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Number 4

THE GLORY OF THE SANCTUARY.

A SERMON,
Preached at the dedication of the Methodist
Church, at Margville, New Brunswick,
Sunday morning, January 6, 1873.

REV. DEAN D. CURRIE.

"And I will make the place of my feet glorious."
Isaiah, 60: 13.

About the beginning of Isaiah's ministry he was favoured with a vision of rarest sublimity. He saw in the temple the Lord sitting upon a throne, high and lifted up, and his train filled the temple. Bright, six-winged, seraphim, from the heavenly country, were there. They cried one unto another, and said: "Holy, holy, holy, is the Lord of hosts." And they declared to Isaiah that the whole earth is full of the glory of God. One of these seraphim took a live coal from off the altar and touched the prophet's lips therewith. When he had received this baptism of fire the Lord bade him go, and deliver to the people the messages he should receive.

Many of the words that Isaiah spoke were not pleasant utterances for either the speaker or the people. But in the later days of his ministry his words were softened to him. His soul is aglow with holy rapture; and he is permitted to declare some of the grandest truths of inspiration. He tells of the suffering Messiah, whose hundred years before the angel heralded his birth in Bethlehem; and he tells his story as if he had been the historian of that tragedy, rather than the prophet. He puts upon record some important promises of grand things God purposed to do for the world. "The Redeemer shall come to Zion," says Isaiah. "With his advent there shall come light. And the Gentiles shall come to thy light, and kings to the brightness of thy rising." With the coming of this light there was to be the manifestation of God's glory. The people, even in distant realms, should "lift up their eyes round about and see." They were to gather themselves together in places of worship, and to worship God in his own house. They were to come from far, even from beyond the sea, and they were to be converted, the prophet says, and to bring gold and incense, and to show forth the praises of the Lord.

The realization of those prophetic anticipations would necessarily involve the preaching of the gospel, and the erection of buildings in which the gospel could be preached. Hence the prophets whose vision is made far-reaching by the inspiration from above, behold, in ages yet to be, and in many lands, habitations built for God, and tells us of his glory. The Lord himself, speaking through his servant, says: "I will give you the house of my glory." The sons of strangers shall be built up, and kings shall minister thereunto. Nothing shall be too good for God's house. The glory of Lebanon shall come thence; the cedars of Lebanon shall adorn thee; and genius and art shall combine their skill, to "beautify the place of my sanctuary." And then the Lord adds: "I will make the place of my feet glorious."

By the place of God's feet we are to understand the sanctuary, where God's presence is revealed to his worshipping people. When Jehovah brought the Israelites out of bondage he declared that he would make his abode with them. He demanded that a dwelling, or Tabernacle, should be provided for himself, among their own dwellings, and out of the same materials. Within this Tabernacle, which was in fact only a Tent, was to be the ark of the covenant, or chest containing the Ten-Commandments on two tables of stone, symbolizing the divine law of holiness, and covered by the mercy-seat, the type of reconciliation between God and man. The ark of the covenant was the central point of the sanctuary. It supported the mercy-seat, with cherubim, from between which Jehovah held communion with his people.

The Tabernacle was peculiar to the dispensation of the Mosaic covenant. It was the symbolical dwelling place of Jehovah, where he was to meet with his people, or their representatives. His own words were: "Let them make me a sanctuary that I may dwell among them." "I will meet you there, and there will I speak there unto thee, and there will I meet with the children of Israel." Among the Jews the idea prevailed that the ark was the place where God rested his feet, as a footstool; and that, between the cherubim, and over the mercy-seat, God made the place of his feet glorious.

In the time of David the Israelites attained unto a degree of prosperity hitherto unknown. The Kingdoms, that had been so long divided, were now made one. Jerusalem was consecrated, and became now, for the first time, a Hebrew city. He laid the foundations of what, for nearly three thousand years, has been known emphatically as "the Holy City." He prepared therein a place for the ark; and brought it up, and placed it on Mount Zion. David declared that it was in his heart to build an house of rest for the footstool of our God. "Thus does it appear that, in David's mind, the house of God was the place of God's feet.

When, in the succeeding reign of Solomon, the temple was built, it was called the house of God, and the place of his rest, or residence. Within this temple, in the holy place, between the cherubim, above the ark, dwelt the visible symbolical appearance of God. This place was regarded by the Jews as God's throne. And as a throne involves the necessity of a footstool, the ark was considered as the footstool of God, and thus does David speak of it.

