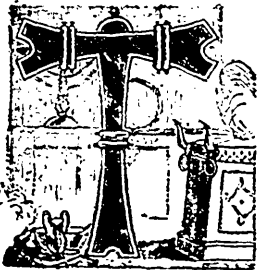


Vol. II.

DECEMBER 19, 1885.

No. 7

### Lofty Service in a Lowly Sphere.



HERE are few counsels of the Word less heeded than that given by the prophet, "Seekest thou great things for thyself? seek them not." Instead of not seeking such things, *greatness* in one or other of its forms, a great name, a great position, a great sphere, seems with many to be their all in all.

Yet neither peace nor usefulness is in any way dependent on it. Indeed, for choosing his instrumentality for carrying out His grand and saving designs, it is the feeble rather than the strong, the mean rather than the mighty, that the Lord selects.

"God hath chosen the foolish things of the world to confound the wise: and God hath chosen the weak things of the world to confound the things which are mighty; and base things of the world and things which are despised hath God chosen: yea, and things which are not, to bring to nought things that are, that no flesh should glory in His presence."

Besides, it frequently happens that the Lord is more glorified in humble positions than in elevated ones. The greatness of the sphere may be a main thing with us, but *faithfulness* in it is the main thing with the Lord. Accordingly, it is not the great servant in the great sphere that is specially commended at the last, but the faithful one in any sphere—even the lowliest. "Well done, thou good and faithful servant: thou hast been faithful over a few things, I will make thee ruler over many things: enter thou into the joy of thy Lord."

With the sphere of our work we have nothing to do.

Our only business is to shine where we are. And he whose consistent holy life and simple loving words make him the light of his own family, of his own village, of his fellow-workmen, of his fellow-servants, is doing work for Christ in which Gabriel himself would consider it an honour to be employed.

### Serious Questions.

THERE is a God. He preserves, and He can damn you. Do you daily think of Him?

You have a soul. Do you care for it? You care for your body, but do you properly care for your soul?

You are a sinner. Do you know how a sinner can be saved?

There is a Saviour. Are you anxious that He may save you?

There is an awful hell. Are you seeking to escape it?

There is a glorious heaven. Are you in the way of it?

You must appear in judgment before Christ. What will then be your lot?

## TO TRACT DISTRIBUTORS

AND

## MISSION WORKERS.

### "Our New Year's Gift."

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All business communications to be addressed, S. R. BRIGGS, Toronto Willard Tract Depository, Toronto, Canada.

Original or selected articles intended for insertion in the paper, should be addressed to ALF. SANDHAM, Editor, at same place.

## OUR COLUMN FOR PREACHERS AND TEACHERS.

BY REV. JOHN MCEWEN, Lakeland, Ont.

[Dec. 20.] The Gracious Invitation. [Is. 55: 1-11.]

This latter part of Isaiah is one continued, elevated strain of Gospel life, and its glory in the latter day.

THE SCENE IS LAID IN THE ORIENT,

which helps us to appreciate the tenderness, earnestness and point of the appeal.

I PROVISION IS GRACIOUSLY MADE FOR ALL. 75 1-3.

Observe, the work of Jehovah's servant in chap's 42, 44 and 53, is set forth as the means of LIFE, HEALTH, PEACE and SATISFACTION.

CHRIST PRESENTING HIMSELF AS THE PORTION OF THE SOUL,

and illustrated by Water, Wine, Milk, Bread,—staples of life in the Orient.

Needful for all.

Available to all.

Provided for all.

Jehovah is the true portion of the soul, and His covenant is the enduring source of supply.

THE ENTREATY.

Hearken to Me and live Incline your ear to listen, and eat Come unto Me and delight yourself in the best God, His house, His teaching, His ordinances The best of things cannot be bought,—as fresh air, sunlight, health, contentment, character.

How many misdirected aims there are in life, and satisfieth not.

