

BEHOLD THE LAMB OF GOD



C. SANDHAM SC.

OUR MISSION

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Mr. William Quarrier.*

"A Friend of the Friendless."

MUCH attention has of late years been directed to the noble work being performed in aid of the helpless and friendless, and especially among poor children.

It is hard to know of suffering men and women, but it is still harder to know of the misery of children. The young should be happy, yet to many of them happiness is a feeling unknown.

Among those who made a noble response to the pathetic appeal from these little sufferers is William Quarrier, of Glasgow, who heard the cry of the weeping children, and has devoted his life to drying their tears. Forty-eight years ago a boy of eight stood, bare-footed, bareheaded, and numb with cold, in the streets of Glasgow. He had tasted no food for a day and a half. His eager, imploring eyes looked in vain to each

passer by for help. He wondered in a boyish fashion why nobody pitied him, and thought if he

could give a copper to the starving how differently he would act. Then came the resolution that when he came to be a big man, and earned enough money, he would comfort and care for the waifs of the street.

That boy was William Quarrier, and the childish determination was the first step towards the work of later years.

Mr. Quarrier's mother was a widow and very poor, so he was sent at an early age to do something for himself. His associations were of anything but a favorable nature. His companions were the boys of the district, rude in speech and rough in manner. Fortunately for the subject of this sketch, he was brought under Christian influence.

With his conversion the desire to help out-cast children returned to him. He felt God had called him to that work, and set about preparing for it. His plan was to gather enough money to found a Home. He devoted

himself with redoubled earnestness to business, with the aim of acquiring wealth to spend on poor boys.

He prayed for prosperity, believing he would get it, as it was to be used for God's glory. And he did



MR. WILLIAM QUARRIER.

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get it. He prospered so much that before long he owned three of the largest boot and shoe establishments in Glasgow. His trust in prayer was deepened by his mother's conversion. She lived long enough to give unmistakable proofs of the sincerity of her change, and died in the joy of the Gospel she had long despised.

The sum of money he proposed to amass for the proposed Orphan Home was £20,000. As soon as he got it, he intended to begin work. Though successful in business his liberal contributions to ecclesiastical and philanthropic schemes prevented his gathering the money so quickly as he had hoped. This disappointment was salutary. It led him out of self, and made him more dependent on God.

One night in November of 1864, he came across a boy crying bitterly in Jamaica street; his sympathy was awakened: he listened to the tale of distress and relieved the want. That incident lay at the foundation of the first shoeblack brigade in Scotland. A house was rented in a suitable district, waifs were brought to it, and inspired to action by being taught how to help themselves. The movement turned out a success financially and morally. The boys soon became self-supporting, and were put on the highway to better lives. The brigade began with forty, but rapidly grew in size. Its members were bound by certain rules, which kept them together and furnished a discipline for their unruly natures. That discipline was an active factor in developing the good in them. Mr. Quarrier loses no opportunity of urging the necessity for the general organization of street children as the best preventive of their falling into crime; and social reformers may yet come to realize the value of his counsel.

Organization was much, but it was not all. There was a need for home influences and training to be brought to bear on the boys. That need could only be supplied by the establishment of an Orphan Home. But how to establish such a home was a difficult problem to solve. In 1871, Miss Macpherson, of London, who had already done a great deal for out-cast children in the way of finding homes for them in Canada, came to Glasgow. She urged Mr. Quarrier to go further than he had yet gone, and consecrate himself wholly to the work he had begun. He had many objections to offer, but she answered them all. She left him with the advice, "Pray to God about it."

He did. He felt drawn strongly to devote all his time to the outcast, but, wanting to make sure of Divine guidance, he wished a sign to throw light on the path of duty. If from £1000 to £2000 were sent to him for the building of an orphanage, he would go forward with the work. On the thirteenth morning after the sign was asked, a letter came from a friend in London, promising £2000. The moment in which that letter was opened and read, was the crisis of William Quarrier's life. Henceforth, as he himself graphically put it in a conversation with the writer, "I rose out of myself." His faith became equal to the burden laid upon it. He felt that whatever money would be required would be sent, and that confidence was not put to shame.

He rented a large room, intended for a workshop, partitioned off a kitchen, and brightened up the bare walls with Scripture texts. A homeless boy, without shoes or comfortable clothing, was brought to the fire-side and invited to stay. He was not sure about passing the night there, but the warmth of the fire persuaded him. More came. Once they entered they did not think of leaving. What they all felt was expressed by one little fellow, who, on being asked, Why he did not run away? replied, 'Cause this place is guid." During the first year ninety-three waifs were received. Of these thirty-five were sent to Canada, and the others were helped to a respectable livelihood in Scotland.

