

Vol II.

JANUARY 16, 1886.

No. 9.

### Frances Ridley Havergal.

THE name of Frances Ridley Havergal has become to thousands of Christians, in all parts of the world, a household word. She has spoken to us in her writings so personally as to be a real friend of all. The Memorials of her life have brought us yet nearer to her, and explained the power of her words by showing her lowly walk with God.

Born December 14, 1836, she was the youngest daughter of Rev. W. H. Havergal, then Rector of Astley, Worcestershire, afterwards of St. Nicholas, Worcester.

She was a singularly bright, clever child, early giving promise of the gifts so fully developed in later years. The little book in which she wrote her childish hymns and rhymes begins with verses written at the age of



seven; from nine years old upwards she wrote long and amusingly descriptive letters in perfect rhyme and rhythm. She seems to have had deep religious impressions during childhood, both at home and at school, but could not fix any actual time as the date of conversion. From 1851, she knew what it was consciously to trust in Jesus, and to find the sweetness of the Word of God.

All her life henceforth was filled with blessed work for the Master, in Sunday-school, Bible-classes, cottage visiting, Y. W. C. A. meetings and many other things. More than once she was laid aside for a time through severe illness, and "under His shadow" learning more and more of the love of Him who laid her low; and made to feel the pressure of His hand, she was further trained in that wonderful sympathy with, and tenderness for

But cleave unto the Lord your God.—Josh. xxiii. 8.

## Our Mission.

Subscription Rates, per year, (post paid).

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

All business communications to be addressed, S. R. BRIGGS, Toronto Willard Tract Depository, Toronto, Canada.

Original or selected articles intended for insertion in the paper, should be addressed to ALF. SANDHAM, Editor, at same place.

others which was such a marked feature in her character. Truly she comforted others with the comfort wherewith she herself was comforted of God.

She had an intense love for music, and would play from memory through Handel, and much of Beethoven and Mendelssohn. Her singing was beautifully expressive and sweet, and she loved to sing God's own words, praying that they might be His message to the listeners. In this way many opportunities were afforded of speaking of Him whom she sang, and she had the joy of seeing fruit found to His glory.

Miss Havergal made several tours in Switzerland, entering with intense enjoyment into the beauties of nature, recognizing the touch of the Father's hand in all, and finding in them spiritual help and teaching. Abroad, as well as at home, she was constantly doing the "King's business," and was privileged to lead many—tourists, peasants, invalids—to rejoice in her Saviour. The volume, "Swiss Letters," is a lasting memorial of these happy journeys.

In 1873 a little book, entitled "All for Jesus," by Rev. J. T. Wrenford, Newport, Mon., came under Miss Havergal's notice, telling of a fullness of blessing beyond anything she had yet attained. It met a felt need, and soon she herself could say, "I have the blessing," the Spirit powerfully applying this word to her soul: "The blood of Jesus Christ, His Son, cleanseth us from all sin."

From this time her life was full of sunshine; some expression of it is found in the beautiful hymns, "Without Carefulness," and "From Glory unto Glory."

In 1878 Miss Havergal went to live with her sister near Swansea. Here for a few months she was fully occupied in writing, helping others, and working in the neighbourhood of her new home. On May 21st, 1879, she took cold from being out in the damp on one of the Master's errands; a feverish attack ensued, then inflammation and peritonitis.

Through intense suffering and constant sickness her patient endurance and gladness in God's will witnessed to His power. Through the last hours again and again were heard the words, "Splendid, to be so near the gates of heaven!" and "So beautiful to go!" At dawn on June 3, the change came, a tid with the King's name on her lips, a lag to sing, but just uttering "HE" she passed into His presence to behold Him in His beauty.\*

\* This article and the portions are copied from that excellent paper, "The Christian," published by Morgan & Scott, London. Orders received at the Toronto Willard Tract Depository, Toronto, Canada.

## OUR COLUMN FOR PREACHERS AND TEACHERS.

By REV. JOHN McEWEN, Lakefield, Ont.

[Jan. 17.] The Faithful Rechabites. (Jer 35: 12-19.)

The Rechabites were a branch of the Kenite race, descendants of the Midianites, son of Abraham, by his wife, Keturah. Their name is taken from Rechab, the ancestor of the great reformer, Jehonadab. 2 Kings 10: 15-27.

