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A table of contents for *The Expositor* can be found here:

https://biblicalstudies.org.uk/articles_expositor-series-1.php

(b) for the sharp antithesis between *πνευματικός* and *ψυχικός*, which rests essentially on normal Old Testament usage.

A word must be said as to the Old Testament affinities of *νοῦς*. Following O. T. practice, Paul frequently uses *καρδία* (= *lēb*), "heart," as a more or less general description of the inner life of man, occasionally emphasising its emotional, intellectual, or volitional character, all these being aspects of *lēb* which receive separate prominence in the O. T. (e.g., Judg. xviii. 20, 1 Kings iii. 9, 1 Sam. ii. 35).¹ But the range of *καρδία* as denoting intellectual activities is curtailed by Paul's employment of *νοῦς*. And the existence beside it, in a scarcely distinguishable sense, of the term *συνείδησις*, which belongs to Greek (popular) philosophy, suggests that this is the point in his psychological terminology at which Paul was chiefly affected by contemporary usage. But, as we have seen, his employment of *νοῦς* as the equivalent of *πνεῦμα*, the phenomenon singled out by Reitzenstein in this connexion for comparison with the Mystery-terminology, depends on quotations from the LXX., and cannot, therefore, be made the basis of any far-reaching hypothesis.

In our next article we shall deal with terms which in Paul and the Mystery-Religions are descriptive of crucial pneumatic activities.

H. A. A. KENNEDY.

STUDIES IN CONVERSION.

VIII. CHALMERS.

THE Evangelical Revival was blessing England with the influences of a spiritual springtime by the middle of the eighteenth century. But, at that time and for long afterwards, Scotland still lay in the cold and wintry grasp of Moderatism; and it was not till the commencement of the

¹ See Wheeler Robinson, *op. cit.*, p. 22.

nineteenth century that the spiritual movement crossed the Border. Scotland became sure of the blessing only when, at the close of the first decade of the nineteenth century, the new truths laid hold of the mind of Thomas Chalmers. This does not mean that the religious discoveries of Wesley, Whitefield and Newton had been unheard-of in the North. As early as 1741 Whitefield visited Scotland, and by means of his preaching a revival similar to that which through his labours had been experienced at many places in England took place at Cambuslang. Besides, during the reign of Moderatism the pure Gospel was kept alive in the Church of the Erskines; and in the Establishment itself it was the property of many a humble soul and of many a family. As an illustration of this might be cited the family in which Thomas Chalmers himself was born; for both the father and the mother were genuinely evangelical, though their religion did not exercise the influence which might have been expected on their gifted son. But, till the conversion of Chalmers, Moderatism not only occupied the high places in the Church but reigned over the convictions and sentiments of the community at large.

Chalmers is a remarkable example of how much a change taking place in the consciousness of a single man may do to affect an entire country. Unquestionably he was the greatest Scotsman of his day, and he would be assigned a place in any list of the ten greatest men whom the country has produced. Indeed, in his own peculiar line—that of oratory—he would have a good chance of being included in any list of the ten foremost in the entire history of the world. When, therefore, the principles of Evangelicalism captured him, they were assured of diffusion throughout the whole country.

Chalmers stamped his own image on the Evangelicalism of Scotland; and this was the stamp of a large nature.

If, as Scotsmen flatter themselves, Evangelicalism has attained on their side of the Border to a more robust and attractive development than in the South, this is in a large measure attributable to him. He was a man of academic tastes and liberal culture ; and Evangelicalism has not, as a rule, exhibited the intellectual narrowness and obscurantism sometimes charged against it in England, by which such spirits have been repelled from it as the late Robertson of Brighton. Chalmers was a political economist, manifesting intense interest in such subjects as pauperism and the conditions of life in large cities ; and Scottish Evangelicalism has been honourably identified with patriotism and public life. This is why a movement like that associated with the name of Keswick, in which the Evangelicalism of the South at present finds expression—much to the benefit, it cannot be doubted, of those connected with it—fails to satisfy visitors from the North, who feel the atmosphere too much that of a coterie and the spirit too remote from the actual life of the nation.

Chalmers was born in 1780 at Anstruther, a Fifeshire town, of which his father was provost for many years. He was sent to the University of St. Andrew's at the inconceivably early age of eleven, and he was actually licensed to preach when he was nineteen—that is, little, if anything, above the age when students nowadays enter college. The law of the Church required that candidates should be one-and-twenty before receiving licence ; but an old statute was fished-up allowing exception to be made in a case of extraordinary prematurity ; and by this side-door he was admitted to the ministry as “ a lad of pregnant parts.”

