

Chapter 1 : Full text of "Sermons on public occasions"

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I AM sorry that I shall not be able to extend the application of this text beyond its more direct and immediate bearing on that event on which we are now met to mingle our regrets, and our sensibilities, and our prayers that, occupied as we all are with the mournful circumstance that has bereft our country of one of its brightest anticipations, I shall not be able to clear my way to the accomplishment of what is, strictly speaking, the congregational object of an address from the pulpit, which ought, in every possible case, to be an address to the conscience - that, therefore, instead of the concerns of personal Christianity, which, under my present text, I might, if I had space for it, press home upon the attention of my hearers, I shall be under the necessity of restricting myself to that more partial application of the text which relates to the matters of public Christianity. It is upon this account, as well as upon others, that I rejoice in the present appointment, for the improvement of that sad and sudden visitation which has so desolated the hearts and the hopes of a whole people. I therefore feel more freedom in coming forward with such remarks as, to the eyes of many, may wear a more public and even political complexion, than is altogether suited to the ministrations of the Sabbath. And yet I cannot but advert, and that in such terms of reproof as I think to be most truly applicable, to another set of men, whose taste for preaching is very much confined to these great and national occasions - who, habitually absent from church on the Sabbath, are yet observed, and that most prominently, to come together in eager and clustering attendance, on some interesting case of pathos or of politics-who in this way obtrude upon the general notice, their loyalty to an earthly sovereign, while, in reference to their Lord and Master, Jesus Christ, they scandalize all that is Christian in the general feeling, by their manifest contempt for Him and for His ordinances - who look for the ready compliance of ministers, in all that can gratify their inclinations for pageantry, while for the real effective and only important business of ministers, they have just as little reverence as if it were all a matter of hollow and insignificant parade. It is right to share in the triumphs of successful, and to shed the tears of afflicted, patriotism. But it is also right to estimate according to its true character, the patriotism of those who are never known to offer one homage to Christianity, except when it is associated with the affairs of state; or with the wishes, and the commands, and the expectations of statesmen. But the frivolous and altogether despicable taste of the men to whom I am alluding, must be entirely separated from such an occasion as the present. For, in truth, there never was an occasion of such magnitude, and at the same time of such peculiarity. There never was an occasion on which a matter of deep political interest was so blended and mixed up with matter of very deep and affecting tenderness. It does not wear the aspect of an affair of politics at all, but of an affair of the heart and the novel exhibition is now offered, of all party irritations merging into one common and overwhelming sensibility. Oh how it tends to quiet the agitations of every earthly interest and earthly passion, when Death steps forward and demonstrates the littleness of them all when he stamps a character of such affecting insignificance on all that we are contending for - when, as if to make known the greatness of his power in the sight of a whole country, he stalks in ghastly triumph over the might and the grandeur of its most august family, and singling out that member of it on whom the dearest hopes and the gayest visions of the people were suspended, he, by one fatal and resist - less blow, sends abroad the fame of his victory and his strength, throughout the wide extent of an afflicted nation. He has indeed put a cruel and impressive mockery on all the glories of mortality. A few days ago, all looked so full of life, and promise, and security - when we read of the hustle of the great preparation - and were told of the skill and the talent that were pressed into the service - and heard of the goodly attendance of the most eminent in the nation - and how officers of state, and the titled dignitaries of the land, were chariotted in splendour to the scene of expectation, as to the joys of an approaching holiday - yes, and we were told too, that the bells of the surrounding villages were all in readiness for the merry peal of gratulation, and that the expectant metropolis of our empire, on tiptoe for the announcement of her future monarch, had her winged couriers of dispatch to speed the welcome

