

"the day will declare." But when the Jubilee Day, as it is called, of his ministry had arrived he found that his elders and friends of St. James's Parish and congregation had resolved and were prepared to present through him to his family a full-length portrait of their minister, painted by that eminent artist Mr. Graham Gilbert, of Glasgow, the native city of both; and they did present it in a public manner accordingly. To this valuable work of art, giving a true representation of their minister's bodily appearance, the same friends next wished to add and preserve some portraiture of his mind as a minister of the Gospel; and knowing as they did that the discourses he delivers in public are not fully written out, they, without acquainting him of it engaged a short hand writer or reporter, to take down in short-hand from the preacher's mouth the discourses he delivered in London, in Crown Court Church there, when in August and September, 1855, he occupied the pulpit of his estimable friend, Dr. Cumming, while he went to Scotland to enjoy, for a season, respite from professional labours. The following are those discourses; and although they appear in the humble and unvarnished garb of what is called *spoken language*, and not as discourses prepared for the press, yet it may please God, the Sovereign Ruler of the universe, who sometimes makes the word spoken at second hand to do good, now to make these spoken discourses, here fairly enough reported, to be instrumental in quickening some souls, and therefore the preacher consents to their publication."

We have read these sermons with much interest, and find them no ordinary discourses. They contain a very harmonious statement of Scripture truth, such as might be expected by those who have had the pleasure of hearing the Doctor. There are many seemingly intricate passages of Scripture explained on spiritual and gospel principles, illustrated and proved from the Bible itself, which, therefore, comes with an authority highly satisfactory to inquiring minds, and the style is so simple and graphic, that the reader, though instructed by the truth in every page, finds his interest sustained to the close. To the Christian they will prove a mine of spiritual wealth, dwelling, as they do, continually on the doctrines of grace and on the all-important questions which ought to exercise our minds, while, to the admirers of pure English language, they afford a treat seldom met with in these days.

The work consists of fourteen discourses, under the following heads:—The New Creature, Hezekiah's Sickness and Recovery, The Believer's Light within Shining out before Men, The Gospel God's Unspeakable Gift, Enoch Walking with God, The Primitive Christians, Christ the Living Bread, God in the Gospel doing Wondrous Things, Self-Examination, Eternal Life God's Gift, The Right Way to Christ and Glory, The Groundlessness of the Believer's Fears, The Work put into our Hands to do, Sinners only Called by Christ. There are passages which we should have willingly quoted had space allowed, but we select the following from the last discourse but one, more from its brevity than from its being superior to the general diction of the work:—

"So we have now seen what the work is that God puts into our hands to do; we have likewise seen the manner in which God requires it to be so done, saying, 'Whatsoever thy hand findeth to do, do it with thy might; for there is no work, nor device, nor knowledge, nor wisdom in the grave, whither thou goest.' And now, to think over these matters

again, and bring the discourse to a close, we say, what a simple life is the Christian life, after all! It is just living upon Christ, getting into Christ; first of all, by believing in him, and continuing in Christ by believing in him, so as to get our title to heaven in him, and then proving to our fellow-men and our own consciences the reality of our union to Christ, by our either doing or bearing His holy will, as the case may require. What a simple life is this! No wonder it is rejected by those who wish to be called philosophers and wise men by their fellows. They want something more complex, more formal, such as popery; and if it becomes only more fashionable, as it soon may do in our own day and place, it will very likely become the ascendant, as some men believe it will. But, Oh what a simple thing is Christianity; what a simple life is the Christian's! We may say of the Christian life what that eminent man of God and distinguished poet, Cowper, says of the plan of redemption—

'Oh how unlike the complex works of man,
Heaven's simple, artless, unencumbered plan!'

