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BISHOP IVES' SERMON

AT THE

NORTH-CAROLINA CONVENTION.

1832.



A S E R M O N

AT

THE OPENING OF THE FIRST CONVENTION

AFTER HIS ENTERING ON

THE DUTIES OF HIS EPISCOPATE:

DELIVERED IN ST. PAUL'S CHURCH, EDENTON, N. C.

M A Y, 1832: *C*

BY THE

RIGHT REVEREND LEVI SILLIMAN IVES, D. D.

BISHOP OF THE PROTESTANT EPISCOPAL CHURCH IN THE
STATE OF NORTH-CAROLINA.

NEW-YORK:

PRINTED AT THE PROTESTANT EPISCOPAL PRESS.

1832.

Edenton, May 19th, 1832.

RT. REV. AND DEAR SIR,

WITH much pleasure I communicate the following resolution, passed by the Convention of the Church in this Diocese, at its present Session; and respectfully beg leave to unite with my brethren in the request which it contains.

With sincere and respectful consideration,

Your obedient and humble Servant,

J. R. GOODMAN,

In behalf of Committee.

IN CONVENTION, May 18th, 1832.

Resolved, That the thanks of this Convention be communicated to the Right Reverend Diocesan, for the Discourse delivered by him this day, and that a Committee be appointed to request a copy for publication.

4 | 22 | 31
Howers, Call.

S E R M O N .

1 COR. ii. 1, 2.

“And I, Brethren, when I came to you, came not with excellency of speech or of wisdom, declaring unto you the testimony of GOD ;

“For I determined not to know any thing among you, save JESUS CHRIST, and him crucified.”

It is a circumstance contributing no slight evidence to the divine character of the Gospel, that it has prevailed in the hands of so feeble an agent as *man*. Had the angels of light, those ministers of GOD “that excel in strength,” been commissioned to preach his word, and to give effect to its heavenly truths and precepts, we might reasonably have looked for the most successful results. But when we hear the mandate given to twelve unlettered *men*, with their successors to the end of time, “Go teach *all nations*, baptizing them in the name of the FATHER and of the SON and of the HOLY GHOST ;” when we see these men actually going forth to an encounter with human corruption and infernal artifice, it will require something more than what appears on the field of contest to justify any other expectation than the immediate and utter defeat of a band so feeble. But the Gospel, with such supporters and such adversaries, has come off triumphant ; has, for eighteen hundred years, and with no one but man to wield the implements of its warfare, enjoyed a succession of most brilliant and daily extending conquests. The conclusion is inevitable :—*Our faith stands not in the wisdom of men, but in the power of GOD ; neither is he that planteth any thing, neither he that watereth, but GOD that giveth the increase.* Here then is the ground of our confidence ; the plea we offer for our high endeavors ; the pledge we give for the fulfilment of our sacred trust. *The LORD of Hosts is with us, the GOD of Jacob is our refuge ! We are not sufficient of ourselves to think any thing as of ourselves, but our sufficiency is of GOD !*

Inspired by this truth, St. Paul entered with joy upon the

trying labors of his apostleship ; under its animating convictions martyrs and confessors *fought manfully the good fight of faith* ; while to the faithful ministers of CHRIST in every age it has furnished the only source of encouragement, the only warrant of success.

Christian Brethren ! When the most unlooked for event of my having been chosen to the office of a Bishop in the Church of GOD was first made known to me, I could think of little but my unworthiness and insufficiency. The magnitude of such an office ; its dignity ; its sacredness ; its demands of wisdom, of labor, of self-denial in the particular region where I was called to exercise its functions ; all united, with the characters of difficulty impressed upon it by the master-hand which had just performed so eminently and with such prodigious strength its high requirements, to elevate it before my mind in a light truly appalling : and it was not till the circumstances of the case induced the belief that the providence of GOD directed me to this scene of duty ; till prayerful meditation led me to perceive that, in my appointment, He had followed the usual line of his proceedings, *choosing the weak things of the world to confound the things which are mighty* ; that I could feel assured of not acting presumptuously in accepting this difficult and most responsible charge.

“ When, therefore, I came to you, Brethren, I came not with excellency of speech or of wisdom, declaring unto you the testimony of GOD ; for I determined not to know any thing among you, save JESUS CHRIST, and him crucified :” and now, although I am *with you in weakness, and in fear, and in much trembling*, yet strong is my confidence that GOD will be with me : that He, who hath given his promise to his ministers, “ *Lo, I am with you always, even unto the end of the world,*” will not now leave His servant, unworthy as he may be, to the discouragements of unblest exertion, but will uphold him by the right hand of His power, and make him an instrument of some good to His Church. When I inquire for human strength or fitness, *my heart is indeed desolate within me, but GOD is the strength of my heart, and to Him will I look as my portion for ever.*

Brethren of the Clergy, *we are laborers together with God*; and while the reflection suggests the certainty of our success in Him, let us not overlook the truth, that it does as plainly intimate a connexion between our success and our duty; that in order to ensure the presence of *God with us*, we must be *laborers with him*; must put forth our efforts in accordance with his will: "Son of man, I have set thee a watchman unto the house of Israel, therefore thou shalt hear the word from *my mouth*, and warn them *from me*:" "If any man speak, let him speak *as the oracles of God*; if any man minister, let him do it as of the ability *which God giveth*; that *God* in all things may be glorified through *JESUS CHRIST*." *So then we are ambassadors for CHRIST*; and consequently, to ensure any reasonable prospect of success, we must faithfully deliver the message with which we have been intrusted. But in what does this message consist? This question, I doubt not, has already been well weighed and settled in the mind of each one of my clerical brethren present; still the occasion seems to furnish a sufficient apology for its being presented anew to-day, and somewhat in detail. By this means you will be put in possession of my views of *Christian doctrine and ministerial fidelity*; while these views, so far as they deserve to have weight with you, may tend to *stir up your minds by way of remembrance*, and to animate our brethren of the laity in those good *old paths* of life, which apostles trod, and in which they called upon all to follow, clad in *the whole armor of God*.

