

AN  
INTRODUCTORY  
SERMON,

DELIVERED  
IN THE NEW PRESBYTERIAN CHURCH,

IN CEDAR-STREET, NEW-YORK,

NOVEMBER 13, 1808,

THE FIRST SABBATH AFTER BEING INSTALLED PASTOR OF  
SAID CHURCH,

BY JOHN B. ROMEYN, A. M.



PUBLISHED BY REQUEST OF THE CONGREGATION.

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NEW-YORK:

PRINTED BY J. SEYMOUR, NO. 118, PEARL-STREET.



1808.

AN  
INTRODUCTORY SERMON, &c.

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COLOSSIANS i. 28, 29.

*Whom we preach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus. Whereunto I also labour, striving according to his working, which worketh in me mightily.*

THE Lord Jesus, when he ascended on high, led captivity captive, and gave gifts unto men; some apostles, some evangelists, some prophets, some pastors and teachers\*. These persons, sustaining a glorious office as his ambassadors to the world, and stewards of the mysteries of his grace†, were designed for perfecting of the saints for the work of the ministry, for the edifying of the body of Christ‡. To fulfil this great and important object, they were commanded to go in all the world, and preach the gospel to every creature§. This gospel had come, as we find in the commencement of this chapter, un-

\* Ephes. iv. 8—11. † 2 Cor. v. 20. 1 Cor. iv. 1.

‡ Ephes. iv. 12. § Mark xvi. 15.

to the Colossians, through the instrumentality of Epaphras, and brought forth fruit in them since the day they heard of it\*. Of this gospel Paul had in a miraculous manner been made a minister, according to the dispensation of God, which was given him for the Gentiles†. Having mentioned this in one of the preceding verses, as an argument for their perseverance in the faith of this gospel, he here unfolds the manner in which he performed his duty as a minister of the Lord Jesus. In this he has afforded an example for all those who have succeeded the Apostles in the ordinary work of pastors and teachers.

The subjects contained in the words of the text, are then peculiarly suitable at this time. They exhibit to us the matter of the Gospel; the mode in which it must be preached; the end for which it is intended; and the exertion requisite on the part of the minister, for success in his great design. The discussion of these four topics of discourse, in order, will prepare the way for an improvement appropriate to the present occasion.

I. We are first to unfold the matter of the Gos-

\* V. 6, 7.

† V. 25.

pel preached. The Apostle, in several previous verses, illustrates the nature, magnifies the glory, and recommends the love of Christ. Here he explicitly states, that this Christ, on whose excellency and praise he had dwelt so much at large, was the subject of his preaching, and of course the sum and substance of the Gospel which the Colossians had received. Christ, the hope of glory, whom we preach\*, says he ; that is, the mystery hid from ages and generations—Jesus Christ, the foundation of that hope, which any of you Gentiles have, of being happy in the heavens for ever, is the matter—the burden—the all and in all, of our preaching. This declaration is similar to others of this Apostle in other epistles. We preach not ourselves, says he, in his second epistle to the Corinthians, but Christ Jesus the Lord †. And in his first epistle, he declares, I determined to know nothing among you, save Jesus Christ, and him crucified ‡. In his first epistle to Timothy, he positively states that he was ordained a preacher of Christ Jesus, who gave himself a ransom for all ||. More testimonies at present are needless.

\* V. 27. † Chap. iv. 5. ‡ Chap. ii. 2.

|| Chap. ii. 6, 7. The *whereunto* in the 7th verse, refers to the fact stated in the 6th, viz. that Christ gave himself a ransom for all, to be testified in due time. Of this fact the Apos-

The Apostles are full in their explanation of the matter of preaching, confining it, in one word, to the Cross of Christ. What then, it may be asked, is meant by this expression? That men professing Christianity differ about it, is certain. All cannot be right, or opposites must agree. To form a correct opinion on this subject, we must first know accurately, who Christ is? What he has done for our race? And what relation he sustains to us? On each of these particulars we find full and satisfactory information in the preceding verses of this chapter.

