

BEHOLD HE COMETH WITH CLOUDS, AND EVERY EYE SHALL SEE HIM — Rev. i. 7.



MISSION UNION

THE FINEST IS THE WORLD

an Evangelistic Journal

Vol. 2

OCTOBER 17, 1885.

No. 3.

PREACH THE GOSPEL



TO EVERY CREATURE



THE SEED IS THE WORD

BE NOT WEARY
IN WELL DOING.

WE SHALL REAP



GATHER THEM IN

The Day of Inspection.

BY THE LATE MAJOR MALAN.



HAPPIER memory, the brighter side of the Judgment, arises out of the Queen's inspection of the Crimean army on its return from the war in 1856. The army was assembled at Aldershot. We paraded one morning in pouring rain, and it rained for three hours, until we were all drenched to the skin. (Beloved, what does it matter how much it rains now? We shall soon see our King, and sorrow and sighing shall flee away.) It was doubted

whether the Queen would come out; but she would not disappoint her soldiers, so out she came at the right time in a close carriage. (Some many Christians, alas! doubt whether our King will come; but he will not disappoint us. He says, "Surely I come quickly;" and we look up to him through the driving rain, and say, "Even so, come, Lord Jesus.")

Her Majesty went down our lines, and then those officers who had been under fire, and chosen soldiers from among the non-commissioned officers and men, were marched up by regiments, and formed into three sides of a square, round the Queen's carriage. The fourth side of the square was formed by the princes and nobility of England. At first we could not see her, for the carriage was closed. But while we were forming up, the clouds burst above our heads, the blue sky and the sun appeared, the carriage was opened, and then the Queen stood among us.

She thanked us for our courage and endurance, and bade us welcome home. She thanked God for having preserved us and brought us back. The first words from her lips produced an effect on those who were gathered round her. They were all tried soldiers; every one of them had been in battle. Their dangers were now over, and they were safe at home. From their sovereign's lips they received thanks and praise.

Believers in Christ our Lord! the day is soon coming when this scene will be repeated in the glory of God. The King will

Our Mission Union,

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, \$13.50; 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.

gather his warriors round him, those who have fought and suffered for him during this time of war. They will be nearest who are most faithful. None will be among the chosen but those who have been under fire. It is blessed to be saved; it will be far more glorious to have an abundant entrance granted you into the everlasting kingdom.

Strive for this with prayer, if you are not now seeking it. "Giving all diligence, add to your faith, courage; and to courage, knowledge; and to knowledge, temperance [or conduct and conversation]; and to temperance, patience; and to patience, godliness [imitating Christ]; and to godliness, brotherly kindness; and to brotherly kindness, love. For if these things be in you, and abound, they make you to be neither barren nor unfruitful in the knowledge of our Lord Jesus Christ. If ye do these things, ye shall never stumble, for so an entrance shall be ministered unto you abundantly into the everlasting kingdom of our Lord and Saviour Jesus Christ" (1 Pet. i. 5-11).

The first sight of His face, the first sound of His voice, and all our present trials will be forever forgotten. Strive for the abundant entrance the love of Christ and his glory your motives; his Word your guide; his strength your stay. So will you, by His grace, obtain it. Oh, the glorious and eternal future!—forever with the Lord. How bright it shines! how near it seems!

OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

BY REV. JOHN McEWEN, Secretary S.S. Association of Canada.

[Oct. 18.] Jehu's False Zeal. [2 Kings x. 15-31]

The golden text of this lesson is one of great importance to the scholar. "Blessed is the man that walketh not in the counsel of the ungodly" Obedience to God in the way of all His commandments is a perennial spring of moral health—and spiritual strength, and abiding peace—the source of the highest experience and character.

DIVINE RETRIBUTION HAS COME AT LAST ON THE REIGNING HOUSE OF ISRAEL.

Bring out the first notice of Jehu, as first anointed by Elijah when God was preparing for the overthrow of Baal worship. 1 Kings xix. 16, 17. Here we have the record of what this new man did, when he was formally installed as King over Israel. "It is good to be zealously affected in a good cause."

ZEAL FOR SELF, vs. 16, 17, also 1 Kings xxi. 21-24.

