



**Ferdinand Schiverea.**

**A**MONG the Christian workers present at the Niagara Conference for Bible Study, held in 1884, was Mr. Ferdinand Schiverea. By his earnestness as a Christian, and his genial disposition, he won the affections of all who met him. On invitation of Mr. H. B. Gordon, Chairman of the Devotional Committee of the Toronto Y. M. C. A., he was invited to spend a day or two in Toronto. His addresses while in the city were blessed of God, and he was asked to re-visit Toronto in November, 1884, and conduct a series of services for young men. Again in 1885, he took up similar services, and the results were very gratifying.\*

Ferdinand Schiverea was born in New York. His fa-

ther was a Roman Catholic and his mother a Protestant. Ferdinand, though christened by Bishop McCloskey, saw the fallacy of the Romish faith at a very

early age. He was sent to a Protestant Sunday-school until he was about nine years old; and at that age he was taken from the public school and obliged to work on account of his father falling into drinking habits, and reducing the family to poverty. Withdrawn from the religious influences which might have been brought to bear upon him by his mother, he grew up reckless and with little desire for spiritual things. Taking a liking for the stage, he made up his mind to prepare for it in the Negro minstrel line. Naturally gifted as a dancer and mimic, he bade fair to attain popularity as a performer; but soon he drifted into a tramp life. After



a brief experience in that direction, he resumed his steps toward the stage, working at whatever he could get to do, and embracing every opportunity for better

\* We may say that Mr. Schiverea, at the close of these meetings, held ten days' services at Brampton, and he returns in February, 1886, to remain about six weeks, labouring in some of our city churches.

## Our Mission.

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preparation. Spiritually he continued to decline until at the time of his conversion, when twenty-two years of age, he had no hope in God and no care for salvation. It was just one week before his conversion that he appeared before the footlights, with every evidence of coming success. One evening he, with others, was handed a ticket to Mr. Moody's meetings, then being held in the Brooklyn Rink. Out of curiosity he entered the Rink, and it was then and there that God met him and told him He had something better in store for him than the career of a buffoon. He attended the meetings a few nights, and after a great struggle he was converted. From the very moment of his conversion he commenced to tell others what God had done for him. His brother George was converted about the same time. The two engaged a small house and fitted it up for prayer-meetings, and they would stand at the alley entrance, hailing all persons who passed by, and inviting them to the meetings in the upper room in the rear.

This was the commencement in earnest of Ferdinand Schiverea's preaching. He worked at anything to make a living, and at night held meetings in his little upper room or elsewhere. In this way he went on until four years ago, when, after five years of struggle to leave all and go and preach the Gospel to the non-church-going masses, he gave up all secular employment. Without a dollar promised, with hardly a friend to stand by him, and in the middle of one of the severest winters, he commenced telling the masses of neglected people about the great love of God.

While he was holding these meetings, the Rev. Dr. Geo. F. Pentecost heard of him. He took him at once into one of the worst parts of the city of Brooklyn, and set him preaching upon the streets. Dr. Pentecost then engaged premises which had been built for a bar-room dance-house. Into this place Mr. Schiverea's street congregations were invited, but very soon it was found to be too small to hold the multitudes of people hungering for the good news they had heard in the streets. Dr. Pentecost, feeling that at last he had found out how to reach the masses, stood with Mr. Schiverea night after night, and with him proclaimed the glad tidings of redemption in Christ. Their message was accepted by so large a number that Dr. Pentecost felt the need of a building, and at once made arrangements to meet this want. In a few months a chapel was erected for the masses, large enough to hold a great number of them; and the place that was marked on the missionary map as

one of the dark spots of Brooklyn, was changed almost beyond recognition.

After holding meetings with Mr. Pentecost fourteen months—labouring for at least a year every night upon the streets and indoors—Mr. Schiverea went into new fields. He has been in Philadelphia, Cincinnati, Chicago, New York, and Canada. In all those places God has signally blessed his efforts, especially among the neglected classes. Lately the authorities in some cities have prevented him from preaching upon the streets; and, not willing to abandon his street-work, he is now arranging to be licensed as a Bible peddler. He intends to have a Bible-carriage, such as is employed so usefully among the lower classes in London. With this carriage, properly equipped and stocked, he intends going from place to place, working in the North in summer, and in the South in winter—offering his Bibles for sale, and preaching the Gospel to the masses as an inducement to buy. All who may become interested in Mr. Schiverea's work will be afforded any desired information upon addressing David Terry, broker, corner Ann and Nassau streets, New York; or we shall be pleased to receive contributions.

