

BEHOLD THE LAMB OF GOD



C. SANDHAN SC

OUR MISSION

Published by the TORONTO WILLARD TRACT DEPOSITORY, TORONTO, CANADA.

Vol. II.

JULY 17, 1886.

No. 21.

Rev. Dr. Somerville.

AS we look upon the portrait of this eminent servant of Christ, we seem yet to hear the thrilling tones of his voice as he earnestly presented the Gospel he so much loves; and it scarcely seems possible that so many years have elapsed since we were privileged to sit beneath the sound of that voice, for it is now ten years since he made his tour of the United States and Canada, as representative of the General Assembly of the Free Church, at the first General Assembly after the union of the Presbyterian



REV. DR. SOMERVILLE.

Churches of Canada. When this pleasant duty was over, he found time to take an evangelistic tour, and hundreds of souls will, throughout eternity, bless the day when they were led, through his words, enaged by the Holy Ghost, to accept of Jesus Christ as their Saviour. Wherever he went he found a hearty welcome, and, at many points, old friends flocked round him, and recalled reminiscences of thirty-one years previously when (in 1845) he had visited Canada. Those thirty-one years had left the traces of their footprints in whitened locks,

Our Mission.

ISSUED ON THE FIRST AND THIRD SATURDAY OF EACH MONTH.

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.

but they had not abated the strength of intellect or spiritual power, for he spake in 1876, as in 1845, with fiery eloquence and wondrous results.

Dr. Somerville was born in 1813, and was educated at the High School and University of his native city of Edinburgh, where he made the most of his time and opportunities. In his student days the evangelistic fire burned within him, and he burst the bonds of academic restraint, and laboured with the sainted McCheyne in the highways of his native city. He was ordained to his first full charge of Anderston Church, Glasgow, in November, 1837. As might be expected, he threw himself with whole hearted consecration into the duties of his pastorate, and his pulpit soon became a centre of inspiration and blessing. In the trying times attendant upon the disruption in 1843, he took a prominent part, and when the culmination was reached, he was one of the 474 ministers who gave up everything for conscience sake. His teaching and example so influenced his people that, when the day of trial came, they stood faithful almost to a man. The whole of the office-bearers, all the Sabbath-school teachers, and nearly the entire congregation followed him in joining the Free Church. The exodus was solemn and striking. The minister lifted the Bible, which had been given to him personally, from the pulpit desk, put it under his arm, and marched out.

A new church was built without delay. It soon got too small to hold the crowds that flocked to hear the earnest and eloquent preacher, so the large and handsome building, now known as Anderston Free Church, was erected. It was the scene of Mr. Somerville's labours during all the after years of his pastoral life.

The revival of the year 1874 drew the Christians of Glasgow together, and filled them with an earnest desire to do good. They banded themselves under the name of the United Evangelistic Association, and resolved to give other lands the benefit of the blessing they themselves had experienced. They were led to ponder more deeply the command of the risen Redeemer: "Go ye into all the world, and preach the Gospel to every creature." They could not go themselves, as duty called them to stay, but they could send a substitute. Whom could they send? Their thoughts turned to Mr. Somerville. They unanimously invited him to resign his pastorate, which he had held for forty years, and undertake the mission to regions beyond.

This request came to a man old in years and full of labours, who might now legitimately think of spending the evening of his life in well-won leisure. It involved much travelling and hard work. It meant perils on land and by sea, and separation from home and friends. Yet it was cheerfully granted. Mr. Somerville could not refuse it: "the love of Christ constrained him." Before he went forth on his mission, he received the honorary degree of D.D. from Glasgow University. This was a tribute to the man and to his work. The record of three years of labour have been fully laid before the public.*

The limits of our space forbid any lengthy account of his labors as the "world-evangelist." The British Isles, France, Spain, Russia, Greece, Africa, India, Australia, Tasmania, America, have alike been visited by him. While on a visit to Africa, serious illness brought him to the verge of the grave, but God spared his life; and though in his seventies, he entered on an apostolic journey to the East, beginning at Athens. At Corinth he met with strenuous opposition, but he fared better at Smyrna. He afterwards went through the other villages on the site of the Seven Churches of Asia, proclaiming afresh, with fire-tipped tongue and loving heart, the Gospel that had been sounded forth there 1800 years before. His mission extended to Constantinople, Bithynia, Thessalonica, Thessaly, and Eubœa.

