

BEHOLD THE LAMB OF GOD



# OUR MISSION

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## John B. Gough.

**M**R. John B. Gough, whose death took place Thursday 18th Feb'y, in Philadelphia, was born in the little village of Sandgate, which lies between Hythe and Folkestone, on the shores of the English Channel, in the grand old county of Kent. His father was a veteran of the Peninsular War. His mother was the village schoolmistress, and to her the love of the boy turned, although his respect and admiration for his stern but upright father was great. Poor as his father was he sent his son to the seminary of a Mr. Davis, of Folkestone, until he was ten years of age, by which time he had made some progress in the elementary branches of education. When the lad was twelve years of age his father placed him in the hands of a family who were on the point of emigrating to the United States, and in 1829 he reached New York. The first two years of his life were passed upon a farm

in that State, but in 1831 the lad determined to seek his fortune in the city, and left the family in whose charge he had been placed, and who appear to have been unfaithful to their trust. He was fortunate

enough to secure work in a book bindery, where he learned bookbinding, and in 1833 felt justified in sending for his mother and sister. They joined him, and that winter he was unable to find employment, and he and his, suffered greatly. The following year his mother died and his little home was broken up. He had a fine voice, and this brought him into associations not the best for him. He at last sang in a theatre, and began to be very unsettled in his habits, drinking a great deal. For the next seven years his life was a strange one. He drifted about the country working at his trade, singing, reciting and even acting; drinking always. In 1838 he became a sailor, making a three-months voyage to the Baie de



*John B. Gough*

Chaleur, and on his return he married in Newburyport. He worked at his trade here for a time, but he

## Our Mission.

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had now become almost a confirmed drunkard, and upon the death of his wife and child he sank into a state of hopeless apathy. In 1842, in Worcester, at the close of a long debauch, he was one day met by a gentleman, who asked him to sign the pledge. This he promised to do, and on the following night did so publicly, making his first public temperance speech on the occasion. In his autobiography he has left a most vivid picture of the torture he experienced during the six days that followed, but he was supported by those who saw promise of good in the young man, and stood fast by him. He began speaking at once, although, as he himself says, he had to wear a heavy overcoat buttoned close up to the chin, in order that the raggedness of his clothing should escape notice. His talent was appreciated, and in a short time he became known as a temperance lecturer, and devoted his life to this work. He did not easily shake off the appetite for liquor, and broke his pledge in Boston a short time after he had first signed it, but he owned his fault before the temperance society of Worcester, and was publicly re-instated as a temperance worker. His fame increased with years, but during the first year or two of his work as a lecturer his life was hardly an easy one. He travelled 6,840 miles, and his remuneration was so scanty that six dollars was the largest sum he received for a lecture during that time. In 1843 he married Miss Mary Whitcomb at Worcester, although his wealth was small, and he was, indeed, in debt. His increasing fame enabled him to widen the sphere of his labors, his remuneration increased, and his name began to be widely known in connection with temperance. In 1850 he visited Canada for the first time. In 1852 he was again in Canada, and he himself relates with much gusto the manner in which he split his coat from top to bottom while speaking in Cobourg. For the honor of that town he said the Corporation gave him a new one. In 1853 he visited Great Britain upon the invitation of the London Temperance League, and delivered his first lecture in Exeter Hall, and so great was his success that for two years he continued his work there. He lectured in every part of the British Isles, and upon his return to America his place was assured. He was the first of American speakers, if not the first of popular lecturers, with a world-wide reputation. Mr. Gough had lived for many years at Boylston, in the vicinity of Worcester, Massachusetts. Up to within the last year or two his health had been good. He was the author of several works: "The Autobiography," "Ovation," "Temperance Lectures," "Sunlight and Shadow" and "Platform Echoes."

## OUR COLUMN FOR PREACHERS AND TEACHERS.

BY REV. JOHN MCEWEN, Lakefield, Ont.

[March 21.] Messiah's Messenger. [Mal. 3: 1-6; 4: 1-6.]

Nehemiah and Malachi were fellow helpers in reforming the abuses of the Jews at Jerusalem—Calling them to repentance, and pointing them to the promises of God concerning the Messiah—Thus the last chapter of Bible History and the last chapter of Old Testament prophecy are parallel to each other; and throw light on each other.

