

BEHOLD THE LAMB OF GOD



C. SANDHAM SC

# OUR MISSION

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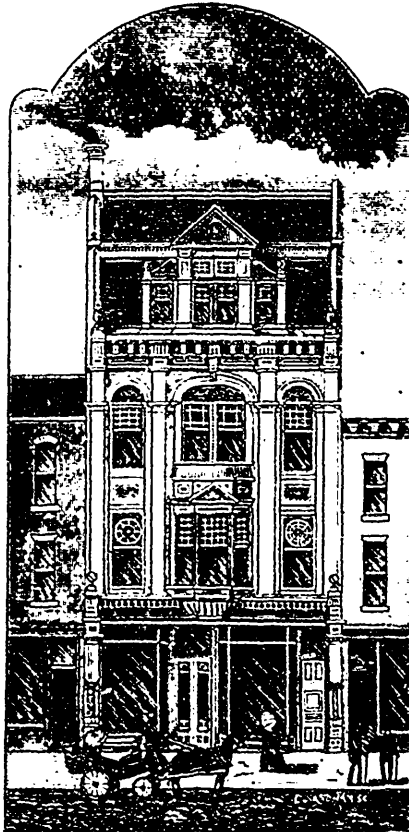
## The Upper Canada Bible Society.

**W**EDNESDAY, May 12th, will be a day long remembered in the annals of the Upper Canada Bible Society. On that day was opened the new Bible-House in Toronto. During the afternoon it was dedicated with prayer, and in the evening the 46th Anniversary was held in Knox Church. The erection of the new Bible-House was an absolute necessity. The old building was inadequate and unsuitable for the requirements of the growing work. The Society, therefore, wisely decided to make an earnest appeal for special funds for the erection of a new building. In this action they were supported by the Committee of the Religious Tract Society, which is a joint occupant of the building. The work has been carried on successfully to its completion, a commodious and elegant building has been erected, and a worthy home provided for the Society, which must ever retain the first place amongst our Christian and benevolent associations, and for its loyal handmaid, the Tract Society.

The land on which the building stands was owned originally by the late Mr. Jesse Ketchum (a name familiar to, and much revered by Toronto citizens). He gave the societies a perpetual

lease of it at a very moderate rent, to be paid in Bibles and books to be distributed annually in the public schools of Toronto. This is the origin of the Ketchum prizes which are annually awarded in the public schools for the best knowledge of the Bible.

The Upper Canada Bible Society was formed at a meeting held May 6th, 1840, in the old Methodist church on Newgate street (now Adelaide street). It had, however, previously existed from December, 1828, under the name of the York Auxiliary Bible Society for a period of six years. In 1834 its name was changed to the City of Toronto Bible Society. Its first annual meeting was in February, 1830, and its annual income was reported to be £128 18s.; its total issues, 542; and its branches, thirteen. The first annual meeting under its present name was in 1841. Its income had been increased to £918; its issues to 8,721; and its branches to 88. In 1861, its income was \$19,770; its issues, 30,000; and its branches, 258. For the past ten or twelve years its income had fluctuated between \$28,000 and \$33,000, and its issues between 30,000 and 40,000. There were now 450 branches. There had been only three Presidents, Hon. J. H. Dunn, from 1828 to 1845; Hon. Robert Baldwin, from 1845 to 1859; and



NEW BUILDING OF THE U. C. BIBLE SOCIETY, TORONTO.

## Our Mission.

ISSUED ON THE FIRST AND THIRD SATURDAY OF EACH MONTH.

Subscription Rates, per year, (post paid).

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

Hon. G. W. Allen, from 1859 to the present time.

The number of Bibles, Testaments, and portions issued from the depository in Toronto during the past year is 41,591, being 5,866 more than during the previous year.

The recent anniversary meeting was most enthusiastic and successful. Those present gave their emphatic testimony to three great facts:—"First, the Bible Society is the basal society. Its work lies at the foundation of all our Christian philanthropic work. It provides the Bible which is at once the inspiration and the source of our beneficence, and the record of the spiritual fellowship and blessing, which is the ultimate aim of all our beneficence. No missionary society could carry on its operations without this society, which alone supplies the Scriptures in most of the languages in which the missionaries labour.

"Secondly, the supporters of this society bear their emphatic testimony to the permanency and power of the Scriptures. Amidst all conflicts of society and of science they stand unmoved. Their principles are the abiding, directing, and changeless truth.

