

God only is desired—which is portrayed by Solomon in Ecclesiastes ; and there is a time when the *abiding* has practically commenced, the *union*, when there are no longer two separate wills, but one, which is developed by Solomon in the *Canticles*."

It is the aim of this periodical to introduce its readers to this third stage ;— (whatever it means clearly and precisely)—to what is commonly known as the "*higher Christian life*."

The other magazine, called "*Times of Blessing*," comes to us from Edinburgh as a weekly record and review of the religious movement in Scotland and elsewhere. Its aim is to guide the newly awakened heart of Scotland and to watch against the errors and extremes that will be apt to appear at such a time as this ; and how safe this periodical must be as a teacher in the present circumstance, must be evident when we mention as among the Editorial Committee Dr. Blaikie, Dr. Charteris, Dr. H. Bonar and Dr. Andrew Thomson. As a specimen of the spirit of this weekly let us give its reply to the question of a young convert :—"Tell one who is slow of speech yet feels the love of Christ intensely how to witness for him." Here is the editor's reply :—"Don't too much regret that you are slow of speech ; both the power and opportunity to speak will come in good time if you honestly wait for them and if God intends you to serve Him by them. But the best testimony for Christ is that of the life—greater diligence and cheerfulness in business or service, an obliging and thoughtful manner at home, manly and straightforward decision for Christ among companions, care for the sick and abject, and the beauty of holiness in the whole walk and conversation."

**TO OUR FRIENDS.**—Having explained the position of the CHRISTIAN MONTHLY in the last number, and having thrown under God, the decision of its continuance or discontinuance on its friends and

readers, we dismissed further anxiety about the issue, trying to follow the advice of our Lord to take no thought for the morrow. A few have written asking us to discontinue their copy, one saying that he is too poor to pay, another that he wishes to take his own church paper, and a few giving no reason. The honest, manly brother who pays till this date and who discontinues because of his poverty shall have a copy most cheerfully for nothing till he is able to pay. With those who cease to be subscribers for other reasons we have no quarrel, thanking them for their kindness in letting us know in time their decision to save copies from being sent and then returned. We are encouraged so far by the kind letters we receive and the many renewals that have come. It is a pleasant thing, amid the calls on people's time and money and the temptation to forget, to be able to retain so many of the old friends with us for another year. The matter is far, however, from being decided yet as a publisher would wish it decided who expects his subscription list to pay for his printing, paper and mailing. If we do not receive a note to the contrary, names now on the list will be left there till this year (1874) comes to a close, trusting to receive payment as soon as convenient. We have each month, so far, been able to pay for the printing and publishing without asking credit for the value of a cent. It is for our friends to aid us in continuing on this high and honorable footing as a journal speaking for our Lord.

As meditation is the best preparative for prayer, so prayer is the best issue of meditation ; meditation and prayer should go together. It is when we thus consider our prayers, and then only, that we may expect that God will consider them, and take that to His heart which comes from ours.—*Matthew Henry*.