No. 31.

On the obligation of men to depart from iniquity.
11. Timothy II, 19. "Let everyone that nameth the name of Christ, depart from iniquity."

In that part of the epistle which immediately precedes this injunction, St. Paul had spoken of some of the false teachers of his day. He represents them as having forsaken their profession, as having cast away their most precious inheritance, and as being seduced by the doctrine of errors. The epistle proceeds in the following manner: "I charge thee, and beseech thee, that thou affirm the truth of these things. For the time past sufficeth in thy labour and in the deeds of evens." He proceeds to affirm that the truth of God will yet remain firm and unshaken. "Nevertheless," says he, "the foundation of God standeth sure, having this..."
The first example is: "She set them that are wise, &c. and every one that nameth the name of Christ, depart from iniquity." The word translated "foundation" is often used to signify a strong building firmly founded; and the word rendered "signifies more properly an inscription." Thus we see St. Paul, by a noble figure, represents God, as a building of God, standing sure, on which there are two inscriptions. The first: "Let every one that nameth the name of Christ, depart from iniquity." The second: "Let him that prospers to be a twin, renounce those vices, and strive to do well."

Of these two inscriptions, the one commenstates the mercy of God in providing the belles rewards of religion; the other expresses the obligation of man. Thus it stands, the temple, as it were, of the most high,建立. And since it is inscribed, the record of His goodness, as the memento of our duty. Man may run against it, as the false teachers did, in the days of Paul; but in vain; it stands in divine strength, building defiance to the threatening of assault; its walls may be soiled, but they cannot be broken down; its glory and majesty will always rest around it, but its beauty of majesty will always be visible.

I should select as an object of attention at present, the latter of the two inscriptions, and St. Paul supposes to be marked in "the foundation of God." Yet everyone that nameth the name of Christ, depart from iniquity." From these words, we may take occasion to consider the obligation, under which those who profess to be saints, are laid to act consistently with their profession. And surely there is nothing unreasonable or severe in this obligation. We owe it to our own happiness no less than to the cause of religion, to acknowledge & be faithful to its claim. Our own welfare is deeply concerned, as well as the honor of our Master's name. And yet, there is perhaps, no obligation, to which we do not bow ourselves...
more sensible, than to that of cultivating the spirit of the religion of Jesus, while we bear its name. Of taking seeds that while we clothe ourselves in the robe of a just profession, we do not suffer it to sprout. It is a lamentable truth, that it has been acquired by those who have no friends, than by the assaults of its enemies. The one is like laying an egg in secret; the other is like undertaking a siege in the face of day. It is true, there is a bright as well as a dark side to the picture. This religion has never been without its power, though it has seldom displayed all its power. We can point to a host of worthies who have felt its influence, and have shown that influence in their lives; who stand as sons of light along the scene, through the memory of the past, and whose breasts were thoroughly imbued with the spirit of the God, who have passed through the trials of affliction, the still harder trials of prosperity, and the still harder trials of adversity, who in the darkest hour of distress, of the most splendid day of intoxicating joy, have equally kept their eye fixed on heaven, who have show how a star can shine, how a star can die—how a star can live, how a star can die;—what example of its light long after it has gone to the grave, who shall be remembered with gratitude or tenderness for their influences, even when their last dream of glory shall have faded away. Such are the characters, who adorn the doctrine of God our Savior, but such are not the only ones. The influence of our religion is witnessed in humble scenes_pious widows, circles among those who live undisturbed by every eye, but that of Heaven, who are able to shed the warmth of their spirit no further perhaps, than the cottage, in which they reside; yet who follow their Redeemer's steps, though the shrill in which they move be limited, by the station in which they occupy. It is something stimulating. Thus the wisest that there are always have been born in the world, who care what they can do to
make me good, yea, & happy. These are they, the having named the name of Christ, depart from iniquity. Yet on the other hand, how often are we called upon to mourn the injury, our religion receives from the careless conduct of others who give the lie to their profession, who can say, Lord, Lord, but do not the things which his Lord commanded, whose lips are more loose than their hearts, who are much more in love with the name of the Lord than the practice of His virtue. These are they indeed, who name the name of the Lord, but who do not depart from iniquity, who honor Him with their lips, but in their hearts are far from Him. It is to the care of such that our attention in the text is particularly directed.

