

A Sermon  
from 2. Corinthians VI, 1.

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

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To a man of an humbled & modest  
mind nothing is more unpleasant or difficult  
than to speak of himself or of  
any subject in which he is personally  
or officially concerned or inter-  
ested. Yet duty may at times  
urge him to overcome the diffi-  
culty or his natural feelings  
of delicacy & timidity to approach



freely & boldly a subject of this  
~~kind to discuss~~ a topic which  
may have reference to his character  
office & person. And if conscious  
not to accuse him of unfaithful-  
ness or sinful neglect he  
will do so with less hesitation  
as then he does not justly  
expose himself to the blame  
of presumption & pride, but  
may appeal confidently to the  
feelings of justice in those  
whom he addresses. These  
remarks, my brethren, are, in  
particular applicable to the  
ministers of the Gospel, who  
are such indeed, but called  
to be ministering & faithful in the  
discharge of their duty. Ever yours



the consciousness of their own weak-  
ness & shortcoming they may & must  
at times declare that they have  
a commission - a charge received  
from the Lord, and that those  
to whom they are sent do well to listen  
hear them, <sup>that they will be brought by an account for their refusal</sup> inasmuch as it is not  
their own word but the word of  
the Lord which they preach.

St Paul the author of our text  
you will observe had repeatedly  
occasion - duty & the interests  
of the cause of Christ led him  
~~again & again~~ to speak a word  
of his ministerial character  
of his solemn charge, his aposto-  
lic authority & even his personal  
qualifications. He defended  
himself as a true minister of  
Christ; as regards the Corinthians



whom he is addressing in our text  
he could appeal to their own  
conversion to the faith in Christ  
as having been brought about  
by his instrumentality. <sup>Humility</sup>  
would have led him to refrain  
to keep silence about his own  
character & qualifications  
but circumstances - that is to say  
chiefly the insinuations of false  
teachers compelled him to  
plead his own cause as the  
minister of the Gospel, he was  
so much so that once he is ready  
to pronounce his advocacy foolish  
boasting, though necessary for  
the good end he had in view viz:  
the glory of Christ.

It will be generally admitted  
that this great & zealous Apostle

11 & being  
therefore a  
seal of his  
apostleship.



who have laboured more <sup>abundantly &</sup> successfully  
than any other in the cause of Christ  
and his Gospel, had a just claim  
to the honorable distinction of being  
an ambassador of Christ and  
was justified in his plea for <sup>his character &</sup>  
this office to speak of his ex-  
tensions & success. But how far  
others can lay claim to <sup>a distinct call & divine</sup> a <sup>appointment</sup> leaving  
embassy, how far men at the  
present day can present them-  
selves before the world as speaking  
to them in Christ's stead and on  
what ground they can do so is  
a question respecting which a  
variety of opinions are entertained  
at the present day, a question which  
has often agitated the Christian  
Church & perhaps never more than  
~~at present~~, in these days of strife.



& Division when forms & external marks are so often mistaken for the realities of religion & inward grace when the outward constitution of a Church is by many urged as <sup>an</sup> essential <sup>part</sup> or a matter of first importance whilst inward spiritual religion is neglected or made dependent altogether on the outward ordinance, when one Church or denomination of Christians claims a superiority over another simply on some external ground ~~without~~ or one party claims an exclusive right of being a true Church, condemning others as false not ~~merely~~ perhaps on the ground that is ~~has~~ as they have not or teach not the gospel, but because ~~they~~ may be wanting in certain outward forms or rites. The question my brethren we are then approaching whether there be & who are true ministers of Christ is one of great importance & much depends on its true scriptural solution,



in order to render us firm stand-  
fast & consistent in our religious  
principles. I should be wanting in  
my duty, I consider, if I did not  
at this time when our own Church is  
so much agitated, when some of our  
ministers in this Colony have forsaken  
our communica<sup>& broken</sup> <sup>broken</sup> <sup>broken</sup> <sup>broken</sup> <sup>broken</sup>  
ments & my conviction from the Scriptures  
on the subject, though I can do it but  
briefly. I trust you need no pledge  
from me, whether or no I am resolved  
to adhere faithfully to the Church of which  
by God's grace I am <sup>made</sup> a minister. I  
trust, I have at all times, even  
amid many shortcomings in zeal  
and efficiency, proved to you that  
I preach the truth as it is in Jesus,  
that I set forth no other Gospel  
than that which Christ & His Apostles  
have preached, that Gospel which  
is embodied so beautifully & com-

*if I did not*



preluding in the articles, famu-  
laries & liturgy of our Church  
that Gospel which has been so  
manfully & nobly <sup>confessed &</sup> defended by  
our Reformers for which ~~we~~ <sup>many</sup> stand  
& died. To this Gospel, because  
it is the true Gospel, I am resolved  
to adhere, for it I trust by your  
help I shall live & die fully  
fully persuaded that it is eternal  
truthful & effectual to ~~revive~~  
souls.

