

A Sermon
from 2 Corinth: VI, 1. 2.

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

(For he saith I have heard thee
in a time accepted & in the day
of salvation have I succored thee
behold now is the accepted time
behold now is the day of salvation).

The Office of the ministers of
the Gospel consists chiefly in
persuasion & exhortation &
remonstration. Only when these have
been tried & proved unavailing
it behoves him to use the language

of reproof & threatening. For it
is not often by terror, but rather
by gentle persuasion by a affectionate
appeal that the heart is won.

There is a marked difference ^{between}
the ministry of the law & the ministry
of the Gospel. The one chiefly demands
~~perfect obedience~~
~~an~~ vigorous terms & threatens with
solemn awe; the other uses exhortation
and gentle persuasion. The one
holds forth more of God's anger
& ~~the curse on the~~ condemnation
~~concerning~~; the other encourages
& cheers by a message of consolation
and hope. The one drives man
into a strait & perplexity, the
other offers release & deliverance.
At the Law tends to show man

more of God's ~~holiness~~ holiness &
justice, of majesty & ~~holiness~~ ^{power}
the other reveals love mercy &
undesecution. Fear & terror
characterise the one, comfort & peace
& joy the other. Not that the
Gospel ~~has no~~ makes light of
sin or diminishes God's attributes
of holiness & justice. it magnifies
the law, whilst it sets forth
the satisfaction ~~made~~ ^{made} ~~rendered~~
to the just demands of God &
so offers comfort & ~~life~~ in for-
giveness of sin.

Now it is on these grounds, even
on the Gospel foundation on that
great salvation which Christ has
wrought for the world that we
are enabled authorized & com-
missioned ~~that we~~ ^{to} beseech & entreat
men to be reunited to God, and
not to receive the grave offence and

unconditionally given in vain or to no purpose; for inasmuch as the acceptance time or the time of acceptance has really come, even with Christ's appearance in the world, and by the great salvation which he has secured, we may appeal with confidence to all to whom we are sent with the message of peace & joy. Such is the import of our text which we now shall consider more fully while supplicating the H. Spirit; come to guide us aright in our meditation.

In order to appreciate & understand the special & significant import of our text we must refer to the concluding part of the previous chapter. The Apostle had been speaking of that new creation which is brought about in all of whom it can be seen that they are in Christ. As soon as there is formed a union between Christ & our own souls I mean a living union, not a mere outward membership, we are made thereby

new creatures. For he imparteth
us life & grace, a new spiritual
life produced by grace & power
Divine. The effect of this great
change is that ~~we~~ old things have
passed away. behold all things
are become new. And this change
let me repeat it, is altogether
attributed to the Divine love
and the operations of grace Divine.
All things, in the ~~visible~~ ^{visible} ~~reality~~ ^{reality}
un of God, all is brought about
by the will, the purpose, the agency
of the Divine Being who planned
and executed & executed the whole
work of the sinner's restoration
by the mediation of Him whom he
sent into the world to save sinners.
Hence the ~~visible~~ ^{visible} ~~reality~~ ^{reality} ~~states~~ ^{states}
that God reconciled the world to
himself, by Jesus Christ. For
it is further argued & more distinctly
explained that God was in Christ
and thus by the ~~Emmanuel~~ ^{Emmanuel}
or God man the reconciliation

was accomplished. And when
it is further stated by the Apostle
~~that~~ the work of reconciliation is
committed to us, and that we are
made ambassadors for Christ,
he evidently speaks of a message
so sure & reliable that all
who are commissioned to preach the
Gospel may speak of it & deliver
the message with all confidence,
it having the authority of the Father
upon the Son incredibly imprinted
in itself. We may ask now and
those who hear the message may
receive it, as though God did
beseech them by us. Hence we
pray you to the Apostle continue
in Christ, & send us your message
to God. And lest any one should
doubt & hesitate how all this
had me to hear St Paul ends
in conclusion that Christ who
had no sin of his own nature
for was made sin & a sin-offering
for us, that we might be
made the righteousness of God
in him, as if our own righteousness

man communion with the Divine
image. Their comprehensive, full
& complete is the salvation wrought
so great & all sufficient ^{the grace}
offense, ~~but must leave the~~
~~us comes~~ for our acceptance.
Surely this must inspire all con-
fidence, for nothing is wanting on
the part of God to secure our persons
our freedom, our complete redemption
& eternal salvation.

Now let me assure you, my brethren,
what was true in the Apostles;
here, what then can so freely
offense, so ready & near at hand
is so still, otherwise the ministry
of the Church would have ceased &
the way of salvation barred.

