

THE  
**SOUTHERN PREACHER :**

A COLLECTION  
OF  
**SERMONS,**

FROM THE  
MANUSCRIPTS OF SEVERAL EMINENT MINISTERS OF THE GOSPEL,  
*RESIDING IN THE SOUTHERN STATES.*

CAREFULLY SELECTED FROM THE ORIGINAL MANUSCRIPTS, WITH THE CONSENT AND  
APPROBATION OF THEIR RESPECTIVE AUTHORS.

TOGETHER WITH

**A FEW POSTHUMOUS SERMONS,**

FROM THE  
MANUSCRIPTS OF EMINENT DECEASED MINISTERS,  
Who, when living, had resided in the Southern States.

CAREFULLY SELECTED FROM THE ORIGINAL MANUSCRIPTS,  
WITH THE CONSENT AND APPROBATION OF THOSE IN WHOSE POSSESSION THEY WERE  
FOUND.

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BY THE REV. COLIN M'IVER.

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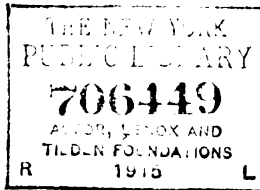
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UNITED STATES OF AMERICA, } DISTRICT OF CAPE-FEAR,  
NORTH CAROLINA DISTRICT. } *To wit :*

BE IT REMEMBERED, that, on the 7th day of March, in the forty-eighth year of the Independence of the United States of America, A. D. 1823, the Rev. Colin M'Iver, of the said District, has deposited in this office, the title of a Book, the right whereof he claims as Proprietor, in the words following, viz :—

“The Southern Preacher: a collection of Sermons, from the Manuscripts of several eminent Ministers of the Gospel, residing in the Southern States. Carefully selected from the Original Manuscripts, with the consent and approbation of their respective authors. Together with a few Posthumous Sermons from the Manuscripts of eminent deceased Ministers, who, when living, had resided in the Southern States. Carefully selected from the Original Manuscripts, with the consent and approbation of those in whose possession they were found. By the Reverend Colin M'Iver.”

In conformity to the Act of the Congress of the United States, entitled, “An act for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies during the times therein mentioned;” and also to an act entitled “An act, supplementary to an act, entitled an act, for the encouragement of learning, by securing the copies of maps, charts, and books, to the authors and proprietors of such copies, during the times therein mentioned, and extending the benefits thereof to the arts of designing, engraving, and etching, Historical and other prints.” Witness Carleton Walker, Clerk of the District of Cape-Fear.

CARLETON WALKER.

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## SERMON XXIV.\*

ON BUYING, AND NOT SELLING THE TRUTH.

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*PROVERBS XXIII. 23.*

“Buy the Truth, and sell it not.”

**K**ING David reigned thirty-three years in Jerusalem.† In that city, in the course of said reign, were born unto him of Bathsheba, four sons legitimate.‡ Of these, Solomon, the author of our text, was the youngest, and most fortunate. Partiality, even in parents toward children, is not a modern thing. Isaac had his favourite Esau, and Rebecca her chosen Jacob—the Father, on the law of primogeniture—the Mother, on partial affection. Solomon was his Mother’s favourite son; and she had the command of King David’s heart. In consideration of his having murdered her former husband, and intruded upon her own virtue, every condescension, on his part, was due to her. In his heart, purified and ennobled by penitence, generosity arose; and the Queen must be gratified. These things, under Providence, mounted Solomon upon the throne. When wives have the management of their husbands’ hearts, and wills, it is of the highest moment, that they be sagacious, pious, and wise themselves. Bathsheba chose as Royal successor to her husband, the most distinguished genius then upon earth.

\* Delivered before Upper Long Cane Society, at their Annual Meeting, May 2d, 1850.

† 1 Kings ii. 11.

‡ 2 Saml. v. 14. 1 Chron. iii. 5.

His natural capacities derived the best advantages from a polished, courtly education; and from supernatural grants to a most prudent and sagacious prayer\* for wisdom.

Solomon, the author of our text, was probably about forty-eight years old, or at his *Ne plus ultra* of mental, acquired, and experimental sense and knowledge, when he wrote the Proverbs, and our text. Admit this as true; and add to the idea, the confidence of fidelity, that the Divine Spirit directed his pen; then will his golden counsels weigh heavy in every wise man's heart.