At the university his acquirements were not remarkable as a whole. But in one department—that of mathematics and natural philosophy—he gave promise of unusual talent ; and, after being licensed to preach and leaving St. Andrews,

he prosecuted mathematical and scientific studies further at the University of Edinburgh.

At that time the science of Europe, receiving inspiration and direction largely from France, was deeply tinged with scepticism ; and Chalmers, as a student, went through a painful period, when he was haunted by the doubt, so prevalent in the subsequent century, when science made such rapid progress and its results became the property of the common man, that the universe might be a mere machine, producing everything from its own resources by unalterable laws, without any intelligence at the origin or any love at the heart of it. From the perusal, however, of Jonathan Edwards' famous *Treatise on the Will* he derived a conception of nature in which the reign of law was combined with belief in an omnipotent and omniscient Lawgiver ; and, for a whole year, he lived in a kind of ecstasy, as his scientific studies opened out before his mind the extent and magnificence of the universe, and his religious belief enabled him to think of the divine wisdom as presiding over all. This was the first form in which religion kindled his mind ; and that the effects were permanent may be seen in his *Astronomical Discourses*, one or two of which may perhaps be pronounced the grandest efforts of the Christian pulpit. Many years afterwards he wrote to his wife, in reference to the impressions of these student days : " Oh that God possessed me with a sense of His holiness and His love as He at one time possessed me with a sense of His greatness and His power, and His pervading agency ! I remember, when a student of Divinity, and long before I could relish Evangelical sentiments, I spent nearly a twelvemonth in a sort of mental elysium ; and the one idea which ministered to my soul in all its rapture was the magnificence of the Godhead, and the universal subordination of all things to the one great purpose for which He evolved and was supporting creation. I should like

to be so inspired over again, but with such a view of Deity as coalesced and was in harmony with the doctrine of the New Testament.”¹

It will be observed that the religious impressions of this

¹ In his *Lectures on the Scottish Church* Dean Stanley seized on this passage as a proof that, in his later years, Chalmers looked back on the religious impressions of his Moderate days as more wholesome than the more ardent and agitated feelings of his subsequent religion. But Principal Rainy, in the lectures delivered by him in reply to those of the Dean, showed that this was a mistaken inference:—“The days referred to were referred to just because in Dr. Chalmers’ belief they were the days before the awaking of the true religious life. In those days, in Dr. Chalmers’ case, as in many another, a glow of earnest sentiment and high enthusiasm gathered around the great ideas of the divine power and omnipresence. They were true thoughts, and worthy to be realised with such a glow of feeling; and this perception of truth he ascribed to the Author of all good gifts. But it was his deliberate and most assured judgment that this kind of religion, in his own case, was the religion of one who had not returned to God, who had not bowed to God’s will, who had never realised his own relation to God, who was not at peace with God. It was his deliberate judgment that this religion had not made him a man of God, and that by and by it proved every way a failure. And that completeness of delighted sentiment, that thorough entrancement in the great thought he spoke of, was possible, just because the feeling never touched the real question between God and him, never revealed to him his true self nor the true God. A change came. The great question of sin arose in its simple reality, the question of salvation. The revelation came of a Saviour, of an atonement, of grace, of the divine omnipotent love that saves the lost, of holiness that thrilled his heart with a sorrow and a longing he had never known before. Thenceforth he lived in a new world—a far greater world, a far intenser. As the narrow material heavens of the old astronomers have broken up and widened to our eyes to infinite depths that our souls ache to fathom, so his moral and spiritual horizons fell back every way. But while, it opened for him a far truer, deeper peace, that new world was in one sense less peaceful than the former; for him, as for each man who experiences such a history, it became a scene of conflict—hopeful, trustful, joyful conflict, yet stern and often weary. Ah, to have the whole soul brought to final harmony with the hopes and longings that this new world inspired, with the new apprehension of what God is, Christ is!—that was so great a thing, and a thing so withstood by the strange rebellious principle within, that the heart strove and yearned with sorrowful and contrite longings. To be so attuned to the meaning, and possessed by the power of holiness and of love, the pitying love that bends over sinners, as once he had been with impressions of magnificent and unwearied power! But the latter, how possible, how unresisted, how easily, in those early days, it could touch a mind like his; the former, how hard and high, how all but impossible, the continued experience of life through death.”