CAREFULLY READ BOTH CHAPTERS AT ONE SITTING: and you will rise with an intelligent view, that the people of the Prophet's day, and of our day—

HAVE ONE GREAT, PRESSING, NEED: viz.—A Saviour such as Jesus. And of such a Spiritual Kingdom as He came to set up in the earth. Not of meat and drink, but righteousness and peace, and joy in the Holy Spirit—On those of the Prophet's day we have made no advance. The moral necessity. Before Christ came! When He came! And after He has come is the same. "Ye must be born again."

MESSIAH'S MESSENGER, AND MESSIAH'S MISSION, are the vital points of this closing lesson, v. 1.

Malachi (means "my messenger") is the messenger pointing to the forerunner of the Messiah—John Baptist—and he in turn pointed to Jesus. Mark 1. 2.

Note, THE WORK OF THE MESSENGER. Prepare the way. Proclaim His immediate approach. Arouse the people to a fitting reception of the promised King, whom ye seek. Isa. 40: 3.

THE UNEXPECTED APPEARANCE OF THE EXPECTED PRESENCE. Isa. 53: 2; Matt. 11: 5.

### THE MISSION OF THE MESSIAH.

THE THOROUGH TESTING OF CHARACTER. vs. 2, 3. This was apprehended by Simon as he held the babe in his arms. Luke 2: 34, 35. Separating the precious from the vile in society—or Classification; separating the dross of character from the saints—or Sanctification. These results appear in every stage of the ministry of Jesus.

SWIFT RETRIBUTION TO THE IMPENITENT. v. 5.

Find classes of sinners brought to judgment.

FAITHFUL WARNINGS. 4: 1, 2, 3.

Those who hear—repent—and obey—LIGHT, LIFE, LOVE, JOY.

[March, 28. First Quarterly Review.

### THE UNCHANGING WORK IN REVIEWING.

1. All titles and golden texts of the course.
  2. Call for the places specially noticed in the lessons.
  3. The important persons and some prominent feature in their character.
  4. The special events that have entered into the history.
  5. Give in story form the decline and fall of Jerusalem.
  6. Tell the story of the Captivity at Babylon.
  7. The return from Babylon, rebuilding of the Temple, and the Walls of Jerusalem.
  8. Bring out the Prophets of the Period and their work.
- All heightening into the dawn, of the day of Jesus Christ.

## Hints to S. S. Teachers.

### MAIN STEPS IN THE PROCESS OF TEACHING.

1. Secure the attention of the class.
2. Awaken interest.
3. Ascertain what the pupils have done, and what they already know about the lesson.
4. Use, as much as possible, the power of the pupil.
5. Seek to impress as well as instruct.
6. Frequently review, or repeat previous teaching.
7. Apply personally the truths taught.

The teacher's work is not done, and the lesson is not successfully finished, till he has led his class along the pathways of truth into the full presence of the Saviour of men.

In teaching no method is more likely to ensure success than that of questioning. Questions have these four principle uses :

1. To ascertain what the pupil knows.
2. To communicate what the teacher knows.
3. To correct errors and imperfections of the pupil's knowledge.
4. To confirm that knowledge and make it permanent.

The unsuccessful teachers may be found among the following:—

1. The *Irregular* teacher, who comes to his class when he feels like it.
2. The *Weak* teacher, who sits as if half dismayed before his inattentive and unruly class.
3. The *Ignorant* teacher, who comes to his class with no sufficient knowledge of the lesson, or the way of teaching.
4. The *Frigid* teacher, who sits down in cold and patient dignity, but with little comprehension of the real nature of the work to be done.
5. The *Fussy* teacher, who, eager to interest and instruct, perpetually irritates his pupils by a vivacity without method or measure, and confuses them by a manner too rapid, and by questions without purpose or connection.
6. The *Lecturing* teacher, who does nothing but lecture without asking questions.
7. The *Questioning* teacher, who does nothing but ask questions without giving instructions.

No teacher is *perfect*—to err is human—but the wisest teacher will be the readiest to learn his mistakes and to correct them.

