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## PREACHING CHRIST.

A SERMON  
Preached in connection with the Foreign Mission Anniversary at the Methodist Church, E. South Street, St. John, N. B., on the evening of Sabbath, February 9th, 1873, by  
Rev. HENRY POPE, Jr.

"Whom we reach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus."—Colossians 3:1.

Astronomy teaches that all the planets in the solar system, with their attendant satellites, while deriving their light from the sun, concur in obedience to a uniform law of gravitation, in doing homage to its supremacy, as the stupendous central orb, which controls, conserves, and harmonizes all its movements.

What the sun is in the material system in which he occupies so conspicuous a position, and exerts an influence so potent, and pervading that of Lord Jesus Christ, is in the grand economy of saving truth—his central power of attraction,—his light and life—according to the graphic description of the last of the Old Testament prophets, the "Sun of righteousness" seen upon our darkened sphere with healing in his wings. So thought St. Paul, for in his creed, experience, and ministry, Christ was the "Alpha and Omega," "the Author and Finisher," the all and in all. Would he characterize Christian theology? He styles it "the truth as it is in Jesus." Would he describe his religious experience? He says, "Christ lived in me." Would he know the theme of his ministry? He declares it to be "Jesus Christ and him crucified."

Through evil as well as good report, when deprived of personal liberty, as well as when unrestricted freedom was in and out among the Churches, he ever tenaciously clung to Christ, and gloried in His Cross. When he wrote this Epistle he was confined in a Roman prison, where he had been cast by the cruel Emperor Nero, solely on account of his having preached Christ. Amid the damp and dismal darkness, and the sobering solitude of his cheerless cell, does his faith falter? Does his love grow cold? Verily, no! Forth from his grim walls sound out the notes of his heroic trust in God, and undying affection for his Saviour. Listen. "Yea, doubtless, and I count all things but loss for the excellency of the knowledge of Christ Jesus my Lord." "For the which cause I also suffer things; nevertheless I am not ashamed: for I know whom I have believed, and am persuaded he is able to keep that which I have committed unto him against that day. Under these circumstances it was that tidings, reached him of the triumph of the Gospel at Colossae, which filled him with joy. His rejoicing, however, was moderated by the accompanying information that false teachers had crept into that youthful Christian community, and corrupted the minds of some of its members. This state of things appealing to his jealousy for the honor of Christ, and his love for precious souls, was the occasion of his writing this voluminous epistle.

Besides the numerous and judicious counsels, suited to the peculiar condition of the Colossian believers with which it is enriched, this letter contains a masterly vindication of the supreme dignity, and divine glory of the Lord Jesus Christ. He shows how this transcendent verity, that Christ crucified is a Divine Saviour—constitutes the grand centre around which all other truths of the evangelical economy in beautiful harmony revolve, and hence the prominence assigned to this doctrine in the ministry of himself, and his brethren in the apostleship. It is in this connection we find the words of our text—"Whom we reach, warning every man, and teaching every man in all wisdom: that we may present every man perfect in Christ Jesus."

These words as we understand them, teach us what ought to be the Theme, the Mode, and the Motive of the Christian ministry. We propose to examine the topics in the same order in which they are presented.

1. *The Theme of the Christian ministry.*

"Whom we reach" writes the apostle. Whom did they preach? Let the immediately previous words supply the answer. "Christ in you the hope of glory." What should ministers preach concerning Christ? If the preaching and testimony of the apostles may be their directory, then we may answer as follows:

1. Christ is to be preached as the Son of God. We cannot but have observed the commanding prominence given by the apostles in their writings to the doctrine of the proper and essential divinity of the Lord Jesus Christ. St. John testifies of Him, "This is the true God, and eternal life." St. Peter writes, "For we have not followed cunningly devised fables, when we made known unto you the power and coming of our Lord Jesus Christ, but were eye-witnesses of His majesty. For he received from God the Father honor and glory, when there came such a voice to him from the excellent glory. This is my beloved Son, in whom I am well pleased." St. James designates Him, "our Lord Jesus Christ, the Lord of glory." St. Paul declares Him to be "the great God and our Saviour Jesus Christ," "the Son of God," "the brightness of His glory, and the express image of His person." In the Epistle he affirms of Him, "For in him dwelleth all the fulness of the Godhead bodily."

