

spoke at length of the duty of Christians to do this, the eyes of the world being upon them. He then passed on to press the importance of parents and teachers early putting the question to their children, "Are you a Christian?" and seeking not only to point out to them the way to the Saviour, but to take them by the hand and lead them to Him. He narrated many cases that had come under his own notice, convincing him of the importance of this, and showed that if it was to be done easily it must be when children were young and their hearts tender, and before they had a chance of becoming wholly corrupted by the world. He showed that the work of Sunday-school teachers among children would be most blessed if the teachers first sought to gain their confidence, and convince them it was not merely from a sense of duty, but from love to them, that they sought to win them to Christ.

STUDENTS.

In the evening a meeting of students was held in the Free Assembly Hall. So great was the eagerness to obtain admittance that the doors were besieged by an immense crowd even after it had become apparent that the hall was already filled. To mitigate the disappointment of those who found it impossible to get into the hall, Mr. Moody before he addressed the meeting inside, went out and spoke for some time to the immense gathering in the quadrangle. While he was thus engaged, Dr. Rainy, Mr. Whyte (Free St. George's), Professor Charteris, and Mr. Sankey conducted service inside. Mr. Moody, when he returned, delivered a discourse on the words in the 3rd chapter of Romans, at the 22nd verse—"There is no difference." He dwelt long on the fact that all had sinned, that there might be among men many degrees of guilt, but that there was no difference between them in this—that all had come short of the law of God. He appealed to the Bible, and those who did not believe in it he referred to history to convince them that every nation and every man without God had been a total failure. It was necessary, he pointed out, for a man to be convinced that he was condemned under the law of God before he could realise the fact that Christ had suffered to bring him from under the curse of the law. He spoke of the universal character of the invitation to accept of salvation, saying that if a man was lost it was not solely because he was a sinner, but because he would not accept of redemption. Having been present at many death-beds, he compared the heartrending spectacle he had too often witnessed at the bedside of an expiring unbeliever with the peace and joy he had seen when beside a dying Christian, and

he urged his hearers not to let the sneers of companions or friends deter them from seeking to become reconciled to God, mentioning some instances in which the delay caused by this form of moral cowardice had resulted in lamentable consequences. The address was listened to with the deepest attention by all present. Mr. Sankey sang appropriate hymns.

Applications are pouring in on Messrs. Moody and Sankey to visit other parts of Scotland. They cannot, of course, respond favourably to but very few of these invitations. Arrangements are made for sending other delegates out to visit the places which Mr. Moody cannot overtake. It is particularly gratifying to see that leading ministers of all the churches assist in all earnestness in the work in Edidburgh.

ON THE SANCTITY OF DEVOTION.

BY REV. J. LAYTON.

"Every devoted thing is most holy unto the Lord."—Lev. xxvii. 28.

By a "devoted thing" we understand an object set aside by a vow, or in any way solemnly dedicated to the Lord. Such devotions were of two kinds, **PRESCRIBED** and **VOLUNTARY**. The *first* included "the firstlings," "all the tithes," and the sacrifices required in the ceremonial worship. Lev. xxvii. 26, 30, 42. The *second* kind included all votive and free-will offerings which might be made under the impulse of gratitude or any other intense religious feeling. In the one case the Lord laid down the rule, in the other the devotee laid down the rule for himself. What was dedicated depended entirely on the *devotional* feeling, and the act as an expression of of such feeling differed only in form, but not in the spirit which animated it from other acts of worship. The pious resolve is made and carried into effect with the same glowing heart, with which we fall upon our knees to pour out our thanksgiving or raise our voices in songs of praise. Though there was a distinction in the way by which a thing becomes devoted, the "singular vow," or a voluntary consecration, rendered an object as "holy" as that upon which God set His special claim and seal. "Every devoted thing is *holy*." Be-