

A SERMON,

Preached by REV. THEODORE S. HARDING, September 18th, 1853, at the Nictaux Meeting House, before the Convention.

"Behold, God is my salvation; I will trust, and not be afraid: for the Lord JEHOVAH is my strength and my song; he also is become my salvation."—Isaiah xii. 2.

Wonderful words! wonderful doctrine! It has reference to the glory and majesty of the Lord Jesus Christ, our God and Saviour; the Saviour of lost sinners; who saves us from present evils and from everlasting destruction. It is a great truth. "Behold God is my salvation! I will trust, and not be afraid: for the Lord Jehovah is my strength and my song." "Therefore with joy shall ye draw water out of the wells of salvation." The doctrine of the text, in short, has a precise reference to the salvation of the CHURCH. God, the everlasting God, is engaged in the great work of salvation. There is no doubt that the Lord Jesus Christ, the second person in the adorable Trinity, the God-man, Mediator, is particularly referred to; but at the same time, it will apply to all the Trinity of the Divine persons. Jehovah, God the Father, devising the wonderful plan of salvation; the great and glorious scheme of human redemption! in the counsels of eternity, before the foundations of the world were laid. It may apply also to Jehovah, God the Son, the second person in the Trinity, our Lord Jesus Christ. "Then thou spakest in vision to thy Holy One, and saidst, I have laid help upon one that is mighty, I have exalted one chosen out of the people. I have found David my servant, with my holy oil have I anointed him, with whom my hand shall be established, mine arm also shall strengthen him." "Behold my servant whom I uphold, mine elect, in whom my soul delighteth; I will put my spirit upon him, and he shall show forth judgement to the Gentiles." It will apply especially to Jehovah, God the Holy Ghost, the third person in the adorable Trinity, whose office it is to take of the things of Christ and to show them to us; to convince the world of sin, of righteousness and of judgment—to apply the truth to the hearts and consciences of sinners in the great matter of salvation. He finds us wretched and miserable, and poor, and blind, and naked. He subdues the heart; he enlightens the conscience; he changes the will; in short, he performs the great work of sanctifying the soul and fitting it for the holiness and happiness of heaven. What a mighty word is that! what a wonderful mystery! The union and harmony of all the divine attributes! the grace and the glory of all the divine perfections, in the matter of salvation! in the going forth of deliverance, to the lost and the guilty and the wretched! Oh! what a mighty truth! "The Lord hath appeared to me of old, saying: I have loved thee with an everlasting love, therefore, with loving kindness have I drawn thee!" Oh! amazing love! wonderful thought! that God from all everlasting should fix his mind upon miserable guilty man! that he should devise the scheme of redemption! that he should so arrange the mighty plan that it should be adapted to sustain all the glory and the stability of the divine government, and to harmonize all the divine attributes! to lay a foundation for the pardon, acceptance, justification and glorification of the guilty, without any infringement of the attributes of the Deity; exhibiting the everlasting love of God to sinners dead in trespasses and sins, and placing their salvation upon so firm a basis, that all the power and policy of earth and hell can never frustrate it.

The text refers to the everlasting covenant of Redemption, and the different offices of the different Persons of the Trinity, and the different work performed by each in God's own good time, in bringing about the eternal salvation of the Church. Oh! what a display of goodness, wisdom and grace is here! "Wonder O heavens, and be astonished O earth! Let the little hills clap their hands, and all the trees of the forest rejoice before the Lord," for Jehovah has devised a plan whereby the power and policy of sin and Satan are to be destroyed, sinners released from their terrible thralldom, and brought into the everlasting kingdom of God and of Christ. Oh! what majesty and dignity are displayed in the wondrous scheme of redemption! that God thought of us! that God pitied us! that God determined to deliver us from the ruins of the fall! and that he would exercise his loving kindness towards us through the incarnation, the spotless life, the sufferings and death of the Son of his love! our blessed

Lord and Saviour Jesus Christ, the coequal, coessential, coeternal son of God. "Such an High Priest became us who was holy, harmless, undefiled, and separate from sinners." "The Spirit of the Lord God is upon me, because he hath anointed me to preach good tidings unto the meek, to bind up the broken hearted, to comfort all that mourn."

Our text refers to that wonderful Being who in the counsels of peace before all worlds, was appointed to bear the weight of man's transgression, and not only to bear the weight, but also to throw off the mighty burden. God fixed upon his Son as the great medium of Salvation, to open up a way through the death of the cross, for sinners to escape from the wrath to come, and to enter into heaven and glory. The Son of God is the great centre of our subject, and the glory of our text, the author and the finisher of our faith, the source and the glory of our Salvation. In him all the types and shadows had their accomplishment. It was God Almighty leaving the courts of life and glory and coming down to earth, to suffer and bleed and die, in our law, room, and stead. "The word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth." Therefore that holy thing that shall be born of thee shall be called the Son of God." "He shall see of the travail of his soul and shall be satisfied. By his knowledge shall my righteous servant justify many, for he shall bear their iniquities." "Behold, God is my Salvation. I will trust and not be afraid. He also is my strength and my song."