### THEIR DECLARATION OF PRINCIPLES.

Faith in the Lord God of their fathers.

Total abstinence from every thing that intoxicates.

To own no fixed property, such as houses, lands, etc.

Not to live in villages, towns, etc., but move from place to place where pasturage could be found. This, of course, is Oriental life in Oriental lands.

### THE OBJECT OF SUCH A COURSE OF LIFE.

A protest against the vice and luxury of the age, into which every generation is prone to descend.

To maintain a pure and high morality of life.

To preserve their freedom as a people, and its consequent privileges. This declaration of principles, and the foundation reasons for them, should be numerically, intelligently, and carefully laid away in the memory of the pupils.

### THE DIVINELY APPOINTED OBJECT LESSON.

The advancing army of Chaldeans and Syrians, drives the Rechabites from the country to the city of Jerusalem. *vs.* 11 Hence the opportunity for such a teaching lesson. Notice the details of the lesson:—1. *Temptation is presented, vs. 2*; 2. *A direct refusal is given, v. 6*; 3. *A commandment is honored*; and, 4. *Obedience, as a source of life, is illustrated.* These constitute the events of the lesson; but there are persons: 1. *Faithful teachers, vs. 15*; 2. *Disobedient people, "Ye have not inclined your ear, nor hearkened unto Me"*; 3. *Godly ancestors*; 4. *Obedient children, Rechab, Jonadab, and their children.*

### NOTICE THE RESULTS.

**PUNISHMENT. v. 17. REWARDS**—Perpetual family life and standing. Eph 6: 7, 8 The whole story bears down on the fact that the use of wine as a beverage was regarded as a sin; at all events, "It is always safe to do what God approves in others."

[Jan. 24.] Captivity of Judah. [2 K'gs 25: 1-12.]

The best preparation for teaching this lesson, is to return to lesson second. Jer. 8: 20-22; 9: 1-16 Gather up your teachings on this Sabbath, and point out the fulfillments. Also read the parallel accounts: Jer. 39: 1-8; 52: 4-10; 2 Chron. 36: 11-21; Psalms 74: 79.

### PRESS HOME ON THE SCHOLAR

the sad results of disobedience and self-will. Go back to the pictures in this course of Bible lessons. A king despising the counsel of his father's counsellors. 1 Kings 12 The end of the young men's advice is—A BESEIGED CITY, *vs.* 1-3; A CAPTURED KING, *vs.* 4-7; AN OVERTHROWN CITY, *vs.* 8-10; A CAPTIVE PEOPLE, *vs.* 11, 12.

All this is reproduced in every generation that forsakes God.

- " 1. Sinning in early life.
- " 2. Often warned by the Word, Teachers, Providences.
- " 3. Tenderly loved and invited while sinning.
- " 4. Every repentant soul freely forgiven
- " 5. Terrible punishment while persistent in sin."

—Banner.

While the results are saddening, yet the faithfulness of God encourages. He will fulfil His promises. We weep over the results, but we rejoice in the faithfulness of God, Turn attention to the Golden Text, Psalm 137: 1.

The loss of privileges tends to awaken us to their value.

Trusting to outward means of worship, rather than to the living God, is a sore evil.

Let us learn from these examples.

[For OUR MISSION.]

### "That Day and That Hour Knoweth No Man"

It may be at the dawning—at the rosy light of morning,  
That the Master's loving call shall come,  
And earth's weary warfare o'er, we shall sin and weep no  
But with Jesus rest forever safe at home. [more,

It may be very soon, at the golden glow of noon,  
That we shall see our Saviour come again;  
Echo far and wide the cry, the Bridegroom draweth nigh,  
And our King shall come in majesty to reign.

It may be at even light—or in the solemn night,  
When the silver moon is shining o'er the sea;  
We shall share His glory bright, and be clothed in spot-  
With Christ our Lord for ever more to be. [less white,

KATIE.

