

SERMON II.

THE ALMOST CHRISTIAN

PREACHED AT

ST. MARY'S, OXFORD, BEFORE THE UNIVERSITY,

ON JULY 25, 1741.

“*Almost thou persuadest me to be a Christian.*” Acts xxvi. 28.

AND many there are who go thus far. Ever since the Christian religion was in the world, there have been many, in every age and nation, who were almost persuaded to be Christians. But seeing it avails nothing before God to go *only thus far*, it highly imports us to consider,

First. What is implied in being *almost*,

Secondly. What in being *altogether, a Christian*.

I. (I.) 1. Now in the being *almost a Christian* is implied, First, heathen honesty. No one, I suppose, will make any question of this; especially, since by heathen honesty here, I mean not that which is recommended in the writings of their philosophers only, but such as the common Heathens expected one of another, and many of them actually practised. By the rules of this they were taught, that they ought not to be unjust; not to take away their neighbour's goods, either by robbery or theft; not to oppress the poor, neither to use extortion toward any; not to cheat, or over-reach either the poor or rich, in whatsoever commerce they had with them; to defraud no man of his right; and, if it were possible, to owe no man anything.

2. Again: The common Heathens allowed, that some regard was to be paid to truth, as well as to justice. And accordingly, they not only held him in abomination who was forsworn, who called God to witness to a lie; but him also who was known to be a slanderer of his neighbour, who falsely accused any man. And, indeed, little better did they esteem wilful liars of any

sort; accounting them the disgrace of human kind, and the pests of society.

3. Yet again: There was a sort of love and assistance which they expected one from another. They expected whatever assistance any one could give another, without prejudice to himself. And this they extended not only to those little offices of humanity which are performed without any expense or labour, but likewise to the feeding the hungry, if they had food to spare; the clothing the naked with their own superfluous raiment; and, in general, the giving, to any that needed, such things as they needed not themselves. Thus far, in the lowest account of it, heathen honesty went; the first thing implied in the being *almost a Christian*.

(II.) 4. A Second thing implied in the being *almost a Christian*, is, the having a form of godliness, of that godliness which is prescribed in the gospel of Christ; the having the *outside of a real Christian*. Accordingly, the *Almost Christian* does nothing which the gospel forbids. He taketh not the name of God in vain; he blesseth and curseth not; he sweareth not at all, but his communication is, Yea, yea; Nay, nay. He profanes not the day of the Lord, nor suffers it to be profaned, even by the stranger that is within his gates. He not only avoids all actual adultery, fornication, and uncleanness, but every word, or look, that either directly or indirectly tends thereto; nay, and all idle words, abstaining both from detraction, backbiting, tale-bearing, evil speaking, and from "all foolish talking and jesting,"—*εὐτραπείλια*, a kind of virtue in the heathen moralist's account;—briefly, from all conversation that is not "good to the use of edifying," and that, consequently, "grieves the Holy Spirit of God, whereby we are sealed to the day of redemption."

5. He abstains from "wine wherein is excess;" from revellings and gluttony. He avoids, as much as in him lies, all strife and contention, continually endeavouring to live peaceably with all men. And, if he suffer wrong, he avengeth not himself, neither returns evil for evil. He is no railer, no brawler, no scoffer, either at the faults or infirmities of his neighbour. He does not willingly wrong, hurt, or grieve any man; but in all things acts and speaks by that plain rule, "Whatsoever thou wouldst not he should do unto thee, that do not thou to another."

6. And in doing good, he does not confine himself to cheap

and easy offices of kindness, but labours and suffers for the profit of many, that by all means he may help some. In spite of toil or pain, "whatsoever his hand findeth to do, he doeth it with his might;" whether it be for his friends or for his enemies, for the evil or for the good. For, being "not slothful" in this or in any "business," as he "hath opportunity" he doeth "good," all manner of good, "to all men;" and to their souls as well as their bodies. He reproveth the wicked, instructs the ignorant, confirms the wavering, quickens the good, and comforts the afflicted. He labours to awaken those that sleep; to lead those whom God hath already awakened to the "fountain opened for sin and for uncleanness," that they may wash therein and be clean; and to stir up those who are saved, through faith, to adorn the gospel of Christ in all things.

