

# The Christian.

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"THE CHRISTIAN,"

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## EDITORIAL.

(The glory which thou gavest me, I have given them.—  
John XVII—22.)

Among our Redeemer's many crowns, the many glories which he possesses, and the names he wears, there is one glory which can never be shared, and one name which no man knew, but he himself, (Rev. XIX; 12, 13) This name and this glory John mentions when introducing Jesus to mankind, "In the beginning was the Word and the Word was with God, and the Word was God. All things were made by Him, etc." Here is declared with inimitable clearness and sublimity, Christ's equality with God in creative power and eternal glory. This name is the only name never shared by another. Who but He is ever called "the Word?" Who else is said to be in the beginning with God, or to be God? This glory is undivided and uncommunicable. It is essentially his own. He laid it aside for a time, and to accomplish a purpose, and in view of its accomplishment, asks His Father in this prayer to restore it, (v. 5.)

But Jesus here mentions another glory, which is derived and communicated, the glory which the Father gave Him, and He gives to His disciples. After John had declared the glory of the Eternal Word, he proceeds: "And the Word was made flesh, and dwelt among us, and we beheld his glory, the glory as of the only begotten of the Father, full of grace and truth. This glory we are now considering more particularly. The apostles saw this glory. It is thus expressed: "God manifest in the flesh," "God with us," "He was found in fashion as a man," etc., etc. It is a mysterious union of the human and divine nature; so that he who saw Jesus, saw the Father, because He was the image of the invisible God, the express image of his person. He had also in full perfection, everything essential to manhood. The human and the divine shone gloriously in the man Christ Jesus, and that glory He gives to his disciples.

In the 1st of John, we have in epitome both the history and philosophy of Redemption. He describes the original glory of the Word, then the glory of His incarnation. He also tells in verse 12th and 13th how He gives that glory to men. When He was in the world which He had made, and it knew him not; when he came to his own (nation) and his own received him not; to as many as did receive Him, believing on His name, He gave power to become the sons of God. They had both the right and ability to receive from Christ a divine nature, to be born of God. Not as some affirm, that the moment they believe, they are the sons of God, but rather that they can then take the steps necessary to the heavenly birth. The unbeliever has neither the ability nor right to become a son of

God; the believer has. If he use this right, he will become a son, as Jesus describes it to Nicodemus, chap. III. If he will not use the privilege, he will never become a son, as was the case with those believers described in John, VIII; 30, and XII; 42. Both faith, and the obedience of faith, are necessary to become sons of God. Nothing could be made plainer than this appears in the Lord's last commission, Mark XVI; 15, 16, in the apostles preaching and the conversion under the preaching.

It was a beautiful glory which the apostle beheld in Jesus, so completely filled with GRACE and TRUTH, as to exclude every foreign element. Being with him night and day, they beheld that glory, full of power to the last. "He pleased not himself," "did nothing for himself." Everything He said, and did, and suffered, was to honor God and benefit man. Grace filled every action of His life, and every feeling of His heart. Selfishness fled at His approach, as night before the rising sun.

His treatment of His disciples was full of grace and truth. With a patience that knows no discouragement, he labored to make known to them all things which he had heard of the Father. His gentle reproof of their foolish strife about which of them should be the greatest, drew them closer to himself and to each other. When Peter, in the priest's palace, denied him thrice, and his horrid oaths, strongly chimed with the sentence of the multitude, who all said he is guilty of death, Jesus looked on him with such infinite sweetness, as to start the deep fountain of a penitent heart. He went out and wept bitterly. Peter was especially invited to the next meeting which Jesus held with His disciples on His rising day, when they were begotten of God into a lively hope, by the resurrection of Jesus Christ.

