

DONALD MUNRO,

A

Servant of Jesus Christ



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FOREWORD

THE words of the prophet whose utterances close the record of Old Testament times and testimony, have been much in mind while compiling the following pages:—"The law of truth was in his mouth, and unrighteousness was not found in his lips: he walked with Me in peace and uprightness and did turn many away from iniquity" (Mal. ii. 6, R.V). In the rich grace of God which was bestowed upon and manifested in him, these words had fulfilment in a wonderful measure in the life and labours of the Lord's dear servant, DONALD MUNRO, who for over forty years was enabled to proclaim the Gospel, to preach the Word, to lead sinners to the Saviour, and to guide saints in the ways of the Lord as set forth in the Scriptures, for the obedience of faith. There has been no attempt made in the brief records that are here presented, to write a Memoir, or to trace in unbroken sequence the story of his life and labours. There was no material at our disposal for such a book, and had there been, it would have been out of all keeping with the well-known and oft-expressed convictions of the worker, as we knew him, to have his service thus unduly magnified.

We have simply sought to trace the rise and flow of a stream of spiritual life and blessing, beginning with his early years in a pious Highland home; his conversion as a youth of nineteen, about the beginning of the years of the Great Revival, which spread throughout Scotland

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during the second half of last century; his share in the glorious seasons of awakening and ingathering along the Scottish Coast, and then among the Inland Villages, which continued in an unbroken flow for years, the fruits of which are not only to be seen in the North of Scotland, but throughout the whole world. Then the crossing of the Atlantic, the small beginnings of work in Canadian villages, thence spreading to towns and great cities, across the Continent of America, from the Atlantic to the Pacific Coast, in which he with others spent thirty-five years, pioneering, preaching, teaching, and toiling, "the Lord working with them and confirming the Word" (Mark xvi. 20).

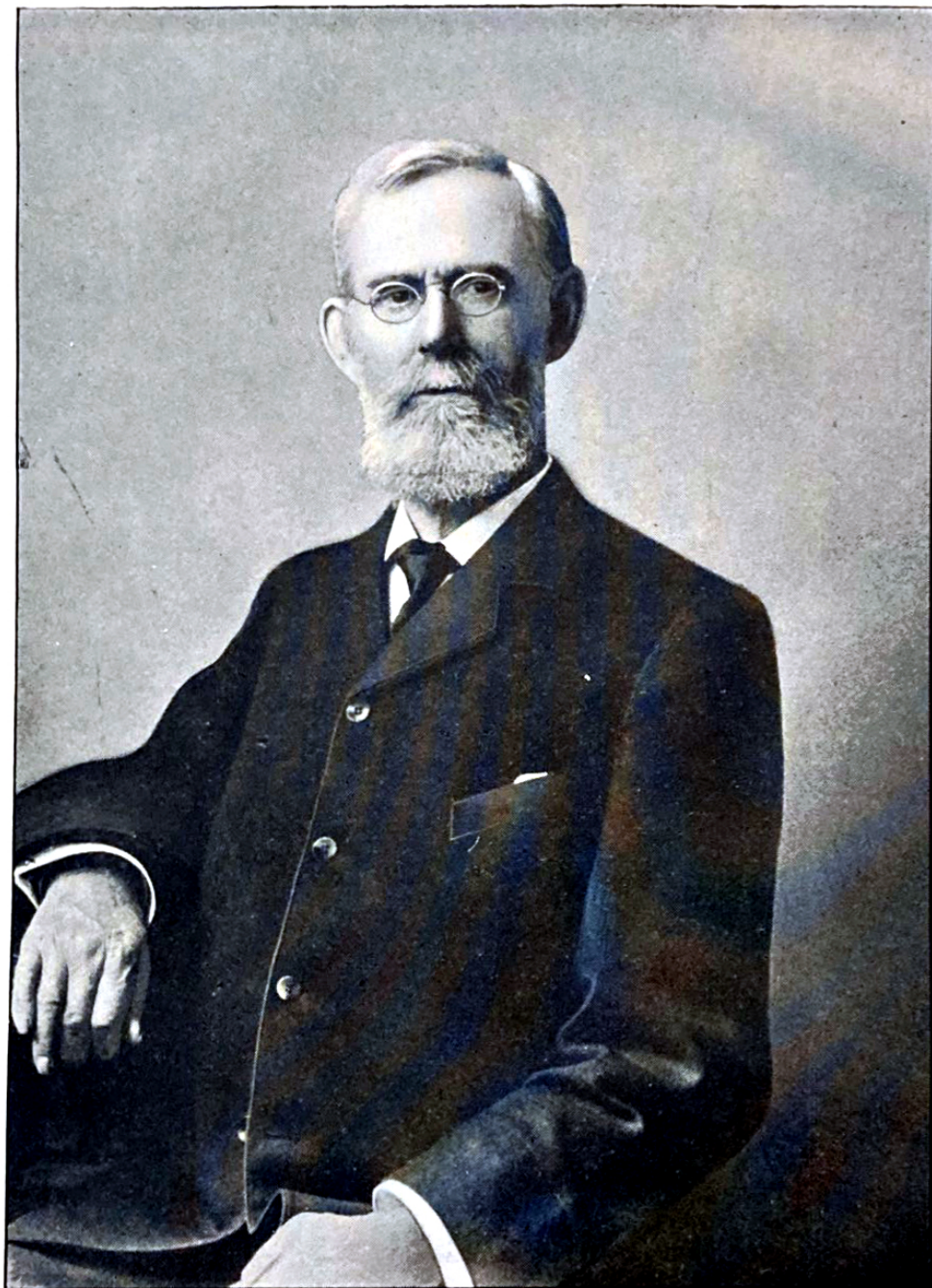
We could have wished that it had fallen to some one who had more personal share in the great work wrought on the American Continent throughout these years of the Lord's right hand, to tell their story, but we have done what we could, and have sought to here present—so far as we had the materials—a brief record of some of the events of a life and ministry which had the stamp of God's approval, and the seal of His abundant blessing upon it, with the earnest desire that they may prove a means of spiritual blessing to the people of God.

As his "own son in the faith" (1 Tim. i. 2), it has been a labour of love to prepare these memorials for the press, and thus to magnify the grace of God in one who in his day and generation was an honoured servant of the Lord, and a faithful witness for His truth.

J. R.

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*Your Bro by grace above
D Munro*

DONALD MUNRO,

A Servant of Jesus Christ

EARLY YEARS IN THE HIGHLANDS

DONALD MUNRO was born on June 12th, 1839, in a country parish, about four miles from the town of Wick, in the county of Caithness, in the far north of Scotland. His parents came of a God-fearing race and sought to bring up their children to revere the Word of God, to observe the sanctity of the Lord's Day, and to live upright and honest lives. Taught in the old Puritan theology of the highlands that conversion is a necessity, the new birth a work of the Spirit in the soul, and the Gospel the means used to effect it, they were in little danger of falling under the present time delusion that we are all God's children and need no other title to heaven than the "common Fatherhood of God." They belonged to the Established Church of Scotland, but in the year 1843, the time of the Disruption, they came out and joined themselves to the newly-formed Free Church of Scotland in which there was a

more evangelical ministry with more freedom to worship God according to their conscience.

Life in a Highland Home

The story of the home-life of these early years in the Far North, will be best told in the words of Mr Charles Munro, of Parkhill, Ontario, Canada, the elder brother of the subject of this memoir, who has kindly supplied it.

“Our father’s name was James Munro, and our mother’s maiden name, Hannah Gibson. They lived exemplary lives and sought to bring up their children in the fear of God. Our mother was brought to the Lord in early years. After a long period of deep soul trouble, she found rest to her soul through reading the words of Job xxxiii. 24—‘Deliver him from going down to the pit, I have found a ransom,’ in which she saw the work of Christ accomplished on the Cross, where He ‘gave Himself a ransom for all’ (I Tim. ii. 6), to be the only resting-place for a guilty sinner. Confiding in Christ’s atoning work, which had met the claims of a righteous God, she was ‘justified by faith’ and had peace with God. In the home, family reading of the Scriptures was regularly observed morning and evening. On the afternoon or evening of the Lord’s Day, the questions of the Shorter Catechism were asked and answered and the Scripture stories read and explained,—exercises which some of the members of the family at least considered rather tedious, but always complied

with their parents' rules in observing. Our father's word was law in the home, and he saw that it was obeyed, although seldom using extreme means to exact such obedience.

The Gaelic Language

“Our parents being natives of Sutherlandshire, from which in early years they had removed to Caithness, they spoke the Gaelic language, and greatly preferred the use of it in their reading of the Scriptures and worship. The bulk of the inhabitants of Caithness being of Scandinavian origin, they spoke and read in English, and the services in the churches were mostly in English also. This did not meet with general acceptance among the Gaelic-speaking people, who preferred to meet together in private houses at least once a week—usually on the evening of the Lord's Day, to read the Word and sing the Psalms, in their native tongue. To these gatherings our parents regularly went, taking all of their children with them who were able to go. Some of these meetings were held in the house of a godly man named Donald Mackay, who was a devout student of the Bible and could speak the Word of God with power. The meetings were conducted very simply, each being at liberty to take part as guided, but there was no observance of the Lord's Supper, that being regarded as only possible where an ordained man was present to dispense it. These simple gatherings of godly people who loved the Word of God, made a deep

impression upon us young people who attended them, and when in after years we were led out from all denominationalism and so-called "sacred" buildings, to assemble simply as disciples in the Name of the Lord, we were, as it were, brought to what we had seen, in a measure at least, in our early years.

Beginnings of Grace in the Family

"I was the first of the family to be brought to the Lord, and such was the sense of deliverance and the joy of being saved, that I began at once to speak of Christ to my brothers, to Donald among the rest. But there seemed little impression made, and after a time I removed to Edinburgh, where I remained for seven years, before emigrating to Canada. During these years, I made an annual visit to our Caithness home. On one of these occasions, Donald met me at Wick, and during our four miles' walk from the town to our home, I preached Christ to him all the way. He did not seem to appreciate this, and the result was, that he avoided being in my company alone all the time of my stay, which, as he told me in after years was because he did not 'want to be preached to any more like that.' Such is the natural hatred of the unregenerate mind to the Gospel, even in the case of one brought up under its sound."

It is the work of the Spirit of God to show a sinner his need, to convict him of sin, to strip him of self and to lead him to Christ the Saviour, and

apart from such conviction and breaking up of the fallow ground of nature, with its pride and religion, there is no place for the good seed of the Word of God, through which alone (I Pet. i. 23), the sinner is "born of God." Much of present day profession is sadly lacking in all this. There is little of the preaching that produces such conviction, little confidence among preachers in the Gospel as the power of God unto salvation (Rom. i. 16) apart from human embellishments and attractions, and little room left for the Spirit of God to do His own work in the souls of men. Need we wonder, if sinners moved in their feelings by touching stories and sentimental singing, then reasoned into a speedy profession of faith, pressed to an immediate confession of being "saved" and numbered at once as "converts," turn out in large proportion to be unreal, and like the house built on the sand without a foundation, fall before the first storm. There is nothing in the whole range of evangelistic work that claims more godly care from preachers and workers alike, than the way in which they deal with partially interested persons who may come under their influence. To apply the healing balm of the Gospel where there is no conviction of sin or sense of need is, to do an irreparable injury to a soul, leading it into an empty profession, which when it becomes lost, leaves the one who made it in a condition from which few are ever recovered. Godly discernment and wisdom alone can give the Word in season, and the Spirit of God make it effectual in true conversion. All this, which we

believe was deeply inwrought in the soul of Donald Munro from his own early experiences and from what he observed in the lives of others, came out in his Christian life and service of after years. He had a profound conviction of the need for deep ploughing in the early stages of pioneer Gospel work, of breaking up the fallow ground before casting in the seed, of digging deep before laying a foundation, and it was because of this, that with the blessing of God, so much of that which he was instrumental in originating in the fields in which he laboured as a pioneer worker, has stood the test of time, and remains to God's praise to the present hour.

CONVERSION AND CONFESSION OF CHRIST

FEW parts of the world have been more favoured with seasons of Revival and times of Divine visitation in awakening and conversion than Scotland. The Reformation was the result of a great spiritual awakening. John Knox and his associates were true evangelists, and in their time, the Spirit of God gave life to the dead, which broke the bonds of Popery, and brought back the Word of God and the Gospel of Christ from where they had been thrown out. The great awakening of the sixteenth and seventeenth centuries kept the lamp of life burning, in times of spiritual gloom and dead formality. At the Kirk of Shotts on 21st June, 1630, upwards of five hundred sinners were awakened and many of them truly converted, through a sermon preached by John Livingstone, a faithful man of God. The "Shotts Revival" and others that followed it, left a deep impression on that generation, as to the reality of conversion. Many of the Covenanting preachers, such as Rutherford, Cargill and Renwick, were true Gospellers, and it was by means of their clear and clarion messages, that a people were saved to stand firm against the power of Prelacy which threatened to deprive them of their liberty to worship God according to the light they had from God's Word. Whitefield and Wesley, Robert and James Haldane followed, with

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their arousing and faithful preaching, which the Spirit of God used to the salvation of thousands, and gave fresh energy to the people of God in days of deep declension and departure from the ancient faith. Thomas Chalmers and Andrew Thomson, both converted after they had been ordained as ministers of the Scottish Church, went forth preaching Christ in the first quarter of the last century, with mighty power, to the awakening of many. Under the preaching of Robert Murray M'Cheyne and William Burns, many remarkable seasons were experienced in Dundee and Kilsyth. Then twenty years later, came the ever-memorable Revival of 1859-60, which swept across Scotland like a tidal wave, bringing thousands into the Kingdom of God, giving birth to what had hitherto been all but unknown in the religious life of Scotland, namely, recognition of those who at that time were named "laymen," in the preaching of the Gospel.

Evangelists and Soul Winners

The living Lord who called and sent forth the unlettered fishermen of Bethsaida, the tax-gatherer of Capernaum, and the learned student of Gamaliel, brought forth at this season of grace His own instruments, and made room for them to do the work He had appointed for them. Nearly all the honoured evangelists of this remarkable time have gone to their rest with Christ. They were men of every grade and type, including, Brownlow

North, a converted gambler, Hay Macdowall Grant, a wealthy landowner, Reginald Radcliffe, a Liverpool lawyer, Richard Weaver, a Lancashire collier, Duncan Matheson, a Scottish stonemason, James Turner, a fishcurer, Robert Annan, a runaway soldier, and Robert Cunningham, a prize-fighter and prisoner. All of these were used in their varied spheres as messengers of God and winners of souls, each with a special ministry and message, which God gave and used mightily. It was during these years of the Lord's right hand, that Donald Munro was awakened and converted to God, in his nineteenth year, while serving his apprenticeship as a cabinetmaker in the town of Wick. Hay Macdowall Grant, the laird of Arndilly, whose special ministry was to set forth God's salvation as a free gift to all, without money or price, came to Wick and preached the Word in simplicity, with great power. A remarkable message from Romans viii. 1, was used by God to awaken many. Looking down into the audience, he applied the sharp edge of the message to that reverent and profoundly religious congregation by saying—"You may all be very upright and moral, you may be religious and devout, but if you are not in Christ, you are condemned already." Then as if singling out some one upon whom his eye was especially set, he added—"Young man! you may have read your Bible, and said your prayers this morning, but did you pray? I warn you now before God, who knows you thoroughly, that if you are not in Christ, you are under condemnation."

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Donald Munro, although living a moral and upright life, diligently engaged as a temperance worker and a regular church-goer with a religious profession, discovered that hour that he needed to be "born again" before he could see or enter the Kingdom of God (John iii. 3-5). For six weeks he was in deep soul-trouble, seeking rest in vain from his own efforts, and looking for some evidence of grace in his own heart and experiences. This is a common mistake in many an awakened soul, which much of the preaching of that time was liable to foster.