II. A LEADER APPOINTED FOR ALL. 75. 4-6.

Abraham is the great representative man of the pro in the line of the faithful

David is the representative man of the house of Israel in the line of kingly descent and power,—both culminating in the servant of Jehovah—Jesus, a Prince and a Saviour,—the Captain and Leader of the spiritual Israel,—the faithful witness, and first begotten from the dead.

III. GREAT ENCOURAGEMENT PRESENTED TO ALL.

God is near, and may be found.

God's promise of gracious and complete pardon.

God's character and dealings.

God's word and its stability.

The fruitful making, food providing, joy inspiring, soul refreshing rain.

[For OUR MISSION.]

## My Story.

I will tell you what saved me  
From the power of self and sin,  
What gave me love for Him above,  
And a pure heart within  
My troubled breast,  
By sin oppressed.

What made me walk a higher road,  
As God would have me do,  
What taught me how my will to bow,  
All hasty words subdued,  
And look above  
With pious love.

'Twas not a preacher's eloquence  
That turned my soul to Him,  
Nor thoughts of shame which often came,  
And filled my heart of sin—  
That darkened spot  
Where God is not.

'I was simple texts of Bible truth,  
Which those who run may read,  
And the melting word I oft had heard,  
Of that most glorious deed,  
When life Divine  
Purchased mine.

I cannot tell what made me feel  
That it was meant for me,  
But a sudden thrill my soul did fill,  
And on my bended knee,  
I then did raise  
My song of praise.

A happy life, a peaceful mind,  
A trusting, loving heart,  
A ransomed soul from sin made whole,  
Are what He did impart,  
When I did say,  
"I will obey."

The shades of night more gently fall,  
The flowers more sweetly smell,  
There is in life no sound of strife,  
All is peace and all is well,  
Since the hour  
Of that first shower,

O sinner! Now obey the Lord,  
Rest now upon His blessed word?  
Come to Him now, before Him bow,  
And you'll be surely heard.  
His life He'll give,  
Tho' dead you'll live  
To praise Him evermore.

H. W.

"THE believer is now, by faith in the Lord Jesus, shrouded under so perfect and blessed a righteousness, that this thundering law of Mount Sinai cannot find the least fault or diminution therein, but rather approveth and alloweth thereof either when or wherever it find it. This is called the righteousness of God without the law."—*Bunyan*.

## Looking to Jesus.

LOOK TO JESUS—AS THE ARK.

LOOK AND ENTER.

**T**HE Lord Jesus is the Ark of safety from "the wrath to come." And you, beloved reader, if not already sheltered in Christ, are entreated to look to Him, and to enter Him as the Ark provided for you by Divine grace.

Give your earnest attention to what you read, and may the Holy Spirit apply the truth to your heart.

**THERE WAS DANGER OUTSIDE THE ARK.** Great was the danger to the inhabitants of the old world: a deluge was coming. God himself had declared, "I, even I, do bring a flood of waters upon the earth." And the same God of truth hath said that all who reject the salvation that is in Christ shall perish. Mark the following solemn words: "The Lord Jesus shall be revealed from heaven, with His mighty angels in flaming fire, taking vengeance on them that know not God, and obey not the gospel of our Lord Jesus Christ: who will be punished with everlasting destruction from the presence of the Lord, and from the glory of His power" (2 Thess. i. 7-9). God forbid that you should treat this warning as the people did the threatening of the coming deluge; they made light of it—"they ate, they drank, they married and were given in marriage, till the flood came, and swept them all away!" And how can you escape, if you neglect so **GREAT SALVATION**? If you have not yet entered the Ark, if you have not yet heartily embraced Christ as your Saviour, you are perishing in your sins. By the *danger* there is out of Christ, be entreated to look to Him as your Ark—look and enter.

**THERE WAS SAFETY IN THE ARK.** Noah and his family were safe in the ark. Torrents descended upon it from above, and waves from beneath dashed and beat against it, but not a drop of the waters that drowned a guilty world could touch them. *There is perfect safety in Jesus!* All who have come to Him, all who believe with the heart in Him, are secure.