But Jesus' crowning glory was His death, full of grace and truth. All that was severe and good in bleeding sacrifices, and all the glory that filled the Tabernacle and the Temple, culminated in the cross. Whatever glory shone from the law of Moses, was swallowed up in "the glory that excelleth." If divine glory was displayed in lifting up the serpent in the wilderness, which at once shut death's flood-gates, and turned the dying wail of a whole nation into universal rejoicing, how did this glory shine when the Son of MAN was lifted up for all nations, and for all time, that whosoever believeth in Him should not perish, but have ETERNAL LIFE. Blessed are their eyes that saw that joy, for wise men and kings desired in vain to see it. Jesus gives men the glory which His Father gave Him. He came to earth, that we might rise to heaven; took human nature that we might gain the divine. Nor will his mission fail; His apostles received the divine nature, without losing the human. What they had heard and seen and handled of the Word of Life, they declared unto us, that we also might have fellowship with them; and truly their fellowship is with the Father and His Son Jesus Christ, (I John, 1-3.) Paul said that the reading of Moses left the veil upon the heart of the Jews, but the reading of Christ removed it. It surrounds us with a divine compassion that melts the heart and leaves on it the divine image. "We all, with open face, beholding as in a glass the glory of the Lord, are changed into the same image from glory to glory as by the spirit of the Lord," (II. Cor. III; 15, 18.) From glory to glory is the Holy Spirit's process. From beholding the glory of the Lord, we are made like Him, and the "new man is renewed in knowledge after the image of the Creator, (Col. III; 10.) John gradually became like Jesus by beholding His glory. In A. D. 32, John hastily forbade a man to expel demons in the name of Jesus, because he followed not with them. He also sought that fire might come from heaven to destroy them that received not his Master, (Luko IX; 49, 56.) In A. D. 33, he rejoiced in being thought worthy to suffer shameful

beating for the name of Jesus, (Acts V; 41) In A. D. 90, bowed down with years of labor and suffering for the Master, and waiting to drink the cup which his apostolic brethren had already drunk, he testifies: "Beloved now are we the sons of God and it doth not yet appear what we shall be, but we know that when he shall appear we shall be like Him, for we shall see Him as He is. And every man that hath this hope in Him, purifieth himself even as he is pure," (I. John, III; 23.) His training for heaven was commensurate with His life, and the nearer He approached it, the more He resembled the only begotten of the Father.

The zealous Saul read Moses with a heart so hard as to beat and imprison every disciple of Jesus he could find, and to look on the death of his first martyr without a pang. When he saw the glory of the Lord, he was so changed as to be as willing to suffer for Him, as he had been to persecute Him. He gladly suffered the loss of all things to gain Christ and lead men to the cross. At one time, to meet the murmuring opposition of heathen brethren, he writes of his many and sore trials for Christ; at another he draws the pen through them all and exclaims: "I reckon that the sufferings of this present time not worthy to be compared with the glory that shall be revealed in us." And why this reckoning? Because he waited for the manifestation of the sons of God, (Rom. VIII; 18, 19) That blessed hope "unstrung death itself and turned affliction into a prelude of that far more exceeding and eternal weight of glory."

Neither John nor Paul could describe the future glory of the sons of God any farther than to say, "We know that we shall be like him," and "When Christ our life shall appear, then shall ye also appear with Him in glory," (Col. III; 3, 41.) Their lives are a lesson for all who are seeking to be like Christ. Both had a nature that could neither pity nor spare those whom they regarded as religiously astray. One would kill without mercy all who would receive Christ; the other call down fire to burn up those who did not; an illustration of the state of those who were deceived "living in malice and envy, hateful and hating one another," (Titus III; 3) But these two men became the most united and most amiable and self-denying of human kind, from beholding the glory of the incarnate God. By the cross of Jesus, the world was crucified to them and they to the world. The victory was gained over sin and selfishness, by long and prayerful effort to mortify the flesh by the Spirit, to keep under the body and bring every thought into captivity to the obedience of Christ. And none who now look to Jesus need despair of gaining a divine nature, and overcoming the corruption that is in the world through lust.

The grand purposes for which Jesus gives that glory, we hope to consider in a future article. D. C.

THE REV. JOSEPH COOK, of Boston, gave two lectures in the Centenary Methodist Church, of this city on Tuesday and Wednesday evenings, the 20th and 21st ult. Subjects: "The Seven Modern Wonders;" "Does Death End All?" Mr. Cook was born in New York, and is now in his forty-ninth year. He graduated at Andover in 1855, and since that time has travelled over all parts of the world. He is, we should judge, about six feet high, and weighs about 260 pounds. On the platform he appears graceful, and handles his subjects in a most masterly manner. His ability may be seen from the fact, that for over two hours and a half, without notes, he presented in the clearest light, avoiding all technicalities, the most abstruse principles, without tiring in the least either himself or his audience. Finding in one of our papers extensive notes of his last lecture, we insert them in this issue.

THE FOLLOWING from the *Christian Standard* of January 18th, will carry sadness to the hearts of the brethren in Nova Scotia, where Bro. Orvis was so well known and loved. We are but expressing the