It was while in this awakened state that Donald Munro was brought under the sound of the Gospel of Christ in its simplicity and power, and led into peace. It happened in this way. Brownlow North, who had been greatly used in arousing the Highlands of Scotland from their slumber of religious formality, by his straight and plain messages, came on a visit to Wick, preaching the Word. While in conversation with Munro he turned to John iii. 16, setting before the seeking soul from that verse, the love of God to all "the world," and the gift of Christ; the way of life—"that whosoever believeth," and the glorious certainty, "should not perish but have everlasting life." It was while thus conversing with the man of God, the earnest soul winner, that the Eternal Spirit caused the light of the Gospel of Christ to shine into his heart (2 Cor. iv. 5) and he welcomed it and was born of God. As in after years he often told while preaching the Gospel he was "saved just then and there, on the

spot." Yes, blessed be God, a new divine life was then begotten, which was to manifest itself in many years of godly service for the One who gave it, and bear its abundant fruit to the Giver's praise. At the time of Mr Munro's conversion he was in lodgings, a young man sharing with him the same room. The night after he was saved, he was much impressed to speak to his companion, and tell him what the Lord had done for his soul. But as Bunyan quaintly puts it, "the Villain Shame" gained the victory. It is no easy matter to flesh and blood to bear testimony to God's saving grace to those with whom we are familiar, and Satan who knows the power of such testimony, seeks in every way to hinder it. Besides being a means of blessing to those to whom it is rendered, it is the Lord's way of bringing into the full liberty of His salvation those who have received it, for while it is with the heart that man "believeth unto righteousness," it is with the mouth that "confession is made unto salvation" (Rom. x. 9, 10). It is a rare thing to find in one who fails to confess the Name of the Lord, either the liberty or the joy of God's Salvation. While lying awake in bed trying to summon courage to speak to his companion, the lad fell asleep, and the adversary seemed to have gained his advantage. But grace was yet to triumph, giving strength to the young believer to testify for the heavenly Lord and Master whose kingdom and service he had so lately entered. The first testimony of the young convert was characteristic of his whole after course of testimony and service: it

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was definite and decided and God owned and blessed it. Awaking his sleeping companion by his side, he told him the whole story of his conversion, how he had wanted to speak to him, but lacked the courage, and had been deeply impressed with a sense of his own unfaithfulness and of his companion's danger as one out of Christ, he could not sleep until he told the story of his conversion and earnestly pleaded with him to flee to the Lord Jesus for salvation. The following day that young man was converted and became a true follower of the Lord. Nearly fifty years after, and just a short time before Mr Munro was called to his rest with Christ, he received a most cheering letter from this brother, then living in one of the Australian Colonies, telling him of the Lord's goodness all these years, and how by means of the truth which he had learned from the Word, he had been led outside of worldly religion to assemble with fellow-believers in the Name of the Lord Jesus Christ alone.

Shortly after his conversion, Mr Munro, along with several others, entered on an engagement with a contractor on the Suez Canal, where he remained for some time. While there, he was very much cast upon God and His Word, in the absence of nearly all true Christian fellowship. On the expiry of the engagement he returned to Wick, where there were still a few hearty Christians, seeking according to the measure of their light, to carry on work for the Lord, and to help each other on in spiritual life, but as is well known to those who

have experience of it, little real progress is possible under the conditions that exist in the world's churches, where the living and the dead are massed together in a common membership, and where the minister, in many cases, is an unregenerate man.

Mr Munro became a member of the Congregational Church, which was possibly the most evangelical at that time, and with this denomination he remained in nominal membership, until enlightened by the Word of the Lord, he came out from all sects and sectarian associations to assemble with fellow-believers as such in the Name of the Lord Jesus Christ alone, according to Matthew xviii. 20.

BEGINNINGS OF SERVICE

IN 1859, the beginning of the time of the spiritual awakening in Scotland, Thomas Rosie, a godly Orcadian, who had worked as a missionary among the fishermen of the South East Coast of Scotland, became deeply exercised about the spiritual condition of the fishermen and sea-faring population of the North East Coast, which at that time was very much neglected. Being an earnest evangelical worker himself, and in touch with others of a kindred spirit, Rosie succeeded in arousing interest among those who had a heart for evangelistic work, the outcome of which was the formation of the North East Coast Mission, with its headquarters in the city of Aberdeen. Its sphere of operations was to be from Thurso in the north, to Ferryden in the south, a distance counting indentations of the coast, of probably five hundred miles. Its sole object was to carry the Gospel to the sea-faring community in the villages along the long line of rugged coast of which there were some fifty-seven towns and villages, all well populated and prosperous, in those years before steam trawlers had ruined the vocation of the small boat fishermen and depopulated the villages in which they lived. Shortly after the founding of this Mission, Mr Rosie went out to India, and after a few years' service, ended his course. Donald Ross, who had been working among the Lanarkshire ironworkers at

Newmains, became superintendent and secretary of the Mission, removing with his family to Aberdeen. When he arrived there in July 1858, he found there was neither money in the treasury nor missionary in the field. Nothing daunted, he set himself to work, and was soon successful in establishing stations all along the coast, and in gathering a band of men after his own heart, godly men of true evangelistic spirit, as missionaries. From the very beginning, God abundantly blessed the labours of the workers of this Mission, so that in the first Annual Report, Mr Ross was able to write, "At Bervie, Gourdon, Downes, Cove, St. Comb's, Inverallochy, Cairnbulg and Broadsea, the blessing has decended. Waters have broken out in the wilderness and streams in the desert."

A True Evangelist

Among this band of earnest workers, there was a godly man named James Dewar, stationed at Wick, with whom Donald Munro was brought into contact shortly after his conversion. Dewar's prayerful spirit and godly life exercised an abiding influence for good upon the young believer. Over and again throughout his years of service, have we heard him speak with profound respect of this dear man, his manner of life and service for God, and tell of his power in preaching the Gospel. The secret of his success was evidently not because of any brilliancy of gifts or ability in argument, but by his close acquaintance with God, and his

continual recourse to the throne of grace. What a mercy it is for a young Christian to be brought into the company and under the influence of such a man! Whatever benefit there may be, in having ability to read the Scriptures in the original tongues in which they were written, to speak accurately and fluently of Divine things, to rightly divide and wisely apply the Word of truth, there is nothing comparable with the magnetism of personal acquaintance with the living God, which comes alone of abiding in His presence and walking in His counsel from day to day. It was this savour of a present God in the life and service of this dear man, that drew Donald Munro Godward in these early years of Christian life, and it was in this godly atmosphere that he, so to speak, had his spiritual upbringing. Would to God there were many such men and women to exercise their influence on the young Christians of our day! Able preachers, gifted teachers, energetic workers, we may have, but where are the men who by their personal acquaintance with God, their intimacy with the secret place of the Most High, draw those who come under their influence into a closer walk with God and into a fuller experience of His power in life and in service?

Led Gently on in Testimony

In the early stages of the fellowship that existed between James Dewar and Donald Munro, they were together at a meeting one night among the

sea-faring people. The Lord was working at the time, and souls were thirsting for the water of life. At the close of that meeting, Dewar intimated that the following night there would be two meetings instead of one, as the place was too small to hold all that wished to come. When they were alone, Munro asked Dewar, who was to speak at the second meeting? Looking tenderly at the young believer, Dewar quietly replied, "You." To this Munro demurred, saying he had no experience and was quiet incapable. But the answer was, "God is able to help you and He will, if you cast yourself upon Him." Dewar had been seeking the Divine counsel in the matter, and believing he had God's mind, he was confident of His help. The following night in conscious weakness and very much fear and trembling, Donald Munro opened his mouth in testimony for the Lord, and proved in personal experience the truth of the words—"When I am weak, then am I strong" (2 Cor. xii. 10). This was his first experience in preaching the Word. Had he refused the opportunity, who knows what might have been his loss, for the same Divine Spirit who can be *resisted* by a sinner when he refuses to yield to His conviction (John xvi. 8 with Acts vii. 51), and *grieved* in a saint by the indulgence of sin (Eph. iv. 30), may be *quenched* in a servant (1 Thess. v. 19), when he refuses to comply with His guidance. Under the garb of a false humility, or the selfish plea of inability, there are many, it is to be feared, burying in some such respectable napkin the talent entrusted to them by

their Lord, with the sure result, that they shortly lose what ability they possess, while others who lay out the little they have for God, and exercise themselves as to what they have been saved for, have "by reason of use" their ability increased and that which they have devoted to God for His service, accepted and abundantly used by Him. Many happy and fruitful seasons followed that small beginning in Gospel service, in company with James Dewar and other godly ones of these times of spiritual freshness and power, in which many were converted to share in the work. It was Divine Power rather than man's ability or wisdom that was depended on, in the preaching of these stirring days.

Secret Springs of Spiritual Power

Mr Munro has often told how Dewar would disappear at times to be alone with God for days, in heart-searching, confession, prayer and supplication, returning to the fighting line, filled with fresh spiritual power, before which the stoutest hearts had to melt, and some of the greatest opponents of the truth to cry out for mercy. The effects of such a ministry are not only manifest in the awakening of sinners but in the searching and restoration to spiritual health of God's own people. As an instance of the effects of such a ministry on the people of God, the following incident may be related. At a meeting in which James Dewar was speaking from the words of 2 Cor. iv. 18—"The

things which are seen are temporal, but the things which are not seen are eternal," the truth spoken in the power of the Spirit, as God's present message to those present, took such a grip of the hearers, that Eternity in all its joys to be saved and all its horrors to be lost, became so real, that the unconverted could not endure it, but had to flee. One godly Christian woman became so impressed with the fact of sinners being lost eternally, that she rose from her seat, and in deep soul-agony went straight to a house which she had visited several times before with the Gospel message, to deliver her soul once more. Knocking at the door, she was answered by the sister of the lady who resided there. Asked if she could see Mrs M., she came to the door, and there received from the quivering lips of the visitor the following message:—"Because there is wrath beware, lest He take thee away with His stroke, then a great ransom cannot deliver thee" (Job xxxvi. 18). Not a word more was added. The Spirit-guided woman delivered the message she received, then returned home to pray that He who gave it would own it. Next morning early, that lady was at her door in soul-distress saying she had slept none that night. And her sister who came first to the door was even worse, because seeing there was no message for her, she feared lest God had said of her, "Let her alone." Such incidents need no comment—they well serve to show us where the secret springs of that power which was so manifest in the preaching of these days lay. Such was the spiritual atmosphere

in which the Lord's servant whose course we are tracing had his earliest experiences, and which we believe gave a character and tone to his whole course of service all through its years.

DAYS OF GRACE ALONG THE COAST

SOME seven years after his conversion, Donald Munro was actively engaged in Gospel work during his spare hours, while still pursuing his daily calling. About this time, he was approached by Mr Donald Ross and asked whether he had any exercise of mind as to giving his entire time to the work of an evangelist in connection with the North East Coast Mission of which he was then the Superintendent. It may here be remarked, that at this time neither Mr Ross, nor any of his co-workers saw fully the simple, Scriptural way in which God calls His servants to His work in dependence on Himself alone, apart from any human association or appointment, trusting in Himself directly for guidance in their work and for the supply of all their need. But they were walking in all the light they had, and God gave them more. Even then, without seeing clearly the Divine principles of ministry as given in the Word, it is to be observed how careful Mr Ross was in selecting workers from among those who applied for a position as agents of the Mission. He knew by experience, that unless one had the Divine gift with spiritual fitness to use it, he would be of no use as a soul winner. Sometimes young men preparing for the regular ministry would present themselves as candidates. The very first question put to them by Mr Ross always was,

“When and where were you born again?” If they could not give a clear-ring testimony on this, that ended the interview. The answer to this being satisfactory, the next thing he sought to find was, were they godly? Had their preaching, teeth? Had they the power of God with it? No matter how correctly or ably delivered their address, if it lacked the “fire of Revival” it was of no use. Smart men who could give up-to-date deliverances, savouring of pride and conceit, fared badly in his hands, while others less brilliant, but godly and devout, were counselled, helped, and led on as by a father in Christ. By such means and the blessing of God upon it, with an honest endeavour to have true men and no hirelings, a band of soul-winning fellow-workers was gathered, of which Mr Ross was able to write in after years—“All were not equal in gifts and graces, but there were in the Mission the choicest spirits and most devoted men we ever met—godly, self-denying and successful.” In our more enlightened time, in which the principles of Scripture may be better known to some, than they were then, it is necessary to emphasise the need of godly care in encouraging or authenticating as preachers all who may wish to leave their employment to go out as evangelists or missionaries at home or abroad, lest those uncalled and unsent, be helped into a path that they have neither gift nor grace to fill. The Scriptural principle in all such public service is, “Let these first be proved” (1 Tim. iii. 10), which can be best done in the sphere in which they live by those who see their lives and

have their testimony and service before them from day to day. Being "well spoken of" (Acts xvi. 1-2) by those who know them best, and with the fellowship of the assembly in which they are (Acts xiii. 1-4), they may then be heartily commended to the Lord, and go forth followed by the prayers of His people. Very different is the not uncommon practice of restive, often unspiritual young men, who have no great love for honest labour "becoming evangelists," and setting forth in their self-chosen path, only to do mischief, until they break down and dishonour the Name of the Lord.

Times of Blessing

During the wonderful years from 1859 to 1870, all along the coast there was a continuous work of grace, thousands being awakened, converted, and scattered over the whole world to testify for Christ. While to the present day there are still to be found a few aged pilgrims leaning on their staff, who delight to relate the mighty acts of the Lord of that never-to-be-forgotten time. It would be impossible to give anything worthy of being called even an outline of the events of these Revival years in detail; their full record is on high, and will be manifested to the glory of God's grace and in the rewards of His servants in the day of Christ's judgment seat. Although Mr Munro's special sphere of labour was in the far north, on the coast of Sutherlandshire, he was a sharer in the remarkable scenes of awakening in many of the villages

along the Moray Firth and the Aberdeenshire coast. In Cairnbulg and Inverallochy there were remarkable awakenings. At Footdee, the power of God was so manifest, that for many weeks no fishing boats went to sea. Meetings were continued day and night. All along the coast wherever the power of God was manifested, the workers of the Mission came to "the help of the Lord" and shared the joy of seeing multitudes of sinners saved. In these remarkable scenes Mr Munro had his full share, and being strong and zealous, he threw his whole energy—soul and body into the work. His message in these earlier years was remarkable, chiefly in its awakening power. Whole congregations were often made to tremble under the power of the Word, as sin, death, judgment, eternity, were brought home to the conscience, and the empty religious professor stripped of his fair raiment, by the truth of God. His exposure of sham religion, profession without life, church officialism—apart from being born again, were terrific, and such as no empty professor could long endure. He had either to go down before God owning the truth, justifying God, condemning himself, and casting his guilty soul on the Saviour, or flee from the power of the Word to become an opposer and scoffer. To the convicted and seeking soul, he had the tender heart and the skilled hand of a true soul winner, and was used in leading many into the peace and liberty of God's salvation.

Fellow-Workers of these Times

In the earlier years of their operations on the coast, the missionaries had the fellowship of many earnest evangelical workers. Among the ministers notably, George Campbell of Aberdeen, H. M. Williamson of Huntly, who were thoroughly in accord with earnest Gospel work and themselves open-air and feeing-market preachers. Then there was Duncan Matheson, who for many years was a close personal friend of Mr Ross, a valued co-worker, and a truly kindred spirit. Perhaps more than any man of his time, he had a zeal for the furtherance of the Gospel throughout Scotland, and was marvellously used of God in the conversion of sinners. We have heard Mr Munro say, that he never knew any man who won so many souls as Duncan Matheson, and that wherever he laboured along the coast and inland, he met those who had been brought to Christ through his instrumentality. In a diary kept by Mr Munro, we find under the date of January 11th, 1869, an entry—"Went to Huntly to see Duncan Matheson. It was painful to see him so much reduced." It was at this last meeting of these two warriors of the Lord, the one young and vigorous, only a few years in the ranks, the other worn and worked out, and near the end of his warfare, that the dear and honoured veteran who had been through his last campaign, and was within sight and sound of that "Rest for the Weary" of which he sang so often, grasping the hand of his younger brother said with deep

affection and tenderness—"Farewell, Munro, you are going away to speak of the King; I am going to see Him." And shortly after he did "go in" triumphantly, while the younger servant pursued his course of forty years longer in the honourable service of the Gospel. Now, they rest together in the Lord's unveiled presence, "absent from the body, at home with the Lord."

Faultfinders and Opposers

But the work of these years of the Lord's right hand, was not without its trials and its enemies. In a record of their experiences from the pen of Mr Ross we find the following statement:—"As a rule, we could get the people of the coast to hear us, but this aroused the jealousy of the clergy, to a fearful extent in some cases. Then their complaints poured into headquarters, of the sayings and doings of the missionaries in their parishes and districts." Had the preachers confined their efforts to reforming drunkards, drumming people to church, helping ministers to build up their "cause," and such like, they would have gained the praise of the clergy, and been regarded as true "auxiliaries of the church," but when they preached that church members and office-bearers needed to be born again or perish, and laboured to get religious as well as profane sinners saved from wrath to come and set on the way to heaven, to confess Christ as their personal Saviour and Lord, they roused the wrath of all the unconverted ministers.

The North East Coast Mission was interdenominational. On its board of directors, were members of all the churches, and it was supported by contributions from all denominations. This gave those who desired it an opportunity to lodge their objections and complaints, which they were not slow to do, hampering and hindering the work by such means. It was after some years of such experience that Mr Ross wrote his convictions on this as follows:—"Gradually it became our settled conviction, that the clergy were the greatest hindrances in the country to the people's salvation. This staggered us, and we often asked ourselves—Can this be they that Christ ordered?"

"Another thing was made plain to us then—that is, that nearly all the church members in the Established Church were absolutely unconverted, and that only a sprinkling of the Free Church people were born again."

"We were convinced that something was radically wrong with the churches. For ourselves we were beginning to think over the question whether it was our duty to have no more fellowship with that which was simply an agency for the devil to deceive souls. This gradually ripened into positive conviction and led to the first steps on the way to a complete separation."

