

MISSION UNION

THE FIELD IS THE WORLD
Evangelistic Journal

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No. 20.

PREACH THE GOSPEL



TO EVERY CREATURE



THE SEED IS THE WORD

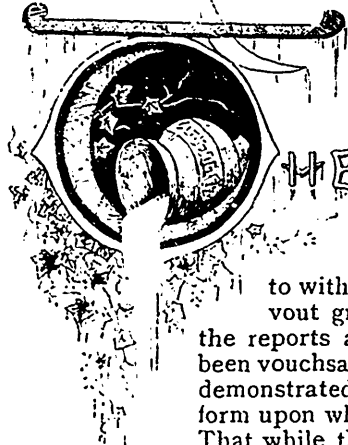
BE NOT WEARY
IN WELL DOING.

WE SHALL REAP



GATHER THEM IN

An Interesting Occasion.



THE FIRST Public Anniversary of the Toronto Mission Union held on Thursday, May 14th, was a meeting which will be looked back

to with much pleasure, and with devout gratitude to God. Aside from the reports as to the blessing which has been vouchsafed the work, there was clearly demonstrated the fact that there is a platform upon which all Christians may unite.

That while there may be differences as to doctrine and as to Church government, there is after all a oneness of heart and desire with all true followers of the Lord.

On the platform every Evangelical Denomination in the City was represented by one or more of its ministers, and all united in grateful acknowledgment of the good which had been accomplished through the Mission Union. We could only wish that our space were sufficient to enable us to report some of the addresses, but, such being impossible, we must content ourselves with one or two points touched upon. One speaker (Rev. P. McF. McLeod), expressed his pleasure at the fact that Toronto had not acted as some of the cities of the old land, by waiting till the evils had become so vast as to render it a herculean task to cope with them, but had taken hold while the City, its sins and sorrows were comparatively infantile in proportion.

W. Gooderham, Esq., said that when Mr. Fegan came to America with his last lot of boys, some person asked where he would gather more. "Why," he answered, "that will be no

Our Mission Union,

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trouble. One of our *rescued* lads, himself, went out and soon collected over one hundred." So in this great work, it is the *rescued* ones, who are to go out and gather in those who are lost.

We look forward with bright hope and firm faith that the Toronto Mission Union will yet be an honoured instrument in God's hand for carrying the message of His love to many a weary and hitherto neglected home.

Bible Study.

 HERE is a great deal more of studying about the Bible than there is of studying the Bible itself. Question-books, catechisms, and illustrations are plenty, but the Book itself is sometimes little studied.

This neglect of God's word is a great mistake. Nothing else can supply its place. The word of the Lord endureth forever. The "diligent teaching" of the words of God has no sufficient substitute.

And even from a worldly point of view, the patient and thorough study of the Bible is fraught with manifold advantages. Said the eminent John Ruskin: "My mother forced me, by steady, daily toil, to learn long chapters of the Bible by heart, as well as to read every syllable through from Genesis to the Apocalypse about once a year; and to that discipline I owe, not only a knowledge of the Book, which I find occasionally serviceable, but much of my general power of taking pains, and the best part of my taste in literature."

H. L. HASTINGS.

OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.

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

[June 7.] God's Message by His Son. (Heb. 1: 1-8; 2: 1-4.)

The burden of evidence goes to show that Paul was directly, or jointly the writer of this marvellous letter. All that the Jew regarded as, lofty, sacred, and important is brought into contrast and comparison with Christ, but the former has no glory by reason of the glory that excelleth. Heb. 8: 1; 2 Cor. 3: 11.

