

## WORDS FOR ANXIOUS SOULS.

*Would you fain return to God?* The way is open—Christ has rent the vail. The path is sprinkled with blood—it is now safe for a sinner to draw near to God through that new and living way—it is now righteous in God to forgive and receive every sinner thus returning—God bids you return—why doubt then? Hesitate no more.

*But I am so unfit to come.* Granted. If you were not unfit to come there would have been no necessity why Christ should die—because you cannot help yourself. He came in his infinite pity to help you—it is just because of your unfitness that Christ offers to you a free salvation—but know this sinner—that *your very unfitness constitutes your fitness* to come to Jesus. Your sinfulness and helplessness are your truest, strongest plea—you are to come just as you are, with all your infirmities and sins cleaving to you. He has infinite merit to cover all your wants of merit—doubt no more. Only come!

*Where shall I find warrant for coming to God with so much sin cleaving to me?* Open your Bible; find, if you can, any reason for staying away. God's Word is just a message to you to come to Him as a poor sinner needing pardon and life. From first to last it is this—the controversy that God has with your soul is that you will not come—"The Spirit and the Bride say, Come. And let him that heareth say, Come. And let him that athirst come. And whosoever will, let him take the water of life FREELY."

## HERESY TRIALS IN SCOTLAND.—

Professor R. Smith's case is before the Presbytery of Aberdeen. Marcus Dods is assailed in the Presbytery of Glasgow for unsoundness on the Inspiration of the Scriptures. Dr. Dods has been regarded for years as one of the ablest and best divines in the Free Churches. His character for orthodoxy should not lightly be assailed. A cor-

respondent of the *New York Observer* states that Dr. Dods has been able in private conference to satisfy the great majority of his brethren in the Presbytery of Glasgow that he is not so unsound as to require any process being instituted against him. There was a considerable minority who were of a different opinion, and these curious to say, belonged, to a man, to the old anti-unionist party, whose role seems to be now-a-days to figure as hyper-orthodox.

The same correspondent speaks of Messrs. Fergus Ferguson, D. Macrae, and Mill of Leith. All these cases are connected with the Free and U. P. Churches. He then caps the climax by producing unmolested heresiarch in the Established Church. The *Princeton Review* for July has a notice of a volume of sermons and essays entitled, "Salvations Here and After," by the Rev John Service. The reviewers say of the author that "he is as Broad Church as it is possible to be without repudiating the very name and pretence of Christianity." "We discover," it is added, "no standard in this book higher than the ethics and religion of heathenism. Its animus towards the evangelical and supernatural in Christianity is so bitter as to be its own antidote,—indeed it gives us Christianity without Christ." The *Princeton Review* speaks of Mr. Service as an English clergyman. He is nothing of the kind. He is a minister in the Established Church of Scotland, and so little idea has that Church in calling him to account for his teaching, that since the publication of his sermons he has received the degree D. D., and has been named for one of the most important Edinburgh charges.

If the Church courts had taken up Dr. Service and put him on trial for heresy, they would at least have ensured a very wide circulation for a very indifferent book. Often the very best way of quenching the errant taper of a heretic is to let him alone.