

IN DUE SEASON WE SHALL REAP, IF WE FAINT NOT — Gal. vi. 9.



Vol 2 NOVEMBER 7, 1835. No. 4.



BE NOT WEARY IN WELL DOING.

WE SHALL REAP



GATHER THEM IN

After Many Days.

By the Editor.



DEAR fellow worker, did you ever find yourself sitting in your room, thinking over the work of the past day, or your experience at the Mission gathering of that evening; and as you recalled the difficulties, and the objections, and the rebuffs, have you there said "I think it is useless for me to continue at this work. I see so little fruit. In fact I consider my feeble efforts a perfect failure." If such has been your experience we sympathize with you. We have passed through similar seasons ourselves. We have at times almost been tempted to say that hereafter we would "hold our peace." But then there came to us the blessed thought that ours is but a sowing time, -- the reaping time comes "by and by;" and cheered at the thought, we again went forth "bearing precious seed." But added to the ever faithful "Word" of God, He has given us many proofs of His care over the seed, and has confirmed to us the truth that His "Word shall not return to Him void," that we feel constrained to place on record one cheering incident, never before to our knowledge, placed in print. Some years ago, in Montreal, a young working girl -- a true child of God -- was passing to her boarding house, when at a street corner she saw a poor fallen one of her own sex, who under the influence of liquor was leaning against the wall. She went up to her, spoke to her, and urged upon her to accept Jesus Christ as the only one able to save her, and give her power over her besetting sin. To human eyes it appeared downright folly, or "casting pearls before swine," but the girl had done her work, she had been faithful, she had been "instant in season and out of season." More than a year elapsed, and the scene had almost been forgotten. The young Christian is now residing in a "Working Girl's Home." One evening a person called, and stated that a woman was lying, very ill, in a low tenement house, with none to watch by her bedside. Would any one of the girls be willing to go and sit up with her

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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 willeth 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.

[FOR OUR MISSION UNION.]

**Our Commission.**

“Go ye into all the world, and preach the Gospel to every creature.”

**S**HOUT aloud, shout aloud,  
To the busy thronging crowd ;  
Speak in ringing tones, and clear,  
So that every one may hear,  
Time is short and death is nigh,  
Turn, O turn, why will ye die?  
Jesus now calls earnestly,  
“Come, poor sinner, come to Me.”

To the dying, soon to be  
From their pain and sorrow free.  
Gently tell of One above,  
Softly whisper words of love.  
Through the waters, dark and drear,  
Christ thy shrinking soul will cheer.  
Hush ! He whispers lovingly,  
“Fear thou not ! I am with thee.”

Go to those in prison cell,  
Of the blessed Saviour tell ;  
Tell the captive bound in sin,  
He a new life may begin.  
Though thy fetters strong may be,  
Jesus Christ can set thee free,  
Still He calleth earnestly,  
“Heavy laden come to Me.”

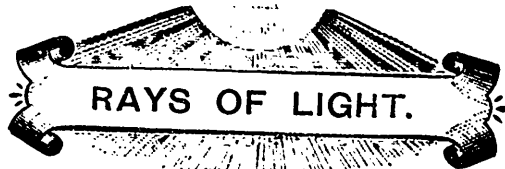
Let the little children know,  
Of the Friend who loves them so,  
Speak in simple words and clear,  
Of this Friend so true and dear.  
Jesus hears each little prayer,  
Will all little burdens bear.  
Hark ! He calls us tenderly,  
“Suffer them to come to Me.”

Tell to distant lands abroad,  
Of the wondrous love of God,  
Preach the Gospel far and wide,  
Tell of Christ the crucified,  
How He triumphed o'er the grave—  
Of His mighty power to save.  
Tell, Oh tell to every one,  
“Whosoever will may come.”

A WORKER.

**N**EVER dare go where you have reason to question whether God will go with you. A Christian should never be willingly where there is not room for his Saviour.

