

A Sermon
from 2 Corinths VI, v. 2.

We then as workers together
with him beseech you also
that ye receive not the grace
of God in vain.

For he saith, Behold I
have heard thee in a time
accepted even in the day
of salvation have I succoured
thee. Behold now is the accepted
time, Behold now is the day of
salvation

Such are the gracious offers
of the Gospel such the blessings
and privileges with which
we are favoured that we are
necessarily laid under the
weighty obligations and the
highest responsibilities. For
to whom much is given, of him

Much will be required. It
is ~~no more than~~ ^{only} just that we
should be made accountable
for any advantages & special
favours we enjoy ~~and~~ that our
responsibilities should increase
with our privileges. Hence Christ
came his ~~spirit~~ ^{words} unceasingly
mingle exhortations & warnings
with invitations & exhortations. We
require indeed encouragement
to exert a confident trust
in God's mercy, but no less
caution lest we should neglect
our ~~responsibilities & advantages~~ ^{responsibilities & advantages}. When we are
led to a right sense of our guiltily and
perishing condition, when we are
of our sinfulness we are justly
apprehensive of God's wrath.
Hence the invitations of the
Gospel are so free & abundant
so pressing & urgent. God's un-
wearied love in Christ Jesus
is ~~displayed~~ ^{displayed} before us in
the strongest language of assurance.

But as much as man is so
apt to mistake or forget his ^{his true} both his duties &
~~highest interests~~, or so indifferent
stolid & neglectful in applying
the ~~privileges~~ ^{blessings} once bestowed,
he enjoys, he must again &
again be counselled & admonished
and cautioned lest all
God's grace should be spent
on him in vain & increase
his condemnation. Again &
again we have to remind our-
selves that if we do not make
a diligent use of ^{our light & knowledge} ~~the means~~ of our sanctification
~~& the light of the gospel~~ ^{of our sanctification}
that which was intended for
our greatest blessing will ^{may}
be turned into ^{an occasion of} ~~a great detriment~~ ^{aggravation}
and ~~bring us a greater~~ ^{in guilt}
guilt. "How shall we escape
if we neglect so great salvation?"
The minister of the Gospel cannot
~~so frequently~~ who is fully aware
of the trust committed to him

firmed in the truth or the faith of the
gospel. And St Paul having alluded
to that want of steadfastness which many
men to be carried about with divers & change-
able doctrines adds very significantly,
For it is a good thing that the heart be
established with grace, insinuating
this to be the only security & defence
against the encroachment of unbelief & error.

So in like manner we are ^{we are exhorted in} led
to hold fast the truth in the form
of sound words, but ^{to be} accompanied
at the same time with faith & love
as the practical vital principle
and practical exercise of our religion.

Let us verily then consider the
guardian & teaching of God's Spirit
when and how we would supplicate

I, What is meant by the form of
sound words, and

II, The necessary ~~essential~~ connection of the same
~~between sound doctrine with~~
~~faith & love to render it effectual.~~

I, We are exhorted in the text to hold
fast the form of sound words. What
this form of sound words means or consists in
implies will be our first inquiry.

The term form here ^{signifies} ~~indicates~~ a certain

~~the outlines~~ rule or order to go by, a pattern to be im-
~~itation of~~ itated, or that system of Christian
~~an outline~~ doctrines which embodies ^{the outlines} the ~~learning~~
of learning ^{the chief} and fundamental truths of the Gospel,
truths ^{like the} such as the Apostles were wont to
like the plan of deliver in their teaching & preaching.
an outline The Apostle in the text refers to his

such as many
guilty & guilty
blame by nature
the need of re-
formation
in Christ's person
of living
being eternal
common in
& qualified
to lay the
foundation
of the Church
outline of
by word
teaching
an the pattern
for our
guidance
superior
to appeal
to. Now
all taught
certain truths
a fundamental
& essential
unmistakable

previous instructions; ^{given} ~~imparted~~ to Timothy
^{indicating} ~~showing~~ that he had from him already
in what this form or system of ~~sound~~
words consisted. The Apostle, ^{for} would
not indeed pursue on all occasions
the same method, who always begin
with the same statement of the
doctrines of the Gospel. They might ac-
cessibles in a somewhat different
form from that of their co-workers ad-
dress to Jews. The former would re-
quire light & instructions on certain
points ^{with} on which the latter had ~~already~~
sufficient been made acquaintance ^{through}
the Old Testament Scriptures. Thus Paul
when preaching on Mars' hill addressing
preaching to Heathen philosophers would
naturally be led to make known unto
them the unknown God whom ~~Protem~~
were footsteps they might trace in nature