**W**HEN Rev. Dr. Carey, the pioneer of mission work in India, first proposed his plans to his father, he said, "William, are you mad?" His discouragements in first entering upon his work in India were appalling. When he found himself without a roof to cover his head, without bread for his sickly wife and four children, he made up his mind to build a hut in the wilderness, and live as the natives did around him. He either translated, or assisted in the completion of *twenty-seven versions* of Scripture, requiring a knowledge of as many languages or dialects. What was the secret that enabled the shoemaker's apprentice to become one of the most distinguished men of the age! He tells us the secret himself. Not laying claims to brilliant gifts, or genius, he says: "I can plod—I can persevere."

**DO WHAT YOU CAN.**—When Mr. McAll began his now famous work in Paris he knew just two sentences of French. They were, "God loves you," and "I love you."



**M**R. MOODY'S meetings at Montreal have been blessed to a large number of persons. The attendance was, of course large, and the interest great. The committee in charge of the arrangements appears to have successfully carried out its plans.

**R**EV. W. H. BARNES, Rector of Christ's Church (Reformed Episcopal) Barrie, is holding a series of Evangelistic Services. There is no uncertainty in the Rector's invitation, for he says plainly, "these meetings are held for the purpose of persuading men to come to Christ and be saved." Let our readers remember these services.

**T**HROUGHOUT the district of Miramichi (New Brunswick) there has been during the past month a remarkable spiritual awakening. The tent meetings of the evangelists. Messrs. Meikle and Gerrior, at Newcastle, Chatham, and Douglastown, have been attended with great results. Nearly 60 persons have made public profession of faith in Christ. The ages of the converts vary from 15 to 65.

**R**EFERING to recent services held at Brampton, the Pastor writes—"Successful Revival Services has been held in the Queen St. Methodist Church. Many clear conversions have taken place, especially among young men. We were assisted in these services for twelve days by Mr. Ferdinand Schiverca of Brooklyn New York, who evidently has a special call to this work, and a special fitness for it. He is a man of extraordinary zeal, tact, energy and spiritual power."

**M**R. D. L. MOODY'S appointments for the coming months are as follows:—Cleveland, Ohio, January 13, 14 and 15; Chicago, January 17 to 25; Knoxville, Tenn., January, 26 to 31; Nashville, Tenn., February 2, 3 and 4; Memphis, Tenn., February 5 to 7; New Orleans, February 9 to 21, inclusive; in second week there will be a Christian Convention of three days; Houston, Texas, February 23 to 25; Galveston, Texas, February 26 to 28; Mobile, Ala., March 2, 3 and 4; Oxford, Miss., March 6 and 7; Selma, Ala., March 9 to 14; Atlanta, Ga., March 16 to 18; Savannah, Ga., March 21 to 23; Jacksonville, Fla., March 26 to 28; Charleston, S. C., March 30 to April 4; Columbia, S. C., April 5 to 7; Norfolk, Va., April 9 to 11; Lynchburg, Va., April 13 to 15; Charlotte, Va., April 16 to 18.

We are labourers together with God.

[For OUR MISSION.]

## Christian Work in New York.

By the Editor.

**E**ARLY in December, by the kind invitation of Mr. Wm. Gooderham, it was our privilege to be his companion during a week spent in visiting a number of the Christian and Philanthropic institutions of the great American metropolis. We shall not soon forget the scenes we there witnessed, and must admit that we were delighted to see the intense activity, and that of the most practical nature, displayed in connection with Christian work. There are of course many institutions in that city well known in all parts of the world as centres of usefulness, but that which most favorably impressed us was the mission effort being made on behalf of the masses, especially among the lower strata of city life. It is an inspiration to be permitted to mingle with such workers, and to be permitted even for a few hours to share with them in the noble work of bringing the truths of the Gospel to bear upon the classes among whom the work is prosecuted. Our first visit was paid to the "Cremorne Mission," or, as it is more familiarly called, "Jerry McAuley's Mission." In "OUR MISSION UNION" of November, 1884, we gave a sketch of the life of this indefatigable worker, who was in the fullest sense of the word "a brand plucked out of the burning." Down to the depths of sin and crime had he fallen, but not so low but that the "Everlasting Arms" could reach and save. But God's way of working is not marvellous. Thus we find that the design of heavenly grace called in to the work, the hand of human justice, and Jerry found himself a condemned criminal under sentence to a long imprisonment in the State Prison at Sing Sing. Then to that prison God sent a "saved sinner," who, like Jerry, had also sunken low, but whose feet were now upon "the rock."

