



Vol. 1.

MAY 2, 1885.

No. 18.

PREACH THE GOSPEL



TO EVERY CREATURE



THE SEED IS THE WORD

BE NOT WEARY
IN WELL DOING.

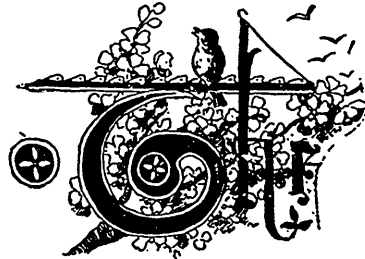
WE SHALL REAP



GATHER THEM IN

[EDITORIAL.]

The World's Cry.



CRY of Macedonia, "Come over and help us" has become the cry of the world. Time was when prayer ascended to God, that doors might be opened whereby the messengers of the Cross might enter and make known the glorious "gospel of the grace of God." This is now reversed and the burning question is, "Where are the labourers to be found?"

In reading our many missionary exchanges we have been forcibly impressed by the letters received by the several Societies calling for help, and in the hope that God may use us in stirring up some of His people to a sense of His claims, and their duty, we pen these lines.

Let us glance over the Mission fields—Home and Foreign, and let us listen for a few moments to the cry for relief which comes to our ears while so listening.

1st. We hear a Jew in Europe calling to the "British and Foreign Bible Society" in these words:—

Behold, I have heard out of the mouth of a true and well-informed man, that the honorable society is in possession of documents, dating from the times of the Holy Messiah, and containing many proofs of His being sent by the Almighty for our good.

Since I heard this, terror has seized upon me. I dread lest we should bring sin upon ourselves by denying Him, and lest we should have to suffer for this in the world to come. I have therefore determined to examine these documents so long as a living breath is in me.
* * * Can the whole world be in error? There must be some truth in this thing.

2nd A cry comes from far off China, to the China In-

Our Mission Union,

ISSUED ON THE FIRST AND THIRD SATURDAY OF EACH MONTH.

Subscription Rates, per year, (post paid).

Single Copy, 50 cts.; Six Copies, \$2.50; Ten Copies, \$3.50; Twenty-five Copies, \$7.50; Fifty Copies, \$12.50; One Hundred Copies, \$22.00; Five Hundred Copies, \$100.00.

Societies ordering 500 Copies, can arrange for the insertion of their local meetings on the last page, and also brief notices of their work.

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

land Mission in the form of scroll (of which we give a fac-simile.) "We pray you help us." *

3rd. This time it is cry from the "Dark Continent." "Tell your people how fast we are dying; and ask if they cannot send the gospel a little faster."

4th. This cry comes from a point nearer home. Our own Dominion. It is the pathetic appeal of a "North West" Indian as he addresses a Bishop who had been unable from lack of helpers, to maintain services among the tribe. Pointing to a smouldering fire, he said, "That is how you left us. You kindled the fire of the Gospel among us, and have left it to smoulder and expire. Why have you done this?"

Thus we have Europe, Asia, Africa and America alike crying out for the living God. Shall our ears be stopped, or our mouths closed, and our purses clasped. May God arouse his church to a full sense of their responsibility, and may she free herself from the blood of these famishing souls, famishing for that which is so plentifully supplied and should be as freely distributed. Brethren, Think—Pray—Work—Give—and thus "come to the help of the Lord."



"WE PRAY YOU HELP US."

THERE are four *pourings out* in God's word: 1. The pouring out the love of God in our hearts. (Rom. v. 5, R. v.) 2. The pouring out of the blood for atonement. (See Lev. iv. 7, 18, 25, &c.) 3. The pouring out of the Spirit. (Acts ii. 17.) 4. The pouring out of the wrath of God. (Rev. xiv. 10.)

OUR COLUMN FOR PREACHERS AND TEACHERS.

NUGGETS OF GOLD FROM THE S. S. LESSONS.
By REV. JOHN McEWEN, Secretary S.S. Association of Canada.

[May 3] **Obedience.** [Eph. vi. 1-13.]

