

1.106 N. 86 P.

2.592 N. 207 P.

3.578 N. 32 P.

Sabbath at 11 80807 90 C M

1 Cor. 2:6. 2 v. 89 J M

3 48 C M

"For I determined not to know anything among you save Jesus Christ and him crucified."

The city of Corinth in which was situated the Church to which these two epistles were addressed, was celebrated among the ancients for its great wealth, refinement, and luxury. We have indeed little ground to believe that there was very much of Literary + Scientific refinement among the inhabitants; and although it was the native place of Periander, who holds high rank among the seven sages of Greece, yet it would seem from the character he bears in history, that he was more distinguished for that wisdom which consisted in being able to govern men than for his attainments in any other department of knowledge. And then we have no records ~~handed~~ handed down to us which convey ~~the~~ the impression that Corinth was at the time the Apostle wrote, the seat of the Muses.

Since we have the authority of history for the statement that "on a neighboring hill (the Acrocorinthus)" was erected a magnificent temple of Venus, whose shrine was attended by no less than 1000 female slaves, dedicated to her service as courtezans. & These Priestesses of Venus were but so many instruments to increase the wealth & luxury of the City."

These remarks seemed necessary to introduce the language of the text, & to account for the adoption of such a mode of preaching as was ^{used} ~~adopted~~ by the Apostle. For it cannot but be apparent to every person who has attended that preaching of any other description would never have had the effect of convincing of sin and converting from sin a people so entirely sensual so utterly devoted to their lusts as the inhabitants of Corinth.

~~the~~ ^{ingly} the historian of the Acts
of the Apostles informs us that
Paul continued in Corinth
a year and six months and col-
lected a large and flourishing
Church. Suppose for a moment
Paul instead of using the
simple style he did use, in his
presentation of Truth, had come
to the Corinthians and had
adopted the arts of ~~the~~ ^{oratory},
the flowers of Rhetoric, the
ornaments of classic lore,
the brilliant illustrations
of their finest Poets, the
dreamy speculations of
the Platonic Philosophy, ~
^{and with soft + flattering words}
~~and~~ had offered eternal
Life to them with all this
drapery thrown around the
Truth, how many would have
been converted? not one!
It would have been like the
lulling sound of enchanting
music, sinking them more profoundly
into the slumber of death!

But Paul came on no such
errand preached in no such style.
He tells us how he came, and
what was the style of his
preaching. "But I brethren, when
I came to you, came not with excellency
of speech or of wisdom, declaring
unto you the testimony of God,"
and why not? "For I determined
^{not} to know anything among you, save
Jesus & him crucified." And
my speech and my preaching was not
with enticing words of man's wisdom
but in demonstration of the Spirit
and of Power: That your faith
should not stand in the wisdom
of men, but in the Power of God."
One might almost imagine from the
earnestness of the Apostle on
this subject, that he had been
arguing this point with some
Corinthian who had objected
to his plain unvarnished style
of preaching & who had been

en endeavoring to persuade him to pre-
sent his truths in more polished
& popular phrase & style; who
would wonder that Paul the
learned pupil of Gamaliel, who
was familiar with
~~the~~ the literature & the Science
of the Greeks & Romans, who
could on occasion bring
to bear upon his objects the
sentiments of their own Poets,
and who had the power to
adorn his speech with all
the beauties of Rhetorical art,
sh^d content himself with so
humble & unpretending a
style, ~~who~~ hope to recom-
mend himself or his cause to
these refined & polished Cor-
inthians by preaching ^{only} Xt &
him crucified.