"And lastly, the supporters of the Bible Society bear witness to the reality of Christian unity. It is the most Catholic of all societies, and the most Protestant. The Bible alone is its motto and its aim. It asserts that the differences, ecclesiastical and theological, which divide Christians, do not touch the essentials of the faith. These differences are but as the ruffled surface of the storm-tossed ocean, while beneath lie

the stable and tranquil depths of great truths, the mighty realities of Christian life and divine grace."

We thank God for the success which has attended the labours of the Bible Society in this Province during the past years, and we sincerely pray that its future may be one of still more marked progress and usefulness. With increased facilities for business, we doubt not but that an era of greater prosperity has been entered upon. We learn that there is a debt of about \$4,000 resting upon the new building. This, we trust, will, ere long, be removed, so that no burdens may hinder the friends connected with the Society from bending all their energies toward the one great work of "Holding forth the Word of Life," that Word which is ever new, and the wellspring of joy and consolation to which we instinctively turn in time of trouble and sorrow. In it alone do we find an inex-

haustible storehouse of lessons for the child, and of ripest wisdom for the aged. In countless homes it is opened every morning to yield its portion for the day. In ten thousand pulpits it furnishes the texts of as many sermons, as each Lord's day returns.

The Bible Society must succeed in its great work, for it is God's great purpose

that *The Book* shall be spread abroad, and man can no more obstruct the Divine end, than arrest the sun in its course. The Society does not undertake to interpret the book. "Theirs is to circulate in its simplicity and in its multiplicity; to spread abroad by single gospels where they can do no more; to spread abroad in its integral completeness where that can be done. In single gospels they must do it without doubt or misgiving, for He in Whose Person two whole and perfect natures were joined together condescends to be made whole Truth and Life within limits which are, according to St. Matthew, St. Mark, St. Luke, or St. John. In complete Bibles it is their fuller privilege, without stint or grudging, to do the same; for God has spoken in divers manners of ways to divers manners of men, and we cannot tell in any given case how He will cause His goodness to pass before them, or by whose voice He will proclaim to them His Name."



OLD ADELAIDE ST. METHODIST CHURCH, IN WHICH THE U. C. BIBLE SOCIETY WAS FORMED, MAY 6, 1840.

## OUR COLUMN FOR PREACHERS AND TEACHERS.

By REV. JOHN MCEWEN, Lakefield, Ont.

[May 30.] **Jesus Feeding Five Thousand.** (John 6 : 1-21.)

This is the only miracle recorded by the four Evangelists. John gives it, that he may introduce the important discourse on the Bread of Life, which follows.

About a year has elapsed since last lesson. The time between has been occupied with untiring labours in Galilee. Jesus has sent out the twelve disciples, and the Province is roused to the highest pitch of enthusiasm and expectation—hence a great multitude followed Him. *v. 2.*

The sympathy and mercy of Jesus with men in their sorrows and woes, stands out in contrast with the selfishness of men's hearts.

### JESUS AVOIDS THE EXCITED TRAVELLERS

to the Passover. Excitement is not favourable to clear judgments, and the wisest action. What cannot be avoided is turned to account to improve and instruct Philip, *vs. 5, 6, 7.* Notice His purpose, foresight, and aim as a teacher.

### ANDREW INTRODUCES A BOY,

who puts himself and what he has at the service of Christ, and upon this incident the miracle turns.

### FEEDING FIVE THOUSAND.

Jesus blessing the little—multiplying it for the many—careful of the fragments—more in the gathered fragments than in the store. *vs. 8, 9* Impressively setting the people in order. In the lesson we have miracle or sign and parable combined; illustration of glorious power—and instruction to faith for all coming time—Jesus Christ the Sor. of God.

The people justly conclude that that prophet has appeared (Deut. 18 : 15, 16; John 1 : 21), and in their enthusiasm they would make Him a king—unfurl the flag of revolution from their enemies.

These stirring events of the day is closed by sending the disciples and the people away. Jesus retires for communion. A critical period had come in His ministry.

The incidental storm, and the discouraged disciples, gives a new opportunity of manifesting His power over nature—calming the storm.

In every trial, perplexity or danger, let verse 20 cheer us, "IT IS I, BE NOT AFRAID."

[June 6.] **Jesus, the Bread of Life.** [Jn. 6 : 22-40.]

The feeding of the multitude is a suitable text for this discourse on the Bread of Life. The crowds have returned to Capernaum, seeking Jesus.

