

BEHOLD THE LAMB OF GOD



C. SANDHAM SC.

OUR MISSION

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D. L. Moody.*

MR. Moody and his evangelistic work are too well known to call for any lengthy article. His work, however, whether it be evangelistic or otherwise, is at all times a matter of interest to Christians the world over. Whatever he enters into is of such a practically useful character, and is carried through with so much ability, and yet with so much common sense, that success in



D. L. MOODY

* The portrait which accompanies this article is taken from "THE CHRISTIAN," Morgan & Scott, London. Subscriptions received at Toronto Willard Tract Depository, Toronto, Canada.

the highest sense almost always attends his efforts. His latest work, that of a summer school for young men from the college Young Men's Christian Associations of the United States and Canada, at Mount Hermon, for the study of the Bible, is as practically useful a work as any he ever entered into, and apparently quite as successful as his other labour.

The idea of having a number of students from the various College Young Men's Christian Associations to study the Bible was devised during the summer of

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1885 by the college secretaries (Messrs. Wishard and Ober), and proposed to Mr. Moody during the month of April last. Mr. Moody heartily responded. Accordingly, invitations were immediately sent out to each of the two hundred college Associations in the United States and Canada to send at least one delegate to the school. So ready a response came that it was deemed necessary to change the place of meeting from Northfield to Mount Hermon.

Mount Hermon is a small mountain in Massachusetts, on the Connecticut River, twelve miles north of Greenfield. Upon this hill are eight new brick buildings, a recitation hall—in which is a chapel, with a seating capacity of 400—a dormitory that will accommodate 250; five cottages, each furnishing homes for twenty or thirty; also a dining hall, in which three hundred may dine at once.

Upon the appointed day, July 7th, arrived 250 students—and before the close 280—from different parts of this continent, to study the Word of God. The plan devised was to have a Conference from 8 to 9 a.m., and from 10 to 12 the Bible study proper, while the afternoon was entirely free to the visitors. In the evening there was a choral practice. The morning Conference, under the efficient management of T. D. Wishard and C. K. Ober, college secretaries, was devoted to discussing how to carry on successfully Christian work in colleges, and is likely to be productive of much good.

A noted feature in the school has been the growth of interest in the missions. Twenty-three of those who attended had decided to give themselves to the work of foreign missionaries. On the second day they decided to hold separate meetings for prayer to God. A public missionary meeting was held, at which short addresses were delivered by ten young men, seven of whom were native students—Armenians, Japanese, Siamese, Norwegians, Danes, Germans and American Indians. The other three were sons of missionaries to China, India and Persia. The earnest appeals of these young men on behalf of their respective countries, together with the enthusiastic words of Dr. Ashborne, of Foochow, China, who urged the last command of our Saviour, "Go ye into all the world and preach the Gospel,"—with Dr. Pierson's clear statements of the needs of foreign missions, united into one voice, saying, "Come over and help us." Many of the students who had been praying upon the mount for the gift of the Holy Ghost for service, were

enabled by the grace of God to give themselves to the foreign field. When the time of closing the Conference had arrived, about 100 had signified their intention of becoming foreign missionaries. May the same mighty power of God now move the hearts of many Christian people to aid in sending this increased number of men to the destitute parts of the world!

OUR COLUMN FOR PREACHERS AND TEACHERS.

BY REV. JOHN MCEWEN, Lakefield, Ont.

[Sept. 5.] Jesus the True Vine. [John 15: 1-16.]

At the close of last chapter the company rose to depart, but Jesus had so much that was of great moment to say, that they all stood while Jesus poured out the important instruction of this and the following chapter. The thought points of these lessons is the most helpful work we can do for the teacher.

1. Union and communion with Christ is the central, and spiritual teaching of this lesson

2. This important fact is clearly illustrated by the life, culture, and fruitfulness of the vine, for which Palestine is distinguished.

