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

SERMON,

To the Sabbath School Children of St. John's Church, McLennan's Mountain, Pictou; by the Rev. William Stewart, Pastor of the Congregation.

"THEY that seek me early, shall find me."—
PROVERBS VIII. 17 (last clause).

WHEN a good promise is made to us, we naturally ask ourselves, "Has the promiser in his power to bestow what he really promises, and can reliance be put in his fidelity? We are taught this caution from what we know of man, and from some dealings we may have had with him. We know that there are men in the world, whose promises would have no effect upon us, because we know full well that their promises are equal to no promises at all. Oftentimes they promise what is far beyond their means to give; and, oftentimes, when really making promises, they have no intention of ever fulfilling them. Such is not at all the nature, nor the ways of Him who makes the promise in the text, that "They that seek me early, shall find me." It is not at all a being conceived in sin, brought forth in iniquity, and liable to yield to every breeze that blows, that causes to fall on our ears,—in our mad career, naturally, to everlasting destruction, past all the objects placed on the way to arrest us,—the gracious words contained in our text. It is none other than the personal Wisdom of God, or, in other words, the Christ of God. Many a kind promise He has made to unworthy beings. Many a promise He daily still makes, and all

that He made, and that He is still making, will be fulfilled in His own good time.

Let us now, my dear young friends, come to consider the promise contained in the text, in the following order:

- I. The object we are to seek after.
- II. When are we exhorted to seek Him.
- III. How we are to seek Him.
- IV. The encouragement given for seeking Him.

According to this arrangement, then, let us first look to the object we should seek after. There is nothing more certain than that young people must be looking to certain objects always, and expecting to derive from them some happiness, or rather some gratification to their unhallowed desires and carnal appetites. If they look not to the right object, it matters not much to what they look, for all things else will be sure to deceive and disappoint them, and drive them away from themselves to more gaily painted objects, which, when they reach them, too, will prove wholly destitute of what was anticipated from them. We are not to be understood as maintaining that nothing good nor pleasant is to be found in any of God's creatures. God created no creature without assigning to it some use. There is no creature but may be turned for the use of man. But they are only good when used properly, and when they come as the accompaniments of the one thing needful; they are good, and conducive to real happiness (so far as it can be produced by perishing objects), when they come as the fulfilment of that promise made by Him who cannot lie; "Seek ye first the kingdom of God and His righteousness, and all other things shall