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"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-5.

DEALING WITH INQUIRERS.

(By the late Rev. C. Hodge, D. D.)

There are two things which every sinner must experience in order to his being saved: conviction of sin and regeneration. There are also two things which every sinner must do:—1st. He must repent. Repentance unto life is a saving grace which God bestows on a sinner out of a true sense of his sin and misery and apprehension of the mercy of God in Christ, doth, with a hatred of his sin turn from it to God with full purpose of and endeavour after new obedience." This is the first. Our Lord began his personal ministry by saying, "Repent and believe in the Gospel." He told the people, "Unrepentant, ye shall all likewise perish." Paul says, God hath commanded men everywhere to repent. "He shed his hands of the blood of the saints, because among other things he preached publicly and from house to house repentance towards God." It is evident that if a man sin he is bound to confess his sin unto God, to forsake it, and sincerely endeavour to be obedient to the divine will all time to come. It is to be observed that repentance is the sinner's

own act. It is something he must do. It is he who repents. It is he who grieves over his sin, and turns from it with full purpose of and endeavour after new obedience.

The second thing which the sinner is required to do is to believe on the Lord Jesus Christ. This is the burden of the Gospel. "He that believeth on the Son hath everlasting life; he that believeth not the Son shall not see life; the wrath of God abideth on him." The answer which the Bible gives to every sinner who asks, "What must I do to be saved," is Believe on the Lord Jesus Christ and thou shall be saved. The scriptures clearly teach what it is, concerning Christ that we must believe. We must believe the record or testimony which God has given of his Son. That testimony according to the common faith of christendom is that Christ is the Son of God in the sense that he is of the same nature or substance with the Father and equal in power and glory; in such a sense that in virtue of his sonship, all the Angels,—that is all intelligent creatures—are required to worship him; in such a sense that he is entitled to be called God, the creator of heaven and earth, eternal and immutable. (Heb. 1.) This is the great central truth, which if any