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"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-5.

SERMON.

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I John, v. 10th., 1st clause.—"He that believeth on the Son of God hath the witness in himself."

The Scriptures inform us that all men are sinners, both by nature and practice and exposed to the wrath of God, and that it is only by believing in Christ that we can obtain the pardon of our sins and the favour and friendship of God. "For God so loved the world that he gave his only begotten Son that whosoever believeth in Him should not perish, but have everlasting life." And our Saviour Himself also assures us that "he that believeth on the Son hath everlasting life, but he that believeth not the Son shall not see life, but the wrath of God abideth on him." It must then be a matter of great interest and importance to every one who has been awakened to a sense of the guilt and misery of his condition as a sinner, to know that he has really believed in Christ and obtained salvation through his blood. This is highly desirable and very necessary, both for the believer's peace and comfort and for preventing men from falling short at last by indulging false and unfounded hopes. Yet many of the professed disciples of Christ do not well understand the nature of faith, and often imagine themselves in possession of it, when in reality they have never experienced the saving efficacy of the Saviour's blood. We therefore propose in further addressing you to show

1. In what faith or belief in the Son of God consists.

Faith or belief in the Son of God includes the knowledge and belief of what the Scriptures make known to us concerning His personal dignity and character. And who is the Son of God? We learn from Scripture that He is the Christ, the Messiah promised unto the fathers, whose advent was foretold by the ancient prophets as the prince and Saviour of Israel. He is possessed of a two-fold nature, being both God and man. As to His divine nature, He is the second person of the ever-blessed Trinity, and the eternal and only-begotten Son of God. The appellation "Sons of God" is in Scripture applied both to angels and men. Angels are the Sons of God by creation; and believers are so both by creation, adoption and regeneration. But Christ is "the Son of God," in a sense peculiar to Himself. He is "the Son of God" by eternal generation—the only-begotten of the Father, possessing, equally with God, the divine nature and perfections and attributes. He is eternal in His existence, unchangeable in His nature, infinitely wise and powerful and holy and just and good and true. The names of God are given Him, and the words of God are ascribed to Him. He is the Creator, Preserver, Redeemer, and Judge of mankind. And hence St. John says: "All things were made by Him, and without Him was not anything made that was made." Thus Christ is "the Son of God," really and truly God, and possessing the nature and character and all the perfections of deity.

But, while Christ is truly God, he is