student period, though sublime and salutary, had nothing distinctively Christian about them. They were rather the sentiments common to all religions, which may be experienced by a heathen; as they actually were in ancient times by such men as Plato and Cicero. For what was distinctively Christian he had, as yet, no relish, but rather the reverse. At St. Andrew's Moderatism was rampant, and he fell completely under its spell. "We inhaled," he says himself, "not a distaste only but a positive contempt for all that is properly and peculiarly Gospel." Accordingly, when he came out of the divinity-hall as a fully fledged divine, he might have passed for a perfect specimen of a young Moderate.

At first he had to betake himself to tutoring in a noble family; but he found the restraint and humiliation of such a position insufferable. Apparently he was not treated well; but it would not have been easy to treat him as well as he expected; for he was full of high-flown notions of his own dignity and was constantly on the outlook for slights. In his letters of this period there is a remarkable resemblance to those of Burns, when the poet is in his most truculent mood, boasting of his independence and launching forth against the lordly state and arrogant assuming of the great.

When he began to preach, it was with himself and the effect which he was producing that his mind was occupied. For instance, in writing home, he unconsciously speaks of his first sermon as his "first public exhibition." Wherever he went, his anxiety was to act his part "with dignity and with effect"; yet he was constantly haunted by thought of being surrounded with "the attempts of an envious and unprincipled malignity." He was full of jealousy for the honour of his order, and his ideal of a parish minister was, in his own words, "to be a distinguished member of society, the ornament of a most respectable profession, the virtuous companion of the great, and a generous consolation to all the

sickness and poverty around him." He was passionately ambitious of academic renown, and it was entirely to his taste when he was appointed as locum tenens for the professor of mathematics at St. Andrew's in session 1802-3. Into this work he threw himself with the utmost eagerness ; but it was with no enthusiasm that he entered on his work as a minister of the Gospel when, a week after the close of the session, he was ordained, at the age of three-and-twenty, over the rural parish of Kilmany, in the north of Fife, to which he had been presented by the professors of his college. To him the life of a parish minister in the country appeared a dreary exile ; for he was panting for fame—for academic distinction and literary renown.

So strong was this desire that, the next winter, he was back in St. Andrew's forming mathematical and scientific classes, though he had no official position and though his endeavours were opposed by the authorities of the university. He used to teach in the city all the week, ride out on Saturday to Kilmany, make absolutely necessary visits, preach on Sunday after the most hurried preparation, and rush back to the city on Monday morning. The following session the Presbytery stepped in to restrain him ; but he yielded with the worst possible grace ; and for years he continued to reside at St Andrew's during the winter on the plea that the manse at Kilmany was out of order. He used to say openly in those days, and he published the statement in print, that a clergyman could do all his work in two days of the week and have the other five to extend his influence and build up his fame in any way which might be agreeable to himself. He became a candidate for the chair of mathematics in St. Andrew's and for that of natural philosophy in Edinburgh. He endeavoured to bring himself into notice by pamphlets on such subjects as the Stability of National Resources. He threw himself with ardour into volunteering, an invasion

of the country by Buonaparte being anticipated at the time. He sometimes became absorbed in gardening. In short, as one of his parishioners, John Bonthron, who came often to the manse, said, he was always to be found busy at something, but never at the work of his own calling.

Such was Chalmers during the first seven years of his ministry; and it must be confessed, that to contemplate him at this period is not a lovely sight. It is easy to see, indeed, the mighty brain already at work which was afterwards to accomplish such wonders; as well as the passionate nature, the restless energy, the imperious will; but as yet self is the centre of everything, ambition consumes him, and he is sick with the fever of suspicion and disappointment. A typical Moderate he has been already called; and such he was. Moderatism was not heresy; it was sometimes jealously orthodox, though it knew only the surface of the dogmas it accepted. Its apostles displayed a sufficient amount of independence and other manly virtues; and much can with justice be said of their services to the literature and learning of the country. But the one fatal thing about them was that, being religious teachers, they were without religion. They were worldly men, vain, ambitious and self-seeking; and their hearts were anywhere rather than in the spiritual work of their office.

There could not be a greater contrast than between the Chalmers of this period, full to the lips of selfishness, ambition and pride, and the Chalmers of subsequent years, who, when his fame was at its height, was remarkable for nothing so much as simplicity and humility, while his whole being overflowed with compassion for the poor and needy and with sympathy and help for every good cause.