Three letters are addressed to churches during Paul's imprisonment—Philippians, Ephesians, Colossians, and a personal letter to Philemon. The loftiest strain of thought of the three is the one from which the lesson is taken. Read it through before you prepare the lesson. The doctrinal part is practical, and the practical part is doctrinal. The light of each shines on the other, and neither can be fully understood without the other. The first three chapters set forth the principles of the grace of God, and the last three the duties of the INDIVIDUAL, the HOME and SOCIETY. This instruction was given when the will of the individual was lost in the will of the Ruler—when little or no regard was entertained for the home, or the child—when the half of the population were slaves. These three facts set the lesson in an impressive light. All the parties are viewed from the church standpoint. All are addressed as within the visible enclosure.

PARENTS AND CHILDREN—MASTERS AND SERVANTS. Each pair under mutual obligations.

PARENTS AND CHILDREN—CHILDREN AND PARENTS. "Nurture," discipline that nourishes the heart and the head. "Obedience," in the Lord. vs. 1-4.

MASTERS AND SERVANTS—SERVANTS AND MASTERS. vs. 9. vs. 5-7, both as in the presence and under the eye of God, to whom all difficulties may be appealed.

EXHORTATION TO ALL. vs. 10-17.

"BE STRONG,"—bold, ardent, in communion with God's strength. BE EQUIPPED,—with armour, offensive and defensive. BE UNFLINCHING in the battle with evil, in the HEART, the HOME, and SOCIETY.

[May 10.] **Christ our Example.** [Phil. ii. 5-16.]

Philippi was the first city in Europe where Paul preached the Gospel. Acts xvi. 12. This epistle is his farewell to the Gentile churches, and an acknowledgment of their contribution to his comfort as a prisoner for their cause. It gives us the source of his marvellous heroism and his power as a leader of men. "This mind which was also in the Messiah, Jesus."

"OUR EXAMPLE." 1 Peter ii. 21-23.

Three facts to be carefully presented:—1. HE HUMBLED HIMSELF (vs. 6, 7) as an example to us, who humble others. This is His way down to us,—He laid aside His glory—was born in a low condition—carried our sicknesses, and sins, and sorrows. 2. BECAME OBEDIENT UNTO DEATH, to save others. v. 8. This was the lowest position of humiliation, and the point where His glory comes in. 3. HE WAS EXALTED AS A MOTIVE TO OTHERS. v. 9. The pathway of His upward example,—Obedience to His Father's will, as given in His Word, the Old Testament, and presented by the Holy Spirit through the Word,—Resurrection, Ascension, Enthronement.

We are to seek and cherish this spirit, and copy this example.—In being peaceful and grateful. v. 14. In being holy in heart and conduct. v. 15. In being reverent and obedient. vs. 10-12. In having influence with others because of these aims and this character. In holding out the Saviour to others.

* See article on China's needs, &c., on another page.

I (Jesus) am the way, the truth, and the life.—John xiv. 6.

[ORIGINAL.]

Am I on the Right Way?*

BY REV. DYSON HAGUE, M.A., TORONTO.



AS I was walking along one of our streets in the northern part of the city, not long since, a gentleman who was passing, stopped me, and speaking in a very courteous tone, said, "Can you tell me if I am on the road to —St.?" "Oh no," I replied, "you are going the wrong way altogether, you have come a long way in the wrong direction. It's away back there." And pointing down the street along which he had come, I showed him how far out he was, and how he was to get to the place he was seeking. I felt sorry for him for he had walked fast, and was some distance out of the way. All he could do however, was to make the best of his loss and get back as quickly as possible to the right road.

A simple every day occurrence! Yes it was. Yet I can never think of that simple and ordinary incident without reflecting that the *great majority of men* appear to be as much on the wrong way to God and Salvation, as that gentleman was on the wrong way to reach his destination.

I find that men are everywhere deceiving themselves, and that the great enemy of our race deludes men into the notion that they are on God's way to Salvation, when in reality they are on the way to Hell.

I find, for instance, that many think they are on the right way to God because they say, "I am doing the best I can." Dear friend, let me earnestly tell you as one who loves your soul; and knows God's word to be true, that if the road by which you are trying to reach heaven is "I'm doing the best I can," *you are on the wrong road altogether*. You are not on God's way.

