

THE  
MONTHLY RECORD

OF THE

Church of Scotland

IN NOVA SCOTIA AND THE ADJOINING PROVINCES.

NOVEMBER, 1859.

FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET HER CURSING."—Psalm 137, v. 5.

Sermon,

By Rev. George Boyd, M. A., St. Andrew's Church, Halifax.

Wherefore, holy brethren, partakers of the heavenly calling, consider the Apostle and High Priest of our profession, Christ Jesus."—Hebrews xiii.

It was natural that the writer of this epistle when he addressed Hebrews, should call them brethren, for he was himself "of the stock of Israel, an Hebrew of the Hebrews." In addressing them as Christians—converts from Judaism to Christianity—he had therefore an additional reason for styling them brethren. As Christians, both he and they were "no more strangers and foreigners, but fellow-citizens with the saints, and of the household of God." They now had "one Lord, one faith, one baptism, one God and Father." It was surely becoming for the apostle to call those who named the name of Jesus, brethren, when the title is given to us by our Lord and Master himself. They called his brethren. "For both he that sanctifies and they who are sanctified are all of one; for which cause he is not ashamed to call them brethren; saying, I will declare my name unto my brethren." "In all things behoved him to be made like unto his brethren."

But the apostle calls them holy. They may justly be called so, because they belonged to the Jewish nation—a people who were selected by God, to be the witnesses for Him, and the guardians of the sacred oracles, till "the fullness of time." But regarded as Christians they may specially be termed holy. God called his people "with a holy calling"

—their sanctification is His will, and Christ "gave himself for us, that he might redeem us from all iniquity, and purify unto himself a peculiar people, zealous of good works." God's people are holy in profession and title, in principle and practice, in heart and life. 1 Peter ii. 9; 1 Thes. v. 23.

But the apostle calls them partakers of the heavenly calling. They were participators in the same means and blessings of grace, and partners in the walk of faith. Of old, their fathers "did all eat the same spiritual meat; and did all drink the same spiritual drink; for they drank of that spiritual Rock that followed them; and that rock was Christ." The spirit divideth "to every man severally as he will;" though the body hath many members, yet they are animated by the same vital principle—the same life's blood circulated and permeates through them. In like manner God's people are alike justified—adopted—sanctified and kept "through faith unto salvation." The vocation wherewith they are called is of heavenly origin, nature, and tendency. The means of grace are of heaven's appointment, and their effect is to bring down heaven into the souls of men—to purify their natures—and to prepare them for the happiness of heaven. The effectual call, not only calls off from vanities, but it points and directs—not to an earthly inheritance, such as the Jews inherited in Canaan—but, to "an inheritance incorruptible, and undefiled, and that fadeth not away, reserved in heaven," &c.

The Hebrew Christians, being thus distinguished and privileged, are here called upon by the apostle to consider Christ Jesus. It became them to ponder attentively what is