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ON WEDNESDAY, NOVEMBER 9, 1808,

AT THE  
**INSTALLATION**

OF THE  
***REV. JOHN B. ROMEYN,***  
AS PASTOR OF SAID CHURCH.

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# A SERMON, &c.

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*We preach Christ crucified.*—1 COR. i. 23.

IN the commission given by our Lord to the first heralds of the cross, he commanded them to go into all the world, and preach the gospel to every creature, adding this declaration, “He that believeth and is baptized shall be saved, but he that believeth not shall be damned \*.”

The term Gospel, signifies good news, or glad tidings, and is to be distinguished from the law, the ministration of which is unto death. The law, embracing every precept of the word of God, and every sanction by which they are enforced, affords no rest or consolation to the guilty: it pours continual accusations into their ears, and binds them over to all the miseries of this life, to death itself, and to the pains of hell for ever. To the sinner, under these alarming circumstances, the gospel brings a message of great joy. Ascribing Glory to God in the highest, it proclaims peace on earth, and good will toward men: it brings with it salvation—salvation to those whose guilty lives were forfeited to di-

\* Mark xvi. 16.

vine justice—salvation to sinners, however vile in their persons, or desperate in their circumstances, through faith in the peace-speaking blood of Jesus. “ It preaches good tidings to the meek—binds up the broken hearted—proclaims liberty to the captive—and the opening of the prison to them that are bound: It proclaims the acceptable year of the Lord, and is intended to comfort all that mourn—to appoint unto them that mourn in Zion, to give unto them beauty for ashes; the oil of joy, for mourning; and the garment of praise, for the spirit of heaviness \*: opening a way in which God can be just, and yet the justifier of him that believeth in Jesus; bringing life and immortality to light; answering every question, and solving every doubt that our anxious mind can put to it, either as it respects the present, or the future—containing a cure for every pain, and a balm for every wound—allaying the fears, or brightening the hopes of the ransomed of the Lord—supporting them under all the afflictions of life, and making them superior to the pains of death itself, it merits the appellation of “ the Glorious Gospel of the Blessed God †.”

This Gospel the disciples were commanded to preach to every creature; and when we consider its

\* Is. lxi.

† 1 Tim. i. 11.

intrinsic worth, their certainty of its truth, their experience of its effects, together with that enlargement of heart, benevolence of disposition, and ardent desire to promote the glory of God, which the Holy Ghost inspires in the bosoms of the faithful, we may not wonder at that zeal which prompted them to count all things but loss, for the excellent knowledge of Jesus Christ their Lord—to forego all earthly advantages, and not even to count their lives dear, so that they might finish their course with joy, and the ministry which was committed unto them.

This disposition the Apostle Paul possessed in an eminent degree: he had been educated in the schools of science, and brought up at the feet of one of the most celebrated teachers of the age. Every circumstance combined to bring him forward on the theatre of human action, under auspices as favourable as usually falls to the lot of great and enterprising characters.

But no sooner was he brought to a saving acquaintance with Christ; no sooner did he feel the power of Grace, and the transforming influence of the Gospel, than it manifestly appeared that love to the Lord Jesus had swallowed up every other object and purpose of his soul. Passing like an angel of

mercy from land to land, he preached Christ, *and him* crucified, both in the assemblies of the learned, and of the unlearned, to great and small, rich and poor, bond and free; and that “ not with enticing words of man’s wisdom, but in demonstration of the spirit and of power\*.”

The Cross of Christ he contemplated as an object so sublime in itself, so elevated above the reach of human knowledge; and above all, so interesting to the peace and happiness of the world; that he not only was not ashamed of, but even gloried in it.

But we may hear his sentiments on this subject, expressed in the context in his own energetic language: “ For Christ sent me not to baptize, (understand principally,) but to preach the Gospel, not with wisdom of words, lest the cross of Christ should be made of none effect: for the preaching of the Cross is to them that perish foolishness: but unto us which are saved, it is the power of God—for it is written, I will destroy the wisdom of the wise, and bring to nothing the understanding of the prudent. Where is the wise? Where is the scribe? Where is the disputer of this world? Hath not God made foolish the wisdom of this world? For after that in the wisdom of God, the world by wisdom

\* 1 Cor. ii. 4.

know not God, it pleased God, by the foolishness of preaching, to save them that believe. For the Jews require a sign, and the Greeks seek after wisdom—but we preach Christ crucified.”