That man was known as "Awful Gardner." As Gardner, in preaching to the prisoners told of God's love, and mighty power, the Spirit carried home the truths to the heart of Jerry McAuley, and the result was his conversion, and when, owing to good behaviour, he was discharged ere the completion of the term for which he was sentenced, it was as a "free man" in Christ that he came forth. Of his temptations, his fall and his restoration, we have not time to speak. Suffice it to say, that ere long he found himself in possession of a place in which to preach the glorious Gospel, amid the most wretched and depraved residents of the lowest quarter of New York. Water Street Mission became, under the leadership of Jerry and his devoted wife (herself saved by grace from strong drink) a place where the broken-hearted was sure to hear a word of comfort, and the despairing one to learn of a Saviour. A few years ago Jerry decided to open a Mission further up town, and an old Music Hall was secured, and its name "Cremorne" transferred to the new cause, hence the

"Cremorne Mission." Of the origin of this Mission Mrs. McAuley says: "We felt that our work in Water street was done, and the time had come when we ought to make a change. In visiting this locality, it seemed to us that the cry went up to Heaven, even for a Mission here, that some of the young men and women, frequenting the dens and dives, might be saved. We went home and prayed God if He wanted us there, to open the way; and if He didn't, to put a barrier so high we couldn't climb over it. We also asked God if He wished us to come, to send the means that day. The answer came, and soon we had \$9,000." On the death of Jerry McAuley in 1884, the work was taken hold of by his wife, and from a pleasant interview we had with her in her home at the Mission, we are convinced that the mantle has fallen upon one in every way prepared by God for carrying on successfully the plans adopted by her loved husband. She is a lady of pleasing appearance, deep piety, and fitted to be a leader of such a work. In addition to the work of the Mission proper, she publishes a very interesting weekly paper, devoted to the work carried on by her, and her band of helpers. On her invitation we attended one of the evening testimony meetings, and truly our hearts were cheered, and we could not but bless God for what "our eyes saw and our ears heard" of the doing of our God among the people. In the Hall were to be seen all classes of hearers. Some of the most wretched objects possible to conceive of—some well dressed, yet with marks of sin in the face—women who had reached the lowest rung in the ladder of sin—others evidently fast stepping down—black and white, and of various nationalities. The meeting was marked by much singing, led by a piano and a strong voiced conductor. The Gospel was then presented in plain words, after which an experience meeting was held. And such experiences! Backsliders told of their restoration to the favor of God. Drunkards told how grace had kept them for weeks, months, years. Thieves told how they had been enabled to live honestly, and fallen ones how their lives had, by grace, been kept free from sins of the past. How we gloried as we listened to those grand testimonies of the power of our "Jesus" to "save to the uttermost." One woman, at the request of Mrs. McAuley, addressed a few words of encouragement to those present. Her face was pleasant, but bore the marks of many years knowledge of the way of iniquity. She told of her young years spent amid sorrow, crime and drunkenness—of her many years service in sin—of her incarceration, time and again, in the jail—of how she once saw on the walls of the prison the words, "My yoke is easy, and my burden is light." "Ah," said she, "when I saw that, I said, 'That is too thin, there are no light burdens. But,' she added, "I know now that it was all true." Then she told of an interview with a poor drunkard, who had urged that he was too far gone to be saved. After asking the fallen one as to the different liquors he drank, at

last she said, "Did you ever drink 'all sorts' (that is the draining of the tumblers, and other refuse of the bar room). "Oh no," he added, "I never got so low." "Well," said the narrator, "then Jesus can save you, for He saved me, and I got low enough to drink 'all sorts,'" and then she added, "Dear friends, come to Jesus now, for He invites 'all sorts'—'Whosoever.'" Her earnest appeal had its effect, for when a call was made for enquirers to stand up, fully a dozen rose for prayer, and over an hour was spent in prayer and conversation with those seeking ones, some of whom professed to accept the Saviour. Such is a brief outline of our visit to the "Cremorne Mission," which presented one aspect of Christian work in the great city.

