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

SERMON.

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

"The blood of sprinkling, which speaketh better things than that of Abel."—HEBREWS xii 24.

Reason and philosophy have applied their powers to external objects with wonderful success. They have traced the orders of nature, and explained the elements of things. By observation and experience, they have ascertained the laws of the universe; they have counted the number of the stars; and following the footsteps of the Almighty, have discovered some of the great lines of that original plan according to which he created the world. But when they approach the region of spirit and intelligence, they stop short in their discoveries. The mind eludes its own reach. The Author of our nature has checked our career in such studies, to teach us that action and moral improvement, not speculation and inquiry, are the ends of our being. Accordingly, the moral part of our frame is the easiest understood. Having been placed here by Providence for great and noble purposes, virtue is the law of our nature. This being the great rule in the moral world, God has enforced it in various ways. He hath endowed us with a sense or faculty, which, viewing actions in themselves, without regard to their consequences, approves or disapproves them. He hath endowed us with another sense, which passes sentence upon actions according to their consequences in society. He hath given us a third, which, removing human actions from life, and the world altogether, carries them to a higher tri-

bunal. The first, which is the *moral sense* belongs to us as individuals; is instinctive in all its operations; approves of virtue as being moral beauty; and disapproves of vice as being moral deformity. The second, which is the sense of *utility*, belongs to us as members of society, is directed in its operations by reason, and passes sentence upon actions according as they are favorable or pernicious to the public good. The third, which is *conscience*, belongs to us as subjects of the Divine government, is directed in its operations by the word of God, and considers human actions as connected with a future state of rewards and punishments. It is this which properly belongs to religion. Upon this faculty of conscience, the happiness or misery of mankind in a great measure depends. A good conscience is a continual feast, and proves a spring of joy among the many distresses. A conscience troubled with remorse, or haunted with fear, is the greatest of all human evils. Accordingly, the Christian religion, which adapts itself to every state of our nature and carries consolation to the mind in every distress, has presented to the weary and heavy-laden sinner, "the blood of sprinkling, which speaketh better things than the blood of Abel." The meaning of which expression is this: As the blood of Abel, crying to Heaven for vengeance, filled the mind of Cain with horror, and as every sin is attended with remorse; so the blood of Jesus is of power to deliver the mind from this remorse, and restore peace of conscience to the true penitent.

In further treating upon this subject, I shall describe to you the nature of that remorse