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"IF I FORGET THEE O JERUSALEM! LET MY RIGHT HAND FORGET ITS CUNNING."—Ps 137, v. 5.

### SERMON,

By the Rev. Robert Murray M'Cheyne, late  
Minister of St Peter's Church, Dundee.

"For the love of Christ constraineth us, because we thus judge, that if one died for all, then were all dead."—2 Cor. v. 14.

OF all the features of St. Paul's character, untiring activity was the most striking. From his early history, which tells us of his personal exertions in wasting the infant Church, when he was a "blasphemer, and a persecutor, and injurious," it is quite obvious that this was the prominent characteristic of his natural mind. But when it pleased the Lord Jesus Christ to show forth in him all long-suffering, and to make him "a pattern to them which should afterwards believe on Him," it is beautiful and most instructive to see how the natural features of this daringly bad man became not only sanctified, but invigorated and enlarged; so true it is that they that are in Christ are a new creation: "Old things pass away, and all things become new." "Troubled on every side, yet not distressed; perplexed, but not in despair; persecuted, but not forsaken; cast down, but not destroyed"—this was a faithful picture of the life of the converted Paul. "Knowing the terrors of the Lord," and the fearful situation of all who were yet in their sins, he made it the business of his life to "persuade men" striving if, by any means, he might commend the truth to their consciences. "For (saith he) whether we be beside ourselves, it is to God; or whether we be sober, it is for your cause." (Verse 13.) Whether the world thinks us wise or bad, the cause of God and of human

souls is the cause in which we have embarked all the energies of our being. Who, then, is not ready to inquire into the secret spring of all these supernatural labours? Who would not desire to have heard from the lips of Paul what mighty principle it was that impelled him through so many toils and dangers? What magic spell has taken possession of this mighty mind, or what unseen planetary influence, with unceasing power, draws him on through all discouragements—indifferent alike to the world's dread laugh, and the fear of man, which bringeth a snare,—careless alike of the sneer of the sceptical Athenian, of the frown of the luxurious Corinthian, and the rage of the narrow-minded Jew? What saith the apostle himself? for we have his own explanation of the mystery in the words before us: "*The love of Christ constraineth us.*"

"That Christ's love to man is here intended, and not our love to the Saviour, is quite obvious, from the explanation which follows, where his dying for all is pointed to as the instance of his love. It was the view of that strange compassion of the Saviour, moving him to die for his enemies—to bear double for all our sins—to taste death for every man—it was this view which gave him the impulse in every labour—which made all suffering light to him, and every commandment not grievous. He "ran with patience the race that was set before him." Why? Because, "looking unto Jesus," he lived a man "crucified unto the world, and the world crucified unto him." By what means? By looking to the cross of Christ. As the natural sun in the heavens exercises a mighty and