

in our secular interests we may honestly seek it; but we should not forget it in the case of our souls. Under what circumstances shall we say a church is prosperous? The prosperity of a church is not to be estimated by its organization. It may in that matter be perfect and yet be anything but prosperous. It must not be estimated by its numbers; numbers may indicate something, but a large church may not be a strong one. Such a church may be, in some way, unworthy. The strongest nations of to-day are not the most populous ones. He who never made a mistake saw that Gideon with an army of three hundred men would be more prosperous than a whole host of such as were not suited. We may know more by quality than by numbers. So therefore the prosperity of a church must not be estimated in that way. What is the condition of a prosperous church? That is the question. We have seen what is not; then what is? In prosperity it will fulfil the end for which it exists. "Ye are the light of the world; a city that is set on a hill cannot be hid," said Christ. Christians must shine in order to show themselves, and to encourage others. Christ was not afraid to be called a legalist when He spoke of good works. There may be speculators and theorists, but on the whole, Christians ought to be the most practical men in the world. Shine on, then, Christians; shine on. Exert a holy influence wherever you go. God designs that ye should be a light in this world, this dark world, wherever ye shall be. After speaking at some length as to other signs of a church's prosperity, the Rev. gentleman concluded an eloquent sermon by saying that Jesus died to save, and that there can never be a better time than to-night for the acceptance of His mercy. If there be a throbbing Christward, obey its influence and go to Jesus. There is a condition of things under which you can prosper. Forsake your sins, and come to Jesus, the Sin-bearer. Come and accept His proffered mercy. You shall prosper, and God, even our God, will bless you.

Religious News.

PROFESSOR SWING'S "Motives of Life" has already reached a third edition.

THE Hon. Wells Williams computes the population of China to be 340,000,000.

ABOUT one thousand Chinese children are attending Sunday school in San Francisco, California.

AT the City of Samaria, where was Jacob's Well, there is a Baptist church with a congregation of 100.

DR. NEWMAN is to receive a testimonial from Ireland in connection with his elevation to the cardinalate.

THERE has been an accession of 500 converts at Mandapalati, in the Madura Mission of the American Board.

THE Rev. Joseph Coles Kirby has been elected chairman of the Congregational Union of New South Wales for 1879.

IN Southern India not less than sixty thousand idolaters cast away their idols and embraced Christianity, in the year 1878.

A BAPTIST council in Minnesota has declined to ordain a man who denies the right of women to speak in meeting.

THINK of it! A Protestant minister, and a Methodist at that, lectured the other day in a Roman Catholic church, in Cambridge, Mass.

IRELAND is experiencing so much benefit from the closing of the dram-shops on Sunday, that Wales is anxious for the same reform.

JOHN B. GOUGH recently lectured on temperance in the City Temple, London, Eng. His address is said to have been one of his very best.

THE Chinese government are legislating against opium cultivation and smoking. The Christians of Peking are organizing anti-opium associations.

THE Gospel is gaining ground in Sweden. Great numbers of conversions are reported. Special attention is being given to Sunday school work.

THE New England Methodist Episcopal Conference, at its last session, adopted a resolution discommending the holding of camp-meetings on the Lord's day.

THE Japanese government have passed a law that every seventh day shall be set apart as a day of rest, in accordance with the plan adopted by Christians.

PERSONS of the higher classes in Spain receive copies of the gospels in paper covers through the mails. The Spanish Evangelization Society sends them.

A VIRGINIA correspondent says that owing to the fact that white Protestants shun the negroes, the latter in large numbers are becoming subject to Catholic influences.

THE London Religious Tract Society is considering the question of publishing a "Girl's Own Paper" to be a companion magazine to their "Boy's Own Paper."

THE New York Presbytery has felt called to protest against the habit increasing among their families of buying and reading Sunday newspapers.

ONE thousand dollars have been raised in one of the older districts in China within twelve months, from converted Chinese whose wages amounted to no more than ten cents a day.

DR. JOSEFFY, late the Chief Rabbi of Vienna, a Jewish scholar of great attainments, who has been converted to Christ, recently led the noon prayer-meeting in the Y.M.C.A. room, London.

THE Liverpool "Post" says men of all political parties will give their hearty approval to a scheme of church organization wherein the claims of the laity to a fair share of administration are cordially recognized.

