No. 96.

6t the spirit of power, of love, of a sound mind. Oct 10, 1819
II. Timothy, I, 7. "For God hath not given us the spirit of fear, but of power, of love, and a sound mind."

This single verse gives us the whole character of the Scripture. All that is grand and enlightening in its revelation, all that is holy and perfect in its precepts, all that is inspiring and elevating in its promises, is expressed or implied in what St. Paul calls the 'spirit that God hath given.' The Apostle, in his earnest and affectionate charge to Timothy, after having expressed his confidence in the fidelity and sincerity of his young convert, proceeds to exhort him to vigorous and diligence in the discharge of the office to which he was called, "to stir up the gift of God," as he terms it, that this gift might serve those high and lasting purposes for which God designed it. He then urges him...
as a motive, that such diligence becomes the
stern character, which has nothing of self, mean,
or indolent, but is the spirit of love, of love
of a sound mind. - The spirit, instilled
on the disciples of our Saviour, was indeed a spirit
of power in a peculiar sense, for it enabled them
to work miracles, for this availed that the fear
of the Most High was with them in their efforts
to spread the gospel of peace. But I apprehend
that it is not to those extraordinary works that
the expression in the text refers. The Apostle
seems rather to speak of the general spirit
of type of the temper of mind with it inspires,
opposition to the spirit of fear; & in connexion with
those of love of a sound mind. These are traits
in the character of our religion: these are the
endowments of all true priests in all ages.

I shall treat in the order of the text of the
distinct parts of the character of faith, when here
mentioned.

Faith is the spirit not of fear, but of power.
feitness, while its subjects fall away from ends it is leave to nature of its active powers, to most of resolu-
tion, to meet the power of incompetency. It then, the vicious may sometimes seem to exist in the
wise, may to gather strength from them. But it is
a hollow, moving, heartless courage; supported only
by a convulsive effort, a momentary one too. Not
it lasts as longer than while they feel themselves
out of the reach of dangers above the dread field.
Circumstances of hazard or alarm come, when this
heart will sink within them. Fearfulness will
freeze up the current of their joy. This we see
how the mind is weakened by experience by the con-
sciousness of guilt. It no longer so intemper-
ate indulgence or pleasure. Here we trace another
cause of the fears and feeble effort of most men
maketh in the path of duty. Who has not seen
in the form of luxury, a poor, wretched, insig-
ificant spirit, a spirit which hinders on every thing
in the form of creation, as a most burdensome
fetish? Of all minds, there is none of
which the mind down into dishonorable in-
dulgence is ignoble sluggishness, as the pursuit
of pleasure as the chief good. It is a form
of the body, through the veins is to the
nearly leads the life blood, as it were. The
cause of religion, of truth, of virtue, may need
defence is not protecting, but it is not to be expected
from those who have thus resigned
the fatal charms of origin indulgence. For in
them the hardy retailers of such poor such occasions
of demand, safest in death when no heart in heaven. They
have thrown up, while the enemy bound around the
his chains when they arise. They are too weak to
break them them over. Now it is in proving us
from these sources of weakness, that are see the
entire power of God. It is willed to take it.
that preservation from that dam, of fearliness
on a guilty conscience, of the pleasure and joy
over the soul. By freeing us from the shadows of
guilt, it makes us bold of resolve in virtue,
communicates to power of energy to our thoughts,
creations. It is the spirit of fear; because it gives
us peace of conscience; and hope in God; because more
it confers that assurance of mind, that can at
its unshakable constancy, with nothing but inactivity
can give, without not the active forces of
peace.
will be falsely or otherwise. It is the spirit of slavery, too, because it is a preservative from that slavery, which, unless indulgence will over-

placable, to produce, because it maintains the vig-

Blanc of the soul, by interfering with our access to all the train of weakness and misery. But it is not merely negatively in what our religion pre-

vents, but positively in what it effects, that we see its strength and efficacy. It presents each man of human life, as must expand the heart,. fill it with every generous feeling. It teaches us that life is the intro-

duction, as it should be the preparation to a higher. Cloudy scene in the morning, so God's blessing doth

really regard it, thus, and will surely go forth with vigorous cheerfulness to perform all its offices and

tries. It tells us, too, of the kind of holy relations to

we stand to our God and Redeemer, to the

great family of man. It tells us that we are

"the offspring of God, heirs of God, joint heirs

with him." The lesson which it teaches is, that the
"joy of the Lord is the strength of his servants," and

shall be who learned this lesson, be cowardly or pru-

illuminous in the duties of life, to act as one

be called? It has enabled us to exist even if our

mount. We must not feel the energy of life in the supporting animal organs of its

strength in the services of God. It demands of us in the

stations to act. He has assigned us 8. With the whole

full of glory, a prospect full of joy, can one be weak of

imperious, 8. Our minds must be

strangely preserved, if one can. Besides the

true, the Almighty is ever on his side, to raise the

spirit, when it faints, to guide it when it is in the

tasks of duty. Our religion sends to man the path he must travel through life; it gives him, by its side and another, in whom strides the