## The Three Crosses.

SAVED THIEF.      THE LORD JESUS.      UNSAVED THIEF.

Sin <i>in</i> him.	Sin <i>on</i> Him.	Sin <i>in</i> him.
Not <i>on</i> him.	Not <i>in</i> Him.	Sin <i>on</i> him.

[For OUR MISSION.]

## Safe in the Fold.\*

**S**AFE in the fold, oh! tender, loving Shepherd,  
 With breaking hearts we yield our Lamb to Thee,  
 Thou art all wise, all powerful and all loving,  
 Whate'er Thine hand hath done the best must be,  
 Thou hast known earthly sorrow, Jesus, Saviour,  
 Thy sympathy is blending with our pain,  
 Accept the priceless gift, we now return Thee,  
 And keep our child till we shall meet again.  
 Thou left him not to walk the path of sorrow,  
 His purity with sin's dark stain defile,  
 He was but lent to us for a few brief seasons,  
 And now we miss him—for "a little while."  
 Not lost—ah no! but resting with the Master,  
 Beside green pastures, 'neath the tree of life,  
 Where the bright crystal stream is ever flowing,  
 In that dear land far from all sin and strife  
 The Heavenly choir is singing,  
 The golden bells are ringing—  
 While the angel of Death is bringing,  
 Another redeemed one home.  
 His voice now joineth the white-robed band,  
 His feet now press on the shining strand,  
 He dwelleth forever in glory land,  
 But we shall meet again.

KATIE.

## Why Not in Hell.

**S**HALL I tell you? It is because of what the Saviour says, in his grace, "Let it alone this year, also, till I dig about it, and dung it; and if it bear fruit, well; and if not, after that thou shalt cut it down."—*Luke 13: 8, 9.*

Beware! You have been spared a little moment longer, like the fruitless fig-tree. Do not trifle. Grace holds back the axe of righteous judgment, and pleads, "Let it alone." Oh repent of your sin and unbelief while yet there is time, and trust the Saviour who died for you, so that God may get fruit from you ere the word go forth, "Cut it down;" and your very brief history closes forever in the lake of fire.

Perhaps you dare to say, like many, "No hurry: I can get salvation at any time." Oh, what a delusion of the devil that is! His first device is,—“Let us alone!” then, when that fails, he says,—“Plenty of time yet, plenty of time yet.”

He is a liar from the beginning, and a murderer too. No, reader, no! you cannot be saved when you like. Your lamp may continue to burn for some time after God gives you up. "Now is the accepted time; now is the day of salvation." *II. Cor. 6: 2.* Tomorrow may be too late forever.

\* Written in memory of James Ferrier Johnston, aged 15 years and 6 months, son of the Rev. Hugh Johnston, B.D., pastor of Carlton Street, Methodist Church, Toronto.

[For OUR MISSION.]

## Truth in a Nut Shell.

By HAROLD F. SAYLES, Evangelist.

### 4.—BECAUSE GOD LOVES YOU.

**M**ANY seem to think that their chances for salvation depend upon the measure of their love for God—that He will love them in just the proportion that they love Him—and if their love is weak, they fear they cannot be saved.

Satan knows that as long as he can have us occupied with ourselves and our cold love for Christ, just so long will we have our eyes off of Christ, and we will be in the dark.

When Mary and Martha sent unto Jesus, their message was not "Lord, he who lovest Thee," but, Lord, he whom *Thou* lovest is sick."

It is not our imperfect love for Him that should occupy our hearts and minds, but His *perfect love* for us.

"Herein is love, not that we loved God, but that *He loved us*, and sent His Son to be the propitiation for our sins." (1 John 4: 10.)

Notice, it is not our love for Him, but *His love* for us.

"Hereby perceive we *the love of God*, because *He laid down His life for us*." (1 John 3: 16.)

"In this was manifested the love of God toward us, because that God sent His only begotten Son into the world that we might live through Him." (1 John 4: 9.)

"For God SO loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life" (John 3: 16)

If an angel were to come from heaven and tell us how God loves us, he would be unable to find words which would more fully picture God's love than do the words of this verse. How much there is in the little word "*so*."