7. He that hath the form of godliness, uses also the means of grace; yea, all of them, and at all opportunities. He constantly frequents the house of God; and that, not as the manner of some is, who come into the presence of the Most High, either loaded with gold and costly apparel, or in all the gaudy vanity of dress, and either by their unseasonable civilities to each other, or the impertinent gaiety of their behaviour, disclaim all pretensions to the form as well as to the power of godliness. Would to God there were none even among ourselves who fall under the same condemnation! who come into this house, it may be, gazing about, or with all the signs of the most listless, careless indifference, though sometimes they may *seem* to use a prayer to God for his blessing on what they are entering upon; who, during that awful service, are either asleep, or reclined in the most convenient posture for it; or, as though they supposed God was asleep, talking with one another, or looking round, as utterly void of employment: Neither let these be accused of the form of godliness. No; he who has even this behaves with seriousness and attention in every part of that solemn service. More especially when he approaches the table of the Lord, it is not with a light or careless behaviour, but with an air, gesture, and deportment, which speaks nothing else but, "God be merciful to me, a sinner!"

8. To this, if we add the constant use of family prayer, by those who are masters of families, and the setting times apart for private addresses to God, with a daily seriousness of behaviour; he who uniformly practises this outward religion, has the form

BX
821
.W5
183
v. 5
20538

of godliness. There needs but one thing more in order to his being *almost a Christian*, and that is, sincerity.

(III.) 9. By sincerity I mean, a real, inward principle of religion, from whence these outward actions flow. And, indeed, if we have not this, we have not heathen honesty; no, not so much of it as will answer the demand of a heathen Epicurean poet. Even this poor wretch, in his sober intervals, is able to testify,

*Oderunt peccare boni, virtutis amore;
Oderunt peccare mali, formidine pœnæ.**

So that, if a man only abstains from doing evil in order to avoid punishment, *Non pasces in cruce corvos*,† saith the Pagan; there, "thou hast thy reward." But even he will not allow such a harmless man as this to be so much as a *good Heathen*. If, then, any man, from the same motive, viz., to avoid punishment, to avoid the loss of his friends, or his gain, or his reputation, should not only abstain from doing evil, but also do ever so much good; yea, and use all the means of grace; yet we could not, with any propriety, say, this man is even *almost a Christian*. If he has no better principle in his heart, he is only a hypocrite altogether.

10. Sincerity, therefore, is necessarily implied in the being *almost a Christian*; a real design to serve God, a hearty desire to do his will. It is necessarily implied, that a man have a sincere view of pleasing God in all things; in all his conversation; in all his actions; in all he does, or leaves undone. This design, if any man be *almost a Christian*, runs through the whole tenor of his life. This is the moving principle, both in his doing good, his abstaining from evil, and his using the ordinances of God.

11. But here it will probably be inquired, "Is it possible that any man living should go so far as this, and, nevertheless, be *only almost a Christian*? What more than this can be implied in the being *a Christian altogether*?" I answer, First, that it is possible to go thus far, and yet be but *almost a Christian*, I learn, not only from the oracles of God, but also from the sure testimony of experience.

12. Brethren, great is "my boldness towards you in this

* Good men avoid sin from the love of virtue;
Wicked men avoid sin from a fear of punishment.*

† Thou shalt not be hanged.

BX
821
.W5
183
v. 5

behalf." And "forgive me this wrong," if I declare my own folly upon the house-top, for yours and the gospel's sake.—Suffer me, then, to speak freely of myself, even as of another man. I am content to be abased, so ye may be exalted, and to be yet more vile for the glory of my Lord.

13. I did go thus far for many years, as many of this place can testify; using diligence to eschew all evil, and to have a conscience void of offence; redeeming the time; buying up every opportunity of doing all good to all men; constantly and carefully using all the public and all the private means of grace; endeavouring after a steady seriousness of behaviour, at all times, and in all places; and, God is my record, before whom I stand, doing all this in sincerity; having a real design to serve God; a hearty desire to do his will in all things; to please him who had called me to "fight the good fight," and to "lay hold of eternal life." Yet my own conscience beareth me witness in the Holy Ghost, that all this time I was but *almost a Christian*.

