

BEHOLD THE LAMB OF GOD



# OUR MISSION

Published by the TORONTO WILLARD TRACT DEPOSITORY, TORONTO, CANADA.

Vol II.

SEPTEMBER 18, 1886.

No. 25.

## The Late John Dougall.

THE portrait presented to our readers in this issue is that of the late Mr. John Dougall, whose name is familiar throughout the length and breadth of the American continent, and whose reputation as a consistent, whole-souled Christian philanthropist, has spread beyond the seas. He lived to a ripe old age (76 years), and died the death of the righteous, on Wednesday, August 18th, 1886.

"A man of remarkable physical and mental strength was John Dougall. His strongly marked face, framed in long, glossy white hair, bearing in every well-worn line marks of thought and kindly feeling, was well known throughout Canada. It strongly resembled that of the poet Bryant, although probably the differences were much more marked than the resemblances. His personal magnetism was great, his influence wide in extent, permanent in its results, kindly and beneficial in its nature. He had the gift of securing the warm love and esteem of those associated with him in any work. His chief thought was the elevation and benefit of his fellow men."

His native town was Paisley, Scotland. His father

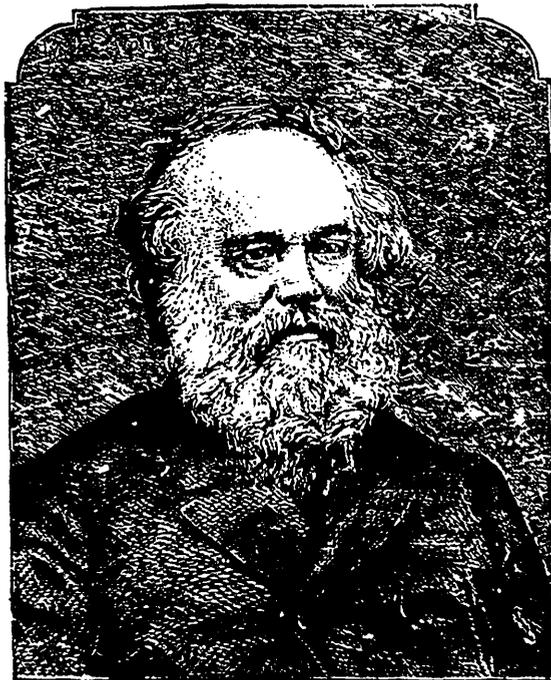
was a keen reformer of all which he thought was wrong, and besides was reputed to be the greatest reader of his town. His only brother was Mr. James Dougall, now of Windsor. These two, when boys, with a number of other lads, were by their father

formed into a boys' literary club, which met at the Dougall homestead. One poet and three journalists, all of considerable note, ascribe their taste for literary pursuits to this club.

John Dougall, at the age of eighteen, started for Canada with a stock of goods with the object of establishing a business. This ultimately grew into one of considerable extent, but was given up when the cares of journalism engrossed his whole attention.

Mr. Dougall was temperate from his early youth, but not till 1828 did he take an active part in the temperance movement. Temperance was first publicly advocated in Montreal, in that year, by Rev. Mr. Christmas, pastor of the American Presbyterian church, and as a result of his advocacy, the Montreal

Temperance Society was organized, and still exists. Mr. Dougall joined the Society, and at once became one of its most active members. The need of temperance literature being acknowledged, even at that early stage in the history of the movement, *The*



THE LATE JOHN DOUGALL.

## Our Mission.

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, \$13.50; One Hundred Copies, \$25.00.

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

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

*Canada Temperance Advocate* was started, John Dougall being the editor. In 1846, resigning his connection with *The Advocate*, he started *The Weekly Witness*, and fourteen years later, *The Daily Witness*, with which ever since he has been connected. In 1871, leaving the control of these papers to his eldest son, Mr. John Redpath Dougall, he went to New York, where he began the publication of *The New York Daily and Weekly Witness*, the former of which, after a bitter struggle for existence, ceased publication in 1878. *The New York Weekly Witness* proved a success, and is now edited by Mr. Dougall's son, Mr. James Duncan Dougall.

John Dougall had long been actively interested in religious work, being a devoted member of the Congregational Church. He was a ready, pleasant and forcible speaker, and was welcomed with enthusiasm at meetings of every kind. His words had the greater weight, because of the fact that they were seconded when necessary by kindly personal solicitude of the speaker. He was a wonderfully consecrated man, not seeking for fame, honor, or emolument; not seeking for the riches that perish, but seeking to lay up for himself treasures in Heaven, where neither moth nor rust doth corrupt. He trusted simply in God. He had a work to do, a mission to accomplish; and he has done that work and accomplished that mission for the glory of God, and for the good of his fellow-men.

