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are a rough lot, and a man's temper sometimes gets the better of him." "Stop, stop! I am not asking you about the roughness of your lot; I am asking you, have you ever sworn? You admit that you have. Did you ever break the Lord's day?" "We'l, I think if a man has his horses to look after—" "Stop! Here are three things—drunkenness, profane swearing, and Sabbath-breaking. Now the sooner you take your place as a sinner the better. It is of no use your saying that you are not one."

Now I say the same to those I am now addressing. You may say that those of whom I have told you were poor, ignorant people. We'l, how is it with you? Can any one of you be convicted by your own neighbours of these sins, yet say at the same time, I am not guilty? Oh, let us take our true place, let us see ourselves as God sees us! This self-deception is not confined to the ignorant. I would it were so. I have found the same spirit of self-righteousness existing among men and women who regularly go to church, and who have been familiar with Bible truth. Their denial of sin does not always come up in this rough way. They will tell you, "In saying that I am a sinner I mean no more than that I do not profess to be a saint." If there is no deeper sense of shame than this, let me tell you any one who speaks like this is

### PLAYING TRICKS WITH GOD'S TRUTH.

There is a blind before his eyes, so that he does not see. The very confession of sin which some people make, is being perverted by the enemy of souls, who is lulling them into a stupor. If a man were honestly to say, "I do not believe myself a sinner," there would be some exercise of thought required. He would have to think about it, and this thinking would bring him to recall certain circumstances of his life. He would remember sin after sin. There would be some hope of such a man. But when we find a man saying lightly, "I am a sinner like everybody else," I do not know any one who is more under the thralldom of sin. Only think of it! Going on grieving the Holy Spirit, and sinning, and yet you say, like Israel, "I am not polluted!" But the everlasting God comes down in His Word with the crushing weight of a hammer, which breaks the rock in pieces. He asks, "How can you say, I am not polluted? See thy way in the valley: know what thou hast done." What does He mean by that? He was asking the Israelites, when on the top of the mount, to look back upon the valley of Sheshaphat,

### THE VALLEY MARKED BY THEIR SINS.

"Look at thy way in the valley; look at that monument, and the smouldering fires of Tophet: know what thou hast done." And when the Spirit of God speaks in His Word, He does

just the same. God does not convict us of having been born of sinful parents. We have to do, not with original guilt but with our own iniquity is what we should think of here. God takes us up to a point from which we can look down on this, and He says, Open your eyes and look back. Let it not be merely the voice of the preacher which bids you do this. Let the Divine voice sound in your ears. Let your path through life rise up before you. Some of you may have forgotten it, but God has not. God keeps a book of remembrance, and in that, your path is written. Look back on the past and ask yourselves, as in the presence of Him before whose bar you will stand, "What have I done?"

1. What hast thou done in regard to the great object for which thou wast called into being? It is an inquiry which demands very serious reflection. Have you risen to the true object of your being? What hast thou done? "I have done no harm," some will reply. What do you mean? Is doing no harm the object of God in calling you into existence? Is that your ideal? If that was all, might not God have made you an inanimate stone, which can do no harm? Is your aim nothing higher than this? What nonsense men talk! As if doing no harm were the great end of existence. Do you imagine that you can go to heaven by doing no harm? Besides, there is not a man here of whom that is true. You may not have been a thief, or a forger, or a drunkard; but if you will look at your way in the valley, if you will read your life aright, you will see that it has uniformly been

### IN OPPOSITION TO THE DIVINE WILL.

Whatever influence you have exerted, has been contrary to the Divine will. Your life may have been comparatively innocent; but "except you repent" you will find when you stand before the bar of God that you are not alone in your iniquity; others have been influenced by you. Oh, what have you done in relation to the object for which you were called into being? When a true answer is given to this question, you will find your whole life crying out against you.

2. Again, what have you done in respect to life's opportunities? You have all had them. Some one replied when asked the question, "I have been settling up tombstones for lost opportunities." Is that your answer? When you were a boy, you had your opportunities, but you lost them. As a girl you might have begun your life for heaven; but you relinquished your purpose. You had your opportunity, but you lost it. As you grew in years, you had your opportunity, for there came to you the blessed tidings of great joy. On many who have left you for ever, you might have exerted