Some, who are not acquainted with the internal workings of the spirit of clerisy in its opposition to the Gospel and the truth of God may regard this as rather "strong," but there is ample evidence that

such oppression, whether openly or secretly wrought, is never absent in the world's religion, whenever real work is being done for God and eternity. If we do not meet with it now, as the servants of God did then, we need not take the credit of being "wiser" in our methods than they were, nor is there any evidence that "clerisy" is more tolerant, but the true cause of less opposition is, that the character of the preaching generally in our time does not so much disturb the ungodly, or bring out the enmity of the human heart towards God and His people. If some flatter themselves that they have found a more excellent way, and that they can declare the whole counsel of God without arousing the wrath of those religiously unconverted, they claim to be wiser than their Divine Lord, who found His bitterest enemies among the religious leaders of His time and taught His followers and witnesses for all time to expect the same (John xv. 18-19).

“THE NORTHERN EVANGELISTIC SOCIETY”

IN 1870, Mr Ross severed his connection with the North East Coast Mission and formed “The Northern Evangelistic Society,” the object of which was to carry the Gospel to the inland parishes and villages. This step was taken by Mr Ross personally, in response to what he believed to be a call from God, but he was careful to use no influence in urging his fellow-labourers in the Mission to follow him in the same path. Having made known to them his intentions, he left them free to be guided by their own exercise of soul and their individual faith. The new “Society” was formed on simple lines, which were briefly as follows:—To be free from the control of Committees and Directors, to go where the Lord might guide them, and remain as long in any place as He might want them: to hire halls and preach Christ wherever open doors were found, apart from all denominational connections and control, and to conduct their meetings as the Lord might guide them. Mr Ross assumed a nominal control and to him subscriptions for the financial requirements of the work were sent, which he distributed among the workers. There was no salary promised to any, they were simply told that what the Lord sent they would receive. The doctrinal basis of the new association was unique, as it appeared month by month in “The Northern

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Evangelistic Intelligencer," a paper devoted to the spread of the Gospel, with Reports of the Society's operations, edited by Mr Ross. It was as follows:—"Eternal salvation is a free, present, attainable, inalienable, imperishable gift; *i.e.*, any man or woman in this world, be he or she the blackest sinner in it, may, in one moment be justified for ever from every charge of sin, and may know beyond all doubt that he is justified, and may rest as sure of Eternal Glory as he is certain that in himself he never deserved it, and never will deserve anything but eternal damnation."

Mr Munro was one of the first evangelists to cast in his lot with Mr Ross in this new movement. In his diary under date of February 24th, 1870, we find the following entry:—"Resigned my connection with the N.E. Coast Mission." In a letter to Mr Ross about the same date he writes with characteristic modesty and confidence:—"I have been considering and praying over the matter referred to in your note, and I think I have been doing so with the one desire of knowing the mind of God as to what I should do. Now I beg to say, that I think it is His mind that I should serve Him in connection with the new Society. I know if he enables me to do this work, His pot will be big enough to hold porridge for me." Other agents of the Mission who became workers in connection with the new Society were Messrs Andrew Allan and George R. Masson of Footdee, John M. Campbell of Nairn, all now at rest with Christ, while John Gill, now of Boston, U.S.A., John M'Gaw of

Aberdeen, John Smith of Cleveland, Ohio, U.S.A., and a few others who became "workers together," are still in the field serving the Lord.

It was altogether a new thing in these times for men to go forth preaching the Word, without any visible means of support, taking no collections, making no appeals for money and receiving no stated salaries. Many questions were asked as to who paid them, where the money came from to take halls, pay board and lodgings, support families, etc. In *The Northern Intelligencer* for September, 1871, we find the following editorial note:—"Not a few friends and foes are wondering how we live. They would like to know. There is no objection whatever to tell them. Turn to Luke xii: read the 24th verse to the end of the 33rd, but specially notice the 29th, 30th and 31st verses, and you may see the whole secret. We have no earthly committee, nor any association whatever for the purpose of securing an income. We have no 'ism' to support, but labour with the view of conversion of the lost, and we do so on bed, board, clothing and washing, and this we continue to receive." It will be readily discerned by those who have themselves been led on step by step in the ways of the Lord, that these godly men were following on in the light that was breaking forth from the Word on their path, and as they obeyed, more was given. There had not up to this point been any definite separation from their denominational connections, but owing to the utter indifference of most of the ministers in the work the Lord was doing, and the

bitter opposition of others manifested towards it, the links between them and the denominations were becoming thinner daily. Those who were being converted through their instrumentality and older Christians getting blessing at their meetings, instinctively stood apart from preachers who railed from their pulpits against what these young converts and revived old believers knew from experience to be the work of God. This commotion through all the districts in which meetings were being held by the evangelists and opposition stirred up by the ministers became a means of sending many to hear the Gospel, who might never in ordinary circumstances have been brought under its power, and thus the wrath of man was caused to further the work that it sought to oppose and destroy.

HELPERS AND HINDERERS

ALTHOUGH for the most part, the Presbyterian ministers were opposed to the work of "The Northern Evangelists," and both publicly and privately warned their congregations against them, here and there, at the time they began to pioneer among the inland villages, was found a warm-hearted evangelical preacher, who was glad to have their help. In this connection, the honest confession of one of these, may be worth recording. Writing a letter of invitation for one of the evangelists, whom he had known in earlier years, before he had become the pastor of a stated congregation, he says:—"We need an awakening here, a regular shaking among the dry bones, and my preaching does not seem to reach those who most need to be aroused. Either I have lost the ability to arouse false professors, or else I am too much like them, and have no grip on their consciences." These honest remarks need no comment, they appeal to us all. If the preacher come down to the level of worldlings, mingling with them in their amusements, and by his example teaching them to forget God, and neglect eternal things, it is no great wonder if he loses "ability," alike with God and with men, and ceases to be regarded as a watchman for God, and a messenger from whose lips they may hear His warning words. There were others who had the spiritual discernment to see

with whom the Lord was working, and seeking the salvation of those whose spiritual guides they felt themselves to be, at whose hands God would require an account of their stewardship, they were glad to welcome into their parishes, men whose preaching God was using in awakening sinners and leading them to the Saviour.

An Honest Confession

When David Munro accompanied Rice T. Hopkins, an English evangelist, to the Orkney Islands, a parish minister of this spirit, intimated to his congregation that two evangelists had come among them, and would preach the Gospel. Anticipating some objection from some of his office-bearers, he added:—"Some of you will be asking what is the need of having preachers of this sort coming here? Have we not got our own ministers to preach to us? Well, I will tell you. If the Head of the Church has given me any gift, it is that of a pastor, not of an evangelist. Since I came among you, I do not know of any having been converted through my preaching. These men are evangelists, and God has sent them here to preach the Gospel, and I believe He will use their message to awaken and save a number of you; then I will have some work to do in feeding and shepherding those who are His sheep." This remarkable statement shows that some men are better than the systems in which they are found, and feel the incongruity of their position. The people came out in large numbers

to hear the evangelists, and a great many were then converted. Mr Hopkins, who knew the truth as to separation from the unconverted in church-fellowship and gathering in the Name of the Lord, taught these and other truths, to those who had been converted, and to others, with the result that assemblies of believers, according to the New Testament pattern were formed, which continue to the present time. Mr Munro, although somewhat exercised as to these truths, was not at this time fully separated from the world's religious systems, nor had he seen the truths of believer's baptism and gathering in the Lord's Name. Like many others, at this stage, he was satisfied to see the people saved, and left to others the work of helping them on in their spiritual life.

Among the Miners of the West

Shortly after leaving the North East Coast Mission, Mr Munro laboured for a time in Anniesland, then a mining village a few miles West of the City of Glasgow, and in Maryhill, a little further north, both now forming part of the suburbs of "the second city of the Empire." Mr Jolly, the Free Church minister of Hillhead, was a true evangelist, and welcomed the help of all true soul winners. The Lord richly blessed Mr Munro's preaching to the awakening and conversion of a number, both in Hillhead and Maryhill, some of whom remain to the present time, but most are now

with Christ, Mr Jolly, the earnest soul-winner, going home a few years after this season of grace.

Concerning that work, Mr Jolly wrote to Mr Donald Ross, "There was much substantial, and what will undoubtedly prove enduring work done, both in the way of the salvation of souls, and in the quickening of God's dear people." In one house a servant was brought to Christ, which led in the course of less than a fortnight to the salvation of her fellow-servant, both together rejoicing in the Lord, and giving a clear, decided testimony to His grace. One woman, who had attended the meetings in Anniesland, was deeply convicted of sin under the preaching of the Word, but she was unwilling to humble herself before God, and confess that with all her profession of religion and church-membership, she had not been born again. One night the message was so plain and pointed, and as she imagined, personal to herself, that she rose in a rage, saying she would "never enter that place again to be made a public example of, and have everything said to her." The following day on her way to Glasgow, nursing her anger, the words—"Saul, Saul, why persecutest thou Me?" came with great power to her soul. She saw that it was not the preacher, but the living God Himself that she was enraged against, and that it was her pride of heart, rising in rebellion against His truth that was the cause of her trouble. There and then, between the village and the city, she yielded herself to the Lord Jesus, and returned to tell what He had done for her soul.

It was exceptional to find among the ministers men ready to acknowledge the work of God being carried on outside their own circles, and to co-operate with the workers as these two and a few other workers did. It was this indifference, which in most cases, developed into opposition, that first loosened the bonds which had hitherto existed between the evangelists, and their respective denominations, and caused Mr Ross to write in *The Northern Intelligencer*, about this time—"In some places where we labour, the scoffing is very marked. One reason given by them that oppose themselves thus is, that certain ministers oppose the work, and that, therefore, they may scoff at it with propriety and impunity . . . The opposers are doing a certain work more effectively than anything else could do it,—*i.e.*, they compel the young converts, very much against their will, no doubt, to glean their spiritual food in other fields." Thus it was that the opposition manifested towards the work of God was overruled to draw both preachers and converts to "God and the Word of His grace," for guidance in their path, amid the new conditions which were arising wherever God was working, and man opposing.

WORK AMONG INLAND VILLAGES

IN the early months of 1869, Mr Munro had a series of fruitful meetings on Speyside. In Dufftown, a number were converted, and then he passed on to the village of Aberlour, where a time of real awakening was experienced. It is a joy to meet some in these parts still pursuing the heavenward path, who were brought into the Kingdom during these times of blessing, who delight to tell of their simplicity and freshness. They came like the bursting buds of a returning Springtime, after a long and dreary winter of cold indifference in spiritual things, in these glens.

In 1870, shortly after they had severed connection with the Coast Mission, Mr Munro, accompanied by Mr John Gill, returned to Speyside, and had fruitful meetings in Dufftown, Aberlour, in Banffshire, and Rothes, in Morayshire. Mr Munro makes special mention of visits to Boharm, where some of the meetings were so filled with the Divine presence as to be described as "nights of heaven on earth, in which God in glory, came down and all were filled." We do not wonder at souls being led to Christ and salvation under such conditions, or that those who were then converted, carried with them all through the years of their Christian life a savour of these times. It was in these villages, and that countryside, that years before, Hay Macdowall Grant, of Arndilly, and the earnest men

he brought to that region, in the palmy times of the Revival, had preached and prayed, and the God who never fails to hear believing prayer, and to honour true testimony, may have sent His servants to reap what others had sown, and to gather in the answers to prayer which had long been recorded in His presence. Thus it is, that sowers and reapers, hidden pleaders in the secret place, and public preachers in presence of the multitude, are linked together in God's great plan, and will each receive his own reward on the coming day.

In the Garioch District

The work on Speyside continued all through the autumn and winter of 1870, and the sound thereof "echoed" down the valleys, where many of those brought to the Lord, visiting relatives, told of the great things which were being wrought. Thus it was that those of the Lord's people, who had been praying for times of reviving and refreshing, were in a way prepared for what the Lord was about to send them. The evangelists generally went to new places, "two and two" (Mark vi. 7), according to the apostolic example, and when it is remembered that in these times there were few helpers, and almost everything in connection with the meetings had to be done by the workers, the wisdom of such an arrangement becomes apparent.

Entering a new sphere as entire strangers, they had to find lodgings, intimate their meetings, go round inviting the people, preach in the open-air

and inside, and usually visit from house to house, giving tracts, speaking to the people personally on eternal things, daily. This continued for weeks, sometimes for months, and in times when God was working mightily, meetings often continued till a late hour. All this was taxing on physical strength. Evangelists who go by special invitation to work with well-ordered churches, where everything is ready to their hand, and their only work is to give an address to an audience of already interested, or it may be mostly professedly converted hearers, know nothing of the hardships which these earnest pioneers endured, while breaking up new ground in these districts, and which some still endure for the Gospel's sake, who do such work—and say little about it. Surely those who work on these lines in the homeland, going to places where there is no one to invite or receive them, where they have to bear the entire burden of the work of taking the Gospel into unreached fields, should have the first consideration in practical fellowship, both of individual Christians, as the Lord's stewards, and of assemblies of His people, as those who are expected to send His message of grace to needy souls in "regions beyond"—*i.e.*, the parts beyond you (see 2 Cor. x. 16, R.V.), that is, just a little further afield, in the next town, or village, or parish. The need of fields afar, and the romance of taking the Gospel there, is kept well to the front in our time, but the condition of our nearer neighbours, still sitting in the shadow of death, is apt to be practically forgotten.

Men of Prayer and Power

The tidings of what the Lord was doing on Spey-side, stirred up among a few godly ones in the Garioch district, a spirit of prayer. Little groups of praying men met together to plead with God for a Revival in their midst. The answer came, not perhaps in the way they expected, but in the way that God was pleased to send it. Mr Ross began meetings in a barn at Buchanston, and there the awakening began, and the firstfruits were gathered. Mr Munro, and other labourers, followed up in Oyne, Inch, and Old Rayne, villages within a radius of a few miles. In all these place there was power with the Word, and many in deep conviction of sin. One, writing of these meetings, says—"There has been, and is, a remarkable awakening here. The Lord is moving the whole district. Messrs Munro and Masson are preaching in Inch, and, although there is great opposition, and such manifestations of the devil's power, as I have never witnessed anywhere, the Spirit of God is breaking down some of the worst opponents, and a number who were scoffers a week or two ago, are now saved, and witnessing for Christ." The meetings at Old Rayne were held in a smithy, and afterwards in a joiner's workshop. Some remarkable scenes were witnessed there. "Sandy" Stewart, the joiner, was a mighty man of prayer; his prayers terrified the scoffers. When he spoke to God, it was no formal set of words that he used, but a pouring out of his heart with such "strong crying

and tears," that all who heard, felt that he was on intimate terms with the Eternal. While the preaching was going on, he was in some corner praying. When anxious ones were being spoken with, he was on his knees, among the shavings, pleading for their deliverance. We shall never forget the first time we saw this dear man, and heard him pray, while kneeling on the green grass, with his hands spread out towards heaven, pleading for the power of God to "awaken the dead in sin." In his early years, as a godless man, he was the terror of the place. His physical strength was such, that it is said he could lift a cart in his arms, unaided, while working at his trade. In these days, he walked up and down before the place in which Duncan Matheson was preaching, and dared anyone to speak to him about his soul. But the mighty grace of God conquered the strong man, making him gentle as a child, and the power of Christ filling his great heart, made him a noble witness in the district, where before he had so faithfully served the devil. Robert Philip, of Oyne, was another worthy of these Revival times. Gentle and tender in heart, 'Robbie,' as he was familiarly called in the district, spoke to everybody about Christ, missing none, not even the laird and the parish minister. When this dear man had ended his course, and as his body was laid in the grave, the minister confessed, with the tears streaming down his cheeks, that he "had not left his equal in the parish," and the testimony he bore is yet remembered among old folks to whom he spoke of the

Saviour. A few such men of God, who can deal closely with God, are an immense help to the true evangelist, and none recognised this more than Donald Munro. Writing of the work in these parts, at this time, he says—"The gracious presence of God is becoming more and more felt by His people, and the spirit of prayer increases among them. Almost daily, we are hearing of some entering the kingdom. On Saturday night we had a meeting for prayer, and God was with us. We not only had liberty in prayer, but we could rest assured of blessing. Yes, we praised the Lord for what He was to do, for already we saw it by faith." In these glowing words, we discern the secret springs of that mighty work of God's grace. Prayer laid hold on God, and faith took Him at His word, believing that what he had promised, He would perform. And He never disappoints His people who honour Him by resting on His faithful promise, and believing His Holy Word.

