

S E R M O N .

MATT. 28 Ch. 19-20th VS.

Go ye therefore and teach all nations, baptizing them in the name of the Father and of the Son and of the Holy Ghost: Teaching them to observe all things whatsoever I have commanded you: And lo, I am with you always, even to the end of the world.

THIS commission was originally given to the eleven disciples in Galilee, where Christ had directed them to meet him. The terrible scenes of Gethsemane, of Calvary's bloody brow, the subjugation of death, hell and the grave, were accomplished, the conflict over. Our Lord was indeed risen from the dead and become the first fruit of them that slept.

He stood again in the presence of his disciples, and his voice rang out in authoritative tones upon the still air, asserting that all power in heaven and in earth was given to him—"Go ye, therefore," because I possess this power, "and teach all nations, baptizing them in the name of the Father, and of the Son, and of the Holy Ghost, teaching them to observe all things whatsoever I have commanded you, and lo, I am with you always even to the end of the world.

We shall discuss the nature and bearing of the text from two points of observation:

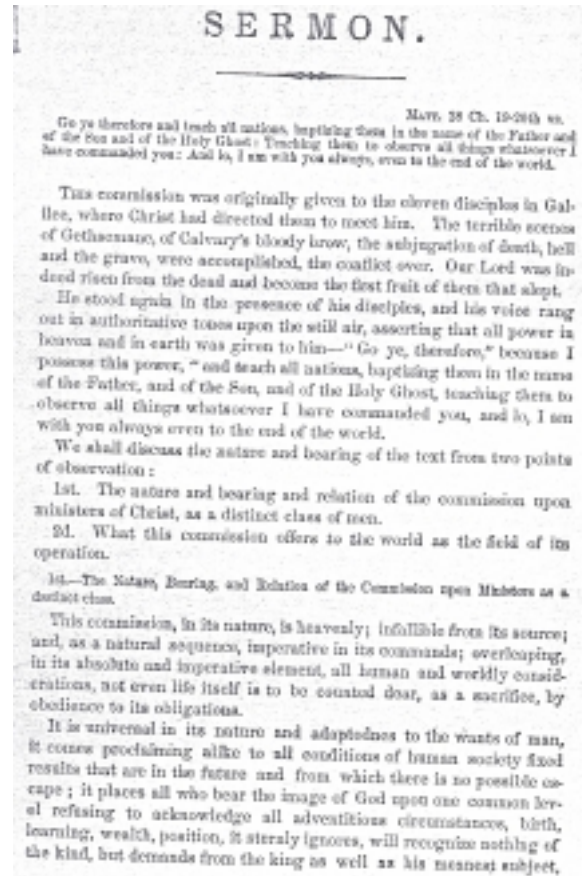
1st. The nature and bearing and relation of the commission upon ministers of Christ, as a distinct class of men.

2d. What this commission offers to the world as the field of its operation.

1st. The Nature, Bearing, and Relation of the Commission upon Ministers as a distinct class.

This commission, in its nature, is heavenly; infallible from its source; and, as a natural sequence, imperative in its commands; overleaping, in its absolute and imperative element, all human and worldly considerations, not even life itself is to be counted dear, as a sacrifice, by obedience to its obligations.

It is universal in its nature and adaptedness to the wants of man, it comes proclaiming alike to all conditions of human society fixed results that are in the future and from which there is no possible escape; it places all who bear the image of God upon one common level refusing to acknowledge all adventitious circumstances, birth, learning, wealth, position, it sternly ignores, will recognize nothing of the kind, but demands from the king as well as his meanest subject,



repentance toward God and faith in his Son, as the absolute condition of peace and safety. In its glorious adaptability to our wants, its heavenly character is manifest, views us, first from its infallible standpoint as sinners by nature and practice; but objects that are to be redeemed by its own glorious provisions; here it meets us in our true condition saying let no flesh glory, you have by nature and practice no claim, and all that is offered is the result of Sovereign grace. And it is under the provisions of this grace that certain men are chosen out of the world and out of this Spiritual seed of Abraham to be co-workers with Christ, ambassadors for Christ in carrying out the glorious result it proposes. All ministers of Christ point to this text, as the authority under which they act, when preaching the gospel. It is their credential; it informs those to whom its truths are announced of the source from whence the message and messenger comes. The commission is from the lips of Christ himself, and men as a distinct class, set apart for this sacred office out of the body of the Church, ambassadors. Paul states in 2d Cor.: that we are ambassadors for Christ, as though God did beseech you by us, we pray you in Christ's stead be ye reconciled to God.

When an Emperor or King receives an ambassador, he accepts him on the strength of his credentials, enters upon important business, regarding the ambassador as the representative of a distant power. The commission shows just what power is entrusted to the ambassador, how far his representations may be relied upon, as a basis of action for the parties mutually concerned. All direct and indirect evidence bearing upon the claim of the ambassador to a respectful conference, is carefully weighed, and if he endures the test, he is received with all the courtesy his position demands.

