

THE
BELIEVER'S MAGAZINE.

FOR

Ministry of the Word, and Tidings of the Lord's Work.

EDITED BY

John Ritchie.

VOLUME I.



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AND THROUGH ALL BOOKSELLERS.

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To Our Readers.



HIS is the first number of "THE BELIEVER'S MAGAZINE."

We may say that we intend the little paper to be especially for young believers, and for older believers who need the bread of life broken small, who are unable to follow into deep and difficult things, and whose spare moments are too few, and too brief to admit of reading lengthy expositions, and larger magazines.


Our *desire* is to combine in these pages the ministry of God's Word, with tidings of the Lord's work and workers in this and in other lands.

Our *aim* (by God's favour and help) shall be, to provide plain and simple articles giving a certain sound on God's truth concerning the believer's position, practice, path, and prospects: the privileges and responsibilities of God's people individually and collectively, in the family, the church, and the world. To give earnest words of exhortation and counsel to fellow-saints, and of encouragement and cheer to young believers, in their service for, and following of the Lord. A special feature of the little paper will be, to combine with this, brief reports of the Lord's work in its many departments,—Gospel, Shepherding, and Teaching—and of His servants labouring therein, in various parts of the earth. Notes from Evangelists; accounts of conversion and revival work; Special Services, times of blessing, and such intelligence as will (by God's blessing) deepen interest in the Lord's Work, and increase practical fellowship with His servants everywhere.

Our *object* we trust shall be to please God in this little service, to seek the increase of vital Christianity and godly living, and the spiritual health and edification of the lambs and sheep of the blood-bought flock.

We shall welcome short, concise, and simple papers suited to these pages, from any of the Lord's servants, and brief authentic reports of such work as shall draw forth thanksgiving and prayer to God, and stir up to greater diligence and zeal in the spread of God's Gospel among sinners, and of His truth among fellow-saints. We do not intend to fill our columns with controversy, nor shall we suppress any truth, doctrinal, practical, or ecclesiastical that will be for the profit of our readers. Specially would we crave for ourselves and the little paper, the earnest and continuous prayers of God's people, that these humble pages may be as a "dew" from the Lord in the midst of His people.

Christ the Portion of His People.

HE Lord is the portion of His people. All that He is, and all that He possesses has been given to them. Not only has God sent them salvation, but also the Saviour: not alone the blessing, but also the Blessor. The great Gospel charter reads—"For God *so* loved the world that He *gave* His only begotten *Son*" (John iii. 16): to this the heart of the believer rejoicingly responds—"The Son of God who loved *me* and *gave Himself* for me" (Gal. ii. 20). "The Lord is the *portion* of *my* inheritance and of *my* cup" (Psa. xvi. 5): "My Beloved is *mine* and I am His" (Song ii. 16). This is what gives to the Christian life its joy and brightness, and imparts to the believer his strength and gladness. It is association with a living, loving Person: it is heart occupation with Christ. Christianity according to God is not a weary round of religious duty: it is not a set of abstract theories and barren doctrines, strung together as a code of rules to keep men in bondage,—although sad to tell it, this is about all that the religion of the world has to offer. The centre and sum of God's Christianity is Christ. Christ received and enjoyed in the heart: Christ believed in as Saviour; confessed and owned as Lord. Christ on the Cross for us as sinners bearing our sins, and meeting all the claims that God as the Holy Judge had against us; Christ on the throne for us as saints, our Representative, our Advocate, and our Great High Priest. A living Christ, our Shepherd to lead us; our Lord to rule us; our Portion to satisfy us.

We all remember how the dawn of this new life in the soul, and the first enjoyment of this inexpressible love, in conversion's early day, caused the lips to sing, and how easily the links that bound us to the world were broken. It was the "expulsive power of this new affection" in the soul, that caused us unbidden—instinctively we may say—before we had learned the will of God concerning such things, to put away from us, sins and follies that were once our idols, and from which no earthly power could have torn us. But the new life—the Christ-life that was begotten in us by the Spirit, on the day that we received the Gospel in the love of it, burst the bonds, and set us free. As the familiar love-song has it—

"The chains that bound my heart to earth, were loosed by Jesus' hand:
Before His Cross I found myself a stranger in the land."

It was not the fear of hell, or the thunders of Sinai that caused us to "come out" and "be separate" from the world, and to "purge ourselves" from persons and associations that are of the earth,


earthly. It was the possession of something better. The heart was captivated and won by the exceeding loveliness of Christ, and as one of old who for "the excellency of the knowledge of Christ Jesus" his Lord, counted all earth's greatness and glitter as dung, so we in our measure were enabled to do. The world looked on with wonder, or it may have scorned and derided us, for the world was not in the secret. It could not understand us; the world knows not the inexpressible joy of a Christ-filled heart. And as we began with Christ, so it is the will of God even our Father, that we should go on with Christ. He has been given to us as our Portion, to satisfy us all our earthly pilgrim days. And is He not sufficient? Is there not enough in Christ to make and keep us happy? Are "the unsearchable riches of Christ" not ample store. "In Him dwelleth all the fulness of the Godhead bodily" (Col. ii. 9). "In Whom are hid all the treasures of wisdom and knowledge" (Col. ii. 3). "The love of Christ which passeth knowledge" (Eph. iii. 16). "The peace of God that passeth all understanding" (Phil. iv. 7). Surely, Lord there is enough in Thee to keep Thy people "always rejoicing"—"abundantly satisfied," ever and always able to say—"My soul *shall be satisfied* as with marrow and fatness, and my mouth shall praise Thee with joyful lips" (Psa lxiii. 5).

But it is not enough that we should know of these things. We must take possession of them. Like the goodly land across the Jordan, these fields of heavenly blessing must be trodden, to be experienced. They are already ours in Christ, but in order to have the power and enjoyment of them in the soul, they must be possessed. "I sat down under His shadow with *great delight*, and His fruit was *sweet* to my taste" (Song ii. 3), is the language of a soul in the enjoyment of Christ. There is here rest, delight, and sweetness—in a word, complete satisfaction: finding all in Christ, seeking no other spring of joy, asking no other pleasure—"Satisfied with favour, and *full* with the blessing of the Lord" (Deut. xxxiii. 23). Beloved Christian Reader, what do you say of all this? Full well we know that some who bear the Christian name, will affect to treat it all as "sentiment." But never mind: the reality remains. Christ is enough to save, and Christ is enough to satisfy. This is our theme, and is the *sin qua non* of God's Christianity. There is nothing like it. It is the secret of all holy living, and of power for service. The grand preventitive from backsliding, the perfect cure for care, and the never-failing spring and motive of true obedience to God. Let us then with all our heart and soul "go in and possess" the land of our inheritance, that heavenly portion which is ours in Christ.

The Gospel and its Object.

It is of the greatest importance that we should clearly understand what God's purpose is in causing His Gospel to be preached during this age, among men. What is God's Gospel, and what is its object? To this the answer will be readily given,—the Gospel is God's good news concerning His Son, and its object is to save sinners, to rescue them from hell, and to bring them to heaven, Truly this is so, but this is not the whole of God's purpose in sending His Gospel among men. A comparison of the closing words of the two Gospels written by Matthew and by Mark may help to make this more plain to us. In the Gospel by Mark, the Lord Himself is presented to us as God's Servant, meeting man in every form of need, and dispensing blessing to him. The Gospel closes with an account of the Risen Lord sending forth His disciples into all the world "to preach the Gospel to every creature," and the result to those who believe the message is, that "they shall be *saved*." Surely, then, one object of the Gospel is to bring salvation to the sinner, and he who receives it, is at once and for ever saved (see Acts xvi. 30-31; Cor. xv. 3). But there is more. In the closing words of Matthew's Gospel, the Lord lays claim to be possessor of all power (that is authority) in heaven and on earth (Matt. xxviii. 18), and sends forth His servants to "make *disciples*" (see margin) of all nations. The making of disciples for Christ is another aspect of the Gospel's work. To bring salvation to sinners: to bring disciples to Christ, to own Him as their Lord, and to recognise His absolute possession of them, and His right to control them all through their life, and in every department thereof. This double object of the Gospel's work must never be lost sight of. To bring Christ to the sinner, and the sinner to Christ, should be the great aim of every Christian, as it is the purpose of God. In all our efforts to reach sinners individually or collectively, we should keep these two things before us. Will this damp our zeal, or fetter us in our efforts? Nay, verily. But it will save us from looking upon a sinner's salvation from hell, and his conversion to God as *the* only aim of the Gospel, and the end of our dealings with him, or responsibility toward him. We will remember that His Lord and ours has given instructions to go on "teaching" him "to observe *all* things" whatsoever He hath commanded. When once the Lord's servant grasps this twofold aspect of the Lord's present work among men, by means of the preaching of His Gospel, it will save him from falling into the snare of compromising other truths of Holy Scripture, or by tacit understanding, keeping silence regarding them, in order that the Gospel may reach sinners to save them.

The Blessed Hope, and its Practical Power.

 HERE is a vast difference between holding the doctrine of the Lord's second advent—His coming again to receive His own, and allowing that doctrine to hold us by its power. We may hold this truth—or any other—as a theory, in the region of the intellect, without a single manifestation of its controlling power in our lives. But let "*the promise*" (Heb. x. 36-37 R.V.), be welcomed into the heart, and "*the hope*" (Col. i. 5), take possession thereof in all its joyous power, then there will be an effect which even the world will be able to see. The life and ways of the waiting, watching saint will be so unlike the world, his separation from it so absolute, his spirit and demeanour so contrary to the current of the age, that men of the world will have no difficulty in reckoning the man as not being one of them.

It was only the other day that we came across the following refreshing extract bearing on this subject, which in these times, of high talk and low practice, of much light but little apparent power, is well worth the reader's calm consideration. The writer says—
"The effect of this blessed hope was very practical. It led me carefully to look through my little library, to see if there were any books there that were not necessary, and likely to be further useful : and to look through my small wardrobe to be quite sure there was nothing there, that I should be sorry to give an account of, should the Master come at once. It has been very helpful to me from time to time through life, as opportunity has served, to act in a similar way, and I have never been through my house from basement to attic, with this object in view, without receiving a great accession of spiritual joy and blessing."

If "that blessed hope" were thus allowed to operate upon us, in its sanctifying, purifying power, to guide us as with a candle to search our ways, our habits, and our houses from "basement to attic" what a transformation would be wrought ! What a pile of useless gear would be wheeled out, and turned into the currency of heaven. What heaps of things would be found to be unnecessary for a pilgrim, expecting at any moment to be summoned away from earth to heaven ! Accumulations of wealth, unnecessary dress, and other things, all of which will be as "left luggage" when the Lord comes, would be turned to present use for God and eternity, and thus sent on before to go to the credit of their present owner at Christ's judgment seat. How solemn, how pertinent, how personal the question, for each of us to put to ourselves alone, before God, and as under His searching eye—"Am I, with all that I possess, like one who may meet my Lord, and be with Him this day, and could I give Him now a joyous welcome ?

Hidden Heroes.

It must not be supposed that we are permitted in this present time to know all the victories that are being won in "the wars of the Lord." For wise reasons, which we may learn in a coming day, God's heroes and their doings are meanwhile hidden. But they will be "manifested" in the day of Christ's judgment-seat, when all the hidden things are brought to light. Methinks that day will bring with it some wonderful revelations. How it will change the position of some who have been held in high esteem among men, and bring others from that obscurity in which the shadows of time have hid them. Who ever would have guessed that the shepherd boy of Bethlehem, Jesse's youngest son, had gained the victory over a lion and a bear in the solitudes of the sheep-folds? Yet such was the case, although it was not known for many days after. Who would have thought that the mightiest men in David's army, were three whose names and doings are not even mentioned until the day of their reward? And the thing that hath been is, and shall be. There are yet hidden ones among the Lord's workers and warriors, who are slaying lions and bears in secret, and bringing cups of water as from the well of Bethlehem to their Master and Lord,—deeds unknown and unrecorded among men, but written in heaven, to be rewarded in that day when He draws the veil from His hidden mighty ones, and rewards them before saints and angels for their devotion to His Name in earthly days. Dear fellow-saints, let your service be rendered in the light of that unveiling day. Make it your study and aim to please your Master, to give Him joy, to serve Him according to the desire of His heart, and the Word of His commandment, and although you may pass away to His presence unnoticed, uncommended, and unknown, He will not forget you in that day of coming review and reward.

OVER AGAINST HIS CHAMBER.—Among the honoured builders of the walls of Jerusalem, we read of one "Meshullam the son of Berechiah" who repaired the wall "*over against his chamber*" (Neh. iii. 30. I like to connect this with the record given of one of God's builders and repairers of New Testament times. "Epaphras who is one of you, a servant of Christ, saluteth you, always labouring fervently in prayers, that ye may stand perfect and complete in all the will of God" (Col. iv. 12). It may not be given to all of us to "set up the gates" or use the weapons of war, but we may all repair over against our own chamber—our place of secret intercourse with God—as Epaphras did, labouring fervently in prayer for fellow-saints and fellow-workers in the kingdom of God.

Things that Differ.

It is a happy and a useful thing for the young believer to accustom himself as he reads the Book of God, to discern between "things that differ" (Phil. i. 10, margin). Much of the confusion that exists in the minds of God's people regarding His truth, is the result of intermingling times and seasons which God has carefully marked off from each other; no less from applying promises, precepts, and prophecies to one people, which God has reserved for another.

We need to remember that there are different *Dispensations*, or periods of human history, extending from the creation of man to the Eternal state, in the course of which, God's dealings with men assume a variety of forms, and it is needful to discriminate between these periods in reading the Scriptures, otherwise we shall fall into the common error of applying to one dispensation principles, which God has designed for another.

There are various *peoples* also recognised and addressed in the Holy Scriptures — notably, "the Jews, the Gentiles, and the Church of God" (1 Cor. x. 32) distinct alike in their calling, their testimony, and their hopes. In reading God's Word it is of the utmost importance to ascertain to whom, and concerning whom God is speaking, otherwise we shall fail in "rightly dividing the Word of truth" (2 Tim. ii. 15). There are other distinctions carefully marked by God, yet frequently misconstrued and perverted, in the expositions and ministry of men. For example—the coming of the Lord Jesus as Son of God to the air, to receive His people unto Himself (1 Thess. iv. 14-17; 1 Cor. xv. 5-2), and His return *with* His saints to the earth, as Son of Man in judgment (Jude 14; Matthew xxiv. 30). These two events differing in regard to time and character, are frequently confused, while they are in reality "things that differ." "The Church" as composed of all the saints of this age, baptized in one Spirit into one body (1 Cor. xii. 13, R.V.), and "The Church of God" as gathered unto the Name of the Lord Jesus on earth (Matt. xviii. 20) in any given city (1 Cor. i. 2) or house (Col. iv. 16). These two aspects of the Church, with the truths that encircle them, are often represented as if they were one and the same, with the result that neither is distinctly apprehended, and the utmost confusion exists in many minds as to *what* the Church of God is, and *who* compose it. These, and many other "things that differ" it is needful for us to diligently mark, if we would have a good understanding of God's will concerning ourselves and others.

Bible Notes and Jottings.

THREE APPEARINGS OF JESUS CHRIST.—Hebrews ix. 24-28. He "hath appeared"—as Sin-bearer and Saviour. He "*now* appears, in the presence of God" as the High Priest, Advocate and Representative of His own. He "shall appear" as Bridegroom and Hope of His people, to raise the dead, to change the living, and to gather all around Himself.

PAUL'S GROWTH—A.D. 59—"The least of the Apostles." (1 Cor. xv. 9.) A.D. 64—"Less than the least of all saints" (Eph. iii. 8). A.D. 65—"Sinners, of whom I am chief" (1 Tim. i. 15) "ABBA, FATHER." "Abba" is the Syriac word for Father: "Pateer" the Greek word for same. Both Jew and Greek are one in Christ (Eph. ii. 14; Col. iii. 11) and through Him we *both* have our access "in one Spirit unto the Father" (Eph. ii. 18).

SEVEN "TOGETHERS" OF BELIEVERS.—"Gathered together" (Matt. xviii. 20): "framed together" (Eph. ii. 21): "buildd together" (Eph. ii. 22): "knit together" (Col. ii. 2): "perfectly joined together" (1 Cor. i. 10): "striving together" (Phil. i. 27): "caught up together" (1 Thess. iv. 17).

THE BOOK OF BOOKS.—The Bible contains 66 Books, the work of 40 writers, covering a period of about 1500 years. Written partly in Asia, Africa, and Europe; from four of the capital cities, Babylon, Jerusalem, Ephesus, Rome; in palaces, prisons, and on plains. The Books of Moses and the Book of Job are the oldest in existence. They were written one thousand years before the first historian (Herodotus) wrote, and seven hundred years before Rome was built.

THE OLD TESTAMENT was originally written in Hebrew, except a part of Ezra and Daniel, and a verse in Jeremiah which were in Chaldee. Among its writers were two kings, one priest, many prophets: a scribe, a king's cupbearer, a shepherd, and an herdsman. It contains 39 Books, 926 chapters (including Psalms), 23,214 verses.

THE NEW TESTAMENT was originally written in Greek. Among its writers were three fishermen, a physician, a tent maker, and a tax gatherer. It has 27 Books, 260 chapters, 7659 verses.

A FAC-SIMILE BIBLE—is a Bible that corresponds page for page with others, either larger or smaller than itself. The advantage of this is, that the verse is exactly in the same place in each page in all the sizes, and by this means its locality is fixed on the memory. Thus John iii. 16 will be found in the same spot in Pocket or Family Bible, pearl, ruby, minion, or larger editions.

Our Note Book.

PIONEER WORK—"It has been a great blessing to a few of us Christian lads, to go out to a village two miles from here on the Lord's Day afternoons, with a handful of tracts. It has the name of being a "fearfully degraded place," and from what we have seen, the description is pretty correct. Nevertheless the people have souls, and they are not too bad for Christ. They receive what we give them thankfully, and I believe we will soon have a cottage meeting there."

A GOSPEL LAMP—"We have lately got a Gospel Lamp for our open-air meetings during the Winter. Already we find this to be a capital idea. It brings the people close up around us, and by the light the speaker is able to read the Book of God, which is an immense advantage in open-air preaching. On three panes there are printed Texts, and on the fourth, an intimation of our inside meetings. I can recommend the Gospel Lamp as a good thing for open air work."

HOSPITAL WORK—"Three of us, all servant girls, get out one night a week, and we go to the hospital visiting in the female ward for an hour. The dear sick ones are always so glad to see us. We sing several Gospel Hymns, leave them Booklets, and often have a nice opportunity of speaking a word to each patient. If any young sister has a spare hour, this is a good way of spending it."

TEA TABLE TALKS—We were acquainted some years ago with an aged Christian woman—a real mother in Israel. She had a heart for young believers, and an eye that constantly watched them. When she saw any becoming worldly and forsaking the meetings, she would invite them to "a cup of tea." If she knew two not to be overfriendly, she would be sure to invite them on the same evening, and around that humble tea table, great and good work was done for eternity. There was no gossip, no idle talk, few names were mentioned, no slighting remarks were ever made. After tea, there was a short Bible reading with prayer, and many can testify that by this dear woman's humble ministry, they were kept or recovered from the backslider's path.

AFTER MEETINGS—It is always well to give an opportunity for interested or anxious ones to remain after the Gospel has been preached, for personal conversation. Many have been helped to a fuller knowledge of the Gospel; halting ones have been brought to decision for Christ, and particular difficulties dealt with in such meetings. Let them be seasons of earnest prayer and solemn dealing with souls. Nothing could be more unseemly, than the light, flippant, gossiping, and hymn ranting that one often hears at such times. At the same time, do not let us fall into the idea that conversions may only there be looked for. Some of the clearest cases of conversion to God we have seen, took place while the Word was being publicly preached.

QUOTING SCRIPTURE CORRECTLY—We, (especially those who preach and teach the truth) should learn to quote the words of Holy Scripture as God has given them. It is deplorable to hear the inspired Words of God misquoted, altered, and added to, as they often are. The real cure for this is, to take them in as God has given them, and to have them dwelling in the heart yielding joy and power.

The Tract Distributing Band.

IN over two hundred and forty cities, towns, and villages, the "Band" is now at work. The object is by united house-to-house visitation, personal dealing and tract distribution, to carry God's Gospel to sinners, seeking their conversion to God. In most places there is a weekly or monthly fellowship meeting of workers, for united prayer, reports of work and arrangements. Young Believers especially are invited to share this effort, and to form a local Band of Workers in the places where they are. A Card with names of places where the Band is at work, with a Leaflet giving "Hints and Helps" on the work, will be sent to any who desire it, post free. The following are a few of the Notes and Reports recently received. We hope to give more space to this in future numbers.

FALKIRK VILLAGES—"We visited to-day the villages of Blackbraes, Shieldhill, California and Rumford, where our dear brother Archie Munnoch now in Africa, formerly lived and laboured. We were heartily welcomed, when we mentioned his name, and had splendid opportunity of speaking to the people about Christ. Archie's quiet, consistent life, has not been in vain up there."

DUMBARTON—"We have formed a Band here. My mother has given us the use of her room for a weekly prayer meeting."

CORK—"Eighteen young men have formed themselves into a "Band" here. The city is divided into eight districts, two for each, and two for warehouses, &c. Send us eight "Book and Tract Cases."

PELSALL, STAFFORDSHIRE—"I have removed here, and hope to get two or three younger brethren to join me tract distributing, on Lord's Day afternoons in this straggling village."

PENRITH—The sisters take the localised "Messenger" round their districts every month. Our meetings have been better attended of late."

NORTHWICH—Tract Distribution from house-to-house and on the streets goes on heartily here.

HAMILTON—A Tract Distributing Band has been formed here, and the work is taken up heartily. There is quite an interest in the town and district.

BRIERLEY HILL—"We distribute many Tracts and Leaflets here, and trust that by God's blessing on them many may be led to Christ."

SHORT NOTES—"Two of us had a holiday this month. We took each a bagful of Leaflets, some bread and butter, and had a splendid day visiting among the fells and glens, where there are many farmhouses." "Gave several thousands of sharp, pithy Leaflets at the Races here. Met a poor backslider, he wept, and wished he was doing the same work." "An anxious woman found peace through reading last month's "Messenger" we gave her: she is very bright, telling everybody." "My business leads me to travel a good deal by rail. I give away lots of Leaflets in the train to fellow-passengers, and find it a good and happy service. This gives me many opportunities for personal conversation also." "We post Gummed Leaflets on the wayside as we go and come from business."

Short reports are always welcome for this page.

Reports of the Lord's Work and Workers.

Scotland. GLASGOW—MARBLE HALL—Special addresses to Believers have been given on Lord's Day afternoons, by J. R. Caldwell, Alexander Stewart, and others : well attended and very profitable. WOLSLEY STREET—William Maclean of Belfast has been preaching here. Saturday Evening open air meetings are held in various parts of the city by Young Men. DUNDEE—"The Annual Conference here was a season of blessing. Andrew Allan and J. M. Campbell of Aberdeen ; John Martin, Geo. Adam, Frances Logg, R. M'Murdo, H. Pickering and others, were with us." WORK AT FAIRS—A number of young men from Hamilton and district, have visited the annual fairs at Lesmahagow, Strathaven, &c., carrying Gospel Banners, distributing tracts, and preaching the Gospel. [We are glad to hear of this good old method of "evangelising the masses" being resuscitated. It was greatly blessed in former days, when carried on by Duncan Matheson, Robert Cunningham, Donald Ross, Rice T. Hopkins, and other Gospellers of earlier times.] CASTLE-DOUGLAS—Arthur Hodgkinson, and W. H. Stanger have been preaching in a Tent here during the latter part of the Summer and Autumn, with occasional help from others. Quite a number have been converted, some of these have been baptized and are now gathered together as the Lord hath spoken. The work is now being carried on in a Hall.

HAMILTON—Alexander Marshall, lately returned from Canada, has been preaching here. The Town Hall has been filled on Sunday nights, and sinners have been converted. Later—"Meetings continue to be well attended."

ORTON, MORAYSHIRE—"We have had most encouraging meetings in a barn some distance from here, all through the Summer and Autumn." James Blackwood of Galashiels—"a beloved brother and faithful servant in the Lord," known to many, has fallen asleep.

England. MANCHESTER—Geo. R. Mason of Aberdeen has been preaching here. A Correspondent writes—"We had a splendid meeting in Warwick Street Hall last Lord's Day ; the largest for years. Several professed conversion. May this be an earnest of greater things." BIRKENHEAD—"Meetings go on happily, and the Lord is blessing." SEACOMBE—C. W. Horne has been here, giving Lectures on the Tabernacle. IRON ROOM, LIVERPOOL—J. C. Steen has had a series of meetings here. HALIFAX—A small Bible Carriage has been built for village work around here. Our brother Plume Hawkins, assisted by others, go out on the Saturday afternoons to surrounding places, selling the Scriptures, distributing tracts, and preaching.

PLYMOUTH—"We have begun a weekly meeting here for Young Believers. Prayer is specially asked for blessing."

SALISBURY—"There was a good work done here some little time ago, especially among younger ones. Nine of these have recently been baptized and added to the fellowship of saints."

Canada. ONTARIO—Six tents were operated in Ontario during the past season. Frank Crook and Geo. Benner have been preaching in Craighurst in the Orillia district. W. J. M'Clure and R. Telfer in Kenne near Peterboro'. Thomas Black and W. H. Hunter of New Bedford in Hastings County. Much blessing has been given. In the latter place "there is an assembly of saints

gathered in the Lord's Name, numbering over thirty. John Smith and Richard Irving laboured here last year. Now we reap what they faithfully sowed."

BANCROFT—Cyril W. Bird of Belleville has been labouring in this Backwood settlement. "It is very rocky and hilly here, not unlike the Highlands of Scotland. Being 20 miles from the railway, the settlers are scattered. Still, there are open doors for the Gospel all around. No difficulty in getting a log-house filled. 30 or 40 can be crowded into the shanties, seated on planks. There is a nice little Hall two miles east, on the shore of a lake, and about 40 Christians in fellowship.

BOULTON—Henry Turner of Belleville has been labouring here, with others. The Lord has saved sinners, and gathered saints. **CARLOW**—Fleming May and Henry Turner have been labouring here with blessing.

MANITOBA—John Rae of Brandon writes—"The Lord has been good to us in this far-off land. Although it is as yet the day of small things with us, we are thankful. There has been a number saved, and in several places, saints gather in the Worthy Name."

United States. **LA CROSSE, WINCONSIN**—"We had our brother Alexander Matthews here for three months, labouring for the Lord with blessing. He is now in Minneapolis."

NOVA SCOTIA—John Knox M'Ewen and Samuel Johnston are working here. "John Grimason was with us for a short time, but has gone to Canada."

IOWA—Donald Ross of Chicago and others have been preaching here. They gave tracts and preached Christ at the State Fair to immense crowds.

Foreign Notes. **CENTRAL AFRICA**—Notwithstanding the many trials and difficulties surrounding the Lord's servants in this needy land, they go on cheerfully in His Name. Arch. Munnoch writes—"Our brethren Crawford, Lane, and Thompson are off to Garenganze. We miss them much, but the Lord is with us. Making progress with the language. Send Blackboard, chalk, and Alphabets for the children." Jeannie Gilchrist writes—"We are greatly cheered by our little school here in one of the villages. Quite a number of children come, and we tell them the story of Jesus, as well as teach them to read." **FAROE ISLES**—Alexander Mitchell (who formerly travelled with Mr Holt in business, in various parts of British Isles) is now with his wife in Thorshaven, assisting in the work there.

Australia. Richard and Mrs Graham have been labouring in Ballarat, and district around Melbourne, with blessing.

Ireland. **DUBLIN**—The Annual Conference held here, in Antient Rooms, was well attended and proved to be a Season of much refreshing. Alexander Marshall has had a Series of Gospel Meetings, in Grosvenor Hall, Rathgar. W. Goodbody and M'Aulay have been visiting in the South and West, selling Scriptures and preaching.

N.B.—Owing to our first number having to be printed EARLY, our Report Columns are necessarily incomplete, but in following numbers we hope to be able to give our readers a summary of the movements of God's servants, and of special work up to date of publication. We shall always be glad to receive such reports for this page.

Spiritual Nourishment.

It was by the Spirit, through the Word that life was begotten in us at the hour of our new and heavenly birth. We were born of the Spirit (John iii. 5), and by "the Word of truth" (James i. 18). It is by the Spirit and the Word also, that spiritual life is sustained, strengthened, and developed in us. We grow in measure as we feed upon the Word, and walk according to the Spirit of God. The indwelling Spirit of God (Eph. iii. 16), and the indwelling Word (Col. iii. 16), are the sources of our spiritual supply. By these alone do we make progress in the things of God. We are "strengthened with all might" (Col. i. 11) by the Spirit, and by the Word of God abiding in us we are made "strong" (1 John ii. 14). It is not difficult, therefore, to understand how a believer who neglects to feed on the Word, or one who "grieves" the indwelling Spirit (Eph. iv. 30) ceases to grow. He cuts off the supply from his spiritual being. Instead of desiring the sincere milk of the Word that he may "grow thereby" (1 Peter ii. 2); he virtually starves himself, until he becomes a dwarf in spiritual things. Instead of esteeming the words of God's mouth more than his "necessary food" (Job xxiii. 12), he goes on from day to day, without it may be opening his Bible, or giving himself a quiet half-hour alone with his God. Need it be wondered if he becomes spiritually weak, if the flesh gathers power, if his spirit and ways become carnal, and if he gradually sinks down to the level of the world in his manner of life and ways? It would be more a miracle if he did not. A man who lacks his daily bread, very soon becomes feeble, and unable for his daily toil. His strength decays; his health becomes impaired; he declines, and eventually becomes an invalid, or dies. And this "natural law" obtains in "the spiritual world" within. If a believer ceases to feed upon the word of God, and all that God has treasured up there for his spiritual supply, he must become weak and feeble, and an easy prey to his ever-watchful foes, the world, the flesh, and the devil. It is a law of the kingdom, that a believer who neglects to feed on the Word, ceases to make progress in spiritual things. He ceases to go from "strength to strength" (Psa. lxxxiv. 7); "to wax stronger and stronger" (2 Sam. iii. 1.) and becomes "again a babe" in that sense which Scripture censures (see 1 Cor. iii. 1:

Heb. v. 13). In view of this, full well may we ask ourselves how long we spend over the Word of God from day to day, and what supply of daily bread we are in the habit of giving to our spiritual being. Do we give half hours to the newspaper, and only minutes to the Book of God! *Do I?* It behoves us to face the question with some degree of honesty and straightforwardness, before our God. The matter is one that touches the very vitals of Christian living. If we fail to get proper supplies of spiritual nourishment to our souls, it is simply impossible that we can live *spiritual* lives in the world. If we do not take in that which goes to form and sustain a spiritual condition in us, it is perfectly clear that there cannot go forth a spiritual savour from us. As is the inward condition, so will the outward manifestation be. A carnal condition inwardly, produces a carnal life and carnal ways. A man of healthy spiritual state—that is one who is taking in and assimilating Christ as presented to him in the Word, by the Spirit, from day to day—will be a man who, however unconsciously to himself, will live a Christ-like life, and walk in Christ-like ways before his fellow-men. If spiritual nourishment is taken in, spiritual living will be the sure result. If the Spirit of God fills the soul's vision with Christ, guides into all the truth, and prompts obedience thereto, then there will be a sanctified, separated life and walk in the truth, and according to God in the world. Beloved fellow believer, what do you say to all this? Is there not a warm response within your heart that thus it is, and that thus it ought to be? But there is more than this required. We must by grace secure it. We must make this goodly land our own. Looking at it from a distance, admiring it as a lovely landscape is not enough; it must be possessed. We must "go up and possess the land." We must through grace be able to say, "stand aside" to business calls, to family cares, to friendship's claims, and to a thousand other obstacles and hindrances that would arise and thrust themselves in our way to deprive us of getting our daily and regular supplies of spiritual nourishment and strength from God, and the Word of His grace. Then shall he be able, as those in possession of our appointed inheritance to say—"I rejoice at Thy Word, as one that findeth great spoil" (Psa. cxix. 162).

God's Searchings.

NOTES OF AN ADDRESS BY THOMAS NEWBERRY,

Editor of "The Englishman's Bible."

THE Lord Jesus Christ by His Spirit would have the utterance of this Psalm to be the language of each individual believer. He would have us walking bare before Him: every thought brought into captivity, and our lives lived as in His presence. Oh, that the Spirit of Christ may write these words on the fleshy tablets of our hearts, as their cherished language! It is not "consider us," not "try us," but "search *me*" as an individual. "Search me O God"—just laying the heart bare and open before God, and willing as it were to call Him to our help against these evil hearts of ours, in the consciousness that the heart is deceitful above all things, that God only can search it and know its depth. "Search me." Bring as it were the electric light of God's presence into its dark caverns, winding corridors, and labyrinths. The process of sanctification is like the bleaching of the yarn—where the yarn is laid open in the presence of the sunshine by day, and the dew of heaven by night. The secret of holy walking is to be walking as in the presence of God. There are sins of ignorance which hinder our prayers. Paul was aware of this, and so when called to account by the Corinthians he says, "I know nothing by myself, yet am I not hereby justified, but He that judgeth me is the Lord" (1 Cor. iv, 3). David says—"Judge me O God for I have walked in mine integrity" (Psa. xxvi. i). These hearts may be conscious of no evil, but we want the help of God to search down in the deeper depths, and by that sun-bleaching, to bring out a more perfect likeness to God's own Son.

"Search me, O God, and know my thoughts:" here is my heart, not a book closed and sealed, but opened to Thee; search it out and see what *is* there. If a person got an answer to this prayer, that person would never go in for "sinless perfection." The thought of foolishness is sin. How many foolish thoughts pass through our minds day after day, more in number than the hairs of our head. We might say—"I am sure there is not a particle of dust here" when it is dark, but let the silent rays of the sun come in, and we see thousands of particles of dust floating in the

sunshine. Hence the necessity of *thinking* in God's presence, and bringing every thought captive to the obedience of Christ. Out of the heart are "the issues of life" (Pro. iv. 23), and as a man "*thinketh* in his heart so is he" (Pro. xxiii. 7). The root of evil walking is evil thinking, hence the secret of half our shortcomings. "Search me O God . . . and see if there be any wicked way in me"—not only any action that really I myself should be ashamed to do, but anything that is not pleasing to my Father, and that grieves His heart. What then? "And lead me in the way everlasting." "The path that shineth more and more unto the perfect day" (Pro. iv. 18): the path trodden here which we shall continue to tread for ever. He that walks in the Spirit walks in "the way everlasting." Let us ask God to help us to tread on earth the pathway we shall tread when we shall get home to glory, and there tread it for ever.

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Reflected Light.

WHEN late I saw the moon at dead of night
 In perfect beauty of her fulness rise,
 I watch'd her steps, and, as she climb'd the skies,
 Ponder'd the glory of her placid light.
 Musing, I said: A fountain out of sight,
 Ever the same, yon silver orb supplies
 With all her peaceful beams that cheer mine eyes,
 Until the sun displays his power and might.
 Then pour'd I forth my prayer:—So may thy Bride,
 Blest Lamb of God, till thy appearing shine,
 And in this world of unbelief and pride,
 Let her who is by threefold title Thine
 Walk in the Spirit—in Thy love abide,
 For Thee, her Lord, a witness and a sign.

R. C. CHAPMAN

IDOLS.—An idol is any person or thing, which we fear, love, or serve, more than the living God Himself. Whoever or whatever we allow to take that which belongs to our God alone—be it friend, foe, or business—this is our idol. Full well we need to remember the Word—"Dear children keep (as with a garrison) yourselves from idols" (John 5. 21. Newberry.)

He is Altogether Lovely.

What is thy Beloved more than another Beloved? (Cant. v. 9.)

He is the Rose of Sharon, the Lily of the Vale :
A Fountain in the desert whose waters never fail.

The Chief among ten thousand, the altogether fair
In heaven or earth for beauty none may with Him compare.

His Name of balmy sweetness, sheds everywhere perfume ;
As when the broken casket, with fragrance filled the room.

Created glory paleth, in His transcendent light,
The glorious archangel, is veiled before His sight.

He is the Golden Altar and He the Great High Priest,
In Him I stand accepted, my name upon His breast.

He is Life's Tree so fruitful, with leaves that never fade,
The river of God's pleasure flows 'neath its quiet shade.

The fulness of the Godhead, is He, a boundless store,
And every empty vessel He fills to running o'er.

For every burdened sinner He is a Friend in need,
The Captain of Salvation who doth to victory lead.

Behold Him in the glory with golden girded breast,
His tender loving-kindness most aptly thus expressed.

His love will never falter, more than a brother He,
How sweet in times of sorrow, is His heart sympathy.

He is the Seat of Mercy where God and I can meet,
My Daysman, Intercessor, and Advocate complete.

The blessed Rock of Ages, in Whose deep cleft I hide,
Both cleansing and atonement flowed from His wounded side.

But time and space all faileth, to count His graces o'er,
The Shepherd, and the Pathway, the Life, the Open Door.

And when ere long in glory, His beauty I behold,
I'll say like her of Sheba "The half hath not been told."

