ye were before.

4. So impossible it is, to keep our religion from being seen, unless we cast it away; so vain is the thought of hiding the light, unless by putting it out! Sure it is, that a secret, unobserved religion, cannot be the religion of Jesus Christ. Whatever religion can be concealed, is not Christianity. If a Christian could be hid, he could not be compared to a city set upon a hill; to the light of the world, the sun shining from heaven, and seen by all the world below. Never, therefore, let it enter into the heart of him whom God hath renewed in the spirit of his mind, to hide that light, to keep his religion to himself; especially considering it is not only impossible to conceal true Christianity, but likewise absolutely contrary to the design of the great Author of it.

5. This plainly appears from the following words: "Neither do men light a candle to put it under a bushel." As if he had said, As men do not light a candle, only to cover and conceal it, so neither does God enlighten any soul with his glorious knowledge and love, to have it covered or concealed, either by prudence, falsely so called, or shame, or voluntary humility; to have it hid, either in a desert, or in the world; either by avoiding men, or in

conversing with them. “But they put it on a candlestick, and it giveth light to all that are in the house:” In like manner, it is the design of God that every Christian should be in an open point of view; that he may give light to all around, that he may visibly express the religion of Jesus Christ.

6. Thus hath God in all ages spoken to the world, not only by precept, but by example also. He hath “not left himself without witness,” in any nation where the sound of the gospel hath gone forth, without a few who have testified his truth by their lives as well as their words. These have been “as lights shining in a dark place.” And from time to time they have been the means of enlightening some, of preserving a remnant, a little seed which was “counted unto the Lord for a generation.” They have led a few poor sheep out of the darkness of the world, and guided their feet into the way of peace.

7. One might imagine that, where both Scripture and the reason of things speak so clearly and expressly, there could not be much advanced on the other side, at least not with any appearance of truth. But they who imagine thus know little of the depths of Satan. After all that Scripture and reason have said, so exceeding plausible are the pretenses for solitary religion, for a Christian’s going out of the world, or at least hiding himself in it, that we need all the wisdom of God to see through the snare, and all the power of God to escape it; so many and strong are the objections which have been brought against being social, open, active Christians.

III.

1. To answer these, was the Third thing which I proposed. And, First, it has been often objected, that religious does not lie in outward things, but in the heart, the inmost soul; that it is the union of the soul with God, the life of God in the soul of man; that outside religion is nothing worth; seeing God “delighteth not in burnt-offerings,” in outward services, but a pure and holy heart is the “sacrifice he will not despise.”

I answer, It is most true, that the root of religion lies in the heart, in the inmost soul; that this is the union of the soul with God, the life of God in the soul of man. But if this root be really in the heart, it cannot but put forth branches. And these are the several instances of outward obedience,

which partake of the same nature with the root; and, consequently, are not only marks or signs, but substantial parts, of religion.

It is also true, that bare outside religion, which has no root in the heart, is nothing worth; that God delighteth not in *such* outward services, no more than in Jewish burnt-offerings; and that a pure and holy heart is a sacrifice with which he is always well pleased. But he is also well pleased with all that outward service which arises from the heart; with the sacrifice of our prayers, (whether public or private,) of our praises and thanksgivings; with the sacrifice of our goods, humbly devoted to him, and employed wholly to his glory; and with that of our bodies, which he peculiarly claims, which the Apostle beseeches us, "by the mercies of God, to present unto him, a living sacrifice, holy and acceptable unto God."

2. A Second objection, nearly related to this, is, that love is all in all; that it is "the fulfilling of the law," "the end of the commandment," of every commandment of God; that all we done and all we suffer, if we have not charity or love, profiteth us nothing; and therefore the Apostle directs us to "follow after charity," and terms this "the more excellent way."

I answer, It is granted, that the love of God and man, arising from faith unfeigned, is all in all, the fulfilling of the law, the end of every commandment of God. It is true, that without this, whatever we do, whatever we suffer, profits us nothing. But it does not follow, that love is all in such a sense as to supersede either faith or good works. It is "the fulfilling of the law," not by releasing us from, but by constraining us to obey it. It is "the end of the commandment," as every commandment leads to and centers in it. It is allowed, that whatever we do or suffer without love profits us nothing. But withal, whatever we do or suffer in love, though it were only the suffering reproach for Christ, or the giving a cup of cold water in his name, it shall in nowise lose its reward.

3. "But does not the Apostle direct us to 'follow after charity?' And does he not term it 'a more excellent way?'" — He does direct us to "follow after charity;" but not after that alone. His words are, "Follow after charity, and desire spiritual gifts." (1 Corinthians 14:1.) Yea, "follow after

charity and desire to spend and be spent for your brethren. “Follow after charity;” and, as you have opportunity, do good to all men.

In the same verse wherein he terms this, the way of love “a more excellent way,” he directs the Corinthians to desire other gifts besides it; yea, to desire them earnestly. “Covet earnestly,” saith he, “the best gifts; and yet I show unto you a more excellent way.” (1 Corinthians 12:31.) More excellent than what? Than the gifts of healing, of speaking with tongues, and of interpreting, mentioned in the preceding verse; but not more excellent than the way of obedience. Of this the Apostle is not speaking; neither is he speaking of outward religion at all: So that this text is quite wide of the present question.

But suppose the Apostle had been speaking of outward as well as inward religion, and comparing them together; suppose, in the comparison, he had given the preference ever so much to the latter; suppose he had preferred (as he justly might) a loving heart, before all outward works whatever; yet it would not follow that we were to reject either one or the other. No; God hath joined them together from the beginning of the world; and let not man put them asunder.

4. “But ‘God is a Spirit; and they that worship him, must worship him in spirit and in truth.’ And is not this enough? Nay, ought we not to employ the whole strength of our mind herein? Does not attending to outward things clog the soul, that it cannot soar aloft in holy contemplation? Does it not damp the vigor of our thought? Has it not a natural tendency to encumber and distract the mind? Whereas St. Paul would have us to be ‘without carefulness,’ and to ‘wait upon the Lord without distraction.’”

I answer, “God is a Spirit; and they that worship him, must worship him in spirit and in truth.” Yea, and this is enough: We ought to employ the whole strength of our mind therein. But then I would ask, What is it to worship God, a Spirit, in spirit and in truth? Why, it is to worship him with our spirit; to worship him in that manner which none but spirits are capable of. It is to believe in him, as a wise, just, holy Being, of purer eyes than to behold iniquity; and yet merciful, gracious and long-suffering; forgiving iniquity, and transgression, and sin; casting all our sins behind his

back, and accepting us in the Beloved. It is, to love him, to delight in him, to desire him, with all our heart, and mind, and soul, and strength; to imitate him we love, by purifying ourselves even as He is pure; and to obey him whom we love, and in whom we believe, both in thought, and word, and work. Consequently, one branch of the worshipping God in spirit and in truth is, the keeping his outward commandments. To glorify him, therefore, with our bodies, as well as with our spirits; to go through outward work with hearts lifted up to him; to make our daily employment a sacrifice to God; to buy and sell, to eat and drink, to his glory; — this is worshipping God in spirit and in truth, as much as the praying to him in a wilderness.

5. But if so, then contemplation is only one way of worshipping God in spirit and in truth. Therefore to give ourselves up entirely to this, would be to destroy many branches of spiritual worship, all equally acceptable to God and equally profitable, not hurtful, to the soul. For it is a great mistake, to suppose that an attention to those outward things, whereto the providence of God hath called us, is any clog to a Christian, or any hindrance at all to his always seeing Him that is invisible. It does not at all damp the ardor of his thought; it does not encumber or distract his mind; it gives him no uneasy or hurtful care, who does it all as unto the Lord; who hath learned whatsoever he doeth in word or deed, to do all in the name of the Lord Jesus; having only one eye of the soul, which moves round on outward things, and one immovably fixed on God. Learn what this meaneth, ye poor recluses, that you may clearly discern your own littleness of faith: Yea, that you may no longer judge others by yourselves, go and learn what that meaneth: —

Thou, O Lord, in tender love
Dost all my burdens bear;
Lift my heart to things above,
And fix it ever there.
Calm on tumult’s wheel I sit;
Midst busy multitudes alone;
Sweetly waiting at thy feet
Till all thy will be done.

6. But the grand objection is still behind. “We appeal,” say they, “to experience. Our light did shine; we used outward things many years; and

yet they profited nothing. We attended on all the ordinances; but we were no better for it; nor indeed any one else: Nay, we were the worse; for we fancied ourselves Christians for so doing, when we knew not what Christianity meant."

I allow the fact: I allow that you and ten thousand more, have thus abused the ordinances of God; mistaking the means for the end; supposing that the doing these, or some other outward works, either was the religion of Jesus Christ, or would be accepted in the place of it. But let the abuse be taken away, and the use remain. Now use all outward things, but use them with a constant eye to the renewal of your soul in righteousness and true holiness.

7. But this is not all: They affirm, "Experience likewise shows, that the trying to do good is but lost labor. What does it avail to feed or clothe men's bodies, if they are just dropping into everlasting fire? And what good can any man do to their souls? If these are changed, God doeth it himself. Besides, all men are either good, at least desirous so to be, or obstinately evil. Now the former have no need of us; let them ask help of God, and it shall be given them: And the latter will receive no help from us. Nay, and our Lord forbids to 'cast our pearls before swine."'

I answer,

(1.) Whether they will finally be lost or saved, you are expressly commanded to feed the hungry, and clothe the naked. If you can, and do not, whatever becomes of them, you shall go away into everlasting fire.

(2.) Though it is God only changes hearts, yet he generally doeth it by man. It is our part to do all that in us lies, as diligently as if we could change them ourselves, and then to leave the event to him.

(3.) God, in answer to their prayers, builds up his children by each other in every good gift; nourishing and strengthening the whole "body by that which every joint supplieth." So that "the eye cannot say to the hand, I have no need of thee;" no, nor even "the head to the feet, I have no need of you."

Lastly, How are you assured, that the persons before you are dogs or swine? Judge them not, until you have tried. “How knowest thou, O man, but thou mayest gain thy brother,” — but thou mayest, under God, save his soul from death? When he spurns thy love, and blasphemes the good word, then it is time to give him up to God.

8. “We have tried; we have labored to reform sinners; and what did it avail? On many we could make no impression at all. And if some were changed for a while, yet their goodness was but as the morning dew, and they were soon as bad, nay worse than ever: So that we only hurt them, and ourselves too; for our minds were hurried and discomposed, — perhaps filled with anger instead of love: Therefore, we had better have kept our religion to ourselves.”

It is very possible this fact also may be true; that you have tried to do good, and have not succeeded; yea, that those who seemed reformed, relapsed into sin, and their last state was worse than the first. And what marvel? Is the servant above his Master? But how often did He strive to save sinners, and they would not hear; or, when they had followed him awhile, they turned back as a dog to his vomit! But he did not therefore desist from striving to do good: No more should you, whatever your success be. It is your part to do as you are commanded: The event is in the hand of God. You are not accountable for this. Leave it to him, who orders all things well. “In the morning sow thy seed, and in the evening withhold not thy hand: For thou knowest not whether shall prosper.” (Ecclesiastes 11:6.)

But the trial hurries and frets your own soul. Perhaps it did so for this very reason, because you thought you was accountable for the event, which no man is, nor indeed can be; — or perhaps, because you was off your guard; you was not watchful over your own spirit. But this is no reason for disobeying God. Try again; but try more warily than before. Do good (as you forgive) “not seven times only, but until seventy times seven.” Only be wiser by experience: Attempt it every time more cautiously than before. Be more humbled before God more deeply convinced that of yourself you can do nothing. Be more jealous over your

own spirit; more gentle, and watchful unto prayer. Thus “cast your bread upon the waters, and you shall find it again after many days.”

IV.

1. Notwithstanding all these plausible pretenses for hiding It, “let your light so shine before men, that they may see your good works, and glorify your Father which is in heaven.” This is the practical application which our Lord himself makes of the foregoing considerations.

“Let your light so shine:” — Your lowliness of heart; your gentleness, and meekness of wisdom; your serious, weighty concern for the things of eternity, and sorrow for the sins and miseries of men; your earnest desire of universal holiness, and full happiness in God; your tender good will to all mankind, and fervent love to your supreme Benefactor. Endeavor not to conceal this light, wherewith God hath enlightened your soul; but let it shine before men, before all with whom you are, in the whole tenor of your conversation. Let it shine still more eminently in your actions, in your doing all possible good to all men; and in your suffering for righteousness’ sake, while you “rejoice and are exceeding glad, knowing that great is your reward in heaven.”

2. “Let your light so shine before men, that they may see your good works:” — So far let a Christian be from ever designing or desiring to conceal his religion! On the contrary, let it be your desire, not to conceal it not to put the light under a bushel. Let it be your care to place it “on a candlestick, that it may give light to all that are in the house.” Only take heed, not to seek your own praise herein, not to desire any honor to yourselves. But let it be your sole aim, that all who see your good works may “glorify your Father which is in heaven.”

3. Be this your one ultimate end in all things. With this view, be plain, open, undisguised. Let your love be without dissimulation: Why should you hide fair, disinterested love? Let there be no guile found in your mouth: Let your words be the genuine picture of your heart. Let there be no darkness or reservedness in your conversation, no disguise in your behavior. Leave this to those who have other designs in view; designs which will not bear the light. Be ye artless and simple to all mankind; that

all may see the grace of God which is in you. And although some will harden their hearts, yet others will take knowledge that ye have been with Jesus, and, by returning themselves to the great Bishop of their souls, “glorify your Father which is in heaven.”

4. With this one design, that men may glorify God in you, go on in his name, and in the power of his might. Be not ashamed even to stand alone, so it be in the ways of God. Let the light which is in your heart shine in all good works both works of piety and works of mercy. And in order to enlarge your ability of doing good, renounce all superfluities. Cut off all unnecessary expense in food, in furniture, in apparel. Be a good steward of every gift of God, even of these his lowest gifts. Cut off all unnecessary expense of time, all needless or useless employment: and “whatsoever thy hand findeth to do, do it with thy might.” In a word, be thou full of faith and love; do good; suffer evil. And herein be thou “steadfast, unmovable;” yea, “always abounding in the work of the Lord; forasmuch as thou knowest that thy labor is not in vain in the Lord.”

SERMON XXV.

UPON OUR LORD'S SERMON ON THE MOUNT

DISCOURSE V.

"Think not that I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill.

"For verily I say unto you, Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.

"Whosoever therefore shall break one of these least commandments, and shall teach men so, he shall be called the least in the kingdom of heaven: But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven.

"For I say unto you, That except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

Matthew 5:17-20.

1. AMONG the multitude of reproaches which fell upon Him who "was despised and rejected of men," it could not fail to be one, that he was a teacher of novelties, an introducer of *a new religion*. This might be affirmed with the more color, because many of the expressions he had used were not common among the Jews: Either they did not use them at all, or not in the same sense, not in so full and strong a meaning. Add to this, that the worshipping God "in spirit and in truth" must always appear a new religion to those who have hitherto known nothing but outside worship, nothing but the "form of godliness."

2. And it is not improbable, some might hope it was so; that he was abolishing the old religion, and bringing in another, — one which, they might flatter themselves, would be an easier way to heaven. But our Lord

refutes, in these words, both the vain hopes of the one, and the groundless calumnies of the other.

I shall consider them in the same order as they lie, taking each verse for a distinct head of discourse.

I.

1. And First, “Think not I am come to destroy the Law, or the Prophets: I am not come to destroy, but to fulfill.”

The ritual or ceremonial law, delivered by Moses to the children of Israel, containing all the injunctions and ordinances which related to the old sacrifices and service of the Temple, our Lord indeed did come to destroy, to dissolve, and utterly abolish. To this bear all the Apostles witness; not only Barnabas and Paul, who vehemently withstood those who taught that Christians “ought to keep the law of Moses;” (Acts 15:5;) — not only St. Peter, who termed the insisting on this, on the observance of the ritual law, a “tempting God,” and “putting a yoke upon the neck of the disciples, which neither our fathers,” saith he, “nor we, were able to bear;” — but all the Apostles, elders, and brethren, being assembled with one accord, (verse 22,) declared, that to command them to keep this law, was to “subvert their souls;” and that “it seemed good to the Holy Ghost” and to them, to lay no such burden upon them. This “hand-writing of ordinances out Lord did blot out, take away, and nail to his cross.” (Verse 28.)

2. But the moral law, contained in the Ten Commandments, and enforced by the Prophets, he did not take away. It was not the design of his coming to revoke any part of this. This is a law which never can be broken, which “stands fast as the faithful witness in heaven.” The moral stands on an entirely different foundation from the ceremonial or ritual law, which was only designed for a temporary restraint upon a disobedient and stiff-necked people; whereas this was from the beginning of the world, being “written not on tables on stone,” but on the hearts of all the children of men, when they came out of the hands of the Creator. And, however the letters once wrote by the finger of God are now in a great measure defaced by sin, yet can they not wholly be blotted out, while we have any consciousness of good and evil. Every part of this law must remain in

force upon all mankind, and in all ages; as not depending either on time or place, or any other circumstances liable to change, but on the nature of God, and the nature of man, and their unchangeable relation to each other.

3. “I am not come to destroy, but to fulfill.” Some have conceived our Lord to mean, — I am come to fulfill this by my entire and perfect obedience to it. And it cannot be doubted but he did, in this sense, fulfill every part of it. But this does not appear to be what he intends here, being foreign to the scope of his present discourse. Without question, his meaning in this place is, (consistently with all that goes before and follows after,) — I am come to establish it in its fullness, in spite of all the glosses of men: I am come to place in a full and clear view whatsoever was dark or obscure therein: I am come to declare the true and full import of every part of it; to show the length and breadth, the entire extent of every commandment contained therein, and the height and depth, the inconceivable purity and spirituality of it in all its branches.

4. And this our Lord has abundantly performed in the preceding and subsequent parts of the discourse before us; in which he has not introduced a new religion into the world, but the same which was from the beginning; — a religion, the substance of which is, without question, as old as the creation, being coeval with man, and having proceeded from God at the very time when “man became a living soul;” (the substance, I say; for some circumstances of it now relate to man as a fallen creature;) — a religion witnessed to both by the Law and by the Prophets, in all succeeding generations. Yet was it never so fully explained, nor so thoroughly understood, till the great Author of it himself condescended to give mankind this authentic comment on all the essential branches of it; at the same time declaring it should never be changed, but remain in force to the end of the world.

II.

1. “For verily I say unto you,” (a solemn preface, which denotes both the importance and certainty of what is spoken,) “Till heaven and earth pass, one jot or one tittle shall in no wise pass from the law, till all be fulfilled.”

"One Jot:" — It is literally, *not one iota,* not the most inconsiderable vowel: "Or one tittle," μια κεραια, — one *corner* or *point* of a consonant. It is a proverbial expression, which signifies that no one commandment contained in the moral law, nor the least part of any one, however inconsiderable it might seem should ever be disannulled.

Shall in no wise pass from the law: ου μη παρελ῾η απο του νομου. The double negative, here used, strengthens the sense, so as to admit of no contradiction: And the word παρελθῃ, it may be observed, is not barely *future,* declaring what *will* be; but has likewise the force of an *imperative,* ordering what *shall* be. It is a word of authority, expressing the sovereign will and power of Him that spake; of Him whose word is the law of heaven and earth, and stands fast for ever and ever.

"One jot or one tittle shall in no wise pass, till heaven and earth pass;" or, as it is expressed immediately after, εως αν παντα γενηται, — *till all* (or rather *all things*) *be fulfilled,* till the consummation of all things. Here is therefore no room for that poor evasion, (with which some have delighted themselves greatly,) that "no part of the law was to pass away, till *all the law* was fulfilled: But it has been fulfilled by Christ; and therefore now must pass, for the gospel to be established." Not so; the word all does not mean all the law, but all things in the universe; as neither has the term *fulfilled* any reference to the law, but to all things in heaven and earth.

2. From all this we may learn, that there is no contrariety at all between the law and the gospel; that there is no need for the law to pass away, in order to the establishing the gospel. Indeed neither of them supersedes the other, but they agree perfectly well together. Yea, the very same words, considered in different respects, are parts both of the law and of the gospel: If they are considered as commandments, they are parts of the law; if as promises, of the gospel. Thus, "Thou shalt love the Lord thy God with all thy heart," when considered as a commandment, is a branch of the law; when regarded as a promise, is an essential part of the gospel; — the gospel being no other than the commands of the law, proposed by way of promise. Accordingly, poverty of spirit, purity of heart, and whatever else is enjoined in the holy law of God, are no other, when viewed in a gospel light, than so many great and precious promises.

3. There is, therefore, the closest connection that can be conceived, between the law and the gospel. On the one hand, the law continually makes way for, and points us to, the gospel; on the other, the gospel continually leads us to a more exact fulfilling of the law. The law, for instance, requires us to love God, to love our neighbor, to be meek, humble, or holy: We feel that we are not sufficient for these things; yea, that "with man this is impossible:" But we see a promise of God, to give us that love, and to make us humble, meek, and holy: We lay hold of this gospel, of these glad tidings; it is done unto us according to our faith; and "the righteousness of the law is fulfilled in us," through faith which is in Christ Jesus.

We may yet farther observe, that every command in holy writ is only a covered promise. For by that solemn declaration, "This is the covenant I will make after those days, saith the Lord: I will put my laws in your minds, and write them in your hearts," God hath engaged to give whatsoever he commands. Does he command us then to "pray without ceasing?" to "rejoice evermore?" to be "holy as He is holy?" It is enough: He will work in us this very thing: It shall be unto us according to his word.

4. But if these things are so, we cannot be at a loss what to think of those who, in all ages of the Church, have undertaken to change or supersede some commands of God, as they professed, by the peculiar direction of his Spirit. Christ has here given us an infallible rule, whereby to judge of all such pretensions. Christianity, as it includes the whole moral law of God both by way of injunction and of promise, if we will hear him is designed of God to be the last of all his dispensations. There is no other to come after this. This is to endure till the consummation of all things. Of consequence, all such new revelations are of Satan, and not of God; and all pretenses to another more perfect dispensation fall to the ground of course "Heaven and earth shall pass away;" but this word "shall not pass away."

III.

1. "Whosoever, therefore, shall break one of these least commandments, and shall teach men so, he shall be cannot the least in the kingdom of

heaven: But whosoever shall do and teach them, the same shall be called great in the kingdom of heaven."

Who, what are they, that make the preaching of the law a character of reproach? Do they not see on whom the reproach must fall, — on whose head it must light at last? Whosoever on this ground despiseth us, despiseth Him that sent us. For did ever any man preach the law like Him, even when he came not to condemn but to save the world; when he came purposely to "bring life and immortality to light through the gospel?" Can any preach the law more expressly, more rigorously, than Christ does in these words? And who is he that shall amend them? Who is he that shall instruct the Son of God how to preach? Who will teach him a better way of delivering the message which he hath received of the Father?

2. "Whosoever shall break one of these least commandments," or one of the least of these commandments. — "These commandments," we may observe, is a term used by our Lord as an equivalent with the law, or the law and the Prophets, — which is the same thing, seeing the Prophets added nothing to the law, but only declared, explained, or enforced it, as they were moved by the Holy Ghost.

"Whosoever shall break one of these least commandments," especially if it be done willfully or presumptuously: — *One*; — for "he that keepeth the whole law, and" thus "offends in one point, is guilty of all;" the wrath of God abideth on him, as surely as if he had broken every one. So that no allowance is made for one darling lust; no reserve for one idol; no excuse for refraining from all besides, and only giving way to one bosom sin. What God demands is, an entire obedience; we are to have an eye to all his commandments; otherwise we lose all the labor we take in keeping some, and our poor souls for ever and ever.

"One of these least," or one of the least of these commandments: — Here is another excuse cut off, whereby many, who cannot deceive God, miserably deceive their own souls. "This sin," saith the sinner, "is it not a little one? Will not the Lord spare me in this thing? Surely he will not be extreme to mark this, since I do not offend in the greater matters of the law." Vain hope! Speaking after the manner of men, we may term these

great, and those little, commandments; but, in reality, they are not so. If we use propriety of speech, there is no such thing as a little sin; every sin being a transgression of the holy and perfect law, and an affront on the great Majesty of heaven.

3. "And shall teach men so." In some sense it may be said, that whosoever openly breaks any commandment teaches others to do the same; for example speaks, and many times louder than precept. In this sense, it is apparent, every open drunkard is a teacher of drunkenness; every Sabbath-breaker is constantly teaching his neighbor to profane the day of the Lord. But this is not all: An habitual breaker of the law is seldom content to stop here; he generally teaches other men to do so too, by word as well as example; especially when he hardens his neck, and hateth to be reproved. Such a sinner soon commences an advocate for sin; he defends what he is resolved not to forsake; he excuses the sin which he will not leave, and thus directly teaches every sin which he commits.

"He shall be called least in the kingdom of heaven;" — that is, shall have no part therein. He is a stranger to the kingdom of heaven which is on earth; he hath no portion in that inheritance; no share of that "righteousness, and peace, and joy in the Holy Ghost." Nor, by consequence, can he have any part in the glory which shall be revealed.

4. But if those who even thus break, and teach others to break, "one of the least of these commandments, shall be called least in the kingdom of heaven," shall have no part in the kingdom of Christ and of God; if even these shall be cast into "outer darkness, where is wailing and gnashing of teeth;" then where will they appear, whom our Lord chiefly and primarily intends in these words, — they who, bearing the character of Teachers sent from God, do nevertheless themselves break his commandments; yea, and openly teach others so to do; being corrupt both in life and doctrine?

5. These are of several sorts. Of the first sort are they who live in some willful, habitual sin. Now, if an ordinary sinner teaches by his example, how much more a sinful Minister, — even if he does not attempt to defend, excuse, or extenuate his sin! If he does, he is a murderer indeed; yea, the murderer general of his congregation. He peoples the regions of

death. He is the choicest instrument of the prince of darkness. When he goes hence, “hell from beneath is moved to meet him at his coming.” Nor can he sink into the bottomless pit, without dragging a multitude after him.

6. Next to these are the good-natured, good sort of men; who live an easy, harmless life, neither troubling themselves with outward sin, nor with inward holiness; men who are remarkable neither one way nor the other, — neither for religion nor irreligious; who are very regular both in public and private, but do not pretend to be any stricter than their neighbors. A Minister of this kind breaks not one or a few only of the least commandments of God; but all the great and weighty branches of his law which relate to the power of godliness, and all that require us to “pass the time of our sojourning in fear,” to “work out our salvation with fear and trembling,” to have our “loins always girt, and our lights burning,” to “strive,” or agonize, “to enter in at the strait gate.” And he *teaches men so,* by the whole form of his life, and the general tenor of his preaching, which uniformly tends to soothe those in their pleasing dream who imagine themselves Christians and are not; to persuade all who attend upon his ministry to sleep on and take their rest. No marvel, therefore, if both he, and they that follow him, wake together in everlasting burnings!

7. But above all these, in the highest rank of the enemies of the gospel of Christ, are they who openly and explicitly “judge the law” itself, and “speak evil of the law;” who teach men to break (λυσαι, to *dissolve*, to *loose*, to *untie*, the obligation of) not one only, whether of the least, or of the greatest, but all the commandments at a stroke; who teach, without any cover, in so many words, — “What did our Lord do with the law? He abolished it. There is but one duty, which is that of believing. All commands are unfit for our times. From any demand of the law, no man is obliged now to go one step, or give away one farthing, to eat or omit one morsel.” This is, indeed, carrying matters with a high hand; this is withstanding our Lord to the face, and telling him that he understood not how to deliver the message on which he was sent. O Lord, lay not this sin to their charge! Father, forgive them; for they know not what they do!

8. The most surprising of all the circumstances that attend this strong delusion, is, that they who are given up to it, really believe that they honor

Christ by overthrowing his law, and that they are magnifying his office, while they are destroying his doctrine! Yea, they honor him just as Judas did, when he said, “Hail, Master! and kissed him.” And he may as justly say to every one of them, “Betrayest thou the Son of Man with a kiss?” It is no other than betraying him with a kiss, to talk of his blood, and take away his crown; to set light by any part of his law, under pretense of advancing his gospel. Nor, indeed, can any one escape this charge, who preaches faith in any such a manner as either directly or indirectly tends to set aside any branch of obedience; who preaches Christ so as to disannul, or weaken in anywise, the least of the commandments of God.

9. It is impossible, indeed, to have too high an esteem for “the faith of God’s elect.” And we must all declare, “By grace ye are saved through faith; not of works, lest any man should boast.” We must cry aloud to every penitent sinner, “Believe in the Lord Jesus Christ, and thou shalt be saved.” But, at the same time, we must take care to let all men know, we esteem no faith but that which worketh by love; and that we are not saved by faith, unless so far as we are delivered from the power as well as the guilt of sin. And when we say, “Believe, and thou shalt be saved;” we do not mean, “Believe, and thou shalt step from sin to heaven, without any holiness coming between; faith supplying the place of holiness;” but, “Believe, and thou shalt be holy; believe in the Lord Jesus, and thou shalt have peace and power together: Thou shalt have power from Him in whom thou believest, to trample sin under thy feet; power to love the Lord thy God with all thy heart, and to serve him with all thy strength: Thou shalt have power, ‘by patient continuance in well doing, to seek for glory, and honor, and immortality;’ thou shalt both do and teach all the commandments of God, from the least even to the greatest: Thou shalt teach them by thy life as well as thy words, and so ‘be called great in the kingdom of heaven.’”

IV.

1. Whatever other way we teach to the kingdom of heaven, to glory, honor, and immortality, be it called the way of faith, or by any other name, it is, in truth, the way to destruction. It will not bring a man peace at the last. For thus saith the Lord, “I say unto you, That except your

righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven."

The Scribes, mentioned so often in the New Testament, as some of the most constant and vehement opposers of our Lord, were not secretaries, or men employed in writing only, as that term might incline us to believe. Neither were they lawyers, in our common sense of the word; although the word νομικοι; is so rendered in our translation. Their employment had no affinity at all to that of a lawyer among us. They were conversant with the laws of God, and not with the laws of man. These were their study: It was their proper and peculiar business to read and expound the law and the Prophets; particularly in the synagogues. They were the ordinary, stated preachers among the Jews. So that if the sense of the original word was attended to, we might render it the Divines. For these were the men who made divinity their profession: And they were generally (as their name literally imports) men of letters; men of the greatest account for learning that were then in the Jewish nation.

2. The Pharisees were a very ancient sect, or body of men, among the Jews; originally so called from the Hebrew word *prs* — which signifies to *separate* or *divide.* Not that they made any formal separation from, or division in, the national church. They were only distinguished from others by greater strictness of life, by more exactness of conversation. For they were zealous of the law in the minutest points; paying tithes of mint, anise, and cummin: And hence they were had in honor of all the people, and generally esteemed the holiest of men.

Many of the Scribes were of the sect of the Pharisees. Thus St. Paul himself, who was educated for a Scribe, first at the university of Tarsus, and after that in Jerusalem, at the feet of Gamaliel, (one of the most learned Scribes or Doctors of the law that were then in the nation,) declares of himself before the Council, "I am a Pharisee, the son of a Pharisee;" (Acts 23:6;) and before King Agrippa, "After the straightest sect of our religion, I lived a Pharisee." (26:5.) And the whole body of the Scribes generally esteemed and acted in concert with the Pharisees. Hence we find our Savior so frequently coupling them together, as coming in many respects under the same consideration. In this place they seem to be

mentioned together as the most eminent professors of religion; the former of whom were accounted the wisest, — the latter, the holiest of men.

3. What "the righteousness of the Scribes and Pharisees" really was, it is not difficult to determine. Our Lord has preserved an authentic account which one of them gave of himself: And he is clear and full in describing his own righteousness; and cannot be supposed to have omitted any part of it. He went up indeed "into the temple to pray;" but was so intent upon his own virtues, that he forgot the design upon which he came. For it is remarkable, he does not properly pray at all: He only tells God how wise and good he was. "God, I thank thee, that I am not as other men are, extortioners, unjust, adulterers; or even as this publican. I fast twice in the week; I give tithes of all that I possess." His righteousness therefore consisted of three parts: First, saith he, "I am not as other men are;" I am not an extortioner, not unjust, not an adulterer; not "even as this publican:" Secondly, "I fast twice in the week:" And, Thirdly, "I give tithes of all that I possess."

"I am not as other men are." This is not a small point. It is not every man that can say this. It is as if he had said, — "I do not suffer myself to be carried away by that great torrent, custom. I live not by custom, but by reason; not by the examples of men, but by the word of God. I am not an extortioner, not unjust, not an adulterer; however common these sins are, even among those who are called the people of God; (extortion, in particular, — a kind of legal injustice, not punishable by any human law, the making gain of another's ignorance or necessity, having filled every corner of the land;) nor even as this publican; not guilty of any open or presumptuous sin; not an outward sinner; but a fair, honest man of blameless life and conversation."

4. "I fast twice in the week." There is more implied in this, than we may at first be sensible of. All the stricter Pharisees observed the weekly fasts; namely, every Monday and Thursday. On the former day, they fasted in memory of Moses receiving on that day (as their tradition taught) the two tables of stone written by the finger of God; on the latter, in memory of his casting them out of his hand, when He saw the people dancing round the golden calf. On these days, they took no sustenance at all, till three in

the afternoon; the hour at which they began to offer up the evening sacrifice in the temple. Till that hour, it was their custom to remain in the temple, in some of the corners, apartments, or courts thereof; that they might be ready to assist at all the sacrifices, and to join in all the public prayers. The time between they were accustomed to employ, partly in private addresses to God, partly in searching the Scriptures, in reading the Law and the Prophets, and in meditating thereon. Thus much is implied in! "I fast twice in the week;" the second branch of the righteousness of a Pharisee.

5. "I give tithes of all that I possess." This the Pharisees did with the utmost exactness. They would not except the most inconsiderable thing; no, not mint, anise, and cummin. They would not keep back the least part of what they believed properly to belong to God; but gave a full tenth of their whole substance yearly, and of all their increase, whatsoever it was.

Yea, the stricter Pharisees, (as has been often observed by those who are versed in the ancient Jewish writings,) not content with giving one tenth of their substance to God in his Priests and Levites, gave another tenth to God in the poor, and that continually. They gave the same proportion of all they had in alms, as they were accustomed to give in tithes. And this likewise they adjusted with the utmost exactness; that they might not keep back any part, but might fully render unto God the things which were God's, as they accounted this to be. So that, upon the whole, they gave away, from year to year, an entire fifth of all that they possessed.

6. This was "the righteousness of the Scribes and Pharisees;" a righteousness which, in many respects, went far beyond the conception which many have been accustomed to entertain concerning it. But perhaps it will be said, "It was all false and feigned; for they were all a company of hypocrites." Some of them doubtless were; men who had really no religion at all, no fear of God, or desire to please him; who had no concern for the honor that cometh of God, but only for the praise of men. And these are they whom our Lord so severely condemns, in sharply reproves, on many occasions. But we must not suppose, because many Pharisees were hypocrites, therefore all were so. Nor indeed is hypocrisy by any means essential to the character of a Pharisee. This is not the distinguishing mark

of their sect. It is rather this, according to our Lord's account, "They trusted in themselves that they were righteous, and despised others." This is their genuine badge. But the Pharisee of this kind cannot be a hypocrite. He must be, in the common sense, sincere; otherwise he could not "trust in himself that he is righteous." The man who was here commending himself to God, unquestionably thought himself righteous. Consequently he was no hypocrite; he was not conscious to himself of any insincerity. He now spoke to God just what he thought, namely, that he was abundantly better than other men.

But the example of St. Paul, were there no other, is sufficient to put this out of all question. He could not only say, when he was a Christian, "Herein do I exercise myself to have always a conscience void of offense toward God, and toward men;" (Acts 24:16;) but even concerning the time when he was a Pharisee, "Men and brethren, I have lived in all good conscience before God until this day." (23:1.) He was therefore sincere when he was a Pharisee, as well as when he was a Christian. He was no more a hypocrite when he persecuted the Church, than when he preached the faith which once he persecuted. Let this then be added to "the righteousness of the Scribes and Pharisees," — a sincere belief that they are righteous, and in all things "doing God service."

7. And yet, "except your righteousness," saith our Lord, "shall exceed the righteousness of the Scribes and Pharisees, we shall in no case enter into the kingdom of heaven." A solemn and weighty declaration, and which it behooves all who are called by the name of Christ seriously and deeply to consider. But before we inquire how our righteousness may exceed theirs, let us examine whether at present we come up to it.

First. A Pharisee was "not as other men are." In externals he was singularly good. Are we so? Do we dare to be singular at all. Do we not rather swim with the stream? Do we not many times dispense with religion and reason together, because we would not *look particular*? Are we not often more afraid of being out of the fashion, than being out of the way of salvation? Have we courage to stem the tide? — to run counter to the world? — "to obey God rather than man?" Otherwise, the Pharisee

leaves us behind at the very first step. It is well if we overtake him any more.

But to come closer. Can we use his First plea with God? — which is, in substance, “I do no harm: I live in no outward sin: I do nothing for which my own heart condemns me.” Do you not? Are you sure of that? Do you live in no practice for which your own heart condemns you? If you are not an adulterer, if you are not unchaste, either in word or deed, are you not unjust? The grand measure of justice, as well as of mercy, is, “Do unto others as thou wouldest they should do unto thee.” Do you walk by this rule? Do you never do unto any what you would not they should do unto you? Nay, are you not grossly unjust? Are you not an extortioner? Do you not make a gain of any one’s ignorance, or necessity; neither in buying nor selling? Suppose you were engaged in trade: Do you demand, do you receive, no more than the real value of what you sell? Do you demand, do you receive, no more of the ignorant than of the knowing, — of a little child, than of an experienced trader? If you do, why does not your heart condemn you? You are a barefaced extortioner! Do you demand no more than the usual price of goods of any who is in pressing want, — who must have, and that without delay, the things which you only can furnish him with? If you do, this also is flat extortion. Indeed you do not come up to the righteousness of a Pharisee.

8. A Pharisee, Secondly, (to express his sense in our common way,) used all the means of grace. As he fasted often and much, twice in every week, so he attended all the sacrifices. He was constant in public and private prayer, and in reading and hearing the Scriptures. Do you go as far as this? Do you fast much and often? — twice in the week? I fear not. Once at least, — “on all Fridays in the year?” (So our Church clearly and peremptorily enjoins all her members to do; to observe all these, as well as the vigils and the forty days of Lent, as days of fasting or abstinence.) Do you fast twice in the year? I am afraid some among us cannot plead even this! Do you neglect no opportunity of attending and partaking of the Christian sacrifice? How many are they who call themselves Christians, and yet are utterly regardless of it, — yet do not eat of that bread, or drink of that cup, for months, perhaps years, together! Do you, every day, either hear the Scriptures, or read them and meditate thereon? Do you join

in prayer with the great congregation, daily, if you have opportunity; if not, whenever you can; particularly on that day which you "remember to keep it holy?" Do you strive to "make opportunities?" Are you glad when they say unto you, "We will go into the house of the Lord?" Are you jealous of, and diligent in, private prayer? Do you suffer no day to pass without it? Rather, are not some of you so far from spending therein (with the Pharisee) several hours in one day, that you think one hour full enough, if not too much? Do you spend an hour in a day, or in a week, in praying to your Father which is in secret? yea, an hour in a month? Have you spent one hour together in private prayer ever since you was born? Ah, poor Christian! Shall not the Pharisee rise up in the judgment against thee and condemn thee? His righteousness is as far above thine, as the heaven is above the earth!

9. The Pharisee, Thirdly paid tithes and gave alms of all that he possessed. And in how ample a manner! So that he was (as we phrase it) "a man that did much good." Do we come up to him here? Which of us is so abundant as he was in good works? Which of us gives a fifth of all his substance to God, both of the principal and of the increase? Who of us, out of (suppose) an hundred pounds a year, gives twenty to God and the poor; out of fifty, ten; and so in a larger or a smaller proportion? When shall our righteousness, in using all the means of grace, in attending all the ordinances of God, in avoiding evil and doing good, equal at least the righteousness of the Scribes and Pharisees?

10. Although if it only equaled theirs, what would that profit? "For verily I say unto you, Except your righteousness shall exceed the righteousness of the Scribes and Pharisees, ye shall in no case enter into the kingdom of heaven. 'But how can it exceed theirs? Wherein does the righteousness of a Christian exceed that of a Scribe or Pharisee? Christian righteousness exceeds theirs, First, in the extent of it. Most of the Pharisees, though they were rigorously exact in many things, yet were emboldened, by the traditions of the Elders to dispense with others of equal importance. Thus they were extremely punctual in keeping the fourth commandment, — the) would not even rub an ear of corn on the Sabbath day; but not at all in keeping the third, — making little account of light, or even false, swearing. So that their righteousness was partial; whereas the righteousness of a real

Christian is universal. He does not observe one, or some parts of the law of God, and neglect the rest; but keeps all his commandments, loves them all, values them above gold or precious stones.

11. It may be, indeed, that some of the Scribes and Pharisees endeavored to keep all the commandments, and consequently were, as touching the righteousness of the law, that is, according to the letter of it, blameless. But still the righteousness of a Christian exceeds all this righteousness of a Scribe or Pharisee, by fulfilling the spirit as well as the letter of the law; by inward as well as outward obedience. In this, in the spirituality of it, it admits of no comparison. This is the point which our Lord has so largely proved, in the whole tenor of this discourse. Their righteousness was external only: Christian righteousness is in the inner man. The Pharisee "cleansed the outside of the cup and the platter;" the Christian is clean within. The Pharisee labored to present God with a good life; the Christian with a holy heart. The one shook off the leaves, perhaps the fruits, of sin; the other "lays the axe to the root;" as not being content with the outward form of godliness, how exact soever it be, unless the life, the Spirit, the power of God unto salvation be felt in the inmost soul.

Thus, to do no harm, to do good, to attend the ordinances of God, (the righteousness of a Pharisee,) are all external; whereas, on the contrary, poverty of spirit, mourning, meekness, hunger and thirst after righteousness, the love of our neighbor, and purity of heart, (the righteousness of a Christian,) are all internal. And even peace-making, (or doing good,) and suffering for righteousness' sake, stand entitled to the blessings annexed to them, only as they imply these inward dispositions, as they spring from, exercise, and confirm them. So that whereas the righteousness of the Scribes and Pharisees was external only, it may be said, in some sense, that the righteousness of a Christian is internal only: All his actions and sufferings being as nothing in themselves, being estimated before God only by the tempers from which they spring.

12. Whosoever therefore thou art, who bearest the holy and venerable name of a Christian, see, First, that thy righteousness fall not short of the righteousness of the Scribes and Pharisees. Be not thou "as other men are!" Dare to stand alone; to be, "against example, singularly good." If thou

"follow a multitude" at all, it must be "to do evil." Let not custom or fashion be thy guide, but reason and religion. The practice of others is nothing to thee: "Every man must give an account of himself to God." Indeed, if thou canst save the soul of another, do; but at least save one, — thy own. Walk not in the path of death, because it is broad, and many walk therein. Nay, by this very token thou mayest know it. Is the way wherein thou now walkest, a broad, well-frequented, fashionable way? Then it infallibly leads to destruction. O be not thou "damned for company!" Cease from evil; fly from sin as from the face of a serpent! At least, do no harm. "He that committeth sin is of the devil." Be not thou found in that number. Touching outward sins, surely the grace of God is even now sufficient for thee. "Herein," at least, "exercise thyself to have a conscience void of offense toward God, and toward men."

Secondly. Let not thy righteousness fall short of theirs with regard to the ordinances of God. If thy labor or bodily strength will not allow of thy fasting twice in the week, how ever, deal faithfully with thy own soul, and fast as often as thy strength will permit. Omit no public, no private opportunity of pouring out thy soul in prayer. Neglect no occasion of eating that bread and drinking that cup which is the communion of the body and blood of Christ. Be diligent in searching the Scriptures; read as thou mayest, and meditate therein day and night. Rejoice to embrace every opportunity of hearing "the word of reconciliation" declared by the "ambassadors of Christ," the "stewards of the mysteries of God." In using all the means of grace, in a constant and careful attendance on every ordinance of God, live up to (at least till thou canst go beyond) "the righteousness of the Scribes and Pharisees."

Thirdly. Fall not short of a Pharisee in doing good. Give alms of all thou dost possess. Is any hungry? Feed him. Is he athirst? Give him drink. Naked? Cover him with a garment. If thou hast this world's goods, do not limit thy beneficence to a scanty proportion. Be merciful to the uttermost of thy power. Why not even as this Pharisee? Now "make thyself friends," while the time is, "of the mammon of unrighteousness, that when thou failest," when this earthly tabernacle is dissolved, they "may receive thee into everlasting habitations."

13. But rest not here. Let thy righteousness “exceed the righteousness of the Scribes and Pharisees.” Be not thou content to “keep the whole law, and offend in one point.” Hold thou fast all His commandments, and all “false ways do thou utterly abhor.” Do all the things whatsoever He hath commanded, and that with all thy might. Thou canst do all things through Christ strengthening thee; though without him thou canst do nothing above all, let thy righteousness exceed theirs in the purity and spirituality of it. What is the exactest form of religion to thee? the most perfect outside righteousness? Go thou higher and deeper than all this! Let thy religion be the religion of the heart. Be thou poor in spirit; little, and base, and mean, and vile in thy own eyes; amazed and humbled to the dust at the love of God which is in Christ Jesus thy Lord! Be serious. Let the whole stream of thy thoughts, words, and works be such as flows from the deepest conviction that thou standest on the edge of the great gulf, thou and all the children of men, just ready to drop in, either into everlasting glory or everlasting burnings! Be meek: Let thy soul be filled with mildness, gentleness, patience, long-suffering toward all men; at the same time that all which is in thee is athirst for God, the living God, longing to awake up after his likeness, and to be satisfied with it. Be thou a lover of God, and of all mankind. In this spirit, do and suffer all things. Thus “exceed the righteousness of the Scribes and Pharisees,” and thou shalt be “called great in the kingdom of heaven.”

SERMON XXVI.

UPON OUR LORD'S SERMON ON THE MOUNT.

DISCOURSE VI.

"Take heed that ye do not your alms before men, to be seen of them: Otherwise ye have no reward of your Father which is in heaven.

"Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do in the synagogues and in the streets, that they may have glory of men. Verily I say unto you, they have their reward.

"But when thou doest alms, let not thy left hand know what thy right hand doeth: That thine alms may be in secret: And thy Father, which seeth in secret, himself shall reward thee openly.

"And when thou prayest, thou shalt not be as the hypocrites are: For they love to pray standing in the synagogues and in the corners of the streets, that they may be seen of men. Verily I say unto you, They have their reward.