By some, it has been thought, that the Proverbs of Solomon were written in his penitential years; when, to his judicious theoretic perception of the infinite difference and essential opposition between *vice* and *virtue*, *falsehood* and *truth*, he could add the solemn and deciding pathos, and force of experience, as to both.

This may, indeed, be put beyond conjecture, by a careful perusal of the chapter containing the text. Examine it well; and you will see in it, not only the fruits of study and thinking, but the language and glow of the heart.

In twenty-two verses previous to the text, he had given sixteen very interesting counsels, in affirmative and negative language, interspersed with illustrations of their propriety. Then, as a matter infinitely interesting to the success of good counsel, and to the well doing and being of his readers, in the peculiar style of the text, he urges the most solemn regard to truth.

Truth, in the holy Scriptures, as well as in other writings, and in common life, is a word of various import. It is generally contrasted with falsehood.

By the term *Truth*, in any science or life, natural or moral, a *good* and *useful* idea is conveyed; by *Falsehood*,

\* 1 Kings, iii. 5. 12.

a *bad* and *dangerous* one. Truth is precious, honourable, and comfortable, in all things interesting to mankind; but falsehood is the very reverse. It is especially so in moral concerns. True sentiments, true language, true living, according to some given and eternal law, are the glory, and interest of intellectual beings.

The language in the text, is evidently figurative, and mercantile. "Buy the Truth, and sell it not."

The Merchant explores the world, by sea and land, in quest of objects gainful, but finds not any inestimable; and hence, the wheels of Mercantile exchange go round, in everlasting rotation, until, at last, as "naked came the trader from his Mother's womb, so naked shall he return."

Nothing but *Truth* is of inestimable and perpetual value. This thought gives grandeur and elegance to the style and substance of the text.

In further endeavouring your entertainment and advantage, from the subject before us, I shall,

*First*—Exhibit to you, a summary view of the Truth; or what it imports, in the sense of the text:

*Secondly*—Shew you, what you are to understand, by "buying, and not selling the Truth:"

*Thirdly*—Take a view of the genius of the text; and of the tendencies and prospects of this Society, and other similar institutions:

*Fourthly*—Apply the things said, for our improvement.

*First*, then, I shall exhibit to you, a summary view of the *Truth*, or what it imports in the sense of the text. And now, as in other things, so in the subject before us, the Scripture, is its own best interpreter. From the language of the text, "Buy the Truth and sell it not," it is evident, Solomon meant the same thing by *Truth*, that Job did by *Wisdom* and *Understanding*;\* "But where

\* Job xxviii. 12. 17.

“ shall wisdom be found? And where is the place of  
 “ understanding? Man knoweth not the price thereof,  
 “ neither is it found, in the land of the living; the Depth  
 “ saith, it is not in me; and the Sea saith, it is not with me.  
 “ It cannot be gotten for Gold, neither shall Silver be  
 “ weighed for the price thereof. It cannot be valued  
 “ with the Gold of Ophir, with the precious Onyx, or  
 “ the Sapphire; the Gold and the Chrystal cannot equal  
 “ it; and the exchange of it, shall not be for Jewels of  
 “ fine Gold. No mention shall be made of Coral or of  
 “ Pearls, for the price of Wisdom, is above rubies; the  
 “ Topaz of Ethiopia shall not equal it; neither shall it  
 “ be valued with pure Gold.”

Truth, then, is synonymous with Wisdom; and means the same thing, is of the same value: but Wisdom is synonymous with the fear of God.\* “ Behold the fear of the Lord, that is Wisdom; and to depart from Evil, is understanding.” Truth, Wisdom, and Understanding, then, are kindred words, or signs of ideas; and reciprocally illustrate each other, and are opposed to falsehood, folly, and ignorance. “ Wisdom,” i. e. truth, “ excelleth folly, as far, as light excelleth darkness.”

*Again*—It is evident from the style and spirit of the text, that Solomon, by *Truth*, understood the same thing that he himself, meant by Wisdom and Understanding in his Proverbs.† “ Wisdom is the principal thing, get Wisdom, and with all thy getting, get understanding.”‡ “ Say unto Wisdom, thou art my sister, and call understanding thy kinswoman.” That is, “ Buy Wisdom, Understanding, or *Truth*, at any possible rate. Study, cultivate, and desire them, so as to be cordially familiar with them, even should every thing else be estranged.”

