

BEHOLD THE LAMB OF GOD



# OUR MISSION

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## Mary Moffat.

IN our last issue we presented our readers with a portrait and brief biographical sketch of the late Dr. Moffat, the venerable missionary. Our readers are conversant with the main facts of Dr. Moffat's illustrious career: first, as a successful missionary, for over fifty years in South Africa, and for the last thirteen years of his life as a sort of bishop, confirming the faith and kindling the zeal of the churches. In the work from which we make this selection,\* the story is fully and ably told, and it is one that surely cannot be read without genuine pleasure and profit. The particulars of the life of Mary Moffat are not, we imagine, so well known as those of the life of Dr. Moffat, and it may induce many to read for themselves the complete record furnished by her son,

if we afford, in this brief notice, some glimpses into its rich stores of self-sacrifice.

Many readers will be thankful to the biographer for the fulness of detail with which he narrates the life of his mother. Indeed the two lives were one in an unusual degree—one in purpose and one in execution. "It was evident that in Mrs. Moffat the Doctor had been singularly blessed with a noble and devoted wife, who was indeed a missionary second only to himself."



MARY MOFFAT.

In one of her own letters, written many years afterwards, we find the best account that the book contains of the beginnings of missionary ambition in the youthful breast of Mary Smith, which was her maiden name. Writing from South Africa to her aged father she alludes to a missionary meeting she attended in Chester, the first of the kind held in that part of the country. "It was,"

she says, "a season I shall never forget: it was a Bethel to my soul." Dr. Waugh preached from the

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## Our Mission.

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text, "In the multitude of my thoughts within me, thy comforts delight my soul." What an odd subject, thought I, for a missionary sermon; but he soon convinced me that a better could not have been found in the whole Bible. The image of the venerable man is still in my mind's eye. He was full of pathos, and as solemn as eternity; he seemed to me on the borders of the heavenly world, while describing the comforts and consolations, the blooming hopes of immortality possessed by every real Christian. But the effect produced was by the contrast he then drew—and such a contrast! How he set before us the condition of the heathen world, which knew not God, sunk in the filth of vice and gross superstition, without hope and without God in the world. My mind was powerfully affected. I was very young, and had not the slightest prospect of joining the missionary band, but felt that the cause was worth a thousand lives."

Mary Smith's father had a nursery garden at Dunkinfield, near Manchester, and hither came the youthful Robert Moffat shortly after his conversion, and with a strong flame of missionary zeal already kindled in his heart. Being kindred spirits they became deeply attached to each other; but her desire to accompany the young and ardent missionary to South Africa as his help-meet and fellow-laborer did not at first meet with the approval of her parents, devoted Christians though they were. By-and-by she was able to remove their scruples, and could write to Moffat's parents that "after two years and a half of the most painful anxiety, I have, through the tender mercy of God, obtained permission of my dear parents to join your dear son in his arduous work.

Miss Smith left England in 1819, and Mr. Moffat met her at Cape Town, and they were married, leaving there in January, 1820, and from that time began their united labours to win souls for Christ from that great field of heathendom and superstition.

When we read the accounts given by her in her letters, of the hardships and dangers which surrounded the missionaries, we are lost in wonder at the marvellous grace which sustained them, and not only so, but enabled them even to rejoice in the midst of it all. Truly they had partaken deeply of the Master's spirit, and were thereby enabled to say, with Paul, "None of these things move me."

During Mr. Moffat's frequent absence, Mrs. Moffat was left in charge of the station, and attended to the affairs of the mission. At all times she regularly

visited and ministered to the sick and aged among the people. At these visits she would read the Scriptures, and explain them, in many little addresses and exhortations, which found their way to the hearts of the people. Years afterwards these addresses were remembered, and referred to by many a grateful hearer to whom they had been blessed.

Instant in season and out of season, Mrs. Moffat continued for about fifty years to labour for Christ and souls among the Bechuanas. During the latter years of this term of service, her strength oftentimes failed, and again and again her husband had to remonstrate with her on the impropriety of exceeding the limits of her strength. But she could not forbear; and when, in the course of years, it became desirable to return home—to relinquish active service—the separation between the teacher and the taught was most touching. For many miles a large number of converts followed the waggon, with tears, sobs, sighs, and every expression of sorrowing affection.

Shortly after her return to England, in 1870, a friend said to her, "God has honoured you to be a great helper to your husband." "Yes," she replied; "I always studied my husband's comfort, never hindered him in his work, but always did what I could to keep him up to it." This reply gives the key to her character as a missionary's wife. Self-denial, self-forgetfulness, and self-sacrifice, seem to have been her prominent traits.