The secret of the life, the leading events of which we have briefly sketched, has been that, like Enoch, he has walked with God. The spirit of devotion he caught in early life, along with his friends McCheyne and the Bonars, has burned bright and steady through his whole career. He loved God and souls, and that love gave him strength to do the work he has done. Dr. Somerville loves to preach as the brook loves to run and the birds to sing. The power which accompanies his words can be traced to no natural causes; it is the result of the baptism of the Holy Ghost. He realizes that "it is not by might, nor by power, but by my Spirit, saith the Lord."

It is an evidence of the esteem in which he is held by the church of which he is such a prominent minister, that in May last he assumed the office of Moderator of the General Assembly of the Free Church of Scotland, the highest office given to the ministers of that Church to fill.

DR. MUNHALL'S meetings at Denver, Col., continue to attract immense audiences. His services for men only gave an opportunity for speaking plainly to some thousands of all ages, while the gatherings for ladies were improved by giving some equally needed and pointed advice. The general evangelistic gatherings have been much blessed. Hundreds have risen for prayer, and of these a goodly proportion have professed faith in Christ.

* The interested reader can turn up old files of THE CHRISTIAN, published by Morgan & Scott, London, to learn the venerable preacher's experiences. From that paper we have selected material for this article.

OUR COLUMN FOR PREACHERS AND TEACHERS.

By REV. JOHN MCLWEN, Lakesfield, Ont.

[July 18.] The Death of Lazarus. [John 11: 1-16]

Three months have elapsed since last lesson. On account of the deepening purpose and plot to kill the Messiah, Jesus has withdrawn to Bethany (Bethabara) on the east side of the Jordan—we know but little of His ministry here.

The raising of Lazarus from the dead constitutes not only the climax of manifestation of Christ's glory—but the highest form of miracle in the series of miracles—and its object is to lead on to the higher faith, and the deeper trust of His followers.

A BELOVED FAMILY.

Describe separately the several members in the supposed order of their age and position—SIMON THE LEPER. Matt. 26: 6; Mark 14: 3. Probably healed by Christ. MARIHA. v. 5—Who was bent on ministering to the comfort of Jesus. MARY—Three other persons of this name are given in the New Testament. 1. The mother of our Lord. 2. The wife of Cleopas. 3. Mary Magdalene. Jno 19: 25. The Mary of this lesson is distinct from these. See v. 2. The account of this anointing is given in John 12. 3. LAZARUS—Old Testament Eleazar—meaning "God is his help." This family must have been in circumstances of great comfort and high social position. They had their own house, and their own tomb in their garden; and were able to give three hundred dollars worth of ointment as a token of their devotion to Jesus. A penny was a days wages—and in value equal to our dollar. Jno. 12. 5. All beloved by the Master and loving Him.

YET THEY COME TO GREAT SORROW, AND A SORE BEREAVEMENT.

Notice how they are informed of the whereabouts of Jesus and send a messenger some 25 or 30 miles with the urgent tidings. v. 3.

SORROW WORKS OUT HIGHER BLESSING. vs. 4-6.

The highest end—the glory of God—and magnifying the Son of God—Jesus delays not from unconcern or want of love, but in wisdom and love through disciplinary pain and sorrow—brings about deepened experience and larger opportunity. Others see and believe.

THE RETURN TO JUDEA. v. 7.

The disciples remonstrance, v. 8, chap. 10. 31. Christ's reasons for return. 1. An appointed time for appointed service. See Jno 2: 4,—hence redeem the time. 2. The day is the time of light, help and courage. A long days journey to the bereaved home. 3. Lazarus is dead. vs. 11, 14. "I GO THAT I MAY AWAKE HIM OUT OF SLEEP." Do not overlook the impulsive heroism of Thomas—willing to go and die with Jesus. What enthusiasm Jesus awakened and sustained in His followers.

[July 25.] The Resurrection of Lazarus. (John 11: 20,) (27-39, 34.)