Contrasting the Gospel with the law of Moses, and the institutions of the Jewish Church—the writings to the divinity of the Saviour reveals, the reason of its universal power, and its superior authority, as well as its convincing efficacy. Their highest impressions of the law of God were derived from the consideration that He who died on Calvary, was the Lord of life, and lord in glory—not only in the form of God, but equal with God. If such importance were attached to these inspired men to this doctrine, may we not justly assume that, in their ministry, as well as in their epistles, they would give it a very conspicuous place? When we reflect upon the relation this doctrine sustains towards the redemption economy—being to that economy what the keystone is to the arch, the foundation to the superstructure—or the soul to the body, we feel that it cannot be held with too firm a grasp.

It renews the light of our household joys, thus hastening our harp, and filled the air with discordant cries, thus hastened the sword, and bathed it in human blood, thus had dug every grave in the bosom of the fair earth; but for these we should not have known the name of widow or orphan, tear and sigh, sorrow and death; but for these our hearts had been torn by a pang, and our joy purged by the ecstasies of heaven! "The cry of humanity in every age has been substantially, 'O wretched man that I am, who shall deliver me from the body of this death?' What must I do to be saved?"

To these inquiries, interesting beyond all possible expression, the echoes of Christ's voice, lingering in the record of this Book, furnish the only life-inspiring response. "The spirit of the Lord is upon me, because he hath anointed me to preach the Gospel to the poor; he hath sent me to heal the broken-hearted, to preach deliverance to the captives, and recovery of sight to the blind, to set at liberty them that are bruised, to preach the acceptable year of the Lord." For God so loved the world, that He gave his only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.

Jesus Christ is the Balm and Physician at Gilead, the Fountain opened, the True Bethesda. Sound it out East and West, North and South, that Christ Jesus came into the world to save sinners. Tell the plague-spotted millions, that the blood of Jesus Christ cleanseth from all sin. Let them know that "He tasted death for every man." Proclaim Him the only and sufficient Saviour! Countless multitudes in all ages have been trying one expedient after another, to win back the overhanging tide of evil, to throw off the deadly incense of sin, to extinguish the hell-fire of a guilty conscience, to force the bolts of the dire poison of the soul, and free themselves from the shackles of satanic servitude, but have tried in vain. Let them know that Christ is the God-appointed Saviour, and invested with all power in heaven and earth, is able to save unto the uttermost all who come unto God by Him. He who of old parted the sea and divided the Jordan, can avert and control the mightiest forces of moral evil, and command the waves of Heaven's anger that they turn not to drown the helpless soul of humanity. From the wounded side of Jesus flows the river of the life-giving blood, which cleanseth from the filth of sin, and make our earth once more an Eden for life and beauty. Let but the cry of a penitent sinner, uttered in faith, reach His ear, and there is not a moral dungeon which He cannot force, nor a chain which He cannot break. He can comfort and aid, guide and govern the life, which alone can quench the flames of hell, and He will be with and save them in death. Having abolished death, and brought life and immortality to light, He hath issued the proclamation, "I am the resurrection and the life." He will convey the disembodied spirits of all who die in Him, to His Father's house, where they shall see His glory and share His heaven. In due time He will take their guarded dust from the slumber of mortality, and having clothed it with immortal life and beauty, make each glowing body the shrine of a glorified spirit, and so shall they "even be with the Lord."

2. *Christ is to be preached as the Son of Man.*

The great majority of the Christian Church believe that as our Lord Jesus Christ was the Son of God by an eternal generation, so He is the Son of Man by the mystery of the Incarnation. The great object of His mission to our world was our redemption. The accomplishment of this mighty purpose involved His sacrificial death. It was fitting that He should assume the nature of those whom He undertook to redeem, therefore, He took upon Him, not the nature of angels, but the seed of Abraham. When He came into the world saying, "I come, in the volume of the book it is written of me," He said, "but a body hast thou prepared for me," thus referring to the supernatural provision made for His assumption of our nature, or, as another rendering of the language reads, "My ears hast thou opened?" "I bore" in allusion to the ancient custom of the parents of the infant, and harmonizing with the words of the Apostle, "He took upon Him the form of a servant, and with His own declaration, "Even as the Son of Man came not to be ministered unto, but to minister, or to save," and to give His life a ransom for many."

