

# THE MISSIONARY RECORD

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### CHRIST'S AGONY IN THE GARDEN.

MATTH. 26TH, 36TH—14TH  
(Continued.)

Let us attend to some of the other lessons to be learned from the scene in the garden.

Christ took with him Peter and James and John into the garden,—for, the witnesses of his glory on the mount of transfiguration were better able to be spectators of his agony, and be sympathisers with him in his sorrow. A sight of Christ's glory will prepare us for a view of his sufferings. The one will set off the other. If we contemplate the Saviour merely in his humiliation, we are not likely to have right views even of that. Christ's glory must be seen before we can form a right estimate of his humiliation, and before we can commit our salvation to him in faith. It is not *any* notions that we are to entertain of the Saviour. We must not content ourselves with a vague general knowledge that he is the Son of God, and that he died for our sins: we must behold his glory. We must see him to be the brightness of the Father's glory, and the express image of his person. We must have high notions of Christ, a high estimate of his person and of his work, lofty conceptions of his dignity, of his supreme glory, of his transcendent, his divine, perfections.—It is as if Christ took these disciples into the garden to intimate to us that we must not see merely the humiliation of Christ: we must not forget the mount of transfiguration. We must bring the brightness of the one into juxtaposition with the darkness of the other—the heights of the one with the depths of the other—the

high felicity of the one with the agonies of the other. We must not forget that Christ was possessed of divine perfections—that he was very God, while as man he humbled himself and became obedient unto death, even the death of the cross.

A sight of Christ's glory will prepare us for the saddest events—it will fortify us for the most trying visitations—it will comfort us under any trials. "We have such an High Priest". On the other hand, a view of Christ's humiliation, his sufferings, his passion, his agony, will temper our most rapturous moments, ought to subdue our otherwise it may be too joyful feelings. It were no good to be always on the mount. We must descend to the duties and sufferings of life.—The apostle Peter says: "Wherein (i. e. the salvation unto which believers are kept) ye greatly rejoice though now for a season, if need be, ye are in heaviness through manifold temptations." There was a need be, a necessity for their being in heaviness. The trial of faith is often like that of gold though it be tried with fire.

The mount and the garden: Tabor and Gethsemane are the types of the Christian's experience. Both are good, if we may not say both are necessary. We must have fellowship with Christ in his sufferings, but we may sit together with Him in the heavenly places.

Christ said to his disciples: "Sit ye here, while I go and pray yonder." Did Christ need to pray? Ah! yes, it was a relief to his soul. It was an outlet to the griefs of his heart. It was a means of communion with his heavenly Father. It was the way in which he addressed God; while it was an actual medium of communicating the desires of his heart, and Christ must pray.