**I** DESIRE that MY BIBLE shall be to me advocate, jury, judge, the supreme court of appeal, the sole arbitrator, the only order in council for everyday duties, and all the practical concerns of private, social, business, and religious life, every detail being directed, controlled, animated by its ruling and direction, whatever the circumstance or emergency, be it simple or complicated.—Psalm xix. 7, 8 ; cxix. ; 2 Tim. iii. 16.



**T**HE Rev. Griffith John has completed his translation of the New Testament into Wen-li, and is being encouraged by the Bible Society of Scotland to proceed with a similar translation of the Psalms.

**T**HE Book of Daniel has been published in Japanese. One of the native colporteurs recently brought to a missionary the names of fifteen Japanese who desired admission into the Christian Church.

**T**HE Rev. W. G. Lawes is engaged in translating the New Testament into the Motu dialect of New Guinea. The four Gospels have been completed, and have been printed by the Sydney Auxiliary of the British and Foreign Bible Society.

**T**HE Rev. G. Turner, LL.D., has written, in the language of Samoa, a commentary on the book of Psalms, and some friends have privately contributed the cost of printing a thousand copies. These have now been handed over to the directors of the London Missionary Society for the use of the Society.

[FOR OUR MISSION UNION.]

**Consider HIM.**

BY H. A. AMBRIDGE.

- He was obedient, - - - - - For me.
- He was meek and lowly, - - - - - For me.
- He was guileless, - - - - - For me.
- He was tempted, - - - - - For me.
- He was oppressed, - - - - - For me.
- He was despised, - - - - - For me.
- He was rejected, - - - - - For me.
- He was betrayed, - - - - - For me.
- He was condemned, - - - - - For me.
- He was reviled, - - - - - For me.
- He was scourged, - - - - - For me.
- He was mocked, - - - - - For me.
- He was wounded, - - - - - For me.
- He was bruised, - - - - - For me.
- He was stricken, - - - - - For me.
- He was smitten, - - - - - For me.
- He was forsaken, - - - - - For me.
- He was crucified, - - - - - For me.
- He was raised, - - - - - For me.
- He was exalted, - - - - - For me.
- He is coming, - - - - - For me.

“He is able to save to the uttermost them that come unto God by Him, seeing He ever liveth to make intercession for them.” Heb. vii. 25.

[FOR OUR MISSION UNION.]

## The Kept One.

By the Editor.



**K**EPT BY THE POWER OF GOD. 1 Pet. 1-5. The secret of Elisha's coolness and courage in the midst of foes (2 Kings vi.) was his implicit faith in God and his realizing sense of the presence and power of God. Well would it be for us personally, and for those with whom we come in contact were we possessed of "like precious faith." We should then be better fitted for labor, for conflict, for counsel, and for comfort.

Let us together look into "the Word" and see what God the Lord would say unto us upon this subject. At the outset we admit that there is a place of safety, "A strong tower," and also that outside that "tower" there is danger. We therefore desire to gain access to this safe place, and we are met with these words, "I am the door, by me if any man enter in, he shall be saved, and shall go in and out, and find pasture." John x. 9. This is a very comprehensive verse. It embraces Safety (saved,) Liberty (in and out,) and Supply (pasture.) Entering this Door I am in the Tower, and have started on the right way, for He said "I am the way." John xiv. 6. Previous to this, our way has been a very dark, uncertain and dangerous way. Now, all is changed—for "He that followeth me shall not walk in darkness but shall have the light of life." John viii. 12. It is apparent that a light way will be a safe one; and of this we have an assurance in the words, "I will cause thee to walk by the rivers of water in a STRAIGHT WAY, wherein they SHALL NOT STUMBLE." Jer. xxxi. 9. "Then thou shalt walk in this way SAFELY." Prov. iii. 23. For the Lord shall KEEP THY FOOT from being taken. Prov. iii. 26. The traveller is now under charge of one who "is able to keep you from falling." Jude 24.