A Time of Blessing

The following Sunday evening was a night of remarkable power. The people, generally stolid and indifferent to eternal things, seemed moved by the power of God. They could not remain in their houses, but had to go to the place of meeting. There was no human attraction there, nothing to "draw the crowd," as men say. Two plain men, with a plain message, very distasteful to the natural man, because it strips him of all that he glories in,

and brings before him the fact that he is a sinner, ready to perish, soon to meet his God in judgment, and if not born again, to be cast into hell. These were the truths that had aroused the anger of the careless, and raised the opposition of the religious. Yet, there they were, drawn by some power outside themselves, to hear the men they scorned, and the message they hated. How the worldly-wise may account for the strange spectacle, we do not know; how the Christian accounts for it, is best summed up in the one word—GOD. Yes, now, as in ancient days—

“God moves in a mysterious way
His wonders to perform,”

and, if we but knew Him better, and trusted Him more, we should see more of the wonders of His mighty arm, than we are accustomed to. Of that Sunday evening meeting, Mr Munro makes the following brief comment—“The hall was not only crowded to excess—the people coming long distances, but many were unable to get in, and had to go away. The Word was from God, and in the Holy Ghost. About one hundred and fifty remained for the after meeting.” A number of these were brought into the Kingdom, but the following night saw the first great “break” in the ranks of the ungodly. On that Monday evening the power of God was so manifest, that sinners had either to yield, or flee. A large number, many of them young men, were clearly and definitely converted, and took their stand with the preachers, and the people of God. Half-measures were unknown in these days. There

was no place for the half-hearted. You had either to be on the Lord's side, out-and-out, or line up with the ungodly, taking your place among the enemies of God, and in opposition to what He was doing. It was this clearly-drawn line that kept the floor comparatively free from chaff, for unless one had Divine life in his soul, and was therefore on the Lord's side, there was little likelihood that he would be found among the Lord's people in these stormy times. And those who were not prepared for such decision, were swept into the current of the opposition, and carried away with it. It was a sad sight to see some who had taken an active part in the 1859 Revival—which was almost entirely kept under the auspices of the Free Kirk in these parts—stand aloof from this stream of grace, because it had not come along the channel that they had prepared for it, and not content with that, some of them aided the ungodly in seeking to hinder its flow, with the sad result, that they sank down to the level of the world, and became, "like them that go down into the pit" (Psa. xxviii. 1), losing what they had, and never regaining it.

Whole Families Converted

One remarkable feature of the movement in the Old Rayne and Oyne districts was, the number of entire families who were converted. People wonder at this, but why should they? Have we not the record in God's own Book, that the very first Gospel message that Peter carried to the Gentiles,

in the house of Cornelius of Cesarea, had as its result, the conversion of his whole household, aye, and more than that, for he had gathered together under his roof "his kinsmen and near friends" (Acts x. 24), to hear the Gospel. And the whole congregation—"All them which heard the Word" (ver. 44) were saved by grace, sealed by the Spirit of God, and baptised in the Name of the Lord.

In one farm-house, one of the sons had been converted, but no other in the family made any profession. The father, a man of nearly sixty, was the first to show signs of soul distress. It was not an easy matter for a man in his position to go to the meetings, at that time, in that place; so much was being said against them. However, so deep was his soul trouble, that he had to go, and the Lord met and saved him. Soon after, his wife, a son and three daughters, were all brought to Christ. It was a great privilege to be in that family circle in these days of their early love. The whole conversation at the meal table was of Christ and the Word, and the "Songs of Zion" were sung from morning till night. In another farm, not far distant, the mother, daughter, two sons, and a servant, were all brightly converted. An aged man of seventy-eight, who was too frail to attend the meetings, was told by his grand-children, some of whom had been converted—what the preacher said. Night after night, the old grandfather waited out of bed to hear the "gist of the sermon" with the result that one night, he discovered he had never been born again. Shortly after this, the Spirit of God

revealed to him, through the words in I John v. 10, the way of life. He received it, and was saved. His version of the great event was, "I am 78. I have been an elder in the Free Church for 25 years, and a member for 45 years, but I was only born again on Saturday night last, lying in my bed." At the closing meeting in Oyne—which is quite a small place—there were present over two hundred young converts, able to bear testimony to God's saving grace having reached them, during these weeks of Gospel meetings.

Stirring Times in Inverurie

The royal burgh of Inverurie, near to which the rivers Don and Ury join, had a share in the times of awakening of 1859-60. The Earl of Kintore—whose seat, Keith-hall House, is only a short distance from the town—brought many earnest workers into the district, including such well-known names as Brownlow North, William Haslam, and Miss Marsh. Duncan Matheson preached in the half-yearly feeling markets there, and by these and other means a number were saved. But as there was little in the preaching of the ministers to help them on in their spiritual life, and no separation from the world, either in their religious or daily testimony, it need not be greatly wondered if they sank down very much to the conditions that surrounded them. A few personally godly ones were there, as elsewhere, seeking to keep the lamp of evangelistic testimony burning by indi-

dual effort, but there was no definite Gospel testimony beyond an occasional meeting, when some passing evangelist held forth for a night, or preached in one of the churches on a Sunday.

Towards the end of March, 1871, Mr Munro, accompanied by Mr A. Carnie, both at that time connected with "The Northern Evangelistic Society," came to Inverurie, and renting the Lesser Town Hall, began nightly meetings. They were entire strangers to the community, only a few had heard something of the work wrought through them in the districts of Pitcaple, Braco, Oyne, and Inch, a few miles further north. They had no support from the churches, and most of those who were known as believers, stood aloof, being prejudiced. The chief cause of this prejudice was, a pamphlet issued by a licentiate of the Free Church, who was at this time acting as a missionary in Inverurie. In this pamphlet, the preachers received the name of "The New Prophets," and were charged with preaching all sorts of heresies, and indulging in extraordinary language. Of course the greater part of this brochure was misrepresentations and stories received from enemies of the work, woven together by one who was vain enough to believe that he would make an end of the movement, and gain favour with the clerical party. The pamphlet was circulated widely. Local papers were asked to make comments upon it, and many of the "churches" were supplied with copies for free distribution, among those of their members who might be in danger of being "led astray." By this means an

ignorant prejudice, and spirit of opposition was stirred up, which became manifest in an extraordinary manner.

The first meeting in Inverurie was small, the second was almost entirely composed of scoffers, who had come to oppose. Casting off all restraint, and believing they had the support of the religious part of the community, these "lewd fellows of the baser sort," created a scene, which some who witnessed it say, they never saw the like of, at any meeting of a religious character. Mr Munro, writing to Mr Ross of the reception they received, says, "Very few were present but scoffers, and such an exhibition of the devil, I never did see before anywhere. There were about thirty scoffers. During the time of prayer they hissed, cheered, and shouted so, that one could not hear his own voice." Such a beginning would have damped out the ardour of many a talented evangelist, and sent him to calmer waters. But those who have experience in the work of invading the strongholds of sin know, that the devil not infrequently roars before he is overcome, and makes his victims "wallow foaming" (Mark ix. 20), just before he is cast out at the word and by the power of his conqueror, the mighty Son of God, whose Gospel now is the power of God, unto salvation (Rom. I-16), as surely as His miracles and mighty acts in the days of His flesh were the witnesses of His being "a Man approved of God" (Acts ii. 22). Personal violence was attempted on the preachers as they left the hall, but the Lord was their Defence. Mr Munro's remarks in a letter

show the spirit in which this opposition was taken. "God be praised that we are counted worthy to suffer for His Name's sake. No doubt, but He will cause us to triumph in this place also, as in other places." That this confidence in God was soon to be realized, the following communication, dated a few days later shows. "Thanks be to God, He has begun here to save the lost. Several conversions took place the last three nights." Thus the first "break" was made in Inverurie.

On the following Sunday evening the hall was quite filled with a quiet and attentive congregation. The Word spoken was with power, and many of those who heard it were convicted of sin. Several remained to be spoken with, and two or three young men—including the writer—were born of God, and set on the heavenly road, that second day of April, 1871. There was joy in heaven over the event, and, no doubt the two soul-winners, who had had their faith sorely tried during the preceding week, had their share in the joy of that hour. Before that week ended, twenty or more had been saved, and were confessing the Lord's Name. What a commotion all this made in the town? Crowds of young men lined the stairs, leading to the hall, to "get a look" at the converts, to ply them with questions, and to give them some rough handling. Others, upon whose Bibles the dust of years had gathered, brought them out, and with passages marked, which they considered would "silence" the converts, came to the meeting armed, to cavil with the preachers. These passages and

arguments were supplied by a newspaper, whose editor had been employed by the "opposition" to insert them. But the storm broke into foam. It did harm to nobody but those who raised it, and we look back to these early weeks of Christian life, amid such environments, as the very "days of heaven on the earth." Altogether, that first series of meetings continued for about six weeks, the earlier labourers being followed by others, among which were—Andrew Allan and George Masson of Footdee, and George Reith of Aberdeen, with visits from John M. Campbell and Donald Ross—all of whom are now with the Lord. And very many of those who were at that time brought to the Lord, after witnessing a good confession, and walking in an even path, have joined the ever-increasing company of those who, in the immediate presence of the Lord, wait in the "unclothed" state, for the coming hour of supreme triumph, that shall bring the one ransomed flock, so scattered here, around the Great Shepherd in glory.

"Soon we shall join them, see Him with those eyes,
Sing Hallelujahs, triumphant in the skies;
He will be with us, who loved us long before,
And Jesus, precious Saviour, is ours for evermore."

Among the Granite Quarrymen

While other labourers were seeing the hand of the Lord in Gowanwell, New Deer, Braco, and Kintore, in all of which there were many saved, Mr Munro and Mr J. M. Campbell, began meetings

among the granite quarrymen in Kemnay. Some 200 workers, with their wives and families, reside near the quarries, and a considerable agricultural population is in the neighbourhood. News of the work in Inverurie, and copies of "The New Prophets," had reached the place before the meetings began, so that the interest of the people was aroused. From the very first, there was power with the Word, and before the first week ended, five or six clear cases of conversion were manifested. It was a grand sight to see these strong rough quarrymen, with their bronzed faces, sitting under the power of the truth of God, perspiration standing in beads on their foreheads, while they owned their guilt before God, and many of them yielded to the Lord, confessing Him as their Saviour. Between thirty and forty young believers, from Inverurie, walked up to the meetings, night after night, singing as they went, to help in the work at Kemnay, and it was a common experience to have a number of awakened ones accompanying them far on the way home to be spoken to of the Saviour. One stalwart farm servant, who became a bright witness for the Lord in Ontario, Canada, told us many years after, that he was born again, while kneeling on the grass by the wayside, one of these nights, while a young Christian from Inverurie, pointed him to the Saviour. Here, the opposition assumed another form, a local laird, himself a preacher, being influenced to intimidate those over whom he had control, and keep them from the meetings. But out of all this the Lord brought blessing. It was

during this time of work, at the Kemnay quarries, that Mr Munro wrote, "Mr Campbell, and myself, are as happy as kings, and so well we may. Saved by grace, heirs of glory, commissioned by the Great King to preach in His Name the forgiveness of sins to every sinner in the world." A few weeks' work in the village of Oldmeldrum followed, where God saved a number. A series of meetings in an old chapel in the Gallowgate, Aberdeen, which had become a centre of Gospel work in that city, and brief visits to former fields of labour in the North, filled up that summer. Then the Lord led His servant along a new path which He had been preparing for him.

FIRST VISIT TO CANADA

IN the Autumn of 1871, after twelve months of incessant labour, which had taxed his physical strength, Mr Munro took a voyage to Canada, on a brief visit to friends there, who had emigrated some years before. He reached the town of Park-hill, Ontario, where his brothers were in business, in the early part of September. The sea voyage, with rest and change, so wonderfully renewed his strength, that after a short time, he was able to go in and out among the people, speaking of eternal things, by which means he was able to discover their spiritual condition. A letter from him appearing in *The Northern Intelligencer*, of November, 1871, gives an account of the voyage, the experiences he had on board ship, and the "religious exercises," conducted by two parsons, who joined the company in card playing, concerts, and novel reading, the rest of the time. A Gospel address from him on the evening of the first Lord's Day, was not to the taste of the company, so they made sure nothing further of that kind should disturb them, by getting a probationer, who had failed to find a comfortable settlement in the homeland, and who was going to try his luck in the West, to take the evening service on the second Sunday. Writing of the condition of things he found in Canada, he says, "In travelling, I meet with few believers, and judging from the

little intercourse I have with them, it would seem that matters are not (generally at least) much better here than at home. The chief end of all seems to be to make money, and be connected with a church, and support that church to which they belong. Churchism seems to be stronger here than at home. I have scarcely given away a tract, without the person putting the question, "What church do you belong to, sir?" His estimate of the preaching to which he listened, on the first Sunday of his visit to Canada, is aptly described, as follows—"The Methodist minister preached as if all the people were going to heaven, so he called them 'brethren.' The Presbyterian minister preached as if we were all unconverted, but he sent us to Moses for some preparation and improvement before coming to Jesus."

He attended a large Convention of Sunday School Workers, held in London, Ontario, at which representatives of all shades of the religious life of the Dominion were present, which gave a better insight to the true condition of things, than could otherwise be obtained. Writing of his experiences of this gathering, he says, "I must give Canadians credit for being fully up with us in Scotland, if not in advance of us. They are very good at setting agoing Sunday School machinery, and in making speeches descriptive of the same; but as to fruit in conversions, there is, in most cases, a sad overlook. Hence there is much machinery, but little of the power of God: much labour, but few conversions."

In Parkhill, where he mostly remained during this brief visit, he found things very dead. The young Presbyterian minister, who lodged in his brother's house, offered the use of his "church" to Mr Munro, to hold meetings in, but his experience of preaching in such places in the homeland, had led him to the conclusion that there is no room for the truth of God regarding the sinner's ruin and danger, his need of being born again, and the Gospel of God in its fulness, with all that true conversion involves, to be for long preached in Presbyterian meeting places, without interference from "the powers that be." And rather than have the risk of a "row" when God might be working, he told his brothers that he would rather hire a hall, and be free to speak what the Lord gave him, and to continue as long as He might guide him. This seemed strange from their point of view, but when they found out what the Word of truth preached in the power of the Spirit of God "with signs following" effected, and the opposition it brought out from the religious world, they were convinced that the course chosen was the right one. It is sometimes claimed as "liberty" by a certain class of evangelists, that they will preach anywhere, wherever they find an open door, even in a Roman Catholic Chapel. But it is well enough known by all sensible people that such statements are a mere display of words, for there is no open door for the Word of God in such places. As Mr Munro quietly remarked, after hearing one of these high-sounding deliverances, "There is not a church or chapel in

Christendom whose door is wide enough to let in a whole Bible, or a denomination on earth that will endure the whole of God's truth. If the Word of God is preached in the power of the Holy Ghost, it will burst up the whole thing, and separate from it what is of God." These were his early convictions, and they were never weakened to the end of his course. Those who go in and out, preaching among sects, are under the necessity of keeping back all that would upset the "cause." However far from God and His Word, their doctrines and practices, they have to wink at them, or, if they are bold enough to speak out what they know of God's truth, they will never be asked there again. But the most of such preachers know this, and maintain a discreet silence on all that would give offence. And when this is continued for a time, the sense of their evil becomes lost, until gradually it ceases to disturb the conscience at all. It is a remarkable fact, which those who observe such things, cannot fail to have noted, that men who, for the sake of what they call "an open door," go in with all sorts of sects and preach under the auspices of all sorts of associations, without the least consideration of the effect their fraternizing with such evils has upon themselves, and on those who follow their example, that sooner or later they lose the light they once had on such evils, and become the most unreasonable opponents of those who act as they once professed to do and teach, in keeping outside of them. It is always a serious thing to trifle with conscience, and with light received from God to exercise it.

First-Fruits in Parkhill

Mr Munro engaged a hall in Parkhill, and began to preach the Word unfettered, on the simple lines of waiting on God for guidance, and counting upon Him for blessing. And it came. Beginning with a few, the numbers increased, and the interest spread, God giving testimony to the Word of His grace. Writing to Scotland of these, his first experiences of evangelistic work in Canada, he says, "The meetings having been going on for the last ten days, and I am sure you will praise the Lord, with us, when you hear that He has been with us in saving power. They have been by no means large, but already over a dozen profess to have closed with the precious Jesus. Most of them were members of churches before, though not born again. Several others are still anxious." And what was a cause for special thanksgivings to Mr Munro in this visit, is recorded in the following statement, in the same letter.

Grace in the Family Circle

"Another thing in connection with this blessing, I cannot help noticing is, that no fewer than six, in and around my brother's family, are now rejoicing in a new found Saviour. These are, my brother's wife, two milliners, a shop hand, and the servant in the house, and my own brother, the only one of the family who has been unsaved for several years.

He came on a visit from the States only a week ago. He was only with us three days when He was brought to Jesus. I need not say that, to me, this instance of the Lord's kindness, is almost overwhelming. And yet why should it be so? For it is only like God! "Let the house of Aaron now say His mercy endureth for ever. Let us praise His Name together."

Mr Munro's interest in the salvation of His friends and kindred was very great, and he had the joy of seeing one after another, even to the next generation, saved and following the Lord. The following letter, written to a nephew, a good many years after, may here be in place, as showing the gracious, yet faithful manner he used, in reaching those with the Gospel message—for whose salvation he often prayed.

42 Russell St., Toronto, Ont.

MY DEAR JAMES,

It has been on my heart to write you a few lines to express my deep and tender sympathy in your trying sickness.

I often remember you in prayer before God, and may add, make special request that God may graciously bring you to know the Lord Jesus Christ, His Son, as your own personal Saviour, and that you may know and enjoy the great and glorious salvation which He has provided for poor lost sinners. Dear James, I trust you are becoming

deeply alive to the tremendous importance, to you in your present circumstances, as to this matter, and that there is a desire, on your part, of having it settled in God's way, and therefore satisfactorily settled to your joy and comfort, in the possible prospect of your soon passing into eternity to meet a Holy God. What a joy it would be to hear that you had received Christ, and that you are happy in the knowledge of your sins all forgiven, and for ever put away by His precious blood. But if you are not able to say this in truth yet, but wishing deeply in your heart you were able—yet cannot see how you can get at it—let me say to you, you will never attain to this knowledge by trying to work up feeling of any kind in your own heart, or trying to stir up anxiety even in yourself. What you have to do is to **CONSIDER FACTS, and BELIEVE THEM BECAUSE THEY ARE FACTS.** The first of these facts, that God in His Word presses upon your attention and consideration is, **THAT YOU ARE A SINNER AGAINST GOD.** That you were born so, and that you have lived in the practice of sin against God all your life.