Yes said Paul I am aware of
the estimate placed by you
upon myself. I know that you
have given it as your opinion
that my "bodily presence is weak"

and my speech contemptible "I know
that this Gospel is" to the Jews a
stumbling-block and to the
Greeks foolishness" I know
all that! But then this is not
my concern. I am commissioned
not to please you by the studied
ornaments of Grecian Eloquence
"not to preach myself but X^t Jesus
the Lord, and myself your servant for
Jesus' sake." And knowing that
"The wisdom of man is foolishness
with God" I prefer to adopt this
plan, & since "it has pleased God
by the foolishness of preaching
to save them that believe!" I
am well assured that there is
no other mode of preaching which
can be supposed effectual
save the simple presentation of
the Truth, & as my object is
the salvation of your souls, there-
fore, "I determined ^{not} to know anything
among you save X^t Jesus, and Him cruci-
fied."

great Truth which I conceive
to be embodied in this language of
Paul, is this: that the atonement
of Jesus Christ for the sins of
the world is the Grand Central
Truth of the Gospel, and the
only ^{one} effective in man's salvation.
Around it others may cluster like the
satellites around their primary &
luminous Centre, but there is but
one primary. This Cross of Christ
is the Great Sun of the Chris-
tian System - and around it
you must cause all the minor
Planets & truths which belong to the
Gospel to revolve in grand
harmony like the music of
the spheres, & from this they must
derive all the Light which
they reflect upon the world.
Extinguish ^{then, if it be possible} the light which
beams in heavenly radiance
from the Cross on Calvary
and there settles down upon
the soul & upon the world
a horror of pitchy gloom - even

"the blackness of darkness
ever." Intercept its ~~light~~ ^{beams} by the
interposition of the opaque me-
dium of Human Philosophy &
the soul will be frozen into
torpor, its genial & life giving
energies being withdrawn.

No other System of Truth devised
by man or angel has the Light
in it to disperse the darkness
of the human soul in its
native ignorance & wretchedness.
No other has ^{the} inherent warmth
to enkindle within the soul
"dead in trespasses and in
sins" the glow of Life eternal
and to quicken it into energetic
action. And this is not a bare
theoretic truth of Scripture, but
one borne out by the history
of the world, and in the ex-
perience of mankind.

There has never been presented to
my mind in all my reading or
observation a more striking
illustration of this truth than the

many of the missionary efforts
of the Moravians among the
savages of Greenland. The po-
sition has been assumed by
the opponents of the cause
of Missions, that "man in a state
of ignorance and barbarism is
only to be gained over to the
truth by first instructing him
in the arts of civilization";
in other words "You must civ-
ilize before you can christianize
a barbarous Community, and
to bring this matter into connec-
tion with our text "You must
know everything else first
~~and~~ when you go among
the heathen to convert them
and then you may know
"Xp Jesus and him crucifed."
But the facts of history are
that "for many years the Mo-
ravians Missionaries had la-
bored to train the natives
to habits of industry, and
to instruct them in the first

and simplest truths of religion
studiously withholding from them
the deeper mysteries of the Christian
faith; but no sensible effect
followed. One day however
while one of the missionaries
was engaged in making a fair
copy of a translation of one of
the Gospels, a crowd of natives
gathered around him curious
to know the contents of the
book. He read to them
the history of our Saviour's
sufferings and death. "How
was that?" said one of the sav-
ages, stepping up to the table at
which the missionary was sitting,
his voice trembling with emotion
as he spoke; "How was that?"
Tell me that once more; for
I too would fain be saved!"
These words the like of which
this missionary had never
heard before from any Green-
lander, pierced his very soul,
and affected him so much that

with tears in his eyes he related to them the whole history of the sufferings of Christ and the counsel of God for our salvation. The Greenlander who put the question was the first convert to the truth; and the mode of his conversion was so instructive that ever afterward the first office of the Moravian Missionary was to proclaim the death of Jesus as the great expiation of human guilt & the only ground of the sinner's hope for eternity." This incident so simple happening so naturally served to recall to the minds of these missionaries the grand truth which they had never realized, that if you would convert the soul it must be by doing as did Paul when he came among the Corinthians "determine not to know any thing save Jesus Christ Shinn crucified."

We may find, upon considera-
bundaunt reason for this determina-
tion of Paul. And that this is the
true and only effectual subject
to present to the world for its
salvation will appear manifest

If we consider, generally
that "in Xt Jesus & Him crucified"
we & there alone, we behold the
bright illustration of those truths
essential to ~~the~~ known by the
sinner before he can be saved.

There are certain great truths
involved in the relations which
subsist between God and the
sinner without the knowledge
of which he never can be
saved. And I repeat that
in all the universe of God there
is no other repository of these
truths save in the doctrine
of Xt & Him crucified.

