

A Sermon from 2 Corin. v. 20. &c.

Now then we are ambassadors  
for Christ, as though you did see  
you by us we pray you  
in Christ's stead, be ye reconciled  
to God.

For he hath made him to be  
sin for us, who knew no sin, that  
we might be made the righteousness  
of God in him.

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We have entered this day upon  
Passion week which the Church has  
wisely & justly set apart for the  
commemoration of the last sufferings  
of our blessed Redeemer. We are in

a solemn, devout & penitent frame of  
mind to meditate upon the dying love  
of Jesus, the Saviour of sinners; we are  
to call to our remembrance his agonies,  
crucifixion & death in such a manner  
as to be moved with love & gratitude  
to him who in love & compassion to  
us poor perishing sinners delivered  
himself up for us as a sacrifice  
and sin-offering to atone from  
guilt, who willingly died the death  
of the cross lest we should die eter-  
nally. The true & devout believer  
will indeed at all times make  
the sufferings of Christ the fond sub-  
ject of his meditation, daily will  
he contemplate the Divine love  
displayed in the death of God's  
only begotten Son. When nothing  
else affords him comfort, when

his sins & transgressions prove to  
him an overwhelming burden, when  
all other sources of consolation seem  
to vanish away he will have  
recourse to this important book  
and assuage his fears; for in  
it he reads in living characters  
that God loves the world even  
a world of sinners and that he  
is ready to pardon all our in-  
iquities inasmuch as he has not  
~~spared~~ his beloved Son but  
gave him up to become a propitiation  
for our sins. But although the  
sincere believer, he who feels his  
need of redemption will constantly  
view the sufferings & death of the Re-  
deemer with heartfelt gratitude  
with emotions of wonder & adoration,

he feels anxious to devote some appointed season more fully, more particularly & solemnly to the commemoration of so great an event from whence all his comfort & peace are derived. Moreover he is aware that there are some many many although professing to be followers of Christ who too often forget & neglect the glorious redemption accomplished by Christ for a sinful world. Then are some who but in a cold superficial manner remember that Christ died for sinners; they rest satisfied with a mere historical belief in him whose name they bear, their thoughts are too much occupied in the things of this world in their <sup>regular</sup> business & pursuits; the love of the world & its vanities has so much engrossed them that they rarely can find

leisure to consider how much they  
need that redemption which has  
been so amply provided for them.

To rouse them from their spiritual  
slumber, to awaken them from their  
~~dead~~ carelessness & indifference,  
by a solemn commemoration of Christ's  
crucifixion & death is a special  
object of the appointment by the  
Church of such seasons as Lent  
Passion week & Good Friday.  
They should at least once in the  
year have an urgent call to  
repentance and to an exertion  
to seek an interest in Christ.  
They should once at least have  
set forth before them in a lively  
and present manner their Redeemer  
as if crucified before their eyes,  
a picture of sorrow & grief, an ob-

ject of wonder & admiration  
a striking evidence of the love  
of the Almighty to creatures who  
have contracted so much guilt  
before his holiness, justice &  
majesty. They should know and  
be solemnly assured that the narrative  
of Christ's sufferings & death  
is not an idle tale but reality  
and truth; that it is a fact above  
all others worth our consideration  
that it commands in a solemn &  
urgent manner our belief and  
esteem; that man dare not  
neglect the thought of it without  
hazarding his salvation.

It is this great & important work  
which the minister of the Gospel is  
commissioned to proclaim in a  
prominent manner; his whole

message centres in it; it is the  
ground work of all his ministrations.  
To preach Christ & him crucified  
is to be the sum & substance the  
leading topic of his discourses;  
his exhortations & exhortations are to  
be founded upon this great doctrine.  
His authority to preach & administer  
the sacraments; his commission to  
instruct & to bless; to beseech and  
ammonish to warn & reprove would  
be without foundation without meaning  
were it not that Christ has re-  
conciled the world by dying on  
the cross. From the Cross of Christ  
the Almighty has as it were  
proclaimed to a sinful world  
to those who have departed from him  
and become his enemies "I am  
reconciled to you be ye reconciled  
to me, I am ready to pardon your  
offences if ye will repent & believe."

