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

### SERMON,

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"And the desire of all nations shall come."—  
HAGGAI II. 7.

ONE of the many titles given by the prophet to Him who was to appear for the redemption of Israel, was that of "the Wonderful." And truly, in whatever light we regard Him—whether we view His life or His death—His sufferings or His teaching—His lowliness or His greatness, we cannot fail in acknowledging the propriety and justness of the title. In His every act there was something which marked Him out and distinguished Him from other men. In the midst of insult and danger, His was an unshaken calm. When reviled, mocked, and persecuted, His spirit harbored no revengeful feeling or desire. Around His infant cradle in the manger at Bethlehem, a star shined to beckon the wise men onwards; and while the birthplace of the Child Jesus was as lowly as that of the humblest of His followers, there were abundant tokens of His high origin. No earthly rejoicings are heard when Jesus is born, but, at the same time, there is joy on high, and a heavenly host appears to the shepherds, singing "Glory to God in the highest, peace on earth, and good will towards men." Throughout the whole of His earthly sojourn, we may constantly observe the same striking contrast of lowliness and grandeur. The Divine nature sometimes appears shining through the veil of the human, and imparting an unearthly dignity and grandeur to everything He says and does.

And the same holds true with respect to the predictions made regarding Him before He sojourned among men. The prophets spoke of Him under a twofold point of view, each apparently contradictory of the other. At one time they speak of Him as "the Lion of the tribe of Judah," and at another as "the Lamb of God." Now they represent Him as "a mighty conqueror coming from Edom with dyed garments from Bozrah"—as "glorious in His apparel, and travelling in the greatness of His strength;" and again as "a lamb led to the slaughter, and as a sheep dumb before the shearers." "He has no beauty that men should desire Him," and still He is "the desire of all nations." And how wonderfully has His life verified the truth of all such predictions!—how strangely had He combined in Himself those apparently opposite extremes! In order to understand them, we must constantly bear in mind His two-fold nature—that He was indeed "very God and very man."

The words of our text view one phase of the character of our Redeemer—a phase which the Christian must ever rejoice to contemplate, and from the contemplation of which he may gain much consolation and strength. Let us, therefore, endeavor to ascertain how the words of our text are to be understood, and how our Lord was indeed "the desire of all nations."

The birth of the Infant Saviour in Bethlehem marks one of the great epochs in the world's history. To that marvellous event the previous history of the world had been ever shaping itself in its downward course. To this, as a centre, the rays of light, at first dim and weak, but afterwards more bright