

MATTHEW.

- ix. 36.—Hughes (H. P.), *Social Christianity*, 3.
 Munger (T. T.), *Freedom of Faith*, 131.
 Murray (W. H.), *Fruits of the Spirit*, 290.
 Spurgeon (C. H.), *My Sermon Notes*, iii. 24.
 Trench (R. C.), *Studies in Authorised Version*, 124.
 Vaughan (C. J.), *Family Prayer and Sermon Book*, ii.
 132.
 Christian World Pulpit, ix. 305 (Maclaren).
 " " " xxvii. 81 (Benson).
 " " " xxxix. 193 (Lang).

MATTHEW.

- ix. 36.—Expositor, 1st Series, iv. 30 (Winterbotham).
 Expository Times, i. 171.
 Good Words, 1867, 399.
 Homiletic Magazine, vi. 18.
 Homiletic Review, xxi. 514.
 Homilist, vii., xxvi.
 Penny Pulpit (New Series), iv. 273.
 Preacher's Monthly, x. 121.
 Sermon Year-Book, i. 350 (Lang).
 ix. 36, 37.—Contemporary Pulpit, 1st Series, iii. 177 (Benson).

Point and Illustration.

Total Depravity.

Studies in Theology (HODDER & STOUGHTON).

WHAT it means is not that every individual is as bad as he can be, a statement so transparently absurd that it should hardly have been attributed to anyone, but that the depravity which sin has produced in human nature extends to the whole of it. There is no part of man's nature which is unaffected by it. I repeat what I said before, that man's nature is all of a piece, and that what affects it at all affects it altogether. When the conscience is violated by disobedience to the will of God, the moral understanding is darkened, and the will is enfeebled. We are not constructed in watertight compartments, each of which might be ruined while the others remained intact; what touches us for harm, with a corrupting, depraving touch at a single point, has effects throughout our nature none the less real that they may be for a time beneath consciousness. This is the doctrine of sin as a state which answers to the experience of religious men. At a primitive stage of advancement, indeed, just as in childhood, men repent of what they have done; but at a more mature stage, they repent of what they are. At first they feel that they must make amends; but when they come to know themselves, they feel they must be born again. 'Oh, for a man to arise in me, that the man I am may cease to be!' That is the prayer which answers to a true consciousness of the extent of human depravity; and it is justified by the words of our Lord Himself about the necessity of the new birth.

JAMES DENNEY.

'That ye faint not.'

Studies in the Christian Character (LONGMANS).

I HAVE heard of a young officer who, as he went for the first time under fire, as he felt that wholly strange demand on a man's courage which comes as the bullets fly around him, and he sees men close beside him fall and die, was on the point of breaking down. It seemed almost impossible for him to go on; and for a moment he faltered, visibly irresolute. An old officer saw what was happening; he just put his hand on the lad's shoulder: 'Oh no,' he said, pointing forward, 'there's your way, you know,' and the man's whole career was saved.

FRANCIS PAGET.

Duty.

The Christian.

THAT word *duty*, which so often comes out from the lips of Christians, ought, in one sense, to be banished for ever

from our terminology. It does not exist in the Bible; that is quite certain. That is a solemn assertion to make. But you will remember there are only two passages in the New Testament where it occurs,—one in Luke xvii. 10 and the other in Romans xv. 27, in which we have the verb 'we ought'—that is, we find ourselves bound; we are morally constrained. That is what every soul must feel who has received the blessings which are in the Lord Jesus Christ for us. As in the fifth chapter of this Epistle we read, 'The love of Christ constraineth us,'—shutteth us up, and driveth us on by a grand necessity. But it is not the duty of drudgery; it is the duty of delight and of love. In Eccles. xii. 13, where we are told, 'This is the whole duty of man,' the word 'duty' is inserted. It ought to read, 'This is the whole of man'; meaning, of course, that until a man comes to see that he is to 'fear God and keep His commandments,' he is not a man in the truest sense of the word. It is not a duty in the sense of compulsion; it is a delight to a man.

H. W. WEBB-PEPLOE.

Witness-Bearing.

Studies in Theology (HODDER & STOUGHTON).

SELF-EMPTYING is an essential condition of it; no man can bear witness to Christ and to himself at the same time. *Esprit* is fatal to unction; no man can give at once the impression that he himself is clever, and that Christ is mighty to save.

JAMES DENNEY.

Lost Hours.

St. Nicholas.

'I SAY good-night and go upstairs,
 And then undress and say my prayers
 Beside my bed, and then jump in it,
 And then—the very nextest minute,
 The morning sun comes in to peep
 At me. I s'pose I've been to sleep,
 But seems to me,' said little Ted,
 'It's not worth while to go to bed.'

SIDNEY DAYRE.

Printed by MORRISON & GIBB, Tanfield Works, and Published by T. & T. CLARK, 38 George Street, Edinburgh. It is requested that all literary communications be addressed to THE EDITOR, Kinneff, Bervie, N.B.