We must now inquire to what this transformation was due.

As has happened in many other cases, the instrumentality employed by Providence was affliction. First, his

brother George, a sailor, died, a victim to consumption. He passed away in his father's house at Anstruther in the peace of God ; and during his last illness a singular experience fell to the lot of the brother visiting him. Being a bitter enemy of Evangelicalism, the minister of Kilmany had not concealed his sentiments but had warned his people against the Evangelical books from the South which were spreading in the country ; and among others he had denounced those of John Newton by name. But one of the books which his dying brother asked to have read to him was by Newton ; and the young minister not only had to read aloud in these solemn circumstances the book he had denounced, but he saw it filling the departing soul with rapture for its last journey. Not long time afterwards he had again to be in the same place, by the deathbed of a sister, who also died joyously in the same faith. She was a victim to the same insidious disease, which proceeded to lay its grasp on two other sisters. And then it seemed as if he himself were to be the next victim. For four months he was confined to his bed in Kilmany manse ; for half-a-year he was unable to appear in the pulpit ; and, when he returned to the world again, he bore the broken and delicate look of an invalid.

But these months of retirement formed the turning-point of his life, and in the chamber over which death seemed to be flapping his wings he became a new creature. In a change of this kind there is a mystery with which no stranger intermeddled and which even the subject of it could only partially explain ; yet in the journal which Chalmers composed at this period we can follow the stages of the transformation from afar.

First, there was that sight of eternity which has so often been the commencement of earnest religion and which makes the ambitions of the world shrivel up like paper in the flames. The pursuit of honour and the dreams of success in which

he had been indulging appeared to him, in the prospect of death, to be no better than the fancies of a madman. He had been putting self in the place of God. Henceforth, he resolved, he would live for God and eternity only.

Then ensued what his biographer calls "the effort after a pure and heavenly morality." He noted down every outbreak of temper, every outburst of self-assertion, every act of unkindness or inconsiderateness. He was determined to crucify self and to overcome his besetting sins. But he found, as Luther did before him, that the more he washed his hands, the less clean they were; he was only dealing with the symptoms of the disease, while the centre from which these proceeded was untouched.

At this point he was specially helped by one of the great books of the English Evangelical Revival—Wilberforce's *Practical View*.¹ He began to realise what Christ has done

¹ With Wilberforce he had a point of connexion in identity of politics, and he was an intense admirer of the efforts against the Slave Trade which the abolitionist was then making. But there is, besides, a philosophic strain in the *Practical View* kindred to that in the mind of Chalmers; for instance, the mode in which the presence of the passions in religion is justified—because the passions need the restraint of religion and religion needs the impulse communicated by the passions—is very like a choice bit of Chalmers' own exposition. The two men met in subsequent life, and an account of the scene has come down from the friendly pen of Joseph John Gurney:—"Our morning passed delightfully; Chalmers was indeed comparatively silent, as he often is when many persons are collected, and the stream of conversation flowed between ourselves and the ever lively Wilberforce. I have seldom observed a more amusing and pleasing contrast between two great men than between Wilberforce and Chalmers. Chalmers is stout and erect with a broad countenance—Wilberforce minute and singularly twisted. Chalmers both in body and mind moves with a deliberate step—Wilberforce, infirm as he is in his advanced years, flies about with astonishing activity, and while, with nimble fingers, he seizes on everything that adorns or diversifies his path, his mind fits from object to object with unceasing versatility. I often think that particular men bear about with them an analogy to particular animals: Chalmers is like a good-tempered lion—Wilberforce is like a bee. Chalmers can say a pleasant thing now and then and laugh when he has said it, and he has a strong touch of humour in his countenance, but in general he is grave, his thoughts grow to a great size before they are uttered—Wilberforce sparkles with life and wit, and the characteristic of his mind is rapid pro-

for sinners, and what inexhaustible help is to be found in Him. He saw that the righteousness with which God is well pleased is not a reward bestowed at the end of a lifetime of struggle and obedience, but is the gift of God Himself and forms the beginning of practical Christianity. This was the same discovery as had been made before him by St. Paul and by Luther ; but it was characteristic that what Chalmers chiefly gloried in was not the satisfaction which the Evangelical Scheme affords for sins that are past, but the power which it furnishes for a course of new obedience. He was in search of a motive strong enough to sustain a life of constant and growing devotion to God ; and he found it, first, in the gratitude excited by complete and gratuitous forgiveness and, then, in the influence of lifelong union and communion with Christ. In defending the Evangelicalism which he had once despised and denounced this was always the ground he took up—that, though constantly speaking about morality, Moderatism did not make men truly moral ; but the Gospel, while denying the ability of sinful men to please God by their own good works, yet, by bringing men nigh to God and inspiring them with the desire to do His will and to be like His Son from motives of love and gratitude, carries them to a far higher level of morality.