I find again that many think they are on the right way to God, because they say, "I am *trying* to do my best, and I hope to be saved." Dear friend, let me tell you the truth from God's word. If this is the road by which you are walking to heaven, *you are on the wrong road altogether!*

Again I find a great many people deluding themselves with the notion that because they are trusting to the mercy of God, they are therefore on the way to heaven. They have not given their hearts to God. They cannot say they are converted. They know they are *not* converted,

still they say, "I am trusting to the mercy of God. He is kind and good, and all will be well."

Dear friend, earnestly and sincerely I would say, I know I am saying God's truth, that if the way by which you are going to heaven is the way "I am trusting to the mercy of God," you are *on the wrong way* altogether. Too many suppose that because God is merciful they may go on living unconverted lives and say they are hoping in God, when their only hope is that His judgments will not be strict and true. I know that if you are on the way "I am trusting to the mercy of God," you are on the wrong way altogether.

Many too think they are on the right way to heaven because they can say "Well I live a pretty good life, and pay my way, I never do anybody any harm, and I think I am all right." Let me tell you a fact that once occurred. There was a man once who thought just as you do, he was living a life that was pretty commendable in the sight of God. He was the son of godly parents, was trained carefully and piously, and, as was natural, was proud of his standing as a member of the religious community. His sole desire was to do right. No man could say of him, "That man defrauded me." All confessed that he lived as he thought, an upright life. But one day that man saw that he was entirely wrong, and that instead of getting nearer to heaven, he was every day getting further away, for the simple reason that *he was on the wrong way*. He was trusting to his *character* and fancying that because he was upright, and religious, God would save him. As by a flash from heaven, he saw the difference between man's way of salvation and God's way. That man was St. Paul. Read Phil. 3: 4-9. If you are on the way "I am living a good life, I do nobody any harm" then let me tell you in the name of the truth he preached, you are on the wrong way altogether. Do not say as a young man said to me once, "Well I believe what Pope the poet said, "He can't be wrong whose life is in the right." Do not listen to the fancies and theories of a poor ignorant *dead* man, whose bones are now becoming dust, but believe rather the words of the *living* and Omniscient God, *Jesus*, who is now *living* here and in heaven, "Except a man be *born* again he *cannot* enter the kingdom of God." "He that *hath not* the *Son* hath not life."

My heart's desire, and prayer to God is that you may get on the right way. There is but one way to heaven, and it is this:—

The narrow way of salvation. The new and living way by the blood of Jesus.

"Except ye be converted and become as little children ye cannot *enter* the kingdom of heaven."

* Condensed from an 16 pp. Tract just published at our Depository Price, 20c. per doz; \$1.00 per 100.

[ORIGINAL.]

The Jews have no Dealings with the Samaritans.

BY GEO. SOLTAU.



RELIGION without Christ kills the sympathies and deadens the heart, making it absolutely selfish, and caring only for its own ease and comfort. Jesus came to seek and save the lost, the outcast, and the despised,—those who were looked upon as Samaritans; and very blessedly He can make them into servants of God, full of love and compassion.

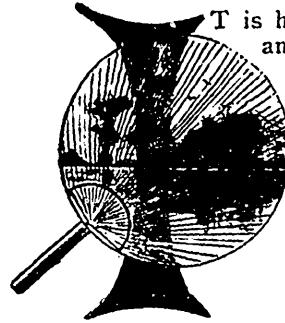
John iv. The woman of Samaria at first refused water to the Lord Jesus. She came to get a pitcher of water from the well of Sychar, but she got instead a well-full of living water. Jesus revealed *herself* to her, and in doing so revealed *Himself* also as the Saviour. Then she gave *herself* to Him, accepted *Him* as her Lord, and forthwith the poor Samaritan goes out to preach the great Gospel. "Come, see a man, which told me all things that ever I did." Jesus made her an evangelist.

