THE EXPOSITORY TIMES.

In fulfilment of a promise made to write an occasional short article on the modern religious press, we commence this month with The Freeman. When you order it of your bookseller, he considers within himself if you are an Irishman without the brogue, or only a red-hot Radical, and he asks if he shall have to send direct to Dublin for it. But you explain that the further title is, "Organ of the Baptist Denomination," and he suddenly remembers, smiling, that he is quite familiar with The Freeman, "and a very good paper too!"

"The Organ of the Baptist Denomination," you may have to tell your bookseller; but The Freeman needs not to tell its readers so. Every paragraph says so.

And here, at once, is the thing that is most admirable in this paper: it is steeped in denominationalism, and yet with marvellous success it steers clear of sectarianism. It is conducted by Baptists; it is intended for Baptists; it is nearly all about Baptists. The very reports of meetings it contains are furnished, not by professional reporters, but by Baptist ministers. And yet it never anywhere infers that except a man be immersed he cannot see the kingdom of God. Said the late Professor Elmslie once: "Since I came to London I have got to understand the Baptists a good deal better, and by way of atonement for my early misdeeds and misconceptions, I want to give my testimony about the Baptists." We too have had our misconceptions, and by way of atonement would give our feebler testimony. Not, however, to the London Baptists do we owe it, but to the pages of The Freeman.

We owe more than the removal of misconceptions. Among other things, we owe some of our love of living, healthy evangelical religion, and some of our faith in its great future. This is the grandest hope that is to be brought unto you at the revelation of Jesus Christ. We hold that every religious weekly should contain a sermon. Though a weak sermon is about the worst copy an editor can send up, a powerful sermon is nearly the best. Dr. Maclaren's are powerful always. We once already deplored the loss to the world of the sermons that will stand the wear and tear of time next to Robertson of Brighton's and John Ker's. How many are laid away year after year with the numbers of The Freeman that, if rescued to permanency and publicity, would enrich our stores with the best and rarest expository materials, and give an immense impetus to the spread of the noblest evangelical doctrines,—let our readers witness by the short portion we here present.

The Grace that is Coming.

BY THE REV. ALEXANDER MACLAREN, D.D.

"The grace that is to be brought unto you at the revelation of Jesus Christ."—1 Pet. i. 13.

There is a very remarkable phrase in the original, which is only partially represented by either of the translations in the Authorized or Revised Versions. The apostle tells us that we are to "hope for the grace which is being brought to us in the revelation of Jesus Christ." There are three things we have to note here, and I touch them very briefly. The loftiest hope of the furthest eternity is the hope of grace. We usually keep that word in contradistinction to glory as expressive of the gifts of God which we receive here upon earth in our pilgrimage. But the apostle here goes even deeper than that, and says, "Ah! it is all of a piece from the beginning to the end. The first gifts that a believing soul receives whilst it is struggling here with darkness and light, are of the same sort as the eternal gifts that it receives.