

THE
SOUTHERN PREACHER :

A COLLECTION
OF
SERMONS,

FROM THE
MANUSCRIPTS OF SEVERAL EMINENT MINISTERS OF THE GOSPEL,
RESIDING IN THE SOUTHERN STATES.

CAREFULLY SELECTED FROM THE ORIGINAL MANUSCRIPTS, WITH THE CONSENT AND
APPROBATION OF THEIR RESPECTIVE AUTHORS.

TOGETHER WITH

A FEW POSTHUMOUS SERMONS,

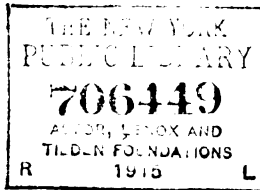
FROM THE
MANUSCRIPTS OF EMINENT DECEASED MINISTERS,
Who, when living, had resided in the Southern States.

CAREFULLY SELECTED FROM THE ORIGINAL MANUSCRIPTS,
WITH THE CONSENT AND APPROBATION OF THOSE IN WHOSE POSSESSION THEY WERE
FOUND.

BY THE REV. COLIN M'IVER.

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UNITED STATES OF AMERICA, } DISTRICT OF CAPE-FEAR,
NORTH CAROLINA DISTRICT. } *To wit :*

BE IT REMEMBERED, that, on the 7th day of March, in the forty-eighth year of the Independence of the United States of America, A. D. 1823, the Rev. Colin M'Iver, of the said District, has deposited in this office, the title of a Book, the right whereof he claims as Proprietor, in the words following, viz :—

“The Southern Preacher: a collection of Sermons, from the Manuscripts of several eminent Ministers of the Gospel, residing in the Southern States. Carefully selected from the Original Manuscripts, with the consent and approbation of their respective authors. Together with a few Posthumous Sermons from the Manuscripts of eminent deceased Ministers, who, when living, had resided in the Southern States. Carefully selected from the Original Manuscripts, with the consent and approbation of those in whose possession they were found. By the Reverend Colin M'Iver.”

In conformity to the Act of the Congress of the United States, entitled, “An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;” and also to an act entitled “An act, supplementary to an act, entitled an act, for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching, Historical and other prints.” Witness Carleton Walker, Clerk of the District of Cape-Fear.

CARLETON WALKER.

CONTENTS.

Preface. ix

SERMON I.

On the Perfection of the Divine Law. By the Reverend Joseph Caldwell, D. D. President of the University of North Carolina. *Matthew*, v. 48.—“Be ye, therefore, perfect, even as your Father which is in Heaven, is perfect.” 15

SERMON II.

On the guilt and danger of delaying to keep God's Commandments. By the Reverend Adam Empie, Minister of the Episcopal Church in Wilmington, North Carolina. *Psalms*, cxix. 60.—“I made haste, and delayed not, to keep thy Commandments.” 33

SERMON III.

On keeping the Heart. By the Reverend Joseph Caldwell, D. D. President of the University of North Carolina. *Proverbs*, iv. 23.—“Keep thy Heart with all diligence; for out of it are the issues of Life.” 49

SERMON IV.

On the Atonement. By the same. *2nd Corinthians*, v. 21.—“For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.” . . . 65

SERMON V.

On the deceitfulness and wickedness of the Heart. By the Reverend William Hooper, A. M. Minister of the Episcopal Church in Fayetteville, North Carolina. *Jeremiah*, xvii. 9.—“The Heart is deceitful above all things, and desperately wicked.” . 81

SERMON VI.

On the way of Acceptance, as announced in the Gospel. By the same. *Romans*, viii. 3, 4.—“For what the law could not do, in that it was weak, through the flesh, God, sending his own Son in the likeness of sinful flesh, and for sin, condemned sin in the flesh, that the righteousness of the law might be fulfilled in us, who walk, not after the flesh, but after the Spirit.” . 93

SERMON VII.

On the Doctrine of a Particular Providence. By the Reverend Arthur Buist, Minister of the First Presbyterian Church in Charleston, South Carolina. *Psalms*, xcvi. 1.—“The Lord reigneth, let the Earth rejoice.” 107

SERMON VIII.