If hostility exist between the two powers or the ambassador fails to prove his identity as the true representative, no important interests can be adjusted from want of mutual confidence; and the interest of one party at least is seriously endangered, if not positively injured.

It is precisely so, with the minister of Christ. He comes with a message from the Lord God all mighty, to fallen depraved humanity, the commission states definitely what he is to do, where he is to go,

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whose name he is to employ, and whose aid he is to expect.

The true minister of Christ goes forth not teaching or preaching in his own name, where he may labor, and how much he may perform, in his peculiar department, is not to be decided by his own unassisted judgment; he is to study prayerfully the leadings of God's providence, and address himself to the work with all earnestness; and in this will his master be glorified, for he, by such a consecration of himself, will bring forth much fruit.

He is to teach men to observe all things Christ has commanded; not a part, but all. The message, in all its scope and bearing, is to be laid before the minds of men; he is to garble or suppress no part of it; every truth in the gospel is comprehended in the commission, and every voluntary act of a rational human being, who has reached the years of discretion, every thought and purpose of his heart, is a legitimate subject for approval or condemnation on the part of the gospel. It is the gospel and the gospel alone that reveals to us a rule or standard by which to determine the moral character of human action and desire. The faithful minister, in preaching all the things that Christ has commanded, is forced to pronounce sentence on every act of a man's life, either in an individual case or in a collective capacity. He is placed in much the position of a judge, who, upon a true knowledge of facts, is to state the law and pronounce the sentence. The judge does not make the law, neither does the minister; but each in their relation are respectively bound to announce what law awards. Nothing is more common than for men to dispute this position, and by their murmurings show plainly the vague indistinct view they entertain concerning the gospel.

One class of dissatisfied persons cry out, I do not wish to hear about lying, dancing, rum-drinking, slavery, politics, &c., I want to hear the gospel. Now each of these subjects are legitimate objects for the gospel to canvass, and condemn or approve, simply because they are the results of human action and their bearing is either good or bad, and as such the gospel pronounces sentence upon them. All such persons have mistaken the nature of the gospel, its comprehensive character, even if I charitably suppose their own conscience is not restive in

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relation to the particular sin that has been condemned by the faithful minister. The relation that the herald sustains to God as his sovereign, and man, the proper recipient of his message, is infinite in its nature and consequence; it must endure in some particular form as long as God exists. The sentence which his message embodies will be just as permanent and forcible in its results ten millions of years hence as it is to-day, the business he is sent to perform is for time and eternity, and it may be that even after he has quit this present form of existence, he may still be a "ministering spirit to them that are heirs of salvation," even after they have entered upon the full enjoyment of a blessed immortality beyond the grave. For they that be wise shall shine as the brightness of the firmaments; and they that turn many to righteousness as the stars for ever and ever.

In view of this relation, ought we not take heed unto ourselves, and unto the doctrine: continue in them; for in doing this we shall both save ourselves and them that hear.

The commission establishes in the Church of Christ the ministry as a distinct class, whose sphere of duty differs from the lay member or ordinary Christian, just as the ambassador differs from the ordinary citizen. We are to teach men their relation to God and man—to exhort, to reprove, to rebuke, admonish with long suffering and doctrine, to declare unto men the whole counsel of God, taking heed unto ourselves and all the flock over which the Holy Ghost has made us overseers, to feed the church of God, which he hath purchased with his own blood, while our sphere of labor and duty differs from the ordinary Christian, the same obligation to a life of holiness and obedience that rests upon us, rests also upon the lay member, and it is an artful device of the devil that has persuaded the laity to the contrary: viz., that the minister ought to be more holy, more obedient to God's law than themselves, and that they may indulge in infractions of that law blamelessly, which would be highly reprehensible in their minister. Our obligations in our sphere of duty and labor differ, but the obligation to a life of obedience and holiness on the part of the laity is the same as ourselves.

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The obligation to a life of holiness, and the obligation to a special Christian duty, is plainly different, for instance, the obligation to holiness and obedience rests with full force upon every wicked man, but the special duty to preach the gospel evidently does not. It is precisely so with the lay member whose obligation, to obedience and holiness is recognised by himself: is led to labor in other departments of the church with equal fidelity: hence, the ministry as a class always have been distinct, from the simple fact that the functions growing out of their obligations differ from the laity. Let no flesh glory! we are not lords over God's heritage, but are to be examples to the flock.

Our text places all ministers of Christ upon the same level, and they are virtually, so far as the commission is concerned, though a distinct class of themselves. This view, we know, is denied by many, whose piety and learning we sincerely respect, but we differ in opinion. The objectors say to the law and testimony! So say we, for it is by the bible, as the word of God, we must settle this question and all kindred questions.

