

didactic excess which sinks the church into a social club that gathers around the orator. There is great need of lifting up the other parts of the service to the level of the sermon. Neglect of this is loss of power.

The theological and ecclesiastical qualifications are presented at the close. Here some of the author's readers will find it necessary to differ from him. He correctly points out the weakening effect of subscribing to a creed that is not accepted *con amore*, but perhaps takes too much for granted when he supposes that many have subscribed to the Westminster standards who do not thus accept them.

These lectures are a valuable addition to theological literature. The range of thought is high and well-sustained throughout, showing the author to be a man of marked originality. The style is eloquent and finished, yet not ornate, and the tone of the work is deeply spiritual. It is one of the most significant productions of the year, and sure to accomplish much good.

W. G. HANNA.

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#### NOTHING TO PAY, TO DO, OR TO FEAR.

"It is finished." (John xix. 30.)

**N**OTHING to pay? no, not a whit;  
 Nothing to do? no, not a bit;  
 All that was needed to do or to pay,  
 Jesus has done in His own blessed way.

Nothing to do? no, not a stroke;  
 Gone is the captor, gone is the yoke;  
 Jesus at Calvary severed the chain,  
 And none can imprison His free-man again.

Nothing to fear? no, not a jot;  
 Nothing within? no, not a spot;  
 Christ is my peace, and I've nothing at stake,  
 Satan can that neither harass nor shake.

Nothing to settle? all has been paid;  
 Nothing of anger? peace has been made;  
 Jesus alone is the sinner's resource,  
 Peace He has made by the blood of His cross.

What about judgment? I'm thankful to say,  
 Jesus has met it and borne it away;  
 Drank it all up, when He hung on the tree,  
 Leaving a cup full of blessing for me.