

buyer a handful of the earth as pledge of the possession of the portion purchased. In regard to the hiring of servants, no engagement of that kind was valid unless the binding "shilling" ("arles") was given by the employer to the servant. The Rev. gentleman then passed from the handful of earth as representing the land, and from the coin, as representing the wages, to that bestowal of the Holy Spirit on those who accept the testimony of the Gospel, which *to them* is "The earnest of their inheritance until the redemption of the purchased possession." He proceeded to illustrate the foregoing verity by an imaginary visit to the royal residences at Windsor and Balmoral, and by an imaginary return visit to Bloor-street East, on the part of her Majesty, which, were such visits to take place, would necessarily display rare grace on the part of the Queen of Great Britain and Empress of India. He maintained, correctly enough, that such visits, were they to take place, would display kindness of an identical nature to that exhibited by the Sovereign of the Universe, towards those who believe in His anointed one. It would be more satisfactory to the critic if he could adopt the customary practice of uniformly applying the white-wash-brush, and could pass blemishes without notice, but he is satisfied that the grace which garrisons the heart of his brother Denovan will prevent his taking umbrage, if the writer indicates that the terms "brethren and sisters" addressed *to the congregation*, in the way of appeal as to whether "the seal of the Holy Spirit of God" had "been impressed on them," was *not* an appeal that could bear the light of Scripture. If "brethren" &c., there was no need for the appeal; if "the seal" had not been impressed on them, they were not "brethren." The second division of the discourse related to "the redemption of the purchased possession"—"God's own possession," according to the Revised Version. This the preacher explained in the following manner:—The body of believers are the inheritance of God the

Father; this inheritance, having been sold under sin, has been forfeited to justice, alienated from God; but by the intervention of the eternal Son, it has been "redeemed," purchased back in the courts of Heaven. As a consequence of this, not only has the individual believer's *spirit been redeemed* (it has been born from above, or regenerated, and is already in possession of eternal life, so that such an one is entitled to say with the apostle Paul, "absent from the body," "present with the Lord"), *but his body has been purchased* by the same wondrous transaction which resulted in the rescue of the undying part of him. The unfortunate rendering, "vile body," where we should say "poor," has apparently led our respected friend into some conclusions which he will find it difficult to support from the Book of final appeal. He tells us that "our gross material bodies need to undergo a physical process of purification," etc.; sin cannot be taken out of them except by their being disintegrated, pulverized, reduced to their original elements—carbon, ammonia, water, and lime. Enoch and Elijah may be satisfied were not "pulverized." The blessed body of the Lord, who, for us was "made sin," consisted, after resurrection, of "flesh and bones," and all we can be said to *know* on the subject, is that "we (believers) shall all be changed" (1 Cor. xvi. 51), and it would be well to confine ourselves rigidly to *what we know*. The resurrection-day (our friend proceeded to say) is the time when God's possession will be fully redeemed, and in this one can concur. The third division of the subject indicated that the object of this intervention on the part of the Messiah was "to the praise of the Father's glory." This, in contrast with any thought of contributing to it; the most that any creature, even the most exalted can do, is to praise the attributes and ways of Him who gave him existence, and endeavour to *reflect* his Creator's glory.

The sermon concluded with an exhortation to reduce this abstract teaching to