Objectors say they find three distinct orders of the ministry in the scriptures, viz: The Apostles, the seventy Disciples, and Deacons. We cordially admit this, but it proves nothing in favor of the objector's view.

The commission that was given to the twelve and seventy was temporary, and limited; they were commanded to go to the lost sheep of the house of Israel, and to abstain from the way of the Gentiles, and this commission expired at the death of Christ and the seventy are not even mentioned afterward.

The allegation that deacons are an order of the clergy or ministers of the word and doctrine can not be sustained by a scripture argument. In the vi. 1-7 verses of the Acts the original appointment and duties of deacons are distinctly stated in the following words: "In those days, when the number of the disciples was multiplied there arose a murmuring of the Grecians against the Hebrews, because their widows were neglected in the daily ministrations. Then the twelve called the multitude of the disciples unto them and said: "It is not meet that we should leave the word of God and serve tables. Wherefore, brethren,

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look ye out seven men of honest report, full of the Holy Ghost and wisdom, whom we may appoint over this business. But we will give ourselves continually to prayer and the ministry of the word. And the saying pleased the whole multitude: and they chose Stephen, a man full of faith and the Holy Ghost, and Phillip and Prochorus and Nicamor and Timon and Parmenas and Nicolas a proselyte of Antioch: whom they set before the Apostles, and when they had prayed, they laid hands on them.”

This is the original appointment of deacons, and the only statement which we find in the scriptures of their appropriate duties.

Now, it does seem plain to my mind, at least, that the deaconship was an office that had nothing to do with preaching, or baptizing, or was at all devoted to the spiritual duties of the sanctuary. It is true that its institution was intended to relieve the apostles of a duty they had previously performed when the number of disciples was small, but when it increased and the duty was found burthensome, having a tendency to divert the time of the apostles from the grand object of the commission, they gave it up. It included the case of money to be distributed in some way for the benefit of those, who, it seems by the statement and the action of the apostles, had a right to complain, and it is thought by good authority, that it does not even imply the management of money consecrated to a religious use, but simply their general pecuniary interests.

Neither does the fact, that Stephen is represented in a short time after, as defending himself with great power before a Jewish Council, affect our statement: he is simply defending himself against an unjust charge and had the same right to speak as any lay member of the Church of Antioch. It is not said that he preached or baptized anywhere in the scriptures, and one must have a most lively imagination to infer it, from the scripture account of Stephen. As to Phillip, another of these deacons who was ordained in company with Stephen, preaching and baptizing in Samaria, some years after his ordination as a deacon, (acts XXI. 8.) is mentioned as “Phillip the Evangelist,” which is the same title that is applied to Timothy—Tim. 4 chap. 5 vs., from which we infer that as he was faithful as a deacon, and useful to the church; a man

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full of the Holy Ghost and wisdom; and the brethren scattered abroad in consequence of persecution; he was invested with this new office, and preached and baptized as an Evangelist, not a deacon. Again, that a parity does exist in the ministry of Christ seems obvious from the fact there is but one commission, and this commission says nothing from which we can infer there is more than one class or order of the ministry.

It is certainly gratuitous to assume that an order of men are called into existence by a commission that neither directly or indirectly recognizes them or their duties. The soldier, whose commission assigned him to the rank and file of an army, would certainly appear strange presenting himself with this same commission in hand, claiming that it also bestowed upon him the position of a commander-in-chief or that of a brigadier-general. He might very properly aspire to such a position, and by his talent and service actually obtain it; but when obtained, he would not be acting under the first commission, but one of generalship, a second commission.

Again, that bishops are not superior to, or different from, presbyters, by divine right, is evident from the fact, that the terms bishop and presbyter are constantly used in the New Testament as convertible titles for the same office. The literal meaning of the Greek word, which we translate bishop, is overseer, and is taken by the apostles from the Septuagint, and it is there used to designate officers of various grades and characters, in civil, military, and ecclesiastical positions. The translators of the New Testament render the word "Presbuteros," elder, which is the same as presbyter, and literally means an aged person. In the East, and among the Jews particularly, aged persons were selected to fill places of dignity and authority, and in time, the word presbyter or elder became an established title of office: the Jews had rulers by this name over their synagogues, cities, and nation: hence it seems natural that the apostles should apply the same term to the pastors and rulers of the churches they organised.

