

BEHOLD THE LAMB OF GOD



OUR MISSION

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Rev. Horatius Bonar, D.D.

THE name of Bonar is one not only well known, but much loved and honoured in old Scotland, borne as it has been by men whose lives and teaching has done so much for the cause of God. For more than two hundred years, members of the family have stood in the front rank as "heroes for the truth." The "man of God," whose portrait appears here-with, received his early education at the High School and University of Edinburgh. In



chose the Christian ministry to be his life-work. He was fortunate in having Dr. Chalmers for a teacher.

The lessons taught him by that divine were doubly helpful: they laid the foundation of the solid learning which has grown with growing years, and they filled him with the enthusiasm of a master mind consecrated to the highest aims.

In 1837 he was ordained to the ministry, his first sphere of labour being Kelso on the Tweed. From the day of his installation to the sacred office down to the present, he has given himself to his great work with unflinching assiduity.

In youth he devoted himself to the service of God, and in the pulpit he has preached with fire and unction

The word of our God shall stand forever.—Isaiah xl. 8.

Our Mission.

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and in house-to-house visitation he has proved himself the comforter of the sorrowful and the guide of the perplexed.

Mr. Bonar has ever exercised a special influence over the young. His Sabbath-school services in Kelso are still remembered with delight. He wrote for each service a hymn, which was sung by the boys and girls. Those hymns have since found their way to most Sabbath-schools. Among them were such favourites as "I lay my sins on Jesus," "I was a wandering sheep," "A few more years shall roll." After the singing came a short address, in which the love of Christ was told.

He is, however, best known by his literary works. He has written much and well, and his books are very popular with all classes. At many a fireside they have been welcomed. Bereaved ones have been comforted by his "Night of Weeping," and by his "Morning of Joy" their sorrowful eyes have been uplifted to that land where death never enters. By other volumes, Christian experience has been deepened and the mind of the Christian student enriched. Dr. Bonar is a well-known champion of the truth, and his "Prophetic Landmarks" is a hand-book for all those who hold the doctrine of the pre-millennial advent of our Lord; and a letter sent by him to the recent Conference on that subject, held in London, shows that while the natural force of the aged servant of God may be abated, his mental vigour and power to discern the signs of the times, are still in fullest exercise.

Dr. Bonar is now old and feeble. The last days of an aged saint seem to us like a summer sunset; they are full of peace and beauty. The strong sun has run its course, and as it sinks to rest it bathes the landscape in a golden glow, which makes the already beautiful more beautiful still. So is it with Horatius Bonar. His long life has been spent in giving light, and its close is aglow with the beauty of saintliness. Men feel better because of such a history, and in presence of such a career.

[For the substance of the above article we are indebted to that admirable paper, "The Christian" (London). Subscriptions received at our office.—ED.]

SPEAKING of worldly amusements, Mr. Arndt, a well-known German writer says, "Those who have no joys seek for pleasures."

OUR COLUMN FOR PREACHERS AND TEACHERS.

BY REV. JOHN MCEWEN, Lakefield, Ont.

[April 18.] The First Miracle. [John 2: 1-11.]

Five disciples are following the Master. Three days have elapsed since last lesson. Jesus, on arriving at Nazareth, found His mother gone to a wedding, a few miles farther on. He and His disciples at once proceed to Cana, the home of Nathanael, whose guest Jesus probably was.

The other Gospel writers have indiscriminately used terms—miracles, wonders, signs. Heb. 2: 4. John, with a deeper insight, has selected the latter term, "SIGNS," (see Revised Version). Not a mere wonder to excite amazement—not a mere prodigy to awaken idle curiosity—but a SIGN, of

THE SUPREME POWER OF JESUS AS THE SAVIOUR, able to save to the uttermost. Heb. 7: 25. This first fact of the lesson is manifested by a Sign.

THE SIGN AS ATTACHED TO NATURE, v. 8. Not until the resources of Nature and her abundant means had been exhausted, did Jesus work. v. 4.

The last extremity of Nature in sickness, in perplexity, &c., is God's opportunity for displaying His will.