But lest the world should forget  
this cheering proclamation, lest  
its sound should die away into  
silence, lest unbelief should pro-  
nounce it a mere fable, a fond  
dream or idle fancy; lest any  
should doubt the designs of re-  
conciling love, or imagine as  
if the force & validity; the intent  
and efficacy of the Divine procla-  
mation of pardon & peace were  
lost or should not endure, God  
in Christ has appointed a ministry  
to repeat & continue the comforting  
message; even unto the end of the  
world should the message continue  
to be proclaimed; he has committed  
unto us the Apostles as messengers previous  
to our text the word of reconciliation;  
that is to say to men chosen & called  
by the Lord and lawfully appointed

to the office of the ministry. Hence  
he proceeds to announce in the text  
"Now we are ambassadors of Christ,"

From this annunciation of the Apostle's it, in the first place  
evidently appears that some men were  
to be set apart and specially appointed  
for the office of the ministry, for the office  
of preaching & teaching and doing as it  
were the work of the Lord, acting in his  
name as his ~~delegates~~. He clearly  
speaks of himself & others that is the  
Apostles & other fellow laborers as distin-  
guished from the rest of Christians, from those whom  
by their office & appointment, <sup>for he addresses</sup>  
on the authority of his Apostolic office, he  
blesses & prays them to be reconciled  
to God. In the very nature of things there  
must be some difference between one  
who has to deliver a message & those who  
are to receive it, between one who exhorts  
and them who are exhorted. Indeed no  
establishment, no society or body of men

no house or state  
can be supposed to exist, or <sup>carry on</sup> work their  
plans & operations with any degree of  
success or order, unless there be some  
to guide some who have a certain authority  
delegated to them to act in behalf of  
others. Again the variety of gifts & talents  
which God has bestowed make it <sup>absolutely</sup> necessary  
that there should be various offices  
that none is fitted for such a function the  
other for another. Hence God has set  
in the Church, Apostles, Prophets, Teachers  
& so forth. And St Paul emphatically asks  
"Are all apostles? are all prophets, are  
all teachers? All indeed who belong to the  
body of Christ have some gift or ability to  
make themselves useful for the cause &  
interests of the Church, not one is to remain  
idle & inactive, but each is to do his part  
to act according to his ability & calling for  
the edifying of the Church."

In the second place we learn from the Apostle's  
language that the office of ministers is no less  
than that of ambassadors, who have to act  
in the stead of Christ, with his commission  
under his authority, not indeed to lord it

our God's heritage but to be the servants of all  
the spiritual helpers & guides of God's  
people. Our office is therefore <sup>as</sup> ~~most~~ <sup>as</sup> ~~responsible~~  
~~nature~~ <sup>than it is</sup> ~~as well as~~ exalted. Christ him-  
self has declared to his disciples, the  
appointed leaders of the Gospel. "Who-  
soever desires to you despise me;  
<sup>also</sup> ~~He~~ the Apostle to exhort the Hebrews  
& Obey them that have the rule over you  
and submit yourselves; for they watch  
for your souls as they that must give  
an account that they may do it with  
joy & not with grief; for that is un-  
profitable for you." Observe the Apostle  
is here speaking not only of himself & other  
Apostles but such as have been appointed  
by ~~them~~ <sup>Apostles</sup> as ministers of the Gospel.  
But some may ask, we admit the commission  
and authority of the Apostles is clear and  
firmly established, but how do we know  
that any one now a days is entrusted with  
the same divine commission; and who  
are they that can claim to be called &  
appointed according to the will of God?