This is my Beloved, and this is my Friend. (Cant. v. 16.;

WORKINGTON.

A. W. P. S.

The Christian's Leisure Moments.

In busy times like ours, the leisure moments of many of God's dear people are few. Between the calls of business, the duties of family life, and paths of definite service of, and for the Lord, in the Gospel, and among the saints, the days of some at least of the saints, are well filled up. There is little leisure time for that quiet thought, and meditation on the Word of God, that the soul so much desires, and pants after, and without which our service so soon becomes void of unction. It is not so easy to secure hours for Bible study, but by diligent watchfulness, many moments might be turned to good account. A young believer whose business causes him to travel much by rail, and steamboat, says "I have many a rich feast to my soul while travelling between stations on the railway. I always carry my pocket Bible with me, and whenever the train starts, I take it out, and begin to read. I felt a little shy at first, with so many eyes staring upon me to read my Father's Word—for a Bible is not a common sight in a railway carriage—but so great was the blessing to my soul, that I soon got a relish for it, and now it comes quite naturally. For many a day of my Christian life I missed this privilege, and either sat listening to the gossip of those around me, or shared their discussions in politics and passing events, with much loss and hurt to my spiritual life. I have proved the blessing of using these leisure moments of railway travelling in the manner described, and would earnestly commend the habit to dear fellow-saints." Our brother's intensely interesting testimony will be welcomed by us all. It is well worthy of our attention. Most of us have to travel by rail, for long or short distances frequently, and at such times, God's blessed Word makes the best of travelling companions.

Continuing.

Fragments from a Bible Reading for Young Believers.

There are seven blessed things in which those who have been converted are exhorted to "*continue*." These seven go to make an "always rejoicing" and "always abounding" Christian.

1. Continue in the Grace of God (Acts xiii. 43); 2. Continue in the Love of Christ (John xv. 9); 3. Continue in My Word (John viii. 31); 4. Continue in the Faith (Col. i. 23); 5. Continue in Prayer (Col. iv. 2); 6. Continue in the Apostles' doctrine, fellowship, &c. (Acts ii. 42); 7. Continue following the Lord (1 Sam. xii. 14).

Jewels and Millstones.

A wealthy landowner was one day shewing a miller his valuable collection of precious stones. There were diamonds, rubies, and all manner of stones, from almost every country of the world. Their value was immense. After exhibiting them, the rich man said with a sigh—"Yes, there they are, but they yield me no income." The miller, smiled and said in reply—"If you will come down to my farm some day, I will shew you my only two precious stones, and they yield me a good income every year." On the appointed day, the miller took his friend round to the mill, and pointed to the two toiling millstones in active use, crushing the grain into snowy flour for the daily bread of man. These two common stones, were of more profit to their owner, and of more use to mankind, than all the precious stones lying useless in the nobleman's casket.

There are practical lessons for us in the busy millstones, and the unused jewels. Some of God's saints are possessed of many gifts, and "a gift is as a precious stone, in the eyes of him that hath it" (Prov. xvii. 8); but these gifts bring little gain to God or blessing to men. Do you know the reason why? Because they are unused. They are wrapt up like the talent in the napkin. Instead of being turned to account for God, in spreading His Gospel and His truth abroad, they are lying inert, yielding no joy to God, or good to men. Think of the wealth of Christians hoarded up, yielding nothing but care and anxiety to their souls, and presently to be as "left luggage," for which they will get no credit at Christ's judgment seat, while millions are dying for lack of God's Gospel here and in distant lands. Look at the number of Christian men and women who are possessed of the gifts of speech, of good voices, of ability to speak and sing God's Gospel, but who hold these gifts wrapped up in indolence, and worldliness, and carnal ease. Look again at the thousands of young men and young women who have youth and health and opportunity, who have been early converted to God, and called by His grace to serve Him on earth, who are frittering away the best of their days seeking after things no better, no higher, than the Gentiles seek. O the sin, the guilt, of holding in solemn trust from God these precious stones to no purpose. How will it be when the Master saith—"Give an account of thy

stewardship," Yonder in some lonely corner, quietly, steadily, grinding away, unknown and unnoticed, are the common-place workers, uncouth, unpolished, and all the rest, nevertheless by their daily toil "in the Lord," yielding to Him a rich return, to themselves an honoured reward, and to their fellow-saints and fellow-men, who may neither know nor recognise them, a constant flow of blessing. Christian Reader, are you as the unused jewels, or as the busy millstones? Are your talents, your gifts, your powers of mind and of body, in active service for God, or wholly monopolized for self? Full soon will the day of Christ's judgment-seat reveal, whether we, and all that God has intrusted to us, have been as the useless jewels, or as the toiling millstones.

Going by the King's Highway.

WHEN the pilgrim host of Israel was journeying along the wilderness toward their Canaan home, they came to the country of the king of Edom, through which they desired to pass. The message sent to Edom's king by Moses the leader of the host, is beautifully expressive of true pilgrim life, and of the heavenly pilgrim's attitude toward the world, and the things of the world through which he must needs pass. "We will not pass through the fields, or through the vineyards, neither will we drink of the water of thy wells: we will go by the King's highway, we will not turn to the right hand nor to the left." Happy would it be for the heavenly pilgrim were he able always to give the man of the world a ringing answer like unto this, as he journeys through the empire of the "god of this age." There are "fields" and "vineyards" and "wells" teeming with temptation to the heavenly pilgrim, lying all alongside the path, and by these the devil seeks to lure the man of God from the King's highway. And with how many has he succeeded! "Demas hath forsaken me having loved this present world" (2 Tim. iv. 1) tells of a pilgrim allured by the vineyard—symbol of earthly joy—from "the King's highway." Brethren beloved, let us take heed and beware. Only as our eyes are fixed on that goodly land which our God has given us, even the place of our inheritance in Christ, shall we be able to say like Moses, the man of God—"we will go by the King's highway."

Bible Notes and Gleanings.

TWO ASPECTS OF COMPLETENESS. “*Complete* in Christ” (Col. ii. 20). “*Complete* in all the will of God” (Col. iv. 10).

HEAVENLY PLACES. Place of the believer’s blessing (Eph. i. 3): position (ii. 6): testimony (iii. 10): warfare (vi. 12.)

A THREE-FOLD CORD. Titus ii. 11, 13. Grace—Godliness—Glory.

DIVISIONS OF THE EPISTLE TO THE ROMANS. Chaps. i. viii—Doctrinal: Chaps. ix. xi.—Dispensational: Chaps. xii. xvi.—Practical.

JUDGMENT. The believer’s relation to judgment is three-fold. As a *sinner* his judgment is *past*—at the Cross (Isa. liii. 6, with John v. 24). As a *son* his judgment is *present*—in the household of God (1 Pet. iv. 17, with Heb. xii. 6, 8; as a *servant* his judgment is *future*—at the Judgment-seat of Christ (2 Cor. v. 10: 1 Cor. iv. 13).

THE DEVIL. He appears as the adversary of saints, sometimes as “a roaring lion” (1 Pet. v. 8) persecuting: sometimes as “a subtle serpent” (2 Cor. xi. 3) beguiling, and sometimes as “an angel of light” (2 Cor. xi. 14) alluring. Saints have most cause to fear the devil in his seductions and allurements. Happy are they who can say “we are not ignorant of His devices” (2 Cor. ii. 11).

PSALMS, HYMNS AND SPIRITUAL SONGS (Eph. v. 19). “*Psalms*” comes from the word which means to touch, hence to touch a harp, and was applied to a song sung with music. The Psalms of David, Asaph and others were used by the Lord and His disciples (see Matt. xxvi. 30) and probably by the early Christians. It must be however remembered that some of the Psalms are applicable to other dispensations and times than the present, notably Millennial Songs such as Psalms xcvi. c, and Tribulation psalms such as Psalm cix. “*Hymns*” are songs of praise to God—not descriptions of experience—but rather worship. Among the heathen it was a song in honour of one of the gods. A “*Hymn*” the ancients say has three essentials: it must be sung: it must be praise: it must be to God. A “*Spiritual Song*” or ode, originally “a festive song,” but applicable to any composition of a spiritual nature, capable of being set to music or sung.

The Tract Distributing Band.

WINTER efforts are now in full swing in most of the places where the Band is at work. House-to-house visitation is being systematically carried on in the larger towns and villages, and Cottage Meetings are begun in many districts where halls are difficult to get. During the New Year Holidays, banners with Gospel Texts were carried on the streets, and short sharp Gospel messages distributed among the pleasure-seeking crowds. The full results of such labours will only be known in "that day." There are hundreds of Christian young men among "the unemployed" still, whose precious ransomed years are passing away, without any definite service for the Master. May the Lord stir them up, and set them to work, while yet the day of service and soul-winning continues. How soon it will be over and gone?

DUMFRIES.—"Since we began to visit the homes of the people with Tracts, having a printed intimation of our Gospel Meetings, there has been an increased attendance.

ASHTON-IN-MAKERFIELD.—"A new Gospel Hall has been opened here, and we have formed a Tract Distributing Band to visit the houses in the village.

BARNSTABLE.—"We had a good time at "The Fair." Five thousand "Vital Questions" were distributed during the afternoon. Our aged brother, Mr Robert Chapman, was with us, and preached the Gospel, and in the evening Dr. George Fisher from Africa joined us."

BERMUDA.—"We hope to form a Band here for Tract Distribution."

NEW YORK.—"Some of the young believers are very hearty and active: they go out distributing tracts, and speaking to the people on the streets."

BOSTON.—"We have had a happy cheering season in Tract Distribution and personal dealing with sinners here."

HAMILTON.—"During the special effort in the Gospel here, many thousands of Tracts have been distributed. The houses have been regularly visited, and by these means, many have been brought to the Sunday evening meetings in the Town Hall.

INCIDENTS.—"In the railway train the other day I met a young man who was converted by means of a tract given some weeks ago in the carriage." "We met a traveller on the road who shewed us a leaflet which God had used to his conversion while lying in the hospital; he is very happy and has been preaching to his neighbours all around." "A very bright case of conversion has come under my notice in the district where I visit, through reading "The Gospel Messenger," distributed there monthly. This encourages us to go on sowing the seed."

HINTS.—In giving tracts to fellow-passengers in Railway Trains, it is well not to thrust them upon them while engaged in conversation, or reading the newspaper. Watch your opportunity, and then give the Book or Tract as politely as possible. Then don't begin to read a newspaper, or to gaze listlessly at passing objects, but lift up your heart in prayer to God.

Reports of the Lord's Work and Workers.

Scotland—NEW YEAR CONFERENCES.—Large, and in most cases profitable gatherings are reported from places where conferences were held. HAMILTON—"Large meetings; on the whole good, and helpful." KILMARNOCK.—Hall crowded, ministry practical and searching: J. R. Caldwell's address on "The Nazarite" was specially felt to be a word in season. GLASGOW.—"Meeting in Christain Institute stirring and practical: may its effects abide." CARLISLE.—"A good solid time." E. C. Harries has been preaching in Shettleston, Kilmarnock, and Cambuslang. Dr. J. N. Case from Canada, who purposes going forth to India shortly, has paid a short visit to various parts of Scotland; he was present at New-Year meetings in Hamilton, Glasgow, and Aberdeen. Alexander Marshall and Dr. Case, after being present at Aberdeen Conference, had a series of Gospel Meetings in "the Granite City," "The Alhambra Music Hall, holding 1500, was crowded, on Sunday nights; souls have been saved."

The railway strike has been a season of great trial to many of the Lord's people who are employed by the Railway Companies. Such times test the quality of professed separation from the world, its maxims and ways, and of "owning the Lordship of Christ." It is well to remember, that the latter extends to social and commercial relationships, as well as ecclesiastical.

William Hood of Greenock, well known and beloved as a servant of Christ, in his quiet sphere, went home to be with the Lord on January 9th.

England.—W. J. Hoskings has been visiting in Bath and neighbourhood ministering the Word. KIDDERMINSTER—A good work goes on here and in district around. Nine believers were recently buried with Christ in baptism. ASHTON-IN-MAKERFIELD—A new Gospel Hall has been opened here, and active efforts in the Gospel are being made. George Geddes had three nights' meetings for believers lately. CHELSEA—A series of happy and very helpful Bible Readings on "The Tabernacle in the Wilderness" by W. C. Hopkinson of Watford, were lately given here. BOLTON, LANCASHIRE.—A class for young believers is conducted here for which special prayer is asked. CALDY ISLAND, near TENBY S. WALES,—Gospel Work goes on happily here. WORKINGTON.—The Sisters in the Assembly of Christians here, have begun a Mother's meeting on Monday afternoons, in hope of thus gaining the ears of some to hear the Gospel of God. ADAMSDOWN, CARDIFF—Mr John Connor has had a series of meetings here. A large and deeply interesting Mothers' meeting is carried on here on Monday afternoons, which has been abundantly blessed of God. Many homes and hearts have been by this means opened to the Gospel, and "that day" alone will declare the full result. It was to us a pleasing sight on a recent visit there, to see on a Monday afternoon, a row of from twelve to twenty perambulators as we entered the Hall door, in which mothers had brought their little ones long distances. Further along, over two hundred mothers sat engaged sewing, or nursing their little ones, and earnestly listening to the Gospel."

George Belton of Leicester, a devoted labourer and helper in the Lord, has fallen asleep.

CANADA. BOULTER.—“The Lord's work here still goes on with much to encourage and cheer. Twenty-nine were buried with Christ in baptism on one day. About three hundred people witnessed the baptism. Over fifty are now in fellowship. Henry Turner and Fleming May have been here and in several places around.” Robert J. Dickson (formerly of Edinburgh, Scotland) has been preaching in Shakespeare Ont. **NEW CARLOW.**—“The Christians here are busy erecting a new hall. The first day's work was very cheering. Eighteen brethren turned out and wrought with a will: and the frame, rafters, and part of the sides were erected. **SPRINGBROOK.**—“Here also they are building a wooden Hall. We need something more than halls to convert sinners and edify saints, still the energy manifested is fruit of God's grace, and causes us to rejoice.—**NOVA SCOTIA.**—Samuel Johnston has had meetings in the Slade Settlement, some thirty miles from Port Philip. John Knox M'Ewen had meetings in various places also. Numbers of open doors in Nova Scotia—few labourers.”

Australia.—From Melbourne and its surroundings, cheering reports of good work done among saints and sinners reach us. A brother writes—“R. T. Hopkins, formerly of Birkenhead, England, and well known throughout Great Britain for many years, as an honest and honoured witness for God's truth, has been giving Bible Lectures and Addresses to Christians here, for which may bless God. In the midst of gold hunting, and worldliness, such as we have in these Colonies, all mixed up with religiousness: definiteness and decision are needed in separating between the precious and the vile, and as you know, this is never palatable to those who are in the midst of the mixture. The old hue and cry of “no charity” is loud and long, but the work of God goes on all the while. William Murray of Melbourne has visited Shephardton (where James Fairley, formerly of Grangemouth, Scotland, resides) and had a series of meetings.

Victoria, British Columbia.—James Freel formerly of Greenock, Scotland, writes—“The Lord has been wonderfully kind since coming here. There is a little Assembly of 43. We have a Sunday School. There is a vast field to work in here. So many different Nationalities, Chinese, Italians, Indians, Negroes. We have Gospel meetings, open-air and inside, on Sunday evenings.”

Africa.—Interesting letters from brethren on their way to Garenganze; from Swan and Faulkner there; and from F. S. Arnot and helpers at Bihê; Swan's Diary is in *Echoes of Service* of 15th January. There are many troubles, strong adversaries all around, and the flesh and the devil ever on the alert besides. Those who are interested and edified in reading of their trials, faith and patience, should remember to bear them up constantly before God in prayer. It would please the devil immensely if he could trip them up or throw an apple of discord among them. Daniel Crawford writes cheerfully as follows—“Be assured of my many remembrances of you before our Father's throne. Doubtless of all God's ministries of joy committed to us, none is more helpful to one than a ministry like that of Epaphras (Col. iv. 12) for one never goes to God on behalf of one of His children, without leaving with something for himself.”

A Genuine Revival.

“Revive *me*” (Psa. cxxxviii. 7). “Revive *us*” (Psa. lxxxv. 6). “Revive Thy *Work*” (Hab. iii. 2).

THERE are many of the true children of God at this time, sighing and crying for a genuine Revival in the Church—a Revival of spiritual power among the saints, and a Revival of the Lord’s work, in the conversion of sinners. They are not satisfied with the present condition of things in their midst. Some of them remember the days of old, when the power of God was manifestly among them, and they long to see these days return. The memory of such seasons can never be forgotten by those who have shared their blessedness. Others may content themselves with the form of orthodoxy, and credit themselves with being “in a right position”; but the saints who have known and experienced the power of God, will not be satisfied when it is lacking—albeit their position may be perfectly as it ought to be. They have been taught of God to esteem spiritual condition as an important factor in the Christianity that He approves of, and they cannot shut their eyes to the fact, that *this is often wanting*. Yes, *often wanting, even among saints* who are perfectly sound in the faith, and Scriptural in position. There is abundant evidence of this, scattered throughout the pages of the Word of God, and along the whole history of the Church. Spiritual power declines: spiritual freshness vanishes away: the warmth and sunshine of heavenly things seems to die out: the Word loses its sweetness: service for the Lord lacks its joyfulness, and the whole spiritual atmosphere seems to be thick, and dull, and heavy. Now it is just at such a time, and amid such a condition of things as this, that the heart and soul of the true seeker after God, begins to pant and yearn for a time of Revival. He sees that everything is being withered up in the fair garden of the Lord, for lack of that heavenly moisture, by which the trees of the Lord are made full of sap, and “bring forth their fruit in due season.” He knows full well that the remedy is to be found in God Himself, in Him alone, therefore to Him he turns. He seeks God’s face, remembering that it is written, “Your heart shall live that seek God” (Psa. lxix. 32). It is here that genuine Revival always begins—in the heart. A Revival that does not begin thus, is not from God; of this we may rest assured. God always begins with the individual, and He

always begins within. He turns the attention of the saint first to his own condition. He causes the cry to ascend, "Quicken Thou *me* according to thy Word" (Psa. cxix. 25). "Restore unto *me* the joy of Thy salvation" (Psa. li. 12), "Unite *my* heart to fear Thy Name" (Psa. lxxxvi. 11). - "Thou wilt *revive me*" (Psa cxxxviii. 7). If we read the history of Revivals of earlier times, we shall find this confirmed by many proofs. In the days of the young king Josiah, there was a great Revival among God's people, and in God's work. Where did it begin? We do not need to guess: the Lord has told us. "While he was yet young, he began to *seek the God* of David his father" (2 Chron. xxxiv. 3). Dark idolatry and wickedness had overspread the land: the altars of Baalim stood in the place where Jehovah ought to have been worshipped, but Josiah did not begin there. He began by having his own soul set right with God, and his own walk and conduct ordered according to God's Word. "He *did* that which was right in the sight of the Lord" (v. 2). To *be* right with God, and to *do* right according to His Word, is the first step toward being made a channel of blessing to others. And so it was with the godly Josiah. He began by seeking God, and walking in His ways as an individual, but he did not end there. "He began to purge Judah and Jerusalem," and so he went on, setting men and things in their places, according as he "found it written in the Book," and a great Revival followed. God's people were recalled from their wanderings: His house was cleansed: His passover was kept, and there was great joy and blessing. The days of Nehemiah tell the same story. And so the record runs throughout. The best contribution toward a Revival among the saints, and in the work of God, that we can offer, is to have the joy of the Lord restored to our own souls. To be ourselves like Naphtali "full with the blessing of the Lord" (Duet. xxxiii. 23). Then we shall long to see our brethren at large, enjoying the same blessedness. We shall find our hearts enlarged, and the prayer of "Revive *me*" becoming "Revive *us* again." We will not be satisfied to have the blessing ourselves; we will bind the whole Church upon our hearts, and bear it before the throne in prayer, and soon we shall find that others are being drawn nearer to God. All this and much more, will be embraced, and experienced by the saints, in a genuine Revival.

The Opposition of the World.

WE are having a storm of opposition here at present," writes a beloved brother. "The ministers of the town have been preaching sermons and warning their flocks against us, as if we had suddenly become plague-stricken. What do you think has aroused all this opposition? Only this. About half-a-dozen of us have been reading our Bibles during the past few months, with some little care, desiring to know the mind of God more fully. We found there among other things that it was not the will of God that His people should be unequally yoked with unbelievers in Church fellowship, so we obeyed His call to 'Come out from among them, and be separate.' This is the great offence; we have obeyed God, and He has blessed us according to His promise (see Gen. xii. 1-3). I never saw so clearly before, the determined hostility of the religious world to God and His truth. So long as we quietly ignored God's commandments, there was no opposition. Every door was open, and we were even allowed to say strong things in condemnation of many evils to which our eyes were open, but the very hour that a few of us *obeyed* God, the opposition began." Quite so. Obedience to God's truth will always raise the world's opposition. You may theorize as much as you like about separation from the world in the abstract, without incurring the world's displeasure, or arousing its anger. In certain religious circles, the subject of 'separation' is now admitted to the Conference programme, just to let it be known that it is not altogether ignored, and probably to please and retain some whose tastes are known to be in that direction. All this the world can make room for, and put up with. Such proceedings do not very much inconvenience it. But let a few simple ones begin to practice what has been preached, then the dust begins to fly, and the "hue and cry" goes forth of "dangerous error in our midst." We confess that such opposition does not greatly alarm us. We know exactly from whence it comes. The "craft" is in danger, and an effort must be made to defend it. It is no new thing this. The same tactics have been employed wherever God's people have been led into the path of obedience to His revealed will concerning them. Look at that handful of feeble Jews in Jerusalem. A few of the chosen seed had returned from the bitter bondage of Babylon. They had left that "strange land" in which their harps had hung on the willows, and where Jehovah's

Word could not be obeyed. They had returned to the place in which Jehovah had chosen to place His Name, and there, in much feebleness, they were seeking to worship Him according to His Word. They had refused the help of the ungodly to build with them, and told them plainly that they had "nothing to do" to build God's house. *All this could not pass unchallenged.* The would-be builders of God's house, very soon manifested what spirit they were of. They "troubled" them, and "hired counsellors" against them. Then they raised a false alarm, warning the king against the rebellion and "sedition" of this people in time past. Here was opposition such as our brethren have not yet seen. What brought it all about? Simply this, that a few of God's scattered people, had humbled themselves because of their disobedience to His Word, and sought back unto the old paths. They were only doing, and that with great feebleness, what *all* the Lord's people ought to have continued doing, all along the line. They were only acting out the Word of the Lord. But this was quite enough then, as it is now, to stir the enemies of the truth to oppose. They never manifest half so much energy, as when some decided steps are being taken in the way of obedience to God. This beyond all else, seems to move the empire of Satan to its very centre. He hates Christ: hates to see His claims as Lord being owned. He hates the truth, and always seeks to hinder obedience to it. This is the key to the whole matter. This explains the whole mystery. Let not God's people therefore be discouraged because of Satan's opposition to every step in the path of obedience to God. We have more cause to fear the world's friendship than its frown, in the things of God. Where there is open hostility to the truth, there is little attraction to the unconverted, to give assent to its claims. The storm has the effect of keeping the Church's floor well purged from chaff. There is no popularity about the thing. Those who want to keep favour with the world, will stand aloof. It does not suit them at such a time to "suffer affliction with the people of God" for the truth's sake, so they remain "neutral," while the enemy pours in his shafts. This is exactly what we must expect, so long as the world—the religious world as well as the infidel world—is part of the empire of him who is the adversary of God, His truth, and His people

The Book of God.

IS the Book that we call the Bible, the Word of God? Can we be certain that the Book came from God at the first: that He Himself is its Author, and if so, that it has come down through the ages to us, unaltered and uncorrupted by men? These are momentous questions, affecting the vitals of Christianity, and the foundations of our faith. They therefore demand definite and decided answers. Nothing short of *certainty* will suffice, on a subject so fraught with eternal issues. To a truly exercised soul, doubt is unbearable in the things of God and eternity. The testimony given concerning the Authorship of the Bible is, that "All Scripture is given by inspiration of God, and is profitable for doctrine, for reproof, for correction, for instruction in righteousness" (2 Timothy iii. 16). The five English words, "*given by inspiration of God,*" represent one word in the Greek, and that word (*Theopneustos*) means "*God-breathed.*"

Here we have the origin and the Authorship of the Holy Scriptures. He who breathed into Adam's lifeless clay the breath of life, has breathed out the words of Holy Scripture, and these holy writings are therefore God's words—perfect, unchangeable, and eternal. Nevertheless, the inspiration of the Scriptures is now denied in "its existence, its universality, and its plentitude." Not only by avowed infidels, but by professing Christians; many of them ministers of churches, and Professors in Universities. Some deny the *existence* of inspiration: they do not believe the Book came from God at all. With these all is chaos and uncertainty. They are at least honest—they know nothing, profess nothing. Others allow that *parts* of the Bible are inspired of God, but they say that other parts are the work of men, and consequently open to doubt. The position of this second party is untenable, inasmuch as the Bible claims for itself to be one united whole, and "the Scripture cannot be broken" (John x. 35). A *third* class say, that the *thoughts* of the Bible were given by God to the various writers, but that they were allowed to choose their own words, which in some cases are misleading and contradictory of each other. Others claim that the very *words* of Scripture are God's words (see 1 Corinthians ii. 13), and that the entire Book that we call the Bible, is God's Book. This latter is Divine Inspiration, nothing else is. The writers—of whom there were many—were "Holy

men of God." They did not speak or write, from memory, but as they were "moved by the Holy Ghost" (2 Peter i. 21). Who but God, could tell the events of Genesis i. in the past, and who but God could foretell the events of Revelation iv. to xx, in the future. Moses wrote the Book of Genesis on the plains of Moab, and John the Book of Revelation in the Isle of Patmos, both at the dictation of God. When this is grasped—that God spoke to Moses, and Isaiah, and John, at "sundry times and in divers manners" (Heb. i. 1); told them what He wanted them to write, that this they did write, and that these writings are the Holy Scriptures, then we shall not be puzzled by sceptical references to the "mistakes of Moses" or the "contradictions of Luke and John." There are many proofs in the world around—in the heavens above, and in the earth beneath—that the Book is God's Book, but let two of a simple kind suffice. When the Lord Jesus was here on earth it was "His custom" to read a certain Book (Luke iv. 16). From this Book He preached to men (Luke xvii. 26-29), and expounded to His disciples (Luke xxiv. 27). From it also He chose the weapons wherewith He defeated the devil (Matthew iv. 7). He called the Book as it was, the "Scripture," and acknowledged "the Volume of the Book" (Hebrews x. 7), to be "The Word of God" (Mark vii. 13). The Lord Jesus therefore authenticated the books of the Old Testament. He owned them as they stood: written, by their acknowledged writers, and divided into parts as we now have them (see Luke xxiv. 44). Would the Son of God have sanctioned a Book in which there were "cunningly devised fables?" Would He have designated an ill-assorted mixture of God's commandments with man's traditions and errors "The Word of God?" Who will say so? Who will dare to charge Him with thus deceiving men? Yet the Book that was in current use in His day, was only a copy of the original Hebrew Scriptures, handed down through the ages,—a translation into Greek, called the Septuagint, which translation was the work of seventy men in Alexandria, B.C. 285. But this did not hinder Him from accepting and authenticating it as "The Word of God." This translation was in general use in Palestine during the time of the Lord's ministry and that of His apostles. It was this very translation, from which the child Timothy was taught, and concerning which the words of 2 Timothy iii. 16,

testifying to Divine Inspiration are given. Here we have our authority for accepting and regarding our Bible to be the very Word of God. The second proof is a very simple one. We know the Book to be true, because we have the evidences in ourselves. It told us as sinners, to believe on the Lord Jesus Christ, and we would be saved. We did believe; we are saved. God fulfilled the promise: the promise was therefore true. We claim, therefore, for the Bible that it is the eternal Word of Almighty God; that it was inspired by Him; that its words, yea even its letters (see Galatians iii. 16), are from Him, and of Him; that it is perfect; that there is nothing to be taken from it, because nothing is superfluous, nothing to be added to it, because nothing is wanting (Deuteronomy iv. 2; Proverbs xxx. 5-6); that its authority, sufficiency, and supremacy abide, in spite of infidel attacks (open or disguised) and that all its commands and precepts, the least and the greatest alike, are to be honoured and obeyed by God's people in every department of their lives, in the family, the business, the church, and the world.

Ploughing in the Time of Cold.

“The Sluggard will not plough by reason of the cold” (Prov. xx. 4).

THE ploughman must brave the wintry storm, if the ground is to be prepared for the seed. His is a most important task. Were the seed, however good, to be sown on the hard surface of the unprepared soil, there would be no sheaf for the reaper in the harvest. The Lord wants ploughmen who are not afraid to “break up the fallow ground” (Hos. x. 12). There is much preaching all around, of the love and mercy of God, to those who have never felt their need, or believed themselves to be lost. This kind of preaching is popular, and many are the professed converts who receive the word with joy, and believe for *awhile* (Luke viii. 13). But when the testing time comes, where are they? This ploughing, however, is hard work, and must be done in the cold. It is not easy to tell a respectable friend or neighbour, for instance, that he or she is lost, and under condemnation, if not converted to God. Such plain dealing is sure to bring upon the faithful witness, cold and disdainful looks, if not a great storm of abuse. Yet this is the only true and abiding foundation of real gospel work, whither the work be done in public or in private.

A. W. P. S.

God's Secrets.

IT is a happy thing for the children of God to know, that however they may fail, God their Father will keep that a secret from the devil. He will not allow the adversary to accuse them, or to taunt them as to their faltering steps. But at the same time, He will talk to themselves about them and take great pains to convince them and humble them on account of their evil ways. In the beginning of the Book of Job, God lays down the challenge to Satan as to Job's uprightness, and Satan is unable to answer it. He cannot accuse Job before God of anything. Yet while all this was going on, God saw that there was a great citadel of self-righteousness in Job's own heart, and it must be broken into. Job must learn what is in him. And so the Lord begins to let Job see his own vileness. Then the struggle begins. Job makes a desperate attempt to justify himself in everything, but in the end of the Book, we find him "repenting," and "abhorring" himself, and confessing that he is "vile." What! the man whom God commended before Satan? Yes, the very same. Now he has learned things about himself that Satan knew nothing about, and which God took care not to tell Him. Blessed be God! He will search us, and humble us, and use the rod upon us, in order that He may shew us our pride of heart and self-sufficiency, but He will never hand us over to the adversary. Nay, more, He will keep His dealings with us a secret between us and Himself. And from this we may take a hint as to the manner of our dealings with each other as the children of God. "Faithful are the wounds of a friend," and such wounds we often need, and are permitted to give, to those who need the word of reproof, but we should never let the failings of our fellow-saints be known to the world. From it love will ever "cover the multitude of sins."

CHRIST THE OBJECT OF THE SOUL. I esteem it holier to confess difficulties than to grapple with them, in either the ingenuity or the strength of intellect, and surely it is bad when some fond thought or another is made *the* great object. It soon works itself into the central place, and becomes the gathering point. The order of the soul is disturbed, and the real godly edifying of the saints hindered. May the Lord deepen in the souls of all His saints the power of His redeeming love, and the savour of His precious and honoured Name.

J. G. B

Notes and Jottings from Bible Margins.

FOUR PERFECT THINGS.—God's *Work* is perfect (Deut. xxxii. 4); God's *Word* is perfect (Psalm xix. 7); God's *Way* is perfect (Psalm xviii. 30); God *Will* is perfect (Rom. xii. 2).

GIFTS AND REWARDS. The *Gift* of Life (Rom. vi. 23); the *Crown* of Life (James i. 12). The *Gift* of Righteousness (Rom. v. 17); the *Crown* of Righteousness (2 Tim. iv. 8). The *Gift* of Glory (John xvii. 22); the *Crown* of Glory (1 Peter v. 4).

KEY NOTES OF THE FOUR GOSPELS. Matthew—Jesus as the King—"Behold your *King*" (John xix. 14). Mark—Jesus as the *Servant*—"Behold My *Servant*" (Isa. xlii. 1. Luke—The *Man* Christ Jesus—"Behold the *Man*" (John xix. 5). John—the Son of God—"Behold the Lamb of God" (John i. 36).

THE FOUR WATCHES OF THE NIGHT. See Psalm cxix. 148; Mark xiii. 35). First Watch or Evening (Luke xxiv. 2. 9)—six to nine p.m. Second Watch (Luke xii. 38) or Midnight (Acts xx. 7)—nine to twelve p.m. Third Watch or Cock Crowing (Luke xxii. 61)—twelve to three a.m. Fourth Watch (Matth. xiv. 25) or Morning (John xxi. 4)—three to six a.m.

SCRIPTURE PREFIXES. The Hebrew Word for "*Ben*" signifies "a son." It is often used as a prefix to proper names in the Old Testament such as *Benjamin*—"son of my right hand:" *Ben-ammi*—"son of my people." The Chaldee word *Bar* also signifies "a son" and is used as a prefix in the New Testament. Simon *Bar-jona* was—"Simon son of Jonas": *Bar-timaeus*—"the son of Timaeus."

SEARCHING THE SCRIPTURES. The word "Search," in John v. 39, means "to trace, to follow, to scent as a dog"—hence to trace a name, a word, or a subject throughout Scripture, finding out all the passages in which it is used. Hunt up such words as love—grace—obedience—baptism: such places as Bethel—Hebron—Babylon: such persons as Peter—Mary—Epaphras, with all that God says about them, and you will find a mine of spiritual riches. There is another kind of searching mentioned in Acts xvii. 11, where it is said the Bereans "searched the Scriptures daily." The word used here means "to examine closely;" "to scrutinize, in order to give a judgment." It reminds us of our responsibility to test and examine all that we hear, by the infallible standard of the Word of God.

The Tract Distributing Band.

PREPARATIONS for Saturday afternoon visits to country towns and villages, are being pushed forward by workers in many places. Some who are in shops and late at work cannot go then: let them arrange work for their weekly half-holiday. We hope to hear of many such efforts this Spring and Summer. We are preparing a "Banner" for open-air work, and a "Satchel" for country work. A fresh supply of "The Tract Distributor's Pocket Cases" has been received. We can now supply them at Sixpence each, or filled with a good assortment of Tracts and Booklets, One Shilling (post free).

CARLISLE—"The workers are all cheered by the reception they get from the people. We have profitable times, tracts are well received, and we get admission to many of the houses. Yesterday I met an old man of over ninety, unsaved, but willing to listen to the old old story. At the close of our conversation he asked us to remember him in prayer."

LEICESTER—"We are cheered to see strangers coming to our Meetings. The "Messenger" distributed through the town, with list of meetings printed, keeps them constantly before the people."

GALSTON—"The Young Men of the "Band" here keep "pegging away" sowing the seed."

PHILADELPHIA PA—"There is a great field for work here, much worldliness all mixed up with religion. Sharp, plain tracts are the thing wanted."

GLASGOW—"We find many open doors in our visitation in the vicinity of the Hall. It is a privilege to give them the gospel plain and pointed to read, as well as to preach it." "It is not all smooth sailing in house-to-house Visitation: of course not. I get a door occasionally slammed in my face, with a threat that if I came again I will be turned down stairs head first, but this is not likely to be soon fulfilled, so we go on."

HINTS AND HELPS—"See that your tracts are clean, neatly folded, and suited to the persons who receive them. Some distributors keep them in their pockets, crushed up. Little wonder people do not take them. It is generally best in visiting houses of the better class to go to the kitchen door, and to give a Booklet or something better than a single leaf "Gospel Slip." The latter is best in a crowd.

WORDS OF CHEER—"I was almost giving up hope of getting anybody in my district to come to the gospel meeting, and was not a little surprised to see a man and his wife, often invited, there last Sunday night. Both remained among the anxious." An invalid lady who circulates by post, and distributes many of our Gospel Magazines, writes—"The Lord has graciously given me encouragement in the distribution of the Magazines. A dear invalid girl, living at a wayside inn in the country where we stopped to rest a few minutes one day last summer, has written to thank me for sending her the the "Watchman" and "Treasury." She says she was *greatly interested* in "The Story of the Shipwrecked Sailor, or, Twice Saved," which appeared in last December's issue, and she adds—"The Lord Jesus has done *as much* for me." Praise be to His Name.

Reports of the Lord's Work and Workers.