The first of these truths is that
~~his~~ ~~character~~ ~~of~~ ~~that~~.
he is a sinner. I know that men

supposed to know this from other
sources - that there is an ever abiding
Theory which almost every man has
within him, that all men are sinners.
And yet while men admit the truth
most readily it is with the cold
assent of the understanding alone,
while the heart retains no suitable
impression of ~~the~~ awful solemnity.
~~of this truth~~ Like the impression
produced upon the ~~memory~~ of the appear-
-ance of the stranger's face, we may
see and admire it for the time,
as its lineaments are reflected upon
our view by the evanescent light
& when absent the impression is lost -
but when these features are caught
by the art of the Daguerrean &
~~written~~ upon the tablet prepared
written in the glowing light of
the Sun, there it abides permanent
rich glowing - perfect. So of the
theory of universal depravity: men see
it reflected from a thousand sources
through the medium of the understanding
and the judgment, ^{we easily} forget it
of it is never daguerrotyped in
deep and permanent impressiveness

until the blaze of Gospel power is
traced upon it as it beams in heavenly
radiance from Calvin's awful brow.
And this will appear manifest when we
consider that ⁱⁿ the cross of Christ—
in other words in "Xt Jesus & Him Cru-
cified," we behold most affectingly
displayed the evil & bitter nature of
Sin. We behold a pure & innocent
Being in testimony of whose purity &
innocence we have the declaration
of Heaven, Earth, & Hell united
made to suffer the vengeance of
a violated Law. Now you might
be affected to some extent with pity
& even with indignation to behold
a man whose ^{character} was upright so
far as you knew, subjected to unmerit-
ed punishment. But the uncertainty
which ever attaches to human affairs
the limited knowledge we possess
of the heart and the possibility
that after all we may be deceived
in the man, would combine to pre-
clude the formation of a judgment
of the evil of Sin even from the unjust

unmerited punishment of the best of
mere human beings. The death of such an
one would not of itself convince us that
sin was a great evil! But Come my
fellow Sinner! gaze with me upon
you bleeding scene and tell me
who the sufferer is? Hark! as we
pass around the ~~agitated~~ mountain
and listen to the sullen rumblings
of the quaking Earth, and feel our
way through the palpable darkness
which envelopes the scene, we hear
the voice of the Centurion as he
exclaims "Truly this was the Son
of God!" This is He in whose favor
the voice from the overshadowing
Cloud issued forth "This is my beloved
Son" &c This is he of whom the
man sent to apprehend him said
"never man spake" &c This is he of
whom Pilate after examination
said "I find no fault in him!" This
said "I have sinned in that I have
betrayed the innocent blood." This
he of the Devils said "I know
thee who thou art The Holy one of
God. And thus by the testimony

of friends & foes, God men
Devils, Heaven, Earth & Hell this
individual whom we now behold
suffering pierced, forsaken by God
& man, bleeding, dying in agony
unnumberable, is shown to have
been "holy, harmless, undefiled &
separate, from sinners." Whence
is all this? Oh it was because
of the exceeding sinfulness of sin.
So enormous was the guilt incurred by the
human race that its deep stains could
never be washed away save in the blood
of the immaculate son of God. The
blood of man was too impure - too
corrupt to purify and cleanse. And
the requisite purification and washing away
of its foul filthiness could never be
attained until God the Eternal Father
sent His only & well beloved Son,
the darling of Heaven to lay down
his Life, to pour out his soul unto
death, to shed his own Blood upon
the Cross. And it is readily to be seen
here then that in X^t & Him crucified

the most affecting display of the
exceeding simplicity of Div. There is no
power in human logic, there is no
attractive persuasiveness in human
Rhetoric - there is no energy in
human Eloquence - there is no
convictive virtue in all the measures
devised by the wit of man, which
will ever impress ^{so deeply} upon the sinner's
heart & conscience the awful truth
of sin's hatefulnes & bitterness - and
of his own personal guilt and
ill-desert in the sight of God, until
he comes in view of the Cross & be
holds Xt Jesus visibly set forth
crucified & slain for his sins. Then
he beholds his heart with sin's deep
stain impressed. - ~~and reflecting~~
He sees one hanging on the tree in agonies
and blood who fixed his languid eyes
on him, as near the cross he stands
and never to his latest breath can
he that look forget. It seemed to
charge him with his death. Tho' not
a word he spoke! His Conscience
feels and owns the guilt & plunges
him in despair - He sees his sins
had spilt His blood & helped to nail
him there. "And he gathers from this view