Such a description is given of Christ, as undoubtedly, on all fair principles of construction, can belong to no mere man or subordinate God: for we are informed, he is the image of the invisible God\*,

he was ordained a preacher; that is, it constituted the great substance of his preaching: so much so, that if he omitted it, he omitted the very thing for which he was ordained a preacher. The atonement of Christ, which is meant by the words 'ransom for all,' is the great doctrinal base of the Gospel. It is incorporated radically and essentially with all its various parts. It gives it as a body of truth, to speak figuratively, its nerves—its sinews—its flesh—its blood—its marrow—its very life. How then can any who profess to be successors of the Apostles, omit preaching this atonement!

\* Whoever is the express image of a person, must represent the nature and all the attributes of that person. Thus he

the first born of every creature\* : by him were all things created that are in heaven, and that are in earth, visible and invisible, whether they be thrones, or dominions, or principalities, or powers : all things were created by him, and for him ; and he is before all things, and by him all things consist : and he is the Head of the body, the Church : who is the be-

who is the express image of a divine person, must have every essential attribute of God. Besides, this image must personally represent him whose image he is. We cannot say a man is the image of the person of an angel, for they belong to different species. As improper is it to say that a mere man is the express image of the person of God, because the one is finite, and the other infinite. Hence it follows, that Christ, the second person of the Trinity, so represents the first, that all the perfections of God are, and appear, in him in a peculiar manner, so completely, that all which is in the Father is in the Son, and showed forth by him. See Jameison's Vindication, written against Priestly's early opinions of Jesus Christ, &c. Vol. I. p. 475.

\* First born, in Scripture, means whatever is excellent and chief in its kind : thus we read in Ps. lxxxix. v. 27.—“ I will make him my first born, higher than the kings of the earth :” as also Job xviii. 13.—“ The first born of death shall devour his strength.” Hence, among the ancient Jews, the first born son, as the most excellent, was heir of a family, and Lord over all that family and its possessions, on the decease of the father. Christ is the first born of the whole creation ; that is, Prince and supreme Lord over all creatures ; excellent and preferable above others, not as a mere creature, but as the Creator and Preserver of creatures. See Glassii Philologia, p. 272. Ed. Am.

ginning, the first born from the dead; that in all things he might have the pre-eminence: for it pleased the Father that in him should all fulness dwell\*. Thus exalted, Christ further is represented as having done something for us, which, if words have not lost their original meaning, is clearly, explicitly, and positively an atonement for sin. In whom, says the Apostle, we have redemption through his blood, even the forgiveness of sins †. And again, having made peace through the blood of his Cross ‡. He is finally exhibited to us, without a shadow to obscure the truth, or a flaw to render it dubious, as the Saviour of sinners, through whom alone they can be introduced to the friendship and favour of their

\* V. 15—19.

† The proper signification of the word rendered *redemption*, is deliverance from some evil by the payment of a ransom. Indeed, our translators have so rendered it, as in 1 Tim. ii. 6. and elsewhere. The word ransom, when applied to Christ's obedience and sufferings, clearly expresses the chief design of them; namely, to deliver sinners who are prisoners of justice from the punishment they merit.

‡ V. 14. & 20. By the blood of his Cross, means by the blood shed on the Cross, or the bitter and bloody death he suffered on the Cross. Thus he satisfied the law, which declared, that without the shedding of blood, there is no redemption of sins. He was truly thus made a sin offering for his people, that they might be made the righteousness of God in him.

abused, their insulted, and offended God. By him we are assured God hath reconciled all things unto himself: by him, says the Apostle, whether they be things in earth, or things in heaven. And you, he adds, addressing the Colossians, that were some time alienated, and enemies in your mind by wicked works, yet now hath he reconciled in the body of his flesh through death, to present you holy, and unblameable, and unreprieveable, in his sight\*.