There is no curse for the believer in Jesus—Christ hath redeemed him from it! Gal. iii. 13. There is no punishment for the believer—Christ hath borne it for him! Isa. liii. 5. There is no sentence of death written against him, that sentence is blotted out—*life*, **ETERNAL LIFE** is written instead! "There is therefore now **NO CONDEMNATION** to them that are in Jesus Christ" (Rom. viii. 1).

We are told that when Noah entered the ark, "the Lord shut him in." Believers in Christ are "*shut in*." They "are kept by the power of God unto salvation!"

**THERE IS ROOM IN THE ARK.** How roomy is Christ! What room there is *in His merits*. His atoning blood is of infinite value. The robe of His righteousness is large enough to cover all who cast aside the "filthy rags" of their own righteousness.

What room is there *in the heart of Christ*. Was

there room in that father's heart for his prodigal son? Did he run out to meet him, did he fall on his neck and kiss him, did he clothe and feast him, and sing over him for joy? And has the heart of *Jesus* no room for *thee*, poor sinner? Doubt not thy welcome, nor question whether there is room for thee—thousands, and tens of thousands, have entered the ark and found room. Were the whole world to come, there would be room for all!

**THERE WAS NO OTHER REFUGE.** Sinner, there is no other refuge but Jesus. Where would you flee? To the *little hills of morality*? What! will you take refuge in your honest dealings with your neighbor, while you have robbed God of the service you owe Him, and of the honor due to His name? Will you plead your love for your family, while the love of Christ is not in your heart? Or will you attempt, by climbing *Sinai's mount*, to escape its curse, and reach heaven? Will you vainly strive, by obeying the law, to recommend yourself to God, and obtain eternal life? Poor mistaken soul! Consider the word of God—"Therefore by the deeds of the law there shall no flesh be justified." And how can you escape if you reject the invitation to enter God's Ark—if you refuse to be sheltered by the blood and righteousness of Christ? There was but *one* Ark in the deluge, and there is but **ONE SAVIOUR** now. "Neither is there salvation in any other, for there is none other name under heaven given among men, whereby we must be saved" (Acts iv. 12).

**THE DOOR OF THE ARK IS OPEN!** What a mercy is this! It might have been shut upon you; you might have died in your sins. But, consider, the door will not be open *always*, and it may not be open *long*. Our breath is in our nostrils; in the midst of life we are in death. If you should die without entering the Ark, to you its door would be shut—shut for **EVER!** "*Now* is the accepted time—behold, **NOW** is the day of salvation."

Many *heard* of Noah's ark, many *saw* it, some might have *looked in at the door*; but those, only those who *entered the ark*, were saved. Do not be satisfied with hearing of Christ: come to Him—with your heart—come. Forsake every other refuge, and trust only in Jesus for pardon, for grace, and eternal life.

LOOK TO JESUS AS YOUR ARK—LOOK AND ENTER.

**A**LL the people now living in the world, say 1,000,000,000, could find standing room within the limits of a field 10 miles square, and by aid of a telephone could be addressed by a single speaker. In a field 20 miles square they could all be comfortably seated.

**I**T is a significant fact that during the last ninety years over twenty-nine Lives of Christ have been published in Germany. In none of them, it is safe to say, has there been any improvement on the story as told, in the four Gospels.

The Son of man is come to . . . save that which was lost.—Luke xix 10.

[For OUR MISSION ]

## Pleasant and Profitable.

S. R. BRIGGS.

THESE words may be truly used while recording a recent visit paid to the city of Rochester, N. Y. At the request of our brother, Mr. Wm. Gooderham, we accompanied him on a visit to that city. It was to him a hallowed place, for there he was "born of God" over 45 years ago. While on our way we were detained a few hours at Niagara, and drove up to see the great Falls. As we stood beside the mighty waters, we could not but feel, "lo, God is here!"