3. The supremacy of the personal Christ in this spiritual life, "I am the true vine," all are under the administration and in the ownership of God the Father, who is the Husbandman. *v. 1.*

4. The means of support and cleansing which includes clear judgments, holy affections, and true impulses toward God through Christ, "The Word I have spoken." *v. 3*

5. The educational discipline, which embraces the culture and development of the New Life implanted, and the application of the knife to unwise directions of the life; all double buds are nipped to give singleness of purpose and life (Matt. 6: 22-24); all redundancy of wood is to be removed—watchfulness as to blighting and killing influences is enjoined—conflict with everything that imperils the highest completeness, comes within the range of our responsibility. *vs. 4-6.*

6. In proportion as these conditions are fulfilled, God is glorified, and His honor is manifested in the lives of His disciples—and their discipleship is made clear to themselves and others. *v. 8.*

7. Some of the results of Communion:—Safety in Christ. *vs. 4, 5.* Prayers answered. *v. 7.* Fulness of Joy. *v. 11.* Brotherly love. *v. 12.* Appointment to service. *v. 15.*

[Sept. 12.] The Mission of the Spirit. (John 16: 5-20.)

This lesson is a continuation of the last one. That Jesus was to die has been made prominent; but this is not to be regarded as a sign of the enemy's power, but as necessary for the setting up of His kingdom. The disciples are forewarned of coming persecution, but they are to bear it for His sake: in view of these things. The Holy Spirit will, on the exodus of Jesus, come and make up for His absence.

1. The Spirit is promised as a Teacher, Advocate; hence a Comforter. The Spirit is now promised in an enlarged exercise of manifestation and power, and this is detailed in three aspects: (1) Convincing of sin. Its

inwardness in the heart, also in its most aggravated form of unbelief, in the rejection of the Son of God, and the Saviour of men. (2) Convincing of righteousness. Including inward motive and outward action, as corresponding to the law of God. Quickening our sense of obligation to be thus righteous—and that Jesus, by His doing and dying on the Cross, has wrought a righteousness unto all and upon all that believe: Christ's going to the Father has made this manifest, and introduced the third person of the Godhead to His mission and work. (3) Convincing of judgment. The Spirit takes of the things that are Christ's, introduces, and convinces concerning true standards of judgment—in opposition to Satan, who sets up false and unreal standards. He is condemned by Christ's life, teaching and work, and awaits the carrying out of the sentence.

II. Comfort by the Spirit's teaching in the church. (1) On the Word. The Gospels and letters are the result, showing things that are coming, as well as those that have come. (2) Glorifying the person of Christ as a true and complete Saviour.

III. Sorrow for Christ's departure will be more than compensated by joy in His return.

[For OUR MISSION.]

The Recent Conference.

By W. A. B.

ON Wednesday, July 28, the Believers' meetings at Niagara, Ont., were closed. After having spent the week in sweet communion and loving intercourse with God's people, it seemed sad that we had now to sing the parting hymn:

"Blest be the tie that binds
Our hearts in Christian love."

As we sang those words, no doubt many a heart was longing for "that day" that shall usher in the ever-ending period of rest, communion and joy.

During the whole Conference, while there were many who by their own diligent study and earnest prayer had been led by the Holy Spirit into some of the depths of the sea of God's word, yet there seemed to be one motto with all, and that was "LOVE." There was none of that quiet, sarcastic spirit that creates so much coldness, nor that argumentative dogmatism that brings with it so much egotistical discussion. But, with love and humility, those who spoke culled from "The Word" many precious realities concerning Jesus as *The Prophet*, *The Priest*, and *The King*.

Each day was begun with thoughts on the *Holy Spirit*, and with earnest prayer that He might lead into all truth. The centre, circumference and the space between, during all the meetings, was JESUS. The authority quoted as infallible proof was *Jehovah*. But after all, this was incomplete, for—

"There are depths of love that we may not know,
Till we cross the narrow sea;
There are heights of joy that we cannot reach,
Till we rest in peace with Thee"

And, oh, how many of us prayed that prayer as we never did before: "Come, Lord Jesus. Come quickly."

Coming Home.

OUR friend and fellow worker, Mr. W. Gooderham, (who has, with members of his family, been spending several weeks in England, visiting some of the many religious and charitable institutions in that land), sailed for home by the *Parisian* on the 19th Aug. We shall be pleased to see him once more amongst us, to be privileged in hearing accounts of his trip, and above all, receiving his valued counsel in connection with work in which he, with us, is specially interested.