On the Character and Doom of the Wicked. By the Reverend Adam Empie, Minister of the Episcopal Church in Wilmington, North Carolina. *Ezekiel*, xxviii. 8.—“O wicked Man, thou shalt surely die.” 125

SERMON IX.

On the vanity of Life, and the folly of the Worldling. By the same. *Job*, vii. 16.—“I would not live alway.” 142

SERMON X.

On the necessity of Preparation for Death. By the Reverend John S. Capers, Minister of a Methodist Church near Georgetown, South Carolina. *Matthew*, xxiv. 44.—“Therefore, be ye also ready; for in such an hour as ye think not, the Son of Man cometh.” 154

SERMON XI.

On the Blessedness of not being offended in Christ. By the Reverend Eleazar Harris, A. M. Minister of the Associate Reformed Presbyterian Church in York District, S. Carolina. *Matthew*, xi. 6.—“And blessed is he, whosoever is not offended in me.” 173

SERMON XII.

On the reasons which Christians have, for Mourning the sudden removal of Men, who have been distinguished, for the excellence of their Characters, and the usefulness of their Lives. By the Reverend Benjamin M. Palmer, D. D. Minister of the First Independent, or Congregational Church in Charleston, South Carolina. *2 Samuel*, iii. 32, 33, 34.—“ And they buried Abner in Hebron : and the king lifted up his voice, and wept at the grave of Abner, and said, Died Abner as a fool dieth? Thy hands were not bound, nor thy feet put into fetters : as a man falleth before wicked men, so fellest thou. And all the people wept again over him.” 194

SERMON XIII.

On Repentance. By the late Reverend Andrew Flinn, D. D. former Minister of the Second Presbyterian Church in Charleston, South Carolina. *Luke*, xiii. 5.—“ I tell you, nay ; but, except ye repent, ye shall all likewise perish.” 212

SERMON XIV.

On Regeneration. By the Reverend Benjamin Gilderslieve, a Presbyterian Minister, residing at Mount Zion, Hancock County, Georgia, and editor of a weekly religious paper, entitled “ THE MISSIONARY.” *John*, i. 13.—“ Which were born, not of blood, nor of the will of the flesh, nor of the will of man, but of God.” 225

SERMON XV.

On true Greatness of Mind, as exemplified in the character of the Bereans. By the late Reverend Oliver Hulberd, former Minister of the Congregational Church in Waynesborough, Georgia. *Acts*, xvii. 11.—“ These were more noble than those in Thessalonica, in that they received the word with all readiness of mind, and searched the Scriptures daily, whether those things were so.” 242

SERMON XVI.

On the Redeemer’s Benevolence, in the Salvation of lost Sinners. By the same. *Luke*, xix. 10.—“ For the Son of Man is come, to seek and to save that which was lost.” 255

VI

SERMON XVII.

On Early Piety. By the Reverend Nathan S. S. Beman, former Minister of the Presbyterian Church in Mount Zion, Georgia. 1 Kings, xviii. 12.—“I thy servant, fear the Lord from my youth.” 263

SERMON XVIII.

On the proper Agency of Reason, in matters of Religion. By the Reverend Aaron W. Leland, D. D. Minister of the Presbyterian Church on James' Island, South Carolina. Job, xxxii. 8.—“But there is a spirit in man: and the inspiration of the Almighty giveth them understanding.” 281

SERMON XIX.

On the Boundaries which limit the Inquiries of Reason, in matters of Religion. By the same. Proverbs, iii. 5.—“Trust in the Lord, with all thine heart; and lean not to thine own understanding.” 299

SERMON XX.

On the Resurrection of the Body. By the Reverend Allan M'Dougald, Minister of the United Presbyterian Churches of Bluff, Barbecue, Ayerasborough, and Tirza, North Carolina. John, v. 28, 29.—“Marvel not at this: for the hour is coming, in the which, all that are in the graves shall hear his voice, and shall come forth; they that have done good, unto the resurrection of life; and they that have done evil, unto the resurrection of damnation.” 318

SERMON XXI.

On the Consequence of Unbelief. By the Reverend Benjamin M. Palmer, D. D. Minister of the First Independent, or Congregational Church in Charleston, South Carolina. Mark, xvi. 16.—“He that believeth not, shall be damned.” 327

SERMON XXII.

