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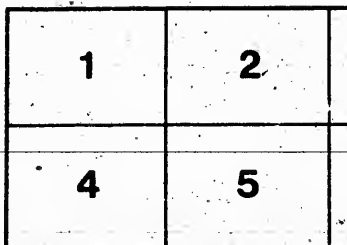
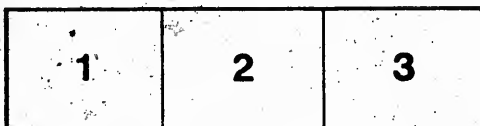
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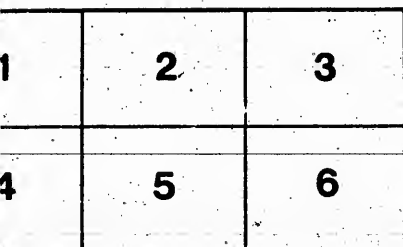
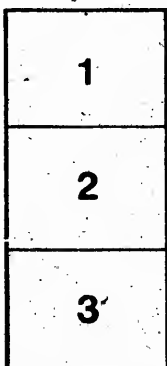
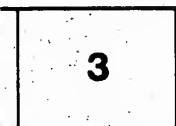
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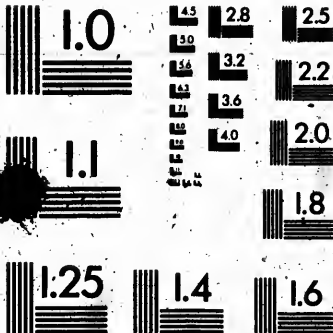
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SERMON BY THE LATE
REV. WILLIAM FRASER, D. D.,
OF BOND HEAD.

The first meeting of the Synod of Kingston and Toronto, since the union, was held in Knox Church, Toronto, May 2nd, 1876. Previous to the Synod being constituted a service was held, at which Rev. William Fraser, of Bond Head, preached the following sermon:—

Phil. iii, 20, 21. "For our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ; who shall change our vile body, that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things to himself."

Modern missionaries tell us that we need not look for a very advanced type of Christianity among recent converts from heathenism. The spiritual vision, long closed in deadly slumber, at its first opening but dimly perceives the beauty of holiness—"sees men as trees walking," Mark viii, 24—and the moral nature, under the direction of this defective eye-sight, but too feebly asserts its emancipation from the bonds of superstition and idolatry. Hence the disappointments and discouragements so frequently encountered. The Christian teacher labors earnestly, perhaps for years, with the sable son of Africa, the dusky native of India or the red man of the forest woods or of the plains, striving to fill his mind with the knowledge and love of the truth, only sometimes to discover by some untoward accident that his hopeful convert still cherishes some old fetish, maintains some act of devil worship, or that the "brute beast" nature is still but partially subdued. Unhappily it has always been so. Not modern missionaries alone, but those who held their commissions directly from Christ himself, give strong expression to their disappointment and their grief that there was so little consistency between the lives of professed believers and the doctrine which is according to godliness. Paul and Peter, John and James and Jude have the same melancholy tale to tell and the same lamentations to make. Avarice and falsehood, ingratitude and treachery, wrath and malice, and ambition and sensuality mar their work, disgrace their converts, and dishonor "that holy name by which they are called." Our Apostle in the context is deeply moved at so sad a state of things, and gives vent to his emotions in sighs and tears—"For many walk, of whom I have told you often, and now tell you even weeping, that they are the enemies of the cross of Christ; whose end is distraction, whose God is their belly, and whose glory is in their shame," (vs. 18, 19). Happy would it be for the ambassadors of Christ, happy for