### I.—CARNAL VIEWS OF CHRIST, AND THEIR BLINDING INFLUENCE.

The people clamour for unspiritual signs of the Messiahship, and therefore miss the meaning of those signs given, *vs. 26, 27.* The people had SEEN—but had not PERCEIVED (Mark 4 : 12); witnessed the SIGN, but missed THE SIGNIFICANCE; grasped the symbol in perishable bread, but missed the substance, the living bread.

### II.—SEEKING THE BREAD OF LIFE.

The people were not acting a part as hypocrites, but were impelled by low views of Christ and His mission ;

they were receiving Him as a "Bread King," who would supply them, as their fathers, with manna.

The beginning of a better life is in a desire, an aspiration. "What must we do that we may work," &c., and Christ's reply to soul-hunger—in all times, and to all peoples—"Believe on Him" (John 6 : 29); God hath sent—He shall give the Bread of Life—Him hath the Father sealed.

The side of personal responsibility—Seek, Believe, Labour, Appropriate. The side of Divine grace—Give, Gift. *v. 37.*

### III.—JESUS IS THE BREAD OF LIFE. *vs. 35-40.*

There is an implied contrast between Christ and Moses. Moses had nothing to do with giving the manna. Exod. 16 : 4-7. The manna was but an earthly symbol, though supplied miraculously. Jesus is the true Bread—He came down from Heaven. He bestows everlasting life—He is life for the whole world.

### IV.—THE GLORIOUS CERTAINTY OF TRIUMPH.

This coming into the world is not a problem of doubtful success or uncertain issues—while it has its human and Divine side.

[June 13.] **Jesus the Christ.** [John 7 : 37-52.]

Six months have elapsed since last lesson. The only notice of this period by John is in verse 1—details given fully by Mark, chapters 7-9.

### I.—THE FEAST OF TABERNACLES. Deut. 16 : 13-15.

This feast embraced the harvest ingathering, Exod. 23 : 16; also the dwelling in the wilderness, Lev. 23 : 33-44.

This lesson is a record of what occurred on the last day of the feast, which lasted seven days.

### II.—CHRIST AND THIRSTY SOULS.

His offer of Himself, and His invitation to the people. *v. 37.* Water is a magic word in the east, specially in the sultry dry days of autumn—made very significant by the outpouring of water brought with high ceremonial from the pool of Siloam, in the golden pitcher. Isa. 12 : 3; 55 : 1; John 4 : 10. This specific offer of Himself would be monstrous from any other lips, whether prophet or apostle.

The essential thing is "DRINK" and be satisfied—do not dream or doubt—but drink. Notice the classification of hearts :—1. Hearts which believe, *v. 40*; 2. Hearts which doubt, *v. 41*; 3. Hearts which reject, *v. 44*; 4. Hearts half persuaded, *v. 46.*

### THE INFLOW AND THE OUTFLOW OF THE LIVING WATER.

1. Participation of grace and truth. 2. Communication—out of the heart flows gladness and life-giving influence, gloriously illustrated on the day of Pentecost, Acts 2.

### III.—CHRIST AND THE RULERS.

It is a view not without foundation, that Christ had been arraigned before the Sanhedrim for Sabbath breaking on His last visit to the city (John 5 : 16) the rest of the chapter being His defence before the court. He has been absent from the feasts for a year and a half, and now He comes up secretly. There is great diversity of opinion and division of sentiment among the people—some believe; others admit that He is a prophet, but decline to follow—others are animated by malicious enmity—even those who were sent to take Him are deeply impressed, *v. 46.* Nicodemus' defence, *v. 52.*

[For OUR MISSION.]

## The Rejected One.

By KATIE.

He came unto His own, and His own received Him not.—John 1: 11.

OH! be ye open wide ye portals of the soul,  
To the blessed King of glory, who is standing  
knocking there,

He will pardon all transgression,  
Oh! bid Him take possession,  
Withdraw the iron bolt of doubt, by Faith's prevailing  
prayer.

Oh! keep Him not there waiting, the time is swiftly flying,  
One by one the golden moments forever pass away—  
Fling open wide the portal,  
And the Lord of life immortal,  
Shall enter in, and shed abroad the glorious light of day.

He gives the PEACE of pardon, a full, entire salvation,  
A "perfect peace," the foretaste here of bliss without  
alloy—

Peace like a river flowing,  
Beyond earth's power of knowing,  
That Jesus Christ alone can give, and nothing can destroy.

He gives the JOY of working—the privilege of telling  
The great redemption message, "Salvation free to all,"  
To tell the grand, old story,  
While the angel choir in glory  
Rejoice with us o'er sinners, who hear the Master's call.