MR. SPURGEON has been present in his London Tabernacle but one Sunday for four months, and yet his people are regular in attendance upon the services, strangers only being missed from the congregation.

THE professors and students of Oberlin Theological Seminary, after discussing the question: "Is the endlessness of future punishment an essential doctrine in the evangelical system?" decided in the affirmative.

THE "Congregationalist" makes a point when it says Rusticus will be glad when the new translation of the Bible is out, as then it would be rather presumptuous for ministers to find so many passages that are wrongly translated.

IT costs the Presbyterian Board of Foreign Missions to disburse its annual receipts of about \$45,000, only 4 1/4 per cent. And yet there are those who retail the base slander that it costs a dollar to send a dollar to the heathen.

THE Barons are almost rivalling the Deechers in American Congregationalism. Another member of the family, Thomas R., a son of the redoubtable Dr. Leonard Bacon, has just been ordained in Terre Haute, Indiana.

AT the recent School Board election in Glasgow, Scotland, three Roman Catholics headed the poll, and two Orangemen, favourites of the publicans, came next. A very suggestive, though not unnatural, juxtaposition.

IT is reported that Dr. Dollinger, leader of the Old Catholics, is in correspondence with the Archbishop of Munich, who hopes to lead him back to the Church of Rome. Dr. Dollinger has been out of harmony with the Old Catholics since the Synod abolished compulsory celibacy of priests.

HOW profitable brewing ale and beer are in England, notwithstanding the hard times, may be inferred from the fact stated that the well known brewing firm of Bass & Co., recently divided among its eight partners \$2,100,000, the profits of a year's business. That accounts for a good deal of the suffering among the poor in England.

A PROMINENT Life Insurance Office in London, (Eng.) declares that the mortality among the publican (liquor selling) class is 59 per cent. greater than among its members generally; and the "Insurance Directory" states that "it is notorious among insurance offices that inn-keepers and publicans are a short lived class."

REV. W. H. GULICK, the evangelical missionary at Santander, Spain, referring to the continued and unrelenting persecution the church sustained during the last year, says that "it has manifestly added strength and fervor to its spiritual life. During the last three months the attendance on the meetings has steadily increased."

THE scheme is revived to recover the treasures which are believed to have been buried for ages in the mud of the river Tiber at Rome. It is proposed to drag its bed in the hope of finding the golden candlestick from the Temple at Jerusalem, and the statues, coins, and valuable ornaments from the Roman palaces that tradition says were thrown into the river.

THE "Presbyterian Monthly Record," for April, notes a contribution to the Board of Home Missions of \$25, "the proceeds of sales of eggs of poultry raised on the roof of a dwelling-house on Fourth Avenue, New York." A very hopeless place, indeed, from which to gather a benevolent contribution, but a most forcible illustration of "where there is a will there is a way."

THE religious societies of the United States seem to be fortunate this year in receiving large legacies. Deacon James Smith, of Philadelphia, an active worker in the Central Congregational Church there, has left to the American Missionary Association and the American Home Missionary Society \$20,000 each, and to the American Board \$15,000.

IN 1818, thirteen men gathered together, thirteen prayers were said, and thirteen dollars subscribed for the commencement of a place of learning for those of the Baptist faith—and then the thirteen men all went home. To-day, Madison University, N.Y., owns all its buildings and 160 acres of land, in a beautiful part of the country. It has a fine library, no debts, and between \$400,000 and \$500,000 drawing interest.

THE British and Foreign Bible Society has issued an appeal to enlarged support, based upon the deficiency of its income. The deficit last year was \$75,000 and the reserve fund has been reduced to \$235,000. This state of things has resulted from the unusual drain upon the resources of the Society, during recent wars. During the Franco-German war, the cost of distribution among the soldiers was \$30,000 and in the Russo-Turkish war it was \$115,000. The need of larger contributions is stated to be imperative.

The Sunday School.

INTERNATIONAL LESSONS.

LESSON XX.

May 18. } THE SAVIOUR'S KINGDOM. { Mic. iv.
1879. } 1-8.

GOLDEN TEXT.—"Come, and let us go up to the mountain of the LORD, and to the house of the God of Jacob."—Mic. iv. 2.

HOME STUDIES.