Leaving Niagara, we sped on our way, reaching Rochester in due time. After considerable inquiry and search, we found that the old church, the birth-place of our good brother, was a thing of the past—almost forgotten. We met Father Osborne (now over 80 years of age). He remembered the old church, the minister, and the special services in connection with which Mr. G. started for Heaven. This exceedingly pleasing interview to these brethren set us thinking of the interviews we shall have when we meet the old fathers of Israel in the City of God. How we shall look back and talk over the old scenes, and join in praise to the Lord Jesus, who hath redeemed us to God by His own most precious blood.

We shall not soon—if ever—forget our visit to the "WESTERN HOUSE OF REFUGE." This is an institution that no Christian, visiting Rochester, should miss seeing. It is a *model reformatory* in every particular. Through the kindness of the superintendent, Mr. Levi S. Fulton—"a living epistle"—indeed—and his assistant, Mr. S. P. Moulthrop, we were shown through the four very large buildings, school rooms, workshops, farm yard, &c., &c. Our readers may form some idea as to the extent of the buildings, when we say that it took us full three long hours passing through from one apartment to another. The following extract from the last (thirty-sixth) annual report will, we are assured, interest many of our readers:—

"There are at present in the institution 424 boys and 90 girls—total, 514.

"The larger boys, 172 in number, are at work manufacturing shoes; and the smaller boys, 140 in number, are employed in cane-seating chairs. The remainder work, as occasion requires, in the various departments of the institution—upon the farm and grounds, at carpentering, painting, glazing, cooking, baking, washing, ironing, making and mending clothing, cleaning, etc.

"The girls in the reformatory provided for them, which is entirely separate and distinct from that of the boys, are employed in cooking, baking, washing, ironing, cleaning, dress-making, making and mending their own clothing and bedding; in making and mending shirts, sheets, spreads, pillow-cases, towels, &c., for the male department; and in making hosiery.

"All are without intermission under the exclusive care and direction of officers of the House appointed by the managers.

"The schools for the education of delinquents are conducted by a corps of fourteen teachers—a male principal and female assistants in each of the two divisions of the boys' reformatory, and three female teachers in the girl's reformatory. The schools are capably and successfully conducted, and the progress of the pupils all that can be expected.

"Moral and religious instruction is imparted to the delinquents by two chaplains, who hold chapel and school services on Sunday and make visits during the week days. These officers are devoted to their work and faithful in its performance, and the good results of their ministries are clearly perceptible."

We would strongly advise those interested in any proposed Industrial School to visit the "Western House of Refuge." We know that they will find a warm Christian welcome from our good friend, Mr. Fulton, who will not spare in giving them the benefit of his many years' experience in this work.

We had the pleasure of preaching the Gospel to a number gathered in the Y. M. C. A. Rooms. It was a most impressive service. The Lord was with us. One young man professed faith in Christ.

We returned home, all much refreshed and, we trust, grateful to the Lord for His preserving care and for the privilege of enjoying so pleasant a change.

Go in at one "ALL," come out at the other "ALL."

A MAN whose heart had been touched by the preaching of the word, asked the preacher what he must do. "Go home, read Isaiah liii. 6, then go in at one 'All' and go out at the other 'All.'"

The man went home, opened his Bible, and read:—

"ALL we like sheep have gone astray; we have turned every one to his own way; and the Lord hath laid on Him the iniquity of us ALL."

He said to himself as he read, "I see! I see! I am like a sheep that went astray. I go in at that ALL—that's me, a sinner; then I go out at the other ALL. ALL my iniquity is laid on the Lord Jesus, my sin borne by Him. I believe the first, I believe the last." Thus the man lost his burden of sin and found salvation.

To Our Readers.

WE call attention to the fact that we have on hand a few copies of Vol. I. of "OUR MISSION" bound in neat illustrated paper covers. It forms a very attractive volume, copiously illustrated, and full of choice Gospel reading. Price 50 cents. There being but a small stock on hand, orders should be sent in at once.

Watch and pray, that ye enter not into temptation.—Matt. xvi. 41.

[FOR OUR MISSION.]

