

men to the extent of prevailing. 2. It is the church's duty to recognize the Bible as the chief instrument of evangelism. On this point we consider the testimony of the Rev. James Gall, one of the leading men in the recent awakening in Scotland, and for fifteen years a worker in the wynds of Edinburgh, —as extremely valuable. "It is not the want of Gospel preaching that is ruining our country; it is the want of Bible knowledge." Though we were to open all the churches in Edinburgh, though there were evangelists preaching at the corner of every street all the day long, we should never evangelize the city until we have gathered the children of Edinburgh round our knees and saturated them with the Bible. 3. It is the church's duty to bring the young under better instruction, and to keep a better watch over them till they make a public profession of their faith in Christ. 4. And again it is the church's duty to call into the service of Christ, in one department or another, of its work every member that can wield a sword or handle a trowel, that can preach a sermon, give an address, teach a school, write an article, make a garment, or minister to the sick. Whole regiments of church members who expend their money and their energy at present on frivolous things might under good generalship give valuable help in the service of Christ.

Let Christians, therefore, rise up and sow; sow with increasing wisdom, pains and diligence; sow beside all waters; sow in the morning and in the evening; sow without regarding the clouds; sow even in tears: sow, sow, till he that soweth, and he that reapeth shall rejoice together; till the plowman shall overtaken the reaper, and the trader of grapes him that soweth seed, and the mountains shall drop sweet wine and all the hills shall melt."—(Amos xiv. 13.)

"THE OLD MAN AND THE NEW."

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Growth is not as by a single process, but by a sort of simultaneous double process of shedding off, and taking on—putting off the old man, and putting on the new. A certain part of Holy Scripture (1 Cor. xv.) speaks of the *first* man and the *second*, not of the *old* man and the *new*. The contrast there is between Adam, the man out of the earth, and Jesus Christ, the Lord out of the heaven. The first man is natural: the second man is spiritual. The first man is earthly; the second is heavenly. All of us have borne the image of the first man. We get it at our natural birth. Those of us that are Christ's will bear the image of the Second Man by glorious-resurrection. As we have borne the image of the earthly, even so shall we also bear the image of the heavenly.

But the contrast between the *old* man and the *new*, though it is in some respects parallel to that between the first man and the second, is not at all the same. It has reference not so much to human condition as to human character. The old man, what is it but just the personification of unregenerate thought, desire, feeling, and disposition? The new man, what is it but just the impersonation of regenerate humanity, that glorious moral image and beauty of Jesus Christ himself? And one or the other of these is *on* us (therefore the language about *putting on* and *putting off*)—on you, on me, on every one here and out of doors, and every one the whole world round. That is to say, one or other of these is the predominate characteristic of every one of us, either the old man or the new man, and the transition from the one to the other is just the change which makes us new creatures. People speak of dying as the great change; but the great change is passing into life, not going into death. And the great change is marked by this—that we have no longer the old man but the new man on us as our ruler.