II. If it be inquired, "What more than this is implied in the being *altogether a Christian*?" I answer,

(I.) 1. First. The love of God. For thus saith his word, "Thou shalt love the Lord thy God, with all thy heart, and with all thy soul, and with all thy mind, and with all thy strength." Such a love is this, as engrosses the whole heart, as takes up all the affections, as fills the entire capacity of the soul, and employs the utmost extent of all its faculties. He that thus loves the Lord his God, his spirit continually "rejoiceth in God his Saviour." His delight is in the Lord, his Lord and his All, to whom "in everything he giveth thanks. All his desire is unto God, and to the remembrance of his name." His heart is ever crying out, "Whom have I in heaven but thee? and there is none upon earth that I desire beside thee." Indeed, what can he desire beside God? Not the world, or the things of the world: For he is "crucified to the world, and the world crucified to him." He is crucified to "the desire of the flesh, the desire of the eye, and the pride of life." Yea, he is dead to pride of every kind: For "love is not puffed up;" but "he that dwelling in love dwelleth in God, and God in him," is less than nothing in his own eyes.

(II.) 2. The Second thing implied in the being *altogether a Christian*, is, the love of our neighbour. For thus said our Lord, in the following words, "Thou shalt love thy neighbour

BX
821
.W5
183
v. 5
20538

as thyself." If any man ask, "Who is my neighbour?" we reply, Every man in the world; every child of His who is the Father of the spirits of all flesh. Nor may we in anywise except our enemies, or the enemies of God and their own souls. But every Christian loveth these also as himself, yea, "as Christ loved us." He that would more fully understand what manner of love this is, may consider St. Paul's description of it. It is "long-suffering and kind." It "envieth not." It is not rash or hasty in judging. It "is not puffed up;" but maketh him that loves, the least, the servant of all. Love "doth not behave itself unseemly;" but becometh "all things to all men." She "seeketh not her own;" but only the good of others, that they may be saved. "Love is not provoked." It casteth out wrath, which he who hath is wanting in love. "It thinketh no evil. It rejoiceth not in iniquity, but rejoiceth in the truth. It covereth all things, believeth all things, hopeth all things, endureth all things."

(III.) 3. There is yet one thing more that may be separately considered, though it cannot actually be separate from the preceding, which is implied in the being *altogether a Christian*; and that is the ground of all, even faith. Very excellent things are spoken of this throughout the oracles of God. "Every one," saith the beloved disciple, "that believeth, is born of God." "To as many as received him, gave he power to become the sons of God, even to them that believe on his name." And, "this is the victory that overcometh the world, even our faith." Yea, our Lord himself declares, "He that believeth in the Son hath everlasting life; and cometh not into condemnation, but is passed from death unto life."

4. But here let no man deceive his own soul. "It is diligently to be noted, the faith which bringeth not forth repentance, and love, and all good works, is not that right living faith, but a dead and devilish one. For, even the devils believe that Christ was born of a virgin; that he wrought all kinds of miracles, declaring himself very God; that, for our sakes, he suffered a most painful death, to redeem us from death everlasting; that he rose again the third day; that he ascended into heaven; and sitteth at the right hand of the Father, and at the end of the world shall come again to judge both the quick and dead. These articles of our faith the devils believe, and so they believe all that is written in the Old and New Testament. And yet for all this

BX
821
.W5
183
v. 5

faith, they be but devils. They remain still in their damnable estate, lacking the very true Christian faith."*

5. "The right and true Christian faith is," (to go on in the words of our own Church,) "not only to believe that holy Scripture and the articles of our faith are true, but also to have a sure trust and confidence to be saved from everlasting damnation by Christ. It is a sure trust and confidence which a man hath in God, that, by the merits of Christ, his sins are forgiven, and he reconciled to the favour of God; whereof doth follow a loving heart, to obey his commandments."

6. Now, whosoever has this faith, which "purifies the heart" (by the power of God, who dwelleth therein) from pride, anger, desire, "from all unrighteousness," from "all filthiness of flesh and spirit;" which fills it with love stronger than death, both to God and to all mankind; love that doeth the works of God, glorying to spend and to be spent for all men, and that endureth with joy, not only the reproach of Christ, the being mocked, despised, and hated of all men, but whatsoever the wisdom of God permits the malice of men or devils to inflict; whosoever has this faith, thus working by love, is not almost only, but altogether, a Christian.