THE GREAT SAVIOUR AND THE GREAT SALVATION. These two are in the forefront of the lesson, and never lost sight of in the letter. God's message reaches its FULLNESS OF MEANING AND COMPLETENESS OF FORM—in the gift of a Son. This message has been given in DIFFERENT PORTIONS. *v.* 1. To Adam by the promise of a suffering but victorious Saviour. Gen. 3: 15 To Noah in the covenant of future protection and enlarged liberties. Gen. 9: 3-9. To Abraham in the promise of a land, a Son, and a world-wide blessing through his seed. Gen. 18: 18. To Moses in an enlarged and organized worship. Exod. 12: 14. To David in the assurance that the Messiah should sit on his throne. 2 Sam. 7: 12. To the Prophets of the captivity, in spiritual enlargement. Zech. 6: 12. The Crown and glory of all is Jesus Christ. Jno. 1: 17, 18. Get these stages of delivering the message intelligently lodged in the memory of the scholars.

THE GREAT SALVATION

Wrought out by the great Saviour. All its promises, invitations, and exhortations spoken by the Lord Himself. Delivered to us by them that were with the Lord, heard Him, gazed upon Him—experienced the sweetness of His love. 1 John 1: 1, 3. All confirmed by marvellous signs and mighty miracles. *v.* 4. Give attention—the more earnest attention—There is none other name, none other salvation. 2: 1. Read Luke 19: 41, 42.

[June 14.] The Priesthood of Christ [Heb. 9: 1-12.]

Its exalted character and value of the priesthood and sacrifice of Christ. This is the organic fall of the epistle, and gives force to all its warnings and exhortations. See first verse of chaps. 2, 3, 4, 6, 12.

PRIESTHOOD IN THE OLD TESTAMENT.

This embraces all the appointed ordinances by which God was approached and the people were instructed, and the new is better than the old, in its

PRIESTHOOD, TABERNACLE, ORDINANCES AND FORMS OF WORSHIP.

Enumerate and explain—The court for sacrifice, specially morning and evening. The holy place, with the Altar of Incense, Candlestick, Shewbread. *v.* 2. The Sanctuary and its appointments. *v.* 4.

THE STUDY AND TEACHING OF THESE ABOLISHED THINGS AND SUPERSEDED SERVICES—of what use are they:—1. They help us to think more clearly of the mind of God concerning sin and salvation. 2 They help us to appreciate more fully the glory and preciousness of Jesus as the Great High Priest. 3. They help us to understand more fully the nature of the Redemption wrought out for us. No religion can be without a ceremonial, but that is best which has least of outward shew, and promotes spiritual life, hence Christ is the substance of meaning of all the furniture, ordinances, and appointments. Chap. 8: 1, 2. These were all parables until Christ should come. *vs.* 9, 10.

WHAT CHRIST HAS SECURED FOR US.

Redemption—eternal redemption, complete in itself and for all possible time and emergencies. It is not merely Rescued, but Ransomed, not merely accomplished by power, but on the foundations of righteousness, the result of price *v.* 12. Christ was a substitute for us and his righteousness is upon us. 2 Cor. 5: 21.

Missions.



It was a grand day for the world when the Church awoke a century ago to the conviction that it was her duty to organize missionary societies: it will be a grander day still when the *real* Christians in the professing Church awake to the consciousness that it is their duty to be missionaries, each one individually to do all that in them lies, to 'tell it out among the heathen that a SAVIOUR lives.' . . .

It was after He had called, commissioned, and sent out His Twelve Apostles that 'the LORD appointed SEVENTY OTHERS ALSO, and sent them, two and two, before His face into every city and place whether He Himself would come.'

There was room for 'The seventy,' as well as 'the twelve,' and much practical wisdom in missionary matters may be gained from a consideration of the action of CHRIST, in the choice, training, appointment, and commission of these,

THE FIRST MISSIONARIES

1. *What was their worldly position?* Chiefly poor and uninfluential. Some were fishermen, and most weremen of that class, ignorant and unlearned. 'Not many wise, not many mighty, not many noble, were called.'

2. *What was their spiritual character?* They were born of GOD. Believers, lovers and followers of the LAMB. Disciples indeed!

3. *What special education had they received?* They heard and learned of the FATHER. They had been with JESUS. They had received from Him the words of GOD. They knew the mysteries of kingdom of heaven.

4. *Who sent them forth?* Their MASTER, the SON of GOD. As the FATHER had sent Him, He sent them, and He Himself was received or rejected in their persons.