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the Church, for the credit and strength and progress of Christianity, if in the midst of the civilization and refinement of an advanced state of society, and under a life's training of Gospel ordinances and religious teaching, were there no longer occasion for these mournful complaints. Happy, indeed, would it be had all who bear the name of Jesus a clearer and stronger apprehension of their relations and duties, and were habitually under the subduing and sanctifying power of the grand realizations of the Apostle. "For our conversation is in Heaven; from whence also we look for the Saviour, the Lord Jesus Christ, who shall change our vile body, that it may be fashioned like unto His glorious body, according to the working by which he is able to subdue all things to himself." I, The evident design of this passage at large is to inculcate personal holiness as the necessary and normal development of Christian life, and in furtherance of this purpose it furnishes the great considerations and inducements to the cherishing and illustrating the Christian spirit and the Christian character. The believer's relations to the heavenly world, his hopes in regard to the appearing of Christ at His kingdom and glory, his assurances respecting his own future and the Almighty Agency pledged to perfect his fitness for the glorious consummation, are here exhibited in rapid survey as furnishing the sufficient and dominant motives to holiness of heart and of life. In dwelling further on the text it shall, therefore, be my object to trace the bearing and power of these considerations in promoting and completing the great moral transformations essential to the Christian character. It is almost superfluous to say that the Gospel provides for the safety, the happiness, and the glory of man, not merely in the way of legal exemptions, but by a change of nature, by the reproduction of the image of God in his soul, by the washing of regeneration and the renewing of the Holy Ghost. "Giving him the mind of Christ; making him partaker of the divine nature; fitting him to escape the corruption that is in the world, and to be holy in all manner of conversation." This is the character which the Gospel was designed to form, and these are the qualifications for the enjoyment of its peculiar blessings. I need not enlarge here; the whole of Divine revelation, both in the Old Testament and in the New, points in the same direction. One grand purpose of all the privileges and immunities, promises and precepts, of the warnings, remonstrances, and threatenings, of the Word of God, is to give man new thoughts; to furnish new objects of desire; to give a new direction to his aspirations and ambitions; to bring him under the power of new motives; and to open up new channels for his activities. In short to give practical verification to the emphatic words of the Apostle—"If any man be in Christ he is a new creature. Old things are passed away, behold all things are become new." 2-Cor. v, 17. "Brethren," says the Apostle, "be followers together of me, and mark which walk so, as ye have us for an ensample" (17). What is that ensample? "Forgetting the things which are behind, and reaching forth to those things which are before. I press toward the mark for the prize of the high calling of God in Christ Jesus" (13 and 14). And then, after a passionate and tearful lamentation over the wretched delusion and fearful peril of those who might have a "form of godliness but denied its power," he states the reasons for his own course of self-restraint, of pious resolve, of ceaseless activity, and of

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earnest reaching after higher and still higher attainments, till he should come "into the measure of the stature of the fulness of Christ" (Eph. iv, 13). "For," or because, "our conversation is in heaven, from whence also we look for the Saviour, the Lord Jesus Christ. Who shall change our vile body that he may fashion it like unto his glorious body, according to the working, whereby he is able to subdue all things unto himself."

1. The first argument, or motive, or reason for the holiness of heart and life distinctive of the true Christian is his relation to heaven. "Our conversation is in heaven." The commentators advise us that the word *politēumat*, here translated "conversation," ought to be rendered "citizenship," "*vita civilis*," and that this would better express the force of the passage. They are members of an organized commonwealth or city enjoying common privileges, and subject to the same laws. As if the Apostle had said the confederacy to which we belong, the spiritual state or kingdom of which we are citizens is Heaven; "the Jerusalem which is above." Gal. iv, 26. This translation is not contradictory to the sense of "conversation" in its more common acceptation. The one, indeed, embraces the other; for, while the Apostle might be understood as saying, Our course of conduct is in such strong contrast to that of others that it savours of heaven—is heavenly in its nature and tendency—he may also be understood as stating a foundation principle which underlies such a course of action. "Our city" the place of our future and permanent residence, the scene of our honors and rewards, is heaven. Therefore, though earthly things are around us, we do not "mind them." We have regard to our higher destiny; we look to those things which are above, where Christ sitteth on the right hand of God. Col. iii, 1. A city is esteemed a most desirable abode. It may be the residence of royalty. It is the dwelling place of multitudes—many of superior minds—affording to each other the means of mutual protection, wealth, and social enjoyments. The grandeur of intellectual triumphs; the masterpieces of art; the splendours of architecture; the treasures of earth, all that can conduce to ease and luxury, the refinements and elegancies and pleasures of existence, are conceived of as the peculiar possessions and distinctions of cities. From the earliest times their immunities and privileges were highly prized. And even to this day a favorite method of doing honor to distinguished visitors is to convey to them the charter of the city's privileges and bounties. How did a man boast of being a citizen of Old Rome, and with what sacredness did it invest his person? There was the seat of Empire, and the head of the State, the Senate, the Parthenon, the Coliseum, the marble palaces, the grandeur and the beauty which shed around that great centre a halo of glory whose rays shone to the remotest corner of the empire. There, too, was the power which followed its citizens and threw around them the shield of its defence to the utmost bounds of the realm. "Take heed what thou doest, for this man is a Roman," stopped at once the progress of injustice. And as a counterpart to this, a citizen of the mighty nation of which we form a part may go to the most distant lands, and when the story of his grievances reaches the ears of his monarch the whole power of the Empire is invoked to redress his wrongs or to rescue him from the hand of the oppressor. A city is the ultimate home of the city of God. Its site is the better country—it

