

ganization; we sing the same incomparable hymns; we cultivate and testify to the same experience of conscious pardon and perfect love; we witness the same blessed results of conversion and revival; we observe the same ecclesiastical order, both in our public worship and in our private means of grace; we cherish the same warm hearty family feeling, the same brotherliness and sociability of Christian intercourse; and, above all, we keep alive the same evangelistic zeal, the same aggressive and propagandist spirit, the same missionary enthusiasm for onward progress and universal extension, the same passion for saving souls which has been the inspiration of Methodism from the first."

LORD ARDMILLAN ON CHRISTIAN WORK.

There are, in Britain, few men of higher legal attainments and of wider knowledge than Lord Ardmillan. He has for years identified himself with the Church of Christ, and has often spoken boldly of our Lord before high and low, but we can see now in his address more of the fulness and freeness of the Gospel than ever before. He has evidently been refreshed in soul by the shower from on high, and speaks in this fashion at a meeting in Greenock, called to consult about the care of prisoners after they are discharged from prison:—

"It is not so much within the prison as at the gate of the prison, and at the time of quitting the prison, that a wise Christian beneficence can do most good. The only pride which can be consistent with Christian humility is the honourable pride of conscious success in duty, in raising the fallen and reclaiming the wanderers, and saving souls by bringing them to Jesus. This good work does, however, require strenuous and persevering efforts, for there are many difficulties and many discouragements. Offenders just liberated from prison are generally not hopeful subjects. In attempts to re-

claim and to urge the acceptance of the gospel, let us work and trust and pray, and never despair. Amid all discouragements, let us always remember that the very best can only be saved by grace, and that the very worst are not beyond the reach of that grace. What would become of ourselves if, from our carelessness and selfishness and sinfulness, and from all our wilful and wayward wanderings, we were not sought and brought back by the same free grace which we would commend in all humility and earnestness to the acceptance of others? We dare not be confident in ourselves, but He in whom we trust will carry safely home all who are really His own. Even in ordinary times it is plainly the duty of Christians to do what they can to reclaim these discharged prisoners, for if nothing is done it is nearly certain that they, or the greater part of them, will fall back into crime. But there are special opportunities and encouragements at present to Christian efforts which I cannot omit to notice. No candid and intelligent observer can doubt that there has been, and still is, a great work of good in the midst of us—a work of awakening, of compunction, of revival, and of conversion. A great blessing has followed the labours of our friends from America and those who have aided them, and it is, I hope, spreading and deepening. But the work is not of man; it is a grace, and therefore of God, and men, even the most earnest and able, are but instruments in God's hands. None accept this truth more unreservedly than Mr. Moody and Mr. Sankey, whose ministrations have been so greatly blessed. I think it a hopeful characteristic of this movement, of which I speak from personal observation at many meetings, that there has been so little self-exaltation and so much sobriety, and simplicity, and humility, combined with deep convictions and fervent feeling. I hope this