

gospel, and urging her to trust in Christ. At length she said, 'Ah, Sir, I would fain do as you bid me, but I dinna ken how: how can I trust in Christ?' 'O, woman,' was his expressive answer, in the dialect of the district, 'just lippen to Him.' 'Eh, Sir,' was her reply, 'and is that a'?' 'Yes, yes,' was his gratified response; 'just lippen to Him, and lean on Him, and you'll never perish.' To some, perhaps, this language may be obscure; but to that poor blind dying woman it was as light from heaven; it guided her to the knowledge of the Saviour; and there is good reason to believe it was the instrument of ultimately conducting her to heaven."

We had marked for quotation various passages in this admirable discourse, unequalled, we hold, by aught that has yet appeared, as an analysis of the mental and moral constitution of him whom Dr Alexander at once eloquently and justly describes as "a man of brilliant genius, of lovely character, of sincere devotion, of dignified and untiring activity, the most eminent preacher our country has produced, the greatest Scotchman the nineteenth century has yet seen." We have, however, much more than exhausted our space, and so must be content for the present with recommending to our readers an attentive perusal of the whole. One passage, however, we cannot deny ourselves the pleasure of extracting. It meets, we think, very completely, a frequent criticism on one of the peculiarities of Chalmers; and shows that what has been often instanced as a defect was in reality a rarely attainable excellence:—

"In handling his subjects Dr Chalmers displayed vast oratorical power. He usually selected one great truth or one great practical duty for consideration at a time. This he would place distinctly before his hearers, and then illustrate, defend, and enforce it throughout his discourse, again and again bringing it up before them, and urging it upon them. By some this has been regarded as a defect rather than a merit, in his pulpit addresses; and it has been ascribed to some peculiarity of his mind, in virtue of which he has been supposed incapable of turning away from a subject when once he had hold on it, or, rather, it had laid hold on him. I believe this criticism to have been quite erroneous. That his practice in this respect was not an accidental result of some mental peculiarity, but was purposely and designedly followed by him,