In the XX chap. of Acts 17-28 vs, the terms presbyter and bishop are convertible terms, and used to designate in the 17 vs. the same persons that in the 28 vs. are called bishops and overseers. "And

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from Miletus he sent to Ephesus and called the elders of the church; and when they were come to him, Paul said (among other things) “Take heed therefore unto yourselves and to all the flock over which the Holy Ghost had made you overseers, to feed the church of God, which he hath purchased with his own blood. From this view, there is no apparent reason why a bishop should magnify his office over a presbyter or elder, since it is one and the same office. See Titus 1. 5-7, also 1st Peter 5, chap. 1-2. This last reference is forcible in its support of this view.

Dr. Whitby, an Episcopal writer of eminence, states that “both the Greek and Latin fathers do, with one consent, declare that bishops were called presbyters and presbyters bishops, in apostolic times, the names being then common.”

If we have proved that the office of presbyter and bishop is identical in the New Testaments, little need be said of the claim to possess by divine right superior authority as bishops in a prelatic sense—it is simply absurd.

The attempt made by a good colored Christian minister to prove the apostolic succession of a branch of the Church of Christ in its officers, is in perfect harmony with a similar attempt of a good white Christian minister to prove there was no church without a bishop. The first had as good a right to his view as the last, they are both rather “stilted” in their view to say the least.

The gifts of the apostles were of a two-fold character, viz: ordinary and extraordinary; in their ordinary gifts every good minister of Christ is a successor of the Apostles, but not in their extraordinary gifts. If it is said by the supporters of Apostolic Succession that this is precisely what they mean, then there is no question between us on this point, but why does not your practice conform to this admission?

If on the other hand they claim to be successors, in very deed, then we ask a miracle to remove our difficulty and attest the truthfulness of their claim. If they refuse this most reasonable request, then they must pardon our unbelief. There was but one commission given and there must of necessity be a parity in powers conferred by the commission.

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In regard to the subject of ordination there is no instance on record in the New Testament of an individual apostle or presbyter conferring ordination as a prelate, it was invariably done by a bench of elders, two or more. In 14 chap. of the Acts, 23d v. it is stated that Paul and Barnabas “ordained them elders in every Church.” In the preceding chapter we have an explicit record of the ordination of Saul and Barnabas in these words: “Now there were in the Church that was at Antioch certain prophets and teachers as Barnabas and Simeon that was called Niger and Lucius of Cyrene and Manaen which had been brought up with Herod the tetrarch and Saul. As they ministered to the Lord and fasted, the Holy Ghost said, separate me Barnabas and Saul for the work whereunto I have called them. And when they had fasted and prayed and laid their hands on them, they sent them away.”

The ordination of Timothy is in point, he was ordained by the “laying on of the hands of the Presbytery” not by a single officer, a prelate, but ordained by the united act of a council of Elders, and to his ordinary gifts were added extraordinary gifts, which were essential to the early ministers of the gospel, as Apostles. The ordination of Saul Barnabas and Timothy, was that of those who were to labor in word and doctrine or in other words to administer to Christian Sacraments and are not to be confounded with two other classes of church officers, viz: deacons and ruling elders, who were not invested with any such power. The distinction is plain in the New Testament between an elder who only rules, and an elder who to the power of ruling joins also that of teaching and administering the Sacraments. In 1st Timothy v, 17 v. we have this distinction broadly stated, “Let the elders that rule well, be counted worthy of double honor, especially, they who labor in word or doctrine.” In the xii chap. of Romans 5-8, we learn that among those who have received different gifts in the Church were those who were to teach and those who were to rule. It is worthy of remark, as so much stress is laid by some upon the function of ordination that the commission, under which all gospel ministers profess to act, does not directly or indirectly say a word concerning ordination, but it is left for us to infer, mainly by the continuance of the office “to the end of the world” and the action of the Apostles. Now I ask

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every candid mind, if the prelatic claim is Scriptural how does it occur, that what the friends of that claim, say with one consent, is the highest function of a gospel minister, viz: the ordaining power; is not mentioned in the commission. This certainly involves a strange absurdity and one from which we do not see how they can escape.

Again, in relation to the qualifications demanded by this commission, of every faithful minister, the Scriptures afford us an abundant answer.