## Good Work for Christ Easily Done.



HERE are many who say, "I would love to do Christian work, but there are reasons why I *cannot*." Perhaps it is illness they speak of, perhaps lack of time or talents. To all those who name such difficulties, we want to speak of a work which almost any one can

do, and have God's assurance that it "shall prosper," see Is. 55 : 11.

A lady of our acquaintance has put up in the Depots of her city small japanned tin cases, and kept them filled with tracts and text cards. They are very quickly taken and read. Some persons will replace them after reading—others take them away—and sometimes they are found left in the car seats, which gives others an opportunity to read. So at a very small cost, much, *very much* of God's word and truth is brought to the eyes, and we trust to the hearts of those who need it.

This lady tells us of a struggle before she commenced the work.

The Lord pressed this thought upon her for months, "Some one ought to do it, but *I cannot*," was her reply to the Lord. Satan hindered with suggestions, "It will cost so much—perhaps the railroad authorities will not allow—where and how to get a case for the tracts—and many other such objections came to her mind. But the voice seemed to say, "You can do it, and you *will not*." And at last the "I will" came heartily. Then, as she went forward, difficulties vanished.

The railroad authorities pleasantly consented. A case was found at a book store, designed for offices, with "Bill Heads" marked on it. That was erased, and "Take One" substituted. Having little faith that the tracts and cards would be readily taken, she bought a little framed mirror, and put above the case, to draw persons to the place, perhaps with "ords of

vanity." She was surprised to find the cases emptied in two or three days, and to find willing helpers in the depot officials. And as to the cost, she says, "one can make it just what they choose, 'give as the Lord hath prospered them.'"

Attractive cards and tracts can be had by the hundred and thousand, at very low prices, and it is astonishing how much a few dollars will buy. A little expense cut off from dress will scatter thousands of these "leaves of life."

Our suggestion is, "Go thou and do likewise." Does not the Master call to you, reader? "Do this for Me, for *you can*."

Are you an invalid? Cannot you select the tracts and cards, and find willing helpers to carry them to the case, thus introducing even boys and girls into Christian work? Besides this, you can pray that

God will watch over your venture for Him, and guide in the distribution.

Busy ones, do you know of any way to accomplish more in less time?

Timid ones, do you not rejoice that you could thus speak every week to hundreds, telling of the Saviour, and urging them to come to Him.

And to all workers comes the promise, "Cast thy bread upon the waters, and thou shalt find it after many days."



DO THE WORK OF AN EVANGELIST.

2 Tim. iv. 5

## The Gospel of God.

IS a message to me about myself. It tells me that I am a sinner, but it also tells me of salvation. It tells me that the whole world is in rebellion and antagonism to God, and that I, as one of the world, am individually convicted as a ruined sinner.

It startles me, and rouses me from my lethargy and sleep of death, and alarms and awakens me to a sense of my insecurity, and the danger of eternal punishment. It speaks of judgment, but shows how God can be just, and the justifier of him which believeth in Jesus; and cries with a voice of thunder, "BELIEVE ON THE LORD JESUS CHRIST, AND THOU SHALT BE SAVED."

[For OUR MISSION.]

