

that of course the Spirit of God is with you, though that means that He is not with others who are just as diligent and just as earnest as you, then regard it as a temptation of the evil one. You may be sure that, if you have feelings like that in your heart, the Spirit of the Lord cannot be with you, because wherever the Spirit of the Lord is, there is humility, there is modesty. The Saviour says, "Take my yoke upon you, and learn of Me; for I am meek and lowly in heart." And if any man is not "meek and lowly in heart," the Spirit of Christ is not in him.

May the Lord keep every one of us from all pride and self-conceit; may He save us from all self-will and selfishness of every kind; so that "as new-born babes we may desire the sincere milk of the Word, that we may grow thereby," "unto the measure of the stature of the fulness of Christ," and so may be ready for the "strong meat" which there is for strong men, and become not only "wise unto salvation," but "thoroughly furnished unto all good works!"

The Lord make every convert here an earnest, humble, loving, patient, persevering student of this blessed Word, in which we all rejoice, which is indeed a light unto our feet, and a lamp unto our path, and, next to the Son of God and the Holy Spirit, Heaven's greatest gift to man.

British & Foreign News.

ENGLAND.

RELIGIOUS TRACT SOCIETY.

This Society celebrated its Eighty-fifth Anniversary under the most encouraging auspices. From the report and various addresses we make a few striking and instructive extracts.

THE GREAT WORK.

The number of new works published during the year has reached 707, of which 209 were tracts. The issues from the depot have been 75,721,360, including 30,197,350 tracts. The trade receipts of the year have been 189,631*l.* 15*s.* 1*d.*, an increase on the past year of 6,671*l.* 9*s.* 1*d.*. It is matter of great thankfulness to the Committee, that at a time of great mental activity, and in the face of largely increasing competition, there is a greater demand than ever for publications which, like those of the Religious Tract Society, adhere without deviation or compromise to the evangelical verities of Scripture, enforcing them upon all classes and ages, and allying them with every form of literature.

In connection with the missionary work of the Society, it was thought advisable at the commencement of the year to issue a special appeal. Partly through the generous response to this appeal, partly also through an increase in the number of legacies, the benevolent income of the Society has risen to 21,057*l.* 18*s.* 3*d.*, including contributions from auxiliaries, with subscriptions, donations, and legacies. This shows a total increase of 6,233*l.* 13*s.* 2*d.*. Part of this will be applied to large special grants for missionary purposes in India and China. The receipts from all sources, including interest on investments and last year's balance, have been 212,906*l.* 0*s.* 9*d.*, showing a total increase of 11,640*l.* 13*s.* 4*d.* on last year's return. The expenditure of the year in the missionary operations of the Society at home and abroad has amounted to 48,878*l.* 14*s.* 5*d.*, of which 11,462*l.* 4*s.* 11*d.* has been repaid by the recipients of grants at reduced prices, leaving a balance of 37,416*l.* 9*s.* 6*d.* to be met by the Society; or a sum exceeding its total benevolent income by 16,358*l.* 11*s.* 3*d.*. This sum has been provided from the trade funds, from which the expenses of working all departments of the Society, in its business and its missionary work, have also been defrayed. It cannot be too distinctly borne in mind that, as a publishing institution, this Society not only meets its own expenditure, but leaves a large surplus from year to year to be employed in directly missionary operations, chiefly by grants of money and paper to foreign societies, and of publications in home and foreign fields.

THE WORK OF A TRACT.

He had been very much struck with something he heard when he was travelling from California to New Zealand. He was accompanied by two missionaries who were going to Japan. They told him that some