That was fourteen years ago. Many changes have happened since then, but Mr. Quarrier's work has known no changes save those of extended scope and widened usefulness. Opposition was lived down, and scoffers were silenced. Men were forced to see the hand of God in the, to them, Quixotic scheme of the Glasgow shoemaker. Other movements rose and fell, but this one went steadily on, because it was rooted in obedience to the Divine call, and sustained by believing prayer.

Statistics are not attractive reading, but they serve a useful purpose; they form the test of the prosperity of an undertaking. Judged by this standard Mr. Quarrier's work is highly successful. He has built twenty houses in Bridge of Weir at a cost of £50,000, and city homes at a cost of £12,000; and the annual expenditure of his various agencies amounts to something like £10,000. He has long ago outgrown the idea of £20,000 sufficing. Nearly 2,200 children have been sent to Canada, where they are received at Marchmont Home, Belleville, (where Miss E. A. Bilbrough is a faithful and whole-souled laborer for the Master, and has for years been the moving spirit on this side of the Atlantic in this work) The lads here begin work under favorable auspices.

The collection of the money is carried on in a way characteristic of the man. No subscriptions are called for; no donors get further publicity than the publication of their initials and the sums they give; and the accounts, checked by a trustworthy accountant, are issued in a yearly report. No endowment is ac-

Keep me as the apple of the eye.—Psalm xvii. 8.

cepted, as it would imply a want of faith in God. A year or two ago £8000 was offered for that purpose, but it was refused. There is no committee of management. Mr. Quarrier is sole director of the enterprise; but the buildings are vested in trustees. Never much more and never much less than a fortnight's supply is in hand. Dependence on the Father's care is the ruling principle of the whole movement.

Mr. Quarrier owes much to his wife. She has been a true helpmate to him for thirty years. The Bridge of Weir Homes derive much of their pleasant home feeling from the charm of her manner and the kindness of her heart. Her daughters are growing up like their mother.

Our friend is still eager to enlarge the scope of his work. It is his aim to make the Homes national in the widest sense of the word; orphan children are welcomed from any part of the country. A church is to be built at Bridge of Weir, to seat 1000, and cottages to hold 400 children. To do this £30,000 are required. God's treasury is never exhausted, and his stewards will supply his servant with the necessary money.

If we were to do justice to this wonderful movement we should have to devote a whole number to it: but we cannot do that. We can only thank God that such a man has been raised up to care for the homeless children, and pray that he may be increasingly blessed and made a blessing.

OUR COLUMN FOR PREACHERS AND TEACHERS.

BY REV. J. C. McEWEN, Lakefield, Ont.

[June 20.] Jesus and Abraham. (John 8: 31-38, 44-59.)

The incidents between last lesson and this 7: 53 to 8: 12, have been dropped in the Revised Version because they are not found in the best Manuscripts.

The day after last lesson Jesus came into the Court of the women, being the place of the Treasure boxes, (v. 20.) and continues His teaching and many believe Him.

TRUE DISCIPLESHIP IN THE SCHOOL OF CHRIST.

Stages in Discipleship—Believed Him; Believed in Him; Continue in His Word, teachings and will; Learn of Me—Become like Me in character, vs. 31, 32.

THE RESULT OF TRUE DISCIPLESHIP.

LIBERTY.—The Jews expected the Messiah to bring political liberty, but the kingdom of Christ is not of this world, (Jno. 18: 36.) He gets first at soul, spirit liberty. Obedience to God clears the mind and breaks the fetters of ignorance, evil habit and love of sin. The truth shall make you free. The service of Christ is the truest freedom.

AS FAR AS WE LOVE AND OBEY CHRIST WE ARE FREE.

Free to do what we love—and loving to do what Christ enjoins. Freed from the guilt and misery of a past sinful condition, from the tyranny of the Devil and from the slavish fear of death. (Heb. 2: 15.) Free as a son in filial affection, as contrasted with a servant or slave, vs. 34, 35. Not the Son of God—but any son, as Isaac and Ishmael, (Gal. 4: 22,) contrasted. These Jews like a

multitude of Gentiles boast of blood and birth, and in them as in others, trust in the flesh—blasts spiritual prospects.

THE SOLEMN ALTERNATIVE IN FATHERHOOD.

Whose children are we? vs. vs. 44. Abraham is the father of the faithful, he obeyed God—the disobedient are the children of the Devil, because they do the things heard from Satan.

