

## A Sermon from 2 Cor. V. 20.

Now then 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.

God generally acts by means and instruments. he mostly employs human agents even in the performance of some of his greatest works and designs, although he has it in his power to act in a direct manner independent of human agency or secondary means in as much as he only need speak & it is done, every word of his being power and his will as good as an act. Yet even when his operations are carried on by human instruments, he is order.



all things that his hand & power may  
still be clearly discerned by an  
attention & devout observer, often  
does he choose instruments apparently  
weak & insufficient in the eyes of  
the world nay the fittest in-  
struments, often find cause to ~~lament~~  
acknowledge with sorrow their weak-  
nesses & to lament their shortcomings.

Thus it is in particular with that  
most responsible of all offices, the  
ministry of the Gospel. Why we might  
ask should any sinful mortal be  
chosen to so high & solemn an office  
why a man of like passions of like  
infirmities as the rest be appoin-  
ted to watch over the souls of others  
and be made in a measure respon-  
sible for their salvation? Why does



not God effect the conversion of the  
world in some supernatural manner  
or by the immediate & only operation  
of his Spirit independent of human  
agency? Or why have not some supe-  
rior & angelic beings been commissioned  
to lead man into the path to heaven  
and to proclaim to him with more  
than human eloquence the will &  
word of the Almighty. Would not such  
a heavenly embassy be more reverentially  
& devoutly received? Would not the language  
of an angel make a deeper impression  
on man? Human wisdom no doubt would  
be ready to suggest such a plan, but he  
who is wiser than men & angels has been  
pleased to order it that men - weak &  
sinful men who could sympathize with  
human infirmity should be the messengers  
of salvation to their brethren, should  
act as ambassadors for him who was  
both God & man - even Christ Jesus.



The glory & honor of God are thus, we must believe, best promoted; by weak instruments who with the greatest <sup>apostle</sup> acknowledgment we are not sufficient of ourselves but our sufficiency is of God, the work of converting & reconciling the sinner to his God is <sup>usually carried on</sup> to be accomplished. The chief merit of the work - the glory belongs thus to God to whom all honor and praise are due. What we require is to know that we are sent & commissioned by him, that we are Christ's ambassadors and then to act as faithful stewards of God to dispense the mysteries of salvation <sup>to preach the word of God, to administer the sacraments</sup> to exert to <sup>the utmost</sup> our natural with all diligence & zeal with the love of God for the salvation of sinners & a braid in our hearts. We ask then

I, What does our ministerial commission imply?

4) How do we know that we have received  
this communion? Hence

III, What does our Office chiefly consist in?



And may God graciously grant unto us his  
aid & teaching to render our present  
meditation instructive & edifying!

I, What does our ministerial position imply? The Apostle's answer is: "Forasmuch as we are ambassadors of Christ." An ambassador is expected not to act in his own name, not to plead his own cause or study his individual interest, not to promote his own private views & opinions. He is bound by the will & command of his Master. His duty is to advance his Master's interests & honor. Neither personal convenience nor personal advantages must interfere with their - representation & direction he has received. He acts in the name of another, under his authority. He must speak & act in conformity with the commands of him who sent him. He must procure glory & praise to all his undertakings.



Then  
The minister of the Gospel therefore must make  
the cause of Christ of him in whom he  
appears by whom he  
is commissioned to act for his own cause, he must  
express a <sup>dearest</sup> ~~deep~~ <sup>earnest</sup> concern in all his concerns  
Christ himself realises for the honor of his  
<sup>the prosperity of his religion</sup> name, & glories in the discharge of his  
various duties faithful with the best commitment  
to him constantly bearing in mind his  
great responsibility, that he has to give an  
account to him whom authority he has assumed  
who has called him to act in ~~confidence~~ with confidence, with the as-  
surance that such is our commission, that  
we have received ~~such~~ <sup>grace</sup> power & authority  
a delegated authority  
to preach the Gospel with manly vigor and boldness  
when required, without fear of man  
the blessing of the Gospel as well as to instruct the ignorant & to warn  
the ungodly of their sin & to reproach the ungodly.