It was our privilege to know the deceased, and we have bright and grateful recollections of words of counsel and cheer given us when we were but young in Christian life, and stood at the threshold of active service, which has engaged the greater part of that life. We can truly say, that to know him was to love him. The Rev. Geo. H. Wells, of Montreal (at which city the deceased was interred), beautifully summarized Mr. Dougall's character, when, in the funeral sermon, he said: "The three grand characteristics of the deceased were, his sincerity, his unselfishness, and his perfect conscientiousness."

LET the servants of Christ put toil and hardship by the side of the recompense, and look well to the state of their hearts, taking heed day by day that they please God: so will they be always rejoicing, though always sorrowful.

THOSE who walk with God hear His voice, and He employs them.

[EDITORIAL.]

## We leave it with You.

TWO more issues will complete Vol. 2 of "OUR MISSION." We introduced the paper in August, 1884, with these words:—

"In the name of the Lord and, we trust, with an eye single to His glory, we send forth the first number of "OUR MISSION UNION." It is published to meet a felt need, and He who has promised to "supply all our need," will, we are confident, make this paper a medium through which the great need of many shall be supplied. It will ever be our aim to make this paper a clear exponent of the truth as it is in Christ Jesus. Realizing that it is "better not to vow, than vow and not to pay," we shall not make promises beyond this,—that "as much as lieth in us" we shall make this paper to be, 1st,—a voice, calling attention to the grand truths of the Gospel, and crying "Behold the Lamb;" and, 2nd,—a finger post,—pointing the way of salvation so plainly that none need err."

What we promised we have faithfully endeavoured to perform, and we are in possession of much precious testimony as to blessing which has resulted from our efforts, and also as to the value of "OUR MISSION" in supplying "pure literature." With much thought and prayer, each issue has been prepared. Though many obstacles have been encountered, and to a great extent overcome in connection with the editorial management, we still see many points, the covering of which would materially enhance the value of our pages, and believe that with God's blessing these may yet be fully provided for.

There is, however, one lack, which publishers and editor can never supply—that is, the lack of support. We expected that for some months at least, the paper would have to be published at a loss, financially; but we had fondly hoped that ere this we would be in possession of a subscription list of sufficient extent to cover the actual cost of publication. In this we have been disappointed, and we find that after publishing a special edition of 2,500 (each issue), for use in mission work in Toronto, with several other orders varying from 500 to 50, for free distribution elsewhere, our regular list falls far short of placing the paper upon a paying basis.

We now lay the matter before our friends, and ask, What shall be done? A very slight effort would ensure the list required. If each subscriber would send us but one additional name, it would be accomplished. Our great desire is to make the paper a messenger of "glad tidings," and we ask our friends to rally to our help, and make it, at least, self-supporting.

We wait your answer, and the response made within the next four weeks will determine whether we shall continue our regular visits, or at the close of that period say "Good bye."

**OUR COLUMN FOR PREACHERS AND TEACHERS.**

BY REV. JOHN McEWEN, Lakéfield, Ont.

[Sept. 19.] **Jesus Interceding.** (John 17: 1-3, 11-21.)

The note of approach in teaching this lesson, and of triumph in the heart of Christ, is the closing verse of the preceding chapter.

(1) This is an illustrative example of the substance of Christ's intercession for the saints—the most simple in language and the most comprehensive in thought of any in the Bible. The true Lord's prayer. *v.* 1.

(2) The great hour of the ages has come, and Jesus is glorified in that He is about to be constituted in history, the "Head over all things to the church" (Col. 2: 9, 10), so put into the great commission (Matt. 28: 18).

(3) The nature and source of the Divine gift. True knowledge of God and of His Son Jesus Christ thus sent.

**FOUR SUBJECTS THAT ENTER INTO THE INTERCESSION.**

1. THE UNITY OF CHRISTIANS. (*v.* 11.) There is unity of life, experience, and hope. Seek unity of manifestation in brotherly love, forbearance, and essential principles of belief, consistent with variety of ritual, government, and modes of detail.

2. DISCIPLES KEPT FROM THE EVIL. (*v.* 12-15.) They must remain in the world because they are needed to carry on the cause of Christ, (see chap. 14: 12); also for their personal growth and sanctification, and as witnesses for Christ before men.

3. THAT HIS PEOPLE MAY BE SANCTIFIED. (*v.* 17-19.) In being made more holy through the truth; and becoming more consecrated to the truth, and the better to serve the interests of the truth.