7. But who are the living witnesses of these things? I beseech you, brethren, as in the presence of that God before whom "hell and destruction are without a covering,—how much more the hearts of the children of men!"—that each of you would ask his own heart, "Am I of that number? Do I so far practise justice, mercy, and truth, as even the rules of heathen honesty require? If so, have I the very *outside* of a Christian? the form of godliness? Do I abstain from evil,—from whatsoever is forbidden in the written word of God? Do I, whatever good my hand findeth to do, do it with my might? Do I seriously use all the ordinances of God at all opportunities? And, is all this done with a sincere design and desire to please God in all things?"

8. Are not many of you conscious, that you never came thus far; that you have not been even *almost a Christian*; that you have not come up to the standard of heathen honesty; at least, not to the form of Christian godliness?—Much less hath God seen sincerity in you, a real design of pleasing him in all

* Homily on the Salvation of Man.

BX
821
.W5
183
v. 5
20538

things. You never so much as intended to devote all your words and works, your business, studies, diversions, to his glory. You never even designed or desired, that whatsoever you did should be done "in the name of the Lord Jesus," and as such should be "a spiritual sacrifice, acceptable to God through Christ."

9. But, supposing you had, do good designs and good desires make a Christian? By no means, unless they are brought to good effect. "Hell is paved," saith one, "with good intentions." The great question of all, then, still remains. Is the love of God shed abroad in your heart? Can you cry out, "My God, and my All?" Do you desire nothing but him? Are you happy in God? Is he your glory, your delight, your crown of rejoicing? And is this commandment written in your heart, "That he who loveth God love his brother also?" Do you then love your neighbour as yourself? Do you love every man, even your enemies, even the enemies of God, as your own soul? as Christ loved you? Yea, dost thou believe that Christ loved thee, and gave himself for thee? Hast thou faith in his blood? Believest thou the Lamb of God hath taken away thy sins, and cast them as a stone into the depth of the sea? that he hath blotted out the handwriting that was against thee, taking it out of the way, nailing it to his cross? Hast thou indeed redemption through his blood, even the remission of thy sins? And doth his Spirit bear witness with thy spirit, that thou art a child of God?

10. The God and Father of our Lord Jesus Christ, who now standeth in the midst of us, knoweth, that if any man die without this faith and this love, good it were for him that he had never been born. Awake, then, thou that sleepest, and call upon thy God: Call in the day when he may be found. Let him not rest, till he make "his goodness to pass before thee," till he proclaim unto thee the name of the Lord: "The Lord, the Lord God, merciful and gracious, long-suffering, and abundant in goodness and truth, keeping mercy for thousands, forgiving iniquity, and transgression, and sin." Let no man persuade thee, by vain words, to rest short of this prize of thy high calling. But cry unto Him day and night, who, "while we were without strength, died for the ungodly," until thou knowest in whom thou hast believed, and canst say, "My Lord, and my God!" Remember, "always to pray, and not to faint," till thou also canst lift up thy hand unto heaven, and declare to Him that

BX
821
.W5
183
v. 5

liveth for ever and ever, "Lord, thou knowest all things, thou knowest that I love thee."

11. May we all thus experience what it is to be, not almost only, but altogether Christians; being justified freely by his grace, through the redemption that is in Jesus; knowing we have peace with God through Jesus Christ; rejoicing in hope of the glory of God; and having the love of God shed abroad in our hearts, by the Holy Ghost given unto us!

SERMON III.

AWAKE, THOU THAT SLEEPEST:

PREACHED ON

SUNDAY, APRIL 4, 1742, BEFORE THE UNIVERSITY OF OXFORD.

BY THE REV. CHARLES WESLEY, M.A.,

STUDENT OF CHRIST-CHURCH.

"Awake, thou that sleepest, and arise from the dead, and Christ shall give thee light." Ephesians v. 14.

IN discoursing on these words, I shall, with the help of God, First. Describe the sleepers, to whom they are spoken:

Secondly. Enforce the exhortation, "Awake, thou that sleepest, and arise from the dead:" And,

Thirdly. Explain the promise made to such as do awake and arise: "Christ shall give thee light."

I. 1. And, First, as to the sleepers here spoken to. By sleep is signified the natural state of man; that deep sleep of the soul, into which the sin of Adam hath cast all who spring from his loins; that supineness, indolence, and stupidity, that insensibility of his real condition, wherein every man comes into the world, and continues till the voice of God awakes him.

2. Now, "they that sleep, sleep in the night." The state of nature is a state of utter darkness; a state wherein "darkness covers the earth, and gross darkness the people." The poor

*the top were frequency of publication
Methodist writers. - Frank Baker*