

earthly will is always read through with great care, so God's will ought to be read entirely through with reverence and godly fear. Consider the *advantages* of this plan—

(a.) We are kept from making a system of divinity of our own, and confining ourselves to a few favourite doctrines and truths. We also become lovers of the whole Word.

(b.) Variety is pleasing.

(c.) When we have finished reading it through, we shall be glad to begin it again. In forty-six years I have read my Bible through a hundred times ; yet it is always fresh and new when I begin it again.

" 2. Read in a *prayerful spirit*.

" 3. Read with *meditation*. Ponder over what you are reading.

" 4. Read *with reference to your own heart*. So many preachers read for their hearers ; parents read for their children ; and school-teachers for their scholars. Ask yourselves—

How does this suit me ?

How does this warn me ?

How does this rebuke me ?

How does this comfort me ?

If you do this, God uses the word by you for others.

" 5. Always seek to mix 'faith' with your reading.

" 6. *Practice what you read*. We must carry out what God tells us. He expects us to be obedient children—" If ye know these things, happy are ye if ye do them." Come in childlike simplicity to the Word of God. Give heed to it with all earnestness, and let it settle all questions. "

" In speaking on Phil. iv. 6, 7—" Be careful, for nothing, &c.,"—Mr. Muller insisted, with unusual emphasis, that the child of God ought not to have a single care about anything. Not even the poor woman who has a drunken husband ought to have a single anxiety about him. Everything should be taken to the Lord, and left there. If we begin to carry our burdens, the Lord will add to them. If we had a pound-weight of care, and carried it ourselves, the Lord would make it ten pounds, and go on increasing the weight till it crushed us, and, overwhelmed by our trouble, we should be obliged at last to cast it upon Him.

" Surely if any man has a right to be burdened he has. The care of 2000 orphan children is in itself a marvellous thing ; but, in addition to these, he has responsibilities connected with 10,000 children in forty or fifty schools which he sustains. Then he circulates over three millions of tracts a year, besides a very large number of Bibles and Testaments. Nor does his care end with home missions, but there are numerous missionaries abroad who are partially or entirely maintained through his instrumentality. Yet, amid all this, he comes on the platform with a countenance full of peace and joy, and declares he is so happy in the Lord that he has been constrained to leave home in his old age, to declare this happiness to his 'beloved brethren and sisters in the Lord Jesus Christ, whenever the Lord shall open the way.'

" Coupled with all this, there is deep humbleness of mind. In his public prayers he frequently asks the Lord to bless his word spoken by these sinful mortal lips ; and in his preaching he calls himself again and again 'a poor miserable sinner.' This is a paradox, but one full of deep meaning to those of us who are younger in the Divine life. Whether it be right to use such a prayer or no, there rises to our lips spontaneously, after hearing such a man of God, 'Lord increase our faith.' "

SPAIN.

The entrance of God's Word has given light : and the following letter, lately received from Mr. L. B. Armstrong, shows that the struggle for liberty has not been in vain, and that if those who have obtained it will only stand fast in it, through the blessing of God they must prevail :—