Sin is spoken of in the Word of God in two aspects:—1st, as a disease; 2nd, as a crime. A disease that has to be healed. A crime that has to be punished. Sin is, of course, a spiritual disease, but not any the less real because it is spiritual. Your whole spiritual being has been under the power of this disease since your birth. A proof of this is, that all along you have been adverse to think about God or to speak about Him. Indeed,

like all other unconverted sinners, your happiest moments have been when "God was not in all your thoughts," and THAT, although He has always been your best friend. He gave you your being, and is the author of all the real comforts you ever enjoyed, and above all, loved you so that He gave His Son, His only begotten Son, to save you, AND YET THAT'S HOW YOU HAVE TREATED HIM. Surely sin is a dreadful disease. We read in Isa. i. 5, 6: "The whole head is sick, the whole heart is faint, from the sole of the foot, even unto the head, there is no soundness in it; but wounds, and bruises, and putrifying sores, etc." Now, is not that a very solemn FACT to consider? Or rather, are they not a number of solemn FACTS? What hope can there be of a sinner passing into eternity, in this condition, getting to Heaven? CERTAINLY THERE IS NOT ANY. Nor would it be Heaven for him if he could. He shunned God's presence here. What could he do in Heaven, where the presence of God and Christ is the light, life and joy of all who are there? But all had to be prepared for that place and presence there. THEY HAD TO BE BORN AGAIN. By being born again we receive a new nature that is like God, and that joys in God, and this, dear James, is what you need. The other great fact is—SIN IS A CRIME, and therefore God must punish it. "The wages of sin is death" (Rom. vi. 23). "Because of these things the wrath of God cometh on the children of disobedience" (Col. iii. 6). So, instead of going to Heaven when they die, all who die in their sins go to Hell now, and after

the judgment we are told of in Rev. xx., into the Lake of Fire, where they shall be punished for their sins, under the wrath of God for ever and for ever.

Surely if you consider these solemn and awful facts, they must stir up anxiety, deep anxiety to escape such a doom, and prepare for such a Heaven of glory as awaits the people of God. If you have any such anxiety (and surely it cannot be but you have) you will be ready to consider FACTS of a different character. Facts concerning God's salvation provided for just such sinners as you and me.

God has no pleasure in the death of a sinner. "God so loved the world that He gave His Only Begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John iii. 16). The great fact for you in that grand familiar verse is, that as one of the world, GOD LOVES YOU, JAMES MUNRO, and the measure of His love to you is, that He gave His only begotten Son, that YOU, a lost sinner, should not perish but have everlasting life. And in order to save YOU, that beloved Son of God, the Lord Jesus, was lifted up on the Cross, died for poor sinners, died for YOU, bore the punishment due to our sins. "He was wounded for our transgressions, He was bruised for our iniquities; the chastisement of our peace was upon Him" (Isa. liii. 5). And by His sin-atonement death on the cross has satisfied God for our sins. And therefore God raised Him from the dead, and God is JUST and the JUSTIFIER of every-

one that will simply believe in Jesus (Rom. iii. 26). That is, trust in Him and His finished work. REST YOUR SOUL WITH ALL YOUR SINS JUST AS YOU ARE upon Him for time and eternity. That is BELIEVE ON HIM, and God says, "All who believe in Him have everlasting life; have their sins forgiven and shall never come into judgment" (John v. 24). Blessed tidings, surely! Shall never be in Hell! Shall never be punished for our sins, and are in possession of life, the life of Christ, a life that enables us to enjoy God and His Word, and all that is of God and like Him. This, dear James, is what you need. Believe the FACTS that God has given about yourself, that you are a poor, lost sinner, deserving nothing but Hell. You believe this, do you not? But here also are the FACTS about God and Christ. God loves YOU. Christ died for your sins. Don't you believe this? God says: "He that believeth on Him hath everlasting life" (John iii. 36; John vi. 37). Won't you trust Him, and take God at His Word? He means what He says, and you have to believe Him, as you would believe me or anyone else. You honour God by believing Him. By doubting Him you make Him a liar. And that is the sin of all sins. "He that believeth not is condemned already, because he hath not believed on the Name of the only begotten Son of God" (John iii. 18).

I fear I have wearied you by writing so long, but I am anxious to bring God's love and His unspeakable gift before you in such a way that

you can understand it and receive Christ, and will pray continually for this.

Your deeply interested Uncle,

D. MUNRO.

The one to whom the above letter was sent, received Christ as his own personal Saviour shortly after, and about three months later fell asleep in Jesus, having given abundant evidence of being born from above.

MORE LIGHT FROM THE WORD OF GOD

DURING the months of Mr Munro's absence in Canada, stirring times were being experienced in the homeland. The work in the North of Scotland continued to spread into new districts, and in almost all of them a definite Gospel testimony was maintained after the evangelists had gone. Then the need of helping those who had been converted, and were getting nothing to feed the new life they had received at their new birth, was felt. Some of them were still going to the "kirks," but this was more because of habit than for any spiritual help they got from the preaching. In several of the towns and villages where there had been an ingathering, the young converts and older Christians who had been revived, met together to read the Word and pray, on the Lord's Day afternoons, and on several week nights, but, as yet, there was no gathering together on the mornings of the Lord's Day. The privilege and duty of assembling as purged worshippers, guided by the Spirit, without a human president to guide, or an ordained minister to conduct the service, was not yet seen by believers generally at this time. In some of the villages, there were a few Baptists who had no ordained minister, but several elders who virtually assumed the same position. And few of these had manifested any interest in the Gospel work, being mostly fossilized in their sectarian

position, and as spiritually cold and barren as the other denominations. In the city of Aberdeen, a few Christians had begun to assemble in the Old Dispensary, near Castle Street. In Peterhead, where the Lord had used the ministry of William M'Lean, there was a gathering of believers only, in the Lord's Name, and at New Deer, a few who had been helped on in the ways of the Lord, through the ministry of Dr C. J. Davis, began to break bread on the Lord's Days. But these were far apart and little was known of them to those who had been saved and blessed in the inland villages. The evangelists were no further advanced at this time than the converts: they were walking in all the light that they had, and seeking help from God and His Word daily, on their path. They wanted to be sure of their way, and to have clear and definite guidance from the Scriptures, and "thus saith the Lord" for every step they would take. Others had severed themselves from the State Church and other denominations, to form new sects around some doctrine or ordinance, with little difference in spiritual condition, or separation from the world, and they did not want to repeat a movement of that sort. They were persuaded that God had a path to shew them, wherein they could walk in the liberty and power of the Spirit, which in their Gospel service they had proved the blessedness of, and they waited for light to break forth from the Word as to what that path was, and where it lay. And they were not disappointed, for God in wondrous grace made it known to one here, and

another there, apart from human help, through His written Word, unfolded by the Spirit in a remarkable manner.

Baptism

In the summer of 1870, while passing through deep experiences of soul, Mr Ross had the subject of believers' baptism, by immersion, brought to his mind. It happened in this way. While on his knees praying that God would show him His way, and manifest anything in his life or service that was hindering his being used as a clean vessel in His work, the thought came, "What about Baptism? If you saw it in the Word of God, would you be willing to obey?" It may here be mentioned that Mr Ross, as a loyal member of the Free Church of Scotland, had been a firm believer in infant sprinkling, and had all his family sprinkled in their infancy. Most of the evangelists were like-minded, only in common with all who see and preach the need of being born again, they put no great value on the ordinance, further than to acknowledge it as a "form" which had no spiritual result—certainly it did not "signify or seal" that all who had so been baptised, were "engrafted into Christ," for among their chief opposers, and the bitterest enemies of the Gospel, even among open scoffers, were many who gloried in their entrance to "the visible Church" by this door.

When Mr Munro received a letter from Mr Ross, telling him of his exercise of soul on the subject of

Baptism, he was in a state of exercise about it himself, but was not clear what was the will of God regarding it. Early teaching on the one hand, and the poor example of some who had "seen baptism," got baptised and settled down, at ease, within the circle of a denomination of Baptists, with this as their badge, as cold and worldly as others, on the other, caused him to make sure of what the Word of God had to say on the matter. Answering Mr Ross in connection with his exercises regarding it, he said—"If that came from God, it will come back to you." It may here be remarked that a special theme of Mr Munro's preaching and teaching for years had been, the truths of the believers' death, burial, resurrection, and union with Christ, as set forth in the sixth and seventh chapters of Romans, and the fifth chapter of Ephesians. With great power and blessing these truths had come to his own soul, and through his lips they had been made the means of bringing liberty and blessing to others, who, although saved for years, had been like Lazarus, of Bethany, after he had recovered life, but was still encumbered with his grave clothes, lacking light and liberty. Hundreds who had been born of God, and had "the life of God" in them, were led into the liberty wherewith "Christ makes His people free" (Gal. v. 1), through Mr Munro's ministry. We might liken the effect of these truths as spoken by him to a company of believers in the above condition, to the mist clearing off some valley as the warm beams of the morning sun shone forth, leaving the whole scene bathed in glorious splen-

dour. The mists of human tradition, the bondage in legal form of a gradual sanctification of the whole man, in which so many were held, gave way before the great and glorious truth of, "I have been crucified with Christ, nevertheless I live, yet not I, but Christ liveth in me" (Gal. ii. 20, R.V.), and the little heard of truths of the believer's place "in Christ Jesus" (Rom. viii. 1); "accepted in the Beloved" (Eph. i. 6); "complete in Him" (Col. ii. 9). It was the knowledge of these truths, and the power in which they came to the heart and life, that prepared the preachers of that time, and the Christians in the North of Scotland, for the truth of believers' baptism as it is set forth in the Word, not as a meaningless form, or a mere initiatory ordinance, but as the appointed "figure" (1 Pet. iii. 16) and "likeness" (Rom. vi. 5) of the believer's death, burial (Rom. vi. 4), and resurrection with Christ (Col. ii. 12). Mr Ross was baptised in the river Dee at five o'clock on a Saturday morning, and in the Public Baths in Crooked Lane, Aberdeen; there were large numbers of believers baptised almost each Lord's Day afternoon.

When Mr Munro was in Canada, far from the former scenes of conflict, he had opportunity for quietly examining the Word on this matter, and the result was, he became thoroughly convinced that the will of the Lord for him was to be baptised as a believer (Acts x. 48) in the Name of the Lord. In November he re-crossed the Atlantic to Scotland, and on December 31st, 1871, he was baptised by Mr Ross, in Aberdeen.

Gathering in the Lord's Name

Although practically outside the denominations because of their spiritual death, and in many cases because of the opposition of their ministers and office-bearers to the Lord's work, there was no definite assembling together other than for prayer and the reading of God's Word for mutual edification. The lack of light, and the fear of doing anything contrary to the will of God, prevented more being done in these early stages of the work of separation of God's people from the world's religion. There were no teachers going out and in among these Christians to help them on in the truth, so they were very much cast upon God and His Word for guidance. And this was graciously and gradually given to one and another, as it was needed, and as they had grace to follow. At Old Rayne, a number had begun to meet for prayer and praise on Lord's Day mornings, in a joiner's shop. After a few weeks, some of the older brethren of this company saw from the Word that it was the habit of the early disciples to come together on the first day of the week (Acts xx. 7) to "break bread"; and that there is nothing at all said about an ordained minister being required to "administer the sacrament." On the contrary, it was intended to be the great open meeting of the saints of God as such, all on a common level as a "holy priesthood," to "offer up spiritual sacrifices" (I Pet. ii. 5) and to "show the Lord's death till He come" (I Cor. xi. 26). Acting on what they saw in the Scriptures, they began to break bread there and then,

without knowing that there was another company like them in the whole world. They had not heard of so-called "Brethren" in the South, nor did they follow any example set before them by such—either Open or Close—they were guided simply and only by the Word of God. It is needful to make this clear, because it is alleged by some that anything that is not exactly a *fac simile* of the earlier gatherings of believers in the West of England, and in Ireland, some thirty years before, are innovations; but of these gatherings, and their practices, or of so-called "Open" and "Exclusive" brethren, these simple Christians in the far North knew nothing at all, nor can they be held responsible for their doctrines or doings. They came into existence simply as a few godly exercised believers, being guided by light from the Word of God, and slowly, but firmly, following as that light arose on their path. Then, what they saw, they passed on to others (2 Tim. ii. 2), with the result that other companies, meeting simply in the Name of the Lord Jesus (Matt. xviii. 20), owning no Name but His, sprang up all over the North of Scotland, and in parts of the North of England, especially on the Tyneside, where other labourers had been "bringing in the sheaves."

Visiting Scenes of Former Labours

For the first few weeks after his return from Canada, Mr Munro visited in order the various places in which he had laboured in the Gospel,

preaching the Word, and teaching the truths which God had made known to him from the Word. Many who were "unfettered" and willing to follow on as light arose, were baptised, and came out definitely and finally from association with the sects, to assemble in the one Name, which is above every name, while others, fearing the consequences of such a step, or held back by family or business connections, from obeying the truth, turned away. During these months many new assemblies sprang up, and a monthly paper issued by Mr Ross, named *The Northern Assemblies*, gave items of interest, and reports of work in these, to increase fellowship among them. It was at this time, that meetings of Christians for fellowship, ministry of the Word, and mutual edification were begun, the first being held at Old Rayne in 1871, and the next at Inverurie in July, 1872.

Mr Munro was slower than some in reaching his conclusions. He believed in examining a subject in all its aspects, and on all its bearings, before coming to a decision regarding it, but when once the truth of God got its grasp on his mind and heart, it became as a glowing fire in his bones (Jer. xx. 9), as Jeremiah speaks, which he could not withhold the blessing of from others.

From the day he received these truths and others from God, concerning the separation of God's people from the world, alike in its sin and pleasures, its politics and religion, and the gathering to the Name of the world-despised and rejected, but heaven-accepted One, whom God has made Lord

as well as Saviour, he never faltered nor wavered in his obedience to and testimony of them, whether those who heard accepted or rejected them. To him they were as a sacred stewardship in which he was to be "found faithful" (I Cor. iv. 2), and he continued to practice and preach them to the end of his course.

Work and Warfare in Huntly

In the early part of 1872, Mr Munro, accompanied by Mr John Smith, went to Huntly for meetings. This little northern town had in former years been the scene of many stirring Revival meetings, a place of many privileges. Here Duncan Matheson was converted, and often preached. In its Castle Park in the days of "the good" Duchess of Gordon, thousands assembled under the blue heavens for successive summers days to sing the praises of the Most High, and hear the Word, from such gifted evangelists and teachers as Dr W. P. Mackay, Brownlow North, J. Denham Smith, Wm. Haslam, and many others. But the generation which had known these days of the Lord's right hand had mostly passed away, and another had arisen which manifested less interest in the things of God. A few earnest Christians had kept the lamp of testimony feebly burning, and were, it is said, praying for a reviving among God's people, and an awakening among the unsaved. Whether they did not consider the answer to their prayers had come in the appearance of the two evangelists, or whether,

as one honestly confessed, they wanted the "blessing to come in another way," we cannot say, but at the beginning of the meetings most of these believers put in no appearance. Possibly they were deterred by the cry of "heresy" which had its origin in the pamphlet, "The New Prophets," and since the definite separation of believers from the sects, and gathering to the Lord's Name, had been almost weekly the subject of sermons on Sunday, and a matter of discussion in newspapers during the week. Spending a Saturday and Sunday with the evangelists in Huntly, at an early stage of the work, we witnessed some of the worst manifestations of opposition to the Gospel of God, than we ever expect to see on earth. In a meeting in the Courthouse on Saturday night, a row of young men sat under the power of the Word, being spoken by Mr Munro. As the truth concerning "judgment to come" took a grip of their consciences, they were unable to endure it, and rising in a body went to the nearest public house to drown their convictions in drink. Unable to stay away, they returned to make a tumult. This line of things began, on an evening when a local minister, one who in earlier years had the reputation of being an evangelical and Revival preacher, came to the meeting and rose up publicly to oppose the preaching. Thus the scoffers were emboldened in their work and increased in, what Mr Ross in giving a report of the work, characterised as "savage, cruel, and brutal treatment, worthy of the palmy days of the Inquisition," and the only cause for it all is that

“God’s truth has laid bare the sores, and they are very sore.” On the Sunday evening, in a large hall, filled to the door with a promiscuous audience, the scoffers turned off the gas in the midst of the meeting, and an endeavour was made to create a panic. On that very night God came in with power, a number were saved, and many of God’s own people had their prejudices swept away, and got their first share in the blessing. Some of the worse scoffers were saved, and became bright witnesses for Christ, while others, hardened by continued resistance of the Spirit’s power, became hopeless scorners, some of them meeting an awful end. The opposition continued to increase until, throwing off all disguise, the scoffers rushed the platform, throwing the preachers to the floor, and threatening their lives. Yet amidst all this outburst of hatred to the truth, God gathered out a people for His Name, and the fruits of that work in Huntly are to be found over all the world in Christian men and women, who delight to own that they were “born again” during that memorable time.

