

Vol. II.

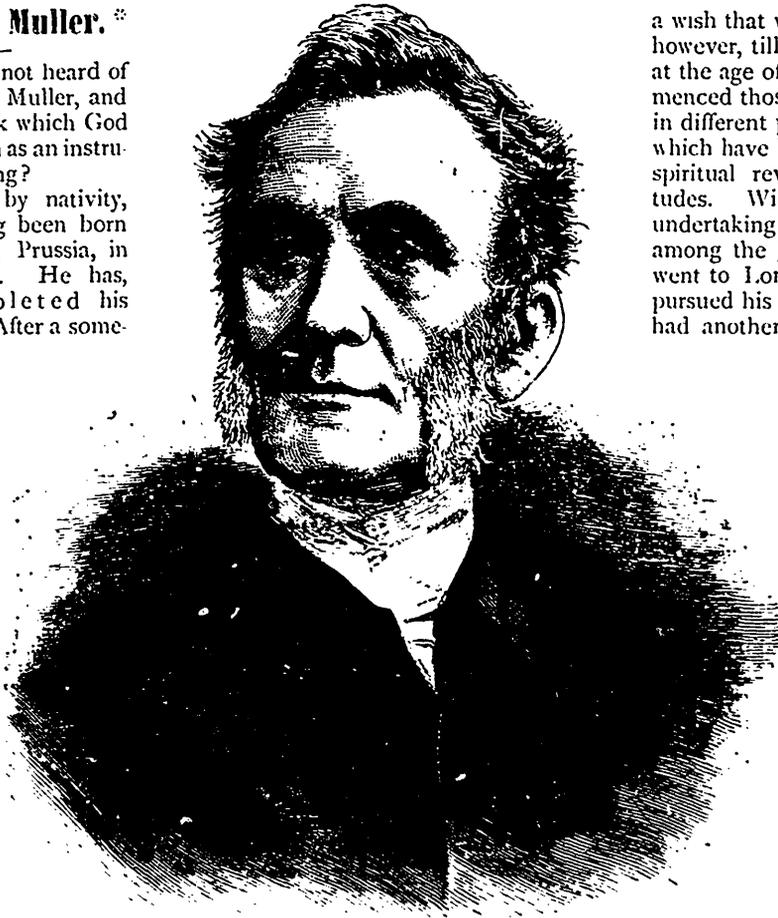
MARCH 6, 1886.

No. 12.

Mr. George Muller.*

WHO has not heard of George Muller, and the work which God has honoured him as an instrument in performing?

Mr. Muller is, by nativity, a German, having been born at Kroppenstadt, Prussia, in September, 1805. He has, therefore, completed his eightieth year. After a somewhat reckless youth, he was soundly converted to God at a prayer-meeting in Halle, at the age of twenty. Says Mrs. Muller, "He entered the house unconverted, far from God, and miserable: he left it a rejoicing Christian." With the new heart there came speedily a new and active life. He strongly desired to become a missionary—



a wish that was not gratified, however, till late in life, when, at the age of seventy, he commenced those preaching tours in different parts of the world which have been the means of spiritual reviving to multitudes. With the view of undertaking Gospel work among the Jews, Mr. Muller went to London in 1829, and pursued his studies; but God had another sphere of work in store for him. Through Christian associations formed in Devonshire, whither he had gone to seek bodily health, he became pastor of a church in Teignmouth. He appears at this time to have formed conscientious objections to the receipt of any stated salary, thinking that the true attitude of the faithful servant was a simple

* Condensed from "The Christian," published by Morgan & Scott, London, from which paper also the portrait is reproduced.

dependence on God alone to supply temporal needs, without any human guarantee. "Since that time, now

In Thy presence is fulness of joy.—Psalm xvi. 11.

Our Mission.

Subscription Rates, per year, (post paid).

Single Copy, 50 cts.; Six Copies, \$2.50; Ten Copies, \$3.50; Twenty-five Copies, \$7.50; Fifty Copies, \$12.50; One Hundred Copies, \$25.00.

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.

fifty-six years ago, though possessing no property whatever of his own, he has never received any salary, either as pastor of a large church in Bristol, or as Director of the great Institution which he was permitted afterwards to found; nor does he, under any circumstances that may arise, ever take money from the funds of the institution to supply his own temporal wants, nor even to defray his travelling expenses in the Lord's service, as some suppose; but, whether in England or in other countries, is as wholly dependent upon the Lord now, for everything he needs, as when he first entered on this path of faith."

