

CHRISTIAN OBSERVER.

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Poetry.

THE BIBLE.

Over the nations dark as night,
Arise, O Lord, in glorious light;
Reveal thyself to idol lands,
And teach the heathen thy commands.

Let the blest volume thou hast given,
Be sent to all men under heaven;
In every tongue, its every page,
Be read by savage and by sage.

Clear as the sun, when brightest morn,
Breaks o'er some traveller forlorn:
Nor halo mists his radiance shroud,
Nor dims it a light fleecy cloud.

So let thy Word in every line
With clear unshrouded lustre shine,
Nor aught obscure, nor aught disguise,
The light which leads us to the skies.

Inform with a celestial skill,
Thy servants who translate thy will;
Nor let a single precept be
Concealed and wrapt in mystery.

W. N.

Doctrine and Duty.

[FOR THE CHRISTIAN OBSERVER.]

THE HEAVENLY INHERITANCE.

If other proofs were wanting, two things would establish it beyond all question, that the gospel is no desire of man's. The first is, *the greatness of the Saviour*, and the other, *the glory of the salvation it reveals*. The Saviour is none less than God manifest in the flesh; and who can for a moment believe that a human mind ever rose to the sublime conception of the Divine love, or the heavenly mystery of the Divine wisdom. But the salvation is as far above human conception as the Saviour is. Man, with a consciousness of guilt, which, in spite of his pride, follows him everywhere, might dream of forgiveness of sins, amounting to a deliverance from wrath; and he might please himself with thoughts of an indefinite progress in knowledge and happiness. But could his fondest presumption ever have dreamed of adoption into the family of God

—of being made a partaker of the Divine nature, and a joint-heir of him who is heir of all things? Could his loftiest aspirations have risen to the height, not merely of being admitted to behold at an awful distance the glory of Him who is exalted over all, but actually of sharing it?—not merely of being promoted to the rank of subjects of Christ's reign, but actually of reigning with him—sitting down with him on his throne?

Yet such is the exaltation to which every believer is predestinated. In every variety of figure and expression, the Scriptures declare and reiterate this great truth—We shall reign with Him on the earth. "We shall be like Him." "If children, then heirs, heirs of God, and joint-heirs with Christ." "Henceforth there is laid up for me a crown, which the Lord the righteous judge will give to me on that day, and not to me only." "To him that overcometh, will I give to sit with me on my throne." "The glory thou hast given me, I have given them." Such are a few of the declarations of our fellowship with Christ, in which the word of God abounds.

The greatness of this exaltation may almost stagger those who are weak in faith, when they look upon their native debasement. But a little reflection upon the origin and means of salvation will satisfy the reflecting and candid, that nothing less, in the issue, would correspond with the preparation for it. Think of the love of God which gave his Son, and then can any thing be too much to expect from it. "He that spared not his Son, but gave him up to the death for us all, shall he not with him also freely give us all things?" Think of the greatness of Christ's work, and the perfection of his everlasting righteousness, and then can anything less than such glory be a suitable result of his undertaking? The greatness of the gift bestowed, also magnifies the grace which bestows it. Had salvation been of works, then justice must have apportioned the reward to the service; but when it is of grace, it cannot be honoring to God to entertain limited views of the extent to which salvation reaches—either as to its objects or its results. As to its objects, the lower it descends to find them, and the greater their unworthiness, so much the greater the grace. Its riches are displayed when it is extended to the chief of sinners. God is glorified in this, that where sin abounded grace did much more abound.

Having found such vile and worthless objects, the greater the elevation to which he advances them; and the more precious the gifts he bestows upon them, the more is his grace magnified. Thus it is, that we shall be to the praise of His glory, when He shall have raised up the hell-deserving, and set them among the princes, and advanced them above all other creature holiness and creature glory.

The reason in the scheme of redemption for our elevation to a joint-heirship with Christ, is found in the important truth of his substitution for us. He suffered not on his own account; but if he suffered for us, must not the fruits and effects of His sufferings be ours? If we are so united with Him, that he can call us brethren and partners; nay, say that we are one with Him—His glory demands that we should be highly exalted. If we believe that He has loved us with an everlasting love, and yearns over us with fraternal sympathy, it is impossible to suppose that He will rest satisfied until he has brought us into a full participation of his honour and blessedness.

Of course it will be perceived that for this salvation, there must be a simple and undivided reliance upon the finished work of Christ; and all the praise of it belongs to him; human merits cannot enter into its grounds. Nothing would more completely undermine the self-righteousness of our hearts, than fitting views of the coming glory; for what fond conceit or presumption of man could ever dream of establishing a claim to such an inheritance, or of climbing up in independent might to take a seat upon the throne of Christ. It is His gift, and bought with His blood.

At the same time, it is to be remembered, that our enjoyment of it, while it may be the object of confident hope, must also be an object of constant solicitude. It is the gift of God; but the way to its enjoyment lies through an enemy's country—is steep and arduous—and encompassed by a thousand perils. There is a desperate conflict, a keenly contested race: it is only to him that overcometh, that he will give to sit down with Him. "He that endureth to the end shall be saved." Now, it may be demanded, if the enemies are so numerous, and the obstacles so formidable, what becomes of the grace in the gift, when defeat subjects a weak mortal to condemnation, and failure is treated as guilt? There