\* Job xxviii, 28.

† Prov. iv. 7.

‡ Prov. vii. 4.

Moreover, by *Truth*, the wise man meant the *Commandments of the Lord*.\* “Lay up my commandments with thee; Keep my commandments and live; and my law as the apple of thine eye. Bind them upon thy fingers; write them upon the table of thine heart.”

The terms, and arguments, we observe, under which the Divine law is here recommended, are equal in energy to those in the text, and to those before cited, relative to Wisdom, as demonstrating *Truth*, Wisdom, Understanding, and God’s Law, Word, or Commands, to be equivalent terms.

In Psalm CXIX, the Father of Solomon, and his tutor, uses the Lord’s Law, Testimonies, Ways, Precepts, Statutes, Commandments, Judgments, and Word, as terms all equivalent; and in verses 30th, 142d, and 151st, he explains the whole, under the term *Truth*. “I have chosen the way of Truth, thy Judgments have I laid before me; thy righteousness, is an everlasting righteousness, and thy law is the *Truth*. Thou art near, O Lord; and all thy Commandments, are *Truth*.” Observe, King David put the same value on the “Law of God’s Mouth,” viz. *Truth*, that the text and other Proverbs, put upon *Truth*, Wisdom, and understanding.† “The law of thy Mouth is better unto me, than thousands of Gold and Silver.”

This shews that the Royal prophetic Father’s and Son’s *Truth* were and are the same; and among other things, imports God’s eternal Word or Divine Revelation; that most precious of all things under Heaven, to the principles, morals, and prospects of the sons of men.

It may be further remarked, that in the prayer of the Lord Jesus,‡ for the disciples, we have these words, “Sanctify them through thy *Truth*: thy word is *Truth*.” This agrees with, and corroborates things already said;

\* Prov. vii. 1. 2. 3. † Psalm cxix. 72. ‡ John xvii. 17.

and by "Word," here, are meant two things, viz. Divine Revelation in general, and the Gospel of the New Testament particularly : and Jesus the Son of God personally.

The Gospel of the New Testament, is the great and practical comment on, and fulfilment of the law of the Prophets : " The law was given by Moses, but Grace " and Truth came by Jesus Christ." The Gospel of the Old and New Testaments are substantially the same *Truth*, differing only in the mode, ease, and lustre of administration.

Jesus Christ our Redeemer personally.\* " Jesus saith " unto him, I am the way, and the *truth*, and the life, no " man cometh unto the Father, but by me." † " These " things saith the *Amen*, the faithful, and *true* witness."

The premises being established, it follows, that the things represented in the *Truth*, the sacred Oracles, as vicious, sinful, and dangerous, are *truly* so ; and those testified to be virtuous, holy, and safe, are and will be so, in absolute Reality. But the *Truth* testifies the universal fall of Men in Adam, ‡ " Wherefore, as by one man " sin entered into the world, and Death by sin ; and so " Death passed upon all men, for that all have sinned." It also testifies the universal corruption of every human heart. § " And God saw that the wickedness of Man was " great in the Earth, and that every imagination of the " thoughts of his heart, was only evil continually." || " The heart is deceitful above all things and desperately " wicked : who can know it ?" ¶ " Because the carnal " mind is enmity against God : for it is not subject to the " law of God, neither indeed can be." These awful truths testify this further *Truth*, that however the pride or blindness, i. e. falsehood of men, may deceive, flatter, and vainly buoy them up, there is no true moral good,

\* John xiv. 6. † Rev. iii. 14. ‡ Rom. v. 12. § Gen. vi. 5.  
 || Jer. xvii. 9. ¶ Rom. viii. 7.

in a natural man, by whatever name, he may be fain to call it. With a natural man, all the good, that is in his heart or character, is animal, mechanical, educational, or interested.

When the *Truth*, the personal word of God, is pleased to draw the most humbling picture of practical corruption and iniquity, he testifies, that the heart is the source, the foul fountain head.\* “For from within, out of the heart of men, proceed evil thoughts, adulteries, fornications, murders, thefts, covetousness, wickedness, deceit, lasciviousness, an evil eye, blasphemy, pride, foolishness.” Is this the case, my hearers, and that “A clean thing, cannot be brought out of an unclean?”† If so, we may infer, that hence, another branch of the “*Truth*” is, that, “except a man be born again, he cannot see the kingdom of God.” But Faith, Repentance, Sanctification, and all Christian goodness, are the characters of none but those born of God. The *Truth*, then, is, that those void of Faith, Repentance, and Holiness, living and dying such, must go to Hell; the duration and misery of which, no Universalist has ever calculated, to the satisfaction of a Man of sound understanding, or to the benefit of religious or civil society.

