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"If I forget thee, O Jerusalem! let my right hand forget its cunning."—Ps. 137, v. 5.

### SERMON,

By the Rev. George Boyd, M. A., late of  
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"For this corruptible must put on incorruption, and this mortal must put on immortality. So when this corruptible shall have put on incorruption, and this mortal shall have put on immortality, then shall be brought to pass the saying that is written, Death is swallowed up in victory."

"Oh, death, where is thy sting? Oh, grave, where is thy victory?"—1 Cor. xv. 53-55.

It will be seen that the concluding part of this text now read, is, in substance and sense, a quotation from the Old Testament scriptures. "Death is swallowed up in victory," is taken from Isaiah xxv. 8; "O, death, where is thy sting? oh, grave, where is thy victory?" is taken from Hosea xiii. 14.

Now, the fact of an inspired Apostle making reference to the Old Testament writings, and applying them in connection with the great subject of which he treats in this chapter, reminds us that the Prophets of old spoke of Gospel times and privileges in all their fullness and glory. And further, there is indicated that these portions, now quoted and applied by the Apostle, are to have their full and glorious accomplishment at that most eventful era spoken of throughout this chapter.

This chapter, as is well known, consists of various arguments in favor of that great doctrine revealed to us in scripture, viz.: the resurrection of humanity at the last day. In the course of the argument, the Apostle shews that that striking event is associated with—yea, involves—the grand consummation of redemption's work, in that every foe

and hindrance to the kingdom of grace and glory will then be removed and overcome, and all the redeemed entirely and for ever brought to their full happiness and reward.

The text is part of the concluding portion of this most masterly argument for the resurrection of the dead. In it the inspired Apostle comes to direct statements on the subject. He declares much of what will take place in reference to these our now mortal and decaying bodies. (Verses 49-55).

This announcement, contained in the text, and, indeed, more or less throughout this whole chapter,—of a coming glorious victory over death, and a consequent removal of all the evils and ills which accompany death's reign, and are associated with it,—implies, of course, that death has now, and will have, up to the time of the general resurrection, a supremacy and power felt and dreaded by mankind. In other words, as a victory is here declared to be gained, there must be some enemy or enemies, or some antagonistic elements or evils to the kingdom of grace and glory, to be subdued and expelled. Such is plainly implied in the fact that corruption and mortality are spoken of in the text as having *now* an existence in this world, and a reign over humanity. Death is plainly an enemy to man. He is here acknowledged as having a sting, and the grave—his house—a victory.

We shall, in the first place, reflect a little on this thought, viz.: death reigns, and is an enemy to man.

When we take into account the scripture narrative of the reason and circumstances under which death acquired an existence and a reign in our world, and humanity became