

## GOODBYE.

Goodbye, goodbye! It is the sweetest blessing  
That falls from mortal lips on mortal ear,  
The weakness of our human love confessing,  
The promise that a love more strong is near.  
May God be with you!

Why do we say it when the tears are starting?  
Why must a word so sweet bring only pain?  
Our love seems all-sufficient till the parting,  
And then we feel it impotent and vain.  
May God be with you!

On! may He guide and bless and keep you ever,  
He who is strong to battle with your foes;  
Whoever falls, His love can fail you never,  
And all your need, He in His wisdom knows.  
May God be with you!

Better than earthly presence, e'en the dearest,  
Is the great blessing that our partings bring;  
For in the loneliest moments God is nearest,  
And from our sorrow heavenly comforts spring.  
If God be with us!

Goodbye, goodbye! with last breath we say it,  
A legacy of hope and faith and love;  
Parting must come, we cannot long delay it,  
But one in him we hope to meet above,  
If God be with us!

Goodbye! 'tis all we have for one another;  
Our love, more strong than death, is helpless still;  
For none can take the burden from his brother,  
Or shield, except by prayer, from any ill.  
May God be with you!

—ROBERT FLEMING.

## GOSPEL WORK.

## ALL-DAY CONVENTION IN GLASGOW.

Mr. Moody presided, morning and afternoon, at the all-day meeting in the Glasgow City Hall, on a recent occasion. The meetings were large and enthusiastic. Mr. Moody confined his remarks at the morning meeting to the subject of "Revivals." He said: I wish those who object to revivals would come here and state their objections. If revivals are not according to the Word of God, let them be given up, and let every effort be put forth against them; but if they are according to that Word, let every Christian do his utmost to promote them. I find no trace of an "awakening" before the flood, and I have an idea that if there was an awakening, there would have been no flood. The first revival I read of was when Moses brought the people out of Egypt. In the promised Land the children of Israel often relapsed (as the Scotch people call backsliding), but God raised up great and mighty men to restore them. There was a great revival in the days of Samuel, and surely another in the time of Elijah.

A study of the ungodliness of the present day shows us the need of some mighty religious awakening. People complain that there is "undue excitement" at these meetings. When are people so moved? The Jews were under John the Baptist? For 400 years before his time darkness brooded over the people, and scarcely a breath of heaven's sweet air was felt. John's coming was like the flowing in of a wave of spring air. How intense the excitement was when tens of thousands followed the wilderness teacher! I have seen more excitement over a race at Epsom (where I was once asked to preach) than I have ever seen at a revival meeting. No doubt when John was beheaded the people said a revival had failed; that he had preached only a few months, and his work all ended in a violent death; but his great and blessed work was done in moving the country from end to end. When Christ began His ministry, and the dead were raised and lepers were cleansed, very likely multitudes who opposed the movement complained of the excitement. When Christ was crucified, they said of Him as of John, "He was a mighty revival preacher, but you see He is gone!" They might as well have said that Christianity was a failure, and yet it has been moulding the world for 1900 years. The fact is, there never was a good movement that did not meet with opposition. If we truly believe in revivals, let us pray and work for them.

I have never been more encouraged in my life than I am finding since my return to this land so many hold-ings on in their Christian course who were converted at years ago. Within the last few days, when visiting a town in Dumbartonshire, many grasped my hand, to whom my ministry was blessed on the occasion of my former visit to Glasgow. Go where I will throughout Scotland, I find the converts of eight years back among the most earnest Christian workers.

The hymn "Christ for me" having been sung, Dr. Somerville introduced to the meeting the Rev. Mr. Rajahgopaul, a native missionary from Madras, who delivered a brief address on the power of the Gospel among his countrymen.

## THE QUESTION-DRAWER.

At this stage of the proceedings, Mr. Moody, having invited questions on revivals, proceeded to answer rapidly the queries sent in. There were, he said, in the churches some meetings of a purely devotional character, and some for the purpose of building up believers in the truth; but he thought that after every time of faithful preaching of the Gospel there should be an "inquiry-meeting." There would always be results if ministers and their Christian helpers sought and expected them. The notice of an after-meeting should not be given out in a way that suggested that the minister himself did not expect results: "If any are disposed to stay, we shall be glad to converse with them." Invite Christians to remain for prayer. It will be a good report to go abroad about a church, that the preaching there is regularly followed by an after-meeting.

"Should a young convert immediately begin Christian work?"—"Yes; if you want to keep him in a healthy state. The spirit of the Gospel is not to get and then give. There is work they can judiciously do. They can go and read to and teach the ignorant. They can gather neglected children who need instruction. But in their work they need to be wisely guided."

"How are young converts to be kept in connection with a church?"—"Well; give them so much to do that they won't want to leave it. If the spirit of Christ is in them, it must flow out; and if you don't find a channel for their new zeal, they will find out one for themselves elsewhere."

"What would you say of evangelical ministers who preach year in and year out, and never see a soul converted, much less prove the means of an awakening?"—"Pray for such a minister that God would revive him. Remember that a revival sometimes begins in the pews, and then reaches the pulpit. It's a sad thing when all get discouraged together. God seldom, if ever, uses a discouraged minister. I think He generally sets him aside. Get away to the vestry, and meet there regularly in prayer, and pray that your minister may not get under Elijah's juniper-tree."