4. THE BELIEVER'S GREAT MISSION IN BEING CALLED. (*v.* 20, 21.) United, sanctified, working, faithful, churches or church, is God's appointed means for bringing in the millennial glory.

[Sept. 26.] **REVIEW.\***

BY ALF. SANDHAM.

In this quarter we have Christ brought before us in every lesson.

**WE SEE JESUS—**

1. As the Light—John 7: 5.
2. Shepherd and Saviour—John 8: 11, 9.
3. The Friend—John 10: 11.
4. Having power over death—John 11: 43, 44.
5. Exalted King—John 12: 13; 1 Tim. 6: 15.
6. Soul's desire—John 12: 21 l.c.
7. Our example—John 13: 17.
8. Never failing to warn or advise—John 13: 21, 38.
9. Only true Comforter—John 14: 1, 2.
10. Fruitful Vine—John 15: 5.
11. Giver of every perfect gift—John 16: 7, 23.
12. One who ever pleads for His people—John 17: 9.
13. Divine yet Human—"Son of God," "Son of Man."

\* From "Notes for Bible Study," a 32 pp. monthly, devoted to the Daily readings in connection with the Bible and Prayer Alliance, the International Lessons, and general Bible study. Published by the Toronto Willard Tract Depository. Subscription, only 36 cents per year.

Should it be thought advisable to make the Review bear upon Missionary work, the following line of thought may be followed:—

Missionaries are ambassadors for Christ. It is their office to go forth as Lights (Lesson 1, *v.* 5, a Matt. 5: 14), telling the Heathen of One who came to seek the lost, and gather them into His fold (Lesson 2). He also came to give life unto the dead (Lessons 3, 4); and is ready to become the guest of anyone who will receive Him (Lesson 5). He is no respecter of persons. All may come to Him, Jew or Greek, bond or free (Lesson 6). In order that He might save all, He left the glory and humbled Himself, taking even the place of a servant (Lesson 7), and dying the death of a malefactor.

It is also the duty of the Missionary to faithfully warn those who profess faith in Jesus (Lesson 8), and to comfort those who may be sorrowful or sad at heart, (Lesson 9 and 2 Cor 1: 3, 4). He is also to lay before them the grand aim of the Christian, *i.e.*, to glorify God by bearing much fruit (Lesson 10), which can alone be done by abiding in Christ and feeding upon the word of God. That this word may be made intelligible or profitable, the Holy Spirit has been given, and He will lead into all truth (Lesson 11). There is also to be conveyed to them the assurance that while there may be many failures, yet He who is their Saviour knows all their trials and temptations. He cares for them, and ever lives to intercede for them (Lesson 12; and in that last day, when He gathers His elect from the nations of the earth, and the great review takes place, they will hear His words of approval and be welcomed to His glory, where all will be light—where sickness, death, temptation or danger, can never come.

**Foreign Missions.**

THE interest in Foreign Missions is greatly on the increase. In England and the United States, hundreds of young men are offering for the work. Canada is not behindhand in furnishing its quota of willing ones ready to go and preach the Gospel "as a witness," so that the way for the coming of our Lord may be prepared. We are not in possession of reliable figures from other parts of the Dominion, but we do know of several who have recently gone forth or are now preparing to enter the field. In Toronto, we know of five young men (four of whom are connected with the Y. M. C. A.) who, having foreign work in view, are now preparing for the same. In looking over the names of these young men we see in their resolve another proof of the fallacy of the statement made "that pre-millennialism cuts the nerve of evangelistic enterprises," for in every instance those young men are "Pre-millennialists."—Ed.

**Man's Greatest Need.**

A MAN MAY WANT

LIBERTY, and yet be happy;  
FOOD, and yet be content;  
CLOTHING, and yet be comfortable;

BUT, he that wants the Gospel wants everything that can do him good in this life, and the life that is to come.

[FOR OUR MISSION.]

## "In Memory of Aunt Maggie."

BY KATIE.

SHE is gone, but not forgotten,  
Though we miss her here awhile,  
For the secret halls of memory,  
Yet are brightened by her smile.  
She is gone, but not forgotten,  
Faith can look beyond the sky—  
And behold her, fair and happy,  
In the Father's house on high.

Her voice, hushed on earth, now loveth  
Songs of praises to repeat,  
And her feet, so worn and weary,  
Walk, with joy, the golden street.  
Hands, forbidden earthly labour,  
From a harp sweet music bring.  
She is with the white robed army,  
In the palace of the King.