There was no assembling of Christians as such, meeting according to the Word, when the evangelists went to Huntly. In former days, before they fully saw the truths of separation and gathering, they would in such conditions, either have gone to hear some of the more evangelical of the local ministers, or remained in their room reading the Word. But now the truths which they had learned from the Word, forbade them from having any coming and going with what was not of God, and

the Word which brought them out from it, could never take them back to it, even on a visit, again. So they spread the Lord's Table in their lodgings on the Lord's Day morning, to shew the Lord's death, according to His Word, first by themselves, then with two or three others, and, ere long, by a goodly company, and the assembly, thus begun, continues to the present time. We mention this, because it has been suggested by some—and practised by others—that where there is no assembly of Christians, as such, in a place to which an evangelist may go to preach, or a Christian remove to reside, they may "go in" with the next best thing they find there, say a well-favoured Baptist Church, in the hope that by so doing, they may disarm prejudice and gain influence, which in due time, will enable them to teach what they acknowledge to be the truth, and then help others into a more Scriptural path. We do not believe that there can be found a single case where any, so acting, ever accomplished anything for the Lord in beginning a true Church testimony to His Name! How could they? If the truth of separation is of God, it should be honoured on all occasions, and not let go, or held fast, as circumstances seem to decide. And what 'influence' can one have in leading fellow-saints out from any association with which he can at will go on himself? The way of the Lord is the right way, and if the servant of the Lord is to be honoured in leading others on in the truth, he must practice as well as preach it himself.

PIONEERING IN ONTARIO

IN October, 1872, Mr Munro returned to Canada. From what he had seen of its need during the brief visit of the previous year, he had been much exercised as to returning there to preach the Gospel in its towns and villages, and now the Lord had opened his way to fulfil the desire of his heart. It is a matter of immense importance to a servant of God to have the confidence that he is in the path of the Lord's ordering, else when difficulties arise, and obstructions bar his progress, he will be led to question whether he may not have mistaken his call or lost his way. In the early days of the Gospel being preached, we see how Philip, the evangelist, was Divinely guided to meet the Ethiopian eunuch in the desert of Gaza, just at the right time, when he was engaged reading the fifty-third chapter of Isaiah, and ready to receive the message of the evangelist concerning the Saviour (Acts viii. 26-40), and how Paul and Barnabas were hindered by the Spirit in going to one part to preach, and guided "assuredly" to another (Acts xvi. 6, 7). To those who wait upon God for His direction and count upon His guidance, as to time and place, and all else, there are manifestations of the Divine hand in pointing out the way, and of Divine care in providing all that is needed by the servant, and in the work, which those who go by routine or human arrangement, often fixing where they are to

be, and for how long they will remain, months ahead, entirely miss. With Mr Munro, and others who were his fellow-labourers, it was a fixed principle to hold themselves free to continue for whatever time the Lord might want them to be in any place, and no "engagements" made beforehand were permitted, to cause them to leave a work of grace in progress, to fulfil them. We believe this to be a wise principle, the setting aside of which brings many a servant of Christ into bondage to men, and causes the loss of spiritual power in service.

Mr John Smith of Aberdeen, Mr James Campbell of Jarrow, and other workers, crossed the Atlantic, that, and the following year, giving themselves fully to the breaking up of new ground, and the preaching of the Gospel. In 1873, Mr Munro was joined by Mr Smith, and resumed Gospel work in Parkhill, where the Lord had given blessing on the occasion of his former visit.

The Word was again preached in power, the Spirit convicting many of sin, and of these a number were born of God, and set on the way to heaven, confessing Christ as their Lord in personal life. And when the Gospel part of their labours had been completed, they taught those who had been saved, the truths of believer's baptism, separation from the world's religion, and gathering unto the Name of the Lord Jesus. The result of this was, that an assembly of believers was formed in Parkhill, according to the pattern given in the Word of God, which has continued all these years. This

aroused the opposition of the religious community, who, as a rule, cannot bear to hear the truth that separates God's people from the world, and establishes a distinct testimony to the Lord's Name, outside the camp of the world's religion. Such opposition, however hard for the flesh, is in itself a real blessing, inasmuch as it keeps the line of separation clean and clear between that which is of and for God, and that which is against Him. Evangelists who "only preach the Gospel" as they say, and leave the result of their work to be swallowed up by the systems, in or allied to which they labour, may receive the benedictions and presentations of the religious world, but those who seek to teach the truth that separates the living from the dead, and bring around the living Lord the sheep for whom He died, and whom He desires to feed and lead, will now, as then, receive the opposition, or get the cold shoulder from lifeless professors, and all who would compromise the Word of God to maintain friendship with them.

These were the simple and clear-cut lines upon which Donald Munro, and those who were his co-labourers in Canada, proceeded. There was no variation, no adapting of God's truths to circumstances, and no keeping back of any part of it for fear of giving offence. The truth that strips and exposes the sinner was told out in no uncertain sound; the Gospel of Jesus Christ, without embellishment or human accompaniment, as the power of God unto salvation was proclaimed fully, and when sinners believed it, and were saved, they

were taught God's truth bearing on their individual walk and their collective testimony.

Pioneering among the Villages

The work spread to Forest, where there were a few of the Lord's people, who had come from the North of Ireland, where they had been converted, but like many then, and now, with little to help them spiritually in their new surroundings, they had become cold and worldly. The Gospel preached in the power of God, has a wonderful effect in reviving cold-hearted children of God, as well as in converting sinners, and where the Spirit of God is working, and sinners being saved, the children of God usually get blessing. A good work was done in Forest, the fruit of which remains to the present time in an assembly of believers, gathered unto "the Name," holding fast the truths they were taught in these early days. Mr Munro's habit was to continue Bible Readings for a time, for the help of those who had been saved, and others who were seeking to know and follow in the way of Lord. Experience had taught him and his fellow-workers, that unless young believers and others restored from backsliding and worldliness, are taught the truths of separation from the ungodly, in personal, social, and religious life, they very soon get spoiled, and sink down to the condition of those around them, ceasing to have any testimony for God among men. These Bible Readings led God's people to the Word, accustoming

them to read it, search it, and study it for themselves, to make it the food of their souls, and the light to guide them in all their paths of Christian life. Such ministry is of the first importance to the children of God, and we know of no form of instruction in the things of God which has been so richly blessed. By means of these Bible Readings, young believers were established in the faith, and acquired the habit of consulting the Bible on everything connected with their worship, their walk, and their conduct as children of God and disciples of the Lord. Some who are pleased to see sinners saved, to share the flow of blessing as it comes through the Gospel, and manifest some interest in the evangelistic stages of the Lord's work, become very shy when the Word of God is brought to bear on Christian life and conduct, and especially when it begins to affect their relations with the world, and demand separation from associations in which they are involved. A local preacher in the district who feared the effect of such close and honest dealing with the Scriptures, said to one of his congregation—"Mr Munro is all right so long as he keeps at the Gospel, but I warn you against his Bible Readings. They are sure to lead you astray." The Word, honestly and faithfully ministered, acts as a sharp two-edged sword, dividing, and as a fan separating, with the result that those who yield to its power receive increased light and blessing, while those who from fear of consequences, hesitate to obey what they see, turn aside, and are seen no more. Why should any

wonder at this? It is an old story. It was so in the days of the Lord's own ministry, and in that of His Apostles. In the Nazareth synagogue, the people were delighted with the "gracious words" which He first spake, but when He followed up by saying—"I tell you of a truth," and pressed home upon them that which they did not want to hear, they rose up in anger, and thrust Him out of their city (Luke iv. 16-29). And so it is now, and ever will be. "Grace" is still in demand: "gracious words" are well received: pleasing things are welcomed by the crowd, but when the "truth" is seasonably brought forth, given its proper place, and allowed to do its sanctifying work, it makes a cleavage in the ranks of those who profess the Lord's Name. Some like Pilate ask, "What is truth?" then turn their back, and soon walk away. Others say, "This is a hard saying, who can hear it?" (John vi. 60) and like the disciples of that time, go back, and "walk no more" with those who speak it. But such as bow to the Word, and allow it to "work effectually" (1 Thess. ii. 12) in them, are blessed. Thus it was that God carried on His good and glorious work in the beginning of the present dispensation, by means of the Gospel, received in faith, bringing sinners into His family and His kingdom, and by the Word ministered in grace and faithfulness, severing His people from the world, to own Jesus Christ as their Lord, and the Scriptures of truth as their guide in individual and in assembly life and testimony. Since the days of 1872, when this simple Scriptural line of things was thus begun in the

quiet villages of Western Ontario, and there owned of God, what streams of blessing have flowed, and how many have cause to praise the Lord for what has been wrought through the ministry of those who were the first pioneers in these regions, and through others who have since followed on in the same paths.

When Mr Munro and Mr Smith began their labours in Ontario, there were very few believers known to be assembling simply in the Lord's Name, according to the pattern given in the Word. Now there are very many of such companies, some small, and others large, here and there, in large cities, in country villages, on prairie farms, from the Atlantic to the Pacific Coast, brought into existence by means of the Gospel faithfully preached to sinners, resulting in conversion, and the truth plainly spoken to saints, resulting in their separation from the world, and thus coming clear out from its religious sects and systems, to assemble as the Word of God commands, according to the pattern given in the Epistles, which is to be our only guide throughout the present dispensation. Man has no more right to frame his own plan of Church constitution, to devise his way of worship, to set up his systems of ministry and government, than he has to create a new Gospel, or make a human way of salvation. The same living Lord in heaven, who gave His Gospel to Paul (Gal. i. 6-12) apart from man or his teaching, gave to him the plan and pattern of His Church in all its details—(see I Cor. xi. 1—xvi. 37) and he as a wise master-

builder used that plan (1 Cor. iii. 16) in the formation of those churches which he, and others, as "God's fellow-workers" (1 Cor. iii. 9, R.V.) were permitted to gather. And this pattern has been recorded in the Word, which we are told is all-sufficient for all the days until the Lord shall come, and the testimony of His Churches as lampstands holding forth His light on earth (Rev. i. 20) shall cease.

Thedford, Brownsville, and Lake Shore were next visited, and in all these places the Lord saved sinners, and richly blessed His own people, leading many of them into a liberty they had not known before, as they learned their place and portion "in Christ," and the path they were called upon to walk in down here as a people "in" the world, but not of it.

At Lake Shore, there were several families who had emigrated from the wilds of Kintyre, in the Western Highlands of Scotland. It is characteristic of the Scottish Highlander, that in early life he is well taught in the doctrines of the Bible and the Shorter Catechism, and knows his need of being born again. This knowledge prevents many from becoming church members, and taking "the sacrament," even when pressed to do so. They know that such a position belongs only to those who are born again Christians. The aged mother of one of these families was a true Christian, and taught her children that they were sinners by nature and practice, and must be converted ere they could see

the Kingdom of God. One of the sons had often been asked to "join the church," but would not, because he knew he was not a true child of God. When Mr Munro began meetings he attended them and was deeply convicted of sin. This continued for some time, until it became unbearable. He called personally on Mr Munro, who very tenderly and simply pointed the awakened and anxious man to the Saviour who died for sinners (Rom. v. 8), and who receives such (Luke xv. 2), saying, "Him that cometh to Me I will in no wise cast out" (John vi. 37). Being stripped of all his own righteousness, and confessedly "guilty before God" (Rom. iii. 19), he was just in that condition where the grace of God meets the sinner, and where without works or merit, with nothing to bring to God, but empty handed, reposing on the work and worth of Jesus Christ, he was willing to receive eternal life as a free gift as God has provided it. That hour, James Johnson was born of God, and went on his way rejoicing. Many were saved all over that countryside, and the work thus begun continues to the present time. During a brief visit to the district some years ago, it was a great joy to us to meet with some aged and well-ripened saints of God, who were part of the fruit of that season of grace, and to hear them speak of the wonder-working power of God, as it was manifested among them then. One aged pilgrim of ninety years, leaning on his staff—who has since entered on his rest with Christ—told us as his face beamed with heavenly joy, how he and others of his family to the third

generation had been saved and set on the heavenly road at that time.

After some weeks of Gospel preaching, Mr Munro began Bible Readings for those who had been saved, taking up such lines of truth as the supreme authority of the Word of God to guide the Christian in all departments of life: the World, the believer's separation from it, and his testimony to it: God's way of gathering His people, the Scriptural way of worship, Baptism, and the Lord's Supper. The result of these Bible Readings was, that many severed their connections with the denominations in which they had been, where saved and unsaved were in the membership, and in which there was no place for God's principles of worship to be practised. When the truth of Believers' Baptism by immersion was taught, it caused a great commotion—as it invariably does in any community, and while some who saw it to be the will of God, and a precious privilege thus to express their identification with Christ in being “buried with Him in baptism” (Rom vi. 4), others held back, and some opposed. Perhaps no truth in God's Word is more violently withstood by the great adversary than that of Baptism, when Scripturally set forth, and its meaning practically brought to bear upon the people of God. As an “ordinance” it may be accepted with little power or meaning. As a “command” it may be obeyed with little knowledge of that of which it is the appointed figure, and the “baptised” remain as worldly and carnal as before. But when faith receives it as a

“likeness” (Rom. vi. 5) of death, burial, and resurrection with Christ, and apprehends its meaning as that which tells of death to sin, separation from the world, and being raised to walk in “newness of life,” it is too practical and far-reaching in its effects for the devil to let pass unassailed. And so he wages war against it, even unto blood. If it has less of his opposition now than in earlier times, it is not because he has any less hatred to it, or of that which it shews forth. But as in much else, it is easy to lose the power and practical effects of this truth while retaining its Scriptural form, in which case it may be allowed to pass with little of the old time hostility manifested towards it.

Among the Lake Shore believers, the first to see her privilege to be baptised, was a Christian woman, whose husband and family and her aged mother-in-law, while all believers, were opposed to baptism, or at any rate to her being baptised. Only those who have experienced such a “break” in a Christian household, know how great a trial such an experience is. On the one side there is the Word of God, clear and distinct, and the acknowledgment that baptism is from the Lord, and the first step in obedience to His Word (Matt. xxviii. 19). On the other, there is the subjection due to parents (Eph. vi. 1), and of the wife to the husband (Col. iii. 18) both “in the Lord” (Eph. v. 22). While in all cases where it is consistent with obedience to God as Father, and to Christ as Lord, to yield subjection to those who are placed over us in family and State as rulers, there is a claim higher

than either, which must be honoured first. This was well expressed by Peter and John when they were prohibited by the Jerusalem rulers from teaching or speaking in the Name of Jesus. Their answer was, "Whether it be right in the sight of God to hearken unto you *more* than unto God, judge ye" (Acts iv. 19). When it is a matter of our own will and the will of husband, parent, or civil ruler coming into collision, we must yield to the higher power, but when the will of God and our obedience to His plain command or expressed desire is in question, then as Peter on another occasion said, "We ought to obey God rather than man" (Acts v. 29). By keeping this in view, waiting on God to make the way clear, and manifesting a true Christian spirit in the trial, it is truly wonderful how God honours them who honour Him, and out of the opposition of man brings a triumph of grace. This Christian wife expressed a desire to be baptised, and the night and hour was fixed. She was to be "buried with Christ" in baptism, in a creek of Lake Huron close by. When she was ready to go, her mother-in-law, although much displeased, decided to accompany her, and her husband followed afar off. In solemn stillness, under the silent heavens, she was immersed and raised up, in "the Name of the Lord" (Acts x. 48). When her mother-in-law who stood on the edge of the creek looking on, saw her leave the figurative waters, she said to Mr Munro, "Let me come in," and she was baptised as a disciple of the Lord. Her husband who had witnessed the whole scene from a little further off, was then

baptised, and they returned filled with the joy that comes to the soul in the way of obedience to the Lord. These were the first sheaves of a harvest of God's grace, which has been continued for nearly forty years in that locality, in which many servants of Christ have shared, and of which we shall know the full measure on a coming day.

Work in Western Ontario

During the following years, a great work was done among the towns and villages of Western Ontario, through the labours of Mr Munro, generally accompanied by Mr Smith, and occasionally helped by others whom the Lord was raising up or sending out from the British Isles. John M. Carnie from Aberdeen, James Campbell from Jarrow, and others, were preaching the Word in various parts of Canada and the States with blessing. In Galt, where there is a large Scotch population, mostly Presbyterian, a remarkable awakening and many conversions had taken place some years previous to this, through the preaching of Mr Douglas Russell, an evangelist from Scotland. Many who were then saved, had got sufficient of the Word to make them quite dissatisfied with the legal and lifeless sermons preached or read to them on Sundays, and were seeking something more spiritual. They had not been taught the truths of separation from the world's religious systems, and gathering in the Lord's Name, so most of them remained where they had been ecclesiastically before they

were converted. The way in which God gave an entrance to these places, and wrought mightily while Satan opposed, and his forces conspired against the work, using violence and calumny against the preachers is a remarkable story, which we can only briefly rehearse here, and this in the words of those who personally passed through these stormy times.

