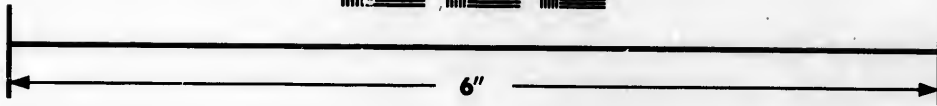
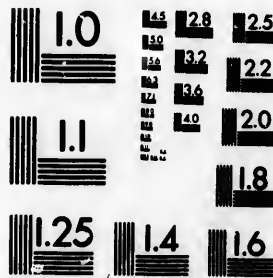


**IMAGE EVALUATION
TEST TARGET (MT-3)**



**Photographic
Sciences
Corporation**

23 WEST MAIN STREET
WEBSTER, N.Y. 14590
(716) 872-4503

1.8
2.0
2.2
2.4
2.6
2.8
3.0
3.2
3.4
3.6
3.8
4.0

**CIHM/ICMH
Microfiche
Series.**

**CIHM/ICMH
Collection de
microfiches.**



Canadian Institute for Historical Microreproductions / Institut canadien de microreproductions historiques

1.0
1.2
1.4
1.6
1.8
2.0
2.2
2.4
2.6
2.8
3.0
3.2
3.4
3.6
3.8
4.0

© 1983

The copy filmed here has been reproduced thanks to the generosity of:

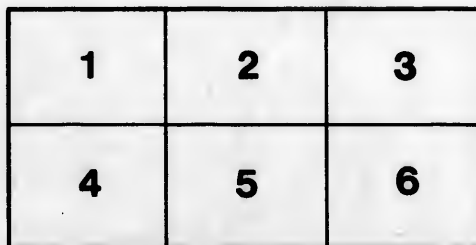
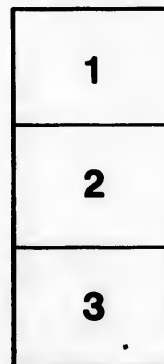
National Library of Canada

The images appearing here are the best quality possible considering the condition and legibility of the original copy and in keeping with the filming contract specifications.

Original copies in printed paper covers are filmed beginning with the front cover and ending on the last page with a printed or illustrated impression, or the back cover when appropriate. All other original copies are filmed beginning on the first page with a printed or illustrated impression, and ending on the last page with a printed or illustrated impression.

The last recorded frame on each microfiche shall contain the symbol \rightarrow (meaning "CONTINUED"), or the symbol ∇ (meaning "END"), whichever applies.

Maps, plates, charts, etc., may be filmed at different reduction ratios. Those too large to be entirely included in one exposure are filmed beginning in the upper left hand corner, left to right and top to bottom, as many frames as required. The following diagrams illustrate the method:



L'exemplaire filmé fut reproduit grâce à la générosité de:

Bibliothèque nationale du Canada

Les images suivantes ont été reproduites avec le plus grand soin, compte tenu de la condition et de la netteté de l'exemplaire filmé, et en conformité avec les conditions du contrat de filmage.

Les exemplaires originaux dont la couverture en papier est imprimée sont filmés en commençant par le premier plat et en terminant soit par la dernière page qui comporte une empreinte d'impression ou d'illustration, soit par le second plat, selon le cas. Tous les autres exemplaires originaux sont filmés en commençant par la première page qui comporte une empreinte d'impression ou d'illustration et en terminant par la dernière page qui comporte une telle empreinte.

Un des symboles suivants apparaîtra sur la dernière image de chaque microfiche, selon le cas: le symbole \rightarrow signifie "A SUIVRE", le symbole ∇ signifie "FIN".

Les cartes, planches, tableaux, etc., peuvent être filmés à des taux de réduction différents. Lorsque le document est trop grand pour être reproduit en un seul cliché, il est filmé à partir de l'angle supérieur gauche, de gauche à droite, et de haut en bas, en prenant le nombre d'images nécessaire. Les diagrammes suivants illustrent la méthode.

ire
détails
es du
modifier
er une
filmage

ées

errata
d to

nt
e pelure,
con à



Soberness of Mind.

