

Empire. The Holy Scriptures are issued from the Bible House at Constantinople in twenty different translations; and the circulation of other books and tracts has been very great. Much seed had been sown before the war; but it is reasonable to hope that the attention directed to the East, and the new relations between Great Britain and Turkey will give an unprecedented impetus to evangelistic work. Peace, righteous government, and freedom of conscience are now, we trust, guaranteed to the people of the Turkish Empire. Such being the case, we may well expect a rich harvest from seed already sown by faithful men and women; and we may hope for more abundant sowing and reaping in years to come.

Why four Gospels?

BECAUSE God in His goodness designed to give us four distinct views of the character of Christ.

In Matthew, our blessed Saviour is portrayed to the Jews as "the Messiah that should come." Here we have more quotations from the Old Testament than in any of the other Gospels, and the fulfillment of prophecy is constantly referred to.

In Mark, Jesus is presented as "the faithful servant." We find here no genealogy, and never hear Him laying down in form the principles of his Kingdom. His disciples never addressed Him as Lord, and only once we hear Him appeal to God as His Father, and that is when He is in the garden of Gethsemane, and His day of service is ended.

In Luke, our Lord is shewn as "the Son of Man." We have His genealogy even beyond Abraham to Adam. While He is first presented to the Jews, He also illustrates the setting aside of the Jewish system and the arrival of the time when "all flesh shall see the salvation of God."

In John, Jesus the Christ is presented as "the Son of God." We have no genealogy, but are carried back to the beginning, when He was with God. He is represented as God manifest in the flesh. In this Gospel, especially, we are made aware of the personal presence of the Holy Ghost.

In these four distinct portraiture of our Lord, we witness the wisdom and condescension of our merciful God, who, though clothed in the majesty of heaven, yet stoops to explain and adapt Himself to the finite comprehension and limited faculties of His creature man.—*Selected.*

Who were the Preachers?

IN answer to the question at the end of p. 195 in last No., may I be permitted to say that the particulars of the anecdote referred to, which has appeared in print in various forms, are given as follows in an old paper, and doubtless with substantial correctness.—Dr. Robertson, the historian, who was at the same time Principal of the University of Edinburgh, and one of the old Greyfriars Church, was preaching in that church one forenoon. "He was expatiating on man's love of virtue, as was the fashion with the Broad Churchmen of his day, as well as of ours. 'So great was the love,' he said, 'that if virtue were to descend full-robed from heaven to earth, men would fall down and worship her.' In the afternoon of that same Sabbath, the Principal's colleague, Dr. Erskine, referred to what had been said in the forenoon. 'I say,' said he, 'on the contrary, that men naturally do not love, but do hate virtue. For the very case my colleague supposed did actually happen. Virtue did come down incarnate from heaven, in the person of God's only Son, the Lord Jesus Christ; and men, so far from falling down to worship Him, cried, 'away with Him, away with Him; crucify Him, crucify Him!' and so they nailed Him to the accursed tree."

I may add that the late Mr. Henderson, of St. Andrew's, heard the story, some 50 or 60 years ago from Mr. Tait, a gentleman in Montreal, who was present in Greyfriars' Church on that occasion. Mr. H. remembered well the "birr" with which his informant repeated the words 'Crucify Him, crucify Him!' evidently imitating Dr. Erskine's manner. Mr. Tait said, further, that the face of Dr. Robertson shewed that he felt it.

D. PATERSON.

ANOTHER VERSION.

Mr. D. Kennedy, of Rideau Bank, has also favoured us with a reference to the incident, substantially the same as the above, with this important difference, however, that he makes Dr. Blair the preacher in the morning, and his colleague, Rev. R. Walker, in the evening.

After a quarter of a century, Scotchmen have raised a memorial to the greatest man of the past generation in their land. A bronze statue of Dr. Chalmers has just been unveiled in Edinburgh. The statue, which is 12 feet in height, is the work of Sir John Steel, R. S. A., and represents the reverend doctor in the dress of a Moderator of the General Assembly, with an open Bible in his hand, as if giving an exposition.

The Westminster Confession of Faith and Catechism have been translated into Chinese, and are now in process of revision.