When Mr Munro was labouring in Stratford, he made one or two visits to Shakespeare a short distance off. One who lived there, and is familiar with the history of events, writes:—"We can never forget the first time we heard the voice of Donald Munro, preaching on the street in Shakespeare, on a dark night in 1873. He stood all alone preaching the Word. Nobody spoke to him, and when he had finished he returned to Stratford.

He came again the following night, preached in the open-air, and obtained permission to have meetings in the Schoolhouse. There he was joined by Mr Smith, as his fellow-labourer. They preached the Word simply and faithfully nightly, and God gave blessing. Sinners were saved, and those who were the Lord's revived, and greatly helped. When the Presbyterian minister heard of some of his congregation attending the meetings, he was very angry, and immediately set himself to work up opposition, and have the Schoolhouse closed. This he accomplished, but the meetings continued in various places, the stream of spiritual blessing deepening and widening in spite of great opposition, which latterly took the form of open violence,

windows being broken, and stones hurled against the doors of private houses in which the meetings were held, the preachers coming in for a full share of abuse, which they took patiently. It may seem incredulous that decent church-going people could so far forget their good manners as to join with "lewd fellows of the baser sort" in such work, but when religious bigotry is stirred, it knows no shame. One whose property had suffered at the hands of the mob, was looking at the destruction wrought, when an "elder" of the church whose members had been the chief opposers came along. Although manifestly somewhat ashamed of the work of his co-religionists, he coolly remarked: "The truth must be upheld at all cost, even if stones have to be used." Very likely the murderers of Stephen would have given a similar answer. In the Spring of the year, Mr Munro baptised twenty-five believers who took their place outside the camp of the world's religion, to gather in the Lord's Name alone as His people, with the Word as their guide. A year later, the same violence was manifested, the mob surrounding the building in which the meetings were held, smashing windows, and threatening to "do" for Munro and Smith, who had to remain in the building in darkness until three o'clock next morning.

In CLYDE for five weeks, meetings were continued each night by Messrs Munro, Smith, and Carnie, and a good work was done. Here Mr Smith's health failed, and he had to seek rest and change for a time. Mr D. M'Pherson, in whose home Mr

Munro lodged during this time, gives the following testimony: "We shall never forget these times of blessing. Seven in our house had been saved several years before, but as we were getting little to feed our souls, we had not made much progress. When the Lord began to work, we got revived, and then by means of the Bible Readings given by Mr Munro, we were led on in the truth. His godly life in our home, and his earnest prayers, had a wonderful effect on all. He often retired alone to the edge of a wood, to pour out his soul in prayer to God, continuing for a long time. He was the first to open up the Word of God to us, and we never knew any who could do it so simply and plainly as he did. In one day Mr Munro baptised fifty believers in a pond near Clyde." In these towns and villages of Western Ontario, the work thus begun has spread, and the assemblies of believers thus set upon a solid and Scriptural foundation have continued. May they be preserved in the simplicity of the way of the Lord, "holding fast the faithful Word as they have been taught" (Tit. i. 9).

WORK IN CITIES OF ONTARIO

IN June, 1874, Mr Munro joined Mr Smith in Hamilton, a populous and progressive city, on the shore of Lake Ontario. Here they continued preaching the Gospel for three months in the open-air, and in halls. There was much blessing with the Word, quite a number were saved, baptised, and gathered in the Lord's Name. Some of the young men brought into the kingdom then, became diligent workers, spreading the Gospel in and around the city, and as they grew in grace, and manifested gifts, several gave themselves fully to the service of the Lord. Among these were W. L. Faulknor, who after some years' labour in Canada and the States, went to Central Africa to serve the Lord, where he continued until his health failed, necessitating his return to America, where with his remaining strength he diligently served in the Gospel, until his home call from Pomona in 1908. T. D. W. Muir, of Detroit, was also saved at the same time, and has continued in the Lord's work from then till now. A continuous Gospel work, helped on by many visiting preachers, and a large assembly of Christians, seeking to walk in the old paths of the Word, has continued in Hamilton all the years, God blessing and adding to their number continuously. DUNDAS, a town of considerable size was next visited for six weeks. A number were saved, and an assembly continues there also to the present time.

In 1874, Mr Munro met Mr John Ironside, then a bank clerk in Berlin, Ontario, who was greatly helped in spiritual life by sharing some Bible Readings, conducted by Mr Munro, on "The Epistle to the Galatians." He was led into soul liberty, and out from denominationalism to own Christ as Lord in assembly, and in personal life. Shortly after, removing to the City of Toronto, he became the first link towards bringing Mr Munro to that city, in which for the last twenty-two years of his life he had his home, and where he laboured much.

In January, 1875, Mr Munro and Mr Smith came to Toronto. There was then one small meeting of Christians, but no suitable place for the preaching of the Gospel. After looking about for some time, they found a hall in Bay Street, which they could rent for fifty dollars a month. They did not have that sum between them, and they would not begin until they were able to do so, clear of debt. They were confident that if it was God's will that they should preach there, the money would be sent them for the rent. Walking along the street with his heart lifted up to God in prayer for guidance, Mr Munro met Mr Ironside, who handed him a letter which he had received for him. It had come a long distance by mail, and reached Toronto that morning. When opened, it was found to contain twenty-five dollars, which they used for the rent of the hall, and commenced meetings at once. They continued preaching the Gospel and teaching the truth for five weeks, and the Lord gave rich blessing with the Word. A number of bright cases of

conversion resulted, many of the Lord's people were restored, revived, and refreshed, to follow on in His ways, and a number were gathered unto His Name. The city of Toronto has greatly increased its population since then, and the Lord's work has gone on through the years with steady pace, many servants of Christ sharing in it from time to time. In the beginning of 1876, Mr Munro had a series of fruitful meetings in BOLTON. Mr Smith, having suffered in health, returned to Scotland for rest and change, and in June of the same year, Mr Munro also crossed the Atlantic and visited many former fields of labour in the old country. A series of Bible Readings given by him in the Bible Society's Rooms, Edinburgh, on "The Epistle to the Romans," was made the means of much blessing to those who attended them, and his wholesome ministry of God's Word was a great help to the small assembly of believers in Blackfriars St. Hall, which had been begun a short time before. At the close of the same year, Mr Munro returned to BOSTON, Mass., accompanied by Mr Donald Ross, who had been exercised in heart about crossing the Atlantic for some time. This was the first visit to America of the earnest evangelist, now in his fifty-second year, full of zeal, and ready to serve the Lord as He might appoint. It was a deep inwrought principle in these workers to seek their orders direct from the Master, sometimes only getting directions for a day at a time. We believe there is much waste of energy, and very often a missing of the mark, by making arrangements, with little waiting on God

for guidance, where, when, and for how long meetings for preaching the Gospel are to be, with the result, that human arrangements hinder the work of God, and often spoil it. Evangelists who "book engagements" months ahead, have to go, no matter at what stage the work may be in the places where they are, which must often be a grief to their own souls, as it is a positive hindrance in real Gospel work, which needs to be watched and followed up, for shorter or longer periods, as its necessities require. In the records of the Acts, the Evangelists' Guide Book, the preachers remained sometimes a few brief days, at other times, years, while in some cases they abode a "long time with the disciples" (Acts xiv. 28). God's work must be done in God's way, under his direction and according to His Word, if it is to have His blessing, and the stamp of His approval. The meetings in Boston were full of interest and blessing, and some who shared the reviving and refreshing of these times, speak of them still as "the days of heaven upon earth." A small assembly of believers had been gathered the previous year in the City of Boston, which has been blessed and increased through all the years. Thus city after city was reached, the same results following, in sinners being saved and saints separated from the world to follow in the Lord's way of worship, walk, and service. And this went on all the year, and every year, new fields ever being reached, and new assemblies formed.

The results of incessant labours began to tell on his nervous and physical strength. In 1879, his

health broke down, and he was completely laid aside from work, receiving treatment in a sanatorium at Dansville, New York, for nine months.

For almost three years he was unfit for his usual part in the work of proclaiming the Gospel and ministering the Word, but the time was filled in with such service as his strength allowed. And as was remarked by many of his co-workers and closest acquaintances, the experience thus gained during this period of retirement, gave mellowness and grace to his life and ministry. This is what our lessons in the school of God are intended to produce, and what all His dealings with His saints and servants in providence and grace have as their object. It is theirs to be "exercised thereby" (Heb. xii. 11). In 1882, Mr Munro made another visit to Scotland, and returned to Canada better and stronger than he had been for some time.

TENT WORK IN CANADA & UNITED STATES

IN 1879, Mr Rice T. Hopkins of Birkenhead, made a visit to Canada and the United States. He was met on the pier at New York by Mr Richard Owens of that city, and by Mr Munro his fellow-labourer in the Orkney Isles, who had been preaching in the city of BOSTON, Mass., for several months, twice daily. Mr Hopkins continued Bible Readings for a fortnight each afternoon, preaching in Lynn, Newton Centre, and other places in the evening. At the Hamilton Conference the following January, the question was raised:—"Why have we no tents in Canada and the States for Gospel preaching?" In the British Isles, this means of reaching large cities, where suitable halls are difficult to find, and in needy villages where prejudice is strong, had been successfully adopted for years. There had been considerable exercise of heart among some of the preachers about tent work, but nothing had been done up to this time. Mr Hopkins told how such work was begun and carried on in Britain, to a number of elder brethren who came together at 9.30 p.m., at the close of one of the Conference meetings. They in turn brought the matter before the assemblies in which they were, with the result that tents were obtained, and wrought the following year in New York City, by John Smith and Alex. Marshall, followed by Donald Ross; in Chicago, by

John Bain, J. M. Carnie, and others; and in Simcoe, in Co. Norfolk, by T. D. W. Muir and John Martin. This work has been wonderfully blessed of God throughout all these thirty years. Numerous large cities and towns have been reached during the summer months, very many villages and back-wood districts have had the Gospel taken to them, and in almost every place where these tents have been wrought, a permanent Gospel work has been continued, and an assembly of Christians formed on simple, Scriptural lines. There are no collections taken, nor any appeals for money made at these tent meetings. The Lord's servants look direct to Him to supply them with all that the work requires, and to meet their personal needs, which He never fails to do through His people individually, and as assemblies. The privilege and responsibility of sending the Gospel to parts where it is needed, and spreading the truth in places where little of it has been taught, is brought before the children of God from the Word as part of the "all things" which He has commanded (Matt. xxviii. 18-20), and where they are in a right spiritual condition, they do not fail to respond to the Lord's command and rise to embrace their high privilege. In this way those who cannot preach, have their share in the honoured work of bearing the Gospel message to those who sit in darkness and the shadow of death.

As a rule, the preachers live in these tents when breaking up new ground, in places where there are no known Christians to receive them. This means "enduring hardness" and no little discomfort, but

this is no more than the "Gospeller" who goes into new fields is promised. While the work is hard, and the discomforts many at times, there is a joy all its own in carrying the Gospel into places where its sound has seldom been heard, and in sowing the good seed in virgin soil. It is from such fields that the richest harvests come.

Work in Northern Ontario

During the summer of 1881, a tent was pitched in ORILLA, a town of some 3000 inhabitants, 87 miles north of Toronto, and operated by Messrs Alex. Marshall, R. Irving, W. P. Douglas, J. N. Case, W. J. M'Clure, Wm. Faulknor, R. Telfer, and others. A real work of awakening and conversion continued in this district for a number of years; many were saved, and quite a number of assemblies of believers were begun on definite, Scriptural lines, most of them in the country districts and villages, of which Orillia is the centre. Mr Munro, with others, was present at one of their earliest New-Year gatherings for Christian fellowship and ministry of the Word, which lasted for several days, and he took a full share in helping those who had lately been brought to the Lord. In a report of these meetings which appeared in "The Barley Cake," a monthly magazine issued by Mr Ross for exposition of the Word and intelligence of the work of the Lord, we are told that some of the addresses he gave on these occasions occupied two full hours. But in these times of early fresh-

ness and spiritual hunger, there were no complaints of addresses being too long, provided they had spiritual food in them. It is not given to many to speak to edification for anything like this length of time, nor would it on most occasions be seasonable or desirable to do so, but the fact that there was attention given, and interest maintained in receiving it for such a length of time shows, that there was more real hunger for the Word of God, and interest in it then than there generally is now. But the remedy for a low spiritual condition is not to adopt the expedients borrowed from the world's religion, where speakers are limited to ten or twenty minutes. Although this has been attempted at some such meetings in our "advancing" times. When the children of God come together to seek their Father's face, and to wait upon Him for whatever ministry He is pleased to send them, and by whomsoever He will, they are never disappointed, but when man steps in to take the arrangement and control into his own hands, appointing speakers, and calling upon them in their order to speak, there is less room for God to give the truth most needed, and usually the results are different.

Some years later, in the same place, Mr Munro was present at the farewell meeting of our brother, Wm. Faulknor, to commend him to the Lord, as he went out to Central Africal to serve the Lord there, in the Garenganze country, already pioneered by Fred S. Arnot. He arrived in Benguella in March, 1887. Since then, other labourers have gone out from Canadian Assemblies to foreign fields, and

the need of 'lands afar' is not forgotten by them. Christians in a healthy spiritual state will always have a warm heart and an open hand for the spread of God's Gospel, and when the Gospel spirit declines, there is usually departure in heart from God.

Encouraging Young Believers

It was always a joy to Mr Munro to be in the midst of a circle of young believers, and others seeking after the Lord's ways, and we can never forget with what grace and simplicity he broke the bread of life small to meet their requirements, while he sought to lead them on and out in the earlier exercises of Christian life.

We have a very lively recollection of a prayer meeting begun by about a score of young converts in the hall where he was preaching, half-an-hour before the general prayer meeting, which was held before the evening Gospel preaching. Afraid to pray in the presence of their seniors, this group of Christian lads shut themselves in apart, and began to "open their mouths in prayer." When Mr Munro heard of it he was greatly delighted. After a night or two, he gently laid his hand on the shoulder of one of the lads, and smilingly remarked, "I hear that you have been meeting to speak to your Father in heaven, which is very blessed, but why do you not open your mouths in prayer in the presence of your older brothers and sisters? I am sure they would all be delighted to hear you." That assuring

word broke the ice, and from that night onward many first lispings of prayer from young believers' lips were heard in the prayer meetings. He was most considerate with young men beginning to speak a word for the Lord in the Gospel, and always encouraged godly ones with a clean walk and a good testimony, who had any measure of gift. We have seen him sit with his heart lifted up in prayer to God, listening with intense interest to some young man giving his first testimony to the saving grace of God, and eternity alone will reveal how many of those whom God has raised up, and sent forth to preach the Word during these thirty years in the needy fields of the West, have been helped on in their path of service by means of his godly counsels. Daily, the servants of Christ were the subjects of his private and public prayers, and he wrote many letters of cheer and encouragement to such, when labouring in lonely places afar and near.

A remarkable feature of the work in Canada during these years of grace has been, the large number of young active "Gospellers" who have been raised up and sent forth, bearing the glad tidings to needy places in the Great Dominion. In the provinces of Manitoba, Saskatchewan, Alberta, and British Columbia, towards which the tide of emigration has flowed from all countries, small assemblies have sprung up, chiefly the result of Gospel work in tents, farm houses, country school-houses, and by carrying the message from door to door. Emigrants in danger of being swamped in

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the world have thus been helped in spiritual life, and become in turn the means of blessing to others. And there are vast fields still unreached, awaiting such labourers to go in and possess them for God and His Gospel.

CONFERENCES AND BELIEVERS' MEETINGS

MUCH help in the Word, with spiritual refreshment to the children of God, has resulted from the annual gatherings, commonly known as Conference Conventions, and Believers' Meetings, for fellowship and ministry of the Word. To these, many travel long distances, gladly laying aside their daily toil, and being at the expense of long railway journeys, to share the godly fellowship of saints, and hear the plain and wholesome ministry of the truth. Holiday times are chiefly used for such assembling. In Canada, Easter holidays in April, the Queen's Birthday in May, Dominion Day in July, with Christmas and New-Year holiday times, have been largely used in convening such meetings. They have been held in Hamilton, Toronto, Forest, Galt, and other places in Ontario for many years, while in the newer provinces of Manitoba, British Columbia, Alberta and Saskatchewan, others on similar lines have been added during recent years.

In the United States, "Independence Day," July 4th, and Thanksgiving in November, are used for Conferences in various centres, the chief of which are Chicago, Oakland, Cleveland, Detroit, Pittsburgh, while at other dates, such gatherings are held in Boston, New York, Kansas City, Philadelphia, and many smaller places.

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These assemblings are conducted on simple, Scriptural lines. The first meetings are chiefly given to humiliation, confession and prayer, with such words of ministry as the Lord gives through His servants, leading to searching of heart and conduct, with exercise of soul, regarding failures and sins in personal and assembly life. Most humbling and solemn these times have often been. Ministry bearing on all aspects of life, godly living and personal holiness, work, testimony, service, with plain, distinct teaching on separation from the world, gathering in the Lord's Name, and truths for the help of those who seek to make the Word of God their guide and rule in every aspect of life. Very practical and deeply searching these seasons have been, bringing restoration, reviving and renewing to many, sending them back to their homes and spheres of life and testimony, with renewed strength to live for God and eternity.