In 1835 was begun the work among orphans with which the name of George Muller is, and will in coming generations be, chiefly associated. From very small beginnings this institution has steadily grown to its present gigantic proportions, involving an expenditure for buildings and for the support of the orphans of many hundred thousand pounds. All this money has been contributed to the institution without one solitary direct appeal having been made to any human being. The founder laid it down at the beginning, as an axiomatic principle not to be departed from, that the tale of the needs of his work should be told into the ears of God only, as those needs arose. It is true that Mr. Muller has regularly published annual reports of the Orphan Homes, and the other branches of his many-sided work; but he truly says that these are but simple statements of past experience and accounts of stewardship rendered, and not in any sense appeals for help. Without at all reflecting on other methods, or even seeming to assume that Mr. Muller's plan is the only one that ought to be followed, in connection with the support of Christian institutions, it is very manifest that God has clearly set the seal of his approbation on these methods, and honoured the simple, child-like trust and confidence of his servant. That trust has many a time been tried to the last degree, but it has never ultimately been put to shame. We believe we are stating the truth when we say that the thousands of children under Mr. Muller's care, these many years, have never lacked a meal, though it is equally true that there have been times not a few, when, as one meal was being prepared, no one knew where the next was to come from.

One of the cardinal doctrines of the work has been that no debt should, under any circumstances, be incurred, and this principle, we understand, has been religiously adhered to.

OUR COLUMN FOR PREACHERS AND TEACHERS.

By REV. JOHN McEWEN, Lakefield, Ont.

[March 7] **Reading the Law.** [Neh. 8:1-12.]

Nehemiah was really the founder of the new Jewish commonwealth, by the re-building of the walls about Jerusalem, so that the city should not be trodden under foot of the profane and unclean; making them a separate people, and making it possible to carry out the Levitical Law. In about two months after the arrival of Nehemiah in Jerusalem, the walls, about four miles in circumference, were completed. The work was carried on in the face of great difficulties, arising from the distress and poverty of the people, the wealthier Jews oppressing their brethren; also the scorn, false reports, and a tempts to create discord by enemies; but through the wisdom and enthusiasm of the leader, Nehemiah, the courage and zeal of the people, and "the good hand of God upon them for good," all is completed in fifty-two days. This may be studied as a BIBLE STUDY, or as AN ANCIENT REVIVAL SERVICE.

THE PLACE OF MEETING. vs. 1, 4, 5.

The arrangements for effective service complete—in such a place as was adapted for a large assembly—so that seeing and hearing were easy—these external things are of no small importance in church.

THE CONGREGATION.

The heads of households were present—and they needed such a service for home life and instruction—women, wives and mothers were present, and household affairs were arranged for the service—such of the children as "could understand" were present. The habits of a new life in the service of God were to be built up.

THE PREACHER AND TEACHER.

Ezra the Student, Priest and Scribe—of the Law, vs. 1, 2, ably supported by twenty-five faithful helpers. vs. 4, 7, 9.

THE SERVICE AND THE SERMON.

United worship. The exercise—"CAUSING THE PEOPLE TO UNDERSTAND." The subject matter—THE WORD OF GOD. The method—WAS EXPOSITION, CLEAR AND DISTINCT IN DELIVERY.

THE RESULTS

Earnest endeavour—contrition for sin responsive and co-operative joys—to bring forth fruit unto God.

[March 14.] **Esther's Petition** (Esther 4:10-17; 5:1-3.)

About seventeen years before Ezra came up to Jerusalem—thirty years before Nehemiah's visit—and sixty years after the return of the captives—and between the last two lessons, as in a niche, this notice of Esther, the Star Queen occurs. Raised for such an emergency in the history of her people, and illustrative of important truth. Shushan was the winter capital of the Persian Empire, 200 miles south-east from Babylon.

The captive Hebrews, now called Jews, are scattered over the Persian empire—for there are more scattered abroad than in Palestine. They had become a wealthy and influential people. Observe the scorn and envy of

the dark-minded Haman, who held out to the luxurious king, as a bribe for the privilege of slaying the Jews and confiscating their property, the sum of from ten to twenty millions of dollars Esther 3: 9. "The Hebrew people were the messengers of the true God to the heathen, and His instruments for leading them to Himself," and their mission, together with their acceptance of His Son, must be their future glory.

There are three persons whose position and characteristics are worthy of careful attention:—

- I. Esther—the heroic woman of faith.
- II. Haman—the ambitious man of the world.
- III. Mordecai—the good man of duty.

THE PETITION.

SEEKING FAVOUR FROM AN OFFENDED SOVEREIGN.
Isaiah 12: 1; Psalm 2: 12.