We answer that he who has established  
a Church has also provided for its govern-  
ment for its spiritual instruction  
and ministrations; so long as the Church  
lasts so long must there be men who  
are duly & lawfully set apart for  
the <sup>work of the</sup> ministry. When Christ first com-  
missioned his disciples to go into  
all the world & preach the Gospel  
and to baptize in the name of the  
Father the Son & the Holy Ghost, he  
promised to be with them even unto  
the end of the world. Now the first  
leaders of the Gospel have long  
since been removed from the Church  
militant to the Church triumphant,  
but if his promise be true he must  
be with us still he still must  
provide for the accession of the Church,  
nay the first leaders of Christ could  
not even accomplish his command  
inasmuch as they could not & did not  
preach the Gospel to all nations  
to the world at large, they must there

for have those who succeed them in  
their office & they must from the nature  
of things have had the power & authority  
to appoint others to continue their  
ministrations; from them others must  
have received authority to perpetuate  
the ministry of the Church; we can  
not reasonably suppose it to be other-  
wise. With this belief our Church  
wisely & justly continued the epis-  
copal authority to ordain fit & proper  
persons for the ministry. The Church  
thus through her <sup>superior</sup> officers appoints men  
in a lawful manner to the ministry  
of the word & sacraments. And although  
there may be some difference of opinion,  
even among good men whether such  
is the only lawful manner for ministers  
to be appointed, and although some not  
thus appointed may preach the Gospel  
in truth & sincerity, we are warranted  
to adhere to that method which we  
consider was originally established.

or to imagine  
that any one  
who chooses  
to think him-  
self qualified  
may take upon  
himself the  
ministerial  
office without  
any other ap-  
pointment by  
the Church

If the Lord has permitted some  
Churches to depart from this original  
order whatever may be his designs,  
in so doing, we are not warranted to  
depart from this rule without necessity.  
But I am far from saying  
that it is a sufficient  
evidence in any one of being a true mi-  
nister of Christ because, obtained by  
the <sup>lawful authority of the Church</sup> ~~sanction of a bishop~~, because he  
has the outward credentials &  
Seal of the Church, an inward spi-  
ritual call is requisite to constitute  
a true minister of the Gospel. Here  
our Church has very justly directed  
its bishops to ask those who will be  
admitted into the office of deacons.  
Do you think that you are inwardly  
moved to take upon you this office &  
ministration. & again, "Do you think that  
you are truly called according to the  
will of our Lord Jesus Christ, and of  
the ordering of priests." Do you think that  
you are which question is repeated in  
a solemn manner at the ordaining of priests.

If we creep in - and alas we fear  
there are some without the inward call  
and then introduce themselves upon the  
Church contrary to the Divine will. They  
will have to answer at the dreadful  
day of judgement. Although their ministrations  
so far as they go, maybe valid, yet  
any who preach not the Gospel in its  
purity & live not a consistent holy  
life are not in the sight of God ac-  
countable worthy of the office they have  
taken upon themselves. The true  
minister of the Gospel must be able  
to imitate the language of St. Paul  
previous to our text, "The love of Christ  
constraineth us". He must be moved  
& influenced in his ministerial efforts  
by the love of God & obedience in  
his heart, by his love to his fellow  
men, by a heartfelt concern for their  
salvation; it must not be a matter  
of indifference to him whether there be souls  
to his care or no, he must feel  
a heartfelt desire for their spiritual  
wellfare & best & improve instruction.

and persuade and above all exhort  
and pray, be ye reconciled to God.  
Sinner why will you die in your sin,  
why will ye persist seeing that God has  
made provision for your recovery. Let  
me exhort you, my brethren, to accept  
the reconciliation & salvation that God  
so freely offers. Na think lightly of the  
exhort of your minister, consider it  
rather as though God did beseech you  
by us. Himself is exhorting you not  
to continue in a state of enmity against  
and alienation from him. God as it were  
declares by us, I am willing to be re-  
conciled, my response to my willingness  
is shown by my call, accept my terms of  
peace, be reconciled, be at peace & sovereign and your sins  
will be forgiven you. I have loved you  
with an everlasting love, I continue to love  
you will you not love me, into can you  
despise my merciful offer. Can you not  
behold the pledge of my love in delivering  
up my Son for your sins. Come then & be  
reconciled my brethren rest not satisfied till  
you know that your sins are blotted out, till  
you are assured that you are at the mercy of God.

you have the  
peace of God  
rejoicing in you  
hearts. be  
perfect in  
belief.  
that if you  
do not repent  
if you continue  
in your sins  
unrepentant  
bear in mind  
that even the  
angels of heaven  
know that your  
sins are blotted  
out, till you  
are assured that  
you are at the  
mercy of God.