

PRAYER.

There is an eye that never sleeps
Beneath the wing of night;
There is an ear that never shuts,
When sink the beams of light.

There is an arm that never tires,
When human strength gives way;
There is a love that never fails,
When earthly loves decay.

That eye is fixed on seraph throngs;
That ear is filled with angels songs;
That arm upholds the world on high;
That love is throned beyond the sky.

But there is a power which man can wield,
When mortal aid is vain,
That eye, that arm, that love to reach,
That listening ear to gain.
"That power is *Prayer*, which soars on high,
"And feeds on bliss beyond the sky."

ANONYMOUS.

"GO" AND "COME."

An earnest laborer in word and doctrine, who twenty years ago put his hand to the plough and has not looked back, declares us wrong, *very* wrong, in building houses for preaching. He says, "if you want a school-house build one, and if more convenient for the church to break bread in that school than to do so from house to house, then use it for that purpose—but build no place in order that therein the gospel may be proclaimed." He insists that the want of success admitted by the sects is largely owing to the substitution of "COME" for "GO"—that reversing the Divine order and preferring human wisdom to that which cometh from above, by saying, "Come and hear our preacher," instead of our preacher, and all of us, *going* to the sinner, is enough completely to clog the wheels of the gospel chariot.

What answer was given to this ultra speech? It was said, "Friend, thou art a bold man and prone to extremes. Seeing evil on one hand it is thy custom to bound over the truth to a stand far on the other side, and there to denounce, in unmeasured terms, the wrong thou hast forsaken. It so doing it often happens, as in this instance, that thy words are stronger than thy deeds. Why dost thou preach in a chapel, Lord's day after Lord's day, and thus by conduct say, 'Come?' To be consistent time should be spent in going to the unconverted. True, thou sayest, 'The Chapel was built for school purposes and day and Sunday schools are held therein, and that as the house is there it may as well be used for preaching.' But not so, unless it is admitted that such preaching is good—that is, that it is expedient to say, 'Come to the preaching'—that so saying answers. But, then, if it answer where a chapel is, it may be just as successful in other places if chapels are erected, and, as the worth of one soul is incalculable, it is self-evident even from thine own

practice that to erect preaching places is a good and desirable work."

But we have a letter from a man who makes his abode on the opposite side of the way. He says—

"The church here has existed several years. We make no progress, and are not likely to make any. We have two great wants, and until these are met nothing can be done, and these are a comfortable chapel and an efficient preacher. As it is, we have no one able to keep the attention of the people, and though we preach as we are able every Lord's day evening, few come to hear, and those who come soon drop off." What should be said to this man? Something like the following—"You make two mistakes—the *first* in supposing that in your circumstances you cannot efficiently spread the truth and make converts—the *second* in adopting means unsuited to your condition, in doing which you not only do not commend the truth but bring contempt upon yourselves and cause. The denominations erect fine chapels, provide good music, and hire eloquent, or at least talented preachers, and large congregations are kept up. The people are not converted, not edified, not saved—but they are pleased, intellect is feasted, conscience is lulled, they pay for the entertainment, 'the interest' is sustained, and the church, so-called, becomes less in proportion to the world as the population increases. This is the popular mode. With popular churches, in this line, the churches of the true Reformation cannot compete, and to seek to ape them to proclaim your own folly. Your work, then, is CONVERSATIONAL PREACHING from house to house, in street, lane, and market place—in office, shop, or field. Don't stay in your preaching room saying 'Come?' and grumble that the called do not answer, but 'Go' seek the sinner. Call upon every member to set apart some hours every week for thus preaching to his own class—live the gospel—let your earnestness be seen and felt, and you'll make converts without a better chapel, and without the preacher upon whom you have set your heart. You will meet on the Lord's day to break bread, worship, and comfort one another. If you assemble again in the evening and have a *competent* brother present, let him proclaim the gospel—all going out in the afternoon to invite hearers. But as you invite them preach to them—they may not attend the meeting, remind them of their need of Christ. Occasionally, when a qualified brother comes, hire a hall for a series of discourses. Let this be done as supplementary and not as that upon which you chiefly depend. Don't sit down and rub your hands and say, 'O that we could have him here always?' But while he remains do the full amount of your own preaching, and even more, and when he is gone cry persistently to the Lord—not that he may be sent back, but that your own labors may be enlarged, perfected, and crowned with success. Thus do and both extremes will be avoided—but if you will not avoid both, then take the former rather than the latter. Stated preaching, in houses set