The obstacles experienced in approaching the Sovereign:

1. The Royal decree appointing the extermination of the Jews, including Esther. Chap. 3: 10; Gal. 3: 10.
2. Being unable to present any ground of special consideration to the favour of the King. Chap. 4: 11; Rom. 3: 19.

THE MOTIVES OF THE PETITIONER.

1. A sense of personal danger. "If I perish, I perish." *v.* 16; Psalm 1: 1.
2. Desire for the safety of others. "Gather together all the Jews." *v.* 14; Rom. 10: 11.
3. Conviction of duty and present opportunity. "Thou art come to the kingdom for such a time." 2 Cor. 6: 2.

THE METHODS ADOPTED TO RENDER THE PETITION SUCCESSFUL

1. United, earnest and continued prayer. *v.* 16.
2. Due regard to the king's position and authority. Chap 5: 1.
3. Glad acceptance of the king's invitation. Chap. 5: 2.

[FOR OUR MISSION.]

The Five-fold Outcome of Faith.

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

3.—MADE NIGH.

THE believer's sins being pardoned, and peace arising as a consequence (Rom. 5: 1), there is another concurrent blessing, namely, "we are made nigh." This is the way Paul speaks of it, in which he points out the dependence of one blessing upon the other in the order of nature: "Now, in Christ Jesus, ye who sometimes were far off, *are made nigh by the blood of Christ*, for HE IS OUR PEACE." Eph. 2: 13, 14. The sin question being settled, the Son question comes in. Our relation to God is entirely changed. The distance, the alienation, the enmity, through faith in Christ Jesus, are all removed, and we stand before God, "Accepted in the beloved." Eph. 1: 6. What a change! And it is all the work of God. John, in the spirit of adoring gratitude, cries out, "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God; therefore the world knoweth us not, because it knew Him not. Beloved, NOW WE ARE THE SONS OF GOD." 1 John 3: 1, 2. And Paul, too,

bears this testimony: "Now, therefore, ye are no more strangers and foreigners, but fellow citizens with the saints and of the household of God; and are built upon the foundation of the Apostles and prophets, Jesus Christ himself being the chief corner stone. In whom all the building fitly framed together, groweth into an holy temple in the Lord. In whom ye also are builded together for an habitation of God through the Spirit." Eph. 2: 19-22.

In this we see the fulfilment of the truth that lies in the parable of the Prodigal. We are brought out of the far country, welcomed graciously by God, and at once raised above servitude into sonship. The best robe, the ring, the fatted calf, and the festival joy, all crown the welcome, and complete the favour. All this is not according to the meagreness of our thoughts, but according to the riches of God's grace. It would have been enough to be a servant in the Father's house, doing menial work, but lo! we are made sons. SONS! That is a grand interpretation to give of "*made nigh*," and that is God's own interpretation. Ah! God does not begin and carry forward His work for nothing. He has a great, glorious end in view—one worthy of Himself—one worthy the great cost of sending Jesus out of His bosom. The greatness of His gift bespeaks the grandeur of the end He seeks to attain, "*MADE NIGH!*" "Delivered from the power of darkness, and translated into the kingdom of God's dear Son." Col. 1: 12. "*MADE NIGH!*" "The Spirit itself beareth witness with our spirit that we are the children of God; and if children, then heirs; heirs of God, and joint heirs with Christ." Rom. 8: 16, 17. As we move along this line of truth we must go slowly and thoughtfully, so that we may take it in. It is so Divinely glorious, that like the great Apostle when he looked upon the ascended Lord, we may "not see for the glory of that light." It dazzles us with its splendor. It overwhelms us with its grace. It is God doing "exceeding abundantly above all that we ask or think, according to the power that worketh in us." Eph. 3: 20. As we muse and meditate upon this, and realize it in some measure, we cry out, *Grace! Grace! Grace!* "By the grace of God I am what I am." This is the position that God gives to him who accepts His Son as his Saviour, and as his Lord. And he is to take it, and to hold it. And in the power of it he is to live. It is as we remember this, that we separate ourselves from evil, and seek to become more and more holy. Out of this position rises the sweet incense of praise and thanksgiving, and a strong impulse to walk worthy of the vocation wherewith we are called. We desire to reflect the glory that shines upon us. Being made nigh, and enjoying fellowship with God, we are not content to be without participators: therefore, like John we declare what we have seen and heard, that others may have fellowship with us. 1 John 1: 3. Made nigh, we cannot any longer be selfish or self-centred; God become all to us, and His will our law and our life.