Mr. Gooderham and the writer left the place about 10.30 to visit the Midnight Mission for Fallen Women, and this with other work must form the basis of our next article.

[For OUR MISSION.]

### Truth in a Nutshell.\*

By H. F. SAYLES, Evangelist.

#### No. 1. YOU HAVE SINNED.

DO you know that you are a sinner? Do you say, "I don't know that I am very bad; I am better than a great many"? Don't compare yourself with some one else, but hear what God says about you. "There is none righteous, no, not one" (Rom. 3: 10). "For as many as are of the works of the law are under the curse, for it is written, cursed is every one that continueth not in all things which are written in the book of the law to do them" (Gal. 3: 10).

Let me ask you, Have you kept all of God's law? You say, "No, of course not; no one has." Very good. Your admitting that you have failed convicts you, for we read, "Whosoever shall keep the whole law, and yet offend in one point, he is guilty of all." (James 2: 10).

If you think you are not a sinner, God says you are deceived. "If we say we have no sin, we deceive ourselves, and the truth is not in us" (1 John 1: 8). "There is no difference, for all have sinned" (Romans 3: 22, 23). This "all" includes you. While there are degrees of sin, there are no degrees as to the fact of guilt. "No difference" says God. A man one foot under water will just as surely drown, if not rescued, as a man ten feet under the water; and so, a man who has sinned in one point of the law will just as surely be lost as the man who has failed in all points of the law. "There is not a just man upon the earth that doeth good and sinneth not" (Eccles. 7: 20). "From the sole of the foot even unto the head there is no soundness in it; but wounds, and bruises, and putrefying sores; they have not been closed, neither

bound up, neither mollified with ointment" (Isa. 1: 6). "The heart is deceitful above all things, and desperately (incurably) wicked" (Jer. 17: 9).

In the light of all these verses will you say, "I am not bad," "I never did any harm in my life," or "I am good enough"?

On the testimony of God's Word you must see yourself a sinner. "Sin, because it is sin, must be punished." "Justice, because it is justice, must punish sin." If sin is on the sinner, then justice must strike through both the sin, and the sinner who carries it.

If you see yourself a sinner, and want to know the remedy, I would turn you to Jesus, who "was wounded for our transgressions, and bruised for our iniquities" (Isaiah 53: 5).

[For OUR MISSION.]

### What Faith in Christ Includes.

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

SAVING faith is exceedingly simple, yet it is transcendently sublime, for the more we contemplate it, the more does it unfold its great depths, and the more does it disclose its all-embracing character. It is the root of every thing good in man. See how Peter speaks of it in his 2nd Epistle 1: 5-9. I have not unfrequently heard persons say, "We have only to believe on Christ, that is all we need to do to be saved," intimating thereby that only the bare and bald act of faith was necessary. Such statements show how inadequate a conception they have of what faith really is. It is of essential importance that we should be clear here, that this truth in all its extent should be in the light, and that it should duly affect our spiritual and moral nature. Let us mark, first, that the faith we exercise is not faith in a proposition, but in a person: "Believe on the Lord Jesus Christ." No doubt we have to believe the truth about Him, in order that we may reach Himself, but we can never, must never rest content short of Himself. He is the Saviour, not the truth about Him. Our faith, then, embracing the person, the Lord Jesus Christ, brings us into living relations with Him. What are they? These are found embeded in His name. If we read it intelligently we shall find in it His three offices which He executes as a mediator. Let us take them in the order of nature. When we read them thus, we shall be prepared to feel the mighty force that lies in the name as it is used by the Apostles. First, then, He is

JESUS. This is the name He received as the Son of man. Matt. 1: 21. It means Saviour. He is the light of the world. John 9: 5. And as the light of the world He fulfils His prophetic office, revealing God, John 1: 18, and declaring His will to men. He is *The Prophet* of whom Moses spoke in Deut. 18: 15. If we believe on Him, we accept Him in this relation, as the revealer of God to us. Second, He is

CHRIST—That is, the Anointed One, set apart and

\* This forms the first of a series of Enquiry Room Talks. Mr. Sayles is a man of large experience in Evangelistic work, and has been eminently owned of God in the conversion of souls.—Ed.