Guided by the star of Gospel prophecy we come to Bethlehem and find the infant Jesus, and thence follow Him along the whole career of His humiliation, and as we pass from stage to stage we are more deeply convinced of His zeal and personal humanity. Gazing upon this side of Christ's nature we are humbled, for His heart overflows with love. His voice was ever loud, whilst by His mediatorial sufferings, and His hands stretched forth to bless. The heroic love which induced Him to carry our sorrows, and acquit Himself with our grief, reached its highest development when upon the altar of the cross He poured out His soul unto death for the transgressors. Then was His human soul riven with the fiery bolts of divine vengeance, and bruised for our iniquities. Clothed with that humanity which expired on Calvary, and was raised from the dead by the glory of the Father, he hath passed into the heavens, there to appear in the presence of God for us. Too frequently is this assuring fact of our Saviour's perfect humanity, secured for us in Him, His human body "wounded for our transgressions, and bruised for our iniquities. Clothed with that humanity which expired on Calvary, and was raised from the dead by the glory of the Father, he hath passed into the heavens, there to appear in the presence of God for us. Too frequently is this assuring fact of our Saviour's perfect humanity, secured for us in Him, His human body "wounded for our transgressions, and bruised for our iniquities. Clothed with that humanity which expired on Calvary, and was raised from the dead by the glory of the Father, he hath passed into the heavens, there to appear in the presence of God for us.

3. *Christ is to be preached as the Judge of the quick and the dead.*

The various dispensations of the divine government under which men have been placed have all been prophetic. That, under which we are privileged to live is the last of such dispensations. To it, is destined to succeed the age of retribution. When the Gospel shall have been preached in all the world as a witness unto all nations, then shall the end come. All the ages of human history, prior to that eventful crisis, will have served as the Seed-time, and summer of the moral development of our race.

"The harvest is the end of the world." Over all these ages, with the generations of men whose lives they shall have measured, the mediatorial way of Christ as "the Lamb slain from the foundation of the world" has been extended. In the end of the world, He shall deliver up this mediatorial Kingdom to God, and the Father—And robing Himself with judicial majesty, descend in the clouds of heaven to judge the entire race of mankind. There shall be heard the voice of the Archangel and the trump of God, quickening the dead, and transforming the living. All before the flaming tribunal. "Then the heavens being on fire shall be dissolved, and the elements shall melt with fervent heat." Thus signified shall dawn that day for which all other days were made. Time shall be no longer. The reign of eternity shall begin. Clothed with power and great glory, Christ shall be seated upon the throne of His glory. Before Him shall be gathered all nations. In one vast assembly all the kindreds, tribes and tongues and people shall mingle. Idolaters and Turks, Jews and Mahomedans, Christians and Infidels shall compose one promiscuous concourse. The wise and man, the learned and the unlearned, the rich and the poor, the bond and the free, the king and his subject, the slave and his master, the husband and the wife, the parent and the child, the Pastor and the people, the young and the old, the saint and the sinner, mankind and devils, shall all be marshalled there. You will be there, I shall be there, we shall each be recognized by the Judge, and every one an answer for himself. The judgment shall be set, and the books opened.

In recognition of His services as the mediatorial King under whose government the world of the Redeemed has been placed, the Lord Jesus Christ is designated by the everlasting Father to execute the duties of the supreme judicial office of Judge of the world.

As God-man He will be peculiarly qualified for this high position. What attributes other than those which pertain to Deity alone would be adequate for the business of the world? Like a violent and looseborne man, it would assume the confidence, and the respect of the world. Sin is a terrible evil. Guilt and misery are its fruits in this world, and in the world to come, the bitter pains of eternal death. "O sin," exclaims one, "how hast thou cursed us! Thou hast thrown up a barrier between us and God, with thy chilling breath thou hast extinguished the light of our household joys, thus hastening our harp, and filled the air with discordant cries, thus hastened the sword, and bathed it in human blood, thus had dug every grave in the bosom of the fair earth; but for these we should not have known the name of widow or orphan, tear and sigh, sorrow and death; but for these our hearts had been torn by a pang, and our joy purged by the ecstasies of heaven! "The cry of humanity in every age has been substantially, 'O wretched man that I am, who shall deliver me from the body of this death?' What must I do to be saved?"

Conclusion next week.

THE FATAL SHIPWRECK.  
Multitudes with western motion,  
Haste from European shores,  
Brave the dangers of old Ocean,  
Where Death's angel often comes.