message to the ears of her citizens, and that from her an embassy of gladness was to travel over all the provinces of the land; and the country, forgetful of all that she had suffered, was at length to offer the spectacle of one wide and rejoicing jubilee. Our blooming Princess, whom fancy had decked with the coronet of these realms, and under whose gentle sway all bade so fair for the good and the peace of our nation, has he placed upon her bier! And, as if to fill up the measure of his triumph, has he laid by her side, that babe, who, but for him, might have been the monarch of a future generation; and he has done that, which by no single achievement he could otherwise have accomplished - he has sent forth over the whole of our land, the gloom of such a bereavement as cannot be replaced by any living, descendant of royalty - he has broken the direct succession of the monarchy of England - by one and the same disaster, has he wakened up the public anxieties of the country, and sent a pang as acute as that of the most woful domestic visitation, into the heart of each of its families. In the prosecution of the following discourse, as I have already stated, I shall satisfy myself with a. I shall, in the first place, offer a few remarks on that branch of the righteousness of practical Christianity, which consists in the duty that subjects owe to their governors. And, in the second place, I shall attempt to improve the present great national disaster, to the object of impressing upon you, that, under all our difficulties and all our fears, it is the righteousness of the people alone which will exalt and perpetuate the nation; and that, therefore, if this great interest be neglected, the country, instead of reaping improvement from the judgments of God, is in imminent danger of being utterly overwhelmed by them. But here let me attempt the difficult task of rightly dividing the Word of Truth - and premise this head of discourse, by admitting, that I know nothing more hateful than the crouching spirit of servility. I know not a single class of men more unworthy of reverence, than the base and interested minions of a court. I know not a set of pretenders who more amply deserve to be held out to the chastisement of public scorn, than they who, under the guise of public principle, are only aiming at personal aggrandizement. This is one corruption. Now, I cannot open my Bible, without learning that loyalty is one branch of the righteousness of practical Christianity. I am not seeking to please men but God, when I repeat His words in your hearing - that you should honour the King - that you should obey Magistrates - that you should meddle not with those who are given to change that you should be subject to principalities and powers - that you should lead a quiet and a peaceable life in all godliness and honesty. This, then, is a part of the righteousness which it is our business to teach, and sure I am that it is a part of righteousness which the judgment now dealt out to us, should, of all others, dispose you to learn. I know not a virtue more in harmony with the present feelings and afflictions and circumstances of the country, than that of a steadfast and determined loyalty. The time has been, when such an event as the one that we are now assembled to deplore, would have put every restless spirit into motion, and set a guilty ambition upon its murderous devices, and brought powerful pretenders with their opposing hosts of vassalage into the field, and enlisted towns and families under the rival banners of a most destructive fray of contention, and thus have broken up the whole peace and confidence of society. Let us bless God that these days of barbarism are now gone by. But the vessel of the state is still exposed to many agitations. The sea of politics is a sea of storms, on which the gale of human passions would make her founder, were it not for the guidance of human principle; and, therefore, the truest polity of a nation is to Christianize her subjects, and to disseminate among them the influence of religion. These may, at times, be imperiously called for. But a permanent security against the wild outbreakings of turbulence and disaster, is only to be attained by diffusing the lessons of the gospel throughout the great mass of our population - even those lessons which are utterly and diametrically at antipodes with all that is criminal and wrong in the spirit of political disaffection. The only radical counteraction to this evil is to be found in the spirit of Christianity; and though animated by such a spirit, a man may put on the intrepidity of one of the old prophets, and denounce even in the ear of royalty the profiigacies which may disgrace or deform it - though animated by such a spirit, he may lift his protesting voice in the face of an unchristian magistracy, and tell them of their errors though animated by such a spirit, he, to avoid every appearance of evil, will neither stoop to the flattery of power, nor to the solicitations of patronage and though all this may bear to the superficial eye, a hard, and repulsive, and hostile aspect towards the established dignities of the land yet forget not, that if a real and honest principle of Christianity lie at the root of this spirit, there exists within the bosom of such a man, a foundation of principle, on which all the