The “*Truth*,” further, is, that God has not left us in the above premised sinful and miserable state, without a remedy adequate to our Pardon, Sanctification, and Salvation. “For God so loved the world, that he gave his only begotten Son, that whosoever believeth in him, should not perish, but have everlasting life.” ‡ “There is therefore now no condemnation to them which are in Christ Jesus, who walk not after the flesh, but after the Spirit. For the law of the Spirit of life, in Christ Jesus, hath made me free from the law of sin and death.

\* Mark vii. 21.

† Job xiv. 4.

‡ John iii. 16.

“ For what the law could not do, in that it was weak  
 “ through the flesh, God, sending his own Son, in the  
 “ likeness of sinful flesh, and for sin, condemned sin in the  
 “ flesh ; that the righteousness of the law might be ful-  
 “ filled in us, who walk not after the flesh, but after the  
 “ Spirit.”\* “ This is a faithful saying, and worthy of all  
 “ acceptation, that Christ Jesus came into the world, to  
 “ save sinners, of whom I am chief.”†

The counsels of God are a great deep ; and his eternal and discriminative purposes unfathomable ; yet, in the eternal *Truth* of the text, “ whosoever will come, may come, and take of the Water of life freely ;” and the truths of the Gospel, the various directed and prescribed uses of them, made efficacious by the Holy Ghost, are the ordinary effectual means of eternal life.

The *Truth* presents to our view and expectations, as our characters may be, an awful and eternal Hell, or an amiable, alluring, and eternal Heaven ; the former, the last dismal abode of the sinner, and the wages of his sinful, Christless Life ; the latter, the endless city of Joy, and refuge, to those who, “ through Faith and Patience, in the *Truth*, shall inherit the promises.”

A clear mental perception, with a cordial and influential approbation of the Divine existence and character, of the Gospel plan of salvation—of the justness of revealed statements of the nature and issue of all Vice and Virtue, Sin and Holiness, this world and the next, is implied in “ *Truth*,” in the text.

In proportion as men are wrong with respect to these things, they are under the dominion of darkness, i. e. Falsehood : all error is Falsehood ; *not Truth* : and all error, especially of a moral kind, is beguiling, weakening, pernicious, and, if prevalent, it is destructive. *Truth* is

\* Rom. viii. 1—4.

† 1 Tim. i. 15.

substantial, spiritual, strong, consoling, and everlasting ; Error or Falsehood, is vain, fallacious, weak, comfortless, and in its irrational animal gratifications, miserably transient. “ Woe to the wicked, for it shall go ill with him.” “ The hope of the hypocrite shall perish.”

I have given you, as I promised, a summary view of the Truth. “ Buy the truth and sell it not.” I now proceed, further to fulfil my promise, by shewing you,

*Secondly*—What you are to understand by “ Buying and not selling the Truth.” Here, permit me to observe, that this is not altogether solitary language in the Bible. Some such language, referred to under the former head, quoted from Job, from David, and from other parts of the Proverbs, strongly resembles this expression. Isaiah also uses similar phraseology, “ Ho every one that thirsteth, “ come ye to the Waters, and he that hath no money, “ come ye, *buy* and eat ; yea come buy Wine and Milk “ without Money, and without price.”\* Isaiah’s “ Wine and Milk,” are Solomon’s Truth in our text. Something like it is also the language of Christ, † “ The Kingdom of Heaven is like treasure hid in a Field, the which, “ when a man hath found, he hideth, and for joy thereof, “ goeth, and selleth all that he hath, and buyeth the Field. “ Again, the kingdom of Heaven, is like a Merchant- “ man seeking goodly pearls : who when he had found “ one pearl of great price, went and sold all that he had, “ and bought it.” The treasure in the field, is the *Truth* ; so is the precious pearl.

Now, by “ Buying the Truth, and selling it not,” we are not to understand paying for it by any equivalent. Job, David, and Solomon declare it is inestimable, and has no equivalent ; although, blessed be God, the natural materials of the Bible, with the impression by ink and print, of letters and words, signifying sacred Truths, can be

\* Isaiah lv. 1. 2.