## Faith in the Lord Jesus Christ.

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

HOW shall I come to Jesus Christ? How shall I accept him as my Saviour? are questions often asked by anxious souls. They come out of the fact that Jesus is unseen, and not personally present in body. They are the cry of the nature for a plain path to walk in, a presence to look on, a person to speak directly to, a living voice to hear. They are the cry of the senses, where faith must come in. We come to Christ, and we accept Him as our Saviour *by faith*. "Believe on the Lord Jesus Christ, and thou shalt be saved." We must believe on Him as having died for us, as having borne our sins in His own body on the tree, that we being dead to sin should live unto righteousness. Paul appropriates Jesus and His work to himself, as though he were his sole object in dying. "The Son of God, who *loved me*, and gave himself *for me*." All that Christ was in Himself and in His work Paul appropriated. He embraced him, as the ship-wrecked sailor lays his arms around a spar and clings to it. He committed himself to him, as a sick man gives himself into the hands of a physician he loves. All this is the action of faith in Jesus as a Saviour. Our faith acts in another direction when we think of his *presence*. He is spiritually present with us, and as God *everywhere* present. This we need to remember. He is not far from every one of us. As God, it is in Him that we live and move and have our being. He is the substratum of our being, hence we have but to think, and he understandeth our thoughts; we have but to desire, and he notes our longing. He is acquainted with all that is in our hearts. All things are naked and open to him with whom we have to do. And since it is with the heart that we believe unto righteousness—it is in the heart, by its longing and purposing that we go to him and cast ourselves upon him. We can do that without a word spoken. We can do that by willing. Let us make sure that in our dealing with Jesus, that our hearts are acting fully and freely. Heart work alone stands.

We cast ourselves upon his mercy, as we feel ourselves to be sinful, lost, condemned and utterly unworthy of any favor, and he saves us AT ONCE, and FOR EVER. John 3: 16, 36, "He that believeth on the Son hath *everlasting life*." He does not keep us waiting. David's experience is given in these words: "I said I will confess my transgressions unto the Lord; and thou forgavest the iniquity of my sin." In the Gospel of Mark we learn by numerous illustrative instances that Jesus saves "*immediately*." And also that he does so with tender affection. Listen to these words, "SON, thy sins be forgiven thee." Mark 2: 5; and to these: "DAUGHTER, thy faith hath made thee whole; go in peace, and be whole of thy plague." Thrilling words!

Perhaps, we are ready to say, "Oh I wish I knew

that I had the right kind of faith!" The right kind of faith is that that trusts in Christ only; that is saving faith. The right kind of faith beholds "the Lamb of God who taketh away the sin of the world." It builds all its hope, and finds its heaven in Him. It says:

"Just as I am, without one plea, But that Thy blood was shed for me,  
And that Thou bidst me come to Thee, O Lamb of God I come."

So coming in the spirit of full surrender, there is enjoyed at once the gladness of a full salvation.

[For OUR MISSION.]

## Normal Class Work, and the Equipment of S. S. Teachers.

By REV. J. McEWEN.

THE strongest and the weakest point in modern S. S. work in all the churches, and in all lands, is lodged in the teacher. As he is in Christian experience, character, knowledge of the English Bible, and skill in handling it, so are the schools severally and collectively, vigorous or feeble, fruitful or barren, a name or a power.

The churches and S. S. organizations that give the most attention to the teacher, and set in motion the best adapted agencies to stimulate and direct his efforts, and enlarge his equipment for the work, will not only do the wisest work in the end, but will do the work most needed for the hour.

Great Britain was the first to move in this direction, and in the following order:—The Edinburgh S. S. Teachers' Association; the English S. S. Union made it a department of their work; also the S. S. Institute of the Church of England. America, with her usual appreciation of the practical, progressive and useful, has prosecuted the Normal work for the teacher with great vigour, led by S. S. workers, enthusiastic, strong, wise and true. It has been incorporated into the programme of all prosperous summer resorts, led by Chautauqua, and multiplied in organized effort, north and south, east and west of this continent, and Canada lifts up her head to follow in the advance work. The S. S. Association of Canada has been able during the past two years and a-half, to call the attention of the churches to the immediate importance and thoroughly feasible character of the work for teachers, by holding during the past year, one hundred and seventy-six Institute services; giving the Institute form to the work of the Conventions held in seventeen counties and four cities. To the work of this Association, now entered its twenty-first year, is due a higher appreciation and a more generous support than is accorded to it by the churches of the land.

The general preparation of the teacher for his work, received a very careful and prayerful consideration at the Raikes Centennial gathering in London, England. An International Committee was appointed to prepare a course of study for S. S. teachers, irrespective

of denominational lines, and Canada had the honour of being represented on that committee.