Seam or wind the current urges;  
Thousands weekly greet our circling  
Some, alas! "neath Ocean's surges  
Sudden, find the end of time.

Hundreds, full of expectation,  
Crowded the Atlantic's deck;  
Dreamed of happy destination,  
Not of the terrific wreck!

Sleety o'er the ocean crossing,  
Harmlessly each billow rolls;  
Onward, onward, never pausing,  
With a thousand precious souls.

Hope is brightening, joy increasing  
As they near the new world's shore;  
Wearied feelings fast decreasing,  
Soon the voyage will be o'er!

Yes, and sooner than expected!  
Why such doom? Who tells the cause?  
Man's mistake was uncorrected,  
Till the ship was in quick jaws.

Death insatiate, death devouring,  
Hundreds wake for longer sleep;  
Agony its horrors poureth  
Round about and in the ship!

Babies unconscious of their dangers;  
Mothers there with anguish riven;  
Fathers, brothers, friends and strangers,  
Cry in agony to heaven.

Feebly up the rigging climbing,  
Killed by inches with the frost;  
Ocean's wall with mortals chiming,  
As they sink among the lost.

O! what mental conflicts raging,  
While they grasp the icy rope;  
Chilling hope, despair assaaging,  
Wild despair destroying hope.

Poverty and wealth and fashion,  
Now in strange confusion blend;  
Loudest cries of human passion,  
In death's low cadences end.

Late preserved, a wakened gladness,  
Great griefs live in human breast;  
Yet the tears of deepest sadness,  
Down the cheeks unbidden roll.

Joy amid such scenes of anguish,  
Great griefs live in human breast;  
Living hope itself did languish,  
Midst the dying and the dead.

Like as from a dream awaking,  
Come the living and the dead;  
Others, with their heart strings breaking,  
Dimly see it far away.

Painful feelings waited hither,  
Now in agony passing o'er;  
Living hearts and hopes will wither,  
When they hear the awful tale.

Officers and Captain weeping,  
Gently chide the erring crew;  
Grief around their spirits sweeping,  
Causes them in the dust to bow.

Wait the future's plain revelation;  
We shall know the reason then;  
O! we err when belighted feelings,  
Motive try of fore-men.

God of justice and compassion,  
Us prepare for sudden death;  
Give us while we live salvation,  
Save us thus from coming wrath.

Canning, April, 1873.

THE WESLEYS AND THEIR HYMNS.  
The Wesleyan hymns are most peculiar. The peripatetic composition, their autobiographical cast, their lofty spirituality, their intense life and practicality, their high poetic merit place them by themselves. Charles Wesley, like his brother John, was an intense believer. Both were naturally religious; both had a singular capacity for receiving truth. Of this intense belief the Methodist hymns were the offspring, no less than the Methodist preaching. No man ever realized more fully than the poet the destructive nature of sin; no man ever gave more absolute credence to the declaration, "The soul that sinneth it shall die." It was with an earnestness and directness arising from his own strong convictions that Charles Wesley occasionally cast aside poetic refinements and apostrophized his hearers with singular plainness of speech. In Wales, one of the roughest audiences ever assembled was melted into tears, almost as one man, by the singing of the hymn, "Lovers of pleasure more than God," in which the bold verse occurred:

"Outcasts of men, to you I call;  
Harlots and publicans and thieves,  
He spreads his arms to embrace you all;  
Sinners alone his grace receives."

Nor was the audience melted to tears alone, but out of the thrilled and tumultuous assembly, Charles recited his own, many of whom became preachers of the righteousness.

The popularity of Wesley's hymns among the Methodists is greatly increased by the circumstances of their composition and the associations connected with them. With marvelous facility, he wove every incident into poetic meditation, and "had a pain" for every occasion of his long career. On going down to preach among the Newcastle colliers, the fire with which he was then surrounded suggested the stirring hymn:

"See how great a flame appears!  
Again, in the same neighborhood, the sight of weary and eager矿工s thronging to hear the Gospel, inspired the fine hymn:

"Who are these that come from far,  
Swifter than a flying cloud?"