Luke xvii. 1-19. Ten lepers calling to Him for mercy, received the mercy asked for in the curing of their disease. One only turned back to give thanks to God for his salvation, and *he* was a Samaritan. Strange to find such an one as he at the feet of Jesus, with a loud voice glorifying God. But such as he, with nothing to boast of, can make their boast in the Lord, and in doing so can make a joyful noise. How many are too respectable to be heard praising God! If it has not been the practice in their church, or in their family, they will carefully avoid any such "Samaritan" way of worship. But methinks the Lord loves such worship,—simple, hearty, spontaneous. Any how, the poor man got a double blessing, for the Lord spoke to him a special word that the nine Jews never heard.

Luke x. 30-37. It was a good Samaritan, as he journeyed, that had compassion on the man fallen among thieves. Jews who have no dealings with the Samaritans, will not want to have any dealings with fallen Jews. They will pass them by on the other side. But he who has heard the blessed words, "Arise, go thy way," will often find those in his way that need his helping hand of sympathy, and the oil and wine of his compassion. He further carried him where he would be cared for, and provided for his needs in the coming days. This is the *service* the Lord delights us to engage in; and when we are ready for His service, He will guide "our way" to the spot where some one has fallen among thieves, and give us the work of succouring such in His name.

CHINA.

An "Old Land" Needing the "Old Gospel."



IT is high time that this ancient and most interesting kingdom had the gospel fully proclaimed in its purity and soul saving power. For forty centuries it has enjoyed many of the fruits of a certain measure of civilization and of literary attainments. England and its antiquities sink into insignificance in comparison.

When Edward 1st was King of England, fire arms were invented in China. The art of printing was discovered there in the reign of our Saxon King Athelstan. Paper was first made about A.D. 150, and gunpowder about the commencement of the christian era. While the inhabitants of England



DIAGRAM 1.—Showing relative area of China and Great Britain.

were wandering, painted savages, the Chinese were a settled people, living under the same form of constitutional government as they at present possess. Or go still farther back—when Daniel was a governor in Babylon—when at an earlier period Isaiah foretold the downfall of Babylon;

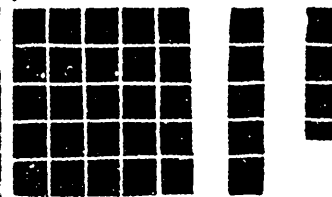


DIAGRAM 2.—Showing relative population of China, U. States, England and Canada.

or earlier still, when Jonah threatened the destruction of Nineveh—the Chinese nation was one of the greatest in the world. When Solomon reigned in all his glory—when David wrote his matchless Psalms, the Chinese were enjoying the benefits of good government. One of their classical writings—to this day studied in China—was composed by Wun-wang an Emperor who lived 100 years before David's reign. When Moses dwelt

* Adapted from "China's spiritual needs and claims," by J. Hudson Taylor, M.R.C.S., F.R.G.S., of the China Inland Mission. For sale at the Depository. Price 35c

Go ye into all the world and preach the Gospel.—Mark xvi. 15.

in the court of Egypt, the Chinese religious views were far in advance of those of Egypt, for the worship of images was not introduced until some centuries after this period. Upwards of 200 years before the call of Abraham, certain astronomical observations were recorded by Chinese historians, which have been verified by astronomers of our own times. And the oldest record of antiquity, still possessed by the Chinese, graven on the rocks of Hung Shan some half a century antecedent to this early period, was intended to perpetuate the memory of

engineering works not less remarkable for extent or difficulty than those displayed in the erection of the Pyramids of Egypt.

Since that time Egypt, Assyria, Babylonia, Persia, Greece, and Rome, have waxed—and waned—and passed away; but China still remains, the only monument of ages long by-gone. Some 4000 years this empire has been preserved by God.