In this "Way" we are expected to make progress. Being to us a way which "we have not passed heretofore," Josh. iii. 4, we need a guide. Such has been provided, for "I will instruct thee and *teach thee* in the way which thou shalt go: *I will guide thee with mine eye.*" Ps. xxxii. 8. Not only will He guide, but He assures us that His eyes "run to and fro throughout the whole earth to shew Himself strong" on our behalf. 2 Chron. xvi. 9. Our enemy the Devil represents himself as "going to and fro, and *walking up and down.*" Job i. 7. Surely that which runs will reach us ere that which walks can harm. God will ever be ahead of Satan, when any of His children are threatened. We, seeing our danger, cry out in a time of need—and find at once that "HIS EAR IS OPEN to our cry." Ps. xxxiv. 15, and "immediately" Matt. xiv. 31, He is by our side "holding our *right hand* and saying, fear not. I will help thee." Isa. xli. 13. The feeble knees are strengthened as we realize that His

"right hand upholdeth us." Ps. lxxiii. 8, and in triumph we shout "Because He is at my right hand I shall not be moved." Ps. xvi. 8. In the journey there may be times when the outlook seems discouraging, and Satan also attacks with recollections of the past, but we need not fear. Let us rest in His promise "the Lord will go *before* you; and the God of Israel will be your *renewed.*" Isa. lii. 12. Yea, more than this "*Underneath* are the everlasting arms," Deut. xxxiii. 27, and He covers us, "with His feathers and *under His wings* shall we trust," Ps. xci. 4, for has He not said, "*I have covered* thee in the shadow of my hand." Isa. li. 16. It is quite true that we shall be opposed, and threatened. "Our enemy would fain swallow us up, and there be many that fight against us." Ps. xxxvi. 2, but we have the assurance that "NO WEAPON formed against us shall prosper," Isa. xxxiv. 17. therefore "though an host should encamp against me my heart shall not fear, though war should rise against me, in this will I be confident." Ps. xxvii. 3. And what is the basis of this confidence? "The Lord is my salvation." Ps. xxvii. 1. "He is mighty, he will save," Zeph 3: 17; and we know that "THE ANGEL OF THE LORD ENCAMPETH round about them that fear Him and delivereth them." Ps. xxxiv. 7. My enemies cannot break through those ranks, for that encampment is rendered doubly secure in the fact that God Himself "will be a WALL OF FIRE round about." Zech. ii, 5. Note this fact, the arch enemy is represented as a Lion and as a Serpent. When travellers encamp in regions infested by Lions they build fire about the camp, and the beasts of prey are kept at bay. Again Serpents will avoid fire and it is said will not even pass over heated ashes. So this wall will hold back Satan, the Lion-Serpent. But it may be argued that fire dies out. Well, let us look at another outer circle, "AS THE MOUNTAINS are round about Jerusalem, so the Lord is round about his people from henceforth and forever." Zech. ii. 5. Not the armies of King David, nor the walls of the city. Those have disappeared, or are in decay—but the mountains still remain in their grandeur and stability. So dear fellow-believer, "fear not nor be dismayed." 2 Chron. xx. 18. The body may fall beneath the assaults of wicked men, as did Stephen's, and those of the army of Martyrs, but "fear not them which kill the body, but are NOT ABLE TO KILL THE SOUL." Matt. x. 28. That is beyond their reach. That soul-life is safe, for "He (Christ) is our life," Col. iii. 4, and that "life is *hid* with Christ in God." Col. iii. 3. Therefore "let not your heart be troubled." John xiv. 1. He will protect us while we are here, and He has prepared for us, there, where He is, a Mansion, and "He will come again and receive you unto himself; that where He is, we may be also." John xiv. 3. And such a place! No sorrow—no crying—no pain—no darkness no night—no fear—no want—no hunger—no defilement—no curse—no death. In other words it is the "*kept*" inheritance for the "kept" people.

Thus we find that as believers in the Lord Jesus Christ

we are saved—have liberty—supply—in a bright way—a straight way—no stumbling—God's eye watching and guiding—His ear open to our cry—His right hand holding—God at our right hand and left—God before us—God our reward—above us, His wings—under us, His everlasting arms—Angels encamped about—God as a wall of fire encircling, and as the everlasting Hills towering on every side—He Himself fighting for us, and we with a life hid with Christ in God, and thus "kept" (literally "kept as in a fortress"), patiently awaiting our "kept" and glorious inheritance. Well may we say, "Hallelujah, what a Saviour!"