Let any impartial person read this chapter, and especially the passages noticed, without a commentator, and construct them as he does any work he reads, and he cannot avoid making the conclusions mentioned, concerning the Lord Jesus Christ. Taking these conclusions for our guide, to preach Christ includes the following leading particulars.

First, to unfold and enforce our lost and miserable state by nature, as guilty and polluted sinners, which requires the interposition of a Mediator to rescue us from future and unutterable wo.

Secondly, to explain, magnify, and exalt the Lord Jesus Christ, in his character, his person, his offices.

\* V. 20—22.



his relations, his atonement, his benefits, and his privileges.

Thirdly, to illustrate the nature, and urge the absolute, indispensable necessity of regeneration, or a total, radical change of heart and conduct, by the Spirit of Jesus, the author and finisher of salvation.

Fourthly, to propose and vindicate the terms on which salvation is granted to sinners; namely, unfeigned, and habitual and universal repentance towards God, of original corruption, as well as actual sin: and a lively, vigorous, operative faith in the blessed Redeemer, as the only given name under heaven whereby we can be saved.

Fifthly, to direct the attention of sinners to Christ, as the end of the law for righteousness, by whose merits alone, imputed to them through faith, they can be justified, and by whose blood alone applied to them, they can be sanctified, and thus qualified for communion with God here, and the enjoyment of his presence hereafter.

Sixthly, to insist on the fruits of righteousness and holiness in the life and conversation of men, as evidences of sincere faith, and not as grounds of ac-

ceptance with God ; which fruits, or moral duties, or good works, can alone be performed by ability derived from Christ, as the Head of influences and the fountain of grace.

Finally, in a word, to exhibit, without equivocation, hesitation, disguise, or accommodation to carnal views, the Lord Jesus Christ in his mediatorial capacity, as all and in all in the Scriptures ; in the religion of sinners, and in the vast concerns of providence : for in Christ the history of the Bible terminates—he is the sum of the promises it contains—the end of the law it reveals—the spirit of the devotion it excites, and the principal object to which every part of it is uniformly directed. In practice, as well as in theory, all true religion centers in Christ. He is the foundation of the whole system. The benefits of grace proceed from him : every duty has a regard to him, is accepted for his sake, and performed by strength derived from him. The administration of universal providence is in his hands, and he is the great, grand, glorious end to which its movements are subservient, and in which all the series of events will finally terminate\*. The Lord Christ is the central point in the natural and moral world. His influence as Mediator extends to all the

\* Livingston's Miss. Sermon, on *Christ all in all*.

nations of the earth\*—all the corners of the universe—all the generations of time, and all the ages of eternity. “The greatest actions,” it is well observed, “the greatest actions or events that ever happened on earth, filled with their splendour and influence but a moment of time, and a point of space. The splendour of this great object fills immensity and eternity. If we take a right view of its glory, we will see it contemplated with attention ; spreading influence and attracting looks from times, past, present, and to come †.”

By comparing these few leading particulars with the writings of the Apostles, you will find they afford you a correct outline of what is meant by preaching Christ. He must, in one way or other, as specified, constitute the matter of every sermon, or it is not a gospel sermon. It may be a philosophical disquisition—an eloquent harangue—a masterly argument ; but if it lack Christ, it cannot be called

\* “To read of events without observing the hand of God in them, is to read as Atheists : to read, and not observe how all events conduce to carry on the work of redemption, is to read as Deists.”—*Narrative of the dying words of the late Rev. John Brown, of Haddington.*

† M<sup>c</sup>Lauren’s Glory of Christ’s Cross.

preaching him, and cannot be considered as fulfilling the end of the institution.

The Apostle of the Gentiles, under the unerring auspices of the God of truth, and by the Spirit of Jesus, that faithful witness to the truth, explained and enlarged upon the peculiar doctrines of the gospel which have been briefly detailed, as the burden of his instructions. The Cross of the blessed Redeemer was invariably his theme, his topic of discourse, to which every part thereof tended and pointed, as that which constituted the very life, the symmetry, the excellence of the whole.