Scotland.—MR J. R. CALDWELL, of Glasgow, whose abundant labours in ministry of the Word are well known among the saints, has been laid aside by severe illness, but is gradually recovering. Mr Thomas M'Laren, Senr, of Buchanan Court Hall, has also been very poorly. (The feeble health and declining years of so many of God's beloved Servants, who have for so many years borne the heat and burden of the day, in labours here, and in other lands, is surely a special call to prayer. Who but God can raise up and qualify others to fill their places.) PARTICK.—Robert M'Murdo has had a series of Gospel and Believers' meetings here. ELGIN.—Francis Logg came here after Aberdeen Conference, and had a series of meetings. TARLAND, ABERDEENSHIRE.—Mr John M' Gaw of Aberdeen, and Mr John Davidson of Gowanwell have had a series of Gospel Meetings in this village. GRANGEMOUTH.—There has been a good work done in this district, sinners saved, and gathered to Christ. DUNDEE.—“We have had a fortnight's meetings in Gospel Hall, Bank Street here, for Confession and Prayer. The Lord has richly blessed us.” INVERNESS.—“There is an interest in the Gospel here, people listen attentively in open-air. We expect to have a visit from Brother F. Logg who is at present labouring in Elgin.” ABERDEEN.—“The meetings conducted by Dr Case and Alexander Marshall in the Alhambra on Sundays, and in George Street Hall on week nights, continued to be well attended to the last, and not a few have been born again.” PEEBLES.—“Alexander Livingstone has paid us a visit here. Not many unsaved came to the meetings, but Christians received blessing.” HAWICK.—“Our brother, Alex. Livingstone, was with us from January 25th, till February 5th. The meetings have been encouraging; Christians turned out well, but the unconverted are hard to reach.”

England. PRESCOT.—Meetings go on quietly here, with tokens of the Lord's blessing. SEACOMBE.—“Work goes on here much as usual. We are cheered and encouraged by the Lord's help and blessing.” ASTON, BIRMINGHAM.—“The work in Park Lane here is cheering; we have much cause for thanksgiving; last evening an anxious one found place in believing.” ALDERSHOT.—“Gospel Addresses are given on Lord's Day Evenings, and Expositions of the Word on several week nights, by various brethren, in the School-room, Peabody Road, here.” CARDIFF.—Gospel Meetings, in Adams-down Hall, continue to be well attended, with much blessing from the Lord. LIVERPOOL.—The Annual Conference will be held here, on March 27th (Good Friday), in the Y.M.C.A. Hall, at 1 and 6.30 p.m. On Monday, in Y.M.C.A. Rooms, Birkenhead, at 2 and 6.30 p.m.

HALIFAX.—Our brother Plume Hawkins, assisted by others, continues the work of “The Pioneer Bible Carriage” here. Prayer is desired, that the gospel and the truth thus spread abroad, may be abundantly blessed.

Ireland. BELFAST.—The Annual Meetings of Believers, will be held here as follows: Lord's Day, March 29th, in Working Men's Institute, Queen Street, 11.30 a.m., Breaking of Bread; 4 p.m., Ministry. Monday 30th, at 11 a.m., 3 and 6 p.m. Tuesday 31st, in Victoria Hall, at 11 a.m., and 7 p.m. Wednesday, 1st April, Conference of Evangelists and Workers, at 11 a.m.

United States.—Our aged brother Donald Ross in preaching in San Francisco, California. NOVA SCOTIA.—John M'Ewen writes—"I drove one hundred miles a few weeks ago preaching as I passed along, to Scotch, English, Irish, and French Roman Catholics. I had the privilege of baptizing a short time ago, three believers. One of these was saved sometime ago, his wife three days after. They went to their kindred a long distance off, to fulfil Luke-viii. 3-9, and God used their testimony to the awakening of a sister and two neices, who soon after were brought to Christ." Thus the Gospel spreads itself abroad.

Canada.—HAMILTON.—"The Annual Conference is just over. It has been a season of rich blessing to God's people. Christ Himself, His glorious Person, His blessed Work, the theme from first to last."

Africa.—Dick and Delunga (the thrilling story of whose rescue, by Mr. Arnot, conversion to God, and baptism appears in "The Young Watchman,") were united in marriage at Kwanjelula, on October 17th; they are the first-fruits of Garenganze to Christ. Miss Jeannie Gilchrist writes cheerfully from Kwanjelula, where she finds many opportunities of serving the Lord, especially among the women and children. Archibald Munnoch, writing from Utalama, says—"I am here building for myself a house. This is the vicinity in which our brethren Morris and Gall fell asleep, about six days from Bihe. It is the principal place to get carriers. In addition to this advantage, in means of transport, there are seven villages around, the furthest off being only five miles. I often ask to be remembered in prayer by the saints, and feel much my need of it, but would not forget to ask that He should also be *praised* for His faithfulness to us here in the wilderness." Later, he writes—"My house of two rooms is pretty well up, and fence round about. I have often a nice quiet time with the boys in the evening reading, and committing John iii. 16 to memory. I believe my work here will be mostly among the young, and I ask your prayers very specially for me in this. I trust you had a good summer's work in Arran, and that many of the young men turned out as helpers in the war." The following hope soon to go forth to Africa: Dr. Geo. Fisher (who returned to this country with Mrs Morris) is seeking guidance as to his return. Joseph Lynn of London, Cyril W. Bird of Belleville, Canada, and F. Schlinder of Switzerland. May these, and others whose hearts are much burdened with the need of "the Dark Continent," be guided aright, and enabled fully to "count the lost."

H. B. Thomson, writes—"We left camp this morning about six. On the road we passed a large caravan of Biheans returning from the Luba Country. There cannot have been less than eight hundred, and the sad part of the sight was, the fact, that the great majority were slaves—fine young men and women, many of them, and children of tender years, taken from their homes and sold into slavery. A kindly look only drew forth a glance of terror, as they turned from the path to let the white man pass.

KIMBERLEY, SOUTH AFRICA.—Thomas Winship, says—"We are seeking to make known the saving and gathering Name here. Some seem interested in the Bible Readings, and now and again we have the joy of baptizing and receiving into fellowship some whose spirits God has raised" (Ezra 1).

“ To Every Man His Work.”

THE Lord Jesus has given to every one of His people a definite and particular line of service—“to every man his work” (Mark xiii. 34). This is very clearly taught in New Testament Scripture. There is no particular set of men recognised in this age, such as the Levites were in the past, to whom the service of God’s house has been exclusively given. To every believer in Christ the words—“Ye serve the Lord Christ,” apply (Col. iii. 23). Of course all do not serve in the same capacity. There are those who serve publicly, and those who serve privately. All are not called, or fitted, to preach and teach from the platform: it would be confusion to admit such a principle, or to leave room for its exercise. But although all are not public speakers, all are, or ought to be *workers*. The Lord of the vineyard and Master of the house has given to “*every man* his work.” There is no provision made for a single idler among the Lord’s redeemed. If this solemn fact were pondered and taken to heart by the saints, what a revolution it would work! Instead of one here, and another there being found in active service for the Lord, the whole redeemed family would be one hive of workers. Every man would be at his post; waiting on His service; exercised in heart before God about it, and seeking grace from Him to do it efficiently. There can be no question as to this being the will of the Lord concerning His people—none whatever. Of course there has been failure—great failure, in giving it effect: everybody knows that. But the truth remains: the commandment of the Lord abides. What then is our responsibility? Clearly this: to find out what our particular work is, and then to do it. Saying “Lord what wilt Thou have *me* to do?” and having received our ministry from the Lord, then in His grace let us fulfil it. (Col. iv. 17). There is a tendency among us to forget that we are individually responsible to the Lord alone as His servants, and that it is to Him, and to Him alone, that we have to give an account. “The Church” has no authority whatever to control the Lord’s servant, nor dictate to him what he ought to do. If his service commends itself to his fellow-saints, so as to secure their fellowship, well and good, but if not, then he having received his ministry from the Lord, must go on, looking to Him for help to fulfil it. Not careful to commend himself, but patiently waiting on the Lord for His approval, now, and in a coming day.

Undenominational Unions.

AMONG the many religious organizations of our busy times, there are none so popular, as those that call themselves "undenominational." There may now be found in almost every town and village throughout the land, a "Christain Union," or an "Unsectarian Mission." They do not claim to be "Churches." On the contrary, they make it their boast that they do not belong to any church. They are "Unsectarian": simply and only Christains, striving to spread the Gospel, and to get sinners converted. This has a certain attractiveness about it no doubt, especially to believers who have been groaning for years over the death and formality of their denominations, but who yet for reasons best known to themselves, continue in them. There were none of these "Undenominational Unions" in our early days. We had the various "sects" on the one hand, and those who had gone forth unto Christ without the camp, on the other. There was no intermediate position. You had either to remain in your "church," and take what your minister had to give; thankful for any measure of recognition he might extend to "laymen" preaching: or, if you were convinced that your church position was not according to the Word of the Lord, to "go forth unto Him without the camp," owning Him as your Lord, and the Lord of His house; making His Word the final appeal in everything. If you took the latter course, you were at once a marked man, and brought down upon your head the indignation of the clergy, who thundered from pulpit and platform, by pen and press, against those "robbers of churches," who were "stealing the fat of their flocks"—a charge not altogether destitue of truth, for, during these years, hundreds of the most devoted and godly of the saints were, by the power of God's Word acting upon their consciences, brought out from unequal yokes and unscriptural fellowships, to gather in the Name of the Lord Jesus Christ, and to be builded together as churches, according to the ancient pattern.

The line of separation between those thus gathered, and the sects, was clear, and well defined. There was no half-way house. This was keenly felt by many who were not prepared to obey God's call to "come out" from their church fellowship with the unconverted, but who nevertheless desired to carry on Gospel work outside their church. The formation of the so-called "Unsectarian Unions"

supplied the thing they desired. They arose in this way. Evangelists from other countries had preached in the British Isles, with much acceptance. Crowds gathered to hear the Gospel, and whatever else was preached, and many were converted. Believers were stirred up to search their Bibles, and to spread the Gospel. The churches afforded little scope for this newly-awakened energy, so that many began to feel uneasy in their ecclesiastical surroundings. A general exodus of the most devoted of God's people was imminent. The ministers became alarmed, and met to confer with the evangelists on the crisis. The result was, it was concluded the best preventive for believers leaving the churches, was to form "Associations" and "Unions" professedly of a non-sectarian character, for evangelistic purposes only, in sympathy with the existing churches, of which they were still to remain members. This, with local variations on points of order, forms the principle on which such "Unions" are based. That many godly and earnest Christians are to be found in them, we heartily acknowledge. That the Gospel has been by this means spread in quarters difficult of access to others, we thankfully and gladly own, but, that the principles and practices of such associations are according to the truth of God, we cannot admit. We believe that they are opposed to Scripture, and, moreover, that they are not in reality what they profess to be. This may seem a strong indictment. Let it go to proof. They say that they are "unsectarian." But is this so? They are composed of persons from all sects, and who yet belong to them. They profess to operate in harmony with the churches. They include, as a rule, on their committees, representatives of all the principal churches, to show that their sympathies lie with them all. We humbly suggest "*Pansectarian*"—inclusive of all sects—as being a better and more appropriate name. For, instead of being associated with *one* sect, as in ordinary church-membership, you are here associated with many, and patronizing all. If sectarianism be a sin (and who will say, in the light of Romans xvi. 17, and 1 Corinthians i. 10, it is not?) then you have it here in concentration. In order to keep discordant elements in check, it becomes necessary in all such associations, to compromise the truth of God. There is no room in them for a whole Bible. Certain truths must not be mentioned. A Baptist brother may be

there, but he must not mention believers' baptism. Otherwise he would go against the principles of the "union." If you go into the circle, you must consent to keep silent on every subject that would give offence, and, as the times wax worse, the circle of these prohibited truths will be enlarged no doubt. The churches are honey-combed with evil doctrine: Professors and parsons boldly affirming their disbelief in the Divinity and atonement of Christ, the inspiration of the Bible, and the punishment of the wicked. Yet these very men, and those who support them, and recognise them as their instructors in spiritual things, are eligible for membership in many of the "Unions" whose principles we are here describing. Could any man in whom the fear of God is, who owns God's Word as his guide, and whose eyes are open to the terrible work such men are doing, go into a circle where they and those who bid them "God-speed" (2 John, 10) are received, and regarded as "ministers of Christ." The *practices* of such "Unions" are in keeping with their principles. When they have "Special Services" the evangelist must be careful not to favour one church with his presence above another. If souls are saved, he is expected not to hint to them even, where they should go, or what church they should join, although it is to be feared that some have broken faith in this, and caused relationships with the ministers to be sadly strained of late, so much so, that certain have denounced the efforts of "Unions" as "dangerous, and tending to lead people away from the churches." We hail this as a good sign. It shows that some of these dear brethren are seeking unto God, and the Word of His grace. They are following on as the light of the Lord shines in upon them. Let them follow on, and let those who see—or think they see—further, throw no obstacle or stumbling block in their brethren's way. As that Word effectually works in those that believe, they will be separated from all that sunders and divides the saints from one another. The closer that we cleave to Christ, and to His Word given to guide and control us, the nearer shall we come to a union of saints, which shall be at once undenominational and Scriptural—a union which will have Christ Himself as its centre, and the Truth, held in love, as its uniting bond.

· "Take good heed to your walk: God will take care of your character."

Yieldingness.

LET your moderation (or yieldingness) be known unto all men" (Phil. iv. 5), is a Scripture often on the lips of certain believers, who wish to get credit for their large-heartedness and catholicity of spirit. They take it to mean, that we are not to hold tenaciously to any doctrine or practice that would be a barrier between us and other believers who hold an opposite opinion. In other words, that the point—whatever it may be—is to be "yielded," in order that our intercourse with them may be preserved intact. But is this what the Scripture means? Let us see. We are perfectly at one with our brethren who hold this view, in their appreciation of a spirit of "yieldingness." It is indeed a trait of the heavenly character, that the believer should not contend for his rights down here. He is a stranger and a pilgrim, passing along to his heavenly home, where his possessions and his treasures are. It is not worth while for him to contend with the potsherd of earth, for what men call their—"rights." He will rather suffer loss than go into conflict with them. In acting thus, he is following the great Exemplar, and letting "his yieldingness be known unto all men." But he has been intrusted with a few things that are *not* his own. He has been made a "Steward of the mysteries of God" (1 Cor. iv. 1). His Master's goods have been put into his hand (Matt. xxv. 14). He has been "put in trust" with them (1 Thess. ii. 4) in order that he may deal them out wisely and faithfully, to every man, in due season (Luke xiii. 42). Suppose some one should ask him to deliver up his earthly master's goods, or part of them, and he in order to "let his yieldingness be known unto all men," gives up what has been entrusted to him, in order to retain his reputation, and keep friendship with his fellows. What then? Of course everybody would say he was "unfaithful." He had no right to give up what was not his own. Perfectly true. And the same principle applies in spiritual things. We have no right to "yield," one jot, or tittle of God's truth—to gain or keep friendship with those who would fritter it away. We are not proprietors of God's things, we are only stewards, and "it is required in stewards that a man be found faithful" (1 Cor. iv. 2.)—*not yielding*. Whatever we can "yield" of our own, let us do it cheerfully, but the things of God must be held fast, at any cost.

O No, I am not Desolate.

"Fear thou not, for I am with thee," (Isa. xli. 10.)

"Redeemed . . . with the precious blood of Christ," (1 Peter i. 18, 19.)

O no, I am not desolate—

No orphan lone am I ;
The mighty God my Father is,
His heaven my home on high !

No earthly mother, whose first-born
Lies nestling on her knee,
Bends o'er her babe so yearningly
As yearns my God o'er me.

Add heavens to heavens in endless hosts,
All these but cost His breath ;
But I cost tears—yea, blood divine,
And live through Jesus' death !

A wretched brand on hell's dread brink,
Just kindling there I stood ;
While nought my endless flames could quench,
Save Jesus' dying blood.

And, Oh ! that precious blood was shed,
God's richest ransom given ;
Now, raised from death, he leads me on,
To share His bliss in heaven.

He leads me on through mercies more
Than sands that gird the sea,
There's not a moment wings its flight,
But bears love-gifts for me.

He ne'er repents His grace, though I
His patience hourly test ;
But singing in His heart's deep joy,
He in His love doth rest.

Is aught too hard for Him to do,
Who built the earth and sky ?
Or aught too good for Him to give,
Who gave His Son to die ?

Then never deem me desolate,
Nor think I friendless roam ;
The mighty One unseen me leads
To His eternal Home !

The beloved writer of the above Hymn, for many years a sufferer, has recently been called to his rest. We have many rich and valuable contributions from his pen, which we hope to give to our readers from time to time.

Christ and the Word.

THE great conflict raging everywhere around, in connection with the things of God—the battle between truth and error—resolves itself into two simple questions, viz : whether Christ shall be honoured as Lord, and whether the authority of Scripture shall be owned as supreme. There are many side issues, and secondary questions, relating to doctrines, places, and persons, but beneath them all, lie these two great fundamental principles. The world has *never* owned the Lordship of Christ : its voice has always been, “We will not have this man to reign over us.” And the world has never bowed to the supreme authority of God’s Word : it has always repudiated it. A certain acknowledgment of Christ’s Name may be convenient to the world at times, as also a nominal assent to the claims of the Bible. But in reality it does not acknowledge either. The final issue will be, that it will throw off its nominal allegiance to Christ, and own the claims of “the Antichrist.” It will give up “the Truth” that it may believe “THE Lie” (2 Thess. i. 11. Greek). We need not wonder, therefore, that in this our day, when the professing Church is so largely composed of unregenerate men, the dark shadow of this great apostacy is already casting itself upon us. Christ’s Person, and atoning work, are slighted : the truth is assailed on every hand. What then is the safe-guard of God’s people? Surely this, that Christ’s claims as Lord, in the heart, and in the home, as well as in the Church, shall be implicitly and fully owned. That God’s Word is all its detail and fulness, shall be made the “rule of life” and allowed to govern us in every department of our lives. Only thus shall we be saved from being carried along with the current.

A LIBERAL CHRISTIANITY.—“I believe in a liberal Christianity. I am none of your narrow-minded men who tie themselves to a particular church, and go to no other. I was in the Church of England this morning, with the Baptists in the afternoon, and here I am among the Presbyterians at night.” So said a popular preacher lately, and his saying has been passed round, as a fine example of “liberal Christianity.” But the question arises—Is this the Christianity of the Book? Did the Apostle exhort Christians to shew their liberality by visiting and supporting varied sects? Nay verily. He condemned sects, and those who formed and supported them, (see 1 Cor. i. 12 : ii. 3-4).

A Green Spot among the Rocky Mountains.

A FEW months ago a servant of the Lord arrived in the little town of Alma, high up among the Rocky Mountains, almost at the upper limit of vegetation. He was quite a stranger to the burly miners of the neighbourhood, but seeking guidance from God, where, and how he might serve Him, he was led to a comfortable-looking log-house just outside the town. In this household he found some hungry souls, who had tasted the good Word of God in time past, but who had been led away from the simplicity of Christ into legalism. They wept and rejoiced as the Lord's servant unfolded the true grace of God, and sought to lead them back to the "green pastures and waters of rest," from which they had been lured away. Soon a little company of believers were found gathered there three nights a week, to read the precious Word of the Lord together. In a short time, as they continued to study the Scriptures together, the privilege of believers meeting to eat the Lord's Supper on the first day of every week, was seen to be God's will, and immediately it was obeyed. Two sisters in Christ next saw it their privilege to be buried with Christ in baptism, and this was done in the clear and almost icy waters of the Platta river near by, in the presence of many witnesses. The following Lord's Day, a brother in Christ from the valley six miles off—to whom the joy of God's salvation had been restored—was also baptized. Thus did that little company in the simplicity of their love for Christ, and obedience to His Word, begin to gather together. Then did their enemies have "great reasoning among themselves," and "they that hated them wrongfully were multiplied." But they have God for their "Helper," and He is to them a "very present help in trouble." The Lord's people everywhere are desired to labour for this little company in prayer, that they may "continue in the faith, grounded and settled and be not moved away from the hope of the Gospel which they have heard," that they may be of one accord, of one mind, and, with well-doing, they may put to silence the ignorance of foolish men." How many such opportunities of seeking out, and helping on their fellow-saints, those whose business causes them to travel from place to place have. Some, like our brother who visited the Rocky Mountains, are alive to their responsibility, and if this brief account of the Lord's good hand upon him, shall encourage others to similar service, it will not be in vain.

Biblical Notes, and Marginal Jottings.

JOHN XV. Their are four titles given to believers in this chapter. Their order is suggestive of increased acquaintance with Christ. "Disciples" v. 8 : "Friends" v. 15 : "Servants" v. 20 : "Witnesses" v. 27.

THE OLD TESTAMENT AND THE NEW. "In the Old Testament, the New lies hid. In the New Testament, the Old lies open."

THE BOOK OF JOSHUA. This is the Book of Israel's victory, in taking possession of their inheritance. The Epistle to the Ephesians is its counterpart in the New Testament. There we have our "inheritance" (Eph. i. 2) ; our power for victory (iii. 20 with vi. 10) ; our armour (vi. 13. 17) ; our enemies (vi. 12) ; our attitude vi. 14).

BIBLE WORDS WITH ALTERED MEANINGS. It is said that over two hundred words in our Authorised Bible have become obsolete, or changed their meaning, since the translation of 1611 appeared. Most of these have been altered in the Revised Version, In the following cases the changes will be readily appreciated. For "prevent"—precede (Thes. iv. 15) ; "castaway"—rejected (1 Cor. ix. 17) ; "conversation"—citizenship (Phil. iii. 20).

FOOT NOTES OF EPISTLES The "Notes" at the end of the Epistles are not inspired : they are the work of translators, and in many cases, altogether misleading (see end of the Second Epistle to Timothy). Query, Who "ordained" Timothy "first Bishop" of Ephesus?

WHAT JESUS IS ABLE TO DO. "Able to Save" (Heb. vii. 25) ; "Able to Keep" (Jude 24) ; "Able to Succour" (Heb. ii. 18) ; "Able to Subdue" (Phil. iii. 21) ; "Able to do exceeding Abundantly" (Eph. iii. 20).

BIBLE REFERENCES AND MARGINAL NOTES. The first Bible with References, dates as far back as A.D. 490, Since then additions and improvements have been made by many authors, all imperfect, but in many cases very helpful. We recommend every student of Holy Scripture, to make his own references, parallel Scriptures, notes of Revised Readings, and Marginal Notes, as he reads and meditates on the Word. A Bible with a fairly wide margin is necessary to do this well.

The Tract Distributing Band.



OPERATIONS in House-to-House Visitation ; giving Tracts at Saturday afternoon "Matches," School Board Elections, and on the streets, have been going on briskly during the past month, in many places where the "Band" is at work. Some of the younger workers, whose means are limited, have energy to do much more in the way of Tract Distribution than they can afford. Perhaps some of the saints who possess more of this world's goods, and have less time for work of this kind, will send them supplies. We know of many who would use them well.

STRATHAVEN.—"We met last Saturday evening and have formed a Tract Distributing Band. Shall require a thousand "Localised Messengers" each month, with meetings advertised, for House-to-House Visitation.

TOTTENHAM—Some of the sisters here have begun House-to-House Visitation in the neighbourhood of the Hall, leaving a "Gospel Messenger," and inviting the people to come to the meetings. May God richly bless this effort. We have a large Hall, but get comparatively few uncovered into it.

BRIGHTON.—There is an active Band of Workers here who diligently scatter the seed.

LIVERPOOL.—"House-to-House Visitation goes on briskly in certain parts of this great city, and we are encouraged by the results.

NEW YORK—"We have happy times sowing the good seed on the streets, and in the public places of this great City. Pray for us."

LEWISHAM, KENT.—The Gospel of God's grace is freely circulated from House-to-House.

MOTHERWELL.—We hope to resume the work of the Band here shortly.

LONDON.—"For years, a few of us have been working a district in one of the slums of this great city. There is much to discourage, but our hope is in God."

NOTES.—A Lady who takes much interest in the spread of God's Gospel among Railway men, writes—"We have a very efficient "Tract Distributing Band" here. The formation of it was the result of the "Band Card" sent in a parcel of Tracts. I put it before the men, and it was warmly responded to. The question of finances for tracts pressed itself upon some hearts, but we resolved to wait upon God for that, and begin work at once. The following morning when I came to breakfast I found a registered letter with *twenty pounds* enclosed, with the words, "*For work at — Station.*" It still remains anonymous, but—"He knoweth," and this is enough."

A WORKER'S NOTES.—You will praise the Lord with me for the conversion of an aged couple, a farmer and his wife, of 76 and 78 years. When I saw them twelve months ago, they were strangers to God, although he had been clerk and sexton at the village Church for many years. Now both are trusting in Christ, and rejoice in the knowledge of sins forgiven. Their daughter—who is a Christian—told me they saw the way of life through reading the Magazines I send them. The old man himself said, "The enemy sometimes comes, but I go straight to the Book."

Reports of the Lord's Work and Workers.

Scotland. BRIEF NOTES—Andrew Allan of Footdee, Aberdeen, well known in the North of Scotland as a faithful minister of Christ, has been laid aside by illness. Robert M'Murdo has had a series of meetings in Motherwell. KILMARNOCK.—Our Thursday Evening Class for Working Lads and Girls, has been remarkably well attended; from two to three hundred being present each evening. Our subject for February was "The Early Days of Jesus," and for March, "Conversions of Early Times." On Thursday 5th March, over two hundred sat down to tea, after which the Gospel was preached by Peter Hynd of Troon, John Fraser of Ayr, D. E. Couperthwaite of Cumnock, and others. We ask the earnest prayers of God's people that many of these young people may be converted to God, and that young believers may be helped. ABERDEEN.—The Sunday Evening Services in the Alhambra are now closed. Dr. J. N. Case of Canada, John Ritchie of Kilmarnock, and John M'Gaw of Aberdeen, conducted the closing meetings. Dr. J. N. Case has paid brief visits to Durris and Auchterless. MONTROSE.—George Mason, of Aberdeen, has had a series of meetings here. DUMFRIES.—Believers now meet in High Street Gospel Hall here. PETERHEAD.—W. H. Hodgkinson and Dr. Norman Case have had a series of meetings here. CUMNOCK.—Alexander Marshall had a fortnight's Special Gospel Meetings in the Lesser Town Hall here. They have been fairly well attended, and several professed conversion.

CONFERENCE—A Conference of Sunday School Workers, and all others labouring amongst the young, will (God willing) be held in James Street Hall, Newton-Ayr, on Saturday, 18th April, at 3 o'clock. The order of meetings will be as follows: 3 till 3-30, Prayer for the Conversion of the Young. 3-30, Subject—"How to retain and deal with Senior Scholars: saved and unsaved:" opened by John Ritchie, Kilmarnock. 5, Tea. 6, Subject—"Management in Sunday Schools:" opened by Peter Hynd, Troon. 7, Reports.

England. CARLISLE—Alexander Marshall had two weeks' meetings in the City Hall here. Attendances were good, and there has been fruit in conversions. NOTTINGHAM—Believers formerly meeting in People's Hall, now meet in Clumber Hall, Clumber Street. Wm. Willington of Manchester has had a series of meetings in Nottingham, at which a number were converted. ABERTILLERY, SOUTH WALES—"We are glad to say that the Lord is giving us much blessing here. A little company of ten now gather in the Name of the Lord Jesus."

Ireland. KILKEEL, CO. DOWN.—Thomas Lough has laboured here in the Gospel for several months. The Lord has given blessing. He has been assisted by Andrew Ruddock and others. James Meharg of Belfast has been unwell since January, and quite unable for work.

United States. NEW YORK.—"We had two days Conference here last month. As it was a general holiday (Washington's Birthday), a number of Christians from various parts were with us, and the Lord gave a season of blessing. Among those who ministered the Word were W. P. Douglas, F. Crook, and Wm. Matthews. Cyril W. Bird and his wife, who purpose going out to

Africa to serve the Lord there, were also with us. We had a farewell meeting with them on the evening of the 24th. They have now sailed for Liverpool. NOVA SCOTIA.—John M'Ewen writes—"I am at present living in a lumber camp in the woods. Had a good meeting last Lord's Day at Salt Springs. Was invited by a lumber man to his camp, where we had a good time among a very rough lot of men and boys, few of whom I should think ever heard of God's Gospel before." [Our brother, his wife and child, have arrived in England.]

Canada. A Worker writes—We have had a fine open winter here, roads in good condition making it favourable for people to get to meetings. WANSTEAD, ONTARIO.—R. J. Dickson and G. T. Hicks have been labouring here, and hope to begin work in Wyoming a short distance off. This place has hitherto been closed against God's Gospel and His truth, but the door now seems to be opening. SHAKESPEARE.—Meetings recently held here were well attended, and the Lord gave blessing. DAKOTA.—A. J. Goff and J. Reid have had good meetings in these parts, with conversions. There has been considerable opposition manifested against the truth, especially in religious quarters. GALT.—David Oliver, and R. Telfer, have been labouring here. TORONTO.—D. Munro, Alex. Matthews, John Grimson, James Kay, and R. H. Jamieson, have been labouring with blessing, in various parts of this city.

Africa.—There are many interesting letters and diaries from beloved workers in this great field. H. B. Thompson writing from Nana Kandunda, *en route* for Garenganze—says "The journeying to Misidi's capital occupies about twenty four days from here. We found a number of Misidi's men including his son, they will return to Garenganze with us. A caravan of Biheans recently come from there, tell us that Swan and Faulknor are well: that part of Mr. Arnot's house has been burned down, and also several bales. I have enjoyed excellent health all along. The part of Africa we have passed through is not the country some think. There is a constant succession of brooks and rivers, some of the latter broad and deep. The men were very cautious in drawing water in these, as crocodiles abound. Archd. Munnock writing from Chilema, says—"My object in being here, is mainly to get hold of the language. I have just witnessed the Christmas treat of the school boys and girls here. I counted 130 all very clean and tidy; their behaviour was a credit. The seed is being sown here, and fruit has been gathered, but nothing to what will yet be I believe. It is ours to bear up before the Lord both sowers and seed."

Australia.—Mr and Mrs Richard Graham have gone to New Zealand. R. T. Hopkins lately visited Tasmania, and had meetings in Hobart, Launceston, Duck River, Montague, Evandale, Mount Roland, Paradise, and Sheffield, travelling by rail, steamer, coach, and cart over 1000 miles. James Campbell, who went from the North of Ireland last year to Victoria in feeble health, is still poorly. Dr. Matthews who accompanied, him is much better.

Recovered Truths, and Power to Practice them.

DURING recent years, very many precious truths have been recovered, and restored to the people of God. Of course they were in the Book of God all the time, ever since it was written by the inspiration of the Spirit of God, and no doubt all of them were well known to the saints of early days. But the mists of human tradition and theology soon arose, and these truths became obscured. Gradually they lost their simplicity, or became corrupted, so far as their manifestation and practice by the church was concerned. When saints read them in their Bibles, it was through the coloured spectacles of their creeds and traditions. The "explanations" and "comments" given conceiving them by theologians and commetators, only served to futher hide them from their vision, so that for hundreds of years, they have been virtually lost to the people of God as a whole. We mention the following—and there are many others, which might be reckoned among these lost and hidden parts of the faith—The heavenly calling and hope of the Church : the priesthood of all believers : the premillennial advent and reign of the Lord Jesus : the believer's separation from, and position as a witness in the world: the constitution, fellowship, worship and ministry of the Churches of God. It would be almost impossible to find in the literature of the middle ages—or even in general since the period known as "the Reformation" anything like a certain sound on these and kindred. subjects. They were virtually unknown among the saints as a whole, although doubtless there were individuals—true seekers after God—to whom the Holy Spirit through the Word revealed them.

In the mercy of God the "yoke" of tradition has in a great measure been thrown off by the true people of God. Saints do not receive teachings on the authority of "the Church," or "the Fathers" so implicitly as once they did. The want to see things in "the Book." There has been and is a wonderful return to the Word of the Lord to seek there "the faith which was once for all delievered unto the saints" (Jude 3. R.V.) to seek again "the old paths" and the "footsteps of the flock" of God. To those who have thus sought unto Him, God has graciously made known His truth on many things. We might especially mention the baptism of believers by immersion, the weekly observance of the Lord's Supper : the gathering together of saints in the Name of the Lord Jesus alone : the

fellowship, ministry and government of the Assemblies of saints. These truths,—barely known or practised by the saints of the last generation—are now familiar to many of us. What we specially need now to remember is, that it takes Divine Power to carry out these recovered truths: the power of the Spirit ungrieved in the saint, and the power of the Spirit unquenched in the assembly. Apart from Divine power, the knowledge of truth held in the letter—only perhaps to be quarelled over—will do us little good indeed. Nor shall we be able to hold it; it will soon be wrenched by the enemy from our grasp. But walking humbly with our God, conscious that in ourselves we are unable to give effect to what God has taught us, we shall prove, as we are cast upon Him whose Word we own, that our strength and sufficiency is of the Spirit of God alone. A believer may know much of the truth of God: his mind may be fully instructed, his intellect well stored with Biblical doctrine: he may be able to state it correctly, and even to find much pleasure in holding it fast, as an essential part of the faith once delivered to the saints. But in order to be able to practice the truth he has learned, he needs more than all this—he needs the power of the Spirit of God. If a saint is living out of communion with God: not perhaps in any form of open sin, but in respectable worldliness, such as will not be pointed at with scorn by his fellows, but which nevertheless grieves the Spirit of God within him, and renders him void of spiritual strength, he will not, he cannot practice, so as to please God and honour His Name, the truth that he sees and acknowledges to be of God. The same is true of an assembly of saints. If through self-will, jealousy, strife, or division, the Holy Spirit is greived, then the power to carry out Divine order in worship, ministry, and government, will be awanting, and things will either go to confusion, or they will be carried on in the energy of the flesh. In either case, without pleasure to God, or edification to the saints.

A COMMANDMENT OF THE LORD. “*Be filled with the Spirit*” is as truly one of “the commandments of the Lord” given for our obedience, as—“Have no fellowship with the unfruitful works of darkness” (v. 11), which stands on the same page with it. Do we esteem it so, and judge every neglect of it in ourselves as a disobedience of the Word of the Lord, which it assuredly is.

A Reminiscence of Twenty Years Ago.

IT is exactly twenty years this evening, since I was brought into the kingdom of God. To the glory of His grace, who sought and found me, I ascribe the praise. He alone is worthy, for of Him, and by Him alone is my salvation. But as my thoughts go back to the instrumentality that God was pleased to use to bring me to a knowledge of Christ, and afterwards to help me as a young believer, three forms rise before me. They were all men of God, true ambassadors of heaven, fulfilling the ministry entrusted to them by God, which ministry, I may say, lay in different spheres. The one was a faithful preacher of the Word; fearlessly and faithfully telling of man's sin, his coming doom, and that great salvation provided by the God of grace for lost and ruined sinners. By means of the burning words that fell from his lips, my conscience was reached, searched as by a lighted candle, and convicted of sin. Then with touching tenderness, and wisdom, he set the way of life before me, and the Holy Spirit quickened the Word spoken. There was no haste, no argument, no reasoning: he simply lifted up the Christ of God, read words from God's Book concerning Him, and what He had done: showed the freeness, fulness, and certainty of salvation, and with solemn entreaty and warning, left me to make my choice. This was the work of the soul-winner.

On the way home I was overtaken by a young man who had been at the meeting that night. He had noticed that I remained to be spoken with, and lest any worldly companion should get hold of me on the way, he had waited outside the door, in order that he might accompany me home. In a few kind words he introduced himself, and as we walked along, he spoke a little on the importance of a personal salvation. Having secured my confidence he quietly asked—"Have you made this salvation yours to-night?" I replied that I had, upon which he grasped my hand between both of his, and looking up to the starry heavens above us, with such a beam of joy upon his countenance as I shall never forget, he said in his own quiet solemn way—"Praise the Lord, another soul is won for Jesus." He then linked his arm in mine, and I felt, for the first time, the glow of that heavenly union formed by the Spirit of God, the first gush of that love flowing between two hearts that were both drinking at the same fountain. He was indeed a brother, and a "helper in Christ" to me. Not much of a preacher

—although in a quiet way he testified often for his Master, and encouraged us, who were young in the faith, to open our mouths to “tell of Jesus.” But he was a true shepherd: he watched for our souls, and looked after us as if we had been his own children. Never shall I forget how in our quiet evening walks, he would set before us the solid happiness to be found in being out-and-out the Lord’s. His own life was an “Object Lesson” of a decided follower of Christ, and although he seldom referred to his own experiences, it was not difficult to see, that he lived in the enjoyment of what he preached. The memory and savour of that devoted life seem to linger near me still, for it is impossible that lives like his, so full of Christ, can ever cease to bear their fruit.

In our evening gatherings to read the Word together, we had usually the presence of an aged Christian man—one who had known the Lord for many years. A son of daily toil, labouring in the sweat of his brow, from morn till night, yet never absent from that evening hour with God. He was a man of prayer. This at once impressed itself on you, when you heard him speak to God. He seemed to be on very familiar terms with the Most High: not that unholy familiarity that addresses God in flippant and irreverent terms: but the true familiarity of a child with a father. He believed in the efficacy of prayer, and in all our difficulties, his proposal was—“Let us tell the Lord about it.” Often as we walked along the road, on our way to the neighbouring village to speak a word for Jesus, would he call us to the side of the hedge to “have a word of prayer” before our service begun. He never attempted to preach: but he often spent nights in supplication for us, and when he knew of one having erred from the way, he would hasten to seek him out, and win him back, without telling anyone but God about it. Years have come and gone and wrought their changes. The evangelist who spoke God’s message that night, twenty years ago, is still in the great harvest field; but the earnest youth and the aged man of prayer, have finished their course—finished it too with joy—and entered their rest. In the day of Christ we shall all meet again—sowers and reapers, and in the beams of heavens own light, we shall learn the full value that the Master has set on the service rendered in earthly days, by these holy men of God, who loved His honoured Name.