It seems to have been the design of the Apostle in these last words, to express his ideas of the ministerial office, and to point out the manner in which he and his fellow-labourers in the vineyard, should employ their time and talents, so as to be most conducive to the glory of God, the salvation of others, and the temporal as well as eternal advantage of their own souls.

Taking up the subject in this light, it will accord with what is said in the subsequent chapter: “ And I, brethren, when I came to you, came not with excellency of speech, or of wisdom, declaring unto you the testimony of God, for I determined not to know any thing among you, save Jesus Christ, and him crucified.”

Comparing our text with this passage, it may be considered as descriptive not only of the plan he had hitherto pursued in preaching the Gospel ; but also of his determination for the future.

The spirit of it is therefore embraced in the following proposition :

That it is the duty of Gospel Ministers to know nothing among their people, (comparatively speaking,) but Jesus Christ, and him crucified.

In discussing this proposition it will be necessary to show :

I. What is comprehended in the plan or determination of the Apostle.

II. That this determination should be deliberately and firmly adopted by every Gospel Minister.

1st. Then we are to show what is comprehended in the plan or determination of the Apostle.

It was not his design in forming it, to decry human learning; and much less to assert that ignorance and the religion of Jesus were favourable to each other. He was a man of learning himself, and was so far from undervaluing it, that we find him pressing it into the service of Christ, and making a

prudent and sanctified use of it on all proper occasions.

Nor are we to suppose, from the manner in which this determination is worded, that he meant to confine himself, in preaching the Gospel on all occasions, to speaking immediately and solely on the person and glory of Christ, or on his meritorious sufferings—to preach Christ and him crucified, embraces a larger field in divinity. It necessarily involves in it divine truth in all its bearings and connexions, and is that, to the whole revealed will of God, which a key-stone is to an arch, or a foundation to a building.

For instance, if the Apostle had undertaken to speak of the justice or mercy of God, he could not possibly have given his hearers a more striking illustration of either, than was exhibited in the Cross of Christ. If he had undertaken to speak of the entrance of sin into our world, or of its mournful consequences—If he had held up to his hearers the mirror of truth, and shown them to themselves as creatures lost and bewildered; as enemies to God by wicked works, and every moment exposed to his just displeasure—If he had thundered in their ears

the law of God, or reasoned with irresistible eloquence, on righteousness, temperance, and judgment; would it have been possible for the sacred orator to have suddenly finished his discourse? Could he have left his hearers under the terrors of a guilty conscience, or the ravings of despair? O no; he would have *watched*, and longed to see the desired effect produced on their minds, that he might breathe over them the sweet accents of gospel love. He would doubtless have poured oil and wine into the wounds which he had inflicted; and, exulting in the success of his work, had held up to their rejoicing eyes, the cross of Jesus Christ.

Yes, my brethren, to preach Christ, and him crucified, leads either immediately, or more remotely, to a discussion of every doctrine and promise contained in the Bible; and it is impossible for any man to adopt and comply with the Apostles' determination, without declaring to his hearers the whole counsel of God concerning their salvation.

But why, then, does the inspired writer make use of this peculiar mode of expressing himself? He could not have chosen happier language, or that which would have better defined his ideas of Apostolic or ministerial duties and services. For, in the

1st place, To preach Christ, and him crucified, implies a strong denial of the sufficiency of human reason to speak peace to the conscience, or point out the way of happiness to man.

The efforts and conclusions of unassisted reason on the subject of religion and morals; have been much the same in all ages ; and long experience has proved its utter insufficiency to give men correct ideas of the nature of God, to show how he is to be worshipped, or to explore the mysteries of the unseen world. To prove this, we have only to view the state of religion in those regions which have not been favoured with gospel light : left to the blind conclusions of their infatuated reason, the whole Gentile world exhibited for ages, the most deplorable marks of their apostacy from God, and of their profound ignorance of his character.

“ Professing themselves to be wise, they became fools, and changed the glory of the uncorruptible God into an image made like to corruptible man, and to birds, and four-footed beasts, and creeping things ; thus changing the truth of God into a lie, and worshipping and serving the creature more than the creator, who is blessed for ever \*.

\* Rom. i. 22, 23. 25.