In discussing this topic, in preaching Christ, he warned every man, and taught every man in all wisdom. Thus he fulfilled his duty as a gospel minister.

II. This is the mode in which the gospel must be preached: and to its illustration, as the second general head of discourse, we now proceed.

Warning and teaching are necessary and essential parts of preaching\*. Man is a perverse and self-

\* To teach, refers to the understanding; to warn, to the affections or will. It is the work of the ministry, not only to correct depraved affections and morals, but also to enlighten a

willed creature, prone to evil, disaffected towards the divine government, and alienated from the life of God. He must therefore be warned of his true state and character—of his awful danger—of his future accountableness at the bar of God on the day of judgment. He must be warned of the deceitfulness of sin—the wiles of Satan—the treachery of his own heart—the sinfulness of his thoughts, and desires, and motives for conduct. He must be warned of the temptations to which he is exposed in this world, and of the wrath unutterable and everlasting in that to come. He must be warned of his own moral weakness—of the strength and depravity of his passions—of the power of his enemies—of the strict and unalterable demands of the law, and its dreadful penalties.

Thus every man must be warned; the high, as well as low; the wise, as well as the unwise; the rich, as well as the poor; the aged, as well as the young; the Jew, as well as Gentile. All classes and descriptions of men are corrupted in their nature, and depraved in their practice, and therefore blinded understanding. It ought therefore to be not only like salt, to dry up the corruptions of the affections, but also like light to dispel the darkness of the mind: the one is done by warning and reproof, the other by teaching and instructing. Davenantii *Expositio Epist. ad Colossenses*, p. 143. ed. see.

need warning. They also need teaching; for sin hath blinded the minds of men, so that naturally they know not the things which belong to their peace. These are revealed in the gospel, and must be drawn from thence by the gospel ministry, for the instruction of sinners. No one is so wise as not to need this teaching, however despicable it may appear to the world. We are expressly informed in Scripture, that after, in the wisdom of God, the world by wisdom knew not God, it pleased God, by the foolishness of preaching, to save them which believe\*.

The wisest of men are sinners, under the influence of an evil heart of unbelief, as well as the most ignorant. Their passions and appetites are perpetually bewildering their understandings, on religious subjects. Besides, the cares of the world, and the business of life, are all calculated to produce forgetfulness of duty, and consequent neglect. Hence arises the necessity of regular religious instruction by men raised up and qualified for the work, who teach the truth as it is in Jesus, the mysteries of the kingdom of God. They teach what is necessary to be known of God—of the Lord Jesus—of ourselves—of others—of our relative, personal, and religious du-

\* 1 Cor. i. 21.

ties—of eternal realities. They teach how we may be supported under misfortunes, comforted in distress, and prepared for death. They teach not in the enticing words of man's wisdom, but in demonstration of the spirit and of power, with simplicity and plainness of speech, commending themselves unto each man's conscience in the sight of God\*.

This teaching and warning of every man, is to be done in all wisdom; that is, with a correct conception of the mysteries of faith; both of their origin, of their connexion with each other, their fitness to our state, and their use for the purpose of holy and happy living. Men ignorant of the truth themselves, either theoretically or experimentally, who cannot warn where warning is necessary, or teach where teaching is necessary, are thus excluded from preaching Christ. The doctrines of the Cross are suited to all circumstances, cases, and situations, and by those who are its heralds, must be accordingly applied. They must be themselves well instructed in them, and be apt and capable of teaching them to others, as they need †. Without this wisdom, the end

\* 1 Cor. ii. 4. 2 Cor. iv. 2.

