

The Berean.

THEY RECEIVED THE WORD WITH ALL READINESS OF MIND, AND SEARCHED THE SCRIPTURES DAILY, WHETHER THOSE THINGS WERE SO.—ACTS XVII. 11.

QUEBEC, THURSDAY, MARCH 15, 1849.

[WHOLE NUMBER 259]

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THE PARTING SPIRIT.

Parwell, thou orb of splendour,
I need thy light no more;
No brilliance dost thou render,
The world to which I soar.
No orb nor moonbeam brightens
Those regions with a ray,
But God himself enlightens
Their own eternal day.
Farewell, sweet nature! waving
With gales and flowers fair;
Of these but little craving
Of what thou wilt least spare—
Only an earthly pillow
To bear my death-cold head;
And the turf and drooping willow
To deck my lowly bed.
The world to which I'm going
Has fruit far sweeter than thine,
Life's rivers ever flowing,
And skies that ever shine.
The harps of heaven steal o'er me,
I see the angels' train,
Jesus who hased before me,
And God, the Judge of all!

Elston.

PREACHED ON THE FOURTH SUNDAY AFTER
THE EPIPHANY, 1849, AT ST. JAMES'
CHURCH, ST. JAMESVILLE,
BY R. V. ROGERS, MINISTER.
Published by request.

HEIR.

When he hath appointed Heir of all things."

There are two senses, in which the term
Heir of all things is used. It signifies—
(1) One who is superior of anything after
the present possessor, (Locke)—(2) One
newly inheriting an estate.—(St. John,
D. 17). The word in the original signifies,
a legal possessor—one whose title can be sup-
ported by law.

I. There is an estate, into which the Son
of God has recently, by comparison, been
called to enter;—and as God—because—in
this respect, He is, what he ever has been,
—Universal Proprietor;—all things were
made by Him;—and therefore all are His;
—but as THE SAVIOUR.

When as the God-man Mediator, He entered
into the world, He took, as it were, a new
existence;—and as a new estate and
obligations;—and that new estate and
obligations were confirmed, and estab-
lished at the resurrection, when He was
declared to be the Son of God with
power;—the first-begotten from the
dead;—Then the Son was sent into the
world, to inherit what He inherited by
right of His Father;—The Church is in a peculiar
sense, His inheritance;—The sacred writer
says, "He came into his own;"—referring to
the Church of the Jews;—His own by
purchase;—the purchase of His own blood;
—redeemed with the precious blood of
Christ;—

II. He is remembered, that the text
speaks of Him as "Heir of all things," not
the Church only; but the world also;—
the heathen His inheritance, and the utmost
part of the earth His possession;—His
name written, is "King of Kings, and
Lord of Lords;"—

By and by—He will come again to take
possession of His inheritance;—the Church
prepared by His own grace and power;—the
world, ripe for ruin, to be destroyed;—to be
succeeded by a new Heavens and a new
Earth;—when the kingdoms of this world
shall become "the kingdoms of our Lord,
and of His Christ;"—

III. He is "appointed Heir of all
things;"—
The Universal Sovereign has instituted
Him, by an act of His own will and power,
as Heir of all things;—and, in due time,
He will possess all things;—The Psalmist declares
it as "the decree;"—and St. Paul says,
"Christ glorified not Himself to be made an
High Priest, but He that said unto him,
Thou art my Son, to-day have I begot-
ten Thee;"—He glorified Him by the
appointment of His Father;—He appointed Him to this
dignity, a reward for His own honour, as well
as the world's good;—will secure him in it;
—"Once have I sworn by my holiness, that I
will not lie unto David;"—the "covenant"
is "in all things" well "ordered and sure;"—
Then Christ must reign till He hath put
all enemies under His feet;—(1 Cor. xv.
25.)

IV. At present—This Inheritance of the
Lord Jesus Christ, is in Reversion;—Even
the Church;—the vineyard of the Lord of
Hosts;—is "let out to husbandmen;"—to
cultivate, Christ has not as it were, this part
of His estate in His own hands;—True—as
a head over all things to the Church;—His
appointing;—providence ordereth all
things in Heaven and Earth;—He walks
in the midst of the churches;—seeing, if not
approving of all things, and making all things
visible, work together for good;—but His
visible Church is managed by men, as the
Bishops and Pastors of His flock;—to feed
and admonish, to care and provide for;—
Hereafter, however, the Church shall be
gathered up to Him, when Heaven and Earth
shall be renewed;—and the Lord God omnipotent
shall reign;—then the marriage of the
Lamb is ready, and He who hath made
all things, shall be ready;—then the holy city, new
Jerusalem, will come down from Heaven, as
a bride, adorned for her husband;—then
shall the tabernacle of God shall be with
men, and He will dwell with them, and they
shall be His people, and He himself shall
be with them, and be their God;—

Then shall the Kingdom of the Church
be the Kingdom of the Lord Jesus Christ;
—the Kingdom of the Church, shall be the
Kingdom of the Lord Jesus Christ;—the
Kingdom of the Church, shall be the Kingdom
of the Lord Jesus Christ;—the Kingdom of
the Church, shall be the Kingdom of the
Lord Jesus Christ;—the Kingdom of the
Church, shall be the Kingdom of the Lord
Jesus Christ;—the Kingdom of the Church,
shall be the Kingdom of the Lord Jesus
Christ;—the Kingdom of the Church, shall
be the Kingdom of the Lord Jesus Christ;