caring neither for the frowns of <sup>no</sup> or the smiles of  
those to whom we are sent. Nothing can be  
more distracting, nothing more injurious to the  
cause of religion than to see a minister appointed  
to preach the Gospel act with doubt & fear as  
if he felt uncertain about his call to the ministry  
diffident to please his authority, & then duty requires  
him to warn, reprove or condemn. Or when on  
the other hand he seeks only for ~~him~~ <sup>himself</sup> to please  
his hearers, compromising truth, flattering either  
the taste of the worldly wise or the temper of the  
worldly menace, or when he seeks only for popu-  
larity by a display of his own talents & elo-  
quence, without preaching the pure Gospel without  
"We preach not ourselves but Christ <sup>the sincere</sup> without  
<sup>the sincere</sup> <sup>cessive</sup> <sup>to seek</sup>  
be our <sup>his</sup> <sup>his love to the sinner</sup> <sup>to seek</sup> <sup>for the glory</sup> <sup>& his glory</sup>  
~~to prove his power & greatness, his divine majesty~~  
~~our foremost theme, our constant aim.~~



he must be the main subject of our studies in him must  
~~there be our main end & our purpose~~  
centre the leading truths of ~~our preaching~~ <sup>our preaching</sup> ~~the theme of our study~~. We must  
make ~~these~~ <sup>proclaiming the</sup> as we do preach Christ & his Gospel the  
little <sup>message of salvation</sup> ~~message of salvation~~ to sinners, our learners  
ourselves <sup>if sincere will</sup> ~~must no longer~~ feel bound to listen atten-  
tively & much ~~of them~~ <sup>kind & meekly with a docile spirit</sup> ~~of them~~ <sup>to our</sup>  
interpretations & ~~thoughtful~~ <sup>thoughtful</sup> ~~message~~ <sup>message</sup>. For it is not our own word but  
the word of God we proclaim. They must  
feel as if Christ himself <sup>were</sup> ~~was~~ addressing them,  
as if he himself <sup>were</sup> ~~was~~ offering mercy & pardon  
and peace, as if he himself <sup>were</sup> ~~was~~ exhorting  
<sup>and</sup> ~~extorting~~ <sup>and</sup> ~~warning~~. Our heavenly Father  
will receive any contempt or disrespect  
as if done to himself. He who despises  
you despises me? Whosoever heareth you  
heareth me in the language of our Lord  
to his apostles ~~unwillingly~~ <sup>& then follow</sup> ~~his faithful ministry~~ <sup>1000</sup>



Men will be judged by the word — <sup>the testimony</sup> the truth  
they have thus heard. If in faith & practice  
they do not conform to the doctrine & precepts  
of the Gospel, they will have to answer for  
their neglect at the last day. <sup>Christ will punish them</sup> The guilt  
will lie <sup>at their own doors</sup> on ~~them~~ <sup>on their shoulders</sup> as on the  
other hand if the Minister neglect his duty  
their blood will be required of him, <sup>to give an account for their souls</sup> he will lose  
D, But how do we know that we have received  
this Commission? Some then are apt to ima-  
gine that their authority & commission de-  
pend chiefly, if not altogether on their  
ordination or the virtue of the authority  
of the Church thus externally entrusted  
to them. No doubt every one lawfully  
appointed to the ministry are authorized



by the Church is in a certain sense the  
minister of Christ he has <sup>received a testimony</sup> ~~faith~~ <sup>the office</sup>  
fully to discharge the trust committed to  
him and <sup>we may suppose</sup> ~~not doubt~~ his ministerial func-  
tions the administration of the sacraments &  
other rites & ordinances of the Church per-  
formed by him are valid and are to stand  
<sup>as such</sup> though the minister should be  
unworthy of his office; the validity & efficacy  
of these offices do not depend on his  
worthiness for he has personally or in-  
dividually no power to disannul God's  
ordinances; <sup>they rest on higher grounds</sup> they rest on higher grounds  
than his personal qualification, they rest  
on the word of God, on God's promises &  
grace ~~of his faith~~ <sup>the power of the</sup>