But to come to the momentous question  
~~suggested~~ already intimated & sug-  
gested by our text - the question of what  
constitutes a true minister of Christ.  
I only would premise that, some there  
must be still at the present day,  
who can lay claim to be Christ's ~~ministry~~  
& messengers. He who has promised to  
be with his Church to the end, must  
and will surely continue a Church  
- a true or his Church and if believers  
we must be able to recognize it even



amidst all the confusion & division  
that ~~we~~ exists in the Christian world.

In order however, to discern the Church  
of Christ, in its true character we must  
not be too narrow minded, we must  
not confine it to one or other parti-  
cular communion, we must above  
all not seek it ~~only~~ under some  
particular <sup>some peculiar form or a given form</sup> form, we must not  
make external things the criterion  
else we shall soon go astray &  
perhaps mistake the most corrupt  
portion of the visible Church for the  
true Church. The grand mark of a  
true branch of Christ, Church must be  
purity of doctrine it must show genuine  
character by being founded on the  
Scriptures. The word of God alone, not  
human Tradition must guide us in  
our decision. If we lose sight of that  
standard we are in peril of mis-  
taking Christ, true Church, we are in peril  
of neglecting spiritual heart felt religion  
and substitute form in its stead.



Now as the Church must continue  
it follows as a necessary consequence  
that its ministry must continue like-  
wise. There can be no doubt, even  
now there are those who can call them-  
selves Christ's ambassadors, free  
messenger of the Gospel, such who  
according to our text can declare, "We  
are workers together with him that  
is with God & Christ. By a reference  
to the concluding part of the previous chap-  
ter you will find that the Apostles making  
a distinct & solemn declaration of the  
momentous charge implied in the sacred  
ministry it being an office of no mean  
character, but dignified both by the  
high authority who sends & the message  
entrusted. "Now then, <sup>we are</sup> we are am-  
bassadors <sup>for</sup> Christ, or in Christ, stand  
as though God dwelt beneath you in  
Christ, stand by us, we pray you in  
Christ, stand be ye reconciled to God.  
I need not quote other passages of simi-  
lar import showing the sacredness, solemnity  
excellency & responsibility of the ministry.



real officer. It is a charge a trust, a  
stewardship committed unto us, which  
whilest we may feel ourselves honored, may  
well impress us with reverential fear &  
awe. We may justly inquire, <sup>into their qualifications,</sup> whether we <sup>are</sup> <sup>credentials,</sup>  
are truly called by God & lawfully appointed.  
To intrude ourselves into this office without  
a due call would be presumption &  
expose us to justly to God's ~~just~~  
displeasure. We are to work together  
with God himself as his instruments  
as fellowhelpers for the salvation of im-  
mortal souls, of whom if we reflect  
then we have to give an account to God.  
Well may we exclaim, "Who is sufficient  
for these things?" But how do we know  
that we are truly & lawfully called. Some  
there are who lay much & the greatest  
stress on their ordination. If that  
be performed by what they consider  
a true & <sup>canonical or</sup> lawful bishop, they imagine  
their call & ministerial authority are  
established beyond a doubt. We cannot  
now enter into this question at large. But  
it is evident if the power can be  
& must be only possessed by a regular



succession of those who have epis-  
copal authority, and if the imposition  
of hands by bishops can alone  
constitute a true ministry the  
sacred office is liable to the greatest  
abuse & the history of the visible

Church has shown how grievously  
this power has been abused some  
having presumed to call themselves  
ministers of Christ who were in their  
lives & doctrines his enemies sub-  
stituting error & superstition for  
the truth of the Gospel. It is making  
that of a carnal nature what is to be spi-  
ritual, it is laying more stress on  
an external descent than on an  
inward divine call. It is making  
of the ministration of the spirit which the  
Gospel is intended to be a mere matter  
of the letter. We do not deny that even  
the unworthy minister is in a certain sense  
of the word the minister of God, just as  
the unworthy judge is the minister of Satan.

