

dough, the other crust—" Strangers have devoured his strength, and he eth it not: yea, gray hairs are here and there upon him, yet he knoweth not."

How, then, does the Lord restore His people? He shows, first of all, the need of restoration. This is essential to recovery. If we cling to our sins, He may expose them and us as He did with Hezekiah and David, that we may be ashamed, and learn to hate our sins, and return to them no more. Thus He wounds that He may heal, and carries off the rubbish that the spiritual building may advance.

If there be misplaced or inordinate affection, He sometimes removes or defaces the idols. Our dagons shall fall flat on the ground and be broken in pieces before Him.

He will show himself in melted tenderness, as He looked on Peter, making him go out and weep bitterly. And then in due time He restores with assurances of His love, and the assignment of work and duty to be done for Him. He impresses the truth on the heart afresh. Nothing solemnizes, subdues, and restores, like this. You may read, or hear, any amount of fervid exhortation; it is nothing in effect compared with the presentation of the great, awful, immutable truths of the Bible, that stand up, like Alps or Appenines, on the field of the World, and from whose sides the fertilizing streams of heavenly consolation flow down, while on their summits—rarely, alas! reached by us, there gleam perennial glories. The Deity of Christ, His true humanity; His being under law for us; His dying for us; His pleading in Heaven for us; our oneness with Him; our solemn position, beset behind and before, with the night of the cross behind us, and the morning of the resurrection before us; our place as sons of our God; our office as a holy priesthood; these may well quicken us and send a new thrill of gratitude and love through our spirits.

With these truths His Spirit works, making the Word as a hammer and a fire, rendering ordinances wells of Salvation, making prayer and praise to be joyful realities. So the Lord's people are restored and fitted for service—their hearts erewhile empty and refilled, *re-stored*; and they love the Redeemer again as in the day of their espousals. They come afresh to the open fountain. They drink copious draughts of living water and are refreshed. They see Jesus. They lean on His bosom and ask Him questions. They get gracious answers. They see sin in its true colour in the light of His work, in the lustre of His glory. They cannot bring to their tables, or topdle in their bosoms, or serve in their lives what they see to be so hateful, what He did so much to put away. So He who brought again from the dead the great Shepherd of the sheep by the blood of the everlasting Covenant, makes His people perfect to do His will, working in them that which is well-pleasing in His sight through Jesus Christ. "Wilt thou not" thus "revive us again, O Lord"?—*Evangelical Witness*.

NOTICES OF PUBLICATIONS.

QUESTIONS ON THE SHORTER CATECHISM—Presbyterian Board of Publication, 74 pages.

This is a small Manual on the Shorter Catechism, that admirable compend of Christian belief and practice, just issued by the Presbyterian Board. It consists of exercising queries on the general answers, so as to bring out the rich meanings. Besides the questions, all simple and good, there is appended an alphabetical table of definitions, clearly explaining every important term employed in the Catechism. Thus in this small work a great deal of aid is given for understanding well the noble Catechism of our Church.