### Look Towards the Light.

**A** WEARY and discouraged woman, after struggling all day with contrary winds and tides, came to her home, and flinging herself into a chair, said:—"Everything looks dark, dark."

"Why don't you turn your face to the light, aunty dear?" said a little niece who was standing near.

The words were a message from on high, and the weary eyes were turned towards Him who is the Light and the Life of men, and in whose light alone we see light.

"Turn your face to the light," O weary watcher; you have looked, and longed, and struggled in the darkness without avail; now turn your glance the other way! "God, who commanded the light to shine out of darkness, hath shined in our hearts, to give unto us the light of the knowledge of the glory of God in the face of Jesus Christ," and if we will

look towards the light, and walk in the light, we shall find blessing and peace all along our way, and even amid darkness and shadows, shall rejoice in hope of the glory of God, the light of an unsetting day.

—H. L. Hastings.

**T**HREE things are necessary for fellowship. (1) We must know our sins forgiven, the certainty which faith imparts that we are righteous before God. Doubt or fear will hinder fellowship. (2) There must be a new nature in which to enjoy God; the flesh cannot. It is by the life of Christ that we enjoy God. (3) The new nature must be prepared by the power of the Spirit of God, to enter into such communion.

### David Nasmith,

THE FOUNDER OF CITY MISSIONS.

**D**AVID NASMITH was born in the city of Glasgow, March 21, 1799. He was converted in early youth, and was soon distinguished by his energy of character and great zeal for the salvation of souls. Soon after his conversion, he, with some school companions, formed the Glasgow Youth's Bible Association, and he became Secretary of the organization. About 1824 he became desirous of forming Young Men's Societies for religious improvement. To conceive with him was to execute, and we soon find him busily engaged in enlisting the labours of the first preachers of the age in their behalf. So indefatigable was he in his efforts that he travelled

throughout the United Kingdom, France and America, establishing in these places about 70 Young Men's Societies. But devoutly attached as he was to those societies, he had another great work pressing upon his heart, that of City Missions, and with these his name will go down to posterity. In 1826 (Jan. 1) he formed the Glasgow City Mission, the first one organized by him, and still in existence. Soon after the formation of the Glasgow Mission, Mr. Nasmith was led to visit Dublin, by the Rev. George Carlisle, who wished to consult him about spiritual work among the poor of that city. Here he succeeded, after a short effort, in forming the Dublin City Mission, after which he spent some months in visiting the larger cities of Ireland, organizing some form of Christian work among them. He

then proceeded to America, and in 1830 formed the New York City Mission. He spent over one year in the United States and Canada, during which time he organized over 16 City Missions (including one at Montreal), and a number of Young Men's Societies, as auxiliaries to the American Young Men's Society, organized Sept. 3, 1830. He returned to the old land late in 1831 or early in 1832.

Between that date and the year 1835 he spent his time visiting throughout Scotland and Ireland, with a visit to France in June, 1832. During that visit he formed the Paris City Mission, and before he left the city he saw the mission at work with three agents, and a subscription of between two and three thousand



*David Nasmith.*  
*Missina Oct 20<sup>th</sup> 1831.*

DAVID NASMITH,

With autograph from a letter written by him while in Canada.

frances. He also established a Young Men's Society. Proceeding to Havre, he there held several meetings, and formed both a City Mission and a Young Men's Society. He returned to Glasgow in August of the same year.

