

"over and help; and so this new fiery cross is carried from mountain-ridge to mountain-ridge, summoning the Clans to the standard of the Prince of peace. Great labour falls on those who are able-bodied, as well as spiritually qualified; but if the work is severe, the joy is like the joy of harvest, and they do not feel the burden."

THE CONVENTION AT GLASGOW.

A gathering of 5,000 Christian workers,—professors, ministers, physicians, Sabbath teachers,—has been held lately in Glasgow. There were many excellent speeches made. In substance, Dr. Fairbairn spoke as follows:—

"He gave his unhesitating testimony that God was working a great work in the midst of us. He had heard and witnessed not a little both of the teaching and the results of that teaching, and so firmly believed this movement to be the work of the living God, that he would not lift a finger against it, as he valued all he now possessed, and all he hoped for in the world to come! He then took a special point, viz., the effect which this movement ought to have on those who were at the head of it. All my past experience (said the Principal) has led me to the conclusion that such a movement as the present helps forward an evangelical ministry mightily. If it had no other effect than drawing all such ministers near the Lord, the great Source and Fountain, it would have been a great result. Nothing tends more to quicken ministers than such movements, for we then see that in the word of the gospel we have a living instrument in our hands. It is only a soul full of faith and grace that is fitted to make others feel; and such a soul cannot rest in a mere outward ministry. We must be like that noble description of a winner of souls in 1 Cor. ix. 19-23: 'For though I be free from all men,' etc. There is, also, another mark which such a movement will leave behind; viz., it

will affect the matter of our preaching, the great doctrines on which we may expect God's Spirit to send blessing. In this city, the great doctrines which the Spirit has sealed are such as these:—1. A living, personal, holy God, who is also our judge. 2. An atoning Saviour. 3. Free and full salvation to sinners of every degree. 4. Regeneration of the Holy Spirit, the Word, unto newness of life. None of these are doctrines taught by the 'advanced thinkers of our day; for they begin to doubt even a personal God!' But these are the doctrines of God's Word, and in all revival work these are employed by the Spirit of God. Wherever these are eliminated, Christianity has been turned into philosophy, and is no more religion; and its power is gone. To my younger brethren, let me say, at the same time, that we must also preach and unfold the whole counsel of God. There is a danger of some who throw themselves into this movement getting into a way of not preparing what they preach. But we must feed ourselves if we are to feed others. I have always observed that that man is most successful who gives much attention to his preparations for the Lord's day."

Mr. Moody gave a closing lecture:

"Before commencing his lecture on 'Works,' Mr. Moody prayed again. He solemnly asked that 'this, the last hour that we should ever all spend together on earth, might be very memorable, and that the influence of this convention might be felt on the shores of eternity. It is so easy for Thee, O God, to give blessing!' His lecture was addressed to Christians, telling what they *saved were to do*, not how to *save themselves*. He put the subject before his hearers in a great variety of aspects, as he had done, more or less, in a former Bible-reading. As he drew to the close, we could see his deep emotion. 'Napoleon I. once after a victory struck a medal with these words on it, 'I was there!' I shall soon leave Scotland,