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"LE I FORGET THEE, O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps 137, v. 6.

### SERMON.

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"But we all, with open face beholding as in a glass the glory of the Lord, are changed into the same image, from glory to glory, even as by the Spirit of the Lord."—2 Cor. iii. 18.

SOME privileges promised to a believer are so exalted that there are times at which he is overawed by their magnitude and importance. They seem to lie beyond the reach of his possible attainment. In their enjoyment there is involved a complete change of principle and feeling. New views are imparted; the desires are directed to objects in which, naturally, there is no deep and abiding interest; possessions that had been fondly treasured, are regarded with indifference; the acquisitions of persevering effort and successful labour are resigned; and another aspect is given to the various pursuits to which the energies had been directed. It is difficult at first to see by what agency this can be accomplished; and thus it is that privileges connected with a change so decided, bewilder by their magnitude and elevation. The words of the apostle describe one of these extraordinary privileges: "Changed into the same image from glory to glory." Creatures with all their weakness, ignorance, inherent sin, and actual transgression, are said to be raised out of that prostrate condition in which they lie, and invested with the highest distinction of which it is possible to form a conception. When this is effected, the thick crust of iniquity that had long been hardening, has been broken up and cast away; and sinful practices abandoned, perverse affections mortified, the

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powers of intellect strengthened, the whole nature that had been stained by sin, now clothed in the beauty of holiness,—give clear proofs of a great renewal. Spiritual death had passed over the soul, and seized with its cruel grasp every energy for good, thus changing love to God into hostility, and confidence into suspicion and distrust. Now there is that pure, elevated, and active exercise of every faculty to which the name of LIFE— even such life as accompanies likeness to God—alone can be applied. The bright renovation which sinners undergo, is exhibited by a striking and familiar figure, when it is said, "Though ye have lien among the pots, yet shall ye be as the wings of a dove covered with silver, and her feathers with yellow gold,"—suggesting the thought of release from defilement, and a soaring in unencumbered flight amidst the glorious sunbeams of a cloudless sky; but how feeble are all such images when we endeavour to form a conception of that surpassing elevation which they enjoy, who, in putting on the new man, which after God is created in righteousness and true holiness, are in very truth made like to God. In Him we are taught to see, in harmonious combination, and to an infinite degree every conceivable perfection!

The apostle introduces this statement of a believer's privilege at the conclusion of a passage containing a comparison between "the ministration of death" and "the ministration of the Spirit." He does not deny the glory of the former dispensation. Compared with the impenetrable darkness of those who are altogether ignorant of God, or even with the obscure and glimmering rays of the very