M. Mic. iv. 1-8. The Saviour's kingdom.
T. Isa. ii. 1-22. The last days.
W. Isa. ix. 1-7. The Prince of peace.
Th. Ps. xxiv. 1-10. The King of glory.
F. Ps. lxxii. 1-20. Abundance of peace.
S. Isa. xi. 1-16. The peaceable kingdom.
S. Isa. xxxii. 1-20. Quiet resting-places.

HELPS TO STUDY.

The prophet Micah (shortened from Micaiah, which means: "Who is like Jehovah?"), called the Morasthite, to distinguish him from his namesake Micaiah the son of Imalah, a prophet in the time of Ahaz, 150 years before this, was a native of Moresheth, a village near Gath, in the maritime plain, near the Philistine border of Judah. He prophesied during one of the most corrupt periods of Jewish history, in the reign of the wicked Ahaz, before the reforms of Hezekiah were inaugurated. Open idolatry, profane and godless worldliness prevailed; the priests and even many of the prophets were corrupt, the nobles and rulers were cruel and rapacious, society was poisoned and debased throughout. While Micah bore brave witness in the country, Isaiah stood forth as the Divine messenger at the capital, and Hosea and Nahum were sounding forth God's warning to the kingdom of the Ten Tribes who were already trembling in dread of the Assyrian invader. Upon this dark background of sin and sorrow Micah depicts the coming glory of Messiah's Kingdom and the prosperity and power of the reign of the Son of David. Observe the connection of our lesson with what precedes. The prophet had described Zion in ruins, the temple mountain dishonoured and waste, for the sins of the people. But it should not be always so. The Kingdom of God will not be crushed down forever; it shall rise again in greater glory. The fall of Israel shall be the riches of the Gentiles, "the casting away of them the reconciling of the world," Romans ii. 12, 15.

1.—THE INGATHERING OF THE GENTILES.—Vers. 1-5.

This shall take place in the last days, literally—"at the end of the days," at the close of the period then in progress, at the ushering in of the Gospel dispensation. We are living in these "last days," but we are looking forward to a last time to come—1 Tim. iv. 1; 2 Tim. iii. 1, Jude 18. The mountain of the House of the Lord is the type of the true Zion, the Jerusalem which is from above, the Kingdom of Christ. It shall be established in the top, that is, "at the head of," the mountains, which represent the different earthly powers, the world-kingsdoms. The prophet beholds Mount Moriah as if elevated and enlarged to leadership over the surrounding hills; so shall the Kingdom of Jesus stand first, above all other world-kingsdoms and powers which shall at length be subject unto Christ and serve Him. In Zech. iv. 10 the figure is carried a step further. The whole world becomes a plain in which the temple mountain stands solitary and grand. Two things are therefore set forth by the prophet's simile.

(1.) The exaltation of the Kingdom of Christ which is pre-eminent above all.

(2.) The stability and security of the Kingdom. It is fixed and settled. It cannot be ignored or set aside, and they who dwell in it find it a place of safety which cannot be moved.—Ps. lxxvii. 1.

But the prophet goes on to assert how this kingdom is to be set up. Men are to become its subjects. But how? It is natural that from a mountain should flow a stream; from Zion the law shall go forth, God's revealed will, His enlightening and regenerating Word, the principles of right government and true prosperity. God gives His law to the Church, and the Church which is the Witness and Keeper of the truth gives it to the world, becomes the centre of religious light and influence just as Israel was of old. This truth emanating from Jerusalem, brings men to the Kingdom of Jesus. The prophet beholds another stream flowing in the opposite direction. It is a miracle of grace. It flows up to the mountain, all people many nations turning to the Lord.—Ps. xxii. 27; Zech. viii. 22.

This kingdom gains territory and subjects, not by violence of conquest, but by the drawing of the cross of Jesus.—John xii. 32. This is the word that went forth, the Glad tidings of Redemption, which brought the nations captive to Christ. Not literal pilgrimages to the earthly Jerusalem are meant, but that of which Christ spoke in Luke xiii. 29. Christ will only have willing subjects come. They say, let us go. They seek to bring others with them, they desire to know God's ways. This is the inducement which brings them. To learn righteousness we should go to God himself the fountain of truth and life. But it is not merely to learn what is right, but to do it; not only to learn His ways, but to walk in His paths. We must be doers of the Word, and not hearers only.—Jas. i. 22.

And what will be the results of the setting up of this kingdom of the truth by means of the word of truth believed and obeyed? (1.) Peace. Christ Himself shall be judge and