Preaching among the Portland stone-quarries with such success that "the rocks were broken and melted into tears on every side," he wrote the popular hymn, "Come, O Thou all-wise and merciful Lord," with its vigorous allusion to "hearts of stone." In the great pit at Gwennap, where the seats of turf rose tier above tier, like an ancient amphitheatre, the poet preached to ten thousand persons, with a larger effusion of the Spirit than had ever attended his ministry, and writes afterward: "Seventy years of suffering were overpaid by one such opportunity. I expressed the gratitude of my heart in the following thanksgiving: 'All thanks be to God, who scatters abroad;' a hymn so jubilant in word and measure as to provoke unbounded enthusiasm whenever it is sung. It was amid the lonely grandeur of the Land's End that he wrote the sublime hymn, 'Thou God of glorious majesty;' and on the same mysterious spot, 'Come, Divine Immanuel, come.' His faculty of composition was once put to an almost ludicrous test on the coast. He had just begun to sing a hymn, in the midst of a gathering crowd, when some sailors, half tipsy, attempted to drown his voice by roaring the favorite song, 'Nancy Dawson.' In the midst of the discordant contest between hymn and song, his quick ear caught the metre and air, and he challenged them to come again, when he would be ready to sing a new song to their tune. When both arrived at the same place in the evening, Wesley sang the next hymn.

"Listed into the cause of sin,  
Who should be good as evil!"

to the tune of "Nancy Dawson," and many who had accompanied the sailors "to scold," remained to pray."

John Wesley was right in assigning a very high place to his brother's funeral hymn. They are songs, not dirges; thanksgivings for "the good fight fought well," for the emancipation of the spirit, for the everlasting life. Fitting strains are they wherewith to escort the good soldier to the grave, to comfort mourners, and stimulate the living to boldness and zeal. No man knew better how to make use of the hope of "our gathering together unto him."

His hymns on Heaven have sometimes produced a thrilling effect on those who heard them for the first time. Some years ago the recital of one of them, by the counsel in a murder case tried at Exeter, as having been the last words of a murderer, melted the judge, the bar, the jury, and the audience into tears.

The Church of England closed her pulpits against the living preacher. By a happy substitution the undying voice of the dead poet sounds alike through her steeple and her lowliest temple; and his magnificent anthem, "Hark the herald angels sing," the most popular Christmas hymn in the world, finds a place at the end of the Prayer-book. His Easter Hymn, "Christ the Lord is risen to-day," hallelujah! appropriately opens the morning service on Easter-day, and his Ascension Hymn, "Hail, the day that sees Him rise," the finest in our language—leads the praises of worshippers on Ascension-day. It is not enough to the Church from which he was driven should now hear his voice; but all churches, orthodox and heterodox, accord him an honored place; and the hymns sung by eleven million of people, who is estimated, from the Methodist societies of our day, are his, with comparatively few exceptions—Isabella L. Bird, in Sunday Magazine.

(From the Methodist Recorder.)  
THE LAST HOURS OF THE REV. THOS. JACKSON.  
By the courtesy of the Editor of the Wesleyan Methodist Magazine, the Rev. B. Franklin, B. A., we are enabled to furnish the following extract from an article, prepared by himself, intended for insertion in the April number of that publication: On Thursday, February 27, I went over to Shepherd's Dock with the intention of spending an hour with our now departed friend and father in God, Mr. Jackson. Instead of finding him as usual in his study, surrounded by books and papers, and ready to discourse such as the "old man eloquent" loved to address to his ministerial brethren, I was concerned to hear that he was confined to his bed, where he had been several days. On entering the room he was looking pale, but his eyes were clear. At length, leaning over him, his head being inclined to that side, I inquired, "Father Jackson, are you in pain?" He replied in a smothered but prompt, "No." Thus perceiving that he was sensible, and knowing that it was no stranger to give a Theocratic blessing to his full application according to the blood of Christ Jesus, I ventured to address him in words taken from a passage of Scripture which I had been revolving while I stood looking at him: "O Naphthali, satisfied with favour, and full of the blessing of the Lord!" I asked, "Shall we say of you, father Jackson, 'Satisfied with favour?'" For a moment there was no response, and it seemed as if the man of God had already fallen asleep. I then said, "I am glad to hear that you are sensible, and that you are able to give a Theocratic blessing to his full application according to the blood of Christ Jesus, I ventured to address him in words taken from a passage of Scripture which I had been revolving while I stood looking at him: "O Naphthali, satisfied with favour, and full of the blessing of the Lord!" 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