Most of such Conferences continue for several days, giving ample opportunity for varied ministry to meet all needs, and enabling those who come long distances to have opportunity for Christian fellowship and intercourse with fellow-saints. There is no chairman, no appointed speakers, no time-limit to addresses, no appeals for money, and no collections. The offering taken on the morning of the Lord's Day, from those who assemble to "show the Lord's death," is devoted to meet the expenses of the meetings, and usually does much more, the surplus being generally used for the spread of the Gospel and the truth. When the

children of God have learned their privilege and responsibility in the matter of giving, there is no lack, and no need to make special appeals, after the fashion of the world, for money to support the workers, or to carry on the work. The simple Scriptural principles of the Word, as to godly giving, the support of those who pioneer with the Gospel, and preach the Word, were taught by Mr Munro, and other labourers, to the assemblies as they began, and where God's way is taken, it is always found to work well.

The earliest of these Conferences was held in Hamilton, Ontario, in January, 1877. Mr Munro and Mr Donald Ross, who had shortly before crossed the Atlantic, were present. It was a memorable season, and the Lord so blessed and encouraged His people that these meetings have been continued without a break all these thirty-five years. In the later years of his ministry, Mr Munro overtook as many of these gatherings as he could, and his plain, wholesome, searching ministry, was welcomed by all who can bear to be searched by the Word, and have their ways regulated thereby. But with such as only want soft and delectable things, to please and flatter, while living in disobedience to God and in worldliness, he never was popular, nor wanted to be. Some preach to please their hearers, and send them away praising the preacher, and gratified with themselves, but the man who has his message *from* God *for* His people, speaks what he has received, seeking the edification of those who hear.

HOME LIFE AND LABOURS IN TORONTO

IN February, 1886, Mr Munro was married to Miss Helena Dorr of Valpariso, who proved a true helpmeet and sharer of his life and service for twenty-two years. Their home was at 22 Russell Street, Toronto, in which they remained all the years of their married life, and in which Mrs Munro still resides. It has been a restingplace for servants of the Lord, and a place of welcome and refreshment to many of His people. The Word and work of the Lord formed the themes of conversation, and much of that which was accomplished for God, and in His service in the great world without, had its origin in the prayers and waitings upon Him of His servants in that home circle.

There was no slackening of the reins in service with Mr Munro in his married life, he would seem to have rather increased the scope of his journeys and his ministry.

In the Summer of 1886, Mr Munro pitched a tent first on Parliament Street, then on College Street, preaching the Gospel nightly for several months, various fellow-labourers sharing with him in the work. For four summers, tent work was continued in various parts of the city and suburbs, with much blessing. When he came first to Toronto, there was one small meeting of Christians, very feeble, with little Gospel energy, or hold on the people.

By means of continuous efforts in preaching the Word, visiting cases of soul anxiety, distribution of sound Gospel literature, and faithful testimony, many of all classes were during these years brought under the power of the Gospel, and a goodly number saved. These were well taught in the Word, line upon line, as they were able to receive it, nothing being kept back which was found in "the Book," and needful for the edification and furnishing of the people of God. In these labours, Mr Munro had the chief part, and was helped by many servants of the Lord, for longer or shorter time, as they were guided. None were "called" or invited for a certain period, but all God-sent men of "good repute," being true "fellow-workers unto the kingdom of God" (Col. iv. 11) were welcomed heartily, and their ministry valued. In these early times, those who went forth evangelising and teaching were all of one mind, and spoke "the same thing" (1 Cor. i. 10). There was a clean-cut line of separation between assemblies of believers gathered "unto the Name," and sects of all kinds, with their missions. New assemblies begun as the result of Gospel labours, followed by the definite teaching of truths that separate God's people from the world, and gather to Christ, owning Him as Lord, and the Word as all sufficient, apart from man's traditions, creeds, and systems of church polity, were formed with the full fellowship of others in the cities and localities in which they were, and there was no coming or going with meetings on unscriptural lines, or those begun by factious or

party men who had fallen out with those in whose company they had aforetime been, and who unable to have their way, seceded to form a "meeting of their own." To those who are subject to God's Word, such men and the meetings they originate, present no difficulty. The relation of those who desire to go on with God in His truth, toward all such, is plainly set forth in Titus iii. 10, with Rom. xvi. 17, and the peace and prosperity of saints depend much on how they give heed to these guiding principles, which are of abiding authority and cannot be ignored without sorrow and loss. While exercising much patience with those who were slow to learn, and extending deep sympathy towards such as had real difficulties in their path of obedience to the will of God, Mr Munro took a firm and decided stand against all efforts to sow "divers seeds" of false doctrine and teach mixed principles among the people of God, and resisted all attempts to remove the ancient landmarks of separation between assemblies gathered according to the Word, and the world's religion, which some, who in practice have never been really separate from it, would fain introduce under the specious names of "Truth in love," or "Christian liberality." Any who in reverence for God's truth have to resist such, and expose their pernicious reasonings by the Word of Truth, must expect a full measure of misrepresentation and abuse. In this Mr Munro had his share, but he neither complained nor retaliated, but went on his way serving the Lord, leaving Him to look after his traducers, which He never fails in due

time to do. The full results of all the years of his service in the city of Toronto will only be known in the day of Christ, but five well ordered assemblies in the city and its suburbs, are a standing witness to the blessing of the Lord on His servant's work, and on that of others who were helpers and labourers (I Cor. xvi. 16) along the same simple and Scriptural lines. When he was at home, each night was filled up with a meeting in one of the assemblies, except Saturday, which was invariably occupied in some business or correspondence relating to their welfare. And thus the years passed on, and the work of the Lord steadily increased.

VISITS TO THE PACIFIC COAST

IN 1887, Mr Ross, who had been labouring in and around Chicago for a number of years, went west to pioneer on the Pacific Coast. He began daily meetings in a tent in San Francisco, having Bible Readings in the afternoons, and Gospel meetings in the evenings, and was assisted by James Goodfellow of Canada. God gave rich blessing in SAN FRANCISCO, and a number were saved, and gathered to the Lord's Name. In OAKLAND, tent work continued through the summer. A good work was done, fifteen believers were baptised, and an assembly of about thirty was formed, their first meeting place being the canvas tent. In October, the first Californian Conference was held in San Francisco, Mr Munro making the long journey across the vast continent to be present. Writing of these meetings, Mr Ross says, "God as of old, disappointed our fears, and supplied our needs. These meetings are past, yet never shall they cease to speak." Mr Munro had great joy in helping the young converts on in the Lord's ways, and in establishing the newly formed assemblies on the Pacific Coast in the truth, which his ministry was well fitted to do. Clean cut, decided, faithful preaching of the Word in grace, and with wisdom, is what God ever uses in establishing and edifying His people, individually and collectively. Where

this is wanting, and lighter material given instead, the results will be sooner or later manifested in a broken testimony, and an unsteady walk.

The following year, Mr Munro, accompanied by J. K. M'Ewen, returned to LOS ANGELOS, continuing meetings there, and afterwards in San Francisco and Oakland, where again the Lord gave help and blessing. They continued until the second Californian Conference in October. Ten times in all, Mr Munro visited and spent some months among the cities of the far West, in which the need of plain and wholesome preaching and teaching is great. Soul-Sleep, Millennial Dawn, Seven Day Adventism, and many other latter day delusions, have a firm footing there, and the utter indifference and godlessness is beyond description. Many professing Christians who go there, get immediately swamped, losing their religion altogether, and unless there is a definite and distinct stand taken, in, and for the truth of God, keeping wholly apart from the various camps of worldly religion, those who are born of God, become like the rest in their ways. The value of sound, healthful teaching, especially at the beginning of assembly life and testimony in such surroundings is great, for although some who once knew God's clear path of separation, may, through not walking with God, lose the power of the truth in their souls, and eventually give it up, those who never learned, perhaps never heard it, have nothing to preserve them from being carried away by the subtlety of error, and the enchantments of worldly religiousness.

In Chicago, where the Annual Conference brought together many far-sundered Christians, he was a frequent visitor, and on various occasions had a prolonged series of meetings, also in KANSAS CITY, where C. J. Baker, and others, have for many years carried on a continuous Gospel work, and where there is a large and active assembly of believers. In DETROIT, where his son in the faith, T. D. W. Muir, has lived and laboured, and where there is a vigorous assembly, and a large Annual Conference, Mr Munro was a welcome visitor, and many still speak of the profit derived from his ministry. But while such visits among assemblies of God's people, were much needed, and greatly blessed, his chief work, and what he was especially called to, and fitted for, was pioneering with the Gospel, entering new fields, preaching during the Summer and Autumn in tents, and in this he continued year after year, reaching forth to new places where the need was great. And the results of his work, and that of his fellow-believers is manifest throughout the province of Ontario, in the scattered towns of the North, and the great cities of the far West. For he did not, like some popular evangelists, leave those who had been brought to Christ through his preaching, as the ostrich leaves her eggs (Job xxxix. 14), in a place of danger, at the mercy of the world, to be drawn into some of its unholy associations and unequal yokes, where spiritual life is stunted and spoiled, but taught them the truth of God, which when obeyed, preserves from "the paths of the Destroyer" (Psa. xvii. 4).

BUSY YEARS IN PREACHING AND TEACHING

THE last twenty years of Mr Munro's life were very full of service for the Lord. Having regained a good measure of his former strength and energy, he laid both out in preaching the Word far and near, sometimes alone, frequently with the fellowship of Mr Ross, Mr Smith, and other labourers. Besides the Summer tent work in Toronto, prolonged visits to the Pacific Coast, the middle States, the new Provinces in the North West, and two visits to Great Britain, with several months of work there, he had Bible Readings and Gospel Meetings during 1888 in NEW YORK, PHILADELPHIA, and HARRISBURGH, with five months in California and the West. In 1890-3, in addition to the round of Conferences, tent work in East Toronto, and visits to many parts of the States, he evangelised in MALTON, and spent much time helping on the new assembly formed that year in the East end of Toronto. The next three years were filled with visits to LONDON, Ont., tent work in CHATHAM, Ont., meetings in CHICAGO, SPARTA, ELGIN, STANDISH, DETROIT, and KANSAS CITY.

In 1894, nine busy months were spent in the far West, with meetings in various cities of the States, and in Manitoba, and the following years he was accompanied by Mr Smith along the Pacific Coast, visiting and preaching in many places. Four months in Scotland in 1898-9, were used in visiting,

with Mr Smith, scenes of former labours, with continuous meetings in ABERDEEN and EDINBURGH, returning to Canada for the Spring Conferènces. As assemblies increased in number, their needs and condition occupied much of his time, and he was ever ready to give what help was required, travelling long distances to encourage and cheer the Lord's people in the path of obedience to His Word. The years 1904-5 were the busiest of his life. He preached in BOSTON, PHILADELPHIA, HAMILTON, and many parts of MANITOBA, then West to SAN FRANCISCO, OAKLAND, LOS ANGELOS, POMONA, MONROVIA, returning by KANSAS CITY and LAKE SHORE. Then to CENTRAL FALLS, CLEVELAND, MINNEAPOLIS, PETERBOROUGH, HAMILTON, and NEWBERRY. The Autumn was spent in STANDISH, DETROIT, CHICAGO, VALPARISO, and the Winter in PITTSBURG, BOSTON, and PHILADELPHIA. The strain of these busy years told upon his nervous system, bringing on a condition from which he never fully recovered. Through the Spring of 1906, he was able to do a little, and in June, accompanied by his wife, he crossed the Atlantic, in the hope that the change to his native air would set him up, as it had done before. He much enjoyed this visit, meeting with many old friends, and attending Conferènces. It was a great joy to hear his voice sounding forth the Word of God in the Town Hall of Inverurie where thirty-five years before he had seen the arm of the Lord made bare in the salvation of a great many, of whom a goodly number were present at the Annual Conference that Summer day.

There was the old time clear ring and clean cut preaching, but it was easily seen that the physical strength of the noble worker, was no longer what it had been in 1871, and some whispered that they would "see his face no more." And so it was, for that wholesome message from 2 Peter i. 1-11, was the last words we heard from those lips, through which, under that very roof, the Gospel had reached our souls unto salvation, and the pure milk of the Word had been ministered for our edification as babes in Christ, in the palmy days of 1871.

DECLINING STRENGTH AND HOME-CALL

RETURNING to Canada, without much improvement in health, the Summer of 1907 was spent in a cottage on the shore of LAKE HURON, near to where he began in Ontario in 1872. The fresh air and quiet surroundings seemed to benefit him for a time, but there was little gained in vigour. In November they went to LOS ANGELOS, to escape the severity of the Canadian winter, and while there he picked up a good deal, returning to Toronto the following April in time for the Easter Conference, at which he took part in ministry of the Word. In May, he was so much improved as to be able to go to VALPARISO, Ind., where he had Bible Readings for two weeks. This seems to have been more than his strength could endure. He returned to Toronto on June 12th, his sixty-ninth birthday, very exhausted, and from that time until the Lord "took him," he gradually became weaker. For a time he was able to rise in the morning, and come to breakfast, then lie in a hammock in the open-air, or in the room. He was always bright and cheerful, and friends who came in to see him, could hardly realise that he was so near the end of his earthly pilgrimage. After morning reading of the Word, he would continue in prayer for a long time while reclining on the lounge, for the Lord's work, His servants, and His people, mentioning many by

name, to the Lord. His interest in the spread of the Gospel, the progress of the Truth, the welfare of the people of God, and the harmony and unity of the assemblies of saints, continued unabated to the last, and when any of his former fellow-labourers came in to see him, he was delighted to hear of work being done for God and eternity. Speaking with Col. Beers, who called very shortly before his home call, he spoke very solemnly of the need of full and faithful ministry of the Truth, for the preservation of God's people from unscriptural teachings, which some were seeking to introduce among them. In the light of that eternity which he was so soon to enter, and upon which his eyes were set, he remarked, "We have not been distinct enough in our preaching of the truth of separation from the religious world. Now others are arising who would seek to drag the saints back to its bondage." Few had given so full and clear a testimony in preaching and in practice, as he had done, on all this line of things, yet as he lay in view of soon entering the presence of the Lord, his conviction was, that even more definite instruction from the Word is needed if God's people are to be kept apart from the ever-increasing corruption and apostasy of the world's religion as it exists around them, and preserved from the plausible reasonings of those who, not being separate from it themselves, would seek stealthily to lead others into association with that from which God's Word has severed them, under the pernicious misapplication of what they called "forbearance," and "differences of judg-

ment." But there must be no "forbearance" with open disobedience to God's Word, and there is no room for "differences of judgment" on things concerning which we have—"Thus saith the Lord" in the Word.

On August 12th, he was taken with a fever, which prostrated him, and quickly drained away his little remaining strength. In about ten days the fever passed away, but he was unable to retain any nourishment. His mind continued clear and his spirit bright, his heart resting in perfect peace in the love of Christ, who was gently leading His servant home to the rest and joy of His immediate presence. In the early morning of September 10th, the home-call came, and the ransomed spirit of the beloved saint and servant was freed from its earthly house, and was "absent from the body" to be "at home with the Lord" (2 Cor. v. 8., R.V.).

On the following Saturday afternoon, his body was laid to rest in Mount Pleasant Cemetery to await the resurrection morning. A service was held in the Central Gospel Hall, in which he often ministered the Word, attended by a large company, many from distant parts of Canada and the States being present. Shortly before his home-call, he had requested that Mr John Smith, Col. Beers, and Mr R. Telfer, should "speak the Word of the Lord as He might give it," at his funeral, and this was duly observed. Col. Beers prayed and spoke shortly from Psalm xxxvii. 37, and Mr Telfer from Hebrews xiii. 7. Mr Smith followed with a solemn word from Rom. xiv. 7-9. Referring to Numbers viii. 25-



GRAVE IN MOUNT PLEASANT CEMETERY, TORONTO

26, he remarked, that the Levites ceased serving (margin), "returned from the warfare of the service" (2 Tim. iv. 7) at the age of fifty, and the Lord's departed servant had served just fifty years, having been born of God in September, 1858. Now he had passed in to rest with Christ which is "very far better" (Phil. i. 23, R.V.). The hymn, "I've found a Friend, O such a Friend," was sung, and then the long line of mourners, sadly and silently passed to the place of burial. At the grave, Mr W. P. Douglas prayed, Mr T. D. W. Muir read from Revelation xxi., the company sang, "For ever with the Lord," and then reverently laid the ransomed body to rest, "till Jesus come."

A granite stone, as shown in the photograph, suitably inscribed, with two distinct Gospel Texts (John iii. 3, 16) on its opposite side, marks the place where his body rests until that hour in which, at the call of the returning Lord, it shall be raised "incorruptible" in "the image of the heavenly" to enter upon that condition of which it is written, "so shall we ever be WITH the Lord" (1 Thess iv. 17).

May we who are left to watch, and work, and war, be kept cleaving to the Lord, "holding fast the faithful Word," and ever "holding forth the Word of life," to those in whose midst we are for a season left, as the Lord's representatives and witnesses.

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