When we read, then, in our text, of the place of God's feet, we assume that place built for his worship are meant; where the Divine law is honored; where there is the real mercy-seat; where God dwells among men; where he permits men to draw near to him; where he speaks to men; and where penitent and believing souls are accepted, and pardoned, and saved.

That God makes the place of his feet glorious is seen in what he did in connection with the temple built by Solomon. He revealed to David, by the descent of fire from heaven, the particular spot on which he would have the temple built. David recognized the sign, and said: "This is the house of Jehovah of God." David made provision for the erection of the edifice by providing workmen and materials in great abundance. God designed, however, that Solomon should build the house. The plans, which were of Divine suggestion, were given by David into the hands of Solomon. When seven and a half years had passed away the temple stood complete. Within and without it glittered with a golden splendor, and a richness of magnificence, such as had been known to no other structure since the world began. The crowning glory, however, of that brilliant building did not arise from the fact that, as a specimen of workmanship, it had no peer, but because God, on the occasion of its dedication, honored it with his manifest presence in the cloud. The assembled multitude saw that God made the place of his feet glorious on that memorable day, for "the glory of Jehovah," it is recorded, "had filled the house of Jehovah."

But it is not an edifice of such grandeur only that God's glory is seen. He honored the frail abode of the Israelites, though their Tabernacle, which was made of linen curtains, and cambric and morocco coverings, and brazen pillars, and of skins of various kinds, and which was fastened inland and there with silver and with gold, was magnificent in the extreme. And here, also, the Lord dwelt in tents, and his conversation was of the peculiar type of those early times. It was in that frail tent that God dwelt among his people, and it was glorious to them because it was the place of his feet. God honors the house which he built for him. It may be a vast and splendid cathedral. It may be a costly church, adorned with the most elaborate and perfect architectural beauty which the most cultivated taste, and the highest art, can secure. It may be a lowly log cabin, where true-hearted and honest-handed poor men meet and worship and pray. Wherever sincere, penitent, and believing souls are assembled to wait upon God, he is present; and his presence makes the place glorious.

Places of worship are sources of civilization. Christianity is the best civilization. The prophets, in glowing language, speak of some of the things which God, through his church, meant to do for men, individually and socially. He designed to lift men up, as individuals and communities, from their darkness and superstition, and error. The crooked places would be made straight, and the rough places would be smoothed. The Redeemer's footsteps would be apparent, all flesh should see the glory of God. Mark the course of the gospel! Behold what effects have followed its march! Civilization, jurisprudence, letters, liberty, become increasingly developed in those lands where Christ's gospel became established. The religion of Jesus has demonstrated its adaptation to the most important wants of men, individually, socially, and nationally. It has proved its ability to lift them into a higher and a nobler life.

How largely is our civilization permeated with those teachings which have their home in the sanctuary? Ask the statesman and the jurist whence their branching jurisprudence grows. Ask any thoughtful man "whence come the principles upon which the fabric of the state is built?" They will tell you, if they speak the truth, of those oracles of God which he hath given to his church to proclaim and to defend. In courts of justice, in legislative halls, in mansions of commerce, in the homes of the people, we make the laws of God to be the rule of our life, or, at least, we virtually profess to do so. Let these principles of Christianity, which are so fully and so richly embodied in our laws, be neglected and ignored with common consent, as in Christian pulpits, be ignored in our secular life, and the very foundations of our civilization would be shaken; and the institutions of society, which have been secured as of great a price, and which are so dearly cherished, would be greatly imperiled if not entirely swept away.

Amongst the salient peculiarities of the Christian system are the Sabbath and the sanctuary. Who of us can adequately appreciate the influence which these exert upon the individual, and upon the social life of the community? The Sabbath morning comes. No other morning breaks like that. The toiler hastens out to his daily task. The houses of secular life, and the very foundations of our civilization would be shaken; and the institutions of society, which have been secured as of great a price, and which are so dearly cherished, would be greatly imperiled if not entirely swept away.