“ Perfect in Beauty”.

“ That we might be made the righteousness of God in Him.”—2 COR. v. 21.

WHAT is the foulest thing on earth?
Bethink thee now, and tell :
It is a soul by sin defiled,
’Tis only fit for hell ;
It is the loathsome earthly den,
Where evil spirits dwell.

And what’s the purest thing on earth ?
Come, tell me if thou know :
’Tis that same soul by Jesus cleansed,
Washed whiter far than snow ;
There’s nought more pure above the sky,
And nought else pure below.

God’s eye of flame that searches all,
And finds e’en heaven unclean,
Rests on that soul in full delight,
For not a spot is seen :
Cleansed every whit in Jesus’ blood,
Whate’er its guilt has been.

He sees no sin, but sees the BLOOD,
That covers *all* the sin ;
’Tis Christ upon the soul without,
’Tis Christ He sees within :
To judge it foul, were just to judge
God’s Christ Himself unclean.

Thou Lamb of God ! Thy wondrous grace
This great redemption wrought ;
Not only snatched from yawning hell,
But to God’s bosom brought ;
And raised the ruined wrecks of sin
Above created thought.

J. D.

Leaving the Church.

THE charge is often made against those believers who seek to be guided by the Holy Scriptures in matters of Church Fellowship, and Worship, that they have "erred" or "sinned" in "leaving the Church." This of course refers to their separation from the world's Churches. But it is well to remember, that the world's churches have no claim whatever to the fellowship or support of any obedient Christian. Their constitution is not recognised in the Christian's Guide Book—the Bible. They are altogether astray from the Divine Pattern of the Church of God as given in the Holy Scriptures (see 1 Cor. i. xii; 1 Tim. iii. iv). The world's Churches are constituted and governed according to the commandments of men. The minister is elected by the people, and in many cases is an unconverted man. The traditions of men have supplanted God's commands in everything connected with worship and ministry. There are churches where it might be hard to find a single point in the whole of their constitution, in keeping with the pattern of the Church of God as given in the Word. To leave such a Church is not a sin: it is not schism: but on the contrary, it is an imperative duty, devolving on every Christian who has an "ear to hear" the Word of the Lord. The call of the Lord to "be separate" (2 Cor. vi. 17.) to "cleanse ourselves from" (2 Cor. vii. 1,) to "mark and avoid" (Rom. xvi. 17,) to "turn away from" (2 Tim. iii. 5) all churches, preachers, and unions where spiritual uncleanness, evil doctrine, and ungodly practices are tolerated, is too plain to require explanation. Yet notwithstanding this, there are many of the true children of God who in spite of repeated exercises of soul, and bitter smittings of conscience, choose to remain in Churches where they themselves declare, there is little or anything according to the Book. It is no "sin" therefore to leave them. Nay more, it is commanded by God that His people should—"Come out and be separate" from unequal yokes, and fellowships of light and darkness, such as exist in the world's churches. Yet the "hue and cry" is often raised, of "the terrible sin" of "leaving the Church."

It would indeed be a sin to leave the fellowship of the Lord's people gathered unto His Name, and builded together in Church fellowship according as God hath commanded. To leave a Church gathered thus, would be to leave Himself, for is He not there in

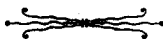
the midst, as Lord. But to "turn away" from those who have a "form of godliness" but "deny the power," is what the Lord has commanded (2 Tim. iii. 5). To leave a "Church" in which unconverted sinners are received as members, where unconscious infants are made Christians by a sprinkling of water put upon their faces; where the minister is elected by the vote of the people, and where there is nothing but spiritual death and desolation, is only doing what God has commanded in His Word, (see Rom. xvi. 17 : 1 Tim. vi. 5). This "leaving of the church" involves a sacrifice, and this is the real fault of the step with many. Their good name, their sphere of usefulness, and their business, might suffer, if they obeyed the call of God to go forth "without the camp unto Him bearing His reproach" and so like Lot in Sodom, they rather remain, to have their righteous souls vexed from day to day. These, to screen themselves, often first raise the cry, and bring forth their arguments against "leaving the Church." But what saith the Scripture—"To him therefore that knoweth to do good, and doeth it not, to him it is sin." (James iv. 17.)

In the School of God.

IT seems to be the way of the Lord now, as in ages past, to have those whom He uses to do his work in the world, first alone with Himself. He does not hurry them forward to the front of the battle. He detains them first awhile in His school. He had Moses alone with Himself in the desert for forty long years, fitting him for future service. David was alone with God in the sheep-folds, learning how to slay the lion and the bears, that assailed the flock, long years before he was allowed to come forth to slay Goliath in presence of the army of Israel. That secret training, and that victory in the solitudes of the desert, where no eye but God's was looking on, were a necessary part of his training for public service. And our God will have it so. He uses no unskilled workmen in His service. He entrusts His business only to those whom He has proved. Those whom He has most used as instruments to do His work, have been under training in His school. He has tried and proved them by such discipline as He saw needful. "Let these first be proved, then let them serve" (1 Tim. iii. 10 R.V.) is a statute of His kingdom. We do well to remember that it is so.

There is a growing tendency in our times to set this aside, and ignore it. In the desire to serve, it is apt to be missed out, and a short cut taken to the public place, omitting the secret discipline of the School of God. The result is, that a race of would-be preachers and teachers have risen up, of different type from those of olden time. Traders in theoretic Christianity : retailing borrowed truths, the result of others' toil ; pedantic, heady, high-minded, and full of self-esteem. Nor need this be wondered at, since they have run without being sent, and pushed themselves into prominent places, untaught of God, and unfurnished for His work. A barren, lifeless ministry, devoid of spiritual unction, sap, or power, is ever the inevitable result. Where are the conversions, and where the souls revived and blessed ? There is plenty of intellectual hair-splitting and dry theology, but an utter lack of the power of God in the ministry of these unsent men.

We are convinced that this is what is hindering the work of the Gospel and the spread of the truth, in many places, and casting a withering blight over what was once as the garden of the Lord. The evidence of this is found in many assemblies of saints. The men who have clutched the reins, are not in many cases fitted to hold them. They are not "in touch" with God ; they have not passed through His School ; they have run unsent, and ordained themselves to a ministry to which they have not been called of God. Sad as it is to see the havoc they can work, while their domineering influence lives, there is one thing sure—their course will soon be run. Sooner or later they will find their level, expose their emptiness, and sink down into their true place. Only *that* which is of God will run its course. That which He approves can never be overthrown. Dear Christian workers, let us see to it that we have been in the School of God ? That we have learned from God that which we teach to others ? That He has called us to our present sphere of service. The knowledge of such a call gives quiet confidence in God, no matter who may question it, or oppose us in it. But to run uncalled, to serve unqualified, will be to find our work unblessed now, and unrewarded at Christ's judgment-seat by-and-by.



Personal Dealing with Anxious Souls.

IT is generally acknowledged among all who have experience in the work of God, that by far the greatest number of persons are led to Christ through personal dealing. If you hear a number of young believers giving their testimony, the greater part of them will attribute their conversion instrumentally, to the plain loving and pointed word spoken personally to them. If you hear believers narrating their experiences, and speaking of the difficulties that kept them from the belief of the Gospel and of the truth, you will invariably find that it was the simple word spoken personally, and often incidentally, that the Lord used to give them light and set them free. We do not in anywise in writing thus, discredit the public preaching or teaching of the truth; but in order to clinch the nail driven in public ministry, it should be followed up by personal and private dealing. This seems to have been the way of the Lord in His ministry, as we learn from the Gospels, and it was the way of His servants in their service also, as we see from the Acts. After the public ministry of the Word, came the individual dealing with souls. By the Lake Side, on the Mount of Olives, and in the Temple Courts, the Lord had His "after-meetings" with individual souls. In these we learn, how wont He was to appeal to and entreat them personally according to their state. By the well of Sychar, we see the perfect Servant engaged in such a ministry. Watch how tenderly, yet faithfully, He deals with the individual conscience of that Samaritan sinner; and none the less though in a different form, with Nicodemus, the Jewish Rabbi, as he passes from the general need of a second birth, to point it to his individual need in the well known words—"Ye must be born again."

There are thousands of needy souls around us just *waiting for such a ministry*. They are harrassed, troubled, burdened, and the public preaching in general does not meet their need. They want one to get them alone, to whom they may open out their hearts, and tell out their woes.

A COMMON CAUSE OF FAILURE. We often start on some line of service which is pleasing to us, and then ask God to help us in it. It would have been better to first find if God wanted us to do that work. He will not help, in what He does not want.

The Tract Distributing Band.

UNITED efforts among members of the Band are now going on happily in many parts—especially among the villages. Workers of several towns arrange to meet, and visit a town or village where there is much need, and in this way many places hitherto unreached are opening up to receive the Gospel of God.

BRADFORD.—“A number of young brethren in fellowship in the Gospel Hall, have formed themselves into a Tract Distributing Band, and go out Visiting on Saturday afternoons.”

CANAL DOVER, OHIO.—“I have the privilege of giving away the Gospel and the truth over the counter in my store, and the Lord blesses. One dear girl found Christ about two months ago and she joins us in the “Tract Distributing Band.”

DUNDEE.—“The season is now come when we get out in the early morning of the Lord’s Day to catch the pleasure-seekers as they go out to the country to spend the day, and the religious folks before they go to the Kirk.”

GALSTON.—“Workers of the Band here, go out on Saturdays visiting the surrounding places and sowing the seed. The work is taken up very heartily by the young men here.

BARNSTAPLE.—“On Easter Monday a few young brethren went out to the neighbouring villages with tracts. There was a fete being held in one of them so our stock was very soon exhausted. We had the opportunity of speaking personally to one aged man who owned that he was a sinner and unsaved. We shewed him God’s way of salvation as simply and clearly as we could. May Jesus be revealed to Him.”

NEW BEDFORD, MASS.—“The summer vacation will soon be here, and the desire of our heart is to spend it in the service of Him who gave His precious life for us. We intend visiting among the farmers and country districts, and also in the smaller villages of Massachusetts scattering the good seed. Pray for the Lord’s blessing to be on this effort.”

NOTES.—“I saw a large Text posted up at a Railway Station with the words—“After this the Judgment.” Thousands must read it day after day, and who can doubt, but to some, God will make it as an arrow from Himself. Much might be done in this way, if Christians were only half as alert for the Lord’s business as advertisers are for their own.” [Take a look at the bill-posting Stations, and just think if some one in each town would take up the work of having a large type Text posted up once a week in each of them, what might be done. Eyes that never fall on the Sacred page, would have it there before them, and could not keep from reading it. We shall be glad to have hints as to this, from any who have tried it].

SUMMER VILLAGE WORK.—We hope to give notice next month what county of Scotland will be taken up for House-to-House visitation by young men and others, during their holidays. We shall be glad to insert notices of similar work in other parts, and to give information to any who wish to lend a helping hand in it. The time is short.

Reports of the Lord's Work and Workers.

Scotland. FOOTDEE, ABERDEEN.—“The Lord has given much blessing here in the conversion of sinners to Himself. During a series of special meetings conducted by our brethren Masson, Allan, and M'Gaw, quite a number have been gathered into the kingdom.” [Footdee is a fishing village adjoining the city of Aberdeen. It was the scene of a remarkable visitation of God's saving power, during the revival time of 1859-66. Since then a continuous Gospel testimony has gone forth, which the Lord has owned. There is an Assembly of believers gathered in the Lord's Name, hearty and active in spreading abroad “the joyful sound.”] CASTLE DOUGLAS.—A new Hall has been opened here, in which a few of the Lord's people will gather in His Name. W. H. Hogkinson has been labouring here. LOCHWINNOCH.—A good work has lately been done here: quite a number of young men and women brought to Christ. COCKENZIE.—George Masson of Aberdeen has been labouring here with much help and blessing. GALSTON.—Alexander Marshall has been labouring here in the Gospel for three weeks. The meetings have been large and there has been a number of clear cases of conversion. DREGHORN.—A series of addresses to believers on “The Epistle to the Hebrews” has been given here on Tuesday evenings of April. ABERDEEN.—A young men's Bible-Class has been begun in the Gospel Hall, St. Paul Street, on Monday Evenings. BALLOCHMYLE, AYRSHIRE.—An Assembly of Believers is now gathered here. Letters to James Finnie, Common Row, by Auchinleck.

England. LIVERPOOL.—The Good Friday meetings here, were well attended, and the ministry (a correspondent writes)—“was suited to our need, and practical.” WORKINGTON.—Believers gathered in the Name of the Lord here have erected a new Hall, the one they have left, was not well suited to their requirements. Conference Meetings were held there on Easter Monday.

Ireland. BELFAST.—The Easter meetings here were largely attended and proved times of refreshing to the Saints. J. G. M'Vicker of London, Dr. J. N. Case of Canada and others took part in ministry. An effort in Bible Carriage Work is proposed in Belfast and the North of Ireland.

United States. SHORT NOTES.—Donald Ross is still preaching in California. J. M. Carnie is working in Kansas City, William Matthews in Virginia, D. Oliver in Philadelphia, Frank Crook and W. P. Douglas in Lowell, Mass. James Law who formerly laboured in the Gospel in Scotland, has been studying medicine in New York for some time. He has just taken his degree of M.D., and we believe purposes going to the foreign field. BEAULEAU, DAKOTA.—The Lord's work here goes on with much to cheer. A few more have been saved and gathered unto the Lord. Last Lord's Day twenty five of us remembered the Lord in breaking of bread, at a new place twenty five miles from here. DETROIT, MICH.—T. D. W. Muir has been unwell, but is now better. He writes—“I go (D.V.) next week to Bay City Conference. I hope it may be a godly time.” NOVA SCOTIA.—Samuel Johnston who has laboured here for some time, has returned to England with J. K. M'Ewan. The voice of God has been speaking to the people of this land through an ex-

plosion in a local mine, in which one hundred miners perished. Some of whom had been warned of their danger and told the way of life soon before." RICHMOND, VIRGINIA.—"About thirty believers are gathered together here, the result of last summer's tent work. Some ill-disposed persons wrote to the Mayor saying that the two brethren who laboured in the Gospel, were Mormon elders, that they were making converts, and that people could not live beside them. Several of the Christians received letters asking them to leave the city within ten days, or they would be marked for death. It was a severe trial, but praise God he brought us through. Meetings are larger than ever, and many have been brought by this means to hear the Word."

Canada. SHORT NOTES.—John Grimason is in Toronto, but thinks of returning to his former field of Labour in N. Dakota. D. Munro has also been labouring in Toronto. John Smith has been visiting assemblies in the North. HAWTRAY, ONT.—"During the tent season last year a number were saved here, and gathered to the Lord. They continue to go on following Him "in the way." It is refreshing to see the thirst they manifest for the Word."

Africa.—Cyril W. Bird and his wife, (formerly of Belleville, Canada), have made short visits to London, Bath, Bristol, and Glasgow, previous to their departure for Africa. They sailed from Southampton on 17th April, and will be joined by M. Schindler at Lisbon. They were accompanied by Miss Annie Darling of Lurgan. As we remember the trials, sorrows, and bereavements experienced by the last party who went to this needy land, let us follow these beloved workers with earnest and constant prayers.

Mexico.—Mr E. Harris (formerly of Bournemouth) has gone forth to assist in the Lord's work in Mexico. A correspondent writing from Bournemouth says—"Brother Harris has been in fellowship with saints here for many years and goes forth with the confidence and fellowship of us all, to carry the good news to the regions beyond."

Mr W. H. Stranger writes—"We are having rather difficult times out here. The prejudice is great, and the delusion of the people is dreadful. By means of the monthly papers, we reach some thousands every month, so we are not altogether shut up. Only a very few come to hear the Word spoken. No open air work is allowed, nor can we hire places to preach in. Still we can gather a few in our "own hired house", and carry the good news from door to door. I am enjoying good health, and for this I praise the Lord."

Italy. Our brother Mr John Anderson of Florence writes.—"The work of the Lord in many parts of North Italy is becoming most interesting: this is so especially among the young. Two new Schools have been opened near Stradella. Will the Lord's people pray that teachers prepared and called of the Lord may be raised up."

CONFERENCE.—The Half-Yearly Conference of those serving the Lord amongst the young will God willing be held in the Gospel Hall, Hamilton, on Saturday, 9th May at 5 p.m.

Dead and Risen with Christ.

THE believer is dead and risen with Christ. Not only has Christ died and risen for him, but he is reckoned to have died and risen in Him. He is said to have become "dead to the law through the body of Christ" (Rom. vii. 4), its claims have been all met: its demands all paid in full: it can claim no more. He is "dead unto *sin* but alive unto God in Christ Jesus" (Rom. vi. 11 Rev. Ver.). Sin here is looked upon as a master and owner, but he has lost his slave,—lost him by death. He is dead to the *world* (Col. iii. 20), crucified to it and all its belongings in the Cross of Christ (Gal. vi. 14). Thus judicially, the sinner has met his doom, in the death of Another who suffered in his stead. He has lost his status as a man of the world: he no longer exists as a man in the flesh, a child of Adam, a proud, rebellious, self-willed sinner in the sight of God. All this is gone—gone for ever, dead and buried to have no resurrection. Thus it is with God, and thus it ought to be, in the reckoning of faith. Therefore God tells us "Reckon ye *yourselves* to be *dead indeed*"—dead to sin, dead to the world. What a transformation it works morally and practically on the soul, when this great and glorious truth is received by faith, and allowed to work effectually in the believer's conscience, and on his conduct and ways. It was the power of this truth working in the soul, that caused one well-known amongst us to sing—

"The cords that bound my heart to earth, were loosed by Jesus' hand
Before His Cross I found myself a stranger in the land."

Ah yes: there is nothing like death for cutting the links that bind the heart to earth and earthly things: death dissolves them all. And this is just the effect that God meant this great truth to produce upon His ransomed people. He wanted them to be a peculiar people, not reckoned among the nations. In other words—a people whom the world will not regard as being of their number at all. A people living in the world yet not of it; separate from its fashions, its maxims and its spirit; strangers and foreigners, of a different speech and another country.

But this is not all: Not only is there death, but there is also resurrection. The believer is risen with Christ. He is "alive unto God in Christ Jesus." His life is hid with Christ in God. He has lost his place as a citizen of the world, but he has found

a new rank as a "fellow-citizen with the saints" (Eph. ii. 19). "His commonwealth (citizen-ship) is in heaven" (Phil. iii. 20. R.V.) there also is his "inheritance" (1 Pet. i. 4), and his "hope" (Col i. 5). *Death* has cut the links that bound him to sin and the world; resurrection has formed new links between him and heaven. Blessed be God, this is true of all saints, always true. It is their calling, made secure for ever *in Christ*. But shall there be no response in them to it? Shall the life and ways of the saints practically deny all this, and virtually say that they live as men and women of the world. That thus it ought not to be, few will be bold enough to deny. We sing about being a dead and risen people, and about being a "pilgrim band in a stranger land." But do we look like it? Does the dress of many of the saints give you the idea that they have become dead to the fashion of the world that passeth away? Does the active interest taken in municipal and political affairs by that Christian brother, leave the impression on those who see him, that he is no longer a citizen of the earth, but of the commonwealth of heaven? Is it any wonder that people who do not read their Bibles for themselves, but take their idea of Christianity from what they see in those who profess to be Christians, are becoming infidels? Not much; for there is a fearful lot of hypocrisy around us, and a sad discrepancy often, between our profession and our practice. Nevertheless, the truth remains, and God would have us receive it by faith, and let it have its effect upon us. He would have the saints reckon—aye, have a double reckoning with Him. *First*, that in Christ they have become *dead* to all that as sinners they once were, and, *next*, that they are now alive unto God in Christ, as risen from the dead; a new creation, possessed of a new life, with new desires, new aspirations, treading a new path, in new company. Singing and making sweet melody in the heart, as they journey on to the city which hath foundations.

Dead, and crucified with Thee, passed beyond my doom ;
 Sin and law for ever silenced, in Thy tomb.
 Passed beyond the mighty curse ; dead, from sin set free.
 Not for Thee earth's joy and glitter : not for me.

Dead—the sinner past and gone, not the sin-alone ;
 Living—where Thou art in glory, on the throne.
 Hidden there with Christ in God, that blest life I share ;
 Christ it is Who liveth in me—liveth *there*.

Testing Times.

IN times of trial, saints plainly show what metal they are of. "Fair weather saints" an old writer says "are plentiful": but when the dark clouds of trial come across the horizon, they soon become lost to view. They cannot stand the scoff and sneer of the world. Whenever the first "boom" of the enemy's guns is heard, they are off to Mount Gilead, like the greater part of Gideon's army. There is not much loss either, for they were only a drag and a hinderance to real men of faith, while they continued with them. They "joined" the company of the Lord's true followers in times of felicity, when everything was going smoothly, and the chief attraction was, possibly what they were to "get." The ministry was rich; the fellowship sweet and pleasant: no jangling sounds were heard within: no persecution raged without. But in the very nature of things, such seasons do not last for ever. The church is yet in her "militant" condition. She is in a world that knows not God, and there is no guarantee whatever, that it will always give her times of peace. Bonds and persecutions; the spoiling of goods: the loss of all earthly things: the wrath of kindred folk and acquaintances, are amongst the legacies that have been left to the people of God, and any or all of these, may be made good to them at any time.

When a persecution arises because of the truth, it is wonderful how many gaps are made in the ranks of those who profess to hold it. Perhaps some of those who spoke the loudest in its praise, are the first to let it drop, and make off, to escape the gathering storm. So long as "the truth" entailed no cross, they were bold enough in its defence, but immediately the trial came, it tested the depth of their profession.

We have been amazed to see a man who for fear of losing his friends, or his business, or his cherished good name in the world give up without apparently the least concern, a position, that in quieter times he advocated as being entirely "of the Lord." How a little trial has changed his attitude! Perhaps some one has failed, and he must bear the reproach thus brought upon the Name of the Lord. But this wounds his pride, and so to escape, he quietly withdraws from the company of God's people, or perhaps gives some lame excuse for dissociating himself from them. All this goes

to prove, how little grip the truth had of the man's conscience or his heart. It manifests his true condition, and reveals to all, who have eyes to see, the shallowness of his profession. Such testing times, however unpleasant, are always needful. Without them camp-followers would increase too quickly, and their influence would be for evil. God sees needful therefore to allow testing times to come among the saints : times that bring them to their knees, and drive them often to their God. The means and ways by which these are brought about, may be varied. Sometimes they are wholly the work of Satan—yet over-ruled by God, to purge away the dross, to clear the threshing-floor of chaff, to humble, purify, restore, and revive His own chosen people. Therefore let us not look upon our times of trial—from whatever cause they may proceed—as wholly evil, but rather set ourselves to learn the lesson that our God desires to teach us by them.

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A Homely Bible Reading.

REMEMBER spending an evening many years ago, in a quiet village, far removed from the bustle of the busy world, under the hospitable roof of a worthy man of God. He was one of God's mighty ones, although his name was hardly known beyond the parish where he lived, gaining his daily bread by the sweat of his brow by day, and spending his evening hours, in the service of feeding and shepherding the lambs and sheep of Christ's blood-bought flock, who were found in that distant glen. He had little ability as a preacher, indeed his voice was seldom if ever heard from a public platform at all. His service lay in seeking out the needy ones of the flock, and having found them, he gathered them together around his fireside in little groups, and led them on as they were able to follow, in the things of the Kingdom of God.

I happened to be spending the night there, and this worthy brother and his wife invited me to sojourn with them. "We have a little Bible Reading to-night at eight o'clock in our house. About a dozen of our neighbours and fellow-believers come in to read the Word with us, and to join together in prayer for the blessing of God to be upon us, and upon the place where He has called us to sojourn and testify for Him. We will be glad if you will join us."

The idea was a new one to me ; I was a little curious to see how such a meeting was conducted, and so I said I would be very pleased to remain, and share with them their study of the Word. At eight o'clock one and another came dropping in, Bible and Hymn Book in hand, and seated themselves in homely fashion around the kitchen fireside, which the worthy wife and mother had tidied up, and made extremely comfortable for the occasion. When the circle was complete—it numbered about a dozen that night—the doors were closed, heads were bowed in silent waiting upon God for a few moments, then a hymn was given out, and heartily sung. One or two of the brethren prayed earnestly and briefly, seeking “light from on high, as the Sacred Page was opened, and that we might understand the Scriptures and be edified.” Our hearts said “Amen.” We felt that these prayers had reached the throne, and that the answer would surely be given. Our worthy host then opened the “Family Bible” which lay on his knee, and read over the chapter for the night. It was Romans, chapter twelve. He was a man of few words. His exposition was brief, not more than fifteen minutes altogether; but I shall never forget the streams of real soul-satisfying ministry that flowed from his lips during that brief period of time. He evidently was “familiar” with his theme. The “mercies of God”—the “living sacrifice” and “the renewed mind” were to him matters of experience and enjoyment. He spoke of them as one who knew them, not in word only, but also in power. Then we all contributed a few words; questions were asked and answered, in a gracious and very helpful way. There was no controversy: no attempt to push any one's interpretation, or to dogmatize on any point. Edification of the soul, leading it nearer to God, and into the deeper enjoyment of His Word, was the object, and I verily believe it was attained, to a very high degree. We parted before ten o'clock, and will never likely meet again, but the savour of that evening, spent over “the open Book” will not be forgotten. I often think of that little company,—far from the controversies of the religious world—quietly feeding on the rich things of the Word, and living in the enjoyment of them to God's praise.

How much might be done for the edifying of God's beloved people, in this quiet unobtrusive way?

Jesus, Saviour, Thou Art Mine.

(“ My Beloved is mine ”)—Song of Sol. ii. 16.

JESUS, Lord, I lie before Thee,
Low in dust I worship Thee ;
Brightness of God's awful glory,
Thou canst stoop to worthless me,
And 'mid seraph-songs on high,
Bend to catch my breathed sigh—
Jesus, Saviour, Thou Art Mine !

Son of God ! Thy Father's treasure !
Yet He gives Thee all to me ;
Angels vainly *toil* to measure
What I have in having Thee.
Grace so vast bewilders heaven ;
God to me His Christ has given—
Jesus, Saviour, Thou Art Mine !

Let life's hours of joy or sadness,
Come and go as Thou shalt please ;
Earthly grief or earthly gladness—
What have I to do with these ?
Creature comforts all may flee ;
Thou art, Lord, enough for me—
Jesus, Saviour, Thou Art Mine !

Soul more lost ne'er lay before Thee ;
Guilt has never louder cried ;
Just the more in Thee I'll glory,
Who for one so vile hast died ;
Kissed me, cleansed me, made me whole,
Wrapped Thy skirt around my soul—
Jesus, Saviour, Thou Art Mine !

Not in heaven alone I deem Thee,
Lord, I feel Thy presence nigh ;
Yea, Thy Spirit dwells within me,
Joins in grace's wondrous tie ;
Joins us so—that Thine is Mine ;
Joins us so—that Mine is Thine—
Jesus, Saviour, Thou Art Mine !

Lamb of God, I'm lost in wonder,
When I search Thy searchless love ;
Praises meet I fain would render,
Fain would sing like saints above.
Here full hearts can only weep,
Drowned in mercy's glorious deep—
Jesus, Saviour, Thou Art Mine !

J. D.

The Christian Warrior.

TAKE thy part in suffering *hardship* as a good soldier of Jesus Christ." (2 Tim. ii. 10. R.V. margin). Warriors do not fight up on feather beds, nor stretched at ease in arm-chairs, and the Christian soldier must expect hardship. Moreover he must not entangle himself with the affairs of this life, but please Him who has called him to be a soldier. Life's duties must be honourably performed, but we are forbidden to entangle ourselves with them. There are many "indispensables" as they are called, which are really entanglements, and which a Christian—zealous for Christ, learns to discard. He cannot afford to be occupied during the few hours of active service he is called to on earth, with things which once engrossed his thoughts and time. Like the racer, he lays aside every weight. Weights and entanglements are sore hinderances to Christian service. Anything that keeps the mind busy, to the exclusion of Christ's interests should be suspected.

A good soldier loves his profession, and a true Christian soldier loves Christian warfare: it is his joy, his delight to take pleasure in hardships and weariness. He enjoys what 'feather-bed Christians' regard as self-inflicted penance, or as unnecessary trouble. Forward, ever forward, is his cry. It is no burden to him, but rather his happy service, to spend and be spent for the Lord. It is heavenly rapture to him, when sinners are made captive for Christ, when Satan-bound souls are loosed, and pass from death unto life, from the power of Satan to God. Idleness and ease are a distress to the one who is fired by eternal prospects, energized by the Holy Ghost, and constrained by Christ's love. "Woe is me if I preach not the Gospel" is his reply to the countless efforts to damp his ardour, and quench his zeal, "Eternity—Eternity," he whispers to himself, when his weary body almost resents carrying out the orders of his soul. Such a spirit marks the front-rank men. May God bring Christ's soldiers to the front, and especially may the young Christian who reads this page, be fired by the prospects of eternity, and be filled with holy zeal, the entire period of this short life below.

H.F.W.

KNOWING AND POSSESSING.—In spiritual things there is all the difference between KNOWING and possessing. Possessing means practically driving out the enemy, and dwelling in the power of what is known. Let us "go up and POSSESS the land."

Individuality.

THERE is a strong tendency in these times of organization and confederation in the things of God, to forget, that each believer has an individuality of his own. We cannot hide ourselves in the crowd. Every one has his own identity: his own peculiar place to fill: his own particular work to do. God means that this should be ever in remembrance, that we should allow nothing to come in to hinder its free exercise. How often it is otherwise. A believer gets into a circle of fellow-saints, and immediately he settles down at ease, comforting himself that there are plenty to do all that needs to be done, without him. But nobody can do the work that God has appointed for him—nobody. If he refuses to do it, then it will remain undone for ever. Does this seem strange? It need not. The simple explanation is, that every man's hands are so filled with his own work—work that his Lord and Master has given him to do, that he cannot do the work of his fellow-servant. He would be neglecting his own, if he attempted to do his brother's. If this principle were but recognised among the saints, what changes it would work, There would be no "idlers" in the Kingdom: nobody lounging about, like the labourers in the market-place saying "no man hath hired us" (Matth. xx. 7). And there would be no handing over our responsibilities to others. Every man would be found standing at his own post, doing the work that the Lord had appointed for him. It was this *individuality* that characterised such men as David, Daniel, and Paul, and in later times, Luther, Knox, and Whitfield. They would not allow themselves to drift with the popular current. They could not hide themselves in the multitude. They had a work given them by God, and casting themselves on Him for strength they arose to do it.

Dear Christian young men, this has a special interest for you. See that *you* do not get swamped in the crowd. Old warriors and workmen in the kingdom are passing away. Let these words given to Timothy, God's young and faithful servant, ring in your soul: they apply alike to you. "Present *thyself* unto God." (2 Tim. ii. 15. R.V.) "Be *thou* sober in all things . . . fulfil *thy* ministry." (2 Tim. iv. 5. R.V.)

Truth in Theory and in Power.

THERE are two ways of learning truth, one in theory, the other in power. You may go to a Conference, or to hear an exposition, and learn something you never heard before, jot it down in your note-book, and accept it as being the Word of the Lord. But somehow it exercises little or no control over your life : it gives no joy or comfort to the soul. You do not find yourself musing over it during the hours of the day, or making melody with it in your heart unto the Lord. It is truth, and you regard it as something to be held fast, and if need be contended for, yet so far as the experimental enjoyment of it is concerned, you get little or nothing out of it. It is something outside yourself, rather than a living power in the soul. How different with that truth which cost you much to gain ! It may be, that it took years to acquire the knowledge of it—years of deep heart-searching and exercise of soul. But at last it was made plain to you : the Lord sent forth " His light and His truth " (Psa. xliii. 3) and it shone into your heart, filling it with joy. It came as the Star sent to guide the wise men of old to the infant Saviour, and it guided you into the presence of God. That truth continued with you : it yielded you strength and joy, and it does to the present hour. In the day of trouble it comes up afresh to give you comfort : in the day of perplexity it sheds a golden ray upon your path. It is a truth that will continue with you. The reason is, you received it at first from God. It came not in word only, but in power. It fell on a prepared and exercised heart as God's message. You will never forget it. All the theories may go, but this remains. Surely then we should accustom ourselves like Ezra of old to "*prepare our hearts*" to "*seek the law of the Lord*" (Ezra vii. 10). This is the condition necessary to receive God's truth in power, so that it may abide with us, and yield joy and blessing to the soul. Let those also who minister the Word keep this in mind. It is not enough that the truth be spoken : or even " the message of the Lord " delivered. The preparation of the heart is as needful as the message, and " this preparation of the heart in man " is "*from the Lord*" (Prov. xvi. 1.) Without it the truth falls as on fallow ground, or into the intellect only, yielding no fruit or power.

The Tract Distributing Band.

CHEERING accounts of efforts made at Excursions, Races, and similiar gatherings come from many places, also of Saturday afternoon visitation of country hamlets and villages, scattering the good seed of the Word of life. We hope to hear of hundreds of places being reached in this way during the bright days of June.

BARROW-IN-FURNESS.—"We purpose going out on Whitsuntide week, to give tracts and carry Text Boards at a Gala here, where there will be crowds of thoughtless sinners. How awful to think of so many hurrying on to "the lake of fire," and we doing little or nothing to warn them of their danger."

KILMARNOCK RACES.—A number of the Band workers from Galston, gave away Gospel Tracts to the crowds going and coming to the Race-course.

CHESTERFIELD.—"We have been much encouraged in visiting from house-to-house here, and in surrounding places."

BRISTOL.—District visitation goes on with much energy here.

PELSALL, STAFFORDSHIRE.—"We have now formed a "Band" here. Our field of work will extend over six or eight villages."

TIVERTON.—"We purpose, the Lord willing, to visit some of the villages in this neighbourhood, during the Summer months, scattering the Word of life. In many of them, we fear, the Gospel is seldom preached."

NOTES FROM WORKERS.—"We are much exercised about the upper Classes here. There is hardly anything done to reach them with the Gospel, and they need it just as much as the poor. We are arranging to visit every house in the West End and leave a neat packet of Gospel Booklets specially selected and addressed to the occupier." Another.—"We have been thinking of making an effort to reach the upper Classes here, by sending a selection of Gospel Booklets in an envelope, by post. Will you send us a selection of *the very best, attractive*, with plain, pointed Gospel." [We heartily rejoice to hear of these efforts. "To the poor the Gospel is preached" but our rich and well-to-do neighbours are allowed to pass on to eternity unwarned and uninvited. It is a mistake to think they will not read the Gospel; many of them would be glad to do so, especially if sent in the way our brethren purpose to do. We have heard of conversions to God by means of such efforts, and would warmly commend fellow-workers to make an earnest effort to reach the *rich* in their districts, who seldom hear or read the truth in its simplicity and plainness].

TOURIST PACKETS.—A brother who travels a good deal by Rail says—"I have often noticed houses close by the side of the line, far from towns, and wondered how I could reach them with the Gospel. Tracts thrown from the carriage window blow away and are lost. I got some envelopes, had the words—" *This is for you. Please open and read!* printed on them. Then filled them with a good Selection of Booklets and Tracts, arousing, Gospel, with some for anxious ones, and children. I can throw them close to the doors as the train passes by; their weight keeps them from being blown away. [This is an excellent hint for travellers and well worth trying. We have a number of these packets ready for use at 6d per dozen].

Reports of the Lord's Work and Workers.

Scotland. SHORT NOTES.—HOLIDAY WORK AMONG THE VILLAGES.—It has been purposed if the Lord will, to take up part of *Argyleshire* this summer for visitation, beginning toward the end of June. This county is large, and the population widely scattered. There are numerous hamlets and villages, and a great many farms and peasants' houses. There is much need of the Gospel in its simplicity and plainness. There may not be many opportunities of preaching to crowds, but there is a fine field here for house-to-house visitation, fireside talks, and personal dealing. Brethren of good report, able and willing to go in for a long day's walking, and who can put up with such fare as may be had, will be welcomed in the name of the Lord. Will such please communicate with the Editor early. BOTHWELL.—R. M'Murdo has been giving Addresses on "The Tabernacle." EDINBURGH.—George Masson of Aberdeen had a series of Meetings in a new Hall recently opened in the North end here. TURRIFF, ABERDEENSHIRE.—"We had a Gospel Tea Meeting here on 1st May, at which our brethren Dunbar of Craigellachie, Milne of Aboyne, and Davidson New Deer, gave addresses. The Lord gave a time of blessing, and we believe several passed from death unto life. One who had been anxious for some time, and who was on a visit to a friend, was brought to Christ, and went home happy. Gospel labourers, men of God will find a good field for work here. Communications to Alex. Scroggie 27 High St. COAT-BRIDGE.—A New Hall was opened here on May 30th.