## OUR COLUMN FOR PREACHERS AND TEACHERS.

By REV. JOHN McEWEN, Lakefield, Ont.

[Jan. 3] Josiah and the Book (2 Kings 22.)  
of the Law. 1-13.

The reign of Manasseh, Hezekiah's son, has intervened since last lesson, covering a period of sixty years, the longest reign of any of the kings of Judah. There has been a great apostasy since the days of Hezekiah. The idolatrous party are now supreme, and the persecution of the faithful has been relentless, 2 Chron. 33: 1-9.

### I. THE YOUNG KING.

Grand-son of Manasseh. The hope of his character and of the cause of God lay on his mother's side; who had escaped the corrupting influences of the Northern and Southern kingdoms in the quiet town of Baskath in the south-west plain of the Mediterranean Sea. She had instilled into his young life the principles of piety, reverence and obedience.

### II. JOSIAH BECOMES KING AT EIGHT YEARS

of age. The territory has now extended far up into the North, 2 Chron 34: 8.

THE WISE AND UPRIGHT CHARACTER OF HIS REIGN.  
v. 2, Deut. 5: 28, 29

III. THE GREAT REFORMATION UNDER HIS REIGN.  
2 Chron. 34: 3.

Growing up from infancy in the fear of God, and under godly nurture is the true source of strong and godly manhood; a career of sin is no condition of true zeal after conversion—but rather a source of peril and loss.

IV. THE RESTORING AND REPAIRING OF THE TEMPLE  
IN HIS ADMINISTRATION.

The grand circle of faithful and wise Counsellors:  
SHAPHAN—Jeremiah's friend, Jer. 26: 14, Secretary of State.

MAASEIAH—Governor of the city, 2 Chron. 34: 8.  
HILKIAH—The High Priest and ancestor of Ezra, the student of the Law.

SHALUM AND HIS WIFE HULDAH, THE PROPHETESS.  
JEREMIAH, had exercised his office some years, Jer 1: 2.

V. FINDING OF THE LAW. v. 8.

The temple copy of the Law, probably in the ark which had been cast aside in the dark days of Manasseh and Amon.

To how many does the Bible get lost in modern times—BY NEGLIGENCE—DISLIKE AND PREJUDICE—AND DISOBEDIENCE.

VI. THE EFFECT OF THE LAW READ, v. 11-13.

1. Conviction of sin is produced.
2. More light is sought.
3. The known evil is put away.
4. Interest in the law and institutions of covenant is revived.

[Jan. 10.] Jeremiah Predicting the (Jer. 8: 20-22; 9: 1-16.)  
Captivity.

Jeremiah was a prophet of the period of the last lesson, in the time of Josiah. He was the son of Hilkiah, probably the high priest of that name. Jeremiah was, therefore, of the line of priests, as well as prophet. Jer. 1: 1 Rulers and people were madly set against his teachings and messages, but he was the bravest of the brave. Jer. 1: 18. "It is difficult to conceive any situation more painful than that of a great man whose duty it is to watch the lingering agony of an exhausted country; to tend it during the alternate fits of stupor and ravaging which precedes its dissolution, and to see the symptoms of vitality disappear one by one, till nothing is left but coldness, darkness, and corruption."

I. THE GOLDEN TEXT IS THE KEY NOTE OF THE LESSON.

1. THERE HAS BEEN A SUMMER OF PRIVILEGES AND OPPORTUNITIES. In the revival under Josiah, the restoration of the Law and ordinances of the sanctuary, with purity of worship. 2 Chron 35: 25.
2. THE OPPORTUNITY HAS BEEN LOST, by resting in the restoration of the Temple, and the revival of the worship. Jer. 7: 4.
3. THE PAST CANNOT BE RE-CALLED. Jer. 7: 16.

II. THE PROPHET BEWAILS THE SINS AND MISERIES OF THE PEOPLE. vs. 1, 2.

He sees the multitudes who would be slain in connection with the approaching captivity, and the sin and the captivity are closely connected. The prophet would do anything for them that would help. See Christ weeping over Jerusalem, Paul at Ephesus, Acts 20: 31.

III. ENUMERATED SINS WHICH BROUGHT THE CALAMITIES. vs. 2-8.

Impurity and treachery, v. 2. Lying and misuse of power, v. 3. Dishonesty and slander v. 4. All milder means have failed—there is nothing left but the fire to test and separate the vile from the valuable.

