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### THE GLORY GIVEN.

A SERMON PREACHED ON WEDNESDAY EVENING MAY 27TH, 1863, BY THOMAS GEORGE BELL, LL. D., IN BERESFORD CHAPEL, WALWORTH.

The glory which thou gavest me, I have given them.—John xvii. 22.

The Godhead of our Lord Jesus Christ is the very key-stone of the arch of God's wondrous fabric of truth. Sin dug the gulf between my soul and God. Grace—free grace in and through Christ—the Lord's anointed—has bridged that gulf across. The true and essential divinity of our Lord gives the value and sufficiency to his work. Take that away and you destroy all the value of God's revelation, coming to me a needy, helpless, guilty sinner, and needing an all sufficient Saviour. The atonement must be sufficient to meet all the demands of divine justice—it must also be suitable to meet man in his low estate. The atonement has value from the essential Godhead, and suitability from the true and proper manhood. Consider Christ in a two-fold aspect. First, as God equal with the Father, a blessed Person in the undivided and glorious Trinity. Then in his assumed capacity as the true Man Mediator. In the first aspect we think of him as having all things—needing nothing—and incapable of receiving at any time, anything he does not already possess. In the second aspect we see that he is able to receive, and we are told in the text that he did receive.

The whole necessity of our case is only met by the whole truth as to that great mystery of godliness—God manifest in the flesh—being indeed very God and very Man. When God became thus manifest in the flesh, it was the Son of God taking manhood to himself in order that he might meet the requirements of the position he had voluntarily assumed. Thus he was manifested in the world for others—he worked the work given him to do for others—he died to meet the penalty for others—he rose to receive the purchased glory for others—he entered on the possession for others, and to them he gave it in the words of the text, "The glory which thou gavest me, I have given them." Thus, having been anointed for the work from eternity, he voluntary of his own free will and pleasure came forth in a certain place of subjection to the Father as a servant. In the character of Jehovah's servant and in a certain blessed sense as the servant of the church, also, wrought the work and entered into the glorious and eternal results. For the joy that was set before him—the very glory spoken of here—he endured the cross and despised the shame—and now has sat down—his work done—on his Father's throne. We have then by the Holy Spirit's gracious teaching, to learn all the fitness and completeness of his work, as all done and accomplished for the church. Given in the counsels of eternity for the church, and to the church, he came in the fulness of time and put himself at the church's hand, on the other side of death and judgment, prepared to meet all the law's demands head and representative of the body. The Lord is now speaking by way of anticipation. He takes the place that faith should always take—I said when she had passed the Red Sea, took up the song of praise for the Lord's deliverance—she need sight and sense—faith's true acting would have been at once when Moses said, "Stand still and see the salvation of God," to have begun the song of praise, building on the promise, not waiting for the fulfillment. The Lord Jesus in full faith looking to the Father—it was the "Lamb of God" having full confidence in Jehovah his shepherd, and having full assurance that he would complete the work he had undertaken, he speaks, even of the blessed results. The gift is the purchase of his death. He gave himself for his people. He received the reward unto his people. He gives that reward unto his people. He got all that he desired. He gave it all unto his people.

I. He went through death. The Father gave him life. He rose again. He dieth no more—death could not hold him—death now cannot touch him. He gives this life to us. We live in him, and death cannot hurt us. This is part of the glory he giveth to his people—eternal life in a glorious Christ at God's right hand. II. He went through judgment. He stood to meet all its demands and exhaust all its penalty. The penalty was exhausted and all demands were met, so that Jesus, as the "Son of Man," was soon by Stephen, at God's right hand in heaven. He stood there as the justified one. He had stood at the head of the church, with sin imputed unto him. He then stood as the unjust one. In himself the just and righteous God—the church's substitute—the sin-bearer and the unjust. Thus he hung upon the cross, but in resurrection and in his session at God's right hand, he stands for ever justified and accepted. The church is him, for ever justified and accepted too. This is another part of the glory given.