Hebrews 9: 27, 28.*

"It is appointed unto man *once* to die, after death the judgment: so Christ was once offered to bear the sins of many."

It is appointed men to die, and all must heed Death's urgent call,
 He comes alike to good and bad, to rich and poor, to great and small;
 He wends his way to city homes, he treads the busy thoroughfare,
 He calls the mother from her child, the business man from toil and care;
 He enters the door of the poor man's hut, and knocks at the mansion's gate,
 No pleading can turn his step away—no money can make him wait.
 He visits the attic, dark and drear—and the damp cellar, cold and bare;
 He takes the fairest from sunny homes, and heeds not the anxious prayer.
 He comes at the dawn of morning—at the heat of the noontide sun,
 At the golden glow of evening, when the work of the day is done.
 He gently glides to the bedside, in the dark and solemn night,
 And bears some loved one's spirit away, beyond our human sight.

It is appointed *once* to die—but *once* comes that dread mortal strife,
 As man is then, so will he live in darkest gloom, or endless life.
 Whene'er death calls, he must be obeyed; 'tis vain to sue him for delay;
 'Tis too late then to make amends to late to tune the heart to pray.
 Then thy Judge will be that Saviour kind, who is ever knocking at thy heart,
 And offering thee eternal life and peace that shall ne'er more depart.
 Oh scorn and reject not His offers now—for then it will be too late;
 Death opens the door of the Judgment-hall, and closes Mercy's gate.
 To those who accept the Master here, Death comes with a smiling grace,
 And welcomes them into the palace to see the King face to face.
 As men live here, so will they die; earth echoes the solemn refrain—
 It is appointed once to die—Death never can come again.

And after death the Judgment—when a great unnumbered band,
 Of every living soul, before the "righteous Judge" shall stand;
 And the sinner faints and trembles, and is filled with doubts and fears,
 As witness after witness of his great guilt appears,
 The Holy Spirit's gentle striving in his sinful, worldly heart.
 His mother's prayers—his pastor's words—yet he bid his Lord depart.

* These lines were suggested by an address given by Mr. Fegan in the "Mission Hall," on Sunday evening, 14th June, 1888, in which he dwelt on these points in his text: "Death comes to all—only *once*, the Judgment, and Christ bearing *our* sins," and he then urged all to accept Christ while there was yet time.

Now he stands before his Maker, to confess each idle word,
 And be sentenced to depart, forever, from the presence of the Lord.
 But at the "great white throne" there stands another brighter throng,
 Before the assembled world they sing the everlasting song.
 Their sins were deep as scarlet, too; their raiment black as night,
 But in the blood of Calvary's Cross they washed their garments white.
 Though sinners under Death's domain, all uncondemned they stand that day,
 "Complete in Him" whose precious blood has cleansed their every sin away.

Christ suffered *once* to bear our sins; He came from his home in heaven,
 And died on the Cross, that to all who believe, everlasting life might be given.
 He bore our guilt, He paid the debt—Oh! wondrous depth of love,
 And now He intercedes for us at God's right hand above,
 He is waiting and willing the sinner to save—come to Him while you may;
 Oh! close with His offer of mercy now—there is danger in delay.
 And still His tender voice is heard—that tender, pleading Come!
 That call to an elder Brother's love, and a heavenly Father's home.
 Surrender your all to His deep, true love, He will wash your sins away,
 And lead you on through the darkest night, till even *is* endless day,
 Till earthly joys are but trifles past, and earth's sorrows are felt no more,
 And we dwell with our Father in "perfect peace," on Jerusalem's golden shore.

KATIE.

"Too Late!"

THERE are no more melancholy words in the language than these. *Too late!*—I have heard them uttered by a brother, as, hurried home to see a dying father, he arrived only to be told that he had breathed his last; and not soon shall I forget the agony they then expressed. *Too late!*—I have known them uttered by a skillful surgeon, when he was summoned to the bedside of a dying man, and I have marked the sadness to which they then gave birth. *Too late!* I have heard of them uttered by an anxious crowd, as they stood gazing on a burning dwelling, and sadly saw the failure of those who sought to save the inmates from destruction. *Too late!*—I have known them uttered by the noble crew of the life-boat, when, as they put out to the sinking ship, they beheld her go down before their eyes, and "the freighted souls within her." But, oh! none of these circumstances are half so heart-rending as those in which the sinner who has despised his day must find himself when the terrible discovery is made that he

In returning and rest shall ye be saved.—Isa. xxx. 15.

is *too late* to enter heaven. Very powerfully has the English laureate set this lesson to the music of his verse in one of those lyrics which are the gems of the "Idyls of the King":

"Late, late, so late! and dark the night and chill!
Late, late, so late! but we can enter still.
Too late, too late! ye cannot enter now.