The disciples felt that they were going to Bethany in the presence of great danger; going to a funeral rather than a resurrection. Notice the Divine delay of last lesson and how the sisters looked at it. "If Thou hadst been here," &c., also the ministry of comfort in the

day of sorrow, v. 19, and Jno. 14: 1; farther, the business like earnestness that led Martha to go and meet Jesus—and led her to make that noble confession, v. 27, while Mary is still brooding over her trials in the house. This business like impulse when mis-applied led to Christ's rebuke, Luke 10: 41; so with Mary, her more meditative spirit led her to sit at the feet of Jesus.

THE DEEP INTEREST JESUS TAKES IN OUR BURDENS. v. 28

"THE MASTER IS COME AND CALLED FOR THEE." "Where have ye laid him?" v. 34. "Jesus wept" v. 35. Each of these thought points are worthy of special study.

JESUS QUICKENING AND STRENGTHENING THE FAITH OF THE SISTERS. vs. 23, 25, 40

JESUS AT THE GRAVE.

Jesus had raised the ruler's daughter just dead. Luke 8: 54. He raised the son of the widow of Naim while being carried to the grave. Luke 6: 14. Here was one dead four days the body corrupting in the tomb. Hence as a manifestation of power and personal glory the raising of Lazarus is the crowning miracle.

THE ATTITUDE OF INTENSE PRAYER. v. 42.

The power of the Father in Christ, given in answer to prayer—bodily intensity, mental effort, spiritual approbation of the Father all entered into these miracles, or signs of personal glory. He comforts Martha. He calls Mary. He commands Lazarus. J. 43, "Lazarus come forth." The Eastern mode of dressing the dead body, also their mode of burial must be explained in detail to the pupil—the limbs were bandaged—the whole body wrapped in a linen sheet—and laid in a cave, or space hewn in a rock, as in a vault—not in the ground as we bury.

JESUS GAVE THE ONLOOKERS SOMETHING TO DO.

Take away the stone that lay at the entrance to the tomb. Loose the bandages and let the raised man go free. Hope for Martha—Sympathy for Mary. Life for Lazarus.

Pray for Them.

MANY are nowadays engaged in *sowing the seed*. Let us pray for them, that they may sow good seed, and good seed only; and that they may sow it without ceasing. There is no telling where the influence of a good word may spread. Truth drops like a spar. among dry stubble, and the fire within it may spread where we little dream. If we had a clearer idea of the possibilities which surround the feeblest telling out of the Gospel, we should be more eager to speak a word or drop a tract. Nothing can be really lost of that which is inspired of the Holy Spirit, for inspiration is undying life. Tell a child or a poor woman about Jesus, and you have done a deed which may change a family from generation to generation. Sow without fainting, from morning till the shades of evening gather, and you shall surely reap. Begin at once.

NEVER leave your way to seek a cross, nor go out of your way to avoid one; appointed crosses are real blessings.

Spiritual dyspeptics.

THEODORE CUYLER, D.D.

THERE is a class of weak-handed and feeble-kneed professors in Christ's Church who are self-made invalids. Their spiritual debility is the direct result of their own sins and shortcomings. In their case, as in the physical hygiene, disease is the inevitable punishment of transgression against the laws of health.

Is not the inebriate's bloated and poisoned frame the immediate legacy of his bottle? Is not a shattered nervous system the tormenting bequest which a high-pressure of sensuality leaves to the transgressor? The indolence which never earns its daily bread cannot earn the appetite to enjoy it; the gluttony which gorges the stomach is but fattening an early banquet for the worms. *Dyspepsia is only God's appointed health officer, stationed at the gateway of excess*, to warn off all who approach it, and to punish those who will persist in entering the forbidden ground. In like manner spiritual disease is the inevitable result of committed sin, or of neglect of religious duty. It requires no profound skill to detect the cause of Mr. A——'s dyspepsia, or Deacon B——'s spiritual palsy, or of poor Mr. C——'s leprosy. How can a Christian be healthy who never works? How can a man's faith be strong who never enters his closet? How can a man's benevolence be warm who never gives? A want of appetite for giving always brings on a lean visage in the church; but I do like to hear my neighbour M—— pray at the monthly prayer-meeting, for the fluency of devotion is quickened by his fluency of purse. He *dares* to ask God's help in the salvation of sinners, for he is doing his own utmost too. And I have known one resolute, sagacious, Christ loving woman to do in the mission school what Florence Nightingale did in the hospitals of Scutari; that is, teach the nurses how to cure, as well as the sick to recover.

