

say unto you, that in Heaven their angels do always behold the face of My Father which is in Heaven."

Now I am not going to inflict on you an exposition of the passage, but I would say that it lies on the very surface of it that the surest way to get close to the heart of the Father in Heaven is to have and show a loving, tender regard for the little ones. And those who see this and have a great regard and love for the little ones are those in whom the Father will rejoice. Then have you noticed the connection, "The Son of man is come to save that which is lost"? It is commonly enough quoted, but scarcely ever in reference to the little ones, although here it comes directly bearing on them.

And then we have that beautiful parable of the lost sheep, and the ninety and nine that went not astray. You remember the beautiful hymn based on the parable which has touched so many hearts. Why? Not so much because of the music, or even because of the poetry, as because of the pathos of the story. And as sung by Mr. Sankey it has stirred deeply many hearts. But to whom does it primarily belong? The parable is almost always used about adults, and quite right too, for it is applicable to all; but still, and in the first place, it belongs to the children. It was the thought of a little child suggested it; and even our Saviour expressly applies it to the children. "Even so it is not the will of your Father which is in Heaven that one of these little ones should perish. Now that is a mere example of what we find elsewhere in the Gospels; everywhere an importance is attached to the children. Hence work such as you are engaged in is no new thing, it is an old thing, it has lain almost dormant for ages, and we are now beginning to discover the importance attached to it.

Mr. W. Ranger, M.A., of Corpus Christi, Cambridge, spoke of the work at Scarborough. Mr. G. Banaster described his experiences on board the mission yacht *Kingfisher*. Rev. W. S. Standen appealed for help to the mission, and Mr. J. C. Farthing, Caius College, Cambridge, concluded the proceedings with a capital address on "Reality and Results."

Women's Temperance Union.

SEVERAL very touching addresses were delivered by various well-known leaders in this movement, which appears to be spreading and taking firm hold of many who are seeking the highest well-being of their fellows.

Example and Influence.

BY MRS. G. S. REANEY.

IN working let us think of Him who said, "Without Me ye can do nothing; but with Me ye can do all things." Not only are we to encourage each other as workers, but we are to bring a little argument and pleading to bear upon those who need still to be convinced. We should look upon this question of total abstinence not merely as a duty but as a privilege. By becoming total abstainers we give forth to others an influence which will be helpful to their lives, and by doing that we will be winning to ourselves the blessing promised. It needs no words of mine to tell of the sorrow caused by drink, but it needs that we should look upon the matter in a more sanctified common-sense light than we have done hitherto. We have heard a good deal about the cry of outcast London, but I do not think enough has been made of the terrible sorrow that drink causes. I came across a little boy the other day, with one of the saddest of sad faces, a little street Arab, crying bitterly. I traced him to his home, and found he was one out of seven, from a baby of two years old upwards. The father said he was starving, and the children looked as if they were. There was no furniture to speak of, the home was untidy, and the poor children looked utterly reckless. They said they were starving, and it was a correct statement, but while they were starving the father found means to get his own drink, and to go home almost nightly under its influence. Now what is true of an individual is true of us as a people. People speak about the starvation of the working classes, but the working-classes spend £200,000 every week in drink. That is what we are striving to get stamped out. The other day a public house and its goodwill were sold for £19,000, and the night before that sale was accomplished they sold over the counter six hogsheads of what they called a "mild beer," and that was in one of the poor neighborhoods, where the people were standing about their doors yearning for employment. We who are working in this temperance cause must go on and not trouble when people say our work is useless. We have only to go to the homes of those who have been reclaimed and hear the testimony given. Our Saviour at the grave of Lazarus said, "Take ye away the stone," and when the stone had been removed, He called to Lazarus to come forth from the dead, and so

He will call back to life those dead in trespasses and sins, when the stone of drink has been removed.

Temperance and the Gospel.

BY MRS. ORMISTON CHANT.

