

the greatest and most remarkable fruits of the death of Christ. It is not enough that Jesus was put to death in our world. We are not saved by that fact. It is not enough that we call Him Redeemer. We are not saved by doing that. Some call Him Redeemer, who not only stop short of the full doctrine expressed in the new song, but deny that men are redeemed by the blood of Christ. They say we are saved by copying His example, or by obeying His precepts, but that the doctrines of substitution and atonement are not necessary, and, therefore, not true. The example of Christ is most precious, and his precepts are beyond all value; but it is manifest that this doctrine falls very far short of that which is held in heaven, and, if so, we are compelled to pronounce it fatally deficient. Those who hold it are in the middle circle, and call Christ their Redeemer, but how can they pass to the inner circle, seeing that the qualification for admission to that glorious and happy position is redemption *by blood*? Let us not be called uncharitable, for it is absolutely certain that neither our charity nor want of it can have anything to do with the settled and unalterable arrangements of God respecting human redemption. Let us not then separate the constituent elements of the doctrine held in heaven, but take it in its entirety with all its wondrous depth of wisdom and love, and turn it into a fervent song of praise to Him who loved us, and washed us from our sins in His own blood; and to Him be glory, now and for ever. Amen!

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### STREAMS IN PALESTINE.

JOB vi. 15, "My brethren have dealt deceitfully as a brook, and as the stream of brooks they pass away."

The phenomena of streams in this country aptly illustrate the character of Job's false friends. In winter, when there is no need of them, they are full and strong, and loud in their bustling professions and promises; but in the heat of summer, when they are wanted, they disappoint your hopes. You think your fields will be irrigated, and your flocks refreshed by them, when, lo! they deal deceitfully, and pass away. Nearly all the streams of this country, "what time they wax warm," thus vanish, go to nothing, and perish. Such were Job's friends. There is another illustration equally pertinent.—You meet a clear, sparkling brook, and so long as you follow it among the cool mountains, it holds cheerful converse with you, by its merry gambols over the rocks; but as soon as you reach the plain, "where it is

hot," it begins to dwindle, grow sad and discouraged, and finally fails altogether.—Those which suggested the comparison of Job probably flowed down from the highlands of Gilead and Bashan, and came to nothing in the neighbouring desert; for it is added, that the "troops of Tema looked, the companies of Sheba waited for them. They were confounded because they had hoped." It was on those high mountains only that Job could become familiar with the winter phenomena, when the streams are "blackish by reason of the ice;" for not only are Lebanon and Hermon covered with snow in the winter, and the brooks then frozen, but the same is true also of the higher parts of the Hermon, and of the mountains to the south of it, where Job is supposed to have resided.—Dr. Thompson, "Land and the Book."

### PEOPLE AND PREACHER.

Mr. Fox once said that eloquence is far more in the *audience* than in the *speaker*.—Unless *they* are so disposed as to kindle at the fire *he* strikes, the sparks may come, but not the flame. In a late very interesting volume by Dr. Buchsel, one of the most effective and faithful of modern German preachers, he applies the same thought to the pulpit though in a modified form. He tells us that unless the *people* be trained to solemn thought, the *preacher's* earnestness, humanly speaking, will have comparatively little effect. And there is a great truth in this, worthy of application to all our hearts. A minister's failure is often as much in his people as in himself. A spirit of criticism turns the gospel aside, not only from the critic's own heart but from those to whom the criticism is uttered. A slumbering habit makes the ablest preaching appear dull. The mist may be about ourselves, and not about the sun; and our opinion is often caused by our own want of attention, rather than the preacher's want of ability. Hence a sermon which may on one occasion appear dull, on another may fall on a congregation with startling power. Unless men are aroused to the reality of public worship, the preacher will fail. And in this view there is a distinct duty belonging to him and them: to him, to arouse them to this reality by his solemnity, simplicity, and that unction which is brought by prayer—to them, to pray to God in their own hearts to give them grace to hear his word aright.