A SERMON:

PREACHED

IN THE CHAPEL OF TRINITY COLLEGE,

TORONTO,

ON SUNDAY, JUNE 25, 1865,

BY

GEORGE WHITAKER, M.A.,

PROVOST OF TRINITY COLLEGE.

PUBLISHED BY THE STUDENTS OF THE COLLEGE.

TORONTO :

HENRY ROWSELL, KING STREET.

1865.

1871

1872

1873

1874

Soberness of Mind.

A SERMON:

PREACHED

IN THE CHAPEL OF TRINITY COLLEGE,

TORONTO,

ON SUNDAY, JUNE 25, 1865,

BY

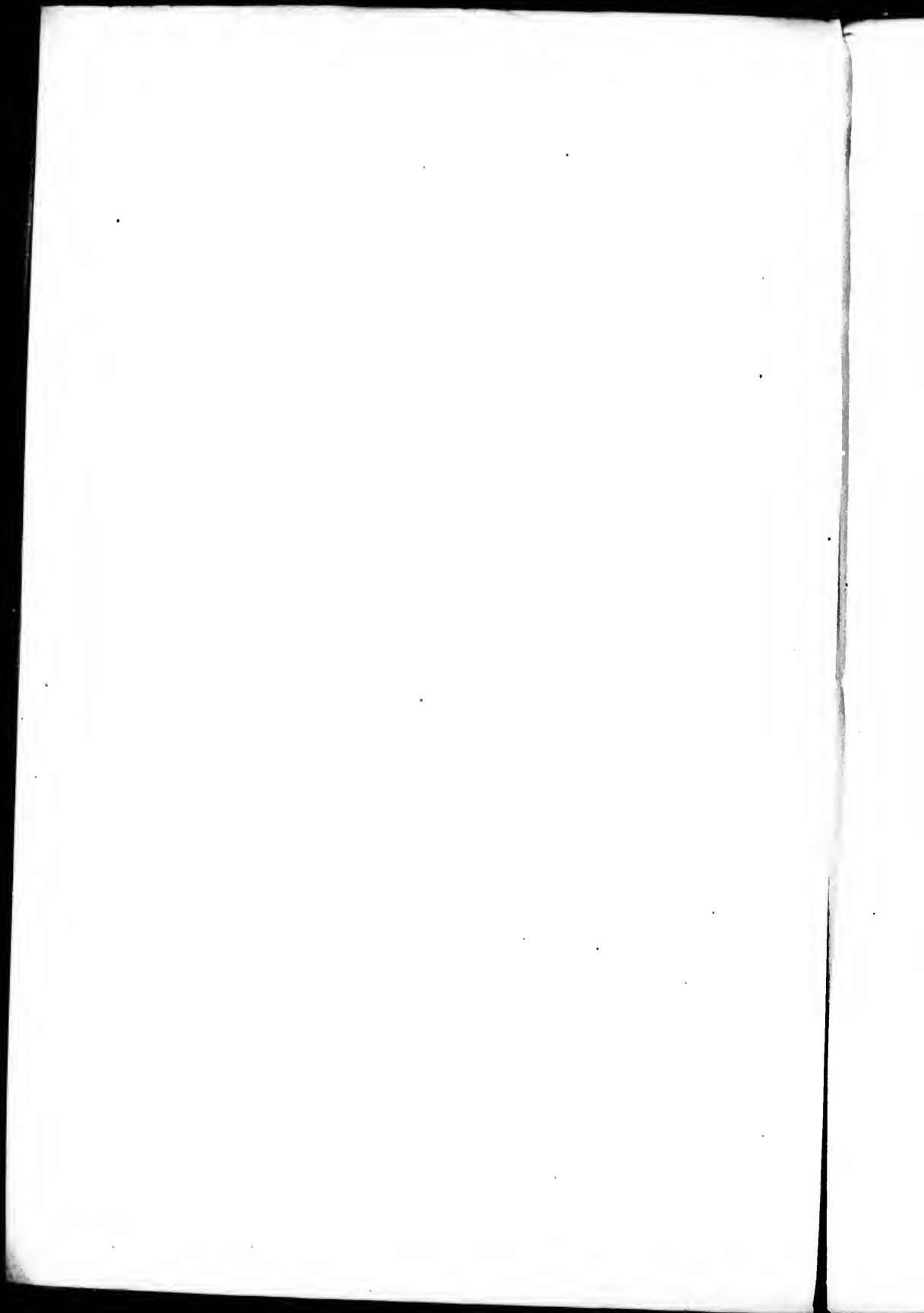
GEORGE WHITAKER, M.A.,

PROVOST OF TRINITY COLLEGE.

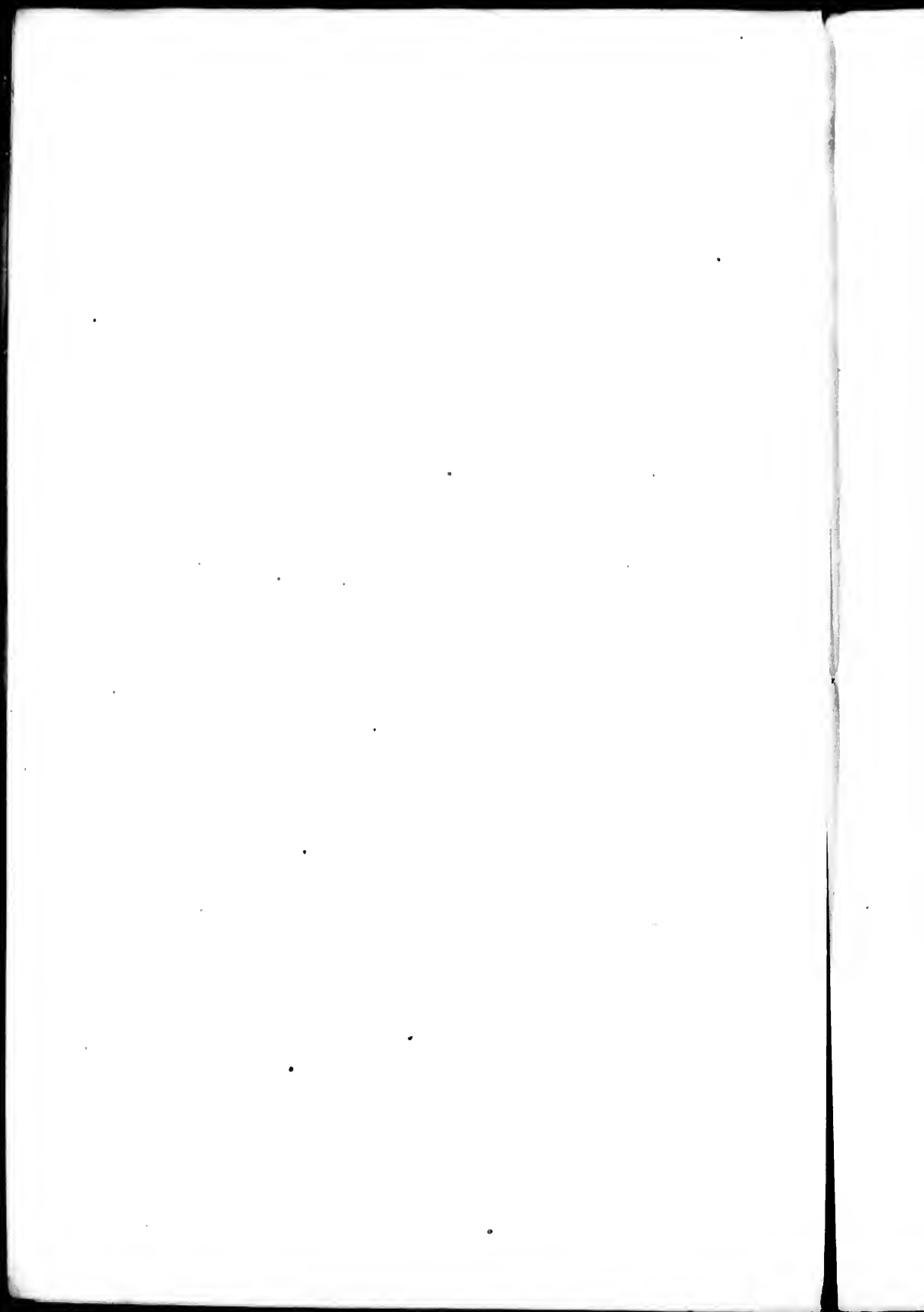
PUBLISHED BY THE STUDENTS OF THE COLLEGE.