He gives us REST when weary—when heavy storm clouds  
gather;  
In sickness, pain, or sorrow, He will keep us safe from  
harm,

For us He "ever liveth,"  
Eternal rest He giveth,  
A safe abiding place of rest, encircled by His arm.

He gives us LOVE, His own love, the precious gift of all,  
Though earth and earth friends may fail us, His care will  
never end,

In sowing or in reaping—  
In waiting or in weeping—  
He loves with everlasting love, the sinner's changeless  
Friend.

## Faithful Words.

A SERIES of able articles from the pen of Rev. Dr. Brookes, has recently been published in "The Truth," of which he is Editor. In those articles he has been dealing with subjects prominently brought before the public in the present day, such as, Annihilation, Restoration, &c. Dr. Brookes gives no uncertain sound in his testimony against these damning errors, and we trust that the papers may be put into a shape for reaching thousands in our land who are being led astray by the specious arguments of men, able we admit, but whose teachings are for that very reason, the more dangerous. In his article on Restoration, he says:—

"Canon Farrar becomes indignant at the doctrine

of endless retribution, and impeaches it in the name of terrified humanity; but one has a right to become still more indignant at his theory of restoration, and to exclaim, I impeach it in the name of God, whose laws it defies; I impeach it in the name of Christ, whose death it degrades; I impeach it in the name of the Holy Spirit, whose strivings it disregards; I impeach it in the name of the Bible, whose testimony it despises; I impeach it in the name of the church, whose purity it defiles; I impeach it in the name of dying men and women and children, whose souls it destroys. No fouler dishonor has ever been done to Father, Son, and Holy Ghost as revealed in connection with the stupendous work of salvation, no more fatal injury has ever been inflicted upon the Redeemer's cause, than by the invention of these wretched theories of annihilation and restoration, which encourage the sinner to continue in sin, with the assurance that he will escape the righteous penalty of his disobedience."

## "There, You've Gone Right Over It."

ONE Sunday morning an old gentleman was on his way to church. He was a happy, cheerful Christian, who had a very great respect for the Sabbath. He was, however, somewhat singular in his manner of giving reproof. As he was going along, he met a man driving a heavily-laden cart through the town.

When the old gentleman came opposite the cart he suddenly stopped, and, lifting up both hands, as if in alarm, he exclaimed, as he gazed under the cart,—

"There, there you *are* going over it; you have gone *right over it!*"

The driver was frightened, and instantly cried out, "Whoa, whoa!" and brought his horse to a stand. He then looked under the wheels, expecting to see the mangled remains of some innocent child, or, at least, some poor dog or cat that had been crushed to death.

But after gazing about and not seeing any thing under the wheels, he looked at the gentleman who had so strangely arrested his attention, and anxiously asked, "What have I gone over, sir?"

"Over the FOURTH COMMANDMENT, my friend: 'Remember the Sabbath day, to keep it holy.'" was the slow reply of the aged friend.

OF the 42,972 new members who came into the Presbyterian Churches of the U. S. last year on confession of their faith in Christ, 20,778, or nearly one-half, were from the Sabbath Schools of the Church.

CHRISTIANITY is protected in Madagascar. The best authorities place the number of Protestants there at 350,000, and Roman Catholics 35,000. Education is compulsory. One district alone makes a return of 100,000 pupils in the schools.

[FOR OUR MISSION.]

## The Power of the Position of the Christian.

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

### 3.—FOR SANCTIFICATION.

IF a Christian holds any lower place than that to which God in His grace has called him, the demand that is made upon him for holiness, shall be exceedingly hard and oppressive. His cry will be, "Who am I that I should be so separate from sin, so holy; how can I carry out these words, 'Be ye holy, for I am holy.'" This claim that God makes, and must, by a necessity of His nature, make, must always be grievous, and in a measure repulsive, being above the level to which we have yet risen, until we see, in no dim or uncertain light, the position into which we have been called. Then, the claim will be not only reasonable, but to yield to it, an unspeakable joy. Then we shall run after God, because we are drawn. Then we shall delight in Him, because we know that He delights in us. Then we shall say to every temptation that insinuates itself, "How can I do this great wickedness and sin against God?" Then we shall realize in our position of acceptance with God, and favour, and fellowship, a source of power for holiness. Being "Sanctified through the offering of the body of Jesus Christ once for all," (Heb. 10: 10), and having "by one offering perfected for ever them that are sanctified," our privilege is to enter into the enjoyment of this by faith. And as faith is dead without obedience, then, through a life of obedience to all the will of God. It is with us to-day as it was with the Hebrews when they were brought out of Egypt. In God's purpose, the land flowing with milk and honey was theirs. He was, in His great mercy and love, leading them up into it. Their position was that of possessors. But some of them would not accept and hold this position, and consequently they did not enjoy the land. His Word to them was, "If ye be willing and obedient, ye shall eat the good of the land; but if ye refuse and rebel, ye shall be devoured with the sword; for the mouth of the Lord hath spoken it." Isaiah 1: 19, 20. To-day God gives us, as we trust in Jesus, sonship—a standing before Him that is unquestionable—rights and privileges through the promises that are wide as the sway of God's sceptre, and imperial as His crown, and pure as His holiness—and it is ours diligently to seek to enter into this rich heritage of blessing. When our eyes open on this glory we are weaned away from, and lifted above all earthly glory. All the power and pomp of evil is as naught compared with the purity of our standing and the blessedness of our hearts. This is one of the best securities against sin, when it is realized. Aye, REALIZED, but that is what so very few take time to do, and I might say as well, take pains to do. We are to employ our minds upon