THE temperance movement cannot be divorced from the Gospel. The longer I live the more I see that it is no use making temperance a purely intellectual thing. It must stand on that Divine footing of being something that is to be enlivened by the touch of Christ or else it will fail. People are getting very thin-skinned in this nineteenth century, and dread too much the passing remark or laughter of those by whom they are surrounded. I would ask you to be brave for the sake of Christ our Master, and not be ashamed to show your colors and put on the blue ribbon. If it is only the reclaimed drunkard who is to put on the blue ribbon we shall be banding them into a class and stamping them with a stigma. Let those whom the drink has never touched wear the ribbon in thankfulness to God that the lines have fallen to them in pleasant places. May all of us realize that to us is breathing the voice that breathed of old, "The Spirit of the Lord is upon Me, and He hath anointed Me to preach the Gospel, to set the oppressed free, and to open the eyes of the blind." Is there anything that blinds the eyes of men as the drink? Let us throw our whole heart and soul into the work, and do it for the sake of the Master and in remembrance of Him.

The Evangelical Alliance.

AN interesting conversation was held at the Mansion House on Tuesday evening, when friends of the Evangelical Alliance assembled, not only from all parts of the kingdom, but also representatives from France, Germany, Switzerland, Holland, Hungary, Belgium, Italy, Denmark, Sweden, Norway, the United States, Canada, Japan, China, and India.

The Lord Mayor said that the Evangelical Alliance occupied a place of its own among the many societies whose meetings were now being held in London, because it brought into closer union those who loved the same Lord and Master, although they might in some respects differ, and it enabled them to look at the point upon which they all agreed, and to disregard the comparatively smaller matters in which they differed.

Canon Fleming spoke of the principles of the Evangelical Alliance, the great object of which was to aid in manifesting the union which existed among the true disciples of Christ, to promote this union by fraternal and devotional intercourse, to discourage strifes and divisions, and to impress upon Christians a deeper sense of obeying their Lord's command to love one another. Canon Fleming said that he had no fear for the truth of God in the great conflict in which the Lord Himself had placed it with the world. As regarded denominational differences, it was clear that every one must have a religious preference. The Church in the world had always consisted of many various denominations, and he would not give a straw for a man who did not cling to that denomination which he conscientiously believed to be most Scriptural and best.

Professor Schaff, of New York, said the Evangelical Alliance afforded a practical proof that fraternal good feeling among Christians was perfectly consistent with loyal Churchmanship. Meetings in connection with this movement removed prejudices and created a mutual love and respect in Christians for each other, while giving a mighty impulse to every good work and operation.

Signor Tron, of Italy, said that on the Continent religion was face to face with two great enemies, infidelity on the one side, and on the other side superstition.

Mr. A. J. Arnold (Secretary) gave some information relative to the eighth Conference of the Alliance to be held in Copenhagen from September 1st to 8th next. The Conference will be attended by many representatives, not only from the countries of Europe, but from America and other places. These Conferences, whilst exhibiting the union among the true disciples of Christ, were also a protest against infidelity, superstition, and other errors. The general outcome of the Conferences in missions, and the spread of Sunday Schools on the Continent, and the Lord's Day observance, was great.

Irish Church Missions.

THE anniversary of this society on Tuesday week, in St. James's Hall, brought together a considerable number of friends from town and country, and both the breakfast and the annual meeting which followed was well attended. Captain the Hon Francis Maude, R.N., who presided at the breakfast, said a good word about

The Meetings of the Season.

One thing has very much impressed my mind while attending several of them, and that is how marvellous-

ly God is opening the way for His people to work in places which have long been closed, and in which it seemed most unlikely that there would ever be an opening. We think to-day of the wonderful opening in Ireland, and I cannot myself see why Christians should be more anxious to hear of what is done in Turkey and Japan than of what is being done in Ireland. I believe you will hear to-day how wonderfully God has been opening the minds of the people of that country to receive His Word.

