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"If I forget thee, O Jerusalem, let my right hand forget its cunning." — PSALM CXXXIII. 5

CHRIST THE WONDERFUL.

JESUS OF NAZARETH, born of humble parentage, resident for some thirty years in an obscure village of Galilee, and, with the exception of the last three years of his life, making no general impression upon the eye in which he lived, is, when considered in his nature, knowledge, affections, purposes, powers, offices, work for men, and relations to men, as stated in the Bible, and also when considered in his influence on human destiny, beyond all comparison, the most interesting, important, attractive, and soul-absorbing person that ever appeared in this world. To human seeming his career was ended when, by the procurement of the Jews, he died on the cross under the decree of Pontius Pilate. The Jews so intended. He did not think so himself, and God did not so mean in him.

Very soon it appeared that the cause which he represented, and which was embodied in him and his work among men, was not dead, and that he himself, either as to his being or his powers, was not extinguished when he breathed his last, and "gave up the ghost." The tomb of Joseph of Arimathea did not retain his body longer than the third day. God, on that day, raised his body from the dead, and thereby set his own seal to the mission, the work, and the self-asserted claims of this JESUS; and after showing himself alive "by many infallible proofs," at different times "for forty days," this same JESUS left our world by a personal, visible, and miraculous ascension into Heaven. All the facts, directly relating to and connected with his

bodily presence among men, were completed with this final event.

What followed was a ministry of men in his name, beginning at Jerusalem, and consisting largely in simply telling the story of JESUS in what he said and did, and in what happened to him; and to this ministry God bore "witness both with signs and wonders, and with divers miracles and gifts of the HOLY GHOST, according to his own will." Peter began the ministry on the day of Pentecost. Converts were made to JESUS and his cause, first among the Jews, and then among the Gentiles; these converts were organized and associated together as churches; and from that day to this, for now more than eighteen centuries, the work of making JESUS and his cause known to the children of men has been going forward in this world. Men, by millions and hundreds of millions, have identified themselves with him. His name meant more to their thoughts, and more to their hopes, than any other name ever pronounced.

What this JESUS is in his nature as explained in the Bible, and what he came into this world to do, and did, and what he is now doing in Heaven for this world, as explained in the same Bible, constitute the explanation of his wonderful power over human thought and feeling. The whole explanation centres in him and his work. The result is not greater than the cause. JESUS was on earth God manifested in the flesh, and, dying in the flesh, he was, and is, the SAVIOUR of sinners, having come into this world, as he expressly says, to save that which was lost. He still sustains this relation to men, and will do so to the end of time. He is in Heaven pursuing the same