England. SHORT NOTES.—George Bennet of York has been in Chesterfield and district. He writes—"I have visited some of the villages around, where much ignorance and darkness prevails. In one place four have professed conversion, others are interested." PEMBROKE DOCK.—"The Lord has given blessing here. Five believers recently baptized, four of these were out of the Sunday School. Believers gather in the Name of the Lord in the ante-room of Temperance Hall here." William Maclean, of Belfast, has visited Workington, Barrow, Leeds and Kendal, ministering the Word. BRADFORD.—The Annual Conference, held here on May 18th to 20th, was a time of hearty fellowship and blessing. Addresses were given by Henry Dyer, W. H. Hunter, of Manchester, W. H. Bennet, of Yeovil; W. Macdonald, of Penang, W. Maclean, of Belfast, John Ritchie, of Kilmarnock, Alexander Marshall, of Glasgow, W. M'Laughland, of Belfast, W. Laing, and A. J. Holiday, of Bradford, and others. Our dear brother A. J. Holiday, who has lived and laboured for twenty-two years in Bradford, and surrounding district, now removes to Ackton, twenty-three miles from Bradford. There is a large and needy field for Gospel labour there among miners, and others, and our brother, his family, and helpers who accompany him, desire the fellowship of saints in earnest prayer for them, in this new sphere of service.

Ireland. SHORT NOTES.—Gospellers in the North are preparing for the Summer Campaign. Tracts, visitation, and open air work are contemplated. BELFAST.—A Bible Carriage has been arranged for to be worked in North of Ireland. Later.—"The Bible Carriage is being built, and we hope

will be ready for work in two or three weeks.

Spain.—Our brother in Christ, John Nisbet of Kilmarnock, who for several years has been diligent in Gospel and Sunday School work, and in other service for the Lord here, while pursuing his calling, has been led to give himself to the Lord, for His work in Spain. He hopes, if the Lord will, in a few months to proceed to that Country, probably to join Mr. Geo. Chesterman, and those labouring with him. Meantime our brother has gone to Barnstaple, to be with our aged brother R. C. Chapman for a time before he leaves this country.

He desires the fellowship of saints in prayer, that he may be guided by the Lord's counsel.

Italy. Our brother, John S. Anderson, of Florence, says—"In Central Italy, and especially in Tuscany, we are finding most encouraging openings, in several towns, and we are waiting upon God for means, to open little Gospel Halls in these places."

United States.—Alexander Lamb, J. Beveridge, and Ben. Bradford are in Virginia. They purpose operating a canvas Tent there, during the summer. It is a needy field: the ignorance of the people in the things of God is appalling. These brethren need our prayers.

NEW YORK.—"We have our brethren Frank Crook, and W. P. Douglas, with us at present. They are preaching in the 100th Street Hall. Hunter and M'Clure are expected here next week." A correspondent says—"After the New York Conference Frank Crook and W. P. Douglas came here for meetings. They were followed by Geo. and William Hunter of New Bedford, who had four weeks meetings, and God saved souls, and the work still goes on."

NORTH DAKOTA.—A. J. Goff has been labouring in these parts and John Grimason is expected soon. **LOWELL, MASS.**—William Matthews and David M'Gill have been labouring here, and the Lord has given blessing.

BOSTON, MASS.—"There has been blessing given with the Gospel here of late quite a number have been saved.

NEW BEDFORD, MASS.—"Many of the Young have been gathered in here, and God has revived and blessed His own."

Africa. **SHORT NOTES.**—News from Garengazne has at last arrived—Crawford, Thompson and Lane, arrived safely at Misidi's capital on 12th November, and are in good health. Found Swan well, Faulkner still weak. Had a good reception from the chief. Lane and Thompson have "settled" in Arnot's house: Crawford shares Swan's. Swan's diary is expected next month. D. Crawford writes—"If you were just with me this morning on our "Mountain View" (this is the name of the village), to see the villages all around, and the hundreds of villages scattered over the plains below. At sunrise I was looking on these shackled thousands when that word of the Lord came to me.—"Ye know your calling brethren." Yes, Lord God! Our commission is to plant Thy standard on these towering heights of heathendom.

Miss Gilchrist writing from Kwanjelula, says—"We are all well here, and happy in the work. Praise God."



Conformity to the World.

WORLDLINESS is undoubtedly one of the prevailing sins of our times. Conformity to the world among the people of God. And this respectable sin, is sapping away the spiritual life of the saints, and blighting their testimony for God among the unconverted. It is of very little use to attempt to rectify minor points in the "testimony," so long as this destroyer is permitted to hold its place unchallenged in the citadel. Worldliness in the heart, and worldliness manifest in the life and ways of a believer, gives the flat denial to his profession of being a separated person, no matter how much he may talk about separation in theory. Worldliness in dress, and worldliness in the "style" kept up at home, are glaring contradictions of being dead and risen with Christ, a people, "not of the world," and only "strangers and pilgrims" here.

The very first principle of separation unto God, is expressed in the words—"Who gave Himself for our sins, that He might deliver us from this present evil world (age) according to the will of God, and our Father" (Gal. i. 3). A truly separated man, is one who has said "Amen" in his inmost soul, to this act of God. He regards himself as one "not of the world" as Christ is not of the world. He reckons himself to have been "crucified to the world" and all its belongings, by the Cross of Christ. He ceases to form part of that great system of lawlessness, and rebellion against God, known as "the world," of which Satan is the "god" and "prince." He no longer walks according to its "course" (Eph. ii. 2); he is no longer governed by its spirit, or conformed to its fashion.

The moral effect of this great truth, on the hearts and consciences of those who received it from God in earlier days, was marvellous. It wrought a complete transformation in them, and in their whole bearing toward the world. It changed the whole current of their lives. Some who were great ones in the earth, when they learned this from God, were converted into humble and lowly followers of the Lamb. Others who were foremost in the race for earthly gain, who were making earthly things their god, and living as if the world was to be their home for ever, when the great truth of their death and resurrection with Christ, and their separation from the world, dawned upon their souls, it caused them to throw aside, as dross,

things upon which their hearts had before been set. A new world opened itself out before them: and the former things once so dear, soon lost their charm. Their places in worldly society became vacant, their manner of living was changed. Worldly style and fashion, in the arrangement of their homes was put away; expensive and gaudy ornaments were dismissed; in short, a complete transformation was wrought on themselves, their homes, and their surroundings, of such a nature, and to such an extent, that the world could not mistake it. The world of course was ignorant of the cause, but it saw the effect. Men of the world were led to ask what had brought all this about. They were amazed, as they saw intelligent, sober-minded men and women, suddenly lop themselves off from worldly society, in which many of them had been favourites, and in which so far as gold and silver were concerned, they could have easily remained. But they did not, for the simple reason, that God had opened their eyes to see that in so doing, they were dishonouring their calling as an heavenly and separated people. Money formerly spent in personal adornment, fashionable and expensive attire—ill-befitting a pilgrim—and in keeping pace with worldly neighbours in the style of their houses, was now turned to service for the Lord. Self-denial—that most costly form of separation—was daily practised, and people were made to see and to feel, that there was something more than sentiment and theory in the words, so often sung by these believers—

“ This world is a wilderness wide,
 I have nothing to seek or to choose;
 I’ve no thought in the waste to abide
 I have nought to regret or to lose.”

The truths of separation from the world, death and resurrection with Christ, owing of His Lordship, and waiting His Coming, went forth with power, and spread themselves abroad among the people of God. Christians were attracted: prejudice, where it existed was broken down: and the Word—even on subjects not pleasant to natural men—had great weight and power, for it was exemplified and adorned in the lives of the saints. Any form of separation, so meagre, that it does not include deliverance from the dominating spirit of worldliness, is only a counterfeit, inasmuch as it ignores the Divine command—“ Be not conformed to this world.”

“ A Servant of Jesus Christ.”

EACH individual believer, is directly responsible to the Lord alone in his service. He may justly value the fellowship of his brethren in Christ, and crave a share in their prayers for himself and his ministry. He may go forth from the bosom of the Christian Assembly followed by its sympathies and its prayers (Acts xiii. 3), and he may return to share with it his joy, and to tell what the hand of the Lord has wrought (Acts xiv. 43). But he must be careful not to allow the Church or any part of it, to control his service, and if any attempt of this kind should be made, he must prepare himself as the servant of the Lord to resist it firmly. He must seek his marching orders from the Lord alone, and refuse to submit to the authority of men.

It is pitiful to see a man who professes to be “ a servant of Jesus Christ ” becoming the servant of some individual, or committee of individuals, or even of an assembly of fellow-saints. The moment he does so, he virtually becomes their vassal, and whether it be plainly acknowledged or tacitly understood, he is for the time being their “ hired servant.” He will require to study their tastes, and to cater so as to please them. The man may console himself that in serving the saints, he is serving the Lord, but this is very far from being the truth. “ No man can serve two masters ” (Matth. vi. 24). “ If I yet pleased men, I should not be the servant of Christ ” (Gal. i. 10), are words that admit of no such explanation. They are precise and definite. If a man serves the Church, the Church is his master. If he serves under a committee, he is its servant—not the servant of Christ. This is perfectly plain. It does not require great power of mind to grasp it ; if a man’s position does not blind him he will readily see it. And it needs to be specially remembered, that this is not only applicable to “ Missionary Societies,” and other organizations, which have their “ agents ” and make no secret of having a regular system of hiring their servants, of paying them wages, and controlling their movements, but it applies equally to the patronage of individuals, or assemblies of saints. It is no uncommon thing now, for a person possessed of this world’s goods to have his “ missionary,” or for an assembly to have its “ evangelist,” either at home, or abroad. But however well this may look on the ground of philanthropy or

charity, it is not Scripture, and inasmuch as it puts both the employed and the employer in a false position, it should neither be countenanced nor encouraged.

“Buy the Truth and Sell it not.”

(PROVERBS xxiii. 23).



HARDWORKING artizan used to say—“The shilling that you *make*, wears like steel.” We value that which costs us much. This is so with the truth of God. What we pick up on the surface with little trouble, does not generally take a very firm hold of us: but what we dig long and earnestly to find, we value. There are certain truths which are in a way popular among professing Christians generally. There is no particular cross in holding them: no reproach connected with the practice of them. But there are others, that bear the brand of Golgotha on them. They are not popular with the world. It costs something to get hold of them, and more to let them get hold of us. The practice of them entails reproach and suffering. They have to be “bought,” there is no other way of getting them. These are the truths that we do not give up very readily. They have become part of our being: we have assimilated them. By the grace of God we will not part with them, come what may. They must live or die with us. This was what made some men martyrs in olden times. It was not that they courted death, but they had become possessors of certain truths; they had bought them. They were dearer to them than life itself. When men tried by craft and force to take them from them, they could not do otherwise than resist their attempts. They held fast the truth that God had taught them, and rather than give it up, they gave up their lives. We are not called upon to die on scaffolds, or at stakes, for the truth’s sake, in this our day. It may be well for us that our lot has fallen in milder times, for it is to be feared that few are possessed of the faith and courage of those noble men of old. But there is a crafty foe—the same devil who raised the funeral pile for them—seeking to draw and beguile the saints, and thus deprive them of the truth for which their fathers bled. Truly we need to be reminded to—“Buy the truth and sell it not.”

“Keep Yourselves in the Love of God.”

THese remarkable words are part of a brief Epistle, in which apostacy and departure from God are depicted in all their dark and hideous colours. They seem to point out to the saints “beloved in God the Father, and kept for Jesus Christ” (Jude 2. r.v.) the only place of real security amid the perils and temptations of the last days. And what a place it is. “*In the love of God.*” This is the place into which we were brought on the day of our conversion, when we passed from the “far country,” into the “circle of the Father’s love.” Blessed be God, that love toward every one of His children is for ever the same: nothing can alter its course. But *we* may not always live in the enjoyment of that love, although we are always the objects of it. When we cease to dwell in the enjoyment of the Father’s love, we become an easy prey for our ever-watchful foes. But abiding in that love they fail to reach us. The enemy’s shafts can never reach us there. To that pavilion no arrow can come. There then let our souls abide. But the question may be asked—How are we to “keep” ourselves in the love of God? *How?* Few indeed would wish to dwell in any other atmosphere. But there are certain conditions to that abiding. The beloved Son Himself, who dwelt in “the bosom of the Father” said—“I have kept my Father’s commandments and *abide in His love*” (John xv. 10). This surely explains how we are to keep ourselves in the love of God. It is by doing His will; by obedience to His commandments: by loving, joyful, unhesitating compliance, with every expressed desire of His heart.

And thus it is, that lying near to this precious word of exhortation, we find another. “Remember ye the words that were spoken before, of the apostles of our Lord Jesus Christ” (v. 17). The “love of God” and the “words spoken” can never be separated: they go together. Curiously enough, men seek to set them in opposition to each other, and one becomes the advocate of “love,” another of truth.” But “truth in love” and “love in the truth” are divine harmonies. They give forth no jarring sound. And so our brief Epistle which opens, by exhorting us to “earnestly contend for the faith” now closes, by saying to us—“Keep yourselves *in the love of God.*” And never do we contend for God’s truth in the open field, with more strength and courage, than when we are consciously abiding in His love.

The Footsteps of the Flock.

“Tell me, O Thou whom my soul loveth, where Thou feedest, where Thou makest Thy flock to rest at noon, for why should I be as one that turneth aside, by the flocks of Thy companions? If thou know not O thou fairest among women, go thy way forth, by the footsteps of the flock.” *Song i. 7. 8.*

FELLOW-PILGRIM to Zion, beloved of God,
Thou art precious to Jesus, redeemed by His blood ;
For He found thee afar in the wilderness wild
As a sheep gone astray, by thy sins all defiled.

He once died and ascended again from the grave :
Only this, dearly-bought one, thy soul could He save ;
He has drawn thee, by love's irresistible tie,
Thou art sealed by His Spirit, sent down from on high.

Thine *affection* he prizes, is jealous of thee,
Longs thy face in communion full often to see ;
'Mid the music of Seraphs, far sweeter to Him,
Are the rapt earth-born strains of salvation's glad hymn.

Art thou yielding obedience to Christ from the heart ?
Has He found thee a vessel for Him set apart ?
Does thy spirit, thy soul, and thy body combine
For communion, with worship and service divine ?

Art thou severed from Babel's confusion and strife,
Unto Jesus "the Way, and the Truth, and the Life ;"
Is His voice heard in silence, not sweeter to thee,
Than the best composed sermon, or choir's minstrelsy.

'Mid the flocks of His chosen "companions" 'tis true,
Oft His sweetness distills, like to Hermon's soft dew ;
But when in His blest Name, even "two or three" meet,
Though unseen He is present, His people to greet.

Doubtless many of those bearing clerical rule,
Are "companions" of Jesus, much taught in His school,
Yet the flocks which they feed, each one claims as his own,
Thus the Lordship of Christ, they in practice disown.

'Mongst the flocks of "companions" why longer abide,
When thy Shepherd is calling His sheep to His side?
He would lead thee, and feed thee, and cause thee to rest,
And would tenderly fold thee in love to His breast.

"If thou know not" Oh fair one, and still art perplexed,
If with doubts and with conflicts thy spirit is vexed;
Go thou forth "*by the footsteps*" of those who of old,
Were once "*gathered together*" in one happy fold.

They were buried with Christ 'neath the symbolic wave,
And in figure arose with Him then from the grave;
Were contented His Name and *His only* to bear,
His rejection on earth and reproaches to share.

On each Lord's-day they gathered, in one sweet accord,
Their delight was together to worship the Lord;
To show forth His death in the "breaking of bread"
By the cup shewing forth His life-blood for them shed.

Thus they steadfast in purpose, walked on His way,
Week by week kept the feast of the Lord on that day
When He from death's shadows and silence arose,
Great Victor triumphant o'er His and our foes.

Things have changed, it is true, but His word is the same,
"We are bought with a price," think of Christ and His claim;
For of those who to Him and His statues incline,
As His own special treasure He says they shall shine.

Let us think of the day that is fast drawing nigh,
When in glory the Lord shall descend from the sky;
'In the way of His judgments' await for Him now,
Till the crown He awardeth, encircle our brow.

A. W. P. S.

Spoiling Young Believers.

THE devil would no doubt have tried that job himself soon enough, but you need'nt have helped him. The young brother is getting lifted up with pride, and filled with conceit, and *you have spoiled him.*" I turned to see whatever had happened. An aged and experienced brother had just spoken the words as quoted, to a sister, younger in years, and better known for her activity in cases of discipline, than by her "chaste conversation, coupled with fear." They were concerning a dear Christian youth, who had been coming out boldly on the Lord's side, and giving promise of being a useful labourer in the Lord's vineyard. This officious sister had got hold of him, and told him "how well he had done," and "what folks were saying," and how he "would soon be a better preacher than Mr.—." The aged saint had marked with deep regret, the effect that these unwise words were having on the Lord's young servant, in inflating him with self-importance, and pride; the sure precursors of a fall. And he was "using sharpness," with the one who was the cause of it, with a view to prevent it from being continued. I have often since then thought of the faithful solemn words, spoken that day by the aged saint. They may well be pondered by the people of God. Many a promising young servant of Christ has been ruined, by the ill-seasoned encomiums of carnal believers.

Fellow-saints, let us beware of this. We often pray that God will raise up young labourers. When God in His goodness answers our prayer, and does so, let us be careful how we use them. To speak a word of cheer, or seek to strengthen feeble faith, and encourage shy and retiring ones, is one thing—good and pleasant in its season; but to minister to the flesh, by praising and applauding one to his face, is a dangerous and a sinful habit, leading on to self-importance, pride, and a fall. When we see that God is leading on in paths of service for His Name, some dear young brother, let us compass him with our prayers, and seek to encourage him with our sympathy, but let due care be exercised, lest we spoil him by inflating him with pride. Solemnly true are the words—"the devil would no doubt have tried that job himself." But don't let any of us be the tool that he will use.

Off the Rails.

I WAS travelling lately on a tramway car in the City of Glasgow. All of a sudden the car began to shake, and to make a hideous noise. Some of the passengers got frightened, and a few went out. What was wrong? Only this: the car had got off the rails, and from the point at which it left the metals, our journey had been rough and troublesome. The conductor and driver got off, and had a hurried consultation, and some one standing by suggested, that if they would proceed slowly, the car might "right itself," and gain the metals. "Nonsense," said the conductor, "the car will never right itself. We must push it back to the junction, to the very spot at which we left the rails." So we all turned out, the car was pushed back to the place where it left the rails, and then went on its way.

I thought there was a lesson here for the people of the Lord. They, too, sometimes leave the rails and drag heavily. There can be no real progress made, while in that condition. Plenty of noise and effort characterize it, but no real progress in the ways, or the work of the Lord. A believer out of fellowship with God, whose heart has departed from His love, and whose feet have left the ways of truth, can be of no use whatever to God in His service. It is vain to jostle along, thinking that he will "right" himself; as the tram conductor said, it is all "nonsense." There must be a return to the very spot where the departure began. The sin, or sins, that led the soul away from God, be they self-will, pride, conceit, or whatever else, must be laid bare and confessed honestly before Him. Then the soul will be restored to God, and the feet to the paths of righteousness. Progress according to God will then begin, but not a moment before. How many of the troubles and sorrows that arise among saints have their source in being "off the rails" either in doctrine or state.

Dear fellow-saints, see that you are not off the rails. It is an easy matter for any of us so to be. There is only one way of getting put right—that is to go back to that which was the cause of your communion being broken, deal with God about it, He will set you right. If you continue to drag along in service, out of communion with God, you will accomplish nothing, but only work mischief, and cause sorrow to yourself, and all others with whom you are associated.

The Tract Distributing Band.

NEW Bands of Workers have begun actively in several large towns in England, and during the month we have heard of some good work among the villages. But there are thousands of places yet unreached, miles of country open for the Gospel. Young men ! here is your chance.

GLASGOW.—We had a good time giving Tracts at the Race-course, on the Queen's Birthday, and we hope to go out in the same work next holiday.

CARLISLE.—The "Band" Workers here are having good times, in various districts, and desire prayer that the silent messages, and the Word spoken, may be blest to many precious souls.

TAVISTOCK.—We are about to form a "Tract Distributing Band" here.

YORK.—We go out on the Saturday afternoons, among the villages, giving tracts from house to house, and speaking a Word for the Master, wherever there is an open door."

BOSTON, MASS.—"We had a parcel of Thirty Six thousand Tracts sent to the Assemblies of Christians in New England States, last summer, and by this means, over twenty towns have been reached already with the precious seed. We take the train out twelve or fifteen miles, and then visit from house to house."

DUNDEE.—"The work goes on heartily still, giving tracts on the streets and visiting."

BRIGHTON.—"Railway workmen and their wives here, are active in the good work of tract distribution."

KILMARNOCK.—A "Band" chiefly composed of young lads recently converted, go out every Saturday visiting the villages around.

AN INVALID DISTRIBUTOR.—"I am not able to go out into the great harvest field as many of my dear brethren and sisters do, but when I am able to go out into the Park for a walk, I lay down Gospel Booklets on all the seats, and give to any one I meet. In this humble service I have had much to cheer, and I feel I am in my small measure a partner and fellow-labourer with the workers of the "Band."

A HINT FOR THE COAST.—During the Glasgow Fair Holidays, a number of Christian Workers will be in Rothesay, Largs, Dunoon, and other watering places on the Firth of Clyde. It would be a good thing to arrange to have a united effort in Tract Distribution during the day, and an open air meeting in each place at night." [Yes the suggestion is good, and if taken up for God and Eternity, would doubtless be richly owned by Him.] Later—See "Reports."

WORK FOR SISTERS.—"Some of us are unable to get out on the Lord's Day, tract distributing, but in order that we may have fellowship in the good work, we fold and arrange the bundles of tracts, and booklets, during the week, and we have half an hour of united prayer over them."

GOSPEL POSTERS.—"One of our workers carries a supply of Posters, having bold Gospel and Warning Texts, and also a tin full of paste, and a brush. Wherever he finds a suitable place, he posts one, and leaves it to speak for God to everybody.

Reports of the Lord's Work and Workers.

Scotland. SHORT NOTES.—Edward Stack has been visiting various parts of Ayrshire, with the Caledonian Bible Carriage. GLASGOW.—A Tent has been pitched in Whiteinch, and operated during June, by R. M'Murdo, another is in Springburn. GIRVAN.—Alexander Marshall, and Arthur E. Hodgkinson, have been preaching in a Tent here during June. ARDROSSAN.—The Christians who formerly met in Assembly Hall, have removed to the Templars' Hall, which is a better, and more convenient place. Special Meetings, on Tuesday evenings for Believers, have been well attended, ORTON.—“Pegging away here, trying still to get sinners for Christ. Saw a man yesterday. He said—“Give me a prayer.” This is all they think of: a Christless life to live, and a prayer to die with.” Alexander Livingstone has been conducting meetings in Roslin, near Edinburgh, and in some other places around.

HAMILTON.—“We have had a fortnight's meetings conducted by Mr. Frank Vernal, chiefly for believers. We hope to begin Tent work on first Lord's Day, and trust the Lord will gather in many souls.” AYR.—The Ayrshire Tent is pitched here, and is worked by Wm. Montgomerie.

England. HALIFAX.—William Maclean, of Belfast, has had a series of meetings, in Waterloo Hall here. “We hope to begin our Bible Carriage Work for the Summer next Saturday.”

Ireland. CORK.—“A New Hall is being erected here for the use of the saints, who gather in the name of the Lord. At present they are hampered in their service for want of a suitable place. It is hoped that the New Hall will be ready in September, or October.”

A number of brethren hope to make a special effort in Tract distribution and house-to-house visitation in the North of Ireland, beginning on July 4th. Brethren having a desire to spend a few days in this service, will be heartily welcomed in the Name of the Lord. All information may be had from Abram Matthews, 5 Franklin Street, Belfast. The new Bible Carriage is now in working order, and it is hoped may prove a great blessing.

United States. GRINDSTONE CITY, MICH.—Robert L. Dickson, and Alexander M'Donald, have been preaching here. There are grindstone quarries in the neighbourhood, and many employed. Meetings have been well attended, and the Lord has blessed His Word. Mormonism, Annihilationism and other soul-destroying isms, abound in this part of the country. NORTH DAKOTA.—“Our brother, John Grimason, has returned here, and with A. J. Goff has been visiting saints in various places. They purpose going on to new fields. There is much opposition to the truth. Pray for them.”

R. Jamieson, and Jas. Kay, are operating a tent in Michigan (North). Alexander Matthews is in Minnesota. J. M. Carnie has been preaching in the State of Kansas, and by this time will be in a Tent at Fort Scott. ELGIN ILL.—A Conference of Christians will be held here on 4th July: another in Pittsburg Pa., on 4th and 5th.

Africa.—Miss Gilchrist writes from Kwanjelula: “At our Gospel meeting, here, yesterday we had the Kitchen quite filled, and in the afternoon Mr Arnot, Dr. Fisher, and I went to a village some distance off. A fine crowd had

gathered to hear the good news of salvation, the Dr. says, about one hundred and fifty. Mr Arnot began the meeting with the good old hymn—"Come to Jesus, just now." and afterwards spoke most earnestly and solemnly to the people. They listened attentively and I felt that the word was taking effect. I believe we shall see the results of that meeting, now or in eternity. In the morning at eleven o'clock eight of us gathered around the table, to shew forth the Lord's death in the breaking of bread. Brother Munnoch came here last Monday, and is now busy building for himself a house. Brother Arnot is also at work building a large meeting room."

FAROE ISLES, THORSHAVEN—Alexander Mitchell writes.—"We have much cause for thanksgiving to God: we have very manifestly seen His hand with us. We have had the joy of seeing a few confess Christ, but the prejudice around others is like an impregnable wall. To-morrow if the [weather permits Mr. Sloan and I hope to start for some of the villages on one of the islands."

Canada. ST. CATHERINES.—D. Oliver and J. Haliburton, (lately returned from Scotland,) have begun Tent work here. Previous to their coming, Donald Munro of Toronto, had meetings here. SELKIRK, MANITOBA.—The annual Meetings of believers, will be held here, on July 14th and 18th. Pray that these meetings may prove a time of blessing, reviving and refreshing to the saints of God in these parts, so widely scattered, with so few privileges, that they may be stirred up to live for God and Eternity, in their isolated homes. ST. ANDREWS.—"Twenty believers were baptized in the Red River, twenty miles below Winnipeg: a great crowd stood witnessing the baptism."

CALLED HOME.—Many of our readers will already know, that our beloved brother in Christ, Henry Cummins of Bow, North Devon, well known and much esteemed as a faithful servant of Christ, and an able minister of the Word, has been called to his rest and home. He had been in Scotland for several weeks, and had ministered in Cathcart Street Hall Glasgow, also in Edinburgh, and had gone to Wishaw. While there the Lord's call came, and after a brief period of four days illness, he passed away. His remains have been conveyed to Bow where they rest, awaiting the first resurrection. His widow, three daughters, and aged an father, mourn their loss, and will be remembered in their sorrow, by many of the saints, who have been helped by the departed one's ministry.

SUMMER VILLAGE WORK.—A desire has been expressed by several workers, that advantage should be taken of the Glasgow Fair Holidays, in carrying the Gospel to far off and needy places, difficult to reach at other times. A part of the *Argyleshire Highlands* has been thought of, and will in all probability be taken up. Young men, and others, whom the assemblies, where they are in fellowship, can commend, will be welcomed in the name of the Lord. Each worker will bear his own expenses. The time for beginning will likely be Saturday, 16th July.

Light for the Last Days ;

Or, the Path of the Believer in the Midst of Perilous Times.

IN reading the later epistles of the New Testament, we are led to see, that they present a declining condition of faith and practice among the saints. The freshness of love and zeal, so manifest in earlier times, is seen to be waning. Firm and uncompromising adhesion to the Word of God, the only rule for individual and collective rectitude, is manifestly on the decline, and, as a consequence, innumerable forms of evil are found to be increasingly manifesting themselves among those who bear the name of Christ. The advance of time has not retarded, but largely developed the growth of these germs of evil, until now in our own day, we have to witness not only in the world, but within the bosom of what professes to be the congregation of the Lord, a much further apostacy from the faith once for all delivered unto the saints. The evils mentioned in these epistles as then germinating among the Churches, and now so widely spread abroad, differ greatly in their character and form, but they may be said to have this common mark, that they all set aside the authority of Christ as Lord over God's house, and deny the supremacy and all-sufficiency of the Word of God, in matters pertaining to its order and rule. This would be a sorrowful condition to look upon,—and for a soul in whom the fear of God dwells, a cause of bitter anguish and hopelessness—if God had left His faithful witnesses no ray of light to guide them in such circumstances, and no path of faith to tread, amid the confusion and lawlessness of these perilous times. But God has never left Himself without a witness at any former period of general declension, nor has He withheld from such as fear His Name, the knowledge of His will, and of the path in which they are called to walk and serve Him, notwithstanding the declension of others. Amid the faithless tribes of Israel, He had a Caleb and a Joshua who followed Him fully: in the days of deeper darkness of the kingdoms of Judah and Israel, He had an Elijah and an Elisha ; men of God, separated from the idolatries around them, fearlessly witnessing for God and His downtrodden truth: and when national disgrace had come upon His people, and they were carried captive among the Gentiles, He raised up among those who had been the spoilers of Judah, a Daniel to witness there a good confession. Then we have Ezra, Nehemiah and their

helpers—a feeble band indeed, yet helped of God to raise His altar and His Temple amid the desolations of Jerusalem, and to build the wall that kept the holy and the unclean apart. The work of God's servants at such seasons, was necessarily different from what it would have been, had things been in their normal condition, and their path was surrounded with many obstacles and sorrows. Yet they had it marked out for them by God, and they were cast upon Him for the needed grace and strength, to enable them to continue in it. And surely at no season was the sufficiency of grace more fully proved by God's servants, than at such times as these. Feeble and imperfect as their service was, they had abundant tokens within their own souls, that they were pleasing God. The second epistle to Timothy is one of the parts of the inspired Word that speaks of such a condition of things as this. It was written by the Holy Ghost to provide instruction for the individual believer, and especially for the servant of the Lord, whose lot should be cast amid the last days of Christendom's apostacy. The lines of deep declension from the faith and practice of the early churches, are there too plainly marked to need comment. The apostle whose Gospel labours had brought the Church at Ephesus into being, and under whose watchful eye it had been nursed for the space of three long years : who had gathered its overseers together at Miletus, and charged them before the Lord with words of affectionate warning and entreaty, was now in prison. The day of His personal service toward them was over, but his heart and his eye were toward them still. He had before warned them of the approach of "ravens wolves" from without, and of the presence of "perverse men" within, who would seek to draw away the disciples after them, and work havoc among the flock. Now these were manifestly doing their work. Timothy his genuine child in the faith was there (1 Tim. i. 2), like another Nehemiah, amid the ruins of the dwelling-place of God, seeking to serve the Lord, and to separate between the precious and the vile, and this Epistle was written to encourage his faith, and to provide instruction and help for the exigencies of such a path. Blessed be God it still abides, to encourage all who in similar circumstances now seek to honour God, by serving Him among the saints, and guarding the faith, amid the perils and difficulties of the last days.

(To be Continued.)

Christ's Last Word, or, "I Come Quickly."

By the late Henry Groves of Kendal.

AS the years roll over us, it is well to ponder our blessed Lord's last utterance to His Church. It seems to have been left last on record that, whatever else might be forgotten through lapse of time, the blessed promise then given might linger on the heart and ear of His loving people. Like the last words of a valued friend, a parting legacy ever to be remembered, so should we treasure these words of our Lord, "I COME QUICKLY,"

Not satisfied with giving them to us once, He utters them three times in the conclusion of the book of Revelation. The prophetic record closes at the end of verse 5 of chap. xxii., and the concluding sixteen verses contain mainly the words of our Lord Himself. As the Lamb before the throne, testimony has been borne to Him all through the book, and now He is again the speaker, as He was in chap. i.; and He sets His seal upon all that has been said, by the assurance of His speedy return. Prophecies of woe untold, and of bliss unsearchable, had filled the wonderful "book of this prophecy;" but it was neither the woe nor the bliss that was pre-eminently to occupy the mind of the reader, but his personal relation to Christ, and the pledge of His return. Hope and fear may alike forget this central object, the person of Christ, if love rule not; and He knows how prone love is to wax cold, even as it had done in the Church at Ephesus, amidst her activities and zeal, her labour and patience. "First love" will only be kept alive as the person of the Lord is kept pre-eminently in view.

His personal appearing occupied the mind of the Lord when comforting His disciples in their sorrow, at the prospect of His departure from them: "I go to prepare a place for you. And if I go and prepare a place for you, I come again, and receive you unto myself; that where I am, there ye may be also." (John xiv. 2. 3. R.V.) He does not say "I will come" in the future, as if His coming were to be thought of as far distant, but "*I come*" in the present, as if He would have the advent ever a present hope, and present joy to the heart of His faithful ones. It is often asked, How could it be truly said eighteen hundred years ago, that Christ was coming quickly? And some think the early Christians were deceived in their anticipation of the near approach of their Lord.

Yet surely they were not ; for nearly forty years after Paul wrote his epistles to the Thessalonians, Christ Himself tells the Church, through His servant John, "I come quickly." It scarcely satisfies some to say, that with God "a thousand years are as one day ;" but does not faith's estimate of time lead to precisely the same result? Thus when Paul, after a life of thirty or forty years of constant labour and suffering, began to make up his account of the length of time that it had lasted, he was able in view of eternity to say, "Our light affliction which is but for *a moment*." According to this apostolic mode of reckoning, a century would appear but as three moments, and twenty centuries would make but an hour. But we can only so reckon "*while* we look not at the things that are seen, but at those that are not seen."

Love makes time fly. Jacob found the seven years pass away quickly which he served for Rachel, and we are told "they seemed unto him but a few days, for the love he had to her." (Gen. xxix. 20.) There is deep spiritual philosophy in this estimate of time ; and surely it is only to cold and laggard hearts, that the time seems long. Love and labour shorten time ; and the Bride of Christ can say, "Until the day break, and the shadows flee away, turn, my Beloved, and be thou like a roe, or a young hart, upon the mountains of Bether." (Cant. ii. 17.) Thus is the spiritual communion of Christ with us described, until the time of unhindered communion comes, and we meet Him whom our souls love "upon the mountains of spices" (Cant, viii. 14), where as the Lamb in the midst of the throne He shall feed His flock, and "lead them unto living fountains of waters." (Rev. vii. 17).

The Blessed Hope.

I rejoice in the thought that every setting sun is bringing us nearer and nearer to a world where suns will never set—where we shall walk together for ever in an atmosphere of light and glory. Where all the desire, longing, and hopes of our hearts shall be fully met. How blessed to feel that we have such a hope ! How wonderful that while the world is following after shadows, and walking in a vain show, we know and love the truth : that ours are hopes which will not, cannot deceive.

SIR EDWARD DENNY.

The Service of Patience.

“Lord what wilt thou have me TO DO?.....I will shew him how great things he must SUFFER.”—Acts ix. 6, 16,



GRANT me, Lord, the fervent love
That cannot chose but serve ;
Help me, with burning zeal for Thee,
To task each strained nerve,
Nor ever from my happy toil
A single moment swerve.”

Thus prayed a youthful praying heart,
His gracious Saviour smil'd :
“Would'st thou thus singly serve my will ?
I grant thy wish, my child ;
A path I have laid out for Thee,
With choicest service fill'd.”

He laid His hand upon the youth,
And gently touched his brain,—
At once his nerves were all unstrung,
His body filled with pain ;
While the dull heart could scarcely force
Its blood through sluggish vein.

“Now, lay thee down upon this bed,
To lie for weary years ;
No strength to toil, nor mind to think,
Nor friend to dry thy tears ;
And I will send thee, one by one,
Each ill that nature fears.

“But fear thou nought ; the more thy griefs,
Thy joys shall sweeter be ;
The less of comforts earth affords,
The more thou'lt find in Me ;
And as I strip earth's all away,
Mine all I'll give to thee.

“And this shall be thy happy work,
To sing my joyous praise ;

And still, when plunged in deeper depths,
A louder song to raise,
Till men astonish'd learn from thee
The triumphs of My grace.

“ And I will make thy service blest
To many a weary soul,
Who thus shall learn how sweetly I
Can broken hearts console ;
And shall be helped their loads of grief
Upon my love to roll.

“ Nor think thy life misspent, although
In feebleness 'tis past ;
Thy weakness shall My mighty power
More clearly manifest :
And when I faithful service crown,
I'll crown thine such at last.”

The youth brush'd off the starting tear,
And hush'd the rising sigh :
Then laid him on his lowly couch,
To sing there till he die ;
For faith and love can make a heaven
E'en now beneath the sky.

J. D.

Christ Never Gives Us Up.

How ready are our selfish hearts to plead our right to part company, if another do not please us. But this was not so with Jesus. The pride, the ill-tempers, and the low unspiritual mind, which the disciples were continually betraying, did not tempt Him to take distance from them. For at the end of their walk together, He is nearer to them than ever (see John xiv. xvi). He did not part company with them because they gave Him much exercise of heart, and were continually drawing upon Him. He warned and instructed them ; He rebuked and condemned them, but *He never gave them up.*

J. G. B.

How the Revival began.