Those who know our friend will not need to be told that his visit has not been one of simple sight seeing and selfish pleasure. Abroad, as at home, he has been labouring for the Master, and seeking as objects upon which to expend that labour, those who are most likely to be overlooked. We have received from a friend, a copy of an Isle of Wight paper, in which appears the following item:—

"A Canadian gentleman (Mr. Gooderham), has been lodging at Harcourt House, on the Strand, during the past few weeks, and we regret he did not stay longer in the town. On Thursday he gave a tea at the Gassiot school room, Oakfield, to 400 of the working classes of the neighbourhood. Gen. and Mrs. Carr Tate kindly lent the building, and were present. Addresses were delivered by Mr. Gooderham and Mr. Whisker."

Of that gathering we have more information in a letter just received from Mr. Gooderham from which we quote the following:—

"I paid a visit with a missionary to the lowest part of Ryde, visiting the poor from house to house, and one can scarcely imagine how really poor the really poor of England are, and how little they have to make this life desirable. It is work, work, work, early and late, and often they can't get it, and then they have to want—and the mothers with large families in their little cramped up homes, cold brick floors, with little or no furniture—with clothes and food to match—and often sick in addition. My heart was stirred, especially when I knew that so many of them were destitute of the "one thing needful." So, as a slight thank offering to God I arranged and got over four hundred of them a tea—and I tell you they did justice to the tea, bread and butter, and cake; they eat two hundred pounds of the latter. In the afternoon the mothers and children had tea by themselves, and in the evening the husbands; and then at eight we had a Gospel meeting, at which the missionary and I spoke to a most attentive audience, and I am sure blessing will follow. This morning I received the enclosed letter from one of the mothers, with a nice bouquet of flowers, (plucked, perhaps, from her own little garden), both of which I lay at the Master's feet, with my heart full of gratitude and thankfulness."

The letter referred to by Mr. G. read as follows:—

"SIR,—I do thank you for the tea you gave me and the dear children. When we went to tea we had not a bit of food in the house. I thought I should like to return it if I can, so I have sent you some flowers. Sir, I wish you a very pleasant journey

"Yours humbly, in Christ, MRS. YOUNG."

The coming of the Lord draweth nigh,—James v. 8.

[For OUR MISSION]

The World's Hatred—Concluded.

John 12 : 10, 11.

BY A. F. SANDHAM.

BUT let us not fall into error. We are not called upon to make ourselves offensive to the world. That is, by being stubborn or wilful. Some men pride themselves in this sort of peculiarity. Jesus never made Himself offensive. He did not seek the world's hatred. He tried to turn that hatred into genuine love. But He never shrank from reproof of the world or its customs. With a deep overpowering love for the world, nevertheless he opposed it, and so must we. Of this line of action, we have a strong instance in the case of Jeremiah the Prophet. A man of deep affection, of true love for his nation, of the highest type of patriotism, yet no prophet was ever called to deliver more unwelcome messages, or to run more contrary to the wishes both of king and people. While *he* loved *they* hated.

"For then the king of Babylon's army besieged Jerusalem and Jeremiah the prophet was shut up in the court of the prison, which was in the king of Judah's house"—Jer. 32 : 2.

He is a prisoner. And why?

"For Zedekiah king of Judah had shut him up, saying, Wherefore dost thou prophesy, and say, Thus saith the Lord, Behold, I will give this city into the hand of the king of Babylon, and he shall take it"—Jer. 32 : 3.

Simply because that whatever God said, Jeremiah said, and nothing could lead him to act otherwise. They were hard words he had to speak. He had to offend king, prince, priest, people, yea, his own fellow-townsmen and family no doubt; but not one word of offence, which tended to draw upon him that hatred, was of his own choosing. Observe the message, "Thus saith the Lord (mentioned over 200 times). In other words, like Lazarus, he was a living witness against the people of Judah. Now, for a last example, read—

"I John, who also am your brother, and companion in tribulation, and in the kingdom and patience of Jesus Christ, was in the isle that is called Patmos, for the word of God, and for the testimony of Jesus Christ"—Rev. 1 : 9.