"But thou, when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret; and thy Father which seeth in secret shall reward thee openly.

"But when ye pray, use not vain repetitions as the Heathen do: For they think that they shall be heard for their much speaking.

"Be not ye therefore like unto them: For your Father knoweth what things ye have need of, before ye ask him.

"After this manner therefore pray ye: Our Father which art in heaven, Hallowed be thy name. Thy kingdom come. Thy will be done in earth, as it is in heaven. Give us this day our daily bread, and forgive us our debts as we forgive our debtors. And lead us not into temptation, but deliver us from evil: For thine is the kingdom, and the power, and the glory, for ever. Amen.

"For if ye forgive men their trespasses, your heavenly Father will also forgive you:

"But if ye forgive not men their trespasses, neither will your Father forgive your trespasses."

Matthew 6:1-15.

1. In the preceding chapter our Lord has described inward religion in its various branches. He has laid before us those dispositions of soul which constitute real Christianity; the inward tempers contained in that "holiness, without which no man shall see the Lord;" the affections which, when flowing from their proper fountain, from a living faith in God through Christ Jesus, are intrinsically and essentially good, and acceptable to God. He proceeds to show, in this chapter, how all our actions likewise, even those that are indifferent in their own nature, may be made holy, and good, and acceptable to God, by a pure and holy intention. Whatever is done without this, he largely declares, is of no value before God. Whereas, whatever outward works are thus consecrated to God, they are, in his sight, of great price.

2. The necessity of this purity of intention, he shows, First, with regard to those which are usually accounted religious actions, and indeed are such when performed with a right intention. Some of these are commonly termed works of piety; the rest, works of charity or mercy. Of the latter sort, he particularly names almsgiving; of the former, prayer and fasting. But the directions given for these are equally to be applied to every work, whether of charity or mercy.

I.

1. And, First, with regard to works of mercy. "Take heed," saith he, "that ye do not your alms before men, to be seen of them: Otherwise ye have no reward of your Father which is in heaven." "That ye do not your alms:" — Although this only is named, yet is every work of charity included, every thing which we give, or speak, or do, whereby our neighbor may be profited; whereby another man may receive any advantage, either in his body or soul. The feeding the hungry, the clothing the naked, the entertaining or assisting the stranger, the visiting those that are sick or in prison, the comforting the afflicted, the mistrusting the ignorant, the

reproving the wicked, the exhorting and encouraging the well-doer; and if there be any other work of mercy, it is equally included in this direction.

2. “Take heed that ye do not your alms before men, to be seen of them.” — The thing which is here forbidden, is not barely the doing good in the sight of men; this circumstance alone, that others see what we do, makes the action neither worse nor better; but the doing it before men, “to be seen of them,” with this view, from this intention only. I say, from this intention only; for this may, in some cases, be a part of our intention; we may design that some of our actions should be been, and yet they may be acceptable to God. We may intend that our light should shine before men, when our conscience bears us witness in the Holy Ghost, that our ultimate end in designing they should see our good works, is, “that they may glorify our Father which is in heaven.” But take heed that ye do not the least thing with a view to your own glory: Take heed that a regard to the praise of men have no place at all in your works of mercy. If ye seek your own glory, if you have any design to gain the honor that cometh of men, whatever is done with this view is nothing worth; it is not done unto the Lord; he accepteth it not; “ye have no reward” for this “of our Father which is in heaven.”

3. “Therefore when thou doest thine alms, do not sound a trumpet before thee, as the hypocrites do, in the synagogues and in the streets, that they may have praise of men.” — The word synagogue does not here mean a place of worship, but any place of public resort, such as the market place, or exchange. It was common thing among the Jews, who were men of large fortunes, particularly among the Pharisees, to cause a trumpet to be sounded before them in the most public parts of the city, when they were about to give any considerable alms. The pretended reason for this was, to call the poor together to receive it; but the real design, that they might have praise of men. But be not thou like unto them. Do not thou cause a trumpet to be sounded before thee. Use no ostentation in doing good. Aim at the honor which cometh of God only. They who seek the praise of men have their reward: They shall have no praise of God.

4. “But when thou doest alms, let not thy left hand know what thy right hand doeth.” — This is a proverbial expression, the meaning of which is,

— Do it in as secret a manner as is possible; as secret as is consistent with the doing it at all, (for it must not be left undone; omit no opportunity of doing good, whether secretly or openly,) and with the doing it in the most effectual manner. For here is also an exception to be made: When you are fully persuaded in your own mind, that by your not concealing the good which is done, either you will yourself be enabled, or others excited, to do the more good, then you may not conceal it: Then let your light appear, and "shine to all that are in the house." But, unless where the glory of God and the good of mankind oblige you to the contrary, act in as private and unobserved a manner as the nature of the thing will admit; — "that thy alms may be in secret; and thy Father which seeth in secret, he shall reward thee openly;" perhaps in the present world, — many instances of this stand recorded in all ages; but infallibly in the world to come, before the general assembly of men and angels.

II.

1. From works of charity or mercy our Lord proceeds to those which are termed works of piety. "And when thou prayest," saith he, "thou shalt not be as the hypocrites are; for they love to pray standing in the synagogues, and in the corners of the streets, that they may be seen of men." — "Thou shalt not be as the hypocrites are." Hypocrisy, then, or insincerity, is the first thing we are to guard against in prayer. Beware not to speak what thou dost not mean. Prayer is the lifting up of the heart to God: All words of prayer, without this, are mere hypocrisy. Whenever therefore thou attemptest to pray, see that it be thy one design to commune with God, to lift up thy heart to him, to pour out thy soul before him; not as the hypocrites, who love, or are wont, "to pray standing in the synagogues," the exchange, or market-places, "and in the corners of the streets," wherever the most people are, "that they may be seen of men:" This was the sole design, the motive, and end, of the prayers which they there repeated. "Verily I say unto you, They have their reward." — They are to expect none from your Father which is in heaven.

2. But it is not only the having an eye to the praise of men, which cuts us off from any reward in heaven; which leaves us no room to expect the blessing of God upon our works, whether of piety or mercy. Purity of intention is equally destroyed by a view to any temporal reward whatever.

If we repeat our prayers, if we attend the public worship of God, if we relieve the poor, with a view to gain or interest, it is not a whit more acceptable to God, than if it were done with a view to praise. Any temporal view, any motive whatever on this side eternity, any design but that of promoting the glory of God, and the happiness of men for God's sake, makes every action, however fair it may appear to men, an abomination unto the Lord.

3. "But when thou prayest, enter into thy closet, and when thou hast shut thy door, pray to thy Father which is in secret." — There is a time when thou art openly to glorify God, to pray, and praise him, in the great congregation. But when thou desirest more largely and more particularly to make thy requests known unto God, whether it be in the evening, or in the morning, or at noon-day, "enter into thy closet, and shut thy door." Use all the privacy thou canst. (Only leave it not undone, whether thou hast any closet, any privacy, or no. Pray to God, if it be possible, when none seeth but He; but, if other wise, pray to God.) Thus "pray to thy Father which is in secret;" pour out all thy heart before him; "and thy Father which seeth in secret, he shall reward thee openly."

4. "But when ye pray," even in secret, "use not vain repetitions, as the Heathen do;" μη βαττολογησητε. Do not use abundance of words without any meaning. Say not the same thing over and over again; think not the fruit of your prayers depends on the length of them, like the Heathens; for "they think they shall be heard for their much speaking."

The thing here reproved is not simply the length, any more than the shortness, of our prayers; — but, First, length without meaning; speaking much, and meaning little or nothing; the using (not all repetitions; for our Lord himself prayed thrice, repeating the same words; but) vain repetitions, as the Heathens did, reciting the names of their gods, over and over; as they do among Christians, (vulgarity so called,) and not among the Papists only, who say over and over the same string of prayers, without ever feeling what they speak: — Secondly, the thinking to be heard for our much speaking, the fancying God measures prayers by their length, and is best pleased with those which contain the most words, which sound the longest in his ears. These are such instances of superstition and folly as all

who are named by the name of Christ should leave to the Heathens, to them on whom the glorious light of the gospel hath never shined.

5. “Be not ye therefore like unto them.” — Ye who have tasted of the grace of God in Christ Jesus are thoroughly convinced, “your Father knoweth what things ye have need of, before ye ask him.” So that the end of your praying is not to inform God, as though he knew not your wants already; but rather to inform yourselves; to fix the sense of those wants more deeply in your hearts, and the sense of your continual dependence on Him who only is able to supply all your wants. It is not so much to move God, who is always more ready to give than you to ask, as to move yourselves, that you may be willing and ready to receive the good things he has prepared for you.

III.

1. After having taught the true nature and ends of prayer, our Lord subjoins an example of it; even that divine form of prayer which seems in this place to be proposed by way of pattern chiefly, as the model and standard of all our prayers: “After this manner therefore pray ye.” Whereas, elsewhere he enjoins the use of these very words: “He said unto them, When ye pray, say —.” (Luke 11:2.)

2. We may observe, in general, concerning this divine prayer, First, that it contains all we can reasonably or innocently pray for. There is nothing which we have need to ask of God, nothing which we can ask without offending him, which is not included, either directly or indirectly, in this comprehensive form. Secondly, that it contains all we can reasonably or innocently desire; whatever is for the glory of God, whatever is needful or profitable, not only for ourselves, but for every creature in heaven and earth. And, indeed, our prayers are the proper test of our desires; nothing being fit to have a place in our desires which is not fit to have a place in our prayers: What we may not pray for, neither should we desire. Thirdly, that it contains all our duty to God and man; whatsoever things are pure and holy, whatsoever God requires of the children of men, whatsoever is acceptable in his sight, whatsoever it is whereby we may profit our neighbor, being expressed or implied therein.

3. It consists of three parts, — the preface, the petitions, and the doxology, or conclusion. The preface, “Our Father which art in heaven,” lays a general foundation for prayer; comprising what we must first know of God, before we can pray in confidence of being heard. It likewise points out to us all those tempers with which we are to approach to God, which are most essentially requisite, if we desire either our prayers or our lives should find acceptance with him.

4. “Our Father:” — If he is a Father, then he is good, then he is loving, to his children. And here is the first and great reason for prayer. God is willing to bless; let us ask for a blessing. “Our Father;” — our Creator; the Author of our being; He who raised us from the dust of the earth; who breathed into us the breath of life, and we became living souls. But if he made us, let us ask, and he will not withhold any good thing from the work of his own hands. “Our Father;” — our Preserver; who, day by day, sustains the life he has given; of whose continuing love we now and every moment receive life and breath and all things. So much the more boldly let us come to him, and we shall “obtain mercy, and find grace to help in time of need.” Above all, the Father of our Lord Jesus Christ, and of all that believe in him who justifies us “freely by his grace, through the redemption that is in Jesus;” who hath “blotted out all our sins, and healed all our infirmities” who hath received us for his own children, by adoption and grace; and, “because” we “are sons, hath sent forth the Spirit of his Son into” our “hearts, crying, Abba, Father;” who “hath begotten us again of incorruptible seed,” and “created us anew in Christ Jesus.” Therefore we know that he heareth us always; therefore we pray to him without ceasing. We pray, because we love; and “we love him because he first loved us.”

5. “Our Father:” — Not *mine* only who now cry unto him, but *ours*; in the most extensive sense. The God and “Father of the spirits of all flesh;” the Father of angels and men. So the very Heathens acknowledge him to be, Πατηρ ανδρων τε θεων τε. The Father of the universe, of all the families both in heaven and earth. Therefore with him there is no respect of persons. He loveth all that he hath made. “He is loving into every man, and his mercy is over all his works.” And the Lord’s delight is in them that fear him, and put their trust in his mercy; in them that trust in him through

the Son of his love, knowing they are “accepted in the Beloved.” But “if God so loved us, we ought also to love one another;” yea, all mankind; seeing “God so loved the world, that he gave his only begotten Son,” even to die the death, that they “might not perish, but have everlasting life.”

6. “Which art in heaven:” — High and lifted up; God over all, blessed for ever: Who, sitting on the circle of the heavens, beholdeth all things both in heaven and earth; whose eye pervades the whole sphere of created being; yea, and of uncreated night; unto whom “are known all his works,” and all the works of every creature, not only “from the beginning of the world,” (a poor, low, weak translation,) but απ’ αιωνος, from all *eternity*, from everlasting to everlasting; who constrains the host of heaven, as well as the children of men, to cry out with wonder and amazement, O the depth! “the depth of the riches, both of the wisdom and of the knowledge of God!” “Which art in heaven:” — The Lord and Ruler of all, superintending and disposing all things; who art the King of kings, and Lord of lords, the blessed and only Potentate; who art strong and girded about with power, doing whatsoever pleaseth thee; the Almighty; for whensoever thou willest, to do is present with thee. “In heaven:” — Eminently there. Heaven is thy throne, “the place where thine honor” particularly “dwelleth.” But not there alone; for thou fillest heaven and earth, the whole expanse of space. “Heaven and earth are full of thy glory. Glory be to thee, O Lord most high!”

Therefore should we “serve the Lord with fear, and rejoice unto him with reverence.” Therefore should we think, speak, and act, as continually under the eye, in the immediate presence, of the Lord, the King.

7. “Hallowed be thy name.” — This is the first of the six petitions, whereof the prayer itself is composed. The name of God is God himself; the nature of God, so far as it can be discovered to man. It means, therefore, together with his existence, all his attributes or perfections; — His Eternity, particularly signified by his great and incommunicable name, JEHOVAH, as the Apostle John translates it: Το Α και το Ω, αρχη και τελος, ο ων και ο ην και ο ερχομενος, — “The Alpha and Omega, the beginning and the end; He which is, and which was, and which is to come;” — His Fullness of Being, denoted by his other great name, I AM THAT I

AM! — His omnipresence; — His omnipotence; who is indeed the only Agent in the material world; all matter being essentially dull and inactive, and moving only as it is moved by the finger of God; and he is the spring of action in every creature, visible and invisible, which could neither act nor exist, without the continual influx and agency of his almighty power; — His wisdom, clearly deduced from the things that are seen, from the goodly order of the universe; — His Trinity in Unity, and Unity in Trinity, discovered to us in the very first line of his written word; Barah Elohim — literally, *the Gods created,* a plural noun joined with a verb of the singular number; as well as in every part of his subsequent revelations, given by the mouth of all his holy Prophets and Apostles; — His essential purity and holiness; — and, above all, his love, which is the very brightness of his glory.

In praying that God, or his name, may be hallowed or glorified, we pray that he may be known, such as he is, by all that are capable thereof, by all intelligent beings, and with affections suitable to that knowledge; that he may be duly honored, and feared, and loved, by all in heaven above and in the earth beneath; by all angels and men, whom for that end he has made capable of knowing and loving him to eternity.

8. “Thy kingdom come.” — This has a close connection with the preceding petition. In order that the name of God might be hallowed, we pray that his kingdom, the kingdom of Christ, may come. This kingdom then comes to a particular person, when he “repents and believes the gospel;” when he is taught of God, not only to know himself, but to know Jesus Christ and him crucified. As “this is life eternal, to know the only true God, and Jesus Christ whom he hath sent;” so it is the kingdom of God begun below, set up in the believer’s heart; “the Lord God Omnipotent” then “reigneth,” when he is known through Christ Jesus. He taketh unto himself his mighty power, that he may subdue all things unto himself. He goeth on in the soul conquering and to conquer, till he hath put all things under his feet, till “every thought is brought into captivity to the obedience of Christ.”

When therefore God shall “give his Son the Heathen for his inheritance, and the uttermost parts of the earth for his possession;” when “all

kingdoms shall bow before him, and all nations shall do him service;" when "the mountain of the Lord's house," the Church of Christ, "shall be established in the top of the mountains;" when "the fullness of the Gentiles shall come in, and all Israel shall be saved;" then shall it be seen, that "the Lord is King, and hath put on glorious apparel," appearing to every soul of man as King of kings and Lord of lords. And it is meet for all those who love his appearing, to pray that he would hasten the time; that this his kingdom, the kingdom of grace, may come quickly, and swallow up all the kingdoms of the earth; that all mankind, receiving him for their King, truly believing in his name, may be filled with righteousness, and peace, and joy, with holiness and happiness, — till they are removed hence into his heavenly kingdom, there to reign with him for ever and ever.

For this also we pray in those words, "Thy kingdom come:" We pray for the coming of his everlasting kingdom, the kingdom of glory in heaven which is the continuation and perfection of the kingdom of grace on earth. Consequently this, as well as the preceding petition, is offered up for the whole intelligent creation, who are all interested in this grand event, the final renovation of all things, by God's putting an end to misery and sin, to infirmity and death, taking all things into his own hands, and setting up the kingdom which endureth throughout all ages.

Exactly answerable to all this are those awful words in the prayer at the burial of the dead: "Beseeching thee, that it may please thee of thy gracious goodness, shortly to accomplish the number of thine elect, and to hasten thy kingdom: That we, with all those that are departed in the true faith of thy holy name, may have our perfect consummation and bliss, both in body and soul, in thy everlasting glory."

9. "Thy will be done in earth, as it is in heaven." — This is the necessary and immediate consequence wherever the kingdom of God is come; wherever God dwells in the soul by faith, and Christ reigns in the heart by love.

It is probable, many, perhaps the generality of men, at the first view of these words, are apt to imagine they are only an expression of, or petition for, resignation; for a readiness to suffer the will of God, whatsoever it be,

concerning us. And this is unquestionably a divine and excellent temper, a most precious gift of God. But this is not what we pray for in this petition; at least, not in the chief and primary sense of it. We pray, not so much for a passive, as for an active, conformity to the will of God, in saying, “Thy will be done in earth, as it is in heaven.”

How is it done by the angels of God in heaven, — those who now circle his throne rejoicing? They do it *willingly*; they love his commandments, and gladly hearken to his words. It is their meat and drink to do his will; it is their highest glory and joy. They do it *continually*; there is no interruption in their willing service. They rest not day nor night, but employ every hour (speaking after the manner of men; otherwise our measures of duration, days, and nights, and hours, havens place in eternity) in fulfilling his commands, in executing his designs, in performing the counsel of his will. And they do it *perfectly*. No sin, no defect belongs to angelic minds. It is true, “the stars are not pure in his sight,” even the morning-stars that sing together before him. “In his sight,” that is, in comparison of Him, the very angels are not pure. But this does not imply, that they are not pure *in themselves.* Doubtless they are; they are without spot and blameless. They are altogether devoted to his will, and perfectly obedient in all things.

If we view this in another light, we may observe, the angels of God in heaven do *all* the will of God. And they do nothing else, nothing but what they are absolutely assured is his will. Again, they do all the will of God *as* he willeth; in the manner which pleases him, and no other. Yea, and they do this, only *because* it is his will; for this end, and no other reason.

10. When therefore we pray, that the will of God may “be done in earth as it is in heaven,” the meaning is, that all the habitants of the earth, even the whole race of mankind, may do the will of their Father which is in heaven, as *willingly* as the holy angels; that these may do it *continually*, even as they, without any interruption of their willing service; yea, and that they may do it *perfectly*, — that “the God of peace,” through the blood of the everlasting covenant, may make them perfect in every good work to do his will, and work in them all “which is well-pleasing in his sight.”

In other words, we pray that we and all mankind may do the whole will of God in all things; and nothing else, not the least thing but what is the holy and acceptable will of God: We pray that we may do the whole will of God as he willeth, in the manner that pleases him: And, lastly, that we may do it *because* it is his will; that this may be the sole reason and ground, the whole and only motive, of whatsoever we think, or whatsoever we speak or do.

11. "Give us this day our daily bread." — In the three former petitions we have been praying for all mankind. We come now more particularly to desire a supply for our own wants. Not that we are directed, even here, to confine our prayer altogether to ourselves but this, and each of the following petitions, may be used for the whole Church of Christ upon earth.

By "bread" we may understand all things needful, whether for our souls or bodies; τα προς ζωην και ευσεβειαν, — *the things pertaining to life and godliness*: We understand not barely the outward bread, what our Lord terms "the meat which perisheth;" but much more the spiritual bread, the grace of God, the food "which endureth unto everlasting life." It was the judgment of many of the ancient Fathers, that we are here to understand the sacramental bread also; daily received in the beginning by the whole Church of Christ, and highly esteemed, till the love of many waxed cold, as the grand channel whereby the grace of his Spirit was conveyed to the souls of all the children of God.

"Our daily bread." — The word we render *daily* has been differently explained by different commentators. But the most plain and natural sense of it seems to be this, which is retained in almost all translations, as well ancient as modern; — what is sufficient for this day; and so for each day as it succeeds.

12. "Give us:" — For we claim nothing of right, but only of free mercy. We deserve not the air we breathe, the earth that bears, or the sun that shines upon, us. All our desert, we own, is hell: But God loves us freely; therefore, we ask; him to give, what we can no more procure for ourselves, than we can merit it at his hands.

Not that either the goodness or the power of God is a reason for us to stand idle. It is his will that we should use all diligence in all things, that we should employ our utmost endeavors, as much as if our success were the natural effect of our own wisdom and strength: And then, as though we had done nothing, we are to depend on Him, the giver of every good and perfect gift.

“This day:” — For we are to take no thought for the morrow. For this very end has our wise Creator divided life into these little portions of time, so clearly separated from each other, that we might look on every day as a fresh gift of God, another life, which we may devote to his glory; and that every evening may be as the close of life, beyond which we are to see nothing but eternity.

13. “And forgive us our trespasses, as we forgive them that trespass against us.” — As nothing but sin can hinder the bounty of God from flowing forth upon every creature, so this petition naturally follows the former; that, all hindrances being removed, we may the more clearly trust in the God of love for every manner of thing which is good.

“Our trespasses:” — The word properly signifies *our debts* Thus our sins are frequently represented in Scripture; every sin laying us under a fresh debt to God, to whom we already owe, as it were, ten thousand talents. What, then, can we answer when he shall say, “Pay me that thou owest?” We are utterly insolvent; we have nothing to pay; we have wasted all our substance. Therefore, if he deal with us according to the rigor of his law, if he exact what he justly may, he must command us to be “bound hand and foot, and delivered over to the tormentors.”

Indeed we are already bound hand and foot by the chains of our own sins. These, considered with regard to ourselves, are chains of iron and fetters of brass. They are wounds wherewith the world, the flesh, and the devil have gashed and mangled us all over. They are diseases that drink up our blood and spirits, that bring us down to the chambers of the grave. But, considered as they are here, with regard to God, they are debts immense

and numberless. Well, therefore, seeing we have nothing to pay, may we cry unto Him, that he would frankly forgive us all!

The word translated *forgive*, implies either to forgive a debt, or to unloose a chain. And, if we attain the former, the latter follows of course. If our debts are forgiven, the chains fall of our hands. As soon as ever, through the free grace of God in Christ, we "receive forgiveness of sins," we receive likewise "a lot among those which are sanctified, by faith which is in him." Sin has lost its power: It has no dominion over those who are under grace, that is, in favor with God. As "there is now no condemnation to them that are in Christ Jesus," so they are freed from sin as well as from guilt. "The righteousness of the law is fulfilled in" them, and they "walk not after the flesh but after the Spirit."

14. "As we forgive them that trespass against us." — In these words our Lord clearly declares both on what condition, and in what degree or manner, we may look to be forgiven of God. All our trespasses and sins are forgiven us, *if* we forgive, and *as* we forgive, others. This is a point of the utmost importance. And our blessed Lord is so jealous lest at any time we should let it slip out of our thoughts, that he not only inserts it in the body of his prayer, but presently after repeats it twice over. "If," saith he, "ye forgive men their trespasses, your heavenly Father will also forgive you: But if ye forgive not men their trespasses, neither will your Father forgive your trespasses." (Verses 14, 15.) Secondly, God forgives us as we forgive others. So that if any malice or bitterness, if any taint of unkindness or anger remains, if we do not clearly, fully, and from the heart, forgive all men their trespasses, we so far cut short the forgiveness of our own: God cannot clearly and fully forgive us: He may show us some degree of mercy; but we will not suffer him to blot out all our sins, and forgive all our iniquities.

In the mean time, while we do not from our hearts forgive our neighbor his trespasses, what manner of prayer are we offering to God whenever we utter these words? We are indeed setting God at open defiance; we are daring him to do his worst. "Forgive us our trespasses, as we forgive them that trespass against us!" That is, in plain terms, "Do not thou forgive us at all: We desire no favor at thy hands. We pray that thou wilt keep our

sins in remembrance, and that thy wrath may abide upon us." But can you seriously offer such a prayer to God? And hath he not yet cast you quick into hell? O tempt him no longer! Now, even now, by his grace, forgive as you would be forgiven! Now have compassion on thy fellows servant, as God hath had, and will have, pity on thee!

15. "And lead us not into temptation, but deliver us from evil." — "And lead us not into temptation." The word translated *temptation*, means trial of any kind. And so the English word temptation was formerly taken in an indifferent sense; although now it is usually understood of solicitation to sin. St. James uses the word in both these senses; first, in its general, then in its restrained, acceptation. He takes it in the former sense when he saith, "Blessed is the man that endureth temptation: For when he is tried," or approved of God, "he shall receive the crown of life." (James 1:12, 13.) He immediately adds, taking the word in the latter sense, "Let no man say when he is tempted, I am tempted of God: For God cannot be tempted with evil, neither tempteth he any man: But every man is tempted when he is *drawn away* of his own lust," or *desire*, εξελκομενος, — drawn out of God, in whom alone he is safe, — "*and enticed*;" caught as a fish with a bait. Then it is, when he is thus *drawn away and enticed*, that he properly enters into temptation. Then temptation covers him as a cloud; it over spreads his whole soul. Then how hardly shall he escape out of the snare! Therefore, we beseech God "not to lead us into temptation," that is, (seeing God tempteth no man,) not to suffer us to be led into it. "But deliver us from evil:" Rather, "*from the evil one*," απο του πονηρου. Ο Πονηρος is unquestionably *the wicked one*, emphatically so called, the prince and God of this world, who works with mighty power in the children of disobedience. But all those who are the children of God by faith are delivered out of his hands. He may fight against them; and so he will. But he cannot conquer, unless they betray their own souls. He may torment for a time, but he cannot destroy: For God is on their side, who will not fail, in the end, to "avenge his own elect, that cry unto him day and night." Lord, when we are tempted, suffer us not to enter into temptation! Do thou make a way for us to escape, that the wicked one touch us not!

16. The conclusion of this divine prayer, commonly called the Doxology, is a solemn thanksgiving, a compendious acknowledgment of the attributes and works of God. “For thine is the kingdom;” — the sovereign right of all things that are, or ever were, created; yea, thy kingdom is an everlasting kingdom, and thy dominion endureth throughout all ages. “The power;” — the executive power whereby thou governest all things in thy everlasting kingdom, whereby thou doest whatsoever pleaseth thee, in all places of thy dominion. “And the glory;” — the praise due from every creature, for thy power, and the mightiness of thy kingdom, and for all thy wondrous works which thou workest from everlasting, and shalt do, world without end, “for ever and ever! Amen!” So be it!

I believe it will not be unacceptable to the serious reader to subjoin

A PARAPHRASE ON THE LORD’S PRAYER.

1 FATHER of all, whose powerful voice
Cal’d forth this universal frame;
Whose mercies over all rejoice,
Through endless ages still the same.
Thou, by thy word, upholdest all;
Thy bounteous love to all is show’d;
Thou hear’st thy every creature’s call,
And fillest every mouth with good.

2 In heaven thou reign’st, enthroned in light,
Nature’s expanse beneath thee spread;
Earth, air, and sea, before thy sight,
And hell’s deep gloom, are open laid.
Wisdom, and might, and love are thine:
Prostrate before thy face we fall,
Confess thine attributes divine,
And hail thee Sovereign Lord of All!

3 Thee Sovereign Lord let all confess,
That moves in earth, or air, or sky;
Revere thy power, thy goodness bless,
Tremble before thy piercing eye.
All ye who owe to him your birth,
In praise your every hour employ:
Jehovah reigns! Be glad, O earth!
And shout, ye morning stars, for joy!

4 Son of thy Sire's eternal love,
Take to thyself thy mighty power;
Let all earth's sons thy mercy prove,
Let all thy bleeding grace adore.
The triumphs of thy love display;
In every heart reign thou alone;
Till all thy foes confess thy sway,
And glory ends what grace begun

5 Spirit of grace, and health, and power,
Fountain of light and love below;
Abroad thine healing influence shower,
O'er all the nations let it flow.
Inflame our hearts with perfect love;
In us the work of faith fulfill;
So not heaven's host shall swifter move
Than we on earth to do thy will.

6 Father, 'tis thine each day to yield
Thy children's wants a fresh supply:
Thou cloth'st the lilies of the field,
And hearest the young ravens cry.
On thee we cast our care; we live
Through thee who know'st our every need;
O feed us with thy grace, and give
Our souls this day the living bread!

7 Eternal, spotless Lamb of God,
Before the world's foundation slain,
Sprinkle us ever with thy blood;
O cleanse and keep us ever clean!
To every soul (all praise to Thee!)
Our bowels of compassion move:
And all mankind by this may see
God is in us; for God is love.

8 Giver and Lord of life, whose power
And guardian care for all are free;
To thee, in fierce temptation's hour,
From sin and Satan let us flee.
Thine, Lord, we are, and ours thou art;
In us be all thy goodness show'd;
Renew, enlarge, and fill our heart
With peace, and joy, and heaven, and God

9 Blessing and honor, praise and love,

Co-equal, co-eternal Three,
In earth below, in heaven above,
By all thy works be paid to thee.
Thrice Holy! thine the kingdom is,
The power omnipotent is thine;
And when created nature dies,
Thy never-ceasing glories shine.

SERMON XXVII.

UPON OUR LORD'S SERMON ON THE MOUNT.

DISCOURSE VII.

"Moreover when ye fast, be not, as the hypocrites, of a sad countenance. For they disfigure their faces, that they may appear unto men to fast. Verily I say unto you, They have their reward.

"But thou, when thou fastest, anoint thine head, and wash thy face;

"That thou appear not unto men to fast, but unto thy Father which is in secret: And thy Father, which seeth in secret, shall reward thee openly."

Matthew 6:16-18.

1. IT has been the endeavor of Satan, from the beginning of the world, to put asunder what God hath joined together; to separate inward from outward religion; to set one of these at variance with the other. And herein he has met with no small success among those who were "ignorant of his devices."

Many, in all ages, having a zeal for God, but not according to knowledge, have been strictly attached to the "righteousness of the law," the performance of outward duties, but in the mean time wholly regardless of inward righteousness, "the righteousness which is of God by faith." And many have run into the opposite extreme, disregarding all outward duties, perhaps even "speaking evil of the law, and judging the law," so far as it enjoins the performance of them.

2. It is by this very device of Satan, that faith and works have been so often set at variance with each other. And many who had a real zeal for God have, for a time, fallen into the snare on either hand. Some have

magnified faith to the utter exclusion of good works, not only from being the cause of our justification, (for we know that a man is justified freely by the redemption which is in Jesus,) but from being the necessary fruit of it, yea, from having any place in the religion of Jesus Christ. Others, eager to avoid this dangerous mistake, have run as much too far the contrary way; and either maintained that good works were the cause, at least the previous condition, of justification, — or spoken of them as if they were all in all, the whole religion of Jesus Christ.

3. In the same manner have the end and the means of religion been set at variance with each other. Some well-meaning men have seemed to place all religion in attending the Prayers of the Church, in receiving the Lord's supper, in hearing sermons, and reading books of piety; neglecting, mean time, the end of all these, the love of God and their neighbor. And this very thing has confirmed others in the neglect, if not contempt, of the ordinances of God, — so wretchedly abused, to undermine and overthrow the very end they were designed to establish.

4. But of all the means of grace there is scarce any concerning which men have run into greater extremes, than that of which our Lord speaks in the above-mentioned words, I mean religious fasting. How have some exalted this beyond all Scripture and reason; — and others utterly disregarded it; as it were, revenging themselves by undervaluing as much as the former had overvalued it! Those have spoken of it, as if it were all in all; if not the end itself, yet infallibly connected with it: These, as if it were just nothing, as if it were a fruitless labor, which had no relation at all thereto. Whereas it is certain the truth lies between them both. It is not all, nor yet is it nothing. It is not the end, but it is a precious means thereto; a means which God himself has ordained, and in which therefore, when it is duly used, he will surely give us his blessing.

In order to set this in the clearest light, I shall endeavor to show, First, what is the nature of fasting, and what the several sorts and degrees thereof: Secondly, what are the reasons, grounds, and ends of it: Thirdly, how we may answer the most plausible objections against it: And, Fourthly, in what manner it should be performed.

I.

1. I shall endeavor to show, First, what is the nature of fasting, and what the several sorts and degrees thereof. As to the nature of it, all the inspired writers, both in the Old Testament and the New, take the word, *to fast,* in one single sense, for not to eat, to abstain from food. This is so clear, that it would be labor lost to quote the words of David, Nehemiah, Isaiah, and the Prophets which followed, or of our Lord and his Apostles; all agreeing in this, that to fast, is, not to eat for a time prescribed.

2. To this, other circumstances were usually joined by them of old, which had no necessary connection with it. Such were the neglect of their apparel; the laying aside those ornaments which they were accustomed to wear; the putting on morning; the strewing ashes upon their head; or wearing sackcloth next their skin. But we find little mention made in the New Testament of any of these indifferent circumstances. Nor does it appear, that any stress was laid upon them by the Christians of the purer ages; however some penitents might voluntarily use them, as outward signs of inward humiliation. Much less did the Apostles, or the Christians contemporary with them, beat or tear their own flesh: Such discipline as this was not unbecoming the priests or worshippers of Baal. The gods of the Heathens were but devils; and it was doubtless acceptable to their devil-God, when his priests (1 Kings 18:28) “cried aloud, and cut themselves after their manner, till the blood gushed out upon them:” But it cannot be pleasing to Him, nor become His followers, who “came not to destroy men’s lives, but to save them.”

3. As to the degrees or measures of fasting, we have instances of some who have fasted several days together. So Moses, Elijah, and our blessed Lord, being endued with supernatural strength for that purpose, are recorded to have fasted, without intermission, “forty days and forty nights.” But the time of fasting, more frequently mentioned in Scripture, is one day, from morning till evening. And this was the fast commonly observed among the ancient Christians. But beside these, they had also their half-fasts (Semijejunia, as Tertullian styles them) on the fourth and sixth days of the week, (Wednesday and Friday,) throughout the year; on which they took no sustenance till three in the afternoon, the time when they returned from the public service.

4. Nearly related to this, is what our Church seems peculiarly to mean by the term *abstinence*; which may be used when we cannot fast entirely, by reason of sickness or bodily weakness. This is the eating little; the abstaining in part; the taking a smaller quantity of food than usual. I do not remember any scriptural instance of this. But neither can I condemn it; for the Scripture does not. It may have its use, and receive a blessing from God.

5. The lowest kind of fasting, if it can be called by that name, is the abstaining from pleasant food. Of this, we have several instances in Scripture, besides that of Daniel and his brethren, who from a peculiar consideration, namely, that they might; "not defile themselves with the portion of the King's meat, nor with the wine which he drank," (a daily provision of which the King had appointed for them,) requested and obtained, of the prince of the eunuchs, pulse to eat and water to drink. (Daniel 1:8, etc.) Perhaps from a mistaken imitation of this might spring the very ancient custom of abstaining from flesh and wine during such times as were set apart for fasting and abstinence; — if it did not rather arise from a supposition that these were the most pleasant food, and a belief that it was proper to use what was least pleasing at those times of solemn approach to God.

6. In the Jewish Church there were some stated fasts. Such was the fast of the seventh month, appointed by God himself to be observed by all Israel under the severest penalty. "The Lord spake unto Moses, saying, On the tenth day of this seventh month, there shall be a day of atonement: And ye shall afflict your souls, — to make an atonement for you before the Lord your God. For whatsoever soul it be that shall not be afflicted in that same day, he shall be cut off from among his people." (Leviticus 23:26, etc.) In after-ages, several other stated fasts were added to these. So mention is made, by the Prophet Zechariah, of the fast not only "of the seventh, but also of the fourth, of the fifth, and of the tenth month." (18:19.)

In the ancient Christian Church, there were likewise stated fasts, and those both annual and weekly. Of the former sort was that before Easter;

observed by some for eight-and-forty hours; by others, for an entire week; by many, for two weeks; taking no sustenance till the evening of each day: Of the latter, those of the fourth and sixth days of the week, observed (as Epiphanius writes, remarking it as an undeniable fact) εν ολῃ τῃ οικουμενῃ, — *in the whole habitable earth*; at least in every place where any Christians made their abode. The annual fasts in our Church are, "the forty days of Lent, the Ember days at the four seasons, the Rogation days, and the Vigils or Eves of several solemn festivals; — the weekly, all Fridays in the year, except Christmas-day."

But beside those which were fixed, in every nation fearing God there have always been occasional fasts, appointed from time to time, as the particular circumstances and occasions of each required. So when "the children of Moab, and the children of Ammon, came against Jehoshaphat to battle, Jehoshaphat set himself to seek the Lord, and proclaimed a fast throughout all Judah." (2 Chronicles 20:1, 3.) And so, "in the fifth year of Jehoiakim the son of Josiah, in the ninth month," when they were afraid of the King of Babylon, the Princes of "Judah proclaimed a fast before the Lord, to all the people in Jerusalem." (Jeremiah 36:9.)

And, in like manner, particular persons, who take heed unto their ways, and desire to walk humbly and closely with God, will find frequent occasion for private seasons of thus afflicting their souls before their Father which is in secret. And it is to this kind of fasting that the directions here given do chiefly and primarily refer.

II.

1. I proceed to show, in the Second place, what are the grounds, the reasons, and ends of fasting.

And, First, men who are under strong emotions of mind, who are afflicted with any vehement passion, such as sorrow or fear, are often swallowed up therein, and even forget to eat their bread. At such seasons they have little regard for food, not even what is needful to sustain nature, much less for any delicacy or variety; being taken up with quite different thoughts. Thus when Saul said, "I am sore distressed; for the Philistines make war

against me, and God is departed from me;" it is recorded, "He had eaten no bread all the day, nor all the night." (1 Samuel 28:15, 20.) Thus those who were in the ship with St. Paul, "when no small tempest lay upon them, and all hope that they should be saved was taken away," "continued fasting, having taken nothing," no regular meal, for fourteen days together. (Acts 27:33.) And thus David, and all the men that were with him, when they heard that the people were fled from the battle, and that many of the people were fallen and dead, and Saul and Jonathan his son were dead also, "mourned, and wept, and fasted until even, for Saul and Jonathan, and for the house of Israel." (2 Samuel 1:12.)

Nay, many times they whose minds are deeply engaged are impatient of any interruption, and even loathe their needful food, as diverting their thoughts from what they desire should engross their whole attention: Even as Saul, when, on the occasion mentioned before, he had "fallen all along upon the earth, and there was no strength in him," yet said, "I will not eat," till "his servants, together with the woman, compelled him."

2. Here, then, is the natural ground of fasting. One who is under deep affliction, overwhelmed with sorrow for sin, and a strong apprehension of the wrath of God, would, without any rule, without knowing or considering whether it were a command of God or not, "forget to eat his bread," abstain not only from pleasant but even from needful food; — like St. Paul, who, after he was led into Damascus, "was three days without sight, and did neither eat nor drink." (Acts 9:9.)

Yea, when the storm rose high; "when an horrible dread overwhelmed" one who had been without God in the world, his soul would "loathe all manner of meat;" it would be unpleasing and irksome to him; he would be impatient of anything that should interrupt his ceaseless cry, "Lord, save or I perish."

How strongly is this expressed by our Church in the first part of the Homily on Fasting! — "When men feel in themselves the heavy burden of sin, see damnation to be the reward of it, and behold, with the eye of their mind, the horror of hell, they tremble, they quake, and are inwardly touched with sorrowfulness of heart, and cannot but accuse themselves,

and open their grief unto Almighty God, and call unto him for mercy. This being done seriously, their mind is so occupied, (taken up,) partly with sorrow and heaviness, partly with an earnest desire to be delivered from this danger of hell and damnation, that all desire of meat and drink is laid apart, and loathsomeness (or loathing) of all worldly things and pleasure cometh in place. So that nothing then liketh them more than to weep, to lament, to mourn, and both with words and behavior of body to show themselves weary of life."

3. Another reason or ground of fasting is this: Many of those who now fear God are deeply sensible how often they have sinned against him, by the abuse of these lawful things. They know how much they have sinned by excess of food; how long they have transgressed the holy law of God, with regard to temperance, if not sobriety too; how they have indulged their sensual appetites, perhaps to the impairing even their bodily health, — certainly to the no small hurt of their soul. For hereby they continually fed and increased that sprightly folly, that airiness of mind, that levity of temper, that gay inattention to things of the deepest concern, that giddiness and carelessness of spirit, which were no other than drunkenness of soul, which stupefied all their noblest faculties, no less than excess of wine or strong drink. To remove, therefore, the effect, they remove the cause. They keep at a distance from all excess. They abstain, as far as is possible, from what had well nigh plunged them in everlasting perdition. They often wholly refrain; always take care to be sparing and temperate in all things.

4. They likewise well remember how fullness of bread increased not only carelessness and levity of spirit, but also foolish and unholy desires, yea, unclean and vile affections. And this experience puts beyond all doubt. Even a genteel, regular sensuality is continually sensualizing the soul, and sinking it into a level with the beasts that perish. It cannot be expressed what an effect a variety and delicacy of food have on the mind as well as the body; making it just ripe for every pleasure of sense, as soon as opportunity shall invite. Therefore, on this ground also, every wise man will refrain his soul, and keep it low; will wean it more and more from all those indulgences of the inferior appetites, which naturally tend to chain it down to earth, and to pollute as well as debase it. Here is another

perpetual reason for fasting; to remove the food of lust and sensuality, to withdraw the incentives of foolish and hurtful desires, of vile and vain affections.

5. Perhaps we need not altogether omit (although I know not if we should do well to lay any great stress upon it) another reason for fasting, which some good men have largely insisted on; namely, the punishing themselves for having abused the good gifts of God, by sometimes wholly refraining from them; thus exercising a kind of holy revenge upon themselves, for their past folly and ingratitude, in turning the things which should have been for their health into an occasion of falling. They suppose David to have had an eye to this, when he said, “I wept and chastened,” or punished, “my soul with fasting;” and St. Paul, when he mentions “what revenge” godly sorrow occasioned in the Corinthians.

6. A Fifth and more weighty reason for fasting is, that it is an help to prayer; particularly when we set apart larger portions of time for private prayer. Then especially it is that God is often pleased to lift up the souls of his servants above all the things of earth, and sometimes to rap them up, as it were, into the third heavens. And it is chiefly, as it is an help to prayer, that it has so frequently been found a means, in the hand of God, of confirming and increasing, not one virtue, not chastity only, (as some have idly imagined, without any ground either from Scripture, reason, or experience,) but also seriousness of spirit, earnestness, sensibility and tenderness of conscience, deadness to the world, and consequently the love of God, and every holy and heavenly affection.

7. Not that there is any natural or necessary connection between fasting, and the blessings God conveys thereby. But he will have mercy as he will have mercy; he will convey whatsoever seemeth him good by whatsoever means he is pleased to appoint. And he hath, in all ages, appointed this to be a means of averting his wrath, and obtaining whatever blessings we, from time to time, stand in need of.

How powerful a means this is to avert the wrath of God, we may learn from the remarkable instance of Ahab. “There was none like him who did sell himself” — wholly give himself up, like a slave bought with money —

"to work wickedness." Yet, when he "rent his clothes, and put sackcloth upon his flesh, and fasted, and went softly, the word of the Lord came to Elijah, saying, Seest thou how Ahab humbleth himself before me? Because he humbleth himself before me, I will not bring the evil in his days."

It was for this end, to avert the wrath of God, that Daniel sought God "with fasting, and sackcloth, and ashes." This appears from the whole tenor of his prayer, particularly from the solemn conclusion of it: "O Lord, according to all thy righteousness," or mercies, "let thy anger be turned away from thy holy mountain. — Hear the prayer of thy servant, and cause thy face to shine upon thy sanctuary that is desolate. — O Lord, hear; O Lord, forgive; O Lord, hearken and do, for thine own sake."(Daniel 9:3, 16, etc.)

8. But it is not only from the people of God that we learn, when his anger is moved, to seek him by fasting and prayer; but even from the Heathens. When Jonah had declared, "Yet forty days and Nineveh shall be overthrown," the people of Nineveh proclaimed a fast, and put on sackcloth, from the greatest of them unto the least. "For the King of Nineveh arose from his throne, and laid his robe from him, and covered him with sackcloth, and sat in ashes. And he caused it to be proclaimed and published through Nineveh, Let neither man nor beast, herd nor flock, taste anything: Let them not feed, nor drink water:" (Not that the beast had sinned, or could repent; but that, by their example, man might be admonished, considering that, for his sin, the anger of God was hanging over all creatures:) "Who can tell if God will turn and repent, and turn away from his fierce anger, that we perish not?" And their labor was not in vain. The fierce anger of God was turned away from them. "God saw their works;" (the fruits of that repentance and faith which he had wrought in them by his Prophet;) "and God repented of the evil that he had said he would do unto them; and he did it not." (Jonah 3:4, etc.)

9. And it is a means not only of turning away the wrath of God, but also of obtaining whatever blessings we stand in need of. So, when the other tribes were smitten before the Benjamites, "all the children of Israel went up unto the house of God, and wept, and fasted that day until even;" and then the Lord said, "Go up" again; "for tomorrow I will deliver them into

thine hand." (Judges 20:26, etc.) So Samuel gathered all Israel together, when they were in bondage to the Philistines, "and they fasted on that day" before the Lord: And when "the Philistines drew near to battle against Israel, the Lord thundered" upon them "with a great thunder, and discomfited them; and they were smitten before Israel." (1 Samuel 7:6.) So Ezra: "I proclaimed a fast at the river Ahava, that we might afflict ourselves before our God, to seek of him a right way for us, and for our little ones; and he was entreated of us." (8:21.) So Nehemiah: "I fasted and prayed before the God of heaven, and said, Prosper, I pray thee, thy servant this day, and grant him mercy in the sight of this man:" And God granted him mercy in the sight of the king. (1:4-11.)

10. In like manner, the Apostles always joined fasting with prayer when they desired the blessing of God on any important undertaking. Thus we read, (Acts 13.,) "There were in the Church that was at Antioch certain Prophets and Teachers: As they ministered to the Lord and fasted," doubtless for direction in this very affair, "the Holy Ghost said, Separate me Barnabas and Saul, for the work whereunto I have called them. And when they had" a second time "fasted and prayed, and laid their hands on them, they sent them away." (Verses 1-3.)