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who is in most haste to become rich who is most successful; nor he who holds his gold with tightest grasp who is most prosperous. They who recognize God's claims and respond to his calls, are blessed of him. Those actions that do most for Christ, and are most influenced by his teachings, abound most in those elements that make a people great, and prosperous, and happy. Investments made in God's cause always pay in the long run. Those who bravely endeavour, with willing and obedient hearts, to do something for the Master, will leave the tread of his footsteps in their midst. And he will make the place of his feet glorious to them.

The place of God's feet is glorious because of the instruction which is there imparted. The sanctuary is a centre of intellectual light. It is the only place where regular oral instruction is provided for the clergy. The mind finds rest, in the house of God, from the very day strain, by contact with themes which appeal to our spiritual and eternal interests. This provision of God's grace is, moreover, not for a select and favored few, but for all men. There is, for every one who will sit at the foot of Jesus, intellectual teaching of the highest type, and of the grandest importance. We do not claim for God's house that here all wisdom dwells. The secular world has its realms of knowledge, and its storehouses of wisdom. The value of those treasures is recognized and appreciated. But in the place of God's feet, praying and believing hearts are lifted to a higher scholarship, and made familiar with a lore more inspiring and precious than all the wisdom of this world's stores.

The astronomer climbs the heights of the heavens, and tells us of the beauty of the Pleiades and of Orion, and how Arcturus and Mazzaroth in their brilliancy burn. But here, in the house of prayer, we behold the mighty One who hath spread out the heavens as a curtain, and who sometimes called the bright and the morning star. And here, also, the Sun of righteousness appears, that he who sit in darkness and in the region and shadow of death may see the light, and rejoice in the brightness and in the glory of his coming. The botanist may profitably study the wonderful beauties of nature, in spring time, and in summer, and rejoice over the strange developments of bud, and blossom, and fruitage, and golden harvest. But in the Lord's house, you may be called to a knowledge of him, who has been called the plant of renown, and the Lily of the valley, and the rose of Sharon, and whom to know is life eternal.

While it is true that you should seek after the graces of secular scholarship, and should attempt to grasp the place of glory, in trade, and in commerce, but we also remember that there is something better than all that. There should be the education of the heart. We may acquire high scholarship at the feet of the Great Teacher. There we learn how God loves us, and has sympathy for our sorrows, and how willing he is to save. At his feet we learn to love that high and holy, and love, without which we cannot be saved; and to walk in his ways of truth, and honor, and justice. There, also, we learn how to carry ourselves unselfishly, how to deny ourselves, how to live for others, how to bear Christ's cross, and how to follow him. And there we are taught that a life like his is that which will bring us to the Father.

Without the light that shines from the throne of God men do not know themselves, or to what nobility they are called. But in the bright shining of this light, you see how you may receive this gospel by faith into your hearts, and step upward into the new life. Behold here a multitude, of many kinds and peoples, and tongues, who were attracted by this light, and made them white in the blood of the Lamb! What a noble army of Christian heroes has been baptized for the dead in the cherub of Christendom! What sublime heroisms have been developed in many thousands of disciples who have been taught in the school of Christ. In the accomplishment of such results, he, through whom such victories are won, maketh the place of his feet glorious.

There are many ways in which we may receive instruction. Our nature is wonderful; and besides the lower faculties there is reason which includes the ordinary moral sentiments, and the spiritual intuitions. One class of men will be developed in the lower instincts. Another class in their intellectual faculties. And still another class in their moral and spiritual departments. We are most of us, however, capable of impressions according to the peculiarity of our development. They who are truly developed in the direction of music may be pleased, and charmed, by the concord of sweet sounds which an organ may produce with his organ, and yet faintly comprehend the real skill and merit of the performer. Another person with cultivated music power will recognize and appreciate the taste and skill with which the organist, through the combination of stops and the manipulation of the keys, draws from the instrument its inspiring strains. We are variously developed as regards our ability to appreciate the beautiful. Some men whose affinity for music is feeble may come readily into this sanctuary and go away, unimpressed and unattracted by anything that greets the eye. Others, however, who have the power to appreciate beauty will come hither and will be drawn, more or less unconsciously perhaps, toward nobler things because of the beauty which their taste, and art, and skill, have decorated this structure. Those who are sensitive to the beauty and glory of Solomon's temple were an inspiration to the Israelites, and lingered long in their memories, so may the tasteful elegance of this house of God lead the way to nobler things.