As one has said, "We cannot love Him by *trying* to love Him, but by *dwelling* upon His love for us."

"Behold, what manner of love the Father hath bestowed upon us, that we should be called the sons of God." (1 John 3: 1.)

Will you not "behold" it, and  *dwell* upon it? Will you not *believe* and *accept* it?

"Who shall separate us from the love of Christ?" (Rom. 8: 35.)

This is the question the Apostle Paul asks of the "beloved of God." Satan is trying to *separate* you from it. He is blinding your mind that you may not believe it, because he knows that if you do, you will be saved.

"Oh! who can conceive it,  
Oh, who can believe it,  
Oh, who will receive it,  
This love so free?"

[For OUR MISSION.]

## The Five-fold Outcome of Faith.

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

### 4.—SEALED WITH THE HOLY SPIRIT.

**N**OT only have we forgiveness of sin, peace with God, and sonship, when we believe on Christ Jesus, we have also the sealing of the Holy Spirit. That is spoken of in this way: "In whom also after that ye believed, ye were sealed with the Holy Spirit of promise, which is the earnest of our inheritance, until the repentance of the purchased possession, unto the praise of His glory" Eph. 1: 13, 14, The Spirit was promised by Jesus, Jno. 14: 16-26 &c., and came as his resurrection gift. He came to dwell in His disciples, and to separate them to be God's inheritance, (1 Kings 8: 53) and to carry on the work of grace in their hearts. The Spirit in the believer is our Lord's seal set upon Him, marking Him out as His. "Now, if any man have not the Spirit of Christ, he is none of His." Rom. 8: 9. "Hereby we know that He abideth in us, by the Spirit which he hath given us." 1 John 3: 24. This indwelling of the Spirit therefore, is something of which we are conscious. "The Spirit itself beareth witness with our spirit that we are the children of God." Rom. 8: 16. There is another state of feeling in the heart toward all that is of God than there was before. The winter has gone, and the summer has come, and birds sing in the branches of trees. The enmity against God has given place to regard and love and worship. All that is the work of the Holy Spirit. He makes all things new. He begins His sanctifying processes as soon as He enters the soul, and transforms it from whatever it was before, a nest of unclean birds, a house of merchandise, a vile habitation, into the Temple of the Lord. He cleanses it and consecrates it. He gladdens it and glorifies it. This regenerating work can not be effected without the subject of it becoming aware of it. This is the reason why John says so confidently, "We know that we have passed from death unto life, because we love the brethren." 1 Jno. 3: 14.

Sealed! Sealed! Sealed with the promised Holy Spirit. Had the sheet of paper one grain of life and feeling on which the covenant of man is written, would it not know when the heated, burning wax fell upon it and sealed it, making it a sacred thing? Certainly! And shall we receive the principle of a new life and remain in ignorance of it? Never! Far easier would it be to remain unconscious of the balmy breezes of the spring-tide after the trying severities of a Canadian winter, than to continue living without the clear knowledge of the fact that we are possessors of a new Spirit—a new life. A life whose every affinity is for God, and all that is good and true and holy.

God in forgiving our sins, and in speaking peace and making us nigh is acting judicially, as a judge who sees in the righteousness of another a sufficient

satisfaction to justice, to law. And of all this we know only through God's Word. But in the sealing of the Spirit we have the Father's gift to His children. His act in this is an act of love, of this we have experience ourselves. As Paul declared to the Thessalonians "as touching brotherly love, ye have no need that I write unto you; for ye yourselves are taught of God to love one another." 1 Thess. 4: 9. It is an inward teaching by the Spirit. And all this is emphasized by the additional fact, that the Spirit is the "Earnest of our inheritance." What is our inheritance? Heaven. What is an Earnest? A foretaste, a pledge. That being the case, the Spirit in our hearts brings *now* the dawning of heaven; the foretaste of its blessings; the beginning of its rest. It gives to the believing and obedient man, clear and certain intimations of the coming glory. It brings the gospel of Eshcol from the land of promise, to Kadesh. It reveals to us the riches of our rest. It is "the Earnest of our inheritance until the redemption of the purchased possession." How grandly this confirms that strong statement: "All the way to heaven is heaven." God does not leave His people in uncertainty then. He gives them sure and indisputable signs of their relation to Him, that they may rejoice always.

