

WHAT IS WANTED.

The Holy Spirit is able to make the Word as successful now as in the days of the apostles. He can bring in by hundreds and by thousands as by ones and twos. The reason why we are not more prosperous is, that we have not the Holy Spirit with us in might and power, as in early times. If we had the Spirit sealing our ministry with power, it would signify very little about our talent. Men might be poor and uneducated; their words might be broken and ungrammatical; there might be none of the polished periods of Hall or glorious thunders of Chalmers; but if the might of the Spirit attended them, the bluntest evangelist would be more successful than the most learned of divines or the most eloquent of preachers. It is extraordinary grace, not talent, that wins the day. It is extraordinary spiritual power, not extraordinary mental power, that we need. Mental power fills a chapel; but spiritual power fills the church. Mental power may gather a congregation; spiritual power will save souls. We want spiritual power. Oh! we know some before whom we shrink into nothing as to talent, but who have no spiritual power, and when they speak they have not the Holy Spirit with them; but we know others—simple-hearted, worthy men—who speak their country dialect, and who stand up to preach in their country place, and the Spirit of God clothes every word with power. Hearts are broken, souls are saved, and sinners are born again. Oh, Spirit of the Living God! we want Thee. Thou art the life, the soul, the source of Thy people's success. Without Thee they can do nothing; with Thee they do everything.—*G. H. Spurgeon.*

Robert Raikes. The celebration of the centenary of Robert Raikes, who is generally regarded as the founder of Sunday-schools, will take place in 1880. It is proposed to raise a sum of £55,000 as a 'Sunday School Fund.'

Henry Varly has decided to stay in Melbourne, Australia, where a Tabernacle is to be erected for him capable of holding 5,000 people. Mr. Sankey is still in England singing the Gospel.

The first Protestant missionaries were commissioned to Japan in 1599 and 1639. At that time not one in that empire believed in the Lord Jesus Christ. The Japanese were found intelligent and able to read well. They had homes and, though impurity abounded on every side, yet they enjoyed an affectionate home-life. Tradesmen were Buddhists; nobles were Taoists, but they did not hold their faith with any earnestness. Among all classes there was reverence for the teachings of Mencius and Confucius. The missionaries were engaged until 1872 in teaching in Government Schools and private classes; but in private schools they were not allowed to give any definite religious teaching. During that time there were only occasional religious addresses; there were no stated preaching. The acceptance of the Gospel by natives was punishable by death. The Gospel entered the country through the schools. The councillor of a Daimio found a New Testament in English, floating on the sea. Making inquiry, he found that a copy in Chinese could be obtained from Shanghai. He sent for one, studied it, found a teacher, and was captivated by the teaching and character of Jesus Christ. Some 200 or 300 young Japanese have since passed through my hands. Formerly it was death to leave the country without permission of the Government. Some five hundred have also visited Europe. These visits to the West have liberalized Japan. A few of these young men began to study the Acts of the Apostles, and in a few weeks they were on their knees pleading for an outpouring of the Spirit on their country. Six years ago thirteen constituted the first church, and now there are 1200 members of that church.

You will have to bless God to all eternity, that he led you not through a garden of pleasure, but through a waste howling wilderness.

WHEN sacrifice is made for another, then the man gets hold of the first principle of religion.—*Hepworth.*