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

### SERMON.

By the late Rev. John Logan, F. R. S. E., of  
Leith.

Now we have received, not the spirit of the world, but the Spirit which is of God.—COK. ii. 12.

THERE are two characters which, in Sacred Scripture, are set in perpetual opposition, the man of the earth, and the citizen of heaven. The first character pertains to that class of men, who, whatever speculative opinions they entertain, yet in practice consider this life as their only state of being. A person of this character centres all his regards in himself; confines his views entirely to this world, and pursuing avarice, ambition, or sensual pleasure, makes these the sole objects of pursuit. Good dispositions he may possess, but he exercises them only when they are subservient to his purposes. Virtues also he may cultivate, not for their own sake, but for the temporal advantages they bring along with them. The citizen of heaven moves in a nobler sphere. He does not indeed affect the character of sanctity, by neglecting his temporal concerns. He looks upon the maxim of David as inspired wisdom, "If thou art wise, thou art wise for thyself." But although he has his temporal interest in his eye, he has a higher interest in his heart. What is necessary, what is useful, will often be a subject of attention; but what is generous, what is loving, what is honourable, what is praiseworthy, become the chief objects of pursuit. He cultivates good dispositions from a sense of their beauty, previous to his experience of their utility; he esteems the possession of virtue

more than the earthly rewards it procures; he lives in a constant discharge of the duties of life in this state, and with a well-grounded faith, and an animating hope, looks forward to a better world, and a higher state of being.

These two characters, which divide all mankind, are always represented in Scripture as inconsistent and incompatible with each other. It is impossible, says our Lord, at one and the same time to serve God and to serve Mammon. If any man love the world, says the Apostle John, the love of the Father is not in him. The principles that actuate these characters, are represented in the text as two spirits opposite to one another, the spirit of the world, and the spirit which is of God. The spirit of any thing is that vital principle which sets it agoing; which keeps it in motion; which gives it its form and distinguishing qualities. The spirit of the world is that principle which gives a determination to the character, and a form to the life, of the man of the earth. The spirit which is of God, is that vital principle which gives a determination to the character, and a form to the life, of the citizen of heaven. One of these spirits actuates all mankind. While, therefore, I represent the striking lineaments in these opposite characters, take this along with you that I am describing a character which is your own; a character which either raises to eminence, or sinks down to debasement.

In the *first* place, then, The spirit of the world is mean and grovelling; the spirit which is of God is noble and elevated. The man of the earth, making himself the object of all his actions, and having his own interest perpetually in view, conducts his life by maxims