

the Redeemer Himself was for the time comparatively fruitless, while, with it, thousands upon thousands, after His ascension, "were added to the church of such as should be saved."—(Isa. xxxii. 13, 15-17; Ezek. xxxvii. 1-15; John vi. 41-46. vii. 38, 39, xvi. 7-11; Acts i. 4; ii. 1, 2, 41-47, &c.; Luke xi. 13.)

III. Prayer for the children of God everywhere, that, as it is by their instrumentality many ways the Lord is pleased to carry forward His great work on the Earth, so, by the Holy Ghost, given to them more largely, they may indeed be workers together with God unto His everlasting kingdom,—more faithfully giving themselves to the discharge of their great mission to the world, by prayers, by example, by labours, by self-denying sacrifices,—and more evidently answering to their proper character, as "the salt of the earth," "the witnesses of God," "His remembrancers," "the epistles of Christ," "a dew from the Lord in the midst of many people," and "lights in the world, holding forth the word of life."—(Matt. v. 12-16; Micah. v. 7; John xvii. 19; Eph. iii. 11-13, vi. 18; Phil. i. 8-11, ii. 15, 16.)

IV. Prayer for the revival of the churches of Christ,—for their growing purity, unity, spirituality, and efficiency,—that by the Holy Ghost poured forth the work of the Lord may be largely advanced in them; that the ministry may be rendered more earnest, faithful, and Christ-like; that "the Gospel may come not in word only but in power, and in the Holy Ghost, and in much assurance; that families may everywhere become nurseries for the kingdom of heaven, and the young be early brought to the knowledge of the Saviour; that divine ordinances may be attended with power, and "the goings of our God and king be seen in His sanctuary;" and that all things in the churches may be increasingly ordered according to the mind and will of the Lord made known in the holy Scriptures.—(Hab. iii. 2; Isa. vi. 5-8; Mark i. 17; John xxi. 15-17; Acts xx. 18-35; 1 Thess. i. 5; Isa. xlv. 3-5; 2 Tim. i. 5; Ps. lxxv. 1-4, lxxxiv. 1-4; Rev. ii. iii. throughout.)

V. Prayer for our beloved country,—that the Angel of the covenant may shield it in all its interests in this time of rebuke and sore trial, and the living God condescend to be "a wall of fire round about it;" that He would deeply impress it on the minds of all classes that war is one of His fearful scourges for the chastising of a rebellious and ungodly world, that He would sanctify to the nation the severe affliction, rendering it largely instrumental to the softening of the hearts of our people in general, and specially of the many wounded, sick, dying, bereaved,—preparing them to receive the precious seed of His Word; that he would speedily give command to the sword to return again into its scabbard, and "make wars to cease unto the end of the earth;" that our country, meanwhile, may know her true position, and be faithful to her important trust; that in so momentous a crisis she may have "understanding of the times, to know what she ought to do," realising her responsibilities, opportunities, duties; and that grace and wisdom equal to the emergency may be given to our beloved sovereign, to our statesmen, our legislators, our commanders, our magistrates, our pastors, and to the entire community.—(Ps. lxxvi. throughout; Ps. cxi. 7; Ezek. xiv. 17, 21; 1 Kings viii. 37-40; Isa. ix. 13, xxvi. 8, 9; Ps. xlvii. 9, xx., cxliv. 1, 2; 1 Sam. xviii. 14; Esth. iv. 13, 14.)

VI. Prayer further for the country, that the wisest means may be energetically and effectually employed for reclaiming our outcast and neglected population, especially in the great cities,—for bringing the means of sound instruction and education within their reach,—for checking the progress of intemperance, infidelity, and licentiousness among them,—for elevating their entire condition, and specially for raising them, by the grace of the Holy Ghost, to that "godliness which is profitable unto all things, having promise of the life that now is, and of that which is to come."—

(Matt. ix. 36; Luke xiv. 12-14, 21-23; Isa. xxviii. 8-10; 1 Tim. iv. 8.)

VII. Prayer, that the present remarkable commotions among the nations of the Earth may be overruled to the breaking down and removing of every barrier that stands in the way of the unrestricted circulation of the Word of God, and the proclaiming everywhere of the Gospel of our Lord Jesus Christ; and in this and other ways may be rendered finally instrumental towards the advancing of that everlasting kingdom which is yet destined to fill the whole earth.—(Ps. lxxvi. 10; Isa. lvii. 14, xlix. 11; Micah ii. 13; 2 Thess. iii. 1; Dan. ii. 35, 44.) And thus, finally—

VIII. Prayer for the speedy fulfilment, in all its blessed import, of the petition, "Thy kingdom come, Thy will be done, as in heaven, so in earth;" that human reason, enlightened by divine truth, may be everywhere subjected to divine authority; that the human heart, attracted by the power of divine love, may universally yield up its strongest, its best affections, and offering of grateful thanksgiving to the God of salvation; that man's entire energies and influence, consecrated to the service of the Creator and Redeemer, may bring forth fruit abundantly to the glory of God in the salvation of men; that, in the promised destruction of Antichrist, and conversion of Israel and of the nations, "the glory of the Lord may be revealed, and all flesh may see it together, as the mouth of the Lord hath spoken;" and that our Lord Jesus may hasten that great, infinitely solemn, and glorious issue of His second appearing, for which His ransomed church longs and waits, as the full and final consummation alike of her own blessedness, and of the manifested glory of her Lord, saying, "Even so, come, Lord Jesus!"—(Matt. vi. 9, 10; 2 Cor. x. 4, 5; Rom. xi. 12, 15, 24-27; Isa. lx. throughout; Ps. lxxii. 8-20; Rev. xx. 1-4; Dan. ii. 35, 44, vii. 19-27; Tit. ii. 13; Rev. xxii. 20; Song of Sol. viii. 14; Luke xii. 5-8, xviii. 1-7.)