John is an exile because the world hated his testimony concerning Jesus Christ. It was for the Master's sake he is in exile. Faithful to the Word of God and to the testimony of Jesus Christ, he was made to know that the world was still, after 90 years advance in other matters, just as intense in its hatred of Christ. The only thing the world gave him for his testimony was hatred. But we find that over against this is a gift which God's Word promises to the faithful.

"These things I have spoken unto you, that in Me ye might have peace. In the world ye shall have tribulation :

but be of good cheer; I have overcome the world."—John 16 : 33

"Yea, and all that will live godly in Christ Jesus shall suffer persecution." "But evil men and seducers shall wax worse and worse, deceiving, and being deceived."—2 Tim. 3 : 11, 12.

Not much said here as to the improvement of the world. The enemies of the truth are not on the decrease.

But we said that persecution and hatred were gifts promised to the faithful. We like to accept gifts. Are we really to accept this :

"For unto you it is given in the behalf of Christ, not only to believe on Him, but also to suffer for His sake."—Phil. 1 : 29.

And just in proportion as we accept the one gift, Jesus—so shall we receive the other, suffering. The closer I walk with Him, the further I shall be from the world. The more faithfully I imitate Him, the more I shall suffer with Him. It always has been so, it always will be. But remember, there are glorious privileges attached to such suffering. Just glance back at the record of God's Word.

Joseph closely obeyed God. Joseph's God was with him, both in the mansion and the prison. Elijah faithfully spake God's Word. Elijah's God was ever with him. Daniel faithfully testified for God, and so did his three companions. That close walk aroused hatred, which drove one into a lion's den and three into a fiery furnace; but God was in each place, waiting to receive them and comfort them. Jeremiah faithfully cried, "Thus saith the Lord," and when the world shut him up, God still talked to him. Stephen faithfully testified against the world, and its hatred only opened heaven to show him its glory and to receive him therein. Paul faithfully testified—the world hated—but the angel of the Lord stood by him. John faithfully testified, and the world's hatred sent him to Patmos, a place in which he heard the voice of God and saw visions of future bliss, &c. These are but a few instances of the many given in God's Word, and in history where the world's hate served to help the saint. How very forcible comes home the words of the Master :

"And I say unto you, my friends, Be not afraid of them that kill the body, and after that have no more that they can do." "But I will forewarn you whom ye shall fear : Fear Him, which after he hath killed hath power to cast into hell; yea, I say unto you, Fear Him."—Luke 12 : 4, 5.

"No more that they can do." The world's hatred cannot follow beyond death. It is all they can do. It was all they could do to the Master. He experienced their hatred to the utmost; and remember the nearer you come to that Master's image, the nearer you become what He has called you to be. Are any of our readers like Lazarus, hated by the world. It is a glorious position. Oh, that we were all thus. What a power one such minded man as Paul or Elijah would be. The world turned upside down by a few poor fishermen. Why? Because they were near One who

had the power to turn upside down. The little child feels a dislike, a rising hatred against the man who would upset his playthings; but all he can do is to hate and call names. He has no power to punish the man. So the world may hate the power which upsets and testifies against its playthings, but it has no power to harm worthy of being named. Let it carry its hatred to the utmost. Its last cry of hatred will be drowned in the voice of the Master:

"Enter thou into the joy of thy lord."—Matt. 25 : 21.

God has called us, not to please the world, but to please Him. If the Christian will meet the world, he must come down, and he will find it easier to go down alone than to come up again, bringing another with him. In fact there can be nothing in the world which the Christian needs. What he needs, the world hated to the death, and turned out by the way of Calvary, and we must follow by the same way Him who has gone before.

They hated Lazarus, and sought to put him to death, "because" that by reason of him many of the Jews went away and believe on Jesus.

Brother, has the world got any such cause to hate you? How many have believed on Jesus because of your testimony? How much does the world hate you? Let us try, if we may so speak, to cultivate this sort of hatred. Let us tell the world it is wrong and Jesus is right. Then let them hate with all their hearts if they desire so to do. Our course is clear, our reward is sure.

"Blessed are ye when men shall hate you, and when they shall separate you from their company, and shall reproach you, and cast out your name as evil, for the Son of man's sake" "Rejoice ye in that day, and leap for joy: for, behold, your reward is great in heaven: for in the like manner did their fathers unto the prophets."—Luke 6 : 22, 23.