What are we to understand by naming the name of the Lord, adopting the acknowledgment of it as a consequence of believing Jesus to be the Messiah of heaven? And who are they that have thus named the name of the Lord? All those, who believe the record on the Nth of the life of Jesus to be true, of what he actual in the name by the authority of his Father, yea, wherefore end them selves among his followers, to the Scriptures for the rule of faith & practice. The term in the text is by no means confined, as is very often imagined, to those, who are at the present day called 'professing Jews,' meaning thereby those only, who have joined themselves to the communion of some church. It embraces all who are willing to be called Jesus in truth & sincerity. And all those who adhere to the Judaic church are under this obligation is equally strong to depart from iniquity. We cannot suppose, that we incur strictly speaking any new obligation, the documents of which are contained in the table of our Lord, yea, that xarizes from the day of his crucifixion by the impressive means of religion, thus presented to us; otherwise, by refusing to come, we ought at once avoid the obligation; for the purity of virtue, & this, I presume no one can maintain. A public profession does indeed operate, as a powerful excitement to caution against temptation & vice; but the obligation, the
Duty of being good is only a thing we cannot change by any act of our own; that we are bound to a certain life is the necessary consequence of a certain belief.

Keeping in view, therefore, that every one is to be considered as naming the name of X., who believes in the divine authority of Jesus, it acknowledges it to be his duty to obey his precepts, we proceed to enquire what is meant by the obligation under which we are bound to depart from iniquity, how far it extends.

It will be perceived at once that the duty here enunciated when we, is strictly and truly, a moral duty. It includes the right use of all those means of improving the understanding on religious subjects, of purifying the heart with life, as a system of divine truth, in divine commands, present. The obligation on the part of the individual to depart from iniquity extends to the conduct of every day, to the feelings of every hour. There is a strong disposition among mankind to consider religion as entirely a business by itself.

Such belongs only to certain times & places. It is made to stand alone, as it were, insulated in its situation, peculiar in the feelings & interests with its surroundings. It is only by an effort that one can go to it, & we feel ourselves compelled to leave it when we return to the world. With respect to some of the ceremonies of religion, such as prayers, or attendance on public instruction; for instance, it is true, that they can be performed only at certain times & places. But the spirit of religion is a different thing. That can go with us anywhere at all, & by constantly manifesting itself in the cultivation of those affections & in adherence to those principles, it as it we are bound to cherish to respect. It is thus only, that we can effectually show that we have "departed from iniquity," that religion, when we are bound to display in our lives, does not consist in unnatural transports or violent convulsions, in being occasionally heated to a high degree of energy, and by overpowering ourselves to the sway of peculiar moods, the receptacles of the spirit of God. It is
of flame, oh occasionally bursts out & consumes all within its reach; it is a mild, pure, steady light, ever throwing its beams around, guiding us in the way in which we should go. The sin, in the feel on his obligation to depart from sin,都在 to grow better person, as he lives on from day to day; he examines his heart faithfully to see what are its tendencies, to discover the lurking places of his sins, to penetrate into all the recesses, where his corrupt propensities take refuge & find protection. Having thus detected the sin, oh, how easily is it said, he enters on the task of subduing it; he wrestles with it in all its strength, & will not suffer it to depart from the contest without losing some of its power. Such a man too strives to keep on mind the nature of his condition in this world: he remembers that life is but a gift bestowed for its own sake that it is only the means to a great & important purpose - that it is not the whole of existence, but the journey by which we are to be led to that in which forms the grand end of existence. He bears its constantly in mind, that every man must be acquired or strengthened in this world, will form a part in that coming world shall be placed in the head of each saint. Hearken; that every virtue, with its contraries of character, will then yield its dreadful portion to swell the honors of that retribution, which awaits mankind. Such a man looks each day to his own heart; he seeks to raise himself above earth by habitually connecting his thoughts with God; he feels that he can only do this by the power of his Guardian Spirit, & therefore he offers his tribute of gratitude. Though he knows it is feeble, yet in faith his voice is heard. Such a man, when he feels that he is a child of God, his desire is to be faithful to the tenor of his education & education, in which he stands to the divine in high. Knowing that he is a transgressor of God's law, he lays himself low in the dust, & in the sincerity of his heart, he prays that He, against whom he has sinned,
And must bring him back from his wanderings to his own heavenly fold. Such a soul, otherwise, if he much oftener or the Savior, of all he has done for us by giving us the light of divine instruction & the hope of glory, by proclaiming the message of grace & executing his commission with unshaken firmness in the midst of suffering, & in defiance of death. He looks to the example of Jesus, kindles at the view: be constant, but love. Be perfect virtue embodied in the body of his Master's body, she is expected to practice it; like him, she would refrain from his life in doing good. Like him, she would finish well the work she had both given him to do; with such an example before him, he would, however, be one means to humble his rebellions pride, to subdue his wayward passions. Such a life of saints. Such is the man, one of whom is named the name of it, makes it the object of his life to depart from iniquity. So much, at least, is implied in the obligation of a true

do this, whatever may be said of others. But man at his best state is weak enough: if he is to exist,

