

Thos. M. Mullins -
Rupert -
Dech. Moore -
Georgia -

105 Psalm - 79
156 Hymn -

"Sanctify the Lord God."



S^t. Anne's Ch: Sept. 15. 1870

Am. Augsburg Ch: Sept. 21. 1871 -
At St. Anne's by Bro. Conrad B.
Autumn of 1872 -

1. Peter III. 15. But sanctify the Lord
God in your hearts; and be ready, always, to give
an answer to every man that asketh you,
a Reason of the Hope that is in you, with
meekness and fear."

The Duty here enjoined, is, to keep, in our
minds, high and holy thoughts of God, and of
His Perfections; and a submissive trust
in His Providence. Our Hearts, must be con-
=secrated, for the indwelling of His Holy Spirit;

~~This passage affords no excuse for neglecting the~~
~~Public worship of God, as Temple made with hands, but~~
~~requires us to remember,~~ ^{so that} in every act of outward
obedience, ~~that~~ ^{our} the seat of Religion, ^{shall be} the
Soul. External homage, is no sacrifice, unless
we adore, obey, love, and serve the one true &
living God, in spirit and in truth.

We have, here, then, a characteristic test
of Genuine Christianity. We must have God
always, in our affections; and be ready to
^{give} a Reason for the Hope that we entertain,

~~that~~ ^{of} enjoying the Divine Mercy & Forgiveness.
The apostle does not mean, that a Christian
must seize any and every occasion, to
open his mouth, and proclaim his Belief
in the Lord of Glory; for question may be
asked, for no good purpose, or with captious
design; and, in such cases, either answers
brought to their folly, or a prudent silence,
will be ^{both} our privilege and duty. It must
be our earnest desire and effort, notwithstanding,
that even such opposers, shall know and

appreciate our Trust in the Sovereign Companion
of Christ. The Peace that ^{we} have with God, is
so precious, that it is not to be concealed,
or withheld, or disavowed, towards any, who
might, by the Communication from Belief,
become partakey of this glorious Inheritance!

But, Peter tells us another thing, equally
important; that we must express this our
confidence, with meekness and fear. From
apprehensions, that we may, unintentionally, do
injury, to the Cause; or give the Enemy, occa-

sion to blaspheme; our Experience must be made
known, without ostentation, or offence; and must
lie open to no charge of spiritual pride, vain-
glory, or self deceit. And, in proportion, as we
feel our need of Pardon by the Blood of Christ;
and seek personal holiness, by communing
with Him in our spirits; ~~the words of the Holy Ghost~~, we shall acquire
that modesty and humility; which, (if anything
can,) will win our acquaintances to adopt
our Faith. They will incline to embrace
a Principle, which evidently subdues, while it

elevate us. They will confess, that this influence comes from God, when it enables us to renounce the corrupting pleasures of the world; and fills us with submission & resignation to the Divine ^{Decree} ~~Will~~. Pure Religion must be ^{substantially} the same thing, in all men. It must bear the same fruit; and, it must not be very difficult, to distinguish the fruit. Our Nature is, everywhere, depraved; and must be renovated, by Divine Grace; and, hence, every heart, that is contrite, entertaining suitable views of its own sinfulness; and is

governed by feelings of filial piety towards God, and of goodwill towards men.

It is not meant, that the Emotions of all true Christians, will be exactly alike, in their Energy, and Degree; but, they will be, ~~substantially~~ the same in kind; and they will so perfectly agree in their results, that all who behold them, may know, that they spring from Repentance unto Life. All ages, have seen such fruits, in men who have "sanctified the Lord God, in their hearts;" i.e. hallowed their thoughts & purposes,

by cultivating a lively sense of His Spiritual Presence. We
then make our "Great God and Saviour, Jesus Christ,"
our Portion, in life, and in death; the Supreme Object
of our Love, Gratitude, Obedience, & adoration;
we feel, that He is all sufficient for our
happiness; and we are eager to own Him, and
all that belong to Him; before men & angels.

