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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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[CONCLUDED.]

But I proceed now to the second head of discourse, and will shew "the nature and danger of unbelief." This is an error of the heart rather than of the mind or understanding,—since it is rooted in the heart, and grows up in it to the perversion of the thoughts—the darkening of the understanding—the rejection of the truth—and the acceptance of error. It is one of the effects which sin has produced in the soul—and is the most effectual means which the god of this world—the enemy of all righteousness, makes use of to ruin souls. While saving faith in the only eternal Son of God as He is freely offered in the Gospel is the means used, by which many happy souls share in the delights of heaven, unbelief in Him fills hell with misery and woe.

Founded on the corruption of the unregenerated heart, it pretends to wisdom superior to that which is plainly exhibited in the written word of God—and hesitates not to assign the precedence to human reason, before divine revelation in its estimation. In this it betrays its folly, and the Author of its existence—who has so blinded the minds of those that believe not the truths of our glorious Gospel, that he can, and does lead them about captive at his pleasure.

Unassisted human reason is very defective now, on account of sin, and is not a safe guide to follow, by itself, in an affair of such importance as our everlasting welfare;—but

a soul sanctified by divine grace will, without hesitation, cheerfully and safely embrace the words of inspiration—and will give all due credit and attention to the doctrines of the Gospel, even although it may not be able to sound their greatest depth, or reconcile them to the suggestions and promptings of human reason. It believes that all scripture is given by inspiration of God,—that it is the truth of God, and is not to be called in question, and doubted by the presumption of man.—"Let God be true"—it unhesitatingly says—"but every man a liar" (Rom. 3 : 4),—but unbelief says the opposite of this—being prompted by pride and vain glory to display its arrogance,—and thus deliberately consigns the individual who holds sceptical opinions about the doctrines of the Gospel to the unbeliever's doom.

The design of God in giving us His inspired Oracles is, that we may use them as a safe guide to lead us in that way through life, which is the best for us to walk in,—and also that we may use them as our directory to guide us to the final abode of the blessed—through the blood of the Atonement. He certainly never meant, that by giving us the Holy Scriptures we were to question the truth of them,—to indulge in vain and profitless speculation upon any of their doctrines to suit worldly and sinful motives,—nor to allow ourselves to become so careless and unconcerned about our best interests as to have these heavenly lights given us, for the purpose of being laid aside—and seldom or ever thought of. They are among the most precious blessings which God has conferred upon us in this world,—and we are not only expected—but even commanded by Him to esteem