What then is our message to sinners? To answer this inquiry, and to make a suitable application of the subject, is my design on the present occasion.

I. THE MESSAGE OF THE GOSPEL MINISTER.

"I determined not to know any thing among you," writes St. Paul to the Churches at Corinth, "*save JESUS CHRIST and him crucified*." As I have chosen this language to express to you, Brethren, the fixed purpose of my ministry, you will at once perceive that I regard it as embracing the whole sum of ministerial duty; and hence, that my first object will be sufficiently answered, when all that is implied in the expression, "*JESUS*

CHRIST *and him crucified,*" shall have been fully and explicitly made known to you.

Restricting our view, in the first place, to the simple meaning of the words themselves, we shall have this truth, JESUS CHRIST the Saviour of men, the Anointed of GOD, and *him crucified*, him bearing our sins in his own body on the tree. The isolated expression, therefore, points us directly to that stupendous transaction so prominent on the pages of the Gospel record,—
 GOD THE FATHER OFFERING UPON THE CROSS HIS ONLY-BEGOTTEN SON, AS A VICTIM TO DIVINE JUSTICE IN THE PLACE OF FALLEN AND CONDEMNED MAN. No wonder that a truth so interesting to the sinner, so vital in the scheme of his salvation, yet so repugnant to the prejudiced Jew, so confounding to the haughty and self-sufficient Greek, should have engrossed the whole mind of the Apostle, and become, as it were, the living principle of all his instructions! Still, as no one could be more solicitous than he, to declare the whole counsel of GOD, and as the whole counsel of GOD is absolutely inseparable from the doctrine of CHRIST crucified, we may reasonably expect to find him in the discharge of his duties, giving to every part of the Christian scheme its appropriate significance. On turning to his Epistles, this expectation is abundantly realized. In that to the Corinthians, from which the text is taken, the cardinal truth is every where insisted on; *Other foundation can no man lay than that is laid, which is JESUS CHRIST*; still this "foundation" is presented as sustaining a grand and finished edifice. But as the ultimate design of St. Paul must be supposed the same in every Epistle, we are at liberty, in our inquiries into his views of preaching JESUS CHRIST *and him crucified*, to have recourse to all of his inspired writings.

What then, Secondly, is the full meaning of this expression as understood by the Apostle himself?

In no portion of his writings has he furnished any thing like a well arranged system of Gospel truth, except in his Epistle to the Romans. Generally his instructions, being local and particular in their application, are given without method; while here, the great object in view appearing to demand it, the leading points

of Christian doctrine are so digested into a connected train of argument as to bring each point before the mind according to the most natural order. The truths, however, thus presented in this one Epistle, are set forth with equal clearness and force in almost every other. While then I adopt, in regard to the first great *principles of the doctrine of CHRIST*, the arrangement observed in the Epistle to the Romans, I would direct you, for the support of these principles, to every part of the apostolic writings.

1. We begin then with the deep and general corruption of mankind by the fall of Adam:—a truth equally humiliating and fundamental. To establish it, St. Paul appeals to *facts; proving*, from their own depraved lives, *that both Jews and Gentiles are all under sin*;—agreeably to what was anciently written in the Book of Psalms, “There is none righteous, no, not one: there is none that understandeth, there is none that seeketh after God; they are all gone out of the way, they are together become unprofitable; there is none that doeth good, no, not one.”

Lest it should be urged, that this wide-spread corruption in manners was the effect of mere outward circumstances, to be corrected by some future and well-timed efforts of men, the Apostle charges it directly upon a *corrupt nature*, universally entailed through the transgression of our forefather Adam. “Wherefore, by one man sin entered into the world, and death by sin, and so death passed upon all men, for that *all have sinned*.” Here then was an effectual bar to any hope from human merit or human exertion. The whole world was shown from its own willing and aggravated impieties, *to stand guilty before God*: and as all law, natural and revealed, moral and ceremonial, had been broken, and, from this original and universal bias to evil, must continue to be broken, no means of escape could possibly arise from such a source; for “by the deeds of the law shall no flesh be justified; and there is no difference, for *all have sinned*, and come short of the glory of God.” Thus arraigning the world of the ungodly before a law that is *holy, just and good*, and pointing them to its numberless

violations through their wanton perverseness, the Apostle would fasten upon them the conviction of deep, inborn sinfulness, and of the consequently just and awful punishment that hung over their eternity.

At this stage of the argument, he is prepared to open before them the way of salvation. Having placed them all beneath the doom of a righteous sentence, proved that *they had together become unprofitable before God*, with no prospect in themselves of being able or disposed to alter their condition, he has come to a point, from which he can most forcibly exhibit the value and the freeness of the gift of eternal life, through the **RIGHT-EOUSNESS AND DEATH** of the only-begotten Son of God.