THE SIGN AS ATTACHED TO THE WELFARE OF SOCIETY.

The wine was not a necessity of nature, as was bread to the hungry or healing for the leper; but a luxury for a marriage feast—and a proper use of luxury, gratefully, humbly and joyfully magnifying God—in Nature this is what is signified.

We are not to confound this with a dram shop and its poisons, whose proper sign is a "TOMB STONE."

The sign and honour put on the Home and the Marriage Institution by His presence, and the display of His power. In our Modern life, its weakest point is the Home. The personal history of all criminals goes to show, that four out of every five started in this course from bad home influence, or the lack of home altogether.

One who had made large observation along this line for twenty years, states that of those uniting with his church, that one or both of the parents of seven-eighths were members of the church, and professing faith in Christ.

SIGN OF THE PERSONAL GLORY OF JESUS AS THE MESSIAH.

These signs do not convince the unbeliever; but they greatly deepen the convictions, enlarge the views, and heighten the appreciation of the believer, as these five men were—they are the signs of a large display of the Life, Light and Power of the Incarnate Word over nature and its processes.

[April 25.] Jesus and Nicodemus. [John 3: 1-18.]

Five or six weeks have intervened since the signs of the personal glory of Jesus was displayed at Cana. He seems to have left this place and Nazareth, and made His first visit to Capernaum, on the north-west shore of the Sea of Galilee; and as the feast of the Passover approached, He and His disciples went up to Jerusalem. For that visit, see chap. 2: 12.

THE STARTING AND SUPREME FACT OF THIS
LESSON IS :

GOD'S LOVE MANIFESTED IN THE GIFT OF HIS SON. *v.* 16. AND GIVING EVERLASTING LIFE TO DEAD SOULS. *v.* 18.

THE EARNEST, BUT TIMID INQUIRER, NICODEMUS, belonged to the sect of the Pharisees ; orthodox in creed, and very zealous for all rites of the law, those clearly prescribed, and traditional. He was a member of the Sanhedrim, the highest court of the Jews. He was a teacher in Israel, and must on the whole have been an exemplary man. (Look at the young Ruler, Mark 10 : 18, 19.) A man of candid, reverent, prudent, hopeful mind. *v.* 2.

JESUS—THE TEACHER, AND THE TRUTHS HE TAUGHT.

1. Christ must be received as the Lamb of God, uplifted as a sacrifice on the cross. *v.* 14. Re-read carefully Num. 21 : 8.
2. The trustful acceptance of Christ is an evidence of being born anew, by the Holy Spirit *v.* 15.
3. How we are born anew is a mystery to all who stand outside of the kingdom of God, *v.* 4, but a clear and blessed experience to those within the kingdom. *vs.* 7, 8.
4. The door of salvation is swung wide open to the world of sinners, "WHOSOEVER."
5. The urgency of these facts is seen in the affirmed necessity of the soul, "Ye *must* be born anew," and of the Divine plans, "The Son of man *must* be lifted up." This latter necessity is now realized. Have you and your class received the uplifted Saviour?
- 6 The Agent securing this birth into the kingdom of God, "the Holy Spirit."

[For OUR MISSION.]

"The Higher Life."

KATIE.

D ID you ever place a diamond in such a position as to catch the sun's rays? and so produce a rainbow—a perfect rainbow—that cast the reflection of its glory on all the surrounding articles. Move it, and the brightness is gone. Why? The sun is shining as brightly as ever—the diamond is as costly and precious, but its relation to the sun has changed—something has come between—it is not in such a connecting position as to receive and distribute the sunbeams.

It seems a little illustration of our position as Christians. Why are we dull? why "cast down and disquieted" in spirit, ascending in Heavenly places one moment, and the next, down in the depths of despair? Why are we, who are surely saved—"passed from death into life"—whose "transgressions are forgiven," who are "kept by the power of God," inheritors of glory and everlasting life—why are we so changeable? Is it because we are not in right relations to the Sun of Righteousness. We are saved. He is "the same, yesterday, to-day and forever"—the Lord who "changes not," "with whom is no variableness, neither shadow of turning"—yet the

Light is not shining on our life as it should be. Oh ! Saviour, help us to place ourselves in such a relation to Thee, that nothing shall ever come between our hearts and the sunshine of Thy love—that Thy presence shall so fill us, that some of the glory may be reflected on the path of daily life—and the light of the Sun of Righteousness be diffused over the darkness of this world.