All these years his heart had been set upon London, and the establishment of a Mission in that great metropolis. That there were many Christian friends in Ireland ready to further his desires, is clearly shown in the fact that a fund was instituted towards meeting the expenses attendant upon the formation of such a Society. Before the committee had secured the amount considered necessary (£200), Mr. Nasmith decided to go to London, and in March, 1835, he left Glasgow, and reached London on the 24th of the same month. He at once took a small house at No. 13 Canning Terrace, Hoxton, and set about the work which lay so near his heart. He met with many rebuffs and but little encouragement. He writes: "I spent several weeks in hearing the opinion of clergymen and others, and had I been a novice, I should have left London in despair. I was told of societies already organized for special work—of financial difficulties—of the impossibility for Churchmen and Dissenters to work together, and at least twenty other lines of argument. But I came not to be informed of the difficulties, but I came in the name of the Lord, to overcome them." He saw that there was little hope of securing many influential persons to take hold in a public way. He therefore decided to make a start at once, with such persons as might offer to assist. He made an appointment with three friends, Richard Edward Dean, William Bullock, and Mr. Hamilton, to meet in a room in his little house on May 16, 1835. The two first named were present (Mr. Hamilton lost his way). There in that little room, that company of three, "after prayer, formed the London City Mission, adopted a constitution, assigned offices to each other; and after laying the infant Mission before the Lord, desiring that He would nurse and bless it, and make it a blessing to tens of thousands, they adjourned." Such was the birthday of that mighty power for good. The prayers offered at the meeting for organization were speedily and abundantly answered. In July, 1836, Mr. Nasmith announced: "The Master is directing the Mission. We have *forty-nine* agents employed, and I suppose, about £1,600 still in hand." The growth of the Society and its great importance are now historical facts. Its missionaries now number nearly five hundred, and these are engaged in such varied departments as to render it impossible (in our space) to give even a list of the classes reached. In short, the Mission obeys the command to "sow beside all waters."

Who would have dared to predict that such wondrous results would flow from such a small beginning. To human eyes the stream as it flowed from that little room was small, but that room was not the fountain head, *that* was above, and its increasing flow and widening stream is abundant proof of its Divine origin.

## Christian Service.

BY F. E. MARSH,

**W**E cannot do better than take each letter of the word "*service*" as illustrating what *we are*, and what *we should manifestly be*, in service for and with Christ, that he may be "glorified in us" thereby—

**S**ent one to witness.

**E**pistle to be read.

**R**epresentative to manifest forth.

**V**oice to speak.

**I**nstrument to be used.

**C**hild to obey.

**E**ndowed one with power.

**S.** *Sent one to witness.* "Christ" means the *Anointed* or *Sent One*. Forty-three times in John's Gospel alone do we find Him saying that His Father sent Him. The *AUTHORITY* of Jesus as *Sent One* was that His Father sent Him; the *evidence* that He was the *Sent One* was that *He did the will* of the Father (John iv. 34), that He honored the Father, and that His *works* were a witness that He was sent by the Father (John v. 36); and His *confidence* was that He was speaking His Father's *word* in His Father's *name* (John vii. 16, and xiv. 24). And as the Father sent Jesus, so Christ has sent us (John xx. 21); and our *authority* and *confidence* is that Christ has sent us in His *name*, with His *word*, to do His will, that we may bring *honor* to His name by our life and testimony, bearing witness to Him.

**E.** *Epistle to be read* (2 Cor. iii. 3). Paul in this passage seems to say, "We do not need any letter of commendation of ourself to you; for you, who were blessed under our ministry, are our epistle, known and read of all men." "Forasmuch as ye are manifestly declared to be the epistle of Christ manifested by us, written not with ink, but with the Spirit of the living God; not in tables of stone, but in fleshy tables of the heart." That is, the work of the Holy Spirit through the preaching of the Word is manifestly seen by the life that you are now living, and the world see the work of God by its manifestation in your godly walk. It has often been said, and said truly, that while the world will not read the Word of God, they will read the Christian; and can Christ be glorified in us so much as when they take knowledge of us that Christ is manifestly seen in our walk."

**R.** *Representative to manifest forth* (1 John ii. 8). When Christ was here He represented the Father—"He that hath seen Me hath seen the Father." Christ represented us on the cross by taking our sin, and now as our great High Priest He represents us at God's right hand. The Spirit having quickened us; the light of the glorious Gospel having shone into our hearts and chased the darkness of sin and unbelief away, now we are to let our light shine; as John says, "Which thing is true in Him (Christ) and in you; because the darkness is past, and the true light now shineth." That is, when Jesus was here He was the

## And when they had nothing to pay, he forgave them.—Luke vii. 42.

light of the world ; but now we are the light of the world (a very poor light at the best), and we are responsible to shine as such, holding forth the Word of Life.