Not alone is it remarkable for its antiquity but it commands attention for its extent. When we remember that its area (5,300,000 square miles) contains over one-tenth of the total area of the habitable parts of the globe (50,411,405 square miles). That its area exceeds 44 times that of the United Kingdom of Great Britain and Ireland. (Diagram No. 1 will enable the reader to grasp their relative size.) The black square in the centre represents the relative area of England and Ireland 120,000 square miles. Or consider this great land from the stand point of

Population and we learn that China has an estimated population of 250,000,000! How immense the number! what mind can grasp it? We speak lightly of millions, and with very little realization of what the vast numbers mean. If a railway train could go twelve hours without stopping to relieve the driver or to take in water, and were to travel during the twelve hours at a uniform rate of 30 miles an hour,—seven years and a half of such travel, without a single day's intermission, would not accomplish *one million*

miles; and had a train commenced to travel at this rate on the first day of the Christian era, and continued every day since without intermission, it would not yet have nearly accomplished 250 millions of miles. Yet that is the population of China. Five times that of the whole United States. More than four times that of England. Fifty times that of the whole Dominion of Canada. (See Dia-



OLD CHINA STREET, CANTON.

gram 2 for relative populations.) Were the subjects of the Emperor of China to be marshalled in single file allowing one yard between man and man, they would encircle the globe more than seven times at its equator. Of this vast multitude it is estimated that but 22,000 are communicants in connection with Protestant Missions.

Again—think of the death rate in this land. It is estimated that over 20,000 die per day or nearly 1000 per hour. Think of it! Less than a week witnesses the death of a greater number than are to be found in any one of the largest cities in

Let us search our ways, and turn again to the Lord.—Lam. iii. 40.

Canada. The thought is overwhelming! And what is being done to tell them of Jesus?

Modern Christian effort was first put forth in behalf of China in 1808 and up to 1861, 115 Protestant Missionaries had gone there. This number in 1865 had fallen of to about 91. In that year the China Inland Mission, a non-denominational and purely faith work was organized by J. Hudson Taylor. Since that time many have gone out and laboured in the field, and in March, 1884, the combined missionary staff was 428 in the field and 52 absent in Furlough, giving a total of 480.

Now make another calculation. Say there are 500 now at work for the Master in China and what do we learn? That the same average would give about 9 preachers for the whole of Canada!

What a solemn thought! May God lay it upon your heart. Do you believe that God would have them hear the gospel? How long, then, is this state of things to continue? What are you doing to remedy it?

[SELECTED.]

A Fan for the Flue and Fuel for the Fire.*

By J. Y. FULLERTON.



NOW many cold Christians there are! and how small the fire of devotion in the warmest heart! Our message shall be to such. If, then, we who follow Christ are to be ablaze with the love of Jesus, and with love to souls, we need

two things. First, a fan for the flue, and then fuel for the fire.

If we try to make a fire before sweeping the chimney, we shall have only smoke, and in most places there is enough of that already. Let us, rather, seek to purge ourselves of defilement, clear away old animosities, search out secret sins, give up narrow prejudices, renounce mutual jealousies, cast away undue cares, relieve ourselves of needless anxiety, bury all bitterness, and, in fact, send the brush up the chimney, and have a thorough sweep down. Don't stick to a thing because it is old, else you may find you are only

keeping soot, and causing smoke, and putting out the fire. Let us rather search out, as the Jews searched for the leaven on the Passover, all these things that offend, and get rid of them, or better still, pray, "Search me, O Lord, and see if there be any wicked way in me, and lead me in the way everlasting." We beseech you, brethren, carry none of the old troubles any longer. Call in the aid of our good friend the sweep, and let the matter have instant attention, lest the house be burnt down.

But do not stop there. Clean flues are good things, but we need fuel to feed the fire. Out, then, into the woods, and bring home some faggots to pile on the blazing hearth. In the Word of God there is enough fuel to keep our fire always bright, yet we are often too slothful to cut down the branches, or, having cut them, do not carry them home to cheer, and warm, and gladden those under the roof.

Now, see the fire burn! How the yule log laughs in the flame, and how the chimney "draws"! May it be so with you, good reader. Get rid of your old grudges, forgive those who have grieved you, start with a clear conscience, and then from the forest of Divine truth go and gather some promises, cutting them down with the axe of faith, bring them to your now smouldering life, and see whether you yourself will not be gladdened and all around you made to rejoice with a great joy.