We would not wish her back to earth life,  
Back to care and pain once more,  
But remember all the glory  
Waiting us when life is o'er.  
At the golden portal watching,  
We see *many* a well known face.  
Voices call us o'er the river,  
To our OWN, *now empty* place.

But brighter than the wondrous vision,  
That shall flash upon our soul,  
Greater than the joy and blessing,  
Waves of peace that e'er shall roll,  
Grandeur than the grandest glory,  
Sweeter than the sweetest place,  
Is to *know our dear Redeemer*.  
And to *see Him face to face*.

[FOR OUR MISSION.]

## From the Pacific Coast.

BURRARD'S INLET, B. C.

HERE I am on the shore of the Pacific, after a very pleasant journey. I went to the Y. M. C. A. in St. Paul, and saw Mr. Hutchinson, whom I was delighted to find was from Toronto. I was a week in Portland, Oregon, and was at the Sunday afternoon meeting of the Y. M. C. A. There is a curious mixture of Chinese and Indians in all the places here, and in Portland. I was in a Joss house, where the most fearful noise was being made, and all kinds of offerings being made to their hideous god.

Victoria is a very dirty place, with more than 1,000 Chinese. I went twice to the Chinese school and taught. There were about 50 in the school, and they seemed so eager to learn, it is quite a pleasure to teach.

I arrived here about ten days ago. It is a most wicked place—utter disregard of the Sabbath among rich and poor; utter contempt for the Chinese, though the whites use them for servants and all kinds

of work. There was a fight yesterday, a Chinese man and woman killed and another badly hurt. The Presbyterians have a small Sunday school at this point, and the poor minister is working as best he can among a very hard lot of people.

I cannot believe I am so far away from Toronto, and I long to be back, though the scenery here is beautiful and the climate mild, though decidedly moist. The terminus will turn this into a large city in a few years, and it is to be hoped some Christian people will emigrate, and bring their religion with them, not turn worse than the heathen Indians and Chinese all around them.

You have much need in meetings to pray for this Pacific coast, for you have no idea what it is. It makes one cling closer to the Saviour to be thrown among such people as I am living among just now. Please tell the Mission folk you have heard from me.

I must stop, as the Chinaman is setting lunch.

Yours very sincerely,  
J. A.

[FOR OUR MISSION.]

## Signal for Salvation.

BY REV. T. BONE.

In crossing the ocean, a great variety of accidents and dangers surround the noble vessel, and her precious passengers and crew; and when these occur, the brave commander, in the hour of danger, thrusts it not beneath his dignity to hoist the flag, or fire a gun, as a signal of distress; and that captain would be unworthy of his position who would disregard the well-known signal, and pass by on the other side. So we, as voyagers on the ocean of life, are beset with innumerable difficulties and dangers, and are also provided with a complete code of signals, which are available by day or by night, on land or water. And what are these signals? "The burden of a sigh, the falling of a tear, the upward lifting of the eye, when none but God is near." And as it is honourable and right for the mariner to signal for deliverance from peril, is it not much more so for the sinner in danger to cry or signal for help, especially when help is near: for God is our refuge and strength, *a very present help in trouble*: and He hath said, "Whosoever shall call on the name of the Lord *shall be saved*." This is the universal signal, and the assured deliverance. A lake captain was puzzled with this text for a long time, until an incident occurred in his experience which made it plain to him. He said, "My vessel lay at the wharf in Chicago. Going on board one evening, my foot slipped, I fell into the water; and though a sailor, I am not a swimmer. I did not want any of the men to know that I was in the water, so I struggled hard to reach the ship. I sank and rose again; struggled still more, but in vain. I sank again. When I rose I began to think if I did not cry I might be drowned—so the pride being knocked out of me, I cried, 'save me! save

me!—for I did not care now who heard. And help came. When I came to myself I was lying on the deck of my vessel. This incident explained to me the meaning of the text, 'Whosoever shall call on the name of the Lord shall be saved.' I saw from it that the pride must be knocked out of a man, and he must be brought to realize his lost condition, and not ashamed to own it, and from the heart and in faith cry unto the Lord to save him, and he shall be saved.