Saviour ! be Thou ever with me,
Let Thy presence fill my soul ;
Let no earth clouds come between us,
Only Thou possess the whole.

Friends, and wealth, and worldly treasure,
Joys and comforts, all may fail,
Thou—the mighty "Rock of Ages"—
Nothing can Thy love assail.

Make and keep me pure and holy—
Let me shed abroad Thy light,
For 'tis Jesus, "Jesus only,"
Who can brighten earth's dark night.

A Mother's Picture.

A POOR woman lost her only daughter in the vicious whirlpool of London life. The girl left a pure home, to be drawn into the gulf of guilty misery and abandonment. The mother with a breaking heart, went to Dr. Barnardo, and telling him the story, asked if he could do anything to help the lost one. He said :

"Yes, I can ; get your photograph taken, frame a good many copies, write under the picture, 'Come home,' and send them to me."

Dr. Barnardo sent the photographs to the gin-palaces, dance-halls, and other places which wretched outcasts are in the habit of frequenting, and got them hung in conspicuous places. One night the girl, with some companions in sin, as she entered one of these dens of iniquity, saw her mother's picture. Struck with astonishment, she looked closely at it, and saw the invitation, "Come home," written underneath. To whom was it addressed? To her? Yes. She saw by that token that she was forgiven, and that night she returned to her mother's arms just as she was.

This is God's loving cry to every wanderer—"Come home !" and there is a loving welcome, full of sweetest forgiveness, for all who cheerfully respond to it.

In Christ we see the picture of God, the merciful, loving heavenly Father. Under the dying form of his Son on Calvary's cross, God has written in letters of blood, "Come home, wanderer, come, come home."

HE that leans upon his *comforts* will find them to be a *reed* ; he that leans upon God, will find Him to be a *rock* ; he that leans on comfort, loses it ; he that leans on God, secures it."

[For OUR MISSION.]

Japanese Life in London.

BY ROBERT WALLACE.

ONE of the most interesting and instructive exhibitions at present in London, is the Japanese village at Albert Gate, South Kensington. The original village was opened some time ago, but being of light inflammable material, it was burned down. It has, however, risen, Phoenix like, from the ashes, and is now much more handsomely and substantially built, and rendered almost fire-proof by the use of a patent unflammable paint. It has also been enlarged, and a number of Japanese tradesmen added to the number of the inhabitants. After paying the necessary shilling, which is the "open sesame" to most of the London sights, we are ushered through a mat-covered door, and might imagine for the moment that we had left old England thousands of miles behind, and been suddenly transported to the interior of Japan. The first thing we notice is a bridge in front of us, which seems strangely familiar, reminding us of those we have all seen on the old-fashioned willow-pattern plates. It is painted bright vermilion, and looks very picturesque with the miniature ponds underneath, where gold fish are swimming about among the beautiful aquatic plants.

Crossing the bridge we come to a specimen of antique bronze work, in the shape of a vase ten feet high, worth thousands of pounds. Beyond this is a Japanese temple, with its peculiar turned-up eaves and peaked roof. Inside there is a large gilded god, and a number of smaller ones, with altar, lanterns, and all the other accessories of worship. In addition to this, each little shop has its own shrine. The village is laid out in five short streets, the houses being mostly two stories, the lower part being used as a shop, the upper as dwelling house. The shops are all open in front, the floor being about three feet from the ground, and the tradesmen squat on the floor while at work, with a low bench in front of them about the height of an ordinary stool. The first shop is that of a native artist, who is busily engaged illustrating books with those highly coloured pictures which delight the Japanese and Chinese. Next to him is a worker in ivory, and it is astonishing what delicate designs and beautiful forms they can produce with their primitive tools. We come next to a carpenter, who is hard at work making dainty little boxes, and it seems odd to Western eyes to see him do his work comfortably seated on a cushion on a matting floor. They work the plane the opposite way we do, drawing it towards them and holding the board or box with their toes, which they use almost as freely as their fingers. The carpenter's neighbour is a sandal wood carver who uses a piece of ebony instead of a hammer. The next shop is a most interesting one, you find a little Japanese squatting on his mat deep in the mysteries