5. *What was their work?* Preaching the Gospel, and healing the bodies and souls of men. Testifying to the truth. Confessing CHRIST. Speaking by the SPIRIT of the FATHER.

6. *What was their sphere of labour?* The country at large. Every city and place whither CHRIST Himself would come. They did not settle down, but were itinerant.

7. *How did they travel?* As their MASTER, on foot, without luggage, and carrying no clothes but those they wore. Not singly or alone, but 'two and two.'

8. *How were they supported?* Without gold, silver, or brass. By the hospitality of those among whom they laboured. By inquiring for the worthy, and making abode with them.

9. *How were they protected?* They were sent forth as sheep and lambs, in the midst of wolves. They were to be wise as serpents, harmless as doves.

10. *How were they treated?* Like their MASTER. They were received by some, rejected by others. He foretold they should be delivered up to councils, scourged in synagogues, brought before governors and kings, and persecuted from city to city.

11. *How were they sustained in spirit?* By the conviction that it was enough for the disciple to be as His MASTER. By the faith and fear of Him who is able to preserve and destroy both soul and body. By the supreme affection which they bore to Christ. By the hope of His coming glory. By the assurance that loss of life in His service is everlasting gain.

12. *What did they accomplish?* The work that JESUS gave them to do. They instructed and healed great numbers of persons. They witnessed to the character and words of CHRIST; and conveyed to others the truths He taught. They gathered in the first-fruits of the harvest—of the multitude which no man can number.

The MASTER called, trained, endowed, and sent them forth; He supported, protected, and guided them; He crowned their labours with such success as seemed good in His sight; and *He is the same yesterday and to-day, and for ever!*

We have no fear, therefore, in encouraging young Christians in these days to hear His call and heed His command; . . . and no fear in aiding them to go out into 'The Regions Beyond' in obedience to His great commission! We feel it *must* be right to do so, and it is our earnest expectation and our hope that in many young evangelists, CHRIST shall be magnified, whether it be by life or by death.—Mrs. Grattan Guinness.

GEMS RE-SET.

BLESSED be the hand that prepares a pleasure for a child! for there is no saying when and where it may again bloom forth. Does not almost everybody remember some kind-hearted man who showed him a kindness in the quiet days of his childhood?

HOLD fast your confidence, but do not *trust* or *rest* in it; trust in Christ alone.

TO-DAY is not yesterday: we ourselves change; how can our works and thoughts, if they are always to be the fittest, continue always the same? Change, indeed, is painful, yet ever needful; and, if memory have its force and worth, so also has hope.

[ORIGINAL.]

A Brand Plucked from the Burning.

By GEO. SOLTAU.



A SICK man, whose life had been intemperate and utterly Godless, lay dying of consumption in a small town in the State of New Jersey. He lay blaspheming and cursing God, himself, and all around him. I went to see him one Thursday afternoon, being the first messenger of Christ to his bedside, save his aged weeping mother, who was nursing him. Gradually backing him up to the point of what he was going to do with his sins, I opened to him Isaiah xliii. 25. "I, even I, am He that bloteth out thy transgressions for Mine own sake and will not remember thy sins." Tears rolled down those sunken cheeks, the first for many a long year—the message of mercy penetrated the dark mind, and the possibility of eternal life dawned upon him. "But what shall I do with all the blasphemous thoughts and words that pour into my mind?"

"If Jesus forgives and blots out all the past record of blasphemy and sin, you may trust Him to keep the cleansed heart clean from future purity," was my reply,

After prayer I left him, and called again the next day at the same hour. How that hard face was changed. As his fevered thin hand held mine he said, "I am full of light and peace—it's all right now—I am going home—I would'nt exchange this dying-bed with what I now have, for my health and anything else I have ever had."

Then he told me how that in the night between the spells of coughing and faintness his poor troubled heart had been looking up to the Lord, until about two o'clock the light shone in, and he knew he was an accepted sinner, "and all so sudden and quiet too!"

