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"IF I FORGOT THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—*Ps.* 137, a. 5.

### SERMON,

By the Rev. Archibald Watson, Minister, St. Matthew's Glasgow.

"Ye are complete in Christ."—*COL.* II. 10.

THERE is, then, a true way to Christian perfection. It is the will of God that the individual, and the whole Christian body, should be made *complete*.

And there is only one way to Christian perfection; out of this way, men are incomplete and imperfect. Something is wanting in every one who is out of Christ. Without Him, the soul and life of man is a fragment—it has no consistency, no harmony, no meaning, without Him. A soul clothed with all other ornaments and endowments is poor and destitute without Christ.

And to be in Him is *all* that is needed. He is essential to every soul; and where He is, the root of everything else that is required by a human soul is there too. This is the language and experience of Paul. It was no new doctrine to the Colossians. It was the faith which He delivered to them at the beginning,—it was the old doctrine which Timothy and Epaphras had taught them,—it was the first subject that was preached to them, and the main subject; and every other subject hinged on it, and derived its force from it. It formed, in short, the substance of the Gospel. For this truth, Paul and all the servants of the Lord laboured; and if they seem to have laboured with superhuman activity and zeal, the explanation of their conduct is to be found in this,—that "they preached, and warned, and taught,—labouring and striving that they might present every

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man perfect in Christ Jesus." (*Col.* i. 28.)

But though the Church at Colosse had been instructed in this truth before, it needed again to be reminded of its true foundation; for in that, as in many other localities, grievous errors soon sprang up, by which men were drawn away from the "simplicity that is in Christ," and were deceived and injured; and all error in Christian doctrine and practice contains its danger in this, that it shuts out Christ, and lets in another; it banishes Him, and lets in the world and self.

As long as men cleave fundamentally to Christ, and give Him the place which He claims in the work of their soul's redemption, they are in the path of perfection.

I shall notice one or two ways in which the individual and the body is complete in Christ; that is, in which all the purposes for which the soul and the Church were created are served:—

I. *In point of safety*, ye are complete in trusting to His reconciliation.

This is at the root of all religion. Without this simple trusting in the work of Christ the soul has no religion—no binding together to its God—no sense of security. "We have redemption through His blood," *that* is our confidence; if we have *that*, we are complete in Christ so far as safety is concerned. "He is our peace." "He has made peace by the blood of His cross." Without this affectionate leaning on His work, there is in the soul a sense of insecurity—there is distrust, suspicion, fear.

Forms there are, indeed, of Christianity, both in theory and practice, which keep out this essential element of the religion of the