consecrated to the office of Priest, that He might make atonement for sin. He is both offerer and sacrifice. He offered Himself. Heb. 10: 5-9. Paul says in Rom. 5: 6, "In due time Christ died for the ungodly." "Christ must needs have suffered." Acts 17: 3. This name marks Christ *set* apart to redeem from all iniquity. If we believe on Him, we accept Him in this relation, as bearing *our sins in* His own body on the tree, that we being dead to sins should live unto righteousness. 1 Peter 2: 24. Third, He is

**LORD.** As *Jesus* marks His prophetic office, and *Christ* His priestly office, so *Lord* marks His kingly office. It is given to Him after His resurrection. Peter told the Jews that God had made that same Jesus whom they crucified both *Lord* and *Christ*. Acts 2: 36. He was *Lord* before; "Ye call Me Master and *Lord*, and ye say well, for so I am," John 13: 13; but it was after His rising from the dead, and His sitting down on the right hand of the Majesty on high, that His true kingly rule began. See 1 Cor. 15: 25; Ps. 110; Ps. 2: 6-12; Ps. 45: 3-6. If we believe on Him, we accept Him in this relation, as our sovereign *Lord*, to give us law, and rule over us. We accept Him, then, as our Prophet, Priest and King. Not only as our Priest to put away our sins, but as our Prophet to make known to us God's will, and as our King to reign over us by enforcing His law, His commandments. You will observe, that in our Master's name, that element of His character, of which we think the least, is given the greatest prominence: Believe on the *Lord* Jesus Christ. This is not without a purpose. It is to emphasize that which we so readily overlook, Christ's kingship. We are under law to Him. 1 Cor. 9: 21.

Believing on God's Son, then comprehends everything. We appropriate the benefits of His death for sin, for our cleansing from guilt, and our release from condemnation. We listen to His revelation of God's will and purpose concerning us, and receive the law at His mouth. We yield ourselves to Him, to obey His commandments. "For this is the love of God that we keep His commandments." 1 John 5: 3. Christ says, "If a man love Me he will keep My words." John 14: 23. This conserves everything for the glory of Christ and the good of the believer. Where our Lord's words are kept, nothing is wanting, either for the honour of God or the salvation of the soul.

**A** GERMAN minister, in speaking of the security of God's people and the precious promises of the Bible, said: "How often the words 'Fear not' occur in the sacred volume! I have counted up into seventies, and I thought that was enough. I need not look for any more."

**O**UR happy condition is described by these words—PEACE, GRACE, and GLORY! and the glorified "MAN CHRIST JESUS" is the centre, the circumference, and the sum of all!



**B**E grateful that *all* the work is not to be done without you, and that God employs you in that in which He also is engaged; but, remember, that while the employment is yours, the success is altogether and entirely His. "God giveth the increase."

**T**HERE are few persons who really know the preciousness of the promises of God's Word, because they have never tried them. God is ready to fulfil every promise He has ever made, and Christians do not know what they are losing by not implicitly trusting in Him.

**T**HE Philippian jailor was an unconverted heathen, a would-be suicide, an anxious inquirer, a humble penitent, a believing, *forgiven*, assured, rejoicing, grateful, working, worshipping Christian, all in *one hour*. "He took them the *same hour* of the night." &c. (See Acts xvi. 33.)

**I**N the dialect of the Savages of the South Sea Islands, there is a beautiful compound word that more clearly expresses the significance of "hope" than any word of our own polished tongue. It is *manaolaua—the swimming thought*. Our Christian hope thus keeps us afloat on the troubled sea of the present life till full deliverance comes at last.

### What is the Gospel?

God	- - - - -	John 3: 16.
Offering	- - - - -	2 Cor. 5: 20.
Sinners	- - - - -	Rom. 5: 8.
Pardon	- - and -	Isa. 55: 7.
Everlasting	} - - -	John 3: 36.
Life.		

### Above Your Troubles.

**W**ESLEY was one day walking along a road with a Christian man who was relating his troubles, and at the same time saying he did not know what he should do. As his companion expressed his doubts they happened to pass a stone fence over which a cow was looking.

"Do you know," asked Wesley, "why that cow looks *over* that wall?"

"No," replied the friend in trouble.

"I will tell you," answered Wesley: "because she cannot look *through* it. And that is what you must do with your troubles: look *over*, and *above* them."