of enamelling. The plate or bowl comes to him already engraved and he paints it very carefully with some preparation wherever the enamel is to go, then fills it in, the result being most beautiful designs in gorgeous colouring.

On the opposite side of the street is the Potter's stall which always has an interested crowd of spectators round it. The heavy wheel is turred by his feet, and such is the rate of speed he gets it up to, that he can make and finish a vase without having again to touch the wheel. After the vases, cups &c., that he makes are ready they are painted by his next door neighbour who had some very artistic specimens on his shelves. The lantern maker is a very ingenious fellow, as is also the umbrella maker; the way in which they build up a lantern or umbrella out of a piece of bamboo is very astonishing to our western eyes. In the tailor's shop you are surprised to see the needle held just the opposite way a Canadian would hold it, that is with the point from you and pushed with thimble on the third instead of the second finger. The hair dresser, clog maker, ornament maker, confectioner, &c., are all most interesting and instructive in their mode of working, but we must only mention one more, and that is the embroiderer. One man was doing a lovely white stork on a black ground, closely watched by the envious eyes of a number of ladies. He twisted his own silk as a shoemaker makes his thread, and then worked his pattern the same on both sides. The effect when the piece was made up into a screen was very beautiful. The Japanese all seem very much at home, men, women and children working and playing, laughing and chatting as freely and unconcernedly as if they were in their own native village and no Europeans within a thousand miles. There is an Amusement Hall where we saw some very clever slack wire-rope walking, the performer having a paper umbrella instead of a balancing pole.

Another performer while lying on his back did some extraordinary things with a large paper screen using his feet to balance and toss and turn it about as if they had been hands. A visit to the Village would be incomplete without a cup of Japanese tea served in native style by young Japanese girls. The dainty little table with a tiny tea service, each guest having a tiny tea pot to himself, reminds one of childhood days, but although the supply of tea is very limited it is very refreshing after our tour of inspection round the Village.

There are two Indian Villages in London on much the same plan, but for completeness, naturalness, and giving one a vivid idea of native life, manners, and customs, the Japanese Village undoubtedly bears the palm.

IF Almighty God were to promise to forgive all our sins upon condition of some one act being done, quite free from sin, by one of the fallen race of Adam, could any one such act be anywhere found?

[FOR OUR MISSION.]

"Truth in a Nut Shell."

By HAROLD F. SYLLES, Evangelist.

6.—HOW YOU ARE NOT SAVED.

THERE are many now, like the Jews of old, who came asking "What shall we do that we might work the works of God?" (John 6: 28).

Jesus said unto them, "this is the work of God that ye believe on Him whom He hath sent," (John 6: 29); and so the Spirit of God is telling you that *you are not saved by your doing.*

"Not by works of righteousness which we have done, but according to His mercy He saved us" (Titus 3: 5.)

"Who hath saved us, and called us with an holy calling, not according to our works, but according to His own purpose," (2 Tim. 1: 9)

"By grace are ye saved through faith, and that not of yourselves, it is the gift of God, not of works, lest any man should boast" (Eph. 2: 8, 9)

"But to him that worketh not but believeth on Him that justifieth the ungodly, his faith is counted for righteousness" (Rom. 4: 5)