2. Here then is the *second* fundamental point of Christian faith, urged by St. Paul; and although *second* in the order of arrangement, yet *not second* in the grade of importance. In fact, it is the *chief corner-stone* in this spiritual edifice; that which upholds every other part, and gives strength and perfection to the whole structure. What, indeed, were the value of Christianity, without the doctrine of **CHRIST CRUCIFIED**; of *his vicarious sacrifice on the cross for sinners*? Take this away, and you remove the very sun from the Gospel system. Without it, every thing is cold and dark. Without it, every blessing is annihilated; every hope made illusive as the visions of night. Of whatever importance, then, to the sinner, may be the other doctrines of the Gospel, this is his city of refuge from the avenger; his ark of safety from the all-devouring flood. It is manifestly held in this estimate by the Apostle.

“As by one offence,” says he, “sentence came upon all men to condemnation; even so by one act of righteousness, the free gift came upon all men unto justification of life:” for “**GOD** commendeth his love toward us, in that, while we were yet sinners, **CHRIST** died for us. Much more, then, being now justified by his blood, we shall be saved from wrath through him. For if, when we were enemies, we were reconciled to **GOD** by the death of his Son, much more, being reconciled, shall we be saved by his life. And not only so, but we also joy in **GOD**, through our Lord **JESUS CHRIST**, by whom we have now received *the*

atonement." "For the wages of sin is death, but the gift of God is eternal life through JESUS CHRIST our Lord."

Language, so clear in itself, and so faithfully expressive of the original, needs little comment from me. To the mind unfettered by prejudice, it will convey this simple meaning ;— *That, in his death on the cross, JESUS CHRIST paid to divine justice the penalty due from sinners on account of transgression; and thus opened a way by which they may be justified before GOD, and become partakers of everlasting life and joy.* To me, it has always been matter of wonder that any one, with any thing like a proper knowledge of the apostolical Epistles, should arrive at a different conclusion ; or with even a slight acquaintance with the nature of his own "works and deservings," should *desire* to do so. The perversion must be ascribed, in charity to reason, to the workings of that corrupt heart of which I have spoken as so busy and so predominant in every carnal breast, and against which in the study of the divine word, I shall presently have occasion to warn you. My object now being not so much the defence, as a mere statement of the truth as it is in JESUS, I proceed to notice two important ideas which St. Paul never fails to connect with this momentous doctrine of atonement : the first having respect to the nature of the atoning sacrifice ; the second, to the instrument by which the blood of that sacrifice is spiritually applied to the cleansing away of sin.

In regard to the nature of the atoning sacrifice, we may observe, that, as in this Epistle to the Romans, so every where in his writings, it is set forth as *divine*. In the passages already adduced to show the way of salvation, we are said to have *received the atonement by our LORD JESUS CHRIST; to have been reconciled to GOD through the death of HIS SON* : and again, in a succeeding chapter, to have become partakers of that love of God which moved Him not to spare HIS OWN SON, but to deliver *him up for us all*. Taking this language in connexion with the 10th, 11th, and 12th verses of the 14th chapter of the same Epistle, we have sufficient proof that St. Paul did not lose sight of the *deity of JESUS CHRIST*, in this view submitted to the Romans of his having offered himself, in our nature, *a sacrifice*

for sin; but that he considered the two ideas as wholly inseparable. In order, then, to place the doctrine of vicarious atonement by the blood of CHRIST, in its own clear and impressive light, the minister of the Gospel must not be backward in enforcing it by the dignity and stupendous condescension of the divine victim.

The other idea to which the Apostle has here given so much prominence, relates to the instrument, by which the *atonement sacrifice* of CHRIST is made available to our rescue from eternal misery, and to our enjoyment of eternal happiness. And that instrument is *faith*. Being naturally in a state of guilt and condemnation before God, "we are justified freely by his grace," declares this inspired teacher, "through the redemption that is in CHRIST JESUS, whom GOD hath set forth to be a propitiation through *faith* in his blood, to declare his righteousness for the remission of sins that are past, through the forbearance of GOD; that he might be just, and the justifier of him which *believeth in JESUS*:"—"Therefore we conclude that a man is justified by *faith* without the deeds of the law." *Faith*, then, is the instrument of our justification: I say the *instrument*, it being sometimes most unscripturally represented as the *meritorious cause*. The expression, *a man is justified by faith*, viewed in connexion with the verses immediately preceding it, will be found to mean, not that our faith is the purchase of justification, which we owe solely to the blood of CHRIST, but that, through faith, as an instrument, "we obtain the benefit of redemption wrought by JESUS CHRIST."

The unsanctified heart of man, in order to evade the humiliating resort of utter dependence upon another, may perhaps satisfy itself with a reference to the merits of CHRIST for just enough to make up the deficiencies of what it esteems an almost perfect life, or to render that life acceptable at the bar of judgment; in the same manner as the influence of a powerful friend sometimes gives success to our petitions with the great. But when we apply our minds honestly to the truth as exhibited by St. Paul, we shall at once see the folly of all these evasions, and be led to the conclusion, however mortifying to our pride, that

we are *miserable, unprofitable* sinners, in the midst of our best services, dependent, and *exclusively*, upon the atoning merits of CHRIST, for salvation from hell, and for admittance to heaven. That neither faith, nor works, nor any thing else belonging to us, enters, in any sense, into the *procuring cause* of our justification; but that the purchase of this is *alone* the blood-perfected righteousness of a crucified Redeemer. On no other ground could the Apostle, with any semblance of reason, declare, that we are justified *freely by the grace of GOD, through the redemption that is in CHRIST JESUS*. But, as I said, the merits of this redemption must be appropriated to ourselves by means of *faith*, as an *instrument*. In better words, "GOD so loved the world, that he gave his only-begotten Son, that whosoever *believeth* in him should not perish, but have everlasting life."

3. Although this truth is so intimately connected with our last general proposition, yet its importance will justify me in presenting it as the *third point* insisted on by the Apostle.

