

their own denomination, but to gather trophies for the Lord himself, and use only the weapon which he has placed in their hand, they may expect that the Lord will honour them who honour Him by employing His Word.

We do not wish to throw discredit on creeds and confessions. They are perhaps necessities for certain circumstances in the Church. But we have observed, that in times of a revived interest in the cause of Christ, and in the case of very devoted servants of the Lord, on whom manifestly the Holy Spirit had been poured out in abundance, God's Book was more honoured than at other times and in other cases. Creeds and confessions were laid aside as too stiff, cold and formal. The word of the living God was the only thing that satisfied the soul and it was made the only guide of their actions. We have observed, moreover, on the other hand, that in times of greatest spiritual deadness, and in men who gave the smallest evidence of the Spirit's operation on the soul, creeds and confessions were deeply honoured—They were always brought forward by them as the rule, and often employed to the injury of the scriptures themselves. Now, valuable as some creeds and confessions are, and some of them, in our judgment, are very valuable as embodiments of Scriptural truth, yet they are at best but human, and must occupy a second place to the Word of God. They may be well adapted for the end for which they were framed, but they cannot have the comprehensiveness, nor the adaptation which the Scriptures have for the varied manifestations and developments of the Lord's work in the course of generations. Neither can they be assumed to be the infallible embodiments of divine truth. We hail, therefore, every indication of a revived interest in the book of God, in the case either of individuals or societies, believing that the more the Scriptures are read and understood, the

more rapidly the work of God will advance and prosper.

3.

"We are beginning to perceive that when the Lord of the harvest sends forth His labourers, His true labourers, in the day of His grace, their first act must be to welcome one another to His field, and to forget themselves in that welcome."

We wish that sentence, or a sentence embodying the same truth were written in gold, and continually before those who are in the Lord's work and profess themselves the Lord's workmen. We believe it to be a valuable test of the genuineness of the servant. If a man cares more for the ~~FLEECE~~ than the FLOCK, if he desires his own glory more than the glory of His Master he will give no welcome, but the very reverse, to a true labourer of the Lord coming to help him. He does not care for the Lord's work advancing, and if he does manifest any interest at all, it is that it may advance after his own interest is secured. The true labourer, however, seeks his Master's glory, not his own.—He knows, moreover, that in seeking his Master's interest, he but advances his own. He knows further that no two labourers in the Lord's vineyard have precisely the same work to do, and that the labours of God's true labourers can never hinder each other. So he extends the right hand of fellowship to all who are labouring towards the extension of the Redeemer's kingdom.

4.

"The habits which have hitherto led to success in our particular kind of missionary work, have been, not to inquire, or advertise for helpers, but to accept all that have offered themselves in either class—unless there has been some reason for not doing so—and a wonderful clue of providential connexion has often been developed in the right and fitting co-workers coming to light at the same period." p. 132.

For every work God has to do in the world, he provides workmen wonderfully adapted for carrying it on. These gener-