the personal  
character &  
qualification  
of men are things  
left out of the  
question, many  
unproper men  
quite ignorant  
of the Gospel  
has undertaken  
assumptions  
collected lines  
a true minister  
of Christ



an unworthy minister may be called  
God's minister. <sup>is appointed by God; permission for some time</sup> The unworthiness of a  
minister for instance does not disannul  
the validity of the administration of the  
sacraments, if received by <sup>The validity</sup>  
faith, though his unworthiness may detract <sup>& effect of the</sup>  
from the blessing which is received by earnest <sup>sacraments by</sup>  
prayer accompanying the administration. <sup>peace & unity</sup>  
As regards however the preaching of the <sup>& the office</sup>  
Gospel much is lost by an unworthy <sup>not in the person</sup>  
minister or one who does not even un- <sup>of the administration</sup>  
derstand & can therefore not preach the <sup>the Church in its</sup>  
Gospel. How can he whose views are <sup>outwardly</sup>  
erroneous as regards true religion, who teaches <sup>but in its</sup>  
& defends gross errors & errors <sup>in its</sup>  
say or think that he is an instrument for <sup>promoting</sup>  
good in the land of God, that he works <sup>not for them</sup>  
with God? The Divine call to the ministry <sup>& faith seek</sup>  
must first be felt within us, we must  
be moved & constrained like the Apostles  
the love of God & the love to our fellow sinners  
not incensed by worldly ambition, or love of  
earn or a career of the filthy lucre. We  
must also discern within us at least some ability  
to teach & without thrusting ourselves into the office



as any Layman or even any circumstances  
needing & humbly submit to such authority  
as the Church has appointed to be tried &  
examined & lawfully appointed.

To them who bear in the best criteria  
of our true call will be, the purity of the  
doctrine we set forth the warmth & fervor

of which by which we inculcate the gospel precepts  
warding in these things which we endeavor to promote every good  
whom whose cause & work, and the holiness of our life  
lineation & example. That such is the intent & meaning  
of our Church, that on these criteria she places  
more importance than on any thing besides,  
is clearly implied by the questions put to  
those who are candidates for the office  
of the acclamation as well as by the numerous  
prayers she has previously appointed to  
be used for the ministers that they might  
set forth in their lives & doctrine the  
word & will of God. Let us beware then  
to lay too much stress on any outward acclamation  
rite or ceremony both as regards the ministry & the  
Church lest we be ensnared by the sophistries  
& subtleties of that Church which shut its  
women exclude all who differ from it participation  
of mercy & salvation has corrupted the pure faith



of Christ & obscure the truth of God by human  
inventions. And as we must own that there are  
some denominations professing the pure word of God  
or orthodox doctrines & having ministers who  
faithfully & zealously set forth these truths  
labouring for the glory of Christ & the salvation  
of sinners, that they must be Christ's ministers  
& true ministers called by God workers together  
with Him, though they may not be ordained &  
appointed according to the order & rule of  
our own Church. We have no right to limit  
God's call, way, & operation & appointments.

Much of what is called a schism & unlawfully  
constituted ministry, if such it would be proved  
to be will be chargeable on that way Church  
its errors, corruptions & oppositions against  
which we so justly protest & from which our  
fathers have had good cause to separate.

If we are true ministers of Christ we cannot  
so cooperate with you to yourself to improve  
our office & sincerely by our diligence in teaching  
all manner things exhortation, by prayer & exhortation  
often reminding our hearers of God's gracious invita-  
tions his proffered mercies & the privilege of access  
bestowed, the advantages we enjoy, that they



may not receive the grace of God in vain, that  
that which was intended for a blessing may not prove a curse  
or even an impossibility without any real benefit  
derived. Let me beseech you, exhorter though  
and warn you that you receive not God's grace so many  
mercies & privileges in vain. If you are true  
believers, if you have trusted the good word of God  
great undoubtedly great is the mercy bestowed on you.  
You have much cause for gratitude but take heed what  
use you make of such blessings, bring forth fruit even.

But if you if some of you, it may be many more of you have only  
enjoyed the outward privileges of the Church such a baptism  
a frequent opportunity of hearing God's word, the ad-  
vantage of belonging to a Church which stands on a Scriptu-  
ral or Catholic foundation, remember great as these  
blessings & privileges are they will but little avail you  
unless they are only added to your conversion, if you neglect to make  
a right use of these things. You have received a certain  
measure of grace, of God's favor, or receive it yet in vain.  
Many then are to be pitied themselves to belong to this or that parti-  
cular Church, many members of our Church comfort themselves  
simply because they belong to a Church which has just claim on  
a Scriptural or Catholic & truly a Catholic character since  
even some ministers will constantly praise up its excellencies  
or superiority as if the mere outward membership, with little  
conversion & morality were sufficient, so that people easily mistake  
their profession of Church membership as religion itself. Far better will  
it be to have the necessity of asking up to the privileges & blessings  
enjoyed. Nothing will avail but to do as we can.