Thus also Paul and Barnabas themselves, as we read in the following chapter, when they "returned again to Lystra, Iconium, and Antioch, confirming the souls of the disciples, and when they had ordained them Elders in every Church, and had prayed with fasting, commended them to the Lord." (Acts 14:23.)

Yea, that blessings are to be obtained in the use of this means, which are no otherwise attainable, our Lord expressly declares in his answer to his disciples, asking, "Why could not we cast him out? Jesus said unto them, Because of your unbelief: For verily I say unto you, If ye have faith as a grain of mustard-seed, ye shall say unto this mountain, Remove hence to yonder place; and it shall remove; and nothing shall be impossible unto you. Howbeit, this kind" of devils "goeth not out but by prayer and fasting:" (Matthew 17:19, etc.:) — These being the appointed means of attaining that faith whereby the very devils are subject unto you.

11. These were the appointed means: For it was not merely by the light of reason, or of natural conscience, as it is called, that the people of God have been, in all ages, directed to use fasting as a means to these ends; but they have been, from time to time, taught it of God himself, by clear and open revelations of his will. Such is that remarkable one by the Prophet Joel: "Therefore saith the Lord, Turn ye to me with all your heart, and with fasting, and with weeping, and with mourning: — Who knoweth if he will return and repent, and leave a blessing behind him? Blow the trumpet in Zion, sanctify a fast, call a solemn assembly: — Then will the Lord be jealous for his land, and pity his people. Yea, I will send you corn, and wine, and oil: — I will no more make you a reproach among the Heathen." (Joel 2:12, etc.)

Nor are they only temporal blessings which God directs his people to expect in the use of these means. For, at the same time that he promised to those who should seek him with fasting, and weeping, and mourning, "I will restore to you the years which the locust hath eaten, the canke-worm, and the caterpillar, and the palmer-worm, my great army;" he subjoins, "So shall ye eat and be satisfied, and praise the name of the Lord your God. — Ye shall also know that I am in the midst of Israel, and that I am the Lord your God." And then immediately follows the great gospel promise: "I will pour out my Spirit upon all flesh; and your sons and your daughters shall prophesy, your old men shall dream dreams, and your young men shall see visions: And also upon the servants and upon the handmaids in those days will I pour out my Spirit."

12. Now whatsoever reasons there were to quicken those of old, in the zealous and constant discharge of this duty, they are of equal force still to quicken us. But above all these, we have a peculiar reason for being "in fasting often;" namely, the command of Him by whose name we are called. He does not, indeed, in this place expressly enjoin either fasting, giving of alms, or prayer; but his directions *how* to fast, to give alms, and to pray, are of the same force with such injunctions. For the commanding us to do anything *thus*, is an unquestionable command to do that thing; seeing it is impossible to perform it *thus*, if it be not performed at all. Consequently, the saying, "Give alms, pray, fast" *in such a manner*, is a clear command

to perform all those duties; as well as to perform them in that *manner* which shall in nowise lose its reward.

And this is a still farther motive and encouragement to the performance of this duty; even the promise which our Lord has graciously annexed to the due discharge of it: “Thy Father which seeth in secret shall reward thee openly.” Such are the plain grounds, reasons, and ends of fasting; such our encouragement to persevere therein, notwithstanding abundance of objections which men, wiser than their Lord, have been continually raising against it.

III.

1. The most plausible of these I come now to consider. And, First, it has been frequently said, “Let a Christian fast from sin, and not from food: This is what God requires at his hands.” So he does; but he requires the other also. Therefore this ought to be done, and that not left undone.

View your argument in its full dimensions; and you will easily judge of the strength of it: —

If a Christian ought to abstain from sin, then he ought not to abstain from food:

But a Christian ought to abstain from sin.

Therefore he ought not to abstain from food.

That a Christian ought to abstain from sin, is most true; but how does it follow from hence that he ought not to abstain from food? Yea, let him do both the one and the other. Let him, by the grace of God, always abstain from sin; and let him often abstain from food, for such reasons and ends as experience and Scripture plainly show to be answered thereby.

2. “But is it not better” (as it has, Secondly, been objected) “to abstain from pride and vanity, from foolish and hurtful desires, from peevishness, and anger, and discontent, than from food?” Without question, it is. But here again we have need to remind you of our Lord’s words: “These things

ought ye to have done, and not to leave the other undone." And, indeed, the latter is only in order to the former; it is a means to that great end. We abstain from food with this view, — that, by the grace of God conveyed into our souls through this outward means, in conjunction with all the other channels of his grace which he hath appointed, we may be enabled to abstain from every passion and temper which is not pleasing in his sight. We refrain from the one, that, being endued with power from on high, we may be able to refrain from the other. So that your argument proves just the contrary to what you designed. It proves that we ought to fast. For if we ought to abstain from evil tempers and desires, then we ought thus to abstain from food; since these little instances of self-denial are the ways God hath chose, wherein to bestow that great salvation.

3. "But we do not find it so in fact:" (This is a Third objection:) "We have fasted much and often; but what did it avail? We were not a whit better; we found no blessing therein. Nay, we have found it an hindrance rather than an help. Instead of preventing anger, for instance, or fretfulness, it has been a means of increasing them to such a height, that we could neither bear others nor ourselves." This may very possibly be the case. It is possible either to fast or pray in such a manner as to make you much worse than before; more unhappy, and more unholy. Yet the fault does not lie in the means itself, but in the manner of using it. Use it still, but use it in a different manner. Do what God commands *as* he commands it; and then, doubtless, his promise shall not fail: His blessing shall be withheld no longer; but, when thou fastest in secret, "He that seeth in secret shall reward thee openly."

4. "But is it not mere superstition," (so it has been, Fourthly, objected,) "to imagine that God regards such little things as these?" If you say it is, you condemn all the generations of God's children. But will you say, These were all weak, superstitious men? Can you be so hardy as to affirm this, both of Moses and Joshua, of Samuel and David, of Jehoshaphat, Ezra, Nehemiah, and all the Prophets? yea, of a greater than all, — the Son of God himself? It is certain, both our Master, and all these his servants, did imagine that fasting is not a little thing, and that He who is higher than the highest doth regard it. Of the same judgment, it is plain, were all his Apostles, after they were "filled with the Holy Ghost, and with wisdom."

When they had the “unction of the Holy One, teaching them all things,” they still approved themselves the Ministers of God, “by fastings,” as well as “by the armor of righteousness on the right hand and on the left.” After “the bridegroom was taken from them, then did they fast in those days.” Nor would they attempt anything (as we have seen above) wherein the glory of God was nearly concerned, such as the sending forth laborers into the harvest, without solemn fasting as well as prayer.

5. “But if fasting be indeed of so great importance, and attended with such a blessing, is it not best,” say some, Fifthly, “to fast always? not to do it now and then, but to keep a continual fast? to use as much abstinence, at all times, as our bodily strength will bear?” Let none be discouraged from doing this. By all means use as little and plain food, exercise as much self-denial herein, at all times, as your bodily strength will bear. And this may conduce, by the blessing of God, to several of the great ends above-mentioned. It may be a considerable help, not only to chastity, but also to heavenly mindedness; to the weaning your affections from things below, and setting them on things above. But this is not fasting, scriptural fasting; it is never termed so in all the Bible. It, in some measure, answers some of the ends thereof; but still it is another thing. Practice it by all means; but not so as thereby to set aside a command of God, and an instituted means of averting his judgments, and obtaining the blessing of his children.

6. Use continually then as much abstinence as you please; which, taken thus, is no other than Christian temperance; but this need not at all interfere with your observing solemn times of fasting and prayer. For instance: Your habitual abstinence or temperance would not prevent your fasting in secret, if you were suddenly overwhelmed with huge sorrow and remorse, and with horrible fear and dismay. Such a situation of mind would almost constrain you to fast; you would loathe your daily food; you would scarce endure even to take such supplies as were needful for the body, till God “lifted you up out of the horrible pit, and set your feet upon a rock, and ordered your goings.” The same would be the case if you were in agony of desire, vehemently wrestling with God for his blessing. You would need none to instruct you not to eat bread till you had obtained the request of your lips.

7. Again, had you been at Nineveh when it was proclaimed throughout the city, “Let neither man nor beast, herd nor flock, taste anything: Let them not feed or drink water, but let them cry mightily unto God;” — would your continual fast have been any reason for not bearing part in that general humiliation? Doubtless it would not. You would have been as much concerned as any other not to taste food on that day.

No more would abstinence, or the observing a continual fast, have excused any of the children of Israel from fasting on the tenth day of the seventh month, the great annual day of atonement. There was no exception for these in that solemn decree, “Whatsoever soul it be, that shall not be afflicted,” shall not fast, “in that day, he shall be cut off from among his people.”

Lastly. Had you been with the brethren in Antioch, at the time when they fasted and prayed, before the sending forth of Barnabas and Saul, can you possibly imagine that your temperance or abstinence would have been a sufficient cause for not joining therein? Without doubt, if you had not, you would soon have been cut off from the Christian community. You would have deservedly been cast out from among them, as bringing confusion into the Church of God.

IV.

1. I am, in the Last place, to show, in what manner we are to fast, that it may be an acceptable service unto the Lord. And, First, let it be done unto the Lord, with our eye singly fixed on Him. Let our intention herein be this, and this alone, to glorify our Father which is in heaven; to express our sorrow and shame for our manifold transgressions of his holy law; to wait for an increase of purifying grace, drawing our affections to things above; to add seriousness and earnestness to our prayers; to avert the wrath of God, and to obtain all the great and precious promises which he hath made to us in Jesus Christ.

Let us beware of mocking God, of turning our fast, as well as our prayers, into an abomination unto the Lord, by the mixture of any temporal view, particularly by seeking the praise of men. Against this our blessed Lord

more peculiarly guards us in the words of the text. “Moreover when ye fast, be ye not as the hypocrites:” — Such were too many who were called the people of God; “of a sad countenance;” sour, affectedly sad, putting their looks into a peculiar form. “For they disfigure their faces,” not only by unnatural distortions, but also by covering them with dust and ashes; “that they may appear unto men to fast;” this is their chief, if not only design. “Verily I say unto you, They have their reward;” even the admiration and praise of men. “But thou, when thou fastest, anoint thy head, and wash thy face:” Do as thou art accustomed to do at other times; “that thou appear not unto men to fast;” — let this be no part of thy intention; If they know it without any desire of thine, it matters not, thou art neither the better nor the worse; — “but unto thy Father which is in secret: And thy Father, which seeth in secret, shall reward thee openly.”

2. But, if we desire this reward, let us beware, Secondly of fancying we *merit* anything of God by our fasting. We cannot be too often warned of this; inasmuch as a desire to “establish our own righteousness,” to procure salvation of debt and not of grace, is so deeply rooted in all our hearts. Fasting is only a way which God hath ordained, wherein we wait for his unmerited mercy; and wherein, without any desert of ours, he hath promised freely to give us his blessing.

3. Not that we are to imagine, the performing the bare outward act will receive any blessing from God. “Is it such a fast that I have chosen, saith the Lord; a day for a man to afflict his soul? Is it to bow down his head as a bulrush, and to spread sackcloth and ashes under him?” Are these outward acts, however strictly performed, all that is meant by a man’s “afflicting his soul?” — “Wilt thou call this a fast, and an acceptable day to the Lord?” No, surely: If it be a mere external service, it is all but lost labor. Such a performance may possibly afflict the body; but as to the soul, it profiteth nothing.

4. Yea, the body may sometimes be afflicted too much, so as to be unfit for the works of our calling. This also we are diligently to guard against; for we ought to preserve our health, as a good gift of God. Therefore care is to be taken, whenever we fast, to proportion the fast to our strength.

For we may not offer God murder for sacrifice, or destroy our bodies to help our souls.

But at these solemn seasons, we may, even in great weakness of body, avoid that other extreme, for which God condemns those who of old expostulated with him for not accepting their fasts. “Wherefore have we fasted, say they, and thou seest not? — Behold, in the day of your fast you find pleasure, saith the Lord.” If we cannot wholly abstain from food, we may, at least, abstain from pleasant food; and then we shall not seek his face in vain.

5. But let us take care to afflict our souls as well as our bodies. Let every season, either of public or private fasting, be a season of exercising all those holy affections which are implied in a broken and contrite heart. Let it be a season of devout mourning, of godly sorrow for sin; such a sorrow as that of the Corinthians, concerning which the Apostle saith, “I rejoice, not that ye were made sorry, but that ye sorrowed to repentance. For ye were made sorry after a godly manner, that ye might receive damage by us in nothing. For godly sorrow” — η κατα Θεον λυπη, — the sorrow which is according to God, which is a precious gift of his Spirit, lifting the soul to God from whom it flows — “worketh repentance to salvation, not to be repented of.” Yea, and let our sorrowing after a godly sort work in us the same inward and outward *repentance*; the same entire change of heart, renewed after the image of God, in righteousness and true holiness; and the same change of life, till we are holy as He is holy, in all manner of conversation. Let it work in us the same *carefulness* to be found in him, without spot and blameless; the same *clearing of ourselves*, by our lives rather than words, by our abstaining from all appearance of evil; the same *indignation*, vehement abhorrence of every sin; the same *fear* of our own deceitful hearts; the same *desire* to be in all things conformed to the holy and acceptable will of God; the same *zeal* for whatever may be a means of his glory, and of our growth in the knowledge of our Lord Jesus Christ; and the same *revenge* against Satan and all his works, against all filthiness both of flesh and Spirit. (2 Corinthians 7:9, etc.)

6. And with fasting let us always join fervent prayer, pouring out our whole souls before God, confessing our sins with all their aggravations,

humbling ourselves under his mighty hand, laying open before him all our wants, all our guiltiness and helplessness. This is a season for enlarging our prayers, both in behalf of ourselves and of our brethren. Let us now bewail the sins of our people; and cry aloud for the city of our God, that the Lord may build up Zion, and cause his face to shine on her desolations. Thus, we may observe, the men of God, in ancient times, always joined prayer and fasting together; thus the Apostles, in all the instances cited above; and thus our Lord joins them in the discourse before us.

7. It remains only, in order to our observing such a fast as is acceptable to the Lord, that we add alms thereto; works of mercy, after our power, both to the bodies and souls of men: "With such sacrifices" also "God is well pleased." Thus the angel declares to Cornelius, fasting and praying in his house, "Thy prayers and thine alms are come up for a memorial before God." (Acts 10:4, etc.) And thus God himself expressly and largely declares: "Is not this the fast that I have chosen? to loose the bands of wickedness, to undo the heavy burdens, and to let the oppressed go free, and that ye break every yoke? Is it not to deal thy bread to the hungry, and that thou bring the poor that are cast out to thy house? when thou seest the naked, that thou cover him; and that thou hide not thyself from thine own flesh? Then shall thy light break forth as the morning, and thine health shall spring forth speedily; and thy righteousness shall go before thee; the glory of the Lord shall be thy rearward. Then shalt thou call, and the Lord shall answer: Thou shalt cry, and he shall say, Here I am. — If," when thou fastest, "thou draw out thy soul to the hungry, and satisfy the afflicted soul; then shall thy light rise in obscurity, and thy darkness be as the noon-day. And the Lord shall guide thee continually, and satisfy thy soul in drought, and make fat thy bones: And thou shalt be like a watered garden, and like a spring of water, whose waters fail not." (Isaiah 58:6, etc.)

SERMON XXVIII.

UPON OUR LORD'S SERMON ON THE MOUNT.

DISCOURSE VIII.

"Lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal:

"But lay up for yourselves treasures in heaven, where neither moth nor rust doth corrupt, and where thieves do not break through nor steal:

"For where your treasure is, there will your heart be also.

"The light of the body is the eye: If therefore thine eye be single, thy whole body shall be full of light.

"But if thine eye be evil, thy whole body shall be full of darkness. If therefore the light that is in thee be darkness, how great is that darkness!"

Matthew 6:19-23.

1. FROM those which are commonly termed religious actions, and which are real branches of true religion, where they spring from a pure and holy intention, and are performed in a manner suitable thereto, — our Lord proceeds to the actions of common life; and shows that the same purity of intention is as indispensably required in our ordinary business, as in giving alms, or fasting, or prayer.

And without question, the same purity of intention, "which makes our alms and devotions acceptable, must also make our labor or employment a proper offering to God. If a man pursues his business, that he may raise himself to a state of figure and riches in the world, he is no longer serving God in his employment, and has no more title to a reward from God, than he who gives alms that he may be seen, or prays that he may be heard, of men. For vain and earthly designs are no more allowable in our

employments, than in our aims and devotions. They are not only evil when they mix with our good works," with our religious actions, "but they have the same evil nature when they enter into the common business of our employments. If it were allowable to pursue them in our worldly employments, it would be allowable to pursue them in our devotions. But as our alms and devotions are not an acceptable service but when they proceed from a pure intention, so our common employment cannot be reckoned a service to him but when it is performed with the same piety of heart."

2. This our blessed Lord declares in the liveliest manner, in those strong and comprehensive words which he explains, enforces, and enlarges upon, throughout this whole chapter: "The light of the body is the eye: If therefore thine eye be single, thy whole body shall be full of light. But if thine eye be evil, thy whole body shall be full of darkness." The eye is the intention: What the eye is to the body, the intention is to the soul. As the one guides all the motions of the body, so does the other those of the soul. This eye of the soul is then said to be single, when it looks at one thing only; when we have no other design, but to "know God, and Jesus Christ whom he hath sent," — to know him with suitable affections, loving him as he hath loved us; to please God in all things; to serve God (as we love him) with all our heart, and mind, and soul, and strength; and to enjoy God in all, and above all things, in time and in eternity.

3. "If thine eye be" thus "single," thus fixed on God, "thy whole body shall be full of light." "Thy whole body:' — all that is guided by the intention, as the body is by the eye. All thou art; all thou doest; thy desires, tempers, affections; thy thoughts, and words, and actions. The whole of these "shall be full of light;" full of true divine knowledge. This is the First thing we may here understand by light. "In his light thou shalt see light." "He which of old commanded light to shine out of darkness, shall shine in thy heart:" He shall enlighten the eyes of thy understanding with the knowledge of the glory of God. His Spirit shall reveal unto thee the deep things of God. The inspiration of the Holy One shall give thee understanding, and cause thee to know wisdom secretly. Yea, the anointing which thou receivest of him "shall abide in thee, and teach thee of all things."

How does experience confirm this! Even after God hath opened the eyes of our understanding, if we seek or desire anything else than God, how soon is our foolish heart darkened! Then clouds again rest upon our souls. Doubts and fears again overwhelm us. We are tossed to and fro, and know not what to do, or which is the path wherein we should go. But when we desire and seek nothing but God, clouds and doubts vanish away. We who "were sometimes darkness are now light in the Lord." The night now shineth as the day; and we find "the path of the upright is light." God showeth us the path wherein we should go, and maketh plain the way before our face.

4. The Second thing which we may here understand by light, is holiness. While thou seekest God in all things, thou shalt find him in all, — the fountain of all holiness continually filling thee with his own likeness, with justice, mercy, and truth. While thou lookest unto Jesus and Him alone, thou shalt be filled with the mind that was in him. Thy soul shall be renewed day by day, after the image of him that created it. If the eye of thy mind be not removed from him, if thou endurest "seeing him that is invisible," and seeking nothing else in heaven or earth, then as thou beholdest the glory of the Lord, thou shalt be transformed "into the same image, from glory to glory, by the Spirit of the Lord."

And it is also matter of daily experience, that "by grace we are" thus "saved through faith." It is by faith that the eye of the mind is opened, to see the light of the glorious love of God: And as long as it is steadily fixed thereon, on God in Christ, reconciling the world unto himself, we are more and more filled with the love of God and man; with meekness, gentleness, long-suffering; with all the fruits of holiness which are through Christ Jesus, to the glory of God the Father.

5. This light, which fills him who has a single eye, implies, Thirdly, happiness, as well as holiness. Surely "light is sweet, and a pleasant thing it is to see the sun:" But how much more, to see the Sun of Righteousness continually shining upon the soul! And if there be any consolation in Christ, if any comfort of love, if any peace that passeth all understanding, if any rejoicing in hope of the glory of God they all belong to him whose

eye is single. Thus is his “whole body full of light.” He walketh in the light as God is in the light, rejoicing evermore, praying without ceasing, and in every thing giving thanks; enjoying whatever is the will of God concerning him in Christ Jesus.

6. “But if thine eye be evil, thy whole body shall be full of darkness.” “If thine eye be evil:” — We see there is no medium between a single and an evil eye. If the eye be not single, then it is evil. If the intention, in whatever we do, be not singly to God, if we seek any thing else, then our mind and conscience are defiled.

Our eye therefore is evil, if, in anything we do, we aim at any other end than God; if we have any view, but to know and to love God, to please and serve him in all things; if we have any other design than to enjoy God, to be happy in him both now and forever.

7. If thine eye be not singly fixed on God, “thy whole body shall be full of darkness.” The veil shall still remain on thy heart. Thy mind shall be more and more blinded by “the God of this world,” “lest the light of the glorious gospel of Christ should shine upon thee.” Thou wilt be full of ignorance and error touching the things of God, not being able to receive or discern them. And even when thou hast some desire to serve God, thou wilt be full of uncertainty as to the manner of serving him; finding doubts and difficulties on every side, and not seeing any way to escape.

Yea, if thine eye be not single, if thou seek any of the things of earth, thou shalt be full of ungodliness and unrighteousness; thy desires, tempers, affections, being all out of course; being all dark, and vile, and vain. And thy conversation will be evil, as well as thy heart; not “seasoned with salt,” or “meet to minister grace unto the hearers;” but idle, unprofitable, corrupt, grievous to the Holy Spirit of God.

8. Both destruction and unhappiness are in thy ways; “for the way of peace hast thou not known.” There is no peace, no settled, solid peace, for them that know not God. There is no true nor lasting content for any who do not seek him with their whole heart. While thou aimest at any of the things that perish, “all that cometh is vanity;” yea, not only vanity, but

“vexation of spirit,” and that both in the pursuit and the enjoyment also. Thou walkest indeed in a vain shadow, and disquietest thyself in vain. Thou walkest in darkness that may be felt. Sleep on; but thou canst not take thy rest. The dreams of life can give pain; and that thou knowest: But ease they cannot give. There is no rest in this world or the world to come, but only in God, the center of spirits.

“If the light which is in thee be darkness, how great is that darkness!” If the intention, which ought to enlighten the whole soul, to fill it with knowledge, and love, and peace, and which in fact does, so long as it is single, as long as it aims at God alone, — if this be darkness; if it aim at anything beside God, and consequently cover the soul with darkness instead of light, with ignorance and error, with sin and misery: O how great is that darkness! It is the very smoke which ascends out of the bottomless pit! It is the essential night which reigns in the best deep, in the land of the shadow of death!

9. Therefore, “lay not up for yourselves treasures upon earth, where moth and rust doth corrupt, and where thieves break through and steal.” If you do, it is plain your eye is evil; it is not singly fixed on God.

With regard to most of the commandments of God, whether relating to the heart or life, the Heathens of Africa or America stand much on a level with those that are called Christians. The Christians observe them (a few only being excepted) very near as much as the Heathens. For instance: The generality of the natives of England, commonly called Christians, are as sober and as temperate as the generality of the Heathens near the Cape of Good Hope. And so the Dutch or French Christians are as humble and as chaste as the Choctaw or Cherokee Indians. It is not easy to say, when we compare the bulk of the nations in Europe with those in America, whether the superiority lies on the one side or the other. At least, the American has not much the advantage. But we cannot affirm this with regard to the command now before us. Here the Heathen has far the pre-eminence. He desires and seeks nothing more than plain food to eat, and plain raiment to put on; and he seeks this only from day to day: He reserves, he lays up nothing; unless it be as much corn, at one season of the year, as he will need before that season returns. This command, therefore, the Heathens,

though they know it not, do constantly and punctually observe. They "lay up for themselves no treasures upon earth;" no stores of purple or fine linen, of gold or silver, which either "moth or rust may corrupt, or thieves break through and steal." But how do the Christians observe what they profess to receive as a command of the most high God? not at all! not in any degree; no more than if no such command had ever been given to man. Even the good Christians, as they are accounted by others as well as themselves, pay no manner of regard thereto. It might as well be still hid in its original Greek, for any notice they take of it. In what Christian city do you find one man of five hundred, who makes the least scruple of laying up just as much treasure as he can, — of increasing his goods just as far as he is able? There are, indeed, those who would not do this unjustly: There are many who will neither rob nor steal; and some who will not defraud their neighbor; nay, who will not gain either by his ignorance or necessity. But this is quite another point. Even these do not scruple the thing, but the manner of it. They do not scruple the "laying up treasures upon earth;" but the laying them up by dishonesty. They do not start at disobeying Christ, but at a breach of heathen morality. So that even these honest men do no more obey this command than a highwayman or a house-breaker. May, they never designed to obey it. From their youth up, it never entered into their thoughts. They were bred up by their Christian parents, masters, and friends, without any instruction at all concerning it; unless it were this, — to break it as soon and as much as they could, and to continue breaking it to their lives' end.

10. There is no one instance of spiritual infatuation in the world, which is more amazing than this. Most of these very men read, or hear the Bible read, — many of them every Lord's day. They have read or heard these words an hundred times, and yet never suspect that they are themselves condemned thereby, any more than by those which forbid parents to offer up their sons or daughters unto Moloch. O that God would speak to these miserable self-deceivers with his own voice, his mighty voice; that they may at last awake out of the snare of the devil, and the scales may fall from their eyes!

11. Do you ask what it is to “lay up treasures on earth?” It will be needful to examine this thoroughly. And let us, First, observe what is not forbidden in this command, that we may then clearly discern what is.

We are not forbidden in this command, First, to “provide things honest in the sight of all men,” to provide wherewith we may render unto all their due, — whatsoever they can justly demand of us. So far from it, that we are taught of God to “owe no man anything.” We ought, therefore, to use all diligence in our calling, in order to owe no man anything; this being no other than a plain law of common justice, which our Lord came “not to destroy, but to fulfill.”

Neither, Secondly, does he here forbid the providing for ourselves such things as are needful for the body; a sufficiency of plain, wholesome food to eat, and clean raiment to put on. Yea, it is our duty, so far as God puts it into our power, to provide these things also; to the end we may eat our own bread, and be burdensome to no man.

Nor yet are we forbidden, Thirdly, to provide for our children, and for those of our own household. This also it is our duty to do, even upon principles of heathen morality. Every man ought to provide the plain necessaries of life, both for his own wife and children; and to put them into a capacity of providing these for themselves, when he is gone hence and is no more seen. I say, of providing *these*; the plain necessaries of life; not delicacies; not superfluities; — and that by their diligent labor; for it is no man’s duty to furnish them, any more than himself, with the means either of luxury or idleness. But if any man provide not thus far for his own children, (as well as for the widows of his own house, of whom primarily St. Paul is speaking, in those well-known words to Timothy,) he hath practically “denied the faith, and is worse than an infidel,” or Heathen.

Lastly. We are not forbidden, in these words, to lay up, from time to time, what is needful for the carrying on our worldly business, in such a measure and degree as is sufficient to answer the foregoing purposes; — in such a measure as, First, to owe no man anything; Secondly, to procure for ourselves the necessaries of life; and, Thirdly, to furnish those of our own

house with them while we live, and with the means of procuring them when we are gone to God.

12. We may now clearly discern (unless we are unwilling to discern it) what that is which is forbidden here. It is, the designedly procuring more of this world's goods than will answer the foregoing purposes. The laboring after a larger measure of worldly substance, a larger increase of gold and silver, — the laying up any more than these ends require, — is what is here expressly and absolutely forbidden. If the words have any meaning at all, it must be this; for they are capable of no other. Consequently, whoever he is that, owing no man any thing, and having food and raiment for himself and his house hold, together with a sufficiency to carry on his worldly business, so far as answers these reasonable purposes; whosoever, I say, being already in these circumstances, seeks a still larger portion on earth; he lives in an open, habitual denial of the Lord that bought him. "He hath" practically "denied the faith, and is worse than" an African or American "infidel."

13. Hear ye this, all ye that dwell in the world, and love the world wherein ye dwell! Ye may be "highly esteemed of men;" but ye are "an abomination in the sight of God!" How long shall your souls cleave to the dust? How long will ye load yourselves with thick clay? When will ye awake and see, that the open, speculative Heathens are nearer the kingdom of heaven than you? When will ye be persuaded to choose the better part; that which cannot be taken away from you? When will ye seek only to "lay up treasures in heaven;" renouncing, dreading, abhorring all other? If you aim at "laying up treasures on earth," you are not barely losing your time, and spending your strength for that which is not bread; for what is the fruit if you succeed? — You have murdered your own soul! You have extinguished the last spark of spiritual life therein! Now indeed, in the midst of life, you are in death! You are a living man, but a dead Christian! "For where your treasure is, there will your heart be also." Your heart is sunk into the dust; your soul cleaveth to the ground. Your affections are set, not on things above, but on things of the earth; on poor husks, that may poison, but cannot satisfy, an everlasting spirit, made for God. Your love, your joy, your desire, are all placed on the things which perish in the

using. You have thrown away the treasure in heaven. God and Christ are lost! You have gained riches and hell fire!

14. O "how hardly shall they that have riches, enter into the kingdom of God?" When our Lord's disciples were astonished at his speaking thus, he was so far from retracting it, that he repeated the same important truth in stronger terms than before. "It is easier for a camel to go through the eye of a needle, than for a rich man to enter into the kingdom of God." How hard is it for them, whose every word is applauded, not to be wise in their own eyes! How hard for them not to think themselves better than the poor, base, uneducated herd of men! How hard not to seek happiness in their riches, or in things dependent upon them; in gratifying the desire of the flesh, the desire of the eye, or the pride of life! O ye rich, how can ye escape the damnation of hell? Only with God all things are possible!

15. And even if you do not succeed, what is the fruit of your endeavoring to lay up treasures on earth? "They that will be rich," (οι βουλομενοι πλουτειν, they that *desire*, that *endeavor* after it, whether they succeed or no,) "fall into temptation and a snare," — a gin, a trap of the devil; "and into many foolish and hurtful lusts;" — επιθυμιας ανοητους, *desires* with which *reason hath nothing to do*; such as properly belong not to rational and immortal beings, but only to the brute beasts, which have no understanding; — "which drown men in destruction and perdition," in present and eternal misery. Let us but open our eyes, and we may daily see the melancholy proofs of this, — men who, desiring, resolving to be rich, coveting after money, the root of all evil, have already pierced themselves through with many sorrows, and anticipated the hell to which they are going!

The cautiousness with which the Apostle here speaks is highly observable. He does not affirm this absolutely of the rich: For a man may possibly be rich, without any fault of his, by an over ruling Providence, preventing his own choice: But he affirms it of οι βουλομενοι πλουτειν, *those who desire* or seek *to be rich* Riches, dangerous as they are, do not always "drown men In destruction and perdition;" but the *desire of riches* does. Those who calmly desire and deliberately seek to attain them, whether they do, in fact, gain the world or no, do infallibly lose their own

souls. These are they that sell Him who bought them with his blood, for a few pieces of gold or silver. These enter into a covenant with death and hell; and their covenant shall stand; for they are daily making themselves meet to partake of their inheritance with the devil and his angels!

16. O who shall warn this generation of vipers to flee from the wrath to come! Not those who lie at their gate, or cringe at their feet, desiring to be fed with the crumbs that fall from their tables. Not those who court their favor, or fear their frown; none of those who mind earthly things. But if there be a Christian upon earth, if there be a man who hath overcome the world, who desires nothing but God, and fears none but Him that is able to destroy both body and soul in hell; thou, O man of God, speak, and spare not; lift up thy voice like a trumpet! Cry aloud, and show these honorable sinners the desperate condition wherein they stand! It may be, one in a thousand may have ears to hear; may arise and shake himself from the dust; may break loose from these chains that bind him to the earth, and at length lay up treasures in heaven.

17. And if it should be, that one of these by the mighty power of God awoke and asked, “What must I do to be saved?” the answer, according to the oracles of God, is clear, full, and express. God doth not say to thee, “Sell all that thou hast.” Indeed, he who seeth the hearts of men saw it needful to enjoin this in one peculiar case, that of the young rich ruler. But he never laid it down for a general rule, to all rich men, in all succeeding generations. His general direction is, First, “Be not high minded.” God seeth not as man seeth. He esteems thee not for thy riches, for thy grandeur or equipage, for any qualification or accomplishment which is directly or indirectly owing to thy wealth, which can be bought or procured thereby. All these are with him as dung and dross: Let them be so with thee also. Beware thou think not thyself to be one jot wiser or better for all these things. Weigh thyself in another balance: Estimate thyself only by the measure of faith and love which God hath given thee. If thou hast more of the knowledge and love of God than he, thou art on this account, and no other, wiser and better, more valuable and honorable, than him who is with the dogs of thy flock. But if thou hast not this treasure, thou art more foolish, more vile, more truly contemptible, I will

not say than the lowest servant under thy roof, but than the beggar laid at thy gate full of sores.

18. Secondly. “Trust not in uncertain riches.” Trust not in them for help: And trust not in them for happiness.

First. Trust not in them for help. Thou art miserably mistaken, if thou lookest for this in gold or silver. These are no more able to set thee *above the world,* than to set thee above the devil. Know that both the world, and the prince of this world, laugh at all such preparations against them. These will little avail in the day of trouble; even if they remain in the trying hour. But it is not certain that they will; for how oft do they “make themselves wings and fly away” But if not, what support will they afford, even in the ordinary troubles of life? The desire of thy eyes, the wife of thy youth, thy son, thine only son, or the friend which was as thy own soul, is taken away at one stroke. Will thy riches re-animate the breathless clay, or call back its late inhabitant? Will they secure thee from sickness, diseases, pain? Do these visit the poor only? Nay, he that feeds thy flocks, or tills thy ground, has less sickness and pain than thou. He is more rarely visited by these unwelcome guests; and if they come there at all, they are more easily driven away from the little cot, than from “the cloud-top palaces.” And during the time that thy body is chastened with pain, or consumes away with pining sickness, how do thy treasures help thee? Let the poor Heathen answer, —

Ut lippum pictae tabulae, formenta podagram,
Auriculas citharae collecta sorde dolentes. [26]

19. But there is at hand a greater trouble than all these. Thou art to die! Thou art to sink into dust; to return to the ground from which thou was taken; to mix with common clay. Thy body is to go to the earth as it was, while thy spirit returns to God that gave it. And the time draws on: The years slide away with a swift, though silent, pace. Perhaps your day is far spent. The noon of life is past, and the evening shadows begin to rest upon you. You feel in yourself sure approaching decay. The springs of life wear away apace. Now what help is there in your riches? Do they sweeten death? Do they endear that solemn hour? Quite the reverse. “O death, how bitter art thou to a man that liveth at rest in his possessions!”

How unacceptable to him is that awful sentence, “This night shall thy soul be required of thee!” Or will they prevent the unwelcome stroke, or protract the dreadful hour? Can they deliver your soul, that it should not see death? Can they restore the years that are past? Can they add to your appointed time a month, a day, an hour, a moment? — Or will the good things you have chosen for your portion here, follow you over the great gulf? Not so Naked came you into this world; naked must you return.

Linquenda tellus, et domus, et placens
Uxor; neque harum, quas colis, arborum,
Te, praeter invisas cupressos,
Ulla brevem dominum sequetur! [27]

Surely, were not these truths too plain to be observed, because they are too plain to be denied, no man that is to die could possibly trust for help in uncertain riches.

20. And trust not in them for happiness: For here also they will be found “deceitful upon the weights.” Indeed this every reasonable man may infer from what has been observed already. For if neither thousands of gold and silver, nor any of the advantages or pleasures purchased thereby, can prevent our being miserable, it evidently follows, they cannot make us happy. What happiness can they afford to him who, in the midst of all, is constrained to cry out,

To my new courts sad thought does still repair,
And round my gilded roofs hangs hovering care?

Indeed experience is here so full, strong, and undeniable, that it makes all other arguments needless. Appeal we therefore to fact. Are the rich and great the only happy men? And is each of them more or less happy in proportion to his measure of riches? Are they happy at all? I had well nigh said, they are of all men most miserable! Rich man, for once speak the truth from thy heart! Speaks both for thyself and for thy brethren!

Amidst our plenty something still, —
To me, to thee, to him is wanting!
That cruel something, unpossess’d,
Corrodes and leavens all the rest.

Yea, and so it will, till thy wearisome days of vanity are shut up in the night of death.

Surely then to trust in riches for happiness is the greatest folly of all that are under the sun! Are you not convinced of this? Is it possible you should still expect to find happiness in money, or all it can procure? What! can silver and gold, and eating and drinking, and horses and servants, and glittering apparel, and diversions and pleasures (as they are called) make thee happy? They can as soon make thee immortal!

21. These are all dead show. Regard them not. Trust thou in the living God; so shalt thou be safe under the shadow of the Almighty; his faithfulness and truth shall be thy shield and buckler. He is a very present help in time of trouble; such an help as can never fail. Then shalt thou say, if all thy other friends die, “The Lord liveth, and blessed be my strong Helper!” He shall remember thee when thou liest sick upon thy bed; when vain is the help of man. When all the things of the earth can give no support, he will “make all thy bed in thy sickness.” He will sweeten thy pain: The consolations of God shall cause thee to clap thy hands in the flames. And even when this house of earth is well nigh shaken down, when it is just ready to drop into the dust, he will teach thee to say, “O death! where is thy sting? O grave! where is thy victory? Thanks be unto God, which giveth” me “the victory, through” my “Lord Jesus Christ.”

O trust in Him for happiness as well as for help. All the springs of happiness are in him. Trust “in Him who giveth us all things richly to enjoy, παρεχοντι πλουσιως παντα εις απολαυσιν, — who, of his own rich and free mercy, holds them out to us, as in his own hand, that, receiving them as his gifts, and as pledges of his love, we may enjoy all that we possess. It is his love gives a relish to all we taste, — puts life and sweetness into all; while every creature leads us up to the great Creator, and all earth is a scale to heaven. He transfuses the joys that are at his own right hand into all he bestows on his thankful children; who, having fellowship with the Father and his Son Jesus Christ, enjoy Him in all, and above all.

22. Thirdly, Seek not to increase in goods. “Lay not up for” thyself “treasures upon earth.” This is a flat, positive command; full as clear as, “Thou shalt not commit adultery.” How then is it possible for a rich man to grow richer, without denying the Lord that bought him? Yea, how can any man, who has already the necessaries of life, gain or aim at more, and be guiltless? “Lay not up,” saith our Lord, “treasures upon earth.” If, in spite of this, you do and will lay up money or goods which “moth or rust may corrupt, or thieves break through and steal;” if you will add house to house, or field to field, — why do you call yourself a Christian? You do not obey Jesus Christ. You do not design it. Why do you name yourself by his name? “Why call ye me Lord, Lord,” saith he himself, “and do not the things which I say?”

23. If you ask, “But what must we do with our goods, seeing we have more than we have occasion to use, if we must not lay them up? Must we throw them away?” I answer, If you threw them into the sea, if you were to cast them into the fire and consume them, they would be better bestowed than they are now. You cannot find so mischievous a manner of throwing them away, as either the laying them up for your posterity, or the laying them out upon yourselves in folly and superfluity. Of all possible methods of throwing them away, these two are the very worst; the most opposite to the gospel of Christ, and the most pernicious to your own soul.

How pernicious to your own soul the latter of these is, has been excellently shown by a late writer: —

“If we waste our money, we are not only guilty of wasting a talent which God has given us, but we do ourselves this farther harm, we turn this useful talent into a powerful means of corrupting ourselves; because so far as it is spent wrong, so far it is spent in the support of some wrong temper, in gratifying some vain and unreasonable desires, which, as Christians, we are obliged to renounce.

“As wit and fine parts cannot be only trifled away, but will expose those that have them to greater follies; so money cannot be only trifled away, but, if it is not used according to reason and religion, will make people live

a more silly and extravagant life, than they would have done without it: If therefore you do not spend your money in doing good to others, you must spend it to the hurt of yourself. You act like one that refuses the cordial to his sick friend, which he cannot drink himself without inflaming his blood. For this is the case of superfluous money. If you give it to those that want it, it is a cordial; if you spend it upon yourself, in something that you do not want, it only inflames and disorders your mind.

"In using riches where they have no real use, nor we any real want, we only use them to our great hurt, in creating unreasonable desires, in nourishing ill tempers, in indulging foolish passions, and supporting a vain turn of mind. For high eating and drinking, fine clothes, and fine houses, state and equipage, gay pleasures and diversions, do all of them naturally hurt and disorder our heart. They are the food and nourishment of all the folly and weakness of our nature. They are all of them the support of something that ought not to be supported. They are contrary to that sobriety and piety of heart which relishes divine things. They are so many weights upon our mind, that make us less able and less inclined to raise our thoughts and affections to things above.

"So that money thus spent is not merely wasted or lost, but it is spent to bad purposes and miserable effects; to the corruption and disorder of our hearts; to the making us unable to follow the sublime doctrines of the gospel. It is but like keeping money from the poor, to buy poison for ourselves."

24. Equally inexcusable are those who lay up what they do not need for any reasonable purposes: —

"If a man had hands, and eyes, and feet, that he could give to those that wanted them; if he should lock them up in a chest, instead of giving them to his brethren that were blind and lame, should we not justly reckon him an inhuman wretch? If he should rather choose to amuse himself with hoarding them up, than entitle himself to an eternal reward, by giving them to those that wanted eyes and hands, might we not justly reckon him mad?

“Now money has very much the nature of eyes and feet. If therefore we lock it up in chests, while the poor and distressed want it for their necessary uses, we are not far from the cruelty of him that chooses rather to hoard up the hands and eyes, than to give them to those that want them. If we choose to lay it up, rather than to entitle ourselves to an eternal reward by disposing of our money well, we are guilty of his madness that rather chooses to lock up eyes and hands, than to make himself forever blessed by giving them to those that want them.”

25. May not this be another reason why rich men shall so hardly enter into the kingdom of heaven? A vast majority of them are under a curse, under the peculiar curse of God; in a much as, in the general tenor of their lives, they are not only robbing God, continually embezzling and wasting their Lord’s goods, and, by that very means, corrupting their own souls, but also robbing the poor, the hungry, the naked; wronging the widow and the fatherless; and making themselves accountable for all the want, affliction, and distress which they may but do not remove. Yea, doth not the blood of all those who perish for want of what they either lay up, or lay out needlessly, cry against them from the earth? O what account will they give to Him who is ready to judge both the quick and the dead!

26. The true way of employing what you do not want yourselves, you may, Fourthly, learn from those words of our Lord, which are the counterpart of what went before: “Lay up for yourselves treasures in heaven; where neither moth nor rust doth corrupt, and where thieves do not break through and steal.” Put out whatever thou canst spare, upon better security than this world can afford. Lay up thy treasures in the bank of heaven; and God shall restore them in that day. “He that hath pity upon the poor lendeth unto the Lord; and look, what he layeth out, it shall be paid him again.” “Place that,” saith he, “Unto my account. Howbeit, thou owest me thine own self besides!”

Give to the poor with a single eye, with an upright heart, and write, “So much given to God.” For “inasmuch as ye did it unto one of the least of these my brethren, ye have done it unto me.”

This is the part of a “faithful and wise steward:” Not to sell either his houses or lands, or principal stock, be it more or less, unless some peculiar circumstance should require it; and not to desire or endeavor to increase it, any more than to squander it away in vanity; but to employ it wholly to those wise and reasonable purposes for which his Lord has lodged it in his hands. The wise steward, after having provided his own household with what is needful for life and godliness, makes himself friends with all that remains, from time to time, of the “mammon of unrighteousness; that when he fails, they may receive him into everlasting habitations,” — that whensoever his earthly tabernacle is dissolved, they who were before carried into Abraham’s bosom, after having eaten his bread, and worn the fleece of his flock, and praised God for the consolation, may welcome him into paradise, and into “the house of God, eternal in the heavens.”

27. We “charge” you, therefore, “who are rich in this world,” as having authority from our great Lord and Master, αγαθοεργειν, — to be *habitually doing good*, to live in a course of good works. “Be ye merciful, as your Father which is in heaven is merciful;” who doeth good, and ceaseth not. “Be ye merciful,” — how far? After your power; with all the ability which God giveth. Make this your only measure of doing good; not any beggarly maxims or customs of the world. We “charge you to be rich in good works;” as you have much, to give plenteously. “Freely ye have received; freely give;” so as to lay up no treasure but in heaven. Be ye “ready to distribute” to every one, according to his necessity. Disperse abroad; give to the poor; deal your bread to the hungry. Cover the naked with a garment; entertain the stranger; carry or send relief to them that are in prison. Heal the sick; not by miracle, but through the blessing of God upon your seasonable support. Let the blessing of him that was ready to perish, through pining want, come upon thee. Defend the oppressed, plead the cause of the fatherless, and make the widow’s heart sing for joy.

28. We exhort you in the name of the Lord Jesus Christ, to be “willing to communicate;” κοινωνικους ειναι to be of the same spirit (though not in the same outward state) with those believers of ancient times, who remained steadfast εν τῃ κοινωιᾳ, in that blessed and holy *fellowship*, wherein “none said that anything was his own, but they had all things common.” Be a steward, a faithful and wise steward, of God and of the

poor; differing from them in these two circumstances only, — that your wants are first supplied, out of the portion of your Lord's goods which remains in your hands; and, that you have the blessedness of giving. Thus "lay up for yourselves a good foundation," not in the world which now is, but rather, "for the time to come, that ye may lay hold on eternal life." The great foundation indeed of all the blessings of God, whether temporal or eternal, is the Lord Jesus Christ, — his righteousness and blood, — what he hath done, and what he hath suffered for us. And "other foundation," in this sense, "can no man lay;" no, not an Apostle, no, not an angel from heaven. But through his merits, whatever we do in his name is a foundation for a good reward, in the day when "every man shall receive his own reward, according to his own labor." Therefore "labor" thou "not for the meat that perisheth, but for that which endureth unto everlasting life." Therefore "whatsoever thy hand" now "findeth to do, do it with thy might." Therefore let

> No fair occasion pass unheeded by;
> Snatching the golden moments as they fly,
> Thou by few fleeting years ensure eternity!

"By patient continuance in well-doing, seek" thou "for glory, and honor, and immortality." In a constant, zealous performance of all good works, wait thou for that happy hour when the King shall say, "I was an hungered, and ye gave me meat: I was thirsty, and ye gave me drink: I was a stranger, and ye took me in: Naked, and ye clothed me: I was sick, and ye visited me: I was in prison, and ye came unto me. — Come, ye blessed of my Father, receive the kingdom prepared for you from the foundation of the world!"

SERMON XXIX.