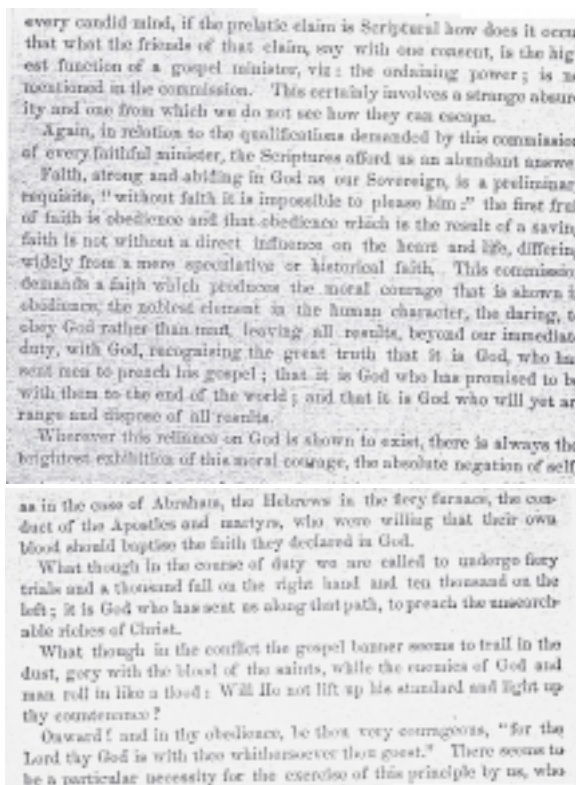
Faith, strong and abiding in God as our Sovereign, is a preliminary requisite, "without faith it is impossible to please him:" the first fruit of faith is obedience and that obedience which is the result of a saving faith is not without a direct influence on the heart and life, differing widely from a mere speculative or historical faith. This commission demands a faith which produces the moral courage that is shown in obedience, the noblest element in the human character, the daring, to obey God rather than man, leaving all results, beyond our immediate duty, with God, recognising the great truth that it is God, who has sent men to preach his gospel; that it is God who has promised to be with them to the end of the world; and that it is God who will yet arrange and dispose of all results.

Wherever this reliance on God is shown to exist, there is always the brightest exhibition of this moral courage, the absolute negation of self, as in the case of Abraham, the Hebrews in the fiery furnace, the conduct of the Apostles and martyrs, who were willing that their own blood should baptise the faith they declared in God.

What though in the course of duty we are called to undergo fiery trials and a thousand fall on the right hand and ten thousand on the left; it is God who has sent us along that path, to preach the unsearchable riches of Christ.

What though in the conflict the gospel banner seems to trail in the dust, gory with the blood of the saints, while the enemies of God and man roll in like a flood: Will He not lift up his standard and light up thy countenance?

Onward! and in thy obedience, be thou very courageous, "for the Lord thy God is with thee whithersoever thou goest." There seems to be a particular necessity for the exercise of this principle by us, who



as a body, minister to a poor, and outraged, a deeply wronged people, those who are literally God's poor, who have scarcely a resting place for the soles of their feet, and whose meagre sustenance, is the bread and water of affliction. Who I ask, know better than we where Dropsy sits in sullen state? if any, let them speak! where Disease holds its mad revels with gaunt Hunger amid suffering and pain, where Fever with its furry tongue licks the parched lips and drinks up the vital energies of life. Who are so familiar with the deep anguish, the stifled groan, the briny tear, and fevered-like action of the oppressor at the auction block, in the rice swamp, cotton field, sugar plantation, the mud cabin? Who I ask has so often returned and considered all the oppressions that are done under the sun: and beheld the tears of such as were oppressed and that had no comforter; and on the side of their oppressors there was power; but they had no comforter, therefore we were almost ready to praise the dead which are already dead, more than the living which are now alive. Faith, living faith is demanded of him who ministers to God's poor in particular degree. And too often do we need it, to shield ourselves as a class, from that insolence, and arrogant presumption that so often attack us, because of our intimate relation to a people, that by wicked men are placed among the outcast of the earth.

Let us not faint, God reigns!

As one of the consequences of this faith we will have God's spirit in our hearts, teaching us, controlling, and comforting us in this arduous duty, our effort to bring the truth to bear upon the minds of men will be owned and blest.

The great object for which the gospel of Christ is preached, is the conversion of men from the power of Satan unto God, the efficient element in this gospel lay in the agency of the spirit and the power of the Truth; while men are the feeble instrumentalities that God hath chosen to preach it to every creature.

The fact that the effective power of the gospel is what it is, viz. the agency of the Spirit and the power of Truth; we are to throw ourselves in our endeavors to preach the gospel, upon this power of the truth, praying for the agency of the Spirit, that the word which is scattered abroad, cast as seed, may germinate and bring forth fruit. We are to

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be in earnest because the gospel is a vital truth, bearing with it consequences of infinite importance to men and angels. We are to be simple, and plain in our presentation of this message, lest men do not understand us and we labor as one beating the wind, and this does not preclude directness.

Thou art the man! is a simple and direct application of the message to every son and daughter of Adam. You are not to omit, soften, conceal or change any part of the message you are to preach, and teach it just as it is, the wisdom and power of God unto salvation giving to the truth opportunity to do its own work. The truths contained in this gospel are the most solemn and sublime that can fall upon a created ear, contain the most comforting words meeting our case precisely; it is just what we want to hear, it is just what the whole world is waiting for, "groaning to be delivered." Says John, I saw a new heaven and a new earth, for the first heaven and the first earth were passed away: and there was no more sea. And I John saw the holy city, new Jerusalem, coming down from God out of heaven, prepared as a bride adorned for her husband. And I heard a great voice out of heaven saying, Behold, the tabernacle of God is with men and he will dwell with them, and they shall be his people, and God himself shall be with them and be their God.