THE SUPREMACY OF SATAN. vs. 46-58.

The perfect teacher and his text book
The privileged school of instruction and discipline.
The glorious liberty and rewards of faithful discipleship.

Behold.

“A NUMBER of gentlemen were being rowed across an American river by a coloured man, when a steamer came slowly down the river. Suddenly the boatman started up, and pointing to the ship said, ‘See! see! take a good look at him!’ ‘What do you mean? What is it?’ asked the gentlemen in surprise. ‘Never mind,’ said the boatman, ‘just take a good look at him,’ as he excitedly pointed to a man who was standing on the deck. After a few moments he explained that some time before he had fallen into the river, and was going down for the last time, when the man whom he had just pointed out jumped into the water, without waiting to remove his outer garments, and had saved him from a watery grave, and, added the poor fellow with deep gratitude in his voice, ‘He saved me, and I like to point him out.’ Dear fellow Christians, do you direct so much attention to Christ, who has saved you from sinking into the deep black ocean of eternal death? Do you, like that coloured man, like to point Him out, who died to save you?”

Backbone.

“ONE is tempted to ask, ‘How is backbone to be formed in the rising generation of Christians, if everything about the religious life is made so pleasant and easy? If sermons must be so light or short as hardly to involve any effort of attention on the part of the hearer, and the rest of the service is to be a bright little concert? And if the other hours of the day given us to be spent at the gates of Heaven are to be merely enlivened with ‘Sunday talk?’”

We are in great danger of degenerating into molluscous Christians. Christian preachers and writers ought, I think, to be continually reminding their people of the place of self-denial in the Christian life. If we let down the tone of the Church in this respect, it may please God to give her a new chapter of the discipline of persecution, for that has been the great means usually employed for teaching her that the Cross has to be borne in another sense than as an ornament on a lady's bosom. “If any man will come after Me, let him take up his cross daily and follow Me.”—*Dr. W. G. Blake.*

[FOR OUR MISSION.]

"Truth in a Nut Shell."

By HAROLD F. SAYLES, Evangelist.

9.—HOW TO KEEP SAVED.

Many hesitate to accept Christ because they fear they "cannot hold out."

If your salvation depends upon *you* holding out, you surely will be lost; but, blessed be God, it is not *our* strength in which we are to trust, but *His*.

"Fear thou not, for *I am with thee*: be not dismayed, for *I am thy God*; *I will strengthen thee*; yea, *I will help thee*; yea, *I will uphold thee* with the right hand of my righteousness. For *I the Lord thy God will hold thy right hand*, saying unto thee, *Fear not, I will help thee*.—Isaiah 41: 10, 13.

As the father takes the hand of the little child *in his*, so that in case the little one stumbles he can *keep it from falling*, so our Heavenly Father wants to lead us by His *right hand*; and as the child, without a thought about its own weakness, trusts simply in the *Father's strength*, so we are to trust in God's. If we are occupied with *our hold* on Christ, we are questioning whether or no *our strength* will "hold out;" but if we are occupied with the thought that Christ has hold of us, then we will be thinking of *One whose strength will never fail*.

"I *know* whom I have believed, and am persuaded that *He is able to keep that* which I have committed unto Him." 2 Tim 1: 12

Paul had committed to the care of God his soul, and he says, "He is able." Can not you say this?

"He which hath *begun* a good work in you, will *perform it till the day of Jesus Christ*." Phil 1: 6.

He who does the work of *saving* also does the work of *keeping*:

"Now unto Him *who is able to keep you from falling*." Jude 24.

The revised version has it, "keep you from *stumbling*—better still: because we may stumble and yet not fall.

"*Kept by the power of God* through faith unto salvation." 1 Pet. 1: 5. "I will *never* leave thee" Heb. 13: 5

Precious promise—"Never!" What a word! It is worth more to you than a gold mine. Hide it in your heart. Remember it daily.

Do you say your surroundings are *peculiar*, and you fear temptation?

"There hath *no temptation taken you* but such as is *common to man*; but God is *faithful*, who will not *suffer you* to be tempted *above that you are able*, but will with the temptation also *make a way to escape*, that you may be *able to bear it*." 1 Cor. 10: 13. "The Lord *knoweth how to deliver* the godly out of temptation," 2 Pet. 2: 9.

You do not know *how* to deliver yourself, but the Lord *knows how*, and *will deliver* you if you will only *look to Him and trust Him*.

Jottings from a Tourist's Note Book.*

By KATIE.