† Matt. xiii. 44, 45, 46.

bought for a few shillings ; yet the truths themselves are beyond all price, and of eternal value and weight. So also is a personal, pious, and judicious Ministry of the *Truth* and Ordinances, within the pecuniary power of a wise, harmonious, and generous Society, even of moderate ability ; but the value,—intrinsic value of such Ministry, to them and their posterity, as it has reference both to this life, and that which is to come, could not be reciprocated by the mines of Peru.

As not only present good to individuals and society, but everlasting salvation, is the tendency and aim of *Truth*; it is impossible any created property, or efforts, should be justly reckoned as an equal consideration. “ Where-  
 “ with shall I come before the Lord, and bow myself  
 “ before the high God ? Shall I come before him with  
 “ burnt offerings, with Calves of a year old ? Will the  
 “ Lord be pleased with thousands of Rams, or with ten  
 “ thousands of rivers of Oil ? Shall I give my first born  
 “ for my transgression, the fruit of my body for the sin  
 “ of my soul ? ” \* These Truths, my audience, shed a  
 glory, and beautiful emphasis on Isaiah’s proclamation of  
 Truth, “ Buy Wine and Milk without money or price.”  
 Therefore, by “ Buying the Truth and selling it not,”  
 you are to understand, that like the merchant set upon  
 gain, your heart must be set upon the Truth ; † like the  
 merchant, preferring, from motives of his own, things  
 afar off, to things in hand, you are to prefer *Truth* or  
 Religion, in its present nature, and ultimate result, to all  
 temporal and fleshly considerations : like the Merchant,  
 at all periods of his life, in the face of all hazard, braving  
 the dangers of air, earth, and sea, to obtain his false riches,  
 ever on the wing to fly away, you are, in the face of  
 the most daring obstructions, to seek the *Truth*, the *one*  
*thing needful*, the *durable substance*, the true and eternal

\* Micah vi. 6.

† Col. iii. 1. 2.

riches, in every way prescribed by the *Word*. Should the Truth even cost you the Cross, you must not shrink, "He that endureth to the end, shall alone be saved." By "Buying the Truth, and selling it not," no doubt you may understand, yielding your minds and attention to sacred illumination, and instruction ; sacrificing your selfish righteousness to the righteousness of God ; subjugating your vices and sinful passions and pleasures, to the prohibitions and authority of eternal Truth, in spite of all circumstantial avocational excuses.

Again, by "not selling the Truth," you are to understand, that you are not by any temptation, or consideration whatever, to give up your commanded attentions to Religion, or the great doctrines and life of the Gospel. Weigh any thing imaginable against the interests of Truth, in the Balances of the Sanctuary, and it "will be found wanting ; and should the beams ever come to a poise, throw a thought upon death and eternity into the scale with *Truth*, and the debate will soon be decided in favour of Wisdom.

By "Buying, and not selling the truth," it will be fair and rational enough for you to understand, a Society or Church, laying and pursuing the best contrived and efficient plans, for establishing a judicious, promising, and permanent Ministry among them ; and other means of Religious and civil information.

This leads me to the next head of promise ; which was, *Thirdly*—To take a view of the genius of the text, and of the tendencies and prospects of this Society, and of other similar Institutions : And here, my first remark is, that your incorporation, by giving you a legal and corporate existence, tends to perpetuate the Society by its consolidation. Like the laws of attraction and gravitation, it unites the individual constituents, into one general mass ; and it concentrates their affections, designs, and strength.

As long, then, as the Society shall be blessed with a few Men, say even half a dozen, of good sense, true piety, public spirit, Evangelic generosity, and some tolerable measure of eloquence, the prosperity of the Society is insured.

The spirit of discontent, restless, and thoughtless emigration, will be spontaneously checked ; and the present, and rising members, with a few occasional exceptions, will be attached to the soil, within the sphere of the attraction of the Society. This, besides other advantages, will enliven the cultivation of the soil, and progressively contribute to the elegance and convenience of every man's seat.

A man of much experience of the world, once observed to me, that a country never began properly to flourish, until the inhabitants preferred their paternal patrimony to any other place.