And God shall wipe away all tears from their eyes; and there shall be no more death, neither sorrow, nor crying, neither shall there be any more pain, for the former things are passed away. And he that sat upon the throne said: Behold I make all things new. And he said unto me: Write; for these words are true and faithful. And he said unto me: It is done. I am Alpha and Omega, the beginning and the end. I will give unto him that is athirst of the fountain of the water of life freely. He that overcometh shall inherit all things; and I will be his God, and he shall be my son. It is by just such solemn truth as this, together with the agency of the spirit, that men are to be convinced of the absolute necessity of repentance and a changed heart to meet this sublime event. Tell me not of this fine theory or that wild speculation, or yet the metaphysical dreams of some befogged philosopher. I care nothing for them; it is the truth, the truth of the gospel,

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and the agency of the spirit, that are to give the kingdoms of this world to our God and his Christ. In contending earnestly for this end, Christian virtues, kindred of a living faith, will spring up in the heart and soul; knowledge, temperance, patience, godliness; while the fruit of the spirit shall be love, joy, and peace, for they that are Christ's have crucified the flesh with the affections and lusts. We are to perform duty not only in the times that suit our convenience and inclination, but in times when both inclination and convenience must be sacrificed to a superior sense of duty enforced by this solemn commission; we are always to abound in the work of the Lord, inasmuch as we know that our labor is not vain in the Lord. Shall we not exert greater care, energy, perseverance in regard to this heavenly treasure that is committed to earthen vessels by the Great Head of the Church, than the children of this world who are tolling for corruptible things? If, then, we are contending for a crown that is incorruptible, full of glory and fadeth not away, let it appear, by our fervent faith, our denial of self, our steady, persistent effort for truth, and a lively appreciation of the obligations enjoined by the commission.

2d—What this commission offers to the World as the field of its operation.

The gospel, as a great system of benevolence, offers a means of reconciliation between an offended God and a rebellious world: it treats individual man as a rational, accountable, intelligent, immortal being; it places him in his true position, not only in relation to God, but in relation to his fellow; it informs him distinctly how by wicked works, rebellious thoughts, the result of an inborn depravity, he hath perverted both natural and spiritual resources of divine truth, and rendered himself miserable; that the image in which God created him, pure, upright, holy, has been corrupted, and that from the sole of his foot even unto the head, there is no soundness in it, but wounds and bruises and putrefying sores. That his heart is deceitful and desperately wicked; that his mouth is full of cursing, deceit and fraud, and by nature he is filled with all unrighteousness, fornication, wickedness, covetousness, maliciousness; full of envy, murder, debate, deceit, malignity, backbiting, and scandal. The gospel exhibits a perfect diagnosis of his

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disease, and applies the scapel to the seat of complaint, saying the heart, the heart! in its affections, desires, volitions, intentions and passions must be changed, from stone to flesh; the ossifying elements must be cut out, and it administers no chloroform to his conscience, or opiate to his intellect; but in impassionate language calls upon him to wake from his deep sleep, rouse from his lethiferous state, to consider, reason, and act, in full view of the revelation it has made of his sad condition.

The gospel, as the power of the commission declares, asserts and proves with terrible force and earnestness, the folly of remaining in this condition, warns the impenitent of the strong tendency that exists in the human heart to deceive itself, and set darkness and light and the contrary. But it leaves him not in this condition, but points out the remedy, the way of escape, and at this point manifests the expansive benevolence of the system: would it not be cruelty most exquisite to rouse man fully to a sense of his fallen condition and show him no way of escape? We could not bear such an existence in this our present state of being, and an all-merciful God has not permitted it. If the gospel does show us our sad condition, and utter its terrible denunciations against the transgressor, and magnify the justice of God's law, it meets us at the very point where we are bewildered and helpless and confused, by reason of our base ingratitude and transgression, Repentance, repentance! toward God, and faith in Christ, is the response of the gospel to all in the condition of the trembling jailer, it rejects no class or condition of the human family that seek its saving power in spirit and truth: look unto me, and be ye saved, all the ends of the earth: for I am God, and there is none else. Says the gospel, in its invitation: Again, ho, every one that thirsteth, come ye to the waters, and he that hath no money, Come ye, buy, and eat: yea, come buy wine and milk without money and without price. Wherefore do ye spend your money for that which is not bread and your labor, for that which satisfieth not? hearken diligently unto me, and eat that which is good, and let your soul delight itself in fatness. Incline your ear and come unto me, hear and your soul shall live: and I will make an everlasting covenant with you, even the sure mercies of David.