The work assigned to the Committee has been completed, and has absorbed all that was valuable in previous efforts to meet the felt want. The books are now in the market\*—the junior portion being the work of the American committee—the senior is presented by the British committee. Both were used at Chautauqua last summer, and at various other points in the United States and Canada; is now being extensively used by classes and in private study. Rev. John McEwen has been appointed by the International Committee, General Superintendent for the Canadian Branch of "The Assembly Normal Union," and a statement of the details will in a few weeks be presented to Canadian workers.

At the Provincial S. S. Convention lately held at Stratford, the Secretary of the Association submitted a series of recommendations, which were unanimously adopted, with one or two verbal changes, and are the following:

1. The formation, in every town and city, of S. S. Teachers' Associations, for mutual improvement in their work, the encouragement of S. S. Teachers' Meetings, weekly, for the study of the lesson, in every congregation, with occasional Union Meetings, for conference on methods of study, reviews, etc. A draft constitution for such Associations will be furnished by the General Secretary, on application.

2. That the S. S. Association of Canada adopt the International Normal Course of Study for Teachers, issue the leaves, conduct their own examinations, and present their own certificates of attainment. This to be carried on as part of the work of the Teachers' Associations, as recommended above.

3. That the claims of the Provincial Association in its work be commended to these local Associations for contributions from schools, so that the general work may be efficiently carried on, and that the responsibility of securing funds be equally distributed over the centres of population.

These recommendations are under the consideration of the new Central Executive, and it is hoped that with as little delay as possible, effect will be given to this united and organized movement for the S. S. teachers.

**W**HEN the children of Israel were bitten by the fiery serpents, they did not look to the tabernacle and the holy things in it, nor even into the holy of holies, where stood the cherubim and where shone the glory of God; for if they had, they would have died; but they looked simply at what God had commanded they should look at—*the brazen serpent*. Just so must we, who are bitten by the old serpent, the devil, *look simply unto Christ*.

\* This work, "Outline Normal Lessons," can be secured at the Toronto Willard Tract Depository. Price, 50 cents.



**T**HE Bible Society of Scotland has made a grant of 20,000 Gospels, one of which is to be presented to every student as he leaves the examination-hall at the forthcoming great triennial examination of students at Wu-Chang and Canton.

**R**EV. E. P. HAMMOND'S Mission to Children in London has been much blessed of God. He has been assisted by a large staff of earnest workers. The attendance has been so large as to render it necessary to hold overflow meetings. There were two meetings each day—one at 11 a.m. and the other at 7 p.m.

**W**E have received a letter from Miss Gurney, of London, England, whose consecrated services in behalf of Policemen are well known to many of our readers. In closing, she writes:—"I can safely say that for the last several months I have not passed a week without hearing of the conversion of a policeman, and often three or four. We are now just opening a hall for the recruits of the police, as a reading room, and for Bible classes, etc., and hope by this means to get them interested in the work when they first join the force, and shield them from the many temptations which they meet with when they first come to London.

**T**HE first seven chapters of the book of Leviticus contain a mine of spiritual wealth. We dig because we *know* Christ the treasure is embedded there. The Jew attempted to grope his way through the shadows on to the substance. The Christian, on the contrary, has grasped the substance and hence he can with certainty interpret the shadows of the past. These chapters are replete with interest: they abound in precious detail of Christ, and of His finished work. They naturally divide into two parts: (1) the offerings in all their typical value as estimated by God—His acceptance of and part in Christ's infinitely precious work (chaps. i-vi.); (2) "the *law* of the offerings" in which our part and communion in the person, work and affections of Christ are unfolded (chaps. vi. 8 and vii.).

**T**HE readiest and best way to find out what future duty will be, is to do present duty.

**I**HAVE found in all my experience that in every temptation the victory much depends on resisting the first onset. To reason for a moment is dangerous.

**T**HE truest help which one can render to a man who has any of the inevitable burdens of life to carry, is not to take his burden off, but to call out his best strength that he may be able to bear it.