On the Admonition administered to Elijah, for his Despondency. By the same. 1 Kings, xix. 9.—“And he came thither unto a cave, and lodged there: and, behold, the word of the Lord came to him, and he said unto him, What dost thou here, Elijah?” 342

VII

SERMON XXIII.

On the Curse pronounced against the Serpent ; including the First Promise of a Saviour, made to our first Parents. By the Reverend Francis Cummins, D. D. Minister of a Presbyterian Church in Green County, Georgia. *Genesis*, iii. 15.—“ And I will put “ enmity between thee and the woman, and between thy seed “ and her seed ; it (he) shall bruise thy head ; and thou shalt “ bruise his heel.” 356

SERMON XXIV.

On Buying, and not Selling the Truth. By the same. *Proverbs*, xviii. 23.—“ Buy the truth, and sell it not.” 377

SERMON XXV.

On the Analogy between the Dispensations of Grace by the Gospel, and a Royal Marriage Feast. By the Reverend Richard Furman, D. D. Minister of the Baptist Church in Charleston, South Carolina. *Matthew*, xxii. 9.—“ Go ye, therefore, into the high- “ ways, and as many as ye shall find, bid to the Marriage.” 395

The Editor's Concluding Address. 413

SERMON IV.

ON THE ATONEMENT.*

II. COR. V. 21.

“For he hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him.”

IN these words, we are called upon, to direct our thoughts to the great atonement of the Cross. In this, we peculiarly behold the work of our redemption: a work, by which the Scriptures give us to understand, that a crown is placed upon the Divine wisdom, and mercy, and justice; in the creation of this world, and in the Providential government and final disposal of it. It is a subject, which furnishes to our minds, meditations of the deepest interest. They will indeed be interesting, in proportion as our faith is strong, and in lively exercise. It is the proper fruit of all the duties we fulfil, and the privileges we enjoy as Christians, that our faith should become more animated and established. And then also, we have the satisfaction to know, that our growing confidence and trust in our Redeemer, and in his righteousness, will give us increasing alacrity and success, in a life of obedience to every command of God, By the reforming and improving influence of his Spirit. “Whom “having not seen, ye love;” saith an Apostle, speaking of Christ: “In whom, though now ye see him not, yet “believing, ye rejoice with joy unspeakable and full of

* Delivered, preparatory to the administration of the Lord's Supper.

“glory; receiving the end of your faith, even the salvation of your souls.”

I shall invite you to attend me, in considering, of whom it is said in the text, that he knew no sin, and what the Scriptures authorise and call upon us to understand by that expression as it is applied to him : likewise in what sense he was made sin for us in general, and especially how this becomes appropriate to us as individuals, and we are made the righteousness of God in him.

First—I am to consider of whom it is said, that he knew no sin; and what the Scriptures authorise and call upon us to understand by that expression, as it is here applied.

It is common to say, that the Scriptures assert this of one, and of one only, who has appeared in our nature. Let us see, if they be particular upon this subject. You find a direct declaration to this effect, made by Peter, in his first Epistle. “Because,” says he, “Christ also “suffered for us, leaving us an example that ye should “follow his steps. Who did no sin, neither was guile “found in his mouth. Who when he was reviled, reviled “not again; when he suffered, he threatened not; but “committed himself to him that judgeth righteously.”

Judas was a witness, on the testimony of whom, as an enemy, and as having been with him as a disciple, in his retired and unguarded hours, as well as in public, we cannot but lay much stress. Admit, that Judas had been impelled to betray him without a sufficient cause, into the power of his enemies; yet, in the extremity of his compunction for such unworthy conduct, could he have recurred in his mind to any one or more instances of inconsistency, or sinful conduct, or expression, or sentiment, in our Lord, he would, undoubtedly, have adduced them; to extenuate his guilt, and appease his conscience. But how does he act? And, what is his language?

“Then Judas, who had betrayed him, when he saw that he was condemned, repented himself, and brought again the thirty pieces of silver, to the Chief Priests and Elders, saying, I have sinned, in that I have betrayed the innocent blood. And he cast down the pieces of silver in the temple, and went and hanged himself.”