UPON OUR LORD'S SERMON ON THE MOUNT

DISCOURSE IX.

"No man can serve two masters: For either he will hate the one, and love the other; or else he will hold to the one, and despise the other. Ye cannot serve God and mammon.

"Therefore I say unto you, Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?

"Behold the fowls of the air: For they sow not, neither do they reap, nor gather into barns; yet your heavenly Father feedeth them Are ye not much better than they?

"Which of you by taking thought can add one cubit unto his stature?
"And why take ye thought for raiment? Consider the lilies of the field, how they grow; they toil not, neither do they spin.

"And yet I say unto you, that even Solomon in all his glory was not arrayed like one of these.

"Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven, shall he not much more clothe you, O ye of little faith?

"Therefore take no thought, saying, What shall we eat or, What shall we drink or, Wherewithal shall we be clothed?

"(For after all these things do the Gentiles seek:) For your heavenly Father knoweth that ye have need of all these things.

"But seek ye thirst the kingdom of God, and his righteousness; and all these things shall be added unto you.

"Take therefore no thought for the morrow: For the morrow shall take thought for the things of itself. Sufficient unto the day is the evil thereof."

Matthew 6:24-34.

1. IT IS recorded of the nations whom the King of Assyria, after he had carried Israel away into captivity, placed in the cities of Samaria, that "they feared the Lord, and served their own gods." "These nations," saith the inspired writer, "feared the Lord;" performed an outward service to him; (a plain proof that they had a fear of God, though not according to knowledge;) "and served their graven images, both their children, and their children's children: As did their fathers, so do they unto this day." (2 Kings 17:33, etc.)

How nearly does the practice of most modern Christians resemble this of the ancient Heathens! "They fear the Lord;" they also perform an outward service to him, and hereby show they have some fear of God; but they likewise "serve their own gods." There are those who "teach them," as there were who taught the Assyrians, "the manner of the God of the land;" the God whose name the country bears to this day, and who was once worshipped there with an holy worship: "Howbeit," they do not serve him alone; they do not fear him enough for this: But "every nation maketh gods of their own: Every nation in the cities wherein they dwell." "These nations fear the Lord;" they have not laid aside the outward form of worshipping him; but "they serve their graven images," silver and gold, the work of men's hands: Money, pleasure, and praise, the gods of this world, more than divide their service with the God of Israel. This is the manner both of "their children and their children's children; as did their fathers, so do they unto this day."

2. But although, speaking in a loose way, after the common manner of men, those poor Heathens were said to "fear the Lord," yet we may observe the Holy Ghost immediately adds, speaking according to the truth and real nature of things, "They fear not the Lord, neither do after the law and the commandment, which the Lord commanded the children of Jacob; with whom the Lord made a covenant, and charged them, saying, Ye shall not fear other gods, nor serve them. — But the Lord your God ye shall fear; and he shall deliver you out of the hand of your enemies."

The same judgment is passed by the unerring Spirit of God, and indeed by all the eyes of whose understanding he hath opened to discern the things of God, upon these poor Christians, commonly so called. If we speak according to the truth and real nature of things, “they fear not the Lord, neither do they serve him.” For they do not “after the covenant the Lord hath made with them, neither after the law and commandment which he hath commanded them, saying, Thou shalt worship the Lord thy God, and him only shalt thou serve.” “They serve other gods unto this day.” And “no man can serve two masters.”

3. How vain is it for any man to aim at this, — to attempt the serving of two masters! Is it not easy to foresee what must be the unavoidable consequence of such an attempt? “Either he will hate the one, and love the other; or else he will hold to the one, and despise the other.” The two parts of this sentence, although separately proposed, are to be understood in connection with each other; for the latter part is a consequence of the former. He will naturally hold to him whom he loves. He will so cleave to him, as to perform to him a willing, faithful, and diligent service. And, in the mean time, he will so far at least despise the master he hates as to have little regard to his commands, and to obey them, if at all, in a slight and careless manner. Therefore, whatsoever the wise men of the world may suppose, “ye cannot serve God and mammon.”

4. Mammon was the name of one of the heathen gods, who was supposed to preside over riches. It is here understood of riches themselves; gold and silver; or, in general, money; and, by a common figure of speech, of all that may be purchased thereby; such as ease, honor, and sensual pleasure.

But what are we here to understand by serving God, and what by serving mammon?

We cannot serve God, unless we *believe* in him. This is the only true foundation of serving him. Therefore, the believing in God, as “reconciling the world to himself through Christ Jesus,” the believing in him, as a loving, pardoning God, is the first great branch of his service.

And thus to believe in God implies, to trust in him as our strength, without whom we can do nothing, who every moment endues us with power from on high, without which it is impossible to please him; as our help, our only help in time of trouble, who compasseth us about with songs of deliverance; as our shield, our defender, and the lifter up of our head above all our enemies that are round about us.

It implies, to trust in God as our happiness; as the center of spirits; the only rest of our souls; the only good who is adequate to all our capacities, and sufficient to satisfy all the desires he hath given us.

It implies, (what is nearly allied to the other,) to trust in God as our end; to have an eye to him in all things; to use all things only as means of enjoying him; wheresoever we are, or whatsoever we do, to see him that is invisible, looking on us well pleased, and to refer all things to him in Christ Jesus.

5. Thus to believe, is the First thing we are to understand by serving God. The Second is, to *love* him.

Now to love God in the manner the Scripture describes, in the manner God himself requires of us, and by requiring engages to work in us, — is to love him as the ONE GOD; that is, "with all our heart, and with all our soul, and with all our mind, and with all our strength;" — it is to desire God alone for his own sake; and nothing else, but with reference to him; — to rejoice in God; — to delight in the Lord; not only to seek, but find, happiness in him; to enjoy God as the chiefest among ten thousand; to rest in him, as our God and our all; — in a word, to have such a possession of God as makes us always happy.

6. A Third thing we are to understand by serving God is, to *resemble* or *imitate* him.

So the ancient Father: *Optimus Dei cultus, imitari quem colis*: "It is the best worship or service of God, to imitate him you worship."

We here speak of imitating or resembling him in the spirit of our minds: For here the true Christian imitation of God begins. “God is a Spirit;” and they that imitate or resemble him must do it “in spirit and in truth.”

Now God is love: Therefore, they who resemble him in the spirit of their minds are transformed into the same image. They are merciful even as he is merciful. Their soul is all love. They are kind, benevolent, compassionate, tender-hearted; and that not only to the good and gentle, but also to the forward. Yea, they are, like Him, loving unto every man, and their mercy extends to all his works.

7. One thing more we are to understand by serving God, and that is, the *obeying* him; the glorifying him with our bodies, as well as with our spirits; the keeping his outward commandments; the zealously doing whatever he hath enjoined; the carefully avoiding whatever he hath forbidden; the performing all the ordinary actions of life with a single eye and a pure heart, offering them all in holy, fervent love, as sacrifices to God through Jesus Christ.

8. Let us consider now, what we are to understand, on the other hand, by serving mammon. And, First, it implies, the *trusting* in riches, in money, or the things purchasable thereby as our strength, — the means whereby we shall perform whatever cause we have in hand; the trusting in them as our help, — by which we look to be comforted in or delivered out of trouble.

It implies, the trusting in the world for happiness; the supposing that “a man’s life,” the comfort of his life, “consisteth in the abundance of the things which he possesseth;” on the looking for rest in the things that are seen; for content in outward plenty; the expecting that satisfaction in the things of the world, which can never be found out of God.

And if we do this, we cannot but make the world our end; the ultimate end, if not of all, at least of many, of our undertakings, many of our actions and designs; in which we shall aim only at an increase of wealth, at the obtaining pleasure or praise, at the gaining a larger measure of temporal things, without any reference to things eternal.

9. The serving mammon implies, Secondly, *loving* the world; desiring it for its own sake; the placing our joy in the things thereof, and setting our hearts upon them; the seeking (what indeed it is impossible we should find) our happiness therein; the resting with the whole weight of our souls, upon the staff of this broken reed; although daily experience shows it cannot support, but will only "enter into our hand and pierce it."

10. To *resemble,* to be *conformed* to, the world, is a Third thing we are to understand by serving mammon; to have not only designs, but desires, tempers, affections, suitable to those of the world; to be of an earthly, sensual mind, chained down to the things of earth; to be self-willed, inordinate lovers of ourselves; to think highly of our own attainments; to desire and delight in the praise of men; to fear, shun, and abhor reproach; to be in patient of reproof, easy to be provoked, and swift to return evil for evil.

11. To serve mammon, is, Lastly, to *obey* the world, by outwardly conforming to its maxims and customs; to walk as other men walk, in the common road, in the broad, smooth, beaten path; to be in the fashion; to follow a multitude; to do like the rest of our neighbors; that is, to do the will of the flesh and the mind, to gratify our appetites and inclinations; to sacrifice to ourselves; aim at our own ease and pleasure, in the general course both of our words and actions.

Now what can be more undeniably clear than that we cannot thus serve God and mammon?

12. Does not every man see, that he cannot *comfortably* serve both? that to trim between God and the world is the sure way to be disappointed in both, and to have no rest either in one or the other? How uncomfortable a condition must he be in, who, having the fear but not the love of God, — who, serving him, but not with all his heart, — has only the toils and not the joys of religion? He has religion enough to make him miserable, but not enough to make him happy: His religion will not let him enjoy the world; and the world will not let him enjoy God. So that, by halting between both, he loses both; and has no peace either in God or the world.

13. Does not every man see, that he cannot serve both *consistently* with himself? What more glaring inconsistency can be conceived, than must continually appear in his whole behavior, who is endeavoring to obey both these masters, — striving to "serve God and mammon?" He is indeed "a sinner that goeth two ways;" one step forward and another backward. He is continually building up with one hand, and pulling down with the other. He loves sin, and he hates it: He is always seeking, and yet always fleeing from, God. He would, and he would not. He is not the same man for one day; no, not for an hour together. He is a motley mixture of all sorts of contrarieties; a heap of contradictions jumbled in one. O be consistent with thyself one way or the other! Turn to the right hand or to the left. If mammon be God, serve thou him; if the Lord, then serve him. But never think of serving either at all, unless it be with thy whole heart.

14. Does not every reasonable, every thinking man see, that he cannot *possibly* serve God and mammon? Because there is the most absolute contrariety, the most irreconcilable enmity between them. The contrariety between the most opposite things on earth, between fire and water, darkness and light vanishes into nothing, when compared to the contrariety between God and mammon. So that, in whatsoever respect you serve the one, you necessarily renounce the other. Do you believe in God through Christ? Do you trust in him as your strength, your help, your shield, and your exceeding great reward? as your happiness? your end in all, above all things? Then you cannot trust in riches. It is absolutely impossible you should, so long as you have this faith in God. Do you thus trust in riches? Then you have denied the faith. You do not trust in the living God. Do you love God? Do you seek and find happiness in him? Then you cannot love the world, neither the things of the world. You are crucified to the world, and the world crucified to you. Do you love the world? Are your affections set on things beneath? Do you seek happiness in earthly things? Then it is impossible you should love God. Then the love of the Father is not in you. Do you resemble God? Are you merciful, as your Father is merciful? Are you transformed, by the renewal of your mind, into the image of him that created you? Then you cannot be conformed to the present world. You have renounced all its affections and lusts. Are you conformed to the world? Does your soul still bear the image of the earthly? Then you are not renewed in the spirit of your mind. You

do not bear the image of the heavenly. Do you obey God? Are you zealous to do his will on earth as the angels do in heaven? Then it is impossible you should obey mammon. Then you set the world at open defiance. You trample its customs and maxims under foot, and will neither follow nor be led by them. Do you follow the world? Do you live like other men? Do you please men? Do you please yourself? Then you cannot be a servant of God. You are of your master and father, the devil.

15. Therefore, "thou shalt worship the Lord thy God; and him only shalt thou serve." Thou shalt lay aside all thoughts of obeying two masters, of serving God and mammon. Thou shalt propose to thyself no end, no help, no happiness, but God. Thou shalt seek nothing in earth or heaven but him: Thou shalt aim at nothing, but to know, to love, and enjoy him. And because this is all your business below, the only view you can reasonably have, the one design you are to pursue in all things, — "Therefore I say unto you," (as our Lord continues his discourse,) "Take no thought for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on:" — A deep and weighty direction, which it imports us well to consider, and thoroughly to understand.

16. Our Lord does not here require, that we should he utterly without thought, even touching the concerns of this life. A giddy, careless temper is at the farthest remove from the whole religion of Jesus Christ. Neither does he require us to be "slothful in business," to be slack and dilatory therein. This, likewise, is contrary to the whole spirit and genius of his religion. A Christian abhors sloth as much as drunkenness; and flees from idleness as he does from adultery. He well knows, that there is one kind of thought and care with which God is well pleased; which is absolutely needful for the due performance of those outward works unto which the providence of God has called him.

It is the will of God, that every man should labor to eat his own bread; yea, and that every man should provide for his own for them of his own household. It is likewise his will, that we should "owe no man anything, but provide things honest in the sight of all men." But this cannot be done without taking some thought, without having some care upon our minds; yea, often, not without long and serious thought, not without much and

earnest care. Consequently this care, to provide for ourselves and our household, this thought how to render to all their dues, our blessed Lord does not condemn. Yea, it is good and acceptable in the sight of God our Savior.

It is good and acceptable to God, that we should so take thought concerning whatever we have in hand, as to have a clear comprehension of what we are about to do, and to plan our business before we enter upon it. And it is right that we should carefully consider, from time to time, what steps we are to take therein; as well as that we should prepare all things beforehand, for the carrying it on in the most effectual manner. This care, termed by some, "the care of the head," it was by no means our Lord's design to condemn.

17. What he here condemns is, the care of the heart; the anxious, uneasy care; the care that hath torment; all such care as does hurt, either to the soul or body. What he forbids is, that care which, sad experience shows, wastes the blood and drinks up the spirits; which anticipates all the misery it fears, and comes to torment us before the time. He forbids only that care which poisons the blessings of today, by fear of what may be tomorrow; which cannot enjoy the present plenty, through apprehensions of future want. This care is not only a sore disease, a grievous sickness of soul, but also a heinous offense against God, a sin of the deepest dye. It is a high affront to the gracious Governor and wise Disposer of all things; necessarily implying, that the great Judge does not do right; that he does not order all things well. It plainly implies, that he is wanting, either in wisdom, if he does not know what things we stand in need of; or in goodness, if he does not provide those things for all who put their trust in him. Beware, therefore, that you take not thought in this sense: Be ye anxiously careful for nothing. Take no uneasy thought: This is a plain, sure rule, Uneasy care is unlawful care. With a single eye to God, do all that in you lies to provide things honest in the sight of all men: And then give up all into better hands; leave the whole event to God.

18. "Take no thought" of this kind, no uneasy thought, even "for your life, what ye shall eat, or what ye shall drink; nor yet for your body, what ye shall put on. Is not the life more than meat, and the body than raiment?" If

then God gave you life, the greater gift, will he not give you food to sustain it? If he hath given you the body, how can ye doubt but he will give you raiment to cover it? More especially, if you give yourselves up to him, and serve him with your whole heart. “Behold,” see before your eyes, “the fowls of the air: For they sow not, neither do they reap, nor gather into barns;” and yet they lack nothing; “yet your heavenly Father feedeth them. Are ye not much better than they?” Ye that are creatures capable of God, are ye not of more account in the eyes of God? of a higher rank in the scale of beings? “And which of you, by taking thought, can add one cubit to his stature?” What profit have you then from this anxious thought? It is every way fruitless and unavailing.

“And why take ye thought for raiment?” Have ye not a daily reproof wherever you turn your eyes? “Consider the lilies of the field, how they grow; they toil not, neither do they spin; and yet I say unto you, that even Solomon in all his glory was not arrayed like one of these. Wherefore, if God so clothe the grass of the field, which today is, and tomorrow is cast into the oven.” (is cut down, burned up, and seen no more,) “shall he not much more clothe you, O ye of little faith?” you, whom he made to endure forever and ever, to be pictures of his own eternity! Ye are indeed of little faith; otherwise ye could not doubt of his love and care; no, not for a moment.

19. “Therefore take no thought, saying, What shall we eat,” if we lay up no treasure upon earth? “What shall we drink,” if we serve God with all our strength, if our eye be singly fixed on him? “Wherewithal shall we be clothed,” if we are not conformed to the world, if we disoblige those by whom we might be profited? “For after all these things do the Gentiles seek,” — the Heathens who know not God. But ye are sensible “your heavenly Father knoweth that ye have need of all these things.” And he hath pointed out to you an infallible way of being constantly supplied therewith: “See ye first the kingdom of God, and his righteousness; and all these things shall be added unto you.”

20. “Seek ye first the kingdom of God:” — Before ye give place to any other thought or care, let it be your concern that the God and Father of our Lord Jesus Christ (who “gave his only begotten Son,” to the end that,

believing in him, “ye might not perish, but have everlasting life”) may reign in your heart, may manifest himself in your soul, and dwell and rule there; that he may “cast down every high thing which exalteth itself against the knowledge of God, and bring into captivity every thought to the obedience of Christ.” Let God have the sole dominion over you: Let him reign without a rival: Let him possess all your heart, and rule alone. Let him be your one desire, your joy, your love; so that all that is within you may continually cry out, “The Lord God omnipotent reigneth.”

“Seek the kingdom of God, and his righteousness.” Righteousness is the fruit of God’s reigning in the heart. And what is righteousness, but love? — the love of God and of all mankind, flowing from faith in Jesus Christ, and producing humbleness of mind, meekness, gentleness, long-suffering, patience, deadness to the world; and every right disposition of heart, toward God and toward man. And by these it produces all holy actions, whatsoever are lovely or of good report; whatsoever works of faith and labor of love are acceptable to God, and profitable to man.

“His righteousness:” — This is all His righteousness still: It is his own free gift to us, for the sake of Jesus Christ the righteous, through whom alone it is purchased for us. And it is his work; it is He alone that worketh it in us, by the inspiration of the Holy Spirit.

21. Perhaps the well observing this may give light to some other scriptures, which we have not always so clearly understood. St. Paul, speaking in his Epistle to the Romans concerning the unbelieving Jews, saith, “They, being ignorant of God’s righteousness, and going about to establish their own righteousness, have not submitted themselves unto the righteousness of God.” I believe this may be one sense of the words: They were “ignorant of God’s righteousness,” not only of the righteousness of Christ, imputed to every believer, whereby all his sins are blotted out, and he is reconciled to the favor of God: But (which seems here to be more immediately understood) they were ignorant of that inward righteousness, of that holiness of heart, which is with the utmost propriety termed God’s righteousness; as being both his own free gift through Christ, and his own work by his almighty Spirit. And because they were “ignorant” of this, they “went about to establish their own righteousness.” They labored to

establish that outside righteousness which might very properly be termed their own. For neither was it wrought by the Spirit of God, nor was it owned or accepted of him. They might work this themselves, by their own natural strength; and when they had done, it was a stink in his nostrils. And yet, trusting in this, they would "not submit themselves unto the righteousness of God." Yea, they hardened themselves against that faith whereby alone it was possible to attain it. "For Christ is the end of the law for righteousness to every one that believeth." Christ, when he said, "It is finished!" put an end to the law, — to the law of external rites and ceremonies, that he might bring a better righteousness through his blood, by that one oblation of himself once offered, even the image of God, into the inmost soul of every one that believeth.

22. Nearly related to these are those words of the Apostle, in his Epistle to the Philippians: "I count all things but dung, that I may win Christ;" an entrance into his everlasting kingdom; "and be found in him," believing in him, "not having mine own righteousness, which is of the law, but that which is through the faith of Christ, the righteousness which is of God by faith." — "Not having my own righteousness, which is of the law;" a barely external righteousness, the outside religion I formerly had, when I hoped to be accepted of God because I was, "touching the righteousness which is of the law, blameless;" — "but that which is through the faith of Christ, the righteousness which is of God by faith;" that holiness of heart, that renewal of the soul in all its desires, tempers, and affections, "which is of God," (it is the work of God, and not of man,) "by faith;" through the faith of Christ, through the revelation of Jesus Christ in us, and by faith in his blood; whereby alone we obtain the remission of our sins, and an inheritance among those that are sanctified.

23. "Seek ye first" this "kingdom of God" in your hearts; this righteousness, which is the gift and work of God, the image of God renewed in your souls; "and all these things shall be added unto you all things needful for the body; such a measure of all as God sees most for the advancement of his kingdom. These shall be added, — they shall be thrown in, over and above. In seeking the peace and the love of God, you shall not only find what you more immediately seek, even the kingdom that cannot be moved; but also what you seek not, — not at all for its own

sake, but only in reference to the other. You shall find, in your way to the kingdom, all outward things, so far as they are expedient for you. This care God hath taken upon himself: Cast you all your care upon Him. He knoweth your wants; and whatsoever is lacking he will not fail to supply.

24. “Therefore take no thought for the morrow.” Not only, take ye no thought how to lay up treasures on earth, how to increase in worldly substance; take no thought how to procure more food than you can eat, or more raiment than you can put on, or more money than is required from day to day, for the plain, reasonable purposes of life; — but take no uneasy thought, even concerning those things which are absolutely needful for the body. Do not trouble yourself now, with thinking what you shall do at a season which is yet afar off. Perhaps that season will never come; or it will be no concern of yours; — before then you will have passed through all the waves, and be landed in eternity. All those distant views do not belong to you, who are but a creature of a day. Nay, what have you to do with the morrow, more strictly speaking? Why should you perplex yourself without need? God provides for you today what is needful to sustain the life which he hath given you. It is enough: Give yourself up into his hands. If you live another day, he will provide for that also.

25. Above all, do not make the care of future things a pretense for neglecting present duty. This is the most fatal way of “taking thought for the morrow.” And how common is it among men! Many, if we exhort them to keep a conscience void of offense, to abstain from what they are convinced is evil, do not scruple to reply, “How then must we live? Must we not take care of ourselves and of our families?” And this they imagine to be a sufficient reason for continuing in known, willful sin. They say, and perhaps think, they would serve God now, were it not that they should, by and by, lose their bread. They would prepare for eternity; but they are afraid of wanting the necessaries of life. So they serve the devil for a morsel of bread; they rush into hell for fear of want; they throw away their poor souls, lest they should, some time or other, fall short of what is needful for their bodies!

It is not strange that they who thus take the matter out of God’s hand should be so often disappointed of the very things they seek; that, while

they throw away heaven to secure the things of earth, they lose the one but do not gain the other. The jealous God, in the wise course of his providence, frequently suffers this. So that they who will not cast their care on God, who, taking thought for temporal things, have little concern for things eternal, lose the very portion which they have chosen. There is a visible blast on all their undertakings; whatsoever they do, it doth not prosper; insomuch that, after they have forsaken God for the world, they lose what they sought, as well as what they sought not: They fall short of the kingdom of God and his righteousness; nor yet are other things added unto them.

26. There is another way of "taking thought for the morrow," which is equally forbidden in these words. It is possible to take thought in a wrong manner, even with regard to spiritual things; to be so careful about what may be by and by, as to neglect what is now required at our hands. How insensibly do we slide into this, if we are not continually watching unto prayer! How easily are we carried away, in a kind of waking dream, projecting distant schemes, and drawing fine scenes in our own imagination! We think, what good we will do when we are in such a place, or when such a time is come! How useful we will be, how plenteous in good works, when we are easier in our circumstances! How earnestly we will serve God, when once such an hindrance is out of the way!

Or perhaps you are now in heaviness of soul: God, as it were, hides his face from you. You see little of the light of his countenance: You cannot taste his redeeming love. In such a temper of mind, how natural is it to say, "O how I will praise God, when the light of his countenance shall be again lifted up upon my soul! How will I exhort others to praise him, when his love is again shed abroad in my heart! Then I will do thus and thus: I will speak for God in all places: I will not be ashamed of the gospel of Christ. Then I will redeem the time: I will use to the uttermost every talent I have received." Do not believe thyself. Thou wilt not do it then, unless thou doest it now. "He that is faithful in that which is little," of whatsoever kind it be, whether it be worldly substance, or the fear or love of God, "will be faithful in that which is much." But if thou now hidest one talent in the earth, thou wilt then hide five: That is, if ever they are given; but there is small reason to expect they ever will. Indeed, "unto him

that hath," that is, uses what he hath, "shall be given, and he shall have more abundantly. But from him that hath not," that is, uses not the grace which he hath already received, whether in a larger or smaller degree, "shall be taken away even that which he hath."

27. And take no thought for the temptations of tomorrow. This also is a dangerous snare. Think not, "When such a temptation comes, what shall I do? how shall I stand? I feel I have not power to resist. I am not able to conquer that enemy." Most true: You have not now the power which you do not now stand in need of. You are not able at this time to conquer that enemy; and at this time he does not assault you. With the grace you have now, you could not withstand the temptations which you have not. But when the temptation comes, the grace will come. In greater trials you will have greater strength. When sufferings abound, the consolations of God will, in the same proportion, abound also. So that, in every situation, the grace of God will be sufficient for you. He doth not suffer you "to be tempted" today "above that ye are able to bear;" and "in every temptation he will make a way to escape." "As thy days, so thy strength shall be."

28. "Let the morrow," therefore, "take thought for the things of itself;" that is, when the morrow comes, then think of it. Live thou today. Be it thy earnest care to improve the present hour. This is your own; and it is your all. The past is as nothing, as though it had never been. The future is nothing to you: It is not yours; perhaps it never will be. There is no depending on what is yet to come: for you "know not what a day may bring forth." Therefore, live today: Lose not an hour: Use this moment; for it is your portion. "Who knoweth the things which have been before him, or which shall be after him under the sun?" The generations that were from the beginning of the world, where are they now? Fled away: Forgotten. They were; they lived their day; they were shook off the earth, as leaves off their trees: They moldered away into common dust! Another and another race succeeded; then they "followed the generation of their fathers, and shall never more see the light." Now is thy turn upon the earth. "Rejoice, O young man, in the days of thy youth!" Enjoy the very, very now, by enjoying Him "whose years fail not." Now let thine eye be singly fixed on Him in "whom is no variableness neither shadow of turning!" Now give Him thy heart; now stay thyself on Him: Now be thou holy, as

he is holy! Now lay hold on the blessed opportunity of doing his acceptable and perfect will! Now rejoice to “suffer the loss of all things,” so thou mayest “win Christ!”

29. Gladly suffer today, for his name’s sake, whatsoever he permits this day to come upon thee. But look not at the sufferings of tomorrow. “Sufficient unto the day is the evil thereof.” Evil it is, speaking after the manner of men; whether it be reproach or want, pain or sickness; but in the language of God, all is blessing: It is a precious balm, prepared by the wisdom of God, and variously dispensed among his children, according to the various sicknesses of their souls. And he gives in one day, sufficient for that day; proportioned to the want and strength of the patient. If, therefore, thou snatchest today what belongs to the morrow; if thou addest this to what is given thee already, it will be more than thou canst bear: This is the way not to heal, but to destroy thy own soul. Take, therefore, just as much as he gives thee today: Today, do and suffer his will! Today, give up thyself, thy body, soul, and spirit to God, through Christ Jesus; desiring nothing, but that God may be glorified in all thou art, all thou doest, all thou sufferest; seeking nothing, but to know God, and his Son Jesus Christ, through the eternal Spirit; pursuing nothing, but to love him, to serve him, and to enjoy him at this hour, and to all eternity!

Now unto “God the Father, who hath made me and all the world;” unto “God the Son, who hath redeemed me and all mankind;” unto “God the Holy Ghost, who sanctifieth me and all the elect people of God;” be honor and praise, majesty and dominion, for ever and ever! Amen.

SERMON XXX.

UPON OUR LORD'S SERMON ON THE MOUNT

DISCOURSE X.

"Judge not, that ye be not judged.

"For with what judgment ye judge, ye shall be judged: And with what measure ye mete, it shall be measured to you again.

"And why beholdest thou the mote that is in thy brother's eye, but considerest not the beam that is in thine own eye!

"Or how wilt thou say to thy brother, Let me pull out the mote out of thine eye; and, behold, a beam is in thine own eye!

"Thou hypocrite, first cast out the beam out of thine own eye; and then shalt thou see clearly to cast out the mote out of thy brother's eye.

"Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.

"Ask, and it shall be given you; seek, and ye shall find; knock, and it shall be opened unto you:

"For every one that asketh receiveth; and he that seeketh findeth; and to him that knocketh it shall be opened.

"Or what man is there of you, whom if his son ask bread, will he give him a stone?

"Or if he ask a fish, will he give him a serpent!

"If ye then, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven give good things to them that ask him?

"Therefore all things whatsoever ye would that men should do to you, do ye even so to them: For this is the Law and the Prophets."

Matthew 7:1-12.

1. OUR blessed Lord, having now finished his main design, having first delivered the sum of true religion, carefully guarded against those glosses of men whereby they would make the word of God of none effect; and having next laid down rules touching that right intention which we are to preserve in all outward actions; now proceeds to point out the main hindrances of this religion, and concludes all with a suitable application.

2. In the fifth chapter, our great Teacher has fully described inward religion in its various branches. He has there laid before us those dispositions of soul which constitute real Christianity; the tempers contained in that "holiness, without which no man shall see the Lord;" the affections which, when flowing from their proper fountain, from a living faith in God through Christ Jesus, are intrinsically and essentially good and acceptable to God. In the sixth he hath shown how all our actions likewise, even those that are indifferent in their own nature, may be made holy, and good, and acceptable to God, by a pure and holy intention. Whatever is done without this, he declares is of no value with God: Whereas, whatever outward works are thus consecrated to God are, in his sight, of great price.

3. In the former part of this chapter, he points out the most common and most fatal hindrances of this holiness: In the latter, he exhorts us, by various motives, to break through all, and secure that prize of our high calling.

4. The first hindrance he cautions us against is judging. "Judge not that ye be not judged." Judge not others, that ye be not judged of the Lord; that ye bring not vengeance on your own heads. "For with what judgment ye judge, ye shall be judged; and with what measure ye mete, it shall be measured to you again:" — A plain and equitable rule, whereby God permits you to determine for yourselves, in what manner he shall deal with you in the judgment of the great day.

5. There is no station of life, nor any period of time, from the hour of our first repenting and believing the gospel, till we are made perfect in love,

wherein this caution is not needful for every child of God. For occasions of judging can never be wanting; and the temptations to it are innumerable; many whereof are so artfully disguised, that we fall into the sin before we suspect any danger. And unspeakable are the mischiefs produced hereby, — always to him that judges another; thus wounding his own soul, and exposing himself to the righteous judgment of God; — and frequently to those who are judged, whose hands hang down, who are weakened and hindered in their course, if not wholly turned out of the way, and caused to turn back even to perdition. Yea, how often, when this "root of bitterness springs up, are many defiled thereby;" by reason whereof the way of truth itself is evil spoken of, and that worthy name blasphemed whereby we are called!

6. Yet it does not appear that our Lord designed this cautious only, or chiefly, for the children of God; but rather for the children of the world, for the men who know not God. These cannot but hear of those who are not of the world; who follow after the religion above described; who endeavor to be humble, serious, gentle, merciful, and pure in heart; who earnestly desire such measures of these holy tempers as they have not yet attained, and wait for them in doing all good to all men, and patiently suffering evil. Whoever go but thus far, cannot be hid, no more than "a city set upon a hill." And why do not those who "see their good works, glorify their Father which is in heaven?" What excuse have they for not treading in their steps? — for not imitating their example, and being followers of them, as they are also of Christ? Why, in order to provide an excuse for themselves, they condemn those whom they ought to imitate. They spend their time in finding out their neighbor's faults, instead of amending their own. They are so busied about others going out of the way, that themselves never come into it at all; at least, never get forward; never go beyond a poor dead form of godliness, without the power.

7. It is to these more especially that our Lord says, "Why beholdest thou the mote that is in thy brother's eye;" — the infirmities, the mistakes, the imprudence, the weakness of the children of God; — "but considerest not the beam that is in thine own eye?" Thou considerest not the damnable impenitence, the satanic pride, the accursed self-will, the idolatrous love of the world, which are in thyself, and which make thy whole life an

abomination to the Lord. Above all, with what supine carelessness and indifference art thou dancing over the mouth of hell! And "how then," with what grace, with what decency or modesty, "wilt thou say to thy brother, Let me pull out the mote out of thine eye;" — the excess of zeal for God, the extreme of self-denial, the too great disengagement from worldly cares and employments, the desire to be day and night in prayer, or hearing the words of eternal life? — "And, behold, a beam is in thine own eye!" Not a mote, like one of these. — "Thou hypocrite!" who pretendest to care for others, and hast no care for thy own soul; who makest a show of zeal for the cause of God, when in truth thou neither lovest nor fearest him! "First cast out the beam out of thine own eye:" Cast out the beam of impenitence! Know thyself! See and feel thyself a sinner! Feel that thy inward parts are very wickedness, that thou art altogether corrupt and abominable, and that the wrath of God abideth on thee! Cast out the beam of pride; abhor thyself; sink down as in dust and ashes; be more and more little, and mean, and base, and vile in thine own eyes! Cast out the beam of self-will! Learn what that meaneth, "If any man will come after me, let him renounce himself." Deny thyself, and take up thy cross daily. Let thy whole soul cry out, "I came down from heaven," — for so thou didst, thou never dying spirit, whether thou knowest it or no, — "not to do my own will, but the will of Him that sent me." Cast out the beam of love of the world! Love not the world, neither the things of the world. Be thou crucified unto the world, and the world crucified unto thee. Only *use* the world, but *enjoy* God. Seek all thy happiness in him! Above all, cast out the grand beam, that supine carelessness and indifference! Deeply consider, that "one thing is needful;" the one thing which thou hast scarce ever thought of. Know and feel, that thou art a poor, vile, guilty worm, quivering over the great gulf! What art thou? A sinner born to die: a leaf driven before the wind; a vapor ready to vanish away; just appearing, and then scattered into air, to be no more seen! See this! "And then shalt thou see clearly to cast out the mote out of thy brother's eye" Then, if thou hast leisure from the concerns of thy own soul, thou shalt know how to correct thy brother also.

8. But what is properly the meaning of this word, "Judge not?" What is the judging which is here forbidden? It is not the same as evil speaking, although it is frequently joined therewith. Evil speaking is the relating

anything that is evil concerning an absent person; whereas judging may indifferently refer either to the absent or the present. Neither does it necessarily imply the speaking at all, but only the thinking evil of another. Not that all kind of thinking evil of others is that judging which our Lord condemns. If I see one commit robbery or murder, or hear him blaspheme the name of God, I cannot refrain from thinking in of the robber or murderer. Yet this is not evil judging: There is no sin in this, nor any thing contrary to tender affection.

9. The thinking of another in a manner that is contrary to love is that judging which is here condemned; and this may be of various kinds. For, First, we may think another to blame when he is not. We may lay to his charge (at least in our own mind) the things of which he is not guilty; the words which he has never spoke, or the actions which he has never done. Or we may think his manner of acting was wrong, although in reality it was not. And even where nothing can justly be blamed, either in the thing itself, or in the manner of doing it, we may suppose his intention was not good, and so condemn him on that ground; at the same time that He who searches the heart sees his simplicity and godly sincerity.

10. But we may not only fall into the sin of judging, by condemning the innocent; but also, Secondly; by condemning the guilty in a higher degree than he deserves. This species of judging is likewise an offense against justice, as well as mercy; and yet such an offense as nothing can secure us from but the strongest and tenderest affection. Without this, we readily suppose one who is acknowledged to be in fault, to be more in fault than he really is. We undervalue whatever good is found in him. Nay, we are not easily induced to believe that any thing good can remain in him in whom we have found any thing that is evil.

11. All this shows a manifest want of that love which ου λογιζεται κακον, — *thinketh no evil*; which never draws an unjust or unkind conclusion from any premises whatsoever. Love will not infer from a person’s falling once into an act of open sin, that he is accustomed so to do; that he is habitually guilty of it: And if he was habitually guilty once, love does not conclude he is so still; much less, that if he is now guilty of this, therefore he is guilty of other sins also. These evil reasonings all

pertain to that sinful judging which our Lord here guards us against; and which we are in the highest degree concerned to avoid, if we love either God or our own souls.

12. But supposing we do not condemn the innocent, neither the guilty any farther than they deserve; still we may not be altogether clear of the snare: For there is a Third sort of sinful judging, which is the condemning any person at all where there is not a sufficient evidence. And be the facts we suppose ever so true, yet that does not acquit us. For they ought not to have been supposed, but proved; and till they were, we ought to have formed no judgment; — I say, till they were; for neither are we excused, although the facts admit of ever so strong a proof, unless that proof be produced before we pass sentence, and compared with the evidence on the other side. Nor can we be excused, if ever we pass a full sentence before the accused has spoken for himself. Even a Jew might teach us this, as a mere lesson of justice, abstracted from mercy and brotherly love: "Doth our law," says Nicodemus, "judge any man before it hear him, and know what he doeth?" (John 7:51.) Yea, a Heathen could reply, when the chief of the Jewish nation desired to have judgment against his prisoner, "It is not the manner of the Romans" to judge "any man, before he that is accused have the accusers face to face, and have license to answer for himself concerning the crime laid against him."

13. Indeed we could not easily fall into sinful judging, were we only to observe that rule which another [28] of those heathen Romans affirms to have been the measure of his own practice. "I am so far," says he, "from lightly believing every man's or any man's evidence against another, that I do not easily or immediately believe a man's evidence against himself. I always allow him second thoughts, and many times counsel too." Go, thou who art called a Christian, and do likewise; lest the Heathen rise and condemn thee in that day!

14. But how rarely should we condemn or judge one another, at least how soon would that evil be remedied, were we to walk by that clear and express rule which our Lord himself has taught us! — "If thy brother shall trespass against thee," or if thou hear or believe that he hath, "go and tell him of his fault between thee and him alone." This is the first step thou art

to take. “But if he will not hear, take with thee one or two more, that in the mouth of two or three witnesses every word may be established.” This is the second step. “If he neglect to hear them, tell it unto the church;” either to the overseers thereof, or to the whole congregation. Thou hast then done thy part. Then think of it no more, but commend the whole to God.

15. But supposing thou hast by the grace of God “cast the beam out of thine own eye,” and dost now “clearly see the mote” or the beam “which is in thy brother’s eye,” yet beware thou dost not receive hurt thyself by endeavoring to help him. Still “give not that which is holy unto dogs.” Do not lightly account any to be of this number; but if it evidently appear that they deserve the title, then “cast ye not your pearls before swine.” Beware of that zeal which is not according to knowledge. For this is another great hindrance in their way who would be “perfect as their heavenly Father is perfect.” They who desire this cannot but desire that all mankind should partake of the common blessing. And when we ourselves first partake of the heavenly gift, the divine “evidence of things not seen,” we wonder that all mankind do not see the things which we see so plainly; and make no doubt at all but we shall open the eyes of all we have any intercourse with. Hence we are for attacking all we meet without delay, and constraining them to see, whether they will or no; and by the ill success of this intemperate zeal we often suffer in our own souls. To prevent this spending our strength in vain, our Lord adds this needful caution, (needful to all, but more especially to those who are now warm in their first love,) “Give not that which is holy unto the dogs, neither cast ye your pearls before swine, lest they trample them under their feet, and turn again and rend you.”

16. “Give not that which is holy unto the dogs.” Beware of thinking that any deserve this appellation, till there is full and incontestable proof, such as you can no longer resist. But when it is clearly and indisputably proved, that they are unholy and wicked men, not only strangers to, but enemies to God to all righteousness and true holiness; “give not that which is holy,” το αγιον, — “the holy thing,” emphatically so called, unto these. The holy, the peculiar doctrines of the gospel — such as were hid from the ages and generations of old, and are now made known to us, only by the

revelation of Jesus Christ, and the inspiration of his Holy Spirit — are not to be prostituted unto these men, who know not if there be any Holy Ghost. Not indeed that the ambassadors of Christ can retrain from declaring them in the great congregation, wherein some of these may probably be; we must speak, whether men will hear or whether they will forbear; but this is not the case with private Christians. They do not bear that awful character; nor are they under any manner of obligation to force these great and glorious truths on them who contradict and blaspheme, who have a rooted enmity against them. Nay, they ought not so to do, but rather to lead them as they are able to bear. Do not begin a discourse with these upon remission of sins, and the gift of the Holy Ghost; but talk with them in their own manner, and upon their own principles. With the rational, honorable, and unjust Epicure, reason of "righteousness, temperance, and judgment to come." This is the most probable way to make Felix tremble. Reserve higher subjects for men of higher attainments.

17. Neither "cast your pearls before swine." Be very unwilling to pass this judgment on any man; but if the fact be plain and undeniable, if it is clear beyond all dispute, if the swine do not endeavor to disguise themselves, but rather glory in their shame, making no pretense to purity, either of heart or life, but working all uncleanness with greediness; then cast not ye your pearls before them. Talk not to them of the mysteries of the kingdom; of the things which eye hath not seen, nor ear heard; which, of consequence, as they have no other inlets of knowledge, no spiritual senses, it cannot enter into their hearts to conceive. Tell not them of the exceeding great and precious promises which God hath given us in the Son of his love. What conception can they have of being made partakers of the divine nature, who do not even desire to escape the corruption that is in the world through lust? Just as much knowledge as swine have of pearls, and as much relish as they have for them, so much relish have they for the deep things of God, so much knowledge of the mysteries of the gospel, who are immersed in the mire of this world, in worldly pleasures, desires, and cares. O cast not those pearls before these, "lest they trample them under their feet!" — lest they utterly despise what they cannot understand, and speak evil of the things which they know not? Nay, it is probable, this would not be the only inconvenience which would follow: It would not be strange, if they were, according to their nature, to "turn again

and rend you;" if they were to return you evil for good, cursing for blessing, and hatred for your goodwill. Such is the enmity of the carnal mind against God, and all the things of God. Such is the treatment you are to expect from these, if you offer them the unpardonable affront of endeavoring to save their souls from death, to pluck them as brands out of the burning.

18. And yet you need not utterly despair even of these, who, for the present, "turn again and rend you." For if all your arguments and persuasives fail, there is yet another remedy left, and one that is frequently found effectual, when no other method avails; this is prayer. Therefore, whatever you desire or want, either for others or for your own soul, "ask, and it shall be given you, seek, and ye shall find; knock, and it shall be opened unto you." The neglect of this is a Third grand hindrance of holiness. Still we "have not, because we ask not." O how meek and gentle, how lowly in heart, how full of love both to God and man, might ye have been at this day, if you had only asked; — if you had continued instant in prayer! Therefore, now, at least, "ask, and it shall be given unto you." Ask, that ye may thoroughly experience, and perfectly practice, the whole of that religion which our Lord has here so beautifully described. It shall then be given you, to be holy as he is holy, both in heart and in all manner of conversation. Seek, in the way he hath ordained, in searching the Scriptures, in hearing his word, in meditating thereon, in fasting, in partaking of the Supper of the Lord, and surely ye shall find: Ye shall find that pearl of great price, that faith which overcometh the world, that peace which the world cannot give, that love which is the earnest of your inheritance. Knock; continue in prayer, and in every other way of the Lord: Be not weary or faint in your mind: Press on to the mark: Take no denial: Let him not go until he bless you. And the door of mercy, of holiness, of heaven, shall be opened unto you.

19. It is in compassion to the hardness of our heart, so unready to believe the goodness of God, that our Lord is pleased to enlarge upon this head, and to repeat and confirm what he hath spoken. "For every one," saith he, "that asketh, receiveth;" so that none need come short of the blessing; "and he that seeketh," even every one that seeketh, "findeth" the love and the image of God; "and to him that knocketh," to every one that knocketh,

the gate of righteousness shall be opened. So that here is no room for any to be discouraged, as though they might ask, or seek, or knock in vain. Only remember always to pray, to seek, to knock, and not to faint. And then the promise standeth sure. It is firm as the pillars of heaven; — yea, more firm; for heaven and earth shall pass away; but his word shall not pass away.

20. To cut off every pretense for unbelief, our blessed Lord, in the following verses, illustrates yet farther what he had said, by an appeal to what passes in our own breasts: “What man,” saith he, “is there of you, whom if his son ask bread, will give him a stone?” Will even natural affection permit you to refuse the reasonable request of one you love? “Or if he ask a fish, will give him a serpent?” Will he give him hurtful instead of profitable things? So that even from what you feel and do yourselves, you may receive the fullest assurance, as, on the one hand, that no in effect can possibly attend your asking, so, on the other, that it will be attended with that good effect, a full supply of all your wants. For “if ye, being evil, know how to give good gifts unto your children, how much more shall your Father which is in heaven,” who is pure, unmixed, essential goodness, “give good things to them that ask him?” or, (as he expresses it on another occasion,) “give the Holy Ghost to them that ask him?” In him are included all good things; all wisdom, peace, joy, love; the whole treasures of holiness and happiness; all that God hath prepared for them that love him.

21. But that your prayer may have its full weight with God, see that ye be in charity with all men. For, otherwise, it is more likely to bring a curse than a blessing on your own head; nor can you expect to receive any blessing from God while you have not charity towards your neighbor. Therefore, let this hindrance be removed without delay. Confirm your love towards one another, and towards all men. And love them not in word only, but in deed and in truth. “Therefore, all things whatsoever ye would that men should do to you, do ye even so to them; for this is the Law and the Prophets.”

22. This is that royal law, that golden rule of mercy, as well as justice, which even the heathen Emperor caused to be written over the gate of his

palace; a rule which many believe to be naturally engraved on the mind of every one that comes into the world. And thus much is certain, that it commends itself, as soon as heard, to every man's conscience and understanding; insomuch that no man can knowingly offend against it, without carrying his condemnation in his own breast.

23. "This is the Law and the Prophets." Whatsoever is written in that Law which God of old revealed to mankind, and whatsoever precepts God has given by his holy Prophets which have been since the world began, they are all summed up in these few words, they are all contained in this short direction. And this, rightly understood, comprises the whole of that religion which our Lord came to establish upon earth.

24. It may be understood either in a positive or negative sense. If understood in a negative sense, the meaning is, "Whatever ye would not that men should do to you, do not ye unto them." Here is a plain rule, always ready at hand, always easy to be applied. In all cases relating to your neighbor, make his case your own. Suppose the circumstances to be changed, and yourself to be just as he is now; and then beware that you indulge no temper or thought, that no word pass out of your lips, that you take no step, which you should have condemned in him, upon such a change of circumstances. If understood in a direct and positive sense, the plain meaning of it is, "Whatsoever you could reasonably desire of him, supposing yourself to be in his circumstances, that do, to the uttermost of your power, to every child of man."