IV. CALAMITIES AND SINS GO HAND IN HAND. vs. 9-16.

Long ago promised, Lev. 26: 33; Deut. 28: 64; Jer. 24: 9-11.

Young Workers.

[We have permission from Mr. A. H. Brace (Superintendent in Canada of Mr. Fegan's Boys' Emigration Society) to use the following extracts from a letter recently received by him from one of the Boys who came out to Canada about a year ago. The letter cannot fail to prove a rebuke to many luke-warm, half-hearted Christians, older in years and enjoying greater privileges than those which surround this little company of believers. May the Lord bless the publication of this letter, and may its perusal lead many to ask "What wilt thou have me to do?"—[EDITOR.]

Winnipeg, October 6th, 1885.

MY DEAR MR. BRACE,—I have been intending to write to you for some time, but I thought perhaps you would soon be treating me to one of your nice letters, However here goes. I know you will be glad to hear that I have at last taken my hands out of my pocket, and am working with God's help mightily for Him. For the last three Sundays, C. G., W. W., two of last years boys, F. and myself have held open air meetings which the Lord has abundantly blessed, the Sunday before last there must have been nearly 200 people gathered round we four babes in Christ, but it is too cold now for the open air, and last Sunday was our last. We had two meetings last Sunday, the one in the open air and the other at the emigration sheds. I cannot tell you how strong I feel in Christ, and how He is always working in me, always giving me words to speak which I ask *Him* for, not myself. I had begun to think that my conversion, (which as you may not know it, only took place on May 29th, two days before leaving England,) was not real, and had not come from God, because I never told anyone about it, but I thank God from my heart that it was all real, nothing of the Devil in it. I cannot tell you how blessed is the fellowship we four have together. I know God brought us together to work for Him in this sin stricken city. May he ever guide and strengthen us.

Well I wonder how you all are at Toronto, I often wish the journey was not so expensive, I should so like to see you all, and Mrs. Munro\* and Mr. Gooderham.† I know the Lord is blessing you all mightily. Pray for me my dear brother. Few have been blessed in their new birth as we have, I often wish that God would use me entirely for His kingdom. And now, God bless you all.

"We shall all meet at home in the morning,  
Our blessed Redeemer to see;  
We shall know and be known by our loved ones,  
What a meeting indeed it will be."

Ever yours, in Him,

E. J. L.

\* Matron of the Boys Home Toronto, in which institution Mr. Fegan's company of young emigrants were made to feel at home during their stay in Toronto.

† Mr. Gooderham has from the outset taken deep interest in the work among the boys, and has spared neither time nor money towards fostering this deserving enterprise.

## A Greater Election.

"Choose you a man for you" (1 Sam 17: 8.)

**F**ROM ordinary elections let us turn to a greater. All are electing a representative man, a favorite, thus giving the vote of the heart.

### THERE ARE MANY CANDIDATES.

The world, with its fame and fashion, the flesh, with its luxuries and indulgences, the devil, with his schemes and devices, these and others represent the side of misrule. Who is the opposing candidate? The Man Christ Jesus, God's great candidate for the vote of the world. Surely all will vote for this good and glorious Person? Is it so? Look back! When on His wonderful canvassing tour He healed, fed, helped, pitied, blessed, but what was the vote of His countrymen? "Crucify Him!" "He came unto His own, and His own received Him not" (John i. 11). Are we better than they? Do all vote for Jesus today? Remember, "He that is not with Me is against Me" (Matt. xii. 30).

Both sides

### TAKE GREAT PAINS TO SECURE VOTERS.

Personally, how Satan "goeth about," "walking up and down in the earth," ever busy. How his friends help him! Publicans, sceptics, false prophets, high, low, rich and poor, all earnest to maintain sin in popularity. Are we as earnest to secure votes for Christ? Do we compass sea and land to make converts? Our Leader has set us the example, visiting us, blessing us, dying for us, He deserves our whole and undivided interest.

### BOTH SIDES MAKE GREAT PROMISES.

The devil will give us position and possessions, give us any number of joys, and as many acres of liberty as we please. So he says: but does he keep his word? What are Christ's promises? We can read them for ourselves, no mere word of mouth promises, but written and signed in blood, and "He will ever be mindful of His covenant" (Psa. cxi. 5). Satan can show no such promises. He has no Bible.