Their boasted systems of religion and philosophy, were little better than the ravings of ingenious madmen, and were as inconsistent with each other, as they were opposed to sound reason, and to common sense. And that as well in doctrines as in morals. In doctrines, every new teacher had a new system—in morals, whilst one taught that it was reasonable to pursue happiness in singular and cruel austerities, others as warmly maintained that it was only to be found in the enchanting paths of unbounded licentiousness.

Now they charge their gods with every crime that the heart can conceive, or the imagination paint, and presently tremble themselves under the guilt of inferior crimes; and offer in their embarrassment the first-born for their transgression, and the fruit of the body for the sin of the soul.

These were the efforts and inconsistencies of human reason among the most enlightened heathen. Tossed upon the agitated sea of their doubts and fears, they were forced to contend both in life and in death, with all its winds and its waves.

And what better success has attended its inquiries in any age or country? There have not been wanting

instances indeed, of men who have broken through the restraints of religion, and cried up the sufficiency of human reason, even under the full blaze of the gospel. But what has been the consequence? They doubted; they became sceptics; they decried the scriptures of God; they hardened their hearts; they trampled upon the blood of the cross; they deceived superficial minds; they trembled; they died; some hardened; some agonizing for mercy, and others frantic with despair; and what new discoveries do we find in their writings? If they have said any thing worthy of God in them, we shall find it said before them in the scriptures; and we may say, without fear of contradiction, that in every instance in which they have set up their own opinion in opposition to the lively oracles of God, that they have invariably bewildered themselves, and uttered sentiments as wild and gloomy as any of their heathen predecessors. And what indeed can we expect from human reason on this sublime subject? for should it even inform us that God is holy, that man is a sinner, and that reconciliation to him is necessary and desirable, how can it ever point out the way in which that reconciliation is to be effected?

The enlightened Apostle was by no means disposed to rest the future hopes of the world on a

foundation so frail; he saw the insufficiency of human reason, and mourned over its blindness and extravagances—reason he never undervalued, but uniformly assigned to it its proper place, the place which God assigned it from the beginning—a place in which it acts as subordinate to divine revelation, and dependent on its unerring instructions. To put out the eyes of his hearers, he was never commissioned; but, on the contrary, to aid and improve their mental vision, to pour celestial day upon the eye-balls of the blind; “to turn them from darkness to light, and from the power of Satan unto God, that they might receive forgiveness of sins, and inheritance among them which are sanctified by faith in Christ Jesus\*.”

To effect this great object, he bore in his hands the everlasting gospel, that august message of heaven to man, and in opposition to the sufficiency of human reason, or the maxims of a proud philosophy, he determined to know nothing in his ministrations but Jesus Christ, and him crucified.

To preach Christ, and him crucified, is opposed in the

2d place, To the ceremonial law, or Jewish ritual.

\* Acts xxvi. 18.

As this was originally intended, and especially that part of it which related to sacrifices, to remind them of their guilt, and of the necessity of an atonement; and served as a shadow or way-mark to point to the Lord Jesus—it could only be of use, and was only intended to continue till he came.

Then the commandment going before for the weakness and unprofitableness thereof was disannulled—“for the law made nothing perfect, but the bringing in of a better hope did, by the which we draw nigh unto God\*.” “For Christ is the end of the law for righteousness to every one that believeth †.”

To preach Christ, and him crucified, stands opposed in the

3d place, To all hopes of justification on the ground of works, or indeed on any other ground than that of the imputed righteousness of Christ.

Good works are the generous fruits of the spirit of God in a renewed soul. The Psalmist, speaking of God's people compares them to trees planted by

\* Heb. vii. 18, 19.

† Rom. x. 4.

the rivers of water, which bring forth their fruit in their season—and the Apostle describes them as “ being filled with the fruits of righteousness, which are by Jesus Christ, unto the glory and praise of God \*.”

“ Then will I sprinkle clean water upon you, and ye shall be clean from all your filthiness, and from all your idols will I cleanse you. A new heart also will I give you, and a new spirit will I put within you : and I will take away the stony heart out of your flesh : and I will give you an heart of flesh : and I will put my spirit within you, and cause you to walk in my statutes ; and ye shall keep my judgments and do them †.”