Never, in all probability, did one live upon the earth, upon whom so watchful an eye was directed, to implicate him, if possible, in irreligion, in indiscretion, or in crime. The Priests, the Scribes, the Pharisees, could not be supposed deficient in subtlety to compass their object. They were perfectly conversant with the law, moral as well as ceremonial. They digested their plans for making him commit himself, so that they thought it impossible to fail. They framed dilemmas, so that in evading one difficulty, it seemed necessary that he must fall into another. The Pharisees, the Sadducees, and the Herodians, who, by their different doctrines, and principles, occupied all the ground, which it seemed possible to take, hostile as they were in their feelings towards one another, thought it so much an object, that they consented together in the snares they laid for him; so that the party against whom he might be hurried into conflict, might criminate him. But, when he was, at last, brought to a trial before the priesthood, what were the charges laid against him? After searching to the utmost among the people, both friends and enemies, and not stopping at the subornation of false testimony, in which men have seldom failed to succeed when they have determined to resort to it, what was the accusation that was brought? It was, that he had said, “I am able to destroy the temple of God, and to build it in three days.” With respect to his claim to be the Messiah, it was what he did not deny, but firmly asserted. This, he had established by his miracles, his doctrines, and his conduct;

nor could they properly charge him, as being guilty of wrong in this, but by showing, that his doctrines and his conduct were such as to be subversive of his claims. When, afterwards, he was brought before Pilate, the Roman Governor, and opportunity had been fully given, to state every thing against him, Pilate said, "Whether of the twain will ye that I release unto you? They said Barabbas. The governor then said, what shall I do then with Jesus, who is called the Christ? They all say unto him, let him be crucified. And he said, Why? what evil hath he done? But they cried out the more, saying, **LET HIM BE CRUCIFIED.**"

This, it is true, may be said to mean only, that Jesus, as far as Pilate could discover from the accusations of the Jews, was guilty of no crime against the laws of his government. But the emphasis with which he pronounces him innocent, with the peculiar circumstances of the case, in concurrence with the whole tenor of the Scriptures, implies more than such a solution will satisfy. "When Pilate saw that he could prevail nothing, but rather a tumult was made, he took water, and washed his hands before the multitude, saying, I am innocent of the blood of this just person; see ye to it. Then answered all the people and said, **HIS BLOOD BE ON US, AND ON OUR CHILDREN.**"

It is evidently the intention of all the Apostles, who have left their writings in the New Testament, to be understood, that he was spotless, and without blame, in his conduct, and in all his character. This was clearly the conviction of Paul; who says to the Hebrews, "For such a High Priest became us, who is holy, harmless, undefiled, separate from sinners." That he is so to be understood, appears, from his reference, in the Epistle to the Hebrews, to the Lamb without spot, which they were required to offer as a sacrifice for sin.

When the Jews were most earnestly intent upon finding some occasion against him, that they might have some excuse for executing their design of putting him to death, he challenges them to state one fault which he had committed. "Which of you convinceth me of sin? And if I say the truth, why do ye not believe me?" And on another occasion, in accordance with this, he says to his disciples, "Hereafter I will not talk much with you;" for, alluding to his approaching death, and the power of darkness, "The prince of this world cometh, and hath nothing in me."

I have already mentioned, that the Scriptures represent him as becoming an offering for our sins. They distinctly convey to us the idea, that, to be qualified to be such a sacrifice, he must himself, be free from all sin; otherwise, his life could not be an atonement for the sins of others, even of the whole world; since it must be forfeited for his own. "Who did no sin, neither was guile found in his mouth. Who, his ownself, bare our sins, in his own body, upon the tree, that we, being dead to sins, should live unto righteousness: by whose stripes ye were healed." It was ordained by the Jewish law, that the High Priest must be first purified, and offer sacrifice for his own sins, before he could be prepared to sacrifice for others. The Apostle, in his Epistle to the Hebrews, states it as a contrast to this, that Christ had no need to make an offering for himself. "For if the blood of bulls and of goats, and the ashes of a heifer sprinkling the unclean, sanctifieth to the purifying of the flesh; how much more shall the blood of Christ, who, through the Eternal Spirit, offered himself, without spot, to God, purge your conscience from dead works, to serve the living God?"

