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

SERMON

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ON

HEAVENLY-MINDEDNESS.

"Set your affection on things above, not on things on the earth."—COLOSSIANS III. 2.

THAT which gives to each human life—that which gives to each one of you, transcendent interest and importance, is the fact that to you, to each of you, is committed the care of a soul, over whose outgoings and affections none besides has any control,—at least, any direct or immediate control. Your fellow-men, indeed, may, by their teaching or example, affect you for good, or influence you for evil. You may become heavenly-minded, partly by being in constant companionship with a heavenly-minded friend or neighbor; or, on the other hand, you may degenerate into worldliness and earthly-mindedness, by habitually mingling with those who are such. But still it remains the fact, that over your own feelings and affections you yourself have the chief, almost the sole charge. Even God, Almighty, all-moving, all powerful though He be, will not, nor does, force compliance with a single command—will not, never does, compel the obedience of one human heart. He will plead, He will entreat, He will urge, but He will not necessitate us to give Him our hearts. His attitude at the door of the heart is this: behold I stand at the door and knock; if any man hear my voice and open the door, I will come in to him, and will sup with him,

and he with me." "My son, give me thine heart."

Remember, then, brethren, I beseech you, that it is a thoroughly personal and practical duty to which the Apostle calls you, when he says in the text: "Set your affection on things above, not on things on the earth."

In considering this solemn injunction, let us endeavor, *first*, to unfold its meaning, and *secondly*, to enforce its obligation.

In unfolding and endeavoring to understand the full import of the precept, it behoves us to bear in mind, first of all, that our affections have great need of being controlled, the heart has great need of being kept—for in itself, and in its natural state, the heart of man is, in truth, "unstable as water." If you would find an emblem of instability and want of self-control, you have only to look at running water, at a flowing stream. It glides along wherever it can find a passage, carrying with it all that comes in its way, allows itself to be dashed into foam whenever it meets with opposing rocks, and steals quietly on when it gains a smoother bed, bending where its channel bends, rough where its channel is rough, or smooth where it is smooth. So is it, remember, with your heart. The current of fashion or of habit or inclination is ready to carry your affections with it, if you do not have a constant care, if you are not continually on your guard. The exhortation of the wise man, therefore, runs thus: "Keep thy heart with all diligence," and, in order to call special attention to the counsel, and to point out the momentous nature of the task which the keeping of the heart imposes, he adds this solemn caution,