"Yes! and a good thing for you that it was so sudden and quick, for there was no time to be lost if you were to get saved, and the Lord knew that better than anyone else. But, tell me, what about the blasphemous thoughts, have they been troubling you?"

"No, indeed! I've not had one, I can't make it out. I never thought it would be so grand as this, so completely done."

We read and talked over *Psa. xxxii.*, specially dwelling on "Thou art my hiding place, Thou wilt preserve me from trouble, Thou wilt com-

pass me about with songs of deliverance." How the thirsty heart drank in the sweet rich promises.

The following Sunday, by his own request, the pastor of the church, with the office bearers and two or three more of us assembled around him that he might be baptized, be received into the Church on earth, and partake of the Lord's Supper. The simple service commenced with the grand old hymn, "There is a fountain filled with blood," and we closed with—

In the Christian's home in glory,
There remains a land of rest.
Where the Saviour's gone before us
To fulfil my soul's request.
There is rest for the weary,
There is rest for you.

Never did those hymns sound more sweet than around the bed of the dying man. And thus we left him for awhile, committing him to the gracious care of the Good Shepherd as he passed through the Valley of the Shadow, rejoicing in "the prey being snatched from the mighty."

The Devil's Four Servants.

THE Devil has a great many servants, and they are not only very busy and "desperately wicked," but "deceitful above all things." They are so deceitful that they often make children, and grown people too, think they are their servants. And none of them are worse, or more deceiving, or do more harm, than these four whose names we give:—

THERE-IS-NO-DANGER.
ONLY-THIS-ONCE.
EVERYBODY-DOES-SO.
BY-AND-BY.

None But Christ.

MARY the mother of Jesus was doubtless a very blessed woman; but it is not said of her that she died for our sins,—but Christ did. We are not told that God laid upon her the iniquity of us all, but upon Christ.

She was never made a curse for us; but Christ was, because He hung upon the tree; and that curse belonged to us because of our disobedience. There is none other Name under Heaven given among men whereby we must be saved, but His; and by Him all who believe are justified from all things. What more do you need?

"FAITH is the master-key to the treasury of Jesus. It opens all the doors, and brings out every store."—*J. Berridge.*

God is a very present help in trouble.—Psalm xli. 1.

The Tug Boat.

By ALF. SANDHAM.

SOME years ago when I resided in the City of Montreal, I had occasion to visit the Custom House, which stands on a street running parallel with the massive stone wharves for which Montreal harbour is noted. Immediately opposite to the Custom House are the docks of the Allan Line of Ocean Steamers. As I stood on the steps leading to the building, and looked toward the wharf, I noticed a crowd of people watching one of the steamships. Not being a frequent visitor to the harbour, I became interested,

and crossed the street to a point where I secured a better view. I then noticed that the length of the vessel almost equalled that of the dock in which she lay—scarce 10 or 15 feet to spare. As I watched, I saw the officer on

the bridge giving orders; and as he did so, the screw began to revolve, and the vessel moved forward till her bow touched the pier. Then she backed till the rudder-post struck the opposite pier. Thus she kept moving up and down for some time. Being a novice, I could not make out what it meant. Just then I heard a puff—puff—puff—of some vessel out of range of my vision. I left my position and passed on to the long pier, and then I saw a little tug boat attached to the great steamer by a hawser. I noticed that as the steamship moved up and down, the little tug put on steam, and pulled for all she was worth. It did remind me of "dignity and impudence." What help could such a little tug give to such a great vessel? But as I looked I noticed that every time the bow of the steamship struck the

pier it struck several inches further out towards the open river; and in course of time the vessel's head was so turned, that the captain waved his hand, the hawser was loosed from the tug, the engine bell was sounded, the mighty engines began to move, and amid the cheers of the onlookers the vessel passed out of the harbour.