it, and meditate in the law of God, taking in its wondrous and glorious revelation, that we may be strong, morally and spiritually by it, dwelling in us. Strong for further advances in the knowledge of God; strong for fuller resistance to every form of evil; strong for Christ-like sympathy and gracious action; strong for testimony. We are not to work ourselves up to a position of sanctification, we are to work from a standing before God in Christ Jesus, where we are accepted as holy, where we are justified from every offence and sin. Being made free, we are to keep ourselves by God's grace free from every weedy entanglement of sin. Being regarded as holy, judicially, we are to perfect holiness in the fear of God. Our power for this lies in what God declares concerning us. When the child that lay in the gutter has been washed, and clothed upon with beautiful garments, how careful it is not to soil its skin or stain its clothes. The very outward cleanliness seems to enter into the heart and spirit of the child. It is so with the workman who comes home and "cleans up;" he seems to be lifted up out of the region of dust and smut into another, and he is careful of his appearance in his new position; before he cared not what unclean thing touched him, because he was unclean himself, but now that he is clean, he is concerned to keep himself pure. These illustrate the power of the believer's position for sanctification. He is holy in God's sight, and he is to be holy as a follower of Christ in his daily life. As Paul puts it, in a way we cannot think too deeply upon, "Now, being made free from sin, and become servants to God, ye have your fruit unto holiness and the end everlasting life." Rom. 6: 22. You will note the close dependence of the two facts. "Being made free from sin and become servants to God." It is not "become," advance to this, go on to this height. No. The one involves the other; necessitates the other; secures the other. And that on many grounds which we need not enumerate.

We have no doubt, that many of God's dear children have only to see the relation of their position to holiness, to enter upon a land flowing with milk and honey at once. It may be only ignorance of the teachings of Scripture that hinder them from so living that their joy may be full. "If ye, then, be risen with Christ, seek those things which are above, where Christ sitteth on the right hand of God. Set your affections on things above, not on things on the earth. For ye are dead, and your life is hid with Christ in God."

[ORIGINAL.]

### I Don't See any Harm in it.

BY REV. C. A. COOK.

PERHAPS you don't, and it is just possible the reason is in yourself. Some people cannot see harm in anything for the simple reason that they are blind. [1] Perhaps you do not see any harm in it because you are blind. Read Eph. 4: 18; 2

## He that doeth truth cometh to the light,—John iii. 21.

Cor. 4: 4. [2] Perhaps something is clouding your vision. Eve didn't see any harm in eating the forbidden fruit because the devil clouded her vision and deceived her (Gen. 3: 5, 6). It is the devil's trick to cover over the harm so it won't be seen. BEWARE! [3] Perhaps you are looking at it from a wrong point of view. Suppose you look at it from a higher point of view—up nearer to God's throne (Isaiah 55: 8, 9), What is God's thought about that in which you think there is no harm? Let that settle it. [4] Perhaps you don't see far enough. Lot saw a great deal, but he didn't see far enough or he would have seen harm in the course he pursued (Gen. 13: 10-13; Prov. 16: 25). [5] Perhaps your conscience has not been enlightened. You may even mean well and yet be acting contrary to God's will (Acts 26: 9-11). [6] Perhaps you have not seen it in the light. Hold it up in the light of God and see what it looks like (John 3: 20, 21). [7] How sad and terrible if you see no harm in it, and yet there should be harm enough in it to keep you out of Heaven (Matt. 7: 22, 23; 25: 1-12). If now you see harm in it at once forsake it: shun the very appearance of evil.