In entering upon a consideration of the office of Gospel faith in the scheme of redemption, I feel, Brethren, that I am engaged at the very source of all spiritual life—am about to hold up to your view the most essential attribute in the character of that man, who is *created anew, in CHRIST JESUS unto good works*. Hence the duty of being in our statements plain and explicit. To this, St. Paul seems to have furnished every aid: and nothing can be more important than our entire reliance upon this aid in settling a point so vital to our eternal well-being. Now to my mind, as I look into the writings of this Apostle, one thing seems perfectly clear; viz. that *we are justified by faith without the works of the law*. In other words, that *faith*, considered simply as a principle of affectionate trust in the heart, is the *instrument of our justification*; the *instrument by which our cordial assent is given to the plan of salvation through the righteousness and death of the Son of GOD*. From *this office* of faith, therefore, *works* of every description are absolutely excluded. Many persons, generally correct in their doctrinal views, have erred here from too great precipitancy—from their crowding into the foundation that which properly belongs to the superstructure. Their fears

lest *repentance* and *obedience* should be overlooked, have led them to hurry these essential qualifications of the Christian into the foreground of the plan of mercy—to connect them with *faith*, in its high office of leading the sinner to a heart-felt and justifying confidence in the blood of CHRIST; whereas St. Paul excludes them from partaking at all in *this particular work*, while he assigns them in the scheme of practical godliness, a no less important, but very different place. Whoever wishes to see this point fully and Scripturally discussed, will do well to consult “*A Summary View of the Doctrine of Justification*,” by the learned and pious DR. WATERLAND.* And besides, he will find, by reference to the early Fathers, the English Reformers, the Articles and Homilies of our Church, the same views clearly presented. The language of our Eleventh Article is explicit: it is the following; “We are accounted righteous before GOD only for the merit of our Lord and Saviour, JESUS CHRIST, by *faith*, and not for our own works or deservings. Wherefore, that we are justified by faith only, is a most wholesome doctrine, and very full of comfort, as more largely is expressed in the Homily of Justification.” In that Homily the subjoined passage is directly to the point:—“St. Paul declareth nothing upon the behalf of man concerning his justification, but only a *true and lively faith*; and yet that faith doth not shut out repentance, hope, love, dread, and the fear of GOD, to be joined with faith in every man that is justified; but it shutteth them out from the *office of justifying*.” And why? The same Homily answers—“Because *faith* doth directly *send us* to CHRIST for *remission of our sins*, and that, by faith given us of GOD, we *embrace* the *promise* of GOD’s mercy, and of the remission of our sins, (which thing none *other* of our *virtues* or *works* properly doth,) therefore, the Scripture useth to say, that *faith without works* doth *justify*.” To the same purpose Clemens Romanus, a companion of St. Paul, declares, speaking of the salvation of the Old Testa-

* This excellent treatise, edited by the self-denying rector of Christ Church, Nashville, Tennessee, has been published in a tract form, and may now be had at the Protestant Episcopal Press, New-York, or of their agents at Wilmington, Fayetteville, and Raleigh, in this State.

ment saints, "They were all greatly glorified and magnified,"—I use the translation of DR. WATERLAND—"not for their own sake, or for their *own works*, or for the *righteousness* which they themselves wrought, but through his good pleasure. And we also being called through his good pleasure in CHRIST JESUS, are not justified by ourselves, neither by our own wisdom, or knowledge, or *piety*, or the *works* which we have done in *holiness of heart*, but by *that faith* by which ALMIGHTY GOD justified all from the beginning."

From these remarks it will be perceived that I regard *faith*, in the apostolic sense, as something more than a *mental acquisition*, something more than a bare *conviction of the understanding*, however clear, that the truths and events of the Gospel are sustained by proper evidence; that I regard it, in short, as a *moral virtue*, deeply seated in *the heart*; and not only interesting that heart in the economy of divine grace generally, but causing it to repose entirely and with animating trust, in the merits of a *crucified Redeemer* for the gift of eternal life. "*Faith*," in the words of St. Paul, "is the *substance* of things hoped for;" that is, it so impresses these things upon the heart and mind, as to give them, by a certain effect, an actual *subsistence*. "It is the evidence of things not seen," "being, as it were, the eye of the mind *looking* to the *blood* of CHRIST, and thereby inwardly warming the affections to a firm reliance upon *it*," and entire acquiescence in the rules of holy living it enjoins.

Thus far, I have spoken only of what the Apostle seems to regard as the preparation, on the part of man, to receive justification. The subject, however, does not terminate here. If I have not been greatly misled in my view of the meaning of St. Paul, he sets forth *Christian Baptism* as the rite, in due submission to which, we are taught to expect, through faith in CHRIST, the forgiveness of sins, and a covenant title to the favor of GOD; *as the divinely instituted mode* by which the sinner may *publicly declare his faith*, plead guilty before GOD, and cast himself entirely upon the mercy of his Judge—and the one in which his Judge may publish the *remission of his sins*, through the redemption which is in CHRIST JESUS; and stipulate to give

him, by proper regard to the terms of the covenant, the blessings of eternal life.