THE saints had been praying for it many days, and their expectation was, that the Lord would send some gifted evangelist to move the place by his powerful appeals to the people on the great truths of the Gospel, so seldom heard in that dark ritualistic parish. Month after month came, and went, but no sign of the coming season of refreshing to the saints, and of conversion among the lost. The faith of some began to fail, and the patience of others was sorely tried. A few worthy brethren who had for years been carrying on a small meeting for preaching of the Gospel, were just on the eve of giving it up, so few came, and the whole affair was so languid. But on the next Sunday night a servant maid, brought a companion with her, and at the close introduced her as "a sister in Christ only saved last Friday night, but prayed for many months." The effect of this intimation on the downcast workers was marvellous. They gathered around the new-born saint, grasped her hand, and welcomed her, as the first-fruits of the expected harvest. Nor were they disappointed; for that young Christain girl, led her fellow-servant the following week to Christ, and they two went out and laid hold of others, pleading with them to receive the Gospel—as a young convert in the dew and ardour of first love for Jesus only can, and the Lord blessed their service to the salvation of many. The place was moved, not as the praying saints had thought, and in fact decided, by the powerful preaching of some great evangelist—but by the power of God operating through a servant maid, whose heart was true to Christ, and who was yearning and praying for the conversion of a fellow-servant. Revivals and awakenings generally come in what we call "irregular" ways, and God hardly ever repeats His modes. He uses whomsoever He will, often the least expected instrument. But then He is a Sovereign, and one may not dictate to Him, but wait for the operation of His hand.

SERVICE FOR CHRIST.—There is much that the Lord's true servants do, which no human eye takes knowledge of. What they do they are to do as to the Lord, and to look for reward from Him, learning also to have fellowship with Christ in His sufferings and service.

R. C. C.

Waiting upon God.

IN these days of bustle and excitement in religious, as well as commercial circles, it becomes the servant of the Lord, to calmly wait upon his God in his path of service. How much labour there is, that seems to lack the approval of God. How many efforts there are got up and carried through, without much waiting on Him—without asking counsel at the mouth of the Lord. But the Lord's own workmen must not only wait upon their ministry, and pursue their work with diligence, they must wait upon their Master also, and "he that *waiteth* on his Master shall be honoured" (Prov. xxvii. 17). The Lord's work cannot be carried on in the energy of the flesh, nor in the wisdom of men, although alas! we often try to do it thus. The servant must be in constant communication with his Master. He must have leisure time alone with God: to wait upon Him, to hear His voice. It will not do to miss these waiting hours. They cannot be struck off the list. Other engagements may require to be foregone, but waiting time with God must hold its place. The servant must say to all his toil; "stand aside," while he seeks the solace of the secret place. There his spirit is calmed, and there he communes with his Lord. Spent and weary he may enter, but he comes out refreshed and strengthened. He finds the word fulfilled "they that *wait* upon the Lord shall renew their strength" (Isa. xl. 30). Thus it was that our great Exemplar rose up a "great while before day," and went out to a solitary place, to wait on His God, before the labours of the day began. And while His ear was open to the cry of needy men, and His hand outstretched to help them throughout the busy day, yet even then He was able to say to His God, "On Thee do I *wait* all the day" (Psa. xxv. 5). As it was with Jesus, so may it be, with those who follow in His steps.

The Inner Life.

Our joy in doing service unto the Lord, as also the measure of our spiritual strength, enabling us to go on in that service with unwearied step, will greatly depend on the condition of our souls—in other words, on the state of our inner life. If this be in a languishing condition, brought on through neglect of meditation on the Word of God and prayer, our strength for service will be but small.

Jottings from Bible Margins.

TWO CONDITIONS OF HEART. 1—A “true” heart (Heb. x. 22) draws near to God. 2—An “evil” heart (Heb. iii. 12) departs from the living God.

THREE DEATHS. Dead *in* Sins (Eph. ii. 2)—the Sinner Dead *for* Sins (1 Cor. xv. 3)—the Substitute. Dead *to* Sins (1 Peter ii. 24)—the Saint.

FOUR THRONES. Throneⁱ of Mercy (Exodus xxv. 17. 22). Throne of Grace (Heb. iv. 16). Throne of Glory (Rev. iv. 4). Throne of Judgment (Rev. xx. 11).

SEVENFOLD DELIVERANCE. 1—“From the lowest hell” (Psa. lxxxiv. 12). 2—“From wrath to come” (1 Thess. i. 10). 3—“From the present evil world” (Gal. i. 4). 4—“From the power of darkness” (Col. i. 13). 5—“From the law” (Rom. vii. 6). 6—“Out of temptation” (2 Peter ii. 9). 7—“From every evil work” (2 Tim. iv. 18).

THE BELIEVER'S POSSESSIONS. *We have* “Forgiveness” (Eph. i. 7). “Eternal Life” (1 John v. 13). “Peace with God” (Rom. v. 1). “Access” (Rom. v. 2). “A Great High Priest” (Heb. iv. 14). “An Advocate” (1 John ii. 2) “An house eternal in the Heavens” (2 Cor. v. 1).

AT JESUS FEET. For Forgiveness (Luke vii. 38). For Healing (Matth xv. 3). For Teaching (Luke x. 39). For Comfort (John xi. 32). In Prayer (Luke viii. 41). In fear (Rev. i. 7). (Rev. i. 17). In Worship (Luke xvii. 16).

USES OF THE WORD OF GOD. It Quickens (Psa. cxix. 50). Regenerates (1 Peter i. 23). Cleanses (John xv. 3; Eph. v. 25). Heals (Psa. cvii. 20). Sanctifies (John xvii. 11). Purifies (1 Peter i. 22). Enlightens (Psa. xix. 8; cxix. 105). It causes growth (1 Peter ii. 2). Nourishes (1 Tim. iv. 6), Keeps (Psa. xvii. 4). Warns (Psa. xix. 9). Furnishes (2 Tim. iii. 17).

THE BEST COMMENTARY. Diamonds alone, cut diamonds. The best commentary on the Bible, is the Bible itself, read, studied, searched, and meditated upon, in communion with God.

THIRTY PIECES OF SILVER. The value put upon the Blessed Lord, and paid by the priests to Judas the traitor, was thirty pieces of silver, or about Three Pounds Fifteen Shillings: this was exactly the price of a slave. (See Exod. xxi. 32).

The Tract Distributing Band.

JULY has been a busy month among workers of the Band. All over, they have been at work sowing, visiting, preaching, and posting up the words of Gospel Grace and Truth. To the workers themselves, much joy and blessing has come, and the day will declare the full result to others.

INVERNESS.—We are making an effort by house-to-house visitation to get in the people to our meetings.

STOURBRIDGE.—“The work here carried on by the “Band” goes on heartily. We have very good open-air meetings.”

HARRISBURG PA.—“We have great joy in distributing “The Gospel Messenger” here. The people often ask for them from us on the streets.”

BIRKENHEAD.—“People in the Cheshire villages listen to the Word attentively, and we trust that many hearts may be opened.”

NORTH OF IRELAND.—“A number of sisters have folded and prepared our tracts, and things are now ready for a start.”

MILNGAVIE, NEAR GLASGOW.—“We have been out on the Saturday afternoons in several places holding forth the Word of life, and in many cases our tracts were most thankfully received.”

POSTING UP TRACTS.—“We have had a good time going round the villages posting up Gospel and warning Bills. In many cases they have been allowed to remain on the walls for months, speaking to the people for God and eternity.”

RESULTS.—“I was beginning to wonder if there was any good result from the distribution of tracts—just imagine, the unbelief of my heart!—when the Lord gave me, as a gentle rebuke, to hear from a dear woman’s lips whom I have often visited, that she “saw the light” and is now happy in the knowledge of salvation, through reading a short article in last month’s “Messenger.” I felt ashamed at my faithlessness.”

A GOOD WORK FOR YOUNG MEN.—“We have visited all the villages within walking distance of where we live, but lying further on, there are scores of places where the plain Gospel of God is scarcely ever heard. A number of the young men ride out one evening each week on their Bicycles, to these villages, and after house-to-house visitation, preach the Gospel in the open-air. They find this an excellent way of reaching distant places, to which there is no railway, and would commend it to young men in other places.” [The plan adopted by our brethren is excellent; it combines needed exercise with real service in the Gospel, and if taken up by earnest hearty Gospellers, might be a great blessing to many of these distant hamlets and villages. Of course like every good thing of its kind, it may be abused by worldly-minded youths to whom the Bicycle ride would be the chief attraction. But this need not hinder others from making good use of their Bicycles for God and Eternity. We have just received a communication from a Christian firm of makers of a first class “Safety” Bicycle, which is specially adapted for this kind of work. It has all the modern appliances, and is we believe one of the best made. We shall be glad to negotiate the purchase of one, for any of the “Band” workers at a reduced price.]

Reports of the Lord's Work and Workers.

Scotland.—John Smith has been in Aberdeen, on a visit from Canada. J. H. Burrige of London, preached a fortnight in the tent at Springburn, Glasgow: Robert M'Murdo has been in the Whiteinch Tent. EDINBURGH.—The recently-gathered Assembly in Jamaica Street Hall here, goes on heartily. The district around is favourable for aggressive and continuous effort in the Gospel. AUCHINLECK.—Special Addresses to believers on the "Kingdom of God" given on Wednesday evenings, have been well attended by Christians from all the surrounding places. AYR.—A Conference was held in Carrick Street Hall here, on Saturday 27th June. DUMFRIES.—A Tent was pitched in Dock Park here, on 27th June, and nightly meetings have been conducted by Alex. Marshall of Glasgow and Robert Gall of Carlisle. KIRCUDBRIGHT.—Arthur E. Hodgkinson and Robert Gall have pitched a tent here, and are holding forth the Word of life. GLASGOW.—Springburn tent has been closed during the holidays, but will be re-opened by Mr. J. H. Burrige. During holiday week many preached the Word, and gave tracts at Clyde watering places.

England.—CHESHIRE VILLAGES.—Young men of Liverpool, Birkenhead, and surrounding Assemblies, are making special efforts among the villages of Cheshire, in house-to-house visitation, and open-air preaching. ST. WEONARDS, ROSS.—Mr. A. Lawes has been preaching in a tent near this place, and the Lord has saved a number. Mr. John Nisbet, (who has since gone to Spain) also helped in the work there. LEOMINSTER.—The Conference just concluded here, has been a very solemn and heart-searching time. William Maclean has visited Barrow-in-Furness, Dalton, and other parts in North of England.

OAKENGATES, SALOP.—Believers gathered to the Name of the Lord here, have removed to the Gospel Hall, Slaney Street. Prayer is desired that the Lord's work may prosper. WOLLERCOTE, NEAR STOURBRIDGE.—James H. M'Ewan formerly of Glasgow, is now in this place. He writes of good openings all around, for the Gospel.

Gone Home.—Our aged and well-known brother in Christ, Mr. Henry Groves, of Kendal, was called to his rest on July 2nd. He had been in feeble health for several months, owing to which he was obliged to give up his editorial work in connection with the "Golden Lamp" which he had conducted with the fellowship of others for twenty-one years. He was also associated with Dr. Maclean of Bath in the editorship of "Echoes of Service." His well-known form will be missed at gatherings and Conferences of saints in many places. Aged men of experience in the things of God, who have toiled in the Lord among His people for long years, are passing away, and the question arises—who will fill their places? One thing is certain, the times do not beget many Christian men who are ready to sacrifice for God and His truth, what some of these have done.

Ireland.—Several brethren in Christ had a good time giving away tracts, and carrying a banner with the words—"Where will you spend Eternity?" at the Belfast Cattle Show. "The devil raged in some, but on the whole, tracts were well received." Thomas Lough and James Meharg have

been labouring in a Tent at Annalong, Co. Down. The Lord has blessed the Word preached. Believers Meetings were held in various places on the "twelfth" of July, which is kept in the north of Ireland as a general holiday, and thus affords a good opportunity for Believers coming together.

Africa.—Archibald Munnoch is busy building a meeting room of bricks dried in the sun. "Dick," assisted by a band of women and boys, is adding a room for Miss Gilchrist. The party, including Mr. and Mrs. Bird, Miss Darling, Mr. Schindler, arrived all safe on 18th May. Joseph Lynn writes— from San Thomê en route for Benguela of a good voyage thus far. Miss Gilchrist writing from Kwanjelulá says.—"We have had letters from the coast, and a telegram from Dr. Maclean for carriers to be at the coast. Dr. Fisher and others will go to meet the new comers. My scholars have all got back safely. One of the carriers died on the way, and what a way of doing has been carried on, dancing and drumming about him. I have lots of work among the women in the villages around, and among the children." **KIMBERLEY.**—Thomas Winship and others, are still holding forth the Word of life here. William Blane is in Johannesburg, where there is good opportunity for spreading the Gospel among a needy people."

United States.—Alexander Lamb is preaching in a Tent at Striker's Hill, Richmond. Pa. R. Telfer and J. M. Carnie at Fort Scott. **DETROIT MICH.**—Mr. T. D. W. Muir writes—"We have secured a good lot here to pitch tent on, and our brother Allan Simpson and I hope to begin soon. A tent will also be pitched in Saginaw, and worked by our brethren Jamieson and Kay." **PHILADELPHIA.**—"W. J. M'Clure and Wm. Hunter visited us here on the way to Harrisburg, and had some meetings for believers. William Matthews and David M'Gill also called for two nights. **RHODE ISLAND.**—A Gospel Tent was pitched here on 14th June, by William Matthews and David M'Gill. They purpose visiting Portland, Maine, also. **JOLIET ILL.**—"There is a small assembly of believers gathered in the Name of the Lord Jesus here."

Canada.—Tent work is in full swing now in Ontario. Oliver and Hali-burton are preaching in a Tent in St. Catherines. R. J. Dickson, Hicks, and Kernohan have been in a Tent at Forest. W. J. M'Clure and W. Hunter of New Bedford at Belleville. Donald Munro and W. M'Faydn in a tent at Toronto. **ST. ANDREW'S, MANITOBA.**—"The Lord has given much blessing with His Word here of late. R. Benner and R. F. Varder have been preaching the Gospel and the Word for some time, and a number of sinners have been awakened and saved. Twenty followed the Lord in baptism, and have been gathered to the one worthy Name." **HAMILTON.**—W. P. Douglas and F. Crook have been in this city, holding a series of Meetings, at which the Lord has given blessing.

China.—Dr. J. Norman Case sails by the Massilia, on 24th July, for Chefoo, to serve the Lord there as a Medical Missionary.

Spain.—Our brother John Nisbet (formerly of Kilmarnock) sailed for Corruna, Spain, on 22nd July, to serve the Lord in the Gospel there.

Light for the Last Days.

PART II.—OUR RESOURCES.

IT was in view of a time of deep declension from the truth, and of the near approach of its opposers and corrupters, that the memorable words of the Apostle were addressed to the overseers of the church at Ephesus—"And now brethren, I commend you to God and to the Word of His grace, which is able to build you up, and to give you an inheritance among all them which are sanctified." (Acts xx. 32.) "*God*, and the *Word* of His grace," were to be their resources, during these days of coming trial and difficulty. In *God* and His *Word*, they were to find all that they required to enable them to continue in the path, no matter who should arise as opposers of the truth, and seducers of the saints of God. For each exigency, and for every form of difficulty, there was that to be found in "God" and the "Word of His grace" which would enable them to meet and deal with it according to the mind of God.

Blessed be His Name, He did not leave His people unprovided for then, nor has He left His people unprovided for now, whose lot is cast in a day, in which the various forms of evil which were then appearing in germ among the saints, are seen in fully-developed form and power, doing their destructive work. We do not wonder at the progress that has been made: the Lord foretold it, and so it has come to pass. To Timothy, also, the apostle wrote the solemn words—"Evil men and seducers shall wax worse and worse, deceiving and being deceived" (2 Tim. iii. 13)—words that an All-wise God caused to be recorded for the instruction of His people, to deliver them from the delusive doctrine now proclaimed by these seducers and deceivers, that the world and all its belongings is getting better, and that we are gradually progressing toward a period of universal peace, equality, and prosperity—a millennium without God, in which His *Christ*, and the authority of His *Word* will have no place whatever. This Divine warning is immediately followed by—"But continue thou in the things which thou hast learned, and hast been assured of, knowing of whom thou hast learned them," reminding Timothy

and us, that God's truth can never be made void by the wickedness of men, and that no part of it must be surrendered, or allowed to become obsolete, because some have corrupted it in their teaching, and their practices.

These inspired and holy counsels, cast a flood of heavenly light upon the path of the believer amid the perils of the last days. They remind him of the unlimited resources that are in God, at the disposal of His people. Do we need grace? Then He is "the God of all grace," and it is written—"God is able to make all grace abound toward you; that ye, always having all-sufficiency in all things, may abound in every good work" (2 Cor. ix. 8). This should be a sufficient answer to the question often raised—"Are we able in a day of failure and weakness, to carry out all that our brethren of earlier and better times did?" The answer is—God is able, and He is our resource. It is in His strength that we go, conscious to the fullest, that we are unable to cope with the powers of evil, or to keep ourselves in the path of righteousness. But our God is able: on His Almighty Arm we lean, in His abounding Grace we trust. We go forth with firm, unfaltering step, saying—"The battle is the Lord's," and through Him we shall be more than conquerors. It was the consciousness of this, that enabled the apostle to stand firm as a rock, holding fast the Word, in face of all that arose to oppose and hinder him, and in his last hours, when his course had been finished, he was found like the faithful Ahohite, David's warrior of old, standing with his hand cleaving to the sword, triumphantly declaring, that although men had left him, and friends forsaken him, "Notwithstanding the Lord stood with me and strengthened me" (2 Tim. iv. 17).

And what God and His Word are to the faithful individual soul, that cleaves to them with a purposed heart, they will be to the church, or assembled company of individuals, however few or feeble. "God and the Word of His grace" provide all that is required to bring, and keep together any number of the redeemed, in holy happy fellowship, according to the Divine Pattern. Not "the Word" alone: nor "the Word" apart from, or in place of, God. We need both, and in the due order—"God and the Word of His Grace." These are our resources. May we fully use them.

Christ Enough ; or, No Heart for the World.

WHEN I was a very young Christian—young in years as well as in grace—I had the idea, that I might be in all sorts of worldly company and worldly pleasures, if I *only* acted the Christian there.

I well remember how earnestly I strove to let them see that I could be a Christian, and enjoy myself like them. I remember praying earnestly before going to a volunteer shooting competition, that I might score higher than my equals, to show them that a Christian could be a good “shot.” I confess it did not yield me much comfort after ; but I saw nothing better, and thought it was the best thing going. Mine was a strange sort of life, and had many ups and downs. Sometimes there was a rift in the clouds, and I had moments of the enjoyment of God within my soul, but they were only moments. When I had these happy seasons, perhaps early in the morning, I wished that I could *keep* them up during the day, and I earnestly tried to do it. But somehow, before I was in business half-an-hour, I seemed to forget all about the Lord, and the enjoyment of His presence was gone. Soon after this, I was led into acquaintance with a young man of my own age and position in life. He was a Christian of a different type from me. I saw that, before I was long in his company. His soul seemed always fresh and green. He had always something to say about Christ and His Word. I liked to hear him speak, and yet felt myself condemned in his presence. I noticed that when I introduced into our conversation anything about worldly amusements, he was silent. I asked him whether he thought “there was any harm in a believer taking part in such things.” I shall never forget his reply. He quietly said, “I used to enjoy these things myself ; but ever since Christ revealed Himself to me as the Portion of my soul, I have no heart for them.” I was dumfounded. Had he condemned me for sharing worldly pleasures, I was prepared to argue the point with him ; but his confession of having “no heart” for them, left me with nothing to attack.

I went home, and thought over his words. “No heart for worldly pleasures since Christ had revealed Himself.” If that be so, I thought, there must be more of Christ revealed to him than

to me, for I have not lost heart for these things. A struggle was going on within my soul: I was dissatisfied with myself: my Christian life seemed a failure. I fell upon my knees, and confessed my lack of enjoyment in the things of Christ. I asked Him to show me if I was indulging anything that hindered my soul's communion with Himself. On rising from my knees, I opened my Bible, and my eyes fell on the words, "*Set your affection on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God*" (Col. iii. 2, 3). Had a voice from heaven spoken the words audibly to me, they would not have come with greater force to my soul. I saw in a moment where I was, and what my mistake had been. It was not that I had done this thing and that thing wrong merely; but the whole drift of my life had been as one *alive* in the world, and my heart had not been *set* on things *above*. With what beauty the words shone out in living lustre before my soul. "Ye are dead, and your life is hid WITH CHRIST in God." I saw my place and my treasure to be where Christ is, and you know where the treasure is, there the heart goes also. I understood now the words of my friend, and I could say, in measure with him, "I have no heart for worldly pleasures now." I found myself in something like a new world. I believe that I was born of God several years before. I had life, but no liberty. I am still a failing, faltering pilgrim here, but the Magnet is above, and thither I feel my heart going out to the One who loves and is living for me.

"A TREE PLANTED BY THE RIVERS OF WATER (Psa. i. 3). This beautiful and expressive figure of the saint who meditates on the law of Jehovah "day and night" is believed to be taken from the orange tree,—the only tree known to have blossoms, fruit, and evergreen leaves, all at the same time. Who could walk in an orange grove without breathing its sweetness, delighting in its refreshing fruit, and admiring its beautiful blossoms? So the saint whose planting is by the hidden rivulets of the Word, will be easily known. He spreads the fragrance of Christ around him. His testimony has fruit and freshness in it. He needs not to tell where his roots are abiding, we know that such fruit as is borne by Him, cometh only of dwelling in the fulness of God.

A Right Position, and a Right Condition.

Gleanings from an Address by the late J. G. Bellet.

POSITION may be quite according to God, but the practical godly grace with which it is filled and occupied, may be scanty and poor. And how should this warn us not to count on the virtue of a merely pure and separated position! If it be trusted in, or held with an unjudged and unwatched heart, even they among the uncircumcised may rebuke us. Much love and service is often to be found *within*, while little of the power of holiness, and of the mind of heaven, accompanies those who go outside. What I mean is this—that there is often less grace and *moral* power in the purer position, than there is in the defiled connection. There is no lesson I would more press on the attention of my own soul than this—and I think I can say I value it: position without power, principles beyond practice, jealousy about orthodoxy and truth, and mysteries, with little personal communion with the Lord—all these the soul stands in constant fear of, and in equal judgment and refusal. The earnestness about many and many a right thing that was found at Ephesus, the stir and activity even of a religious nature that prevailed at Sardis, and the orthodoxy of Laodicea, were all challenged by the Lord, and we deeply justify the challenge (Rev. ii. iii).

The tithing of mint and anise, when judgment and mercy were passed by, was exposed by the Divine mind of Christ, and in the Spirit the saint joins in the exposure.

We refuse position without power, as we would principles without practice: or truth, and mysteries, and knowledge, without Christ Himself, and personal communion with Him. But in the stainless, perfect page of the Word, we find *all* honoured, and nothing is thoroughly according to God, but where each and all is in its place and measure honoured.

The call of God separates us, but we need the Spirit of God to occupy the place according to God, and the loving devoted mind. "Salt is good"—the divine principle is the good thing. But salt may lose its saltness. The right position, or the divine principle, may be understood and avowed, but there may be *no power* of life in it.

Wayside Work.

I AM not able to preach to crowds," writes a brother in Christ, "but am finding much joy in wayside work for the Master." "Wayside Work!" Yes, there is a large sphere here: plenty of unoccupied ground, and no danger of treading on one another's heels, or jostling against each other, as there sometimes is in platform preaching. The Master Himself was a wayside worker. See Him at "the Well of Sychar"—sitting all alone with that needy Samaritan, who had "come hither to draw" water, winning her soul to God. By the sea-shore, on the mount, on the highway, He was ever speaking the Word of life: the centurion, the publican, the Rabbi, and the outcast, were all the subjects of the Master's "wayside" service. And if we trace the steps of those who were His most honoured servants, His apostles, sent forth to serve Him in a needy world, how full the record of their labour is of "wayside service." In the prison, on the deep, in lone deserts, in busy cities, in market-places; to individuals, as Onesimus: to little groups of women by the riverside, as at Philippi: to people who came to their lodging, Christ was preached, and God owned the labour of His servants to the salvation of many. The day of wayside service, beloved fellow-saints is still present with us. Many, far beyond the public preacher's voice, may yet be reached, with God's blessed Gospel, by those who daily watch for every opportunity to speak a word for Jesus. The toiling mother in the midst of her family, who seldom gets to hear the Word, may be reached by taking the message to her. The busy merchant too much occupied to "go to meetings," may have the Gospel put within his reach, by giving him a Gospel Booklet in the railway train, or tramway car. There is no lack of opportunity: everywhere, and all over, the field is white, waiting for the sickle. A compassionate heart, beating with God's own love for needy dying sinners, will seek to use every opportunity to point the weary to the Rest, and the lost one to the Saviour. This is the indispensable thing for wayside work—a compassionate heart, ever on the outlook for some needy one to help, some wandering one to restore. This was the Master's business here below. In labours such as these his earthly days were spent, and those who have drunk most deeply of His spirit, and who follow closely in His steps, will be found abounding in this "work of the Lord" also.

A Lowly Life-Psalm.

"Whom have I in heaven but Thee? and there is none upon earth that I desire beside Thee."—Ps. lxxiii. 25.

ALL gone, all gone, for this life gone,
My days of health and strength ;
Wearied and worthless, glad were I
To welcome home at length :
And yet, I'm happier far in truth
Than e'er I was in buoyant youth ;
For, JESUS, Thou art *more* to me
Than health and strength and youth could be.

All gone, all gone, for this life gone,
Dear hopes most fondly nursed ;
They glittered long around my path,
Till each bright bubble burst.
I wept ; but oh ! the blest despair
Has led me heaven's own joys to share ;
For, JESUS, Thou art *more* to me
Than Hope's fond dreams fulfilled could be.

All gone, all gone, for this life gone,
My soul's elastic spring
Of vigour stript, I shrink aside
A crushed and useless thing :
Yet this is gain ; for thus I prove
Far more His patient, pitying love ;
And sweeter, safer this to me
Than self-reliant strength could be.

And going fast, while most are gone,
Lov'd friends of early days ;
The world grows stranger year by year ;
I lose, but not replace.
'Tis well ! I'm cast the more in One ;
Stars scarce are missed while shines the Sun ;
And, JESUS, Thou art *more* to me
Than loved and loving hearts could be.

Dear Lord, I thankfully kiss the hand
That gently stripped me bare,
And laid me on Thy tender breast,
To lose my sorrow there :
'Twas anguish when earth's cup was spill'd,
But now with Thee 'tis overfill'd ;
For, JESUS, Thou art *more* to me
Than all earth's brimming cups could be.

What grace ! to show a soul so vile
Thy more than mother's care,
And lead through wreck of earth's poor joys
Thy joys with Thee to share.
What grace ! that Thou to such hast given
The foretaste now of feast in heaven ;
The foretaste even now to me,
More than a thousand worlds could be.

J. D.

“ The Saints.”

This title is applicable to *all* the people of God, and not as many have been accustomed to think—to a select few only. All the “born again” people in Rome, were “called saints”—that is, they were *saints* by their calling : it was their common heritage. The believers in Corinth were all saints (1 Cor. i. 2), so were those at Ephesus (Eph. i. 1.), and elsewhere. It was when God's people began to depart from the simplicity of His Word, that the family became divided into two distinct grades, and then the term “saint” became limited to those who were supposed to be holier and better than the rest. And so we find that some officious person has put at the top of the opening Gospel in the New Testament “The Gospel according to *Saint* Matthew.” Of course Matthew was a saint—nobody questions that—but it is not in the common sense of that word, that he is here so named. It is an extra title given to him—a sort of ecclesiastical prefix, to let people understand that he was more than an ordinary saved person. And the same, or even more has been done to John, for he has been honoured with the appellation of “*Saint John the Divine*” (See heading of the Revelation). We often wonder what the beloved disciple would have said, had any one addressed him as “Divine” in the days of his earthly service here ! Mary Magdalene, and Simon the tanner were saints, in exactly the same sense as Matthew, and Peter, and John. That is, they were saints by calling, and so to the present hour is every man, woman, and child, who has been born of God. Let us then beware, lest by limiting a name, common to all the family, to only a few—either dead or living—we assist the enemy in his favourite work of dividing the one flock, and family, into factions and orders, of which Scripture knows nothing.

The Materials of the Tabernacle.

Their Typical Meaning, and Spiritual Significance.

GOLD. That which is Divine : Divine Glory : The Divinity of the Lord Jesus.

Psa. xix. 10 ; Heb. i. 3 ; Rev. xxi. 8.

SILVER. Redemption : The Atonement of Christ : The Redeemer.

Exodus xxx. 12, 16, with 1 Peter i. 19 ; Exodus xxviii. 19, with Matt. xvi. 18.

BRASS (or Copper). Enduring Strength : Christ Sustaining Divine Judgment.

Exodus xxvii. 2-4 ; Jer. i. 18 ; Heb. xii. 2 ; 1 Pet. ii. 24.

BLUE. The Heavenly Colour : The Lord from Heaven : The Hebrew Word means—"Perfectness."

Exodus xxiv. 10 ; John iii. 13 ; 1 Cor. xv. 47.

SCARLET. Earthly Dignity and Glory : The Man Christ Jesus : The Hebrew Word means—"Splendour of a Worm."

Dan. v. 7 ; Matt. xxvii. 28 ; Psa. xxii. 6.

PURPLE. Royalty : Jesus as King and Lord : The Blue and Scarlet combined : The Heavenly and Earthly Glory joined in one.

Judges viii. 26 ; Esther viii. 15 ; John xix. 2-5.

FINE LINEN. Purity and Righteousness : Jesus Christ the Righteous : The Righteousness of Saints.

1 John ii. 2 ; Rom. v. 18 ; Rev. xix. 8.

GOAT'S HAIR. Separation to God : Christ the Undeiled One : Memorial of Sin put away.

Exodus xxvi. 7 ; Heb. vii. 26 ; Lev. xvi. 21, with Heb. ix. 28.

RAMS' SKINS DYED RED. Devotedness : Obedience unto Death : Consecration.

Exodus xxix. 22 ; Phil. ii. 8 ; Acts xxi. 13.

BADGERS' SKINS. The Pilgrim Character : No form or comeliness : The World's view of Christ, and His people.

Exodus xxvi. 14 ; Ezek. xvi. 10 ; Isa. liii. 2.

SHITTIM WOOD. Incorruptible Human Nature : The Holy Humanity of Christ : Incorruptibility of the saints, founded on redemption.

Luke i. 35 ; Acts ii. 21 ; 2 Tim. i. 10 (R.V.) ; 1 Cor. xv. 53.

OIL. The Holy Spirit : Testimony in the Power of the Spirit.

Exodus xxvii. 20 ; Acts vii. 55 ; xi. 24.

SPICES. The graces of the Spirit, manifested in Christ, and in the Saints.

Exodus xxx. 23-34 ; Acts, x. 38 ; 2 Cor. ii. 2 ; 1 John ii. 27.

PRECIOUS STONES. The Perfections and Moral Glories of Christ : and in His saints, wrought in them by the Spirit.

Psa. xlv. 2 ; Rom. viii. 29 ; 2 Cor. iii. 18 ; 1 John iii. 7 ; 1 John iii. 2 ; Phil. iii. 21.

The Tract Distributing Band.

SUMMER efforts among the villages, and outlying hamlets, must shortly cease for the present season, and the Workers' energies and efforts, will again be directed to the "streets and lanes of the city"—the towns with their teeming multitudes of precious souls, and the houses of our neighbours, many of whom are in as dense ignorance of God's gospel as the *heathen*. We are most anxious to see the work of the Band extended to towns and villages where no such efforts have yet been made. We are convinced that if in each Assembly of Believers, there was some effort made to reach the people in their homes with the gospel, by house-to-house visitation, and stated distribution of sound Gospel Literature, that it would, by God's blessing, prove an immense blessing to the young believers who undertake it; to the whole assembly in drawing forth their fellowship in prayer, and to individuals and families to whom the Gospel message is thus carried. We would like to hear of a united effort of this kind in every city, town, and village of the kingdom.

HOW TO FORM AND WORK A TRACT DISTRIBUTING BAND.—In answer to many inquiries, we have printed a Leaflet giving a few simple hints how to form a Band of Workers in new places, with some practical suggestions gathered from the experience of many in the working of the same. We will send copies of this Leaflet, with card of places where the Band is at work, *post free*, to any address on application.

STRATHAVEN.—"The distributors here enjoy the work much. The people receive the tracts well. Pray for the Lord's blessing."

LOWELL, MASS.—"We go out to the country, and put up Gummed Gospel Handbills and Slips on the fence posts. No doubt God will make them speak to wayfarers."

GALSTON.—Tract Distribution by the workers of the Band here, goes on vigorously and heartily.

NEWTON-STEWART, IRELAND.—"We had a good time here, during the holidays, giving tracts and posting up Gummed Handbills."

ARGYLESIRE.—"Several parts of this scattered country have been visited from house to house, the gospel has been preached in the open air, as opportunity was given and individual souls dealt with. "The day" will declare the full result."

An esteemed brother in Morayshire writes:—"I was glad to see your word of commendation and caution on using a Bicycle in the service of the Lord. I have used one myself for years, and have found it most useful."

A Worker of the Band in Devonshire writes.—"We find much interest manifested in the Localised "Messenger," which we give a copy of to every family in the town once a month. The notice of our meetings, printed on it has, by God's blessing, been used to bring very many to the Sunday evening Gospel Meetings, whom we never saw there before. I would strongly recommend Christians, in other places, to try this plan of spreading the Gospel among their fellow-towns-people."

Reports of the Lord's Work and Workers.

Scotland. DUMFRIES.—Alexander Marshall and Wm. Maclean of Belfast, have continued in the tent here, and the Lord has given blessing. Mr. Marshall writes—"We have decided to remain here till close of tent season. Meetings are larger, and a number of clear cases of conversion." SANDBANK, HOLY LOCH.—"Good open air meetings have been held here, on Lord's Day evenings, under the trees by the Loch side. Many visitors and others listening attentively to the Word of life." DUFFTOWN.—"We go out into the country for Gospel Meetings, and have found it a successful way of getting in the people, to leave a printed notice of the meetings in every house in the neighbourhood." INNERLEITHEN.—"The Annual Meetings here were good and profitable. J. A. Boswell, from Edinburgh, Alexander Anderson, Chirnside, Edward Stack of the Caledonian Bible Carriage, and others, took part in ministry."

England. DONCASTER.—"We have encouraging Gospel Meetings here at present, and the Lord saves and adds to the fellowship of saints." MORECAMBE.—"Mr. George Bennett, of York, has been here, during August, holding Children's Meetings, and preaching the gospel on the sands. WOLLERCOTE, WORCESTERSHIRE.—"The Lord is blessing His Word here. We expect over two hundred to a Gospel tea next Monday." HALIFAX.—A Canvas Tent has been pitched, in a good spot, in centre of this populous town, and meetings conducted every night by W. Willington, of Manchester.

Ireland. About twenty brethren from various parts of the North of Ireland, have been making a united effort in house-to-house visitation, open air preaching, individual dealing with souls, and tract distribution. A brother writes—"We have, on the whole, had a good time. The Lord gave us to hear of blessing from the Word spoken, and I doubt not the thousands of Tracts and Booklets circulated will bear fruit." The tent still continues at Annalong. There has been a good work done at Drum, Co Monaghan, where brother Watt, and another, have been labouring. NEWTON STEWART.—"During the holiday time we had brothers Campbell and Beveridge, Marble Hall, Glasgow, with us. The Lord gave us a good time, and there was power and blessing with the Word."

Canada. Geo. O. Benner writes—"I am just now holding forth the Word of life under canvas thirty-five miles from Orillia. The soil is stiff, but there are indications of the presence and power of God in breaking up the ground, and causing the seed to grow." BOULTON.—Henry Turner writes—"I am back here in my old field of labour, and the Lord gives encouragement." WEST SELKIRK, MANITOBA.—"We have just had four days' Conference Meetings. Our brother John Rae, of Brandon, and others from Winnipeg, were with us. The Lord gave us a good time, and spoke through His servants to our hearts and consciences." ST. ANDREWS.—"R. G. Benner, with help of others, is working a tent here." BELLEVILLE.—"W. J. M'Clure has been preaching in a tent here. The meetings have been, and are encouraging." TORONTO.—D. Munro, and W. M'Fadyen, have continued the tent meetings in the western part of this city. The attendance has been

good, and God has blessed saints, and saved sinners." PETROLIA, ONT.—“R. J. Dickson, and W. Hicks, are working in a tent here.”

United States. BEAULIEU, NORTH DAKOTA.—“John Grimason, and A. J. Goff have been preaching in a Canvas Tent, in a place about ten miles from here. Near to the place where the tent stands, there are grounds used for pleasure parties, and our brethren have taken the opportunity of holding forth the Word of life among them. One afternoon the tent was filled, and the canvas taken down to enable those outside to hear the Gospel.” DETROIT, MICHIGAN.—T. D. W. Muir, and A. Simpson, are still working in a Canvas Tent here. Mr. Muir writes—“We have been cheered by seeing a little of God's work here. The soil in the human heart is hard, but the ploughshare of God's truth makes room for the precious seed, and the dews and rains of heaven can make it bring forth fruit.” VICTORIA, BRITISH COLUMBIA.—Mr James Freel writes—“Our Gospel Meetings here keep up pretty well, despite the warm weather and many counter attractions. There is much need here of plain faithful preaching. The fields are white unto harvest.”