And now do you ask for the motives, which should stimulate you to depart from iniquity, when you have named the name of it? They are such as are in you any way you cannot but meet them, whenever you turn you through the subject. The very nature of the religion, and you acknowledged genuine belief, is a motive to depart from iniquity. If we call ourselves thus, we profess to hold the doctrine of the gods, to be taught correctly by the best master. To be the disciples of the highest, most perfect institution in the world, to have embraced a religion, which contains the most exact rules for the conduct of government of our lives, which lays down the
chiefest precepts, sets before us the best examples of offices as the highest assistances of the kindest encouragements. We profess to be furnished with the best arguments to excite us to holiness & virtue, to be awed by the most forcible fears & animated by the brightest hopes, that ever stirred the heart of man.

No plea made such a profession furnish every motive to depart from iniquity? With such a profession is it out, (You'll not say great wickedness) but if it not the most monstrous sin folly can ever practice, to open in the ways of God? should it not make the hypocritical professor blush to hear an empty title of to think of the distance there is between them & his religion? O it's not plain, that the most heinous in the world is a wicked life? But conscience must be dead, if he who lives in sin while he professes a belief in the God, must have the dread full trial of living on with the most solid conviction that he is doing contrary to his profession, & must have the pain of such aning down, one after another, the violets, but the tops of his own heart

Another motive with those who have named the name of the desp'rs from iniquity, is the consideration of what they have to answer for. They have to answer for advantages & opportunities of incalculable importance, for the day & the means of grace, for the privileges of instruction, the means of improvement. For all these, let them be called to account, if in truth of all those gifts of God among the true saints, we have still refused to depart from iniquity, smart ourselves, the day of examination all the bas of heaven will fall upon with shame & will be a day of anguish. If we would have the joy of giving a good account of our stewardship hereafter, let us now show, that we have improved by all the means of grace as we ought, & by exhibiting in our lives the virtues of the God. We often say those, who the light of heavenly instruction has never been set, who are still in the darkness of ignorance on the most
important subjects. But let us remember, that if
they have greater and more glorious vies than ourselves,
they have not so much to answer for. They need bear
the good tidings of salvation, who brought it to earth;
but we have heard them, if it must be to our shame
and condemnation, if we have heard them in vain.

All the motives to depart from iniquity address themselves with peculiar force to those who have made a
public profession of it. Other sins it is true are under
obligations as well as they; but other sins are not so much
induced as they are. Let those who have ensnared them
selves among the members of the church on earth con-
side well, how deep a wound they may give to relig-
ion by a bad life. You are often called, brethren, to cel-
lbrate the impressive memorial of your Lord; you will
you go forth from it? Is any disciple in his name? If
this is God, you will not. St. Paul, speaking of some
false givers in this day, says with great emotion, "Let
you walk, brethren, I have told you often, and now tell
you even weeping, that they are enemies of the cross of 

I fear that these words of the Apostle will apply
the strikingly even at the present day. But at you own
-case, Or, to bring no reproach on the name of your Master,
may your light shine before men, that they may see
your good works, and glorify your Father in heaven. If
I may be induced to write with you in eternity, and to
see God, by the intercession of a common sect, he

suffered and death.
Might high is thy God, all our strength, shall our life are in thee. Give us, we beseech thee, heart prepared to do thy will, to fear thee, to love thee, to serve thee, to trust in thee, yea or thee to refuse all our hopes. May we have a deep impression of the value of our holy religion, yea or our lives by its heavenly spirit. We pray that all who have named the name of our Lord may depart from iniquity, may the doctrine of our Lord be in all things. May we examine our hearts to send out desiring sins. May we strive to subdue them. By faith in our God, by gratitude for thy mercies, by reverence of thy perfections, by love to our Lord, by the study of this example, yea by obedience to his precepts, may we be enabled to purify our hearts from the dross of sin, yea to consecrate them to thee. That this may be treason of good work, yea honour the name of our Lord, be with us, bless these affairs, who are about to draw
near to the table of our Lord, - 1 may no longer see more realistic views of the value of that religion, 2nd cost the sufferings of God in the Son. - Hear us. Only 29; great with Mary through 29.

At home, Nov. 5th, 1820. - Forenoon -

At home, Aug. 14th, 1827. - Friday Lecture.

At Brompton, June 11th, 1822 - Friday lecture.

At Cambridge post, April 19th, 1827 - Friday lecture.