

But cleave unto the Lord your God.—Josh. xxiii. 8.

Our Mission.

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others which was such a marked feature in her character. Truly she comforted others with the comfort wherewith she herself was comforted of God.

She had an intense love for music, and would play from memory through Handel, and much of Beethoven and Mendelssohn. Her singing was beautifully expressive and sweet, and she loved to sing God's own words, praying that they might be His message to the listeners. In this way many opportunities were afforded of speaking of Him whom she sang, and she had the joy of seeing fruit found to His glory.

Miss Havergal made several tours in Switzerland, entering with intense enjoyment into the beauties of nature, recognizing the touch of the Father's hand in all, and finding in them spiritual help and teaching. Abroad, as well as at home, she was constantly doing the "King's business," and was privileged to lead many—tourists, peasants, invalids—to rejoice in her Saviour. The volume, "Swiss Letters," is a lasting memorial of these happy journeys.

In 1873 a little book, entitled "All for Jesus," by Rev. J. T. Wrenford, Newport, Mon., came under Miss Havergal's notice, telling of a fullness of blessing beyond anything she had yet attained. It met a felt need, and soon she herself could say, "I have the blessing," the Spirit powerfully applying this word to her soul: "The blood of Jesus Christ, His Son, cleanseth us from all sin."

From this time her life was full of sunshine; some expression of it is found in the beautiful hymns, "Without Carefulness," and "From Glory unto Glory."

In 1878 Miss Havergal went to live with her sister near Swansea. Here for a few months she was fully occupied in writing, helping others, and working in the neighbourhood of her new home. On May 21st, 1879, she took cold from being out in the damp on one of the Master's errands; a feverish attack ensued, then inflammation and peritonitis.

Through intense suffering and constant sickness her patient endurance and gladness in God's will witnessed to His power. Through the last hours again and again were heard the words, "Splendid, to be so near the gates of heaven!" and "So beautiful to go!" At dawn on June 3, the change came, a tid with the King's name on her lips, a lag to sing, but just uttering "HE" she passed into His presence to behold Him in His beauty.*

* This article and the portions are copied from that excellent paper, "The Christian," published by Morgan & Scott, London. Orders received at the Toronto Willard Tract Depository, Toronto, Canada.

OUR COLUMN FOR PREACHERS AND TEACHERS.

By REV. JOHN McEWEN, Lakefield, Ont.

[Jan. 17.] The Faithful Rechabites. (Jer 35: 12-19.)

The Rechabites were a branch of the Kenite race, descendants of the Midianites, son of Abraham, by his wife, Keturah. Their name is taken from Rechab, the ancestor of the great reformer, Jehonadab. 2 Kings 10: 15-27.

THEIR DECLARATION OF PRINCIPLES.

Faith in the Lord God of their fathers.

Total abstinence from every thing that intoxicates.

To own no fixed property, such as houses, lands, etc.

Not to live in villages, towns, etc., but move from place to place where pasturage could be found. This, of course, is Oriental life in Oriental lands.

THE OBJECT OF SUCH A COURSE OF LIFE.

A protest against the vice and luxury of the age, into which every generation is prone to descend.

To maintain a pure and high morality of life.

To preserve their freedom as a people, and its consequent privileges. This declaration of principles, and the foundation reasons for them, should be numerically, intelligently, and carefully laid away in the memory of the pupils.

THE DIVINELY APPOINTED OBJECT LESSON.

The advancing army of Chaldeans and Syrians, drives the Rechabites from the country to the city of Jerusalem. *vs. 11* Hence the opportunity for such a teaching lesson. Notice the details of the lesson:—1. *Temptation is presented, vs. 2*; 2. *A direct refusal is given, v. 6*; 3. *A commandment is honored*; and, 4. *Obedience, as a source of life, is illustrated*. These constitute the events of the lesson; but there are persons: 1. *Faithful teachers, vs. 15*; 2. *Disobedient people*, "Ye have not inclined your ear, nor hearkened unto Me"; 3. *Godly ancestors*; 4. *Obedient children*, Rechab, Jonadab, and their children.

NOTICE THE RESULTS.

PUNISHMENT. v. 17. REWARDS—Perpetual family life and standing. Eph 6: 7, 8 The whole story bears down on the fact that the use of wine as a beverage was regarded as a sin; at all events, "It is always safe to do what God approves in others."

[Jan. 24.] Captivity of Judah. [2 K'gs 25: 1-12.]

The best preparation for teaching this lesson, is to return to lesson second. Jer. 8: 20-22; 9: 1-16 Gather up your teachings on this Sabbath, and point out the fulfillments. Also read the parallel accounts: Jer. 39: 1-8; 52: 4-10; 2 Chron. 36: 11-21; Psalms 74: 79.

PRESS HOME ON THE SCHOLAR

the sad results of disobedience and self-will. Go back to the pictures in this course of Bible lessons. A king despising the counsel of his father's counsellors. 1 Kings 12 The end of the young men's advice is—A BESEIGED CITY, *vs. 1-3*; A CAPTURED KING, *vs. 4-7*; AN OVERTHROWN CITY, *vs. 8-10*; A CAPTIVE PEOPLE, *vs. 11, 12*.