In each of these verses we learn that we *are not saved by our works.* But some one says, does not God say, "*work out your own salvation?*" Yes, but whom is God addressing? The Christians—for these words are found in Philippians 2: 12, and this epistle is addressed to Christians as we find in the first chapter, and first verse—Working *out*, is not working *for*.—There must be something worked *in us*, before we can work it *out*. Note the 13th verse of the same chapter and you have it—"For it is God which worketh in you." He wants the Christian to *work out* what he *works in*. "Your own" implies possession. But again you say, God says, "faith without works is dead." Yes, and so it is, but let us get works in the right place. *Before God* we are *saved by faith*, as the Scripture we have read proves—but *before the world* (which is looking for proof, and fruit of our faith) we give evidence that we are saved, *by our works.*

A Christian once said it took him forty years to learn three things, 1st, that he *could do nothing* to save himself, 2nd, that God did not *require* him to do anything, 3rd, that Christ *did all the work.* May God help you to learn these three lessons, for *then* you will cease talking about "doing the best I can," and "my good works." All your "doing" before you accept Christ, is an abomination in His sight. Hear what He says:

"Without faith it is impossible to please God" (Heb. 11: 6.)

"Whatsoever is not of faith is of sin" (Rom. 14: 23.)

If you are ever saved it will be because you came in all your helplessness, and trusted in the finished work of Jesus.

"I do not frustrate (set aside) the grace of God, for if righteousness (salvation) comes by the law (my works) then Christ has died in vain" (Gal. 2: 21.)

Cheering.

AT the last monthly meeting of the Toronto Mission Union, among other cheering evidences of God's blessing upon the work, was the announcement of the receipt of several donations from friends. The following letter, which accompanied one of these gifts, speaks for itself, and we trust will speak to others, coming as it does from a Christian lady *not* resident in Toronto:—

"I should like to see a report of the Mission, which seems to be extending, and I trust also deepening in interest in the hearts of those for whose benefit it was instituted. The workers have the promise that "My word shall not return void," and from the precious word they can draw cheer and animation.

"Please find enclosed cheque for one hundred dollars. I would like it to be applied \$50 to the Bible Woman's Fund and the balance as may be thought most to the interests of the Mission.

"The benefit which such work as this Mission must be to the city of Toronto, lays its citizens under obligation to liberally support it."

Yours &c.

H. L.

ITEMS OF INTEREST.

THE Chautauqua Literary and Scientific Circle has more than 70,000 members enrolled on its list.

THE Mohammedans have ninety-nine names for God, but among them all they have not "Our Father."

THE Salvation Army will this year have a conspicuous place in the London May meetings. Its anniversary will occupy a week, commencing May 28.

MORRIS K. JESSUP, Esq., of New York, has offered to build a church in New York for the masses, at a cost of \$100,000, if Dr. Duryea will be the pastor.

THE SAMARITANS.—The once powerful community of the Samaritans in Palestine has shrunk to 151 souls, who live all together in Nablus, the ancient Shechem. The community consist of 53 men, 46 women, 36 boys, and 16 girls. The Samaritans being so exclusive as to intermarry only with members of their own sect, the scarcity of young women will have the effect of still further reducing their numbers in the immediate future. The members of this interesting community still bring offerings on Mount Gerizim, and are ruled by a high priest, the present holder of that office being named Jacob, son of Aaron, the priest.—*Jewish Chronicle.*

We See Jesus.

BY REV. HENRY DENING.

"WE SEE JESUS"

I. *The foreshadowed Gift from all Scripture.*

Melchizedek foreshadowed	Jesus in Priesthood.
Joseph	" " Purity.
Abraham	" " Faithfulness.
Moses	" " Meekness.
Job	" " Trial.
Joshua	" " Triumph.
Enoch	" " Communion.
Elijah	" " Courage.
Isaac	" " Sacrifice.
Jonah	" " Resurrection.

"WE SEE JESUS"

II. *The suitable Gift for all classes.*

Jesus "the Holy Child"	for little ones.
Jesus of twelve years old	for boys and girls.
Jesus "the Servant"	for Domestic.
Jesus "the Carpenter"	for Workmen.
Jesus "the Brother"	for the Family.
Jesus "the Physician"	for the Sick.
Jesus "the Shepherd"	for the Wanderer.
Jesus the Homeless	for the Outcast.
Jesus "the Captain"	for the Warrior.
Jesus "the King"	for Royalty.
Jesus the Substitute	for sinners.
Jesus "the Saviour"	for all.