Now for the lesson. That steamship had hanging to her sides several boats not much inferior in size to the little tug; and she had deep down in her hold a mighty power which could move her across oceans, and which would enable her if needs be to draw after her a hundred boats like that tug; but—all that power was useless till that little tug gave the assistance needed to set her free from the piers and docks which encircled her. So, dear friends, there are many

Christians so hemmed in by worldliness and by pleasure, that they are next to useless; and how often do we find God using simple instruments and humble workers to carry the message, and to lend the helping hand which



VIEW OF MONTREAL HARBOUR.

shall set them free. Be not discouraged, humble worker! If you know of any such land-locked ones, lay hold of them; let love, as a hawser, connect you, and then, heedless of the laughs or comments of others, keep on pulling—puff away—do your part, and God may use you in setting some free, as Spurgeon's or Moody's, to carry a heavy freight of rich treasure, or the Divine mail of glad tidings to other lands.

"Come and See"—"Go and Tell."

"Come see the place where the Lord lay: and go quickly and tell his disciples that he has risen from the dead." (Matt. xxviii. 6, 7.)

The thought here presented is "come and see"—"go and tell." The words contain the pith of the Gospel.

[SELECTED.]

Sons or Servants.



HE "prodigal son" when he decided to arise and go to his father, only intended to ask for a hired servant's place, saying, "Make me as one of thy hired servants." But when the father met him, he cut his confession short at that point where he was about to say "make me as one of thy hired servants." and turning, said to the servants (who seem to have been present), bring "the robe," and "the ring," and "the shoes," and "the fatted calf," "for this MY SON was dead and is alive again, he was lost and is found,"—as though he would impress upon the servants the fact of *sonship* which belonged to the returning prodigal, and upon the prodigal himself the fact that there was but *one* place in the household for him to occupy and that was a son's place. So he would not so much as let him speak the words "*hired servants.*" I think the father meant to banish the idea of servility forever from his mind.

Have we nothing to learn from this? If we are Christians we are not hired servants, we are sons and heirs. It may be, and is ours to serve, but not to serve servilely. And yet how many Christian's who came, and at the first joyfully took their place as sons, have suffered themselves to fall into the place of *hired* servants. Mark the characteristics of such.

1. They do not dare to stand forth with open, glad, joyous faces, and say: "Behold what manner of love the Father hath bestowed upon us, that we should be called the sons of God, and so we are." They embrace not with joy that salvation which is set forth by the "kiss," the "robe," the "ring," the "shoes," the "fatted calf," the "merry-making," and the open declaration of "*this my son.*" The rather they will brood over their past lives of "prodigality," which was all forgiven and blotted out, and live in memory, at least, if not in heart, and in fact, in the old estate of rags, husks, swine, and famishing. Instead of eating the honey out of the rock, and finest of the wheat,—the food God has prepared for His sons (Psalm lxxxi. 16),—they will take their places among, and live like hired servants. They are so foolish! Having begun in the Spirit, they now seek to be made perfect by the flesh (Gal. iii. 3). Beginning as sons, they degenerate into hired servants, and live under law.

2. They serve for hire. "If only we get to

heaven at last," say they, "we shall be content;" not knowing that that is the spirit of the hired servant, who only seeks

"—to save the soul,
And shun eternal fires."

3. They serve *in fear*, having the "spirit of bondage," and not having the perfect love that belongs to sonship, and that casts out all fear, and so are without confidence toward God.

4. They serve *grudgingly*—

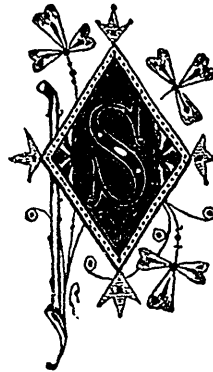
"Doling their duties out to God."

They confess and lament this, but cannot help it, because they have the spirit of servants, and therefore cannot be "steadfast, immovable, always abounding in the work of the Lord."

Dear friends! oh, see to it that you do not occupy the place and illustrate the character of an "hired servant," while claiming to be a son of God.—*Dr. Pentecost.*

Condemned or Not Condemned, Which?

By REV. R. MACKAY, late of
Kingston, Ont.