Jehu's doings at Samaria, fulfilled this prophecy of Elijah. God does not forget sin—but he pardons the contrite in heart. There is great danger of mistaking zeal for ourselves and our aims, as zeal for God. See the zeal of Saul, Acts xxiii 1-16.

ZEAL AGAINST BAAL, vs. 18-28.

Jehu's course was treacherous and cruel in the highest degree. Those idolaters were guilty in the sight of God and punishable by death, but Jehu was not commissioned to take this course. Elijah was, when answered by fire. See Ex. xxxii. 27; Deut. xiii. 6-11. The boastful, deceitful, crafty spirit marred the work and the worker. It is easier to persecute evil in others than root out evil in ourselves, "Let us lay aside the sin that doth easily beset us."

ZEAL LACKING FOR GOD'S LAW, vs. 29, 30.

Half hearted service is not acceptable to God, John iv. 24. The retaining of the calves was a direct violation of the second commandment. Jehu cut off the evil society that had developed from Jeroboam's sin—but he clung to the sin. Jehu's ministry brought a respite to Israel, and gave further space for repentance—further opportunity for long suffering—but he "took no heed to walk in the law of the Lord God of Israel with all his heart," "Take heed to thyself."

[Oct. 25.] The Temple Repaired. [2 Ks. xii. 1-15.]

We come to consider the House of Judah—a hundred years have passed away since the separation, it has been an eventful time to both parts of the Nation. Israel has had five dynasties—Judah has had but one—continuing in the house of David as God had promised that King. The Temple had fallen into a state of ruin and neglect—and this lesson gives us zeal of a better kind, than in last lesson. The place of Divine worship had always called forth zeal. See Ex. xxxvi. 1-7; 1 Chron. xxix 1-22; Ezra iii. 1, 3.

THE MONEY HAD BEEN WITHHELD. vs. 1-6.

It is of great moment to have a good instructor, v. 2, and it is of greater moment for the young man so to give heed that he may delight in the way and work of God when that instructor is withdrawn by God's providence or death. Let us as teachers aim to build up habits and character of study and good living, that when we are withdrawn there may continue to be fruit unto eternal life, "Strong in the Lord and in the power of his might."

HOW THE MONEY WAS OBTAINED. vs. 7-10.

It had been left to the priests and was a failure—now the King and Jehoiada take the matter in their own hands and appeal to the people—to give freely—and the interest in the House of God revived.

HOW THE MONEY WAS APPLIED. vs. 11-15.

"They continued to give until they made an end—doubtless because they were persuaded of its proper appropriation"—devoted to the object for what it was given. The following outline will be found helpful.

GOD'S HOUSE NEEDS:—

1. Righteous Rulers.
2. Faithful Ministers and Teachers.
3. Earnest and Devout Worshipers.
4. Liberal and conscientious Givers.
5. Healthy financial Plans.
6. Honest and faithful Administration."

Looking to Jesus.

LOOK TO JESUS—AS THE ANTOTYPE OF THE
BRAZEN SERPENT.

LOOK AND LIVE



As the Israelites were passing through the wilderness, on their way from Egypt to Canaan, they frequently rebelled against the Lord. And on one occasion, when they had grievously sinned by speaking against Himself, as well as against His servant Moses, He visited them with a plague of "fiery serpents," the bite of which was poisonous, and many of the people died. This sore judgment was the means of humbling the rebellious Israelites. In a subdued and penitent spirit, they besought Moses to pray to the Lord on their behalf. The Lord answered the prayer of His servant, and directed him to make a serpent of brass, and to set it upon a pole; and He gave him an assurance that every bitten one that looked to the brazen serpent should live. Moses did as he was directed; and doubtless, as he held up the brazen serpent to view, he encouraged all who were bitten to look that they might be healed, and told them that the Lord himself had declared that whoever looked should live.

This must have been a happy declaration in the ears of the dying Israelites; and doubtless the eyes of many a suffering one were speedily fixed on the brazen serpent. "And it came to pass, that if a serpent had bitten any man, when he beheld the serpent of brass, he lived." (Num. xxi. 9.)

Thus did the Lord, in His great mercy, provide a remedy for the serpent-bitten Israelites—a remedy without money and without price—a remedy so simple that the youngest or weakest might avail himself of it—and a remedy so efficacious that no one who looked, however desperate his case, failed to recover.