III. Having thus taken his place at God's right hand, a kingdom is by his right. He purchased it, and having paid down the price, he entered upon the "purchased possession." This is the kingdom of our Lord and Saviour Jesus Christ. One part of it is referred to, in that scripture—"The kingdoms of this world are become the kingdom of our Lord, and of his Christ; and he shall reign forever and ever." (Rev. xi. 15.) It is allowed to that other—"The Lord God shall give unto him the throne of his father David; and he shall reign over the house of Jacob for ever; and of his kingdom there shall be no end."

As to all these three points the church comes short in her faith. The Lord's people do not rejoice in all that Christ has given them. Delirium from death, just as death has no power to hold the Lord's anointed, so death had no power to hurt those who belong to Christ. If you believe that the Father quickened Jesus by the Spirit, believe also that he quickened you together with him. If you believe that Christ stands justified at God's right hand, then reckon yourselves to stand there justified also. Did ever an unjust person stand there? Could Stephen have seen the Son of Man there if that Son had not been esteemed by the Father perfectly just. Surely not! therefore believe God looks on you as perfectly just also. You believe that Christ stands there even now; you cannot fail, then, to see that you stand there in him. See also, that you have got all the blessed results of his standing there. Having passed through death and judgment, the Father gives the Son the possession of all that had been designed in the counsels of eternity. A place above angels—angels are ministering spirits—

we are exhorted to be prepared. Watchfulness is our present duty and privilege. There is such a thing as being ashamed before him at his coming. This will be the experience even of some of his own dear people.

Have you anything from which you can prove that he will not come to-night? Some see certain things to be accomplished before he comes. If it was so, why exhort the church to watch? If he cannot come until these things are accomplished, I need not watch till then. If the Lord is not to come until the end of the thousand years, I need not watch till then. Look into the blessed scriptures—I find these exhortations written—therefore I judge that my Lord may come at any moment, and I watch for his appearing.

Let us now consider what that coming is. Some say a spiritual coming. I say a literal coming. I could bring you forward, if time permitted, fifty or sixty scriptures wherein the word coming occurs, and in each it would be seen that a personal and visible appearance is referred to. Suppose a person outside this building. I expect him coming here; I do not see him, but I watch that door—I wait for his coming; the door opens, I see my friend, he walks up to the middle, sits down in that pew. I see him—he appears before me—he has come. You get a letter from a friend—a dear, much loved friend. He says in that letter, "I am coming to visit you." It is not another letter that you look out for, but your friend himself. You hear a knock at your door. You say, "There he is!" You open the door, set him down by your side—you gladly say, "You have come, my friend!" So the Lord will come. So the whole church shall see him, and know that he has come.

The word speaks also of *revelation* and of *manifestation*. The revelation of our Lord Jesus Christ, and the manifestation of the Son of God. Both of these words refer to something which has been hidden, but is now open to view. Suppose I had a beautiful picture hung up against that wall, and a large, dark curtain before it. I stir up your curiosity by describing it. Then I say to you, "Wait a minute, and I will reveal it to you." Do you expect me to draw the curtain closer? No; you expect that I will draw the curtain aside, and expose the whole picture to your view. Then you look upon it, and examine its beauties. So we say, our Lord is now behind the curtain. He has drawn around him all those clouds above us, and that deep blue sky. Up there the Lord prepares our home. We are waiting to see him revealed. When both clouds and sky shall open and he will stand to receive us, manifested before our eyes. Thus he went up, and the clouds received him out of the sight of the thugazing disciples. This will be come in like manner, and we shall behold him. The Lord is a blessed person. We have his promise, "They shall walk with me in white." It is not, as some think, that as we walk in heaven we shall see some bright light, some spot shining brighter than all the bright glory there; and that the angels will tell us "that is the Lord Jesus Christ." But we shall see him in his glorious person. My idea is to be shown in this way—I have had a friend, made such by a long correspondence, but I have never seen him; he has shown me great kindness, my heart is much drawn towards him. I rejoice in reading his letters—through them I get to know much about him. Our hearts are knit together. I am often thinking about him. I often wonder what he is like. I want to see him. At length he comes. I grasp his hand. We sit and talk together face to face. In freedom we converse and I ask him anything I wish to know. It is just so in regard to Jesus. Grace made me acquainted with his name, his work, his love and his power. The Holy Spirit brings the opening out of his heart to me. Seals it all home. Thus, though I have never seen him, I love him. I want to love him more—still I know I love him. I have got one letter from him—this is—it is love to be reading—it—I do not expect any more letters from him until he comes—I get by the Spirit continual correspondence with him—just as Israel had with the high priest through the golden bells. On the high priest's robe there was round the hem a golden bell and a pomegranate—golden bell and a pomegranate all round. When the high priest was hidden from the view of the people they heard the sweet tinkling of the golden bells. On the great day of judicium—what great interests were hanging on the high priest's blessing—he went in with the blood of the sacrifices—the congregation stood outside—many questions arising in the minds of the waiting people—will the sacrifice be accepted? Has the high priest gone in right? Will he indeed come out to bless? Will the people be proclaimed? Before they see him, they listen—they hear the music of the golden bells—and the joyful cry goes around, "He cometh he comes!"