† Thus Paul, Tit. i. 9. requires in the evangelical pastor not only the knowledge of sound doctrine, but ability by sound doc-

of preaching Christ, cannot be answered ; and if that is not answered, it is merely like the sound of an instrument of no power. This end, which is the

III. Particular to be noticed, from the text, is to present every man perfect in Christ Jesus. For any man to be perfect, is to be in such a state of body and mind, as fully to complete the design of his creation. Thus Adam was perfect, able, without a flaw, to glorify God, and enjoy him for ever. Since the fall, no one has possessed this personal perfection, for all are sinners\*.

The end of preaching Christ, is to convert sinners—to bring them to Christ—to work faith in them by the Holy Spirit, and make them one with Christ. Christ, in his mediatorial capacity, represented all his people, and with them constitutes that mystical body of which he is the Head †. For them he obeyed the law fully, and suffered all its penalties. In him they are every one of them viewed as

trine both to exhort and to convince the gainsayers. Though spiritual illumination undoubtedly is the first requisite in a minister, yet, subordinate to this, human learning is of immense advantage for illustrating and defending truth. They who reject it, are not only unwise, but condemnable. Well may the people of God pray for a learned as well as pious ministry.

\* Rom. iii. 23.

† Eph. i. 22, 23.



righteous—as perfect. They are considered as righteous and perfect, as if they had never sinned. This is through the justification of their persons by faith in the imputed righteousness of Christ. Thus justified, they are sanctified and made meet for fellowship with God and his Christ here, and for heaven hereafter.

Such is the grand object of preaching Christ, that every man may be presented, on the judgment day, faultless before the presence of God's glory\*, clothed with the righteousness of the Redeemer, and washed in his blood. What an end is this! how glorious in itself! how delightful to a benevolent mind! It involves in it every thing that is interesting or sublime; every thing calculated to produce and perpetuate infinite blessedness among our race. How different from this the ends which the mighty, the noble, and the 'rich of this world, propose to themselves! I may add, how vastly inferior in importance and real value the end contemplated by skeptical philosophers! They profess to aim at human happiness; but it is, at best, a happiness imperfect in its nature, and fleeting in its duration.

\* Jude 24.

Not so the end of the gospel-ministry—But shall that end be gained without care and diligence—without activity and zeal? No, by no means. Great exertions are requisite—they are indispensable. The consideration of this truth was the

IV. And last particular, to which your attention was solicited from the text. The Apostle having mentioned the end of his preaching, thus expresses himself: “Whereunto,” that is, to this end, “I also labour, striving according to his working, which worketh in me mightily.”

The gospel ministry is by many considered an easy and indolent employment. Too many, it is to be feared, engage in it from no higher motive. All, however, who entertain this opinion of it, are ignorant of its nature. No employment is more painful, or more laborious than this. By it the faculties of the mind are continually engaged; but more especially the feelings, the sensibilities of our nature. As time is short, every moment which can, must be improved in this important work. This continual activity of the mind—this intenseness of the feelings, wastes the strength of the body. What excites both these, but especially the last, in a faithful minister, is the folly and infatuation of sinners, the

treatment which his master experiences from the world, and the awful consequences of sin in a future state. Of this sensibility he is never divested; the more faithful he is, the stronger that is. It mars his earthly enjoyments, whilst it adds to the weight of his labours. If he looked no farther than time, and was influenced by mere worldly motives, he would be most miserable.—No temporal compensation can repay him for his labour. He seeks not riches, or honours, or reputation, but the souls of his people. He travails in birth for sinners, till Christ be formed in them\*. Their belief of the truth, and sanctification by the Spirit, is his grand reward. To be the humble instrument of bringing them to God, by the blood of the Cross, is his highest ambition.