Before adducing that passage in the Epistle to the Romans, which appears to exhibit this truth, I would refer you for its manifest inculcation to the words of Him, *who spake as never man spake*. To the disciple who came to him by night, JESUS said, *Verily, verily I say unto thee*, Except a man be born of water and of the SPIRIT, he cannot enter into the kingdom of GOD.* And again to the twelve, just previous to his ascension,—“He that believeth and is baptized, shall be saved; but he that believeth not shall be damned.” In this language no one can fail to perceive that both *faith and baptism* are, in some sense, connected with our *justification*: *faith*, as the instrument by which we receive this blessing, and *baptism*, as the contract on the part of GOD, by which it is publicly conveyed, and made sure to us. Look at the conversion of St. Paul: for three days had he evidently exercised *faith* in the Lord JESUS, when Ananias was sent to declare him *justified* in baptism, in the words “Arise and be baptized, and *wash away thy sins*, calling on the name of the LORD.” Hence we ought to be prepared to understand the meaning of this same Apostle, in the passage to which allusion was just made:—“Know ye not, that as many of us as were baptized into JESUS CHRIST, were baptized into his death?” That is, into a covenant title to the merits of his death, through which, by the power of the HOLY GHOST, we are enabled to die unto sin? “Wherefore we are buried with him by baptism into death.” In *baptism*, coming thereto with a lively faith in the atoning blood of CHRIST, we receive from GOD the Father a solemn promise of our death unto sin, in freedom from its *penal effects*, and in an increased ability to rise from its *corruptions*, to *newness of life*. Such are the views of St. Paul,* sustained, as I might show, by the writings of most of the Fathers for the first four centuries.† Therefore, my Brethren, “we are the children

* See Ephes. v. 25, 26. Col. ii. 11, 12, 13. Tit. iii. 5, 6, 7. Heb. x. 21, 22, 23. 1 Pet. iii. 21. 1 Cor. vi. 11, with reference to Wolfius in loca.

† See quotations from the Fathers in the treatise of Dr. Waterland, referred to above.

of GOD by faith in JESUS CHRIST: for as many of us as have been baptized into CHRIST, have put on CHRIST."

The query, I am aware, may here be made, 'Whether no salvation will be granted, except its blessings have been sealed to us in baptism?—whether a man possessing *faith* and neglecting *baptism* may not finally be saved?' Our answer is, "The mercy of GOD is everlasting," and *may* be extended beyond the institutions which he has established for its ordinary conveyance; but that we have no warrant for committing our spiritual interest to such an expectation; and that our attempt to do so is the strongest evidence against the genuineness of our faith. A man may be satisfied that he has paid the full price demanded for an estate; still you will hardly see him entering upon the unconcerned possession of it, till it has been secured to him by the proper legal instrument. So with the true child of GOD, he may be persuaded that CHRIST has cancelled the debt due for his sins to divine justice, and that he possesses the faith requisite to his justification: still you will not find him resting here, so long as he perceives that this justification is to be ratified by entering into external covenant with his heavenly Father. The genuine disciple of JESUS finds no *non-essentials* among the requirements of that GOD who made and redeemed him. Sufficient for him to know, that so great, so good a being demands his service. In his view, duty is *binding* because GOD commands it; is *profitable* because the appointed medium of *his blessing*. The language of such a one is *not*, 'What may I omit and finally arrive at heaven?' but that of St. Paul, "LORD, what wilt thou have me to do?"

4. We pass to the fourth particular of our subject, *the conversion of the sinner to GOD*: the first steps of which have already been brought to view, though under a different name. *Faith*, once planted in the heart by a divine influence, must be regarded as the commencement of that *spiritual image*, the possession of which constitutes us *new creatures in CHRIST*; or as the *seminal principle* of all holiness; the *seed* from which, by a sort of spiritual vegetation, every thing belonging to the new man is produced.

The *necessity* of this radical change in the affections and the life of every fallen being, I hardly need say, is found in that deep and universal depravity, with the consideration of which we commenced. "The natural man receiveth not the things of the Spirit of GOD, for they are foolishness unto him; neither can he know them, because they are spiritually discerned." "The carnal mind is enmity against GOD—is not subject to the law of GOD, neither indeed can be:" and "to be carnally minded is death." Three things, from this language, are most evident;—that the unrenewed man is pursuing a course of blind opposition to the spirit of the Gospel—that in himself no adequate power exists to arise to a better state—and that to continue in his present condition, exposes him to the miseries of eternal death. A question of most thrilling interest here arises; whether in the economy of redemption by CHRIST, sinners *generally* are furnished with the power to rise from this death of sin to newness of life? When we contemplate the unlimited offers, invitations, entreaties, warnings and provisions of the Gospel, we can have no hesitation, surely, in giving to this question an affirmative answer. Upon this principle the Apostles uniformly proceeded, in publishing the truths of redemption, and in appealing, for their enforcement, to the awards of final retribution. But as the limits of a single discourse forbid me to enlarge, permit the reference upon this point to the clear and well sustained argument of Bishop Sumner in his *Apostolical Preaching*,* a book eminently calculated, from its concise and forcible exhibition of Gospel truth, to build up every class of Christians in *the faith once delivered to the saints*.

In this state of weakness and corruption, then, every sinner under the Gospel is provided with adequate power to subdue his lusts, and turn to the ways of GOD. And every where in his writings St. Paul ascribes this power to the operation of the HOLY GHOST—the HOLY GHOST, moving upon the heart silently, but with increasing effect, as the means of his influence

* See chap. iv. On Grace. This volume will be found among the "*Standard Works*" published by the Protestant Episcopal Press, New-York, and may be obtained of their agents in this State.