And you, too, dear unconverted reader, need first of all to be free from sin before you can serve God with acceptance. The offences of many years need a strong hand to sweep them away. Turn to the ONE who alone can cleanse you—then gather of His words—and the Spirit of God, like a mighty flame, will cause your heart to burn within you, while Jesus speaks to you by the way.

Wanted Without Delay.



FEW more Aarons and Hurs as attendants on the weekly prayer-meeting, to pray for the success of the preaching of the Gospel on the Sabbath.

Also, a few more teachers in the Sabbath-school, of the right sort, who will give themselves to earnest prayer on the behalf of their scholars, until they have been brought to remember their Creator in the days of their youth.

Also, a few more Tract-distributors in the destitute portions of the city, where "a line may reach him who a sermon flies.

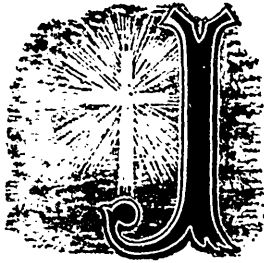
Also, a few more contributors to the Lord's treasury on earth, who more highly prize an eternal treasure in heaven.

Persons seeking such employment, may find it at once by applying to their Pastor.

*From "Froned Palms. A collection of printed papers on a wide range of subjects." May be procured from the Publishers of this paper.

He (Jesus) became obedient to the death of the Cross.—Phil. ii. 8.

The Illuminated Cross.



NUDGING from the reports made by visitors to Russia on the occasion of the coronation of the present Czar, the scenes were magnificent and striking. Among the many illuminations, the Kremlin Palace was lighted up by electricity. On the summit there is an immense

cross, up which a sailor climbed and fixed the ropes which elevated the workmen who placed the incandescent lights. When the machinery was set in motion, the cross was the only part of the building which was lighted, and in the dark night it shone with glorious brilliancy. So great was the effect produced on the people that some school-girls who had been dancing during the season of Lent, were stricken with remorse, supposing the cross to be a supernatural appearance against their sin. Oh, that the cross of our Lord might thus appear brilliant in this dark world, and that men might see it and mourn! Some day they will, when their eyes shall be opened. Then the cross shall glow with glory, for the coronation of the King of all the world shall have come. Let us look out, and lift up our heads, for our redemption draweth nigh.—*Selected.*

LONGING desire prayeth always, though the tongue be silent. If thou art ever longing thou art ever praying. When sleepeth prayer? When desire grows cold.—*Augustine.*

SOME double their burdens through life by loading their conscience with sin.

The Lesson of Patience.



ACERTAIN lady had met with a serious accident, which necessitated a very painful surgical operation and many months' confinement to her bed. When the physician had finished his work and was taking his leave, the patient asked: "Doctor, how long shall I have to lie here helpless?"

"O, only one day at a time," was the cheery answer; and the poor sufferer was not only comforted for the moment, but many times during the succeeding weary weeks did the thought,

"Only one day at a time," come back with its quieting influence. I think it was Sidney Smith who recommended taking "short views" as a good safeguard against needless worry; and One far wiser than he said: "Take therefore no thought for the morrow. Sufficient unto the day is the evil thereof."

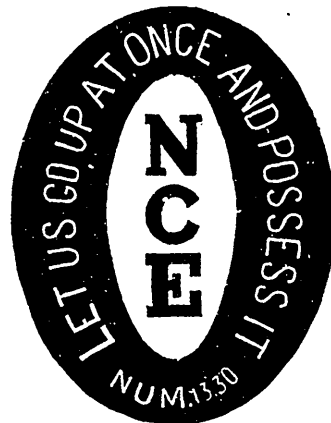
SPEAKING to a missionary returned from the Congo about a little black boy he had brought over with him, whom he trusted was really converted, I asked him, on what ground he placed his confidence: what evidence the boy gave.

He told me this story:—One morning, soon after his arrival in England, some one began to ridicule the boy on account of his colour. He did not get angry, but quietly turning to the girl who taunted him, said "I would rather have a black skin and a white heart, than a white skin and a black heart." It was a beautiful rebuke. May you, my reader, be able to say that you have a heart cleansed and changed by Grace divine.

God forgives thee thy sins, not because thou feelest them and art sorry, but because He has promised to forgive for Christ's sake.

