

A Sermon
from 1 Cor. I, 18.

For the preaching of the cross is
to them that perish foolishness,
but unto us which are saved
it is the power of God.

We read in the book of Numbers
that ~~God sent the plagues of fiery~~
~~serpents among the Israelites,~~ in
consequence of their ^{ungrateful} murmurs against
God & Moses, and when much ^{in great} people ^{of them} were visited with this plague of fiery
serpents, they repented & besought Moses to in-
tercede with God in their behalf.
The Lord then ordered Moses
to make a serpent of brass, to
put it upon a pole ^{high} & declare that

every one who would look up to the
brazen serpent would recover from
the ^{effects of the deadly poison} deadly bite & love. This was a re-
medy which put the faith of the Israelites
to the test. Only those who ^{with a} believed
in the ~~promised~~ ^{agreed themselves to the} remedy offered ~~under~~
recovered. Some might have argued
within themselves what can a look
upon this serpent of brass avail
me. But its virtue consisted
in the promise of God & the exercise
of faith. We have a similar
remedy held out to us ^{in the Gospel} which be-
comes effectual through faith.
Suffer as we do from the poison
of the old serpent who has engen-
dered a whole temporal but spiri-
tual death upon the human race
God has in like manner provided
a sure ^{artificial} ~~remedy~~ a healing balm
for our spiritual malady. ^{if}
we will but in faith apply it if

appointed way. As Moses lifted
up a serpent in the wilderness ^{our Saviour tells us} even
so the Son of man must be lifted up.
That whosoever believeth in him shall
not perish, but have eternal life!!
He thus clearly points to his being lifted up
that on the tree, nailed to the cross
and that by beholding him then
by believing in a crucified Saviour
we should obtain spiritual health &
eternal life. Sinner, such is our
God's declaration to us - sinner, poor
miserable sinner, wilt thou live, wilt thou
behold your Saviour, ^{provided} believe in Christ
crucified & thou shalt be saved from
perdition. This is the great the chief
way the only ^{& universal way} to be saved. We
can, we dare offer no greater, no other.
In this the whole message of salvation
which the Minister of Christ has to pro-
claim is summed up. Though his message
is not confined to this, it must centre in
it, and derive its force from it. for

The offer of Divine mercy mainly depends on
this one great fact that Christ died
upon the cross to reconcile man to God
to take away our ~~sin~~ ^{transgression} & guilt. This
is great & important fact, the monument
of God's love & mercy (which the Church
directly us to commemorate this day.
It is a fact, an event, well deserving
[not only a particular day to bring it
solemnly home to our minds, but] to
be contemplated with gratitude
and elevation every day of our
lives. It may be it does not suit
some minds, it may be, some cannot
at all not understand its great im-
portance yet some will appreciate
its virtue & experience its power.
According to our text it will ap-
pear foolishness to some to those who
hesitate but to those to us who are ^{ready} ^{submitting} ^{to}
a sincerely desire to be saved, ⁱⁿ ^{the}
appointed way, the cross of Christ
will prove the power of God. We then
then agreeably to our text consider

I, What the preaching of the cross means.
II, The danger of those who treat it
poetically, & then reject the remedy late forth
offence, &c.
III, The saving power ^{respecting} ~~offence~~ to
those who believe in the crucifixion.
May God graciously grant unto
us the teaching & direction of his
Holy Spirit to enable us to exercise
living faith in the crucifixion.
and to this end pour out his blessing
into our present meditation.

I, We ask, What does the preaching
of the cross mean? what is its ^{main} ~~main~~ ^{work} ~~work~~
in? and how important a part it forms
in the Christiana ministry?