### The Back and the Burden.

**J**OHNNY was standing with open arms, receiving the bundles which his father laid upon him.

His elder brother, Frank, cried out "Johnny, you've got more than you can carry." "Never mind," said Johnny, in a burst of child-like trust, "*Father knows* how much I can carry."

Just so. Our Father who is in heaven is the best judge of how much we ought to do and suffer; and as He has the allotting of it, we shall not be overburdened. What a wealth of comfort lies in that simple fact! We see cars on the railway marked to carry so much and no more; and the Great Ruler of all things has ordained for each of us such a load as we can safely carry, and not an ounce more shall be piled upon us. None of the powers of earth or hell can overload us, for it is written, "As thy days, so shall thy strength be." Our Father is too good and kind to crush a child of His beneath bundles of care. We too often forget the infinite tenderness of the Lord, and think of Him as if He were an Egyptian task-master. He will try our strength, but He will not strain it; He will educate us with service, but He will not allow that service to press us into slavery. Wherefore be of good courage, thou that art heavy laden: thy Father will have pity upon thee.

### UNDERSTAND WELL THE FORCE

OF THE WORD,

A **GOD**, a **MOMENT**, AN **ETERNITY**.

A **GOD** WHO **SEES** THEE.

A **MOMENT** WHICH **FLIES** FROM THEE.

AN **ETERNITY** WHICH **AWAITS** THEE.

A **GOD**,

WHOM YOU SERVE SO ILL.

A **MOMENT**,

OF WHICH YOU SO LITTLE PROFIT.

AN **ETERNITY**,

WHICH YOU HAZARD SO RASHLY.

### To Every Creature.

**N**OT to one only, not to ten thousand, or ten millions; but to each one; that is, to every individual—to ME, YOU, or anyone else—is God's message of pardon given. There is no exception, or limitation respecting it: free grace is for whosoever will receive it.

Christ died for sinners; therefore, for every sinner there is a saviour. No quality or quantity of sin is expressed; but all sinners are invited, be they black,

white, big or little sinners. None are too black, none are too big for the cleansing power of the blood of the Lamb of God who taketh away the sin of the world.

To the very worst character that lives in this world is the word of this salvation sent; for the cry of the Spirit of God is COME! COME! COME!

"This was compassion like our God,  
That when the Saviour knew  
The price of pardon was His blood,  
His pity ne'er withdrew."

**D**AJLY BIBLE STUDY IN JAPAN.—This is an interesting organization in Japan known as the *Nippon seisho notoma* (Friends of the Bible). It was formed in 1883, and, though but little over a year old, numbers about eighteen hundred members, of whom about four hundred are from Tokio, the rest being scattered through many towns and villages of the empire. Its object is to promote the study of the Bible, and the only qualification for membership is an application, accompanied by a promise to read daily a fixed portion of the Scriptures. The list of readings is prepared, and thus a large number of the Japanese are united in the daily study of a particular portion of the Holy Scripture. This is another sign of the times as to the remarkable awakening in Japan.

### Self Control.

**A** YOUNG Karen girl, who was a trouble to others by her bad temper and language, suddenly changed, and from being hated became quite a favorite with her companions.

Being asked how this came about, she said, "When bad words rise I pray to God, then shut my teeth tight, and choke them as they come up."

Might not some of us learn a lesson in this from this poor half-taught heathen girl?

### Rest.

Bear not a single care thyself,  
One is too much for thee;  
'The work is MINE, and MINE alone,  
Thy work is REST IN ME.

"Rest in the Lord, and wait patiently for Him."

Psalm 37: 7.

**I** AM just beginning to realise that His promises are not mere words, written for the instruction of our minds, or merely for repeating with our lips, but certainties to go by; and the assurance of one of them is better than the presence of an army,

**M**Y prayer is, that I may know more the blessedness of being saved, and what it really means—that we are chosen of God, and precious; that Christ being ours, all things are ours in reality, not in word merely; and what we are now called upon to do is to live a life of simple faith and praise.