In his own person he was soon able to prove that this

ductiveness. A man might be in Chalmers' company for an hour, especially in a party, without knowing who or what he was—though in the end he would be sure to be detected by some unexpected display of powerful originality. Wilberforce, except when fairly asleep, is never latent. Chalmers knows how to veil himself in a decent cloud—Wilberforce is always in sunshine ; seldom, I believe, has any mind been more strung to love and praise. Yet these persons, distinguished as they are from the world at large, and from each other, present some admirable points of resemblance : both of them are broad thinkers and keen feelers ; both are arrayed in humility, meekness and charity ; both appear to hold self in little reputation : above all, both love the Lord Jesus Christ, and reverently acknowledge Him to be their only Saviour.”

was no idle theory. When he rose from his sick-bed and ascended his pulpit again, it was obvious to all that he was an altered man. The change was most marked in his fulfilment of pastoral duty. Once he had boasted that he could do all the work demanded by his office in two days of the week ; but now seven days seemed all too short for what he had to do. He seemed to be always preaching, always visiting, always studying, always devising new schemes for benefiting the parish or enlisting his parishioners in work for the welfare of others. Once in the General Assembly his old statement—about two days of the week being enough for a minister's work, the rest being devoted to mathematics or any similar pursuit—was brought up against him by an opponent ; when, addressing the moderator, the accused made the following touching reply. “ Alas, sir, so I thought in my ignorance and pride. I have now no reserve in saying that the sentiment was wrong, and that, in the utterance of it, I penned what was outrageously wrong. Strangely blinded that I was :—What, sir, is the object of mathematical science ? Magnitude and the proportions of magnitude. But then, sir, I had forgotten two magnitudes—I thought not of the littleness of time, and I recklessly thought not of the greatness of eternity.”

The change in his inner life, which only he himself could see, was as great as that in the professional fidelity which lay open to the observation of all. Of this we possess an imperishable record in a diary which he began to keep with considerable fulness and which is printed in his Memoirs ; and rarely in the whole range of Christian biography will there be found an account more interesting of the early stages of the new life. On these pages there rests a freshness like that of the dawn, with a delicacy and simplicity by which every reader must be captivated. Not only was prayer with him now a daily and an hourly habit, but he set apart a

special season once a month for prolonged communion with God ; and of these hidden hours numerous records have been preserved in the journal. Here we are permitted to see in almost absolute nakedness the communion of a soul with God. We see him laying hold afresh of the great new convictions that had mastered him and turning these into prayers for a more perfect faith and a more comprehensive appreciation of the fulness treasured up in Christ. We see him wrestling with besetting sins, which still clung to him, such as the passion for human applause, the tendency to be suspicious and touchy, the habit of turning others into ridicule or making a joke of serious things, and the difficulty of being patient with his parents, who were turning old and, on account of deafness and slowness of apprehension, were trying to a temper like his. He is stirred with the most touching anxiety for the conversion of his own relatives, and he seeks by wrestling prayer to ensure that the sick and dying among his parishioners are well prepared before they pass away. In order to get further into the heart of Scripture, he begins again the study of Hebrew and Greek ; and his reading takes a wide range not only among works of learning but among books of the kind he had once despised—the writings of such authors as Baxter, Bunyan, Henry, Doddridge, Newton and Cowper. There were of course ups and downs in his state of feeling ; but the change was decisive : religion was no longer a burden and a drudgery, but an inspiration and a passion which made all burdens light.