Church though it in such an instance oblige  
is not done away with by the external  
character. Nevertheless in another  
no less important sense of Divine  
authority ~~in~~ ministers, if such there are  
who ~~thus~~ rely altogether on the <sup>power of the Church</sup> external  
mission without an inward call are <sup>without sin</sup> <sup>love to sin</sup>  
not Christ's Ministers, they <sup>are</sup> <sup>not</sup> <sup>sinners</sup>  
preaching the pure Gospel. Our Church does  
not warrant their assumption of the  
name of Christ's ministers. For at the  
ordination service you are <sup>asked</sup> <sup>if you are</sup>  
distinctly asked <sup>if you are</sup> <sup>asked</sup> <sup>if you are</sup>  
you are <sup>inwardly</sup> <sup>called</sup> <sup>to the Ministry</sup>  
If an answer be given by any one in the  
affirmative without sufficient reason  
and the office of the Ministry is then of course



one grand essential in working, the com-  
mission is new, that of the man of the  
Church ~~confirmed to go so far as the sea~~  
and valid. ~~There can be no~~  
There is no Social call there can be no  
of religion ~~but as to~~ <sup>effectual</sup> Social call. The  
spread of external communion is but the seal  
of a <sup>divine</sup> supernatural inward call the order  
of the Church which without the  
of God, credentials of Christ will not be ef-  
fectual in converting the sinner. The  
in war call, for that may exist in  
some instances even when hell fire brim  
stone fell at the time will be confirmed  
and confirmed by the faithfulness  
of the minister by the preaching of the  
Gospel in its purity. We must fin-  
deed we are Christ ambassadors,  
use many things in the name of Christ to be useful.



be true followers of Christ, living members  
of his body - subjects of Divine grace, so  
as to be able to preach not merely the letter  
but to communicate the spirit of the Gospel.  
We must take a heart-felt interest  
in Christ and his cause, we must preach  
experimentally the rules of Divine grace, in order to be  
acknowledged as Christ true ministers  
We ask

III. What does our office chiefly  
consist in? It consists according  
our text mainly & prominently in inviting the  
sinner in rebuking & urging him to be reconciled  
to God. "We pray you in Christ's stead,  
be reconciled to God;" and we do this  
not merely from a kind wish from a  
compassionate feeling for <sup>man's</sup> ~~your~~ salvation  
though indeed that love to the sinner  
which prompts the minister earnestly to  
invite & exhort must not be wanting  
but we do it on Divine authority  
as though God did beseech you by us  
as Christ, delegated ambassadors  
whose word & assurances whose prayers  
& invitations whose exhortations & ad-  
monitions will be sanctioned & made effec-  
tual by the highest authority, accepted by



his grace & spirit. The minister's comfort  
& encouragement are that the Lord will bless  
their faithful preaching of his word. It is  
his word, the word of truth, a word which  
is power & spirit it will have some effect  
or other. Though it might prove but in a few  
instances a savor of life unto life  
and in many a savor of death unto  
death however sad that consideration  
may be to one who like him as our ambas-  
sador he is would rather desire that  
all might be saved, that none should  
perish, yet he has some satisfaction  
in knowing that a testimony of the truth  
has been borne to all, that he is free  
from the guilt ~~attaching~~ attaching  
itself to those who are unfaithful in  
their ministry.

Our text which urges so prominently the  
language of exhortation & invitation on the  
part of the minister and the necessity  
of man's reconciliation to God on the  
part of the learners affords a hint of  
great moment to those who feel anxious  
for the salvation of their learners, it may  
be said to point out the most excellent  
and best way of labouring with success.