What we call dying, the apostle calls sleeping. Of the church, a certain part shall sleep in Jesus. They have passed death in Christ, but they must drop the clay tabernacle. Men say they die better to say they sleep. What part of them sleeps? Only the body. The spirit never sleeps. The apostle says, elsewhere, absent from the body, in an instant, as I believe, present with the Lord. Before the weeping widow can put her finger on the eyelid of the departed husband, the spirit of that husband is with Jesus, to wait the morning of the resurrection, when his body will rise again. But, says the apostle, we shall not all sleep. There is a text often misquoted, "It is appointed unto all men once to die." The word all is not there—that is, that is the Adam family. It is appointed unto all men once to die. It is appointed unto all men to die by God's justice, that *Mas* should die—that is, the Adam family. It is appointed by God's grace, that some men, yes, many of the family of Adam, should never see death; that is, the new and living family, going through death in their glorious head, should now, and that only part of them, sleep in Jesus, the remainder of them being found alive at Christ's coming, should never sleep, but should be changed. When all the purposes of God in this present dispensation shall have been accomplished Christ will come, according to his promise. When he comes, he will find many believers alive on the earth. Paul himself has long since slept; yet he said, "We shall not all sleep he refers to those who are alive, and remain at the Lord's coming. The we refer to the church. And it is not strange to say that generation may prove the truth of the word. It might be you and I. If the Lord was to come to-night, we should be among those who would not sleep, but be changed, in a moment—in the twinkling of an eye, at the last moment. All who are scattered up and down this world, being changed, would be caught up, and yet they would not prevent, or go before those that sleep, for the Lord, when he comes, brings with him into the air, all the blessed spirits of those who have slept, and by the shout, he raises at once all their bodies. Thus comes the re-union—spirit, each to its own body, in immortal beauty, and true resurrection power. Thus the raised ones, and also the changed ones, are all caught up together—they altogether meet their Lord in the air, and so are for ever with the Lord. This seems all so plain in the scripture I have read to you, that we wonder at how the people, reading God's blessed word, should fail to see it. The world goes on, and now it will go on, like perpetual motion. Worldly men may think of death, they never seem to think of sudden stop being put to all worldly concerns. This is not so strange, as that some even of God's people should join in the cry, "Where is the promise of his coming?" They say, "All things remain as they were from the beginning." God keeps his own reckoning of time. All times and seasons are fixed by him. He only to take away his hand. He points to his own clock. The day has come; the hour, the moment. He lifts his finger; in a moment, the twinkling of an eyelid, there comes the shout—the voice of the archangel, and the trump of God. Then the sleeping saints arise. This is the first resurrection. The wicked dead rise not until the end of the thousand years. For this great event

"THAT GOD IN ALL THINGS MAY BE GLORIFIED THROUGH JESUS CHRIST."

SAINT JOHN, NEW BRUNSWICK, FRIDAY, AUGUST 14, 1863.

Peter.

[Editor and Proprietor.

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we are to whom God had made him useful, having espoused from all, as a chaste virgin to Christ. Separated from all besides and given to him.

How it will fare with the world in the day of the Lord's coming, must form the subject of another lecture—if the Lord will. Let our prayer be that the Lord will give us more watchful spirits—that our hearts be drawn out after our Lord Jesus.

"A little while"—our Lord shall come, And we shall wander here no more; It'll take us to our Father's home, Where we have gone before— To walk with him and see— And sing the glories of his grace.