And remember, also, the words of Jesus:

"Woe unto you when all men shall speak well of you! for so did their fathers to the false prophets"—Luke 6 : 26

[For OUR MISSION.]

Notes by a Tourist.

By KATIE.

"ROYAL HOTEL," Blackfriars.

My Dear Friends,—Our hours in the house are very few, so I have not much time for letter writing, but I thought you would like to hear how we all are. We are greatly enjoying our visit to old England, and I don't feel any surprise that Englishmen think their country is the finest in the wide world, and of course it is, if you except Canada. Our rooms overlook the Thames, and the river looks very pretty at night, reflecting the hundreds of lights all along the banks and bridges. We have been all through Westminster Abbey, with its grand old monuments and quaint

architecture in some of the ancient chapels of the kings and queens. When we entered, the service was just concluding, and it must be very improving to the congregation, for unless you are quite near the minister you could not hear a word he said. A guide accompanies visitors, and gives an interesting account of the various tombs.

While passing one of the wharves on our way to the Abbey, Mr. Fegan pointed out to us a little white dog, and told us the following: "Some time ago, some men brought this dog in a miserable state down to the river to drown him, but just as they were about to do so, the men at the wharf, or station as they call it, came up and begged to keep the dog, and they would try and save it—so they nursed it up, and it soon became all right. When lying round, it evidently noticed that the men watched the river for floating wood, and when anything that would do to burn came near, they caught it by means of iron hooks; so, ever since, he lies all day at the end of the wharf watching for the floating wood, and when he sees any, runs and barks till the men come and take it in, and as soon as the tide changes, he shifts his position to the other end, and so spends his days in showing his gratitude for their saving his life." I thought it was a beautiful illustration of real gratefulness. One can't do too much. Life is too short to show our gratitude to "Him who hath called us out of darkness into His marvellous light." The same day we went to Madame Toussaud's. It is really wonderful and interesting to go over all the figures, one at a time, every age and class from the old Saxon king to General and Mrs. Booth. We also visited Kew Gardens. The only thing nice there is the green-house, beautiful flowers and ferns. We also took a 'bus with Mr. F. and drove down to the East end and saw the poor people coming out to do their Saturday night marketing. We don't know what poverty is in our Queen City; the wretched looking people, and taverns, or gin palaces, at every second corner, crowded with men, women and children—open on Sundays, except in church hours—and then to drive in Hyde Park and see money enough on people's backs to keep half the poor. One day we went through Smithfield market, and saw the Memorial Chapel, erected in memory of the martyrs. We have heard Mr. Spurgeon several times. He is a grand man. The church is always full, and holds several thousand. We have been to Croydon, and Downe, and Dorling, and through the Tower, International Exhibition, Crystal Palace, and St. Paul's, and of course to many Salvation Army meetings. Mrs. Booth is certainly a marvellous woman used of God. The days pass only too swiftly, there is so much to see and know in this great city.

CONVERSION is no repairing of the old building; but it takes down and erects a new structure. The sincere Christian is quite a new fabric, from the foundation to the top-stone all new.—*Alleine.*

[FOR OUR MISSION.]

"Truth in a Nut Shell."

By HAROLD F. SAYLES, Evangelist.

12.—WHAT THE UNSAVED HAVE.

LET us bring in contrast what the *saved* and *unsaved* have. We saw in our last number that the saved have *Life, Peace, Rest, Hope, Promises, and all things.*

Let us see *what* the one that lives *only for self* and *this world* has.

"That at that time ye were *without Christ*, being aliens from the commonwealth of Israel, . . . having *no hope* and *without God* in the world. (Eph 2 : 17.)

How terrible to be wandering through this world *without God, without Christ, and without hope.* The latter is but the natural outcome of the former. Surely to be *without Christ*, is to be *without hope.*

"He that hath not the Son of God *hath not life.*" (1 John 5 : 12.)

This existence of yours is not the true life. Your life is a *failure* without Christ.

"And the way of peace *have they not known.*" (Rom. 3 : 17.)

