

## S E R M O N.

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1 Corinthians, chap. 15, verses 5, 8, two first clauses—"Therefore my beloved brethren, be ye steadfast, immovable, always abounding in the work of the Lord."

THESE words are an inference drawn by the Apostle from the preceding statements of the chapter, at the close of which they stand. Those statements relate to the resurrection of Christ,—of believers as members of his mystical body, and of mankind generally. The doctrine of the Resurrection is eminently calculated to console and cheer the devoted and faithful servants of God. It is not a mere reanimation of the body, that they are authorised to expect. They have the assurance that it will also be glorified and immortalized: that which is sown in corruption shall be raised in incorruption; that which is sown in weakness shall be raised in power; that which is sown a natural body shall be raised a spiritual body; that which is sown in dishonour shall be raised in glory. Amidst all the afflictions of this mortal life, these truths administer relief and comfort to the minds of the sincere followers of the Blessed Redeemer. Hence, when the Apostle had submitted them to the attention of his brethren at Corinth, he added—Therefore my beloved brethren, be ye steadfast, immovable, &c. &c.

This exhortation of St. Paul to his brethren contains two parts—the first relates to steadfastness, the second to diligence.—They are in the first place exhorted to aim at steadfastness, in the phrase, Be ye steadfast, immovable. The two adjectives here employed, though susceptible of distinct illustration and application, are yet so nearly alike in import, that we may view them as synonymous—that which is steadfast is frequently immovable; that which is immovable is always steadfast.

Professors of Christ's holy religion should not only be steadfast in the faith as regards his resurrection, and their own hereafter, but also as regards the other fundamental doctrines of Christianity; with the truths which the Almighty Creator has been pleased to make known to us through Revelation is inseparably connected the future happiness or misery of all those, who in the course of His providence enjoy the high privilege of being made acquainted with them, and of knowing their reality and tendency. As the rays of the sun, which is the great light of the natural world, enables us to discern some material objects, as the earth, sea, &c. more distinctly than others—so do the contents of the Bible, which is the great light of the spiritual world, enable us to perceive some truths altogether undiscoverable by the light of reason, more clearly revealed, and made known to us, than others.