25. To apply this in one or two obvious instances. It is clear to every man's own conscience, we would not that others should judge us, should causelessly or lightly think evil of us; much less would we that any should speak evil of us, — should publish our real faults or infirmities. Apply this to yourself. Do not unto another what you would not he should do unto you; and you will never more judge your neighbor, never causelessly or lightly think evil of any one; much less will you speak evil; you will never mention even the real fault of an absent person, unless so far as you are convinced it is absolutely needful for the good of other souls.

26. Again: We would that all men should love and esteem us, and behave towards us according to justice, mercy, and truth. And we may reasonably desire, that they should do us all the good they can do, without injuring themselves; yea, that in outward things, (according to the known rule,) their superfluities should give way to our conveniences; their conveniences, to our necessities; and their necessities, to our extremities. Now, then, let us walk by the same rule: Let us do unto all as we would they should do to us. Let us love and honor all men. Let justice, mercy, and truth govern all our minds and actions. Let our superfluities give way to our neighbor's conveniences; (and who then will have any superfluities left?) our conveniences, to our neighbor's necessities; our necessities, to his extremities.

27. This is pure and genuine morality. This do, and thou shalt live. "As many as walk by this rule, peace be to them and mercy;" for they are "the Israel of God." But then be it observed, none can walk by this rule, (nor ever did from the beginning of the world,) none can love his neighbor as himself, unless he first love God. And none can love God, unless he believe in Christ; unless he have redemption through his blood, and the Spirit of God bearing witness with his spirit that he is a child of God. Faith, therefore, is still the root of all, of present as well as future salvation. Still we must say to every sinner, "Believe in the Lord Jesus Christ, and thou shalt be saved:" Thou shalt be saved now, that thou mayest be saved forever; saved on earth, that thou mayest be saved in heaven. Believe in him, and thy faith will work by love. Thou wilt love the Lord thy God, because he hath loved thee: Thou wilt love thy neighbor as thyself: And then it will be thy glory and joy, to exert and increase this love; not barely by abstaining from what is contrary thereto, from every unkind thought, word, and action, but by showing all that kindness to every man, which thou wouldest he should show unto thee.

SERMON XXXI.

UPON OUR LORD'S SERMON ON THE MOUNT

DISCOURSE XI.

"Enter ye in at the strait gate: For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat:

"Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it."

Matthew 7:13, 14.

1. OUR Lord, having warned us of the dangers which easily beset us at our first entrance upon real religion, the hindrances which naturally arise from within, from the wickedness of our own hearts; now proceeds to apprise us of the hindrances from without, particularly ill example and ill advice. By one or the other of these, thousands, who once ran well, have drawn back unto perdition; — yea, many of those who were not novices in religion, who had made some progress in righteousness. His caution, therefore, against these he presses upon us with all possible earnestness, and repeats again and again, in variety of expressions, lest by any means we should let it slip. Thus, effectually to guard us against the former, "Enter ye in," saith he, "at the strait gate: For wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life, and few there be that find it:" To secure us from the latter, "Beware," saith he, "of false prophets." We shall, at present, consider the former only.

2. "Enter ye in," saith our blessed Lord, "at the strait gate: For wide is the gate, and broad is the way, that leadeth to destruction, and many there be

which go in thereat: Because strait is the gate, and narrow is the way, which leadeth unto life and few there be that find it."

3. In these words we may observe, First, the inseparable properties of the way to hell: "Wide is the gate, broad the way, that leadeth to destruction, and many there be that go in thereat:" Secondly, the inseparable properties of the way to heaven: "Strait is that gate, and few there be that find it:" Thirdly, a serious exhortation grounded thereon, "Enter ye in at the strait gate."

I.

1. We may observe, First, the inseparable properties of the way to hell: "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat."

2. Wide indeed is the gate, and broad the way, that leadeth to destruction! For sin is the gate of hell, and wickedness the way to destruction. And how wide a gate is that of sin! How broad is the way of wickedness! The "commandment" of God "is exceeding broad;" as extending not only to all our actions, but to every word which goeth out of our lips, yea, every thought that rises in our heart. And sin is equally broad with the commandment, seeing any breach of the commandment is sin. Yea, rather, it is a thousand times broader; since there is only one way of keeping the commandment; for we do not properly keep it, unless both the thing done, the manner of doing it, and all the other circumstances, are right: But there are a thousand ways of breaking every commandment; so that this gate is wide indeed.

3. To consider this a little more particularly: How wide do those parent-sins extend, from which all the rest derive their being; — that carnal mind which is enmity against God, pride of heart, self-will, and love of the world! Can we fix any bonds to them? Do they not diffuse themselves through all our thoughts, and mingle with all our tempers! Are they not the leaven which leavens, more or less, the whole mass of our affections? May we not, on a close and faithful examination of ourselves, perceive these roots of bitterness continually springing up, infecting all our words, and tainting all our actions? And how innumerable an offspring do they bring

forth, in every age and nation! Even enough to cover the whole earth with darkness and cruel habitations.

4. O who is able to reckon up their accursed fruits; to count all the sins, whether against God or our neighbor, not which imagination might paint, but which may be matter of daily melancholy experience? Nor need we range over all the earth to find them. Survey any one kingdom, any single country, or city, or town; and how plenteous is this harvest! And let it not be one of those which are still over spread with Mahometan or Pagan darkness; but of those which name the name of Christ, which profess to see the light of his glorious Gospel. Go no farther than the kingdom to which we belong, the city wherein we are now. We call ourselves Christians; yea, and that of the purest sort: We are Protestants; Reformed Christians! But alas! who shall carry on the reformation of our opinions into our hearts and lives? Is there not a cause? For how innumerable are our sins; — and those of the deepest dye! Do not the grossest abominations, of every kind, abound among us from day to day? Do not sins of every sort cover the land, as the waters cover the sea? Who can count them? Rather go and count the drops of rain, or the sands on the sea-shore. So “wide is the gate,” so “broad is the way, that leadeth to destruction!”

5. “And many there are who go in at” that gate; many who walk in that way; — almost as many as go in at the gate of death, as sink into the chambers of the grave. For it cannot be denied, (though neither can we acknowledge it but with shame and sorrow of heart,) that even in this, which is called a Christian country, the generality of every age and sex, of every profession and employment, of every rank and degree, high and low, rich and poor, are walking in the way of destruction. The far greater part of the inhabitants of this city, to this day, live in sin; in some palpable, habitual, known transgression of the law they profess to observe; yea, in some outward transgression, some gross, visible kind of ungodliness or unrighteousness, some open violation of their duty, either to God or man. These then, none can deny, are all in the way that leadeth to destruction. Add to these, those who have a name indeed that they live, but were never yet alive to God; those that outwardly appear fair to men, but are inwardly full of all uncleanness; full of pride or vanity, of anger or revenge,

of ambition or covetousness; lovers of themselves, lovers of the world, lovers of pleasure more than lovers of God. These, indeed, may be highly esteemed of men; but they are an abomination to the Lord. And how greatly will these saints of the world swell the number of the children of hell! Yea, add all, what ever they be in other respects, whether they have more or less of the form of godliness, who, "being ignorant of God's righteousness, and seeking to establish their own righteousness," as the ground of their reconciliation to God and acceptance with him, of consequence have not "submitted themselves unto the righteousness which is of God" by faith. Now, all these things joined together in one, how terribly true is our Lord's assertion, "Wide is the gate, and broad is the way, that leadeth to destruction, and many there be which go in thereat!"

6. Nor does this only concern the vulgar herd, — the poor, base, stupid part of mankind. Men of eminence in the world, men who have many fields and yoke of oxen, do not desire to be excused from this. On the contrary, "many wise men after the flesh," according to the human methods of judging, "many mighty," in power, in courage, in riches, many "noble, are called;" called into the broad way, by the world, the flesh, and the devil; and they are not disobedient to that calling. Yea, the higher they are raised in fortune and power, the deeper do they sink into wickedness. The more blessings they have received from God, the more sins do they commit; using their honor or riches, their learning or wisdom, not as means of working: out their salvation, but rather of excelling in vice, and so insuring their own destruction!

II.

1. And the very reason why many of these go on so securely in the broad way, is, because it is broad; not considering that this is the inseparable property of the way to destruction. "Many there be," saith our Lord, "which go in thereat:" for the very reason why they should flee from it, even "because strait is the gate, and narrow the way, that leadeth unto life, and few there be that find it."

2. This is an inseparable property of the way to heaven. So narrow is the way that leadeth unto life, unto life everlasting, — so strait the gate, —

that nothing unclean, nothing unholy, can enter. No sinner can pass through that gate, until he is saved from all his sins. Not only from his outward sins, from his evil "conversation received by tradition from his fathers." It will not suffice, that he hath "ceased to do evil," and "learned to do well:" He must not only be saved from all sinful actions, and from all evil and useless discourse; but inwardly changed, thoroughly renewed in the spirit of his mind: Otherwise he cannot pass through the gate of life, he cannot enter into glory.

3. For, "narrow is the way that leadeth unto life;" the way of universal holiness. Narrow indeed is the way of poverty of spirit; the way of holy mourning; the way of meekness; and that of hungering and thirsting after righteousness. Narrow is the way of mercifulness; of love unfeigned; the way of purity of heart; of doing good unto all men; and of gladly suffering evil, all manner of evil, for righteousness' sake.

4. "And few there be that find it." Alas! How few find even the way of heathen honesty! How few are there that do nothing to another which they would not another should do unto them! How few that are clear, before God, from acts either of injustice or unkindness! How few that do not "offend with their tongue;" that speak nothing unkind, nothing untrue! What a small proportion of mankind are innocent even of outward transgressions! And how much smaller a proportion have their hearts right before God, — clean and holy in his sight! Where are they, whom his all-searching eye discerns to be truly humble; to abhor themselves in dust and ashes, in the presence of God their Savior; to be deeply and steadily serious, feeling their wants, and "passing the time of their sojourning with fear;" truly meek and gentle, never "overcome of evil, but overcoming evil with good;" thoroughly athirst for God, and continually panting after a renewal in his likeness? How thinly are they scattered over the earth, whose souls are enlarged in love to all mankind; and who love God with all their strength, who have given him their hearts, and desire nothing else in earth or heaven! How few are those lovers of God and man, that spend their whole strength in doing good unto all men; and are ready to suffer all things, yea, death itself, to save one soul from eternal death!

5. But while so few are found in the way of life, and so many in the way of destruction, there is great danger lest the torrent of example should bear us away with them. Even a single example, if it be always in our sight, is apt to make much impression upon us; especially when it has nature on its side, when it falls in with our own inclinations. How great then must be the force of so numerous examples, continually before our eyes; and all conspiring, together with our own hearts, to carry us down the stream of nature! How difficult must it be to stem the tide, and to keep ourselves "unspotted in the world!"

6. What heightens the difficulty still more is, that they are not the rude and senseless part of mankind, at least not these alone, who set us the example, who throng the downward way, but the polite, the well-bred, the genteel, the wise, the men who understand the world, the men of knowledge, of deep and various learning, the rational, the eloquent! These are all, or nearly all, against us. And how shall we stand against these? Do not their tongues drop manna; and have they not learned all the arts of soft persuasion? — and of reasoning too; for these are versed in all controversies, and strife of words. It is therefore a small thing with them to prove, that the way is *right*, because it is *broad*; that he who follows a multitude cannot do evil, but only he who will not follow them; that your way must be *wrong*, because it is *narrow*, and because there are so few that find it. These will make it clear to a demonstration, that evil is good, and good is evil; that the way of holiness is the way of destruction, and the way of the world the only way to heaven.

7. O how can unlearned and ignorant men maintain their cause against such opponents! And yet these are not all with whom they must contend, however unequal to the task: For there are many mighty, and noble, and powerful men, as well as wise, in the road that leadeth to destruction; and these have a shorter way of confuting, than that of reason and argument. They usually apply, not to the understanding, but to the fears, of any that oppose them; — a method that seldom fails of success, even where argument profits nothing, as lying level to the capacities of all men; for all can fear, whether they can reason or no. And all who have not a firm trust in God, a sure reliance both on his power and love, cannot but fear to give any disgust to those who have the power of the world in their hands.

What wonder, therefore, if the example of these is a law to all who know not God?

8. Many rich are likewise in the broad way. And these apply to the hopes of men, and to all their foolish desires, as strongly and effectually as the mighty and noble to their fears. So that hardly can you hold on in the way of the kingdom, unless you are dead to all below, unless you are crucified to the world, and that world crucified to you, unless you desire nothing more but God.

9. For how dark, how uncomfortable, how forbidding, is the prospect on the opposite side! A strait gate! A narrow way! And few finding that gate! Few walking in the way! Besides, even those few are not wise men, not men of learning or eloquence. They are not able to reason either strongly or clearly: They cannot propose an argument to any advantage. They know not how to prove what they profess to believe; or to explain even what they say they experience. Surely such advocates as these will never recommend, but rather discredit, the cause they have espoused.

10. Add to this, that they are not noble, not honorable men: If they were, you might bear with their folly. They are men of no interest, no authority, of no account in the world. They are mean and base; low in life; and such as have no power, if they had the will, to hurt you. Therefore there is nothing at all to be feared from them; and there is nothing at all to hope: For the greater part of them may say, “Silver and gold have I none;” at least a very moderate share. Nay, some of them have scarce food to eat, or raiment to put on. For this reason, as well as because their ways are not like those of other men, they are everywhere spoken against, are despised, have their names cast out as evil, are variously persecuted and treated as the filth and off scouring of the world. So that both your fears, your hopes, and all your desires, (except those which you have immediately from God,) yea, all your natural passions, continually incline you to return into the broad way.

III.

1. Therefore it is, that our Lord so earnestly exhorts, “Enter ye in at the strait gate.” Or, (as the same exhortation is elsewhere expressed,) “Strive to enter in:” Αγωνιζεσθε εισελθειν, — “strive as in an agony:” “For many,” saith our Lord, “shall seek to enter in,” indolently strive, “and shall not be able.

2. It is true, he intimates what may seem another reason for this, for their not being able to enter in, in the words which immediately follow these. For after he had said, “Many, I say unto you, will seek to enter in, and shall not be able,” he subjoins, “When once the master of the house is risen up, and hath shut to the door, and ye begin to stand without,” αρξησθε εξω εσαναι, — rather, *ye stand without*; for αρξησθε seems to be only an elegant expletive, — “and to knock at the door, saying, Lord, Lord, open unto us; he shall answer and say unto you, I know you not: Depart from me, all ye workers of iniquity.” (Luke 13:24, etc.)

3. It may appear, upon a transient view of these words, that their delaying to seek at all, rather than their manner of seeking, was the reason why they were not able to enter in. But it comes, in effect, to the same thing. They were, therefore, commanded to depart, because they had been “workers of iniquity;” because they had walked in the broad road; in other words, because they had not agonized to “enter in at the strait gate.” Probably they did *seek*, before the door was shut; but that did not suffice: And they did *strive*, after the door was shut; but then it was too late.

4. Therefore strive ye now, in this your day, to “enter in at the strait gate.” And in order thereto, settle it in your heart, and let it be ever uppermost in your thoughts, that if you are in a broad way, you are in the way that leadeth to destruction. If many go with you, as sure as God is true, both they and you are going to hell! If you are walking as the generality of men walk, you are walking to the bottomless pit! Are many wise, many rich, many mighty, or noble, traveling with you in the same way? By this token, without going any farther, you know it does not lead to life. Here is a short, a plain, an infallible rule, before you enter into particulars. In whatever profession you are engaged, you must be singular, or be damned! The way to hell has nothing singular in it; but the way to

heaven is singularity all over. If you move but one step towards God, you are not as other men are. But regard not this. It is far better to stand alone, than to fall into the pit. Run, then, with patience the race which is set before thee, though thy companions therein are but few. They will not always be so. Yet a little while, and thou wilt "come to an innumerable company of angels, to the general assembly and Church of the first-born, and to the spirits of just men made perfect."

5. Now, then, "strive to enter in at the strait gate," being penetrated with the deepest sense of the inexpressible danger your soul is in, so long as you are in a broad way, — so long as you are void of poverty of spirit, and all that inward religion, which the many, the rich, the wise, account madness. "Strive to enter in;" being pierced with sorrow and shame for having so long run on with the unthinking crowd, utterly neglecting, if not despising, that "holiness without which no man can see the Lord." Strive, as in an agony of holy fear, lest "a promise being made you of entering into his rest," even that "rest which remaineth for the people of God," you should nevertheless "come short of it." Strive, in all the fervor of desire, with "groanings which cannot be uttered. Strive by prayer without ceasing; at all times, in all places, lifting up your heart to God, and giving him no rest, till you "awake up after his likeness," and are "satisfied with it."

6. To conclude. "Strive to enter in at the strait gate," in only by this agony of soul, of conviction, of sorrow, of shame, of desire, of fear, of unceasing prayer; but likewise by ordering thy conversation aright, by walking with all thy strength in all the ways of God, the way of innocence, of piety, and of mercy. Abstain from all appearance of evil: Do all possible good to all men: Deny thyself, thy own will, in all things, and take up thy cross daily. Be ready to cut off thy right hand, to pluck out thy right eye, and cast it from thee; to suffer the loss of goods, friends, health, all things on earth, so thou mayest enter into the kingdom of heaven!

SERMON XXXII.

UPON OUR LORD'S SERMON ON THE MOUNT.

DISCOURSE XII.

"Beware of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves.

"Ye shall know them by their fruits. Do men gather grapes of thorns, or figs of thistles?

"Even so every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.

"A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.

"Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.

"Wherefore by their fruits ye shall know them."

Matthew 7:15-20.

1. IT is scarce possible to express or conceive what multitudes of souls run on to destruction, because they would not be persuaded to walk in a *narrow* way, even though it were the way to everlasting salvation. And the same thing we may still observe daily. Such is the folly and madness of mankind, that thousands of men still rush on in the way to hell, only because it is a *broad* way. They walk in it themselves, because others do: Because so many perish, they will add to the number. Such is the amazing influence of example over the weak, miserable children of men! It continually peoples the regions of death, and drowns numberless souls in everlasting perdition!

2. To warn mankind of this, to guard as many as possible against this spreading contagion, God has commanded his watchman to cry aloud, and show the people the danger they are in. For this end he has sent his servants, the Prophets, in their succeeding generations, to point out the narrow path, and exhort all men not to be conformed to this world. But what, if the watchmen themselves fall into the snare against which they should warn others? What, if "the Prophets prophesy deceits?" if they "cause the people to err from the way?" What shall be done, if they point out, as the way to eternal life, what is in truth the way to eternal death; and exhort others to walk, as they do themselves, in the broad, not the narrow way?

3. Is this an unheard-of, is it an uncommon thing? Nay, God knoweth it is not. The instances of it are almost innumerable. We may find them in every age and nation. But how terrible is this! — when the ambassadors of God turn agents for the devil! — when they who are commissioned to teach men the way to heaven do in fact teach them the way to hell! These are like the locusts of Egypt, "which eat up the residue that had escaped, that had remained after the hail." They devour even the residue of men that had escaped, that were not destroyed by ill example. It is not, therefore, without cause, that our wise and gracious Master so solemnly cautions us against them: "Beware," saith he, "of false prophets, which come to you in sheep's clothing, but inwardly they are ravening wolves."

4. A caution this of the utmost importance. — That it may the more effectually sink into our hearts, let us inquire, First, who these false prophets are: Secondly, what appearance they put on: And, Thirdly, how we may know what they really are, notwithstanding their fair appearance.

I.

1. We are, First, to inquire who these false prophets are. And this it is needful to do the more diligently, because these very men have so labored to "wrest this scripture to their own," though not only their own, "destruction." In order, therefore, to cut off all dispute, I shall raise no dust, (as the manner of some is,) neither use any loose, rhetorical exclamations, to deceive the hearts of the simple; but speak rough, plain

truths, such as none can deny, who has either understanding or modesty left, and such truths as have the closest connection with the whole tenor of the preceding discourse: Whereas too many have interpreted these words without any regard to all that went before; as if they bore no manner of relation to the sermon in the close of which they stand.

2. By *prophets* here (as in many other passages of Scripture, particularly in the New Testament) are meant, not those who foretell things to come, but those who speak in the name of God; those men who profess to be sent of God, to teach others the way to heaven.

Those are *false* prophets, who teach a false way to heaven, a way which does not lead thither; or, (which comes in the end to the same point,) who do not teach the true.

3. Every broad way is infallibly a false one. Therefore this is one plain, sure rule, “They who teach men to walk in a broad way, a way that many walk in, are false prophets.”

Again: The true way to heaven is a narrow way. Therefore this is another plain, sure rule, “They who do not teach men to walk in a narrow way, to be singular, are false prophets.”

4. To be more particular: The only true way to heaven is that pointed out in the preceding sermon. Therefore they are false prophets who do not teach men to walk in this way.

Now the way to heaven pointed out in the preceding sermon is the way of lowliness, mourning, meekness, and holy desire, love of God and of our neighbor, doing good, and suffering evil for Christ’s sake. They are, therefore, false prophets, who teach, as the way to heaven, any other way than this.

5. It matters not what they call that other way. They may call it faith; or good works; or faith and works; or repentance; or repentance, faith, and new obedience. All these are good words: But if, under these, or any other

terms whatever, they teach men any way distinct from this, they are properly false prophets.

6. How much more do they fall under that condemnation who speak evil of this good way; — but above all, they who teach the directly opposite way, the way of pride, of levity, of passion, of worldly desires, of loving pleasure more than God, of unkindness to our neighbor, of unconcern for good works, and suffering no evil, no persecution for righteousness' sake!

7. If it be asked, "Why, who ever did teach this, or who does teach it, as the way to heaven?" I answer: Ten thousand wise and honorable men; even all those, of whatever denomination, who encourage the proud, the trifler, the passionate, the lover of the world, the man of pleasure, the unjust or unkind, the easy, careless, harmless, useless creature, the man who suffers no reproach for righteousness' sake, to imagine he is in the way to heaven. These are false prophets in the highest sense of the word. These are traitors both to God and man. These are no other than the first-born of Satan; the eldest sons of Apollyon, the Destroyer. These are far above the rank of ordinary cut-throats; for they murder the souls of men. They are continually peopling the realms of night; and whenever they follow the poor souls whom they have destroyed, "hell shall be moved from beneath to meet them at their coming!"

II.

1. But do they come now in their own shape? By no means. If it were so, they could not destroy. You would take the alarm, and flee for your life. Therefore they put on a quite contrary appearance: (Which was the Second thing to be considered:) "They come to you in sheep's clothing, although inwardly they are ravening wolves."

2. "They come to you in sheep's clothing;" that is, with an appearance of harmlessness. They come in the most mild, inoffensive manner, without any mark or token of enmity. Who can imagine that these quiet creatures would do any hurt to any one? Perhaps they may not be so zealous and active in doing good as one would wish they were. However, you see no reason to suspect that they have even the desire to do any harm. But this is not all.

3. They come, Secondly, with an appearance of usefulness. Indeed to this, to do good, they are particularly called. They are set apart for this very thing. They are particularly commissioned to watch over your soul, and to train you up to eternal life. It is their whole business, to "go about doing good, and healing those that are oppressed of the devil." And you have been always accustomed to look upon them in this light, as messengers of God, sent to bring you a blessing.

4. They come, Thirdly, with an appearance of religion. All they do is for conscience' sake! They assure you, it is out of mere zeal for God, that they are making God a liar. It is out of pure concern for religion, that they would destroy it root and branch. All they speak is only from a love of truth, and a fear lest it should suffer; and, it may be, from a regard for the Church, and a desire to defend her from all her enemies.

5. Above all, they come with an appearance of love. They take all these pains, only for *your* good. They should not trouble themselves about you, but that they have a kindness for you. They will make large professions of their goodwill, of their concern for the danger you are in, and of their earnest desire to preserve you from error, from being entangled in new and mischievous doctrines. They should be very sorry to see one who *means* so well, hurried into any extreme, perplexed with strange and unintelligible notions, or deluded into enthusiasm. Therefore it is that they advise you to keep still, in the plain middle way; and to beware of sobering righteous overmuch," lest you should "destroy yourself."

III.

1. But how may we know what they really are, notwithstanding their fair appearance? This was the Third thing into which it was proposed to inquire. Our blessed Lord saw how needful it was for all men to know false prophets, however disguised. He saw, likewise, how unable most men were to deduce a truth through a long train of consequences. He therefore gives us a short and plain rule, easy to be understood by men of the meanest capacities, and easy to be applied upon all occasions: "Ye shall know them by their fruits."

2. Upon all occasions you may easily apply this rule. In order to know whether any who speak in the name of God are false or true prophets, it is easy to observe, First, What are the fruits of their doctrine as to themselves? What effect has it had upon their lives? Are they holy and unblamable in all things? What effect has it had upon their hearts? Does it appear by the general tenor of their conversation, that their tempers are holy, heavenly, divine? that the mind is in them which was in Christ Jesus? that they are meek, lowly, patient, lovers of God and man, and zealous of good works?

3. You may easily observe, Secondly, what are the fruits of their doctrine as to those that hear them; — in many, at least, though not in all; for the Apostles themselves did not convert all that heard them. Have these the mind that was in Christ? And do they walk as He also walked? And was it by hearing these men that they began so to do? Were they inwardly and outwardly wicked till they heard them? If so, it is a manifest proof that those are true Prophets, Teachers sent of God. But if it is not so, if they do not effectually teach either themselves or others to love and serve God, it is a manifest proof that they are false prophets; that God hath not sent them.

4. A hard saying this! How few can bear it! This our Lord was sensible of, and therefore condescends to prove it at large, by several clear and convincing arguments. “Do men,” says he, “gather grapes of thorns, or figs of thistles?” (Verse 16.) Do you expect that these evil men should bring forth good fruit? As well might you expect that thorns should bring forth grapes, or that figs should grow upon thistles! “Every good tree bringeth forth good fruit; but a corrupt tree bringeth forth evil fruit.” (Verse 17.) Every true Prophet, every Teacher whom I have sent, bringeth forth the good fruit of holiness. But a false prophet, a teacher whom I have not sent, brings forth only sin and wickedness. “A good tree cannot bring forth evil fruit, neither can a corrupt tree bring forth good fruit.” A true Prophet, a Teacher sent from God, does not bring forth good fruit sometimes only, but always not accidentally, but by a kind of necessity. In like manner, a false prophet, one whom God hath not sent, does not bring forth evil fruit accidentally, or sometimes only, but always, and of necessity. “Every tree that bringeth not forth good fruit is hewn down, and cast into the fire.”

(Verse 19.) Such infallibly will be the lot of those prophets who bring not forth good fruit, who do not save souls from sin, who do not bring sinners to repentance. "Wherefore," let this stand as an eternal rule, "By their fruits ye shall know them." (Verse 20.) They who, in fact, bring the proud, passionate, unmerciful, lovers of the world, to be lowly, gentle, lovers of God and man, — they are true Prophets; they are sent from God, who therefore confirms their Lord. On the other hand, they whose hearers, if unrighteous before, remain unrighteous still, or, at least, void of any righteousness which "exceeds the righteousness of the Scribes and Pharisees," — they are false prophets; they are not sent of God; therefore their word falls to the ground: And, without a miracle of grace, they and their hearers together will fall into the bottomless pit!

5. O "beware of these false prophets!" For though they "come in sheep's clothing, yet inwardly they are ravening wolves." They only destroy and devour the flock: They tear them in pieces, if there is none to help them. They will not, cannot, lead you in the way to heaven. How should they, when they know it not themselves? O beware they do not turn you out of the way, and cause you to "lose what you have wrought!"

6. But perhaps you will ask, "If there is such danger in hearing them, ought I to hear them at all?" It is a weighty question, such as deserves the deepest consideration, and ought not to be answered but upon the calmest thought, the most deliberate reflection. For many years I have been almost afraid to speak at all concerning it; being unable to determine one way or the other, or to give any judgment upon it. Many reasons there are which readily occur, and incline me to say, "Hear them not." And yet what our Lord speaks concerning the false prophets of his own times seems to imply the contrary. "Then spake Jesus unto the multitude, and to his disciples, saying, The Scribes and the Pharisees sit in Moses' seat," — are the ordinary, stated Teachers in your Church: "All, therefore, whatsoever they bid you observe, that observe and do. But do not ye after their works; for they say and do not." Now, that these were false prophets, in the highest sense, our Lord hath shown during the whole course of his ministry; as indeed he does in those very words, "They say and do not." Therefore, by their fruits his disciples could not but know them, seeing they were open to the view of all men. Accordingly, he warns them again

and again, to beware of these false prophets. And yet he does not forbid them to hear even these: Nay, he, in effect, commands them so to do, in those words: “All therefore, whatsoever they bid you observe, that observe and do:” For unless they heard them, they could not know, much less observe, whatsoever they bade them do. Here, then, our Lord himself gives a plain direction, both to his Apostles and the whole multitude, in some circumstances, to hear even false prophets, known and acknowledged so to be.

7. But perhaps it will be said, “He only directed to hear them, when they read the Scripture to the congregation.” I answer, at the same time that they thus read the Scripture, they generally expounded it too. And here is no kind of intimation that they were to hear the one, and not the other also. Nay, the very terms, “All things whatsoever they bid you observe,” exclude any such limitation.

8. Again: Unto them, unto false prophets, undeniably such, is frequently committed (O grief to speak! for surely these things ought not so to be) the administration of the sacrament also. To direct men, therefore, not to hear them, would be, in effect, to cut them off from the ordinances of God. But this we dare not do, considering the rapidity of the ordinance doth not depend on the goodness of him that administers, but on the faithfulness of Him that ordained it; who will and doth meet us in his appointed ways. Therefore, on this account, likewise, I scruple to say, “Hear not even the false prophets.” Even by these who are under a curse themselves, God can and doth give us his blessing. For the bread which they break, we have experimentally known to be “the communion of the body of Christian. And the cup which God blessed, even by their unhallowed lips, was to us the communion of the blood of Christ.

9. All, therefore, which I can say, is this: In any particular case, wait upon God by humble and earnest prayer, and then act according to the best light you have: Act according to what you are persuaded, upon the whole, will be most for your spiritual advantage. Take great care that you do not judge rashly; that you do not lightly think any to be false prophets: And when you have full proof, see that no anger or contempt have any place in your heart. After this, in the presence and in the fear of God, determine for

yourself. I can only say, If by experience you find that the hearing them hurts your soul, then hear them not; then quietly refrain, and hear those that profit you. If, on the other hand, you find it does not hurt your soul, you then may hear them still. Only "take heed how you hear:" Beware of them and of their doctrine. Hear with fear and trembling, lest you should be deceived, and given up, like them, to a strong delusion. As they continually mingle truth and lies, how easily may you take in both together! Hear with fervent and continual prayer to Him who alone teacheth man wisdom. And see that you bring whatever you hear "to the law and to the testimony." Receive nothing untried, nothing till it is weighed in the balance of the sanctuary: Believe nothing they say, unless it is clearly confirmed by passages of holy writ. Wholly reject whatsoever differs therefrom, whatever is not confirmed thereby. And, in particular, reject, with the utmost abhorrence, whatsoever is described as the way of salvation, that is either different from or short of, the way our Lord has marked out in the foregoing discourse.

10. I cannot conclude without addressing a few plain words to those of whom we have now been speaking. O ye false prophets! O ye dry bones! hear ye, for once, the word of the Lord! How long will ye lie in the name of God, saying, "God hath spoken;" and God hath not spoken by you? How long will ye pervert the right ways of the Lord, putting darkness for light, and light for darkness? How long will ye teach the way of death, and call it the way of life? How long will ye deliver to Satan the souls whom ye profess to bring unto God?

11. "Woe unto you, ye blind leaders of the blind! for ye shut the kingdom of beaten against men. Ye neither go in yourselves, neither suffer ye them that are entering to go in." Them that would "strive to enter in at the strait gate," ye call back into the broad way. Them that have scarce gone one step in the ways of God, you devilishly caution against going too far. Them that just begin to "hunger and thirst after righteousness," you warn not to "be righteous overmuch." Thus you cause them to stumble at the very threshold; yea, to fall and rise no more. O wherefore do ye this? What profit is there in their blood, when they go down to the pit? Miserable profit to you! "They shall perish in their iniquity; but their blood will God require at your hands!"

12. Where are your eyes? Where is your understanding? Have ye deceived others, till you have deceived yourselves also? Who hath required this at your hands, to teach a way which ye never knew? Are you; "given up to" so "strong a delusion," that ye not only teach but "believe a lie?" And can you possibly believe that God hath sent you? that ye are His messengers? Nay; if the Lord had sent you, the work of the Lord would prosper in your hand. As the Lord liveth, if ye were messengers of God, he would "confirm the word of his messengers." But the work of the Lord doth not prosper in your hand you bring no sinners to repentance. The Lord doth not confirm your word; for you save no souls from death.

13. How can you possibly evade the force of our Lord's words, — so full, so strong, so express? How can ye evade knowing yourselves by your fruits, — evil fruits of evil trees? And how should it be otherwise? "Do men gather grapes of thorns, or figs of thistles?" Take this to yourselves, ye to whom it belongs! O ye barren trees, why cumber ye the ground? "Every good tree bringeth forth good fruit." See ye not, that here is no exception? Take knowledge, then, ye are not good trees; for ye do not bring forth good fruit. "But a corrupt tree bringeth forth evil fruit;" and so have ye done from the beginning. Your speaking, as from God, has only confirmed them that heard you in the tempers, if not works, of the devil. O take warning of Him in whose name ye speak, before the sentence he hath pronounced take place: "Every tree which bringeth not forth good fruit, is hewn down and cast into the fire."

14. My dear brethren, harden not your hearts! You have too long shut your eyes against the light. Open them now before it is too late; before you are cast into outer darkness! Let not any temporal consideration weigh with you; for eternity is at stake. Ye have run before ye were sent. O go no farther! Do not persist to damn yourselves and them that hear you! You have no fruit of your labors. And why is this? Even because the Lord is not with you. But can you go this warfare at your own cost? It cannot be. Then humble yourselves before him. Cry unto him out of the dust, that he may first quicken *thy* soul; give *thee* the faith that worketh by love; that is lowly and meek, pure and merciful, zealous of good works, rejoicing in tribulation, in reproach, in distress, in persecution for

righteousness' sake! So shall "the Spirit of glory and of Christ rest upon thee," and it shall appear that God hath sent thee. So shalt thou indeed "do the work of an Evangelist, and make full proof of thy ministry." So shall the word of God in my mouth be "an hammer that breaketh the rocks in pieces!" It shall then be known by thy fruits that thou art a Prophet of the Lord, even by the children whom God hath given thee. And having "turned many to righteousness," thou shalt "shine as the stars for ever and ever!"

SERMON XXXIII.

UPON OUR LORD'S SERMON ON THE MOUNT.

DISCOURSE XIII.

"Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven.

"Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works?

"And then will I profess unto them, I never knew you: Depart from me, ye that work iniquity.

"Therefore whosoever heareth these sayings of mine, and doeth them, I will liken him unto a wise man, which built his house upon a rock:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell not: For it was founded upon a rock.

"And every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand:

"And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: And great was the fall of it."

Matthew 7:21-27.

1. OUR Divine Teacher, having declared the whole counsel of God with regard to the way of salvation, and observed the chief hindrances of those who desire to walk therein, now closes the whole with these weighty words; thereby, as it were, setting his seal to his prophecy, and impressing his whole authority on what he had delivered, that it might stand firm to all generations.

2. For thus saith the Lord, that none may ever conceive there as any other way than this, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven; but he that doeth the will of my Father which is in heaven. Many will say to me in that day, Lord, Lord, have we not prophesied in thy name? and in thy name have cast out devils? and in thy name done many wonderful works? And then will I profess unto them, I never knew you: Depart from me, ye that work iniquity. Therefore, every one that heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand: And the rain descended, and the floods came, and the winds blew, and beat upon that house; and it fell: And great was the fall of it.”

3. I design, in the following discourse, First, to consider the case of him who thus builds his house upon the sand: Secondly, to show the wisdom of him who builds upon a rock: And, Thirdly, to conclude with a practical application.

I.

1. And, First, I am to consider the case of him who builds his house upon the sand. It is concerning him our Lord saith, “Not every one that saith unto me, Lord, Lord, shall enter into the kingdom of heaven.” And this is a decree which cannot pass; which standeth fast for ever and ever. It therefore imports us, in the highest degree, thoroughly to understand the force of these words. Now what are we to understand by that expression, “That saith unto me, Lord, Lord?” It undoubtedly means, *that thinks of going to heaven by any other way than that which I have now described*. It therefore implies (to begin at the lowest point) all good words, all verbal religion. It includes whatever creeds we may rehearse, whatever professions of faith we make, whatever number of prayers we may repeat, whatever thanksgivings we read or say to God. We may speak good of his name, and declare his loving kindness to the children of men. We may be talking of all his mighty acts, and telling of his salvation from day to day. By comparing spiritual things with spiritual we may show the meaning of the oracles of God. We may explain the mysteries of his kingdom, which have been hid from the beginning of the world. We may speak with the tongue of angels, rather than men, concerning the deep things of God. We may proclaim to sinners, “Behold the Lamb of God, who taketh away the

sin of the world!" Yea, we may do this with such a measure of the power of God, and such demonstration of his Spirit, as to save many souls from death, and hide a multitude of sins. And yet it is very possible, all this may be no more than saying, "Lord, Lord." After I have thus successfully preached to others, still I myself may be a castaway. I may, in the hand of God, snatch many souls from hell, and yet drop into it when I have done. I may bring many others to the kingdom of heaven, and yet myself never enter there. Reader, if God hath ever blessed my word to *thy* soul, pray that he may be merciful to *me* a sinner!

2. The saying, "Lord, Lord," may, Secondly, imply the doing no harm. We may abstain from every presumptuous sin, from every kind of outward wickedness. We may refrain from all those ways of acting or speaking which are forbidden in holy writ. We may be able to say to all those among whom we live, "Which of you convinceth me of sin?" We may have a conscience void of any external offense, towards God and towards man. We may be clear of all uncleanness, ungodliness, and unrighteousness, as to the outward act; or, (as the Apostle testifies concerning himself,) "touching the righteousness of the law," that is, outward righteousness, "blameless." But yet we are not hereby justified. Still this is no more than saying, "Lord, Lord;" and if we go no farther than this, we shall never "enter into the kingdom of heaven."

3. The saying, "Lord, Lord," may imply, Thirdly, many of what are usually styled good works. A man may attend the supper of the Lord, may hear abundance of excellent sermons, and omit no opportunity of partaking all the other ordinances of God. I may do good to my neighbor, deal my bread to the hungry, and cover the naked with a garment. I may be so zealous of good works as even to "give all my goods to feed the poor." Yea, and I may do all this with a desire to please God, and a real belief that I do please him thereby; (which is undeniably the case of those our Lord introduces, saving unto him, "Lord, Lord;") and still I may have no part in the glory which shall be revealed.

4. If any man marvels at this, let him acknowledge he is a stranger to the whole religion of Jesus Christ; and, in particular, to that perfect portraiture thereof which he has set before us in this discourse. For how far short is

all this of that righteousness and true holiness which he has described therein! How widely distant from that inward kingdom of heaven which is now opened in the believing soul, — which is first sown in the heart as a grain of mustard-seed, but afterwards putteth forth great branches, on which grow all the fruits of righteousness, every good temper, and word, and work.

5. Yet as clearly as he had declared this, as frequently as he had repeated, that none who have not this kingdom of God within them shall enter into the kingdom of heaven; our Lord well knew that many would not receive this saying, and therefore confirms it yet again: "Many" (saith he: Not one; not a few only: It is not a rare or an uncommon case) "shall say unto me in that day," not only, We have said many prayers; We have spoken thy praise; We have refrained from evil; We have exercised ourselves in doing good; — but, what is abundantly more than this, "We have prophesied in thy name; in thy name have we cast out devils; in thy name done many wonderful works." "We have prophesied;" — we have declared thy will to mankind; we have showed sinners the way to peace and glory. And we have done this "in thy name;" according to the truth of thy gospel; yea, and by thy authority, who didst confirm the word with the Holy Ghost sent down from heaven. For in or by thy name, by the power of thy word and of thy Spirit, "have we cast out devils;" out of the souls which they had long claimed as their own, and whereof they had full and quiet possession. "And in thy name," by thy power, not our own, "have we done many wonderful works;" insomuch that "even the dead heard the voice of the Son of God" speaking by us, and lived. "And then will I profess" even "unto them, I never knew you;" no, not then, when you were "casting out devils in my name:" Even then I did not know you as my own; for your heart was not right toward God. Ye were not yourselves meek and lowly; ye were not lovers of God, and of all mankind; ye were not renewed in the image of God; ye were not holy as I am holy. "Depart from me, ye" who, notwithstanding all this, are "workers of iniquity;" — ανομια — Ye are transgressors of my law, my law of holy and perfect love.

6. It is to put this beyond all possibility of contradiction, that our Lord confirms it by that apposite comparison: "Every one," saith he, "who

heareth these sayings of mine, and doeth them not, shall be likened unto a foolish man, which built his house upon the sand. And the rain descended, and the floods came, and the winds blew, and beat upon that house;" — as they will surely do, sooner or later, upon every soul of man; even the floods of outward affliction, or inward temptation; the storms of pride, anger, fear, or desire; — "and it fell: And great was the fall of it:" So that it perished for ever and ever. Such must be the portion of all who rest in anything short of that religion which is above described. And the greater will their fall be, because they "heard those sayings, and" yet "did them not."

II.

1. I am, Secondly, to show the wisdom of him that doeth them, that buildeth his house upon a rock. He indeed is wise, "who doeth the will of my Father which is in heaven." He is truly wise, whose "righteousness exceeds the righteousness of the Scribes and Pharisees." He is poor in spirit; knowing himself even as also he is known. He sees and feels all his sin, and all his guilt, till it is washed away by the atoning blood. He is conscious of his lost estate, of the wrath of God abiding on him, and of his utter inability to help himself, till he is filled with peace and joy in the Holy Ghost. He is meek and gentle, patient toward all men, never "returning evil for evil, or railing for railing, but contrariwise blessing," till he overcomes evil with good. His soul is athirst for nothing on earth, but only for God, the living God. He has bowels of love for all mankind, and is ready to lay down his life for his enemies. He loves the Lord his God with all his heart, and with all his mind, and soul, and strength. He alone shall enter into the kingdom of heaven, who, in this spirit, doeth good unto all men; and who, being for this cause despised and rejected of men, being hated, reproached, and persecuted, rejoices and is "exceeding glad," knowing in whom he hath believed, and being assured these light, momentary afflictions will "work out for him an eternal weight of glory."

2. How truly wise is this man! He knows himself; — an everlasting spirit, which came forth from God, and was sent down into an house of clay, not to do his own will, but the will of Him that sent him. He knows the world; — the place in which he is to pass a few days or years, not as an inhabitant, but as a stranger and sojourner, in his way to the everlasting

habitations; and accordingly he uses the world as not abusing it, and as knowing the fashion of it passes away. He knows God; — his Father and his Friend, the parent of all good, the center of the spirits of all flesh, the sole happiness of all intelligent beings. He sees, clearer than the light of the noon day sun, that this is the end of man, to glorify Him who made him for himself, and to love and enjoy him forever. And with equal clearness he sees the means to that end, to the enjoyment of God in glory; even now to know, to love, to imitate God, and to believe in Jesus Christ whom he hath sent.

3. He is a wise man, even in God's account; for "he buildeth his house upon a rock;" upon the Rock of Ages, the everlasting Rock, the Lord Jesus Christ. Fitly is he so called; for he changeth not: He is "the same yesterday, and today, and forever." To him both the man of God of old, and the Apostle citing his words, bear witness: "Thou, Lord, in the beginning hast laid the foundation of the earth; and the heavens are the works of thine hands: They shall perish; but thou remainest: And they all shall wax old as doth a garment; and as a vesture shalt thou fold them up, and they shall be changed: But thou art the same, and thy years shall not fail." (Hebrews 1:10–12.) Wise, therefore, is the man who buildeth on Him; who layeth Him for his only foundation; who builds only upon his blood and righteousness, upon what he hath done and suffered for us. On this corner-stone he fixes his faith, and rests the whole weight of his soul upon it. He is taught of God to say, "Lord, I have sinned; I deserve the nethermost hell; but I am justified freely by thy grace, through the redemption that is in Jesus Christ; and the life I now live, I live by faith in Him, who loved me, and gave himself for me: — The life I now live; namely, a divine, heavenly life; a life which is hid with Christ in God. I now live, even in the flesh, a life of love; of pure love both to God and man; a life of holiness and happiness; praising God, and doing all things to his glory."

4. Yet, let not such an one think that he shall not see war any more; that he is now out of the reach of temptation. It still remains for God to prove the grace he hath given: He shall be tried as gold in the fire. He shall be tempted not less than they who know not God: Perhaps abundantly more; for Satan will not fail to try to the uttermost those whom he is not able to

destroy. Accordingly, “the rain” will impetuously descend; only at such times and in such a manner as seems good, not to the prince of the power of the air, but to Him “whose kingdom ruleth over all.” “The floods,” or torrents, will come; they will lift up their waves and rage horribly. But to them also, the Lord that sitteth above the water-floods, that remaineth a King forever, will say, “Hitherto shall ye come, and no farther: Here shall your proud waves be stayed.” “The winds will blow, and beat upon that house,” as though they would tear it up from the foundation: But they cannot prevail: It falleth not; for it is founded upon a rock. He buildeth on Christ by faith and love; therefore, he shall not be cast down. He “shall not fear though the earth be moved, and though the hills be carried into the midst of the sea.” “Though the waters thereof rage and swell, and the mountains shake at the tempest of the same;” still he “dwelleth under the defense of the Most High, and is safe under the shadow of the Almighty.”

III.

1. How nearly then does it concern every child of man, practically to apply these things to himself! diligently to examine on what foundation he builds, whether on a rock or on the sand! How deeply are *you* concerned to inquire, “What is the foundation of *my* hope? Whereon do I build my expectation of entering into the kingdom of heaven? Is it not built on the sand? upon my *orthodoxy*, or right opinions, which, by a gross abuse of words, I have called *faith*? upon my having a set of notions, suppose more rational or scriptural than others have?” Alas! what madness is this! Surely this is building on the sand, or, rather, on the froth of the sea! Say, “I am convinced of this: Am I not again building my hope on what is equally unable to support it? Perhaps on my belonging to ‘so excellent a Church; reformed after the true Scripture model; blessed with the purest doctrine, the most primitive Liturgy, the most apostolical form of government!’” These are, doubtless, so many reasons for praising God, as they may be so many helps to holiness; but they are not holiness itself: And if they are separate from it, they will profit me nothing; nay, they will leave me the more without excuse, and exposed to the greater damnation. Therefore, if I build my hope upon this foundation, I am still building upon the sand.