IT was on a clear bright day (May 5th, 1886,) that we took our seats on the train which steamed out of the Union Station at Toronto, and wended its way past well-known towns and villages, past newly ploughed farms and open fields, where after stern winters' icy sway—spring was exerting her sweet life-giving influence. The train rushed on, now smoothly, now turning quickly round corners ever onward guided by the hand of Him, "who neither slumbers nor sleeps." On the 6th, we passed the "White Mountains," with a pretty little silver stream, called the "Adrescoggin" flowing at their base. The mountains looked beautiful just gilded by the rising sun, the glorious sun—emblematic of God's "mercies which are new every morning"—and his love like the hills, unchangeable and abiding forever. At noon we reached the old fashioned town of Portland, and went on board the "Peruvian" of the Allan Line, and had a very calm trip to Halifax. The city and inhabitants of Halifax are far behind the age. When we asked for any little simple article, easily procured in our smallest stores, the salesman looked at us with an expression that plainly said, "I never saw such a thing please explain what it is like." The streets are narrow, winding, and cobble stoned, consequently very noisy. The carts are low and ancient looking, and many of them drawn by oxen. The market place consists of a street corner, thronged with women each with her basket. They sell quantities of a pretty little May Flower, which grows wild on the coast. The city has altogether a very antiquated aspect, there are, however, pretty drives in the suburbs and about the citadel. We attended one meeting of the "Salvator Army," which, by the way, is opposed by every denomination, but, although it has only been in operation nine months, has, nevertheless, been the means of converting five hundred persons. On the following day we embarked again for the shores of Old England.

May 16.—The waves are grand, rolling in white crested majestic billows, till it seemed as if they would cover the vessel, then as suddenly retreated at the command of Him who spake to them, "thus far shalt thou come and no further." During the voyage we had two meetings only, with the steerage passengers as they were chiefly Roman Catholics. May 17th.—at 9 a.m. we landed a few of these passengers at Londonderry, and after a rough night in the Irish Sea, we safely disembarked at the Liverpool docks, and took the train for London, and established ourselves at an Hotel, and gave thanks to our Father who safely brought us "hitherto."

* Our esteemed friend, "Katie," whose poetic and other gospel articles have been so welcome to many of our readers, will, we trust, furnish us for future issues, some account of her experience of Christian work and workers in Old England

[For OUR MISSION.]

The Power of the Believer's Position.

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

4.—FOR UNDERSTANDING THE SCRIPTURES.

“UNDERSTANDEST thou what thou readest?” was Philip's question to the Ethiopian Eunuch as he diligently read the Holy Word. He was desirous of understanding, and he had much in his favor. He believed the Word, he thought earnestly upon it, he strove and no doubt prayed, to have light upon its teachings and all these were most hopeful elements in his case. Yet he acknowledged his need of assistance. “How can I, except some man should guide me? and he desired that Philip would come up and sit with him.” Philip therefore became under the lead of the Holy Spirit his teacher, and the Word enlightened him. The Word of God shines with its own light. Our position however, has very much to do with our apprehension of it. If we are far off or nigh to God, that shall affect our understanding of the truth. The atmosphere about us has an effect upon our vision. Many cannot see truths which others see clearly, because the air is full of fog about them, which is hard to see through. It is as we come into the Light of God that everything grows clear. In His light we see light. Here then, we see the transcendent advantage we have in our position as “made nigh.” With purged heart and conscience, and with peace with God, we are able to listen to the Word as to the voice of a dear friend, one who seeks our highest good, and who would instruct us in righteousness, and bring us into the largest possible experience of blessing. In these circumstances the Word takes on a new meaning. It comes charged with infinite suggestiveness; it sweeps heavenward, amid the clear ether, and downward into the deep profound: it is throbbing with divine sympathy and love. It is a new Word. God is speaking in it as never before. We are so near to Him that the printed page does not intervene and impress us as that we need to give heed unto. The letter dissolves as the Life discloses itself. The word is lost as the wisdom it ministers makes itself felt. We realize under the searching light of the truth that we are alone with God, and that new horizons spread around us. We are no longer cooped in by the sense-curtains of the scriptures; these lift, and the wide spiritual realm lies exposed to view.