The same view is taken, and the same representation is given by the ancient Prophets, in their character of the

Messiah. "For the transgression of my people was he "stricken," saith the inspiring Spirit, by Isaiah: "because he had done no violence, neither was any deceit "in his mouth." In the language of this Prophet, it is evidently to be understood, that he was himself, free from sin, in his own nature; and that it was wholly for others, that he suffered. "All we like sheep, have gone astray. "We have turned every one to his own way; and the "Lord hath laid on him the iniquity of us all. We did "esteem him stricken, smitten of God, and afflicted. "But he was wounded for our transgressions, he was "bruised for our iniquities: the chastisement of our "peace was upon him, and with his stripes we are "healed."

You see then, my hearers, that it is not without reason, that Jesus Christ is held by us, to be exhibited in the Scriptures, as in himself, a sinless character. But, by their authority, this is certainly to be said of none other, who ever lived in our nature. We know how common it is, for him to be spoken of, under the figure of a Lamb. This is not only because that animal was a type of him as an atonement for sin; but on account of his perfect innocence; of which no animal could be so striking an emblem. And in strict conformity with all that has been said, was the significant annunciation of him, by John the Baptist, who came, expressly by a Divine commission, to prepare his way; and to point him out, as the one in whom the promises, the types, and prophecies from the beginning, were to meet their accomplishment. "Behold the Lamb "of God, which taketh away the sin of the world."

I was, in the *second* place, to show, how he was made sin for us.

It is an obvious doctrine of the Scriptures, that human nature is in a fallen and degenerate state. It is the experience of all, that they are subject to evil, in different

forms. Men continually feel their happiness affected by it, both externally, and in their minds. Is any thing, my hearers, more evident, than that if men yielded to the impulses and suggestions of their appetites and dispositions, unrestrained by a consideration of the consequences, their manners would become universally corrupt; and disorder and iniquity would prevail? It is only by the habitual exercise of what we call prudence, and self-control, that a sound state, both of the mind and the body, in individuals, and in society, can be preserved. And, after all this regulation is maintained, men find, through the revolting of their passions, and thoughts, and wishes, that, in themselves, they are subject to much unhappiness; and the wrongs and inconveniences which they meet with from others, prove the occasions of evils, that appear inevitable, and ever to be renewed. These things are attended with a sense of guilt in the mind; of irreconcilable opposition to God; and of exposure to his anger; from the holiness of his nature, and the perfection of his law. All this, though proved in experience, is unexplained, until revelation unfolds to us its origin, its nature, its consequences, and its remedies. The perfect law of righteousness is there made known; the sinful condition of the human heart, its incapacity through evil dispositions, to fulfil the precepts of charity, and justice, and purity; its helplessness, therefore, under its miseries; and its continual exposure to a sentence of eternal death; when we shall be finally placed where there is no intermediate state between happiness and misery.

Being thus depraved, and obnoxious to the Divine displeasure, we are without power, and without hope; we must be irremediably lost through sin. We may strive to suppress the motions of a troubled conscience, and to silence the voice within, that warns us of the total ruin into which we must ultimately fall; but the evil is

ever growing, while we are advancing in our course ; and we have daily to learn, that, instead of attaining to a state of peace and quietness, the disease of sin becomes more alarming ; and a sense of danger more pressing.

This is the deplorable condition of our race ; and it undoubtedly is, or will be evinced, to the actual experience of every individual. God alone is able to supply a remedy : and, as it is mercy alone which can prompt him to it, for his justice calls only for our condemnation, he has actually extended his mercy to us, by a plan which at once displays the true greatness of the evil, and the unsearchable riches of his grace. “ He made him to be “ sin for us, who knew no sin, that we might be made “ the righteousness of God in him.” In doing this, a mystery in his being has been unfolded, showing us how the most hidden peculiarities of his nature may be unexpectedly made to display his glories. He, who, in the language of revelation, was the Son of God, being the brightness of the Father’s glory, and the express image of his person, was made flesh, and dwelt among us. “ And we beheld,” saith John, “ his glory ; the glory of “ the only begotten of the Father, full of grace and “ truth.” He assumed our nature that he might mediate between God and men. This he did by rendering for us a perfect obedience to the broken law, and honouring it, by a spotless moral excellence, in our stead : by humiliation, and temptation, and suffering, enduring the curse to which we are subject, in this life, through sin ; by agonizing, with the pains that were due to our guilt ; and by offering himself a sacrifice upon the Cross, that the anger of God might be appeased ; his justice vindicated, in the pardon extended by his mercy ; and that, through the merits of his death, we might be delivered from the demerits of sin. Jesus Christ the righteous, assumed upon himself willingly, the whole responsi-