"WE SEE JESUS"

III. *The sufficient Gift for all sinners.*

Bread for all	to feed upon.
Branch for all	to rest upon.
Foundation for all	to build upon.
Fountain for all	to drink from.
Dayspring for all	to look upon.
Door for all	to enter.

"WE SEE JESUS"

IV. *The sustaining Gift for all the world.*

Jesus "the Desire of all nations."
Jesus the Expectation of all the just.
Jesus the Centre of all prophecies.
Jesus the Value of all ceremonies.
Jesus the Consummation of all the ages.
Jesus "the Light of the Gentiles."
Jesus the Saviour of the world.

"WE SEE JESUS"

V. *The satisfying Gift for all Believers.*

Faith in Jesus their strength; hope in Jesus their sun; love in Jesus their solace. The death of Jesus their death to the world, the life of Jesus their life to God. The sacrifice of Jesus their shield in the storm, the sympathy of Jesus their support in sorrow, and the smile of Jesus their sunshine in service. The love of Jesus their mainspring, the laws of Jesus their

rule, the liberty of Jesus their freedom, the light of Jesus their guide, and the life of Jesus their example. Walking with Jesus their power, working for Jesus their privilege, and waiting for Jesus their joy.

The first coming of Jesus their redemption, the second coming of Jesus their reward. Union with Jesus their salvation, communion with Jesus their sanctification, conformity to Jesus their glorification.

—*Word and Work.*

[For OUR MISSION.]

The Position of the Believer.

BY REV. J. A. R. DICKSON, B. D.

"THEREFORE being justified by faith, we have peace with God through our Lord Jesus Christ; by whom also we have access by faith into *"this grace wherein we stand."* Rom. 5: 12. The believer stands in the favor of God. God sees him in Christ, and all the glory and perfections that are Christ's are his, for he is identified with Christ by faith. In himself he is nothing more than he ever was, but in Christ he is everything that God desires. He stands before God "by grace," and yet this grace is so freely exercised toward him that he is there with the liberty and ease and joy of one who has it all by right. Ah, what God does he does like Himself, lovingly and lavishly, there is neither stint nor straitness in his hand. If he gives us all temporal things richly, to enjoy; how much more all spiritual things? He bestows His grace like a King of Kings.

Holding this high and glorious position before God, we are to enter into all its power and privileges. It is not to be a sinecure, it has responsibilities. It is not to be a mere name, it is to call into play our higher nature. We are to walk worthy of the vocation wherewith we are called. We cannot think too deeply on this. We are not titular sons of God merely: we are sons of God in reality, in nature, through the Holy Ghost. We are not "made nigh" in word only, by official sentence; but we are made nigh in deed and in truth. We are not pardoned and have our sins blotted out in figure simply; our sins are covered with the atoning blood and never can be found again. This is all a living, bright reality. This is the "grace wherein we stand." Well may we sing:

"Praise my soul the King of Heaven;
To His feet thy tribute bring;
Ransomed, healed, restored, forgiven,
Who like thee His praise should sing?
Praise Him, Praise Him,
Praise the Everlasting King."

We were slaves; now we are the servants of God. We were in darkness; now we are in the light of God's face. We were in bondage to a corrupt nature; now we are free from the law of sin and death. We were burdened and oppressed with an evil conscience; now our conscience is purged from dead works. We



CANADA.

were under condemnation; *now* there is no condemnation to them who are in Christ Jesus. We were without strength; *now* we are strong in the grace that is in Christ Jesus. We were prodigals in the far country; *now* we are beloved sons in the Father's house. We were dead in trespasses and sins; *now* we are alive unto God and righteousness. What a transformation! Old things have passed away, behold! all things are become new. We have a new nature and a new name, and a new destiny. The change that has passed upon us is a complete change, within and without. Now there is a reciprocation of love. The tide that has flowed out to us, returns, sets now toward Christ. That grand utterance is appropriated; "My beloved is mine and I am His." And that, "we love Him, because He first loved us." And that also, "my Lord and my God." The eyes that have been opened, look rejoicingly upon the Lord; the heart that has been renewed, flows out to Him in love; the tongue that has been loosed praises Him; the life that has been redeemed, is consecrated to his service. In this position, as its grace is comprehended, we understand the import of the Apostle's words, "What! know ye not that your body is the Temple of the Holy Ghost, which is in you, which ye have of God, and ye are not your own? For ye are bought with a price, *Wherfore glorify God in your body, and in your spirit which are God's.*" 1 Cor. 6: 19-20.