Alex. Scott, and J. Blair, from the north of Ireland, are in Fall River, a city of seventy thousand inhabitants, and have been encouraged, thus far, by the attendance and interest manifested. William Matthews, and David M'Gill, have removed their tent from Westerly to East Bridgewater Mass.” Alexander Matthews has visited La Crosse, and St. Paul, he is now in Minneapolis, Minn. A Conference of Christians is to be held in Topeka, Kansas, on 18th, 19th, and 20th September.

Faroe Isles. Mr. Sloan writes—“Brother Mitchell and I had an interesting tour, to a number of villages on the island of Osterø, lately. We had the opportunity of having a number of meetings, and of visiting from house to house, speaking personally to the people, and distributing tracts. On the whole we were very well received, and if the Lord will, we purpose taking another journey soon. Will the saints remember us in prayer.”

Africa. In a recent letter from Dr. Walter Fisher, he says—“My eye patient will leave us in a few days. His stay of some six weeks has given an opportunity for many to hear the gospel. Numbers of his friends have visited him while here. He carries away with him the knowledge of the gospel, which we pray God may use to his soul, and others. We now have an opening for itinerating in his district, which we hope ere long to be able to enter.” “Up to the time of writing no letters have arrived from our brethren in Garenganze, nor from Kwajelula, and it is thought they may be intercepted by the Portugese.” Joseph Lynn has arrived at Catumbella, well. Cyril and Mrs. Bird, and Miss Darling are also well, and proceeding toward Nana Kandunda. Chilemo (lately converted at Kwajnelula) came to meet Brother Lynn, and reports that Mr Arnot and all there are well. CAPE COLONY.—Wm. Miller, formerly of Caithness, Scotland, writes—“The Lord has been bringing souls to himself here, and there is a large field for saved men and women to make known the gospel.”

21st—“Letters from Mr. Arnot just arrived, particulars in our next.

Threefold Rejoicing.

A Tea Meeting Address to Young Converts.

IT is very blessed to see so many bright and happy faces, and to hear so many young voices mingle in the song of thanksgiving to God, as the God of our salvation. "Praise is comely," always so, but there is a peculiar sweetness and melody in the song of the newborn saint. I am sure that the lisplings of God's newborn babes and sucklings, are as much thought of in heaven, as they are grateful to the ear of saints on earth. Newly-saved ones like you, hardly cease to sing by day or night, so full-hearted and happy are you over your salvation. Well, sing on, and let Jesus be the subject of your song. Go on with Him, and sing you must. The closer you walk with Him, the deeper your joy will be. Of course you will learn to do other things than sing. The desert and its toils will call forth prayer as well as praise, but it is not the will of God, come what may, that you should cease to be a band of happy saints, or that you should lose or leave the brightness and freshness of your early love. I know that some both think and say, that such experiences belong to conversion's early day, and that they must soon pass away. I beseech you not to believe a single word of such a saying: come from where it may, it does not come from God, nor from His Word. Nothing of the kind. God wants His people to be a happy people: He has made every provision for them that they may be so, and I think I may safely add, that those who walk with God, and follow the old paths, marked clearly out in His Book, are a people who—"Rejoice evermore," not only in the bright and sunny paths where all is bright around, but who are able even in the midst of their sorrows, to be "sorrowful, yet always rejoicing," and amid their trials to "glory in tribulation also." This is what the world knows nothing about. It imagines that to be a saint is to be a gloomy kind of person, and I am not quite sure but some of the saints, who for the time being have lost the joy of God's salvation in their souls, have helped to give the world that false impression. What a shame! Better far to go to heaven, than be left a stumbling block on earth! But I want to give you "a threefold cord"

—which the wise man says is not easily broken—on this subject of Rejoicing. May it never be broken, nor one of its strands even weakened in any of you. Well then, there is first of all a

REJOICING IN GOD'S SALVATION.

“I will *rejoice* in Thy salvation (Psalm ix. 14). This is the young convert's song. He rejoices in what God has wrought. His feet are out of the mire and the clay, and set on a rock, and the new song is put into His mouth. He sees what God has done, in delivering him from an endless hell, and he sings praise to the God of His Salvation. Like Israel on the shore of the Red Sea, looking back on their vanquished foes, the newly-saved one praises God, for what He has done. So it was with the Ethiopian treasurer in the desert of Gaza: after he was saved, he “went on His way rejoicing.” The jailer of Philippi, miserable even unto committing suicide an hour before, believed the Gospel and “rejoiced.” The prodigal welcomed, “began to be merry:” he never was before. Blessed be God; there is a substantial joy in knowing, that the moment we believe in Christ, we are possessors of God's salvation, and we must rejoice, and do “greatly rejoice” in that salvation, “with joy unspeakable and full of glory” (1 Pet. i. 6). But there is another stage of rejoicing, called in the Word

REJOICING IN CHRIST JESUS.

We “*rejoice* in Christ Jesus” (Phil. iii. 3). This is more than rejoicing in salvation: it is rejoicing in the Saviour. Not only in the blessing, but in the Blessor. Not so much in what He has done, as in what He is. The Name “Christ Jesus,” speaks of what He is, as glorified now in the heavens, the Anointed Saviour, the Worthy One. “Christ” the Anointed: the One in whom the fullness of the Godhead dwelleth: in whom the saints are seen as complete. “Jesus” the Saving One, living to save and deliver His loved ones: living to wash their feet from every defilement, engaged in unwearied service for them still. To “rejoice in Christ Jesus” is just to live looking unto Him, to walk leaning on His arm, to be occupied with Him. There is enough in Him to attract and to satisfy, and the soul that rejoices in Him, and the unsearchable riches that are of Him, will have no desire for the empty, shallow joys of earth. This is the only real preventive of backsliding, and worldliness, to be ever and always “rejoicing in

Christ Jesus." To have Christ Himself as the joy of the soul.

But there is yet another form of rejoicing, on which I will only add a brief word. This is called

REJOICING IN THE LORD.

"Rejoice *in the Lord*" (Phil. iii. 1): "I rejoiced *in the Lord* greatly" (Phil. iv. 10). This at first sight might appear to be the same as "rejoicing in Christ Jesus," but it is not. Wherever you read the expression "in the Lord," and it occurs often, and in many connections (see 1 Cor. iv. 17: vii. 39: xv. 58: Eph. vi. 1: 1 Thess. v. 12) it has always reference to the place of saints in subjection to Christ as the One having all authority (Matth. xxviii. 18) and who has given commandments for His people here to obey. One living in disobedience to these commandments, cannot possibly be rejoicing "in the Lord," for He is setting at nought His will, but the saint who yields hearty obedience to what the Word of the Lord commands, will be able to "rejoice in the Lord," even should a hurricane of persecution be raised against him, for so doing, or should he have to suffer the loss of all earthly things. It was thus that one of olden time, standing amid blighted vines, and empty stalls, stripped of earthly substance, was able triumphantly to sing, "Yet will I REJOICE IN THE LORD, I will joy in the God of my salvation." (Hab. iii. 18.) The path of close cleaving to the Lord "with purpose of heart," and of hearty obedience to His Word, is the only happy path. Like another of God's worthies of olden time, the saint who loves that Word will be able to say—"Thy Word was unto me the joy and *rejoicing* of my heart" (Jer. xv. 16). Thus dear young saints, may your joy, now in its first measure, increase; deepening and widening like Ezekiel's river. Do not allow the evil suggestion to have any place in you, that God's ways are void of true happiness, and that you need to borrow this from the world. The paths of the Lord are paths of pleasantness, and those who walk therein are able always to say—"I have rejoiced in the way of Thy testimonies (Psa. cxix. 14), yea, "the statutes of the Lord are right, rejoicing the heart (Psa. xix. 8). And 'tis better on before.

"Soon Jesus on His heavenly throne,
Our wondering eyes shall see,
And we the blest associates there,
Of all *His* joy shall be."

Two "Whatsoevers ;" or, Secular and Sacred.

THE world speaks of things "Secular," and things "Sacred." The world has invented the term "secular" to describe things in which God is not supposed to have any special interest, and over which He holds no control, whereas the term "sacred" is usually applied to things that are supposed to be in some sort of way connected with God, and religion. We do not for a moment admit that such a division is to be recognised by a Christian. In the Christian's Guide Book, there are no such words as "sacred and "secular." The Lord does not even hint at such a distinction being made. On the contrary He says to His people—"WHATSOEVER ye do, in word or in deed, do all in the Name of the Lord Jesus, giving thanks to God" (Col. iii. 17). This leaves no room for things "secular." To "do *all* in the Name of the Lord Jesus" makes everything "sacred": in other words, connects everything with God. The sweeping of a room, the making of a pair of boots, the buying and selling of an article of merchandise, if done in the Name of the Lord Jesus, is an act of service for Him, and "whatsoever" a Christian does, he should "*all*" in that Worthy Name. Whatever he cannot do in His Name, he ought not to do at all. This is a simple test, by which the character of thousands of things in a believer's life may be judged. Can I do this in the Name of the Lord Jesus? Is there anything about it unworthy of that Holy Name? Will the Lord own my way of doing it? It is no question whether others do it or not. The man of the world who knows not God, may do many things, but his doings are no rule for a child of God. He has another standard to go by. "Whatsoever" he does, he is to do it "in the Name of the Lord Jesus." Then, there is another word closely connected with this. It is "Whether therefore ye eat or drink, or WHATSOEVER ye do, do ALL to *the glory of God*" (1 Cor. x. 31). Here is another test by which the believer may regulate his conduct. Will this or that be to "the glory of God." Men of the world care nothing for His glory: they do not measure their doings by such a standard at all. If such-and-such a thing, does not "trouble their conscience," they "see no harm in it." But the child of God who has been left on earth to glorify Him, must judge of the right and wrong of things, by a higher standard.

Will this be for "the glory of God?" Has He commanded it? Is it worthy of His Holy Name? Tested by this, many things will go down, that men see no harm in, yea, that the world approves of. But they are not fit for the saint. They are not for "the glory of God." This should settle the matter at once and for ever. It will, to an obedient one, who seeks to please God, and to honour the Worthy Name that has been named upon him. He will not be found dividing his life into "sacred" on Sundays, and "secular" on Mondays; acting as if he believed there was a God, in matters of religion, and then setting His claims all on one side in matters of social and commercial life. But by help given him from on high, and a close and daily searching of the Word of God, the true believer will acknowledge God at every step of his path, and seek to bring all his acts into subjection and obedience to that which has been commanded. Only thus, shall he be saved from the "secularity" so rampart among those who in this day "profess to know God, but in works deny Him," and enabled by grace to do all—from the least to the greatest "in the Name of the Lord Jesus," and "to the glory of God."

Notes and Jottings from Bible Margins.

HOME TESTIMONY OF A YOUNG CONVERT.—"Go home to thy friends and *tell* (Mark v. 19). "Return to thine house and *shew*" (Luke viii 39). The lips *tell*; the life *shews*.

APOLLOS.—(Acts xviii. 24-25) — "An eloquent man"—"Mighty in the Scriptures"—"Instructed in the way of the Lord"—"Fervent in the Spirit." A good minister of Jesus Christ.

MORIAH—The place is three times mentioned in Scripture. 1. As the place of Sacrifice and Substitution (Gen. xxii). 2. The place where judgment was stayed (2 Sam. xxiv. 16-25). 3. The place where the temple was built, and where worship was offered. (2 Chron. iii. 1). Christ is the Antitype of all the three.

"EMPLOYMENT, TILL HE COME"—Shew the Lord's death (1 Cor. xi. 26): Occupy (Luke xix. 13): Hold fast (Rev. ii. 25).

Thy Servant.

“O Lord, truly I am Thy Servant” ! (Psa. cxvi. 16.)

I'M Thine, O Lord ! and Thine alone,
I'm thine by every tie ;
By duty's claims, by love's glad choice,
For Thee to live or die.

Amid a multitude of griefs,
One boundless joy is mine—
The joy that I'm redeemed by blood,
To be for ever Thine !

There's not an angel blest in heaven,
So bound to Thee as I ;
To them Thy love its gifts has given,
For *me* Love's Self did die.

My life, my time, my strength, my all,
I'd hold and spend for Thee ;
Oh ! set my heart as free from earth,
As saints in glory be !

And place me here, just where Thou wilt,
As low as Thou shalt please ;
That I may serve Thy will alone,
And not my pride, or ease.

With single eye and fervent heart,
Let this poor life be spent ;
Eager to use for Thy great Name
Whatever Thou has lent.

And Oh ! when Thou at last shalt come,
To call Thy servants round,
May I, the meanest of them all,
Be humbly, *faithful* found.

J. D.

The Authority of the Word.

THE Truth of God, the unchanging, unalterable Word, must be our guide in all things relating to individual and collective life as the people of God. The failings of individuals, or of collective companies, can never alter one jot or tittle of God's inspired Word. The fact that some have made too much of one part of truth, and others too little, should never be allowed to form our judgment regarding it, or to interfere with our prompt, unhesitating obedience, to that which our God has commanded. The truth is its own authority, irrespective of men's attitude toward it, or their acceptance or rejection of it. We feel the need of reminding ourselves constantly of this, in a day of extremes—extreme laxity on the one hand, and unnecessary austerity on the other—regarding certain parts at least of the truth of God. Some are ever ready to follow favourite leaders, no matter what they may teach, or how they may guide them. They think it almost impossible for such to err, and so without much thought, they are ready to accept, and give effect to whatever may be advanced. *Others are slow to receive anything, however plainly shewn from Scripture, if the teaching happens to come to them through a channel that is not duly recognised by them as trustworthy, or fully orthodox. Their prejudices—often unconsciously—keep them from seeing what is to others perfectly plain, and would have been so to them, but for the channel through which it came. These are common evils ; powerful hinderers of the fellowship of saints, and of that oneness of mind and spirit, so desirable among those who would honour the One Worthy Name. We happened to come across the other day a few lines, written over thirty years ago, on this subject, which we would commend to the attention of our brethren. They are as follows—“No reasonable man would hold a principle, upon the ground of other men's conduct, neither would he reject it, upon the ground of their misconduct. His reason for holding or rejecting it would be, its being established or rejected by the Word.”*

“If this be not our habit of deciding questions involving principles, there will be no safe-guard, no criterion, no unerring standard to which to appeal, and surely it would be most unsatisfactory, to depend in such things on persons holding principles ever so true.

The only guide for us is the Word of our God."

This is a true witness: a principle of great value for our times, and we need to lay it to heart. Amid the ever-changing, vacillating flow of man's opinions on Divine things, how the soul values the immutable counsel of the Lord. Verily, we may sing—

"A glory gilds the Sacred page, majestic like the Sun,
It gives a light to every age, it gives but borrows none."

Thunder and Lightning.

A WORD TO YOUNG PREACHERS.

AN aged preacher once said—"When I was a young boy, I used to think it was the *thunder* that killed the people: but when I grew older, I discovered it was the *lightning*. When I first began to preach, I thought the finest sermons would have the best effect, but I found the simple, plain, and pointed statements did more; so I determined through God's help, to have *less thunder*, and *more lightning* in my preaching."

It is not the splendid oratorical sounds, nor the loud peals of fleshly eloquence, that God blesses to awaken and convert sinners. These for most part are like thunder without lightning. They roll away above the people's heads, too high, for simple folks to be any the wiser of. When the noise is gone, the effect goes with it. But the real lightning that "strikes," is the Word, pointedly and simply spoken, in the power of the Holy Spirit. The Word that goeth forth from the mouth of the Lord, *must* take effect: it cannot fail to be heard. Let it be the study, therefore, of all who speak God's message,—and, especially of young brethren beginning to preach, to get their message *direct* from God, to have it abiding in a warm and Christ-filled heart, and to speak it simply and unaffectedly. Not attempting to produce an effect by by flowing words, or unnatural gestures, least of all, by attempting to pass yourself off for somebody else, but as Christ's ambassador, put in trust with His message, speak the Word faithfully, and look to God to do the work. Of the early disciples it is written—"They went forth and *preached* everywhere, the Lord *working* with them" (Mark xvi. 20).

His First Testimony.

“DO you ever speak a word for Jesus, John?” I asked a young believer some years ago. Blushing, and hanging his head, he said, “Not very often ; I have not the courage to do it.” “Do the young lads in the shop know that you are saved, and on the way to Heaven?” I asked. “I think they do,” he muttered, with apparent shame, “but I never told them.” “Well, it does seem strange somehow ; to be saved, and on the way to heaven, and never to have as much as told your companions in the shop, working every day beside you. I fear the devil has got a bushel put upon your light, and we must get it removed as soon as possible, my dear boy, else your Christian life will be a useless and unhappy one.” The following Sunday afternoon, we had an open-air meeting in front of the shop where John worked ; I saw a number of the lads standing in the door, looking very much astonished to see him standing in the circle singing.

One after another of the young men walked out into the circle, and told what God had done for their souls. All save John had spoken, and I saw there was a severe struggle going on within his bosom, as to whether he would confess his Lord, or not. His shopmates were looking on, and there was a good crowd of people standing around. At last, with trembling step, John walked into the circle, and in a few broken sentences told how the Lord saved him. It was a feeble effort ; a “poor start,” as some people would say, and I noticed his shopmates smile, as they witnessed his embarrassment and emotion ; but this was the breaking of the ice for John. His lips were never locked again. Ever after that afternoon, he went on testifying publicly and privately for the Lord, and many have been saved and blessed through the words of life that have flowed from his lips. Dear young believer, do you speak a word for Jesus? No doubt your life should testify for Him, but so ought your lips. Yours is the honour of being an ambassador for Christ on earth, and of telling others of His salvation. If you have not been using your lips for Jesus, will you begin at once. God can give you courage, and He can fill your mouth with words to speak. Begin with those nearest to you : your brothers and sisters, your friends and kindred, your shopmates and companions.

The Tract Distributing Band.

ACTIVE arrangements are being made by workers of the Band in many of the large towns and cities, for the winter campaign. It is cheering to hear of new inroads being made on the kingdom of darkness, and noble efforts made to reach with God's most blessed Gospel, whole families who never hear its sound. House-to-house visitation is becoming increasingly an important item in the Evangelistic work of individuals, and assemblies of saints.

DETROIT.—“We have had a fine opportunity of giving away thousands of Tracts here, among the large crowd of visitors who have been in this city.”

ABERTILLERY, WALES.—We are forming a Tract Distributing Band here.

COATBRIDGE.—“Young men here, go out Tract Distributing, and preaching the Gospel in the Country, and are much encouraged by the attention given, and the willingness of the people to receive the Gospel tracts.”

GLASGOW.—“On Saturday afternoons young men from the city, have been going to surrounding villages preaching the Word and distributing Gospel tracts and books. Although only a few have taken advantage of this privilege, those who have gone forth sowing the seed have been blessed, and cheered by many tokens of the Lord's hand with them.”

PETERMARITZBURG, NATAL.—“I was a worker of the Tract Distributing Band when at home in Scotland, and have been seeking by God's help to continue that work in a small way, since coming here.”

THORSHAVEN, FAROE.—We have many opportunities here of giving English books to the fishermen who call here on their way north to the fishing. Most of them are from Shetland and the east coast of England. A number of the Faroe people also understand English.

WORKINGTON.—“A few months ago we formed a Band of Tract Distributors here, and we can truly say, the Lord hath helped us. We have much joy in distributing the silent messages from house.”

KILMARNOCK.—The Band workers here, have continued on Saturday afternoons to visit the surrounding villages of Fenwick, Craigie, Symington, and Waterside, and have been well received.

WORK ON THE STREETS.—“In addition to our stated visitation of the houses once a month, a number of the young men go out together on Saturday evenings, with short, sharp messages of warning and Gospel, speaking a word personally as they have opportunity. This latter is a splendid work for our young men.”

SATURDAY WORK.—We are having grand times on the Street on Saturday nights. One holds the Gospel Lamp with its four telling Texts, and others give short Gospel Messages to crowds going and coming. We have often an opportunity for a word with passers by.

GOSPEL LAMPS.—We have had two sizes of Gospel Lamps designed and made for open air work. They may be had with Pole, Glass, and Text, complete, to hang or carry, and ready for use. Particulars on application. Also *four* tissue texts for Lamps, two colours, *1s per set*.

Reports of the Lord's Work and Workers.

Scotland. STROMNESS, ORKNEY.—We had good open air meetings at the Annual Market here, and also for Believers in the hall after. Ministry of the Word in season to God's people. Mr. Mason has gone to the north Isles. KIRKWALL, ORKNEY.—George R. Mason of Aberdeen, W. S. King, A. P. M'Donald and G. P. Gaudibert from Belguim, preached the Gospel at the Markets here, ISLAND OF GRAEMSAY.—W. S. King of Stromness has been preaching on Lord's Day's in this island. Large numbers came to hear the Word. He is now in South Ronaldsay. KILBIRNIE.—“We have Messrs. Lindsay and Hamilton preaching in a tent here just now.” ARDROSSAN.—Large open air meetings have been held on the beach here during the summer months. There is an open ear for the Gospel, and the truth judiciously preached, in Ardrossan and district, at the present time. SPRINGBURN.—The Tent was taken down early in September, and meetings since have been held in the Hyde Park Hall. The Assembly's Hall enlarged and renovated will, it is hoped be ready early in October. HAMILTON.—A Canvas Tent has been pitched here, and also at Burnbank during the summer, worked by F. Vernal and others. A number have been converted and continue following the Lord. DUMFRIES.—The Tent has been taken down, and meetings transferred to a hall.

MILNGAVIE.—The Christians who gather in the old Schoolroom Bearsden, for the breaking of bread, carry on Gospel work on the Lord's Day evenings here. There is an open ear for the Word, and the Lord gives blessing.

England and Wales. CARDIFF.—The Annual Conference will be held in Adamsdown Hall on 13th and 14th October. ABERTILLERY, WALES.—“We go out to the villages around, testifying for the Master, and giving out tracts. TIVERTON, DEVON.—J. K. M'Ewan has been labouring in this vicinity, and has gone to reside near Callumpton. His address is Goosemoor Cottage, Halberton Road, near Callumpton, Devon.

Ireland. DUBLIN.—The Annual Autumn Conference will be held on October 13th and 15th inclusive in Antient Concert Rooms, Great Burnswick Street. Meetings at 8.30. a.m. 12. noon: 4 and 7.30 p.m. CLONES.—A tent was pitched here early in May and has been in operation since. A correspondent writes—“On Saturday night last, an attack was made on the tent by the ungodly, and I fear it has been rendered useless.” BUSHMILLS.—Francis May from Barrow has been preaching in the wooden Gospel Hall here.

Canada. LONDON, ONT.—“Donald Munro, John Smith, and J. M'Fadyen began Tent work here on 1st August. Numbers came to hear the Word, and the Lord has awakened some. Remember the work in prayer. Meetings have also begun in a hall in one of the villages a few miles out.” John Halbyburton and D. Oliver preached in a tent at Thorald, and after that at Merriton.

United States. WESTERLY.—R. J. “As a result of the Tent meetings recently held here a number have been saved, and a small Assembly of saints now gather unto the Name of the Lord.” DETROIT.—T. D. W. Muir writes “the Tent is still here. We have had a grand opportunity: one hundred and thirty thousand strangers have been in the city. A few have been saved: others are troubled.” MINNEAPOLIS, MINN.—Alexander Matthews

labouring here, and seeks fellowship in prayer. He says—"Infidelity and indifference reign here." CHICAGO.—Gospel work goes on briskly. At Inglewood a new Hall has been opened for Gospel and Sunday school work. Donald Ross and helpers continue their labours in this great city. There is a daily Bible Reading in the Hall, 182 State Street. DAKOTA.—John Grimason continues tent work here, and many come to listen to the Word.

Faroe. Alexander Mitchell writes—"About three weeks ago, I went to a village on one of the Fjords, where a brother lives who was last brought out from Lutheranism. We visited all the houses on both sides of the Fjord and have been encouraged. In other places there is more prejudice, and even opposition. One woman to whom I offered tracts, followed us into the yard, and threw them after us into the air. Mrs Sloan has been very ill, for four weeks, and is still in a weak condition."

Central Africa. KWANJELULA.—The news from our brethren and sisters toiling here is cheering. Fred Stanley Arnot writes—"We are getting along happily here with the work. Building has been a heavy item for the last few months. A meeting room 40×20 feet, is now almost finished. Willingness to hear the Word, and interest increases in the villages around. Archie Munnoch has for the present taken my wife's School, and Miss Gilchrist never misses a day in visiting the adjoining villages, and yet with all, how needful for us to have our eyes looking only upward, and our hearts abiding in the patience of Christ." Miss Jeanie Gilchrist, writes—"The new meeting room is finished, except doors and windows. Last Lord's Day our brother "Dick" had two large fires lit in the centre of the room, and called the people from the villages. We had a fine number, and Mr. Arnot preached the Word to them."

South Africa. PETERMARITZBURG, NATAL.—William Macphail formerly of Elgin, Scotland, writes—"When I arrived here about eight months ago, I found a few seeking to walk in the Lord's ways, but they had no Gospel testimony. This was such a change from what I had been accustomed to at home, that I felt it keenly. We made it a matter of special prayer, that God would open a door for His Gospel to be preached. Shortly after, the Lord sent us a brother from Cheltenham, and we set ourselves to work at once, giving tracts, handbills, and inviting the people to come and hear the Gospel on Lord's Day evenings. Our meeting place is not well situated, but we go on sowing the seed and looking to God to bless. We miss the fellowship of old associations, and would ask earnest prayer, that God would keep our hearts true to Himself, in this money-loving land, where the child of God—especially the young man—has many opportunities to "sell" the truth, that he has "bought" at home."

China. SHANGHAI.—William Taylor who went out to China from Govan some time ago, writes—"We have a Gospel Meeting for sailors and seafaring men, and the Gospel is preached to them in English. We go out and personally invite them to come, and to those who will not we give tracts." W. J. Smith of Japan is on a visit to J. M. Stephen at Shit-tau, China, and it is expected that Dr. Norman Case will by this time have arrived there also.

Pleasing God.

THE great business of the believer here on earth, is to "please God." He may not be able to do "some great thing" for His Name, or to make some costly sacrifice for His truth, but no matter what his position may be, he has the inestimable privilege of "pleasing God." Angels around His throne can do no higher work than this. It was the employment of Jesus here on earth. He could say—"I always do those things that *please* Him" (John viii. 29). Concerning Him, the Father testified from the opened heavens—"This is my Beloved Son in Whom I am well *pleased*" (Matth. iii. 17). In a world that had thrown off the yoke of God, to do what was pleasing in its own eyes, and in the midst of a nation of whom it is said "they *please* not God, and are contrary to all men" (1 Thess. ii. 15),—He stood firm as a rock in his purpose, to do the Father's will, and to please Him. Neither the roar of His foes, nor the mistaken kindness of His friends, could turn Him from His purpose: "Even Christ pleased not Himself" (Rom. xv. 3). And in this He has left an example to His people. We are to walk so as to "*please* God" (1 Thes. iv. 1.) Our service for Him is to be ordered so as to "*please* Him who has called us" (2 Tim. ii. 4.) And what a joy this gives to the daily path of life! How it illumines with golden sunlight, what would otherwise be a dreary toil! *It pleases God*: this is enough. A humble heart will ask no more. The obedient Christian child, running on some errand, or engaged in some common-place duty, at the parents' desire, is doing what the Scripture says is "*well pleasing* unto the Lord" (Col. iii. 20.) The lonely saint, confined to her couch, and unable to join the band of willing hearts who go forth to sound abroad the Saving Name of Jesus, but who "continues in prayer" for them, and offers up to God "the sacrifice of praise" is in nowise behind the foremost of the warriors in the field in her service, for "with such sacrifices God is *well pleased*" (Heb. xiii. 16.) And the saint whose path is in the midst of the wicked, but who through grace is enabled day by day to "walk with God" and "keep himself unspotted from the world,"—like Enoch of old, he shall even now, before the hour of his translation,

have within his soul like that man of God of ancient days, "the testimony that *he pleases God*" (Heb xi. 5). Beloved fellow-believers, let this be your settled purpose, the great business of your ransomed life—to please God. Seek to know His will, and knowing it do it. Some will smile at you, others will frown: but let your "eyes look right on" turning not aside, either to the right or the left. The world will oppose you: the wonder would be were it otherwise. Even your brethren may misunderstand you, and give you the cold shoulder, but even that, bitter as it is to the spirit, must not be allowed to turn you aside. Let it drive you closer to Him, who is the Changeless Lover, the unfailing Friend, to whisper again your heart's desire into His open ear.

Alone with thee O Master where,
 The light of earthly glory dies :
 Misunderstood by all, I'd dare
 To do what Thine own heart will prize.

The Fellowship of Saints.

OUR God, is the God of fellowship. Not a lonely Being like the God of the Unitarian or of the Mahomedan. He has brought His people "nigh" unto Himself (Eph. i 13): they are brought unto fellowship with the Father and the Son (1 John i. 1-7). Out from this springs their fellowship "one with another" (1 John i. 7). The people of God are not units, they are children of *one* family—the Family of God (Gal. iii. 26). They are members of *one* Body—the body of Christ (1 Cor. xii. 12), and they are also "members one of another" (Rom. xii. 5). The word "fellowship" has in it the thought of "partnership" or, "joint-participation," and is also rendered "communion" (1 Cor. x. 16). The persons thus jointly-sharing, are said to be "partners" (Luke v. 10), "partakers" (2 Cor. i. 7), "companions" (Heb. x. 33), where the same word is thus variously rendered. This may enable us to grasp the Divine thought expressed in the word "fellowship."

There are various fellowships mentioned in the Scripture, which may be decribed as follows.—

1. *The Fellowship of Life.* This circle includes all who have life in Christ: all who have been born again. They are fellow-heirs of God.—fellow-pilgrims to glory. The Spirit of God indwelling all believers, gives the capacity for the enjoyment of this fellowship. Into this circle all believers are brought by the sovereign act of God, and in it they abide for ever. It is the birth-right of all the saints,—and finds expression in their “love to *all* the saints” (Eph. i. 15),—and in “praying for *all* saints” (Eph. vi. 18).

2. *The Fellowship of Light* (1 John i. 7).—The conscious enjoyment of fellowship with God, and with one another, is conditional. “If we walk in the light as He is in the light, we *have* fellowship one with another” (1 John i. 7). A believer living in sin, or walking in disobedience to God’s Word, or otherwise grieving the Holy Spirit of God (Eph. v. 30), has not, while he continues in his evil course, any real communication with God, nor share with his brethren who are walking in fellowship with God. Thus, while one is always in the fellowship of life, he may, owing to his evil condition, be out of the fellowship of light, having no present communion with God, or with his fellow-saints.

3. *The Fellowship of the Church of God.*—“God is faithful by whom ye were called unto the *fellowship* of His Son, Jesus Christ *our Lord*” (1 Cor. i. 10). “They continued stedfastly in the apostles’ doctrine, and *fellowship*, and in breaking of bread, and in prayers” (Acts ii. 24). Here we have a definite circle of fellowship, having a “without” and a “within” (1 Cor v. 12). Into the circle of the fellowship of a Church of God, man acting under the Lord’s authority, and by His command, brings his fellow-saint (see 1 Cor. iii. 12), and if need be, from this circle man may put away such as God marks out (1 Cor v. 12). This should never be confounded with the circle of life, into which God alone brings, and out from which He never casts any (John vi. 37). Here fellow-saints share the privileges and responsibilities of God’s house, over which Christ as a Son rules (Heb. iii. 6), where His claims as Lord are owned (1 Cor. xii. 5; xiv 37), where the Spirit of God guides in worship (Phil. iii. 3, R.V.) and in ministry, as He wills (Cor. xii. 8). It is clearly impossible, that there can be any real fellowship or joint-participation in the things of God, in

churches where the living and the dead—those who are alive in Christ, and those who are dead in sin—are massed together in congregations, as church members. It is concerning such congregations that the Lord speaks to His people, "What fellowship hath righteousness with unrighteousness?" "What communion hath light with darkness?" "Wherefore come out from among them and be ye separate" (2 Cor. vi. 14-17). The word to every believer in a God-constituted fellowship of saints is—"Seek that ye may excel to the edifying of the Church" (1 Cor. xiv. 12).

4, *Fellowship of Labour*.—"We are God's *fellow-workers*" (1 Cor. iii. 9 R.V.) "My brother and *companion* in labour" (Phil. ii. 23). My *partner* and *fellow-helper*" (2 Cor. viii 23). Here we have a fellowship of servants, and of service for the Lord. Not all who have life in Christ, nor all who are in the fellowship of a Church of God, may share in such service as these words bespeak. The Lord alone can call and furnish those whom He sends forth in His service. Man's call and man's appointment are worthless. Servants of God, walking in the truth, and having their service ordered according to the Word of the Lord, become "*fellow workers* unto the Kingdom of God" (Col. iv. 10), and "*fellow-workers* with the truth" (3 John 8, R.V.). But there can be little fellowship in labour, between a servant thus seeking to honour the Lord, and one walking after the traditions of men, and recognising human devices opposed to the will of the Lord, in His service. "Can two walk together except they be agreed?" (Amos iii. 3). In fellowship of labour a servant may, under God's guidance, choose one fellow-labourer (Acts xv. 40; xvi. 3) and refuse another (Acts xv. 38).

Thus united, in the common bond of life, may the saints walk in light, and gather together unto the Name of the Lord Jesus Christ (Matthew xviii. 20), of "one heart and one soul" (Acts iv. 32); "of one accord, of one mind" (Phil. ii. 2), "striving together for the faith of the Gospel" (Phil. i. 27).

IN the fellowship of saints, there are many joys and many comforts. It is not however a bed of roses; for it is in the intercourse of that fellowship, that the infirmities and faults of believers especially appear.

R. C. CHAPMAN.

My Hiding Place.

“I flee unto Thee to hide me.”—PSALM cxliii. 9.

THOU art, O Lord! my hiding place,
In danger and distress;
My weary spirit turns to Thee,
When thronging terrors press.
When sense of sin doth sorely grieve,
When guilt afresh confounds,
Where can the soul self-loathing flee,
But to Thy bleeding wounds?

And Oh! with bounding heart I praise
Thy free exhaustless grace!
Thou never to my needy cry
Turn'st an upbraiding face:
Thy ready hand applies the blood
That sprinkles conscience clean;
Thy gentle voice the pardon breathes
That stills the storm within.

Thou art mine only hiding place,
When cherished comforts die;
My thirsting spirit seeks the fount,
When earth's poor streams run dry.
How oft Thy kind chastising hand,
From hurtful comforts frees!
For joys that steal the heart from Thee,
But poison while they please.

When strong corruptions rage within,
Determined to be free!
Unfit to blind them, I but haste
To hide from self in Thee:
Thy holy presence only keeps
These rebels in control;
Whene'er I leave Thee, swift they rend
My unprotected soul,

From every point, within, around,
What hosts of troubles come !
They serve to chase my vagrant heart
To THEE its blessed home.
In creatures, or in wretched self,
I cannot find a rest ;
Each seeming pillow's filled with thorns
That drive me to Thy breast.

My Lord ! my God ! in Thee alone
My happy soul shall boast !
When thou a tear-stained cheek dost kiss,
In wondering joy I'm lost :
My griefs are many, but far more
Thy priceless comforts be ;
Their sweetness makes me love the pang
That needs recourse to Thee.

Good Shepherd ! Thy most helpless lamb,
Within Thy bosom hide ;
Set me a seal upon Thy heart,
And let me there abide.
The night is dark ; there's danger near :
So, till these shadows flee,
In safety folded on Thy breast,
Still keep me hid in Thee.

“FOR THOU ART, LORD, MY HIDING PLACE.”

J. D.

A WARNING.—The mere occupation of a right position, will not be a security. We may be beguiled into moral relaxation through satisfaction in our ecclesiastical assurances. This is a very natural deceit. “The temple of the Lord, the temple of the Lord are these,” may be the language of a people on the very eve of God's judgment. J. G. BELLET.

My First Soul.

I HAD prayed for over a year for the conversion of a class of seven girls among whom I had laboured, putting the Gospel as simply and plainly before them as I could, with apparently no result. Others around me had seen their children saved, but mine remained as careless as before. I had often searched my heart and ways before the Lord, to try and find if there was anything in me, that hindered the blessing, and as often confessed my failures to my God, beseeching Him to save my girls in spite of my unfaithfulness to Him. I was just about giving over my class to another, in something like despair, when one of my girls—the most *unlikely* of the seven as I had thought—came up to me one evening at the close of the class, and said, “You will be glad to know Mr.— that I am now the Lord’s.” I looked at her a minute in dumb amazement, unable to say a word; my unbelieving heart raising all sorts of questions as to whether she was in earnest, or only joking. Evidently surprised by my mute astonishment at what she naturally supposed I must have been expecting, she went on to say, “It was while you were speaking to us last week in the class, that I saw the way of salvation, and accepted Christ, but I had been anxious for a long time before that, only I tried hard to hide it.” There was such a ring of honesty in the girl’s simple testimony, that all my fears were now completely dispelled. Indeed I felt ashamed that I should ever have entertained them, and tears of true gratitude and praise flowed freely from my eyes. There my scholar stood before me, converted to God, her heart bounding with the joy of first love to Christ, and with spiritual affection for me, who had been the unworthy channel through whom the Lord had caused the stream of life to flow. I cannot express my sense of delight and joy, as I looked on that happy face, and saw the answer to my prayers, and the fruit of my labour for the Lord’s Name. The days of weary toil seemed forgotten in the joy of that moment. It was altogether a new experience to me, akin to that of the young mother as she clasps her first-born to her bosom, a joy peculiar to itself, and which those who have known it will never forget. O the joy of leading a sinner to the Christ of God: of bringing one weary sinner to His feet: of seeing the fruit of the Gospel, and the work of the Spirit of God!

