

frances. He also established a Young Men's Society. Proceeding to Havre, he there held several meetings, and formed both a City Mission and a Young Men's Society. He returned to Glasgow in August of the same year.

All these years his heart had been set upon London, and the establishment of a Mission in that great metropolis. That there were many Christian friends in Ireland ready to further his desires, is clearly shown in the fact that a fund was instituted towards meeting the expenses attendant upon the formation of such a Society. Before the committee had secured the amount considered necessary (£200), Mr. Nasmith decided to go to London, and in March, 1835, he left Glasgow, and reached London on the 24th of the same month. He at once took a small house at No. 13 Canning Terrace, Hoxton, and set about the work which lay so near his heart. He met with many rebuffs and but little encouragement. He writes: "I spent several weeks in hearing the opinion of clergymen and others, and had I been a novice, I should have left London in despair. I was told of societies already organized for special work—of financial difficulties—of the impossibility for Churchmen and Dissenters to work together, and at least twenty other lines of argument. But I came not to be informed of the difficulties, but I came in the name of the Lord, to overcome them." He saw that there was little hope of securing many influential persons to take hold in a public way. He therefore decided to make a start at once, with such persons as might offer to assist. He made an appointment with three friends, Richard Edward Dean, William Bullock, and Mr. Hamilton, to meet in a room in his little house on May 16, 1835. The two first named were present (Mr. Hamilton lost his way). There in that little room, that company of three, "after prayer, formed the London City Mission, adopted a constitution, assigned offices to each other; and after laying the infant Mission before the Lord, desiring that He would nurse and bless it, and make it a blessing to tens of thousands, they adjourned." Such was the birthday of that mighty power for good. The prayers offered at the meeting for organization were speedily and abundantly answered. In July, 1836, Mr. Nasmith announced: "The Master is directing the Mission. We have *forty-nine* agents employed, and I suppose, about £1,600 still in hand." The growth of the Society and its great importance are now historical facts. Its missionaries now number nearly five hundred, and these are engaged in such varied departments as to render it impossible (in our space) to give even a list of the classes reached. In short, the Mission obeys the command to "sow beside all waters."

Who would have dared to predict that such wondrous results would flow from such a small beginning. To human eyes the stream as it flowed from that little room was small, but that room was not the fountain head, *that* was above, and its increasing flow and widening stream is abundant proof of its Divine origin.

Christian Service.

BY F. E. MARSH,

WE cannot do better than take each letter of the word "*service*" as illustrating what *we are*, and what *we should manifestly be*, in service for and with Christ, that he may be "glorified in us" thereby—

Sent one to witness.
Epistle to be read.
Representative to manifest forth.
Voice to speak.
Instrument to be used.
Child to obey.
Endowed one with power.

S. *Sent one to witness.* "Christ" means the *Anointed* or *Sent One*. Forty-three times in John's Gospel alone do we find Him saying that His Father sent Him. The *AUTHORITY* of Jesus as *Sent One* was that His Father sent Him; the *evidence* that He was the *Sent One* was that *He did the will* of the Father (John iv. 34), that He honored the Father, and that His *works* were a witness that He was sent by the Father (John v. 36); and His *confidence* was that He was speaking His Father's *word* in His Father's *name* (John vii. 16, and xiv. 24). And as the Father sent Jesus, so Christ has sent us (John xx. 21); and our *authority* and *confidence* is that Christ has sent us in His *name*, with His *word*, to do His will, that we may bring *honor* to His name by our life and testimony, bearing witness to Him.

E. *Epistle to be read* (2 Cor. iii. 3). Paul in this passage seems to say, "We do not need any letter of commendation of ourself to you; for you, who were blessed under our ministry, are our epistle, known and read of all men." "Forasmuch as ye are manifestly declared to be the epistle of Christ manifested by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." That is, the work of the Holy Spirit through the preaching of the Word is manifestly seen by the life that you are now living, and the world see the work of God by its manifestation in your godly walk. It has often been said, and said truly, that while the world will not read the Word of God, they will read the Christian; and can Christ be glorified in us so much as when they take knowledge of us that Christ is manifestly seen in our walk."

R. *Representative to manifest forth* (1 John ii. 8). When Christ was here He represented the Father—"He that hath seen Me hath seen the Father." Christ represented us on the cross by taking our sin, and now as our great High Priest He represents us at God's right hand. The Spirit having quickened us; the light of the glorious Gospel having shone into our hearts and chased the darkness of sin and unbelief away, now we are to let our light shine; as John says, "Which thing is true in Him (Christ) and in you; because the darkness is past, and the true light now shineth." That is, when Jesus was here He was the