[ORIGINAL.]

### Mark's Gospel.\*

By MRS. A. P. STRAIN, Albany, N. Y.

IT is interesting to notice that the Holy Ghost, as is ever His wont, chose a vessel, fitted to the work He wished to perform. The gospel of the Kingdom was written by Matthew, the publican, (Matt. 9: 9; 10: 3,) connected with governmental affairs. The record of the humanity of Jesus, is given by Luke, the beloved physician, (Col. 4: 14.) Here we have a picture of Him who "came not to be ministered to, but to minister," drawn by Mark himself, a servant to Barnabas and Saul, Acts 12: 25; 13: 5.) Of course it would be but natural to expect, that this gospel would be chronologically correct—and it is. Matthew groups events in regard to their moral relation. Mark in the order they actually occurred.

The omissions in this gospel are characteristic. There is no genealogy—no childhood—and there are but *four* parables recorded.

The basis of all true service seems to be suggested in the first verse—*Sonship*—a full recognition of one's relation to God. In the first of the Book of Numbers, when Moses was commanded to arrange the people, taking the sum of those who were able to go to war,

the first requisite was, that they should declare their pedigree. None could go forth to fight Israel's battles, unless he could trace his genealogy as belonging, to Israel. Now this fact, may settle for ever more, as to whether any but Christians should teach a Sunday school class, or engage in any work of the Lord. On the other hand being a Son of God, the entire range of service stretches before one. In John 13: 3, 4, we read "Jesus knowing—that He was come from God and went to God, took a towel and girded Himself, and began to wash the disciple's feet." The truth is simply this, that a realization of the highest relationship, is consistent with the most menial task, indeed the humble toil and wearisome labor God appoints; by that knowledge is dignified and sanctified. Some of the *elements* of service are worthy of consideration, as Mark portrays them in his record of Jesus the perfect servant. Notice first, its *Continuity*—so distinct from that restless activity, which characterizes much of our Christian work; the bustling effort so distracting, so tiresome, so often profitless. Scripture speaks of being "steadfast, immovable, always abounding in the work of the Lord," of this, Jesus was the pattern. Like one of those great engines,—ceaselessly moving—but what more quiet, smooth? Not a jar, one can hardly realize the motion, nor begin to think of the vast accomplishment of the bright, beautiful thing; and so when Mark tells us how Jesus went "straightway," "forthwith," "anon," "immediately" (all the same word in the Greek) we may see just that same even, quiet, smooth working, and *in it* the wonderful secret of successful result. Can we think of Him, being disturbed by hindrances, distracted by circumstances, or excited by interruption? Perhaps we imagine there were none. But Paul says, (Heb. 12: 3) "consider Him that endured such contradiction of sinners." Then let us learn of the calmness, the perfect serenity that immediately adjusted itself, to the circumstances however trying, and like the huge water wheels so constructed, that when the tide comes in they turn one way, do their work, and when the tide goes out, turn the other way, and do their work, just the same. As an important element in service, we are further instructed by Mark's record of the ministry of the eye and the hand. How much may be performed by a look or a touch. The tenderness of manner, added to the teaching of the Word, how impossible to estimate its value and how reasonable to suppose Jesus' habit in these things are given for our learning. His disregard of personal comfort, shunning publicity, are emphasized by Mark, that we may follow His example of unselfishness and willingness to be unappreciated—satisfied fully with God's commendation. "Behold my servant in whom my soul delighteth."—There is a *dispensational* character to Mark's gospel which it is interesting to ponder. It must be acknowledged that Matthew's gospel will have its full and complete application in the coming age, when the kingdom will be manifested. As Mark originally wrote to the Gentile, as Matthew did to the

\* In connection with our "Notes for Bible Study," we offered a prize for the most comprehensive review of the teaching contained in the principal book studied in our Daily Readings. In response to this we received competitive articles from many Bible Students. The above article while not awarded the prize, elicited very marked expression of approval from the judges, who speak of it as a paper which should be published. Mrs. Strain has kindly consented to its appearing in Our Mission. We join with her in expressing a hope that it may be used of God in blessing some souls.