2. You cannot, you dare not, rest here. Upon what next will you build your hope of salvation? — upon your innocence? upon your doing no harm? your not wronging or hurting any one? Well; allow this plea to be true. You are just in all your dealings; you are a downright honest man; you pay every man his own; you neither cheat nor extort; you act fairly with all mankind; and you have a conscience towards God; you do not live in any known sin. Thus far is well: But still it is not the thing. You may go thus far, and yet never come to heaven. When all this harmlessness flows from a right principle, it is the *least part* of the religion of Christ. But in you it does not flow from a right principle, and therefore is no part at all of religion. So that in grounding your hope of salvation on this, you are still building upon the sand.

3. Do you go farther yet? Do you add to the doing no harm, the attending all the ordinances of God? Do you, at all opportunities, partake of the Lord's supper? use public and private prayer? fast often? hear and search the Scriptures, and meditate thereon? These things, likewise, ought you to have done, from the time you first set your face towards heaven. Yet these things also are nothing, being alone. They are nothing without "the weightier matters of the law." And those you have forgotten: At least, you experience them not: — Faith, mercy, and the love of God; holiness of heart; heaven opened in the soul. Still, therefore, you build upon the sand.

4. Over and above all this, are you zealous of good works? Do you, as you have time, do good to all men? Do you feed the hungry, and clothe the naked, and visit the fatherless and widow in their affliction? Do you visit those that are sick? relieve them that are in prison? Is any a stranger, and you take him in? Friend, come up higher! Do you "prophesy" in the "name" of Christ? Do you preach the truth as it is in Jesus? And does the influence of his Spirit attend your word, and make it the power of God unto salvation? Does he enable you to bring sinners from darkness to light, from the power of Satan unto God? Then go and learn what thou hast so often taught, "By grace are ye saved through faith:" "Not by works of righteousness which we have done, but of his own mercy he saveth us." Learn to hang naked upon the cross of Christ, counting all thou hast done but dung and dross: Apply to him just in the spirit of the dying thief, of

the harlot with her seven devils! else thou art still on the sand; and, after saving others, thou wilt lose thy own soul.

5. Lord, increase my faith, if I now believe! else, give me faith, though but as a grain of mustard-seed! — But what doth it profit, if a man say he hath faith, and have not works? Cant that "faith save him?" O no! That faith which hath not works, which doth not produce both inward and outward holiness, which does not stamp the whole image of God on the heart, and purify us as he is pure; that faith which does not produce the whole of the religion described in the foregoing chapters, is not the faith of the gospel, not the Christian faith, not the faith which leads to glory. O beware of this, above all other snares of the devil, — of resting on unholy, unsaving faith! If thou layest stress on this, thou art lost forever: Thou still buildest thy house upon the sand. When "the rain descends, and the floods come, it will surely fall, and great will be the fall of it."

6. Now, therefore, build thou upon a rock. By the grace of God, know thyself. Know and feel that thou wast shapen in wickedness, and in sin did thy mother conceive thee; and that thou thyself hast been heaping sin upon sin, ever since thou couldest discern good from evil. Own thyself guilty of eternal death; and renounce all hope of ever being able to save thyself. Be it all thy hope, to be washed in his blood, and purified by his Spirit, "who himself bore" all "thy sins in his own body upon the tree." And if thou knowest he hath taken away thy sins, so much the more abase thyself before him, in a continual sense of thy total dependence on him for every good thought, and word, and work, and of thy utter inability to all good unless he "water thee every moment."

7. Now weep for your sins, and mourn after God, till he turns your heaviness into joy. And even then weep with them that weep; and for them that weep not for themselves. Mourn for the sins and miseries of mankind; and see, but just before your eyes, the immense ocean of eternity, without a bottom or a shore, which has already swallowed up millions of millions of men, and is gaping to devour them that yet remain! See here, the house of God eternal in the heavens! there, hell and destruction without a covering! — and thence learn the importance of every moment, which just appears, and is gone forever!

8. Now add to your seriousness, meekness of wisdom. Hold an even scale as to all your passions, but in particular, as to anger, sorrow, and fear. Calmly acquiesce in whatsoever is the will of God. Learn in every state wherein you are, therewith to be content. Be mild to the good: Be gentle toward all men; but especially toward the evil and the unthankful. Beware, not only of outward expressions of anger, such as calling thy brother, *Raca*, or *Thou fool*; but of every inward emotion contrary to love, though it go no farther than the heart. Be angry at sin, as an affront offered to the Majesty of heaven; but love the sinner still: Like our Lord, who "looked round about upon the Pharisees with anger, being grieved for the hardness of their hearts." He was grieved at the sinners, angry at sin. Thus be thou "angry, and sin not!"

9. Now do thou hunger and thirst, not for "the meat that perisheth, but for that which endureth unto everlasting life." Trample underfoot the world, and the things of the world; all these riches, honors, pleasures. What is the world to thee? Let the dead bury their dead; but follow thou after the image of God. And beware of quenching that blessed thirst, if it is already excited in thy soul, by what is vulgarity called religion; a poor, dull farce, a religion of form, of outside show, which leaves the heart still cleaving to the dust, as earthly and sensual as ever. Let nothing satisfy thee but the power of godliness, but a religion that is spirit and life; the dwelling in God and God in thee; the being an inhabitant of eternity; the entering in by the blood of sprinkling "within the veil," and "sitting in heavenly places with Christ Jesus!"

10. Now, seeing thou canst do all things through Christ strengthening thee, be merciful as thy Father in heaven is merciful! Love thy neighbor as thyself! Love friends and enemies as thy own soul! And let thy love be long-suffering and patient towards all men. Let it be hind, soft, benign; inspiring thee with the most amiable sweetness, and the most fervent and tender affection. Let it rejoice in the truth, wheresoever it is found; the truth that is after godliness. Enjoy whatsoever brings glory to God, and promotes peace and goodwill among men. In love, cover all things, — of the dead and the absent speaking nothing but good; believe all things which may any way tend to clear your neighbor's character; hope all things in his

favor; and endure all things, triumphing over all opposition: For true love never faileth, in time or in eternity.

11. Now be thou pure in heart; purified through faith from every unholy affliction; “cleansing thyself from all filthiness of flesh and spirit, and perfecting holiness in the fear of God.” Being, through the power of his grace, purified from pride, by deep poverty of spirit; from anger, from every unkind or turbulent passion, by meekness and mercifulness; from every desire but to please and enjoy God, by hunger and thirst after righteousness; now love the Lord thy God with all thy heart, and with all thy strength!

12. In a word: Let thy religion be the religion of the heart. Let it lie deep in thy inmost soul. Be thou little, and base, and mean, and vile (beyond what words can express) in thy own eyes; amazed and humbled to the dust by the love of God which is in Christ Jesus. Be serious. Let the whole stream of thy thoughts, words, and actions flow from the deepest conviction that thou standest on the edge of the great gulf, thou and all the children of men, just ready to drop in, either into everlasting glory or everlasting burnings! Let thy soul be filled with mildness, gentleness, patience, long-suffering towards all men; — at the same time that all which is in thee is athirst for God, the living God; longing to awake up after his likeness, and to be satisfied with it! Be thou a lover of God and of all mankind! In this spirit do and suffer all things! Thus show thy faith by thy works; thus “do the will of thy Father which is in heaven!” And, as sure as thou now walkest with God on earth, thou shalt also reign with him in glory!

SERMON XXXIV.

THE ORIGINAL, NATURE, PROPERTY, AND USE OF THE LAW.

"Wherefore the law is holy, and the commandment holy, and just, and good."

Romans 7:12.

1. PERHAPS there are few subjects within the whole compass of religion so little understood as this. The reader of this Epistle is usually told, by the law St. Paul means the Jewish law; and so, apprehending himself to have no concern therewith, passes on without farther thought about it. Indeed some are not satisfied with this account; but observing the Epistle is directed to the Romans, thence infer that the Apostle in the beginning of this chapter alludes to the old Roman law. But as they have no more concern with this, than with the ceremonial law of Moses, so they spend not much thought on what they suppose is occasionally mentioned, barely to illustrate another thing.

2. But a careful observer of the Apostle's discourse will not be content with these light explications of it. And the more he weighs the words, the more convinced he will be, that St. Paul, by the law mentioned in this chapter, does not mean either the ancient law of Rome, or the ceremonial law of Moses. This will clearly appear to all who attentively consider the tenor of his discourse. He begins the chapter, "Know ye not, brethren, (for I speak to them that know the law,)" to them who have been instructed therein from their youth, "that the law hath dominion over a man as long as he liveth?" (What! the law of Rome only, or the ceremonial law? No, surely; but the moral law.) "For," to give a plain instance, "the woman which hath a husband is bound by the" moral "law to her husband so long as he liveth; but if the husband be dead, she is loosed from the law of her husband. So then if while her husband liveth, she be married to another

man, she shall be called an adulteress: But if her husband be dead, she is free from that law; so that she is no adulteress though she be married to another man." From this particular instance the Apostle proceeds to draw that general conclusion: "Wherefore, my brethren," by a plain parity of reason, "ye also are become dead to the law," the whole Mosaic institution, "by the body of Christ," offered for you, and bringing you under a new dispensation: "That ye should" without any blame "be married to another, even to him who is raised from the dead;" and hath thereby given proof of his authority to make the change; "that we should bring forth fruit unto God." And this we can do now, whereas before we could not: "For when we were in the flesh," under the power of the flesh, that is, of corrupt nature, which was necessarily the case till we knew the power of Christ's resurrection, "the motions of sins, which were by the law," — which were shown and inflamed by the Mosaic law, not conquered, — "did work in our members," — broke out various ways, — "to bring forth fruit unto death." "But now we are delivered from the law;" from that whole moral, as well as ceremonial economy; That being dead whereby we were held;"— that entire institution being now as it were dead, and having no more authority over us, than the husband, when dead, hath over his wife: "That we should serve him," — who died for us and rose again, "in newness of spirit;" — in a new spiritual dispensation; "and not in the oldness of the letter;" — with a bare outward service, according to the letter of the Mosaic institution. (Verses 1-6.)

3. The Apostle, having gone thus far in proving that the Christian had set aside the Jewish dispensation, and that the moral law itself, though it could never pass away, yet stood on a different foundation from what it did before, — now stops to propose and answer an objection: "What shall we say then? Is the law sin?" So some might infer from a misapprehension of those words, "the motions of sins, which were by the law." "God forbid!" saith the Apostle, that we should say so. Nay, the law is an irreconcilable enemy to sin; searching it out, wherever it is. "I had not known sin, but by the law: For I had not known lust," evil desire, to be sin, "except the law had said, Thou shalt not covet." (Verse 7.) After opening this farther, in the four following verses, he subjoins this general conclusion, with regard more especially to the moral law, from which the

preceding instance was taken: “Wherefore the law is holy, and the commandment holy, and just, and good.”

4. In order to explain and enforce these deep words, so little regarded, because so little understood, I shall endeavor to show, First, the original of this law: Secondly, the nature thereof Thirdly, the properties; that it is holy, and just, and good And, Fourthly, the uses of it.

I.

1. I shall First, endeavor to show the original of the moral law, often called “the law,” by way of eminence. Now this is not, as some may have possibly imagined, of so late an institution as the time of Moses. Noah declared it to men long before that time, and Enoch before him. But we may trace its original higher still, even beyond the foundation of the world; to that period, unknown indeed to men, but doubtless enrolled in the annals of eternity, when “the morning stars” first “sang together,” being newly called into existence. It pleased the great Creator to make these, his first-born sons, intelligent beings, that they might know Him that created them. For this end he endued them with understanding, to discern truth from falsehood, good from evil; and, as a necessary result of this, with liberty, — a capacity of choosing the one and refusing the other. By this they were, likewise, enabled to offer him a free and willing service; a service rewardable in itself, as well as most acceptable to their gracious Master.

2. To employ all the faculties which he had given them, particularly their understanding and liberty, he gave them a law, a complete model of all truth, so far as is intelligible to a finite being; and of all good, so far as angelic minds were capable of embracing it. It was also the design of their beneficent Governor herein to make way for a continual increase of their happiness; seeing every instance of obedience to that law would both add to the perfection of their nature, and entitle them to an higher reward, which the righteous Judge would give in its season.

3. In like manner, when God, in his appointed time, had created a new order of intelligent beings, when he had raised man from the dust of the earth, breathed into him the breath of life, and caused him to become a

living soul, endued with power to choose good or evil; he gave to this free, intelligent creature, the same law as to his first-born children; not wrote, indeed, upon tables of stone, or any corruptible substance, but engraven on his heart by the finger of God; wrote in the inmost spirit both of men and of angels; to the intent it might never be far off, never hard to be understood, but always at hand, and always shining with clear light, even as the sun in the midst of heaven.

4. Such was the original of the law of God. With regard to man, it was coeval with his nature; but with regard to the elder sons of God, it shone in its full splendor "or ever the mountains were brought forth, or the earth and the round world were made." But it was not long before man rebelled against God, and, by breaking this glorious law, well nigh effaced it out of his heart; the eyes of his understanding being darkened in the same measure as his soul was "alienated from the life of God." And yet God did not despise the work of his own hands; but, being reconciled to man through the Son of his love, he, in some measure, re-inscribed the law on the heart of his dark, sinful creature. "He" again "showed thee, O man, what is good," although not as in the beginning, "even to do justly, and to love mercy, and to walk humbly with thy God."

5. And this he showed, not only to our first parents, but likewise to all their posterity, by "that true light which enlightens every man that cometh into the world." But, notwithstanding this light, all flesh had, in process of time, "corrupted their way before him;" till he chose out of mankind a peculiar people, to whom he gave a more perfect knowledge of his law: And the heads of this, because they were slow of understanding, he wrote on two tables of stone; which he commanded the fathers to teach their children, through all succeeding generations.

6. And thus it is, that the law of God is now made known to them that know not God. They hear, with the hearing of the ear, the things that were written aforetime for our instruction. But this does not suffice: They cannot, by this means, comprehend the height, and depth, and length, and breadth thereof. God alone can reveal this by his Spirit. And so he does to all that truly believe, in consequence of that gracious promise made to all the Israel of God: "Behold, the days come, saith the Lord, that I will make

a new covenant with the house of Israel. And this shall be the covenant that I will make; I will put my law in their inward parts, and write it in their hearts and I will be their God, and they shall be my people." (Jeremiah 31:31, etc.)

II.

1. The nature of that law which was originally given to angels in heaven and man in paradise, and which God has so mercifully promised to write afresh in the hearts of all true believers, was the Second thing I proposed to show. In order to which, I would first observe, that although the "law" and the "commandment" are sometimes differently taken, (the commandment meaning but a part of the law,) yet, in the text, they are used as equivalent terms, implying one and the same thing. But we cannot understand here, either by one or the other, the ceremonial law. It is not the ceremonial law, whereof the Apostle says, in the words above recited, "I had not known sin but by the law:" This is too plain to need a proof. Neither is it the ceremonial law which saith, in the words immediately subjoined, "Thou shalt not covet." Therefore the ceremonial law has no place in the present question.

2. Neither can we understand by the law mentioned in the text the Mosaic dispensation. It is true, the word is sometimes so understood; as when the Apostle says, speaking to the Galatians, (3:17,) "The covenant that was confirmed before;" namely, with Abraham, the father of the faithful; "the law," that is, the Mosaic dispensation, — "which was four hundred and thirty years after, cannot disannul." But it cannot be understood so in the text; for the Apostle never bestows so high commendations as these upon that imperfect and shadowy dispensation. He nowhere affirms the Mosaic to be a spiritual law; or, that it is holy, and just, and good. Neither is it true, that God will write that law in the hearts of those whose iniquities he remembers no more. It remains, that "the law, eminently so termed, is no other than the moral law.

3. Now, this law is an incorruptible picture of the High and Holy ONE that inhabiteth eternity. It is He whom, in his essence, no man hath seen or can see, made visible to men and angels. It is the face of God unveiled; God manifested to his creatures as they are able to bear it; manifested to give,

and not to destroy, life, — that they may see God and live. It is the heart of God disclosed to man. Yea, in some sense, we may apply to this law what the Apostle says of his Son: It is απαυγασμα της δοξης, και χαρακτηρ της υποσασεως αυτου, — *the streaming forth or out-beaming of his glory, the express image of his person.*

4. "If virtue," said the ancient Heathen, "could assume such a shape as that we could behold her with our eyes, what wonderful love would she excite in us!" If virtue could do this! It is done already. The law of God is all virtues in one, in such a shape as to be beheld with open face by all those whose eyes God hath enlightened. What is the law but divine virtue and wisdom assuming a visible form? What is it but the original ideas of truth and good, which were lodged in the uncreated mind from eternity, now drawn forth and clothed with such a vehicle as to appear even to human understanding?

5. If we survey the law of God in another point of view, it is supreme, unchangeable reason; it is unalterable rectitude; it is the everlasting fitness of all things that are or ever were created. I am sensible, what a shortness, and even impropriety, there is, in these and all other human expressions, when we endeavor by these faint pictures to shadow out the deep things of God. Nevertheless, we have no better, indeed no other way, during this our infant state of existence. As we now "know" but "in part," so we are constrained to "prophesy," that is, speak of the things of God, "in part" also. "We cannot order our speech by reason of darkness," while we are in this house of clay. While I am "a child," I must "speak as a child:" But I shall soon "put away childish things:" For "when that which is perfect is come, that which is in part shall be done away."

6. But to return. The law of God (speaking after the manner of men! is a copy of the eternal mind, a transcript of the divine nature: Yea, it is the fairest offspring of the everlasting Father, the brightest efflux of his essential wisdom, the visible beauty of the Most High. It is the delight and wonder of cherubim and seraphim, and all the company of heaven, and the glory and joy of every wise believer, every well instructed child of God upon earth.

III.

1. Such is the nature of the ever-blessed law of God. I am, in the Third place, to show the properties of it: Not all; for that would exceed the wisdom of an angel; but those only which are mentioned in the text. These are three: It is holy, just, and good. And, First, the law is holy.

2. In this expression the Apostle does not appear to speak of its effects, but rather of its nature: As St. James, speaking of the same thing under another name, says, "The wisdom from above" (which is no other than this law written in our heart) "is first pure;" (3:17;) αγνη, — *chaste, spotless*; eternally and essentially holy. And, consequently, when it is transcribed into the life, as well as the soul, it is (as the same Apostle terms it, 1:27) Θρησκεια καθαρα και αμιαντος, — *pure religion and undefiled*; or, the pure, clean, unpolluted worship of God.

3. It is, indeed, in the highest degree, pure, chaste, clean, holy. Otherwise it could not be the immediate offspring, and much less the express resemblance, of God, who is essential holiness. It is pure from all sin, clean and unspotted from any touch of evil. It is a chaste virgin, incapable of any defilement, of any mixture with that which is unclean or unholy. It has no fellowship with sin of any kind: For "what communion hath light with darkness?" As sin is, in its very nature, enmity to God, so his law is enmity to sin.

4. Therefore it is that the Apostle rejects with such abhorrence that blasphemous supposition, that the law of God is either sin itself, or the cause of sin. God forbid that we should suppose it is the cause of sin, because it is the discoverer of it; because it detects the hidden things of darkness, and drags them out into open day. It is true, by this means, (as the Apostle observes, Romans 7:13,) "sin appears to be sin." All its disguises are torn away, and it appears in its native deformity. It is true likewise, that "sin, by the commandment, becomes exceeding sinful:" Being now committed against light and knowledge, being stripped even of the poor plea of ignorance, it loses its excuse, as well as disguise, and becomes far more odious both to God and man. Yea, and it is true, that "sin worketh death by that which is good;" which in itself is pure and holy. When it is dragged out to light, it rages the more: When it is

restrained, it bursts out with great violence. Thus the Apostle, (speaking in the person of one who was convinced of sin, but not yet delivered from it,) "Sin, taking occasion by the commandment" detecting and endeavoring to restrain it, disdained the restraint, and so much the more "wrought in me all manner of concupiscence;" (verse 8;) all manner of foolish and hurtful desire, which that commandment sought to restrain. Thus, "when the commandment came, sin revived:" (Verse 9:) It fretted and raged the more. But this is no stain on the commandment. Though it is abused, it cannot be defiled. This only proves that "the heart of man is desperately wicked." But "the law" of God "is holy" still.

5. And it is, Secondly, just. It renders to all their due. It prescribes exactly what is right, precisely what ought to be done, said, or thought, both with regard to the Author of our being, with regard to ourselves, and with regard to every creature which he has made. It is adapted, in all respects, to the nature of things, of the whole universe, and every individual. It is suited to all the circumstances of each, and to all their mutual relations, whether such as have existed from the beginning, or such as commenced in any following period. It is exactly agreeable to the fitnesses of things, whether essential or accidental. It clashes with none of these in any degree; nor is ever unconnected with them. If the word be taken in that sense, there is nothing arbitrary in the law of God. Although still the whole and every part thereof is totally dependent upon his will; so that, "Thy will be done," is the supreme, universal law, both in earth and heaven.

6. "But is the will of God the cause of his law? Is his will the original of right and wrong? Is a thing therefore right, because God wills it? or does he will it because it is right?"

I fear this celebrated question is more curious than useful. And perhaps in the manner it is usually treated of, it does not so well consist with the regard that is due from a creature to the Creator and Governor of all things. It is hardly decent for man to call the supreme God to give an account to him. Nevertheless, with awe and reverence we may speak a little. The Lord pardon us if we speak amiss!

7. It seems then, that the whole difficulty arises from considering God's will as distinct from God: Otherwise it vanishes away. For none can doubt but God is the cause of the law of God. But the will of God is God himself. It is God considered as willing thus or thus. Consequently, to say that the will of God, or that God himself, is the cause of the law, is one and the same thing.

8. Again: If the law, the immutable rule of right and wrong, depends upon the nature and fitnesses of things, and on their essential relations to each other (I do not say, their eternal relations; because the eternal relation of things existing in time, is little less than a contradiction;) if, I say, this depends on the nature and relations of things, then it must depend on God, or the will of God; because those things themselves, with all their relations, are the works of his hands. By his will, "for his pleasure" alone, they all "are and were created."

9. And yet it may be granted, (which is probably all that a considerate person would contend for,) that in every particular case, God wills this or this, (suppose, that men should honor their parents,) because it is right, agreeable to the fitness of things, to the relation wherein they stand.

10. The law then is right and just concerning all things. And it is good as well as just. This we may easily infer from the fountain whence it flowed. For what was this, but the goodness of God? What but goodness alone inclined him to impart that divine copy of himself to the holy angels? To what else can we impute his bestowing upon man the same transcript of his own nature? And what but tender love constrained him afresh to manifest his will to fallen man, — either to Adam, or any of his seed, who like him were "come short of the glory of God?" Was it not mere love that moved him to publish his law after the understandings of men were darkened? and to send his Prophets to declare that law to the blind, thoughtless children of men? Doubtless his goodness it was which raised up Enoch and Noah to be Preachers of righteousness; which caused Abraham, his friend, and Isaac, But Jacob to bear witness to his truth. It was his goodness alone, which, when "darkness had covered the earth, and thick darkness the people," gave a written law to Moses and, through him, to the nation whom He had chosen. It was love which explained these

living oracles by David and all the Prophets that followed; until, when the fullness of time was come, he sent his only-begotten Son, “not to destroy the law, but to fulfill,” confirm every jot and tittle thereof; till, having wrote it in the hearts of all his children, and put all his enemies under his feet, “he shall deliver up” his mediatorial “kingdom to the Father, that God may be all in all.”

11. And this law, which the goodness of God gave at first, and has preserved through all ages, is, like the fountain from whence it springs, full of goodness and benignity; it is mild and kind; it is, as the Psalmist expresses it, “sweeter than honey and the honey-comb.” It is winning and amiable. It includes “whatsoever things are lovely or of good report. If there be any virtue, if there be any praise” before God and his holy angels, they are all comprised in this; wherein are hid all the treasures of the divine wisdom, and knowledge, and love.

12. And it is good in its effects, as well as in its nature. As the tree is, so are its fruits. The fruits of the law of God written in the heart are “righteousness, and peace, and assurance forever.” Or rather, the law itself is righteousness, filling the soul with a peace which passeth all understanding, and causing us to rejoice evermore, in the testimony of a good conscience toward God. It is not so properly a pledge, as “an earnest, of our inheritance,” being a part of the purchased possession. It is God made manifest in our flesh, and bringing with him eternal life; assuring us by that pure and perfect love, that we are “sealed unto the day of redemption;” that he will “spare us as a man spareth his own son that serveth him,” “in the day when he maketh up his jewels;” and that there remaineth for us “a crown of glory which fadeth not away.”

IV.

1. It remains only to show, in the Fourth and last place, the uses of the law. And the First use of it, without question, is, to convince the world of sin. This is, indeed, the peculiar work of the Holy Ghost; who can work it without any means at all, or by whatever means it pleaseth him, however insufficient in themselves, or even improper, to produce such an effect. And, accordingly, some there are whose hearts have been broken in pieces in a moment, either in sickness or in health, without any visible cause, or

any outward means whatever; and others (one in an age) have been awakened to a sense of the "wrath of God abiding on them," by hearing, that "God was in Christ, reconciling the world unto himself." But it is the ordinary method of the Spirit of God to convict sinners by the law. It is this which, being set home on the conscience, generally breaketh the rocks in pieces. It is more especially this part of the word of God which is ζων και ενεργης, — *quick and powerful*, full of life and energy, "and sharper than any two-edged sword." This, in the hand of God and of those whom he hath sent, pierces through all the folds of a deceitful heart, and "divides asunder even the soul and the spirit;" yea, as it were, the very "joints and marrow." By this is the sinner discovered to himself. All his fig-leaves are torn away, and he sees that he is "wretched, and poor, and miserable, and blind, and naked." The law flashes conviction on every side. He feels himself a mere sinner. He has nothing to pay. His "mouth is stopped," and he stands "guilty before God."

2. To slay the sinner is, then, the First use of the law; to destroy the life and strength wherein he trusts, and convince him that he is dead while he liveth; not only under the sentence of death, but actually dead unto God, void of all spiritual life, "dead in trespasses and sins." The Second use of it is, to bring him unto life, unto Christ, that he may live. It is true, in performing both these offices, it acts the part of a severe school master. It drives us by force, rather than draws us by love. And yet love is the spring of all. It is the spirit of love which, by this painful means, tears away our confidence in the flesh, which leaves us no broken reed whereon to trust, and so constrains the sinner, stripped of all, to cry out in the bitterness of his soul, or groan in the depth of his heart,

> I give up every plea beside, —
> Lord, I am damn'd; but thou hast died.

3. The Third use of the law is, to keep us alive. It is the grand means whereby the blessed Spirit prepares the believer for larger communications of the life of God.

I am afraid this great and important truth is little understood, not only by the world, but even by many whom God hath taken out of the world, who are real children of God by faith. Many of these lay it down as an

unquestioned truth, that when we come to Christ, we have done with the law; and that, in this sense, “Christ is the end of the law to every one that believeth.” “The end of the law:”— So he is, “for righteousness,” for justification, “to every one that believeth.” Herein the law is at an end. It justifies none, but only brings them to Christ; who is also, in another respect, the end or scope of the law, — the point at which it continually aims. But when it has brought us to him, it has yet a farther office, namely, to keep us with him. For it is continually exciting all believers, the more they see of its height, and depth, and length, and breadth, to exhort one another so much the more, —

Closer and closer let us cleave
To his beloved embrace;
Expect his fulness to receive,
And grace to answer grace.

4. Allowing then, that every believer has done with the law, is it means the Jewish ceremonial law, or the entire Mosaic dispensation; (for these Christ hath taken out of the way;) yea, allowing we have done with the moral law, as a means of procuring our justification; for we are “justified freely by his grace, through the redemption that is in Jesus;” yet, in another sense, we have not done with this law: for it is still of unspeakable use, First, in convincing us of the sin that yet remains both in our hearts and lives, and thereby keeping us close to Christ, that his blood may cleanse us every moment; Secondly, in deriving strength from our Head into his living members, whereby he empowers them to do what his law commands; and, Thirdly, in confirming our hope of whatsoever it commands and we have not yet attained, — of receiving grace upon grace till we are in actual possession of the fullness of his promises.

5. How clearly does this agree with the experience of every true believer! While he cries out, “O what love have I unto thy law! all the day long is my study in it;” he sees daily, in that divine mirror, more and more of his own sinfulness. He sees more and more clearly, that he is still a sinner in all things, — that neither his heart nor his ways are right before God; and that every moment ends him to Christ. This shows him the meaning of what is written, “Thou shalt make a plate of pure gold, and grave upon it, Holiness to the Lord. And it shall be upon Aaron’s forehead,” (the type of

our great High Priest,) "that Aaron may bear the iniquity of the holy things, which the children of Israel shall hallow in all their holy gifts;" (so far are our prayers or holy things from atoning for the rest of our sin!) "and it shall be always upon his forehead, that they may be accepted before the Lord." (Exodus 28:36, 38.)

6. To explain this by a single instance: The law says, "Thou shalt not kill;" and hereby, (as our Lord teaches,) forbids not only outward acts, but every unkind word or thought. Now, the more I look into this perfect law, the more I feel how far I come short of it; and the more I feel this, the more I feel my need of his blood to atone for all my sin, and of his Spirit to purify my heart, and make me "perfect and entire, lacking nothing."

7. Therefore I cannot spare the law one moment, no more than I can spare Christ; seeing I now want it as much to keep me to Christ, as I ever wanted it to bring me to him. Otherwise, this "evil heart of unbelief" would immediately "depart from the living God." Indeed each is continually sending me to the other, — the law to Christ, and Christ to the law. On the one hand, the height and depth of the law constrain me to fly to the love of God in Christ; on the other, the love of God in Christ endears the law to me "above gold or precious stones;" seeing I know every part of it is a gracious promise which my Lord will fulfill in its season.

8. Who art thou then, O man, that "judgest the law, and speakest evil of the law?" — that rankest it with sin, Satan, and death, and sendest them all to hell together? The Apostle James esteemed judging or "speaking evil of the law" so enormous a piece of wickedness, that he knew not how to aggravate the guilt of judging our brethren more, than by showing it included this. "So now," says he, "thou art not a doer of the law, but a judge!" A judge of that which God hath ordained to judge thee! So thou hast set up thyself in the judgment-seat of Christ, and cast down the rule whereby he will judge the world! O take knowledge what advantage Satan hath gained over thee; and, for the time to come, never think or speak lightly of, much less dress up as a scarecrow, this blessed instrument of the grace of God. Yea, love and value it for the sake of Him from whom it

came, and of Him to whom it leads. Let it be thy glory and joy, next to the cross of Christ. Declare its praise, and make it honorable before all men.

9. And if thou art thoroughly convinced, that it is the offspring of God, that it is the copy of all his imitable perfections, and that it is "holy, and just, and good," but especially to them that believe; then, instead of casting it away as a polluted thing, see that thou cleave to it more and more. Never let the law of mercy and truth, of love to God and man, of lowliness, meekness, and purity, forsake thee. "Bind it about thy neck; write it on the table of thy heart." Keep close to the law, if thou wilt keep close to Christ; hold it fast; let it not go. Let this continually lead thee to the atoning blood, continually confirm thy hope, till all the "righteousness of the law is fulfilled in thee," and thou art "filled with all the fullness of God."

10. And if thy Lord hath already fulfilled his word, if he hath already "written his law in thy heart," then "stand fast in the liberty wherewith Christ hath made thee free." Thou art not only made free from Jewish ceremonies, from the guilt of sin, and the fear of hell; (these are so far from being the whole, that they are the least and lowest part of Christian liberty;) but, what is infinitely more, from the power of sin, from serving the devil, from offending God. O stand fast in this liberty; in composition of which, all the rest is not even worthy to be named! Stand fast in loving God with all thy heart, and serving him with all thy strength! This is perfect freedom; thus to keep his law, and to walk in all his commandments blameless. "Be not entangled again with the yoke of bondage." I do not mean of Jewish bondage; nor yet of bondage to the fear of hell: These I trust are far from thee. But beware of being entangled again with the yoke of sin, of any inward or outward transgression of the law. Abhor sin far more than death or hell; abhor sin itself, far more than the punishment of it. Beware of the bondage of pride, of desire, of anger; of every evil temper, or word, or work. "Look unto Jesus;" and in order thereto, look more and more into the perfect law, "the law of liberty;" and "continue therein;" so shalt thou daily "grow in grace, and in the knowledge of our Lord Jesus Christ."

SERMON XXXV.

THE LAW ESTABLISHED THROUGH FAITH

DISCOURSE I.

"Do we then make void the law through faith? God forbid: Yea, we establish the law."

Romans 3:31.

1. St. Paul, having in the beginning of this Epistle laid down his general proposition, namely, that "the gospel of Christ is the power of God unto salvation to every one that believeth;" — the powerful means, whereby God makes every believer a partaker of present and eternal salvation; — goes on to show, that there is no other way under heaven whereby men can be saved. He speaks particularly of salvation from the guilt of sin, which he commonly terms justification. And that all men stood in need of this, that none could plead their own innocence, he proves at large by various arguments, addressed to the Jews as well as the Heathens. Hence he infers, (in the 19th verse of this chapter,) "that every mouth," whether of Jew or Heathen, must be "stopped" from excusing or justifying himself, "and all the world become guilty before God." "Therefore," saith he, by his own obedience, "by the works of the law, shall no flesh be justified in his sight." "But now the righteousness of God without the law," — without our previous obedience thereto, — "is manifested;" "even the righteousness of God, which is by faith of Jesus Christ, unto all and upon all that believe:" "For there is no difference," — as to their need of justification, or the manner wherein they attain it; — "for all have sinned, and come short of the glory of God;" — the glorious image of God wherein they were created: And all (who attain) "are justified freely by his grace, through the redemption that is in Jesus Christ, whom God hath set forth to be a propitiation through faith in his blood; that he might be just, and yet the justifier of him which believeth in Jesus;" — that without any impeachment to his justice, he might show him mercy for the sake of that

propitiation. “Therefore we conclude,” (which was the grand position he had undertaken to establish,) “that a man is justified by faith, without the works of the law.” (Verses 20–28.)

2. It was easy to foresee an objection which might be made, and which has in fact been made in all ages; namely, that to say we are justified without the works of the law, is to abolish the law. The Apostle, without entering into a formal dispute, simply denies the charge. “Do we then,” says he, “make void the law through faith? God forbid! Yea, we establish the law.”

3. The strange imagination of some, that St. Paul, when he says, “A man is justified without the works of the law,” means only the ceremonial law, is abundantly confuted by these very words. For did St. Paul establish the ceremonial law? It is evident he did not. He did make void that law through faith, and openly avowed his doing so. It was the moral law only, of which he might truly say, We do not make void, but establish this through faith.

4. But all men are not herein of his mind. Many there are who will not agree to this. Many in all ages of the Church, even among those who bore the name of Christians, have contended, that “the faith once delivered to the saints” was designed to make void the whole law. They would no more spare the moral than the ceremonial law, but were for “hewing,” as it were, “both in pieces before the Lord;” vehemently maintaining, “If you establish any law, Christ shall profit you nothing; Christ is become of no effect to you; ye are fallen from grace.”

5. But is the zeal of these men according to knowledge? Have they observed the connection between the law and faith? and that, considering the close connection between them, to destroy one is indeed to destroy both? — that, to abolish the moral law, is, in truth, to abolish faith and the law together? as leaving no proper means, either of bringing us to faith, or of stirring up that gift of God in our soul.

6. It therefore behooves all who desire either to come to Christ, or to walk in him whom they have received, to take heed how they “make void the law through faith;” to secure us effectually against which, let us inquire, First, Which are the most usual says of making “void the law through

faith?" And, Secondly, how we may follow the Apostle, and by faith "establish the law."

I.

1. Let us, First, inquire, which are the most usual ways of making void the law through faith? Now the way for a Preacher to make it all void at a stroke, is, not to preach it at all. This is just the same thing as to blot it out of the oracles of God. More especially, when it is done with design; when it is made a rule, not to preach the law; and the very phrase, "a Preacher of the law," is used as a term of reproach, as though it meant little less than an enemy to the gospel.

2. All this proceeds from the deepest ignorance of the nature, properties, and use of the law; and proves, that those who act thus, either know not Christ, — are utter strangers to living faith, — or, at least, that they are but babes in Christ, and, as such, "unskilled in the word of righteousness."

3. Their grand plea is this: That preaching the gospel, that is, according to their judgment, the speaking of nothing but the sufferings and merits of Christ, answers all the ends of the law. But this we utterly deny. It does not answer the very first end of the law, namely, the convincing men of sin; the awakening those who are still asleep on the brink of hell. There may have been here and there an exempt case. One in a thousand may have been awakened by the gospel: But this is no general rule: The ordinary method of God is, to convict sinners by the law, and that only. The gospel is not the means which God hath ordained, or which our Lord himself used, for this end. We have no authority in Scripture for applying it thus, nor any ground to think it will prove effectual. Nor have we any more ground to expect this, from the nature of the thing. "They that be whole," as our Lord himself observes, "need not a physician, but they that are sick." It is absurd, therefore, to offer a physician to them that are whole, or that at least imagine themselves so to be. You are first to convince them that they are sick; otherwise they will not thank you for your labor. It is equally absurd to offer Christ to them whose heart is whole, having never yet been broken. It is, in the proper sense, "casting pearls before swine." Doubtless "they will trample them under foot in and it is no more than you have reason to expect, if they also "turn again and rend you."

4. “But although there is no command in Scripture, to offer Christ to the careless sinner, yet are there not scriptural precedents for it?” I think not: I know not any. I believe you cannot produce one, either from the four Evangelists, or the Acts of the Apostles. Neither can you prove this to have been the practice of any of the Apostles, from any passage in all their writings.

5. “Nay, does not the Apostle Paul say, in his former Epistle to the Corinthians. ‘We preach Christ crucified?’ (1:23,) and in his latter, ‘We preach not ourselves, but Christ Jesus the Lord?’ (4:5.)”

We consent to rest the cause on this issue; to tread in his steps, to follow his example. Only preach you just as Paul preached, and the dispute is at an end.

For although we are certain he preached Christ in as perfect a manner as the very chief of the Apostles, yet who preached the law more than St. Paul? Therefore he did not think the gospel answered the same end.

6. The very first sermon of St. Paul’s which is recorded, concludes in these words: “By him all that believe are justified from all things, from which ye could not be justified by the law of Moses. Beware therefore, lest that come upon you which is spoken of in the Prophets; Behold, ye despisers, and wonder, and perish: For I work a work in your days, a work which you will in no wise believe, though a man declare it unto you.” (Acts 13:39, etc.) Now it is manifest, all this is preaching the law, in the sense wherein you understand the term; even although great part of, if not all, his hearers, were either Jews or religious proselytes, (verse 43,) and, therefore, probably many of them, in some degree at least, convinced of sin already. He first reminds them, that they could not be justified by the law of Moses, but only by faith in Christ; and then severely threatens them with the judgments of God, which is, in the strongest sense, preaching the law.

7. In his next discourse, that to the Heathens at Lystra, (14:15, etc.) we do not find so much as the name of Christ: The whole purport of it is, that they should “turn from those vain idols, unto the living God.” Now

confess the truth. Do not you think, if you had been there, you could have preached much better than he? I should not wonder if you thought too, that his *preaching so ill* occasioned his being *so ill treated*; and that his being *stoned* was a just judgment upon him for not *preaching Christ*!

8. To the gaoler indeed, when "he sprang in, and came trembling, and fell down before Paul and Silas, and said, Sirs, what must I do to be saved?" he immediately said, "Believe on the Lord Jesus Christ;" (Acts 16:29, etc.;) and in the case of one so deeply convinced of sin, who would not have said the same? But to the men of Athens you find him speaking in a quite different manner; reproving their superstition, ignorance, and idolatry; and strongly moving them to repent, from the consideration of a future judgment, and of the resurrection from the dead. (17:24-31.) Likewise when Felix sent for Paul, on purpose that he might "hear him concerning the faith in Christ;" instead of preaching Christ in *your* sense, (which would probably have caused the Governor either to mock or to contradict and blaspheme,) "he reasoned of righteousness, temperance, and judgment to come," till Felix (hardened as he was) "trembled." (24:24, 25.) Go thou, and tread in his steps. Preach Christ to the careless sinner, by reasoning "of righteousness, temperance, and judgment to come!"

9. If you say, "But he preached Christ in a different manner in his Epistles:" I answer,

(1.) He did not there preach at all; not in that sense wherein we speak: For preaching, in our present question, means speaking before a congregation. But, waving this, I answer,

(2.) His Epistles are directed, not to unbelievers, such as those we are now speaking of, but "to the saints of God," in Rome, Corinth, Philippi, and other places. Now, unquestionably, he would speak more of Christ to these, than to those who were without God in the world. And yet,

(3.) Every one of these is full of the law, even the Epistles to the Romans and the Galatians; in both of which he does what you term "preaching the law," and that to believers, as well as unbelievers.

10. From hence it is plain, you know not what it is to preach Christ, in the sense of the Apostle. For doubtless St. Paul judged himself to be preaching Christ, both to Felix, and at Antioch, Lystra, and Athens: From whose example every thinking man must infer, that not only the declaring the love of Christ to sinners, but also the declaring that he will come from heaven in flaming fire, is, in the Apostle's sense, preaching Christ; yea, in the full scriptural meaning of the word. To preach Christ, is to preach what he hath revealed, either in the Old or New Testament; so that you are then as really preaching Christ, when you are saying, "The wicked shall be turned into hell, and all the people that forget God," as when you are saying, "Behold the Lamb of God, which taketh away the sin of the world!"

11. Consider this well; — that to preach Christ, is to preach all things that Christ hath spoken; all his promises; all his threatening and commands; all that is written in his book; and then you will know how to preach Christ, without making void the law.

12. "But does not the greatest blessing attend those discourses wherein we peculiarly preach the merits and sufferings of Christ?"

Probably when we preach to a congregation of mourners, or of believers, these will be attended with the greatest blessing, because such discourses are peculiarly suited to their state. At least, these will usually convey the most comfort. But this is not always the greatest blessing. I may sometimes receive a far greater by a discourse that cuts me to the heart, and humbles me to the dust. Neither should I receive that comfort, if I were to preach or to hear no discourses but on the sufferings of Christ. These, by constant repetition, would lose their force, and grow more and more flat and dead, till at length they would become a dull round of words, without any spirit, or life, or virtue. So that thus to preach Christ must, in process of time, make void the gospel as well as the law.

II.

1. A Second way of making void the law through faith is, the teaching that faith supersedes the necessity of holiness. This divides itself into a thousand smaller paths, and many there are that walk therein. Indeed there

are few that wholly escape it; few who are convinced, we are saved by faith, but are sooner or later, more or less, drawn aside into this by way.

2. All those are drawn into this by-way who, if it be not their settled judgment that faith in Christ entirely sets aside the necessity of keeping his law; yet suppose either,

(1.) That holiness is less necessary now than it was before Christ came; or,

(2.) That a less degree of it is necessary; or, are all those who, although their judgment be right in the general, yet think they may take more liberty in particular cases than they could have done before they believed.

Indeed, the using the term *liberty*, in such a manner, for liberty from obedience or holiness, shows at once, that their judgment is perverted, and that they are guilty of what they imagined to be far from them; namely, of making void the law through faith, by supposing faith to supersede holiness.

3. The first plea of those who teach this expressly is, that we are now under the covenant of grace, not works; and there fore we are no longer under the necessity of performing the works of the law.

And who ever was under the covenant of works? None but Adam before the fall. He was fully and properly under that covenant which required perfect, universal obedience, as the one condition of acceptance; and left no place for pardon, upon the very least transgression. But no man else was ever under this, neither Jew nor Gentile; neither before Christ nor since. All his sons were and are under the covenant of grace. The manner of their acceptance is this: The free grace of God, through the merits of Christ, gives pardon to them that believe; that believe with such a faith as, working by love, produces all obedience and holiness.

4. The case is not, therefore, as you suppose, that men were *once* more obliged to obey God, or to work the works of his law, than they are *now*. This is a supposition you cannot make good. But we should have been obliged, if we had been under the covenant of works, to have done those works antecedent to our acceptance. Whereas now all good works, though

as necessary as ever, are not antecedent to our acceptance, but consequent upon it. Therefore the nature of the covenant of grace gives you no ground, no encouragement at all, to set aside any instance or degree of obedience; any part or measure of holiness.

5. "But are we not justified by faith, without the works of the law?" Undoubtedly we are; without the works either of the ceremonial or the moral law. And would to God all men were convinced of this! It would prevent innumerable evils; Antinomianism in particular: For generally speaking, they are the Pharisees who make the Antinomians. Running into an extreme so palpably contrary to Scripture, they occasion others to run into the opposite one. These, seeking to be justified by works, affright those from allowing any place for them.

6. But the truth lies between both. We are, doubtless, justified by faith. This is the corner-stone of the whole Christian building. We are justified without the works of the law, as any previous condition of justification; but they are an immediate fruit of that faith whereby we are justified. So that if good works do not follow our faith, even all inward and outward holiness, it is plain our faith is nothing worth; we are yet in our sins. Therefore, that we are justified by faith, even by faith without works, is no ground for making void the law through faith or for imagining that faith is a dispensation from any kind or degree of holiness.

7. "Nay, but does not St. Paul expressly say, 'Unto him that worketh not, but believeth on Him that justifieth the ungodly, his faith is counted for righteousness?' And does it not follow from hence, that faith is to a believer in the room, in the place, of righteousness? But if faith is in the room of righteousness or holiness, what need is there of this too?"

This, it must be acknowledged, comes home to the point, and is, indeed, the main pillar of Antinomianism. And yet it needs not a long or labored answer. We allow,

(1.) That God justifies the ungodly; him that, till that hour, is totally ungodly; — full of all evil, void of all good:

(2.) That he justifies the ungodly that worketh not; that, till that moment, worketh no good work; — neither can he; for an evil tree cannot bring forth good fruit:

(3.) That he justifies him by faith alone, without any goodness or righteousness preceding: And,

(4.) That faith is then counted to him for righteousness; namely, for preceding righteousness; that is, God, through the merits of Christ, accepts him that believes, as if he had already fulfilled all righteousness.

But what is all this to your point? The Apostle does not say, either here or elsewhere, that this faith is counted to him for *subsequent righteousness*. He does teach that there is no righteousness *before* faith; but where does he teach that there is none *after it*? He does assert, holiness cannot *precede* justification; but not, that it need not *follow* it. St. Paul, therefore, gives you no color for making void the law, by teaching that faith supersedes the necessity of holiness.

III.

1. There is yet another way of making void the law through faith, which is more common than either of the former. And that is, the doing it practically; the making it void in *fact*, though not in *principle*; the *living* as if faith was designed to excuse us from holiness.

