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"If I forget thee, O Jerusalem! let my right hand forget its cunning."—Ps. 137, v. 5.

Sermon.

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PSALM XXVI, 3.—"For thy loving kindness is before mine eyes; and I have walked in Thy truth."

The time of composing this sublime and beautiful Psalm, seems to have been before David came to the throne of Israel, and after God had given him the right of succession,—when he was maliciously persecuted by Saul, and as unjustly defamed by his flattering courtiers. This was the probable occasion of his solemn appeal here to the judgment of God—who knew not only the righteousness of his cause, in this particular instance, but also of the general course and tenor of his life. The subject matter of this Psalm is much the same with the seventh Psalm, which contains, in like manner, a free and candid appeal to the Great Searcher of hearts,—as the unerring witness of his integrity,—and in confidence thereof, claims an interest in His favor and protection. Having had a lively sense and apprehension of the mercy and goodness of God deeply impressed upon his mind, he was thereby induced at all times to act such a part as is consistent with the laws of God, and the rules of his duty. There are various expressions to this purpose in the course of the Psalmist's meditations; but the reason and ground of this confidence is particularly expressed in the words of the text, "For Thy loving kindness is before mine eyes; and I have walked in Thy truth." By the "loving kindness of God," we are to under-

stand "His kind and gracious intentions, and His good will and beneficence to the children of men." The word commonly signifies "the benignity—mercy—and grace of God," and may be indifferently rendered by any of these terms, which all amount to the same thing. This "loving kindness" may be taken either for an essential perfection of God, or some external dispensation of *good* from Him—that which either belongs to His nature, or that which He exercises towards His creatures. The one is to be considered as the principle, and the other as the product; the one as the original cause and spring; the other as the effect which stream- and issues from it. In the former sense, it may be understood in the 51st Psalm, 1st verse.—"Have mercy upon me, O God, according to Thy loving kindness: according unto the multitude of Thy tender mercies, blot out my transgressions,"—and in the latter sense, in the 42d Psalm, 8 v.—"Let the Lord will command His loving kindness in the day time, and in the night His song shall be with me, and my prayer unto The God of my life." In both these senses, the word will apply in our text. Now, to have this "loving kindness of God" before our eyes is, duly to apprehend it, and to meditate upon it; To have a proper sense and feeling of His goodness habitually impressed upon our minds; To believe in it, and to be firmly persuaded of it; To esteem it, and prize it as a most valuable and desirable blessing; and to have it deeply fixed in our thoughts, impressed upon our hearts, and to make it the subject of our frequent and serious meditation. This is a way of expression, which this holy man of God uses elsewhere, to represent his religious practice, and the devout brea-