In our position, how many difficulties vanish. Given God as our Father, wonder ceases in respect to all that He promises. It is only in keeping with the nature of things that the promises should be “exceeding great and precious.” We could look for nothing else from God. It is only in harmony with His character that His working should be miraculous, on our behalf. God's work must ever be miraculous

to man: but it is bereft of all that surprizes us as we see Him as the great worker. With Him nothing is impossible. Hence, all the unbelief and discredit of God's Word which springs up in the minds of those who are not holding this position, does not trouble us even for a moment. It is God who speaks, who promises, who keeps, and that is enough. That settles everything: that makes everything plain. Taking God as the Father of all; then His revelations of Himself down here in time and space among men is to be expected. Everything He has made and everything He has created is of interest to His heart. He is the God of the little as well as of the great, the lowly as well as of the lofty, the mean as well as of the mighty: hence all the minute things in the scriptures are in perfect consistency with His character. Indeed, the difficulties many find in the Scriptures, arise very largely out of feeble or false conceptions of God. Near Him in Christ Jesus, adoring in our love, and grateful in our praise, we can appreciate Him in the whole range of His character, and therefore His word becomes more precious to us, and its power over us is proportionately increased. It is a revelation indeed. We discern Him in it and uttering His mind to us through it. Hence, we come here to His “Holy Oracle” to commune with Him, and to learn His will. And He speaks to us not from a great way off, but near to us, directly and powerfully. He speaks to us in words whose inward meaning we take in. Our love to Him and in Him are the keys that fit the lock of His communications, and enable us to turn the lock and enter in. And in doing this the blessedness of which David in the first Psalm sings is ours: and the word becomes a lamp for light, a sword of conflict, a girdle of strength, a councillor, wise and faithful in all seasons of trying perplexity. Reading it and meditating upon it, and praying over it, it unfolds itself unto us in our position of Sonship far more grandly than ever it did before, so that we are constrained to cry out with one of the early Church fathers: “I adore the plenitude of the Scriptures.”

Giving and Keeping.

THINGS TO GIVE:

- Our hearts to God—Prov. 23: 26.
- Praise to Him—Psalm 96: 7, 8.
- Thanks to Him—1 Thess. 5: 18.
- Ourselves a living sacrifice—Rom. 12: 1.
- Our money to the poor—Luke 6: 38.

THINGS TO KEEP:

- Our hearts with diligence—Prov. 4: 23.
- A good conscience—1 Tim. 1: 19.
- The commands of God—1 John 3: 24.
- The Sabbath Day—Exodus 22: 3.
- The truth—Prov. 13: 23.
- The tongue from evil—Psalm 34: 13.

[For OUR MISSION.]

Cullings.

BY A DISTRICT VISITOR.

TRULY the Lord dwelleth with the poor and lowly. Our hearts have often been cheered by a visit to one dear old friend, who, though poor in this world's goods is rich for Heaven.

In the midst of poverty, old age, infirmity, suffering, and isolation, her face is radiant with Christ's love. The Bible to her is the only *understood book*—"every word so true and simple," as she says. In listening to its blessed truths read, the tears of joy will trickle down her dear old face so expectant and peaceful. Jesus is her constant companion, and, to use her own expression, she "talks more to Him than any one else"—having nothing and yet possessing all things.

Workers! thank God for the "shut in saints" whose prayers are an immeasurable power amongst us.

Another of "His Own," equally destitute in circumstances, sometimes without a crust for the morrow, but joyful in the Lord and thankful for His mercies, with tearful eyes exclaimed, "I have been wounded in the house of my friends." Her grief, which to her sensitive nature was as a mountain, was soon told and sympathized with. Seeing her in her room an hour later her face was all aglow and her tears dried. With joy she told of taking it all to Jesus and leaving it there. "And now," she said, "no bitterness remains, and all is calm again." Jesus knows it all!

Are not these obscure but grand witnesses for the Master, and will they not be *counted among His jewels*?

Killed by Novel Reading.

ALITTLE while ago a young lady began to visit her pastor's study as a religious inquirer. It was during a revival, and on every hand her young friends were coming to Christ; but she remained unmoved. At last, after three months' hard labour and anxiety, her pastor said: "I can do nothing with Sophie L.; she is perfectly unmanageable. I doubt if she will ever yield to the claims of the gospel." "What is the trouble? Can you not discover the obstacle in her way?" was asked. "I find she is an *inveterate sensational novel reader*, and I have come to the conclusion that this will keep her out of the kingdom." "Can she not be persuaded to give up her novels?" was the inquiry. "That is not the point entirely," replied the minister. "She has wasted her sensibilities over unreal objects so long—so continually reversed right and wrong, looking at vice in the garb of virtue, and of virtue in that of unworthiness and injustice, that it has destroyed her moral sense. She assents to the truth but seems to have no

power to grasp it; she knows what is right, but has no energy or will to do it. Her mind is diseased and enervated, and I fear hopelessly so."