"Such is the Christian life. It resembles the case of a person going abroad to seek his fortune, and returning after many years with great riches. And when he comes back to his native place, he says, 'Are any of those friends of mine who were poor when I left still alive?' 'Yes.' 'Where are they?' 'I want to be kind to them.' And the way that he takes to prevent his bounty to them being lost, is, to put it into a banker's hands for their behoof, and he comes back to some individual of them, and says, 'Now, you can just take your note of hand as often as you please to this banker, and you will receive as much money as you want.' Such is God's way of supplying your wants and mine. He sees us to be poor and miserable in ourselves, and, wretched, and blind, and naked, and in want. And he puts a great good in the hands of Christ, our Treasurer, and says, 'Now, just draw upon him. Let the life that you live in the flesh be a life of faith on the Son of God, who loved us, and gave himself for us.' A simple life indeed! Let us therefore adopt it. An honourable life it is, because though it be alms we live on, it is royal alms. People of high rank do not despise royal alms. And ours is the royal alms. Our Almoner is the King of heaven and glory; and therefore we do not despise His alms. It is a happy life. None have a right to be happy except Christians. Because of their connection with the Lord of Glory they are happy. They are married to a very rich Husband. He is the Lord of the universe, and out of his own inexhaustible fulness they shall receive grace, and grace, and more grace. But it is a very dependent life, you see. And I shall only say further upon the point, that it appears plain from our text that this present life is a seed-time for eternity. Men employed in agriculture and farming know well what is meant by seed-time. It is a very short time, lasting only for six weeks; but it is a very important time; and if men should allow it to pass by unimproved, they would perish of hunger. Now, such is time to eternity. It is the seed-time. If we sow now to the Spirit, we shall reap of the Spirit life everlasting, but if we sow now only to the flesh, we shall of the flesh reap corruption. But a great reward is provided by our God in Christ for them who take hold of Christ as their only Saviour, and are found in Him not having their own righteousness but His."

St. John's Church, Glasgow.—The late Mr. Robert Baird.

We had yesterday afternoon the pleasure of hearing the Rev. Dr. Gillan of St. John's preach an eloquent sermon from Deuteronomy xi. ver. 26, "Behold I set before you this day a blessing and a curse." The Rev. Doctor illustrated this text by showing that what we generally seek for as the blessing often terminates in the curse—and that what the curse avoids as the curse is that which constitutes the blessing. Having expatiated upon this, he enforced the necessity of choosing the latter part to-day, while it is called to-day, and went on to show that the specified blessing talked of by Moses must be obtained while we have the privilege of securing it, and that it ought not to be left till the time of a deathbed to make preparations for an after world; and he concluded his eloquent address by the following remarks in reference to a recent occurrence in the congregation, and to the lamented death of a much loved friend, Mr. Baird, the late Lord Dean of Glasgow:—

"And let the call to seek the blessing of Moses, which is the Lord and his commandments, today be all the louder since death and his solemnity was never more frequent than now. Among ourselves, as a congregation, we have been warned of this, and when we extend our survey to the circle of our acquaintance, it is more apparent. Within this, since last Tuesday, one has been snatched away whose life is familiar to most of you, and one whose position as a magistrate, and whose time as a merchant, have made him well known to all. Twenty-one long years have passed since our fellowship with him began, and from the last moment of it till the present never did I possess a more constant friend, a more valued confessor. Neither can I select another who did so much for me in the way of professional preferment. In his I found a mind of uncommon order, an intelligence both quick and clear and acute, a judgment clear and correct, a penetration not to be excelled, and a sagacity rarely to be equalled. In his I found a taste sensibly appreciative of the poetic and delightful to revel in the beautiful. In his I found a heart warmer than his lip would countenance with a depth of inner feeling which the outward deportment sought in vain to conceal. In his I found one ever intensely interested in the affairs of our National Church, from which the lavishings of fortune could seduce him, though our Church may not be thought in high repute with the fashionable. In him I found one most strictly attentive to religious observances as included in sacraments and Sabbaths. In him I found one not only true to the Presbyterian form, but ever most sound in the faith once was delivered to the saints. In him, by the larger schemes of Christian benevolence, ever found a most liberal and constant supporter, and among others our congregational schemes may deeply feel his loss. His present life as it closes is only exalted by his previous virtues, while his character like some setting sun, is brightened the more by the contrast of firmness, and fidelity with which the duties of his important office were discharged. More to him as a man I may not advance; less of him as a friend I would not be justified in saying, but let his sudden demise be laid to heart by all, so that, through divine grace, we may this day, as our text directs, *avoid the curse*—'This day choose life that you may live; for God is our life and the length of our days for ever.'"—Glasgow Herald