The "answer of a good conscience," can be made,
even by a truthful heathen, who has not known the
"more perfect way"; but, who has followed, in all sincerity
of soul, the light afforded him. Still, this inward

Monitor, ^{is in such men} uninstructed in the Revealed Word; is irregular
and uncertain, in its Dictates; and, its comforts are
proportionally precarious, and unsatisfactory. What
the Sinner needs, is, a full and final answer; such
as shall bear the Seal and Pledge of our Saviour.
We are at no loss, then, ^{Brothers} as to what will, and what
will not enable us, to give this answer. The
Public Preaching of the Gospel, in its purity, & power;
and the faithful & reverential reception of all its
Doctrines; are the Great Means, of making true Christians.
The Case with which Christ commissions His first

Ministry, shows how much depends on our following His
Example; for, He passed the whole night in prayer;
and, He told the Disciples, in like manner, to pray
to the Lord of the Harvest, that He would send
forth Laborers into His Harvest. He was, Himself,
the Lord of the Harvest; and, ^{He} needed not that night of
prayer, for His ^{so much} own strength & comfort; but for our
instruction and caution. His solemn investment of
the first apostles, with power, was very formal and
specific, because it was designed to dispense blessing,
inconceivable, in Time, & in Eternity, through the Public

adoration of His Human and Divine Nature; which He
had desired, to bear on His, and to make His followers,
by Faith, one with Himself. Hence, without Ordinance,
it is impossible for us, to answer, because both
the Precept and Example of Jesus, require these
Chosen Means of Sanctification. Still, the great
thing, is, to have the heart right with God; for,
when its native resistance to the Divine Will, is
overcome, all the Doctrines become reasonable
to our understanding, and the Duties no longer
appear impracticable. Sinners will not listen to the

Terms of sacraments, or to any official intervention,
between themselves, and God; till they are convinced
of the great sinfulness of their indifference! As soon
as they feel their utter hopelessness by nature,
their cry, is, "Lord, what wilt thou have me to
do!" Hence, we have less occasion to labour
for Forms and Ceremonies, than for the spiritual
conviction of the penitent. When the Heart
is once sincerely disposed to receive the Saviour
of Sinners; there can be but little difficulty in
securing a prompt and final acquiescence,

for all the acts of Worship, practised in the
Church, by sufficient warrants of the Word.
Let it be our Great concern, ^{then} to sanctify God,
in our hearts; and we shall not be backward,
to adore Him, in Temples made with hands.
Our whole nature will, then, be under the Power
of holy thoughts and virtuous desires, communi-
-cated by the Spirit of ^{Divine} Truth.

It by no means follows, however, that the
converse, will be true. To be very exact, and
punctual, in all the Rites and Ordinances, cannot,

alone, furnish a sufficient Reason, for the Hope that is in us. Or, will our always talking about our Religion, convince the world, that we have the Mind of Christ. Men can be induced to do all this, by a blind influence of Leaders in party stripes, as readily, as by the persuasions of their worldly passions. We find men very full of zeal, to build up particular forms of Church Worship, while they are "without Charity."

This kind of activity, in things pertaining to Ecclesiastical Persons, or Institutions, often occurs, in connexion with un subdued Pride, and inveterate

Prejudice. Some of the most corrupt inclinations of the natural heart, will, thus, affect an interest in Religion; and even wear the garb of sanctity. Hence, nothing is easier, than for persons who have a good opinion of their own merits, to deceive themselves, into a conclusion that they are Christians, for the reason that they engage warmly in the Politics of the Church; although they are without humility, and full of burning desires for Distinction!

Now on the other hand ~~and~~ the contrary, to be always referring to a tender

conscience, which is very scrupulous in weighing
objections, to this or that established rule of Dis-
cipline, or of Church Order; yet, forward to profess
a willingness to serve God in ways of its own choosing;
is not a favourable symptom of the genuineness
of one's Hope! Such consciences, can always find
sufficient ground to satisfy their predilections,
for any speculative and abstract theology, to which
they happen to be born, or bred; while they are
obtusely blind to the practical effect of Crees,
and Articles, and other Formularies, to aid the

humble seeker for the Truth! all such professions
are, ^{made} in vain; so long as the Commandments are
neglected. When John says, "We know, that we are saves
from death unto life, because we keep the Com-
mandments;" He means all, ^{the commandments} especially the more
important, which constitute the Christian System.
The question, is, do we keep the Commandments;
or are we, fallaciously, professing all, because we
observe some! | That same John, says, "We know,
because "We love the Brethren." But, do we love the
brethren; or, are we comforting ourselves with an easy

inference that all is right, when we cherish some of the household of faith, in whom we are deeply interested! are there none of the Brethren, whom we disdain; none that we disparage; none who feel that a wall of ice exists, between their affection & ours!