bility ; and all the consequences of transgression, committed by us, in rebellion against God. And God was pleased to accept the offered substitution. He saw that it was consistent with all his perfections ; and, not only so, but that it would clothe them with lustre before the universe. This agrees with the clear and distinct representations of Scripture ; as you had some occasion to see, in passages adduced before, to show who it was that was himself without sin. For in the close connexion which it had with that part of our subject, it was said, that “ he bore our sins in his own body upon the tree : he was wounded for our transgressions ; he was bruised for our iniquities.” Further, to this effect, it is said, “ Christ hath redeemed us from the curse of the law, being made a curse for us. Christ was once offered to bear the sins of many : and unto them that look for him, shall he appear a second time, without sin, unto salvation.” “ Surely,” saith Isaiah, “ he hath borne our griefs, and carried our sorrows.”

You see, my hearers, I set before you the plain language of Scripture ; and by no means call upon you to consider any far sought and possible meanings of which it may be supposed susceptible, to try and show you that it may not be inconsistent with a preconceived opinion of my own. Were I to pursue a different method, you would have reason to think, that I consented to admit the Scriptures as a standard, for no other reason, but because you would listen upon no other terms ; and, that having thus gained your confidence, I was endeavouring to bring you into sentiments, and doctrines, entirely at variance with their spirit, and with all that they tell us in the plainest terms. Such is the manner of some, who are ever engaged in wresting the Scriptures ; “ privily bringing in damnable heresies, even denying the Lord that bought them, and bringing upon

“themselves swift destruction. For Christ also hath once
 “suffered for sins, the just for the unjust, that he might
 “bring us to God.” To the same effect, Paul says to the
 Romans, “All have sinned and come short of the glory
 “of God: being justified freely by his grace, 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; to
 “declare, I say, at this time, his righteousness: that he
 “might be just, and the justifier of him who believeth in
 “Jesus.”

You see, then, my hearers, that as Jesus our Saviour was free from all sin, and as a Lamb without spot, even with God who is infinitely holy, he was fitted to become a sacrifice for the sins of others; and that his perfect righteousness presented to God in our behalf, was accepted by him as an obedience which we could not pay. The whole weight of our guilt was laid upon him, as an atoning sacrifice. “He was made sin for us, who knew no sin.” The word here translated “sin,” may be properly rendered, “a sin-offering”—a sacrifice to which the sin was imputed. The same word is used by the LXX., to signify a sin-offering in different places. In Leviticus iv. 21, it is said, “He shall carry forth the bullock out of the camp; it is a sin-offering for the congregation.” The term is the same in the LXX., as is used in the text. In the 25th verse, the priest is directed to take of the blood of the sin-offering, and put it upon the horns of the altar. “The same manner of expression,” says Parkhurst, with the authority of Whitby, “exactly corresponds to the Hebrew in these passages, where both the sin and the sin-offering is denoted by the same word.” It is obvious, then, that Paul, who was perfectly conversant with all the peculiarities of the

Jewish religion, having been a most learned Pharisee, would be understood by the Jews, and others in Rome, to whom he wrote, not in a vague, but in a strict and limited sense. It is the same as that which has been here explained; for with them it was certainly considered, that the sins of the people were removed from themselves, and laid upon the head of the victim, whose blood was poured out at the bottom of the altar.