Brief Notes on the Epistle to the Romans.

(SPECIALLY FOR YOUNG BELIEVERS.)

This is the great Gospel Epistle of the New Testament. Its three-fold division. I.—*Doctrinal* (Chapters i.-viii.) II.—*Dispensational* (Chapters ix.-xi.) III.—*Practical* (Chapters xii.-xvi.)

INTRODUCTION.—(Chapter i. 1-17)

PAUL.—not Peter, the apostle of the circumcision (Gal. ii. 8), the patron saint of Rome; but Paul, the apostle of the Gentiles, (Rom. xv. 16; 1 Tim. i. 7). Paul, we know *was* at Rome (Acts xxviii. 16-30); but we have no account, save in tradition, of Peter ever being there. “*A servant of Jesus Christ*”—(a bond-servant, R.V.)—literally a slave: one bought to serve. Jesus Christ, his Owner and Master. “*Whose I am, and Whom I serve*” (Acts xxvii. 23). Servant to all, but of none—neither man nor church—but of Christ. “*Called an apostle* ;” or, a “*called apostle*” (see Gal. i. 1). “*Separated unto the gospel*”—set apart—(A) Gal. i. 15—by God; (B) Acts ix. 15—by the Lord Jesus; (C) Acts xiii. 2—by the Holy Spirit. “*Of God*”—God the Source, the Originator, the first cause. Not “the gospel of the kingdom” (Matt. xxiv. 14), nor “the everlasting gospel” (Rev. xiv. 6); but “the gospel of the *grace* of God” (Acts xx. 24); “the gospel of the *glory* of the blessed God” (1 Tim. i. 11. R.V.): “*My gospel*” (Rom. ii. 16). It is deeply important to distinguish between these “Gospels;” the periods of their proclamation, and the object God has in view in sending them among men. “The gospel of the kingdom,” preached by John the Baptist (Matt. iii. 2), and by Jesus (iv. 23), to the Jews, was to bring subjects to an *earthly* kingdom. The “gospel of the grace of God,” preached now among *all* nations, has for its object, the calling out of a people to form a heavenly kingdom. “*Promised*” (ver. 2)—not preached: it could not, till law had run its course, and man had consummated his guilt, in the death of Christ. “To Him give all the prophets witness.” “*Concerning His Son*”—Christ, is the sum and substance of the gospel. “He revealed His Son in me, that I might preach *Him*” (Gal. i. 16). “We preach Christ crucified” (1 Cor. i. 23). “We preach not ourselves, but Christ Jesus *as Lord*” (2 Cor. iv. 5. R.V.). Not religion, not reformation, not ordinances, but Christ. Christ as Sacrifice: Christ as Lord.

Christ on the cross, for the sinner: Christ on the throne, for the saint. "*Seed of David*"—Jewish title: the royal line: Him who is to reign (Luke i. 32). "*Declared*"—determined (R.V.), or "marked out." "*Son of God*"—a title given Him—(A) as in the Father's bosom from all eternity (John i. 14); (B) as born of the Virgin (Luke i. 35); (C) as raised from the dead (Acts xiii. 13). "*All nations*"—the scope of the gospel. Not to "the lost sheep of the house of Israel," as was the gospel of the kingdom (Matt. x. 5-6), but to "every creature." (Mark xvi. 15).

"To all that be in Rome beloved of God" (ver. 7). Rome itself was not converted, nor has it at any subsequent period been converted. There was no "*Church of Rome*" then, and there is no "*Church of Rome*" now, nor *of any other nation under heaven*. Nations as such have not yet turned to God. The object of the gospel in going forth "*among all the nations,*" is to "*take out of them a people for His Name*" (Acts xv. 14). Such had been its effects in Rome, the capital then of the Gentile world. Some had believed the glad tidings proclaimed there by an unknown messenger, and through belief of the truth, they had passed from death unto life, and *out* from the circle of the world, *into* the circle of the "*beloved of God.*" They were "*the called ones of Jesus Christ;*" *in Rome*, but not *of Rome*. The description here given of those saints, stands in vivid contrast to that apostate body, which calls itself the *Church of Rome*, and the truths addressed to them by the Holy Spirit, alike contradict its impious doctrines. Here the grand foundation truth of Justification without works, and by unmerited grace, stands forth in all its fulness, and here also the present possession of peace with God, and a title to draw near to His immediate presence, as the inalienable portion of all believers, is clearly unfolded—*truths* which the all-wise God must have foreseen, would be perverted by those assuming this name in later years. "*Called saints,*" or "*saints by calling.*" The word "*saint,*" means "*holy one,*" a term applied frequently throughout the New Testament to *all* believers, and not to certain believers who had attained to high degrees of holiness only. If such had been the case, they would not have been saints by "*calling,*" but by "*attainment:*" a doctrine nowhere taught in Scripture.

(*To be continued.*)

The Tract Distributing Band.

WE rejoice to hear of much blessing as the result of special winter efforts, made by the tract distributors in many of the towns and villages where the "Band" is at work. House-to-house visitation in particular has been owned of God in conversions, and in bringing out the people to hear the Word. We note with thankfulness the steady increase of this particular line of Evangelistic effort, and would earnestly commend it to fellow-saints who find difficulty in getting people to come to their halls to hear the Gospel.

GLASGOW.—Young men go to the doors of Music Halls, and Theaters, on Saturday nights, distributing tracts among the crowds of careless sinners—young men especially, who frequent these dens of iniquity.

STOCKTON-ON-TEES.—The Band has been at work here for over two months. A number of villages have been visited on Saturday afternoons. "Wayside Words,"—"Startling Tracts" and other arresting Scripture Bills have been posted up by the wayside. We have twelve district visitors who go from house-to-house once a month, and all the Christians are in hearty fellowship with us.

HIGH CROMPTON.—"Large crowds gather on the Square to hear the Gospel and we have a good opportunity for distributing tracts. Last Lord's Day we got into a crowd of Free-thinkers and gave away "Startling Tracts" and "Gospel Slips."

MOTHERWELL.—"We have resumed the work of the "Band" here, and will visit the houses once a month with Messengers."

BOISE CITY, IDAHO, COL.—"There is much need of the plain Gospel here and in the country all around. We give away Tracts, and seek thus to let Jesus Name be known."

ISLAND OF LEWES.—R. L. Brown, of Kinghorn, has visited many of the parishes of this distant and needy Island, distributing Books and Tracts in Gaelic, and preaching the Gospel as he had opportunity.

VARIOUS WAYS OF SOWING THE SEED.—"I always carry a supply of Gospel Leaflets in my Pocket Case, and have good opportunity of giving them away in the Tram Car as I go home at night." An invalid writes—"When I am able to walk out on the Common, I find it such a privilege to lay down Gospel Cards and Booklets on the seats." A Grocer says—"I put in a Booklet in my country parcels, and customers often thank me for doing so."

BOOK PACKETS BY POST.—"Some years ago I was exercised in soul about the spiritual condition of several relatives and acquaintances at a distance. I selected a number of neat printed Gospel booklets, enclosed them in wrappers and sent them by Book post. I adopted the same plan to reach prejudiced Christians with the truth, repeating it at intervals. I have since learned that God used some of them to disturb the receivers, and to lead them to think." [This is a form of Tract Distribution whereby many may be reached who are otherwise difficult to reach. Let God be consulted and His guidance ought, both in the selection and the time to send them].

Reports of the Lord's Work and Workers.

Scotland. GLASGOW.—The Half-Yearly meetings held on 1st and 2nd October, here, were largely attended, and the ministry was of a stimulating and searching character. J. H. Burridge, of London, continues to give Lectures on Dispensational and Prophetic Subjects, on Tuesday and Thursday evenings; addresses to believers on Lord's Day afternoons, and Gospel meetings on Lord's Day evenings. These meetings, formerly held in the Bazaar Hall, have now been transferred to Burnbank Conference Hall, Great Western Road, which seats a thousand people. An opening Conference was held on Saturday, 10th, on "The Inspiration and Authority of Holy Scripture." HAMILTON.—There has been a good work done in this district during the Tent season: sinners saved and saints led on in the Truth. GRANGEMOUTH.—A Conference of Christians here and from surrounding places was held on Saturday, 3rd ult. Addresses by J. H. Burridge, Alex. Marshall, John Ritchie, and others. MOTHERWELL.—George Adam, of Stranraer, has been here for two Lord's Days and J. H. Burridge, gave addresses in Roman Road Hall, on several Monday evenings. DUMFRIES.—Arthur G. Hodgkinson, has been helping young believers, and preaching the Gospel, in the new Hall here. CAPRINGTON, NEAR KILMARNOCK.—A small cottage has been rented here, for the preaching of the Gospel among miners and others in the district. SANDBANK.—The Lord has graciously opened a door at the Powder Mills, some distance from here, where there are quite a number of people. Pray that God's Gospel may be blessed among them. KILMARNOCK.—A series of meetings has been held here by William Montgomerie.

England. KINGSBRIDGE, DEVON.—John Knox M'Ewen, has been labouring in this district. MANCHESTER.—"We had a good season in Tent work. Sinners saved, and believers blessed."

Ireland. CORK.—A new Hall has been opened in Queen Street here, in which from this time believers will gather for worship, and preaching of the Gospel. Mr. H. A. Mandeville, conducted a week's special meetings in above Hall, with noon Bible Readings which were richly blessed. Prayer is desired, that this newly-opened door may become a centre of blessing in this needy town. Alexander Marshall has also been here.

Canada. LONDON, ONT.—The Tent has been taken down for the season. The Lord has given blessing. Three or four have been converted, and will ever praise God for the coming of the Gospel Tent. HAMILTON.—"Three of the saints who gather in Larkin Hall, here, have gone forth in the Lord's Name to serve Him in China. Their names are Mr and Mrs John L. Duff, and Miss Annie Lucas." PETROLIA.—The Lord has blessed His gospel and His Word here. Our brethren Hicks and Dickson laboured in a Tent during part of the summer and had a good time. Special meetings for Christians were held here on October 2nd and 4th."

United States. BEAULIEU, NORTH DAKOTA.—John Grimason is preaching still in these parts. He writes—"Good meetings on the prairie,

larger than ever. Quite a few profess, but these are times of profession. I believe some *have* got Christ." WESTERLY, R. I.—"David M'Gill and William Matthews, have been labouring here. There is considerable interest among the people, and a few more have been converted."

FALL RIVER, MASS.—"As a result of recent labour here an assembly of believers now gather in the Lord's Name," JOLIET, ILL.—"Tent work is over for a season, and the Canvas taken down. Five believers have been baptized, a few sinners saved.

British Columbia. NEW WESTMINSTER. James Freel, formerly of Victoria, has removed here. He writes—"If the Lord will, we hope to gather the children together, and speak to them of Christ. The people are very indifferent to the things of Eternity. A few gather to the Worthy Name of the Lord Jesus, and He has owned and blessed them."

Mexico. W. H. Stranger, writing from, Tehucan says—"You have doubtless by this time heard, of the falling asleep of our dear sister Mrs Harris. After being unconscious for some time, she quietly fell asleep at 5.30 p.m, on 10th September. As the dead must be buried within twenty-four hours in this country, our sister's precious dust will be carried to the grave to-morrow morning. I trust grace may be given to our brother then, and that he may be supported as he has been to-day."

Central Africa. Miss Gilchrist writing from Kwanjelula, before leaving for Nana Kandunda, 5th July, says—"We had quite a wonderful day last Lord's Day. Just think of fifteen of us gathered around the Lord's table, in the heart of Africa! We had indeed a precious time, and like the disciples we were glad as we "saw the Lord." 17th July—"We had such a blessed time to-night—a sort of farewell meeting, reading the Word, praise and prayer." Brother H. Thompson, arrived from Garenganze, on Friday evening. He looks so well after his long journey, and on Tuesday, Brother W. Faulknor, arrived. He had spent a few days at Casamba, It is really wonderful to see him so bright and happy, after his long affliction. He has been much benefited by the journey, they say he gathered strength every day after they left Garenganze, The sore on his foot is much better, although they say it may be months before he can walk without a stick. 29th.—"In Camp at Casamba."—We are now in camp, four miles from Kwanjelula, en route for Nana Kandunda. H. B. Thompson, writing from Kwanjelula says—"My residence in this country has taught and convinced me of this, that if Africa is not *thirsting* for the Gospel, Africa *needs* the Gospel, and the privilege and responsibility is ours to give it." Our brother met with an accident to one of his eyes, when in Garenganze, by which he was temporarily deprived of his sight, but we are glad to learn that by the time he reached Bihê, he had quite recovered it again. Archie Munnoch, writes—"I am enjoying good health, and God-willing hope to go to the coast for boxes and other needful things soon. Brother Faulknor is here with us. Brother Arnot, Cyril and Mrs Bird, and Miss Gilchrist, have left for Nana Kandunda"

The Believer's Place, and Portion in Christ.

A Sunday Afternoon Talk with Young Converts.

EVERY believer has Christ as his portion: a whole Christ for himself. What a portion, and what a range of blessing is here! Let us meditate a little on a four-fold view of the place, and the portion that we have in Him.

1. IN HIS HAND—The place of *Security*. "All His saints are in thy *hand*" (Deut. xxxiii. 2.) the least as well as the greatest. "Neither shall any (neither man, nor devil) pluck them out of my *hand*" (John x. 28). This is our place of *security*. That hand once pierced for us on the Cross, now holds with an everlasting grasp, every one who has been given him by the Father. And concerning every one of them Jesus says—My Father who has given them unto me, is greater than all, and no one (neither man, or devil,) is able to pluck them out of the Father's hand" (John x. 29 R. v.) You see we are doubly secure. "Your life is hid with Christ in God" (Col. iii. 3). Believing this, you will never be found in "Doubting Castle," or in the domain of "Giant Despair." The knowledge of this enables the saints to sing—

"My name from the palms of His hand
Eternity will not erase."

2. ON HIS SHOULDER—The place of *Strength*. Concerning the shepherd who went after the wandering sheep, it is written. "And when He hath found it, He layeth it on His *shoulder* rejoicing. And when He cometh home, &c." (Luke xv. 6). The found one was carried *home* on the shepherd's shoulder upheld by His strength. "In the Lord have I righteousness and *strength*" (Isa. xlv. 24). "The Lord is the strength of my life" (Isa. xxvii. 1.) "Unto Thee O my *strength* will I sing" (Psa. lix. 17). "Without strength" in ourselves; but hearing His whisper as we journey along to His and our home—"My strength is made perfect in weakness" (2 Cor. xii. 9). "Lean hard" then upon His mighty Shoulder, for "in the Lord Jehovah is everlasting *strength*." This is our support and stay, all along life's pathway, to the eternal glory of God.

3. AT HIS FEET—the place of *Discipleship*. "Mary sat at Jesus *feet* and heard His Word" (Luke x. 39). He has many things to teach us, and He wants us to listen. First, He makes us His disciples, and then He teaches us to observe all things whatsoever He hath commanded (Matt. xxviii. 18, 19). At every

stage of your Christian life, there will be something fresh to learn, and no one can teach you so well as the Lord Himself. Acquire the habit of sitting at His feet, searching and meditating on His Word, and when you learn what His will concerning you is, then, "whatsoever He saith unto you, *do it*" (John ii. 5).

ON HIS BOSOM—The place of *communion*. "There was leaning on Jesus *bosom* one of His disciples whom Jesus loved" (John xiii. 23). There is a place on that bosom for *all* His disciples, and He wants every one of them to occupy it. It is their resting-place, their home. How blessed it is to recline there, telling Him all your sorrows and your joys, and getting His thoughts about all your difficulties. Things you would not mention to your dearest friend on earth, you may tell to Him, and He delights to hear them. "O how He loves." "Delight thyself also in the Lord, and He shall give thee the desires of thine heart" (Psa. xxxvii. 4). John, the beloved disciple, took His place on the Lord's bosom. He embraced his privilege. He calls himself "that disciple whom Jesus loved." Peter, or Nathaniel might have done the same. So may you. The bosom of the Lord is the resting-place of the saints, especially I think of the little ones. "He shall gather the lambs with His arm, and carry them in His bosom." Nestle there. Abide in His love. Live believing He loves you, that everything He sends you is designed and planned by perfect love. This is to lean on His bosom.

"I cannot half His love express,
Yet Lord my lips with joy confess,
The blessed portion I possess,
O Lamb of God in Thee."

CHRIST AND THE CHURCH. There is the mystery of a love that passes knowledge, between Christ and the Church. *She* must love Him for the service He has shown her. *He* must love her for the cost she has put Him to. *She* will find herself forever by the side of One who so loved her, as to die for her. *He* will see by His side one who so engaged Him, that He was willing to go through with His affection, though the cost of loving Her would take (to speak after the manner of men) all that He was worth. He cannot but prize her supremely, and so she Him."

Christ the Object of the Soul.

IT was the sight of a glorified Christ at God's right hand, that won the heart of Saul of Tarsus, and broke the fetters that bound him to the world. Yea more, it was his ever-increasing knowledge of Christ that kept him pressing onward in the race, counting all things here as dross, and still reaching forth to know Him more.

"The excellency of the knowledge of Christ Jesus," his Lord, was the motive and spring of all his service and his suffering. "To know *Him*" was the ever-deepening desire and passion of his soul. Christ was his object: Christ his Pole star: Christ his goal. He began with Christ that day on the Damascus road: he went on day by day along his rugged path with Christ, and when he had reached the end of the course, and finished his toils, he stood alone with Christ, rejoicing in the victory gained. Christ was all to him, and blessed be God, He is the same Christ for all His people. There is enough in Christ, not only to bring every believer to Heaven at last, but to make every believer happy and holy on earth. We sometimes sing—

"Jesus thou art enough,
The mind and heart to fill."

But is He "enough?" Does He fill the mind? Ah then, the world's gossip: its politics, and all the rest, will have no place. Does He fill the heart? It may be simply tested by asking—Do I want to have something else? Is Christ enough? Happy, the heart that knows Him to be so, and asks no other portion.

"Looking *off* unto Jesus." This is the secret of making progress in the heavenly race. To be occupied with the failures of others, gives no power to avoid them ourselves, but to go on "looking *off* unto Jesus," the Perfect Pattern, the Author and Finisher of faith's path, who trod it all, every step, without stumbling, without faltering. *This* inspires the soul to press on. To be occupied with Christ all the day, and every day, is the highest privilege of the Christian. It is his life's business here. And when earthly life and toil is past, his everlasting employment will be, to gaze upon Christ, to see His face, to dwell in His immediate presence. "His servants shall serve Him. And they shall see His face, and His Name shall be in their foreheads." (Rev. xxii. 3.4.)

Service, and its Snares.

IT is good to be diligently engaged in service for the Lord, but service has its snares. Whenever we allow our service, to take the place of the Master, it becomes an evil. When we are so full of *work* that we have no time for the *Word*, then weakness soon follows. This was Martha of Bethany's mistake. She was "cumbered with much serving," so much so, that she seems to have lost relish for the quieter place of her sister Mary, "who sat at Jesus' feet and heard His Word," (see Luke x. 36). And this constant occupation with work soon brings leanness to the soul, and shallowness in the Christian life. A constant round of meetings, with little time for quiet reading of the Word and prayer, is bound to produce a superficial Christianity, lacking power and freshness. Nor will the results be satisfactory. Our power for drawing others to Christ is, that we are living with Christ ourselves. If we would lead fellow-saints unto the truth, we must be gathering it fresh from the Word for our own souls. It may be, that the lack of this, especially amongst those who publicly minister the truth, is one of the chief causes of the felt lack of power in the Church, and of the increase of worldliness and carnality among the saints. See to it then, dear young believer, that your outward and public service for the Lord, does not deprive you of inward enjoyment of Him, and of private study and meditation on His Word. You may be active in preaching to others, while your soul lacks nourishment: keeping the vineyards of others, while your own is unkept. Diligent in the courts of service for the Lord, while communion with Him in the closet is almost, if not entirely neglected. This is surely an evil, and one that brings loss to the soul. "God" must be first: His service next. And service without the enjoyment of God is always irksome, and void of joy. The wheels drag heavily, then they stop. The motive power is gone. But when the soul is in the enjoyment of God: when Christ is the object, then service will be blessed, and its results will bring glory to God, and blessing to those unto whom it is rendered. When we find our service irksome, or void of blessing, then it is time for us to be examining our spiritual condition, and testing the motives and hidden springs—under the surface.

Service in the Sanctuary.

Written by an Invalid.

THE beloved writer of the following letter, had long been laid aside from active service in the harvest field. In his early days of Christian life, his earnest desire for the Master's service is expressed in the lines of a hymn from his pen.

“O grant me, Lord, the fervent love, that cannot choose but serve ;
Help me with burning zeal for Thee, to task each strained nerve,
And never from my happy toil, a single moment swerve.”

In the Lord's good pleasure and sovereign will, His servant was called to another sphere of service, and there in bodily weakness, and oftentimes pain, he served joyously.

It pleased the Lord a few months ago to call His servant “up higher” to be in His own immediate presence.

The following lines written in the quiet of the “desert place,” may yield refreshment and cheer, to fellow-sufferers and fellow-labourers in this lonely sphere.

“Some of my friends have written to comfort me because the Lord has taken my little service from me. But He has not done this: though I abundantly deserve He should. My thought is, that He has most graciously promoted me. Oh, His goodness to me all my life has been unutterable! He found me in the outside wilderness, and brought me into the camp of His people. After a time, He led me from the camp into the court of the tabernacle, and entrusted me with a most lowly little service there. And now He has led me from the outer court into the holy place, to minister there before Him at the golden altar, and now nothing further can be looked for, but that He will call His most unworthy one from the holy place, into the holy of holies, there to see His face, and to serve Him for ever (Rev. xxii. 4).

Shall I venture merely to hint to you, what I conceive my present little service to consist of? If I do, it is with the earnest desire that you may ask the Lord to fit me for it, for I feel *inexpressibly* insufficient. It consists, I think, of four parts.

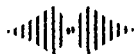
I.—PRAISE. O my brother, how little, how very little is God praised by us (Psa. cvii.) No service can surpass this. It is the exercise of the glorified in Heaven, and of angels. But our praise

should be more hearty than that of the angels. God created us for His praise ; He redeemed us for His praise ; and He re-created us for His praise (1 Peter ii. 9). We have always opportunity and always occasion. And how this blessed exercise enlarges our own estimate of God's grace and glory, and kindles into a more fervent flame, our love to Him.

2.—PRAYER ; and especially INTERCESSION. What a field of ministry is here, and yet how sadly neglected. Prayer for ALL saints (Eph. vi. 18) ; prayer for ALL men (1 Tim. ii. 1). And it is not to be mere formal prayer : it is to be in *agony of earnestness* (as the Greek word in Col. iv. 12 has it). See how the apostles valued the ministry of prayer : they set it before preaching (Acts vi. 4). I have said that praise is the work of angels : let me add, that intercession is the work in Heaven of our adorable Redeemer ; the highest function of His priestly office.

3.—I know not to name the third. May I call it in a general way, SEEKING TO PLEASE GOD ? And this, by resignation to His will, by joyous patience, by carrying out 1 Cor. x. 31, and by constantly repeating the offering of Rom. xii. 1.

4.—ENJOYING GOD. "Man's chief end is to glorify God, and to enjoy Him for ever." God is to be our *only* joy, and if He be not our only joy, He will soon cease to be a joy at all. O let us be faithful in this service. Let our's be the full joy of those who have found in Christ ALL that their heart's desire. The "Man of Sorrows" is at this moment the most joyous *Being* in the universe ! Let us in our measure seek even now to enter into "the joy of our Lord." And now, my brother, you must not for a moment think that I am discharging this ministry in a suitable way. I am humbled to think of my deplorable deficiency. *Will you ask help for me ?* Though God may change our services as to its sphere, this by no means involves our dismissal from it. The above four fields are often overlooked, but they are of immense importance. No external service is comparable to them."



Why Weepest Thou?

"I am poor and needy; yet the Lord thinketh upon me."--PSALM xl. 17.

GOD careth for thee, weeping one,
His hand is round thee now;
For thee His *best* is always done;
O then, why weepest thou?

God loves thee well, thou troubled one,
Heaven wonders at such love;
He loves thee as He loveth none
In angel ranks above.

Throughout the earth His earnest eye
Hath careful searched, to see
What spot it was beneath the sky
That *best* befitted thee.

Yet thou that chosen holy place
Profanest now with tears;
And when thy soul should sing its praise,
It weeps its idle fears.

O wherefore, wherefore, dost thou wrong
His heart, who loves thee so?
And rob Him of thy tribute song,
To nurse thy thankless woe?

If thou must weep, then weep for joy,
That God THY FATHER is;
Whose grace dost all its powers employ,
To load thy soul with bliss.

Yes, weep o'er the forgotten love
That guards thee every day;
Not only crowns thine end above,
But blesses all the way.

J. D.

New Doctrines.

THE times through which we are passing are specially marked by restlessness, excitement, and sensationalism, not only in the world, but in what is called by the name of Christ as well. There is an incessant demand for something new. The man who brings forth some new theory is, for the time, a popular man. Crowds follow him: he makes disciples. It matters little how far he may be from the truth; he *pleases*, that is the main thing. There may be nothing of the Spirit of God in the movement, still it gains popularity, and is held in repute, until the next sensation sweeps it from the boards, to make room for itself.

We do not wonder at the world running after every new sensation: little else is to be expected from it. The world is unsatisfied: the world has no Christ: it must needs have something instead. But of the children of God, surely something better is to be looked for. The Scripture says to them—"Be ye *steadfast* unmovable" (1 Cor. xv. 51). "Be not *carried about* with divers and strange doctrines" (Heb. xiii. 9). They are not to be "tossed to and fro, and carried about with every wind of doctrine," like a leaf before the tempest. They are to "try the spirits," and "put to the test, things that differ." Yet alas! how often it is otherwise, and God's true children become unsettled, and perplexed in their minds, on matters that once were clear as the noonday to them. To the young believer especially, the word of the Lord "Take heed *what* ye hear," is of great importance. How many a once-bright young saint has been spoiled, and his usefulness blighted, through carelessly lending his ear to listen to that which unwittingly led him away from God, and unto the snare of the devil. Weighty and solemn is the word, "Cease my son, to hear the instruction that causeth thee to err from the words of knowledge." (Prov. xix. 27.) It is not merely that we are not to receive it, but God says not to "hear" it. The ear is not to listen to the voice of a "stranger." Only to the voice of the Shepherd. And dear young believer, if you are finding your delight in listening to His voice, you will have no time and no desire to hear the "stranger," or to give heed to those "fables," and words of no profit, that turn away the ears from "the truth," and the feet from "the ways that be in Christ."

The Tract Distributing Band.

AT this season of the year there are many opportunities for District visitors to get into close contact with the people. We note with thankfulness that some of the "Band" workers are alive to this, and are making the most of these opportunities to reach the people with the message of life. Cottage Meetings are conducted regularly in many of the districts.

FALKIRK.—All around here, workers go forth visiting and tract distributing. There is much to cheer. Many listen attentively to the words spoken, and there are many open doors for the Gospel.

CARLISLE.—The work here goes on very heartily, and unitedly, for which we praise the Lord.

EDINBURGH.—"We are still sowing the seed, among all classes, and everywhere. God will no doubt see to it that in some hearts it will spring up and bear fruit unto conversion."

CAVERHAM, OTAGO, NEW ZEALAND.—"Our Tract Distributing Band here, was formed last March. There are fourteen of us, and we have the fellowship of the Christians who gather with us. We distribute over a thousand tracts monthly from house-to-house, and broadcast. We are all young in years, and also in the faith, and would be glad to have the fellowship in prayer of believers that we may be kept true to the Lord, and doing all things according to His Word."

NEW YORK.—"Good times here giving tracts on streets. How much the plain message of life is needed. It is a great privilege to be "allowed of God to be put in trust with His gospel."

SHANGHAI, CHINA.—"Many opportunities here of giving the gospel to sailors and others."

AUGHAVEY, CO. TYRONE.—"One young lad has passed away to be with the Lord. Four weeks before he fell asleep, he bought a packet of your tracts. They were distributed for miles around, and I had the privilege of giving the last of them at his funeral."

MOTHERS' TEA MEETING.—"We invited all the mothers in our district to tea one evening, and had thirty present. Two brethren preached Christ to them, and the Lord gave much power with the Word. This is something entirely new to them. They had been accustomed to be asked for contributions by tract distributors, but nothing of this kind before. We believe that God has used it to open many doors for His gospel, and to create a *real* interest among the people."

NO GOSPEL.—"I got a tract the other night from an earnest worker on the street. When I got home and read it, to my amazement, there was not a word of Gospel, or warning in it. Only a sentimental story, with a moral. What a pity that workers do not first examine their baskets, to see if they are sowing *seed* or chaff."

"Young men! now is your chance for beginning to work for your Master. Do not wait expecting a call to go to Africa or China. Begin at home, in your own village or street."

Reports of the Lord's Work and Workers.

Scotland. GLASGOW.—Meetings in Burnbank Conference Hall are fairly well attended, on Lord's Day afternoons and evenings. Addresses to Believers have been given by J. R. Caldwell, Alexander Stewart, and Gospel Addresses by J. H. Burrige, G. Lacksman Rao, from India, and others. Mr. Burrige continued his Lectures on Dispensational Subjects, and on Saturday afternoons of November, Conferences on "The Church of God" have been held. PARTICK.—Abingdon Hall, Stewartville Street, has been rented by believers gathering in the Lord's Name here. It is a spacious building, finely situated, in this thickly populated suburb of Glasgow. Large numbers gather to hear the Gospel. Alexander Marshall, has been conducting special Evangelistic meetings during November here, with considerable interest and blessing among the unsaved. ELIM HALL, CROSSHILL.—J. R. Caldwell has been giving addresses to Believers on Lord's Day afternoons of November, to large and appreciative audiences: J. Garriock, preaching the Gospel in the evenings. People come well out here, and the Gospel work is carried on outside and inside actively. KILBIRNIE.—"We had a good time here during the Tent season. A number were saved. About twenty added to the assembly of saints at Glengarnock, a mile from Kilbirnie. Some fifty believers formerly in connection with the "Union," have, through increased light received, from the Word, come out from their pan-sectarian position, and now gather simply in the Name of the Lord Jesus, in fellowship with all saints who thus gather." PETERHEAD.—John M'Gaw, of Aberdeen, has been labouring here, and the Lord has given blessing in the conversion of sinners. NEW DEER, ABERDEENSHIRE.—An all day meeting was held here, on November, 5th. There was a good gathering of Christians and much help from the Lord, Christians in these parts feel the need of a reviving, and there was much prayer for times of refreshing and quickening from the Lord. PLANN, NEAR KILMARNOCK.—A New Hall has been opened here.

England. BRADFORD.—W. Willington, conducted a series of Evangelistic meetings here, with blessing. WOLLESCOTE, STOURBRIDGE.—"The Lord has blessed His Word here. Eight were recently baptized, and saints now gather in the Lord's Name and shew forth His death." PENRITH.—"William Maclean, of Belfast, has been with us for meetings, and the Lord has given much blessing with the Word to saint and sinner." STOCKTON-ON-TEES.—The Bible Cart (drawn by a donkey), has done good service during the summer months. Over eighty villages in the South Durham district have been visited, many of them inhabited by miners of the very roughest class. A large number of Bibles have been sold, tracts distributed, and words of Gospel truth spoken. May the Lord graciously water the seed thus sown.

Canada. HAMILTON.—"We have just heard that the party of three who left us to serve the Lord in China, have landed at Honkong instead of Shanghai on account of cholera, but no doubt this will be part of the

Lord's plan for them—all things work together for good. **PETROLIA.**—The Lord has saved sinners here and gathered out saints to His Name. We had a Conference here recently at which addresses were given by John Smith, James Goodfellow, W. Kernochan, John M'Fadyen, and others.

United States. **GRANVILLE, REPUBLIC CO. KANSAS.**—“The Lord has blessed His Gospel here, to the salvation of sinners, and His truth to the gathering together of saved ones to that Name which is above every name. We meet in a School, thirty-seven of us. We tell the glad tidings as the Lord enables us.” **BOSTON, MASS.**—“Open-air meetings on Boston Common are well attended and the people give an attentive hearing to the Word. We have had two weeks prayer meetings to seek from God increased blessing.” **MINNEAPOLIS.**—Alexander Matthews, has been labouring here. He writes—“It is trying work here, amidst indifference and infidelity, in some respects worse than in heathendom. The little assembly of saints here, has had its trials, but through them all the Lord has brought them and given deliverance.” Donald Munro of Toronto, is in San Francisco preaching the Word. R. Telfer is also on the Pacific Coast. **NEW YORK.**—“We have had a visit of our brethren Oliver and Halyburton for two weeks. The Lord gave us a gracious and soul-stirring time. They have gone to Philadelphia.

Australia. **SHEPPARTON, VICTORIA.**—Mr. James Fairley, formerly of Grangemouth, Scotland, writes—“This is a pretty little township, the people largely employed in fruit growing—130 miles from Melbourne. I have just returned from having a Gospel Meeting among farmers and their families, eight miles off, and had a good time. I go on Wednesday to another, eighteen miles off. The people are thirsting for the Gospel. Our brother David Niven, (late of Stenhousemuir), was with us for a while, but has gone to a situation in Helensburgh, New South Wales.”

New Zealand, **DUNEDIN.**—“There is an open ear here for the Gospel and the truth. Here, and in the surrounding country, there is much need for the plain Gospel.”

Fallen Asleep.—At Troon, on 20th October, Thomas F. Hynd, eldest son of Mr. Peter Hynd, aged twenty years and ten months. This young disciple whose course has thus ended, was brought to Christ some years ago. Soon after his conversion he went out to Brisbane, Queensland, Australia, and was then baptized and received into fellowship with the Lord's people there. After a brief period of bright and happy testimony for the Lord, his health failed, and after several months of suffering there, he returned in the early part of the summer to his father's house where, he gradually became weaker in body, and quietly passed away surrounded by all the members of the family. The early call of one so likely to have become a “helper in Christ,” and a labourer in the vineyard, speaks with loud voice to those who remain, and especially to young men, to diligently fill up the quickly passing days, for God and eternity.

To Our Readers.

OUR present number completes the First Volume of "THE BELIEVER'S MAGAZINE." On looking back over the year, we have very much to thank the Lord for, in connection with the little paper. It was with a measure of "fear and trembling" that the first number went forth, for we keenly felt our insufficiency for such a task. Our hands were already well filled with work: yet the call seemed clear, and with it came the promise—"Certainly I will be with thee." Our desire was to reach the thousands of young believers—blessed fruits of God's gospel—who need plain, simple, elementary instruction in the things of God, with words of exhortation and cheer to help them on in their heavenward course, in the study of the *Word*, and in the sharing of the *Work* of the Lord in its various departments. To ourselves the service has been one of much joy, and we trust our readers have been in some measure profited thereby.

We may say that the circulation of the little paper has exceeded our expectation, and, month by month during the year, it has gradually found its way into new corners, and far-off places, where oral ministry of the Word is seldom known. We desire to very heartily thank all who have shared with us in this service, by contributing articles, and reports of the Lord's Work and Workers, and by introducing the Magazine to fellow-believers.

We have no new plan to announce for the coming year. If the Lord permit, we will continue "*The Believer's Magazine*" on the same lines as it has been conducted during the present year. We will endeavour, by the good hand of God upon us, to provide plain, wholesome fare for the people of God, keeping back nothing profitable, for godly edifying. Intricate questions are not in our line: but we shall always be glad, as the Lord may enable us, to help young believers to a clearer understanding of any portion of the Word, or to assist them, toward the will of the Lord, on any difficulty in their path through these pages, avoiding unprofitable questions, and matters of a merely personal character, which would not be for the general interest and profit of our readers. We shall value the fellowship of Christians everywhere, in circulating the little paper among fellow-saints, and introducing it to such as may not have yet seen or heard of it.

If the Lord permit, there will appear in our pages during the months of the coming year, a series of plain simple articles, specially suited to young believers, and others enquiring after God's truth, on—The Believer's Relation to the World—Unequal Yokes—Baptism, and its Subjects—and How God gathers His People.

We would earnestly ask our brethren and sisters in Christ, to seek continued help from God in this ministry, that amid the ever-increasing difficulties of our times, a certain sound may be given, and a plain path pointed out in these pages, for the sheep and the lambs of the Lord's beloved flock.