These are promises of the covenant of grace, and are fulfilled in all that shall inherit life eternal. Now as it is the work of the spirit of God to transform the subjects of grace into the divine image, from glory to glory, as their pious actions have a tendency to honour God, and serve as precious pledges of their union to a holy and a living Saviour, it necessarily follows, that good works are the consequence of our having found mercy with God, that

\* Phil. i. 11.

† Ez. xxxvi. 25—27.

they are therefore important and necessary—yea, that without holiness, no man shall see the Lord \*. Notwithstanding, however, this is true, yet our good works never were intended, and, from the very nature of things, never can constitute, any part of our righteousness before God.

If that were the case, they would either be the sole, or at least the partial cause of our salvation : this would greatly detract from, or wholly rob the Lord Jesus of his glory as a Saviour.—To say the least of it, the sinner would divide the glory of salvation with him ; and he would be a Saviour but in part. This doctrine is opposed to the whole current of Scripture, and if admitted, would absolutely make the Cross of Christ of no effect ; for if we are able to save ourselves in part, why not altogether ? and if so, it evidently follows that we have no need of any external interference in our behalf, either on the part of God or man—then the mission of Christ into our world—the sufferings of his meritorious life, and the pangs of his most awful death, were alike unnecessary and unavailing—A conclusion, this, as absurd as it is impious.

But let us view the subject on another ground.

\* Heb. xii. 14.

Our good works can never be the cause of our justification before God, because we are sinners.

The demands of the law are nothing short of an uninterrupted course of perfect obedience, and conformity to God : they extend to every thought of our hearts, as well as to every action of our lives ; whilst they condemn justly and irretrievably for a single offence. But what is man, who drinketh in unrighteousness as water, that he should hope to be justified on terms like these ?—he is born in sin, and shapen in iniquity—his heart is naturally and universally corrupt—the seeds of every abomination are thickly sown in it, and vegetate with astonishing ease and rapidity—and as he does nothing in an unregenerate state with a view to the glory of God, his fairest actions are no better than splendid sins. Of a soil so degenerate as that of his heart, not a single virtue is the natural or spontaneous production. Grace, triumphant grace, must do all for him, or he must perish.

To all this we might add, that a whole life of sinless obedience can never atone for the guilt of original sin ; and if this were even possible, which can never be conceded, there is, and can be no proportion between a whole life of sinless obedience, and

eternal happiness in heaven. All hopes, therefore, of salvation on the ground of our own merits, must be discarded ; and this was done by the Apostle, when he said, “ We preach Christ crucified.”

I conceive, further, 4. brethren, that the Apostles’ *determination* is opposed to the introduction into the Church of all licentiousness and innovation, either in matters of faith or practice.

These were evils long foreseen, and against which the Churches were most solemnly and repeatedly warned. “ I marvel,” said the Apostle, in writing to the Galatians, “ that ye are so soon removed from him that called you into the grace of Christ, unto another gospel: which is not another; but there be some that trouble you, and would pervert the gospel of Christ. But though we or an angel from heaven preach any other gospel unto you, than that which we have preached unto you, let him be accursed\*.”

If the gospel had been the work or composition of man, like every other human production, it would have been liable to error, and consequently subject to amendment. But as holy men of God have written as they were inspired by the Holy Ghost, the

\* Gal. i. 6, 7, 8.

work is the Lord's—it may not, it cannot with impunity be trifled with.

“ I testify unto every one that heareth the words of this prophecy of this book—If any man shall add unto these things—God shall add unto him the plagues that are written in this book—and if any man shall take away from the words of the book of this prophecy—God shall take away his part out of the book of life, and out of the holy city, and from the things which are written in this book\*.”

The Apostles' determination appears also, in the 5th place, to be opposed to preaching, or habitually conversing on such subjects, which, if any, have a very distant relation to the gospel ; on such also as are rather curious than useful, and especially on such as tend to kindle unnecessary fires of controversy, rather than to mend the manners, or improve the heart.

The richness and variety of plain gospel truth—the rapid flight of time, and worth of souls, should ever preclude subjects of this description from the sacred desk.

“ O Timothy, keep that,” saith the Apostle,

\* Rev. xii. 18, 19.

“ which is committed to thy trust; avoiding profane and vain babblings, and oppositions of science, falsely so called, which some professing have erred concerning the faith\*.” “ Study to shew thyself approved unto God, a workman that needeth not to be ashamed, rightly dividing the word of truth†.” But “ foolish and unlearned questions avoid, knowing that they do gender strifes ‡.”