"No light had we: for that we do repent;
And learning this, the bridegroom will relent.
Too late, too late! ye cannot enter now.

[For OUR MISSION.]

Truth in a Nut Shell.

By HAROLD F. SAYLES, Evangelist.

3.—YOU CAN BE SAVED.

WE read that when Jesus was born in Bethlehem, the message that the angels brought to the shepherds was:

"Behold, I bring you good tidings of great joy, which shall be to *all people*." (Luke 2: 10.)

This "*all*" includes *you*, and the message of "good tidings" is, that *you* can be saved. Just read,

"This is a faithful saying, and worthy of *all* acceptation that Christ Jesus *came into the world to save sinners*, of whom I am chief." (1 Tim. 1: 15.)

"For the Son of man is come to *seek and to save* that which *was lost*." (Luke 19: 10.)

Do you ask, "How may I know for sure that I can be saved?" Did you not see in the verses from God's Word in our first article, that *you are a sinner*? Now, we read that Christ Jesus came into the world to *save such*.

The fact that you are a sinner, assures you that you may be saved. You are as *sure of salvation*, upon the *confession and forsaking of sin*, as you are that you this moment have an existence.

"He that covereth his sins shall not prosper: but *who-so confesseth and forsaketh them shall have mercy*." (Prov. 28: 13.)

And you may be *sure* He will accept you, for He hath promised:

"Him that cometh to Me I will *in no wise* cast out." (John 6: 37.)

No one can say, "I am *too great* a sinner, Christ cannot save *me*."

"Though your *sins be as scarlet*, they shall be as white as snow; though they be *red like crimson*, they shall be as wool." (Isaiah 1: 18.)

"Wherefore He is able also to *save them to the uttermost* that come unto God by Him." (Heb. 7: 25.)

Paul said he was the "chief of sinners," a murderer,—but the grace of God saved him. If he could be saved, surely you can.

Some people say that when grace and good nature meet, we have a great Christian; but Bunyan says,

"When grace and a *great sinner* meet, we have a great Christian."

"Ho, *every one that thirsteth*, come ye to the waters." (Isa. 55: 1.)

If you are thirsting for the water of salvation, God says "Come."

"Come unto me all ye that labor . . . and I *will* give you rest." (Matt. 11: 28.)

"*Whosoever will*, let him *take* the water of life *freely*." (Rev. 22: 17.)

Do you wonder why God is so anxious to save you? In our next article you will see that it is because of His great *love* for *you*.

His Name.

By the late DR. MACKAY.

IN the following study we have examined fifteen names, titles and combinations used concerning our Lord Jesus Christ. There are many others, such as Son of Man, Son of God, King of kings, &c., which open up quite a different line of thought.

In this table, which, in itself, is very instructive, we give the number of occurrences of each name before and after Pentecost, as found in the New Testament:—

	Before Pentecost.	After Pentecost.
1. Jesus	614	62
2. Christ	51	260
3. Lord* (<i>Kurios</i>)	196	326
4. Jesus Christ	5	102
5. Christ Jesus	never	50
6. Lord Jesus	1	34
7. Jesus our Lord	never	2
8. Lord Christ	never	1
9. Christ the Lord	1	never
10. Lord Jesus Christ	never	82
11. Lord and Saviour Jesus Christ	never	3
12. Jesus Christ our Lord	never	7
13. Christ Jesus our Lord	never	4
14. Christ Jesus the Lord	never	2
15. Christ Jesus my Lord	never	1

What strikes us at the first glance is the frequency of the simple name "JESUS" before Pentecost, and its rare occurrence after Pentecost, and that "*The Lord Jesus Christ*" is *never* mentioned before Pentecost, and in one form or another is used 99 times after Pentecost. Take in connection with this, one of the first Pentecostal utterances (Acts 2: 36), "God hath made that same Jesus whom ye have crucified both Lord and Christ."

It will be beyond our power to go over every passage. We shall therefore confine ourselves to the exceptional cases.

JESUS occurs 614 times as the name of the babe

* Besides the above, *despotes* is used once before Pentecost. Luke 2: 29; and five times after—Acts 4: 24; 2 Tim. 2: 21; 2 Pet. 2: 1; Jude 4; Rev. 6: 10; and *rabbi* is used twelve times in Matthew, Mark and John; and *rabboni* in Mark 10: 51, and John 20: 16.

