

described a group of such professors, as knocking at the gate of heaven and crying out "Lord, Lord open to us, and His answer will be "Depart from me; I never knew you!" Rather than risk such an awaking when it is too late, would it not be wise to examine yourselves honestly and searchingly, and solemnly, and discover whether you really have Jesus Christ in your hearts and lives or not? May the almighty Spirit arouse every soul that—whether within or without the Church—is *sleeping at the mast head!*

HOW TO BE BEAUTIFUL.

Many years ago there lived a great painter whose name was Leonardo da Vinci. He was some years painting one of the most famous pictures in the world. It was the last supper of our Saviour, when he sat with his twelve disciples and took bread and wine. The painter wanted to have a very holy looking young man to help him in drawing the likeness of the Saviour. At length his attention was fixed on a chorister in the cathedral named Pietro Bandinelli. He had a very noble face and a devout demeanour. The great painter used him as a model for the Lord. Soon after Pietro went to Rome to study music. There he remained for some years, was led by bad companions to drink, and became a very wicked youth. The painter went on year after year with his picture. He had completed all but one face, that of Judas the apostle. He walked about the streets of Milan seeking a suitable person from which to draw a portrait marked by crime. One day he met a miserable, unclean beggar man in rags, with a villainous look about his face. Looking at him more narrowly, he found it was his old friend, Bandinelli. His wickedness had changed his countenance from being beautiful to become hideous.

Ah, my dear young children, I have known very handsome people become dreadful looking through sin. I wish the story had been the other way. I have known persons who once had sour, angry-looking countenances, become quite pleasant through turning from sin and following Christ. You would all like to be beautiful. Jesus Christ will make everybody beautiful that loves Him, if not in this world, yet in the world to come. All who go to heaven become like Jesus Christ. There he is the chief among ten thousand.

In the ancient world religion was severed from morality, and morality from religion, and the outcome was an immoral religion and an irreligious morality.—*Lutherdt.*

REVIVAL IN ARMENIA.

Scenes like the following are uncommon in Britain and America but they are less familiar in heathen lands, and are a cause for gratitude, and joy and hope.

"A great revival of religion in the city of Aintab, in Armenia, has attracted much attention. The immediate human instrument in the revival was Mr. Jenanyan, a native pastor from Tarsus, whence also came the great Apostle to the Gentiles. He had been educated in America, and had seen something of Mr. Moody and his work, and had caught his spirit. His preaching is marked by much fervency and loving appeal.

The nightly services began in the smallest numerically, of the three churches. Soon crowds came. On the first Sunday night the place was filled to the door, all sitting as usual, in rows on the floor. Again and again they were appealed to move forward and closer, which they did, others crowding in. The windows were filled, also the yard, and the low roofs around. As one looked out on the street a sea of heads was to be seen. The pulpit was placed on the doorway.

A remarkable feature was the attendance of women, they forming the majority, an unusual sight in an Oriental land. The second week the services were exclusively for women. Fifteen hundred would crowd the place to hear the word, and then the church would be emptied and immediately filled again with women for another service. Work was also begun in the other two churches. When they began to receive applicants for membership they could not deal with half that presented themselves, of whom four-fifths were women. The work continued with increasing power. Armenians, Catholics and Moslems came. The city was never so moved. Hardened sinners wept and repented, and made restitution for wrongs. At the end of four weeks, upwards of six hundred converts had been added to the churches.

Besides this and other direct results, the effect on the old Armenian Church was beyond estimation. Armenian women would take their protestant sisters with them to the revival meetings the priests had started, and publicly call on them to give their testimony, even in these services, which they boldly did with great effect."

The New York *Witness* says there are in the Congregational denomination seven hundred and fifty-eight congregations unprovided with pastors, or nearly twice as many as there are students of all denominations now in the seven Congregational Theological Seminaries.