VI. The present and future glories of
Christ are consequences of His sufferings,
according to the terms of the covenant;—
when His soul shall make an offering for sin,
He shall see His seed;—(Is. lxx. 10, margin.)
The rescue of His people from sin and
death;—His power over them as King in
Zion;—His power in them, by the indwell-
ing of His Spirit, giving them grace to help
in every time of need;—enabling them to live
to the power and glory of His grace;—then
dividing the spoil with the strong;—is, "be-
cause he hath poured out His soul unto
death;"—He is the attraction to His Church,
since He was lifted up on the cross, as He
Himself said;—"I, if I be lifted up, will draw
all men unto me;"—so that St. Paul says,
—"to us there is one Lord Jesus Christ, by
whom are all things, and we by Him;"—
(1 Cor. viii. 6);—"Thou Lord of His redeemed
people, and of all things for their benefit
(Scott);—The heir differing nothing from a
servant, though Lord of all;—in the way to
the crown He endured the Cross;—was
humbled before He was exalted;—He is the
eye perishing, but really the germ of a future
goodly seed;—"He shall see His seed, and
the pleasure of the Lord shall prosper in His
hands;"—

There are (1) Present, as well as (2)
Future glories of Christ. Both are implied
in the expression;—"Thou hast put all
things under His feet;"—
Though—alas!—for this world's happi-
ness;—we see not yet all things put under
Him;—(Heb. ii. 8);—but we see Jesus, who
was made a little lower than the angels for
the suffering of death, crowned with glory
and honour;—that He by the grace of God
might taste death for every man;—Jesusa-
placated on the mediatorial throne invested
with universal dominion, and made "Head
over all things to the Church;" (Scott.)
Every sinner that repenteth is a fresh sub-
ject for glory;—Angels rejoice over him,
The subject of redeeming love himself glorifies
the Saviour in his body and in his spirit.
Even the thoughtless world is compelled to
bear its part in ascribing glory to redeeming
love;—for, when they see one, now preach-
ing by his life, that faith which once he
sought to destroy;—then they glorify God in
him;—But if this be so of salvation coming
to one house;—how far more glorious do Je-
sus's power and love appear, when nations are
born to Him;—"begotten through the word;"
—"born of the Spirit;"—when "the dark
places of the earth, full of the habitations
of cruelty;" become enlightened, through the
clear shining of the Sun of righteousness;
when, convinced of the nothingness of their
gods many and lords many, "they cast
their idols to the idols and to the bats;"—
Songs of praise, equally sweet, and loud and
low, ascribe "glory to the righteous one;"
when the nominal Christian becomes real;
when the prodigal returns from the error of
his way;—when the backslider is heard in-
viting and encouraging;—"come and let us
return unto the Lord;" (Hes. vi. 1);—or
calmly resolving;—"I will arise and go to my
Father;"—

John saw "Him that is faithful and true,"
and "as his head were many crowns;"—
(Rev. xix. 12);—This denotes not only the
extent of His authority as Creator of the
world; but His many victories as "Head
over all things to His Church;" (Scott.)
Observe—St. John sees the Saviour's
coronation after the destruction of the Roman
Apostasy, (xviii);—and when He goes
forth to judge, and make war with, and
smite, the nations who have been leagued
with Antichrist;—His crowns betoken Him
—"King of kings and Lord of lords;"—Then
—"as Lord of all," His kingdom shall rule
over and in all;—the kingdoms of this
world shall become the kingdoms of our
Lord and of His Christ;—Then—he shall
be proclaimed by universal suffrage, not His
of—but possessor of—all things!

VII. It is a thought almost too large for
our mind's grasp, and yet it is a revealed
truth;—that—in all these glories, His
redeemed people shall bear a part;—The
Church which is His body is to be the ma-
nifested "fulness of Him that filleth all in
all;"—Those whom God hath given to Him,
to be redeemed and sanctified, shall be where
He is, beholding His glory.
They who have followed Him in the regener-
ation, having suffered with Him, will be
glorified together. Associates in the judg-
ment, they will judge Angels. Is Christ
"heir of all things;"—believers are "heirs of
God and joint heirs with Christ;"—They
are called to inherit a blessing;—(1 Pet. iii. 9)
—"He that overcometh shall inherit all things;"
—(Rev. xxi. 7). Then, both for the Redeem-
er and the redeemed there is reserved
"an inheritance;"—according to His own
promise;—"as I have overcome, and am set
down with my Father in His throne;—so shall
I overcome, and sit down with me on my
throne;"—realizing the truth—"If we have
been planted, together in the likeness of His
death, we shall be also in the likeness of His
resurrection;" (Rom. vi. 5.)

Observe—"They, who, through faith and
patience inherit the promises;"—will inherit
all things;—in consequence of their union
with Christ. The word of promise, run-
ning through all the scriptures, is, "I will
be to you, as all the children of God, by
the promise of the Father, and by the grace
of the Lord Jesus Christ, the Father of
mercy, and God of all grace, who will abundantly
supply to us all that we need, according to
the riches of His grace, which He will
abundantly supply to us, according to the
effect of His power, which He will abundantly
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