When voting we often consider

### WHO MAKE UNJUST WARS?

Does Jesus? Was it not Satan who first took up arms against God and His government? Was it not Satan who first set man fighting against his Maker? Does he not daily make war against every individual heart? Whence come wars—social, moral, domestic, spiritual? We need not wait long for the answer; while of God's Candidate it can be said, "In right eousness He doth judge and make war" (Rev. xix. 11).

### WHO MAKES UNJUST LAWS?

laws that protect sinners and punish sin-revealers? If Satan was sovereign in an unlimited monarchy, what would be the rule of his kingdom? Lust, rapine, debauchery, oppression, murder. Are not Christ's laws holy, and just, and good.

### WHO MAKES UNJUST TAXES?

taxes upon the body, the mind, the soul; taxes upon purse, person, and property? Does the Lord Jesus? Does He not release us from all but the just and royal claims of a righteous government? His yoke is easy and His burden light.

What weighs further in an election?

### THE CHARACTER OF THE CANDIDATE.

Here one "is a liar and the father of it" (John viii. 44). The other is the "Faithful and True." (Rev. xix. 11). The one goeth about seeking whom he may destroy; the other goeth about seeking whom He may deliver. The one worketh death, the other giveth life.

### THE PAST SERVICES OF THE CANDIDATE.

What good has sin ever done for our race? Sin entered into the world, and death by sin (Rom. v. 12). Sin has honeycombed the whole earth with graves. Sin brought pain, disease, ill-will, strife, a curse, hell. What are the past services of Christ? He comes to us with love bleeding from every pore of His body, wounded from His head to His feet, fighting our battles. "Christ died for our sins" (1 Cor. xv. 3). "Christ died for us" (Rom. v. 8). Does He not deserve our vote?

### THE SYMPATHIES OF THE CANDIDATE.

Christ's great recommendation is, that He is One "chosen out of the people" (Psa. lxxxix. 19). A farmer can best represent farming interests; a working man can best represent working men. Christ is "God with us," one of ourselves, a Brother, "bone of our bone." Is He not the right One to stand for us?

### THE VOTES OF OTHERS

have great weight with some. On the side of Christ we have the men of the ages. A mother, a sister in heaven, a father gone home, a darling child—these all voted for Jesus. Were they wrong? God Himself voted for Christ in a thunder-clap from the skies, when He said, "This is My beloved Son, in whom I am well pleased. Hear ye Him" (Matt. xvii. 5).

### THE HEAVENLY CANDIDATE IS MISREPRESENTED.

"An austere man, a friend of publicans and sinners." "A gluttonous man and a winebibber." "The Carpenter." So they still say. Would any know the truth?

### HAVE A PERSONAL INTERVIEW.

He is to be met at any hour. Ask Him of all that is in thine heart. What is His programme? "Peace on earth and goodwill towards men;" the welfare of the poor, that the rich may no more oppress, the freedom of all slaves, the overthrow of all evil, a final and universal millennium.

### THE TIME OF VOTING IS FIXED.

Not when you feel inclined, but *now*. "Choose you this day whom ye will serve" (Josh. xxiv. 15). Satan or the Saviour; sin or salvation; heaven or hell. Which do you choose? Which would you like to rule?

ALL MAY VOTE.

Men who can only make the cross, and men who could write copperplate if required. Women, girls, children: any body, everybody to the poll at once. Poll early.

“ Oh, could I hear some sinner say,  
Christ for me!  
I'll start this moment! clear the way!  
Christ for me!  
My old companions, fare you well,  
I will not go with you to hell:  
I mean with Jesus Christ to dwell,  
Christ for me;

TOO MUCH TROUBLE TO VOTE!

Is that it? Too lazy to feel interest in the greatest of all interests! Too much trouble to try and get others to vote! Oh that we had some of the enthusiasm of election committees!

DO NOT UNDERSTAND HOW TO VOTE!

Is that the difficulty! Say in your heart, “Christ for me!” “My Lord and my God!” Voting is so simple! only making a cross against the name you select. Salvation is just as simple.

NO SECRET VOTE.

You need not let any one know who you voted for at the parliamentary or civic elections; but this is not God's way. If you vote for Jesus He expects you to say so right straight out; for “with the mouth confession is made unto Salvation.” Persecution! And do you think so little of the Great Candidate you cannot bear a hard word for Him?

CHRIST MUST GO IN.