God says the unbeliever has *no peace.* Satan tries to satisfy the human heart, and to feed it upon the things of the world. The poor prodigal in his rags, out in the field, with nothing but the husks to eat, is but a picture of the sinner away from God. The things of the world are to be compared to the *husks*, and that which Christ gives is illustrated in the fattened calf, killed and made ready for the son. (Luke 15 : 11-24.)

"So they (the unbelievers) are *without excuse.*" (Rom. 1 : 20.)

If you are unsaved, I venture you have often *made* what you thought "*a good excuse*" for not accepting Christ. If you are still doing this, listen to God. He says you are *without excuse.* Every honest person will say this is true, that they have no *good* or *true* excuse.

"How shall we *escape*, if we *neglect* so great salvation?" (Heb. 2 : 3.)

This is an important question ; the only answer to be given is, there is *no escape.* Christ is the only way. (Acts 4 : 12.)

"He that believeth not the Son shall not see life, but the *wrath of God abideth on him.*" (John 3 : 36.)

"He that *believeth not*, is *condemned already*, because he hath not believed in the name of the only begotten Son of God." (John 3 : 18.)

From these verses we learn that the unsaved *have*, no God, no Christ, no hope, no peace, no excuse, no escape, and have the wrath, and judgment of God resting upon them. If you are still unsaved, flee to Christ and be saved.

The First Sunday School in Ontario.*

OUR meeting to-night is upon historic ground. Canada is a new country. A hundred years ago the stumps were in the ground over which this present church † stands ; so that, in comparison with the old lands east—with Egypt, with its grand temples that have been standing for four thousand years as monuments of the people's civilization and great advancement in architecture, as well as in science in various directions—Canada is a new country. But though it be new in this sense in comparison with old lands, still we are in an old town to-night, and we have met in an old church. Among the earliest churches of Canada was the church that was first built upon the ground on which this church stands ; and in the year 1811 the first Sabbath-school in the Province of Ontario, and probably the first Sabbath-school in the Dominion of Canada, was organized here ; and we thus are enabled to look back upon the history, the advancement, and the working of Sabbath-schools, not only in this town but in the Province and in the Dominion. From this point at which we stand, and connected therefore with the early history of Sabbath-schools, is the name of the Rev. William Smart, a name hallowed by blissful memories of the past to many who are still living. Now I think that at the outset of this Address of Welcome, it would not at all be an uninteresting thing to present a sentence or two from a grand old document which is now in my hands. This document is dated 1818. I do not know whether or not it came through the hands of the venerable father of the printing press of Canada, Colonel Wylie ; but it is dated 1818 at the bottom, and it is divided into two parts ; and Dr. Meredith, to whom I showed the document, thought that every sentence in this important paper should be read to you to-night. But I will quote one or two sentences from it to show the ideas of Mr. Smart and Mr. Sherwood and their assistants, as teachers in connection with the Sabbath-schools in 1818, in this town. The first part of it refers to regulations in connection with the working of the school in this church. The first regulation deals with the great purposes of Sabbath-schools. It says that "the object of this Institution is the improvement of the rising generation, by affording the rudiments of education to such as would otherwise be deprived of this great blessing, and to instruct all in the principles of morality and religion, by the recitation of portions of the Holy Scriptures, catechisms, hymns," etc. Now, the second part of the address is headed, "An address to parents and heads of families." I will read one or two sentences from the old document : "That the soul be without knowledge, it is not good ;" and yet how many of the rising

* Extract from an address by Rev. Geo. Burnfield, B. D., delivered at the Nineteenth Provincial S.S. Convention held at Brockville in 1884. The Reports for 1884-85 have just been published, and form a valuable pamphlet which should be in the hands of all S. S. workers. It contains 258 pp. Price only 25 cents.

† First Presbyterian Church.

generation are growing up without the knowledge of God, of eternity, their duty and obligations, which are most essential to their own salvation and the well-being of society! What Christian, what reflecting parent, does not deplore this desolating evil? And what real friend of suffering humanity is not willing to assist in improving the state of society by enlightening the reason and rectifying the morals of the rising generation? Too long have vice and ignorance triumphed over the youth of every country, sickened the hearts of parents, laid in ruins their fondest hopes, and brought many with sorrow to their graves. But true beneficence has at last discovered a remedy as simple as it is efficacious,—I mean the establishment of Sunday schools. Among the various means which, by the blessing of Divine grace, have been made effectual in stemming the torrent of vice and promoting the cause of true piety among youth, the establishment of this institution stands pre-eminently favored of God."