When we look at the many people daily flocking to the public libraries for the latest novels, or see them lounging away their best hours over the fashionable story-papers and sensational magazines, when we hear of this one or that one who "does nothing but read novels the whole day through," we think of Sophie L., who is "perfectly unmanageable" on points of truth and duty, and wonder if they too must be given over to moral death.

Reaching the Masses.

THE people who expect to reach the world, and especially the "masses," by becoming worldly, will be greatly disappointed. That is not the way to do it. Any great success that has been achieved in this direction has been due to keeping apart from the world, and lifting up a standard higher than its own; higher that is, in the way of moral claim and fleshly condemnation. The advice given, and not given too often, to preach the Gospel, is good, and he is the wisest preacher who follows it.—*Ex.*

Faith in Action.

A POOR little street girl was taken sick one Christmas and carried to a hospital. While there she heard the story of Jesus coming into the world to save us. It was all new to her, but very precious. She could appreciate such a wonderful Saviour, and the knowledge made her very happy as she lay upon her little cot.

One day the nurse came around at the usual hour, and little "Broomstick" (that was her street name) held her by the hand and whispered, "I'm havin' real good times here—ever such good times; 'spose I shall have to go 'way from here just as soon as I gets well, but I'll take the good time along—some of it anyhow. Did you know 'bout Jesus being born?"

"Yes," replied the nurse, "I know; sh-sh-sh! don't talk any more"

"You did? I thought you looked as if you didn't, and I was going to tell you."

"Why, how did I look?" asked the nurse, forgetting her own orders in her curiosity.

"O, just like most o' folks, kind o' glum. I shouldn't think you'd ever look glum if you know'd about Jesus being born."

Dear reader, do you know about Jesus being born?

Good—Better—Best.

It is *Good* to have truth in the head.

It is *Better* to have truth in the heart.

It is *Best* to have it in both.

LESSONS AND GOLDEN TEXTS FOR 1887.

THE International Lesson Committee has published the following schedule for 1887, from which it will be seen that the lessons are taken from Genesis, Exodus, and Matthew.

STUDIES IN THE OLD TESTAMENT.

FIRST QUARTER.

- Jan. 2.—The Beginning. Gen. 1 : 26-31, and 2 : 1-3. Golden Text, Gen. 1 : 1.
 Jan. 9.—Sin and Death. Gen. 3 : 1-6, and 17-19. Golden Text, Rom. 5 : 12.
 Jan. 16.—Cain and Abel. Gen. 4 : 3-16. Golden Text, Gen. 4 : 9.
 Jan. 23.—Noah and the Ark. Gen. 6 : 9-22. Golden Text, Gen. 7 : 5.
 Jan. 30.—The Call of Abram. Gen. 12 : 1-9. Golden Text, Gen. 12 : 2.
 Feb. 6.—Lot's Choice. Gen. 13 : 1-13. Golden Text, Matt. 6 : 33.
 Feb. 13.—God's Covenant with Abram. Gen. 15 : 5-18. Golden Text, Gen. 15 : 1.
 Feb. 20.—Abraham Pleading for Sodom. Gen. 18 : 23-33. Golden Text, Hal. 3 : 2.
 Feb. 27.—Destruction of Sodom. Gen. 19 : 15-26. Golden Text, Gen. 19 : 17.
 March 6.—Abraham Offering Isaac. Gen. 22 : 1-14. Golden Text, Gen. 22 : 8.
 March 13.—Jacob at Bethel. Gen. 28 : 10-22. Golden Text, Gen. 28 : 16.
 March 20.—Jacob's New Name. Gen. 32 : 9-12, and 24-30. Golden Text, Gen. 32 : 26.
 March 27.—REVIEW. Temperance Lesson, Gen. 9 : 18-27. Missionary Lesson, Gen. 18 : 17-26.

SECOND QUARTER.