enjoined in God's word are employed. In that Epistle which we have taken as our guide this morning, he says, speaking of the delightful influence of justifying faith, that this is experienced "because the love of God is shed abroad in our hearts by *the HOLY GHOST*, which is given unto us." And again, "If ye live after the flesh ye shall die; but if ye *through* the SPIRIT do mortify the deeds of the body, ye shall live; for as many as are *led by the SPIRIT OF GOD*, they are the sons of God." "If any man have not the SPIRIT OF CHRIST he is none of his; and if CHRIST be in you, the body is dead, in respect to sin;—for we can do all things through CHRIST, that strengtheneth us," as the *renewing* energies "of the HOLY GHOST are shed on us abundantly through JESUS CHRIST our Saviour." Whence it is sufficiently manifest that, in the work of our conversion, our only hope of success is in the all-powerful help of *the HOLY SPIRIT*, the third person in the Godhead—and that this help is granted us through the mediation of JESUS CHRIST, and consequently must be *as universal as his atonement*. *Faith*, then, implanted in the heart by a divine operation, is the beginning of that *new creation in CHRIST JESUS unto good works*, without which no man shall see the LORD. *Repentance*, in this case, being always supposed, as it is utterly impossible to exercise a lively and effectual trust in the blood of a crucified Redeemer, without having that perception of the *exceeding sinfulness of sin*, which will lead to *godly sorrow*. Here then, the good seed having taken root, cannot fail, under the gentle dews of heavenly grace, to produce the fruits of holiness in heart and life; "For every man that hath this hope in him,"—that is, the hope of salvation by faith in CHRIST, "purifieth himself even as HE is pure."

5. I am admonished, however, to hasten to our last topic of consideration—the divinely appointed means of attaining, for our conversion and sanctification, the necessary aids of the HOLY SPIRIT. And here time will permit me to do little more than barely to enumerate these means. To avoid misapprehension, consider them as adapted to the case of two classes of individuals,—to those baptized in infancy, and to such as have lived without baptism to adult age;—the infant, placed in that cove-

nant relation to God, denominated in Scripture *being born anew of water and the HOLY GHOST*, or the *being saved by the washing of regeneration*,* is to be regarded as freed from the curse of original sin, as under the tutelage of the divine Spirit, assiduously to be *trained up in the nurture and admonition of the LORD*. Thus treated by the parent, as a *member of CHRIST, the child of GOD, and an inheritor of the kingdom of heaven*, by his putting him in timely remembrance of his *solemn vow, promise and profession*; by faithfully instructing him according to the strict tenor of that vow; by leading him onward by the powerful influence of a godly example; and by daily pleading in his behalf, the mercy of a covenant GOD, there may be expected to follow that *renewing of the HOLY GHOST*, that *repentance unto life*, that *faith which works by love*—in short, that *new creature in CHRIST JESUS*, which we are taught to look for as the legitimate result of this covenant state. When such means, in dependence upon the divine Spirit, are employed with the child, he will, at a proper age, be prepared to make a public declaration of his faith in CHRIST agreeably to the terms of the covenant, and to receive an increased measure of GOD'S grace in the divine rite of confirmation; and to continue to show forth the Lord's death, and to commune with him in the *blessed sacrament of his body and blood*.

But let no man deceive himself in this matter, and think to obtain the favor of God by a heartless performance of these external duties, while the affections and the life are given to the *world*. If the distinguishing fruits of the Spirit be wanting, no outward condition or ordinance can in any respect supply the deficiency. Indeed, the blood of the covenant thus trodden under foot, cries to heaven for deeper vengeance upon the perjured soul. "Every branch in me," says the Son of God, "that beareth not fruit, is taken away, and men gather them and cast them into the fire, and they are burned." To those, there-

* See this subject treated at large by DR. WATERLAND, in his admirable discourse upon REGENERATION, *stated and explained according to Scripture and antiquity*, in connexion with Bishop Sumner's APOSTOLICAL PREACHING. On Grace, chap. iv. part I.

fore, who have thus crucified the Son of God afresh, by disregarding the obligations of his covenant of love, we can only address the pressing calls of repentance and return to the way of life. "Repent and turn yourselves from all your transgressions, so iniquity shall not be your ruin."

The means of divine grace, however, are to be employed by such as without baptism, have arrived at adult age in a somewhat different order. To render a covenant state of any avail to them, they must enter it in the vigorous exercise of evangelical faith and repentance—must first experience the renewing power of the HOLY GHOST. In regard to a point so clear I shall adduce but a single text of Scripture, and that for the sake of illustration rather than proof:—to the eunuch requesting to be baptized, Philip, the deacon, replies, "If thou *believest with all thine heart*, thou mayest." The means, therefore, which these unconverted persons should be exhorted to use, are such as may be best calculated to awaken in their minds a conviction of guilt, and to lead them to faith in the Son of God; such as serious reflection, prayer, searching the Scriptures, and devout attendance upon the instructions of the sanctuary. But so soon as the divine Spirit fixes upon the heart the first impress of a Saviour's love, and the first solemn resolution to pursue the strait and narrow way to the kingdom of glory, the sinner should proceed to renounce his sins, *in the laver of regeneration*, and to receive from God the Father, through the death of CHRIST the Son, a covenant title to the blessings of eternal life. While then we insist upon repentance and faith as essential qualifications in adults for Christian baptism, it is highly important that we guard against the error which many timid persons, under the influence of fanatical prejudice, fall into, of expecting in themselves the ripe fruits of the Spirit before they enter upon that process of divine culture, which alone is designed to bring these fruits to perfection. Religion, in the soul of man, as uniformly set forth in the word of God, has a state of *infancy* and of *manhood*; and he who demands of the "babe in CHRIST" the same evidences of conversion as of him who has arrived at the "fulness of his stature," acts in opposition to the instructions

of our great High Priest, who did not *break the bruised reed, nor quench the smoking flax.*

The means by which, after being duly adopted into the family of God, we are to be nourished up into everlasting life, are furnished in the instructions and ordinances of his house. Already have I spoken of confirmation, or *the laying on of hands*, and *the holy supper of the Lord*, as among the most important means of grace, as they are among the most binding acts of Christian obedience: the former of which, although not possessing with the latter the high character of a *sacrament*, still must be regarded as set forth with no less authority as belonging to *the principles of the doctrine of CHRIST*. As to the views of St. Paul upon the every-day duties of the Christian, it cannot be necessary that I should here detain you: he who knows any thing of the plague of his own heart, or of the dangers which beset the *narrow way* of life, has not yet to learn, that *daily prayer*, *daily self-examination*, and *daily study* of the divine oracles, can alone preserve him *unspotted from the world*, and enable him "to grow in grace, and in the knowledge of our Lord and Saviour, JESUS CHRIST."