builder and maker is God. There are mansions, palaces—not booths or tabernacles. There is the home and the rest of the people of God. There the labors and wanderings of Zion's pilgrims come to a close. There they are put in possession of the inheritance, the kingdom, and the crown. There they enter into the presence of the King, to dwell under the smile of his benignity and to rejoice in his fulness evermore. The city of the living God, the heavenly Jerusalem, stands unrivalled in the universe and the emblems of beauty and of greatness are exhausted to convey some idea of its splendors. Walls of jasper, gates of all manner of precious stones, streets of gold, are some of its appointments. There is the throne of God, the sovereignty of Christ, the presence of the spirit, the especial manifestations of the Triune. There is the innumerable company of angels, who celebrate unceasingly the holiness of the Most High. There the mighty hosts of the spirits of just men made perfect, exulting in God their Saviour and uniting with ten thousand times ten thousand and thousands of thousands of holy angels in their anthems of praise, ascribing "Blessing and honor and glory and power unto Him that sitteth upon the throne, and unto the Lamb forever and ever." Rev. v., 11-13. The especial distinction of this city is that it is holy. Holiness, O God, becometh Thy house forever. "There shall in no wise enter into it anything that defileth or maketh a lie." Rev. xxi. Only the redeemed shall dwell there; only the ransomed of the Lord shall come to Zion; without holiness no man shall see the Lord. One main distinction of the Christian is that he is fellow-citizen with the saints and of the household of God. He resides here for a season, but this is not His home. Like the patriarchs of old as a stranger and pilgrim he has no "continuing city," but "he seeks one to come." Heaven is his city. There are his treasures—his hopes, his heart—there his inheritance, his kingdom, his crown, his glory. The Apostle John tell us what must be the effect of such exercises and such anticipations—"Everyone that hath this hope in him, purifieth himself even as he is pure." Citizens are expected to act in character, to maintain the honor of their position and their distinctive privileges. The christian character takes its complexion from the relation in which he stands to the unseen. While he "looks not on the things that are temporal, but on the things that are eternal"—he must appreciate the exhortation, "Walk worthy of God". While he "looks for a new heaven and new earth he cannot be otherwise than solicitous to be fitted for the glorious habitation. And when, in imagination, he stands upon the verge of time, and realises its grand consummations—"When the heavens shall pass away with a great noise and the elements shall melt with fervent heat," when the earth and the works that are therein shall be burnt up."—he anticipates standing undismayed amidst the "wreck of matter and the crash of worlds" only in his union with the Judge and his soul's conscious harmony with the mind of the All Holy. The position, the privileges, the rights, the associations, the hopes of the citizen of heaven dwelling here are the great inducements and influences operating constantly in the one direction of perfecting his holiness. And when he looks forward to his actual admission into the palace of the eternal—where his hope has already entered, his true confidence is inseparably connected with the cultivating and perfecting of that character which shall fit him for