They who make manum their God may grieve over the loss of time, and of opportunity, which the observance of the Sabbath seems so them to demand. They may also mourn because of the expenditure which the building of churches involves. But it is not here will I dwell.

which no enchantment of this world's wizardry shall charm away. To some persons the services of the Lord's house seem unprofitable; the emotional nature is not excited. Others are influenced by a gorgeous display of well-chosen words. Others, again, are but little moved by the emotional, or by the rhetorical, by desire chaste, and practical, and eloquent thought. Some hearts are reached through the forceful presentation of the love of God. Others, again, can only be aroused through the faithful preaching of the terrors of the Lord. Paul once said to the Philippians: "I therein do rejoice, and will rejoice," because Christ is preached—whether of envy or strife, of contention or of love in pretense, or in truth. And so may we rejoice when Christ is preached and men are brought into communion with better things; whether it be through music; or through the beautiful creations of art, in sculpture, in painting, and in gold; or through the more direct and more effectual preaching of Christ and his crucifixion. In how joyful ways does the Master condescend to us, through the various peculiarities of a "Scripted Word, and through the manifold gifts" of the ministry? He appeals to every side of our nature. He knocks at every door which opens to the sinner's heart. And in doing so he makes the place of his feet glorious.

In Christian churches we are brought into contact with the most transcendent mysteries. There is mystery all around us. The achievements of science, it is apparent as well as elsewhere. Even in the most familiar things, the sky that overhangs us, the atmosphere that we breathe, the water that we drink, the waves that break upon the shore, there lurks here and there, a mystery, which the eagle eye has not detected, nor the profoundest mind grasped. Scientists, who are still investigating the phenomena of animal life, or the workings of human intellect, or the laws of mind, are brought into contact with something we do not fully comprehend. We only know in part, which for the time being, are insoluble difficulties. And they are compelled to admit that, in the present state of science, their departments of research are involved in mystery.

In the gospel of the Son of God there are mysteries enchanting and sublime. We often are brought into contact with something we do not fully comprehend. We only know in part, which for the time being, are insoluble difficulties. And they are compelled to admit that, in the present state of science, their departments of research are involved in mystery.

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From the Methodist Recorder.
THE PRESENT POSITION OF WESLEYAN METHODISM.

It is a beautiful and a hopeful sign when British senators are inclined to spend the Parliamentary vacation in inquiring into the causes of the declension of the work of God, and in indicating the means by which that work may be revived. The heading of this article is from the pen of WILLIAM SHARPLESS, ALLAN, Esq., M.P., for Great-Ormsland-Lyme, which has already had a wide circulation, and which well deserves a careful perusal. Mr. Allan has been an eye-witness of a wonderful manifestation of the power of God, vouchsafed in connection with the legitimate use of the ordinary means of grace, " fervent prayer, out-door preaching, earnest and aggressive work." In one year the Members in his circuit have increased from one hundred and seventy-one to three hundred and ten, and in the small town at the head of the circuit from thirty to one hundred and thirty. He sees no reason why the land should not be covered by similar scenes, and why the palmist's days of old should be about to return.

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Wesleyan Almanac
T. 1873
1st. 13m., afternoon.
2d. 8m., afternoon.
3d. 16m., afternoon.
4th. 13m., afternoon.
MOON. R. P. A.
at
South Sea, Halifax
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28 126 0 120 0 7 41
29 127 0 121 0 8 26
30 128 0 122 0 9 11
31 129 0 123 0 10 41
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2 131 0 125 0 12 11
3 132 0 126 0 12 56
4 133 0 127 0 1 41
5 134 0 128 0 2 26
6 135 0 129 0 3 11
7 136 0 130 0 4 41
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9 138 0 132 0 6 11
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11 140 0 134 0 8 26
12 141 0 135 0 9 11
13 142 0 136 0 10 41
14 143 0 137 0 11 26
15 144 0 138 0 12 11
16 145 0 139 0 12 56
17 146 0 140 0 1 41
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19 148 0 142 0 3 11
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21 150 0 144 0 5 26
22 151 0 145 0 6 11
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8 168 0 162 0 10 41
9 169 0 163 0 11 26
10 170 0 164 0 12 11
11 171 0 165 0 12 56
12 172 0 166 0