TORONTO:
HENRY ROWSELL, KING STREET.

1865.



TO
THE RIGHT REVEREND FATHER IN GOD.
JOHN,
LORD BISHOP OF TORONTO,
THIS SERMON,
PREACHED IN THE CHAPEL OF TRINITY COLLEGE,
AT THE CLOSE OF THE FOURTEENTH ACADEMICAL YEAR,
IS INSCRIBED,
IN TOKEN OF VENERATION AND AFFECTION, BY
HIS LORDSHIP'S
OBLIGED AND FAITHFUL SERVANT,
THE AUTHOR.



Titus, ii. 6.—Young men likewise exhort to be sober-minded.

There are not a few instances in which the beauty and dignity of the language of Holy Scripture are inevitably marred in a translation, because no terms can be found capable of conveying distinctly and fully the meaning of the original; and this would seem to be the case with the verse before us, the breadth and fulness of the Apostle's instruction being but partially represented in our version.

It is, however, a matter of no small moment that we should clearly understand what that instruction is, in which, as a modern writer has said, "A young man's duty is simply but comprehensively enunciated;" and, in order that we may arrive at this understanding, we must compare other passages in which the word itself, which we translate "to be sober-minded," or its cognates occur.

In the verse which immediately precedes the text the cognate adjective is used, being translated by the word "discreet," and, as it is immediately followed by the word "chaste," we learn that it must at all events include more than the latter term expresses. Moral purity is but one result—one manifestation—of the "discretion" which the Apostle enjoins, that "discretion" discovering itself in many other noble and beautiful details of character and conduct; yet purity is, undoubtedly, one most important result of that "safe and sound mindedness," which is expressed by the word *σωφρονεῖν*.

Let us then begin from this, which may be regarded as its narrowest meaning, and allow that the 'sobriety'—the 'soundness of mind'—of which the Apostle speaks is an antidote to the undue love of pleasure. The age in which the Apostle lived—the character of the people for whose sake and in respect of whom he was giving these instruc-

tions—may well have suggested to his thoughts *this* meaning of the term which he employs, and, moreover, universal experience proves how much occasion the young have, in this regard, to cherish sobriety of mind.

The infatuation which an undue love of pleasure induces is no slight danger to the young, whether it be regarded as betraying them into indulgences which are positively sinful, or as, in instances far more numerous, enervating and enfeebling the mind, and diverting from the pursuit of intellectual improvement or of moral excellence.

We will not, however, dwell on this most obvious lesson, but proceed to consider in what other ways the sobriety which the Apostle enjoins will discover itself.

It not only restrains the undue love of pleasure, but it also corrects every other disorder whether of the affections or of the judgment. The man who is 'sober,' in the Apostle's sense, is right-minded, and that in respect both of his opinions and of his feelings: he thinks aright, and his emotions are well regulated and awakened by fitting objects.