having an entrance ministered unto him abundantly into the kingdom and glory of our Lord and Saviour Jesus Christ." 2 Pet. i. v. 11. The Christian's expectations in regard to the coming of Christ is the Apostle's second argument or reason for cultivating holiness of life. "From whence also we look for the Saviour, the Lord Jesus." The expectation of seeing Christ, as he is, without sin unto salvation, is here represented as one of the great sanctifying influences. "We do not mind earthly things—they have not the uppermost place in our hearts—they have not the mastery over us, because we expect by-and-by to see Jesus, the holy and the just, coming in the clouds of heaven invisible and glorious manifestation. The present abode of Christ is heaven. When nearing the end of His earthly ministry, and the dark shades of the closing scene were gathering around Him, in the consciousness of the full and faithful discharge of the trusts committed to Him, He exclaims "I have glorified Thee upon the earth, I have finished the work which Thou gavest me to do, and now, O Father, glorify Thou me with the glory which I had with Thee before the world was." John xvii, 4, 5. The announcement to his disciples, "I am no more in this world," filled their hearts with sorrow. But He tells them for their comfort that this should be for their greater advantage, and that they ought rather to rejoice because He was going "to the Father." He told them of His death, and to them the prospect was very dark; but He sustains their drooping spirits with the assurance that the sepulchre should not long be His prison house—He shall rise again. This promise was made good. The disciples saw Him again, and were rejoiced at this new epiphany. He was seen of them forty days, strengthening them, and instructing them in the things pertaining to the kingdom of heaven; and at last, when they brought home to their understanding and their hearts the sources of gladness which He had before mentioned, and were fully qualified to bear witness of His resurrection, they were vouchsafed the unspeakable privilege of witnessing His ascension. "While they beheld He was taken up, and a cloud received Him out of their sight." Amazing demonstration that He was the Son of God! Glorious consummation of the ministry of sorrow. Grand confirmation of all his assertions and all his claims. Stable foundation for the faith and hope of his disciples then and now. He has borne above His glorified body, and sits enthroned amidst the splendors of the skies. He lives, He reigns, He subdues all things to himself, He intercedes, "He bends on earth a brother's eye" and the sorrows and fears of His disciples then and always are quieted, and their hopes confirmed by the assurance that "He has gone into the Heavens, there to appear in the presence of God for them." Christ will come again from heaven. The wandering disciples at Bethany, the very depths of their souls following their eyes after their receding Lord, must be prepared for a new marvel. A heavenly messenger renews to them the promise of their beloved Master that this was not the last time they should see Him. "Ye men of Galilee, why stand ye gazing up into heaven! This same Jesus which is taken up from you into Heaven shall so come in like manner as ye have seen Him go into Heaven." Acts i. 11. The time, indeed, is not revealed, but the event is sure. He forgets not His friends in His absence. "If I go away I will come again." But

what a wonderful difference between the first and the second coming! Then He was seen by few; "now every eye shall see Him." Then He appeared in deep humiliation; now in glory, with a retinue of the angelic hosts. Friends and enemies alike shall "See Him as He is—they who loved and they who pierced Him," shedding upon the former the light of exultation and triumph, and overwhelming the latter with consternation and despair. Once despised and rejected; now coming in the clouds with power and great glory. Once born in a stable, condemned by unjust judges and nailed to a cross; now sitting upon the throne of his glory, and gathering before Him all nations. "God hath appointed a day in which He will judge the world in righteousness by that man whom He hath chosen, of which He hath given assurance unto all men in that He has raised Him from the dead." "He was once offered to bear the sins of many, and to them that look for Him shall He appear the second time without sin unto salvation." Consider the state of the Christian's mind in regard to the coming of Christ. He "looks for Him;" he expects Him. He feels sure of His coming. The infidel asks with unconcealed contempt, perhaps with a broad sneer of derision, "Where is the promise of His coming? Are not the stability of the world, the uniform action of nature's laws, summer and winter, seed-time and harvest, all things, as they were from the beginning of the creation, a standing record against the revolutions which you predict? And is it not the merest delusion to speak of a Man rejected and put to death by the men of his own times, reappearing on the scenes of his former defeat under pretence of balancing the inequalities of earth and righting all its wrongs? The scoffer, sometimes besotted by his lusts, shut his eyes to all moral distinctions, and exclaims "Let us eat and drink, for to-morrow we die." Or, in his pride of heart floats as he imagines, in the serene heights of mind far away from the shades of superstition, above the visionary hopes of reward, and the vulgar fears of wrath. Gospel history, Gospel prophecy, apostolic authority, miraculous confirmations are with him merely priestly inventions, tales and fables. With the Christian the Gospel "is not the Word of Man, but indeed and in truth the Word of God." The words of Christ, the confirmations of the apostles, are to him not matters of speculation or conjecture, but of moral certainty. "He knows of the doctrine that it is of God." The persuasion of Christ's coming dwells in his mind, not as a transient thought, but as an abiding presence. He does not say that Christ may possibly come, but that He will come. His faith, the substance of things hoped for; the evidence of things not seen, enters into that within the veil; realizes the last grand scene, the marshalling of the heavenly hosts, and the glorious second descent, among the clouds of heaven, of the great God, his Saviour, Jesus Christ. (4.) The character under which the Christian waits for Christ, "from whence we look for the Saviour." This was the significant name given Him at His birth. "Thou shalt call His name Jesus, for He shall save His people from their sins." The portion of the great work belonging to His abode on earth has been finished, and the heavenly priesthood, the intercessory dispensation has now reached its limit. When He ascended upon high He led captivity captive, and purchased gifts for men; and now, when the "voice of the archangel and the trump of God shall sound the knell of time," He comes