On what a mighty theme for men or angels! There is much in our text, but it is but little that we can speak of! There are other witnesses present, other Ministers to follow after, to testify to the great theme of Salvation.

We must speak of the burden of the great work of the Son of God. He descended from the highest heavens. He was born, and that in a low condition. He suffered under Pontius Pilate. He suffered in his soul and in his body. He was crucified, he died and was buried. He died for our sins. He rose for our justification. He made a full and complete atonement for transgression, sufficient in its nature and efficacy to save a thousand worlds. "By one offering he hath perfected forever them that are sanctified. Oh, what a wonderful gift is my salvation! The glory of the cross of Calvary! The Son of God! the God man mediator! coessential with the Father, suffering, bleeding, groaning, dying in the stead of guilty man! nailed upon the gibbet! the divine vengeance falls upon his soul! He cries out in unutterable agony, "My God! my God! why hast thou forsaken me?" The veil of the temple is rent from the top to the bottom! The heavens are clothed in blackness! The graves are opened and the dead arise. He is laid in Joseph's new tomb. But he awakes on the morning of the third day, and rises from the dead and comes out of the tomb, triumphant. He ascended up into heaven, and sat down at the right hand of God. The mighty conqueror over all his foes. "Thy dead men shall live. Together with my dead body shall they arise. Thy dew is as the dew of herbs; and the earth shall cast out her dead!" "God has gone up with a shout. The Lord with the sound of a trumpet." He hath gone up on high. He hath led captivity captive. He hath received gifts for men, even for the rebellious, that God might dwell among them."

The Lord Jesus has gone into heaven, there to appear in the presence of God for us. All power is committed into his hands, and all authority. He has gone into heaven with his own blood, to secure our inheritance, to prepare a place for us, that we may enter in through the gate into the city, and dwell forever in his presence, at the right hand of God the Father.

In short, upon the Lord Jesus Christ rests the whole weight of our salvation. He has done all that law and justice required. He has suffered in our room and stead. The great design of his meritorious life and death, was, destroy the works of the devil, to save us from a burning hell, and to bring us to the heaven of everlasting glory and blessedness.

Here then are some of the articles of our faith. He died that we might live! And he lives in heaven for us. He intercedes at the right hand of God for us. "If any man sin, we have an advocate with the Father, Jesus Christ the righteous."

Jehovah, God the Father, is reconciled through the death of his Son. "Who of God

is made unto us wisdom, righteousness, sanctification and redemption." He is our peace, who hath made both one, and hath broken down the middle wall of partition, to make in himself of twain one new man, so making peace."

Here is the great doctrine of salvation, the doctrine of the atonement, the doctrine of reconciliation through the blood of atonement. "Thanks be unto God for his unspeakable gift!" the gift of his Son. And thanks be unto God for the gift of his Holy Spirit! It was the Spirit of God that at the creation "moved upon the face of the waters, and God said, Let there be light, and there was light."

Oh, how great is this salvation, when all the persons of the Divine Trinity are engaged in it? "How shall we escape if we neglect so great Salvation?" When God must give his only begotten Son, in order that whosoever believeth in him might not perish but have everlasting life. When Christ must pass under the rod of Divine justice, and endure the most intense agony, must take the bitter cup and drink it, that the Scriptures might be fulfilled—that sinners might be saved. And after all this, when it is necessary, that the Spirit of Truth should come, to take of the things of the Father and of Christ, and make them known to us—to work in us both to will and to do; to create us anew in Christ Jesus. To form the new man. To work a principle of vitality in us: to raise us from a state of spiritual death, to a life of holiness, to a life of spiritual activity, to a life of usefulness in the church, to a life of happiness, to everlasting life.

Oh! the doctrine of the Holy Spirit is a divine doctrine! By his agency we are fitted for God and for heaven. In the first place He convinces us of our sin and misery; in the second place He works faith in us, in our effectual calling, bearing testimony in our hearts to the truth of God. Making his word effectual, enlightening our understanding, convincing our judgment, regulating our affections and fixing them upon the things which are above, where Christ sitteth at the right hand of God; implanting in us the seeds of holy conformity to the law of God, and sanctifying us wholly, body and soul and spirit, and preserving us blameless unto his appearing and his kingdom.

This great work of sanctification produces a holy life—an outward conformity to the will of God, proceeding from an inward principle. In short, it is the office work of the Holy Spirit to fit us up for the kingdom of glory, and ultimately "to bring on the top stone with shouting, crying grace, grace unto it." "Behold God is my salvation; I will trust, and not be afraid: for the Lord Jehovah is my strength and my song; he also is become my salvation."