And He who was so gracious to the people of Israel, has manifested still more wondrous love in the provision He has made for our deliverance from the consequences of the bite of the old serpent the devil. He has so loved the world that He gave His only-begotten Son to suffer and to die on the cross, as an atoning sacrifice for sin, that whosoever looketh to Him in faith might not perish, but might have everlasting life. The great Redeemer himself declared before His death on the Cross—"As Moses lifted up the serpent in the wilderness, even so must the Son of man be lifted up, that whosoever believeth in Him should not perish, but have eternal life."

The whole human family have been bitten by the old serpent the devil. The effects of his venomous bite are more visible in some than in others, as in the

outwardly immoral and profane, but we all alike have the poison of sin within us: oftentimes it shows itself in the form of pride, envy, anger, covetousness, unbelief, and self-righteousness. Whatever form it takes, it is of the same malignant nature, and its end, unless prevented by divine grace, is death—"Sin, when it is finished, bringeth forth death." (James i. 15.)

Beloved reader, do you feel the plague of your own heart. If you do not, the fact remains the same—the plague is there—the venom of the old serpent is doing its work, hastening your destruction—you are perishing in your sins! Your case is like that of an Israelite, bitten by a fiery serpent, rapidly approaching his death, and yet insensible to his danger. May the Holy Spirit enlighten your mind, and show you your true condition; may He make you sensible of your dire disease, that you may no longer slight the divine remedy.

Look, poor sinner, bitten by the old serpent the devil—look at Jesus—see Him suffering, bleeding, dying on the Cross. It was sin that nailed Him there. He suffered as the substitute of the guilty. He was fastened to the tree as the sin-atoning Lamb. He the just One died for the unjust.

' See from His head, His hands, His feet,
Sorrow and love flow mingled down;
Did e'er such love and sorrow meet,
Or thorns compose so rich a crown? "

Look at Him!—there is redemption for thee through His blood, even the forgiveness of sins. He suffered to save thee from the wrath to come. He died that thou mayest live!

The brazen serpent lifted up on the pole was the only remedy for the bite of a fiery serpent. If any man applied an ointment of his own making to his wounds, or took some medicine prepared by another, and persisted in refusing to look to the brazen serpent, he certainly died. The Lord Jesus Christ is the only Saviour from hell and from sin. Look, then, to Him, and not to your prayers, or to your penitence, for salvation. Look to Him *alone*—trust only in His sufferings and death for pardon and acceptance.

Perhaps you think that at present you are not fit to look to Christ. If so, will you consider what it was that fitted an Israelite to look to the brazen serpent?

Was it not that the poison of the fiery serpent was in his veins, and that he was dying from the bite? So that which fits you to look to Christ is your sin, your guilt, your helplessness. Just as disease would fit you for the physician, so your sinfulness fits you for Christ.

Sinner, behold thy Saviour! Lost one, behold thy Redeemer! You cannot look by faith to Christ crucified, and perish. Whoever looked at the brazen serpent was healed, and whoever believes with the heart to Christ is saved. "God so loved the world, that He gave His only-begotten Son, that *whosoever* believeth in Him, should not perish, but have everlasting life."

Dear Reader, mark the word "*Whosoever*." John

Berridge, vicar of Everton, as he was one day reading to his congregation the 10th chapter of Romans, paused when he came to the words—“*Whosoever shall call on the name of the Lord shall be saved*,” and said, “This suits me better than if it had been written, ‘If thou, John Berridge, shall call on the name of the Lord, thou shalt be saved; for there might be two John Berridges, and I should not be sure that the Lord meant me, but I know that I am included in *Whosoever*.’”

In the inspired narrative it is declared that “*any man*,” who had been bitten, “when he beheld the serpent of brass he lived.” Mark these words “*any man*”—whether his malady might be in the first or the last stage—“*any man*” though he might be in the very pangs of death—“*any man*”—if he caught but a glimpse of the serpent of brass, found the progress of the disease at once arrested, and as he still looked he lived.

And whoever you are reading this page—however many your sins—however black your transgressions—however near to destruction you might have come—there is salvation *for you* in Christ. He is able to save unto the uttermost. Look, then, trustfully to Him, and your sins shall be blotted out, and your heart, though as hard as a nether millstone, will be broken. Look to Him, and your soul shall be saved from death—look, and you shall live!