# I will come again and receive you Myself.—John xiv. 3.

Jew, may we not believe that when the Jew is again prominent, just this presentation of Christ or of Christianity, as a life of good deeds of kindness and benevolence (as it does even now) will appeal to the *nations*, and does not this help to explain the closing commissions of these two gospels. In Matthew the proclamation of the commandments, but in Mark a record of works, such as we may possibly describe by the expression of Heb 6: 5, "the powers of the world (age) to come. This may also throw a little light on the title of "Lord" occurring only in the incident of the Syrophenician woman in Mark's gospel.

## Our Bible.

**A**BOUT a century ago there was published a book entitled "The Old and New Testament dissected." The following table is taken from that work:—

The Books of the O.T. are in number..	39
"    N.T.    "    "    ..	27
	—66
The Chapters, O.T. " " ..	929
"    N.T.    "    "    ..	260
	—1,189
The verses, O.T. " " ..	23,214
"    N.T.    "    "    ..	7,959
	—31,173
The words of the O.T. " " ..	592,439
"    N.T.    "    "    ..	181,253
	—773,692
The letters, O.T. " " ..	2,728,100
"    N.T.    "    "    ..	838,380
	—3,566,480
The middle chapter and the least in the Bible is.....	Psalm cxvii.
The middle verse is.....	Psalm cxviii 8.
The middle line is.....	2 Chron iv 16.
The word <i>and</i> occurs in the O.T ..	35 443 times
"    N.T.    "    "    ..	10,684 "
The word <i>Jehovah</i> occurs.....	6,855 "
Of O.T. the middle book is.....	Proverbs.
"    "    chapter is.....	Job xxix.
"    "    verse is between	2 Chron xx. 17, 18.
"    least verse is.....	1 Chron i 25.
Of N.T. the middle book is.....	2 Thessalonians.
"    "    chapter is between	Romans viii. xiv.
"    "    verse is.....	Acts xvii 17.
"    "    least verse is.....	John xi. 35.

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[FOR OUR MISSION.]

## How do we forgive our Enemies?

By L. P. ROWLAND, Evangelist.

**M**ARK 11: 25, instructs the true child of God how far we are to cultivate a forgiving spirit if we would have a blessing in our lives, "When ye stand praying, *forgive*, if ye have ought against *any*, that your father which is in heaven may forgive your trespasses."

The word "ought" here means "*just cause*," if ye have *just cause* against anyone, you are to forgive them. It's sometimes hard to do it, but it always blesses the life that can become christian enough to do so. Do we teach the dear children to pray the Lord's sweet petition "forgive us our trespasses as we forgive those who trespass against us," and not teach them them the full import of this lesson "forgive if ye have just cause against any?" I fear too many of us are like the little eight year old, who took a little playmate home with her from one of my children's gospel meetings, and in the course of the hour that they were at play, her companion *did something* she was not pleased with, and she became angry and slapped her quite hard and rudely. That night as she was saying her evening prayers which included the Lord's prayer, her mother said, "Emma do you remember how rudely you treated your little playmate to-day; and don't you think you ought to ask God to forgive you?" She said, "yes mamma," and after a moment's thought she said, "Do you suppose He would forgive me if I asked Him?" "Why yes my child, I am sure He would forgive a naughty little girl if she asked Him." With but a moment's pause she said with earnestness, "Well then, I wish I'd slapped her *harder!*" I fear this is too often the way with people older than Emma. "Forgive if" they "have ought against any" and it would be found the secret of more than one unhappy Christian life and of many an unanswered prayer, for *He* says: "If ye abide in me and *my words* abide in you, ye shall ask what ye will and it shall be done unto you," but "If I regard iniquity in my heart the Lord will not hear me."

## Growing in Grace.

**G**ROW in grace and in the knowledge of our Lord Jesus Christ." No matter what else you do, grow in grace. No matter what other thing happens to you, grow in grace. No matter about all the circumstances of your life, but grow in grace. You hear a variety of experiences among the children of God, but none of us can have the same experience; none of us can talk alike, look alike, or have anything alike, but grow in grace. You will have your experiences, and I mine. You would not, I am sure, want

to exchange with me, and I am sure I do not want to exchange with anybody. I wish to be just what the Lord God has made me; I want to live just the life He has marked out for me. You want to do the same thing, but grow in grace.