### SAVING WORDS TO CHILDREN.

BY J. R. HAGAN.

Some deny that we are born in sin. I will not dispute with them. I will not raise the question whether it is by evil education and habit, or "by nature we are children of wrath." One thing is clear: children from infancy are *inclined* to sin. "They go astray as soon as they are born, speaking lies." Every parent knows this. Every parent knows with the same certainty that he knows that sparks ascend or stones fall to the ground, that it is easier to corrupt his child than train him to virtue—easier to make him a thief than an honest man—a far less lover of truth—a swearer than to fear an oath. The difference is about equal to the difference between drifting with the current and rowing against it. Is not this fact significant? Does it not prove beyond all cavil that in the first case the child's nature sides with the attempt, while in the last it is against it. Every parent who regards the well-being of his children, will tell you what anxious effort it costs to check their tendencies to a vicious life. Let us then have no doubt about original depravity; for if we are not born in sin, or something dreadfully like it, it is surely born in us. Enough is admitted, and appearances are enough to demand the sternest duty of life—the training of children to piety, and all the virtues that piety includes.

Let me then first say the encouraging word,

"Though man be born like a wild ass' colt, which is about the wildest thing in nature, yet I am morally certain that the child of two really pious parents may be saved by their efforts alone. Let them agree as touching this one thing, and let the measure of their love be the measure of their pius seed, and failure will be only a possible thing. Consider two pious parents chiefly concerned for the salvation of a child, and directing their whole influence, examples, counsels, and prayers to this purpose! What child, with a child's susceptibility to impression, under such circumstances would grow to manhood, and even consider when his religious life began? But in order to success, it is necessary to take full advantage of that earliest, tenderest susceptibility. Talk to them affectionately, pointedly, frequently, out of the fullness of your heart. There is nothing like it for producing impression. It is God's own chosen method." And these words which I command thee this day shall be in *thine heart*, and thou shalt teach them diligently unto thy children, and shalt talk of them when thou sittest in thine house, and when thou walkest by the way, and when thou liest down, and when thou risest up." Have you begun yet? Or do you give the earliest chance to the corrupt propensity, and the ever-active foe? Take your advantage now, lest you repeat its loss when repentance will be of no avail. Earnest words now, will save you floods of tears hereafter. The weight of a sparrow will baffle the young sapling. A few years hence, and the strength of Hercules cannot bend it. Tell them of the ten words, and their broad application. Tell them of Christ and his mysterious suffering—no matter whether they understand it or not—impression first, understanding afterward, and then still deeper impression. Tell them of heaven. Tell them of hell—yes, profoundest hell with all woes. Don't hesitate, it is necessary for this same purpose, that we may fail to sin. Talk to them of the resurrection and the great judgment day. Hold nothing back of that God has declared, for it is in the very nature of all these topics when rightly urged to make an impression which a life of seventy years cannot erase.

But perhaps you are a Universalist, and don't believe that your children can perish. Then, however you may regard their welfare in time, you have no warning nor exhortation for them to prepare for eternity. Nay, on your theory, that they are perfectly willing, that as far as their salvation is concerned, they shall die in their sins. Are you quite sure that your belief don't stagger under this close practical view of the case? Then beware lest your children perish through your neglect—a neglect the necessary consequences of your fatal creed. Perhaps you are orthodox, and don't believe that your children can perish. Then, however you may regard their welfare in time, you have no warning nor exhortation for them to prepare for eternity. Nay, on your theory, that they are perfectly willing, that as far as their salvation is concerned, they shall die in their sins. Are you quite sure that your belief don't stagger under this close practical view of the case? Then beware lest your children perish through your neglect—a neglect the necessary consequences of your fatal creed. Perhaps you are orthodox, and don't believe that your children can perish. Then, however you may regard their welfare in time, you have no warning nor exhortation for them to prepare for eternity. Nay, on your theory, that they are perfectly willing, that as far as their salvation is concerned, they shall die in their sins. Are you quite sure that your belief don't stagger under this close practical view of the case? Then beware lest your children perish through your neglect—a neglect the necessary consequences of your fatal creed.