The surest method to reach the Hearts &  
conscience of men, even the way of earnest  
entreaty or prayerful appeal. We are  
~~liable to imagine~~ When we behold sin  
and iniquity prevailing around us, when we  
and observe but few of a true sincerity  
and truly religious principles, we feel con-  
vinced, we are liable to imagine that  
our Learners are scarcely fit <sup>sub</sup>jects for the preach-  
ing of the Gospel that they ought to have more of  
the Law proclaimed to them that they receive  
chiefly reproof & warning that we must threaten  
them with God's wrath & indignation that  
we ought to arraign them before the judg-  
ment seat of the Almighty. Without doubt  
such often will be our painful duty, that  
we feel compelled to denounce God's  
displeasure to cause the impression  
so firm & humble to accompany reproof  
rather than comfort. We feel justified  
as bound to point to God's judgments &  
vengeance when the frequent proclamation of  
the Gospel of peace, the repeated invitation



to the blessing it offers are again & again  
disregarded neglected or despised.  
But generally speaking no method is  
more effectual than the holding forth  
of God's readiness to save, the willing-  
ness of God to be reconciled to us, if we  
will but be reconciled to him, the  
sincere heartfelt entreaty to seek & ac-  
cept mercy the urgent invitation to par-  
take of the blessings of the Gospel.

Too many indeed resemble those of whom our  
Savior in a very striking similitude declared  
"We have piped unto you & ye have not danced;  
we have mourned & ye have not wept." Neither the gracious invitation of  
the Gospel will cheer them, nor are they impressed  
with sorrow & penitence when the law with its se-  
verity is proclaimed to them. But whether men  
will hear or forbear we need not care to  
exhort & labor & admonish. We are bound  
to discharge faithfully our office of preaching



I called to the ministry we mark  
with the apostle & say Woe is me, if I  
preach not the Gospel. Let me then exhort  
& beseech you be ye reconciled to God.  
Remember as sinners you need reconciliation  
with him whom you have justly offended, remem-  
ber as sinners — as unworshipped sinners, as  
natural men, you are in a state of enmity with  
God, you are alienated from him, you have  
acted as rebellious subjects, you have for-  
feited the living favor, he may justly  
condemn you; you must perish, if you con-  
tinue in an unregenerate state, if you  
by repentance & faith are not converted from  
the errors of your ways. But remember like-  
wise that God is willing to be reconciled  
he is ready to receive you, if you come to him  
he has pledged he will pardon all your  
sins & transgressions, if you but earnestly seek  
forgiveness. His love & mercy exceed his  
anger & justice, mercy prevails against junc-  
ture. He has afforded the strongest evi-  
dence of his willingness to save a sinful  
world even by the sending of his only begotten  
Son. He beseeches you through his Son  
who by his suffering & death has satisfied his



to be won  
idea justice, he beseeches you by his merits  
to be reconciled unto him. He will not the death  
of the sinner, but will that he should live. The  
ministry of the Church is established for the  
purpose of exhorting & praying the  
sinner to accept of reconciliation, for the  
purpose of inviting all, however sinful &  
wretched to come & partake of Divine grace  
for the purpose of proclaiming peace & sal-  
vation. This is the main import, the great  
& leading feature of our office, the  
sum & substance of the gospel message which  
we have to deliver. It is eminently a message of  
glad tidings of cheering news. Comfort, com-  
fort ye my people thus the Prophet of old  
was commissioned to address the Lacerated  
& lacerated the N. I. Church, when beholding the glory &  
excellency of the Messiah's kingdom. Say  
Gode we then can we refuse to be comforted, refuse  
to be reconciled to a kind & merciful God?  
our Maker & Redeemer on whom, on whose  
goodness & power we depend for time and  
eternity, whom almighty hand we need except  
to whom contrary power we must submit  
at the last whether willing or against our will  
who can & will subjugate the hardened sinner  
as a sinner as a sinner who can & will redeem his  
lost people & crown them with everlasting glory & felicity  
in Christ Jesus our Lord & Saviour  
Amen