When you grow in grace, the rest of the verse will be true to you, and not until then, "and in the knowledge of our Lord and Saviour Jesus Christ." I remember when this Book that I love so well now was simply a book filled with hard commands, that told me I must do so and so, this, that, and the other. I *must*, and I *must*, and I *must*, but I thank God that when He baptized me with His spirit, I never found a "must" in the Book. It has been love upon every page, from the declaration, "God created the heavens and the earth," to the end, where it says, "The grace of our Lord Jesus Christ be with you." This is the Book of all books. Love stands out on page after page, and the blessings and the promises are so rich that they cover every experience that has ever touched the human heart.

[EDITORIAL.]

### Doing Good

OUR Master when upon earth "*went about* doing good." There are many of His professed followers ready to do good when the opportunity presents itself, and thus in a certain, yet limited sense, imitate Him. They however fail on this point, they do not seek opportunities for doing good, but He "*went about*," ever on the look out for, and ready to help needy ones. When He was here He dealt with all classes and all phases of human misery and distress, for He was ABLE to benefit all. We may not in His broad sense be able to do as He did. We can however seek out some line of work and faithfully pursue it. Looking over the Master's life we are struck with this aspect of it. He never avoided the rich, but He never put himself out of the way to reach them. On the other hand He never avoided the poor and needy, but seemed to travel round looking for them. And those who to human eyes seemed most helpless, in fact what the world called "hopeless" were those His sympathies seemed most to go out after. And we find among His followers that those most deeply imbued with His spirit are found engaged like Him, in helping and caring for the most needy. There are many branches of Christ-like work now being carried on in different parts of the world, but few commend themselves to the sympathy of all God's people more than that prosecuted on behalf of homeless children. Many dear workers who names are now as "household words" have taken up this work. Who has not heard of Miss Annie Macpherson, Miss Bilbrough, Dr. Barnardo, Mr. Quarrier, and not least among the toilers for the Master, Mr. J. W. C. Fegan. The work of these friends in gathering up homeless waifs and training them for lives of

usefulness, and then setting them fairly on the track for such a life, is well known to many of our readers. Mr. Fegan's work has strongly commended itself to prominent Christian philanthropists in England and Canada, and the names of Messrs. Wm. Gooderham, H. P. Dwight and others on the Canadian Board is a sufficient guarantee that the work has been fully enquired into and will be faithfully prosecuted. Much of the success attending his work is to be attributed to the Christian care exercised in the training of the young lads coming into his homes, and we believe we are correct in saying that no case of serious failure has been reported concerning those who have been taken into Canadian homes. Mr. Fegan's work is carried on in Canada under the name of the "Juvenile Emigration and Colonization Fund," and Mr. A. H. Brace an earnest Christian gentleman has been sent to Canada as superintendent. We learn that under the auspices of this society, Mr. Fegan will early in April bring to Canada one hundred well trained and picked boys from all parts of England, Ireland and Scotland. There is every prospect that they will all be placed with families on their arrival in Canada. Should any of our readers desire to know further of this work, to secure one of the lads, or to contribute to the fund, they may address Mr. Brace, 18 Rose Avenue, Toronto.

We hope at an early date to refer at greater length to the labours of some of those named in this article, and to give illustrations of the same.

### Quiet Work Tells.

LARGE conventions, meetings where thousands are in attendance, etc., make a big noise in the world, and fill much space in the newspapers, yet they do not accomplish very much. The most of the work has to be done in a very different way. On this point politicians seem to understand matters better than ministers. They tell us that though mass-meetings and conventions are striking and exciting, yet it is the silent, hidden work that influences the campaign. The men, therefore that work in the out-of-the-way places and in private, can take comfort knowing that though little is heard of them in the world, they are doing a great work for the Lord,—*Church Advocate*.

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## Procrastination.

Acts 24: 25; Luke 9: 57-62.