Unincorporated Societies, from the inconstancies of human things, are subject to such effluxes and influxion of parts, and the inflowing parts often so heterogenous, by some means, to the original and radical members of the society, that without some strong *Stamina Vitæ*, or vital principles, society will dissolve, by the incoherence, and unfortunate discordance of its members.

When Churches, or other Societies, however, are incorporated, and founded on a judicious basis, although, like the human body in sickness, they may suffer some temporary wastages, yet their bones being still secure, flesh and vigour will be resumed.

Again, I would observe, that such is human nature, that it cannot be dead to interest ; nor is this either sinful or illaudable, when interest is pursued with honesty. It is a spring of action in human nature, preventing mortiferous idleness. Mutual interest is a powerful bond of union.

All within the limits of the Church, who are contributors to the fund, are, and must be, mutually cemented by this principle; and the more so, as the emolument is both of a temporal and moral nature, and secured by all the force of law.

Nor is this bond of union, nor ought it to be, without energy from the present infantile and inoperative state of the Fund. Perhaps more than one-half of our happiness, and stimulus, is in prospects. Attend to the motives of your hearts, and if they be good, besides your sensations of common benevolence, you will find the storage of parental affection and care, running down your veins to generations ever so remote. I have no notion that death abolishes the generous concerns of the heart, for the best interests of survivors. "There is joy in Heaven over every sinner that repenteth." I feel myself in mankind, and posterity, living to the world's end! I have no doubt, but all the streams of benefit to mankind, to the end of the world, that started from any one good man, or was handed along by another, will, in the wise government of God, have an influence on the author's or abettor's Heavenly state. How animating is the thought! How encouraging, even to the widow's mite, of duty and public spirit!

Further:—It is a fact worthy of your attention, that LIBERTY, to which we justly attach great value, may be, and often is enjoyed, where it is not understood; and hence, in its exercise, many forget, that it consists in the power of doing *what we ought to choose*, and in not being compelled to accomplish what we ought not to will; and that it is not merely a relinquishment of this scriptural right, but also a neglect of duty not distinguishable from LICENTIOUSNESS, which squanders upon other objects, what reason, as well as the word of God, pronounces a reward justly due to those who labour in the Gospel.

The education and talents, which, in union with, and under the influence of fervent piety, are ordinarily necessary to the successful development of religious truth, and which God has frequently blessed, to the conversion of sinners, and the edification of saints, are, when duly exercised, certainly entitled to that provision, to which the Apostle to the Gentiles refers, when he thus argues with the Corinthians—" Even so hath the Lord ordained, " that they which preach the Gospel, should live of the " Gospel ;"\* and when he thus exhorts the Galatians,— " Let him that is taught in the word, communicate to " him that teacheth, in all good things."†

But as this Society is now able, and harmoniously disposed, to support a cultivated Ministry, and blessed in the enjoyment of it; so, should any unfortunate incident deprive them of their present blessing in that respect, the savour of their name and measures may, under the auspices of Heaven, have a felicity upon another choice. Any judicious Minister, feeling, as to his family, as any other wise and honest man, would prefer a settlement, *cæteris paribus*, in that Congregation where he saw the best prospects, especially of a moral kind, for his posterity, after he is laid in the dust.

It will not be long until the proceeds of your Fund, under good management, may come into operation for supporting the Gospel; and then, by contributions and the interest of the Fund, the Church will be able and willing, to allow a Minister such support, as will rescue him from the toils of the field, and the gripe of poverty.

With such a provision, a Minister of select talents, thorough education, fervent piety, and independent weight of character, may be expected to fill your pulpit—to shine when he is there—and be able to persuade and

\* 1 Cor. ix. 14.

† Gal vi. . 6.

provoke you or your posterity to "Buy truth and sell it not." Something now in its minority, in the care of this Church, will call loudly for such a ministry; and it will not be less so in ages to come.

From such well founded prospects, in the success of your present plans, the probability is, that characters of the best taste, emigrating from other states to these regions, will prefer a settlement among you, to the advantage of your strength, respectability, and the melioration of your manners. While the inquiry of some will be, where shall we find the best lands for tobacco, and the best market? the inquiry of the better sort will be, where shall we find the best and most permanent state of society, especially of the religious kind? And perhaps, at a time not long hence, the proper answer may be, in UPPER LONG CANE.

Again: Besides the good confined to the spot, with which your measures are pregnant, it may be diffusive. It may be like the woman's leaven, hid in three measures of meal, till the whole was leavened.\* The example may, sooner or later, catch and save many other Churches from final ruin.