**V. Voice to speak.** John the Baptist said that he was "the voice of one crying in the wilderness;" and we are to speak for Christ. How many souls, humanly speaking, are lost for want of a word? We should speak out *boldly*, like Peter on the day of Pentecost (Acts ii. 14); *lovingly*, like Stephen when praying for his enemies (Acts vii. 60); *earnestly*, like Paul when he said to the jailor, "Do thyself no harm" (Acts xvi. 28).

**I. Instrument to be used.** There are different kinds of instruments mentioned in the Word, which we will take as illustrating what the Christian *is* and *should be*. An instrument is something that is taken up and used by another.

1. *Instruments of silver* (1 Chron. xxviii. 14) Silver is typical of Christ, in the value of His person, redeeming us by his blood (Ex. xxx. 12-16; 1 Pet. i. 18, 19). This tells us we are redeemed instruments.

2. *Holy instruments* (Num. xxxi. 6). That is, instruments set apart for a special purpose; and in like manner we are set apart for the service of the Lord.

3. *Instruments of righteousness* (Rom. vi. 13). We once yielded our members as instruments of unrighteousness, but now we are to yield our members as instruments of righteousness unto God.

4. *Instruments of ministry* (Num. iv. 12). Instruments to be taken up in ministering to others. The Master said, "I came not to be ministered unto, but to minister, and to give My life a ransom for many." So we are to be ministers to others.

5. *New sharp threshing instruments having teeth* (Isa. xli. 15). That is, those whose ministry is felt to be with power.

6. *Instruments of war* (1 Sam. viii. 12). "The God of peace shall shortly bruise Satan under *your* feet." That is, God will take us up and use us as the instrument to bruise Satan; and even now by His mighty power He overcomes His and our enemies through us.

7. *Instruments of music* (1 Chron. xv. 16). Those that have voices and can sing can be this; only let it be "singing for Christ," not for self, or to get the honor and applause of men.

"Take my voice, and let me sing  
Always, only, for my Lord;  
Take my lips, and let them be  
Filled with messages from thee."

**C. Child to obey.** "A son honoureth his father, and a servant his master" (Mal. i. 6). And how do they do this but by obedience to Him.

**E. Endowed one with power.** Service with Him as Christ. As we have already said, "Christ" not only means *the Sent One*, but *the Anointed One*. He was anointed with the Holy Spirit; and we are Christians, therefore anointed ones. We have the indwelling presence of the Holy Spirit, and He is our power in service; therefore, be subject to Him, and thus will the "name of our Lord Jesus Christ be glorified in us."—*Footsteps of Truth.*

[FOR OUR MISSION UNION.]

## Saved from Ruin by Making an Assignment.

BY REV. T. BONE.

TALKING one day with an old gentleman, who for a long time had been trying to get peace with God by methods of his own; to arrest his attention and enlighten his mind, as to the way of *Life and Peace*, I said, "Mr. C—, I was once deeply involved. I could not by any means meet my liabilities, could not pay my way, far less clear off the old score. If help did not come I would be disgraced and ruined. But, as is often the case, 'the time of man's extremity is God's opportunity.' I heard of one who was a true friend to bankrupt debtors. 'He was rich and yet made himself poor' to make others rich. I was invited to apply to Him, and state my case fully, keeping nothing back. I did so. He assured me that if I made a full confession of all my indebtedness and made a complete assignment of myself to him, he would meet all my liabilities and ensure me against all failure, and also make ample provision for all my wants. It is over forty years since I made that assignment, and not one thing hath failed of all that He hath promised to do unto me. Now what do you think of this way of getting a settlement with your *chief creditor*? Do you know what it means?" He answered, "Yes. God is the chief creditor, and Jesus Christ is the bankrupt sinner's friend, and when we give up all into his hands he saves us from ruin. 'That is a new way of putting the Gospel message, but it is plain.' Some weeks afterwards I met him again, and was pleased to find that he had been wonderfully helped in his soul's difficulties.

