

# THE MONTHLY RECORD

OF THE

## Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

VOL. VIII.

AUGUST, 1862.

No. 8.

"IF I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps. 137, a. 2.

### SERMON,

*Preached in St. Andrew's Church, New Glasgow, at the opening of the Synod of Nova Scotia and Prince Edward Island, June 25th, 1862, by the retiring Moderator, the REV. GEORGE BOYD, M. A., of St. Andrew's Church, Halifax, and now published at the Synod's request.*

"The glorious gospel of the blessed God, which was committed to my trust."—1 TIM. i. 11.

LOOKING at these words in their obvious connection with the preceding context, we see indicated some of those great truths which are assuredly believed and acknowledged by us all.

There is the important point that there is no antagonism between what is called natural religion (viewing it, of course, as in its original purity), and the revelation of christianity. There is, too, the doctrine, that revelation, whether embodied and developed under the dispensation called the legal one, or that called the evangelical one, is *essentially* the same in design, and teaching, and tendency. There is also to be here inferred, that the dispensation which now is has a superior fulness and clearness, and, as a source of moral and religious instruction, is supreme over all others.

On such, however, as distinct or special topics for illustration—though important as truths, and, in our view, neither unsuitable to this occasion, nor unprofitable for meditation on the part of christian ministers—we do not at present intend to discourse.

We shall now view these words in their very general subject, viz.: that the gospel, declared and committed to mankind, has in-

deed a glory. And in the course of our remarks at this time, the truths which we have outlined as suggested by the text's connection with the context, may more or less come in view and be alluded to.

Let us first remark on the *general* import; or *simple* idea of that which is here predicated or affirmed of the gospel. In other words, what is meant by the word glory? This we intend but as a preliminary point.

The word glory is perhaps most commonly regarded as denoting something of *visible* splendour—magnificence—*effulgence*—*beauty*. And so anything which manifests or reflects these phenomena, is looked upon as glorious. Such, in varied appearances and combinations, are beheld throughout material nature. No one can doubt it who looks into nature's departments, or contemplates the phases of the visible creation. Who can fail to see and to acknowledge the existence and impress of a glory both in the firmament above and on the earth beneath? Hence we readily and rightly speak of the glorious sun which emits light and gladdens the world; or of the glorious firmament—by day the blue ethereal sky interspersed with richest drapery, and by night bedecked with scattered twinkling lights; or of the glorious landscape, teeming with many productions and adorned with numberless beauties.

But in the recognition of such, few will be found to deny that these are the indications and signatures of a glory divine, and that a divine hand has made all these things, Ps. xix. 1, 2; Isaiah vi. 3. The flower adorning the field—the leaflet waving to the gentle breeze—the dew drop glistening in the spar-