Let us take a few instances from the Apostle's writings which may elucidate his usage of the word. To the Romans he says, (xii. 3,) "I say, through the grace given unto me, to every man that is among you, not to think of himself more highly than he ought to think, but to think soberly." The original is far more pointed and emphatic than any translation can be, and it may be especially noticed that the latter clause may be literally rendered, "but to think to the end of thinking soberly." Here then we learn that sobriety is, in the Apostle's view, opposed to self-conceit—to an undue persuasion of our own deserts, attainments, or capacities. This self-complacency may arise from different causes; from an ignorance of what others have done or can do—an ignorance often voluntary, or from an ignorant confidence in powers of our own which have been but very partially tested; under this aspect it is a result of *intellectual* infirmity. Again, its main source may be, and not unfrequently is, a

strong disinclination to accord their due honour and love to our brethren in the body of Christ ; in which case it discovers a *moral* obliquity and infirmity. It is thus inconsistent alike with true wisdom and with true charity ; he is the wise and loving man who, 'in lowliness of mind,' has learned to 'esteem others better than himself'—to recognise frankly and cheerfully those particulars of conduct in which others present to him an example which he may safely and gladly follow, and who thus thinks of himself in comparison with them 'to the end of thinking soberly.'

But again, there is another kind of self discipline which this marvellously pregnant word implies. The Apostle says to Timothy, (II. Tim. i., 7), "God hath not given us the spirit of fear, but of power, and of love, and of a sound mind." *Σωφρονισμοῦ* is the word here employed, a word which may be taken either intransitively, in the sense of "self-control," implying the *result* of the process which the cognate verb expresses—the *character* of the spirit given by God ; or transitively, in the sense of "schooling to soberness," thus expressing the *process* itself from which self-control results, the *discipline* under which the spirit given by God is formed and perfected. Immediately before our text the verb *σωφρονίζωσω* is employed, and is translated "that they may teach," that is, "may school or discipline to self-restraint." Whether the word *σωφρονισμὸς* marks the process from which the spirit, of which the Apostle speaks, results, or the character of that spirit itself, is of little moment in respect of our present inquiry ; we may, in either case, readily discern how important an element is here designated in the character of every Christian man, and especially of every Christian minister. Power and love are wondrous and indispensable motive energies : the *σωφρονισμὸς* is that controlling, conservative principle which directs them, restraining the excessive or irregular action of the one—sustaining the weakness and shielding the delicacy of the other. How dangerous—how destructive may be the

operation of power without this moderating principle. How may not the blessed labours of love be misdirected, and her treasures worse than wasted, without its salutary control. And again, what an effectual guard does it not interpose between these divine gifts and the many adversaries and obstacles which they must necessarily encounter. It is the patient, humble, self-denying spirit of the truly sound-minded man which bears up against reverses—endures disappointments—outlives unjust reproaches—and thus dearly purchases for the sacred gifts with which it is associated due room and opportunity for the exercise of their energies, for the ingathering of the fruits of their labours.

But we must take yet another view, from the Apostle's language, of the sense which he attaches to the word which he here employs. Standing before the Roman Procurator of Judæa, he said, in reply to his taunting interruption, "Paul, thou art beside thyself, much learning doth make thee mad," "I am not mad, most noble Festus, but speak forth the words of truth and soberness." There may be, there often is, a madness—a want of sobriety—in respect of religious belief and practice. Men often times instead of submitting their reason, as a wondrous and most precious gift of God, to the guidance of the Spirit of Him who gave it, dream that they are most surely following the guidance of God's Spirit by abandoning their reason. Unconsciously adopting heretical opinions, most dishonorable to the Maker of heaven and earth, they distrust and despise all natural gifts, as if it were the office of the Blessed Spirit to supersede rather than to sanctify them, to annihilate rather than to restore the work of the Creator. But St. Paul urges that he spoke not only the words of *truth*, but the words of *soberness*. Words which might commend themselves to man's heart, not merely by virtue of a supernatural influence exerted upon him, but also through the medium of his natural understanding. He would teach us that, while the will is to be subdued and the affections rectified, these lower powers are to be placed under the government of the reason, while

the reason itself is to acknowledge and approve the teaching of the Spirit of God. How much has not religion suffered at the hands of those who have viewed with suspicion or with contempt the *σωφροσύνη* of the Apostle—who have exposed holy names and sacred verities to the scorn of the unbeliever and the worldling, because they have given the rein to foolish imaginations or disordered affections, and have obscured the majestic sobriety—the awful reasonableness of Christian truth under the revolting or grotesque mask of fanaticism or licentious speculation. We must remember, too, that this want of soberness is discovered in matters not only of belief but of practice, and that the dignity of heavenly truth may be outraged not only by crude theories but also by extravagance and caprice in respect of ritual observance: by both these modes may men dishonor that religion which in their hearts they love, and hinder the advancement of a sacred cause for which they would be content to die.