lessons of Christianity will rise into visible and consistent exemplification.. And it is he, and such as he, who will turn out to be the salvation of the country, when the hour of her threatened danger is approaching - and it is just in proportion as you spread and multiply such a character, that you raise within the bosom of the nation the best security against all her fluctuations - and, as in every other department of human concerns, so will it be found, that, in this particular department, Christians are the salt of the earth, and Christianity the most copious and emanating fountain of all the guardian virtues of peace, and order, and patriotism. The judgment under which we now labour, supplies, I think, one touching, and, to every good and Christian mind, one powerful argument of loyalty. It is the distance of the prince from his people which feeds the political jealousy of the latter, and which by removing the former to a height of inaccessible grandeur, places him, as it were, beyond the reach of their sympathies. Much of that political rancour, which festers, and agitates, and. If two of the deadliest political antagonists in our country, who abuse, and vilify, and pour forth their stormy eloquence on each other, whether in parliament or from the press, were actually to come into such personal and familiar contact, as would infuse into their controversy the sweetening of mere acquaintanceship, this very circumstance would disarm and do away almost all their violence. The truth is, that when one man rails against another across the table of the legislative assembly, or when he works up his fermenting imagination, and pens his virulent sentences against another, in the retirement of a closet - he is fighting against a man at a distance - he is exhausting his strength against an enemy whom he does not know - he is swelling into indignation, and into all the movements of what he thinks right and generous principle, against a chimera of his own apprehension; and a similar re-action comes back upon him from the quarter that he has assailed, and thus the controversy thickens, and the delusion everytlay gets more impenetrable, and the distance is ever widening, and the breach. Now, let me apply this remark to the mutual state of sentiment which obtains between the different orders of the. Amongst the rich, there is apt at times to rankle an injurious and unworthy impression of the poor - and just because these poor stand at a distance from them - just because they come not into contact with that which would draw them out in courteousness to their persons, and in benevolent attentions to their families. Amongst the poor, on the other hand, there is often a disdainful suspicion of the wealthy, as if they were actuated by a proud indifference to them and to their concerns, and as if they were placed away from them at so distant and lofty an elevation as not to require the exercise of any of those cordialities, which are ever sure to spring in the bosom of man to man, when they come to know each other, and to have the actual sight of each other. Let me further apply all this to the Sons and the daughters of royalty. The truth is, that they appear to the public eye as stalking on a platform so highly elevated above the general level of society, that it removes them, as it were, from all the ordinary sympathies of our nature. And though we read at times of their galas, and their birth-days, and their drawing-rooms, there is nothing in all this to attach us to their interests and their feelings, as the inhabitants of a familiar home - as the members of an affectionate family. Surrounded as they are with the glare of a splendid notoriety, we scarcely recognise them as men and as women, who can rejoice, and weep, and pine with disease, and taste the sufferings of mortality; and be oppressed with anguish, and love with tenderness, and experience in their bosoms the same movements of grief or of affection that we do ourselves. And thus it is, that they labour under a real and heavy disadvantage. There is not, in their case, the counteraction of that kindly influence, to alleviate the weight or the malignity of prejudice, which men of a humbler station are ever sure to enjoy. In the case of a man whose name is hardly known beyond the limits of. But it is not so with those in the elevated walks of society. Their names are familiar where their persons are unknown; and whatever malignity may attach to the one, circulates abroad, and is spread far beyond the limits of their possible intercourse with human beings, and meets with no kindly counteraction from our acquaintance with the other. And this may explain how it is, that the same exalted personage may, at one and the same time, be suffering under a load of most unmerited obloquy from the wide and the general public, and be to all his familiar domestics an object of the most enthusiastic devotedness and regard. Now, if through an accidental opening, the public should be favoured with a domestic exhibition - if, by some overpowering visitation of Providence upon an illustrious family, the members of it should come to be recognised as the partakers of one common humanity with ourselves-. Ah, my brethren, when the imagination dwells on that bed where the remains of departed youth and departed infancy are lying -

