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"If I forget thee, O Jerusalem, let my right hand forget its cunning."—Psalm cxxxvii. 5.

GOSPEL STUDIES.

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(17.) TRADITIONS OF MEN—Mark vii. 3.
(See also Matt. xv. 1-20.)

Our Lord had now to deal with another class of men than those who wanted to crown Him. It was the Scribes and Pharisees of Jerusalem that came to Him in Galilee and complained that His disciples did eat with unwashed hands! What a trifle to find fault with! All sorts of Pharisees are troublesome people in churches, who take more pleasure in blaming others than in improving themselves! The not observing of these outward customs or traditions was a high offence to those formalists. Tradition signifies the oral law; as distinguished from the written law; as our common law is different from our Statute Law. Then Jesus takes the opportunity of giving them a sharp rebuke, and calls them hypocrites, or actors, dissemblers, pretenders, whose actions do not indicate their real character. For fear that the people should be guided by the Pharisees and Scribes, Jesus calls them unto Him, and preaches from the text in the 14th verse "Hearken unto me every one of you and understand." The admonition may be divided thus:—1st. A command, "Hearken or hear," means to give attention, to listen eagerly, with inquiry. 2nd. To whom? To Himself, Jesus Christ, and not to men; the Scribes and Pharisees. 3rd. Who are to hearken? Every one; not a class; not a few. 4th. Wherefore? That they may understand, or receive, and believe, that nothing with-

out can defile; but what proceedeth from within the heart as evil thoughts and evil customs. Be not satisfied with merely attending places of public worship; but see that the teaching be of God; and lay it to heart and obey it! See Genesis 6; 5-8; Mat. 15; 19-21; Acts 8; 22; Gal. 5; 19-21.

May each reader obey the word of God, and never listen to false teachers. If the heart be right, then motives and actions will be pure, just, and holy.

(18.) SUFFERERS BROUGHT TO CHRIST.—
Mark vii. 24-37.

Jesus in leaving Capernaum and going to Tyre and Sidon, may have been influenced by three motives, mentioned hereafter:—

Tyre and Sidon or Zidon, were situate on the eastern coast of the Mediterranean Sea, near the north western frontier of Palestine—See Isaiah xxiii: 1-12.

The following may have been the motives above referred to:—

1st. Christ knew that he was among enemies, who sought to kill him. He was not yet ready to yield his life, for his work was unfinished.

2nd. Worn out by over exertion, both He and His disciples needed rest; and

3rd. By a personal visit to Heathen cities, he wished to shew that the Gentiles as well as the Jews were included in his plan for saving souls.

Even here he cannot rest, for he could not be hid:—

A Syrophenician woman (a Gentile Canaanite or Greek) came to him in great