Almighty. God can, of Scripture assures us, will, strengthen his servant by might in the

inner man." "He will make them conquerors more

than conquerors." His grace will be sufficient for

them of His strength will be made perfect in their

weakness." It is on our minds, I think, the

often told by, and supported by them, the man

...
in this course without fear—mountains on high
and the sea before him, difficulties vanish &
light unmuffled & forever beams upon him. When
you bring home to your mind these considerations,
when you think of all that our religion teaches
of what it affects, are you not made prepared to
say, that to men of good sense, He gave us the
spirit of power?

2. Our religion is the spirit of love. This is
because it has a direct & powerful tendency to
suppress these bad dispositions, and will, if kept
from the good dispositions. Itplaces that self-
less spirit in a world, so dissipates that heart
that it must not would otherwise settle over the
mind of the vesselsman.

man love has not a more deadly enemy than
the cold, rational, hating spirit of selfishness. He
who acts as if he were made for himself only,
as if he stood alone in the universe, had nothing
in common with the great family of God, as if his
own interest alone were to be considered, that he
is another being. By what means—selfish
would fair owe all the beams of God's mercy
settle on his own head; such a man must be
an utter stranger to the very essence of God's will
for him to say that our religion is a spirit of love.
But this selfish temper does not stop until the
selfish pursuit of a mere easy self-indulgence, which
becomes the fruit of many other dispositions, hateful
as the act it occasioned, it generates envy that aches
at the prosperity of a neighbor, &ament the
news comes to forgive an injury, least real or
imaginary. This can any generous, peaceful affection;
does it flourish in a soul like this? Shrewd,
N. J. J. rocky strikes at the very root of this ten-
der spirit. If it has a mighty power to raise thaws
above those objects, it is the manner of self-
selfish spirit. The discipline of love out of
this world, even as their was TNT. Of what
body feel the bitterness of envy, the ignorance
of disappointment, the fail of anything
of faith, neither they have an existence, impossible.
Mere, indefinite, felt that fade it not away? Besides
it shows us, men, as under the immediate super-
dition of the great Rule: of the universe
as relating to the great family of all parts of one in-
sense whole. In this broad & cheering light, the
spirit of selfishness does not cease itself, but
flies to the events of life; the rising phases
of darkness. Another foe to charity is the good
affections is a discontented, complaining frame of
mind. That uneasy, feverish disposition, never
can find enough to contented and
beasts all the kinder and better emotions of the
heart. When this temper of mind becomes ha-
bitual, it fosters itself like a canker, as every
generous feeling is smothered and driven off, till it
has made them its prey. But the soul is
habitually pleased with this condition, and the
administration of things around him; he has
a heart fraught with gratitude to God, but
is poor and have the kind dispensations of
the hand, who has room in his attention for
the interests of others. He is prepared to see
their joys and sympathise in their sorrows, and
it is precisely this calm, confiding, tranquil
temper, with the grace of Jesus is designed & fitted
to produce. If the principles of it be organ-
ed in the soul, be secured with that steady pas-
ten, which makes them a firm hold of behance,
they must fill the mind with ease, the heart
with gladness. The gloom of discontent, the
subtlety of dissatisfaction will flee before it.
Under the light of God's countenance we shall feel
that we have nothing more to desire, still we join
the hand of those who surround the throne &
have their praises in heaven. He whom the God
of our religion preserveth from that absorbing tem-
pest which from that refining spirit of dispass-
ion, ask more than any thing else neither the
better affections. But it does more; it governs
our charity & provides strength & encouragement
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this be begins, with this leads his instruction. It is the theme of praise & the subject of promise throughout the gospel. & the man who is a things to this spirit of is none of this. It is surrounded any one to pretend that he desires to discharge his obligation as a disciple of, & if he do not of, the most situations are suppress every thing the every, matter, or substance, cultivate love, good affection, love not confined to any sect, any relation, any party, or denomination, but extend cheerfully to all. Nothing can be more inconspicuous than to profess the plain faith, love God, love the Redeemer, love to be dedicated, or be substi- tute of charity, or love to man. of that which is in truth the end of consummation of the plain religion.—"He that hath the not, knoweth not God, for God is love." This is the sum of moral excellence, & it is in this respect that we are made partakers of the divine nature. Share the fellowship with the Father & the Son. All our clews to the spirit of virtue to divine influences in our hearts. All pretensions to the new creature, to being born from above, without charity, good affections, are but idle boasts & broken supports. If the spirit of God dwell in us, it will make us like God, if we are the offspring of God. we must have his nature in us.