What can men or societies do more nobly with their property, than to lay it out upon uses of the most noble and everlasting kind? What can be of more service than means the most conducive to promote and perpetuate the Truth? Here the noble soul of our friend, General Washington, comes to our recollection. See him, living for ever by his perpetual benefactions: See him placing thirteen thousand three hundred and thirty-three and one-third dollars in Alexandria, as an everlasting capital, for the education of poor children; giving ten thousand dollars as an infrangible capital, to Liberty Hall, at Lexington;

\* Matt. xiii. 53.

and bestowing sixteen thousand six hundred and sixty-six and two-thirds dollars, on a National University ; making forty thousand dollars, on the whole, for the promotion and perpetuation of grammatic, scientific, and moral truth. "Buy the Truth, and sell it not," was, doubtless, his maxim. It is impossible to calculate the sum of political and moral good, that may grow out of such glorious stewardship, of the good things God bestowed upon him. And, my friends, although your contributions cannot equally astonish the arithmetic line,—and the eye and ear, with the sight and sound of thousands ; yet, your motives are good ; and your prospects flattering.

The Public-Library-Scheme lately adopted by you, has also a good aspect upon the Truth. By that scheme, every man is availed of his neighbour's purse, in the purchase of books ; and all the books may be nearly as useful to every man, as if they were his own private property. Too many books in a person's eye, or hand, at once, often prevents the proper reading of either. In your Library-Scheme, your books will come into your hands, so as to be read without confusing and distracting your attention. You cannot place away that portion of your property better. You become possessed of a private and common interest jointly, and lose not a farthing by the bargain. Dr. Franklin, many years ago, started such a Library in Philadelphia ; which has become a property of great importance to the city ; and you may observe him bequeathing his share in it, in his will, to his posterity or heirs. So may you.

Your scheme would still be more complete, if it were under cover of the incorporation. I observe from the papers, a certain Library Company lately incorporated by the Legislature in Georgia. It will not be improper for you to take this matter into consideration. The establishment and protection of such Libraries, is a certain

mode of having many Ministers instead of one:—Ministers, not only in the pulpit, but in every house:—and their suggested ideas, not fugitive, but fixed, and always ready to be re-examined. This is a benefit of incalculable importance.

We proceed now, agreeably to promise, *Fourthly*, to make some application of what has been said; and as something of this nature has been interspersed with the body already, and your attention is called to the business of the Society, I shall be very short. And *First*. My friends, permit me solemnly to advise you, in Solomon's words and meaning, to "Buy the Truth and sell it not." Consider and view it, in its glorious nature and tendencies; and be enamoured with it. See, and endeavour to feel the force, of the sublime and masterly style and arguments, under, and by which, truth, wisdom, and understanding, are set forth, and recommended, by some of the first and most eminent characters that ever adorned the world; Job, David, Solomon! "Get wisdom, and with all your getting, get understanding." Let all your motives—all your pursuits—all your expenses, point, directly or indirectly, to the acquisition of that object—the pearl of great price, *Truth*—the knowledge and love of Truth—the Divine Oracles, in their great meaning and influence;—Jesus Christ and his Salvation, their author, their substance, and their end. "In him are all the promises, yea and *Amen*." Endeavour to have true views of every thing you are about; of every duty you are performing; of all your motives of action, and of the tendencies, the ultimate tendencies of all your actions, secret or known. Above all, endeavour after true views of your religious concerns and interests.

Deception and falsehood, in these things, are awfully dangerous. Ten thousand mistakes in any thing else, must be more safe, than one single mistake in the "things

“that belong to our eternal peace.” The wisest man on earth needs to take care as to the *Truth*. Solomon had sad experience of this. How did he tumble from his towering wisdom, and eminent station, into unnatural and degrading vices, to the humiliation of human sufficiency, and as a warning to the world, to regard the *Truth*.

*Secondly.*—“Be not weary in well doing ; for, in due “season, you shall reap if you faint not.” Let your hearts, and your courage, and your patience, surmount every obstacle in your way ;—that hundreds and thousands may bless you, when your bodies, not your benefits, are dead ; for the *Truth* which they may be enjoying through the price of your previous care and providence. May God crown your labours, and the labours of all such, with success, by his Divine Blessing.—*Amen.*