If this brief paragraph falls under the eye of any spiritual dyspeptic, let us offer to him two or three family counsels. My friend, your disease and debility are your own fault, not your misfortune. It is not a "visitation from God," but a visitation of the devil that has laid you on your back, and made you well-nigh useless in the Church, in the Sabbath-school, and in every enterprise of Christian charity. Having brought on your own malady you must be your own restorer, by the help of the Divine Physician. You are not only useless to your pastor, but uncomfortable to yourself. You must get well. Let us tell you how.

1. You need a wholesome diet. Instead of the surfeit of daily newspapers and political journals, or the spiced stimulants of fiction, give your hungry soul the *bread of life*. Your moral powers are weak for want of nourishment. There has been a starvation of

bible-truth, of sound experimental works, of inspiring religious biography, of "books that are books." Nothing will give sinew and bone to your piety like the thorough reading and thorough digestion of the Bible. All the giants in the history of the Church have been large and hungry feeders on the Bible.

2. You want exercise. God has given you powers and faculties and affections to serve Him with. But for want of use, those limbs of the soul are as powerless as the bodily limbs of a fever patient who has not left his cough for a fortnight. Never will you recover your appetite for the word and the ordinances, never will the flesh of spiritual joy mantle your countenance, until you have laid hold of hard, self-denying **WORK**. Nothing will impart such earnestness to your prayers as to spend an hour before them by the bedside of the sick, or in close conversation with an enquirer for salvation; nothing will excite a better appetite for a Sabbath sermon than a morning spent in *business-like* devotion to your Sabbath-school-class; and a little uphill work in behalf of some discouraging movement of reform will harden your muscle amazingly. Oberlin, Wilberforce, Elizabeth Fry never knew the meaning of "dyspepsia." You are dying from confinement and indolence. There is but one cure for selfishness, and that is—sacrifice; but one cure for timidity, and that is to plunge into a disagreeable duty before the shiver has time to come on. Some Christians are paralyzed for life by the monomania of fear. Would it not be well for those who have trembled for years at the bare thought of prayer in public to force themselves into an utterance? They will be amazed to find how one resolute trial, in the strength of God, will break the tyrannous spell for ever. Try! my friend! Lay hold of any dreaded or disagreeable duty, and try. God never leaves His child to fail when in the path of obedience; for if the Christian does not succeed in pleasing himself by the method of his performance, he pleases God by the sincerity of his good endeavours. And the very attempt to discharge duty will give you strength. When the duty is fairly achieved, the sense of *having done it* will send an exquisite thrill of satisfaction through the soul, and will be a source of one of the purest joys that you can know this side of heaven. I question whether we ever realize a sweeter delight than when we stand beside some heaven-directed undertaking fairly accomplished, or some painful task nobly wrought out; some trying testimony manfully borne, or some bitter persecution fairly weathered out into the repose and sunshine of victory. Such joys the half-hearted, cowardly, dyspeptic Christian never experiences. The "weak hand" plucks no such chaplet. The "feeble knees" reach no such goal of triumph. They are awarded only to the vigorous of spiritual sinew, to the Bible-reader and the Bible-worker too! Dyspeptic brother! we commend to you the double remedy—*Bible-diet* and *Bible-duty*. If these do not restore you, we fear your case is past all medication.

Wanted

FOR THE LORD'S SERVICE.

1. **M**EN, like Daniel, who will mourn before God and make confession of the sins and iniquities of the nation, and beseech the Lord to turn away His anger and His fury from us. Dan. 9: 3, 4; Deut. 11: 25.

2. Men, like Shadrach and his brethren, who would rather burn than bow down to any image made with hands. Exodus 20: 4, 5; Dan. 3: 4, 7, 23, 25, 28.

3. Men in authority, of Nehemiah's faithful spirit, who will "cast forth" the altars, crosses and other Popish toys imported by the Roman Tobiah into the House of our God, and restore that pure scriptural doctrine and worship which our fathers sealed with their own blood. Neh. 13: 4-9; Jude 3, 4; Rev. 14: 10, 11.

4. Men, like Paul, taught of the Spirit, who will determine to know nothing, for life and salvation, save Jesus Christ and Him crucified. 1 Cor. 12: 3; 2: 2, 13.