Dear reader, what is your position—saved or unsaved? If unsaved, you may go through the form of prayer, but remember that formal prayers, however beautifully arranged and finely expressed, will bring no deliverance. Prayers without heart faith profit nothing. It is mocking God to approach Him "with solemn words upon a thoughtless tongue." Rather cast out the pride of your heart, "humble yourself under the mighty hand of God, and He will lift you up," like Peter, when he began to sink. He cried, "Lord save me or I perish," and Jesus stretched out His hand and saved him. He is near to save—He is mighty to save—He is waiting to be gracious to save. Then turn your eye from self and all surroundings, and look to Him. Hark! He is calling to you, saying, "Look unto Me all ye ends of the earth, and be ye saved, for I am God, and beside Me there is none else." Turn your hand of faith and grasp Him, "Believe in the Lord Jesus Christ and thou shalt be saved," and go on your way, rejoicing to do His will, "until He comes to be glorified in His saints, and admired in them that believe."

[FOR OUR MISSION.]

### Nothing Doubting.

BY "CHICAGO."

CHRISTIANS are not watchful enough against *doubts*. The strongest have the most trouble with them. Bunyan recognized this fact, for he made a great fortress called Doubting Castle, to be inhabited by giant Despair! and in his wise and wondrous story, although Despair is a mighty giant, he is goaded on to mischief by his weak, contemptible wife, "Diffidence." St. Paul says, "Cast not away your confidence, which has great recompense of reward." Heb. 10: 35. He speaks of "Holding fast our confidence," "Holding fast our confidence unto the end."

Doubts come oftenest when we are straying a little out of the way, as they did to Bunyan's pilgrim: God in mercy permits them to drive us to despair, that we may cast ourselves helplessly on Him, crying, "Lord I believe, help Thou my unbelief!" And then comes the loving rebuke, "Wherefore didst thou doubt?" Our religion is not one of sense and sight; we walk by faith, we live by faith, we are saved by faith—therefore, doubt destroys the very life of souls! This faith needs the constant help of God. The world

dims our vision; unbelief lets in doubt and fear. When Christ stood before His disciples in resurrection glory, while they worship "some doubted." Matt. 28: 17. He often told them while with them, "Not to be of doubtful mind," and spoke to them of "doubting in their hearts." And St. Paul tells Christians to "pray every where without doubting." *Doubts* are some of the trials of "the way." To those who "overcome" is the crown promised; let "confidence be our strength." Isa. 30: 15. "The name of the Lord is a strong tower: the righteous runneth into it and are safe."

[FOR OUR MISSION.]

### "Truth in a Nut Shell."

BY HAROLD F. SAYLES, Evangelist.

#### 13.—HOW THE SAVED SHOULD LIVE.

MUCH in Christian life depends upon *how we live*.

Our *happiness* depends upon this, because an inconsistent life grieves the Holy Spirit within us, and our communion with God is broken.

Our *usefulness* depends upon it, because an inconsistent Christian *can not* be used of God. Nothing so hinders the work of God as inconsistent Christians. First, learn to say *No* to those who would lead you away from Christ, and the Christian's walk. Say this at the very beginning with such emphasis that every one will understand what you mean.

"Stand fast, therefore, in the liberty wherewith *Christ hath made us free*, and be not entangled again with the yoke of bondage." (Gal 5: 1.)

Let the *past* be the past, and move forward to make the most of the *future*.

"*Forgetting* those things which are *behind*, and *reaching forth* unto those things which are *before*." (Phil. 3: 13.)

Remember daily your own weakness to run the Christian Course, and constantly keep your eyes on Jesus.

"Let us *run with patience* the race that is *set before us*, *looking unto Jesus* the author and finisher of our faith." (Heb 12: 1, 2.)

Peter *failed* to walk on the water because he took his eyes *off of Christ*, and looked *at the dangers* about him. So *you will fail* to walk the Christian life, if you take your eyes off of Jesus to look at the dangers about you.

*You must not neglect prayer.*

"Men ought *always* to *pray* and not to faint." (Luke 18: 1.)

"Pray *without ceasing*." (1 Thess 5: 17.)

"Evening, morning and noon will I *pray*." (Ps. 55: 17.)

You must feed on the word of God if you would be *built up* in the faith, and *grow in grace*.

"I commend you to God, and to the *word of His grace*, which is able to *build you up*." (Acts 20: 32.)

Unite with *some branch of the church, being obedient*

## He looked for a city that hath foundations.—Heb. xi. 10.

to the commands of God In *all things* that regard your Christian life, *take the Word of God as your guide*. Strive to live a life consistent with your confession, and work to save others. Never indulge in anything you cannot ask God's blessing upon.

"Abstain from all *appearance of evil*," 1 Thess 5 : 22.

Never associate with those whose influence will be hurtful.

[ORIGINAL.]

### "The Arrest."—John 18 : 2-11.

BY MISS DORA ALLEN.