Dear reader, are you vainly endeavouring to meet the requirements of the law, by your own efforts? Rest assured "that by the works of the law no flesh can be justified before God;" but "Christ is the end of the law for righteousness to *every one* that believeth." Then go to Him at once, confess all, make a real assignment of yourself to Him, and He will give you a clear and full release from all condemnation. Read John 5th chap. 24 verse. Take Him at His word, and go on your way rejoicing.

## Special Note.

THE Christian people of Cincinnati, represented by the members of the Noon-day Prayer Meeting Committee of that city, send forth to the Christian world, a request for their prayers for Cincinnati, its ministers and people. Several Evangelists will occupy the field and supplement the work of the pastors during the coming fall and winter. Let every child of God breathe a prayer to heaven, for Divine favor upon that city and its special work.

The blood of Jesus Christ . . . cleanseth us from all sin.—1 John i. 7.

## Taking Out Guilt.

REV. C. H. SPURGEON.



LITTLE while ago, an elder of the church at the Tabernacle, speaking of a brother who had been recently called to occupy an important post, said, -

*"He can take the guilt out of a great many people"*

The expression was somewhat singular, but it was understood, by those to whom it was spoken; and it conveyed to them a clear idea of the estimation in which the speaker held the earnest worker, whose praise he was thus sounding forth.

As the sentence fell upon our ears, it assumed a slightly different form from that above written. We mentally inserted another letter in one word, and thus altered the worthy elder's testimony into

*"He can take the GUILT out of a great many people."*

Happy is the man of whom this can be said, even though it must be with this qualification, that he can only be the instrument which the Lord Himself will use for the purpose of taking the guilt out of a great many people! Our reason, however, for calling attention to the remark was that it conveyed to us a most accurate description of the work of the Lord Jesus Christ. "HE can take the guilt out of a great many people."

For *He has taken the guilt out of a great many.* In the Paradise in which He dwells with His redeemed, He is surrounded by myriads of holy, happy beings, who once were as full of guilt as the most degraded men and women upon the face of the globe, but now, "they are without fault before the throne of God."

"I asked thence their victory came,  
They, with and breath,  
Ascribe then conquest to the Lamb,  
Their triumph to His death."

Nor is their's the only testimony we can bring to the power of Christ to take away guilt. Upon this sinned earth, at this moment, there are millions of men and women and children who will give confirmatory evidence to this blessed truth, that Christ can take away guilt, for He has taken away theirs. There was a time when, like criminals before their judge, they could only bow their heads in sorrow and shame, and say, "Guilty, my Lord." but that sad season has gone for ever, they are now "forgiven," "washed," "sanctified," "justified in the name of the Lord Jesus, and by the Spirit of our God."

The proofs that we have had of the power and love of Christ convince us that *HE can take the guilt out of a great many more people.* As the elder spoke well of his brother, so ought we to publish the fame of our Elder Brother, who is, "mighty to save." Each

believer in Jesus may feel quite safe in using Charles Wesley's argument—

*"His blood can make the foulest clean,  
His blood availed for me."*

No force less than that of Omnipotent grace could have taken the guilt out of such sinners as we were; and that stupendous miracle of mercy having been wrought, we look for similar marvels in the case of other guilty ones. Who can be so presumptuous as to doubt either Christ's power or willingness to save?

*"Whoever receiveth the Crucified One,  
Whoever believeth on God's only Son,  
A free and a perfect salvation shall have;  
For He is abundantly able to save."*

*My brother, the Master is calling for thee;  
His grace and His mercy are wondrously free;  
His blood as a ransom for sinners He gave,  
And He is abundantly able to save."*

## A Counterfeit Salvation.



SOMETIME ago I was at a friend's house, and on the table were some flowers, which looked so very pretty that I was tempted to smell them. *But they were artificial,* and so produced no smell. They looked natural enough—I never saw any look more so. This trivial circumstance suggested to my mind a subject of greater importance, namely that of an *artificial salvation.* Is there such a thing? one may ask. Aye, indeed! we see it on every hand—men and women with the *form*, but without the *power.*

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