Taking our text in its connection the
transition of the Apostle from his pre-
vious arguments to this subject is
worthy of remark. He has been reason-
ing with his Corinthians ^{concerning their divisions} ~~concerning their divisions~~
him, showing how few of them he had
himself baptized. So that none of a church to him
argued ^{in his} ~~in his~~ ^{reference} ~~reference~~ ^{to him} ~~to him~~

He had baptized any in his name
and how therefore it was extremely
inconsistent of some of them to call
themselves after him, as any other
Apostle but after Christ alone with-
out any sectarian predilections. And
as if intimating from his own practice
and his Apostolic commission that
baptism was not the chief ~~function~~
of Christ's ministers or the principal
means of ~~bringing~~ ^{the purchase of} ~~salvation~~ ^{the purchase of} pro-
ducing conversion, he adds, For
Christ sent me not to baptize, but to
preach the Gospel. That is to say
to baptize was not the first or most
important part of his office but
the preaching of the message of sal-
vation. ^{through the Redeemer's blood} Not that he means to under-
value the ordinance or sacrament of
baptism or disprove its necessity,
but to show that the performance
of that sacred function was not
the most important of his mission.

central part in our ministerial
office in the charge committed to us.
The preaching of the pure word of God,
the proclaiming of the Gospel as resting
on a crucified Redeemer. This is the
most prominent the most essential
part of the Minister of Christ.
The higher the office in the Church
the more ^{business} urgent is this commission.
It was only when the pure Gospel
of Christ was least understood
least appreciated and rarely
preached that an error then
began to be laid on, outward
ordinances & the administration
of the sacraments as if in them-
selves independent of the faith
of the receiver acting like a charm
as if a meritorious work and as if
the ministerial office consisted
mainly in administering certain or-

discreet ~~instance~~ ^{the} conducting one of his
men in a priestly function than in
the setting forth of plain & unadorned
doctrine. Whenever & wherever and
by whomsoever these actions are ad-
vanced we have cause to suspect
that the preaching of the Gospel in
its purity & simplicity is neglected
or at least made less of than it
ought. The word of God or the pure
true Gospel of Christ Jesus received
with a meek heart & in faith is the
main instrument & means of
conversion & regeneration and joins
to the sacraments & other ^{divine} rites
& ordinances their true value &
importance. It is the word & promises
of God men than the outward means
that operate & operate together with
& through the means, not then means in
dependence of them God's word.

Now his word of God under that 1st dispensation is that word which the message of the Gospel implies and that message centres in Christ and him as crucified for a sinful world; to believe in him as our atoning crucified Mediator & Redeemer, is now above all for you; word & command to the sinner. Even you's word in the Old Testament pointed to this as great and all important subject of our belief. Hear the Apostle speaks of it with so much force & emphasis, as if the sum & substance, the centre & foundation, the leading theme of his message & his preaching. The preaching of the cross of Christ though foolishness to some is the very power of God to others even such as you are saved. And again in the same chapter, "But we preach

to leave the purpose of the preaching pointed in our ministerial charge.

Christ crucified, though foolishness
to the Greeks, & a stumbling block to
the Jews. May so strong in their power,
conviction on their all important
truth that his language becomes
still more emphatic, prominent &
as it were exclusive when he after-
wards (in the 2^d Chap.) repeats, "For

as if he had
no greater an-
bition than to
proclaim a
crucified Re-
deemer, as if
in him all his
knowledge
was summed
up."

For we determine not to know anything
among you save Jesus Christ
crucified. In a simi-
lar manner & to the same effect St
Paul expresses himself to the
Galatians (as we have heard in
this day's Epistle). But you
forbid that I should glory
save in the cross of our Lord Jesus
Christ, by whom the world is crucified
to me & I unto the world? Now what
else does this mean, unless our rich
language imply, that that our teaching, our

preaching, all our ministrations, whether
consisting of admonition, exhortation, of
exhortation & invitation, of caution & re-
proof of encouragement & consolation
all is to centre ⁱⁿ to radiate ^{from} to flow
~~from~~ to be based upon Christ Jesus
as the great atoning sacrifice offered up
for the sins of the world, on the cross, ^{even} the cross, ^{on}
suffering & dying in our behalf in our
stead for our benefit. That He is our
only Mediator & Redeemer having won
His Divine unspeakable love to the
sinner by laying down His life for the world.
Whilst on the one hand Christ's ~~life~~ ^{life} & death
exhibit the justice & impenitence of God against
to show the divine satisfaction, atonement for ^{us} ^{man's} ^{sin} ^{against} ^{the} ^{world}
sins, His cross no less on the other hand win
the Divine ~~love~~ & mercy in providing the only
all sufficient remedy. To this marvellous & stu-
pendous display of God's love to a fallen
world, to this important act & work on the
part of the Son of God we often & earnestly
ought to refer to direct to it the attention
& recitation of our Leaders. Here vision
you behold the Bleeding Lamb, the Lamb of God
slain for the sinful bearing the sins of the
world; here you may gaze upon with