Though men vote against Him, though His professed friends are indifferent, He will stand at the top at last. God “gave Him to be the Head over all things” (Eph. i. 22), and has sworn that though the kings of the earth set themselves and the rulers take counsel together against His Anointed, yet He will set His King upon Zion (Psa. 2 : 1, 6). He will do it, too (Rev. xiv. 1). He is God's Elect, and He shall have His seat in the government. If we elect Him,

HE WILL REPRESENT US.

in the High Parliament of Heaven. We cannot be there and here at the same moment, but He can, and He will, and thus see that all things work together for good.

HE WILL MEET THE KING FOR US.

We cannot enter into the presence of the Great Ruler, but as our Representative, Jesus will stand for us.

HE WILL MAKE OUR LAWS.

This many object to; they would not mind Jesus as a Saviour, but they do not want Him as Law-maker. Their language is, “We will not have this Man to reign over us” (Luke xix, 14).

Christians, you are canvassers for Christ. Praise Him! Be in earnest! Look out for victories! Cry everywhere—“Choose you a Man for you!

—W. LUFF, in “Words and Work.”

[For OUR MISSION.]

The Gospel Encouraging Faith.

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

THE Gospel is “the good tidings of great joy, which shall be to all people,” that a Saviour is born, who is Christ the Lord. As this is for all people, who are exceedingly diverse in their states of mind and conditions of heart, it is varied to meet their needs. As the colors and shapes in a kaleidoscope change with every turn, and yet are the same in the material out of which they are made, so the Gospel changes to adapt itself to the different feelings of the heart, and it is still the same essential truth. See 1 Cor. 15 : 1-4. One class say, “*We are conscious of our sin; it oppresses us; it crushes us into the dust.*” The Gospel to them is, “Come unto Me, all ye that labour and are heavy laden, and I will give you rest.” Matt. 11 : 28. Another class say, “*We are at variance with God; we need reconciliation. How may we come to God?*” The Gospel to them is, “There is one Mediator between God and man, the man Christ Jesus, who gave Himself a ransom for all.” 1 Tim. 2 : 5, 6. “God was in Christ reconciling the world unto Himself, not imputing their trespasses unto them.” 2 Cor. 5 : 19. Another class say, “*We are sinners, lost, undone, our lives have been full of rebellion.*” The Gospel to him is, “This is a faithful saying, and worthy of all acceptance, that Christ Jesus came into the world to save sinners.” 1 Tim. 1 : 15. Jesus Himself saith, “I am not come to call the righteous, but sinners to repentance.” Matt. 9 : 13. Another class cry out after many vain endeavours, “*We are helpless, utterly helpless; there is no hope for us.*” To such the Gospel is, “When we were yet without strength, in due time Christ died for the ungodly.” Rom. 5 : 6. Another class say, “*We have no love to God; we dislike the thought of Him; it is exceedingly distasteful to us, therefore God cannot love us.*” To them the Gospel is, “God so loved the world, that He gave His only begotten Son, that whosoever believeth in Him should not perish, but have everlasting life.” John 3 : 16. Another class have their eyes opened to the condemning power of sin, and through the terror it inspires are blind to all else. To them the Gospel is, “Now, once in the end of the world hath He appeared to put away sin by the sacrifice of Himself.” Heb. 9 : 26. “Christ hath redeemed us from the curse of the law, being made a curse for us.” Gal. 3 : 13. “Behold the Lamb of God, which taketh away the sin of the world.” John 1 : 29. Another class say, “*We are far off, without God, having no thought of Him at all.*” To them the Gospel is, “Now in Christ Jesus, ye who sometimes were far off are made nigh by the blood of Christ.” Eph. 1 : 13. To the deep hunger and strange longing of another class, the Gospel is, “Ho, every one that thirsteth, come ye to the waters, and he that hath no money, come ye, buy and eat; yea, come, buy wine and milk without money and without price.” Isaiah 55 : 1.

And so on through all the other states of heart and diversities of feeling that live in men's minds. The Gospel comes to them all, with a gratuitous offer of salvation, in, and through Christ Jesus, the great gift of God's love. It presents to every man who will accept it, life. "Whosoever will, let him take the water of life freely." There is no hindrance in the way, except what man places himself. The work of the Gospel is to encourage men in believing, by meeting them at every turn with the great truth of Christ's all-sufficient atonement, and God's all-embracing love. No marvel, then, that we hear this piercing cry, ringing like a shriek: "TURN YE, TURN YE FROM YOUR EVIL WAYS; FOR WHY WILL YE DIE, O HOUSE OF ISRAEL." Ezek. 33: 11 See also Ezek. 18: 30-32.