to inaugurate "the new heavens and the new earth," to complete the investiture of the redeemed with the insignia of their royal priesthood, and to proclaim the gathering together into one of the children of God, of all nations and of all times. The Saviour to crown His work and to make the believer rehabilitated and perfected, a sharer of His glory, He will appear for the triumph of His people and for the utter defeat and destruction of His enemies; to pronounce the irrevocable sentences to the former, "Come ye, blessed of my Father, inherit the Kingdom prepared for you from the foundation of the world;" and to the latter, "Depart from me, ye cursed, into everlasting fire, prepared for the Devil and his angels," the consummations of existence, eternal gain or eternal loss. The cherishing of such expectations must be productive of their proper effects. They can be rationally entertained only in connection with the life of godliness. We are in expectation of the arrival of a beloved friend or a distinguished guest, and a proper sense of the claims of friendship and the duties of hospitality leads us to make due preparations for his reception and entertainment. Belief sways and guides the moral perceptions, and moulds and perfects the character; and if our belief in the coming of Christ be an appropriating heart's belief and not a mere floating idea or a dream, it must and will operate to the restraint and subjugation of those passions which are at variance with his purity and opposed to his will. The anticipation of nearness to Him who is holy, harmless, and undefiled, the desire to be in closer communion, are at once the indications of the presence of the same mind that is in him, an ever present, prevailing, sanctifying power. The personage with whom the believer expects to meet, and to associate, is not an ordinary friend, or merely a distinguished man. He is the Lord of Glory, the King of Kings, the ruler of the universe, the judge of the world, and in anticipation of His presence and society the Christian shapes his course and guides his life. The nominal Christian may pretend that he looks for the coming of Christ, and that He will be his welcome guest. But while "he minds earthly things," or "glories in his shame," or sleeps, or trifles, or smites his fellow-servants, or eats and drinks with the drunken, the reality of his pretensions is more than questionable—nay, he gives most express contradiction to his most plausible professions. The infidel, the scoffer, is just as well entitled to claim the rights of citizenship as he. The true believer waits for the coming of the bridegroom with his loins girt and his lamp burning. He seeks to have the wedding garment, that he may be prepared to go in as a welcome guest to the marriage supper of the Lamb. He is diligent that he may be found of the Master in peace. He looks for the blessed hope and the glorious appearing of the great God and our Saviour Jesus Christ, in the true spirit and under the power of the sentiment that Jesus gave himself for us, "that he might redeem us from all iniquity and purify to himself a peculiar people zealous of good works." The true expectation of the Christian and his character as a whole person must ever be co-ordinate, reciprocal, and concurrent.

III. The last argument or consideration here presented to show the necessity of holiness, and to urge the Christian to its cultivation, is the transformation which shall ultimately pass upon his physical constitution, and the Almighty agency to effect this great change. "Who shall change our vile body