**T**HE chief points in this portion seem to be :—  
1st. Jesus betrayed by Judas. vs. 2, 5.  
2nd. His voluntary surrender of Himself. vs. 4-8.  
3rd. His tender care for His people. v. 8.  
4th. The security of His people. v. 9.  
5th. His kindness, even to His enemies. v. 10 and Luke 22 : 51.  
6th. His practical submission to His Father's will. v. 11.

1st. *His betrayal by Judas*. The conduct of Judas seems peculiarly base, for, 1st. He had been one of the chosen twelve, Matt. 10 : 4. 2nd. He had been with Jesus during the years of His ministry, and had had opportunities of seeing the holiness of His character, a character so faultless that even His accusers, anxious though they were to condemn Him, could get no witnesses but false ones to accuse Him, and Pilate was obliged to give Him up to the Jews, with these words, "I find no fault in Him," Luke 23 : 14. 3rd. He professed to be the *friend* of Jesus, and with "a kiss," the token of friendship, betrayed Him. Matt. 26 : 48, 49 ; Luke 7 : 38 ; 15 : 20 ; Acts 20 : 37.

2nd. *Jesus' voluntary surrender of Himself*. How truly were His own words fulfilled: "I lay down My life . . . No man taketh it from Me, but I lay it down of Myself." John 10 : 17, 18.

3rd. *His tender care for His people*. "Let these go their way." How constantly do we find that "the everlasting arms" are around us (Deut. 33 : 27) to support in time of weakness—to shield in times of danger, so that *no harm* can come nigh us (Ps. 91 : 3-7). How safe are those who trust in Him, who is the same tender Saviour *now* that He was *then*, for "with Him is no variableness, neither shadow of turning." (Jas. 1 : 17 ; Ps. 2 : 12. Do we so trust Him?

4th. *The security of His people*. This is one of the most prominent truths in God's Word. "My sheep shall *never* perish, neither shall any man pluck them out of My hand." (John 10 : 28). "Who shall separate us from the love of Christ?" questions Paul. (Rom. 8 : 35). He, who "cannot deny Himself" (2 Tim. 2 : 13) has promised, that "whosoever believeth in Him, shall not perish, but have EVERLASTING life (John 3 : 16), and we know "He is faithful, who

hath promised" (Heb. 10 : 23). Do we know that we are His? If so, we are safe.

5th. *His kindness, even to His enemies*. He had preached this duty to the multitude, in His memorable sermon on the Mount (Matt. 5 : 44), but with what force would the *practical* illustration come home to the hearts of the disciples now! They would have used their swords (Luke 22 : 49); but the only weapons which the Master uses, are *prayer* (Ps. 109 : 4), *love* (Luke 22 : 50, 51), and *meekness* (Mark 14 : 61). Well might He say of Himself, "I am meek" (Matt. 11 : 29), and well might Paul "beseech his brethren by the meekness and gentleness of Christ" (2 Cor. 10 : 1). Do we follow Him in this?

6th. *His practical submission to His Father's will*. For this he had been praying, and such strength was given to Him, that *not one* murmur escaped His lips! We cannot fathom the bitterness of the "cup" which He had to drink. It was filled with the wrath of God against *sin*—*none* of the dregs even were left behind for us to drink; had there been, we could never have been saved; but He *did* bear the full penalty for all our sins: for "the Lord laid on Him the iniquity of us all (Isa. 53 : 6), It was He "who His own self bear our sins in His own body" (1 Pet. 2 : 24). It was He "who redeemed us from the curse of the law, being made a curse for us" (Gal 3 : 13). So the "cup" was indeed a bitter one! bitter, because of the wrath of God against *sin*—bitter, because mixed with the curse pronounced against the sinner. Yet Jesus drank it *willingly*, Ps. 40 : 8 ; Heb. 10 : 7. He drank it *fully*, for He exclaimed, "It is finished" (John 19 : 30). What a heart of love must this precious Saviour have! Manifested in "seeking and saving that which was lost" (Luke 19 : 10). In *dying for sinners* (John 15 : 13 ; 1 John 3 : 16). Surely we may say with the Apostle Paul, "it passeth knowledge" (Eph. 3 : 19).

"Beloved, if God so loved us, we ought also to love one another" (1 John 4 : 11). In His submission to His Father's will—in His patience and meekness—in His tender care of His dear ones—He has most assuredly "left us an example, that we should follow His steps" (1 Pet. 2 : 21). Are we betrayed? So was Jesus (Ps. 41 : 9). Are we forsaken? So was He (Isa. 63 : 3). Have we a bitter "cup" to drink? So had He. Oh! to be submissive to the Father's will *always*, so that under the most severe trials, we may be able *from our hearts* to say with God's servant of old, "Though He slay me, yet will I trust in Him" (Job 13 : 15), and with Jesus, "The cup which My Father hath given Me, shall I not drink it?"