when, instead of crowns and canopies of grandeur, it looks to the forlorn husband, and the weeping father, and the human feelings which agitate their bosom, and the human tears which flow down their cheeks, and all such symptoms of deep affliction as bespeak the workings of suffering and dejected nature - what ought to be, and what actually is, the feeling of the country at so sad an exhibition? It is just the feeling of the domestics and the labourers at Claremont. All is soft and tender as womanhood. There is not a British heart that does not feel to this interesting visitor, all the force and all the tenderness of a most affecting relationship; and, go where he may, will he ever be recognised and cherished as a much-loved member of the British family. On minor questions of the constitution, we may storm, and rave, and look at each other a little ferociously - and it was by some such appearance as this, that he, who, in the days of his strength, was the foulest and the most formidable of all our enemies, said of the country in which we live, that, torn by factions, it was going rapidly to dissolution. Yet these are but the skirmishings of a pettier warfare the movements of nature and of passion, in a land of freemen - the harmless contests of men pulling in opposite ways at some of the smaller ropes in the tackling of our great national vessel. But look to these men, in the time of need and the hour of suffering look to them now, when in one great and calamitous visitation, the feeling of every animosity is overborne - look to them now, when the darkness is gathering, and the boding cloud of disaster hangs over us, and some chilling fear of insecurity is beginning to circulate in whispers through the land - look to them now, when in the entombment of this sad and melancholy day, the hopes of more than half a century are to be interred - look to them now, when from one end of the country to the other, there is the mourning of a very great and sore lamentation, so that all who pass by may say, this is a grievous mourning to the people of the land. Who does not see this principle sitting in visible expression on the general countenance of the nation - that the people are sound at heart, and that with this, as the main-sheet of our dependence, we may still, under the blessing of God, weather and surmount all the difficulties which threaten us. I now proceed to the second head of discourse, under which I was to attempt such an improvement of this great national disaster, as might enforce the lesson, that, under every fear and every difficulty, it is the righteousness of the people alone which will exalt and perpetuate a nation; and that, therefore, if this great interest be neglected, instead of learning any thing from the judgments of God, we are in imminent danger of being utterly overwhelmed by them. Under my first head I restricted myself exclusively to the virtue of loyalty, which is one of the special, but I most willingly admit, nay, and most earnestly contend, is also one of the essential attributes of righteousness. But there is a point on which I profess myself to be altogether at issue with a set of men, who composed, at one time, whatever they do now, a very numerous class of society. I mean those men, who, with all the ostentation, and all the intolerance of loyalty, evinced an utter indifference either to their own personal religion or to the religion of the people who were around them - who were satisfied with the single object of keeping the neighbourhood in a state of political tranquillity who, if they could only get the population to be quiet, cared not for the extent of profaneness or of profligacy that was amongst them - and who, while they thought to signalize themselves in the favour of their earthly king, by keeping down every turbulent or rebellious movement among his subjects, did in fact, by their own conspicuous example, lead them and cheer them on in their rebellion against the King of heaven and, as far as the mischief could be wrought by the contagion of their personal influence, these men of loyalty did what in them lay, to spread a practical contempt for Christianity, and for all its ordinances, throughout the land. Now, I would have such men to understand, if any such there be within the sphere of my voice, that it is not with their loyalty that I am quarreling. I am only telling them, that this single attribute of righteousness will never obtain a steady footing in the hearts of the people, except on the ground of a general principle of righteousness. I am telling them, how egregiously they are out of their own politics, in ever thinking that they can prop the virtue of loyalty in a nation, while they are busily employed, by the whole instrumentality of their example and of their doings, in sapping the very foundation upon which it is reared. I am telling them, that if they wish to see loyalty in perfection, and such loyalty, too, as requires not any scowling vigilance of theirs to uphold it, they must look to the most moral, and orderly, and Christianized districts of the country. I am merely teaching them a lesson, of which they seem to be ignorant, that if you loosen the hold of Christianity over the hearts of the population, you pull down from their ascendancy all the virtues of Christianity, of which loyalty is one. Yes, and I will come yet a little closer,