But do you talk to them about their souls? If not, tell me why. Are you of those silly ones who think it best not to say much to their children about religion, lest they might take it in disgust? Is this your real reason for neglecting your duty in this matter? I am afraid not. Let us see. You are a minister, perhaps; or a church-officer of some kind; or a teacher in a Sunday-school. Do you not talk to other people's children without any sort of diffidence or reticence that you feel in talking to your own? And why? Is it not because you are afraid that your children know you well? Be candid. Do you not fear that the moment you begin to impress them with serious exhortation, you will set them to thinking about your own faults as you show them in the family? You are not afraid that they will say to you, "Physician, heal thyself," but you are afraid they will think so; and so you neglect the duty you owe to your children's souls, purely because consciousness or shame takes away your courage.

Perhaps, merely to ease your conscience a little, you do now and then say a word to them, as that it is high time they were converted, or some such pointless thing never meant for effect. And do you suppose that God will accept that as the measure of your duty? Do you think it will satisfy him to come home—east and troubled amid the perplexities of circumstances? I do not see but he would be troubled by present trial; it is only a little while—your Lord is coming—he says to you now, "I will see you again, and your sorrow shall be turned into joy." Is there a worldly minded christian here—his heart divided—each hand grasping his blessed hand and thumb? He will make them worthy of that bright day? If our hearts by the Spirit's teaching get hold in faith of the blessed person of our Lord, and if we thus also get a glimpse of his coming, we shall be raised above present things and drawn out towards the Lord. My Lord may come before the week is out! Is there a weeping saint here—east and troubled amid the perplexities of circumstances? I do not see but he would be troubled by present trial; it is only a little while—your Lord is coming—he says to you now, "I will see you again, and your sorrow shall be turned into joy." Is there a worldly minded christian here—his heart divided—each hand grasping his blessed hand and thumb? He will make them worthy of that bright day? If our hearts by the Spirit's teaching get hold in faith of the blessed person of our Lord, and if we thus also get a glimpse of his coming, we shall be raised above present things and drawn out towards the Lord. My Lord may come before the week is out!

to set them right on a point of manners? And suppose one of them, after all this fatal neglect of yours, should die in your sight without repentance, how would you endure it? Let me tell you. I know a man who was guilty of this same indifference toward the spiritual training of his only son. One day the youth went on a pleasure excursion, and was drowned. When the sad tidings came I turned aside to minister to the grief of the disconsolate father. How vain were my poor words against the flood of sorrow and tears! The art of consolation forsook me, while my pained ear was compelled to listen to the following strain: "O my son! my son! if it be only half time for repentence? If I only had hope in his death! If he had died in his bed, so that I could have talked with him, prayed with him, and heard from his lips one word of hope. Ah, how I neglected his soul! I conversed with him about everything but that—everything but that! Somehow I never could talk to him about that. O God, forgive me! My son, my son! my heart now breaks for thee!"

Still the boy stood firm on the rock of total abstinence, and held fast to his integrity.

The captain, turning to the major, said, "H—— is afraid to drink; he will never make a soldier."

"How is this?" said the major, playfully; and then assuming another tone, added, "I command you to take a drink, and you know it is death to disobey orders."

The little hero, raising his young form to its full height, and fixing his clear blue eyes, lit up with unusual brilliancy, on the face of the officer, said :

"Sir, my father died a drunkard; and when I entered the army, I promised my dear mother on my honor that I would never make a soldier."

"I am sorry to disobey your orders, sir;

but I would rather suffer than disgrace my mother, and break my temperance pledge."

That major and his associates are still in the army, but the little drummer boy is a wounded sufferer in the hospital at West Philadelphia.—*Sunday School Times.*

### A NOBLE BOY.

The spirit that is steadfast amid trial, in devotion to principle, always commands the esteem of good men.

The person who is willing to be made the butt of ridicule, rather than yield to that which he believes to be wrong, is worthy of all praise.

A little drummer boy in one of our regiments, who had become a great favourite with many of the officers by his unmitting good nature, happened on one occasion to be in the officers' tent when the bane of the soldier's life was passed around. A captain handed a glass to the little fellow, but he refused it, saying "I am a soldier of temperance, and do not taste strong drink."

"But you must take some now, I insist on it. You belong to our mess to-day, and cannot refuse."

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