## A Word of Congratulation.

By the Editor.



WHILE it is not *our mission* to take up and discuss in this paper the merits of candidates for political or civic honors, nor to dwell upon the results of elections and such matters, only so far as such reference may present a basis upon which may be raised some standard of moral and religious truth, still we feel that the words we are about to say are admissible, and deserving of a place in our columns. The Christian gentleman and earnest worker, whose portrait appears at the head of this article, is well known throughout the land as a whole-souled follower of the Lord Jesus Christ. Ever since grace saved him, he has realized that he is "not his own, but has been bought with a price." His aim has therefore been to "live for Him who died for us." His labours have not been confined to any one special department of Christian work, but wherever a word could be spoken for the Master—an act of kindness done to one of His humble followers—there the subject of this article is to be found. As a result of these labours there has gathered about him a large number of like-minded workers, and the united efforts of this band has been owned of God to the reclamation of many fallen ones—the restoration of many wandering ones—the salvation of many lost ones. The "Toronto Mission Union" owes its existence, under God, to his labors in behalf of the neglected classes of the City of Toronto, and hundreds of the poor, bless God for having raised up one to take such deep interest in their welfare. He has also been President of the Toronto Willard Tract Depository since its inception, and as such, he was the person to suggest the publication of "OUR MISSION," and has continued to watch its progress with great interest. Some months ago, at the urgent solicitation of a large number of the citizens, he was led to offer himself as candidate for the office of Mayor, and on the 4th inst. was elected to that office by an overwhelming majority. Toronto, therefore, enjoys the proud distinction of having as its chief magistrate one who is a devout follower of the Lord Jesus Christ—one who never hesitates to take a bold stand for the truth—and one who has never, and we are sure never will

allow any engagement to interfere with his Christian work. We know there was much prayer that God would direct in regard to the election. Now, we trust there will be much prayer that God may direct our brother, so that his actions while in this high office may be such as shall glorify God. We are sure our readers will utter a hearty "Amen" to the sentiments so beautifully expressed by our esteemed contributor, "Katie," in the following lines, written for "OUR MISSION":—

TO OUR MAYOR W. H. HOWLAND, ESQ.

May our Father's choicest blessings  
Make thy earthly pathway bright,  
May He keep thee now and always—  
Holy—noble—in His sight.

In thy newly won position,  
Let it be thy highest aim,  
As of old, to serve the Master,  
Glorify His blessed name.

Worldly honours soon will vanish,  
Heaven's joys shall never end;  
Friends may fail, grow cold or leave thee,  
Christ is an unchanging Friend.

May His power sustain and help thee,  
Whate'er thy hand may find to do,  
And His mighty love protect thee,  
Keep thee ever, good and true.

So in sunshine, or in shadow,  
May His presence fill thy soul,  
And thy name be read in glory,  
On the Master's honour roll.

## Better Be Sure Than Sorry.

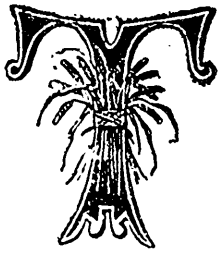
"BETTER be sure than sorry!" said a garden-worker, when his employer expressed a doubt whether it was necessary to cover a certain vegetation to protect it from the frost. "Better be sure than sorry!"

A man who is not sure is very likely to be sorry. He who takes things on trust will be quite likely to be cheated and disappointed at last. The business man who treads in uncertain paths, who is not sure of his course, is very likely to be sorry he has taken it.

Keep on the safe side. Be sure rather than sorry. Do not give yourself the benefit of every doubt. Be lenient to others' faults, but strict regarding your own. If there be an act, which in your own mind is doubtful or questionable in its character, take the course of wisdom and prudence. It would be a terrible thing to be mistaken in the final day; it is better to be sure here than to be sorry at the judgment seat of Christ.

SPEAK truly; and each word of thine  
Shall be a fruitful seed;  
Live truly; and thy life shall be  
A great and noble deed.

## The Books of the Bible.



HE Bible is made up of a number of smaller books, which might be properly called pamphlets or tracts. These are sixty-six in all,—thirty-nine in the Old Testament, and twenty-seven in the New.