How earnestly does the Apostle guard us against this, those well-known words: “What then? Shall we sin, because we are not under the law, but under grace? God forbid:” (Romans 6:15:) A caution which it is needful thoroughly to consider, because it is of the last importance.

2. The being “under the law,” may here mean,

(1.) The being obliged to observe the ceremonial law:
(2.) The being obliged to conform to the whole Mosaic institution:
(3) The being obliged to keep the whole moral law, as the condition of our acceptance with God: And,
(4.) The being under the wrath and curse of God; under sentence of eternal death; under a sense of guilt and condemnation, full of horror and slavish fear.

3. Now although a believer is “not without law to God, but under the law to Christ,” yet from the moment he believes, he is not “under the law,” in any of the preceding senses. On the contrary, he is “under grace,” under a more benign, gracious dispensation. As he is no longer under the ceremonial law, nor under the Mosaic institution; as he is not obliged to keep even the moral law, as the condition of his acceptance; so he is delivered from the wrath and the curse of God, from all sense of guilt and condemnation, and from all that horror and fear of death and hell whereby he was all his life before subject to bondage. And he now performs (which while “under the law” he could not do) a willing and universal obedience. He obeys not from the motive of slavish fear, but on a nobler principle; namely, the grace of God ruling in his heart, and causing all his works to be wrought in love.

4. What then? Shall this evangelical principle of action be less powerful than the legal? Shall we be less obedient to God from filial love than we were from servile fear?

It is well if this is not a common case; if this practical Antinomianism, this unobserved way of making void the law through faith, has not infected thousands of believers.

Has it not infected you? Examine yourself honestly and closely. Do you not do now what you durst not have done when you was “under the law,” or (as we commonly call it) under conviction? For instance: You durst not then indulge yourself in food: You took just what was needful, and that of the cheapest kind. Do you not allow yourself more latitude now? Do you

not indulge yourself a *little* more than you did? O beware lest you "sin because you are not under the law, but under grace!"

5. When you was under conviction, you durst not indulge the lust of the eye in any degree. You would not do any thing, great or small, merely to gratify your curiosity. You regarded only cleanliness and necessity, or at most very moderate convenience, either in furniture or apparel; superfluity and finery of whatever kind, as well as fashionable elegance, were both a terror and an abomination to you.

Are they so still? Is your conscience as tender now in these things as it was then? Do you still follow the same rule both in furniture and apparel, trampling all finery, all superfluity, every thing useless, every thing merely ornamental, however fashionable, underfoot? Rather, have you not resumed what you had once laid aside, and what you could not then use without wounding your conscience? And have you not learned to say, "O, I am not so scrupulous now?" I would to God you were! Then you would not *sin* thus, "because you are not under the law, but under grace!"

6. You was once scrupulous too of commending any to their face; and still more, of suffering any to commend you. It was a stab to your heart; you could not bear it; you sought the honor that cometh of God only. You could not endure such conversation; nor any conversation which was not good to the use of edifying. All idle talk, all trifling discourse, you abhorred; you hated as well as feared it; being deeply sensible of the value of time, of every precious, fleeting moment. In like manner, you dreaded and abhorred idle expense; valuing your money only less than your time, and trembling lest you should be found an unfaithful steward even of the mammon of unrighteousness.

Do you now look upon praise as deadly poison, which you can neither give nor receive but at the peril of your soul? Do you still dread and abhor all conversation which does not tend to the use of edifying; and labor to improve every moment, that it may not pass without leaving you better than it found you? Are not you less careful as to the expense both of

money and time? Cannot you now lay out either, as you could not have done once? Alas! how has that "which should have been for your health, proved to you an occasion of falling!" How have you "sinned because you was not under the law, but under grace!"

7. God forbid you should any longer continue thus to "turn the grace of God into lasciviousness!" O remember how clear and strong a conviction you once had concerning all these things! And, at the same time, you was fully satisfied from whom that conviction came. The world told you, you was in a delusion; but you knew it was the voice of God. In these things you was not too scrupulous then; but you are not now scrupulous enough. God kept you longer in that painful school, that you might learn those great lessons the more perfectly. And have you forgot them already? O recollect them before it is too late! Have you suffered so many things in vain? I trust, it is not yet in vain. Now use the conviction without the pain! Practice the lesson without the rod! Let not the mercy of God weigh less with you now, than his fiery indignation did before. Is love a less powerful motive than fear? If not, let it be an invariable rule, "I will do nothing now I am 'under grace,' which I durst not have done when 'under the law.'"

8. I cannot conclude this head without exhorting you to examine yourself, likewise, touching sins of omission. Are you as clear of these, now you "are under grace," as you was when "under the law?" How diligent was you then in hearing the word of God! Did you neglect any opportunity? Did you not attend thereon day and night? Would a small hindrance have kept you away? a little business? a visitant? a slight indisposition? a soft bed? a dark or cold morning? — Did not you then fast often; or use abstinence to the uttermost of your power? Was not you much in prayer, (cold and heavy as you was,) while you was hanging over the mouth of hell? Did you not speak and not spare even for an unknown God? Did you not boldly plead his cause? — reprove sinners? — and avow the truth before an adulterous generation? And are you now a believer in Christ? Have you the faith that overcometh the world? What! and are less zealous for your Master now, than you was when you knew him not? less diligent

in fasting, In prayer, in hearing his word, in calling sinners to God? O repent! See and feel your grievous loss! Remember from whence you are fallen! Bewail your unfaithfulness! Now be zealous and do the first works; lest, if you continue to “make void the law through faith,” God cut you off, and appoint you your portion with the unbelievers!

SERMON XXXVI.

THE LAW ESTABLISHED THROUGH FAITH.

DISCOURSE II.

"Do we then make void the law through faith? God forbid: Yea, we establish the law."

Romans 3:31.

1. IT has been shown in the preceding discourse, which are the most usual ways of making void the law through faith; namely, First, the not preaching it at all; which effectually makes it all void at a stroke; and this under color of preaching Christ and magnifying the gospel, though it be, in truth, destroying both the one and the other: Secondly, the teaching, (whether directly or indirectly,) that faith supersedes the necessity of holiness; that this is less necessary now, or a less degree of it necessary, than before Christ came; that it is less necessary to us, because we believe, than otherwise it would have been; or, that Christian liberty is a liberty from any kind or degree of holiness: (So perverting those great truths, that we are now under the covenant of grace, and not of works; that a man is justified by faith, without the works of the law; and that "to him that worketh not, but believeth, his faith is counted for righteousness:") Or, Thirdly, the doing this practically; the making void the law in practice, though not in principle; the living or acting as if faith was designed to excuse us from holiness; the allowing ourselves in sin, "because we are not under the law, but under grace." It remains to inquire how we may follow a better pattern, how we may be able to say, with the Apostle, "Do we then make void the law through faith? God forbid: Yea, we establish the law."

12. We do not, indeed, establish the old ceremonial law; we know that is abolished forever. Much less do we establish the whole Mosaic dispensation; this we know our Lord has nailed to his cross. Nor yet do

we so establish the moral law, (which it is to be feared too many do,) as if the fulfilling it, the keeping all the commandments, were the condition of our justification: If it were so, surely "in His sight should no man living be justified." But all this being allowed, we still, in the Apostle's sense, "establish the law," the moral law.

I.

1. We establish the law, First, by our doctrine; by endeavoring to preach it in its whole extent, to explain and enforce every part of it, in the same manner as our great Teacher did while upon earth. We establish it by following St. Peter's advice: "If any man speak, let him speak as the oracles of God;" as the holy men of old, moved by the Holy Ghost, spoke and wrote for our instruction; and as the Apostles of our blessed Lord, by the direction of the same Spirit. We establish it whenever we speak in his name, by keeping back nothing from them that hear; by declaring to them, without any limitation or reserve, the whole counsel of God. And in order the more effectually to establish it, we use herein great plainness of speech. "We are not as many that *corrupt* the word of God;" καπηλευοντεσ (as artful men their bad wines;) — we do not *cauponize, mix, adulterate*, or *soften* it, to make it suit the taste of the hearers: — "But as of sincerity, but as of God, in the sight of God, speak we in Christ;" as having no other aim, than "by manifestation of the truth to commend ourselves to every man's conscience in the sight of God."

2. We then, by our doctrine, establish the law, when we thus openly declare it to all men; and that in the fullness wherein it is delivered by our blessed Lord and his Apostles; when we publish it in the height, and depth, and length, and breadth thereof. We then establish the law, when we declare every part of it, every commandment contained therein, not only in its full, literal sense, but likewise in its spiritual meaning; not only with regard to the outward actions, which it either forbids or enjoins, but also with respect to the inward principle, to the thoughts, desires, and intents of the heart.

3. And indeed this we do the more diligently, not only because it is of the deepest importance; — inasmuch as all the fruit, every word and work, must be only evil continually, it the tree be evil, if the dispositions and

tempers of the heart be not right before God; — but likewise, because as important as these things are, they are little considered or understood, — so little, that we may truly say of the law, too, when taken in its full spiritual meaning, it is “a mystery which was hid from ages and generations since the world began.” It was utterly hid from the heathen world. They, with all their boasted wisdom, neither found out God, nor the law of God; not in the letter, much less in the spirit of it. “Their foolish hearts were” more and more “darkened;” while “professing themselves wise, they became fools.” And it was almost equally hid, as to its spiritual meaning, from the bulk of the Jewish nation. Even these, who were so ready to declare concerning others, “This people that knoweth not the law are cursed,” pronounced their own sentence therein, as being under the same curse, the same dreadful ignorance. Witness our Lord’s continual reproof of the wisest among them, for their gross misinterpretations of it. Witness the supposition almost universally received among them, that they needed only to make clean the outside of the cup; that the paying tithe of mint, anise, and cummin, — outward exactness, — would atone for inward unholiness, for the total neglect both of justice and mercy, of faith and the love of God. Yea, so absolutely was the spiritual meaning of the law hidden from the wisest of them, that one of their most eminent Rabbis comments thus on those words of the Psalmist, “If I incline unto iniquity with my heart, the Lord will not hear me:” “That is,” saith he, “if it be only in my heart, if I do not commit outward wickedness, the Lord will not regard it; he will not punish me, unless I proceed to the outward act!”

4. But, alas! the law of God, as to its inward, spiritual meaning, is not hid from the Jews or Heathens only, but even from what is called the Christian world; at least, from a vast majority of them. The spiritual sense of the commandments of God is still a mystery to these also. Nor is this observable only in those lands which are overspread with Romish darkness and ignorance: But this is too sure, that the far greater part even of those who are called *Reformed Christians* are utter strangers at this day to the law of Christ, in the purity and spirituality of it.

5. Hence it is that to this day, “the Scribes and Pharisees,” the men who have the form but not the power of religion, and who are generally wise in

their own eyes, and righteous in their own conceits, — "hearing these things, are offended;" are deeply offended, when we speak of the religion of the heart; and particularly when we show, that without this, were we to "give all our goods to feed the poor," it would profit us nothing. But offended they must be; for we cannot but speak the truth as it is in Jesus. It is our part, whether they will hear, or whether they will forbear, to deliver our own soul. All that is written in the book of God we are to declare, not as pleasing men, but the Lord. We are to declare, not only all the promises, but all the threatening too, which we find therein. At the same time that we proclaim all the blessings and privileges which God hath prepared for his children, we are likewise to "teach all the things whatsoever he hath commanded." And we know that all these have their use; either for the awakening those that sleep, the instructing the ignorant, the comforting the feeble minded, or the building up and perfecting of the saints. We know that "all Scripture, given by inspiration of God, is profitable," either "for doctrine," or "for reproof;" either "for correction, or for instruction in righteousness;" and that "the man of God," in the process of the work of God in his soul, has need of every part thereof, that he may at length "be perfect, thoroughly furnished unto all good works."

6. It is our part thus to preach Christ, by preaching all things whatsoever he hath revealed. We may indeed, without blame, yea, and with a peculiar blessing from God, declare the love of our Lord Jesus Christ; we may speak, in a more especial manner, of "the Lord our righteousness;" we may expatiate upon the grace of God in Christ, "reconciling the world unto himself;" we may, at proper opportunities, dwell upon his praise, as "bearing the iniquities of us all, as wounded for our transgressions, and bruised for our iniquities, that by his stripes we might be healed:" — But still we should not preach Christ according to his word, if we were wholly to confine ourselves to this: We are not ourselves clear before God, unless we proclaim him in all his offices. To preach Christ, as a workman that needeth not to be ashamed, is to preach him, not only as our great High Priest, "taken from among men, and ordained for men, in things pertaining to God;" as such "reconciling us to God by his blood," and "ever living to make intercession for us;" — but likewise as the Prophet of the Lord, "who of God is made unto us wisdom;" who, by his word and his Spirit,

is with us always, “guiding us into all truth;” — yea, and as remaining a King forever; as giving laws to all whom he has bought with his blood; as restoring those to the image of God, whom he had first re-instated in his favor; as reigning in all believing hearts until he has “subdued all things to himself,” — until he hath utterly cast out all sin, and brought in everlasting righteousness.

II.

1. We establish the law, Secondly, when we so preach faith in Christ as not to supersede, but produce, holiness; to produce all manner of holiness, negative and positive, of the heart and of the life.

In order to this, we continually declare, (what should be frequently and deeply considered by all who would not “make void the law through faith,”) that faith itself, even Christian faith, the faith of God’s elect, the faith of the operation of God, still is only the handmaid of love. As glorious and honorable as it is, it is not the end of the commandment. God hath given this honor to love alone: Love is the end of all the commandments of God. Love is the end, the sole end, of every dispensation of God, from the beginning of the world to the consummation of all things. And it will endure when heaven and earth flee away; for “love” alone “never faileth.” Faith will totally fail; it will be swallowed up in sight, in the everlasting vision of God. But even then, love, —

> Its nature and its office still the same,
> Lasting its lamp and unconsumed its flame, —
> In deathless triumph shall forever live,
> And endless good diffuse, and endless praise receive.

2. Very excellent things are spoken of faith, and whosoever is a partaker thereof, may well say, with the Apostle, “Thanks be to God for his unspeakable gift.” Yet still it loses all its excellence when brought into a comparison with love. What St. Paul observes concerning the superior glory of the gospel, above that of the law, may, with great propriety, be spoken of the superior glory of love, above that of faith: “Even that which was made glorious hath no glory in this respect, by reason of the glory that excelleth. For if that which is done away is glorious, much more doth that which remaineth exceed in glory.” Yea, all the glory of faith, before it

is done away, arises hence, that it ministers to love: It is the great temporary means which God has ordained to promote that eternal end.

3. Let those who magnify faith beyond all proportion, so as to swallow up all things else, and who so totally misapprehend the nature of it as to imagine it stands in the place of love, consider farther, that as love will exist after faith, so it did exist long before it. The angels who, from the moment of their creation, beheld the face of their Father that is in heaven, had no occasion for faith, in its general notion, as it is the evidence of things not seen. Neither had they need of faith, in its more particular acceptation, faith in the blood of Jesus: For he took not upon him the nature of angels; but only the seed of Abraham. There was, therefore, no place before the foundation of the world for faith, either in the general or particular sense. But there was for love. Love existed from eternity, in God, the great ocean of love. Love had a place in all the children of God, from the moment of their creation: They received at once, from their gracious Creator, to exist and to love.

4. Nor is it certain, (as ingeniously and plausibly as many have descanted upon this,) that faith, even in the general sense of the word, had any place in Paradise. It is highly probable, from that short and uncircumstantial account which we have in holy writ, that Adam, before he rebelled against God, walked with Him by sight, and not by faith.

> For then his reason's eye was strong and clear,
> And (as an eagle can behold the sun)
> Might have beheld his Maker's face as near
> As the' intellectual angels could have done.

He was then able to talk with Him face to face, whose face we cannot now see and live; and consequently had no need of that faith, whose office it is to supply the want of sight.

5. On the other hand, it is absolutely certain, faith, in its particular sense, had then no place. For in that sense, it necessarily pre-supposes sin, and the wrath of God declared against the sinner; without which there is no need of an atonement for sin, in order to the sinner's reconciliation with God. Consequently, as there was no need of an atonement before the fall,

so there was no place for faith in that atonement; man being then pure from every stain of sin; holy as God is holy. But love even then filled his heart; it reigned in him without a rival; and it was only when love was lost by sin, that faith was added, not for its own sake, nor with any design that it should exist any longer than until it had answered the end for which it was ordained, — namely, to restore man to the love from which he was fallen. At the fall, therefore, was added this evidence of things unseen, which before was utterly needless, this confidence in redeeming love, which could not possibly have any place till the promise was made, that "the Seed of the woman should bruise the serpent's head."

6. Faith, then, was originally designed of God to re-establish the law of love. Therefore, in speaking thus, we are not undervaluing it, or robbing it of its due praise; but, on the contrary, showing its real worth, exalting it in its just proportion, and giving it that very place which the wisdom of God assigned it from the beginning. It is the grand means of restoring that holy love wherein man was originally created. It follows, that although faith is of no value in itself, (as neither is any other means whatsoever,) yet as it leads to that end, the establishing anew the law of love in our hearts; and as, in the present state of things, it is the only means under heaven for effecting it; it is on that account an unspeakable blessing to man, and of unspeakable value before God.

III.

1. And this naturally brings us to observe, Thirdly, the most important way of establishing the law; namely, the establishing it in our own hearts and lives. Indeed, without this, what would all the rest avail? We might establish it by our doctrine; we might preach it in its whole extent; might explain and enforce every part of it; we might open it in its most spiritual meaning, and declare the mysteries of the kingdom; we might preach Christ in all his offices, and faith in Christ as opening all the treasures of his love; and yet all this time, if the law we preached were not established in our hearts, we should be of no more account before God than "sounding brass, or tinkling cymbals." All our preaching would be so far from profiting ourselves, that it would only increase our damnation.

2. This is, therefore, the main point to be considered, How may we establish the law in our own hearts, so that it may have its full influence on our lives? And this can only be done by faith.

Faith alone it is which effectually answers this end, as we learn from daily experience. For so long as we walk by faith, not by right, we go swiftly on in the way of holiness. While we steadily look, not at the things which are seen, but at those which are not seen, we are more and more crucified to the world, and the world crucified to us. Let but the eye of the soul be constantly fixed, not on the things which are temporal, but on those which are eternal, and our affections are more and more loosened from earth, and fixed on things above. So that faith, in general, is the most direct and effectual means of promoting all righteousness and true holiness; of establishing the holy and spiritual law in the hearts of them that believe.

3. And by faith, taken in its more particular meaning, for a confidence in a pardoning God, we establish his law in our own hearts, in a still more effectual manner. For there is no motive which so powerfully inclines us to love God, as the sense of the love of God in Christ. Nothing enables us like a piercing conviction of this to give our hearts to Him who was given for us. And from this principle of grateful love to God arises love to our brother also. Neither can we avoid loving our neighbor, if we truly believe the love wherewith God hath loved us. Now this love to man, grounded on faith, and love to God, “worketh no ill to” our “neighbor:” Consequently, it is, as the Apostle observes, “the fulfilling of the” whole negative “law.” “For this, That shalt not commit adultery; Thou shalt not kill; Thou shalt not steal; Thou shalt not bear false witness; Thou shalt not covet; and if there be any other commandment, it is briefly comprehended in this saying, Thou shalt love thy neighbor as thyself.” Neither is love content with barely working no evil to our neighbor. It continually incites us to do good, as we have time and opportunity; to do good, in every possible kind, and in every possible degree, to all men. It is, therefore, the fulfilling of the positive, likewise, as well as of the negative law of God.

4. Nor does faith fulfill either the negative or positive law, as to the external part only; but it works inwardly by love, to the purifying of the heart, the cleansing it from all vile affections. Every one that hath this faith

in himself, “purifieth himself even as he is pure;” — purifieth himself from every earthly, sensual desire; from all vile and inordinate afflictions; yea, from the whole of that carnal mind, which is enmity against God. At the same time, if it have its perfect work, it fills him with all goodness, righteousness, and truth. It brings all heaven into his soul; and causes him to walk in the light, even as God is in the light.

5. Let us thus endeavor to establish the law in ourselves; not sinning “because we are under grace,” but rather using all the power we receive thereby, “to fulfill all righteousness.” Calling to mind what light we received from God while his Spirit was convincing us of sin, let us beware we do not put out that light; what we had then attained let us hold fast. Let nothing induce us to build again what we have destroyed; to resume anything, small or great, which we then clearly saw was not for the glory of God, or the profit of our own soul; or to neglect anything, small or great, which we could not then neglect, without a check from our own conscience. To increase and perfect the light which we had before, let us now add the light of faith. Confirm we the former gift of God, by a deeper sense of whatever he had then shown us; by a greater tenderness of conscience, and a more exquisite sensibility of sin. Walking now with joy, and not with fear, in a clear, steady sight of things eternal, we shall look on pleasure, wealth, praise, all the things of earth, as on bubbles upon the water; counting nothing important, nothing desirable, nothing worth a deliberate thought, but only what is “within the veil,” where Jesus “sitteth at the right hand of God.”

6. Can *you* say, “Thou art merciful to my unrighteousness; my sins thou rememberest no more?” Then, for the time to come, see that you fly from sin, as from the face of a serpent! For how exceeding sinful does it appear to you now! How heinous above all expression! On the other hand, in how amiable a light do you now see the holy and perfect will of God! Now, therefore, labor that it may be fulfilled, both in you, by you, and upon you! Now watch and pray that you may sin no more, that you may see and shun the least transgression of his law! You see the motes which you could not see before, when the sun shines into a dark place. In like manner, you see the sins which you could not see before, now the Sun of Righteousness shines in your heart. Now then do all diligence to walk, in

every respect, according to the light you have received! Now be zealous to receive more light daily, more of the knowledge and love of God, more of the Spirit of Christ, more of his life, and of the power of his resurrection! Now use all the knowledge, and love, and life, and power you have already attained: So shall you continually go on from faith to faith; so shall you daily increase in holy love, till faith is swallowed up in sight, and the law of love is established to all eternity!

SERMON XXXVII.

THE NATURE OF ENTHUSIASM.

"And Festus said with a loud voice, Paul, thou art beside thyself." Acts 26:24.

1. AND so say all the world, the men who know not God, of all that are of Paul's religion; of every one who is so a follower of him as he was of Christ. It is true, there is a sort of religion, nay, and it is called Christianity too, which may be practiced without any such imputation, which is generally allowed to be consistent with common sense; — that is, a religion of form, a round of outward duties, performed in a decent, regular manner. You may add orthodoxy thereto, a system of right opinions, yea, and some quantity of heathen morality; and yet not many will pronounce, that "much religion hath made you mad." But if you aim at the religion of the heart, if you talk of "righteousness, and peace, and joy in the Holy Ghost;" then it will not be long before your sentence is passed, "Thou art beside thyself."

2. And it is no compliment which the men of the world pay you herein. They, for once, mean what they say. They not only affirm, but cordially believe, that every man is beside himself, who says "the love of God is shed abroad in" his "heart by the Holy Ghost given unto him;" and that God has enabled him to rejoice in Christ "with joy unspeakable and full of glory." If a man is indeed alive to God, and dead to all things here below; if he continually sees Him that is invisible, and accordingly walks by faith and not by sight; then they account it a clear case: Beyond all dispute "much religion hath made him mad."

3. It is easy to observe, that the determinate thing which the world accounts madness is, that utter contempt of all temporal things, and steady pursuit of things eternal; that divine conviction of things not seen;

that rejoicing in the favor of God; that happy, holy love of God; and that testimony of his Spirit with our spirit, that we are the children of God; — that is, in truth, the whole spirit, and life, and power of the religion of Jesus Christ.

4. They will, however, allow, in other respects, the man acts and talks like one in his senses. In other things, he is a reasonable man: It is in these instances only his head is touched. It is therefore acknowledged, that the madness under which he labors is of a particular kind; and accordingly they are accustomed to distinguish it by a particular name, enthusiasm

5. A term this, which is exceeding frequently used, which is scarce ever out of some men's mouths; and yet it is exceeding rarely understood, even by those who use it most. It may be, therefore, not unacceptable to serious men, to all who desire to understand what they speak or hear, if I endeavor to explain the meaning of this term, — to show what enthusiasm is. It may be an encouragement to those who are unjustly charged therewith; and may possibly be of use to some who are justly charged with it; at least to others who might be so, were they not cautioned against it.

6. As to the word itself, it is generally allowed to be of Greek extraction. But whence the Greek word, ενθουσιασμος, is derived, none has yet been able to show. Some have endeavored to derive it from By εν Θεῳ, — *in God*; because all enthusiasm has reference to Him. But this is quite forced; there being small resemblance between the word derived, and those they strive to derive it from. Others would derive it from By εν θυσιᾳ, — *in sacrifice*; because many of the enthusiasts of old were affected in the most violent manner during the time of sacrifice. Perhaps it is a fictitious word, invented from the noise which some of those made who were so affected.

7. It is not improbable, that one reason why this uncouth word has been retained in so many languages was, because men were not better agreed concerning the meaning than concerning the derivation of it. They therefore adopted the Greek word, because they did not understand it: They did not translate it into their own tongues, because they knew not how to translate

it; it having been always a word of a loose, uncertain sense, to which no determinate meaning was affixed.

8. It is not, therefore, at all surprising, that it is so variously taken at this day; different persons understanding it in different senses, quite inconsistent with each other. Some take it in a good sense, for a divine impulse or impression, superior to all the natural faculties, and suspending for the time, either in whole or in part, both the reason and the outward senses. In this meaning of the word, both the Prophets of old, and the Apostles, were proper enthusiasts; being, at divers times, so filled with the Spirit, and so influenced by Him who dwelt in their hearts, that the exercise of their own reason, their senses, and all their natural faculties, being suspended, they were wholly actuated by the power of God, and "spake" only "as they were moved by the Holy Ghost."

9. Others take the word in an indifferent sense, such as if neither morally good nor evil: Thus they speak of the enthusiasm of the poets; of Homer and Virgil in particular. And this a late eminent writer extends so far as to assert, there is no man excellent in his profession, whatsoever it be, who has not in his temper a strong tincture of enthusiasm. By enthusiasm these appear to understand, an uncommon vigor of thought, a peculiar fervor of spirit, a vivacity and strength not to be found in common men; elevating the soul to greater and higher things than cool reason could have attained.

10. But neither of these is the sense wherein the word enthusiasm is most usually understood. The generality of men, if no farther agreed, at least agree thus far concerning it, that it is something evil: And this is plainly the sentiment of all those who call the religion of the heart enthusiasm. Accordingly, I shall take it, in the following pages, as an evil; a misfortune, if not a fault.

11. As to the nature of enthusiasm, it is undoubtedly a disorder of the mind; and such a disorder as greatly hinders the exercise of reason. Nay, sometimes it wholly sets it aside: It not only dims but shuts the eyes of the understanding. It may, therefore, well be accounted a species of madness; of madness rather than of folly: Seeing a fool is properly one who draws wrong conclusions from right premises; whereas a madman

draws right conclusions, but from wrong premises. And so does an enthusiast. Suppose his premises true, and his conclusions would necessarily follow. But here lies his mistake: His premises are false. He imagines himself to be what he is not: And therefore, setting out wrong, the farther he goes, the more he wanders out of the way.

12. Every enthusiast, then, is properly a madman. Yet his is not an ordinary, but a religious, madness. By religious, I do not mean, that it is any part of religion: Quite the reverse. Religion is the spirit of a sound mind; and, consequently, stands in direct opposition to madness of every kind. But I mean it has religion for its object; it is conversant about religion. And so the enthusiast is generally talking of religion, of God, or of the things of God; but talking in such a manner that every reasonable Christian may discern the disorder of his mind. Enthusiasm in general may then be described in some such manner as this: A religious madness arising from some falsely imagined influence or inspiration of God; at least, from imputing something to God which ought not to be imputed to him, or expecting something from God which ought not to be expected from him.

13. There are innumerable sorts of enthusiasm. Those which are most common, and for that reason most dangerous, I shall endeavor to reduce under a few general heads, that they may be more easily understood and avoided.

The First sort of enthusiasm which I shall mention, is that of those who imagine they have the grace which they have not. Thus some imagine, when it is not so, that they have redemption through Christ, “even the forgiveness of sins.” These are usually such as “have no root in themselves;” no deep repentance, or thorough conviction. “Therefore they receive the word with joy.” And “because they have no deepness of earth,” no deep work in their heart, therefore the seed “immediately springs up:” There is immediately a superficial change, which, together with that light joy, striking in with the pride of their unbroken heart, and with their inordinate self-love, easily persuades them they have already “tasted the good word of God, and the powers of the world to come.”

14. This is properly an instance of the first sort of enthusiasm: It is a kind of madness, arising from the imagination that they have that grace which, in truth, they have not: So that they only deceive their own souls. Madness it may be justly termed: For the reasonings of these poor men are right, were their premises good; but as those are a mere creature of their own imagination, so all that is built on them falls to the ground. The foundation of all their reveries is this: They imagine themselves to have faith in Christ. If they had this, they would be "kings and priests to God!" possessed of "a kingdom which cannot be moved:" But they have it not; consequently, all their following behavior is as wide of truth and soberness as that of the ordinary madman, who, fancying himself an earthly king, speaks and acts in that character.

15. There are many other enthusiasts of this sort. Such, for instance, is the fiery zealot for religion; or, more properly, for the opinions and modes of worship which he dignifies with that name. This man, also, strongly imagines himself to be a believer in Jesus; yea, that he is a champion for the faith which was once delivered to the saints. Accordingly, all his conduct is formed upon that vain imagination. And allowing his supposition to be just, he would have some tolerable plea for his behavior; whereas now it is evidently the effect of a distempered brain, as well as of a distempered heart.

16. But the most common of all the enthusiasts of this kind, are those who imagine themselves Christians, and are not. These abound, not only in all parts of our land but in most parts of the habitable earth. That they are not Christians is clear and undeniable, if we believe the oracles of God. For Christians are holy; these are unholy: Christians love God; these love the world: Christians are humble; these are proud: Christians are gentle, these are passionate: Christians have the mind which was in Christ; these are at the utmost distance from it. Consequently, they are no more Christians, than they are archangels. Yet they imagine themselves so to be; and they can give several reasons for it: For they have been *called* so ever since they can remember; they were *christened* many years ago; they embrace the *Christian opinions,* vulgarity termed the Christian or Catholic faith; they use the *Christian modes of worship,* as their fathers did before them; they live what is called, a good *Christian life,* as the rest of their neighbors do.

And who shall presume to think or say that these men are not Christians? — though without one grain of true faith in Christ, or of real, inward holiness; without ever having tasted the love of God or been "made partakers of the Holy Ghost!"

17. Ah poor self-deceivers! Christians ye are not. But you are enthusiasts in a high degree. Physicians, heal yourselves! But first know your disease: Your whole life is enthusiasm; as being all suitable to the imagination, that you have received that grace of God which you have not. In consequence of this grand mistake, you blunder on, day by day, speaking and acting under a character which does in no wise belong to you. Hence arises that palpable, glaring inconsistency that runs through your whole behavior; which is an awkward mixture of real Heathenish and imaginary Christianity. Yet still, as you have so vast a majority on your side, you will always carry it by mere dint of numbers, "that you are the only men in your senses, and all are lunatics who are not as you are." But this alters not the nature of things. In the sight of God, and his holy angels, yea, and all the children of God upon earth, you are mere madmen, mere enthusiasts all! Are you not? Are you not "walking in a vain shadow," a shadow of religion, a shadow of happiness? Are you not still "disquieting yourselves in vain" with misfortunes as imaginary as your happiness or religion? Do you not fancy yourselves great or good? very knowing and very wise? How long? Perhaps till death brings you back to your senses, to bewail your folly forever and ever!

18. A Second sort of enthusiasm is that of those who imagine they have such gifts from God as they have not. Thus some have imagined themselves to be endued with a power of working miracles, of healing the sick by a word or a touch, of restoring sight to the blind; yea, even of raising the dead, — a notorious instance of which is still fresh in our own history. Others have undertaken to prophesy, to foretell things to come, and that with the utmost certainty and exactness. But a little time usually convinces these enthusiasts. When plain facts run counter to their predictions, experience performs what reason could not, and sinks them down into their senses.

19. To the same class belong those who, in preaching or prayer, imagine themselves to be so influenced by the Spirit of God, as, in fact, they are not. I am sensible, indeed, that without Him we can do nothing, more especially in our public ministry; that all our preaching is utterly vain, unless it be attended with his power; and all our prayer, unless his Spirit therein help our infirmities. I know, if we do not both preach and pray by the Spirit, it is all but lost labor; seeing the help that is done upon earth He doeth it himself, who worketh all in all. But this does not afflict the case before us. Though there is a real influence of the Spirit of God, there is also an imaginary one: And many there are who mistake the one for the other. Many suppose themselves to be under that influence, when they are not, when it is far from them. And many others suppose they are more under that influence than they really are. Of this number, I fear, are all they who imagine that God dictates the very words they speak; and that, consequently, it is impossible they should speak anything amiss, either as to the matter or manner of it. It is well known how many enthusiasts of this sort also have appeared during the present century; some of whom speak in a far more authoritative manner than either St. Paul or any of the Apostles.

20. The same sort of enthusiasm, though in a lower degree, is frequently found in men of a private character. They may likewise imagine themselves to be influenced or directed by the Spirit when they are not. I allow, "if any man have not the Spirit of Christ, he is none of his;" and that if ever we either think, speak, or act aright, it is through the assistance of that blessed Spirit. But how many impute things to him, or expect things from him, without any rational or scriptural ground! Such are they who imagine, they either do or shall receive *particular directions* from God, not only in points of importance, but in things of no moment; in the most trifling circumstances of life. Whereas in these cases God has given us our own reason for a guide; though never excluding the secret assistance of his Spirit.

21. To this kind of enthusiasm they are peculiarly exposed, who expect to be directed of God, either in spiritual things or in common life, in what is justly called an *extraordinary* manner: I mean, by visions or dreams, by strong impressions or sudden impulses on the mind. I do not deny, that

God has, of old times, manifested his will in this manner; or, that he can do so now: Nay, I believe he does, in some very rare instances. But how frequently do men mistake herein! How are they misled by pride, and a warm imagination, to ascribe such impulses or impressions, dreams or visions, to God, as are utterly unworthy of him! Now this is all pure enthusiasm; all as wide of religion, as it is of truth and soberness.

22. Perhaps some may ask, "Ought we not then to inquire what is the will of God in all things? And ought not his will to be the rule of our practice?" Unquestionably it ought. But how is a sober Christian to make this inquiry? to know what is the will of God? Not by waiting for supernatural dreams; not by expecting God to reveal it in visions; not by looking for any *particular impressions* or sudden impulses on his mind: No; but by consulting the oracles of God. "To the law and to the testimony!" This is the general method of knowing what is "the holy and acceptable will of God."

23. "But how shall I know what is the will of God, in such and such a particular case? The thing proposed is, in itself, of an indifferent nature, and so left undetermined in Scripture." I answer, The Scripture itself gives you a general rule, applicable to all particular cases: "The will of God is our sanctification." It is his will that we should be inwardly and outwardly holy; that we should be good, and do good, in every kind and in the highest degree whereof we are capable. Thus far we tread upon firm ground. This is as clear as the shining of the sun. In order, therefore, to know what is the will of God in a particular case, we have only to apply this general rule.

24. Suppose, for instance, it were proposed to a reasonable man to marry, or to enter into a new business: In order to know whether this is the will of God, being assured, "It is the will of God concerning me, that I should be as holy and do as much good as I can," he has only to inquire, "In which of these states can I be most holy, and do the most good?" And this is to be determined, partly by reason, and partly by experience. Experience tells him what advantages he has in his present state, either for being or doing good; and reason is to show, what he certainly or probably will have in the state proposed. By comparing these, he is to judge which

of the two may most conduce to his being and doing good; and as far as he knows this, so far he is certain what is the will of God.

25. Meantime, the assistance of his Spirit is supposed, during the whole process of the inquiry. Indeed it is not easy to say, in how many ways that assistance is conveyed. He may bring many circumstances to our remembrance; may place others in a stronger and clearer light; may insensibly open our mind to receive conviction, and fix that conviction upon our heart. And to a concurrence of many circumstances of this kind, in favor of what is acceptable in his sight, he may superadd such an unutterable peace of mind, and so uncommon a measure of his love, as will leave us no possibility of doubting, that this, even this, is his will concerning us.

26. This is the plain, scriptural, rational way to know what is the will of God in a particular case. But considering how seldom this way is taken, and what a flood of enthusiasm must needs break in on those who endeavor to know the will of God by unscriptural, irrational ways; it were to be wished that the expression itself were far more sparingly used. The using it, as some do, on the most trivial occasions, is a plain breach of the third commandment. It is a gross way of taking the name of God in vain, and betrays great irreverence toward him. Would it not be far better, then, to use other expressions, which are not liable to such objections? For example: Instead of saying, on any particular occasion, “I want to know what is the will of God;” would it not be better to say, “I want to know what will be most for my improvement; and what will make me most useful?” This way of speaking is clear and unexceptionable: It is putting the matter on a plain, scriptural issue, and that without any danger of enthusiasm.

27. A Third very common sort of enthusiasm (if it does not coincide with the former) is that of those who think to attain the end without using the means, by the immediate power of God. If, indeed, those means were providentially withheld, they would not fall under this charge. God can, and sometimes does, in cases of this nature, exert his own immediate power. But they who expect this when they have those means, and will not use them, are proper enthusiasts. Such are they who expect to

understand the Holy Scriptures, without reading them, and meditating thereon; yea, without using all such helps as are in their power, and may probably conduce to that end. Such are they who designedly speak in the public assembly without any premeditation. I say designedly; because there may be such circumstances as, at some times, make it unavoidable. But whoever despises that great means of speaking profitably is so far an enthusiast.

28. It may be expected that I should mention what some have accounted a Fourth sort of enthusiasm; namely, the imagining those things to be owing to the providence of God which are not owing thereto. But I doubt: I know not what things they are which are not owing to the providence of God; in ordering, or at least in governing, of which, this is not either directly or remotely concerned. I except nothing but sin; and even in the sins of others, I see the providence of God to me. I do not say, his *general* providence; for this I take to be a sounding word, which means just nothing. And if there be a *particular* providence, it must extend to all persons and all things. So our Lord understood it, or he could never have said, “Even the hairs of your head are all numbered;” and, “Not a sparrow falleth to the ground, without” the will of “your Father” which is in heaven. But if it be so, if God preside *universis tanquam singulis, et singulis tanquam universis*; “over the whole universe as over every single person, and over every single person as over the whole universe;” what is it (except only our own sins) which we are not to ascribe to the providence of God? So that I cannot apprehend there is any room here for the charge of enthusiasm.

29. If it be said, The charge lies here: “When you impute this to Providence, you imagine yourself the peculiar favorite of heaven:” I answer, You have forgot some of the last words I spoke; *Praesidet universis tanquam singulis*: “His providence is over all men in the universe, as much as over any single person.” Do you not see that he who, believing this, imputes anything which befallls him to Providence, does not therein make himself any more the favorite of heaven, than he supposes every man under heaven to be? Therefore you have no pretense, upon this ground, to charge him with enthusiasm.

30. Against every sort of this it behooves us to guard with the utmost diligence; considering the dreadful effects it has so often produced, and which, indeed, naturally result from it. Its immediate offspring is pride; it continually increases this source from whence it flows; and hereby it alienates us more and more from the favor and from the life of God. It dries up the very springs of faith and love, of righteousness and true holiness; seeing all these flow from grace: But “God resisteth the proud, and giveth grace” only “to the humble.”

31. Together with pride there will naturally arise an unadvisable and unconvincible spirit. So that into whatever error or fault the enthusiast falls, there is small hope of his recovery. For reason will have little weight with him (as has been frequently and justly observed) who imagines he is led by an higher guide, — By the immediate wisdom of God. And as he grows in pride, so he must grow in unadvisableness and in stubbornness also. He must be less and less capable of being convinced, less susceptible of persuasion; more and more attached to his own judgment and his own will, till he is altogether fixed and immovable.

32. Being thus fortified both against the grace of God, and against all advice and help from man, he is wholly left to the guidance of his own heart, and of the king of the children of pride. No marvel, then, that he is daily more rooted and grounded in contempt of all mankind, in furious anger, in every unkind disposition, in every earthly and devilish temper. Neither can we wonder at the terrible outward effects which have flowed from such dispositions in all ages; even all manner of wickedness, all the works of darkness, committed by those who call themselves Christians, while they wrought with greediness such things as were hardly named even among the Heathens.

Such is the nature, such the dreadful effects, of that many headed monster, Enthusiasm! From the consideration of which we may now draw some plain inferences, with regard to our own practice.

33. And, First, if enthusiasm be a term, though so frequently used, yet so rarely understood, take you care not to talk of you know not what; not to use the word till you understand it. As in all other points, so likewise in

this, learn to think before you speak. First know the meaning of this hard word; and then use it, if need require.

34. But if so few, even among men of education and learning, much more among the common sort of men, understand this dark, ambiguous word, or have any fixed notion of what it means; then, Secondly, beware of judging or calling any man an enthusiast upon common report. This is by no means a sufficient ground for giving any name of reproach to any man; least of all is it a sufficient ground for so black a term of reproach as this. The more evil it contains, the more cautious you should be how you apply it to any one; to bring so heavy an accusation, without full proof, being neither consistent with justice nor mercy.

35. But if enthusiasm be so great an evil, beware you are not entangled therewith yourself. Watch and pray, that you fall not into the temptation. It easily besets those who fear or love God. O beware you do not think of yourself more highly than you ought to think. Do not imagine you have attained that grace of God which you have not attained. You may have much joy; you may have a measure of love; and yet not have living faith. Cry unto God that he would not suffer you, blind as you are, to go out of the way; that you may never fancy yourself a believer in Christ, till Christ is revealed in you, and till his Spirit witnesses with your spirit that you are a child of God.

36. Beware you are not a fiery, persecuting enthusiast. Do not imagine that God has called you (just contrary to the spirit of Him you style your Master) to destroy men's lives, and not to save them. Never dream of forcing men into the ways of God. Think yourself, and let think. Use no constraint in matters of religion. Even those who are farthest out of the way never compel to come in by any other means than reason, truth, and love.

37. Beware you do not run with the common herd of enthusiasts, fancying you are a Christian when you are not. Presume not to assume that venerable name unless you have a clear, scriptural title thereto; unless you have the mind which was in Christ, and walk as he also walked.

38. Beware you do not fall into the second sort of enthusiasm, — fancying you have those gifts from God which you have not. Trust not in visions or dreams; in sudden impressions, or strong impulses of any kind. Remember, it is not by these you are to know what is the will of God on any particular occasion; but by applying the plain scripture rule, with the help of experience and reason, and the ordinary assistance of the Spirit of God. Do not lightly take the name of God in your mouth; do not talk of the will of God on every trifling occasion; but let your words, as well as your actions, be all tempered with reverence and godly fear.

39. Beware, Lastly, of imagining you shall obtain the end without using the means conducive to it. God can give the end without any means at all; but you have no reason to think he will. Therefore constantly and carefully use all those means which he has appointed to be the ordinary channels of his grace. Use every means which either reason or Scripture recommends, as conducive (through the free love of God in Christ) either to the obtaining or increasing any of the gifts of God. Thus expect a daily growth in that pure and holy religion which the world always did, and always will, call enthusiasm; — but which, to all who are saved from real enthusiasm, from merely nominal Christianity, is “the wisdom of God, and the power of God;” the glorious image of the Most High; “righteousness and peace;” a “fountain of living water, springing up into everlasting life!”

SERMON XXXVIII.

A CAUTION AGAINST BIGOTRY

"And John answered him, saying, Master, we saw one casting out devils in thy name, and he followeth not us: And we forbad him, because he followeth not us. But Jesus said, Forbid him not."

Mark 9:38, 39.

1. In the preceding verses we read, that after the Twelve had been disputing "which of them should be the greatest, Jesus took a little child, and set him in the midst of them, and taking him in his arms, said unto them, Whosoever shall receive one of these little children in my name, receiveth me; and whosoever receiveth me, receiveth not me" only, "but him that sent me." Then "John answered," that is, said, with reference to what our Lord had spoken just before, "Master, we saw one casting out devils in thy name, and we forbad him, because he followeth not us." As if he had said, "Ought we to have received him? In receiving him, should we have received thee? Ought we not rather to have forbidden him? Did not we do well therein?" "But Jesus said, Forbid him not."

2. The same passage is recited by St. Luke, and almost in the same words. But it may be asked, "What is this to us, seeing no man now *casts out devils*? Has not the power of doing this been withdrawn from the Church, for twelve or fourteen hundred years? How then are *we* concerned in the case here proposed, or in our Lord's decision of it?"

3. Perhaps more nearly than is commonly imagined; the case proposed being no uncommon case. That we may reap our full advantage from it, I design to show, First, in what sense men may, and do, now cast out devils: Secondly, what we may understand by, "He followeth not us." I shall, Thirdly, explain our Lord's direction, "Forbid him not;" and conclude with an inference from the whole.

I.

1. I am, in the First place, to show, in what sense men may, and do, now cast out devils. In order to have the clearest view of this, we should remember, that (according to the scriptural account) as God dwells and works in the children of light, so the devil dwells and works in the children of darkness. As the Holy Spirit possesses the souls of good men, so the evil spirit possesses the souls of the wicked. Hence it is that the Apostle terms him "the God of this world;" from the uncontrolled power he has over worldly men. Hence our blessed Lord styles him "the prince of this world;" so absolute is his dominion over it. And hence St. John: "We know that we are of God, and" all who are not of God, "the whole world," εν τῳ πονηρω κειται, — not *lieth in wickedness*, but "*lieth in the wicked one;*" lives and moves in him, as they who are not of the world do in God.

2. For the devil is not to be considered only as "a roaring lion, going about seeking whom he may devour;" nor barely as a subtle enemy, who cometh unawares upon poor souls, and "leads them captive at his will;" but as he who dwelleth in them and walketh in them; who ruleth the darkness or wickedness of this world, (of worldly men and all their dark designs and actions,) by keeping possession of their hearts, setting up his throne there, and bringing every thought into obedience to himself. Thus the "strong one armed keepeth his house;" and if this "unclean spirit" sometimes "go out of a man," yet he often returns with "seven spirits worse than himself, and they enter in and dwell there." Nor can he be idle in his dwelling. He is continually "working in" these "children of disobedience." He works in them with power, with mighty energy, transforming them into his own likeness, effacing all the remains of the image of God, and preparing them for every evil word and work.