years previously a young lad in that country, a native, met with a tract. It contained the first news that he had ever heard of Christianity. He knew nothing whatever about it, but this tract awakened his curiosity to know what Christianity was, and so intense did his desire become that he smuggled himself on board a ship which was going to Boston in America, and there he landed a perfect stranger. The captain of the ship became interested in him, and told his story to a merchant in Boston. The merchant had him trained in a good school and then sent him to college. The result was that the lad was completely converted to God, and became actuated by a desire to go back to his own country to carry the Gospel there. He was told that if he did so he would lose his life, for the law of Japan then was that anybody who embraced Christianity would be beheaded. He said, "I may; but I have been to the Lord Jesus and I have told Him to have that law altered, and I believe He will have it altered." Strange to say the law was abolished, and through the influence of the American Ambassador. (Hear, hear.) Well, the young man went to Japan and preached the Gospel there, and he who was at first influenced by a single tract was now at the head of a large institution, where there were upwards of a hundred young men training for the Christian ministry. (Cheers.) In conclusion, the Chairman said he trusted that the Society would see even better and brighter and more glorious days than ever before. The world was all before it, and it had the promise of God to stimulate its efforts. (Cheers.)

THE ANTIDOTE TO INFIDELITY.

We are a reading people, and much good might be got out of the fact. But while he bore that in mind, he remembered another; namely, that go where one would the emissaries of evil were sowing the tares just as fast as Christian people were trying to sow the wheat. He would not make reference to any efforts put forth by the adversary at home; but he found that in Calcutta a native paper called the "Anti-Christian" was published. In Madras there was another of similar stamp, called "The Thinker," and every effort was being made to poison the minds of the natives against Christianity. In one list alone was put forth thirty-three books by Bradlaugh, nineteen by Mrs. Besant, sixteen by Ingersoll, and fourteen by Foote, besides Payne's "Age of Reason," and other works. On the other hand, there was much to encourage the advocates of Christianity, as regarded the willingness of the people to listen to teaching concerning Jesus Christ. He had been very much struck with it. From India, one of their missionaries, writing for tracts, said, "Let the name of Christ be printed on the title page of every book. We have now arrived at that stage in Bengal when the name of Christ is more of a recommendation than otherwise." That was striking testimony, and what was true in India was also true to some extent at home. He had been greatly ashamed by the fact that those who had not yet believed were beginning to find out that there was a difference between Christ and modern Christianity. It had been the selfishness and negligence of the Christian Church which had retarded the success of their efforts in the world. What remarkable testimony was that of a pantheist who wrote: "The power of the love of Christ is a revelation, and what makes Jesus dear to me is the sweetness, the plentitude of His compassion. It is the moral greatness, the rich and tender affection, the overflowing brotherliness by which I am attracted." And when that testimony excited surprise in some quarters an avowed atheist wrote to one of the newspapers in the these terms: "I endorse the words unreservedly, atheist as I am. Many secularists have a hearty and real admiration for the man Christ, the social reformer, the friend of the poor and the oppressed." These expressions of opinion are important. The Church was living in times when if it made profession of Christianity and had not its power it would be found out. The world was becoming anxious to know more about Christ, because it had learned in some degree to love His character, and this Society was doing its noble best to meet all demands. Reference had been made to the "Present Day Tracts," and he could not but express his gratitude strongly to the Committee for that grand series of publications. There was no doubt that Christian people had been in danger of shutting their eyes to the fact that many good people round them were troubled by questions about religion. There was no use in saying, "We must not think about it." That would do harm rather than good. Scepticism was in the air, and men would think about it and discuss it. Christians ought not to be over timid in the matter. There could not be contradiction between true science and God's truth. Let them remember what Dr. Duff in India said—"It is characteristic of truth that it is never really in discord with anything else that is true, whatever it be;" and John