[ORIGINAL]

### Jesus in the Garden.

Matt. 26: 36-46.

By Miss Dora Allen.

**M**ANY deeply important lessons are to be learned from this portion of God's Word. 1st. The *intensity* of the sufferings of Jesus. 2d. His *loneliness* in these sufferings. 3d. His *tenderness* towards His weak disciples. 4th. His *resource* in suffering. 5th. His *exhortation to watchfulness*. 6th. His *submission to the Father's will*.

1st. The *intensity* of His suffering. "My soul is exceeding sorrowful, *even unto death*." Luke tells us that "His sweat was, as it were, great drops of blood," Luke 22: 44; and surely we can well believe that it was no mere *bodily* anguish which wrung these "great drops of blood" from Jesus! This *soul* suffering is frequently spoken of—it was His *soul* which was to be made an offering for sin—it was His *soul* which was to be poured out. Isaiah 53: 10, 11, 12; John 12: 27; 13: 21. Oh! to realize something of the love which Jesus had for *our* souls, to cause Him willingly to endure such soul agony. "The redemption of our souls is precious." Psalm 49: 8; 1 Peter 1: 18, 19. Have we felt its power?

2nd. His *loneliness in suffering*. How much we value sympathy in the hour of trial! This was denied to Jesus. "Of the people there was *none* with Him." Isaiah 63: 3, 5. Do we feel lonely in our trials? Let us look to Him, who *can* and *does* sympathize with us; and who, having felt this desolateness, knows *how* to comfort. Think of His promise, "*I will never*

leave thee, nor forsake thee," Heb. 13: 5; and see this promise *fulfilled* in the experience of Paul, "All *men* forsake me; notwithstanding *the Lord* stood with me." 2 Tim. 4: 16, 17.

3rd. His *tender excuse for His disciples*. "The *spirit* is willing, but the *flesh* is weak." "He knoweth our frame, He remembereth that we are but dust," and "like as a father pitieth his children, so the Lord pitieth them that fear Him." Psalm 103: 13, 14. Can He say the same of *us*? is our *spirit* willing? and is it only the weakness of the *flesh* which encompasses us? "While the outward man (*the flesh*) perishes, the inward man (*the spirit*) may be renewed day by day." 2 Cor. 4: 17. Is it so with *us*? How needful the warning of the prophet, "Take heed to your spirit." Mal. 2: 15, 16.

4th. His *resource in suffering*. "Is any among you afflicted, let him pray." Jas. 5: 13. What a blessed privilege it is, to be able to unburden our hearts to our Father; to "pour out our souls before Him," Ps. 62: 8; 42: 4; to "cast our burden upon Him." Ps. 55: 22. The *world* seeks to drown its sorrow in *pleasure*—the Christian seeks to tell it all into the ear of the *Lord*. See Lam. 3: 56, where the very breathings of the soul ascend into the ear of the Father.

5th. His *exhortation to watchfulness*. To be effectual, watchfulness must be combined with prayer, and when so combined, we shall be able to overcome *every* enemy. The great adversary of souls would lull us to sleep—but our Master says "WATCH." The Apostle Paul emphatically warns us *not* to "sleep as do others, but to *watch*." 1 Thess. 5: 6. It was "while men *slept*" that "the enemy sowed tares." Matt. 13: 25. Are *we* watching?—watching over our *words*? Ps. 141: 3; watching in our *duties*? Matt. 24: 42-46. Have we made the resolution of the the prophet our own, Heb. 2: 1? "Blessed is he that watcheth" Rev. 16: 15.

6th. His *submission to His Father's will*. How constantly do we trace His submission in the whole life of Jesus—it was "to do the Father's will, that He came down from heaven." John 6: 38. His one object was the *fulfilling* this will. John 4: 34. He could say, "I *delight* to do Thy will," even though the doing of it cost Him so much. Ps. 40: 8; Heb. 10: 7, 9. And now at the last, this submissive spirit is, if possible, more clearly discernible, "Nevertheless, not My will, but *Thine* be done." Oh! what a lesson for us! a lesson not learned from mere *words*, but *actions*—for He, who *spoke* these words, did *suffer* all the Father's will; and it is by this "will we are sanctified, *through the offering* of the body of Jesus Christ." May *our* wills be ever brought into submission to His, and, in *this* feature of Jesus' character, as in every other, may we be able to say, as the Apostle did, "*we have the mind of Christ*." 1 Cor. 2: 16.