[For OUR MISSION.]

Answered Prayer.

[Much attention being directed to the subject of Divine Healing, no doubt there are many among our readers who have been led to inquire into the subject and to follow with interest reported cases of healing. We therefore publish without any comment the following letter received a few weeks ago. Should any person desire to make further inquiry we shall be pleased to furnish the address of the friend whose case is here presented.—ED.]

"I WRITE you to thank you *very much indeed* for the 'Notes for Bible Study,'* which you have *kindly and freely* sent me since last November.

The dear Lord, through "the prayer of faith," having raised me up from my bed of sickness, permitted me to enjoy many privileges from which I have long been deprived, I am now, properly speaking, not a "shut in."†

United prayer was offered for my healing on Jan. 30, 1886, at 8 p.m. Up to that time I had not taken a step for more than a year—for weeks had been able no day to sit up more than five hours and a half, and often not that: had been sick eight years, and none of the time had been able to walk but very little, being confined nearly all of the time to my bed or a wheel chair (the former mostly).

On Jan. 30th father helped me up and back as usual. During that day I had been reading and praying much. That evening I lay on my bed praying earnestly that faith and strength might be given unto me to arise and walk, the Lord willing, remem-

bering that as Christ prayed so ought we to pray, Matt. 26: 39. As the hour of eight o'clock drew near, I felt a quivering trembling feeling all over me, and Christ seemed to say to me, "According to your faith be it unto you." I got right off my bed and knelt beside it. I think I remained there about ten or fifteen minutes, then arose and walked to the end of the room and back to my bed.

Every day since I have been up all day, not retiring until evening, and lying down no day but a very short time; have kept pretty busily at work during the day, and sometimes have sewed until 8 o'clock in the evening.

When I had been up a week and four days, on that fourth day I sprained my left ankle badly, owing to too much haste. The consequence which followed made me feel so sad, for I could not for a time use it, so had to keep in my chair. I can see now I needed the lesson it taught me. It is much better now, but I still go lame, and especially so after being on my feet some time, and I cannot get up a step without taking hold of something or someone. If the dear Lord seeth best that the "thorn in the flesh" shall continue, I trust he will give me grace to bear it, and *He will*, for He has promised it in 2 Corinthians 12: 9.

† have been to church three Sabbaths, riding a mile from home. I feel that I ought ever to be willing to testify for what Christ has done for me, and so have written you this much.

Please pray for me earnestly, that my faith fail not, and that the Lord may strengthen me in all good ways, that I may ever be an honor to His name wherever He places me.

Yours in Christ,

S. W.

Always a Bright Side.

A LADY was once lamenting the ill-luck which attended her affairs, when a friend wishing to console her, bade her "look upon the bright side." "On!" she sighed, "there seems to be no bright side." "Then polish up the dark one," was the quick reply.

This was sound advice, and whether or not the lady in question profited by it, there are many to whom the hint might prove a valuable one. Few situations in life are so utterly dark, as not to be susceptible of some little polish, and at the very worst, one's own load may be lifted or lightened by lending a helping hand to the dire need or extremity of others, if those who have such frequent, and such cheery, glimpses of the bright things of this world, will remember others whose pathway in life lies mostly in the dark shadow, every joy and gladness may become to them a *double* blessing.

OF all poverty-stricken contradictions, a Christian with little faith is the worst.

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† The "Shut In" Society is composed of invalids in all parts of the world, who by correspondence seek to cheer each other in their hours of loneliness and suffering. The headquarters of the Society is at New York. The monthly periodical of the Society is called the "Open Window." Subscriptions received at this office: 50 cents per year.

[For OUR MISSION.]

"The Devil Has no Happy Old Men."

By M. D. SCOTT.

IN a recent number of "OUR MISSION" I read the anecdote, with the above heading. The story impressed me forcibly, and the result was, I put it into verse, and now send it to you. The Lord may cause it to strike even more deeply than the prose article.