that it may be fashioned like unto his glorious body, according to the working whereby he is able to subdue all things unto himself." The distinction thus awaiting the body, as well as the soul, is the great inducement to treat it properly now, and to rescue its members from being the instruments of unrighteousness unto sin, and yielding them to be instruments of righteousness unto holiness. Rom. vi. 1st. The subject changed is "*our vile body.*" This wonderfully and fearfully constructed frame, the medium for the outward expression and manifestation of thought, volition, emotion, affords striking evidences of the wisdom and beneficence of the Creator. Yet it is the *vile body*—"the body of our *humiliation.*" It connects us with the soil out of which it was formed, by the products of which it is sustained, upon which it walks and into which it falls and moulders. Whatever may be the soul's progress towards its high destiny—its commonwealth in Heaven—the body keeps us in constant physical connection with the earth. It limits intellectual power, impedes spiritual growth, is soon fatigued with the spirit's activity, and contains the seeds of disease and pain and death. It is an animal nature. It is degraded by the Fall, and is prostituted to the purposes of sin. When we think of the sordidness of its appetites and infirmities; when we look at it under painful and loathsome diseases; and when the spirit has fled, and all that is left, however valued and loved in life, becomes soon so intolerable that we are compelled to bury our dead out of sight; and when we look into an open grave and witness the utter degradation of our nature, we recognise the striking propriety with which it is called a "*vile body.*" Yet, this body is not to be annihilated; it will only be changed. "So also is the resurrection of the dead. It is sown in corruption, it is raised in incorruption. It is sown a natural body, it is raised a spiritual body." It shall be raised, and revived, and fitted for a glorious and undying life. 2nd. Consider the model to which this vile body shall be conformed. "That it may be fashioned like unto His glorious body." Incomparable honor; like His glorious or glorified body. Not His body in the days of His abode on earth, but the body now enshrined in the light and glory of the Eternal. On earth, He took upon Him the form of a servant, without sin, but in the likeness of sinful flesh, exposed to the wants and privations of humanity, and subject to death. It is the body of His resurrection that is presented to us here. All is changed; and everything which renders that body which He bore about with Him here subject to hunger and weariness and pain has passed away for ever. We know not all the attributes of this glorious body, but we are privileged even now to look at some of them from a distance. On the Mount of Transfiguration before the brightness of His countenance the solar splendor paled, and His robes rivalled the whiteness of the snow. On the road to Damascus His glory dimmed the mid-day sun, and before the grandeur of the symbolic manifestation in Patmos the disciple who had lain on His bosom fell on his face as dead. His glorious body lost some of its earthly properties even before He ascended and now is invested forever with unfading splendours of the heavenly world. This is the model. The Christian's body is reserved for a high and holy destiny. It shall be like the body of Christ. The brightness of heaven does not oppress him, neither shall it dazzle the eye of the redeemed. Our humanity dies and is decomposed, but

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it shall be raised and beautified and spiritualized and fitted to dwell in regions which mere flesh and blood cannot inherit. Man is not constituted to dwell on earth. If he is to spend a happy eternity in a distant sphere—to see God, and to serve Him in a world where there is no night—to worship with angels, who have no clog of an animal frame, and like them to adhere in continuous anthems without weariness or exhaustion—if he is to exist in the midst of the indescribable splendours of the Heavenly Jerusalem, then surely his body must be changed. These bodies shall cease to be animal without ceasing to be human. They shall become spiritual bodies—the realized vehicles for the pure spirit. Like the body of Christ—this corruption must put on incorruption, and this mortal must put on immortality.” 3rdly. We are directed to the Almighty agency employed in conferring such distinguished honor on this vile body, “According to the working whereby he is able to subdue all things unto himself.” The resurrection of the dead is peculiar by a doctrine of revelation. This reconstruction of the dust of ages is the sublime discovery of that Gospel which has brought life and immortality to light. No power is adequate to this grand transformation but that which first breathed into the nostrils of man the breath of life and made him a living soul. This is the prerogative of Him only who is “the resurrection and the life”—who has all power in heaven and on earth, who is the Lord of the dead as well as the living, and who has the keys of hell and of death. Millions of resurrections would not exhaust Him. He fainteth not neither is weary. No obstacle shall stand in His way, no opposition shall thwart His purpose. At the proper moment the grand event shall take place. All that are in their graves shall come forth, and the living shall be changed. Then the bodies of the saints rehabilitated with the investiture of the resurrection—all glorious within—with white robes, and crowns, and palms, shall go up with the shout of triumph to meet the Lord in the air. They shall be like Him, they shall see Him as He is, and so shall they ever be with the Lord.

“As Jesus died and rose again
Victorious from the dead,
So his disciples rise and reign,
With their triumphant Head.”