In order, however, to realize the full and proper effect of these means, St. Paul, clearly, to my mind, insists upon the importance of our *keeping the unity of the Spirit in the bond of peace*. And he does not leave it doubtful, as to what is implied in this duty, but proceeds to state explicitly that there is but ONE BODY, meaning the Church,* and ONE SPIRIT, *even as ye are called in one hope of your calling; one Lord, ONE FAITH, ONE BAPTISM; and that this Lord, previous to his ascension into heaven, commissioned certain disciples, with their successors to the end of time, to act in his Church, according to their several grades of office, "for the perfecting of the saints, for the work of the ministry, for the edifying of the body of CHRIST; till we all come in the unity of the faith, and of the knowledge of the Son of GOD, unto a perfect man, unto the measure of the stature of the fulness of CHRIST; that we henceforth be no more children,*

* Coloss. i. 18.

tossed to and fro, and carried about with every wind of doctrine, by the sleight of men, and cunning craftiness, whereby they lie in wait to deceive ; but speaking the truth in love, may grow up into him in all things, which is the head, even CHRIST, from whom the whole body fitly joined together, and compacted by that which every joint supplieth, according to the effectual working in the measure of every part, maketh increase of the body unto the edifying of itself in love.”

The unprejudiced mind will discover, in this passage, that for the purpose of uniting his people to himself on earth, and fitting them for his immediate presence in the heavens, our Lord has called them out from the world into a visible society, denominated *his body*, and in other places, *his Church* : that this Church possesses certain characteristics, so intimately connected, as to render the presence of each one as necessary to the full operation of the whole, as the joints and sinews of the human body are to its proper health and action ; and that the principal link in this bond of union with the Saviour, and the one which seems to give due efficiency to every other, *is the ministry*, which he established, and to which he gave his promise that it should be perpetuated in unbroken succession to the end of time.*

It is, then, in our cordial belief of the doctrines, and in our submission to the ordinances of the Church, as dispensed by the ministry which CHRIST has set over it, that we are to maintain a Scriptural union with him, its divine Head. It is this union of his followers for which our blessed Lord so fervently prayed just previous to his agony on the cross ; it is this which the Apostles so constantly urged upon the Churches as essential to their spiritual welfare ; and it is this which was so beautifully illustrated in the lives of the first Christians, of whom it is said, that, having believed on the Lord JESUS, and been admitted by baptism into his Church, *they continued steadfastly in the Apostles' doctrine and fellowship, and in breaking of bread, and in prayers.* And finally, to give to all these things the most stirring and

* For the author's views of the ministry, the reader is referred to the excellent sermons of Bishop Ravenscroft on this subject, and to the "Works on Episcopacy," published by the Protestant Episcopal Press.

resistless force ; to deter the vicious, arouse the indolent, and animate the wavering, the Apostle does not cease to appeal to the awful scene, when death shall close the work of human probation, and hurry us to the eternal awards of the great judgment; the awful scene, *when the trumpet shall sound, and the dead shall arise, and this corruptible put on incorruption and this mortal immortality*; and when, under the sentence of a just retribution, *the wicked shall go away into everlasting punishment, and the righteous into life eternal.*

Thus, Christian Brethren, have I endeavored to give you the apostolical view of the message of a Gospel minister ; to point out as plainly as the time would permit, what is implied in preaching *JESUS CHRIST and him crucified*. To lay before you the Scripture truths, and that system of divinely appointed means, which, if pressed home upon the consciences of our hearers with suitable discrimination and dependence upon *GOD'S* blessing, can hardly fail to produce that renovation of heart, that spirituality of view, that holiness of life, without which they are all utterly vain—without which *no man shall see the LORD*.

The application of my subject must be in few words ; indeed I owe you an apology, Brethren, for the claims already made upon your patience ; but I plead the cause of *CHRIST crucified*, and in view of his seat of judgment, where, with every one of you, I must stand, and *give account of my stewardship*. Oh, fearful account ! and oh, how soon may we be called to it !

1. As we contemplate it, let me appeal first to you, Brethren and companions in the sacred office ; and entreat you to call often to mind, that our message is received from a *crucified Master*. The reflection will at once suggest, that his love, which *commendeth* itself so strongly from the cross, should constrain us to follow, and with undeviating caution, the guidance of his blessed Gospel, in publishing this message. Brethren, we consider not the temptations to depart from this suggestion : the natural indolence of our minds may often lead us to prefer the tinsel offering of our own, prepared at little cost, to the pure gold, brought up with hard labor from the deep treasures of