But, once more, the whole context shews that the Apostle regards “sobriety” as the opposite of a worldly spirit; the schooling, or disciplining, which he expresses by the term *σωφρονίζωσι*, extends to every particular of conduct; they who are the objects of this *σωφρονισμὸς* are to be taught to shun every error whereby “the word of God might be blasphemed.” Every disorder of the affections or of the judgment, though it may not lead to the pursuit of what is called pleasure, is opposed to true “sobriety.” All unruly passions—all unworthy compliances—all inordinate devotion to the interests or objects of this life are alien from the character which the Apostle directs us to assume.

And how is this sobriety to be attained? There is but One who can teach us how to attain it, who can teach us to desire and prize the gift; and He will teach us this, in answer to prayer, by the power of His Holy Spirit. And by what means does Almighty God “sober” man? By revealing to him his real position in God’s universe—his future destiny—his present responsibility, and by

enabling him to walk by faith in these awful verities. A man may hear again and again the truths of God's Holy Word—the wonders of the life to come; he may speak of them with persuasive force; he may convince and move others; and yet they will remain unrealities to himself, except by prayer and watchfulness he invite and obtain the co-operation of the Blessed Spirit, and learn by His help so to live for the world to come, as that its grand and awful outlines may grow from day to day more distinct before the eyes of his understanding.

And why should the *young* be exhorted to cherish this sobriety? Not the young *only*, but the young with others, does the Apostle thus exhort. Yet he sums up *all* his exhortation to young men in this one word. For it is especially necessary that *they* should cherish this spirit. Every danger which has been mentioned is especially a danger to *them*; every gift which God has bestowed on them—every accident of their position—every object which is presented or proposed to them—involves, more or less, the danger of swerving from the sacred rule of sobriety.

Life is with them beginning, and in prospect it seems long indeed; full of enjoyment—full of hope—full of noble aims and purposes; there is little, it would seem, which may not be realized during the course which lies before them. There is but One Teacher who can effectually say to their hearts “be sober.” God can teach them that their bodies and their spirits are His, and that they must glorify Him therewith. He can fix their gaze upon the life to come, till the longest life on earth shall appear but a very little while. He can teach them the worse than emptiness of sensual gratification—of worldly pleasure, the vanity of every object which, apart from His love and fear, they can possibly attain or even propose to themselves: and He can and will do all this without abating their happiness—without paralyzing their energies—without chilling, in anywise, that generous warmth of hope, that honorable desire to live to some good purpose—to some worthy end, which give to youth

its chief grace, and which we cannot discourage or disparage without contemning the workmanship of God. Our Father in heaven does not, by the teaching of His Good Spirit, eradicate this hope—this desire ; much rather does He elevate and confirm them, by presenting to them their only adequate object, and by assuring us that, if we will seek His gracious help, we shall not fail to attain it. The world may tell us of rewards which it has to bestow—of prizes which are ready for the grasp of genius—of courage—of persevering exertion ; but we cannot read the history of the past—we cannot look on life around us—without learning how fearful is the risk of disappointment, how often, too, the prize, when grasped, is worthless to him who has secured it.

But there is *no* disappointment for those who consent to serve God. He crowns, in every path of life, His faithful servants, whether the world crown them or no ; and the crown which He bestows shall, unlike the perishable honours of the earth, never fade away. If, however, we would serve God, we must pray him to make us, and to keep us, of a sound mind—to teach us the very hard lesson of believing and realizing what we really are, and of living from day to day in that belief ; using the world, not using it up—enjoying life, yet not idolizing enjoyment—seeking diligently some worthy end, yet not as self-pleasers, but in loving and reverent subjection to Himself—doing diligently our work in this world, yet with a constant reference to the world to come ; remembering the end of all things, and learning to think of that end, not with terror, but with humble and trustful expectation.