In all their affliction He was afflicted —Isa. lxiii. 9.

from Bethlehem, the man from Nazareth, the sufferer of Golgotha. The 62 times after Pentecost—the proclamation of his Lordship—are thus derived:—

In the Acts of the Apostles it is used 30 times after Pentecost, which we might have expected, thus nearly taking up half the number, as showing to the Jew that Jesus was the Messiah promised to the fathers.

Acts 2: 22, 32, 36; 3: 13, 26; 4: 2, 13, 18, 27; 5: 30, 40; 6: 14; 7: 55; 8: 35; 9: 5, 27; 10: 38; 13: 26, 33; 17: 3, 7, 18; 18: 5; 19: 13, 15; 22: 18; 25: 19; 26: 9, 15; 28: 23.

In Romans it is used twice. Rom. 3: 26; 8: 11.

In 1 Corinthians twice in the verse, 12: 3.

In 2 Corinthians five times. 4: 5, 10, 11, 14.

In Ephesians once, 4: 21.

In Philippians once, 2: 10.

In 1 Thessalonians it appears three times, 1: 10; 4: 14.

In Hebrews it appears eight times. 2: 9; 4: 14; 6: 20; 7: 22; 10: 19; 12: 2, 24; 13: 12.

In 1 John we find four mentions of "Jesus." 2: 22; 4: 15; 5: 1, 5.

In Revelation it is used six times. 14: 12; 17: 6; 19: 10; 20: 4; 22: 16.

In Galatians, Colossians, 2 Thessalonians, 1 Timothy, 2 Timothy, Titus, Philemon, James, 1 Peter, 2 Peter, 2 John, 3 John, Jude, the name "Jesus" never appears alone. *British Evangelist.*

From a Foreign Shore.

[At the "Second Coming" Conference held last summer at Niagara, Ont., a collection was taken at one of the meetings, specially in aid of mission work in Japan. This was forwarded, and a few days ago the following acknowledgment was received. We re-print the whole letter, as there are matters referred to which cannot fail to interest Christians everywhere.—ED.]

TOKYO, JAPAN, Jan. 3, 1886.

DEAR BRO. BRIGGS,—
Your communication of Aug. 7, last, came to hand in due time. Owing to some difficulty between the Pacific Mail S. S. Co. and the Post Master General, all letters at that time were sent *via* Europe, and taking a two months' passage instead of one.

First of all, I wish to express my sincere thanks to the dear brethren and yourself who were gathered at Niagara last summer, for your kind remembrance of work in this part of the mission field. The money were duly paid to me by my neighbour and friend, Dr. McDonald. I hope to be able to spread the precious doctrine of our Lord's coming, by these gifts of his loved ones at home. There is a manifest desire on the part of most of the missionaries and native Christians, to hasten the evangelization of this empire. There is at present on foot a movement for more united effort in this direction. In the year 1890 the change of government will take place, and the native Christians feel that the next two years are to

be harvest for this country. After that, political matters will absorb the minds of the people. As the year 1893 will be the centenary of foreign missions, there is a strong desire on the part of some of us to see the Gospel proclaimed all over this Empire, giving the people everywhere an opportunity to receive or reject the message, after faithfully having presented the same, by that eventful time. Upwards of half a million copies of portions of the Bible have been sold, and about the same number of Tracts have been distributed. Truly this is preparing the way for the great harvest. And it is now "ripe unto the harvest." A special day for prayer will be fixed some time next month, perhaps the same as the day for colleges at home. We believe that if Japan were started in this line, it would have its effect on China and India, and stir those vast Empires to more earnest effort in this direction. Pray for the blessed work in this country, and for all engaged in the work, that they may be filled with the Holy Spirit—that His power may rest upon them. I often think of the blessed time I spent in company with the Lord's beloved ones at Niagara in 1883. I was so richly blessed in those meetings. Besides, it was so refreshing to meet with those who love the Lord's appearing. I have read most of the addresses delivered at the last Conference there, in the "Truth," for which I am very thankful. It comes monthly, as a sweet sunbeam to my home. May God bless its humble testimony to His own glory.

In His blessed cause and name,

I am, your brother,

JNO. A. BALLAGH.

EVANGELISTIC ITEMS.

THE Congregational, Baptist and Reformed Episcopal Churches of Ottawa (Ont.) have been holding a series of (union) special religious services.

AS a result of Messrs. Moody and Sankey's meetings in Pittsburgh in the spring of 1885, Protestants of all denominations inaugurated an Evangelistic campaign and held daily revival services in nearly 100 churches in Pittsburgh and Allegheny, and a united and successful effort was thus made to reach the people with the gospel invitation.