The Apostles' determination, my brethren, is, finally, opposed to preaching himself. He saith, therefore, elsewhere, for himself and for his brethren, “ We preach not ourselves, but Christ Jesus the Lord, and ourselves your servants for Jesus' sake§.” Should a gospel minister unhappily so far forget himself, as to lose sight of what he owes to the immortal souls of his hearers, and to that God before whose dread tribunal he must soon render an account of his stewardship—If such a character, and one holding such an office, should labour only to recommend himself—should make an idle and ostentatious display of his acquirements, instead of feeding the flock over the which he is made an overseer—should he dare to preach smooth things to his hearers, for fear of disquieting sinners or offending

\* 1 Tim. vi. 20, 21. † 2 Tim. ii. 15, 16. ‡ 2 Tim. ii. 23. § 2 Cor. iv. 5.

them—he would then be guilty of preaching himself: A conduct, this, as contemptible as it is dangerous, and as mean as it is criminal. “ Son of man, (saith the Lord \*) I have made thee a watchman unto the house of Israel ; therefore hear the word at my mouth, and give them warning from me—When I say unto the wicked, Thou shalt surely die ; and thou givest him not warning, nor speakest to warn the wicked from his wicked way, to save his life, the same wicked man shall die in his iniquity : but his blood will I require at thine hand—Wo, wo, to that man, in whose skirts shall be found the blood of murdered souls.” This leads us to the 2d head of discourse, which shall be treated very briefly.

‘The Apostles’ determination should be deliberately and firmly adopted by every Gospel Minister.

The reasons of this are abundantly obvious—To preach Christ crucified, was the plan of the Apostles. Immediately instructed, as they were, by the great Head of the Church—inspired by the Holy Ghost, and soaring in this matter, above the reach of error, they were alike incapable of being deceived themselves, or of deceiving others ;

\* Ezek. iii. 17, 18.

and have enjoined this plan of preaching upon their latest successors, by all the solemn weight of their precepts and example. Nothing, my brethren, can strike a world that lieth in wickedness, with so much awe of the divine majesty, as the Cross of Christ; nor can any thing satisfy, like this, the troubled conscience, or console the broken-hearted mourner. It exhibits, in a more awful manner, the inflexible justice of God, than all the distress that sin has occasioned on earth, combined with all the fires that are raging in hell. Nor can the preservation of our guilty lives; no, nor showers on showers of providential blessings, which from time to time have descended on an ungrateful world, exhibit divine mercy in a form so perfectly attractive. In a word, the Cross of Christ to them that are saved, is the power and wisdom of God.

Should any man, then, clothed with ministerial authority, hold up the sufficiency of human reason, or bend the truth, so as to make it comport with the floating notions, or false philosophy of the day; he would be no better than a heathen: should he adhere to the traditions of men, or retain ancient practices of the church, which, by the will of the heavenly Law-giver are become obsolete, he would be guilty of great folly, and of great disobedience:

should he plead the merit of works, or preach only a dry morality, he would inflate his hearers with pride, and make the Cross of Christ of no effect : should he submit to the introduction of error, he would be an unfaithful steward of the mysteries of God : should he indulge in curious speculations, or unnecessarily introduce subjects of dispute, he would uselessly waste precious time, and endanger the peace of the church : and should he preach himself, he would be a murderer of souls.

It is, therefore, evidently the duty of every gospel minister, deliberately and firmly to adopt the plan or determination of the Apostle, and that from a full conviction that without complying with it, he cannot be faithful, and consequently, can never hope to be successful.

From what has been said, we may learn, 1st, How different on this subject are the views of God, and of the world.

To the world, the Cross of Christ is a stumbling block and foolishness, whilst to an omniscient eye, it is the wisdom and power of God. By the world every thing is believed, but what God hath spoken ; every thing is relished but what God hath proposed.

The grand simplicity of redemption by the Cross, instead of commanding the admiration of the world, has, in many instances, only called forth its contempt. Naaman like, it prefers the rivers of Damascus to all the rivers of Israel ; in all this it discovers a corrupt disposition, as well as a vitiated taste.

With these things God is justly displeased : he would humble the pride, and mortify the corruptions of man ; but against this his feeble intellect rises in disgust, and his will in rebellion.