THE GOSPEL ALPHABET. No. 15.

Christ was **ONCE** offered to bear the sins of many. Heb. ix. 28.
He died unto sin **ONCE**. Rom. vi. 14.
This he did **ONCE** when he offered up himself. Heb. vii. 27.



Free from the law, oh happy condition!
Jesus hath bled, and *there* is remission!
Cursed by the law, and bruised by the fall,
Grace hath redeemed us once for all.

Once for all, O sinner, receive it,
Once for all, O brother, believe it;
Cling to the Cross, the burden will fall,
Christ hath redeemed us once for all.

Christ hath suffered **ONCE** for our sins. 1 Pet. iii. 17.
It is appointed unto men **ONCE** to die. Heb. ix. 27.
He that is perverse shall fall at **ONCE**. Prov. xxviii. 18.



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

GOSPEL SERVICES

Each evening (except Sunday) at 8 o'clock Sunday service at 7:30.

SUNDAY evenings, at 7:10, Children's Service.

ADDITIONAL MEETING HELD IN THE BUILDING.

SUNDAY—9:10 a.m., Sunday School, 3 p.m., Our Mission Union Bible Class. MONDAY—Young Men's Society, Sewing Society. TUESDAY—Bible and Flower Mission. SATURDAY—5:15 p.m., Prayer Meeting. DAILY—(Sunday excepted) at 9 a.m.:—Day School for children, who (from many causes) are ineligible for public schools.

The Union Committee meets first Monday of each month at 8 p.m.

MISSION MEETINGS
IN AFFILIATION WITH THE UNION.

A COTTAGE MEETING is held every Tuesday Evening, at 8 o'clock, in the Mission Chapel, Chestnut St., east side, below Agnes St. Good singing.

COTTAGE MEETING at No. 20 St. Patrick's Square, every Monday evening, at 8 o'clock.

BIBLE CLASS, for men and women, at 32 Herrick St. every Sunday at 3:30 p.m. All welcome

Buzzards.

UNCLE TOM was a good, pious old negro. One day some young men were unusually hard in their strictures on professing Christians, and brought forward the case of one who had just been detected in a fraud. Old Tom was grieved, and said, 'Young masters, you make me think of a flock of buzzards.'

'How so?' asked the young men. 'Well,' said Tom solemnly, 'when there is a big pasture full of great fat cattle, the buzzards fly away high; but let a lean, sickly calf fall into the ditch, and the buzzards are ready to pick out his eyes before he's dead.'

The young men could not reply; they felt the rebuke so keenly that they never troubled Uncle Tom more by abusing inconsistent professing Christians.

The Happy Man.

THE happy man was born in the city of Regeneration in the parish of Repentance unto life. He was educated at the school of Obedience, and now lives in the plain of Perseverance; he works at the trade of Diligence, notwithstanding he has a large estate in the country of Christian-contentment, and many times does jobs of Self-denial. He wears the garment of Humility, and has a better suit to put on when he goes to Court, called the robe of Christ's Righteousness. He often walks in the valley of Self-abasement, and climbs the mountains of Spiritual-mindedness. He breakfasts every morning on prayer, and sups every evening on the same. He has meat to eat which the world knoweth not of, and his drink is the sincere milk of the word. Thus happy he lives, and happy he dies! Happy is he who has gospel submission in his will, due order in his affections, sound peace in his conscience, sanctifying grace in his soul, self divinity in his breast, true humility in his heart, the Redeemer's yoke on his neck, a vain world under his feet, and a crown of glory over his head. Happy the life and glorious the death of such an one. In order to attain which—believe firmly, wait patiently, work abundantly, live holy, die daily, watch your heart, guide your senses, redeem your time, love Christ, and long for glory!

My Rock.

AN Irish lad who was converted during the revival in Ireland, replied to a clergyman who asked him if he was not afraid of returning to his old wicked ways, 'Oh, sir, I do tremble on the rock sometimes, but, then I know that the rock does not tremble under me.'

For other foundation can no man lay than that is laid, which is Jesus Christ. 1 Cor. iii. 11.



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