If we can solemnly & truly appeal to the Teacher of hearts, that we are reconciled unto Him, and to His People, when we partake of the pledge of His Body & Blood; that we do forgive, as we hope to be forgiven; and, that His Word, as held by His Church, is the measure of our Faith and Practice; we shall

be able to answer all inquiries, although we should be subject to many infirmities! When Paul prays, that the Thessalonians may be sanctified wholly; it is an admission, that they are sanctified, already, in part. We do not look for a new & special Revelation to us, as individuals. We neither to be inspired to preach without learning; nor to perform miracles without a divine commission; nor to administer ordinances, except in His Name; nor to do any other wonder, except to achieve those moral impossibilities, which worldly minds will not undertake!

We must have the Scriptural warrant, that a Work of
Divine Grace, is begun in us, by the Holy Ghost; affor-
ding us Joy and Peace, in believing, & obeying the Gospel.
Our assurance amounts to a humble hope, that we
have found favour in the sight of God, grounded on our
acceptance of His Promises, ^{and} on this own Jesus. It is,
to us, a Refuge from care and trouble; a hiding-
place from the storm; and we find this Covenant
sure, "I will deliver thee in thy troubles; year in year
there shall no evil touch thee." Any other assurance,
we do not ask. We need a Refuge from the wrath

of almighty God; not from the anger of puny man! ~~"I have~~
~~found it," the disciple of the lovely Jesus, may as~~
~~claim, "I have escaped to that Rock, which is higher~~
~~than if God is angry with the wicked, every day,~~
~~and they top themselves upon each other, like the~~
~~beaten waves, driven by His Power, but the angry~~
~~waves cannot reach me, here!~~ We need security
against the reproaches of an evil conscience. The
sting of death, is extracted; and we sleep in peace.
We want a shield against all the fiery deaths of the
adversary, and the terrors of the impending Judgment.

the armor, in which we are clothed, has been proven.
Though persecuted, we are not foraken; cast down, we
are not destroyed. Being "justified by faith, we have
peace with God, through our Lord J. C." — Himself
tells us, "When thou passest through the waters, I
will be with thee, and through the rivers, they shall
not overflow thee." All creatures, all elements,
all worlds, are in His Power. Unless our sin =
=tangle our own feet, there is no snare, in which
our steps can be taken. He will dash in pieces,
our spiritual foes, as a potter's vespel. The High

Priest, who hath sanctified us, is not a mortal man,
laden with sin, like those which weighed down our
soul. We come to Him, therefore, coldly, i. e. with
perfect confidence, that we may obtain mercy, &
grace to help, in time of need. We have found, that
the Saints who are nearest unto perfection; are of the
lowliest mind; and have the humblest views of their
own advancement. Their answer, is given "in
meekness and fear!"

Now, Brethren, there must be some here, ^{learned} endowed
with much hope! ^{and} How can they fail to speak, often,

one to another, in the fear of the Lord! Men are not slow, to tell their joy, over favourable changes, in their earthly condition! If a Relative be raised from poverty to wealth; from obscurity to distinction; from ignorance to honours; from death to life; they dwell on the theme! We enhance our delight, by spreading it as widely as possible, among those that we love! Oh, let no professing Christians, excuse their silence, on the ground, that they are too modest, or too timid, to talk of their religious affections! We expect to spend an Eternity of Joy, together. Can

our anticipations be sincere, or reasonable; if we spend less conversation about it with our friends; than thousands of people do, for a month's sojourn at a watering place, where few gather for health, and many for recreation; but, multitudes to worship Idols! A proper interest in the Redeemer, that can be thus lukewarm, and inactive; must afford but small comfort to its possessor; and inspires no definite hope of final happiness! The Question concerning such a Hope, is like ^{the inquiry} ~~that~~ whether an individual be living or dead; asked, only in cases of desperate sickness; or of