The effects were not long of appearing also in other lives. The appeals of the new man from the pulpit were irresistible ; and he followed them up by earnest dealing with his parishioners one by one, training himself to introduce religious topics into ordinary conversation. The valley in which Kilmany lies was shaken with the movement of the Spirit of God, and in its farmhouses and cottages the

light of true religion began to shine. But Chalmers was as anxious as in his own case that the new Gospel should prove itself in the lives of his parishioners not merely a set of new opinions but a power for righteousness. Nor was he disappointed. When, in 1815, he was leaving Kilmany for Glasgow, he issued an address to his parishioners ; and this was the point to which he directed attention :—“ And here I cannot but record the effect of an actual though undesigned experience, which I prosecuted for upwards of twelve years among you. For the greater part of that time I could expatiate on the meanness of dishonesty, on the villainy of falsehood, on the despicable arts of calumny ; in a word, upon all those deformities of character which awaken the natural indignation of the human heart against the pests and disturbers of human society. Now, could I, upon the strength of these warm expostulations, have got the thief to give up his stealing, and the evil speaker his censoriousness, and the liar his deviations from truth, I should have felt all the repose of one who had gotten his ultimate object. It never occurred to me that all this might have been done, and yet the soul of every hearer have remained in full alienation from God ; and that, even could I have established in the bosom of one who stole such a principle of abhorrence at the meanness of dishonesty that he was prevailed upon to steal no more, he might still have retained a heart as completely unturned to God and as totally unpossessed by a principle of love to Him as before. In a word, though I might have made him a more upright and honourable man, I might have left him as destitute of the essence of religious principle as ever. But the interesting fact is, that during the whole of that period in which I made no attempt against the natural enmity of the mind to God ; while I was inattentive to the way in which this enmity is dissolved, even by the free offer on the one hand and the

believing acceptance on the other of the Gospel salvation ; while Christ, through whose blood the sinner, who by nature stands afar off, is brought near to the heavenly Lawgiver, whom he has offended, was scarcely ever spoken of, or spoken of in such a way as stripped Him of all the importance of His character and His offices ; even at this time I certainly did press the reformations of honour, and truth, and integrity among my people ; but I never once heard of any such reformations having been effected amongst them. If there was anything at all brought about in this way, it was more than ever I got any account of. I am not sensible that all the vehemence with which I urged the virtues and the proprieties of social life had the weight of a feather on the moral habits of my parishioners. And it was not till I got impressed by the utter alienation of the heart in all its desires and affections from God ; it was not till reconciliation to Him became the distinct and the prominent object of my ministerial exertions ; it was not till I took the Scriptural way of laying the method of reconciliation before them ; it was not till the free offer of forgiveness through the blood of Christ was urged upon their acceptance, and the Holy Spirit, given through the channel of Christ's mediatorship to all who ask Him, was set before them as the unceasing object of their dependence and their prayers ; in one word, it was not till the contemplations of my people were turned to these great and essential elements in the business of a soul providing for its interest with God and the concerns of its eternity, that I ever heard of any of those subordinate reformations which I aforetime made the earnest and the zealous, but, I am afraid, at the same time the ultimate object of my earlier ministrations. Ye servants, whose scrupulous fidelity has now attracted the notice, and drawn forth in my hearing a delightful testimony from your masters, *what* mischief you would have done, had your zeal for doctrines and sacraments

been accompanied by the sloth and the remissness, and what, in the prevailing tone of moral relaxation, is counted the allowable purloining of your earlier days. But a sense of your Heavenly Master's eye has brought another influence upon you ; and, while you are thus striving to adorn the doctrine of God your Saviour in all things, you may, poor as you are, reclaim the great ones of the land to the acknowledgment of the faith. You have at least taught me that to preach Christ is the only effective way of preaching morality in all its branches ; and out of your humble cottage-homes have I gathered a lesson, which, I pray God, I may be enabled to carry out with all its simplicity into a wider theatre, and to bring with all the power of its subduing efficacy upon the vices of a more crowded population."

In the absence of a detailed account of his conversion from Chalmers' own hand, this autobiographical contrast between the old things which had passed away and the all things which had become new is of matchless value. Indeed, when the sincerity of the man, the closeness of his observation and the range of his subsequent influence are taken into account, this must be reckoned one of the most remarkable documents in the entire range of Church History. It has a special bearing on the vocation of the preacher, and it will continue to serve to future generations of students and ministers as a beacon-light to reveal both the path to be avoided and that to be pursued by those devoting their energies to the coming of the Kingdom of God.

JAMES STALKER.

PERSONALITY AND GRACE.

IX. JUSTIFICATION.

WITH that demand for moral sincerity, grace is manifestly as loyal to the moral requirements as to the religious, as