

## Our Mission Union,

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### Christian Service

**I**N Christian service, grace must precede gift; redemption through the blood of Jesus must be possessed before renewal by the Holy Spirit can be realized; peace with God before power with men. To those only who "have known the Father" the apostle says, "ye have an unction from the Holy One." For lack of seeing the atoning blood as the basis of all, and looking for the work of the Holy Spirit within, before they have become acquainted with the work of Christ without, many have no rest of soul. On the other hand too many who have clear views upon the truth of atonement by the blood, forget all about the anointing oil, and scarce even seem to know it is upon them. Yet there is *no true believer upon whom it has not been poured*. Of all the saints Paul writes: "Now He who established us with you in Christ, and hath anointed us is God." (2 Cor. i. 21.) The apostle John, writes:—"The anointing which ye have received of Him abideth in you." (1 John ii. 27.) What a responsibility is there! The man upon whom was the anointing oil might not do as other men. (Lev. x. 7; xxi. 10.) His every act was to be governed by the knowledge that the anointing oil had been poured on his head. Every scene that did not consist with its fragrance and purity was to be avoided.—*From "All of blue," by F. H. WHITE.*

### OUR COLUMN FOR PREACHERS AND TEACHERS.

By REV. JOHN McEWEN, Lakefield, Ont.

[Dec. 6.] **The Sinful Nation.** [Isa 1: 1-18.]

The darkest stage of Jewish history is the brightest with God's revelations of the coming Messiah. The first thirty-nine chapters of this book are set in contrast with the glowing hopes portrayed in the succeeding twenty-seven chapters, opening with "Comfort ye, comfort ye my people," &c.

Read the 1st chapter of the letter to the Romans with this in Isaiah, and the dark condition of our fallen race will be seen in each dispensation, though widely separated in time.

God's tender covenant relation to the people, and the character of the people in seven aspects, vs. 2, 3, 4:—  
1. "Sinful." 2. "Laden with iniquity,"—slaves of wrong doing. 3. "A seed of evil doers,"—every generation getting worse than their fathers. 4. "Corrupters,"—the

moral nature broken up into chaos. 5. "Forsaken the Lord,"—turned their backs on God, His covenant, His sanctuary and worship. 6. "Provoked the Holy One,"—proud resistance of God. 7. Sinking—and deeper and deeper. Rom. 6: 23. The head, the source of ideas; the heart, the source of feeling. Such was the condition of Judah in the reign of Ahaz. 2 Chron. 28: 1-4. Sin in us, as in Israel, is, Ingratitude, Meanness, Folly, Ruin. It brings us to the same results:—Punishment, Destruction, Wrath.

#### THE WAY OF RECOVERY.

"WASH YOU—MAKE YOU CLEAN—PUT AWAY THE EVILS OF YOUR DOINGS, CEASE TO DO EVIL, LEARN TO DO WELL."

These are the necessary and unchangeable commands of a Holy God. When the law comes to the conscience, it convicts of sin. In this conviction there is a deep sense of helplessness to do what we know we ought to do. Out of this sense of weakness and unworthiness comes the prayer, "Create in me a clean heart," Psalm 51: 10. Finally the prayer grasps the promise, "I will sprinkle you with clean water," and the love of sin is broken—and the guilt of sin is taken away—and we learn to run in the way of well doing.

[Dec. 13.] **The Suffering Saviour.** [Isa. 53: 1-12]

The pervading and continuous fact of the Bible is God's love to sinful man; the great organic power of the Bible is that fact made growingly clear by promise and prophecy, by symbol and ordinance, for four thousand years. The outstanding figure and character of the Bible in promise and prophecy, and in New Testament history, is Jesus Christ; and here, in a clear light, as elsewhere more dimly, He is presented as a suffering Saviour. In His appeal to the bewildered disciples as they journeyed to Emmaus, he opened these Old Testament Scriptures, "Ought not Christ to have suffered these things, and enter into His glory?" This passage constitutes the most central, deepest and loftiest chapter of the Old Testament Scriptures.

#### THIS SUFFERING SAVIOUR IS AN ATONEMENT FOR OUR SIN.

There are presented eleven forms of expressing the vicarious character of these sufferings, as if to render it impossible to miss this vital fact in the salvation of the soul:—  
1. "He bore our griefs." 2. "He carried our sorrows." 3. "He was wounded for our transgressions." 4. "Bruised for our iniquities." 5. "The chastisement of our peace was upon Him." 6. "By His stripes we are healed." 7. "The Lord laid on Him the iniquity of us all." 8. "For the transgression of My people was He stricken." 9. When "Thou shalt make His soul an offering for sin." 10. "He shall carry their iniquities." 11. "He bare the sins of many."

#### FOREGLEAMS OF THE TREATMENT OF THE SUFFERING SAVIOUR. vs. 7-10.

He submitted Himself to affliction for the sake of saving men. Through oppression and judgment was He taken away.

THE TRIUMPH OF THE SUFFERING SAVIOUR. vs. 11, 12.

Christ has not died in vain. The greatest success has attended the Gospel of Christ. He makes all things new, by making men anew through His death, resurrection, and the sending of the Holy Spirit.