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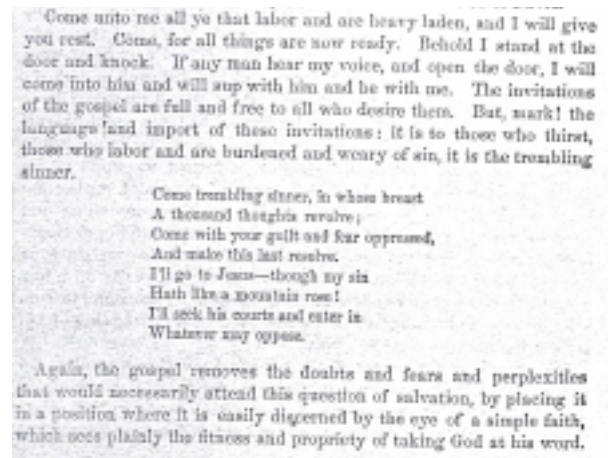
Come unto me all ye that labor and are heavy laden, and I will give you rest. Come, for all things are now ready. Behold I stand at the door and knock. If any man hear my voice, and open the door, I will come into him and will sup with him and he with me. The invitations of the gospel are full and free to all who desire them. But, mark! the language and import of these invitations: it is to those who thirst, those who labor and are burdened and weary of sin, it is the trembling sinner.

Come trembling sinner, in whose breast
 A thousand thoughts revolve;
 Come with your guilt and fear oppressed,
 And make this last resolve.
 I'll go to Jesus—though my sin
 Hath like a mountain rose!
 I'll seek his courts and enter in
 Whatever may oppose.

Again, the gospel removes the doubts and fears and perplexities that would necessarily attend this question of salvation, by placing it in a position where it is easily discerned by the eye of a simple faith, which sees plainly the fitness and propriety of taking God at his word. It is for this reason the gospel will always have its greatest triumphs and numbers from the poor, because the mind is more unsophisticated and free from that peculiar development of sin which belongs to pride of intellect, which is the curse and bane of the more refined classes.

Infidels, Atheists, Schismatics, of every grade, are chiefly from the upper rank of society, and are a peculiar form of its excrement, and this, in its turn, engenders or hatches a numerous progeny of vermin, that are constantly creeping over its surface. It is from these little vermin, the Slave Propagandi select their most useful tools, and is it to be wondered, that when having accomplished their nefarious work, they brush them off with disgust? It will be found as a general rule, that wherever this peculiar form of sin has developed itself with the most strength, there the most subtle form of opposition exists, in relation to the truths of the gospel.

The unsophisticated mind, when for the first time it considers a moral truth and its relations, conceives their existence in very deed, just as it forms an idea of a tree, a ship, a house, that the individual has never visited personally, but read or heard concerning; or, in other



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words, he uses common sense, knows and thinks nothing about the exercise of an uncommon sense, as an absolute condition of mental activity in order to perceive ethical relations.

It certainly is important that we bear this fact in mind, and act with reference to its most obvious suggestions, lest we be unserviceable to a large class of those over whom God has made us bishops or overseers, to feed the church of God, which he hath purchased with his own blood.

And it does occur to me with force, that the best way to accomplish this end is to get down from our stilts, lop off all exuberance, and take the word of God, which is the sword of the Spirit.

It is by such a course the gospel, as a great system of benevolence, will in its saving power be brought to bear upon the class of mind to which we minister with effect, producing the results we are bound to expect by reason of a faithful discharge of duty, and the promise of God. Let us not be misunderstood by this view; we by no means ignore the positive and absolute duty of constant and severe study, that we may be of service, but rather to enforce that duty, as an important aid that we should never lose sight of.

Again, the gospel as a system offers justice between man and man. Whatsoever ye would that men should do unto you, do ye even so unto them; and this is one of its great distinguishing characteristics, when compared with other systems of religion: it not only furnishes the knowledge of certain relations that exist between God as our Creator and man as his creature, but it supplies a rule of action between man and man.

It takes no part with injustice in thought or action; it recognizes in the most simple and palpable manner the common brotherhood of mankind, stating that God hath made of one blood all nations of men for to dwell on all the face of the earth. Thou shalt love the Lord thy God with all thy heart and with all thy soul and with all thy mind. This is the first and great commandment. And the second is like unto it. Thou shalt love thy neighbor as thyself. On these two commandments hang all the law and the prophets.

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Have we not all one father? hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Wo unto them that decree unrighteous decrees, and that write grievousness which they have proscribed. To turn aside the need from judgement, and to take away the right from the poor of my people.

To turn aside the right of a man before the face of the Most High, to subvert a man in his cause, the Lord approveth not.