- April 3.—Joseph Sold into Egypt. Gen. 37 : 23-36. Golden Text, Gen. 39 : 21.
 April 10.—Joseph Exalted. Gen. 41 : 38-48. Golden Text, Psalm 37 : 5.
 April 17.—Joseph Makes Himself Known. Gen. 45 : 1-15. Golden Text, Rom. 12 : 21.
 April 24.—Joseph and his Father. Gen. 47 : 1-12. Golden Text, Eph. 6 : 2.
 May 1.—Israel in Egypt. Ex. 1 : 5-14. Golden Text, Psalm 105 : 24.
 May 8.—The Child Moses. Ex. 2 : 1-10. Golden Text, Psalm 121 : 25.
 May 15.—The Call of Moses. Ex. 3 : 1-12. Golden Text, Ex. 4 : 12.
 May 22.—The Passover. Ex. 12 : 1-14. Golden Text, 1 Cor. 5 : 7.
 May 29.—The Red Sea. Ex. 14 : 19-31. Golden Text, Isa. 43 : 2.
 June 5.—The Manna. Ex. 16 : 4-12. Golden Text, John 6 : 35.
 June 12.—The Commandments. Ex. 20 : 1-11. Golden Text, Matt. 22 : 37.
 June 19.—The Commandments. Ex. 20 : 12-21. Golden Text, Matt. 22 : 39.
 June 26.—REVIEW. Temperance Lesson, Lev. 10 : 1-11 ; Missionary Lesson, Ex. 35 : 20-29.

STUDIES IN THE GOSPEL ACCORDING TO MATTHEW.

THIRD QUARTER.

- July 3.—The Infant Jesus. Matt. 2 : 1-12. Golden Text, Matt. 1 : 21.
 July 10.—The Flight into Egypt. Matt. 2 : 13-23. Golden Text, Psalm 18 : 19.
 July 17.—John the Baptist. Matt. 3 : 1-12. Golden Text, Matt. 3 : 8.
 July 24.—The Baptism of Jesus. Matt. 3 : 13-17. Golden Text, Matt. 3 : 17.
 July 31.—The Temptation of Jesus. Matt. 4 : 1-11. Golden Text, Heb. 2 : 18.
 Aug. 7.—Jesus in Galilee. Matt. 4 : 17-25. Golden Text, Matt. 4 : 16.
 Aug. 14.—The Beatitudes. Matt. 5 : 1-16. Golden Text, John 1 : 17.
 Aug. 21.—Jesus and the Law. Matt. 5 : 17-26. Golden Text, Matt. 5 : 17.
 Aug. 28.—Piety without Display. Matt. 6 : 1-15. Golden Text, 1 Sam. 16 : 7.
 Sept. 4.—Trust in our Heavenly Father. Matt. 6 : 24-34. Golden Text, 1 Peter 5 : 7.
 Sept. 11.—Golden Precepts. Matt. 7 : 1-12. Golden Text, Matt. 7 : 12.
 Sept. 18.—Solemn Warnings. Matt. 7 : 13-29. Golden Text, Matt. 7 : 19.
 Sept. 25.—REVIEW. Temperance Lesson, Rom. 13 : 8-14 ; Missionary Lesson, Matt. 4 : 12-16.

FOURTH QUARTER.

- Oct. 2.—The Centurion's Faith. Matt. 8 : 5-13. Golden Text, Matt. 8 : 10.
 Oct. 9.—The Tempest Stilled. Matt. 8 : 18-27. Golden Text, Matt. 8 : 26.
 Oct. 16.—Power to Forgive Sins. Matt. 9 : 1-8. Golden Text, Matt. 9 : 6.
 Oct. 23.—Three Miracles. Matt. 9 : 18-31. Golden Text, Matt. 9 : 29.
 Oct. 30.—The Harvest and the Laborers. Matt. 9 : 35-38, and 10 : 1-8. Golden Text, Matt. 10 : 8.
 Nov. 6.—Confessing Christ. Matt. 10 : 32-42. Golden Text, Matt. 10 : 32.
 Nov. 13.—Christ's Witness to John. Matt. 11 : 2-15. Golden Text, John 5 : 35.
 Nov. 20.—Judgment and Mercy. Matt. 11 : 20-30. Golden Text, Matt. 11 : 28.
 Nov. 27.—Jesus and the Sabbath. Matt. 12 : 1-14. Golden Text, Matt. 12 : 12.
 Dec. 4.—Parable of the Sower. Matt. 13 : 1-9. Golden Text, Luke 8 : 11.
 Dec. 11.—Parable of the Tares. Matt. 13 : 24-30. Golden Text, Matt. 13 : 39.
 Dec. 18.—Other Parables. Matt. 13 : 31-33, and 44-52. Golden Text, Matt. 13 : 49.
 Dec. 25.—REVIEW : or, Lesson selected by the school.

Just Arrived.

MR. A. H. BRACE, Superintendent in Canada, of Mr. Fegan's Emigration Fund, arrived safely in Toronto on the 9th, with a party of 100 boys. We understand that nearly all the party has been placed with respectable farmers. Applications for any of the disengaged lads should be addressed to Mr. Brace, 255 George St., Toronto.