5. Men, like the Bereans, gifted with wisdom, who will daily search those Holy Scriptures which are the patrimony of God's people, the revealing evidence of the Holy Ghost, and the confusion of the Evil One. Acts 17: 10, 12; Deut. 29: 29; John 16: 13; Matt. 4: 10, 11.

6. Young men, like Jabez, who fear God, and recoil from evil, striving against it, and so kept from it, by prayer and practice. 2 Thess. 2: 8.

7. Young women, like gracious Ruth, who, at all costs, cleave to the cause of God, and to the society of His servants. Ruth 1: 16, 17; 2: 11, 12; 1 John 3: 14; Psalm 101: 1-4.

8. Matrons, like the pious Shunamite, who are content to keep at home, do not affect high friendships, but love to entertain holy men as they go about doing good. 2 Kings 4: 8, 13; Titus 2: 5; 1 Tim. 5: 9, 14.

9. Fathers, like Abraham, who will command their children, and their households after them, to keep the way of the Lord. Gen. 19: 19; Prov. 10: 21; Luke 19: 20, 24, 26.

10. Brethren, like Aaron and Hur, who will hold up the hands of Faithful pastors, and plead the blessing down. Exodus 17: 9-12; 2 Thess. 3: 1, 2.

11. Sisters who, like Mary, sit at Jesus' feet to hear His words; and yet, like Martha, love to wait upon Him and serve Him, in His needy and suffering ones. Luke 10: 38, 39; John 12: 2; Matt. 25: 37-40.

12. Heads of Families, like Caleb, who follow the Lord fully; and like Joshua, openly declare, "As for me and my house, we will serve the Lord." Acts 10: 2; Num. 14: 24; Jos. 24: 15.

13. Wives, to the pattern in Prov. 31: 10-31.

14. Mothers, like Hannah, who bring their babes into the world by prevailing prayer; and in due time give them up to God, trained to serve and glorify Him for ever. 1 Sam. 1: 10, 11, 24-28.

15. Maidens, taught of God to prove, as did she in Naaman's family, "a word spoken in due season how good is it." 2 Kings 5: 1-4, 15; Prov. 15: 23.

16. Servants of Christ, like Barnabas, the Son of Consolation, who will lead on willing but weak souls with tenderness; and will improve the good parts of all Christ's]. ple, to the prosperity of the Churches in holiness and peace. Acts 11: 22-26; 9: 27; Gal. 6: 2; 1 Thess. 5: 14.

Who, then, is willing to consecrate his service this day unto the Lord? 1 Chron. 29: 5.

The Glory of God.*

(Selected from the last Sermon preached by the late Dr. Mackay, in Oban, August 16, 1885.)

I ASK you this question, dear brother in Christ, In the light of that glory, *who shall be able to stand?*

All the greatest of earth's history have been prostrated before it. If we look at chap. 20, verse 18, of Exodus, the redeemed people were unable to stand; and in Hebrews 12: 21, when Moses speaks of this, he says, "I exceedingly fear and quake." Then, again, in Exodus 33: 23, "And I will take away mine hand, and thou shalt see my back parts, but my face shall not be seen."

So that *Moses* was unable to stand.

Then, if we go on as we read in 1 Chron. 21: 16, we find another passage, "And David lifted up his eyes, and saw the angel of the Lord stand between the earth and the heaven, having a drawn sword in his hand stretched out over Jerusalem. Then David and the elders of Israel, who were clothed in sack-cloth, fell upon their faces."

So that *David* was unable to stand.

And again, we find in 2 Chron. 5: 14, "So that the priests could not stand to minister by reason of the cloud; for the glory of the Lord had filled the house of God."

So that the *priests* were unable to stand.

When Job *saw* the glorious One, he had to exclaim (42: 6), "Wherefore I abhor myself, and repent in dust and ashes."

So *Job* was unable to stand.

And, if we go on to Isaiah 6: 5, we find, "Then said I, Woe is me! for I am undone; because I am a man of unclean lips, and I dwell in the midst of a people of unclean lips; for mine eyes have seen the King, the Lord of hosts."

Isaiah was unable to stand.

And in Ezekiel 1: 28, we find, "And when I saw it, I fell upon my face."

Ezekiel was unable to stand.

And if we come to Daniel, that precious man who loved "the book," we find (chap. 10: 8), "Therefore I was left alone, and saw this great vision, and there remained no strength in me."

Daniel was unable to stand.