"God be merciful unto us, and bless us; and cause His face to shine upon us: that Thy way may be known upon earth, Thy saving health among all nations. Let the people praise Thee, O God; let all the people praise Thee. O let the nations be glad, and sing for joy; for Thou shalt judge the people righteously, and govern the nations upon earth. Let the people praise Thee, O God; let all the people praise Thee. Then shall the earth yield her increase; and God, even our own God, shall bless us. God shall bless us; and all the ends of the earth shall fear Him."

Joseph Angus, D. D., President of College, Stepney.

Charles Bridges, M. A., Rector of Weymouth. John Brown, D. D., Professor of Theology, United Presbyterian Church, Edinburgh.

Chas. J. Brown, New North Free Church, Edinburgh.

R. S. Candler, D. D., St. George's Free Church, Edinburgh.

Francis Close, M. A., Incumbent of Cheltenham.

Jas. Craik, D. D., St. George's Parish, Glasgow. Wm. Cunningham, D. D., Principal of the New College, Edinburgh.

D. T. K. Drummond, St. Thomas Episcopal Chapel, Edinburgh.

Alexander Duff, D. D., Missionary at Calcutta.

Lewis Edwards, Professor, Welsh Calvinistic Methodists, Bala.

William Goode, M. A., Rector of All-Hallows, London.

Henry Grey, D. D., St. Mary's Free Church, Edinburgh.

James Hamilton, D. D., Scotch Church, Regent Square, London.

James Harper, D. D., Professor of Theology, United Presbyterian Church, Leith.

John Hunter, D. D., Tron Parish, Edinburgh.

Thomas Jackson, D. D., Wesleyan Theological Institution, Richmond.

J. A. James, Birmingham. David King, L. L. D., Glasgow. W. Marsh, D. D., Beckenham, Kent.

John C. Miller, M. A., Hon. Canon of Worcester, and Rector of St. Martin's, Birmingham.

James Morgan, D. D., Fisherwick Place Church, Belfast.

N. M'Leod, Barony Parish, Glasgow.

Thos. Raffles, D. D., Liverpool.

Wm. Robertson, New Greyfriars' Parish, Edinburgh.

John Robson, D. D., Wellington Street Church, Glasgow.

John Smyth, D. D., St. George's Free Church, Glasgow.

Wm. Symington, D. D., Professor of Systematic Theology, Reformed Presbyterian Church, Glasgow.

W. Urwick, D. D., Dublin.

H. Montague Villiers, Bloomsbury, London.

Octavius Winslow, D. D., Leamington.

John H. Balfour, Professor of Botany, University of Edinburgh.

Geo. F. Barbour, The Grange House, Edinburgh.

J. Douglas, of Caveas.

Culling Eardley, Bart., Frognel, Torquay.

R. K. Greville, L. L. D., George Square, Edinburgh.

J. A. Hawkins, Gloucester Gardens, Hyde Park, London.

John Henderson, of Park.

And. Jameson, Sheriff-Substitute of the County of Mid-Lothian, Greenhill Gardens, Edinburgh.

William Martin Professor of Moral Philosophy, Marischal College, Aberdeen.

Allan Menzies, Professor of Conveyancing, University of Edinburgh.

SLOW GROWTH OF CHARACTER.

A MATURE Christian character is not an instantaneous creation, but a growth, a development. "First the blade, then the ear, after that the full corn in the ear." As the mind has to be cultivated, so the character must be perfected by degrees. Indeed, as a perfect character is the noblest thing under the sun, it is the longest in maturing. Even death does not finish the work. Then the spirit is freed from sin. But the higher development of character will still go on with the expansion of the mind through eternity. We cannot then become perfect in a day. Leviathan is not so tamed. A man, who has been accustomed all his life to act from selfish calculations, does not begin at once to act from motives purely good or religious. Nor is Christian perfection a mere rhapsody of the mind, to be attained by an act of contemplation. We need something more than the wings of faith or of imagination to bear us to the summit of that mount. The celestial city is on the top of a hill, and we must go up on foot. We must walk the heavenly road. We cannot fly. Step by step, picking stones out of the way, and singing as we go, must we climb the mount of God.

THE BIBLE AND THE FRENCH ARMY.—How wonderful is that Providence which has opened the whole French army to instruction in the Word of God. Three years ago, Louis Napoleon, finding that his army was not able to read, advertised for a contract to teach the soldiers. A single gentleman undertook the contract. He asked for no books, nothing but slates and pencils. He brought up the men in a line and pointed, and at his dictation they learned the alphabet, and then to read. He then asked for one single tract. He was permitted to choose, and he then chose, of all tracts in the language of man, perhaps the most beautiful and affecting, the Gospel of St. John, and in less than a year he had taught 50,000 French soldiers to read the Gospel of St. John, and had received copies enough to put one in the hands of each soldier. There was the secret of the notice which we had six or eight months ago, that there was permission to supply every French soldier, embarking from Toulon, with a copy of the Scriptures.