and take a look of that loyalty which exists in the shape of an isolated principle in their own bosoms. I should like to gauge the dimensions of this loyalty of theirs, in its state of disjunction from the general principle of Christianity. Having thus briefly adverted to one of the causes of impiety and consequent disloyalty, I shall proceed to offer a few remarks on the great object of teaching the people righteousness, not so much in a general and didactic manner, as in the way of brief, and, if possible, of memorable illustration - gathering my argument from the present event, and availing myself, at the same time, of such principles as have been advanced in the course of the preceding observations. My next remark, then, on this subject, will be taken from a sentiment, of which I think you must all on the present occasion feel the force and the propriety. Would it not have been most desirable could the whole population of the city have been admitted to join in the solemn services of the day? Do you not think that they are precisely such services as would have spread a loyal and patriotic influence amongst them? And, I ask, is it not unfortunate, that, on the day of such an affecting, and, if I may so style it, such a national exercise, there should not have been twenty more churches with twenty more ministers, to have contained the whole crowd of eager and interested listeners? A man of mere loyalty, without one other accomplishment, will, I am sure, participate in a regret so natural; but couple this regret with the principle, that the only way in which the loyalty of the people can effectually be maintained, is on the basis of their Christianity, and then the regret in question embraces an object still more general - and well were it for us, if, amid the insecurity of families, and the various fluctuations of fortune and of arrangement that are taking place in the highest walks of society, the country were led, by the judgment with which it has now been visited, to deepen the foundation of all its order and of all its interests in the moral education of its people. Then indeed the text would have its literal fulfilment. When the judgments of God are in the earth, the rulers of the world would lead the inhabitants thereof to learn righteousness. In our own city, much in this respect remains to be accomplished; and I speak of the great mass of our city and suburb population, when I say, that through the week they lie open to every rude and random exposure - and when Sabbath comes, no solemn appeal to the conscience, no stirring recollections of the past, no urgent calls to resolve against the temptations of the future, come along with it. It is undeniable, that within the compass of a few square miles, the daily walk of the vast majority of our people is beset with a thousand contaminations; and whether it be on the way to the market, or on the way to the work-shop, or on the way to the crowded manufactory, or on the way to any one resort of industry that you choose to condescend upon, or on the way to the evening home, where the labours of a virtuous day should be closed by the holy thankfulness of a pious and affectionate family; be it in passing from one place to another, or be it amid all the throng of sedentary occupations; there is not one day of the six, and not one hour of one of these days, when frail and unsheltered man is not plied by the many allurements of a world lying in wickedness - when evil communications are not assailing him with their corruptions - when the full tide of example does not bear down upon his purposes, and threaten to sweep all his purity and all his principle away from him. And when the seventh day comes, where, I would ask, are the efficient securities that ought to be provided against all those inundations of profligacy which rage without control through the week, and spread such a desolating influence among the morals of the existing generation? My next remark shall be founded on a principle to which I have already alluded, the desirableness of a more frequent intercourse between the higher and the lower orders of society; and what more likely to accomplish this, than a larger ecclesiastical accommodation? It is this Christian fellowship, which, more than any other tie, links so intimately together the high and the low in country parishes. There is, however, another particular to which I would advert, and though I cannot do so without magnifying my office, yet I know not a single circumstance which so upholds the golden line of life amongst our agricultural population, as the manner in which the gap between the pinnacle of the community and its base is filled up by the week-day duties of the clergyman - by that man, of whom it has been well said, that he belongs to no rank, because he associates with all ranks, by that man, whose presence may dignify the palace, but whose peculiar glory it is to carry the influences of friendship and piety into cottages. This is the age of moral experiment; and much has been devised in our day for promoting the virtue, and the improvement, and the economical habits of the lower orders of society. But in all these attempts to raise a barrier against the growing profligacy of our towns, one important element seems to have passed unheeded, and to have been altogether omitted in the calculation. In