## The New Year.

### PRECEPT.

- "YIELD YOURSELVES UNTO GOD."—Rom. 6: 13.  
 "My HEART shall rejoice in Thy salvation." Ps. 13: 5.  
 "Wilt Thou not deliver my FEET from falling." Ps. 56: 13.  
 "O God, strengthen my HANDS." Neh. 6: 9.  
 "My TONGUE shall speak of Thy righteousness." Ps. 35: 28.  
 "My EARS shall utter Thy praise." Ps. 119: 171.  
 "My VOICE shalt Thou hear in the morning, O Lord." Ps. 5: 3.  
 "Mine EYES are ever toward the Lord." Ps. 25: 15.  
 "I am Thine." Ps. 119: 94.

### PROMISE.

- "I WILL BE A FATHER UNTO YOU."—2 Cor. 6: 18.  
 The Father's LOVE—"The Father Himself loveth you." John 16: 27.  
 The Father's SYMPATHY—"Like as a father pitieth his children, so the Lord pitieth them that fear Him." Ps. 103: 13.  
 The Father's KNOWLEDGE—"Your Heavenly Father knoweth that ye have need of all these things." Matt. 6: 32.  
 The Father's GUIDANCE—"My Father, Thou art the guide of my youth." Jer. 3: 4.  
 The Father's GIFTS—"Whatsoever ye shall ask the Father in My name, He will give it you." Jn. 16: 23.  
 The Father's CHASTENING—"If ye endure chastening, God dealeth with you as with sons." Heb. 12: 7.  
 The Father's PROMISE for ETERNITY—"It is your Father's good pleasure to give you the kingdom." Luke 12: 32.

### RESOLUTION.

- "I WILL GO IN THE STRENGTH OF THE LORD GOD."  
 Psalm 71: 16.  
 Strength to overcome TEMPTATION—"My grace is sufficient for thee, for My strength is made perfect in weakness."

- Strength to overcome ENEMIES—"He delivered me from my strong enemy, and from them that hated me: for they were too strong for me," Ps. 18: 17.  
 Strength in time of TROUBLE—"He is their strength in the time of trouble." Ps. 37: 39.  
 Strength in time of SICKNESS—"The Lord will strengthen him upon the bed of languishing: Thou wilt make all his bed in his sickness." Ps. 41: 3.  
 Strength in time of WEAKNESS—"He giveth power to the faint; and to them that have no might He increaseth strength." Isa. 40: 29.  
 Strength for WORK—"Be strong, all ye people of the land, saith the Lord, and work: for I am with you, saith the Lord of Hosts." Hag. 2: 4.

### PRA YER.

"LORD INCREASE OUR FAITH"

- |        |                   |   |                  |                 |
|--------|-------------------|---|------------------|-----------------|
| in GOD | the Father as     | { | OUR CREATOR.     | Gen. 1: 27.     |
|        |                   |   | OUR PRESERVER.   | Ps. 121: 7, 8.  |
|        |                   |   | OUR BENEFACTOR.  | Matt. 6: 30-33. |
| in GOD | the Son as        | { | OUR SAVIOUR.     | 1 Tim. 1: 15.   |
|        |                   |   | OUR EXAMPLE.     | 1 Peter 2: 21.  |
|        |                   |   | OUR INTERCESSOR. | Heb. 7: 25.     |
| in GOD | the Holy Ghost as | { | OUR SANCTIFIER.  | 2 Thess. 2: 13. |
|        |                   |   | OUR TEACHER.     | Jn. 14: 26.     |
|        |                   |   | OUR COMFORTER.   | Jn. 14: 16, 17. |

### Self-Praise.

A MAN once walked along the banks of the mighty Euphrates River. Its waters moved softly and silently along. "Why do not thy waters surge and roar?" asked the man. And the river replied: "I need not shout aloud; My name is known widely enough. The green meadows which I water and the lofty trees upon my banks—these tell who I am."

The man came afterwards to the banks of the Tigris River. Its waves dashed along wildly and with clouds of foam. "Hallo, how loud you are shouting!" said the man. "Ah," said the river, "my shouting does not help me at all. I still am not praised like other streams, however loudly I proclaim that I am something in the world."

The man went further. He saw trees with the costliest and most beautiful fruit. They offered their fruits without a sound. "Why so still, good tree?" he asked. "Why not rustle like your companions in the wood?" "We are known," they replied, "by the fruit we bear, however silent we are." Soon the man came to a wood whose trees towered to the skies, and whose empty crests kept up a constant roar. "Why do you make such a noise?" he asked. "Ah," they replied, "we have shouted loud and long, and yet we are not treated as we deserve."