Consider, then, my hearers, the unspeakable mercy of God, in the redemption of the world, "who spared not his own Son, but delivered him up for us all." "Herein is love; not that we loved God, but that he loved us, and sent his Son to be the propitiation for our sins." This is he who is declared to us in the Gospel, with such circumstances in his life, of goodness, and wisdom, as are calculated to attach our affections, and convince our understandings.

But let us inquire, in the *third* place, how the benefits become appropriated to us as individuals. This inestimable gift will indeed be in vain to us, if we be not led by it to a consideration of our wretched and helpless state by nature; so as to repent of the enmity and ingratitude that reign in our hearts, which cease not to manifest themselves, in our indifference and unbelief. God, in mercy, offers to save us, from the corruption of our nature, and from the miseries in which it must speedily issue; and he has, at an expense inconceivably great, provided for our salvation. Need it be said, that it must have our concurrence, that it may be efficient for our personal advantage? We shall not be saved against our will. If we continue in our enmity, it will be worse than to no purpose, that Christ has fulfilled all righteousness, and died upon the Cross. We shall not only be in opposition to God, but we shall wilfully, and with contumacy, reject the offers of reconciliation, and

that too when the angels themselves stand in astonishment, at the means produced by infinite mercy for our recovery. Nothing but repentance of your sin, and turning unto God, will make it possible for you to escape from the horrors that shall overwhelm his enemies. God cannot change his nature to become like us, to have complacency in our wickedness, or to treat it with indifference, or to let it pass with impunity. He has done all that you can expect, and ten thousand times more than was to be expected, to effect a reconciliation. What then is to be done? Are you so unreasonable as to insist that God shall no longer act as the wise, the good, the equitable ruler of the universe, and that he shall renounce himself, that you may be allowed to take your own course, and gratify the appetites of a sinful nature? This can never be; and nothing but repentance can save you from the power of his anger, which shall be ever present to you in the appointed place of misery, and be felt through the horrors of a guilty conscience.

Have you, then, been a subject of this repentance? Does it manifest itself in you by a deepfelt conviction of your sins, both of heart and life? By sincere endeavours to bring under subjection to the law of God, the passions and disorders that would hurry you into transgression? And by faithful and earnest prayer, that he will make you a child of God, by the regeneration of your nature, by imparting the strength that is necessary for obedience, and by cancelling your sins through the blood of atonement? It is in such a true repentance, discovering the holiness of God, the malignity of our nature, and the virtue and value of redemption as wrought out by Christ, and offered in the Gospel, that we see the primary method of having applied to ourselves the benefits resulting from his being made sin for us, who knew no sin. "Repent and be converted, that your sins may be



“blotted out;” is the first direction with which the Gospel meets us.

This repentance becomes genuine, and produces permanent fruits, as being united with faith. This must be understood in its peculiarity as a virtue of the Gospel. It unites feeling with reflection, upon our being subject to death, through sin, upon our being helpless in ourselves, upon the miseries of our guilty nature, upon the necessity and the renewing virtue of that divine influence which is promised in the Gospel, and purchased by the merits of Christ, and applied by his Spirit, operating a change in our affections, and through them in the decisions of our reason.

This is what the Scriptures call “being renewed in the spirit of our minds.” It is not to be imagined, that he who has been the subject of this change, is already perfect; as being no longer subject to the commission of sin, or as fulfilling all righteousness. God has ordained, that the manner of our recovering from the death of sin, shall be by a progressive growth, from the first beginning of a regenerate life, through sanctification of the spirit, and belief of the truth. The discipline of Providence, accompanied with the instruction of the holy Scriptures, is made instrumental, by the divine wisdom, in improving our virtues, enlightening our minds, bringing us to a proper estimate of the world, and attaching us to God, and to correct principles. “Be not conformed to this world, but be ye transformed by the renewing of your mind, that ye may prove what is that good, and acceptable, and perfect will of God.”