Rev. H. J. Berguer well fulfilled the expectation thus raised by the interesting account he gave of a recent visit to Dublin, where he had spent considerable time in inspecting the Society's Homes and schools. Taking as the motto of his address the words "Thou shalt not sow thy field with mingled seed," he said there was far too much of this kind of sowing going on. We have far too much, he said, of this mingling of seed, of the human with the Divine. In the spiritual world men are sowing what can only be termed

Deteriorated Mixture.

There is a tendency to water down the truth, to soften it and make it less sharp and piercing; and so from time to time we hear of the grand old doctrines which have been the strength of the Church becoming worn out and old-fashioned. But, whatever may be said by some of the journals of the day, Protestant Evangelicalism is not worn out yet, for we may say of the Protestant Church to-day what the Psalmist of old said of his beloved Jerusalem, "God is in the midst of her: she shall not be moved."

At the public meeting, Earl Cairns, who presided, in the course of his address referred to what he termed the chequered part of the report which had been presented by Rev. Horace W. Townsend.

An Old Society.

BY THE RIGHT HON. THE EARL CAIRNS.

SPEAKING to those who are here, friends of the society, and I have no doubt through them to others whom they may be able to influence, I do most earnestly trust that this state of things will not be allowed to continue. The loss of old friends throws upon us who remain a greater amount of duty, a greater responsibility to keep up the funds of the society, and not allow them to go behind. There is always a danger with old societies—and at its thirty-fifth anniversary this one may be so called—that in the multitude of new causes which arise old friends will be forgotten. The early supporters die away, new friends do not come forward, and so old societies suffer in comparison with the new. I hope the friends of Irish Church Missions will not allow this to be the case so far as this society is concerned; but that they will make a great effort this year to redeem the lost way, and to bring up the income of the society, not only as high as it was, but even higher. And let me ask you not only for your money, but also for your prayers, for one cannot help thinking when money falls off there is some lack of prayer. I believe if there is real and earnest prayer for the society there will be money sufficient for its work. Therefore it is a question we should ask ourselves, not only whether we are doing our best to support this society with our money, but whether we are also doing our best to support it with our prayers. Our one object is to bring to the hearts of men the knowledge of the full, free, perfect, and present salvation in Jesus Christ; and in the furtherance of that object we ask Christian men and women to give and continue hearty support.

The Blue Ribbon Movement.

ENTHUSIASTIC and hearty were the gatherings in Exeter Hall on Monday week on the occasion of the annual demonstration of this mission. We glean a few points.

The Winning Side.

BY W. SHEPPARD ALLEN, M.P.

WE are on the winning side—not because our numbers are increasing, not because of the energy of those who are enrolled in our ranks, but because the Eternal God is on our side, and we are sure to succeed. Now I would ask you to use your influence as individuals, first, by becoming abstainers, and then by inducing your wives and children and all connected with you to become abstainers also. We may use our influence also as citizens, by voting for those who will support Sunday closing. This life lasts but a short time, but it is the seedtime of an eternal and glorious future. May it be our lot, having worked hard in this temperance movement, to promote the welfare and the good of our fellow men, when the Master comes to hear Him say, "Well done, good and faithful servant."

THERE do no Now, what their lights good works piece of blue ating our pr this army we drink. The understand heart in the one thing t against the we can see evil is not of ous. It is a our power to a practical v or trying to If the Blue sufficient fai It rests with to-night not timent of w Christian pe the world to and Father, to men the f go forth into is destroyed free from th it, and the h degraded by

HOXTO social al life, the ci I rejoice in c very proud o wear, not be abstinence in the wavering once asked a "Why do "I will p "why do you "Oh," said "Then," sa show that I c No true s uniform. Ne know, has m has shaken t done. The s lions of men and the smal

I REMEM where th though I did hands at wo crowd passing, but the archi knew perfect first stone uni so the sil-n front, who are ing the bed in to raise a sup blessing to r many have ta real cause of to realize the man once be Father's hou: have often a sense of the the worst of n less enthusias man's heart t work. Hence us take that a

GOSPEL ing, an Willis's Room of much imp