"Now, I know," said the man, "who praises himself amounts to nothing. The truly meritorious require no self-praise. That truth I will not forget."—*Jewish Messenger.*

God . . quickeneth the dead.—Rom iv. 17.

[For OUR MISSION.]

## Christmas.

Blest Star of the morning, we hail thy bright coming,  
Long years have the nations been waiting this day;  
As sunlight dispels all the mists of the dawning,  
So darkness and shadow shall now flee away

A Saviour is born, a Redeemer is given,  
Awake, earth, and echo the angels' refrain;  
The Messiah has come, spread afar the glad tidings,  
O'er mountain and valley, o'er woodland and plain.

Agnes have rolled since that first Christmas morning,  
When Judah's dark hill tops were gilded with light,  
And still 'tis Thy pardon, Thy power, and Thy presence,  
That save us and keep us through earth's longest night.

Born in a stable—the Lord of all glory—  
Suffering and dying, salvation to bring;  
So we remember Thy first lowly coming,  
And watch for Thy second, our glorious King

Dec. 20th, 1885.

KATIE.

## Unconscious Influence.

**A** GENTLEMAN heard the beating a drum  
at some distance away, and at once began  
marching to it. Of course the drummer was  
unaware that the other man marched to the music. We  
do not know who is being influenced by our life.

## Seed-Time and Harvest.

**M**ANY a man put in the seed who never saw the  
harvest, just as many another brought home  
ripe sheaves on which he bestowed no labour save  
that of the sickle. The worker for Christ, therefore,  
is to work in faith, expecting the Divine hand to secure  
the result. He has abundant reason to believe that  
good is done of which he has no knowledge, and will  
have none until the great day.

## To Our Readers.

**W**E call attention to the fact that we have on  
hand a few copies of Vol. I. of "OUR MIS-  
SION" bound in neat illustrated paper  
covers. It forms a very attractive volume, copiously  
illustrated, and full of choice Gospel reading. Price  
50 cents. There being but a small stock on hand,  
orders should be sent in at once.

We have also published a 4 pp. illustrated paper,  
specially prepared for distribution during the Holiday  
season. It is entitled,

## "Our New Year's Gift."

and is published at the following low rates:—Per doz.,  
15c.; per 100, 50c.; per 1000, \$3.75.

Address, S. R. BRIGGS, Toronto Willard Tract  
Depository, Toronto, Canada.



**M**R. SCHIVEREA'S labours for the Master at  
Brampton Ont., have been much blessed of  
God.

**F**ORTY ONE thousand copies of the Scriptures in  
the Turkish language have been distributed  
among the Musselmans.

**I**N a letter just received from Mr. W. P. Crombie,  
he reports his safe arrival at Denver, Col., and  
that he has entered upon his work with encouraging  
prospects. Already the Lord is graciously showing  
tokens of good among the people. Mr. Crombie asks  
the prayers of our readers.

**M**R. D. L. MOODY is to visit Montreal and hold  
services for a few days. He will accordingly  
leave Northfield, Mass., on the 1st January next,  
arriving at Montreal on the 2nd, holding his first service  
at 11 o'clock that morning and remaining until the  
following Tuesday evening. He will hold three services  
daily, at 10 a. m., 3 p. m. and 8 p. m., and four services  
on Sunday.

**I**T is stated as an illustration of the power of special  
prayer offered for the safety of Moravian vessels,  
that for 120 years a ship has annually left England  
for the Moravian Mission in Greenland, and that not  
a single ship or passenger has been lost by storm,  
iceberg, or wreck.

## A Poor Example.

**A**N old negro preacher who could read but in-  
differently, recently gave out the familiar hymn  
in which this line occurs:

"Judge not the Lord by feeble sense;"

He read it thus:

"Judge not the Lord by *feeble saints*;"

and then proceeded to exhort sinners not to look at  
the poor example of Christianity set them by the *feeble  
saints* around them. When we remember that our  
Lord said to us, "Ye are my witnesses," it makes us  
sad to think of the number of *feeble saints* there are  
about us, by whom the world is judging the Lord.  
Let us remember that by our feebleness or strength  
we are giving witness to the Lord. What kind of wit-  
ness are you giving, brother; and what is thy witness,  
sister?—*Dr. Pentecost.*

[SELECTED]

## The Worker's Dream.

I HAVE just been reading the following dream ; it was written and published many years ago :—  
 "I sat down in an arm-chair, wearied with work ; my toil had been severe and protracted ; many were seeking the pearl of great price, and many had found what they sought."