all the comparative estimates of the character of a town and the character of a country population, it has been little attended to, that the former are distinguished from the latter by the dreary, hopeless, and almost impassable distance at which they stand from their parish minister. Now, though it be at the hazard of again magnifying my office, I must avow, in the hearing of you all, that there is a moral charm in his personal attentions and his affectionate civilities, and the ever-recurring influence of his visits and his prayers, which, if restored to the people, would impart a new moral aspect, and eradicate much of the licentiousness and the dishonesty that abounds in our cities. On this day of national calamity, if ever the subject should be adverted to from the pulpit, we may be allowed to express our convictions on the close alliance that obtains between the political interests and the religious character of a country. And I am surely not out of place, when, on looking at the mighty mass of a city and its population, I state my apprehension, that if something be not done to bring this enormous physical strength under the control of Christian and humanised principle, the day may yet come, when it may lift against the authorities of the land its brawny rigour, and discharge upon them all, the turbulence of its rude and volcanic energy. But I speak not merely of their Sabbath ministrations. Give to each a manageable extent of town, within the compass of his personal exertions, and where he might be able to cultivate a ministerial influence among all its families - put it into his power to dignify the very humblest of its tenements by the courteousness of his soothing and benevolent attentions - let it be such a district of population as may not bear him down by the multiplicity of its demands; but where, without any feverish or distracting variety of labour, he may be able to familiarize himself to every house, and to know every individual, and to visit every spiritual patient, and to watch every death-bed, and to pour out the sympathies of a pious and affectionate bosom over every mourning and bereaved family. Bring every city of the land under such a moral regimen as this and another generation would not pass away, righteousness ran down all their streets like a mighty river. That sullen depravity of character, which the gibbet cannot scare away, and which sits immovable in the face of the most menacing severities and in despite of the yearly recurrence of the most terrifying examples - could not keep its ground against the mild, but resistless application of an effective Christian ministry. The very worst of men would be constrained to feel the power of such an application. Sunk as they are in ignorance, and inured as they have been from the first years of their neglected boyhood, to scenes of week-day profligacy and Sabbath profanation these men, of whom it may be said, that all their moralities are extinct, and all their tendernesses blunted - even they would feel the power of that reviving touch, which the mingled influence of kindness and piety can often impress on the souls of the most abandoned - even they would open the flood-gates of their hearts, and pour forth the tide of an honest welcome on the men who had come in all the cordiality of good-will to themselves and to their families. And thus might a humanizing and an exalting influence be made to circulate through all their dwelling-places:

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Nothing can be more intricate, complex, and hard to be understood, than religion, as it has been often described. And this is not only true concerning the religion of the Heathens, even many of the wisest of them, but concerning the religion of those also who were, in some sense, Christians; yea, and men of great name in the Christian world; men who seemed to be pillars thereof. Yet how easy to be understood, how plain and simple a thing, is the genuine religion of Jesus Christ; provided only that we take it in its native form, just as it is described in the oracles of God! It is exactly suited, by the wise Creator and Governor of the world, to the weak understanding and narrow capacity of man in his present state. How observable is this, both with regard to the end it proposes, and the means to attain that end! The end is, in one word, salvation; the means to attain it, faith. It is easily discerned, that these two little words, I mean faith and salvation, include the substance of all the Bible, the marrow, as it were, of the whole Scripture. So much the more should we take all possible care to avoid all mistake concerning them, and to form a true and accurate judgement concerning both the one and the other. Let us then seriously inquire, I. What is that faith whereby we are saved? How are we saved by it? And, first, let us inquire, What is salvation? The salvation which is here spoken of is not what is frequently understood by that word, the going to heaven, eternal happiness. The very words of the text itself put this beyond all question: But we are at present concerned