And when, dear reader, you have freely received the forgiveness of sins, and a new spiritual life from Christ, the evidence of it will soon be apparent. Jesus will be precious to you, and His praise your happy employ. You will love the Lord’s day, and the assembly of the saints. You will prize the Word of God, and take it as a lamp unto your feet, and a light unto your path. Instead of loving sin you will love holiness—instead of idolizing the world, or gold, or self, God in Christ will be the supreme object of your affections, you will desire to live to His praise, and to glorify Him in your body and spirit, which are His.

The Israelites, who looked at the brazen serpent, speedily *know* that they were healed, and some believers almost as quickly come into the enjoyment of assurance of salvation, but it is not so with all who truly look to Christ. The eye of faith is sometimes very weak, and it sees but little of the mystery of the dying love of Jesus, and its apprehension of the efficacy of His precious blood is very indistinct. All who truly look to Christ immediately live, but all do not immediately *know* that they live. If, beloved reader, in looking to Jesus you do not immediately *know* the power of His grace, continue still to look to Him, and sooner or later you will have the joyful assurance that your sins are forgiven you, and that you have passed from death unto life.

LOOK TO JESUS LOOK AND LIVE!

A MEAN life is only the dark shadow of a mean theory of life. The devil is cunning enough to upset a man’s notions of honour as the first step to upsetting his actions.

EVANGELISTIC ITEMS.

CANADA.

REV. P. DELOM, Church of England Evangelist, has been laboring with marked blessing at Thorndale.

REV. W. HASLAM the well known Author and Evangelist, has recently conducted very profitable missions at Orillia and Collingwood. A friend writes of the work: “We are having a grand feast—really a time of refreshing. The good Lord humbling us that we may in due time be exalted.” Mr. Haslam opens a mission in the Church of the Ascension, Toronto, on Sunday Oct. 18th.

UNITED STATES.

MAJOR J. H. COLE is holding meetings at Normal, Ill

HARRY F. SAYLES has commenced evangelistic meetings at Janesville, Wis.

MR. MOODY will spend Oct. 26 and 27 at Poughkeepsie, N. Y., conducting meetings.

H. G. SMEAD, of Cedar Rapids, Iowa, has just closed a series of meetings at Franklin, Ia. where many found Christ.

THE pastors of Mobile, Ala., and Memphis, Tenn., have united in a call, and invited D. L. Moody to come and hold a series of meetings in their respective cities.

CONVENTIONS for Christian Life, Divine Healing, Evangelistic and Missionary Work, are to be held at Philadelphia, Penn., on Oct. 20 to 23, and at Buffalo, Oct. 27 to 31.

REV. FRANK WHITE, whose work on “The Tabernacle” is so widely known, is now in America on a visit. He will give, during his sojourn, some illustrated lectures which have been received with much favor in England, and will doubtless be appreciated in America also.

DR. MUNHALL has conducted a series of evangelistic meetings in Louisville. As many as five thousand were present several week nights. As a result of the meetings nearly 1,000 members have been added to the various churches in the town. Dr. Munhall goes to Savannah, Ga. the third week in October for a series of meetings, and will on Dec. 1st. commence work at Los Angeles, California.

ENGLAND.

OUR friend and brother, Geo. Soltau, writes under date of Sept. 17:—“Am having a good time in Northampton, among the Sceptica Shoemakers. The Lord is giving much blessing, and owning His Word.

The Late Earl Shaftesbury.

AMONG the names most prominent in the ranks of Christian workers of England, that of the Earl of Shaftesbury has for fully half a century stood in the fore front.

Born on the 28th of April, 1801, the seventh Earl of Shaftesbury was almost as old as the present cen-

tury, and he had the satisfaction of looking back on more than fifty years of earnest philanthropic labour.