calm before he would proclaim to them repentance
from ~~the~~ ^{on} the resurrection. At ^{of faith in}
Philippi he would again adopt a
different style of instruction when speaking
to circumcised & Jew-fearing women. At ^{the} ^{Paul}
on the day of Pentecost & St. Peter in ^{the} ^{Paul}
the house of Cornelius on ~~both occasions~~ ^{the} ^{Paul}
preaching ~~before~~ ^{the} ^{Paul} the necessity of repentance
and faith in Christ Jesus, yet on
each occasion he pursued a somewhat
different ^{course} ~~method~~ to convince & to
persuade his hearers to ~~believe in~~ ^{acceptance of}
Christ & ^{his} salvation. Of many of the
other courses of his speaking we have but
the outline of what they announced & taught.
~~recalled~~. These Epistles frequently
or nearly presuppose some knowledge
in relation of which the Second Chapter
are reminiscence. But even in their
fragmentary awareness, or epistles,
we observe almost invariably the
great & leading truths of the Gospel
more or less stated & referred to
viz: That man is ~~by~~ ^{Man is} ^{additionally}
man's sinful nature & guilt by nature, ^{as a sinner}
The necessity of repentance & of a ^{in a state of}
change requisite, the mediation & ^{condemnation}
atone-ment of Christ, his sufferings, ^{a great change}
^{in man} ^{is wrought}
^{in man by} ^{faith in}

The way of mercy & salvation
by which how man the sinner may be
pardoned & justified, freed from guilt
and condemnation, become an heir of
glory. The plainest man, if he will but read the
Scripture & reflect with serious and devout
attention & pray for the guidance of the
H. Spirit need not err need not be at
a loss what is meant by that sum of
many voices ~~to which~~ which the Apostle
exhorts ~~us~~ Timothy, and us likewise
to hold fast. It is of great importance that every Christian
know. It has been urged by some that ^{believers should}
the Apostle in this exhortation recommends ^{have a clear}
the necessity or expediency of having the ^{& comprehensive}
doctrines of the Gospel embodied in a ^{view of}
certain system into certain forms ^{Gospel}
^{or systematically} ~~or~~ rather that men by a short epitome ^{from the}
or outline might obtain a brief & ^{was to}
^{agree} ~~perfect~~ view of Scriptural teaching ^{give an}
in as much as not every man could form ^{answer}
his own creed, or rightly & fully as- ^{or read}
certain from the general reading of the ^{of his faith}
Scriptures what are the great & fundamental
truths of the Gospel. Some it is argued
might from one view ideas of Divine
truth might lay hold of certain points
of doctrine & overlook or neglect facts
personal others, such as we often observe
among men who declare they make
the Bible & the Bible alone their rule
of faith, whilst yet they depart from

this rule which they have laid down for
themselves. It cannot be denied that there
is some truth & some wisdom in this
reasoning, though we must beware lest
we err with a certain Church and
discourage the reading of the Scriptures
or substitute human teaching for
Divine, the word of man for the word
of God. If however human teaching
such as is derived from the Scriptures
is necessary & expedient, if God has
appointed & calls prophets and
teachers for his Church, if the ministry
of God, and it is to be maintained
throughout all ages, if some must
instruct & guide others in the knowledge
of the truth and some require to be
taught, taught & exhorted again &
again, and yet perhaps with success
with all they have been taught
in some error or have but an imperfect
comprehension of the fundamental truths
of the Gospel, it is evident that any
help given by the Church & her teachers
by any particular branch of Christ's
Church must be admirable & expedient
for the generality of men, if not absolutely
necessary for all. Why should not those
who may neither have leisure or
inclination or ability to read the

teaching the Scriptures so as to attain
to a full & precise knowledge of truths
of Scriptures, who may mistake minor points
for fundamental doctrines, lead men,
in every possible way, by some form or
system of sound words comprising the
the principal & most essential truths.
This has been acknowledged in all ages &
some of the most eminent men in the
Church in ancient & modern times have
exercised themselves to supply this want
by certain articles of faith, by creeds,
comprising the fundamental parts of
Scripture teaching, by catechisms & explaining
of faiths under by other forms, such
as forms of prayers, not to the exclusion
of the Scriptures but as a help & guide
for its proper understanding.