"Is it right to sit under a minister who opposes revivals?"—"Well, that is a matter of taste; for myself, I should go elsewhere, and listen to a man of different spirit."

"Is it best to have more speakers than one at an evangelistic meeting?"—"If you have more than one, people are apt to institute comparisons between the speakers; they think more of the men than of the message."

"What would you do in a living church with a dead minister?"—"I think there are very few such cases; but I would not find fault with the minister. Don't publish your opinion of him. Pray to God to bless him. Many a man has thus come to be a great power for good."

"Do you know of any hindrance like strong drink, in the way of revivals?"—"Nothing has done so much to retard the work of God. It is time for the Church to arise when it sees the calamity that is coming on the country. It is said that teetotalism is not such high ground as moderate drinking; but I should say that if a man abstains for Christ's sake, he is on about as high ground as it is possible for him to get to. I may be a moderate drinker, and have a stronger will than my son; and if he learn to drink through my example, he may rise up to curse my memory. It is wonderful how blind some are to the evil of their example. I knew a minister whose three children have gone down to drunkards' graves, and yet he persists in moderate drinking. Let us dare to be singular in this matter, if necessary."

In answering another question, Mr. Moody recommended "that testimonies should be given at the weekly prayer-meetings. If a father's prayers for his son have been heard, he should let this be known for the encouragement of those who present the requests that are handed in. Ladies must write out their experience, and it could be read. You Presbyterians would be all the better of a little of the Wesleyan element."

Rev. D. McNab (Saltcoats) having led in prayer,

Rev. Dr. Wallace warmly thanked Mr. Moody for the interest he had taken in the Gospel temperance movement, the claims of which he proceeded to set forth in a very fervid address.

## AFTERNOON MEETING.

At the afternoon meeting, Rev. Dr. Somerville delivered an address on "The Needs of the Times." Christians, he said, must be fearless in their testimony to the truth. Controversy is not so much required, nor elaborate lectures on the evidences of Christianity. The world cannot wait for such methods. Ministers especially must deal with the conscience of men by fearlessly preaching the Gospel, which alarms and pacifies that conscience as nothing else can do. The people brought under the influence of the truth must be brought into Church connection, or they will hive off and form a distinct sect of themselves. We need holy enthusiasm born of ardent love to the Saviour.

Rev. Dr. A. Bonar spoke from the words of John the Baptist concerning Christ, "He must increase, I must decrease." John was the greatest of the prophets; Christ said so. Although it is a fancy, perhaps, I may mention in passing that I have some reason to believe that John was one of the most beautiful of men; for he was "a Nazirite from his mother's womb," and the last of the Nazarites in Israel. Now, it is written of these Nazarites that "they were purer than snow, whiter than milk, and more ruddy in body than rubies." He was a man also of great tenderness. His theme was "the Lamb of God."

During the last five months we have learnt to expect blessing in a way we did not before. If Mr. Moody were not present I might say more, but this I cannot forbear saying: that I think one of the secrets of his success lies in the fact that he never speaks of himself, but always of his Master. We must do the same, bringing the Master into the foreground, and not allowing ourselves to be thought of.

(1) The text is *a test of true discipleship*. Till Christ gets a very high place in a man's heart he is not a true disciple. If one is merely awakened, he may go back and be more than ever a child of hell. Some of those awakened in the American revival in 1840 are now among the bitterest enemies of God and revivals.

(2) The text furnishes *the secret of real assurance*. The woman who touched the hem of Christ's garment believed first, and then, on obtaining deeper acquaintance with Christ, her faith was followed by assurance. Seek to grow "in the knowledge of Christ" and you will "grow in grace." Think much of the breadth of His obedience, the height and depth of His love, and the infinite value of His atoning sacrifice, and gazing on these infinities you will have perfect peace. I like to quote what Dr. Payson said on his death-bed to a friend—"I used to see Christ as a bright star; now I see Him as a glorious sun filling the whole firmament." You may lose sight of a star, but surely not of the sun. (3) The text is the secret of *true Scriptural holiness*. Holiness may be said to consist in Christ increasing and self decreasing. (4) It is the secret of *heavenly blessedness*. Christ is "in the midst of the throne." The song of heaven is, "Worthy the Lamb that was slain." (5) The text is a test by which we may detect backsliding. Is self decreasing? Is Christ increasing? Do we make as much of Christ now as we did when we were first converted? (6) The text explains *the meaning of some afflictions*. God is seeking to dry up the roots of self. When John was removed from his disciples, the Christ became their Master.

Mr. Sawyer addressed the crowded meeting in the evening, giving an account of some remarkable cases of men rescued from the drink, and pleading with much power that he might be sustained in his present efforts in the Cowcaddens district by the prayers and efforts of Christians. In America they had a Christian Home for Intemperate Men; he wished there were such an institution in Glasgow.

Rev. J. M. Sloan delivered an address on "Jesus only." He only can give life—be safely imitated in all respects—be the theme of preaching; He only is the way to prayer, and for His praise and glory we should live. Rev. Dr. Wallace delivered a stirring address on the temperance question. Mr. Moody was not present, having left to conduct evangelistic services elsewhere.—*Christian*.