awful calamity; and, then calling for the Physician's judgment,
rather than that of ordinary Observers! Such a question
concerning the life of a Christian, ought to be equally
infrequent, or unnecessary! This question is raised, of
such as do not give diligence, to make their calling
and election sure; who live below their
privileges, and principles; and, who take it for
granted, that they are Christians, more from the
length of time it has been tacitly acquiesced in, than
from any thorough, searching examination, of their heart,
whether they be in the Faith! All such persons must

take many steps in advance, before they can count
themselves to have approached Christ! Nothing short
of a full persuasion of the truth of Christ's Presence in
the Soul; and a cordial embracing of His Covenant
Privileges; with a spiritual and personal union with
Him, as the Saviour of sinners; will stand the trial,
either of our approaching death; or of the days of our
present affliction! We do not mean, that no shade
of doubt, must lie on the mind; but, we must have
a thorough conviction of the sincerity of our purposes,
and the fergency of our devotion; as tested by our daily

obedience, and on walk & conversation with our fellow men.
If they observe, that we have our happiness, in seeking
to promote the spiritual good of others; it will work
a persuasion in their minds, that we believe our
Religion, worth hoping. It is not the understanding,
but, the affections, that must be convinced; to bring
Sinners, to adopt our principles, or to conform to
our practice. Argument, for this end, accomplishes
less than Example; Logic is less powerful than Love.
It is for this reason, that the Apostle, applies his
Doctrine, so particularly, to our various Relations, in life.

What he says, e.g. of the Duty of Wives to husbands,
implies, that the too common ^{and disobedience} scepticism of men
may be overcome by the persevering faith and
piety of women. He leads them to hope for such
results, when their husbands "behold their closet
conversation coupled with fear"; and, when their
affections are conciliated, not by external orna-
ments; but, by that "meek and quiet spirit;
which, in the sight of God, is of great price." He
then, urges all, to unity and love, as the means
to secure long life, and perfect happiness; insisting,

that he who would "see good days," must "refrain
his tongue from evil, and his lips, that they speak
no guile."

In one word, Christians are ^{told} ~~encouraged~~, neither
to dread opposition; nor to faint under persecution;
knowing, that thereunto, they are called, that we
should inherit the Blessing. Formalists in
Religion, are not equal to this task. They
can, readily, accustom themselves to perform
a particular set of observances; and, continue
to repeat them, without intermission; while

they habitually exercise their tongues in evil -
speaking, or in extravagant exaggeration, till
truth itself, becomes a stranger to their lips! Hence
it is, that so many pharisaical professors,
fail to realize any comfortable assurance
from their Religion; because they can make
no final answer, for the Hope that is in them,
to Him who searcheth the Heart! They
have no spirituality, nor well directed zeal; no
sincere hatred of sin, nor contempt of the world;
no inflexible fortitude nor patience, to bear the

Yoke of Christ; and, though they make loud
responses, to the questions of mortals like
themselves; they have no just expectations
of meeting the "Man Christ Jesus;" either, in
the communion of secret Prayer; or at
the assembly for the Final Judgment!
Let us always bear in mind, then, that no
mere profession of love to Christ, will avail
us, without the renewal and sanctification
of our natural affections; and let us give all
diligence, to make our calling & Election

sure; not living below our privileges, or
our principles; nor, taking it for granted,
that we are Christians, more from the length
of time, this opinion of us, has been acquired;
than from any solemn examination of our
hearty slaves, whether we be in the Truth.
Nothing short of their spiritual & cordial
conviction of Christ's rule over our bodies
and ~~spirits~~, can satisfy, either other, or ourselves,
that our Religion will stand the trial of our
present afflictions; or prepare us for our approaching death.

Every one of these things is a preparation
for the future life and eternity of the soul
that we are Christians, and have for the last
of these things of the life of the soul
the for our eternity is the last
last thing of the life of the soul
Nothing shall be of the life of the soul
consequence of Christ and his work
and his work is the last thing
that shall be of the life of the soul
and his work is the last thing