MR. A. GAY who has been labouring for the past year, with blessed results, as Evangelist in connection with the Congregational Church, has concluded his engagement, and is now resting for a season at his home near Toronto, previous to entering the field again under other auspices.

MR. F. SCHIVEREA'S evangelistic services at Peterboro, Ont., has stirred that town from one end to the other. The services are being conducted under the auspices of the Peterborough Ministerial Association, and all the Ministers have heartily laid hold. As we go to press it is too early to speak definitely as to results, but we learn from those who have witnessed the work, that there are large numbers enquiring. Mr. Schiverea calls it the "greatest work in which the Lord has been pleased to use him."

UNITED STATES.

And we feel the mighty force of his appeal in Rom. 12: 1, "I beseech you therefore, brethren, by the mercies of God, that ye present your bodies (yourselves) a LIVING SACRIFICE, holy, acceptable unto God, which is your reasonable service." Redeemed by Grace, we are God's for ever.

ACCORDING to appointment, Messrs. Moody and Sankey began a series of services in Selma, Alabama, on Sunday the 14th of March, which continued until the following Thursday. A large cotton warehouse accommodating about 3000 persons was fitted for the occasion. Most of the ministers of the city were thoroughly identified with the movement. Over a hundred persons have united with the different churches, and many more are expected to come out on the Lord's side. The churches have been greatly revived, and God's people encouraged and stirred up to renewed zeal and consecration. Many young men are among the converts, who gave promise of much usefulness in the cause of Christ.

"O! to grace how great a debtor
Daily I'm constrained to be:
Let that grace Lord like a fetter
Bind my wandering heart to thee,
Prone to wander; Lord I feel it;
Prone to leave the God I love;
Take my heart, O take and seal it,
Seal it from thy courts above."

The realization of our holding this position before God is the secret of a happy life, a useful life, and we may add, a spiritually prosperous life. Having this realization, we walk in the light of God's face. We grow in grace. We put on Christ. We forget the things that are behind and reach forward to those that are before, pressing toward the mark for the prize of the high calling of God in Christ Jesus.

DR. L. W. MUNHALL, is meeting with eminent success in Portland, Oregon, where he has been laboring since the first of February. About eight hundred have confessed conversion, many of whom are young men.

When the young heir comes into possession of estates all new to him, he travels over them again and again to gain an intimate acquaintance with them as his own. So should the young believer dwell on the position into which he has been brought, till its greatness and grandeur and glory fill his soul, so that in the future he may disdain everything beneath it as unworthy of his love, and as derogatory to his character, as a child of God, a man in Christ Jesus.

H. F. SAYLES has been greatly blessed in his labors at Manistee, Mich. Over 150 persons have professed faith in the Lord Jesus. He is now conducting services at Grand Rapids, Mich.

A REVIVAL has recently swept through Centenary Institute, Hackettstown, N. J., in which nearly all of the students have been converted.

He will keep the feet of His saints.—1 Sam. ii. 9.

L. P. ROWLAND continues to be abundantly used of God in his evangelistic labors. At meetings held at Greencastle, Mich., many found Christ. He then proceeded to labour in Oberlin, O., and will spend three months in Ohio.

M. R. NEEDHAM has had continuous blessing in his services in the South.

ENGLAND.

THE *Salvation Army* has sent out a ship, to coast all around Great Britain, to visit every fishing town and seaport village along the English, Irish, Scotch and Welsh coast, boarding every vessel when lying in any roadstead, giving Bibles and good books, preaching Christ and doing all in their power to get the sailors and fisherman of their country converted. The ship was the gift of Mr. Corry, and had been his own pleasure yacht.