Here, then, Christian brethren, is the foundation upon which I rest. Here is *your* only foundation. God grant that we may all be built upon it, that we may be rooted and grounded in the faith, that we may build upon the immovable, everlasting Rock: that we may love him because he first loved us. Oh! let us not neglect this great salvation! Let every one lay hold of Christ as he is freely and fully exhibited in the gospel. Amen.

[FOR THE CHRISTIAN VISITOR.]

World's Temperance Convention.

MESSRS. EDITORS.—This great meeting of the friends of Humanity was fraught with less of triumph to the cause of Temperance than was at first anticipated by its friends. This arose from an infusion of irrelevant matter which stole in upon us under the garb of "Woman's Rights," the developments of which honorable women would scorn to recognise as having to do with the fair sex, much less with the cause of temperance.

The temperance reform in the United States is encouraged and honoured by a larger proportion of Legislators and Magistrates than it is with us, but they have some things to contend with which do not exist here. Judging from what I saw and heard, I am led to believe that the would-be temperance men who lug into every meeting, Abolition, Woman's Rights, or some other accompaniment whereby the wheels of the temperance car are clogged, prove quite as embarrassing to the cause, as does the anti-temperance conduct of too many of our Magistrates.

The confusion, however, of the early part of the World's Convention, like Northern autumnal squalls, was succeeded by clear mid-

day, and a cloudless afternoon, during which multitudes listened with deep and thrilling interest to a great variety of temperance speeches, some of which left impressions upon thousand hearts, that can never be effaced.

While temperance fire glowed in many a bosom, its flames appeared more clear and imparted greater light and heat as they burst forth from the following burners: Messrs. Neal Dow, Me.; S. F. Cary, Ohio; Dr. Lees, England; Christian Keene, Maryland; A. C. Barstow, Rhode Island; E. W. Jackson, Pennsylvania; and the Rev. Mr. Walcott, of Providence, R. I. Very little of the talent of New York City appeared on the Platform; though some clever hints were given by Dr. William Patton, Rev. John Marsh, and others.

Time after time was announced when the Foreign Delegates would speak, but it was impossible for them to come forward with good grace, as so many were ever on their feet impatient to show, each his opinion. Indeed our friends from England would not have been heard had not special attention been paid to them.

Having received several appointments, I introduced the name of my colleague, Dr. James Ruddick, as the proper person from this City and Province, to address the Convention.

There is one or two facts connected with the doings of this great gathering, which I regard as the zest of the whole meeting. The first is the readiness with which every man pledged himself to go for the Maine Law in every way, especially at the ballot box, where his vote should be recorded in favour of a thorough and consistent temperance candidate for office, who will not flinch to speak out, and in every practical way go for a prohibitory law. That is, if the Whig candidate for office is not a sound temperance man who will go with all his heart for the Maine Law, but the Democrat or Free Soil candidate is an out and out temperance man, the Whigs will exercise their elective franchise in his favour, and vice versa.

Let the temperance men every where act on this principle and the reign of Alcohol will be short.

Another very important measure which I cannot pass over in this sketch, was the creation of a great Central Committee, which shall constitute the main spring of the temperance machinery. If I understood its object, it is to be to Kingdoms, Territories and States, what the Sun is to the planets of the Solar system; imparting light and power to each and every temperance organization,—influencing them to move on in their respective orbits, so temperately, harmoniously and powerfully, as to secure at no very distant period, the complete and universal triumph of our truly righteous and God-honoring principles.

E. N. H.

St. John, Sept. 21, 1853.

Christian Graces Illustrated.

Many among you may think it is inexpedient to speak frequently, or, indeed, ever, except on occasions of great solemnity, of religion; and to this I shall not attempt to reply. But the world cannot forbid you to manifest the spirit of religion in a holy life. You may, therefore, show forth its essence in every act and deed; even the most ordinary and trivial affairs and relations of life need not be devoid of the expression of a pious heart. Let the deep and sacred feeling which inspires and governs all your actions, show that, even in those trifles over which a profane mind passes with levity, the music of a lofty sentiment echoes in your heart; let the majestic serenity with which you estimate the great and the small, prove that you refer every thing to the Immutible, that you perceive the Godhead alike in every thing; let the bright cheerfulness with which you encounter every proof of our transitory nature, reveal to all men that you live above time and above the world; let your easy and graceful self-denial prove how many of the bonds of egotism you have already broken; and let the ever quick and open spirit, from which neither what is rarest nor most ordinary escapes, show with what unwearied ardor you seek for every trace of the Godhead, with what eagerness you watch for its slightest manifestation. If your whole life, and every moment of your outward and inward being, is thus guided by religion, perhaps the hearts of many will be touched by this mute language, and will open to the reception of that spirit which dwells within you.—Schleiermacher.