Our Church, for instance, teaches
that nothing is necessary to salvation
except what is taught by the Scriptures
and may be proved by them. But
she has not hesitated on that account
to afford an outline of Scripture
teaching in her various formulae.
She has retained certain ancient creeds
more or less explaining & declaring what
the doctrines of the Scriptures are, what they
have been taught & believed in all ages, by

our Reformers
have followed
the ^{unhappy} ~~unhappy~~
rule. ^{From} ~~From~~
all things
& hold fast
that which
is good.

good & holy men who were pillars of
the Church. She has rejected that
at the Reformation that which was sharing
& doubtful; or ~~even~~ erroneous & super-
stitions. If she has retained a few
things to which some may raise objection
or quibble as it it will yet be difficult
to prove that she teaches anything contrary
to Scripture, whilst on all main bleeding
points her teaching will ~~surely~~ be
admitted of even by opponents to some
of our forms as being in perfect harmony
with the Scriptures. We have a form of
prayer & an articles, our creed,
our catechism & our ~~various~~ services
liturgy with its various occasional services.
Who can fail, if iniquitance be driven
in our prayer, our liturgy, our collects,
a form of prayer & an articles. Not ^{only the} ~~the~~ ^{the}
sentences, & doctrines of the Scriptures
are embodied in them, the very language
and style of the Scriptures are closely
imitated. Nor must we forget that
the lessons of the New & Old Testament
the Psalms the Gospels & Epistles are ap-
pointed to be used & comprise a compendium
of Scriptural teaching such as cannot
fail when diligently & devoutly attended
to give every attention at the Church

an opportunity of knowing the truth,
of comprehending the whole counsel of God
for salvation. No one need err as to ^{the} ~~truth~~
no one need remain ignorant of what
is required to be believed & practiced
for obtaining salvation. If men
it is because they attend not with
pure hearts, with an earnest desire
to be edified in the faith. Admitting
as I do that every thing of human institution
is imperfect, that no Church of the
present day comes up to the purity of the
Primitive Church, and that our own
Church can not exclusively claim to be a ^{depositary}
~~true branch of Christ's Church~~, I yet ^{of truth &}
maintain that in her teaching, in ^{this form}
her usual form of worship, in her Scriptural
system of upholding the facts of the
Gospel, she has strong claims on the
faith, the obedience, the affections &
attachment of her members. Men
may run to & fro & seek for something
better, they may try the various systems
of other denominations, they may gradually
this world, or that world, can get
on calm & certain reflection have back
themselves. Have I not disingenuously regarded
a mere system of teaching, a form of words
words, whilst I have sought for something

May I not
remember
them who
have labored
earnestly
and usefully
more eagerly
to know much
new than
to hold fast
old & established
truth.
But to hold
fast sound
doctrine &
abide in
the truth, if
it is above all
required, that
be embraced
with a pure,
heart & living
faith, the love
of God, things,
in faith.

II,
marked in
the latter
part of our
text.

better & purer which after all I have
not forgotten. I will not say that every minister
of our Church holds fast as firmly as
he ought & sets forth as fully as he
ought the teaching of our Church or
that we are doctrinaire which is in harm-
ony with the Scriptures, but he who teaches
according to his standard & has vitally
embraced her doctrines, ~~when~~ in faith
& love what is in Christ Jesus will
be recognized and attended to as Christ
ministered by them who themselves are
in Christ or desire to have that faith &
love of which the Spirit speaks in
the text. Have I not, my brethren seen,
the test, the criterion of the soundness
of ~~our~~ ~~the~~ men's teaching & believing
as we shall briefly consider in conclusion.
If I have endeavored to advocate the
cause of our Church and proclaimed in
high & strong terms the soundness of our
teaching, our doctrines & liturgy let
me not be misunderstood as if I unduly
exalt the advantages & privileges of
the members of the Church and thereby
men to persecute them as if little
more were wanting so long as they adhere
closely to the doctrines & fundamentals