Then we find, in Matt. 17 : 6, "When the disciples heard it, they fell on their faces, and were sore afraid."

The *disciples* were unable to stand.

And then, in Acts 9 : 3, when the Apostle Paul saw the glory, suddenly there shined round about him a light from heaven ; and he fell to the earth.

Thus *Paul* was unable to stand.

And, last of all, in Rev. 1 : 17, "And when I saw Him, I fell at His feet as dead."

John who lay in His bosom, was unable to stand seeing Him in glory. And then He came with the touch of His almighty resurrection, glorious power, and put it on him, and identified Himself with that power, and now, not only was John able to stand, but to see Him, and all the judgments and torments, and give the hallelujah to his God, as thus being able to stand by His resurrection touch in the glory of God ; and that is the place in which we stand. John was then as much at home in the midst of thundering and wrath as on the tender breast of his loving Lord, because he had been made able to stand. Do you know the meaning, the power of the glory of God? Have you beheld that glory by faith in the face of Jesus Christ? Are you reflecting that glory? Are you working under the power of that glory, and that glory alone? Then, when that glory unclouded dawns, you shall be able to stand.

[FOR OUR MISSION.]

"Truth in a Nut Shell."

By HAROLD F. SAVLES, Evangelist.

10.—HOW TO ENJOY BEING SAVED.

THE heading of this page is a very important thought. There are many who having been brought to see their need of Christ, and having accepted Him as their Saviour, can say they are Christians, but like David are praying for the joy of salvation. Psa. 51 : 12. How is it that one can be saved and yet not enjoy their Christian life? One reason is because of sin. Hear what the prophet says :—

"But your iniquities have separated between you and your God, and your sins have hid his face from you that he will not hear." Isaiah 59 : 2.

If sin has hid God's face from you, of course you will not have joy.

"If I regard iniquity in my heart the Lord will not hear me" Psa. 66 : 18.

This is what the Psalmist learned to his own sorrow and having learned the lesson he exclaimed,

"I will wash my hands in innocency; so will I compass thine altar O Lord." Psa. 26 6.

The reason your prayers are not answered and you are not happy is because you do not put away sin."

"Therefore if those bring thy gift to the altar (that is, come to God in prayer) and there rememberest that thy brother hath ought against thee, leave there thy gift before the altar and go thy way; first be reconciled to thy brother, and then come and offer thy gift." Matt. 5 : 23, 24.

Perhaps, my friend, you have not confessed Christ with your *mouth*. Rom. 10 : 10. If not, come out bravely and do so, because much of your Christian experience and joy depend upon this. If you will confess Christ, He will confess you.

"Whosoever therefore shall confess me before men, him will I confess also before my Father which is in Heaven." Matt 10 : 32.

But with this promise there is also a warning which you will do well to heed.

"Whosoever shall deny (that is *not confess*) me before men, him will I also deny before my Father which is in heaven" Matt. 10 : 33.

Can any Christian, refusing to confess Christ have joy and be happy when they read these words? If you would be a happy Christian heed the exhortation of the Apostle Paul.

"I beseech you, therefore, brethren, by the mercies of God, that ye present your bodies a living sacrifice, holy, acceptable unto God, which is your reasonable services" Rom. 12 : 1.

Ruskin has said, "If you have wealth, you must toil for it ; if you have knowledge or pleasure, you must toil for it," so in the Christian life, if you have joy and pleasure you must toil for it. The working Christian is the happy Christian. Come out, then my friend, decidedly for Christ. Confess your sin to God, confess Christ as your Saviour before the world, and consecrate yourself to Christian service and you will be happy.

Keeping it Holy.

A LARGE cotton factory, lately opened in North Carolina, is owned and managed by Christian men. The building with all its machinery was solemnly dedicated by a public religious service to be used for the glory of God. Lately, during a revival in the place, the factory was stopped for a time in order that all the hands might attend the meetings. An urgent order for goods arrived from New York, whereupon the manager replied that they could not be furnished. A telegram from New York insisted upon the immediate execution of the order. To this the wires flashed back the reply : "The Lord is at work ; the factories will not run this week." Doubtless Christ requires that money, as well as intellect and heart, be consecrated to Him.

HE that hath tasted the bitterness of sin will fear to commit it, and he that hath felt the sweetness of mercy will fear to offend it.