It is now fifty-eight years since Lord Ashley (his title at that time), at the enthusiastic age of twenty-five, first entered the House of Commons as the representative of Woodstock. Lord Ashley retained his place in the House of Commons for four years. From the outset he espoused the cause of the working-men, and in 1833 he introduced the Ten Hours' Bill. Yet the vic-

torious warfare of that movement could not be said to have reached its final stage until July 9, 1874, when Lord Shaftesbury spoke in the House of Lords on the second reading of the Factories Bill. In recognition of these efforts on behalf of factory operatives, the late Countess of Shaftesbury was presented with a bust of her husband on the 6th of August, 1859, when some 7,000 persons belonging to the Manchester manufacturing district actually kissed their benefactor's

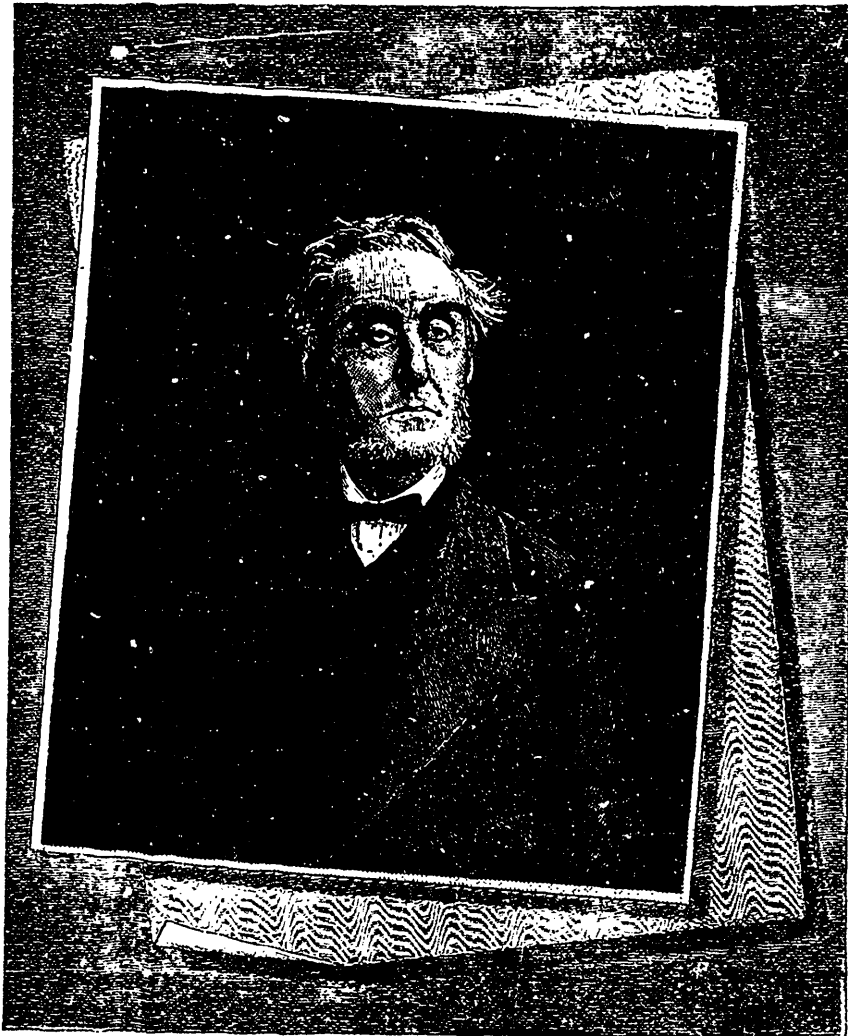
hands. A quarter of a century before, her ladyship had consented to bear the domestic discomfort which the Earl's leadership of such a crusade would entail. "Go on, for God has called you to it," were her words, and she lived to see the day of victory.

But the Earl's mission has been a many-sided one, his influence having extended to all races in all quarters of the globe; but into no work has he entered with more devoted energy than that which had for its

aim the salvation of children and the enlightenment of their elders. From 1846 till his death he acted as the President of the Ragged School Union.

But his efforts were not confined to this department of philanthropy. The Shoeblock Brigade, the Reformatory and Refuge Union, the improvement of lodging houses, the Costermongers, and numberless other charitable organizations were the outgrowth of his energy or were founded with his hearty co-

operation. He was also identified with all the leading religious movements of the past half century. The Bible Society, Tract Society, Missions, London Society for Promoting Christianity among the Jews, the Y. M. C. A., and the London City Mission, have been under his presidency for years, and in fact the deceased nobleman had in a general way extended his patronage or encouragement to nearly every genuine Christian work in the country which had sought for it. More



than this, he advocated their claims in all parts of the kingdom.