What achievements so splendid, as to win souls to Jesus Christ! What triumphs so magnificent, as those of grace! They are triumphs over vile passions—over unrighteous principles—over ungodly habits. For these triumphs does the faithful servant of Christ labour. He labours in prayer to God, that sinners may be saved. He labours in ad-

\* Gal. iv. 19.

monishing sinners themselves: in reproof—in exhorting—in teaching them—in watching over them, that they may be gathered into the fold of Christ, and made heirs of everlasting life. His labour is not like common labour. He labours, striving, that is, agonizing, as in a contest, like one fighting, or wrestling, or racing, for a crown in the Grecian games. Thus the Apostle describes it in this place. He exerted himself to the utmost—kept a steady look towards the object of his labours—lost no opportunity for gaining the prize—did not wilfully relax his diligence—outbraved every opposition—watched his enemies' motions—contended boldly with, and guarded successfully against them.

Of these labours, thus accumulated, this striving thus unremitted, he was not proud; he did not boast. Realizing the weight of his charge, he cries, in one of his epistles, Who is sufficient for these things\*? Feeble in himself, through Christ strengthening him, he could do all things†. It is this truth, this fact, that enables every faithful minister to hold out, and not to faint. It is this that causes him to rejoice under all his labours, and makes them comparatively light. As thy days, so shall thy strength be‡, runs the promise. This power of Christ, which is ability granted by him, and wrought in his ser-

\* 2 Cor. ii. 16.    † Phil. iv. 13.    ‡ Deut. xxxiii. 25.

vants by his Spirit, operated in Paul. He laboured, striving, according to Christ's working or power, which worked in him mightily. He had a large, an abundant proportion of grace granted unto him, which qualified him for his exemplarily arduous duty. And he did not spare himself, but, as it were, laid out all which he received, for the benefit of sinners.

Such was the Apostle Paul, that illustrious preacher of Christ; and such will be, as far as he can, every faithful minister of the gospel. As the end of preaching can only be attained by fulfilling it, according to its original nature, so the matter of preaching ought to be, without variation, what Paul's was.

To preach morals, and not Christ, is like attempting to build a house without a foundation. Such preaching may please the fancy, but never will change the heart, or make any one perfect in Christ Jesus. Distinct from preaching Christ, it fosters human pride, and degrades the Saviour. It keeps out of view the foulness of the heart and the blackness of sin. It originates a system hostile to the gospel, and leads the poor sinner back to the covenant of works, without ability to perform its demands.

Let a moral preacher prescribe to an awakened

sin-sick soul, who, having seen himself in the glass of the law, trembling asks, What shall I do to be saved? Preach morals to him—declaim elegantly on duties. Physician of no value, he will reply, a breach of these morals, of these duties, is the cause of my alarms. Thou requirest righteousness from me. I have it not. Bid me not be moral, and obey the law, but direct me to a better righteousness than mine own. I seek pardon for my disobedience, and strength for my weakness. Where shall I find them? I feel the want of them. In such a case, the preacher of Christ can do what the moral preacher cannot. He unfolds to him a Saviour who can give both pardon and strength.

“ When we reflect,” says a masterly writer, who ranks among the real philosophers of the day, “ that  
 “ for our guilty race, the chief point is not merely  
 “ to be informed, but saved, how fruitless, how vain,  
 “ how devoid of comfort, are the most ingenious and  
 “ accurate researches into the nature and attributes  
 “ of the Supreme Being, and the relation which man  
 “ bears to his Creator, unless they be accompanied  
 “ with the positive assurance of pardon and restor-  
 “ ed favour. How useless, how mortifying, are the  
 “ most beautiful precepts of morality, attended with  
 “ the reflection, that they only establish our guilt  
 “ and degradation. When we tremble to look to  
 “ eternity, how dismal is the certainty of a future

state! Those very informations and rules of life,  
 “ which to creatures either innocent, or reconciled  
 “ to their offended Creator, are productive of com-  
 “ fort and complacency, become to those who must  
 “ feel themselves in a state of condemnation, sub-  
 “ jects of aversion and terror\*.”

This preaching is not merely destitute of comfort to the awakened, but of power to the impenitent †.

\* Brown’s Sermons, Ser. 1.