SO great was the interest taken in the services held in London, by Rev. E. P. Hammond, that parents who were anxious that their children should be led to Christ, in some cases took lodgings near the places where Mr. Hammond was holding meetings, that they might daily attend them.

Present Outlook—Startling Facts.

AT the outset of 1886, the religious condition of the race was about as follows:—Total, 1,500,000,000, one-third nominally Christian; of whom about 365,000,000 Romish, Greek and Oriental, and 135,000,000 Reformed; of the remaining 1,000,000,000, about 10,000,000 Jews, 180,000,000 Mohammedans, 800,000,000 Pagans. We give round numbers, as easily borne in mind.

Of China's 300,000,000, 75,000 are in Christian communities; of India's 250,000,000, about 700,000; of Japan's 35,000,000, about 15,000,000; of Siam's 8,000,000, 3,000; of Turkey's 20,000,000, 100,000; of Persia's 7,500,000, 5,000; of Africa's 200,000,000, 600,000; American Mission fields add 700,000, and the Isles of the Sea 400,000 more, identified with Christian institutions; and so we have a grand total of 2,600,000 who in the whole mission field, are either converts or adherents of Christian Churches.

Now let us glance at comparative results. Over 100 organizations now in the field, with a working force of 35,000; of these, 3,000 ordained, and 3,000 more lay workers and women, all from Christian lands; with 2,400 ordained natives, and 26,000 native teachers and helpers.

What work can these 35,000 workers show for the last reported year, 1883-4? In all missions there are 800,000 living native communicants, of whom the years net gain was 125,000!—average of over three converts to each worker. The whole number of

pupils in mission schools is not known, but, as in India alone it reaches 200,000, it is believed that the whole number would run into the millions.

What has all Christendom done to effect such colossal results? Given in that same year ten million dollars, or seven and a half cents for each Protestant Church-member; and sent one out of every 22,500 of those members into the field; and distributed 6,000,000 copies of parts, or entire copies of the Word of God, in 250 tongues.

And now what is the average cost of each convert in mission fields? All things brought into the estimate, it may reach 90 cents, while the average cost of each convert in Christian lands exceeds \$630, seven hundred times as much. At the same time, Rev. R. G. Wilder, the most careful and accurate of our missionary statisticians, says that the percentage of increase of communicants in all missions is 19.71 over against 0.57 at home—thirty-five fold as great.

If we judge the quality of these converts by their giving, their average is \$1.25 per year over against the 7.5 cts. for Protestant Christians at home. Two hundred laborers in the South Seas lately sent to the London Missionary Society \$465, over \$2.33 each; and 10,000 converts of Wesleyan missions in Sierra Leone and the Gold Coast raised last year a Jubilee fund of \$75,000, or an average of seven and a half dollars each, instead of seven and a half cents.—*Arthur T. Pierson, D.D., in Homiletic Review.*

Revival Service.

TAKE HEED HOW YE HEAR.—Luke 8: 18.

I. *Prejudice* cried, "Can any good thing come out of Nazareth?" (John 1: 46.)

II. *Bigotry* exclaimed, "He hath a devil, and is mad; why hear ye him?" (John 10: 20.)

III. *Candor* affirmed, "One thing I know, whereas I was blind," etc. (John 9: 25.)

IV. *Wonder* acknowledged, "Never man spake like this man." (John 7: 46.)

V. *Conviction* inquired, "Is not this the Christ?" (John 4: 20.)

VI. *Faith* prayed, "Lord, remember me when thou comest into thy kingdom." (Luke 23: 42.)

APPLICATION.—"If any man hear my words, and believe not, I judge him not: . . . the word that I have spoken, the same shall judge him in the last day." (John 12: 47, 48.)—*Selected.*

CHRI^ST is a tried foundation. He has been tried by God and by devils; by many who are now in glory, and by others who are now on their way there, and He has never failed. All the stones founded on Him become living stones, and they are all cemented together by His blood.