

of His coming? And who shall stand when He appeareth? (v. 2.) The malcontent would be aware that it relates to that coming of which himself has stated that "as the lightning cometh out of the east, and shineth even to the west, so shall also the presence of the Son of Man be." Matt. xxiv, 27. The title "Lord of hosts," occurring as it does, in connexion with the return of the Lord, and so frequently throughout the prophecy of Malachi, is itself a feature of considerable interest; the purification of *the priestly house*, as gold and silver are purged, (for judgment necessarily begins at the house of God) corresponds apparently with that *spoiling* of Shechem, the city of the Levites, of which we read in Psalm cviii, 7; when the Levites shall have been thus purified, by passing through the fires of judgment, they will be in a position to "present to Jehovah an offering in righteousness; then will the offering of Judah and Jerusalem be acceptable to Jehovah, as in the days of old," etc., vs. 3-4. "Then" also we can understand that Israel will be in a position to "discern between the righteous and the wicked, between him who serveth God, and him who serveth him not." v. 18. "The eagles" of judgment (Matt. xxiv, 28,) having pounced on the carcass, "immediately after the tribulation of those days," apparently "shall the sign of the Son of man appear in heaven, and then shall all the tribes of the earth mourn, and they shall see the Son of man coming in the clouds of heaven with power and great glory, and he shall send his angels with a great sound of a trumpet, and they shall gather together his elect (Israelites) from the four winds, from one end of heaven to the other;" then it is, as we apprehend, that the words of Malachi iii, 16-17,

which our friend the presbyter selected for his text, will have their fulfilment—"then they who feared Jehovah spake often one to another; and Jehovah hearkened, and heard, and a book of remembrance was written before him for those who feared Jehovah, and who thought on his name; and they shall be mine, saith *Jehovah of hosts*, in that day when I make up my jewels," etc. The dear man who discoursed on this sublime passage, has had the *disadvantage* of being trained, as we take it, in the driest school of presbyterianism, hence he *applied* it exclusively to believers of the past and present dispensation; he will forgive a smile, it is to be hoped, when in view of his own prayers—"in wrath, remember mercy," etc.—he innocently remarked that some Christians regard the designation "jewel" as "too high" for them, *i. e.*, they have not faith enough to believe in the Almighty's estimate of them, and who can wonder at that, when the *oral* teaching they habitually rely on, is of the character of "our iniquities prevail against us," etc.? In *applying* his text to his flock, this "good shepherd" made many true remarks, such as that "even good men too often avoid conversation on religious subjects;" for the encouragement of such, he reminded them that the covenant-keeping "Jehovah hearkened and heard," etc.; our friend was evidently too deeply impressed with the importance of his subject, to cultivate eloquence; indeed, if we were inclined to find fault with him, we should say that he erred in a redundancy of plainness of speech; his mode of addressing his flock is too simple and too earnest to be popular, but those are precisely the characteristics of his address which commended themselves to his critic. As the reverend gentle-