Trials are sent, 1st. *To exercise our patience* (Rom. 5 : 3). 2nd. *To purify us* (Mal. 3 : 3). 3rd. *To make us more fruitful* (John 15 : 2). 4th. *To make us partakers of His holiness* (Heb. 12 : 10). Blessed results! ARE THEY SEEN IN US?

**T**HE Lord Jesus always finds service for willing hearts and willing hands: let us desire only that service for which He has fitted us.

[EDITORIAL.]

## The Word of God.

**A**T the monthly meetings of the workers connected with the Toronto Mission Union, it is customary for each one present to take part in the opening exercise, by quoting some text which has been impressed upon the heart during the day. As we sat and listened to the texts repeated (during a recent meeting), we were led to make note of the leading thought in each verse quoted, and when the exercise was completed and we summarized the same, we must admit that not only were we profited, but we were led to adore the goodness of our God, and we became more deeply rooted in our faith in the inspiration of the Word of God. Twenty-five workers were present at the meeting. They came from all parts of the city, were representatives of nearly every Evangelical denomination, of different sexes, with experiences wide as the poles, yet their experience of the Word, and quotations from it so blended as to present a consecutive line of thought bearing upon the Christian life. When classified they presented a three-fold view of the Christian. What he is—What he is to do—What he is promised.

What he is:—Redeemed. Made partakers of the Divine nature. Justified. Friends of Christ. A life hid with Christ in God.

What he is to do:—Have faith in God. Be a fruit-bearer. Care for the poor. Bear each others burdens. Be faithful, Witness for Him. Be unmovable, always abounding in the work of the Lord.

What he is promised:—Life. Peace. Rest. Refuge. Safety. Support. Supply. Satisfaction. crown. Glory.

What a precious collection of jewels from the treasure house of God's word. Friends, we defy any company of twenty-five worldly men to assemble, and without previous arrangement, quote from any one or more of their favorite authors, with a result such as this. No man would be able to lay side by side such quotations and find in them a consecutive line of thought bearing upon one important subject. Yet here we have twenty-five Scripture texts quoted by different persons, and when gathered they present a line of thought in which we trace the whole Christian journey from Bondage to Glory!

Dear reader, is this Book your guide book. Do you believe its teaching? Do you follow its precepts? It will prove a friend to you if you accept it. It will judge you if you reject it.

**T**HE laying open the heart of God is the great design of the Scriptures: happy the reader who falls in with that design!

**W**E shall never become established in grace until we credit the Word of God as the self-proving voice of Him who speaks it.

## A Warm Welcome.

**T**HE residence of our friend, Mr. Gooderham, was the scene of a very pleasant gathering on the occasion of his return from his recent visit to England. In addition to a warm welcome from a large circle of intimate friends, the inmates of the Boy's Home were present with their "fife and drum band" (the instruments of which were a present from Mr. Gooderham).

Next morning a new surprise awaited him in the arrival of the little girls of the Girl's Home, who sweetly sang the following welcome:—

*To our good benefactor, William Gooderham, Esq.]*

Dear kind friend we've come to greet you  
With a glad and happy song;  
Lovingly we haste to meet you,  
Hoping you are well and strong.

CHORUS.

Welcome, welcome, welcome, welcome,  
We are glad you've safely come;  
Welcome, welcome, welcome, welcome,  
Benefactor of "Our Home."

Absence for awhile bereft us  
Of your kind paternal care—  
It seems a long time since you left us,  
Other varied scenes to share.—CHORUS.

Little hearts so true and tender,  
Now rejoice thy face to see,  
And a loving tribute render  
To the ONE who watched o'er thee.—CHORUS.

May HE ever shed around thee,  
Blessings such as HE can give;  
And with loving friends surround thee,  
Ever near you while you live.—CHORUS.

And when death's deep shadow stealing,  
Sets thy happy spirit free,  
May eternal bliss revealing,  
Angels sent to welcome thee —CHORUS.

Mr. Gooderham, in his words to the little ones, expressed his pleasure at meeting them again, and his gratitude to God who, by His gifts of money and grace, had enabled him to do something for their good.

As we hear of such gatherings, we wonder why so many wealthy men, professing to be Christians, are so short-sighted as to deprive themselves of the pleasure of giving during their lifetime. Surely the sight of so many bright visitors, filled with grateful love, would of itself be sufficient reward. But there is a brighter and nobler one in the Welcome words of our blessed Master: "Inasmuch as you have done it unto one of the least of these."