How happy are they who, by God's grace, early attain to this sobriety ; who learn in youth to number their days and realize how short a time the longest life on earth must be ; who learn to count their years by decades and perceive how very soon they must glide away, and thus begin truly to *live* when life is beginning, not dreaming on till they awake to discover that for all enduring purposes—for all those great ends for which God gave them life—life has been thrown away.

They are on a voyage, and they are steadily keeping their course towards their appointed haven, not idly hovering around pleasant shores, or changing their direction in order that they may drive before every shifting wind, till they find that 'sailing is now dangerous,' and that the hope of reaching the haven in security and peace is sadly darkened. They are on a journey, and the morning finds them addressing themselves to their task; they are not lavishing their strength and buoyancy of spirits in thoughtless deviations from their prescribed road; they are not surrendering themselves to aimless indolence; and so they will not, in the noontide heat, begin to tread, wearied and disheartened, the path which should have been trodden in the freshness of morning; or—sadder yet—when the shades of evening are falling, commence, with shame and sorrow, a journey which the coming darkness must make gloomy and difficult indeed, if it do not utterly preclude the possibility of accomplishing it.

But it may be asked, "Is this really the truth for us all? Does a sober mind oblige us thus to conclude? Is all around us so unsubstantial—so unreal? Is man's home, man's life, man's true being elsewhere than on earth?" Not only God's word, but God's providence, gives an answer to this inquiry. We put from us very strangely, and more especially do the young put from them, the thought of death. Yet God brings it home to us at times in a form which we cannot refuse to recognise. He has taught us, as a Society, during the course of the past year, the absolute necessity of thinking soberly of another life, and of habitual preparation for it. One who came hither, when the present academical year began, is not with us now; he left us for a short recess, and not long after that had elapsed God had taken him to Himself. We have seen another compelled, by grievous sickness, to break off a course of study which had nearly reached its close, and to return to the care of his own family in a distant home.

We cannot look without deep regret—without lively sympathy—on visitations such as these; it is very saddening to

see youthful hopes thus frustrated, youthful exertions thus made of no effect.

Let us, however, remember that, if these hopes were cherished—these exertions made—in a Christian spirit, if they were subordinated to the one great hope of the Gospel—to the one great effort to do the will of God, then they are *not* simply disappointed. God has far better things in store for those who love and serve Him, than anything which can be sought or desired here. God's dispensations, however painful they may be, do but call those who faithfully and patiently endure them, to something far higher than any earthly hopes—far brighter than any expectations for this life—which His wisdom sees fit to overcloud.

And let us lay to heart a lesson, which may greatly tend to abate the perplexity in which these visitations involve us, the lesson which the Apostle himself elsewhere teaches us, that "no man liveth to himself, and no man dieth to himself." We live for others—this we can probably more readily apprehend; but we also die for others. There are grave lessons to be taught by early—and by sudden—death; every circumstance which adds to the painfulness of the stroke, may, in God's good providence, add also to the deep and wholesome instruction which it conveys. And thus we may learn to look upon these mournful events, not as the deplorable results of some blind chance—of some malignant destiny; but, much rather, as the beneficent, though awful, discipline of an Almighty and Omniscient God—a discipline whereby He challenges, in a peculiar manner, the reverent attention of His creatures; calling upon us to "awake to righteousness, and sin not," to make a sober estimate of a life which we are thus taught to know to be most brief—most uncertain; warning us to cherish every desire and purpose which our hope for the departed would commend to us, to abhor every form of evil which his remembrance and our hope for him would rebuke; that so his early death may, through God's grace, contribute to the saving of our own true life, and that it may be known hereafter that the stroke by which he was taken away did not fall in vain.

