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

SERMON,

By the late Rev. John Scott, of St. Matthew's,
Halifax.

[The following sermon of the late Rev. John Scott's has been transmitted for publication. At a time when the public have been interested in the life, labor and character of the late lamented pastor of St. Matthew's, by the news of his death, it is believed that one of his sermons will be acceptable to the readers of the *Record*. The discourse has not been selected as possessing any fancied superiority to his other discourses, but merely, as affording a specimen of the evangelical tone and accuracy which always characterized his pulpit efforts.]

"Blessed are the meek, for they shall inherit the earth."—MATTHEW V. 5.

THE beatitude of meekness! The Saviour, in the first part of His Sermon on the Mount, pronounces eight beatitudes, and of these, this beatitude of meekness is the third. He shews who are happy—who are blessed. They are they who are holy—they who have those gracious dispositions which characterise the people of God. Yes! let it be carefully observed, that the beatitudes in the Saviour's sermon do not refer to any natural tempers that may bear some resemblance to the tempers intended; but to holy dispositions produced by divine grace. Let it be understood, also, that these different parts of the Christian character are not to be separated, as if a child of God might possess no more than one of them. They are united in the believer; and where one of them really exists, all the others exist, though one of them may more particularly distinguish the individual.

Thus, David was distinguished for his brokenness of heart—Moses, for his meekness.

It may further be remarked, that every succeeding beatitude fitly follows the foregoing one. There is a beautiful connexion between them,—one beatitude leading, as it were, to another. Thus, he who is poor in spirit, will be led to mourn in Zion—to mourn with godly sorrow; and he who mourns in Zion will be disposed to exercise a spirit of meekness. Humiliation before God, and sorrow for sin, soften the heart and render it meek.

Let me speak to you of Christian meekness.

Christian meekness, I have already observed, must be distinguished from natural temper. There is a constitutional quietness of spirit springing from a love of ease, or from defect in sensibility and firmness. The meekness to which the blessing is annexed, is not *constitutional*, but *gracious*. It is not a temper naturally mild, but a truly Christian grace wrought in the soul by the Holy Spirit. A man who is only meek from constitution, generally proves to be a timid and irresolute man—one wholly unprepared to meet an emergency—one unable to master a besetting sin. But the man who has Christian meekness, while he is gentle and forbearing, is bold as a lion; he is self-possessed; he possesses his soul in patience. In the hour of danger he is intrepid and brave, calm and composed, but ready and determined to maintain the right, to defend the truth, to do battle in the cause of God. A man who is only meek constitutionally, is generally a man of little sensibility—one who feels not