OME time ago, while preaching in Western Ontario, I spent a few evenings at the house of a brother minister. This dear friend has three of a family, very dear children—two sons and a little daughter. In telling this simple story we will give the boys assumed names. The eldest, then, is "Herbert,"

who is eleven years of age, and his brother "Artie" is between six and seven years.

While in conversation with the boys one evening, I was surprised to hear the father say, "I am sorry to tell you that Artie is under condemnation at present." I said, "I am sorry too, what has he been doing?" Father said, "He has been naughty, and is to be whipped on Monday morning." After coming from church on Sunday evening, we found Artie asleep on the couch, in the parlor. I called attention to his condition under condemnation, and said we had in him the picture of many a sinner asleep, unconscious of the condemnation resting upon them (John 3: 18). Next morning, I found Artie up before me.

"Good morning, Artie; how are you to-day." "Not very well." I could not sleep, I wakened at four o'clock in the morning, when I thought of my whipping." I said, "Well, Artie, you

have got into trouble, and you are very unhappy, wouldn't you like to get out of this terrible fix?" "Yes." "Well, Artie, I am sorry for you; and I will become your substitute. You can see your father, and arrange the matter with him; if he is willing to accept of me it will be all right; you will become free."

After praying with him, I let him go down stairs, and followed a few moments later. Hearing some one playing in the parlor, I looked in, and to my great joy I saw Artie sitting at the melodeon and playing. Artie seemed so full of joy, in the thought of being freed from condemnation, and saved from punishment, that he could not help rejoicing. Now, his father came down stairs, and Artie appeared to feel condemnation again, as the matter was not finally settled. He at once goes to his father and said, "Papa, I want to speak to you?" Both went into the study, and the matter was satisfactorily arranged there without any doubt, as Artie's father came into the dining-room, followed by Artie, and at once declared in the hearing of all, "Artie, you are free, I accept of the good friend who has offered to become your substitute."

Artie looked the very picture of happiness. Artie's condemnation was now upon the substitute, and in a short time Artie's sister was made the executioner, and the substitute received forty lashes on his bare hands.

This story illustrates what Jesus has done as our substitute. By nature we are CONDEMNED because we have sinned. But Jesus, His own Son, pities the sinner, and offers to become his substitute. The Father accepts Him, His law will be far more honored by His obedience, and His justice far more satisfied by His death, than if the whole world had been punished. "God was in Christ reconciling the world unto Himself" (2 Cor. 5: 19); the moment the sinner believes, he is free, and "there is NO CONDEMNATION." (Rom.

8: 1). Blessed freedom, glorious freedom,— freedom to live, not as we please, but unto God; freedom to worship God, freedom to work for Christ and precious souls!

Not Far Off.

OUR Lord told a certain discreet and courteous lawyer that he was "not far from the kingdom of God." Whether he ever entered into that kingdom and made his calling sure, we are not informed. But there are a great many like this lawyer in all congregations. They are not inside the ark, but they are not far away from its open door. When God locked the door of Noah's ark, and shut the patriarch in, there may have been several of his neighbours within a bow-shot of the entrance. The bare thickness of that door made all the difference between being safe within or drowning in the devouring deluge. Barely to miss heaven will make hell more fearful.

A man may be wrecked within a ship's length of the lighthouse. Lot's wife was not far from Zoar, yet she miserably perished. Near the summit of Mount Washington is a rude cairn of stones that mark the spot where a young lady who was overtaken by the darkness (without a guide), died of exposure and nervous fright! The poor girl was within pistol-shot of the cabin on the "tiptop," its cheering light was just behind the rock; yet that short distance cost her her life! So, my dear friend, you may be at last picked up dead, just outside the gateway of your Father's house. While its hospitable door of love stands open, hasten in! You are losing the very best part of this life, and the whole of the life to come, while you so recklessly linger away from Jesus. It will be a terrible thing to be lost —not far from heaven!—Dr. Cuyler.

THE GOSPEL ALPHABET. No. 17.