**T**HE strength of the Church lies not in the oratory of the pulpit, but in the oratory of the closet."

## Believer's Meeting for Bible Study.

**T**HE members of the Conference and all who desire to attend will be pleased to know that the tenth annual meeting will take place, the Lord willing, at Niagara, Ontario, July 22-28, 1886.

Both time and place have been found to be the most convenient and desirable, and arrangements will be made to ensure an occasion of great spiritual profit and mutual edification.

The topics, as may be seen by the following programme, are such as specially call for prayer that the Holy Spirit may enlighten the eyes of all hearts to behold the glory of God in the face of Jesus Christ. A very great blessing is expected the coming season, and earnest prayer is asked in behalf especially of all who may teach. Eight days will be spent in the consideration of these subjects:

First Day. *Christ the Mediator.* 1. The need of a mediator. 2. The promise in the Old Testament. 3. His Person and Nature.

Second Day. *The Prophet.* 1. The Revealer of God in the Old Testament. 2. The Revealer of God as the Word made flesh. 3. The Revealer by the Spirit through the Word.

Third Day. *The Priest.* 1. His offering. 2. His Intercession. 3. His Blessing.

Fourth day. *The King.* 1. As Son of God and Head over all Things. 2. As Son of David. 3. As Son of Man.

Fifth Day. The Lord's Day. Meetings for preaching and testimony.

Sixth Day. *The Return of Christ.* 1. The Rapture of the Church; the First Resurrection and the Judgment of the Righteous. 2. The Destruction of the Man of Sin and the Judgment of the Nations. 3. The Restoration of Israel.

Seventh day. *The Reign of Christ.* 1. The Millennial State. 2. The Judgment of Angels, and the Resurrection and Judgment of the Dead. 3. The New Heaven and Earth.

It is greatly desired that all who possibly can, will so arrange their affairs as to enable them to continue to the close of the last day. The profit and edification of the closing exercises have been most thankfully remembered from year to year by many who remained.

The circular *re* arrangements for Railway travel and accommodation has just been issued. We shall be pleased to send copies of same to any making application to us, or they may be secured from Rev. W. J. Erdman, 193 W. Springfield Street, Boston, Mass.

Probably there is no more delightful and healthful spot on the continent than Niagara, and no more suitable meeting house can be found than the beautiful pavilion on Conference Hill, erected by the proprietors of Queen's Royal Hotel. At this admirable hotel (conducted without sale of liquors) board can be obtained at reasonable rates, and in the adjoining vil-

lage very good accommodations are furnished on unusually low terms. Hence none who take an interest in the study of God's Word need remain away.



**R**EV. SAM. JONES has accepted an invitation to conduct a series of evangelistic services in Toronto, Ont., during the month of October. We trust that there is in store for us as a community, a great spiritual blessing, and to this end will not all Christians unite with us in the prayer, "O Lord, revive Thy work."

**M**R. HAROLD F. SAYLES writes us from Ypsilanti, as follows:—"You will rejoice to hear of the grand work here. 300 professed conversions in four weeks. Many students in the State Normal School and Business College have been reached. It has been the most blessed work this season, and one of the best, if not the best, of my life."

**M**R. JOHN CURRIE, the Scotch Evangelist, whose labors in Eastern Canada and the United States were so abundantly blessed, has concluded his engagement as pastor of Dr. Pentecost's Mission Church, Brooklyn, and (D.V.) enters the evangelistic field again on October 1st. Brother Currie is known as an earnest Bible student, and says in a letter to us, "I am going wherever the Lord opens the door for me, and shall more than ever endeavor to lead Christians to greater study of the Bible." Our prayers will ever follow Mr. Currie.

**A** CORRESPONDENT in Port Hope, Ontario, writes us: "Mr. Shivera came here from Lindsay, at the invitation of the Ministerial Association of the Town. He remained with us nearly two weeks. Three meetings were held daily—two of them chiefly in the Y.M.C.A. Hall, and the third in the Methodist Church. The meetings grew in interest, numbers and power, till on the last evening the large church in which it was held was filled as it has rarely been in its history. The meetings have been fruitful in deepening spiritual life and enlarging the vision of believers, and in the conversion of sinners. We have the names of upwards of 150 who presented themselves inquirers, a large number of whom have already applied to be received into the membership of one or other of our churches. Much regret was felt at the series of meetings not being longer continued by Mr. S.; but worn as he was by long continued and exhausting labors, rest had become necessary. There is everything to indicate that the work done has been solid.