We trust that many more of the Lord's children, to whom He has entrusted wealth, may be led, like this friend, to consecrate that wealth to His service, thereby laying up for themselves treasures where nothing can affect it or deprive them of its accumulated interest.

### Sympathy.

**Y**OU may sometimes see in a garden two flowers side by side, one of which opens its petals as the sun goes down, and the other at the same time closes them, to open them again after sunrise. The one has sympathy with the shades of evening, the other with the brightness of noonday. So there are some friends to whom we more naturally turn for sympathy in joy, and others to whom we feel we can go in sorrow. But we must not say that the former are unfeeling and the others morbid. The flowers referred to were so created by God, and the different dispositions of men were also His gift. "There are diversities of operations, but the same Lord."—H. S. G.

### A Mother's Wish.

**M**ANY a discouraged mother folds her tired hands at night, and feels as if she had, after all, done nothing, although she has not spent an idle moment since she rose. Is it nothing that your little helpless children have had some one to come to with all their childish griefs and joys? Is it nothing that your husband feels "safe," when he is away to his business, because your careful hand directs everything at home? Is it nothing, when his business is over, that he has the blessed refuge of home, which you have that day done your best to brighten and refine? Oh, weary and faithful mother! you little know your power when you say, "I have done nothing." There is a book in which a fairer record than this is written over against your name.—*Selected.*

### An Intercessor.

"He ever liveth to make intercession for them."

**M**ANY years ago, in England, the penalty of the law for theft was death. While Dr. Dodridge lived at Northampton, a poor Irishman was sentenced to die for stealing a sheep. The good doctor thought there was not good proof of the man's guilt, and felt that the punishment was far too severe for the wrong. He traveled, toiled, and tried to get the man a reprieve, but unsuccessfully, he came back, and the man was hanged. As they were on their way to the place of execution, the criminal requested them to stop the cart just in front of the residence of the man of God who had tried to save him. Then, kneeling, he prayed. "God bless you, Dr. Dodridge; every vein in my heart loves you, every drop of my blood loves you, for you tried to save every drop of it." In this way that poor man showed his gratitude to his intercessor. Our intercessor gave His own blood, drop by drop, in bitter agony, to save you and me, and now pleads for us at His Father's throne. How can we show our gratitude? By a tender love which pleads with Him for the sorrow-stricken and the sinful. By a world-wide sympathy which asks

with Him that all His little ones shall be comforted. When the missionary, William Carey, went to India, he showed the longing of his soul for this remembrance at the throne of grace, when he said, "I will go down into the pit; but Brother Fuller and the rest of you must hold the rope." Remembering how this pioneer missionary coveted the prayers of the godly, let us spend a few moments each day, praying lovingly for all Christians in our own land and across the sea. Following the example of our Lord, we must not forget to intercede for the sick, the sorrowful, and the sinful.—*A. C. M.*

### The Good-news Man.

**T**HIS title was given to some missionaries by the natives, to whom they told of the love of Jesus.

### Growth in Grace.

**A** DEVOTED clergyman being questioned as to his growth in grace, answered: "I trust I am somewhat poorer than I was."

**T**HERE are many men that say, "Give us the morality of the New Testament; never mind about the theology." Ay, but you cannot get the morality without the theology, unless you like to have rootless flowers and lamps without oil. And if you want to live as Paul enjoins, you will have to live as Paul preaches. "I beseech you, therefore, by the mercies of God," that ye do so and so.

**W**HEN the little bird flies low it often meets with obstacles which prevent its flight. The only way that it can live is by soaring above them. So it is with Christians. When we meet with sorrows, temptations, cares, and trials, all the way we can do is to ask our Heavenly Father for enough of His blessed Spirit to enable us to soar above them.

**F**ORGETFULNESS is one of the broad ways of sin. A ship can be lost by carelessness as well as by design. The evils of life come mainly through inattention. If I *mini* not, I *find* not. Souls are lost at no cost. Every man has a weak side; but a wise man knows where it is, and will keep a double guard there.—*John Reid.*

**T**HAT is just what hearts that are sick want—comfort; and they have it in Jesus Christ, and in the Fatherhood of God, and nowhere else in such measure and with such pertinency of application.

**"T**HE blood of Christ, and the power of Christ go together; the one procures pardon for transgressions, the other subdues infirmities."

**"S**MALL troubles are frequently the greatest trials, because we endeavour to bear them alone."