only with that salvation which the Apostle is directly speaking of. And this consists of two general parts, justification and sanctification. Justification is another word for pardon. It is the forgiveness of all our sins; and, what is necessarily implied therein, our acceptance with God. And at the same time that we are justified, yea, in that very moment, sanctification begins. In that instant we are born again, born from above, born of the Spirit: We are inwardly renewed by the power of God. How naturally do those who experience such a change imagine that all sin is gone; that it is utterly rooted out of their heart, and has no more any place therein! But it is seldom long before they are undeceived, finding sin was only suspended, not destroyed. Temptations return, and sin revives; showing it was but stunned before, not dead. How exactly did Macarius, fourteen hundred years ago, describe the present experience of the children of God: Whereas they that have discretion cannot deny, that even we who have the grace of God may be molested again. For we have often had instances of some among the brethren, who have experienced such grace as to affirm that they had no sin in them; and yet, after all, when they thought themselves entirely freed from it, the corruption that lurked within was stirred up anew, and they were wellnigh burned up. From the time of our being born again, the gradual work of sanctification takes place. The word has various senses: It is love excluding sin; love filling the heart, taking up the whole capacity of the soul. But what is faith through which we are saved? This is the second point to be considered. Faith, in general, is defined by the Apostle, *oprmaton elegchos ou blepomenon*. An evidence, a divine evidence and conviction the word means both of things not seen; not visible, not perceivable either by sight, or by any other of the external senses. It implies both a supernatural evidence of God, and of the things of God; a kind of spiritual light exhibited to the soul, and a supernatural sight or perception thereof. Accordingly, the Scripture speaks of Gods giving sometimes light, sometimes a power of discerning it. God, who commanded light to shine out of darkness, hath shined in our hearts, to give us the light of the knowledge of the glory of God in the face of Jesus Christ. And elsewhere the same Apostle speaks of the eyes of our understanding being opened. And we see the eternal world; piercing through the veil which hangs between time and eternity. Clouds and darkness then rest upon it no more, but we already see the glory which shall be revealed. It is by this faith whether we term it the essence, or rather a property thereof that we receive Christ; that we receive Him in all His offices, as our Prophet, Priest, and King. But let it be observed, that, in the very nature of the thing, the assurance goes before the confidence. For a man cannot have a childlike confidence in God till he knows he is a child of God. Therefore, confidence, trust, reliance, adherence, or whatever else it be called, is not the first, as some have supposed, but the second,

branch or act of faith. It is by this faith we are saved, justified, and sanctified; taking that word in its highest sense. But how are we justified and sanctified by faith? This is our third head of inquiry. And this being the main point in question, and a point of no ordinary importance, it will not be improper to give it a more distinct and particular consideration. And, first, how are we justified by faith? In what sense is this to be understood? I answer, Faith is the condition, and the only condition, of justification. It is the condition: And it is the only condition: And is not both the one and the other of the utmost necessity, insomuch that if we willingly neglect either, we cannot reasonably expect to be justified at all? But if this be so, how can it be said that faith is the only condition of justification? But they are not necessary in the same sense with faith, nor in the same degree. Not in the same degree; for those fruits are only necessary conditionally; if there be time and opportunity for them. Likewise, let a man have ever so much repentance, or ever so many of the fruits meet for repentance, yet all this does not at all avail; he is not justified till he believes. But the moment he believes, with or without those fruits, yea, with more or less repentance, he is justified. Not in the same sense; for repentance and its fruits are only remotely necessary; necessary in order to faith; whereas faith is immediately necessary to justification. It remains, that faith is the only condition, which is immediately and proximately necessary to justification. We know you believe that we are justified by faith; but do not you believe, and accordingly teach, that we are sanctified by our works? I have continually testified in private and in public, that we are sanctified as well as justified by faith. And indeed the one of those great truths does exceedingly illustrate the other. Faith is the condition, and the only condition, of sanctification, exactly as it is of justification. In other words, no man is sanctified till he believes: Yea, are not these so