DR. L. W. MUNHALL'S services at Los Angeles, California have been much blessed. Over 6000 persons were packed in the Tabernacle in which the meetings were held.

AT Mr. Shivera's services in Erskine (Pres.) Church, Toronto, over 200 persons have professed faith in the Lord Jesus Christ. He is now labouring at the Mission Hall, but as we go to press it is impossible to speak as to results. The workers, however, are looking for great blessings.

[SELECTED.]

The Last Kiss.

IT came at last. The preparations all completed, shirts, stockings, boots, etc., carefully packed away in the great chest, ironbound and strong to resist the shaking and tossing of a long voyage. Everything a mother's care could suggest and her love provide. Full to overflowing was the big trunk; one had to jump on the lid to press it down for locking. It is the last evening—I shall never forget it. Supper was over, or what was the apology for supper, for we only pretended to eat. Somehow we all felt a sort of lumpiness in our throats, which refused to go away. We tried a little music, and gathered around the piano, and being Sunday evening attempted some of our favorite hymns; alas, in vain! One by one the voices ceased, and soon the piano was hushed. I could bear it no longer; the suppressed emotion was insupportable, and as the hour for rest had come, I begged all to retire to their rooms. You, who have bidden farewell to those you love, can understand well what I felt when my own dear boy, of 17 years or so, came and, putting his head upon my shoulder, burst into tears. How hard it is to say "good-bye." All the tender memories of the little cradled boy, the infant's prattling tongue, the schoolboy's boisterous play; all came like a great rushing tide into my mind. But now he is going—going alone to a far-distant shore—where no mother's eye can reach, and no father's love can shield. Before the living God we both knelt. How I prayed and wept! Even now I seem to hear the wild sobbing of my boy over the thought of to-morrow morning—bidding good-bye for the *last time*.

Too soon that morrow came, with its crowded vessel, and the noise and commotion of the last of the cargo hurriedly being stowed on board. Hark! the bell is ringing—the last has come. Farewell, my boy, farewell; and planting a *last kiss* upon his brow, I am over the side of the ship, and on the quay. One last look, as I turn the corner which hides him from my sight. That last look: I see his face now; the bloodless lips compressed with deep emotion, the ashen countenance, and those eyes following me until out of sight—gone. Oh! If it is hard, passing hard, to say good by on earth, what must it be to say farewell for ever? What indeed!

My reader, think of this. This year may be the last of your life,—anyhow, the last will come. There will be the last year, the last day, the last earnest sermon, the last solemn warning, the last invitation to Christ, the last offer of pardon. Yes, the last throb and beat of that heart of yours will arrive, and then, what? *Eternity*. Oh! man immortal, why so indifferent? Why trifle? Why not at once flee from the wrath to come? Flee to Jesus, flee to Him now. God loves you, Christ died for you, the Holy Spirit whispers to you. What does He say? This—"To-day, if you will hear His voice, harden not your heart."

[EDITORIAL.]

Caring for the Poor.

THROUGH the kindness of Christian friends the Toronto Mission Union Workers were enabled to invite the poor families of the district to a free supper on Tuesday the 16th of February. Over 350 persons sat down to a bountifully spread table, to which, it is needless to add, they devoted themselves heartily. The lady workers spared no effort toward securing the enjoyment of the party. A more orderly or appreciative gathering could scarcely be secured, and the appreciation went beyond the tea table, and was evidenced in the Gospel service which was held in the large hall. Here the truth as it is in Jesus was fully and plainly presented and there is reason to believe that souls were won for the Master.

THE work at the Mission Hall is being owned of God. Scarcely a week passes without some evidence being given of the Spirit's work upon those attending. Several interesting cases of conversion have been witnessed, and those labouring in the Mission have been cheered by the fact that so many of those who have been led to Christ during the past years have stood firm, and to-day are working members of different churches in the city, and while thus joining (as was their duty, and as they are urged) with the Church, have not forgotten their *birth-place*, but have continued to be helpers in the Mission. As the work of the Mission becomes known, its value is being more appreciated. Of course there are some who shrug their shoulders, and cast out insinuations as to its work and workers, but this has been expected; and if the work were carried on to please the few who thus object, it certainly would never merit the favour of the majority who now stand by the work, and it is a question whether it would receive the favour of God as it now does. One thing is certain, the Mission is an established fact. It entered upon work—it has kept at the work, and *it is going to continue* the work. We have enjoyed many opportunities of seeing the work, and of becoming conversant with all its methods, and we have no hesitation in saying that its lines, its aims, and its methods are Scriptural, and therefore must be successful. We also expect to see it largely increase in usefulness, and spread its borders till many now comparatively neglected corners of the city are, through its efforts, brought beneath the influence of the Gospel of Jesus Christ.

