

—one great fact running through the whole of it. You will find it constantly pointing and referring to one great Personage—"the Seed of the woman" that shall crush the serpent's head; "the Seed of Abraham," in whom all the nations of the earth shall be blessed; "the Seed of David," who shall sit on David's throne and reign forevermore; the despised and rejected Sufferer, the Man of Sorrows, the Christ of God, born in Bethlehem, crucified on Calvary, rising triumphant from Joseph's tomb, ascending to sit at God's right hand, and coming again to judge the world and reign as King and Lord of all forever. Around this one mighty Personage this whole book revolves. "To him give all the prophets witness;" and this book, which predicts his coming in its earliest pages, which foreshadows his person and his ministry through all its observances, types, and sacred prophecies, reveals in its closing lines the eternal splendors which shall crown and consummate his mighty work.

God's Word declares the end from the beginning. It is not only the chart which guides each weary wanderer to his own eternal rest, but it is the record of the great plan and purpose of the Almighty concerning the world which he has made, and the church which he has redeemed. It unfolds God's everlasting purpose, as manifested in Jesus Christ; and if one will read three chapters at the beginning of the Bible and three at the end, he will be struck with the correspondence which there exists.

At the beginning of the Bible we find a new world: "In the beginning God created the heavens and the earth." At the end of the Bible we find a new world: "I saw a new heaven and a new earth; for the first heaven and the first earth were passed away." At the beginning, we find Satan entering to deceive and destroy; at the end, we find Satan cast out, "that he should deceive the nations no more." At the beginning, sin and pain and sorrow and sighing and death find entrance to the world; at the end, there shall be no more pain nor sorrow nor sighing, and no more death. At the beginning, the earth, for man's transgression, is cursed with thorns and thistles; at the end, "there will be no more curse: but the throne of God and the Lamb shall be in it." At the beginning, we find the tree of life in paradise, from which the sinner is shut away by a flaming sword, lest he eat and live for ever; at the end, we find the tree of life again "in the midst of the paradise of God," and the blessed and the blood-washed ones have a right to the tree of life, and "enter in through the gates into the city." At the beginning, man was brought beneath the dominion of death and the grave; at the end, "the dead, small and great, stand before God," the sea gives up its dead, and death and hell are destroyed in the lake of fire. At the beginning, the first Adam lost his dominion over earth, and was driven out of the garden of Eden in shame and sorrow; at the end, we find the second Adam, victorious over sin and death and hell, enthroned as King and Lord of all, and reigning in triumph and glory forever.

Now, when you get the plan of this book, you find that it is something more than a book of detached sentences, good maxims and comforting words. It is a book which unfolds the divine purpose, and not only reveals the way of salvation, but marks the pathway of the people of God through this wilderness, and foreshows the destiny of the world which he has made and the church which he has redeemed.

When we look at these facts we see that this is no man's book. When Columbus saw the river Orinoco, some one said he had discovered an island. He replied: "No such river as that flows from an island. That mighty torrent must drain the waters of a continent." So this book comes, not from the empty hearts of impostors, liars, and deceivers; it springs from the eternal depths of divine wisdom, love and grace. It is the transcript of the divine mind, the unfolding of the divine purpose, the revelation of the divine will. God help us to receive it, to believe it, and be saved through Christ our Lord.

—Faith without works is as dead as a skeleton; works without faith as lifeless as a belted tree.

#### A TOUCHING INCIDENT.

An incident occurred recently in one of the police courts of Chicago, in which a little street boy's devotion to his drunken mother was touchingly shown.

A woman had been picked up in a state of intoxication and carried to a police station, where she spent the night. The next morning she was arraigned before the magistrate. Clinging to her tattered gown were two children, a boy and a girl, the former only seven years of age, but made prematurely old by the hardships of his wretched life.

"Five dollars and costs," said the Judge, sternly. "Seven dollars and sixty cents in all."

Instantly the little fellow started up and, taking his sister's arm, he cried out: "Come on; we've got to get that money or mam'll hev to go to jail. Jest wait, Mr. Jedge, and we'll git it!"

The children hurried out of the court room, and, going from store to store solicited contributions to "keep mam from going to jail," the boy bravely promising every giver to return the money as soon as he could earn it. Soon he came running back into the court room, and, laying a hand full of small change on the magistrate's desk, exclaimed:

"There's two dollars, Mr. Jedge, and I can't git no more now. I ain't as big as mam, and I can't do as much work; but if you'll jist let me go to jail, 'stead o' her I'll stay longer to make up for it."

The bystanders wiped their eyes and a policeman exclaimed: "Your mother shan't go to jail, my lad, if I have to pay the fine myself."

"I will remit the fine," said the Judge, and the woman, clasping her boy in her arms, sank upon her knees and solemnly vowed that she would lead a better life and try to be worthy of such a son as that.—*Companion.*

#### THE ASSYRIAN MISSION.

The Archbishop of Canterbury has received the following from Mar Goriel, Bishop of Urmi, and Mar Yonan, Bishop of Supergha, the two Persian dioceses of the Chaldean Church, in which his Grace's Mission has begun its labors.