Not by might nor by power, but by My SPIRIT. Zech. iv. 6.
I will pour out My SPIRIT upon all flesh. Joel iii. 28
Be filled with the SPIRIT. Eph. v. 18.



The Spirit, O sinner, in mercy doth move
Thy heart so long hardened, of sin to reprove:
Resist not the Spirit, nor longer delay;
God's gracious entreaties may end with to-day.

O child of the Kingdom, from sin's service cease:
Be filled with the Spirit, with comfort and peace,
Oh, grieve not the Spirit,—thy Teacher is He,
That Jesus, thy Saviour, may glorified be.

Defiled is the temple, its beauty laid low,
On God's holy altar the embers faint glow,
By love yet re-kindled, a flame may be fanned;
Oh, quench not the Spirit: The Lord is at hand!

My SPIRIT shall not always strive with man. Gen. vi. 3.
Grieve not the Holy SPIRIT of God. Eph. iv. 50.
Quench not the SPIRIT. 1 Thess. v. 19



MISSION UNION HALL,
College St., Cor. Emma St.

GOSPEL SERVICES

Each evening (except Sunday) at 8 o'clock Sunday service at 7:30.
SUNDAY evenings, at 7:10, Children's Service.

The Provident Fund Committee and Savings Bank Treasurer will be in attendance every Saturday night.

ADDITIONAL MEETINGS HELD IN THE BUILDING.

SUNDAY—9:30 a.m. Sunday School. 3 p.m., Our Mission Union Bible Class. MONDAY—Young Men's Society, Sewing Society. TUESDAY—Bible and Flower Mission. SATURDAY—5:15 p.m., Prayer Meeting. DAILY—(Sunday excepted) at 9 a.m.—Day School for children, who (from many causes) are ineligible for public schools.

Take up the Cable.

RECEIVED you say that you had received no answers to your prayers, and that you had lost confidence in this mode of access to God? What is the matter? Have you made an examination of yourself? We were looking at a telegraph cable running up out of the glassy sea, stretching across the rocks and sand, and then disappearing in the earth on its way to the cable station. What a long under-sea traveler! But what would you say if told that it was a dumb traveller, that you might try to flash some message through its coils, and yet it gave no more response than a cable of rock? There is a defect somewhere. Take up the cable, and see what the fault is. Fish it out of its deep bed, and examine. No answer to prayer, you say. No message from the far-off heaven by way of prayer's long stretching cable. Then there is only one way. Take up the cable. Examine your life. Something has troubled you, and damaged your prayers. No telegrams from heaven! Take up the cable, then, and inspect thoroughly.

The Road of "By and By."

"I HAVE no intention of being lost forever. I mean to turn my thoughts to better things some day," says the young man in the prime of life with the glow of health upon his cheek, and the fire of ambition in his eye.

Years have passed over, the object of his ambition has been gained, his cheek is pale, his eye is dim, his heart—what of it? Is it set on the things of God? Is it filled with the love of Christ? Ah! no, quite the opposite: that heart, instead of being softened like wax has been hardened like clay, under the sunshine of God's prospering mercy and favour.

Oh! what a deceiver the Devil is! "Time enough," he says, but he knows full well that "Procrastination is the thief of time," and that the road of "By-and-by" leads to the town of "Never;" and if he could manage to tempt the sinner to defer the consideration of eternal things until the world has so filled his heart as to crowd out the thought of God and eternity, he is almost certain to accomplish that soul's eternal ruin.

TABLE SHOWING THE TIME OF LIFE AT WHICH 1,000 PERSONS WERE CONVERTED:

Under 20 years of age	548
Between 20 " and 30	337
" 30 " " 40	96
" 40 " " 50	15
" 50 " " 60	3
" 60 " " 70	1
	1,000

OUR dangers are not so much from without us as from within. Only the waters in the ship can sink the ship; but while kept outside, all the heaving deep of waters thundering over three-fifths of the globe can work no shipwreck. So, while kept outside the Church, the floods of ungodly influence can only help to float it on its voyage of glory, or lift it to its Ararat of rest.—*Charles Stanford.*



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