**D**R. L. W. MUNHALL, of Indianapolis, is expected to hold evangelistic meetings at Denver, Colorado, in July, at the invitation of Rev. Robert Cameron (late of Brantford, Ont.) and others.

**A** PROMINENT evangelist in the United States says he never had so large a correspondence on the subject of revival services as he has received this season. There are indications that the churches, both desire and expect a fruitful season of work.

**W**E learn that steps are being taken by Lord Polwarth, Mr. J. Campbell White, and others to resuscitate the Scottish Evangelistic Association. Dr. Moxey, Edinburgh, has consented to act as superintendent in co-operation with a committee of eight gentlemen of warm evangelistic sympathies.

**A** NUMBER of Christian singers in London, England, have banded themselves together under the name of the North-West Evangelistic Choir. This Choir has been formed for the purpose of assisting any evangelistic effort, and for the purpose of conducting short "Gospel Song Missions," as occasion may offer. The services of the Choir are quite gratuitous.

**A** CHINESE Evangelist being urged to accept a salary, gave the following cogent reasons for refusing:—"1. I have got sufficient money to keep my family in comfort if we are careful. 2. When I go down to preach in the native town I sometimes hear such remarks as these—'How much does he get from the foreigner?' And I see they listen with respect when I tell them that I preach this doctrine because I believe it, and the foreigner does not give me a penny. 3. I see in my book that Paul preached, 'working with his own hands;' and, if the pastor has no objections, I wish to do likewise."

### Ambassadors for Christ.

**S**UPPOSE that in Newgate jail, in London, there is a prisoner condemned to death; he is to be executed in a week. Suppose I were near the Queen and she were to say: "Would you like to take a message to that man, a free pardon?" "Yes, I would like it very much. "Well, but he is a very obstinate man, and if you go you must go in my name, and beg and beseech him to accept the pardon." So I agree to this, and I get the pardon signed and sealed up all right. I take the train to London, and get into a coach to drive to the prison. On the way I stop at a florist's and buy the finest bouquet of flowers I can get; then I go to another shop and say: "Have you any nice new songs, nice cheerful ones?"

"Yes we have some very nice ones"  
 "Well, I buy half a dozen, and so with the beautiful flowers in one hand and the songs in the other. I

"What do you want?" I show him the Queen's order for admittance, and he lets me in, and takes me to the condemned criminal's cell, he opens the door, and lets me in beside the manacled prisoner, and he tells me I have only a short time, say thirty minutes to stay there

Well, I begin to say to the poor man, "My friend I have seen the Queen." "Have you?" he says. "Yes." And then I begin to tell him about the Queen, about the palace, and to describe the pictures and the gardens. Then I tell him of the Queen's kindness to me, and so the time passes away. Then I say: "Here's a nice bouquet of flowers I have brought you" He stretches out his hand with the clanking irons on it and takes the flowers. "Now I have some nice songs; shall I sing them?" "You may if you like." So I sing one after another, and by and by, when I have nearly finished the last one the turn-key comes and says, "Time's up. You cannot stop another minute." "Well," I say, "haven't I entertained you nicely?" "Oh, yes, you have." Then I go out, the door is shut, the great iron gate is closed after me; and all the time I had the pardon in my pocket. I was to have prayed and besought him to accept it, but I have never mentioned it. I have entertained him nicely; but I have not given the message. I was to have begged and reasoned with him to receive the pardon; but I have not spoken of it. Have I been faithful? No, I have not. Am I not as bad as the man himself? Is not his blood upon me?  
 —*Word and Word.*

### Abundance.

ABUNDANT

Mercy.	1 Pet. 1: 3.
Grace.	• Cor. 4: 15.
Consolation.	2 Cor. 1: 5.
Joy.	2 Cor. 8: 2.
Pardon.	Isaiah 55: 7.
Peace.	Psalm 37: 11.
Entrance.	2 Pet. 1: 11.

### How to Keep in Health.\*

**A** PHYSICIAN once told us that he kept himself in health by going to see patients. Whenever he discontinued this and insisted on patients coming to him, or when he tried to go out of practice altogether, he fell into lethargy, and lost both physical and mental power; but so soon as he resumed active efforts to heal others, his own health returned. Let servants and handmaids of Christ take the hint. He who desires a sound, strong, spiritual life and health in himself should go and try to heal others, showing patience, sympathy, and hopefulness. This is to walk as Christ walked. And whenever one succeeds, under the blessing of Christ, in converting a sinner from the error of his ways, he "saves a soul from death and hides a multitude of sins."