a more truthful & affecting impression of
the awful deformity & heinousness of sin
than he could derive from all other
sources in the Universe of God. But
I remark another truth essential to
salvation which is learned no
where else save from a contem-
plation of Christ Jesus & Him
crucified is

2^d That as a sinner he is condemned
to everlasting death. There are cer-
tain characteristic features in the essen-
tial nature of sin which men are
apt to lose sight. But a due consider-
ation of the subject will serve to array
them before us and to furnish us
with a more correct judgment in
regard ^{not only} to its heinousness, but to its true
desert. ~~That~~ ^{Accordingly} let a man contemplate
the crucifixion of Jesus Christ in
all its awful particulars - let him
look upon the character of the
Sufferer & His Nature & attributes
and the terrible infliction of wrath
he endured, & it is inevitable that he
will arrive at the conclusion that sin

evil of infinite magnitude and
merits an infinite punishment. We be-
hold an infinite Being enduring the
agonies of an ignominious death, &
by a law of our own nature we are
obliged to conclude that a penalty
so great must be the consequence
of a proportionate violation. For under
the Govt of a God of Justice the penalty
must correspond with the crime. Ac-
cordingly when we institute an inquiry
into the nature of that for which
Christ suffered, we learn that it was
for Sin. & what is Sin? It is an
infinite evil. How so? Because it
violates an infinite Law. How is it
shown that the Law is infinite? Be-
cause it is but a transcript of the
divine mind and all that emanates
from that mind must of necessity be
like itself - & partake of all its
attributes of infinity & perfection. God
is a ~~Being~~ ^{Being} infinite eternal & unchangeable
in His Being, Wisdom, Power, Holiness,
Justice, Goodness & Truth - So is His
Law, precisely so - eternally & unchange-
ably so. Well now this is the Law
which man has broken - & trampled
under his feet. The next step in the
reasoning respects the penalty to be
inflicted. Every man can see at a

mere glance, that Justice require
an infinite penalty. Of course it
must fall primarily & substantially
upon man. But now come fallen
race of man. ^(1000 of rans & 10000 rufes) or crowd ^{shot} into one, the
millions who have peopled the Earth
since the violation took place, the
millions who now dwell upon the
surface of the Earth, and the
millions who are to come after
us and rear up heaven high the funeral
pile and let it smoke with the incense
of this mighty holocaust as a sacrifice
for sin, and still the inexorable Law
would clamor for satisfaction, and
atonement could never thus be made.

For man, yea! all men are but finite
beings and the sacrifice of all their
finite lives would never meet the
demands of an infinite Law. But
when I behold Xt. Jesus & him crucified
& learn ~~that he died for sin~~ ^{when}
see that Justice is appeased and
God is pacified. And because no
other but a Being Infinite in
His nature could atone, I learn

at lesson which is essential to my
salvation that the sinner ~~must~~ ^{must have been} exposed
to everlasting Death, since an Infinite
Being alone could atone. (of Xt.)
If however the contemplation, and Him
crucified taught us nothing further
nothing more than, the two truths that
we are sinners, & that as such, we
are exposed to everlasting death,
it would be productive of so deep &
terrible a state of despair, as would
deter ^{not only} us from looking at the sub-
ject, but from preaching it. Better
for us not to know our misery
~~if we~~ are to be left in despair
of relief - Better that we sh^d.
sue in our sins & sink to our woes
without previous knowledge of a
hopeless destiny! But blessed be
God we learn ~~another~~ ^{another} great truth
by contemplating Xt. & Him crucified
and that is

3. That the sinner may be saved
from the penalty of the Law. It is a
grand principle in all right Government
that no Law is of force without a penalty
annexed to its infraction - but is a dead
letter upon the Statute Book, according

The Divine Law Giver having annexed
penalty of the violation of His Law, Eternal death
and man having incurred that penalty
must bear the curse denounced.