of this Church. Those who have watched
my career, have attentively listened to
my preaching, and have ascertained nearly
~~my views~~ will must be aware that I
maintain no exclusive views, that I do
not hold forth any ~~substantive~~ ^{such notions} ~~theology~~
as if the mere outward membership of
any Church, however pure or sincere
in doctrine could as such afford
a prior or superior claim ~~in~~ ^{to} salvation
before the great Council of the Church.
Nay rather, I would say, the greater
our advantages & privileges the greater
our dangers, the surer will be the
condemnation of those who whilst enjoying
the light walk in darkness or whilst
acknowledging the great truths of the Gospel
do not love them fast by a living
faith accompanied by love to God or
love to the brethren. The Apostle
by his acquisition of faith & love which
in Christ Jesus will caution us lest
any should console himself with the
mere knowledge of sound doctrine
or ~~the~~ ^{his} membership of an other holy Church.
It is permissible for a man to be sincere
in the faith so far as knowledge & profession
go, & yet live rigidly to some orthodox

system of teaching, to advocate the
cause of any particular Church or system
even the purest & truest in doctrine,
can yet he so might be far below
the standard he has set up for himself
he might very imperfectly & superficially
believe what he professes, he might be
utterly devoid of saving grace; of a
living faith & of the love of Christ which
must brook a broom in the hearts of
believers. ^{By the way} It is to be feared that many
decide themselves by a mere outward
Church membership, or by an orthodoxy
of creed which leaves the heart cold
& lifeless. Whilst men conform to every
ordinance of a Church, are strict in
their religious observances, and can to some
extent distinguish between truth & error
in religion, and may be very outwardly
be reformers in their lives, they may yet
have no saving faith and be void of that
charity or love which exceeds all other
graces. It is the vitality of our faith
which is brought to the touchstone by
the ~~the~~ ^{the} ~~actual~~ ^{actual} ~~understanding~~ ^{understanding} ~~words~~ ^{words} of
our text. As if the apostle meant
to say, when I charge you to hold fast

possible to thin remove
He is a poor sinner whose
his certain interests in danger
will remain unceremonious
He gives little proof of a subject
of the heavenly kingdom who feels
uncertainty as to the presence
and establishment of his reign

Oh let me earnestly beseech you
my brethren that you receive
not your grace in vain for
then it will increase your
guilt & condemnation. Amen

III, let me briefly remind you
that now is the acceptance
a acceptable time, now is
the day of salvation. This is
a gracious time for the people
Israel when foretelling of
Gospel times & Gospel blessings
when walking into the world
the long promised & expected
Redeemer. He sees him afar off

He sees him in spirit, and oh
how beautiful upon the mountains
are the feet of him
that bringeth glad tidings
even among them that sit
~~in~~ Jerusalem in the Church of
God. What patriarchs & prophets
and all them who in faith
waited for redemption have
longed for has been realized in
the coming of Christ. I have waited
for thy salvation, O that salvation
were come out of Zion: Lord come
and save us. Lord when wilt
thou redeem thy people when
wilt thou turn our captivity
such a ~~time~~ voice us & attract
us & draw our hearts. Such &
similar were the prayers of God,
waiting people. And because
his salvation is at hand even
in the coming of Christ. Now is
the time assured us is the
acceptable time, now is the day

of salvation. This is one great
and convincing theme of the preaching
of the apostles. He whom publicly
and kings came to see & to welcome
has appeared on earth with
him the fulness of D. grace.
St Peter tells us that of this
salvation the prophets have
inquired & searched diligently,
when prophesying of the grace
to come searching what & what manner
of time the spirit of Christ
that was in them did signify.
Hear the blessedness of gospel
sermon of gospel light & gospel
privileges. Christ would have
his disciples appreciate them
to us not only the Twelve but
all his immediate learners but
all who are within reach of
the gospel voice... Blessings
are the eyes that see what
ye see. for kings & publicans
have heard & have not seen him, to be
clear.

The time of Christ's coming brings
grace & redemption to man is
so blessed because all that the
sinner can receive long for
is that can there & unfeigned
is present to us in the person
character & office of Christ in whom
dwelleth the fullness of God
He is the language of the Prophet:
The Spirit of the Lord is upon
me to preach good tidings to the
meek. He hath sent me to bind up
the broken hearted, to proclaim liberty
to the captives & the opening of the
prison to them that have been bound to
proclaim the acceptable year
of the Lord & to forth
if you remember