[EDITORIAL.]

He is Coming.

MUCH attention is happily being directed in the present day to the scriptural doctrine of the "Personal and Pre-millennial Coming of our Lord." As might be expected, those who hold and boldly proclaim this truth, are assailed by many even among the professed followers of Jesus. But instead of discouraging, this has only the effect of strengthening and stimulating: for in the opposition is seen another proof of the truthfulness of God's sacred word and the certainty of the doctrine held. Many of the clearest-headed and most learned Bible students have written and spoken in favor of Pre-millennial views, and have ably demonstrated from the Word of God the validity of the claims made and the strength of the position taken by them. We have read with pleasure an article by Rev. W. Fuller Gorch, recently published in the "Life of Faith," and entitled "The Millennial Reign," and cannot refrain from reprinting his closing words appearing under the caption, "Its practical value as an anticipated event." He says, "We are charged with being impractical, and with allowing fanciful theories to divert us from sober facts, when we thus dwell upon the events of unfulfilled prophecy. We are supposed to be unfitting ourselves for the present, because we anticipate the future; and not a few of those whom we love and honor as brethren in the Lord, regard us as imperilling the interests of the Church of God, and represent us as gone astray, because we are impelled to declare, not a part only but the whole counsel of God. I venture to affirm that, whether we look at the essential nature and influence of prophetic truth, or at the lives of those who have most thoughtfully and intelligently studied it, the effects of such study, and the deep convictions to which it leads, are in every way of the highest practical value and importance. It is impossible to realize with anything like spiritual perception the shortness of this present time, and the nearness of the Lord's return, and to be idle, cold or dead. The voice of prophecy rings in the ears of those who prayerfully study its teaching, and in tones which stir us to the depth of our being, calls upon us to let our loins be girt, our lamps trimmed, and our lives ordered as men who wait for their Lord.

A tremendous responsibility rests upon those in these days to whom prophetic light has been given—to see what is coming, and to hold our peace is to betray a solemn and sacred trust, and to incur the guilt of helping to lull our fellows into the deep, death-like slumber which prevails. Multitudes are sleeping already in a Delilah lap of a boasted age of progress. Satan sees he has but a short time, and is marshalling his hosts for the fearful fray. Is it ours to sound the clarion notes of warning and of rallying truth, that so we may have a part in the joy of waking some at least of those who sleep, and of rejoicing as we catch the sound of our Master's chariot wheels."

[FOR OUR MISSION.]

My Birthday Prayer.

BY KATIE.

ANOTHER book of the volume of life is closed and put away
Till the thoughts of all hearts are open in the light of the judgment day
I fondly glance o'er its faded leaves and seal them up with prayers,
And enter upon another year with its unknown joys and cares.
God grant that none of last year's blots may stain the pages fair,
That none of the errors and sins of the past may leave their impress there.
Father! I now do give again myself, my all to Thee,
Whatever changing years may bring, the best it still must be.
Oh! make me pure and holy, noble and kind and true;
I trust to Thee the future, Thou hast helped me hitherto:
And Jesus, loving Master, mine own unchanging Friend,
Thou wilt keep me safe forever—Thy love can never end.
Be nearer, closer, now Lord; let me ever love Thee best,
And 'neath the shadow of Thy cross find everlasting rest.
Oh! blessed Holy Spirit, come down and fill my soul,
Banish all taint of worldliness, and Thou possess the whole;
So lead me ever upward, through the darkness, into Light,
Till Hope gives place to perfect bliss, and Faith is lost in sight!

The Devil has no Happy Old Men.

I MET him one day on his way to the place where prayer was wont to be made. He had just passed that milestone of life labelled 'seventy-five years.' His back was bent, his limbs trembled beside his staff, his clothes were old, his voice was husky, his hair was white, his eyes were dim, his face was furrowed. Withal, he still seemed fond of life and gladness, not at all put out with his lot. He hummed the lines of a familiar hymn as his aged limbs and staff carried him along.

"'Aged friend,' said I, 'why should an old man be so merry and cheerful?'"

"'All are not,' said he.

"'Well, why then, should you be merry?'"

"'Because I belong to the Lord.'

"'Are none others happy at your time of life?'"