In connection with his efforts to advance the religious and social condition of the people, Lord Shaftesbury has several times spoken on ecclesiastical subjects. He enjoyed the privilege and honour of taking his full share of the work of inaugurating those religious services in theatres which have certainly been a means of saving many who would otherwise have remained in the darkness of sin.

Such is a brief resume of the labours of the nobleman (in the highest sense of the word) who peacefully fell asleep in Jesus on Thursday, October 1st. He has won the blessing of those who consider the poor; and it is striking to note what a number of blessings scattered throughout the Scriptures are applicable to such a life. "He that hath mercy on the poor, happy is he."

Three Looks at Jesus.

BY GEORGE SOLTAU.

"Unto him that loved us, and washed us from our sins in his own blood, and hath made us kings and priests unto God and his Father."—Rev. i. 5, 6.

I. *The Backward look.* To the Cross. He loved me and gave himself for me. The love was strong as death. Many waters could not quench it, nor could the floods drown it. The "waters" of divine wrath that swept over the head of the Son of God could not extinguish his love to us sinners; the "floods" of human and satanic malice were unavailing to drown out his love to a perishing world, and thus enable him to save himself by coming down from the cross. "Having loved his own which were in the world, he loved them unto the end."—John xii. 1.

He that "loved us" is called in verse 5, "The Faithful Witness." He gave evidence as to the state of God's heart of love toward the world, and said: "God so loved the world." He gave equally faithful witness as to what he saw in the hearts of men, and never concealed the naked, ugly facts of sin. As the Faithful Witness, he endorsed the action of the law in sentencing sinners to death, and paid the death penalty himself, to prove his love and give further evidence to us of the truth of God's word. This all happened *yesterday*, and he was the same *yesterday* as he is *to-day*.

II. *The Upward Look.* "Him that washed us from our sins." Look up, and behold steadfastly the Lord Jesus; for this is the only power over sin. Look around, and only the presence of sin is seen. Look within, and only unbelief is visible. Look up, and there will be seen the "First Begotten from the Dead"—the Jesus of *to-day*—risen and exalted for the purpose of saving us and keeping us from sin. The power to serve God, and to carry on the work of testimony, was given to Elisha when he saw his master Elijah,

taken from him, and ascending in the whirlwind. Then the mantle fell at his feet, and taking it up he rent his own clothes. The birth-right portion of the spirit rested on him, and he went forth in the power and spirit of his ascended master.

We now look up and find that the mantle of the Holy Spirit has descended from our ascended Lord, as the first begotten from the dead. If we rend our own garments of self-satisfaction, self-indulgence, self-pleasing and put on His mantle, we shall be loosed from all the power and fascination of sin, and begin to sing the doxology with fuller notes of praise.

And he is the same *to-day*, he can accomplish the same blessed deliverance from the power of sin as he did "yesterday." Be they evil or dumb spirits that have possessed us, he can cast them out. Be they grave-clothes of formalism and bad habit that have encased the limbs and render the newly risen soul inactive in His service, He can say: "Loose him and let him go." Be it the blindness that obscures the clear view of one's responsibility, or of one's danger, or of himself as friend, he can open the eyes, and loose from the power of darkness, and enable the soul to see how to follow him.

The world, religious and secular, hates the testimony to a risen Jesus, begotten from the dead. It is dazzling and uncomfortable to look steadfastly upward so high as this. When Stephen bore testimony to seeing the Lord risen, he was stoned. When Paul bore testimony to His resurrection, some mocked and some spoke of him as "a setter forth of strange gods;" and yet, to see him and know him as on the throne is the great hope of the believer, for he can dispense grace from his throne, and the needy require so much of it because they have so many "times of need." "Being reconciled by his death, much more we shall be saved by his life."—Rom. v. 10.