These books vary in size—the largest, the Book of Psalms, being nearly one

hundred and fifty times the size of the smallest, the Second Epistle of John; yet even the largest would be regarded as but a small book among the books of our day.

They vary in the subjects of which they treat. Some are *historical*; others contain *prophecies*, or *poetry*, or narratives. Some combine two or more of these; others are *letters* to Churches or to friends.

### The Twenty-two Historical are:—

Genesis, Exodus, Leviticus, Numbers, Deuteronomy, Joshua, Judges, Ruth, 1 and 2 Samuel, 1 and 2 Kings, 1 and 2 Chronicles, Ezra, Nehemiah, Esther, Matthew, Mark, Luke, John, Acts.

### The Eighteen Prophetical are:—

Isaiah, Jeremiah, Lamentations, Ezekiel, Daniel, Hosea, Joel, Amos, Obadiah, Jonah, Micah, Nahum, Habakkuk, Zephaniah, Haggai, Zechariah, Malachi, Revelation.

### The Five Poetical are:—

Job, Psalms, Proverbs, Ecclesiastes, Song of Solomon.

### The Twenty-one Epistles are:—

Romans, 1 and 2 Corinthians, Galatians, Ephesians, Philippians, Colossians, 1 and 2 Thessalonians, 1 and 2 Timothy, Titus, Philemon, Hebrews, James, 1 and 2 Peter, 1, 2 and 3 John, Jude.

The books were written at different times: the first, about fifteen hundred years before Christ; the last, about one hundred years after Christ.

They were written by different persons: two were kings, two high officers at court, one lawgiver, one judge, one physician; others were prophets, farmers, mechanics, fishermen.

They were written in different languages; the Old Testament was written chiefly in Hebrew, and the New Testament in Greek. A small part of the Old Testament was in the Chaldee language.

They were written in different countries: Arabia, Asia Minor, Babylonia, Greece, Italy, and Palestine.

Notwithstanding these differences of time, place, language, subject, and authorship, there is in them all a unity of design which shows one Guiding Mind directing and inspiring the whole.

## Common Mis-quotations.

STRICT accuracy in quoting Scripture is of essential importance. There are a few stock texts which are commonly mis-quoted. Writers and preachers have followed one another in this respect.

"The truth as it is in Jesus" is almost of universal use; but Eph. 4: 21 reads, "As the truth is in Jesus."

Eph. 3: 20 is very generally repeated with the addition of the word "can"—"Unto Him that is able to do exceeding abundantly above all that we ask (not *can* ask) or think."

How often do we hear the words, "Body, soul, and spirit!" Whereas 1 Thes. 5: 23 reads, "Spirit, soul, and body."

But the text most uniformly misquoted is, "I know in whom I have believed;" an important difference from the true testimony of Paul in 2 Tim. 1: 12, "I know whom I have believed."

Another prevalent mis-quotations is, "It is appointed unto all men once to die, but after this the judgment;" the text being in Heb. 9: 27, "It is appointed unto men once to die"—a most accurate distinction, as will be manifest to those who look forward to translation, and not to death.

Whatever interpretations may be given to the language of Scripture, it is of primary importance that the exact words be always literally quoted.

—Selected.

## "Until He Come."

WHEN we eat the Lord's Supper we show forth His death, until He come. (1 Cor. 11: 26.)

We are using our talents, until He come. (Luke 19: 13.)

We are fighting the good fight of faith, until He come. (1 Tim. 6: 12-14.)

We are enduring tribulation, until He come. (2 Thess. 1: 7.)

We are to be patient, until He come. (James 5: 8.)

We are to wait for a crown of righteousness, until He come. (2 Tim. 4: 8.)

We wait for a crown of glory, until He come. (1 Peter 5: 4.)

We wait for a reunion with departed friends, until He come. (1 Thess. 4: 13-18.)

We wait for Satan to be bound, until He come. (Rev. 20: 2, 3).—D. L. Moody.

AN aged Christian on his death-bed was asked the cause of the perfect peace he had in a state of such extreme weakness that he was often entirely unconscious of all around him. He replied, "When I am able to think, I think of Jesus; and when I am unable to think of Him, I know He is thinking of me."