Gospel truth ; or our thirst for literary fame may almost unwittingly lead us to infuse into our discourses more of the sentiments of a heathen sage, than of an inspired apostle. But what usually lies at the bottom of all this evil, is the *pride of a self-deceiving heart*. Startle not at this, beloved Brethren ; ministers of the lowly Saviour as we are, our hearts are still more or less susceptible to the blinding impulses of *pride*. And these may prompt us to depart from the simplicity of the Gospel, in order to appear *original*, or *striking*, or *great*. But let us remember, that the *most original*, the *most striking*, and the *greatest* preacher that earth can furnish, is but a *fallen being*, with every perception dimmed, and every faculty debased. When, therefore, we resort to our reason for a single truth, or to our fancy for a single speculation, unguided by the plain teachings of GOD'S word, depend upon it, we resort to a corrupt and equivocal source. And besides, in the study of GOD'S word we must be much in prayer, much on our watch, lest the *cross of CHRIST* become an offence to us, or the inspired delineations of our guilt become repulsive to our pride. How often has the conceited schoolman succeeded in doing away, in his own view, the Scriptural doctrine of human depravity, while led blindfold in his efforts by the very depravity which he would deny. Let us beware then, Brethren, of these ruinous devices of a proud heart, and with his word in our hand cast ourselves at the feet of an omniscient Master, praying always, "Lord, increase our faith !"

2. Another consideration, my clerical Brethren, which I would urge upon you, is the importance of presenting from time to time, to your hearers, the truths of the Gospel, somewhat in the order in which I have now stated them. My reasons are many and strong, I can only name a few of them : order pervades the arrangements of Providence throughout our world—things are in their proper places, and arise before us in regular and beautiful succession.

Order marks the best and most successful operations of men ; —the man of system, in whatever profession or employment, is certain to be far ahead of his competitors. Observe the incul-

cation of human principles and ideas :—Where is the nursery of the infant mind, in which system is not followed?—and if not followed, where can true success be found? But can *order* be so natural and so important in these things; and should it be wholly dispensed with in our religious instructions? I am confident that much ultimate advantage would result to our congregations from delivering our discourses, at least one every Lord's day, in the order now proposed. Besides, it would secure the exhibition of the *whole truth*. We are often governed by an unjust preference in the choice of our subjects; our minds are led away by the imposing character of one doctrine, or our hearts deeply penetrated by the saving nature of another; and we make it the constant theme of our public addresses, to the entire neglect and consequent discouragement of others, no less needful to the *man of God*, that he *may be perfect, thoroughly furnished unto every good work*. The observance of system in exhibiting the doctrines and precepts of *CHRIST crucified*, will at once correct the evil, and insure to every prominent truth a certain degree of attention. This method also will be found greatly to facilitate the preparations for the pulpit, to the minister who observes it. It will naturally lead his mind, too, away from itself, to proper dependence for its knowledge upon the wisdom of *God*; to give it a directness, and a vigor, and a spirituality, which nothing can give it but a thorough and systematic training in the oracles of truth. In short, this system in preaching comports exactly with the designs and provisions of the Church. Her services, her creeds, her catechism, her ecclesiastical year, and all that pertains to her, are set forth in uniform and beautiful order: follow her example, then, my Brethren of the clergy, by presenting her doctrines according to some system; always reserving to yourselves one occasion in the week to adapt your instructions, admonitions, or encouragements to the particular state of your congregations.

3. But again, do not forget to make the great *leading doctrines of the cross* the leading topics of your discourse. Nothing will humble the human heart but a sense of its *deep corruption*—nothing will detach it from the *world, the flesh and the devil*, but

the power of CHRIST's *love*. Let, then, our self-ruined and guilty state, and the truth that our hopes rest alone in the blood of JESUS, for spiritual and eternal good, be pressed upon the mind and the affections till they are yielded to CHRIST. The lukewarm spirits and worldly lives which we are called so often to deplore, in professing Christians, may, in a great degree, be ascribed to a want of this faithful inculcation, on our part, of the two cardinal truths I have mentioned. Let us be faithful here; and we shall soon experience our reward in that *hungering and thirsting after righteousness*, in that *overcoming the world*, that *fighting the good fight of faith*, that *perseverance to the end* on the part of our hearers, which nothing but the constraining love of CHRIST can produce.

4. Finally, my Brethren of the clergy, *determine* with St. Paul, not only not to *preach*, but *not to know* any thing, among your people, *save JESUS CHRIST and him crucified*. Keep far from these heavenly doctrines, all questions of merely earthly policy. Let them not become fettered and weighed down by the devices of man's wisdom: they are able to stand alone—yea, to have *free course and be glorified* without any adventitious aid. Their own life-giving power, if left unembarrassed, will ever prove a match for any opposition they may meet. JESUS CHRIST has furnished in his Church sufficient means to give due effect to his word. Let us not, then, seek to ingraft any thing upon these with the vain hope of producing a salutary influence upon human passion, to which *they* are not adequate. Any such attempt, though it may subserve a temporary purpose, will end in evil to the cause of our Redeemer.

And in conclusion, let us be persuaded to enforce our preaching by our lives; to show in those lives that we have been with JESUS; that we bear about in our bodies the dying of the LORD. Let us keep ourselves from the entanglements of sense; that we may stand in bold relief before our people and the world, as the ambassadors of a divine and *crucified* Master.

To you, my Brethren of the laity, my concluding word is, act up to the high privileges you enjoy; *let the love of CHRIST con-*

strain you; let it be seen in all that you say and do, that you are grounded and settled in the truth; in the *truth as it is in JESUS*; that you are governed by the love of Him who was *crucified* to save you.

Great are the responsibilities of every intelligent being who draws the breath of life in a Gospel land; great must be his account. But if there be one class of these beings more responsible, more pressed by the solemnities of judgment than another, that class is *Episcopalians*—their measure of spiritual blessings is FULL!