Prof. N.	Born	Name	Parents	Prof.	Min.
13 Feb 44	11 Feb 43	Elizabeth	William	Abner	Abner
	1849	Birmingham	James	Walter	James
			Prayed		Overseer

the blood there running down washing
 the pollution, the sinful stain, the
 transgression & guilt. Here a monument
 is set up testifying & certifying the
 love of him whom thou hast offended.
 It is an undeniable demonstration that
 God will not the death of the sinner as
 compensation but rather that God does
 not make light of sin, ^{that he} ~~that he~~ will
 not so easily pardon sin, that neither
 our amendment nor repentance nor prayer
 can procure forgiveness in repentance
 of an atonement, a great & mighty atonement.
 For so true a sacrifice was required
 that the Son of God wonderfully
 clothed in human nature pure & holy
 as man, perfect & equaling our Father
 as God. Hence the sacrifice is all sufficient
 with him the redemption ^{complete} ~~procured~~ for an
 eternal result, are so great so universal
 adequate to atone for the sins of the whole
 world. We can therefore not make too
 much of it, we cannot too often bring the sub-
 ject home to our Learners, nor can we rarely
 give this important truth.

It is the great the learning there of all the people
in their preaching & writing, if not using exactly
the same language as St Paul, they all speak
~~throughout their writings~~ ^{throughout their writings} of the value of Christ's precious
blood, of the pardon flowing from it, of the
love of God evincing through it of the mercy of the Father
refuge & hope held out by it to a sinful ^{the soul} world. Whether they set forth doctrine, it ^{arising from it}
centres in it, whether they inculcate the truth, ^{the soul}
they are made to flow from it, whether they extol it,
their exhortation are evincing from it whether
they administer comfort it is based upon it.
Now this doctrine of a cross crucifixion Redeemer
in the preaching of the cross of Christ is variously
differently received by different individuals: some dis-
like it, some are opposed to it, some relate it to
their unspeakable comfort. It forms the test
of soundness in the Christian faith both in masters
and Learners. Some ^{we may} ~~nevertheless~~ preach of it too
sparingly, too rarely & when referring to it make
it a matter of secondary subordinate importance
if not altogether omitting it in doubtful &
unclear language; some Learners likewise
are soon wearied of it they cannot apprehend
nor relish it, they have no liking to such doctrine
no liking to the power of Gospel of Christ. Rest

age. To the self-righteous Jew a Saviour who had
died on the cross, ^{that like a malefactor} was a stumbling block
an offence. He could not turn to himself for
mercy since before the cross of Christ. He could
not be persuaded that his conviction was so precious, ^{faith in}
that he was lost & must perish without a ^{a cruci-}
he would rather by keeping the law, ^{find the}
life, by numerous outward observances, by acts
of ostentatious charity, by formal acts, & carrying
out as a righteousness of his own. He would
for Pharisee & Scribe but few of the leading men of
the Jewish nation were converted to Christ. To the
Greek also, to the speculative philosopher of
the heathen world it seemed unreasonable
that another should as far as what we cannot accom-
plish ourselves, that a revelation of the Son of God should be
required, his own wisdom, despatch or they were ^{requir'd}
found the object of his admiration & aspiration.
Above all he could not content himself with the
plainness, the simplicity of the preaching of the Gospel.
He required men of human wisdom, of every
elegance & refinement of language & speech.
Not an unimpaired man working new work in the
promised Church of Christ. Then an formalist, ^{superficial} new moralist
shile, self-righteous, proud men like the Pharisees, ^{new moralist}
who would use the name of a Saviour such as the
Gospel told, forth. There are wise men too
who are fond of high flown language of
rich description of elegant pleasing language
of the holiness of human virtue, of ^{the universal}
^{the true condition}
^{of man by nature}
^{is in sin}
^{in sin}