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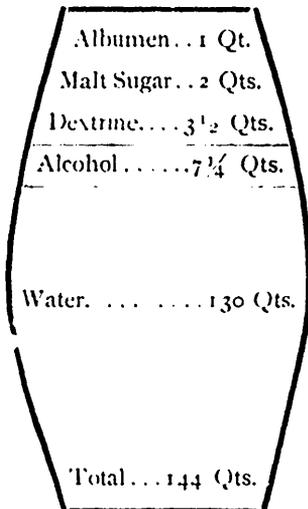
A Barrel of Ale.

AN English author has been analyzing a barrel of the "poor man's beer." Assuming it to be not at all adulterated, and allowing 144 quarts to the barrel, this is what the analysis shows:

Albumen (flesh forming).....	1	Qts.
Malt sugar (unfermented).....	2	
Gum (of no dietetic value).....	3	
Alcohol (intoxicating spirit).....	7 1/2	
Water (innocent, and should be cheap)....	130	

Total..... 144

One English author, Joseph Malins, puts the result pictorially thus:



A barrel of ale, he says, costs about £3, or \$15. The net value of the albumen, malt sugar, gum and alcohol is about £1, or \$5; leaving the charge for the water £2, or \$10. No wonder that the brewers get rich, and the beer drinkers stay poor. *Christian Union.*

"An Excellent Spine."

ASUNDAY-SCHOOL teacher once called on one of his scholars to read the third verse of the sixth chapter of Daniel, from which the lesson was taken. The verse reads, "Then this Daniel was preferred before the presidents and princes, because an excellent *spirit* was in him. And the king sought to set him over the whole realm." The scholar, not being the best reader in the school, gave a slightly revised version of the text as follows: "Then this Daniel was preferred before the presidents and princes, because an excellent *spine* was in him."

It is very likely that the revision produced a smile; but it also conveyed a lesson. A man without "an excellent spine" makes a very poor Christian, and

would never "dare to be a Daniel," nor "dare to stand alone." The little boy expressed just what many Christians need at the present day. "There are some who are willing to sing. "Dare to be a Daniel, dare to stand alone," but they lack Daniel's "excellent spine," and so they never will be Daniels, and will not be likely to stand alone. May God raise up more men like Daniel; men who fear God and work righteousness: men of an excellent *spine*,—men who have backbone *H. L. Hastings.*

A Colorado Avalanche.

COLORADO is intersected north and south, near the centre, by the Rocky Mountains, many peaks of which are 13,000 feet high. In the north shadows and deep gullies of these peaks banks of snow from 50 to 100 feet remain the year round. Sometimes in the winter huge snow caps with bulging crown and protruding rims can be seen fitting down ominously on the peak tops. When this is the case the experienced mountaineers knowing the danger leave the little log huts and take up winter quarters in some valley camp.

Not long since one of these snow caps settled down on Tennessee mountain at the head of what is known as the Granite Gulch. Below were several cabins occupied by miners and prospectors. When the snow-cap began to show signs of moving, *the word of warning* was quickly passed along the ravine, and most of the men lost no time in getting away to a place of safety. The occupants of two substantial cabins, however, laughed at the fears of the fugitives, and remained to prosecute work on their claims. In a few days the district was visited by the heaviest snow storm of the season—and right in the middle of the night, when most of the men were asleep, the over-weighted mass of snow at the head of the ravine left its lofty pedestal and with a roar like thunder came crashing down the mountain side, carrying everything before it, burying the cabins with mighty piles of snow, and crushing them in like egg-shells. Out of eleven occupants only two escaped uninjured, two were killed instantly, and the others fatally wounded by the broken timbers of the cabins, though all might have escaped had they with others fled for safety when they were first warned.

Dear reader, hast thou thought of the great danger thy soul is in: and of the terrible avalanche of judgment that will inevitably fall upon all who do not flee to Jesus for refuge? A TERRIBLE DOOM AWAITS THIS WORLD. "The day of the Lord will come as a thief in the night: in the which the heavens shall pass away with a great noise, and the elements shall be dissolved with fervent heat, and the earth and the works that are therein shall be burned up." 2 Pet. 3: 10. "This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners." 1 Tim. 1: 15. "How shall we escape if we neglect so great salvation." Heb. 2: 3.—*The Worker.*