Is this vile body to be the subject of such wonderful transformations, and to be honored by such Almighty interpositions, and shall it be degraded and besotted now? Is it to be permanently glorified in the likeness of Christ, and shall it not be maintained in its purity now? Is it to exist for ever in a nobler and higher sphere, and to share with Christ in his Kingdom and glory, and must it not be treated as right reason dictates, and as the Gospel demands? The anticipation of such wonderful and glorious changes, and the thought of the unspeakable honor to be conferred on the body by the Almighty energy of Him “who is able to subdue all things unto Himself,” cannot but exert an all-prevailing influence in stirring up the Christian’s soul to the highest appreciation of his position and standing, of awakening and keeping alive his heavenward aspirations; and of enlisting all his energies to have his fruit until holiness now, while the end everlasting life, lies in certain prospect. 1. This subject sheds the light of Heaven on the darkness of the tomb. The king of terrors is disarmed. Nature recoils from death,

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and shrinks with horror from the cold and narrow house; but the bondage of the fear of death is broken. Look down into the dark chambers of the grave and dismiss your apprehensions. The conqueror has gone into its dread recesses, and despoil it of its prey. Christian, the triumph is yours. "I am the resurrection and the life, he that believeth in me though he were dead yet shall he live, and he that liveth and believeth in me shall never die." 2. Here is the great source of comfort to those mourning the removal of pious relatives and friends. Your parent, brother, sister, child, "is not dead but sleepeth." "I would not have you to be ignorant, brethren, concerning them that are asleep, that ye sorrow not as others who have no hope, for if we believe that Jesus died and rose again, even so also them who sleep in Jesus will God bring with him." "Wherefore, comfort one another with these words." 3. The great question for all to answer is, "What relation do we sustain to the great consummation—the resurrection?" One day the question cannot be evaded. It is the part of wisdom to answer it now. The resurrection, as an event, is universal; as a privilege, it is limited. All that are in their graves shall come forth, they that have done good, to the resurrection of life, and they that have done evil to the resurrection of damnation. Let it be ours, dear brethren, so to appreciate our privileges, our high calling, our glorious prospects, that we shall cultivate nearer and nearer acquaintance with Christ now; that our communion shall be more and more with the Father, and with His Son Jesus Christ, in that our Christian graces may be ever increasing in brightness, as the shining light which shineth more and more unto the perfect day. And then, when He, who is our hope, shall appear, we shall be ready to meet him with songs of triumph, and go in along with Him to the home and the rest of the eternal.

Fathers and Brethren—I submit these few thoughts with all humility. You need them not for any purpose of instruction. It is well, however, to be reminded now and then of our relation to these great themes, from whatever quarter the remainder may come. An old divine gives us a treatise upon last things; but last things cannot well be discussed apart from the present. In the Gospel Scheme, ultimate destiny and the life that now is—revelation, privilege, responsibility, reward, or retribution, are inseparably conjoined. We shall then, rightly discharge our office as ambassadors of Christ when we present the messages with which we are entrusted in their fullness and harmony, and in due proportion. While we point men to heaven as the goal of their ambition and the rest of the soul, we ought not to omit telling them that by nature they have forfeited all right to that glorious habitation, and that by themselves that right could never be regained. While we direct them to the Lamb of God that taketh away the sin of the world, we must not forget to call them to repentance and to turn from dead works to serve the living God, and while we proclaim that it is the grace of God that bringeth salvation, not to neglect saying that that grace does not defeat its own purposes—that it teaches men to deny ungodliness and worldly lusts, and to live soberly and righteously and godly in this present evil world. In one word, that the road heavenward is not some obscure, unilluminated by-path, but the King's highway—the way of holiness; that there is in a moral fitness, not the offspring of mere accident, but of rational spiritual-

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mindedness indispensable to the enjoyment of this last great thing, as there are on the other hand moral conditions before which no prospect is opened up but the blackness of darkness forever. "God will render to every man according to his deeds; to them who by patient continuance in well-doing seek for glory, honor and immortality, eternal life. But to them who are contentious and obey not the truth but obey unrighteousness, indignation and wrath, tribulation and anguish upon every soul of man that doeth evil, of the Jew first and also of the Gentile." But glory, honor, and peace to every soul of man that worketh good, to the Jew first and also to the Gentile. Let it be ours, fathers and brethren; so to acquit ourselves in our high and holy calling as under shepherds of the flock of God, that when the Chief Shepherd shall appear we may be ready to hail His coming with gladness, and may receive a crown of glory that fadeth not away.