M. D. S.

An aged man his way was wending,
One evening to the place of prayer,
His form 'neath the weight of years was bending,
And yet his brow bore no trace of care.

His hoary locks in the breeze were blowing,
His cheeks were furrowed, his eyes were dim.
Still much of the joy of life was showing,
He sang, as he went, a dear old hymn.

"Why should you be so happy, aged friend?"
Another asked, who was passing by.
May the Lord His gracious message send,
To you who read the old man's prompt reply.

Words of richness and sweetness there they stand,
(Oh! the depth of meaning in his words,
And the glorious beauty, great and grand),
Mark them well, "*Because I am the Lord s.*"

"Are none others thus happy?" No, not one.
"Sad and solemn is the truth I tell;
"None others are happy under the sun,
"And of this they know their selves full well.

"No man of seventy-five, but can tell,
"If he be *truly* happy or no;
"Only with God does true happiness dwell,
"In heaven above, or earth below.

"None other happy ones are to be found,
"None can gainsay, or my words condemn;
"So wing them forth to earth's remotest bound,
" *The Devil has no happy old men.*"

"The Drunkard's Grand March."

REV. SAM JONIS.

OUT they march—60,000 of them a year—into drunkards' graves. St. Louis has 1,500 bar rooms; Chicago and Cincinnati, 3,000 each. Cincinnati, with its 3,000 bar rooms, can alone make 6,000 drunkards—that would be only twenty to the bar-room. The old dog died drunk, but they say he died of apoplexy, heart disease, or something of that sort. They always lie about it. Nobody can say he died drunk. They will hatch up a 'sun-stroke' if they can't find anything more plausible—that is, if he has any family. You can tell absolutely nothing from the statistics. But you know what that barroom is—it is the recording office of hell! and is sustained by the voice of the community. Sixty thousand go

down into drunkards' graves this year. They go into your family for recruits to keep the ranks of this army of drunkards full. Your John, William or Henry they inveigle into it.

"If men will make and sell and drink whisky let them hide and skulk in the mountains, and let it be known that every man involved in the infamous business is a criminal. You say, "We will defend you; our laws defend you and sustain you in all you say." Now, this is the very question. Your laws forbid whisky men selling liquor to minors. That is a lick at the whisky business. Your license laws forbid selling liquor on election days: that is an abridgment of the business. There is a snake: it is biting the race: you believe in hitting it on the tail or body. I don't; I think you ought to cut its head off: I don't care anything about its tail. If I have a right to strike 'ts tail, I will strike it hard, and I will strike to kill. I want to locate its head and cut it off for ever. . . .

Now.

LISTEN to three important *Nows* mentioned in the Bible, and may you hear and obey before it be too late!

The first is—"God now commandeth all men everywhere to repent." (Acts 17: 20.) He is saying to you *now*, "Turn ye, turn ye, from your evil ways; for why will ye die?" (Ezek. 23: 11.)

The second *now* is this—"Come now, and let us reason together, saith the Lord: Though your sins be as scarlet, they shall be as white as snow." (Isa. 1: 18.) Yes; God is willing to forgive them all just *now*, if you will only "repent and believe the Gospel." (Mark 1: 15.)

The third *now*. Oh! if we could take this to the lost—to those who have passed away in their sins—how gladly would *they* receive it! But it is not for them; their *now* has gone for ever. It is for *you*. "Now is the accepted time, behold, now is the day of salvation." (2 Cor. 6: 1.) O take salvation at Christ's hands *now*! He is ready to save you. "Him that cometh to Me," He says, "I will in no wise cast out." (John 6: 37.) These are His own precious words. Will you not come?

One night we besought an ungodly woman to consider the importance of these things. She put them off, as so many perhaps *you* among them—are doing. Although in apparent health, she died suddenly not many hours after. Her opportunity was lost for ever! "How shall we escape, if *we neglect* so great salvation? (Heb. 2: 3.) To-day—this moment—is yours; to-morrow may never come to *you*. God says, Now is the time.

TO deny, as Peter did, is bad; but not to weep bitterly, as he did, when we have denied, is worse.—*Payson*.