The spirit of reformation ever reigns in the heart of the Christian. “That we henceforth,” saith the Apostle, “be no more children, tossed to and fro; but speaking the truth in love, may grow up unto him in all things, which is the head, even Christ.” The repentance and

faith which commence such a life as this, and manifest their reality and force by the fruits of a pure, and humble, and teachable disposition, are the first principles in us, by which we are brought into acceptance with him. But now, recollecting, as has been stated, that we do not fulfil a perfect righteousness, how shall we be objects of God's favour, or have our consciences freed from the guilt, from which, though the followers of Christ, we cannot plead that we are exempt? To this the text furnishes the answer. As the Saviour, when clothed in our nature, became our representative, and wrought out for us a perfect righteousness, it is through the merits of this, that God consistently pardons our guilt; and accepts our imperfect services. "He hath made him to be sin for us, who knew no sin, that we might be made the righteousness of God in him." As there is a defect in all our virtues, it is the faith in us with which our deeds are performed, that he regards as a principle of obedience, which considers, in itself, with acknowledgment and contrition, the sinfulness of our best works, and the remaining corruptions adhering to our nature. "Abraham was strong in faith giving glory to God; and therefore it was imputed to him, for righteousness. Now it was not written for his sake alone, that it was imputed to him; but for us also, to whom it shall be imputed, if we believe on him that raised up Jesus, our Lord, from the dead." Thus the Scriptures explain, how it is, that "God is in Christ, reconciling the word unto himself, not imputing their trespasses unto them."

Nor is this a method of proceeding in God toward us, which, when correctly understood, is properly subject to the unfavourable sentiments which some have entertained of it; or to the abuses to which it has been perverted; inducing some to deny that it can be a doctrine of the

Scriptures. I hope it has sufficiently appeared to be taught by them, that it is through the complacency which God finds in the perfect obedience, the spotless character, and the atoning sacrifice of Jesus Christ, that he forgives our sins, committed before we become his children by regeneration, and those also which we still commit, after this change has been wrought in us. This is that imputation itself of which we have been speaking.

Were it imagined, then, in consequence of a disposition in us to substitute faith for works, that the one was sufficient without the other, in building up our hopes of acceptance with God, such an apprehension, or such a misapplication of the divine mercy, is sufficiently chastened and exposed, by the Scriptures themselves. "What doth it profit, my brethren, though a man say he hath faith, and have not works? Can faith save him?" This is said expressly to correct the error of some, who had corrupted the Scriptures, that they might be countenanced in sin. Not that we are to suppose that our works are the true ground upon which our salvation rests; for what Christian is there, who will hold to this? But that the faith which looks for salvation, while it has no influence upon the conduct, or while, through its imaginary virtue, in recommending us to God, it encourages itself in sin, is evinced, by these very circumstances, not to be the faith which the Gospel requires.

A faith which professes to believe, and which consists in this only, without love to God, and to his will, as a vital principle of action, is merely a shadow without the substance. Even the works which a true faith produces, though they have no merit to earn our salvation, are made the means by which it is cultivated and increased in the heart. "Seest thou how faith wrought with his works in the example of Abraham, and by works was faith made perfect. And the Scripture was fulfilled which

“ saith, Abraham believed God, and it was imputed
 “ unto him for righteousness. For as the body without
 “ the spirit is dead, so faith without works is dead also.”

You see, then, Christian friends, the plan of that mercy, which God proposes to us, in the Gospel; and which it is your profession, to have accepted, by faith, in the righteousness of your Redeemer. Clear views upon this subject, are ever necessary to us; that we may know the true basis on which we stand; and the gratitude we owe for this unspeakable gift. In the institution of the Lord's Supper, in the solemnities of which you are proposing to engage, an evidence and an exhibition is given, of that great sacrifice, which was offered in himself, by the Son of God; who was made sin for us, though even in assuming our nature, he “knew no sin; “that we might be made the righteousness of God in “him.”

While we comply with his dying command, “Do “this in remembrance of me,” not only do we perform a duty, which our love should prompt us to fulfil; but it is of the last moment, that our lives and our hearts should be right in the sight of God. With faith, and repentance of our transgressions, with sorrow and abasement for our unworthiness, we here declare, that we accept of the proffered grace, and place ourselves in covenant with God; that we may be the heirs of redemption, by the provided merits of an all-sufficient righteousness. Let us examine ourselves, with an eye of scrutiny, as before God. Let us entreat him, now, and habitually, while we are endeavouring to be faithful unto death, that he will search us, and try us, and see if there be any evil way in us, and that he will lead us in the way that is everlasting.