Let us bear in mind also that the
character of God is composed of
a number of Perfections or Attributes
not one of which can be spared
from the grand, harmonious Com-
bination. He is Wise, Powerful, True,
Just and merciful. Now if we ^{could} con-
ceive that God, after the manner of
some weak earthly Ruler, sh^d be so
overcome by His abounding Pity as
to permit man to violate His
Law with perfect impunity, and re-
mit the penalty annexed to His Law,
we would greatly dishonor Him ~~by~~
prostrating His Justice, & debasing
the Supremacy of His Moral Gov^t.

And hence the Rule of this allwise
Being would be set aside, and
His Authority despised, & instead of
bringing a blessing it would only
inflict the direst curse upon man
and throw the whole machinery of His

now so harmonious into the wildest
disorder & Anarchy - and Earth would
be but a Pandemonium. On the other
hand had God's Justice wreaked its
^{merited} ~~just~~ vengeance upon man for the
violation of God's Law, while His Govt.
would have been upheld, and His truth
vindicated, ^{as far as this matter could do it} yet the whole Race with-
out a single exception would have
been whelmed with everlasting death.
But while ^{God's} Justice drew her sword
His Mercy laid Her gentle restraints
upon the indignant Attribute and
in soft persuasive accents entreated
a suspension of the descending blow.
"How said Justice" would you have me thus
insulted with impunity? Has it not been
declared that "the soul that sinneth it
shall die?" And must I ^{paid God's truth} compromise
my own declarations thus "I suffer man
to live after having sinned?" But mercy
pleaded still for man, & guaranteeing that
if he could be spared, she with the aid
of God's infinite Wisdom would de-
vise a way whereby His Justice could
be preserved His Truth maintained
and His Govt honored, His Law
magnified and man be saved all
without any injury to either Party
considered, ~~Accordingly~~ ^{Therefore} in the Councils

of inconceivably remote Eternity the Wisdom
& the Love of God devised the Plan and
Justice approved it & Truth sanctioned
it whereby man can be saved. And
in the fulness of Time God's eternal and
Co-equal Son came forth and voluntarily
subjected himself to the authority of
that Law, & by a Life of sinless obedi-
ence to every tittle of its requirements
kept it perfectly and honored it, &
then by His death infinitely precious
on account of the union of Divinity
with Humanity, made the requisite atone-
ment which was perfectly satisfactory.
When therefore we know that in vain
search would be made among the
infinitely varied Departments of God's
Universe for a suitable & adequate
sacrifice to atone, and that thus
it was shown conclusively that
there is "no other name given
under Heaven ^{or} among men where-
by we must be saved save the
name of Jesus X^p." this fact

emphatically declares that man as a
sinner, exposed to eternal death
may be saved ~~only~~ by "Xt Jesus &
Him crucified." Where else could
this rich and glorious truth be
held forth save in the Cross?
Nature from her 1000 radiant points
can show nothing of God but
his Power Wisdom Justice and
General Benevolence. Philosophy
& human Learning could only
reason out ~~the~~ deduction the
probability that God would punish
conscience then might supplement
by awakened anxiety the deficiencies
of Reason & add certainty to
probability - but in all the vast
Realms of God; infinite Rule,
His Gracious Design of mercy
Pardon & Forgiveness could
only be proclaimed from the
summit of bleeding Calvary
whereon I behold "Xt Jesus
and Him crucified." "How white
His death our sins display. In all
their blackest hue; Such is the

mystery of Grace, It seals on, too!

Who can wonder then that Paul should make the Cross of X^t the great subject of his preaching? That he sh^d exclaim to the Romans "I am not ashamed of the Gospel" to the Corinthians: "I've preach X^t crucified" To the Philippians: "I've rejoice in X^t Jesus having no confidence in the flesh" To the Galatians: "God forbid that I sh^d glory save in the cross of my Lord Jesus X^t." and who can fail to see the reason now why Paul so emphatically declares that he "determined not to know anything among" the Corinthians "save X^t Jesus and Him crucified".