—"that nature is love." All this is the plain, direct instruction of the gospel.—if such be the nature of what it arrogates to itself. if only we not only check the blood of malignant flames, but likewise give the strongest support to the most generous nurturant to all; that is pure & benevolent, in the affection of one, are you not likely to confess, that it is in truth the spirit of love?" 3. x is "the spirit of sound mind."—i.e., it preserves the proper balance of the mind, preserves in that state, where it was in Christ. Divide of the subjects brought before it, is able to judge of them from the shackles of biased & biased habits of thinking. There are no more prevailing errors to other thoughts & correct judgments, than the modes of common imagination, & the violence
of uneasy passions. It is the glory of faith to restrain these corruptions of the mind, or to make the mind's peace. If we lose the faith, we lose the ascendency, the peace of the world, the tranquility of the world, with all the train of unhealthy passions which attend it, will be taken hold of by the dust. While the heart is given to sin, it cannot perish, the mind too feels the healthy invigorating power of the spirit of truth, it maintains the tranquility of the understanding, it subject the authority of reason and judgment. Besides, that it commands a distance from these vices, no happy men are hindered by corrupt passions, unrest, by conscience, from these vices, and not only convert the heart, but shatter the understanding, so as to be the rational powers, which control the mind, make it impatient of thought and enquiry, and consequently prepare men to think and act in a manner, which obeys reason at once. That humanity, which rejoices, the more, must have a most friendly benign influence on the powers of the mind, because it preserves them in all the vigor and strength, and directs their energy to the important purposes for which God gave them to men. Besides, it tends to make the mind's judgment sound, because it begets tranquility of soul and a peaceful serenity. It places before us prospects of delight, of the believing mind, resting in them, and enjoying a calm, or no indistinctness can disturb it. This scene of peaceful state of the soul is most admirably adapted to aid the understanding to give a man the full use of his rational faculties. Whatever harasses the mind, confounds it, mars its sense, or whatever gives it a massiveness, encourages, strengthens, or otherwise, where this mind, think you, can form a judgment sound? No, such a mind can dwell only with the spirit of harmony, order, and peace. And the religion of Jesus, as practiced in sincerity, as it tends to calm the passions, to deliver men from perturbation from painful anxiety and solicitude, so it must likewise prepare them to form sound judgments, to think, act according to truth, in conformity...
with the high destination of the sublime hopes of our nature. It places the mind, as it were, in an elevated station, surrounded herewith an atmosphere of purity, & the noise of the passions dies away at a distance. It sees the clouds of this world settling fast beneath her. True religion directs the minds of men to what can alone constitute the great & permanent object of life; it furnishes the means of winning it with success; thus it is indeed true wisdom, for he must always be deemed a wise man, who judges right in matters of the greatest importance & interest. Nor upon these subjects of chief concern, has it thrown so clear & full a light, & has given directions so broad & certain, that no one who is acquainted with it can be at a loss in judging, so on the principles firmly & habitually its dictates can fail of success. Thus it is indeed the spirit of a sound mind, because it settles men in habits of acting & thinking according to truth & goodness, before they can attain an undistorted path. If the wayerring man, though a fool, shall not err thereon,

Let us think how powerfully our religion tends to establish & confirm the mind in good resolutions, to make life uniform, to preserve us from that dry, inconstant, inconsistent disposition, which weakens all the best energies of our best faculties. And thus, the spirit of a sound mind.

Thus we have seen, my sir, that it is the spirit of wisdom, of love, of a sound mind. And this is the spirit of which we must embrace with all our might, because to bear that inspiring sentence, into that spirit, is the joy of thy soul. It is this indeed, which constitutes the essence, the very being of our religion. There is no substitute for it. Without it, our professions & pretensions are all hollow. Our lives, so never more acceptable to Heaven, though we may call ourselves the disciples of he, he, the man, the man, in the defence of peculiarities. Thus, yet there is a day coming, in which Jesus will declare, "Verily, verily, I say unto you, I never knew you." Then my sir, where, oh where, shall we appear?

Seth, 1819.
At home, Oct. 10th, 1819. - forenoon.
At home, Jan. 7th, 1821 - forenoon.
At Brighton, Jan 26th, 1821 - Friday, forenoon.
At home, Dec. 20th, 1835 - afternoon.