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"If I forget thee, O Jerusalem, let my right hand forget her cunning."—Psalm 137, 4-5.

SERMON PREACHED

before the Synod at New Glasgow by
the Retiring Moderator, the

REV. R. BURNET.

V. MATT. 3.

Antecedently, we might have expected from the Master, as the world's teacher, that, during some period, and on some noted occasion, in His public ministry, His teaching would assume a world-wide adaptability. We say, this might have been expected, if we carefully consider the grand object of His coming, that, "God's way might be known upon earth, His saving health among all people." Throughout His public ministry, the Master singularly adapted His instructions to the circumstances in which He found His hearers placed. How much more was He likely to accommodate the subject matter of His teaching to the wants and necessities of the whole human family. The Scribes and Pharisees of His day had entirely mistaken the scope of the Divine announcements made unto their fathers, and under gloss and Rabbinical interpretation, the grand original declaration of prophet and

seer, had been wholly overlaid with human views. The gracious announcement to Abraham had been forgotten, or misunderstood, "in thee, and in thy seed, shall all the families of the earth be blessed." Humanity's great struggle with the seed of the serpent had been entirely overlooked, and the entire Jewish Church,—Ministers, and people, alike, were enwrapt in their own selfishness. The Master came to correct all such notions, to instill a new life,—to communicate new news,—and give a new direction to the world's religious convictions. We shall endeavour in the following effort, to illustrate this grand subject, and attempt to show how worthy of the occasion,—the exalted preacher, and how adapted to humanity, were the fitting words, and divine thoughts, which were spoken on Tabor's Mount,—to illumine our darkness, renew and sanctify all hearts. In the days of His flesh, the Master laid great stress on the influence of God's word in benefitting humanity, and in His intercourse with high Heaven He indicated the same grand purpose,