[TRANSLATION.]

"JAH.

"To His Grace of the Chief Shepherd, honorable in virtues, the Archbishop and Metropolitan of All England and Primate, whose prayers and blessings are besought. After asking prayers and blessings, first, we have received a great gift from your Grace in your kind care for us, and especially in your sending these two virtuous, polite, and clever Apostles. We rejoice at their coming, and we are strengthened by them, because they are virtuous and self-denying laborers, enduring voluntarily from day to day both in teaching the boys, in giving lessons to the priests and deacons, and visiting the villages on Sundays, in visiting the sick and helping the afflicted, they weary themselves with all their strength in all that is given to them since the day that they came to us till this day, so that it is to be said 'they do not give sleep to their eyes, nor slumber to their eyelids.' Secondly, I that am a receiver of your blessings, who am by the mercy of God a Bishop in the country of Urmi, both with my Priests and with the Chiefs of my diocese, all of us look on them with love and good will. We honor and love them as we would our own Archbishop, and still more. All of us obey and listen to their words; and so also the other diocese, except those few people who have gone out of the Old Church to the Church of Rome or to the congregation of Presbyterians; they contradict us, and no wonder if they do the same to your Apostles. Thirdly, the harvest truly is plenteous, but the laborers are few, and as mediator between the Lord of the harvest and us, you, our Father, are placed. We are in hope that you will not refuse to strengthen our dejected Church that depends on your care, on whatever comes from your hand temporal or spiritual.

"JAMES GORIEL,

"In the mercy of God, Bishop of Urmi.

"Signed with our own hand and signet.

"In the Eastern month of May, 5th in it, 1887."

[TRANSLATION.]

"JAH.

"Supergha, April 23rd, 1887.

"To the Reverend, Honourable, and Mighty, Light of all Creation, the Archbishop of Canterbury, Metropolitan, because Christ is our helper in heaven and earth, you are our helper and carer for us, We, inhabitants of the diocese of the Nestorians, dwelling in Urmi, offer our request to the high presence of our Holy Father. Much, very much we thank you for sending those two reverend Apostles, Canon Maclean and Mr. Browne, to help and visit our poor and afflicted nation, raising schools and rebuilding our churches. Now this is our request to you, our Father and Brethren which we have in London, the great city. We hope in the Lord that you will not be vexed with us, and will not tire of this good deed that you are doing for us; as the Holy Spirit raised up King Cyrus to rebuild the House of the Lord, even at Jerusalem, so also God has raised up the gentle spirit of you, our Father, to build up the Old Church of the Nestorians. Again the harvest is plenteous, and there must be labourers for the harvest. We hope in the Lord the business is growing well in Urmi in the hands of these two Apostles spiritual. We hope in the Lord that you will help this poor and lame people. You know the country of Urmi has no trades, that there may be benefit for the poor people, we hope that you will send us help for matters of judgment, and will send us money for the churches, schools, &c. Again, if it pleases you, we will send a letter from the congregation of the Nestorians, that you may not be deceived by the words of strangers (who say) that there are no Nestorians in Urmi; and we all expect your blessed right hand to defend us and to protect us, and our poor, impoverished and oppressed people. The grace of our Lord Jesus Christ and the love of God our Father, and the fellowship of the Holy Ghost be with us all. Amen.

"The Bishop MAR YONAN,  
of (the plain of) Urmi, in the  
Country of Hadarbaijan."

#### AS THE LORD COMMANDED MOSES.

The children of Israel were very particular to do all the work in the ark exactly as Moses told them, because the command came from the Lord through him. When they had so done and the work was finished, then Moses blessed them. It was the blessing of the Lord given to his faithful people, who had worked conscientiously, and it was given through His ordained servant. When we confess our sins in church, God's minister pronounces the absolution; when the service closes he lets us depart with a blessing, which comes from God through him. We should always try to realize that we have every right to take this absolution, and this blessing, home to our hearts as ours from the dear Lord Himself, only we must be quite sure that we have "truly repented us," and have done all that the Lord commanded, as He commanded. The conscientious performance of even the smallest duty, and true sorrow for what seem slight failings in right-doing, and most hidden sins, entitle us to the blessed privilege of the love of God, the grace of our Lord Jesus Christ, and the fellowship of the Holy Ghost, given to us by the consecrated lips of God's ordained servant.—*Churchman.*

—Let me plead for the foreign missionary idea as the necessary completion of the Christian life. It is the apex to which all the lines of the pyramid lead up. The Christian life without it is a mangled and imperfect thing. The glory and heroism of Christianity lie in its missionary life.—*Phillips Brooks.*

THE LITURGY.—The value of a liturgy is that it makes sure of always praying for the right thing, in the right way, and at the right time. The extemporary prayer of one man in the congregation may, perchance, at times hit the needs of everyone present, but it is only a chance; whereas it is a certainty with a Liturgy and a Christian Year.