

broad and visible character of joyfulness in the Old Testament jubilee." The question which he seeks to answer is, "What are some of the sources and elements of joy, akin to the gladness of the ancient jubilee, with which the Christian may contemplate the lapse of half-a-century under the gospel dispensation, more especially if that period has been spent in the work of the gospel ministry?" His reply to this question consists of three great branches:—

1. The joy of *distinction* or of *privilege*. "The jubilee notes issued from the very shrine of Deity. They sounded over a land which was the glory of all lands, and for which the Lord specially cared, 'from the beginning of the year unto the end thereof.'" 2. The joy of *stability* and *progression*. "The Jewish church had a progress which each recurring period indicated, though its great characteristic feature was not progress but stability. Yet, conservative as it was rather than diffusive, there was an expansion of truth by added type, and ordinance, and prophetic lesson; and its light brightened to the perfect day." 3. The joy of *anticipation*, or of *consummation*. "The Mosaic order of things, with all its privileges and triumphs, was destined to merge in a more complete dispensation, to which it stood only in the relation of the portico to the temple, or, to use a more scriptural figure, of infancy to manhood. . . . The loftiest minds and devoutest hearts felt most intensely the imperfect character of their own dispensation; they longed and waited for the coming of Him who should restore all things, more than they that watch for the morning. Every sound of jubilee abridged the unknown distance; it was like a voice in the wilderness, 'Prepare ye the way of the Lord,' a louder echo of the great and eternal promise, 'Lo, I come.'" Under the first general head, the joy of *privilege*, the subordinate thoughts are, that the Christian church, like the Jewish church of old, is distinguished as to *safety*, *character*, *work*, and *suffering*. Under the second, the preacher shows how the law of jubilee proved the *stability*, of the old economy, by "bringing the whole civil polity back to its foundations, and enforcing a rigid adherence to the territorial limits, which, as a religious system, it could not pass." But the thought most enlarged upon here is that of the *advancement* of the church. The jubilee law, continues Mr. C., preserved the old basis of civil polity and territorial limits, "only that the spiritual superstructure might grow; it digged round and fenced off the vineyard of the Lord's planting, that the vine might bear richer fruit, and fill the whole land." In considering the progress of the church, the preacher views it, in respect to "the great Christian triad," *Faith* or *doctrine*; *Hope*, "the principle of aggression and courage in the Christian character;" and *Charity*, the principle of union. In all these respects the preacher regards the church as having made great advancement in late years. He sees, in all quarters, signs of a return to evangelical views; zeal in the cause of missions both at home and abroad, and a longing for oneness among good men in all the churches. On this last point, however, he makes one weighty remark, to which we would beg to draw the attention of Dr. Candlish:—"The age demands the largest views, and the most generous sympathies on the part of ecclesiastical leaders; and those who attempt to do its work—no matter with what gifts and graces—if they do not remember that the greatest of these is charity, will be left behind." We have only to mention further, with regard to the general outline of the discourse, that the joy of the Christian church arising from *anticipation* or *consummation*, is produced by its faith in the Second Coming. After speaking upon this subject, the preacher closes his discourse by some remarks, particularly addressed to his fathers and brethren in the ministry, bearing upon the special occasion that had called forth the services in which they were engaged.

We have thus sought to analyze, somewhat minutely, this very able discourse; and we are sure no competent judge will hesitate to acknowledge the reach, freshness, and propriety of thought by which it is distinguished. We deem it an *abler* production than Mr. Caird's sermon, and regard the eloquence as being of a higher order than that of Dr. Guthrie. We do not say, indeed;