The three great truths which I have shown to be held forth in the Cross, 1st that man is a sinner & 2^d as a sinner justly exposed to eternal death & 3^d that there is a plan of salvation for him whereby he may escape the wrath of God - constitute beyond all controversy ample

case for Paul's determination.

It is enough surely to give to this great doctrine the prominent place in all our ministrations, to know that here alone is taught the nature and consequences of the disease which has fastened itself upon the soul of man, and here alone is found the infallible remedy for that disease. Turn two leaves

1. I wish to remark by way of application of this subject, that we have reason to fear there are few modern ministers of the Gospel who carry out the determination of Paul. We indulge the fear from the vast ignorance which characterizes the mass of Professing Christians. These are times when there seems to be great disposition to rush into the Ch. On the one hand and on the other we receive intelligence of what are called revivals when numbers are added to the ranks of the Ch. It is ostensibly good news. But we look for the ~~fruits~~ grapes in aftertimes and alas! we find wild grapes. We seek for "the fruit of the

"Spirit" and we too often find "the
works of the flesh." We reasonably
expect of these loud Professors
a knowledge of the Plan of Grace
and alas! we find that they
have never turned their thoughts
to the subject; they only feel
and know that they have got
something that they call religion
and which in many instances
amounts to no more than "a
sounding brass and a tinkling
cymbal." And why is this? It is
because the ministers of the Gos-
pel do not preach Christ crucified
but they glorify
sect & Party & denounce all
who differ from them & instead of
explaining the Plan of salvation
how God can be just & justify
the sinner that believeth & inviting
the sinner to be reconciled to God
on the terms of the Gospel - they
place before him the inventions
of man instead of the means of grace

instead of ^{bringing him to} the Cross they have substituted a set of measures, unknown to the Church of a former and a better day - and utterly unauthorized by the Word of God.

Thus is the Church filled with spurious professors ^{not only} who add nothing to its effective strength but are source of shame & reproach to her, because the glorious doctrine of X^r & Him crucified is kept so much out of view.

Among the most striking illustrations of the Power of X^r & Him crucified - ever recorded is to be found in the Life & ~~later~~ of Thomas Chalmers. There was a period in his history when he entertained but a feeble impression of the power of the Cross. With a mind of gigantic powers and a ~~heart~~ ^{spirit} of boundless ambition he entered the ministry of the Gospel with his heart a stranger to the Grace of God. Devoted to Science he accepted a Professorship

in addition to the Pastoral care
of a City Church - devoting 5 days
of the week to the Professorship
lecturing eloquently and thus
gaining a reputation daily that
was unequalled by ^{that of} any man of
his age, and then devoting the
remaining 2 days to his pastoral
duties, maintaining too in the
presence of the venerable Assembly
of the Scotch Ch. that this
was as much as ought to be ex-
pected of any man. But Chalmers
had never felt the power of the
Cross then. And when he did
find himself under its influence
~~and felt himself~~ a sinner &
condemned & saved by X^t. -
never was there one who felt
in the deep recesses of his
soul, and showed in the
ceaseless exertion of all his
energies of body & soul, a truer
& higher appreciation of the
Power of the Gospel than did
this world renowned Scotch Preacher.

men in ordinary times forget the importance of this doctrine, but in times of danger & trial it is felt & acknowledged a few years ago - The Ocean Steamer the Great Western was caught in a storm in her passage across the Atlantic. Her proud masts & gallant rigging were torn & shattered and such was the violence of the storm that she was reduced to a mere floating hulk upon the boiling deep, and on one long dark dreary night of pitiless & ceaseless storm, all hope was given up by the crew & passengers.

But God in his mercy rebuked the winds & the waves & no lives were lost. On board that ship were a number of ministers of the Gospel - among them the venerable Lyman Beecher. After the storm had ceased, by general consent there was held a meeting of all on board to unite in prayer and thanksgiving for their miraculous deliverance. And these ministers were requested to address the company by way of improvement of the occasion. I remember well the substance of Dr B's remarks. He recounted in his graphic style their dangers & the feelings he indulged in view of an immediate