Milton used these words: "Let the winds of doctrine blow from every quarter. Surely it were to act injuriously if we were to distrust the power of truth." The tree should be judged by its works; and he would like to make a comparison between two Americans, Moody and Ingersoll. Moody could point to drunkards reformed. Moody could point to homes made happy; but what had Ingersoll to show. Against the teachings of such men as Ingersoll, one of the best things they could do was to circulate the publications of this Society. If they could more and more disseminate such literature, they would be doing a great work for God and His Church. He begged Christian people to have faith in God, for they had lately been apt to give way to despair. The first line of the hymn sung that evening was "Stand up! Stand up for Jesus!" and the next one was "The strife will not be long." In one sense their strife would not be long; yet in another sense it was very long, or so it seemed to them. But they must be patient, remembering that God was patient because He was eternal. When they looked abroad into society and saw the prevalent evils, and when they watched the missionaries labouring in some cases without much apparent result to their efforts, they might say with the Psalmist, "My strength hast Thou weakened: my days hast Thou shortened. Oh! my God, take me not away in the midst of my days." Nevertheless, the Lord's will must be done; Jesus was the same yesterday, to-day, and for ever; and after all He would take His time in the accomplishment of His great end. People were learning now to see how God worked in the past. It was not that He worked by an omnipotent exercise of power. His power was combined by wisdom; and He left man to reap the profit of experience. At one time they were afraid of astronomy and geology. Why, these were the heritage of the Church. When we saw how long this world was being prepared for the habitation of men, and how in our own individual history God worked day with us, disciplining us and preparing us to be His temples, we ought to learn the lesson in regard to the Church which was to be the dwelling place of the Holy Spirit for ever, that such a habitation was not to be built in a day. They must have patience, and never distrust the final conquest of God's kingdom. When it came, he believed that this Society as a humble handmaid under God would largely have contributed to that glorious end.

NO GOODY-GOODY BOOKS.

Therefore it was necessary that their supporters should cheer them and show interest in them and keep up their enthusiasm. A piece of red tape and mere formalism could not do the work of this Society, and therefore the staff should be so encouraged that they would grow fresher and younger and more enthusiastic year by year, and make the Society more prosperous in the future than in the past. The editors and the Committee stood in a very difficult position. Behind them was a great constituency of subscribers, with whom they must not get out of touch. In front of them were the eager faces of the children, the dull, stupid faces of ignorance, the keen, sneering eyes of unbeliever. They were bound to remember the old traditions and respect even the prejudices of their subscribers. They must beware that they did not publish books which would offend that great body. But at the same time they must consider the other class with whom they had to deal. The readers were saying "We are not going to read dull books, stupid books, or goody-goody books. We want lively, clever books, which are abreast of the time." It was always the young who were abreast of the time, and sometimes a little ahead of it. But as they grew older they generally got tripped up by the cares of life, and even fell behind the times; and perhaps therefore it was as well that in their youth they should be pushing forward. He asked the Committee not to allow the conservative feeling of the subscribers to be more than a useful drag upon them. They had to meet readers who were not like the subscribers. They had to meet unbelievers, and their supporters who sat quietly at home in safety and comfort must not manacle those who were doing their work, and who were trying to bring the outcasts into the fold of Christ. The Executive had been doing their very utmost, not merely to continue the old pathways, but to strike out new roads of usefulness. They had been enterprising. The "Present Day Tracts" had given a higher literary and theological standing to the whole Society. They were on the right path. They knew that the best apologetic for Christianity was just an adequate exposition of the Bible. It was not knocking over infidels. When you had knocked over a thousand you would find another thousand needing the same process. It was not bandying clap-trap arguments at secular meetings. He supposed that must be done; but the real defense of Christianity was the exhibiting of the Master's spirit and of His love; and

everytl
Book i
contrib
did not
this So
money
the kin
must n
membe
religior
but of i
their r
demanc
of Chri
for und
heart.
less, su
full of f
doubtec
fute Jes
their sa
hands c

Three
ment w
premise
Out of t
stately
nations.
was!

Max M
In fac
Penteco
the Soci
He had
11th cha
within t
not be s
his opin
Commit
far bette
The So
professo
an instru
the high
tive state
He was
Now the
tites. I

and the
doubled
do to all
ture. In
the camp
say, "a
volume:
the sling
Goliath.
the simp
and Sata
uncut vo
fluence b
just the t
literary
these sin
what wei
were all
ary, and
Since its
ooo publi
vast cons
Surely it
mired the
way to
thither w
cel from
the Relig
the Evil
cause it r
gave him
his own w
word wou
home mis
the help
ism and s
was neces
an equal
cause for
could mal
He could
required t
but God c
would set
their little
spirit was
to support
a Society