No one can presume to proclaim
so great & imperfect a message, or appeal
to sinners with any confidence
even is not that the truth
and validity of the same are
still in full force. It is become
members who bear the name of Christ
and wish for eternal salvation
do not rightly appreciate & not carefully

believe the freeness & fulness of
grace Divine or doubt the
simplicity of Christ's retri-
bution, that so few realize
the blessed effects which the
Gospel message ought to produce.
It is supposed by many that some-
thing has indeed been done by
Christ, but much more to be done
yet by us. This is true in one
sense, but utterly erroneous in
another. If you imagine
that you have to do something
even much to contribute God's
favor & become a partaker of his
grace, you are from the teaching
of the Gospel. But if some
imagine they may live at ease
and have nothing to do themselves,
because Christ has done all,
they are in grievous error.
Grace is freely given man is
ransomed. Heaven purchased
but let us be heedful
we should receive grace in

vain. For when through the
Law given ^{& by faith in our past} righteousness is
imputed to us, it is not like
a new garment put on without
changing ~~cleansing purifying~~
~~renewing & quickening~~ the man
who wears it, leaving merely his
stained & polluted state. This
would be receiving God's grace in
vain; it would be as a house of straw
as if it were given that we might continue
in sin. No Christ; righteousness
imputed to the believing sinner is
accompanied with grace & power from
on high, so that it acts like a new
new image imprinted, a new life given
a new principles imparted, resulting
in new sentiments, new views, new
affections, a new will. Hence we are
commenced & commenced as workers
together with God, as working with him
for him & through his will to beseech
you to entreat to urge to persuade
to admonish you & say See now, as
so much grace is given, as salvation
is so fully offered that you may
not receive it in vain, as if it were
a mere lifeless thing without any
effectual operation on the heart & mind.

As those who have been baptized
in Christ, partake him of God's covenant
of grace, you are united with
Christ & quickened together with
him, but if you rightly value
this your privilege, you will
be dead as to sin & alive as to
God. Nearness of living will be
your constant aim, your striving
will be against sin & for the
attainment of a righteousness
realized within you. Not as if
you thereby ~~will~~ add any thing
to Christ's righteousness, imparted
but to render it a life giving prin-
ciple within you. ~~A~~ ^{For} a fruit bearing
tree. Your union with Christ
must be like a new graft, not
merely tacked as it were externally
to the stem, but incorporated
to produce a living union, a union
that will ~~abide~~ ^{express} growth, abide &
in due time bear fruit.

When this living union is not
realized, there will be no fruiting.
There will be rather that fruiting
which brings peace & joy to our souls,
not that which shows itself in

good works. Then will be no
real experience of the love of God
as then abrace in the heart, nor
will there be that genuine love
to the brethren which is one of the
the decisive marks of Christ; ^{discovery} ~~discovery~~.

Grace then, let me repeat it
for your earnest consideration
and sincere inquiry, grace is
near at hand, even as a
thing laid before your door,
but unless you take it up
as it were, by faith, by a confident
trust in its effectual operation,
and deposit it in your heart,
like a precious gift that engages
your love, your thoughts, your
desires. Like a talent intended
for improvement, ~~for~~ to grow &
to be expanded, unless you do this
you have received grace to no purpose
for no benefit. Thus grace is
renewance vain.

It is even so with grace, as it is with
our natural gifts & abilities. No one
of ~~an~~ endowed with reason, is without
certain talents or capacities. Even
if these should be of an inferior nature,

They may yet be cultivated and improved. And of even men of considerable natural talents require an effort & diligence to best develop & improve the natural gift. When this effort is wanting, when men from sloth and apathy neglect their talent, as is not unfrequently seen in the world, it may be truly said they have received in vain what God has given. The talent buried in a napkin can only tend to increase men's responsibility to their own condemnation. So it is exactly with that grace ~~the~~ recommended for our acceptance & improvement according to our best.

But the exhortation becomes of serious & solemn import when it is remembered that hereafter there is no time or opportunity left to retrieve our loss, or to make up for our neglect. Now this exhortation becomes specially important for there

who have had the light of the
Gospel shining around them
& when Christiana privileges
have been such that they might
have become great partakers of
grace Divine.

For as such, I have visited them
in an accepted love & in the
way of salvation have I succoured
them, behold now in the accepta-
tion, behold now is the way of
salvation. This is a quotation
from the prophet Isaiah that
when preaching the lessons of the
Gospel. Ever man the
time of acceptance & salvation
has continued, with men or
less light & power. And remember
so long as you speak you
in this world & no longer will
your way of mercy continue.

But as you can acknowledge how soon
your way may cease or how long
it may last, can not well linger
& delay.