necessary, that if a man willingly neglect them he cannot reasonably expect that he shall ever be sanctified in the full sense; that is, perfected in love? Nay, can he grow at all in grace, in the loving knowledge of our Lord Jesus Christ? Yea, can he retain the grace which God has already given him? Can he continue in the faith which he has received, or in the favour of God. Do not you yourself allow all this, and continually assert it? But, if this be so, how can it be said that faith is the only condition of sanctification? I do allow all this, and continually maintain it as the truth of God. I allow there is a repentance consequent upon, as well as a repentance previous to, justification. It is incumbent on all that are justified to be zealous of good works. And there are so necessary, that if a man willingly neglect them, he cannot reasonably expect that he shall ever be sanctified; he cannot grow in grace, in the image of God, the mind which was in Christ Jesus; nay, he cannot retain the grace he has received; he cannot continue in faith, or in the favour of God. What is the inference we must draw herefrom? Why, that both repentance, rightly understood, and the practice of all good works, æ”works of piety, as well as works of mercy now properly so called, since they spring from faith, are, in some sense, necessary to sanctification. The repentance consequent upon justification is widely different from that which is antecedent to it. This implies no guilt, no sense of condemnation, no consciousness of the wrath of God. It is a conviction of our proneness to evil, of an heart bent to backsliding, of the still continuing tendency of the flesh to lust against the spirit. Sometimes, unless we continually watch and pray, it lusteth to pride, sometimes to anger, sometimes to love of the world, love of ease, love of honour, or love of pleasure more than of God. It is a conviction of the tendency of our heart to self-will, to Atheism, or idolatry; and above all, to unbelief; whereby, in a thousand ways, and under a thousand pretenses, we are ever departing, more or less, from the living God. With this conviction of the sin remaining in our hearts, there is joined a clear conviction of the sin remaining in our lives; still cleaving to all our words and actions. In the best of these we now discern a mixture of evil, either in the spirit, the matter, or the manner of them; something that could not endure the righteous judgement of God, were He extreme to mark what is done amiss. Where we least suspected it, we find a taint of pride or self-will, of unbelief or idolatry; so that we are now more ashamed of our best duties than formerly of our worst sins: Experience shows that, together with this conviction of sin remaining in our hearts, and cleaving to all our words and actions; as well as the guilt which on account thereof we should incur, were we not continually sprinkled with the atoning blood; one thing more is implied in this repentance; namely, a conviction of our helplessness, of our utter inability to think one good thought, or to form one good desire; and much more to speak one word aright, or to perform one good action, but through His free, almighty grace, first preventing us, and then accompanying us every moment. Secondly, all works of mercy; whether they relate to the bodies or

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souls of men; such as feeding the hungry, clothing the naked, entertaining the stranger, visiting those that are in prison, or sick, or variously afflicted; such as the endeavouring to instruct the ignorant, to awaken the stupid sinner, to quicken the lukewarm, to confirm the wavering, to comfort the feeble-minded, to succour the tempted, or contribute in any manner to the saving of souls from death. This is the way wherein God hath appointed His children to wait for complete salvation. Hence may appear the extreme mischievousness of that seemingly innocent opinion, that there is no sin in a believer; that all sin is destroyed, root and branch, the moment a man is justified. By totally preventing that repentance, it quite blocks up the way to sanctification. There is no place for repentance in him who believes there is no sin either in his life or heart: Hence it may likewise appear, that there is no possible danger in thus expecting full salvation. For suppose we were mistaken, suppose no such blessing ever was or can be attained, yet we lose nothing: But he cannot be sanctified without faith. But the moment he believes, with or without those fruits, yea, with more or less of this repentance, he is sanctified. It remains, that faith is the only condition which is immediately and proximately necessary to sanctification. Till we are thoroughly satisfied of this, there in no moving one step further. For as long as love takes up the whole heart, what room is there for sin therein?

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Excerpt. But it shall not be so among you: but whosoever will be great among you, let him be your minister; and whosoever will be chief among you, let him be your servant: even as the Son of man came not to be ministered unto, but to minister.

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