† Pertinent are the following remarks, made by a converted heathen, on this subject.—“ Brethren, I have been an heathen, and have grown old amongst the heathen; therefore I know how heathen think. Once a preacher came and began to explain to us that there was a God. We answered, “ Dost thou think us so ignorant, as not to know that? go back to the place from whence thou camest.” Then again another preacher came, and began to teach us, and to say, “ you must not steal, nor lie, nor get drunk,” &c. We answered, “ Thou fool, dost thou think we dont know that? Learn first thyself, and then teach the people to whom thou belongest, to leave off these things. For who steals, or lies, or is more drunken, than thine own people?” And thus we dismissed him. After some time, brother Christian Henry Rauch came into my hut, and sat down by me. He spoke to me nearly as follows: “ I come to you in the name of the Lord of heaven and earth; he sends to let you know, that he will make you happy, and deliver you from the misery in which you be at present. To this end he became a man, gave his life a ransom for man, and shed his blood for him,” &c. &c.—When he had finished his discourse, he lay down upon a board, fatigued by his journey, and fell into a sound sleep. I then thought, What kind of man

What sinner ever yet was convicted or converted by moral preaching? To whom has it ever proved a savour of life unto life? Exhibit but one instance, properly authenticated, and the point is gained, But it may be said, without hesitation, that one solitary instance cannot be adduced in any age of the church. It is moral preaching that has rendered the doctrine of conversion unfashionable with many—that has actually dethroned Christ, as the Sa-

is this? There he lies and sleeps. I might kill him, and throw him out into the wood, and who would regard it? But this gave him no concern. However, I could not forget his words. They constantly recurred to my mind. Even when I was asleep, I dreamt of that blood which Christ has shed for us. I found this to be something different from what I had ever heard, and I interpreted Christian Henry's words to the other Indians. Thus, through the grace of God, an awakening took place amongst us. I say, therefore, brethren, preach Christ our Saviour, and his sufferings and death, if you would have your words to gain entrance amongst the heathen."—See Loskiel's History of the Mission of the United Brethren among the Indians in North America. Part II. p. 14, 15. This work contains another fact, which strikingly illustrates the necessity of preaching Christ. An Indian told the Moravian Missionary, Mack, that he had begun, about a year and a half ago, to go to church. Being asked his reasons for it, he made answer, that his late daughter, in her late illness, was much afraid of being damned eternally; that on this account, she had sent for a Christian preacher, who heard her complaints, and then advised her not to do any work on Sunday, not to steal, nor to lie, but to go diligently to church, and to pray much, and then she would

D



viour, and the only name given under heaven among men, whereby we can be saved. It is moral preaching that invariably and perpetually in every case, with no exceptions, leaves all its hearers as it found them in the grand article of reconciliation with God. It found them impenitent sinners, and it leaves them unchanged, unrenewed in their tempers, and unsanctified in their natures. Christ, my brethren, Christ crucified alone, is all and in all for

become acceptable to God ; that upon this, his daughter addressed him—" Father, I perceive this advice comes too late, for I am now going to die ; but you must not wait so long, else you will also be lost ;" and soon after expired ; that ever since that time, he had endeavoured to do good, but found he could not well accomplish it. As to doing no work on Sunday, this was easy ; but as to the rest, he could not help transgressing, and that repeatedly. The preacher, whose advice he asked, told him that he did not come often enough to church. But he found that he always remained the same, being like a man chained down, and not able to move. Brother Mack asked him, whether he believed on Jesus Christ, our Saviour ? He answered, " No, I cannot say I do." This gave the Missionary an opportunity of declaring to him, that if he believed on Jesus Christ, the eternal God, who became a man, and redeemed him from the power of Satan, with his own precious blood, then he would not only become free from stealing, lying, swearing, and the like, but be delivered from the dominion of all sin. He declared that he had never heard of this before, expressed great joy at brother Mack's arrival at Potatik, brought him to the other heathen, and gave them an account of the conversation between him and the Missionary. p. 40. part II.

sinner. His Gospel, to the Jews a stumbling block, and to the Greeks foolishness, is unto them which are called both Jews and Greeks, the power of God, and the wisdom of God\*.

