

AMERICAN NATIONAL PREACHER.

[SECOND SERIES.]

---

ONE HUNDRED  
S E R M O N S,

SELECTED FROM THE

PUBLISHED WORKS

OF

FIFTY EMINENT

AMERICAN PREACHERS,

BY AN

ENGLISH CLERGYMAN.

---

LONDON:

THOMAS BAKER, 9, GOSWELL STREET, E.C.

---

MDCCLXI.

100 c 197

Digitized by Google

controls. Blot it out, and you throw us back on the night of paganism, to the mere religion of nature, the dim twilight of heathen philosophy. We will say then with St. Paul, "Great is the mystery of godliness; God was manifest in the flesh, justified in the Spirit, seen of angels, preached unto the Gentiles, believed on in the world, received up into glory."

Thus we see the glorious and blessed Trinity, employed in the work of man's redemption. We see all the divine perfections of a Being infinitely perfect, united in a work of infinite benevolence. How vast in importance and magnitude must be the salvation of a soul for which such an outlay was made! How gratefully should we embrace the scheme of mercy thus revealed and urged on our acceptance! May God the Spirit enable us to do so! K. W. BAILEY.

---

## THE CROWNED REDEEMER.

—o—  
 Rev. xix. 12.—*And on his head were many crowns.*  
 —o—

WHEN we read of the Saviour's sufferings on the cross, we ought not to confine our thoughts to the torture of crucifixion. He might have been crucified without enduring the agony of the garden—without having been betrayed by one disciple, denied by another, and deserted by the rest. The Jewish rulers might have satiated their envy without the scenes of the pretorium, without arraying him so gorgeously in derision of his claims as a king; without the mockery of a bloodthirsty mob; and without having his sacred temples punctured by a crown of thorns. All these are circumstances which greatly aggravate the barbarous scene, and give it a fearful prominence in the annals of suffering sustained by the innocent and good. But his

murderers are not satisfied with his blood. He must wear the crown of thorns, and bear the insults of the malignant spirits of darkness.

*Cruel* was this act of his foes. What had He done to deserve it? He had strained his superhuman powers to bless and save the world. And yet here he is, with all the sensibilities of human nature in lively exercise, with the same kind of flesh and blood, of nerves and fibres, that you and I possess, bleeding, agonizing, under a crown of thorns; and even this was only a drop in the flood of anguish which was constituted by the whole scene in all its preparatory and attending circumstances!

But there was *contempt* as well as cruelty implied in putting this crown upon his head. It is far easier to bear bodily suffering than reproach and ignominy; but in the crown of thorns there was involved not less of the latter than of the former. Jesus had without the semblance of ostentation, and yet with the conscious dignity of truth, declared himself a king; and hence they array him in mock majesty, and put a crown of thorns on his head, in derision of the authority which he claimed, and pass before him, bowing the knee and insultingly casting his own words into his teeth. Never was there so much of ignominy heaped upon any other being. The ingenuity of hell itself was tasked to make that man of sorrows appear unworthy of a place on God's footstool; and when he sunk at last into the arms of death, he sunk under a burden of ignominious torture.

Such was "the crown of thorns" which Jesus wore on Calvary; let us now pass from a consideration of this to a view of the "*many crowns*" which he now wears in heaven. When the beloved disciple saw him in his glorified state, he declares that "on his head were many crowns."

It is evident from the connexion in which these words occur, that they refer rather to his mediatorial dominion than to his absolute and original proprietorship of all things.

As God the Creator, God the Preserver, God the universal Sovereign, well may the whole creation crown him Lord of All; but that there is particular reference in this passage to His mediatorial glory, is evident from the fact that He is here called by the peculiar names by which Christ as Mediator is designated; such as the "Faithful and True," and, especially, "the Word of God;" and moreover, the whole scene which is here described seems to recognise him exclusively in His mediatorial dignity. What then, more particularly, are we to understand, by His having upon His head "many crowns."

It implies that He has the whole creation in subjection to His authority; that every thing lives, and moves, and acts, as the effect of His will; that every event is rendered tributary to His purposes, and every creature is made to minister to His glory.

Look abroad upon *this earth*, and you behold nothing but what is included in the Mediator's dominion. When you see imprisoned nature bursting from the grave of winter into the bloom and melody of spring; when you see the golden harvest falling before the reaper's sickle; when you view the mountain proudly lifting itself among the clouds; when the thunders roll and the lightnings play around you; when the cattle sport themselves on a thousand hills, and the air as well as the earth seems teeming with a busy population; not one but according to its nature is rendered subservient to His will. The conflicts of nations, the convulsions of empires, the pestilence that stalks through the world, the earthquake that swallows up cities, all seem to be adverse to the purposes of Messiah's reign; and yet they are part of the instrumentality by which He is accomplishing the vast designs of His government; they are all, under His direction, tending to a result by which His mediatorial glory will be completely illustrated. He has the hearts of all men in His hand; of all good men, and of all wicked men; and while by His grace He constrains the

former to do His will, by His wisdom and His power He renders the latter also instrumental of promoting His glory. Even those who fight against His cause are compelled to become tributary to its interests ; the wrath of man He causes to praise Him, and the remainder of wrath He restrains.