III. *The Onward Look.* "Made us kings and priests." When Christ takes his own throne and receives the promised kingdom, we, whom he has loved and washed, are to be joint heirs with him, sharing all he has, ruling with him, exercising dominion for him where once we were dominated by the power of his great enemy. This is the hope of the church. We look on for the manifestation of the king, and when he is manifested, we, too, shall appear with him in glory. When he comes we shall see him as the Crucified One, as the Risen One from the dead, and as the King of Kings, and our hearts will know that it will be so *for ever*. No change in him or his. He is the Priest *for ever* after the order of Melchizedek; we are priest un God forever. His kingdom is an eternal kingdom, we are the eternal companions of the King.

At the communion of the Lord's Supper, we *look back* and see our Sin-Bearer, and we show forth the *Lord's death*. We *look up* and see our Risen Head, and know that "as He is, so are we in this world." We *look on* and remember it is only "till he come."—*Words and Weapons*.

Communion.

DR. PENTECOST.



It is possible for the child of God to be in three different states of soul. The first and normal state is that of satisfied communion. David has most preciously illustrated this state in the 23rd Psalm: "The Lord is my shepherd; I shall not want. He maketh me to lie down in green pastures: he leadeth me beside the still waters. Surely goodness and mercy shall follow me all the days of my life: and I will dwell

in the house of the Lord forever." Nothing could more perfectly voice the fact of close and satisfied communion than this most precious of all the Psalms.

The next state is that of the soul out of communion and satisfied. There is no Psalm expressive of this state. It is the soul in a back-slidden and carnally secure state. It is the Laodicean state, in which the soul says, being taken up with itself, its possessions and pleasures, "I am rich and increased in goods, and have need of nothing," and does not know that it is poor and blind and naked, and has need of everything. It was the state of soul that David was in when he fell into sin in the

matter of Uriah the Hittite. He was out of communion with God and did not know it, or rather did not mind it. He was ready to slay the man of Nathan's parable, but did not perceive that he was the sinner. We can think of no worse state than this, to be out of communion with God and not know it, or not mind it.

To be out of communion with God and content with the beggarly elements of this world, is a pitiable plight for Christians to be in, especially if they keep up a pretence of worship. How hard to pray when the soul is not in communion with God! how hard to sing when the joy of the Lord is not at heart! how hard to read his word when it is not sweet to the taste,

when it does not burn within us as we read it! how hard to attempt to work for him, to speak to the soul about him and an assured knowledge of spiritual communion!

Then there is a third state when the soul is out of communion and is deeply and sorely grieved and distressed about it, and longs to come back and stand once more in the presence of God. This was David's case as portrayed in the 42nd Psalm: "As the hart panteth after the water brooks, so panteth my soul after thee, oh God!" Nothing but God would satisfy. The world was a blank to him; his soul was consumed with a burning thirst for God; he remembered the

days of old when he had been in communion with God; he now realized that he was a wanderer, and he longed to come back and drink again the sweet and eternal waters of life that flow from beneath the throne of God.

If any of our readers are out of communion with God, we would lovingly ask them in which state they are in. Are you out of communion with God and content to be so, or are you out of communion with God, but panting after him as the hart panteth after the water brooks? This latter state is a distressing condition to be in, but it is a hopeful condition, for such a soul shall "yet praise him for the help of his counten-

THE GOSPEL ALPHABET. No. 26.

At the name of Jesus every knee shall bow—Phil. ii. 10.
How long wilt thou refuse to humble thyself—Exodus x. 8.
The Lord hath respect unto the lowly—Psalm cxxxviii. 6.



Just as I am—Thou wilt receive,
Wilt welcome, pardon, cleanse, relieve,
Because Thy promise I believe—
O Lamb of God, I come

Just as I am—Thy love I own,
Has broken every barrier down;
Now to be Thine, yea Thine alone—
O Lamb of God, I come!

God giveth grace to the humble—1 Peter v. 5.
Humble yourselves therefore under the mighty hand of
Heshall save the humble person—Job xxii. 29. [God—1 Pet. v. 6.

ance." We may say to such: Why art thou cast down, for you shall yet praise him?

The Two Heaps.

SEE in this world two heaps—one of human happiness, and one of human misery. Now if I can take but the smallest bit from the second heap, and add but a little to the first, I do some good. If, as I go home, a child has dropped a half-penny, and by giving it another I dry its tears, I feel that I have done something. I should be glad indeed, to do great things, but I will not neglect such little things as these.—John Newton.

Why do ye transgress the commandment of God —Matt. xv. 3.

