

## Our Mission Union,

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for the night. At once this young worker volunteered, and having secured the address she sallied forth on her errand of mercy. Reaching the house, she was directed to the room of the sick and dying girl. The moment she approached the bedside, the sick one gazed at her earnestly, and then with deep emotion said, "Thank God! oh thank God! He has heard my prayer. Oh Miss I have for weeks been asking God to let me see you again before I should die, and He has answered my prayer. Don't you know me? Why, I am the girl to whom you spoke over a year ago at the corner of — Street. A few hours after, with her hand clasped in that of the one who had led her to Jesus, she "fell asleep," to wake with Him.

Fellow workers, "Be not weary in well doing, for in due season we shall reap *if we faint not.*"

### OUR COLUMN FOR PREACHERS AND TEACHERS.

[Rev. John McEwen, through pressure of official and family duties, is unable to supply the lesson notes, this issue. The Editor has, therefore, been compelled to prepare the following synopsis. Mr. McEwen will resume his duties in next issue.—EDITOR.]

[Nov. 1.] **Death of Elisha.** [2 Ks. xiii. 14-25.]

The lessons opens with a death-bed scene. "Elisha was fallen sick of his sickness whereof he died." The day will surely come (if the Lord tarry) when each one of our readers will reach a similar point. Are we like Elisha, ready? He is visited by the young king, who, while he may not have persecuted, yet had neglected him. He comes *almost* too late to receive any benefit. How much had been lost by not visiting the Prophet more frequently, and heeding his words more particularly; and is it not probable that such companionship would have resulted in a more perfect obedience on this occasion. We lose much by keeping away from Jesus. We may come at a late hour, and receive blessing, but it can never equal that which life long communion would have ensured. We may also *neglect* too long. Heb. ii. 3.

Joash is to fight and win victories. This he is taught by symbol. Not to wait till he is attacked, but take first steps and declare war. So our life as Christian soldiers is to be a life on the offensive, not simply the defensive. King's hand on bow implies human action and energy. Elisha's hand,—Divine power, without which all human effort is unavailing. Trace the six steps in the king's obedience to Elisha's commands, vs. 15-18, and mark his lack of *perfect* obedience. He *stayed*. Up to this, every arrow in the quiver is an arrow of the Lord's deliverance; now they forever continue arrows simply. So all talent and effort consecrated in faith to God, is a power for God, but if we "*stay*," they prove of little value to ourselves, and secure nothing for others. Probably Joash oft regretted his lack of zeal, but it was too late. "*Elisha*

*did.*" No chariot of fire for him. Why? God could make better use of his body on the earth. His body is to prove a Chariot of Life. His withered hand on the bow meant power and deliverance from enemies. His withered body meant power and deliverance from death. Note miracles of Elisha's life. The crowning one—Resurrection. Note miracles of Jesus. Crowning one—Resurrection. Have you come into contact with Jesus?

[Nov. 8.] **The Story of Jonah.** [Jonah i. 1-17.]

God's word comes to the servant. The command is imperative, "Arise, go;" the message is clearly defined, "Cry against it;" the reason is assigned, "Their wickedness." Yet the servant is Faithless and Fearful, and like all such, he is Foolish, and shews his folly by thinking it possible to Flee from God. "He rose," but not to go as God had said; and now having entered upon a wrong path, we find him going downward,—*Down* to Joppa (3), *Down* into ship (3), *Down* into hold of ship (5), *Down* into the sea (15). The path of disobedience is always a *Downward* path. It is also very costly. If we were but to sit down and count the cost of Disobedience, we would never be persuaded to enter upon it. It costs Peace, Home, Respect, Communion, Heaven, everything. It is also Useless. We can never succeed in any such path. The end will ever prove a failure. And again, it is Dangerous, and, if persisted in, will certainly prove Fatal. Note in this lesson, we have a

GREAT city.

GREAT wickedness.

GREAT grace of God in sending a message.

GREAT salvation He offers.

GREAT folly of His servant

GREAT leniency of God toward him.

GREAT deliverance God wrought for him.

Jonah's message unlike ours. It was unmixed with grace. Only punishment. Only "Cry against" Ours is "Arise, *plead with.*" His was *law*; ours is *grace*.

[Nov. 15.] **Effect of Jonah's Preaching.** (Jonah iii. 1-10.)

In our last lesson we learned of Jonah's disobedience and punishment. The second chapter presents his prayer and deliverance. We are now to learn of his preaching and its result. "The word came a *second* time." What marvellous grace! It was marvellous that such a rebel should be delivered from the pit into which he had deliberately walked,—that he should be fully pardoned; but what abounding grace, that he should again be used as a messenger. "This God is our God." Note:—His message is still the same. God will not alter His message or lower its standard to meet our wishes. Let us be careful not to lower the standard when we deliver it "A great city." The greater need for faithful deliverance of message. "*Enters a day's journey*" Jonah now gets into the heart of the city ere he preaches, Nothing like boldness. "Forty days." A terrible doom, and a speedy one. If it is to be averted, action must be taken at once. Is it not possible that God has spoken in similar terms of some whom we address. What is to be done? 2 Cor. vi. 2. The Ninevites repented at once. Will you? "Who can tell," etc. v. 9. They were ignorant of God as a God of grace and Abundant Pardons. You are not. You have heard that "He willet not the death of any;" that John iii. 16. "God saw" their wicked works. God saw their repentance. Remember that He is the same God. "Thou God seest me." "*He did it not.*" God is ever ready to pardon, Isa. lv. 7; but remember Prov. xxix. 1.