Next fasten your eyes upon *these visible heavens* ; upon this magnificent arch above you, in which you behold the sun by day and the moon and the stars by night ; especially contemplate the evening sky, apparently studded with innumerable gems, but really peopled with an infinity of worlds, each of which performs its stated revolution, while all move together in perpetual and unbroken concert ; and here again you have discovered nothing so vast but that it is moved by the Mediator's will. What the character of the inhabitants of those worlds may be, or what revelations of divine wisdom may be made to them, we know not ; but we *do* know, from the lively oracles, that they belong to the dominion of the Son of God.

And now let faith penetrate beyond the range of mortal vision, to *the region of immortal life and glory*, where there is no need of the sun nor of the moon, for the Lord God is the light thereof ; and there, too, does the Mediator exercise His dominion ; for there every heart beats in unison with His will, every tongue is ready, and every harp is strung, to show forth His praise. If you will know the loyalty of the ransomed and the glorified to their King, listen to that report which an eye-witness made of His visit to the heavenly city : " And I beheld, and I heard the voice of many angels round about the throne, and the living ones and the elders ; and the number of them was ten thousand times ten thousand, and thousands of thousands, saying, with a loud voice, Worthy is the Lamb that was slain to receive power and riches, and wisdom and strength, and honour and glory and blessing ! "

The Mediator's reign, then, is absolutely universal. Not

the most magnificent globe that sweeps through immensity, nor the brightest seraph in heaven, nor the blackest fiend in hell; not the grandest or the most insignificant event that ever occurs in any world; is without the range of His empire. In reference to the splendour and the perpetuity of such a reign, may He not well be represented as wearing many crowns?

Such sufferings as the Redeemer experienced when the crown of thorns pierced His head, could never have been inflicted upon such a personage as He was, but for the accomplishment of some mighty purpose; never could have been inflicted upon Him under the government of a wise and righteous God, but in consideration of their being followed by some glorious reward. And this is just in accordance with fact as it is stated by the prophet Isaiah: "When thou shalt make His soul an offering for sin, He shall see His seed, He shall prolong His days, and the pleasure of the Lord shall prosper in His hand. He shall see of the travail of His soul, and shall be satisfied."

It is because He died in ignominy upon the cross, that He has had all things put under His feet, because He received meekly and calmly the crown of thorns, that those many crowns, radiant with countless gems of glory, now glitter, and are destined for ever to glitter, upon His head.

And now, let me ask, *what Christian among you all would desire to go to heaven on a flowery bed of ease?* This was not the way in which Jesus gained possession of His many crowns; nor is it the way in which those who profess to be His disciples should desire to be led on to their final reward. Oh, brethren, methinks our subject consecrates every scene of trouble. Methinks it consecrates the Christian's death bed, and the Christian mourner's weeds, and every heaving of the bosom which grief occasions in this vale of sorrow. For, Christian sufferer, those tears of thine are a seed which are destined to yield a harvest of glory! Thou art travelling upward to a world where songs shall

take the place of groans ; and a crown of life shall mark thee as an eternal conqueror. Be still, then, though thou art bending in anguish, to catch the last whisper of thy dearest friend. Be still, though thou art just going down into the dark valley ; for this momentary tempest is the harbinger of a serene eternity. Surely thou mayest afford to be still, when Jesus, thy Saviour, calmly endured the crown of thorns.

And, finally, our subject supplies us with a *most appropriate theme to take with us to the sacramental table*. Christians, meditate upon the crown of thorns. Meditate upon the many crowns. Meditate upon the one as the glorious consequence of the other. And if you do this in a proper manner, you will kindle into brighter exercise ; your hope in God's gracious covenant will grow stronger ; and perhaps the joy that is unspeakable and full of glory may fill and satisfy your soul. Join, then, ye ransomed saints, while you are assembled to commemorate your Redeemer's death, while you have the crown of thorns and the many crowns before the eye of your faith—join, in exercise of devout gratitude, join, in anticipation of the joys of His presence—one and all, join, to crown Him Lord of the Creation !

W. B. SPRAGUE, D.D.

---

## THE ADORABLE SAVIOUR.

---

Hebrews i. 6.—“ *And again, when He bringeth in the first begotten into the world, He saith—And let all the angels of God worship Him.*”

---

How fully this prediction of the homage which the Saviour would receive at His incarnation, was fulfilled, the Evangelist St. Luke minutely records. He tells us, that first of all an Angel appeared to certain shepherds who were keep-