The simple testimony of Jesus, naked and unadorned, has a power which the wisdom and eloquence of an angel, if exerted on other subjects, could not reach in the faintest, most distant manner. This testimony triumphed in Apostolic times, over Grecian and Roman learning. This testimony in later times has conquered savage habits and corrupt propensities. By it the missionaries of the Cross have been successful, and by it alone. It is wonderful, it is pleasing to read the accounts they give. Barely by exhibiting in their addresses a crucified Saviour—by dwelling on his love—by directing to his Cross, the hardness of the heart has been softened—the obstinacy of the will subdued, and every thought brought into captivity, unto the obedience of Christ †.

This is the theme, on which it is my firm purpose, by the grace of God enabling me, to dwell, whilst I re-

\* 1 Cor. i. 23, 24.

† Speaking of the Cross of Christ, Maclaurin says, "its energy is beyond the force of thunder, and it is more mild than the dew on the tender grass."

main among you. To be considered a faithful preacher of Christ crucified, the height of my ambition. In accepting of your invitation to become your pastor, I trust I have followed the leadings of Providence; and now, appearing before you in that capacity, for the first time, I think I can truly say in the language of the Apostle, I seek not yours, but you\*. It is the salvation of your souls I desire, even your highest happiness in this world, and eternal glory in the world to come. For this purpose, henceforth, whilst the providence of God stations me as a watchman on these walls of Zion, I shall publish to you the mysteries of redeeming love. I am determined to know nothing among you save Christ, and him crucified.

This subject cannot but be interesting to you as sinners, and for the sake of this his work, I fondly hope your pastor will ever be acceptable to you. He is cheerfully willing to be your servant in Christ—to spend and be spent in your behalf—but will not for a moment be the slave of any man's caprice. Resolved, as far as God grants him grace to perform his duty, unawed by frowns, and unse-duced by smiles, he solicits your Christian co-operation. You readily perceive that on his part great fortitude, prudence, patience, zeal, and love, are ne-

\* 2 Cor. xii. 14.

cessary. Your candour, therefore, will be requisite in all those matters where a deficiency of these is evident. Mutual forbearance and long-suffering charity will be necessary, for him and you. When these cease, the connexion between us must terminate. To respect persons, your pastor dares not. He fears God, and therefore dare not fear man. To rebuke sins, he is obligated. He must warn you, as well as instruct you. He cannot wink at any transgression of the divine laws, even though it may be fashionable. He may not be silent at the conduct of sinners, though they be rich and mighty. As neither fashion nor riches, nor power, will save any of you who offend from divine indignation, so it will not exculpate him for remissness in his work. How trying then, as well as various and difficult, are the duties of his office. And in addition to all this, he has a soul himself, over which he must watch, and for which he is accountable.

Brethren, pray for us; we need your prayers. Your pastor feels his infirmities; he realizes his responsibility. Consider him as a friend and brother, who is interested for your welfare. Towards you he will act with generous confidence, and he asks the same from you towards him. He asks it, not as a suppliant, but as the pastor of your own free vo-

luntary choice. The counsel of the wise, and the friendly rebuke of the pious, he will thankfully receive; but to the dictatings of the conceited and the petulant, he will not listen. Bear with his faults, and over his short-comings, cast the mantle of affection.

My brethren, the consequences of our connexion relate to eternity as well as time. The gospel ministry, which is now established among you, will be unto God a sweet savour of Christ, in them that are saved, and in them that perish\*. Before the bar of God, pastor and people must all appear, to give in our account of the deeds done in these bodies. Oh think of the solemnities of that day! And in the prospect of it, give all diligence to mix your hearing of the word with faith, that you may be saved. Amen.

\* 2 Cor. ii. 15.