By J. M. SHERWOOD, D. D.

**I**F unbelief has slain its thousands, procrastination has its ten thousands. Where one sinner is frightened into religion, a hundred are deceived to ruin by the Syren's voice crying "To-morrow." The Devil cares not how moral a man is, nor how anxious he is about his soul, so long as he is disposed to wait on a future opportunity. Procrastination is both "the thief of time" and the great harvest-gatherer of lost souls. Indeed there is little hope for a sinner who counts on to-morrow! A few statements will make this clear.

1. *To-morrow has no place in the economy of salvation.* From first to last, with God and His offered mercy, it is *now, to-day!* There is not one promise in the Bible, of mercy and forgiveness to the sinner, if he repents next year, to-morrow, or the next opportunity; God's mercy, God's offer of pardon, is limited to the now, to the present instant. He nowhere binds himself to save any sinner to-morrow, at some future time, *even if he should repent.* I do not say that He will not; but I do say that it is sheer presumption on the delaying sinner's part to assume that He will. God's promises are all limited to the present moment and opportunity.

2. *To-day is the most favourable season any sinner will ever have to seek God in the way of repentance.* A "convenient season" to repent of sin and return to God will never come to any sinner—it has never come to a single child of the apostacy. Repentance is a bitter cup to all. The natural man revolts at the demand to give up all for Christ, to live a life of self-denial, to love what he has always hated, and hate what he has always loved. He will *never* find it easy, convenient to do this. Come to him when it will—if it ever comes—it will be a death, a crucifixion, a going counter to all the strong currents of human nature. And if you have not resolution, strength, for this *to-day*, will you not, by the inexorable laws of natural and moral life, have less inclination and moral strength for the difficult and distasteful service *to-morrow?*

3. *The law of habit comes in here as a tremendous factor.* It cost you a struggle—perhaps a long and fierce struggle—to resist conviction and put off repentance, the *first* time God's Spirit wrought upon you. But how is it *now?* Has it not grown into a *habit*, and under its fell power can you now resist every appeal, ward off conviction, and hold on your impenitent course without an effort?

4. *The means of salvation when resisted, lose more and more of their power to convict and reclaim, till finally they cease to have any saving influence.* The Word of God ceases to alarm. The voice of conscience is

hushed. The tender heart is gone. The striving spirit is grieved away. The Sabbath and the sanctuary lose their charm. Chastisements no longer check the downward trend. Awful monitions of a hastening doom!

5. *Meanwhile the outward obstacles to salvation are continually augmenting both in number and in influence over the sinner.* Evil habits, associations, entanglements, the infirmities of age, and manifold and other hindrances, block up the way of life and draw with the strength of a leviathan towards perdition. Great God! what, who, is to save such an one? Procrastinate another moment in view of such dread realities? "convenient season" to-morrow. O, I see in to-morrow, a sinner's despairing cry refused, a despairing sinner's doom sealed by his own monstrous folly.—*Homiletic Review.*

## PALESTINE.

**P**ALESTINE is as unique in its physical and geographical aspects as it is in its historical point of view. Small in extent, it yet embraces within its narrow limit some type or specimen of almost every possible feature of which physical geography treats. Within that narrow compass we have land and sea, mountain and plain, fertile fields and well watered gardens, with parched and arid desert tracts, and the climate and fauna of the arctic zone, almost side by side with the hot, heavy atmosphere and the luxuriant vegetation of the tropics.

## Preaching the Gospel Backwards.

**T**HEY preach the gospel backwards who say, "Get better before you come;" or "You must feel, before you can believe;" or "You must do, before it can be done," who make works the way of salvation.

Some say men are saved by deeds of the law, but scripture says, "By the deeds of the law there shall no flesh be justified." There is only one way, and that "the new and living way," the Lord Jesus Christ, who says of Himself, "I am the way." Then, after taking Christ, and entering the way, comes obedience and good deeds. But every happiness, arising from so-called good deeds before coming to Christ for salvation, is but a salve of Satan's, for the conscience, and a barrier to keep the soul from Christ.

Remember, Satan will do anything to keep a sinner from Christ. Christ has done everything to bring a sinner to Himself.

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