"The church wore an aspect of thrift and prosperity ; joy, and hope, and courage were the prevailing sentiments on every hand. As for myself, I was joyous in my work. My brethren were united, my sermons and my exhortations were constantly telling on my hearers. My church was crowded with listeners. The whole community was more or less moved with the prevailing excitement, and, as the work went on, I had been led into exhausting labour for its promotion.

"Tired with my work, I soon lost myself in a sort of half-forgotten state, though I seemed fully aware of my place and my surroundings. Suddenly a stranger entered the room, without any preliminary tap or 'Come in.' I saw in his face benignity, intelligence, and weight of character, but, though he was passably well attired, he carried suspended about his person measures and chemical agents and implements, which gave him a very strange appearance.

"The stranger came towards me, and, extending his hand, said, 'How is your zeal?' I supposed when he began his question, that the query was for my health, but was pleased to hear his final word ; for I was quite well pleased with my zeal, and doubted not the stranger would smile when he should know its proportions. Instantly I conceived of it as physical quantity, and put my hand into my bosom, and brought it forth and presented it to him for inspection. He took it and placed it in his scale, and weighed it carefully. I heard him say, 'One hundred pounds.' I could scarce suppress an audible tone of satisfaction, but I caught his earnest look as he noted down the weight, and I saw at once that he had drawn no final conclusion, but was intent on pursuing his investigation. He broke the mass to atoms, and put the crucible into the fire. When it was thoroughly fused he took it out and set it down to cool. It congealed in cooling, and when turned out on the hearth exhibited a series of layers or strata, which all, at the touch of a hammer, fell apart, and were severally tested and weighed, the stranger making minute notes as the process went on. When he had finished he presented the notes to me, and gave me a look of mingled sorrow and compassion, as without a word, except 'May God save you,' he left the room. I opened the 'notes,' and read as follows :—

*Analysis of the zeal of Junius, a candidate for a crown of glory.*

Weight in mass, 100 lbs. ; of this, on analysis, there appears to be—

Bigotry.....	10	parts
Personal ambition.....	23	"
Love of salary.....	19	"
Pride of denomination.....	15	"
"    talent.....	14	"
Love of authority.....	12	"
Love of God—pure.....	4	"
"    Man—zeal.....	3	"

100 lbs.

"I had become troubled at the peculiar manner of the stranger, and especially at his parting look and words ; but when I looked at the figures my heart sank as lead within me. I made a mental effort to dispute the correctness of the record, but I was suddenly startled into a more honest mood by an audible sigh—almost a groan—from the stranger, who had passed into the hall, and by a sudden darkness that had fallen upon me, by which the record became at once obscured and nearly illegible. I suddenly cried out, 'Lord, save me!' and knelt at my chair with the paper in my hand, and my eyes fixed upon it. At once it became a mirror, and I saw my heart reflected in it. The record was true. I saw it, I felt it, I confessed it, I deplored it, and I besought God, with many tears, to save me from myself, and at length, with a loud and irrepressible cry of anguish, I awoke.

"I had prayed in years gone by to be saved from hell, but my prayer to be saved from myself was now immeasurably more fervent and distressful. Nor did I rest or pause till the refining fire came down and went through my heart, searching, probing, melting, burning, filling all its chambers with light, and hallowing my whole heart to God.

"That light and that love are in my heart to-day, and when the trials and tears of my pilgrimage shall be at an end, I expect to kneel down in heaven, at the feet of the Divine Alchemist, and bless Him for the revelations of that day, that showed me where I stood, and turned my feet into a better, higher, narrower path.

"That day was the crisis of my history ; and if there shall prove to have been in after years some depth and earnestness in my convictions, and some searching and saving pungency in my words, I doubt not eternity will show their connection with the visit of the Searcher of Hearts, at whose coming my sins went to judgment before hand, and I was weighed in the balances, and found wanting.

"Seekest thou great things for thyself ? seek them not" (Jer. xlv. 5). "Seek those things which are above, where Christ sitteth at the right hand of God" (Col. iii. 1). And while on earth, seek to save poor sinners ; and "seek that ye might excel to the edifying of the Church" (1 Cor. xiv. 12). In order to do all this effectually, seek to be filled with the Holy Ghost !

It is good to be zealously affected always in a good thing.—Gal. 4 : 18.