This same element of justice, which is so manifest in the gospel, gives to man the right to pursue mental and moral culture, and no one can by direct or indirect means prevent him without incurring the anger of an indignant God.

Take fast hold on instruction, let her not go; keep her, for she is thy life.

Also, that the soul be without knowledge, it is not good. Buy the truth and sell it not; also, wisdom and instruction and understanding. Wo unto you, Lawyers! for ye have taken away the key of knowledge; ye entered not in yourselves, and them that were entering in ye hindered. What more direct testimony than this can we possibly have against any system whose condition of existence is absolute ignorance on the part of the oppressed, a system that must be fenced about with penal laws of the most wicked and brutifying character to blot out the ideas of accountability to God from the mind and place man in God's stead and allow no ray of light to pierce the darkness and gloom of that dungeon of ignorance that can possibly be prevented.

What shall we say my brethren, of the selfish, stupid fear of a class of men, in this contrary who are constantly carping about the papistical influence of a single man, who is in Rome, while at the same time, they are the loud mouthed supporters and adherents of a system of iniquity in this country that is constantly making its thousands of popes in more ways than one, in our midst, for the best blood of Virginia flows in the vans of its serfs, so said Randolph, high authority, in matters pertaining to the first families.

Any class of men professing to be Christians, who to the terrors of a civil despotism, add the crushing weight of a spiritual tyranny to keep

Have we not all one father? hath not one God created us? Why do we deal treacherously every man against his brother, by profaning the covenant of our fathers? Wo unto them that decree unrighteous decrees, and that write grievousness which they have proscribed. To turn aside the needy from judgement, and to take away the right from the poor of my people.

To turn aside the right of a man before the face of the Most High, to subvert a man in his cause, the Lord approveth not.

This same element of justice, which is so manifest in the gospel, gives to man the right to pursue mental and moral culture, and no one can by direct or indirect means prevent him without incurring the anger of an indignant God.

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men in ignorance, that necessarily excludes the proper knowledge of their relations to God and man, are blind guides. I care not for the sincerity they profess, I must regard it as a pretence; and though they stamp this as Pelagian doctrine and that as Sabellian, and this the work of a theologian and that the speculation of a rationalistic; still their palpable ignorance concerning the simplest truths of the gospel, truths that lay upon the very surface, stamp them as the most stupid men: out of their mouth will we judge them; they are ever learning, but will never come to a knowledge of the truth. Alas! that from such men should come the oracular dripings of a system that virtually ignores God as our sovereign, Christ as our Redeemer, the Bible as a rule of faith and practice, and in their stead place a system of theology of which they themselves are the great Solar light; if, therefore, the light that is in them be darkness, how great is that darkness. Let us not be discouraged, but proving ourselves faithful servants, and God will plead our cause, taking away their refuge of lies.

The humanizing element of the gospel is plainly manifest in the increased activity of thought and action concerning man's temporal and eternal interests. The direct influence of the gospel is to make men more kind and considerate one to the other, caring for each other's interest; and wherever we meet with a man, who has no regard for the well-being of others, over whom selfishness holds a controlling sway, you may infer without violence to any one, that the gospel has done but little for his spiritual renovation.

In conclusion, permit me to say a few things in brief, that our peculiar position seems to demand.

The preaching of this gospel of Christ is the great controlling purpose of the faithful minister of Christ—his consecration to this work is entire; and it may not be out of place to call to mind the faithfulness of men of our own rank and condition of life, whose labors and sufferings are ended, for they are gone to their reward, and we are now reaping, with a good degree of comfort what they sowed in poverty, in suffering, in pain. Let us call to mind the strong faith, the burning zeal, of such men as Allen, Wright, the Gloucesters, Williams, Paul, Hains, Cook, Bowels, Scott and others. Honor to their lives, reverence to their memories, peace to their ashes. Let the burning words of divine

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truth, which fell from their lips while comforting and consoling the poor and the outcast of this earth, for whose souls no man cared—let their word, I say, sink deep in our hearts, urging us on in this great conflict, until God shall call us from labor to reward.

Let the clarion tones of the gospel trumpet be heard, ringing out clear and loud from our respective places upon the wall of Zion, above the din and noise of conflicting hosts, that none may wander from the path or falter by the way, or be snatched away by an ever active and wiley foe, by reason of our unfaithfulness. Let the training of the young, the early consecration of our children to God, that he may accept them for the work of the gospel ministry, attest our faith, our zeal, our entire devotion to this glorious mission.

Let us frequently ask ourselves, if we have subordinated every interest, every ambition, every hope of the future, to this one purpose, viz. the preaching of the richness and fulness of that grace, which is revealed in the gospel of the Son of God? If the world and the things of the world are as dross when compared with the excellency of Christ. If so, then onward! onward!! until God shall say come up higher.

AMEN.

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