Be ye Separate.

THE natural result of separation is opposition. It is impossible for the Christian who comes out and is separate from the world to still obtain its friendship or its applause.

The world admires the man whose religion is a "compromise," but it hates and despises the man whose religion is a separate form from all forms of ungodliness.

The faithful believer, therefore, must expect *opposition*. He must expect to be *evil spoken of*; he must expect to be told he is "carrying his religion too far; he is "becoming *fanatical*," "unsociable," "uncharitable."

He must expect all this, but let neither fear nor favor cause him in the least to yield or be willing to "compromise." Let him fearlessly take his stand by the side of the Apostle Paul and exclaim, "None of these things move me (Acts 20: 24): for all that will live godly in Christ Jesus shall suffer persecution" (2 Tim 3: 12).

Working and Rusting.

TWO ploughshares were once made by the same blacksmith, in the same smithy, from the same kind of iron, and they were bought by the same farmer. He took them home; one he took into instant employment, but he left the other unemployed for twelve months in a barn, till the poor thing got covered with rust: at last the farmer had occasion for another ploughshare, so he drew it forth from its laziness and obscurity, and sent it into the field, where it met its old fellow-ploughshare. "Why," said the lazy one, "what has kept you so bright? I declare I am quite ashamed to be seen." "Ah!" said the bright ploughshare, "it is labour and exercise that has kept me bright. Your rest and idleness has been injurious to you; but when you have been driven a few times through the earth, you will lose your rust and become beautiful and bright too."—*Blind Amos*.

[SELECTED]

Jesus the Physician.

"Jesus said unto them, They that be whole need not a physician, but they that are sick." Matt. 9: 12.

JESUS is the only physician that can heal a sick soul. There is no balm but His blood; no healing but by His Spirit. Jesus as a physician, is proclaimed unto the world, that sinners of every class, clime, and color, may come to Him and be healed. But He is, in an especial sense, our *family physician*. He is engaged to attend to the whole household. For the children may apply to Him at all times, and for all they need. It is not necessary to wait until seized with a fever or paralysis, or some

dangerous disorder, but we may go to Him with all our headaches and heartaches, with all our cuts and bruises. He always receives us kindly, attends to us promptly, and prescribes for us wisely. We never ought to attempt to doctor ourselves, but always, in all things, and for all we want, go to Jesus. He never amputates, but heals without. He never lost a patient, nor never will. He never pronounced an applicant's case desperate, or said to one that made application to him, "I can do nothing for you." He never talks of letting nature work its own cure, but with incomparable skill he takes every case in hand, restores every patient to perfect health, and does all gratis. CHRIST ALONE is qualified to be our physician: CHRIST ALONE has healed every saint in glory. Let us then apply to him when we are indisposed. Let us go to him with our slight cases as well as our serious attacks. Let us take our diseased hearts to him, he will heal them, and restore them to perfect health. He can cure the deadness, the coldness, the giddiness, and the nervousness of the soul; let us not then fancy that there is no help or healing for us, for there is.

"Behold, I will bring it health and cure, and I will cure them and will reveal unto them the abundance of peace and truth."—*Jeremiah x.viii. 6*.

Looking.

A CHRISTIAN looks *backward*, and gazes on the cross with all its wonders of grace. He looks *downward* and realizes the hell from which he has been plucked by the power and love of God. He looks *round*, and surveys that world from which he has been taken, with all its ungodliness and worldly lusts. He looks *upward*, and sees Jesus sitting at the right hand of God, loving and pleading. He looks *forward*, and sees the promised glory: he sees the day of his "Lord's appearing."

No "Till" in Eternity.

O MOTHER," said one, "I do not know how to think of eternity, for there is no 'till' in eternity—*till* next year—*till* to-morrow—*till* New Year's Day."

Yes, there are measures for time; we know none to measure eternity. It is enough for us to know that heaven and hell are there. One of these will be our final home. How can we reach the one? how escape the other?

Jesus says,

"EXCEPT YE REPENT, YE SHALL ALL LIKEWISE PERISH."

"I AM THE WAY, THE TRUTH, AND THE LIFE; NO MAN COMETH UNTO THE FATHER BUT BY ME."

If you reach heaven, there will be no fear of a "till" to disquiet your perfect peace; if you are among the lost, there will be no hope of "till" to end your sorrow. Oh, my reader, do not delay to choose the better part *till* it be forever too late.