“Thou Shalt Not Steal.”

The 8th Commandment heard in defence of the 4th.



RIGHTLY has the Sabbath been termed the “Pearl of Days!” Rich “gems” in the year’s coronal are its fifty-two Sabbaths! And yet, how carelessly do men despise them, trample them under foot, or lightly snatch them as though they were but a trifle or a child’s bauble from the hands of their brethren, and more especially from the hands of the humble and labouring poor, who have most need of these priceless treasures!

Take heed! ye careless robbers! Ye idle desecrators of God’s Sabbath. Ye are *stealing* from the Treasury of God! Ye are despoiling your brethren of the ornaments given to them by the King of Kings! Say not in your hearts that your brethren misuse them, and therefore ye may claim them as your own, and do well both for your brethren and yourselves therein.

What thinkest thou? Oh, master of many servants! Thou hast land, time, and money, — which thou dost daily abuse, waste, and mispend: this land, time, and money, I can use better than thou, therefore, I shall come to thee and take it from thee, and use it as mine own. Dost thou consent to this? Wilt thou not haul me before the judge, and say, “Lo! this man is a thief, for he hath taken my goods!” and shall not the magistrate deal with me as a felon? For the land and the money were bequeathed unto thee by thy forefathers, they are thine by the most solemn and binding of covenants. *I have no claim upon them.* The sin be upon thine own head, if thou dost waste thine inheritance! I may grieve over thy folly, and remonstrate with thee thereon; but even if I have need, and thou art destroying that which would feed and clothe me, I may not sin against my God by robbing thee.

If the case standeth thus between me and thee, judge I pray thee, between God and thyself in this matter of thy neighbour’s sabbath. “THE SABBATH IS THE BIRTHRIGHT OF EVERY CREATURE.” If thy brother or thy neighbour rest not upon it, nor value it, that is no plea for thee to deprive them thereof, — *thou hast no right to take this “jewel” from them to thyself for thy pleasure or thy gain,* and, be assured, that if thou dost persist in thus *robbing* thy brother, thy neighbour, “thy man-servant, or maid-servant,” their cry will be heard against thee in the ears of the Most High. Behold! the Judge cometh swiftly! Beware, lest thou be denounced as both “thief and waster,” — having wasted thine own sabbaths and stolen those of thy neighbour!

“REMEMBER THAT THOU KEEP HOLY THE SABBATH DAY!!”

EONA.

GEMS RE-SET.

A MAN’S character is like a fence it cannot be strengthened by mere paint.

IT is wonderful to note the number of men who see the value of a thing after it is beyond their reach.

THE more the Christian enjoys of his God, the more he is concerned to bring others to enjoy the same.

IN every company, remember you profess to be a member of Christ, a son of God, a temple of the Holy Ghost.

EVERY man must work at something. The moment he stops working for humanity the devil employs him.

THE Lord thinks nothing too good for you, if it will make you holy; or too great, if you can use it to His praise.

WE do not become righteous by doing what is righteous, but having become righteous we do what is righteous.

HE who is false to present duty breaks a thread in the loom, and will see the defect when the weaving of lifetime is unrolled.

THE greater your wants, the greater your encouragement to go to God for supply, for the greater will be his glory in supplying them.

THE arithmetic of a good wife is this, she *adds* to her husband’s happiness, *subtracts* from his cares, *multiplies* his joys, *divides* his sorrows, and *practices reduction* in the expenditure, and by so doing reduces his anxiety to the merest *fraction*.

A Year of Prosperity and Blessing.

THE past year has been to the Toronto Willard Tract Depository, one of much growth and blessing. The volume of business has increased more than 75 per cent. over that of the previous year. and testimonies which have been received as to blessings resulting from publications issued from its premises. have called forth feelings of gratitude to God.

Desiring publicly to acknowledge the Divine leading and blessing, it has been decided to hold a public prayer and thanksgiving meeting in the Mission Union Hall, College street, cor. Emma street, on the evening of Thursday, 29th inst. at 8.30. All friends of Christian work, and the spread of the Gospel by means of pure literature are cordially invited to be present. Brief addresses will be given by Hon. S. H. Blake, W. H. Howland, Esq., Rev. H. M. Parsons and others.