3. It is, therefore, an unquestionable truth, that the God and prince of this world still possesses all who know not God. Only the manner wherein he possesses them now differs from that wherein he did it of old time. Then he frequently tormented their bodies as well as souls, and that openly, without any disguise; now he torments their souls only, (unless in some rare cases,) and that as covertly as possible. The reason of this difference is plain: It was then his aim to drive mankind into superstition; therefore, he wrought as openly as he could. But it is his aim to drive us into

infidelity; therefore, he works as privately as he can: For the more secret he is, the more he prevails.

4. Yet, if we may credit historians, there are countries, even now, where he works as openly as aforetime "But why in savage and barbarous countries only? Why not in Italy, France, or England?" For a very plain reason: He knows his men; and he knows what he hath to do with each. To Laplanders he appears barefaced; because he is to fix them in superstition and gross idolatry. But with you he is pursuing a different point. He is to make you idolize yourselves; to make you wiser in your own eyes than God himself, than all the oracles of God. Now, in order to this, he must not appear in his own shape: That would frustrate his design. No: He uses all his art to make you deny his being, till he has you safe in his own place.

5. He reigns, therefore, although in a different way, yet as absolute in one land as in the other. He has the gay Italian infidel in his teeth, as sure as the wild Tartar. But he is fast asleep in the mouth of the lion, who is too wise to wake him out of sleep. So he only plays with him for the present; and, when he pleases, swallows him up!

The God of this world holds his English worshippers full as fast as those in Lapland. But it is not his business to affright them, lest they should fly to the God of heaven. The prince of darkness, therefore, does not appear, while he rules over these his willing subjects. The conqueror holds his captives so much the safer, because they imagine themselves at liberty. Thus "the strong one armed keepeth his house, and his goods are in peace:" Neither the Deist nor nominal Christian suspects he is there; so he and they are perfectly at peace with each other.

6. All this while he works with energy in them. He blinds the eyes of their understanding, so that the light of the glorious gospel of Christ cannot shine upon them. He chains their souls down to earth and hell, with the chains of their own vile affections. He binds them down to the earth, by love of the world, love of money, of pleasure, of praise. And by pride, envy, anger, hate, revenge, he causes their souls to draw nigh unto hell; acting the more secure and uncontrolled, because they know not that he acts at all.

7. But how easily may we know the cause from its effects! These are sometimes gross and palpable. So they were in the most refined of the heathen nations. Go no farther than the admired, the virtuous Romans; and you will find these, when at the height of their learning and glory, “filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity; whisperers, backbiters, despiteful, proud, boasters, disobedient to parents, covenant-breakers, without natural affection, implacable, unmerciful.”

8. The strongest parts of this description are confirmed by me whom some may think a more unexceptionable witness. I mean, their brother Heathen, Dion Cassius; who observes, that before Caesar’s return from Gaul, not only gluttony and lewdness of every kind were open and barefaced; not only falsehood, injustice, and unmercifulness abounded, in public courts, as well as private families; but the most outrageous robberies, rapine, and murders were so frequent in all parts of Rome, that few men went out of doors without making their wills, as not knowing if they should return alive!

9. As gross and palpable are the works of the devil among many (if not all) the modern Heathens. The natural religion of the Creeks, Cherokees, Chicasaws, and all other Indians bordering on our southern settlements, (not of a few single men, but of entire nations,) is, to torture all their prisoners from morning till night, till at length they roast them to death; and, upon the slightest undesigned provocation, to come behind and shoot any of their own countrymen! Yea, it is a common thing among them, for the son, if he thinks his father lives too long, to knock out his brains; and for a mother, if she is tired of her children, to fasten stones about their necks, and throw three or four of them into the river, one after another!

10. It were to be wished, that none but Heathens had practiced such gross, palpable works of the devil. But we dare not say so. Even in cruelty and bloodshed, how little have the Christians come behind them! And not the Spaniards or Portuguese alone, butchering thousands in South America: Not the Dutch only in the East Indies, or the French in North America, following the Spaniards step by step: Our own countrymen, too. have

wantoned in blood, and exterminated whole nations; plainly proving thereby what spirit it is that dwells and works in the children of disobedience.

11. These monsters might almost make us overlook the works of the devil that are wrought in our own country. But, alas we cannot open our eyes even here, without seeing them on every side. Is it a small proof of his power, that common swearers, drunkards, whoremongers, adulterers, thieves, robbers, sodomites, murderers, are still found in every part of our land? How triumphant does the prince of this world reign in all these children of disobedience!

12. He less openly, but no less effectually, works in dissemblers, tale-bearers, liars, slanderers; in oppressors and extortioners; in the perjured, the seller of his friend, his honor, his conscience, his country. And yet these may talk of religion or conscience still; of honor, virtue, and public spirit! But they can no more deceive Satan than they can God. He likewise knows those that are his: And a great multitude they are, out of every nation and people, of whom he has full possession at this day.

13. If you consider this, you cannot but see in what sense men may now also cast out devils. Yea, and every Minister of Christ does cast them out, if his Lord's work prosper in his hand.

By the power of God attending his word, he brings these sinners to repentance; an entire inward as well as outward change, from all evil to all good. And this is, in a sound sense, to cast out devils, out of the souls wherein they had hitherto dwelt. The strong one can no longer keep his house. A stronger than he is come upon him, and hath cast him out, and taken possession for himself, and made it an habitation of God through his Spirit. Here, then, the energy of Satan ends, and the Son of God "destroys the works of the devil." The understanding of the sinner is now enlightened, and his heart sweetly drawn to God. His desires are refined, his affections purified; and, being filled with the Holy Ghost, he grows in grace till he is not only holy in heart, but in all manner of conversation.

14. All this is indeed the work of God. It is God alone who can cast out Satan. But he is generally pleased to do this by man, as an instrument in his hand; who is then said to cast out devils in his name, by his power and authority. And he sends whom he will send upon this great work; but usually such as man would never have thought of: For "his ways are not as our ways, neither his thoughts as our thoughts. Accordingly, he chooses the weak to confound the mighty; the foolish to confound the wise; for this plain reason, that he may secure the glory to himself; that "no flesh may glory in his sight."

II.

1. But shall we not forbid one who thus "casteth out devils," if "he followeth not us?" This, it seems, was both the judgment and practice of the Apostle, till he referred the case to his Master. "We forbad him," saith he, "because he followeth not us," which he supposed to be a very sufficient reason. What we may understand by this expression, "He followeth not us," is the next point to be considered.

The lowest circumstance we can understand thereby, is, — he has no outward connection with us. We do not labor in conjunction with each other. He is not our fellow-helper in the gospel. And indeed whensoever our Lord is pleased to send many laborers into his harvest, they cannot all act in subordination to, or connection with, each other. Nay, they cannot all have personal acquaintance with, nor be so much as known to, one another. Many there will necessarily be, in different parts of the harvest, so far from having any mutual intercourse, that they will be as absolute strangers to each other, as if they had lived in different ages. And concerning any of these whom we know not, we may doubtless say, "He followeth not us."

2. A Second meaning of this expression may be, — he is not of our party. It has long been matter of melancholy consideration, to all who pray for the peace of Jerusalem, that so many several parties are still subsisting among those who are all styled Christians. This has been particularly observable in our own countrymen, who have been continually dividing from each other, upon points of no moment, and many times such as religion had no concern in. The most trifling circumstances have given rise

to different parties, which have continued for many generations; and each of these would be ready to object to one who was on the other side, “He followeth not us”

3. That expression may mean, Thirdly, — he differs from us in our religious opinions. There was a time when all Christians were of one mind, as well as of one heart; so great grace was upon them all, when they were first filled with the Holy Ghost! But how short a space did this blessing continue! How soon was that unanimity lost! and difference of opinion sprang up again, even in the Church of Christ; — and that not in nominal but in real Christians: nay, in the very chief of them, the Apostles themselves! Nor does it appear that the difference which then began was ever entirely removed. We do not find that even those pillars in the temple of God, so long as they remained upon earth, were ever brought to think alike, to be of one mind, particularly with regard to the ceremonial law. It is therefore no way surprising, that infinite varieties of opinion should now be found in the Christian Church. A very probable consequence of this is, that whenever we see any “casting out devils,” he will be one that, in this sense, “followeth not us;” — that is not of our opinion. It is scarce to be imagined he will be of our mind in all points, even of religion. He may very probably think in a different manner from us, even on several subjects of importance; such as the nature and use of the moral law, the eternal decrees of God, the sufficiency and efficacy of his grace, and the perseverance of his children.

4. He may differ from us, Fourthly, not only in opinion, but likewise in some point of practice. He may not approve of that manner of worshipping God which is practiced in our congregation; and may judge that to be more profitable for his soul which took its rise from Calvin or Martin Luther. He may have many objections to that Liturgy which we approve of beyond all others; many doubts concerning that form of Church government which we esteem both apostolical and scriptural. Perhaps he may go farther from us yet: He may, from a principle of conscience, refrain from several of those which we believe to be the ordinances of Christ. Or, if we both agree that they are ordained of God, there may still remain a difference between us, either as to the manner of administering those ordinances, or the persons to whom they should be

administered. Now the unavoidable consequence of any of these differences will be, that he who thus differs from us must separate himself; with regard to those points, from our society. In this respect, therefore, "he followeth not us:" He is not (as we phrase it) "of our Church."

5. But in a far stronger sense "he followeth not us," who is not only of a different Church, but of such a Church as we account to be in many respects anti-scriptural and anti-Christian; — a Church which we believe to be utterly false and erroneous in her doctrines, as well as very dangerously wrong in her practice; guilty of gross superstition as well as idolatry; — a Church that has added many articles to the faith which was once delivered to the saints; that has dropped one whole commandment of God, and made void several of the rest by her traditions; and that, pretending the highest veneration for, and strictest conformity to, the ancient Church, has nevertheless brought in numberless innovations, without any warrant either from antiquity or Scripture. Now, most certainly, "he followeth not us," who stands at so great a distance from us.

6. And yet there may be a still wider difference than this. He who differs from us in judgment or practice, may possibly stand at a greater distance from us in affection than in judgment. And this indeed is a very natural and a very common effect of the other. The differences which begin in points of opinion, seldom terminate there. They generally spread into the affections, and then separate chief friends. Nor are any animosities so deep and irreconcilable as those that spring from disagreement in religion. For this cause the bitterest enemies of a man are those of his own household. For this the father rises against his own children, and the children against the father; and perhaps persecute each other even to the death, thinking all the time they are doing God service. It is therefore nothing more than we may expect, if those who differ from us, either in religious opinions or practice, soon contract a sharpness, yea, bitterness towards us; if they are more and more prejudiced against us, till they conceive as ill an opinion of our persons as of our principles. An almost necessary consequence of this will be, they will speak in the same manner as they think of us. They will set themselves in opposition to us, and, as far as they are able, hinder our work; seeing it does not appear to them to be the work of God, but either

of man or of the devil. He that thinks, speaks, and acts in such a manner as this, in the highest sense, “followeth not us.”

7. I do not indeed conceive, that the person of whom the Apostle speaks in the text (although we have no particular account of him, either in the context, or in any other part of holy writ) went so far as this. We have no ground to suppose that there was any material difference between him and the Apostles; much less that he had any prejudice either against them or their Master. It seems we may gather thus much from our Lord’s own words, which immediately follow the text: “There is no man which shall do a miracle in my name, that can lightly speak evil of me.” But I purposely put the case in the strongest light, adding all the circumstances which can well be conceived; that, being forewarned of the temptation in its full strength, we may in no case yield to it, and fight against God.

III.

1. Suppose, then, a man have no intercourse with us, suppose he be not of our party, suppose he separate from our Church, yea, and widely differ from us, both in judgment, practice, and affection; yet if we see even this man “casting out devils,” Jesus saith, “Forbid him not.” This important direction of our Lord I am, in the Third place, to explain.

2. If we see this man casting out devils: — But it is well if, in such a case, we would believe even what we saw with our eyes, if we did not give the lie to our own senses. He must be little acquainted with human nature who does not immediately perceive how extremely unready we should be to believe that any man does cast out devils who “followeth not us” in all or most of the senses above recited: I had almost said, in any of them; seeing we may easily learn even from what passes in our own breasts, how unwilling men are to allow anything good in those who do not in all things agree with themselves.

3. “But what is a sufficient, reasonable proof, that a man does (in the sense above) cast out devils?” The answer is easy. Is there full proof,

(l.) That a person before us was a gross, open sinner?

(2.) That he is not so now? that he has broke off his sins, and lives a Christian life a And,

(3.) That this change was wrought by his hearing this man preach?

If these three points be plain and undeniable, then you have sufficient, reasonable proof, such as you cannot resist without willful sin, that this man casts out devils.

4. Then “forbid him not.” Beware how you attempt to hinder him, either by your authority, or arguments, or persuasions. Do not in anywise strive to prevent his using all the power which God has given him. If you have *authority* with him, do not use that authority to stop the work of God. Do not furnish him with *reasons* why he ought not any more to speak in the name of Jesus. Satan will not fail to supply him with these, if you do not second him therein. *Persuade* him not to depart from the work. If he should give place to the devil and you, many souls might perish in their iniquity, but their blood would God require at *your* hands.

5. “But what, if he be only a layman, who casts out devils? Ought I not to forbid him then?”

Is the fact allowed? Is there reasonable proof that this man has or does cast out devils? If there is forbid him not; no, not at the peril of your soul. Shall not God work by whom he will work? No man can do these works unless God is with him; unless God hath sent him for this very thing. But if God hath sent him, will you call him back? Will you forbid him to go?

6. “But I do not know that he is sent of God.” “Now herein is a marvelous thing,” (may any of the seals of his mission say, any whom he hath brought from Satan to God,) “that ye know not whence this man is, and, behold, he hath opened mine eyes! If this man were not of God, he could do nothing.” If you doubt the fact, send for the parents of the man: Send for his brethren, friends, acquaintance. But if you cannot doubt this, if you must needs acknowledge “that a notable miracle hath been wrought;” then

with what conscience, with what face, can you charge him whom God hath sent, “not to speak any more in his name?”

7. I allow, that it is *highly expedient*, whoever preaches in his name should have an outward as well as an inward call; but that it is *absolutely necessary*, I deny.

“Nay, is not the Scripture express? ‘No man taketh this honor unto himself, but he that is called of God, as was Aaron.’” (Hebrews 5:4.)

Numberless times has this text been quoted on the occasion, as containing the very strength of the cause: But surely never was so unhappy a quotation. For, First, Aaron was not called to preach at all: He was called “to offer gifts, and sacrifice for sin.” That was his peculiar employment. Secondly, these men do not offer sacrifice at all; but only preach; which Aaron did not. Therefore it is not possible to find one text in all the Bible which is more wide of the point than this.

8. “But what was the practice of the apostolic age?” You may easily see in the Acts of the Apostles. In the eighth chapter we read, “There was a great persecution against the Church which was at Jerusalem; and they were all scattered abroad throughout the regions of Judea and Samaria, except the Apostles.” (Verse 1.) “Therefore they that were scattered abroad, went everywhere preaching the word.” (Verse 4.) Now, were all these outwardly called to preach? No man in his senses can think so. Here, then, is an undeniable proof, what was the practice of the apostolic age. Here you see not one, but a multitude of lay preachers, men that were only sent of God.

9. Indeed so far is the practice of the apostolic age from inclining us to think it was *unlawful* for a man to preach before he was ordained, that we have reason to think, it was then accounted *necessary*. Certainly the practice and the direction of the Apostle Paul was, to prove a man before he was ordained at all. “Let these,” (the deacons,) says he, “first be proved; then let them use the office of a deacon.” (1 Timothy 3:10.) *Proved*, How? By setting them to construe a sentence of Greek, and asking them a few commonplace questions? O amazing proof of a Minister

of Christ! Nay; but by making a clear, open trial, (as is still done by most of the Protestant Churches of Europe,) not only whether their lives be holy and unblamable, but whether they have such gifts as are absolutely and indispensably necessary in order to edify the Church of Christ.

10. But what if a man has these, and has brought sinners to repentance, and yet the Bishop will not ordain him? Then the Bishop does forbid him to cast out devils. But I dare not forbid him: I have published my reasons to all the world. Yet it is still insisted, I ought to do it. You who insist upon it, answer those reasons. I know not that any have done this yet, or even made an attempt of doing it. Only some have spoken of them as very weak and trifling: And this was prudent enough; for it is far easier to despise, at least seem to despise, an argument, than to answer it. Yet till this is done I must say, when I have reasonable proof that any man does cast out devils, whatever others do, I dare not forbid him, lest I be found even to fight against God.

11. And whosoever thou art that fearest God, “forbid him not,” either directly or indirectly. There are many ways of doing this. You indirectly forbid him, if you either wholly deny, or despise and make little account of, the work which God has wrought by his hands. You indirectly forbid him, when you discourage him in his work, by drawing him into disputes concerning it, by raising objections against it, or frighting him with consequences which very possibly will never be. You forbid him, when you show any unkindness toward him, either in language or behavior; and much more when you speak of him to others either in an unkind or a contemptuous manner; when you endeavor to represent him to any, either in an odious or a despicable light. You are forbidding him all the time you are speaking evil of him, or making no account of his labors. O forbid him not in any of these ways; nor by forbidding others to hear him, — by discouraging sinners from hearing that word which is able to save their souls!

12. Yea, if you would observe our Lord’s direction in its full meaning and extent, then remember his word: “He that is not for us is against us; and he that gathereth not with me, scattereth:” He that gathereth not men into the kingdom of God, assuredly scatters them from it. For there can be no

neuter in this war. Every one is either on God's side, or on Satan's. Are you on God's side? Then you will not only not forbid any man that casts out devils, but you will labor, to the uttermost of your power, to forward him in the work. You will readily acknowledge the work of God, and confess the greatness of it. You will remove all difficulties and objections, as far as may be, out of his way. You will strengthen his hands by speaking honorably of him before all men, and avowing the things which you have seen and heard. You will encourage others to attend upon his word, to hear him whom God hath sent. And you will omit no actual proof of tender love, which God gives you an opportunity of showing him.

IV.

1. If we willingly fail in any of these points, if we either directly or indirectly forbid him, "because he followeth not us," then we are bigots. This is the inference I draw from what has been said. But the term bigotry, I fear, as frequently as it is used, is almost as little understood as enthusiasm. It is, too strong an attachment to, or fondness for, our own party, opinion, Church, and religion. Therefore he is a bigot who is so fond of any of these, so strongly attached to them, as to forbid any who casts out devils because he differs from himself in any or all these particulars.

2. Do *you* beware of this. Take care,

(1.) That you do not convict yourself of bigotry, by your unreadiness to believe that any man does cast out devils, who differs from you. And if you are clear thus far, if you acknowledge the fact, then examine yourself,

(2.) Am I not convicted of bigotry in this, in forbidding him directly or indirectly? Do I not directly forbid him on this ground, because he is not of my party? — because he does not fall in with my opinions? — or, because he does not worship God according to that scheme of religion which I have received from my fathers?

3. Examine yourself, Do I not indirectly at least forbid him, on any of these grounds? Am I not sorry that God should thus own and bless a man that holds such erroneous opinions? Do I not discourage him, because he is

not of my Church, by disputing with him concerning it, by raising objections, and by perplexing his mind with distant consequences? Do I show no anger, contempt, or unkindness of any sort, either in my words or actions? Do I not mention behind his back, his (real or supposed) faults? — his defects or infirmities? Do not I hinder sinners from hearing his word? If you do any of these things, you are a bigot to this day.

4. "Search me, O Lord, and prove me. Try out my reins and my heart! Look well if there be any way of" bigotry "in me, and lead me in the way everlasting." In order to examine ourselves thoroughly, let the case be proposed in the strongest manner. What, if I were to see a Papist, an Arian, a Socinian, casting out devils? If I did, I could not forbid even him, without convicting myself of bigotry. Yea, if it could be supposed that I should see a Jew, a Deist, or a Turk, doing the same, were I to forbid him either directly or indirectly, I should be no better than a bigot still.

5. O stand clear of this! But be not content with not for bidding any that cast out devils. It is well to go thus far; but do not stop here. If you will avoid all bigotry, go on. In every instance of this kind, whatever the instrument be, acknowledge the finger of God. And not only acknowledge, but rejoice in his work, and praise his name with thanksgiving. Encourage whomsoever God is pleased to employ, to give him self wholly up thereto. Speak well of him wheresoever you are; defend his character and his mission. Enlarge, as far as you can, his sphere of action; show him all kindness in word and deed; and cease not to cry to God in his behalf, that he may save both himself and them that hear him.

6. I need add but one caution: Think not the bigotry of another is any excuse for your own. It is not impossible, that one who casts out devils himself, may yet forbid you so to do. You may observe, this is the very case mentioned in the text. The Apostles forbade another to do what they did themselves. But beware of retorting. It is not your part to return evil for evil. Another's not observing the direction of our Lord, is no reason why you should neglect it. Nay, but let him have all the bigotry to himself. If he forbid *you*, do not you forbid *him*. Rather labor, and watch, and pray the more, to confirm your love toward him. If he speak all manner of evil of *you*, speak all manner of good (that is true) of *him*. Imitate herein that

glorious saying of a great man, (O that he had always breathed the same spirit!) “Let Luther call me a hundred devils; I will still reverence him as a messenger of God.”

SERMON XXXIX.

CATHOLIC SPIRIT.

"And when he was departed thence, he lighted on Jehonadab the son of Rechab coming to meet him: And he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand."

2 Kings 10:15.

1. IT is allowed even by those who do not pay this great debt, that love is due to all mankind; the royal law, "Thou shalt love thy neighbor as thyself," carrying its own evidence to all that hear it: And that, not according to the miserable construction put upon it by the zealots of old times, "Thou shalt love thy neighbor," thy relation, acquaintance, friend, "and hate thine enemy:" Not so; "I say unto you," saith our Lord, "Love your enemies, bless them that curse you, do good to them that hate you, and pray for them that despitefully use you, and persecute you; that ye may be the children," may appear so to all mankind, "of your Father which is in heaven; who maketh his sun to rise on the evil and on the good, and sendeth rain on the just and on the unjust."

2. But it is sure, there is a peculiar love which we owe to those that love God. So David: "All my delight is upon the saints that are in the earth, and upon such as excel in virtue." And so a greater than he: "A new commandment I give unto you, That ye love one another: As I have loved you, that ye also love one another. By this shall all men know that ye are my disciples, if ye have love one to another." (John 13:34, 35.) This is that love on which the Apostle John so frequently and strongly insists: "This," saith he, "is the message that ye heard from the beginning, that we should love one another." (1 John 3:11.) "Hereby perceive we the love of God, because he laid down his life for us: And we ought," if love should call us thereto, "to lay down our lives for the brethren." (Verse 16.) And again: "Beloved, let us love one another: For love is of God. He that loveth not, knoweth not God; for God is love." (4:7, 8.) "Not that we loved God,

but that he loved us, and sent his Son to be the propitiation for our sins. Beloved, if God so loved us, we ought also to love one another." (Verses 10, 11.)

3 All men approve of this; but do all men practice it? Daily experience shows the contrary. Where are even the Christians who "love one another as He hath given us commandment?" How many hindrances lie in the way! The two grand, general hindrances are, First, that they cannot all think alike; and, in consequence of this, Secondly, they cannot all walk alike; but in several smaller points their practice must differ in proportion to the difference of their sentiments.

4. But although a difference in opinions or modes of worship may prevent an entire external union; yet need it prevent our union in affection? Though we cannot think alike, may we not love alike? May we not be of one heart, though we are not of one opinion? Without all doubt, we may. Herein all the children of God may unite, notwithstanding these smaller differences. These remaining as they are, they may forward one another in love and in good works.

5. Surely in this respect the example of Jehu himself, as mixed a character as he was of, is well worthy both the attention and imitation of every serious Christian. "And when he was departed whence, he lighted on Jehonadab the son of Rechab coming to meet him. And he saluted him, and said to him, Is thine heart right, as my heart is with thy heart? And Jehonadab answered, It is. If it be, give me thine hand."

The text naturally divides itself into two parts: — First, a question proposed by Jehu to Jehonadab: — "Is thine heart right, as my heart is with thy heart?" Secondly, an offer made on Jehonadab's answering, "It is:" — "If it be, give me thine hand."

I.

1. And, First, let us consider the question proposed by Jehu to Jebonadab, — "Is thine heart right, as my heart is with thy heart?"

The very first thing we may observe in these words, is, that here is no inquiry concerning Jehonadab's opinions. And yet it is certain, he held some which were very uncommon, indeed quite peculiar to himself; and some which had a close influence upon his practice; on which, likewise, he laid so great a stress, as to entail them upon his children's children, to their latest posterity. This is evident from the account given by Jeremiah, many years after his death: "I took Jaazaniah and his brethren and all his sons, and the whole house of the Rechabites, — and set before them pots full of wine, and cups, and said unto them, Drink ye wine. But they said, We will drink no wine; for Jonadab," or Jehonadab, "the son of Rechab, our father," (it would be less ambiguous, if the words were placed thus: "Jehonadab *our father*, *the son* of Rechab;" out of love and reverence to whom, he probably desired his descendants might be called by his name,) "commanded us, saying, Ye shall drink no wine, neither ye nor your sons forever. Neither shall ye build house, nor sow seed, nor plant vineyard, nor have any; but all your days ye shall dwell in tents. — And we have obeyed, and done according to all that Jonadab our father commanded us." (Jeremiah 35:3–10.)

2. And yet Jehu (although it seems to have been his manner, both in things secular and religious, to *drive furiously*) does not concern himself at all with any of these things, but lets Jehonadab abound in his own sense. And neither of them appears to have given the other the least disturbance touching the opinions which he maintained.

3. It is very possible, that many good men now also may entertain peculiar opinions; and some of them may be as singular herein as even Jehonadab was. And it is certain, so long as we know but *in part*, that all men will not see all things alike. It is an unavoidable consequence of the present weakness and shortness of human understanding, that several men will be of several minds in religion as well as in common life. So it has been from the beginning of the world, and so it will be "till the restitution of all things."

4. Nay, farther: Although every man necessarily believes that every particular opinion which he holds is true; (for to believe any opinion is not true, is the same thing as not to hold it;) yet can no man be assured that all

his own opinions, taken together, are true. Nay, every thinking man is assured they are not; seeing *humanum est errare et nesaire*: “To be ignorant of many things, and to mistake in some, is the necessary condition of humanity.” This, therefore, he is sensible, is his own case. He knows, in the general, that he himself is mistaken; although in what particulars he mistakes, he does not, perhaps he cannot, know.

5. I say, perhaps he cannot know; for who can tell how far invincible ignorance may extend? or (that comes to the same thing) invincible prejudice? — which is often so fixed in tender minds, that it is afterwards impossible to tear up what has taken so deep a root. And who can say, unless he knew every circumstance attending it, how far any mistake is culpable? seeing all guilt must suppose some concurrence of the will; of which He only can judge who searcheth the heart.

6. Every wise man, therefore, will allow others the same liberty of thinking which he desires they should allow him; and will no more insist on their embracing his opinions, than he would have them to insist on his embracing theirs. He bears with those who differ from him, and only asks him with whom he desires to unite in love that single question, “Is thy heart right, as my heart is with thy heart?”

7. We may, Secondly, observe, that here is no inquiry made concerning Jehonadab’s mode of worship; although it is highly probable there was, in this respect also, a very wide difference between them. For we may well believe Jehonadab, as well as all his posterity, worshipped God at Jerusalem: Whereas Jehu did not; he had more regard to state-policy than religion. And, therefore, although he slew the worshippers of Baal, and destroyed Baal out of Israel; yet from the convenient sin of Jeroboam, the worship of the golden calves, he departed not. (2 Kings 10:29.)

8. But even among men of an upright heart, men who desire to “have a conscience void of offense,” it must needs be, that, as long as there are various opinions, there will be various ways of worshipping God; seeing a variety of opinion necessarily implies a variety of practice. And as, in all ages, men have differed in nothing more than in their opinions concerning the Supreme Being, so in nothing have they more differed from each other,

than in the manner of worshipping him. Had this been only in the heathen world, it would not have been at all surprising: For we know, these “by” their “wisdom knew not God;” nor, therefore, could they know how to worship him. But is it not strange, that even in the Christian world, although they all agree in the general, “God is a Spirit; and they that worship him must worship him in spirit and in truth;” yet the particular modes of worshipping God are almost as various as among the Heathens?

9 And how shall we choose among so much variety? No man can choose for, or prescribe to, another. But every one must follow the dictates of his own conscience, in simplicity and godly sincerity. He must be fully persuaded in his own mind; and then act according to the best light he has. Nor has any creature power to constrain another to walk by his own rule. God has given no right to any of the children of men thus to Lord it over the conscience of his brethren; but every man must judge for himself, as every man must give an account of himself to God.

10. Although, therefore, every follower of Christ is obliged, by the very nature of the Christian institution, to be a member of some particular congregation or other, some Church, as it is usually termed; (which implies a particular manner of worshipping God; for “two cannot walk together unless they be agreed;”) yet none can be obliged by any power on earth but that of his own conscience, to prefer this or that congregation to anothers this or that particular manner of worship. I know it is commonly supposed, that the place of our birth fixes the Church to which we ought to belong; that one, for instance, who is born in England, ought to be a member of that which is styled the Church of England; and, consequently, to worship God in the particular manner which is prescribed by that Church. I was once a zealous maintainer of this; but I find many reasons to abate of this zeal. I fear it is attended with such difficulties as no reasonable man can get over: Not the least of which is, that if this rule had took place, there could have been no Reformation from Popery; seeing it entirely destroys the right of private judgment, on which that whole Reformation stands.

11. I dare not, therefore, presume to impose my mode of worship on any other. I believe it is truly primitive and apostolical: But my belief is no

rule for another. I ask not, therefore, of him with whom I would unite in love, Are you of my Church? of my congregation? Do you receive the same form of Church government, and allow the same Church officers, with me? Do you join in the same form of prayer wherein I worship God? I inquire not, Do you receive the supper of the Lord in the same posture and manner that I do? nor whether, in the administration of baptism, you agree with me in admitting sureties for the baptized; in the manner of administering it: or the age of those to whom it should be administered. Nay, I ask not of you, (as clear as I am in my own mind,) whether you allow baptism and the Lord's supper at all. Let all these things stand by; we will talk of them, if need be, at a more convenient season; my only question at present is this, — "Is thine heart right, as my heart is with thy heart?"

12. But what is properly implied in the question? I do not mean, what did Jehu imply therein? But, what should a follower of Christ understand thereby, when he proposes it to any of his brethren?

The First thing implied is this: Is thy heart right with God? Dost thou believe his being, and his perfections? his eternity, immensity, wisdom, power; his justice, mercy, and truth? Dost thou believe that he now "upholdeth all things by the word of his power?" and that he governs even the most minute, even the most noxious, to his own glory, and the good of them that love him? Hast thou a divine evidence, a supernatural conviction, of the things of God? Dost thou "walk by faith, not by sight?" looking not at temporal things, but things eternal?

13. Dost thou believe in the Lord Jesus Christ, "God over all, blessed forever?" Is he revealed in thy soul? Dost thou know Jesus Christ and him crucified? Does he dwell in thee, and thou in him? Is he formed in thy heart by faith? Having absolutely disclaimed all thy own works, thy own righteousness, hast thou "submitted thyself unto the righteousness of God," which is by faith in Christ Jesus? Art thou "found in him; not having thy own righteousness, but the righteousness which is by faith?" And art thou, through him, "fighting the good fight of faith, and laying hold of eternal life?"

14. Is thy faith ενεργουμενη δι' αγαπης, — *filled with the energy of love*? Dost thou love God (I do not say, "above all things," for it is both an unscriptural and an ambiguous expression, but) "with all thy heart, and with all thy mind, and with all thy soul, and with all thy strength? "Dost thou seek all thy happiness in Him alone? And dost thou find what thou seekest? Does thy soul continually "magnify the Lord, and thy spirit rejoice in God thy Savior?" Having learned "in everything to give thanks," dost thou find "it is a joyful and a pleasant thing to be thankful?" Is God the center of thy soul? the sum of all thy desires? Art thou accordingly laying up thy treasure in heaven, and counting all things else dung and dross? Hath the love of God cast the love of the world out of thy soul? Then thou art "crucified to the world;" thou art dead to all below; and thy "life is hid with Christ in God."

15. Art thou employed in doing, "not thy own will, but the will of Him that sent thee?" — of Him that sent thee down to sojourn here awhile, to spend a few days in a strange land, till, having finished the work he hath given thee to do, thou return to thy Father's house? Is it thy meat and drink "to do the will of thy Father which is in heaven?" Is thine eye single in all things? always fixed on him? always looking unto Jesus? Dost thou point at him in whatsoever thou doest? in all thy labor, thy business, thy conversation? aiming only at the glory of God in all; — "whatsoever thou doest, either in word or deed, doing it all in the name of the Lord Jesus; giving thanks unto God, even the Father, through him?"

16. Does the love of God constrain thee to serve him with fear? — to "rejoice unto him with reverence?" Art thou more afraid of displeasing God, than either of death or hell? Is nothing so terrible to thee as the thought of offending the eyes of his glory? Upon this ground, dost thou "hate all evil ways," every transgression of his holy and perfect law; and herein "exercise thyself, to have a conscience void of offense toward God, and toward man?"

17. Is thy heart right toward thy neighbor? Dost thou love, as thyself, all mankind without exception? "If you love those only that love you, what thank have ye?" Do you "love your enemies?" Is your soul full of goodwill, of tender affection, toward them? Do you love even the enemies

of God, the unthankful and unholy? Do your bowels yearn over them? Could you “wish yourself” temporally “accursed” for their sake? And do you show this by “blessing them that curse you, and praying for those that despitefully use you and persecute you?”

18. Do you show your love by your works? While you have time, as you have opportunity, do you in fact “do good to all men,” neighbors or strangers, friends, or enemies, good or bad? Do you do them all the good you can; endeavoring to supply all their wants; assisting them both in body and soul, to the uttermost of your power? — If thou art thus minded, may every Christian say, yea, if thou art but sincerely desirous of it, and following on till thou attain, then “thy heart is right, as my heart is with thy heart.”

II.

1. “If it be, give me thy hand.” I do not mean, “Be of my opinion.” You need not: I do not expect or desire it. Neither do I mean, “I will be of your opinion.” I cannot; It does not depend on my choice: I can no more think, than I can see or hear, as I will. Keep you your opinion; I mine; and that as steadily as ever. You need not even endeavor to come over to me, or bring me over to you. I do not desire you to dispute those points, or to hear or speak one word concerning them. Let all opinions alone on one side and the other: Only “give me thine hand.”

2. I do not mean, “Embrace my modes of worship;” or, I will embrace yours.” This also is a thing which does not depend either on your choice or mine. We must both act as each is fully persuaded in his own mind. Hold you fast that which you believe is most acceptable to God, and I will do the same. I believe the Episcopal form of Church government to be scriptural and apostolical. If you think the Presbyterian or Independent is better, think so still, and act accordingly. I believe infants ought to be baptized; and that this may be done either by dipping or sprinkling. If you are otherwise persuaded, be so still, and follow your own persuasion. It appears to me, that forms of prayer are of excellent use, particularly in the great congregation. If you judge extemporary prayer to be of more use, act suitable to your own judgment. My sentiment is, that I ought not to forbid water, wherein persons may be baptized; and that I ought to eat bread and

drink wine, as a memorial of my dying Master: However, if you are not convinced of this, act according to the light you have. I have no desire to dispute with you one moment upon any of the preceding heads. Let all these smaller points stand aside. Let them never come into sight. “If thine heart is as my heart,” if thou lovest God and all mankind, I ask no more: “Give me thine hand.”

3. I mean, First, love me: And that not only as thou lovest all mankind; not only as thou lovest thine enemies, or the enemies of God, those that hate thee, that “despitefully use thee and persecute thee;” not only as a stranger, as one of whom thou knowest neither good nor evil; — I am not satisfied with this; — no “if thine heart be right, as mine with thy heart,” then love me with a very tender affection, as a friend that is closer than a brother; as a brother in Christ, a fellow-citizen of the New Jerusalem, a fellow soldier engaged in the same warfare, under the same Captain of our salvation. Love me as a companion in the kingdom and patience of Jesus, and a joint heir of his glory.

4. Love me (but in a higher degree than thou dost the bulk of mankind) with the love that is *long-suffering and kind*; that is patient; if I am ignorant or out of the way, bearing and not increasing my burden; and is tender, soft, and compassionate still; — that *envieth not,* if at any time it please God to prosper me in his work even more than thee. Love me with the love that *is not provoked*, either at my follies or infirmities: or even at my acting (if it should sometimes so appear to thee) not according to the will of God. Love me so as to *think no evil* of me; to put away all jealousy and evil-surmising. Love me with the love that *covereth all things*; that never reveals either my faults or infirmities; — that *believeth all things*; is always willing to think the best, to put the fairest construction on all my words and actions; — that *hopeth all things*; either that the thing related was never done; or not done with such circumstances as are related; or, at least, that it was done with a good intention, or in a sudden stress of temptation. And hope to the end, that whatever is amiss, will, by the grace of God, be corrected; and whatever is wanting, supplied, through the riches of his mercy in Christ Jesus.

5. I mean, Secondly, commend me to God in all thy prayers; wrestle with him in my behalf, that he would speedily correct what he sees amiss, and supply what is wanting in me. In thy nearest access to the throne of grace, beg of him, who is then very present with thee, that my heart may be more as thy heart, more right both toward God and toward man; that I may have a fuller conviction of things not seen, and a stronger view of the love of God in Christ Jesus; may more steadily walk by faith, not by sight; and more earnestly grasp eternal life. Pray that the love of God and of all mankind may be more largely poured into my heart; that I may be more fervent and active in doing the will of my Father which is in heaven; more zealous of good works, and more careful to abstain from all appearance of evil.

6. I mean, Thirdly, provoke me to love and to good works. Second thy prayer, as thou hast opportunity, by speaking to me, in love, whatsoever thou believest to be for my soul's health. Quicken me in the work which God has given me to do, and instruct me how to do it more perfectly. Yea, "smite me friendly, and reprove me," whereinsoever I appear to thee to be doing rather my own will, than the will of Him that sent me. O speak and spare not, whatever thou believest may conduce; either to the amending my faults, the strengthening my weakness, the building me up in love, or the making me more fit, in any kind, for the Master's use!

7. I mean, Lastly, love me not in word only, but in deed and in truth. So far as in conscience thou canst, (retaining still thy own opinions, and thy own manner of worshipping God,) join with me in the work of God; and let us go on hand in hand. And thus far, it is certain, thou mayest go. Speak honorably, wherever thou art, of the work of God, by whomsoever he works, and kindly of his messengers. And, if it be in thy power, not only sympathize with them when they are in any difficulty or distress, but give them a cheerful and effectual assistance, that they may glorify God on thy behalf.

8. Two things should be observed with regard to what has been spoken under this last head: The one, that whatsoever love, whatsoever offices of love, whatever spiritual or temporal assistance, I claim from him whose heart is right, as my heart is with his, the same I am ready, by the grace of

God, according to my measure, to give him: The other, that I have not made this claim in behalf of myself only, but of all whose heart is right toward God and man, that we may all love one another as Christ hath loved us.

III.

1. One inference we may make from what has been said. We may learn from hence, what is a catholic spirit.

There is scarce any expression which has been more grossly misunderstood, and more dangerously misapplied, than this: But it will be easy for any who calmly consider the preceding observations, to correct any such misapprehensions of it, and to prevent any such misapplication.

For, from hence we may learn, First, that a catholic spirit is not *speculative* latitudinarianism. It is not an indifference to all opinions: This is the spawn of hell, not the offspring of heaven. This unsettledness of thought, this being "driven to and fro, and tossed about with every wind of doctrine," is a great curse, not a blessing; an irreconcilable enemy, not a friend, to true Catholicism. A man of a truly catholic spirit, has not now his religion to seek. He is fixed as the sun in his judgment concerning the main branches of Christian doctrine. It is true, he is always ready to hear and weigh whatsoever can be offered against his principles; but as this does not show any wavering in his own mind, so neither does it occasion any. He does not halt between two opinions, nor vainly endeavor to blend them into one. Observe this, you who know not what spirit ye are of; who call yourselves men of a catholic spirit, only because you are of a muddy understanding; because your mind is all in a mist; because you have no settled, consistent principles, but are for jumbling all opinions together. Be convinced, that you have quite missed your way; you know not where you are. You think you are got into the very Spirit of Christ; when, in truth, you are nearer the spirit of Antichrist. Go, first, and learn the first elements of the gospel of Christ, and then shall you learn to be of a truly catholic spirit.

2. From what has been said, we may learn, Secondly, that a catholic spirit is not any kind of *practical* latitudinarianism. It is not indifference as to

public worship, or as to the outward manner of performing it. This, likewise, would not be a blessing, but a curse. Far from being an help thereto, it would, so long as it remained, be an unspeakable hindrance to the worshipping of God in spirit and in truth. But the man of a truly catholic spirit, having weighed all things in the balance of the sanctuary, has no doubt, no scruple at all, concerning that particular mode of worship wherein he joins. He is clearly convinced, that *this* manner of worshipping God is both scriptural and rational. He knows none in the world which is more scriptural, none which is more rational. Therefore, without rambling hither and thither, he cleaves close thereto, and praises God for the opportunity of so doing.

3. Hence we may, Thirdly, learn, that a catholic spirit is not indifference to all congregations. This is another sort of latitudinarianism, no less absurd and unscriptural than the former But it is far from a man of a truly catholic spirit. He is fixed in his congregation as well as his principles. He is united to one, not only in spirit, but by all the outward ties of Christian fellowship. There he partakes of all the ordinances of God. There he receives the supper of the Lord. There he pours out his soul in public prayer, and joins in public praise and thanksgiving. There he rejoices to hear the word of reconciliation, the gospel of the grace of God. With these his nearest, his best-beloved brethren, on solemn occasions, he seeks God by fasting. These particularly he watches over in love, as they do over his soul; admonishing, exhorting, comforting, reproving, and every way building up each other in the faith. These he regards as his own household; and therefore, according to the ability God has given him, naturally cares for them, and provides that they may have all the things that are needful for life and godliness.

4. But while he is steadily fixed in his religious principles, in what he believes to be the truth as it is in Jesus; while he firmly adheres to that worship of God which he judges to be most acceptable in his sight; and while he is united by the tenderest and closest ties to one particular congregation, — his heart is enlarged toward all mankind, those he knows and those he does not; he embraces with strong and cordial affection, neighbors and strangers, friends and enemies. This is catholic or universal

love. And he that has this is of a catholic spirit. For love alone gives the title to this character: Catholic love is a catholic spirit.

5. If, then, we take this word in the strictest sense, a man of a catholic spirit is one who, in the manner above-mentioned, gives his hand to all whose hearts are right with his heart: One who knows how to value, and praise God for, all the advantages he enjoys, with regard to the knowledge of the things of God, the true scriptural manner of worshipping him, and, above all, his union with a congregation fearing God and working righteousness: One who, retaining these blessings with the strictest care, keeping them as the apple of his eye, at the same time loves, — as friends, as brethren in the Lord, as members of Christ and children of God, as joint-partakers now of the present kingdom of God, and fellow-heirs of his eternal kingdom, — all, of whatever opinion, or worship, or congregation, who believe in the Lord Jesus Christ; who love God and man; who, rejoicing to please and fearing to offend God, are careful to abstain from evil, and zealous of good works, He is the man of a truly catholic spirit, who bears all these continually upon his heart; who, having an unspeakable tenderness for their persons, and longing for their welfare, does not cease to commend them to God in prayer, as well as to plead their cause before men; who speaks comfortably to them, and labors, by all his words, to strengthen their hands in God. He assists them to the uttermost of his power in all things, spiritual and temporal. He is ready "to spend and be spent for them;" yea, to lay down his life for their sake.

6. Thou, O man of God, think on these things! If thou art already in this way, go on. If thou hast heretofore mistook the path, bless God who hath brought thee back! And now run the race which is set before thee, in the royal way of universal love. Take heed, lest thou be either wavering in thy judgment, or straitened in thy bones: But keep an even pace, rooted in the faith once delivered to the saints, and grounded in love, in true catholic love, till thou art swallowed up in love for ever and ever!

NOTES

1. Wesley's Works, vol. 1., p. 75.
2. Wesley's Works, vol. 1., p. 91.
3. Ibid., vol. 1., p. 96.
4. The "Societies" which Mr. Wesley mentions in his Journals as visited by him in London and Bristol, were the remained of Societies which, according to Dr. Woodward, began about the year 1667 among a few young men in London who were awakened under the ministry of Dr. Horneck and others.
5. Wesley's works, vol. 1., p. 158
6. Wesley's Works.
7. Wesley's Works.
8. The want of a provision for their wives and families, in the early periods of Methodism, caused the loss of many eminent Preachers, who were obliged to settle in Independent congregations.
9. "I shall follow, though not with equal steps."
10. In the year 1747.
11. A man of one book.
12. Good men avoid sin from the love of virtue;
    Wicked men avoid sin from a fear of punishment.
13. Thou shalt not be hanged.
14. Homily on the Salvation of man.
15. Art. 17.
16. Office of consecrating Priests.
17. Visitation of the Sick.
18. Collect before the Holy Communion.
19. Order of Confirmation.

20. This Sermon was originally published in a separate pamphlet, accompanied by the following address “to the reader,” to which was affixed the author’s signature: — “It was not my design, when I wrote, ever to print the latter part of the following Sermon: But the false and scurrilous accounts of it which have been published, almost in every corner of the nation, constrain me to publish the whole, just as it was preached; that men of reason may judge for themselves.” — EDIT.

21. Your persuasions shall not prevail with us even though they should really convince us. — EDIT.

22. What follows for some pages is an answer to a paper, published in the Christian Magazine, p. 577-582. I am surprised Mr. Dodd should give such a paper a place in his Magazine, which is directly contrary to our Ninth Article.

23. O’er these drear realms stern Rhadamanthus reigns,
Detects each artful villain, and constrains
To own the crimes long veil’d from human sight:
In vain! Now all stand forth in hated light.

24. The following is Dryden’s translation of this quotation from Ovid:

> Rememb’ring, in the fates, a time when fire
> Should to the battlements of heaven aspire;
> And all the blazing world above should burn,
> And all the’ inferior globe to cinders turn.
>
> — EDIT.

25. N. B. The following part of this paragraph is now added to the Sermon formerly preached.

26. Such help as pictures to sore eyes afford,
As heap’d-up tables to their gouty Lord.

27. The following is Boscawen’s translation of these verses from Horace:

> Thy lands, thy dome, thy pleasing wife,
> These must thou quit; ‘tis nature’s doom:
> No tree, whose culture charms thy life,
> Save the sad cypress, waits thy tomb.
>
> — EDIT.

28. Seneca.