The Jews require a sign, and the Greeks seek after wisdom, as if a sign from heaven had never been afforded, or as if the powers of human reason on this subject had never been ascertained ; whilst others are offended with the simplicity of truth, and shake their heads at him that bled upon the tree.

Merciful God ! where shall we find an end of human depravity, or of human frailty ?

“ We thank thee, O Father, Lord of heaven and earth, that thou hast hid these things from the wise and prudent, and hast revealed them unto babes—

even so, Father, for so it seemed good in thy sight\*.”

But from the subject which has been considered, we may

2. Learn the means by which the world is to be subdued to the obedience of the faith.

It is not by multiplied signs from heaven—it is not by elaborate or intricate human reasonings—it is not by fire and sword—no, nor by the charms of eloquence itself, that the kingdom of Christ is to be set up or maintained.

The great work must be accomplished by the faithful preaching of the Cross. There appears indeed to be little or no proportion between the means employed and the effect to be produced ; but this, instead of lessening, increases the grandeur of the work.

In human affairs, causes are proportioned to their effects ; but in this, effects are produced, which are infinitely disproportioned to their seeming cause.

Here, if our eye be fixed only on the means, the streams contrary to nature rise higher than their source.

Who would have supposed that a few fishermen, illiterate, poor, and friendless, should be destined to effect a revolution in our world, in religion and morals, greater by far than has ever been produced by all the efforts of civil power, combined with all the captivating influence of learning and philosophy?

Who would have supposed that the humble Disciples of Christ crucified, were suitable persons to be employed in erecting a temple, the base of which was to be commensurate with the earth, and its top lost in the highest heavens?—The work was undertaken—the world frowned, or despised it; but its progress thus far is as astonishing, as the undertaking was glorious. We see the building gracefully rising before us. It already demonstrates a higher than the apparent cause, and proves that its architect is God.

Yes, my brethren, the preaching of the Cross has already produced prodigious effects in our world\*, and still greater effects are pending.

\* On the Day of Pentecost, 3000 persons were converted in Jerusalem, under a single sermon. A few weeks after this,

**“ The weapons of our warfare are not carnal, but mighty through God to the pulling down of strong holds, casting down imaginations, and every high thing that exalts itself against the knowledge of God, and bringing into captivity every thought to the obedience of Christ\*.”**

These weapons have indeed proved themselves to be mighty, in the conviction and conversion of multitudes of all ages, ranks, and descriptions of character, as well as in the changes which they have effected in

5000 who believed were present at another sermon preached in the same city.—A few years after the crucifixion of our Lord, the disciples in Judea are said to have been many thousands, or, as the original has it, myriads. Acts xxi. 20.

In process of time, the gospel made a wonderful progress through Europe, Asia, and Africa, and especially in the Roman empire. In the 3d century, there were Christians in the camp, in the senate, and in the palace ; in short, every where, as we are informed, except in the temples and the theatres. They filled the towns, the country, and the islands.

Men and women of all ages and ranks, and even those of the first dignity, embraced the Christian faith ; insomuch that the pagans complained that the revenues of their temples were ruined. They were in such great numbers in the empire, that, as Tertullian expresses it, if they had retired into another country, they would have left the Romans only a frightful solitude.

\* 2 Cor. x. 4, 5.

their moral and religious state and prospects. The ferocious lion has become meek as the lamb, and the unfeeling persecutor as a little child ; the voluptuous have been disposed to mortify their corruptions ; the blasphemer has been inspired with the fear of God, and the fell infidel himself has sought in the blood of the atonement a pardon for his sins.

In consequence of this, the state of society is every where ameliorating in proportion to the progress of Christian knowledge and piety\*.

“ Now is come salvation and strength, and the kingdom of our God, and the power of his Christ†.”

“ Nor shall the spreading gospel rest,  
 “ Till through the world the truth has run ;  
 “ Till Christ has all the nations blest,  
 “ That see the light, or feel the sun.”

Come, even so, come, Lord Jesus. Amen.

*New-York, November, 1808.*

\* “ The spirit of Christianity naturally softens the rigour of despotism, introduces moderation into government, banishes many inconvenient civil laws, once generally prevalent ; gives rise to others of a very happy tendency, refines the laws of war, humanizes the manners, and improves the customs of nations.”

*Montesquieu's Spirit of Laws.*

† Rev. xii. 10.