"'No, not one, my friendly questioner,' said he: and, as he said more, his form straightened into his stature of his younger days, and something of inspiration set a beautiful glow upon his countenance. 'Listen, please, to the truth from one who knows; then wing it round the world, and no man of over three score and ten shall be found to gainsay my words—the Devil has no happy old men!'"

Beacons.

‘Take heed to yourselves’ (Mark 13 : 9.)



LIGHTHOUSES are to guide—Beacons speak of danger. Voyager to an Eternal home ! God has set up warning beacons along the headlands of life.

Their language is, “Keep off !”
“ Beware !”
Write ‘beware’ on everything !
—on thy heart,

on thy thoughts, on thy words, on thy actions. Mary foes are watching for thy destruction. Tamper not with sin—venture not

on doubtful ground—walk not on the edge of the precipice ; avoid sources and scenes of temptation—evil haunts and evil associates—the world, the

flesh, and the Devil.

Sailing along life’s sea, look to these among other Beacons which God has placed for thy guidance and safety :

“ Consider thyself, lest thou also be tempted.”

“ Abstain from all appearance of evil.”

“ Resist the devil, and he will flee from you.”

“ Watch and pray, that ye enter not into temptation.”

“ This I say, brethren, The time is short.”

“ How shall we escape if we neglect so great salvation ?”

The Origin of the Bible Society.

MARY JONES was the daughter of a poor weaver living in a humble dwelling at the foot of Cader Idris. She was born in 1782, and early in life began to learn her father’s trade. She attended a Sabbath-school, and was soon distinguished for her readiness to learn and repeat large portions of the word of God. As yet, although there had been many editions of the Welsh Bible published, it was an exception to see a copy in a poor man’s house in Wales. The nearest Bible was two miles distant from Mary Jones’ house. She had permission to read it as often as she chose. Meanwhile she carefully set aside all her pence, determined if possible to buy a Bible of her own.

“ After years of saving she succeeded in making up the sum necessary to buy a copy of the Welsh Bible. She ascertained that Bala was the nearest town in which a copy might be got : and it was twenty-five

miles away. But, nothing daunted, the girl set off, and walked all the way footbare, carrying her boots in a bag in order to put them on just before entering Bala. She arrived at Bala late in the evening—too late to see Mr. Charles, from whom the Bible was to be had. In the morning she went to Mr. Charles, and he was touched by her simple story. He said, ‘ I am sorry that you have come all the way to obtain a Bible, seeing I have no copy to give you. All the Bibles I received from London have been sold months since, excepting one or two I have promised to keep for friends. Mary Jones wept bitterly. The disappointment was too much for her. Mr. Charles could not withstand her tears, and he at last gave her one of the promised Bibles. Mary placed the Bible in her bag and bade good-by to the kind Mr. Charles, feeling grateful to him for letting her have what she considered the greatest of treasures. Her visit to Mr. Charles left a lasting impression on both. Often afterward did Mr. Charles refer to that touching incident to convince his English friends of the intense craving of the Welsh nation for the word of life. In December 1802, Mr. Charles laid before the Committee of the Religious Tract Society the pressing needs of Wales, and related the story of Mary Jones. The story awakened sympathy in every breast, and it was then resolved not only to have a Bible Society for Wales but for the whole world.

“ Mary Jones’ Bible is now in the Library of the British and Foreign Bible Society, and on her tomb at Brynerwg is an inscription stating that her journey to Bala in 1802 led to the establishment of the British and Foreign Bible Society.”

Sitting Still.

THERE are two ways of telling a child to be still. One is to say to the child that is restless and naughty, “ Now you go there and sit down, and sit still ; the other is, “ Come here, darling, and sit down by your mother, I want to tell you something.” I think this is the way God speaks to us. He don’t stop at “ be still,” but says, “ Be still and know that I am God ; that which makes you so restless and uneasy I can accomplish because I am God.” Mark in the Twenty-third Psalm the close connection between the “ still waters” and “ He leadeth me.” The waters are still when our will is yielded to the divine will, and never without.

Do you say, “ How shall I get this spirit ?” Come and sit down, *sit still*, and look at your divine Lord and Master ; and as you sit still and look into His dear face, you will be changed into the same spirit. Take no anxious thought for the morrow, because He careth for thee.

“ What though thou rulest not,
Yet heaven and earth and hell
Proclaim—God sitteth on the throne,
And doeth all things well.”