Barely six months passed by from the time of her landing on English soil, ere she passed away to the eternal shore. Her long African life had enfeebled her, and the cold of an English winter proved too much for her. On January 10, 1871, after a few days suffering from bronchitis, Mrs. Moffat went "up higher." She went from her work to her reward.

[For OUR MISSION.]

With Him.

BY KATIE.

"Thou art ever with me and all that I have is Thine."  
Luke 15: 31.

**T**HOU"—whoever you are, if you have been "brought nigh by the blood of Christ"—if you are one of those whom God has "called out of darkness into His marvelous light" then to you, His own, He speaks.

"ART ever with me." *Art*, not *will be*, in Heaven when earthly warfare is over, but *now* at this very time, we are with Christ, "risen with Him"—"our hope is in Heaven," our "conversation" there—our "treasure" there. Hear the Saviour's words, "I am with you alway"—"I will never leave thee"—"Abide in Me and I in you." The Master may "dwell in our hearts by faith"—and be in this life, not alone the Saviour and expected King, but the Friend—the best and dearest Friend, "that sticketh

## The fruit of the Spirit is love, joy, peace, etc.—Gal. v. 22.

closer than a brother"—*art* now and shall be with Him forever.

"EVER"—in the life to come "nothing shall separate"—we shall see "face to face" our "eyes shall see the King in His beauty"—and behold "the land that is fairer than day."

"WITH ME"—the same Jesus "who gave Himself for our sins"—who keeps us here, who will be with us when we pass through the waters, who Himself will bid us welcome in the golden city, He has gone to prepare. Yes! we shall be "forever with the Lord."

"*All that I have is thine.*"—We did not choose Him but He chose us. As "heirs of God"—"joint heirs" with Jesus—"now we are the sons of God" and "all things" are ours—"the love of Christ which passeth knowledge"—all we need in this life and that which is to come—all in all—if we have the Saviour as our own, He "in whom all fulness dwells" then are we "perfect in Christ Jesus"—for "in Him dwelleth all the fulness of the Godhead bodily."

"All things are yours"—pardon and peace and love, Freedom from sin, the Saviour as your friend ; A sweet communion with the world above, A foretaste of the bliss that knows no end.

### OUR COLUMN FOR PREACHERS AND TEACHERS.

BY REV. JOHN MCEWEN, Lakefield, Ont.

[May 16.] The Nobleman's Son. [John 4: 43-54.]

Jesus has returned to Cana, where nine months before He was guest at the wedding feast, and turned water into wine.

#### GALILEE,

the northern Province of Palestine, with a population of over two million inhabitants, vigorous minded, moral, intelligent, and industrious. This constituted a good field for missionary work. Jesus returns to His own country with the established reputation of a prophet. His work at Jerusalem, in the presence of the assembled nation, has done much to prepare the people favorably to consider the claims of Christ, hence He forestalled the ordinary proverb. *v. 44*, and the Galileans receive Him with respect, reverence, and in a hopeful state of mind, *v. 45*, intelligently based on what they had heard and seen.

#### THE NOBLEMAN AND THE HEALING OF HIS SON.

The story is picturesque and easily outlined. The man is an officer in the service of the king, and has his home in Capernaum. He has heard much of Jesus and His mighty works. He has a sick boy—at the point of death—he is moved to apply to Jesus—to visit the child and heal him.

#### JESUS EXERCISING THE NOBLEMAN'S FAITH.

He will not consent to become a mere wonder worker, but rather that He be believed upon for what and who He is ; and that He who had life in Himself, did not require to go to Capernaum. The Nobleman perseveringly repeats his petition, "Come down ere my child die," *v. 49*. These SIGNS are but symbols of something deeper and more spiritual. WONDERS—things that by their

strange aspect arrest attention. Jesus would lead out to the fuller view of Himself and the higher faith of the Father.

"GO THY WAY ; THY SON LIVETH." *v. 50*.

His prayer is answered ; the child is already whole, though not as the father's faith had dictated.

#### THE NOBLEMAN'S FAITH REWARDED.

He gets more than was asked—for the dying boy—and for himself. He has a larger faith, of experience and love, calm conviction—household blessings—they all believed.

[May 23.] Jesus at Bethesda. [John 5: 5-18.]

Jesus has been occupied in quiet labour in Galilee for about three months since last lesson—and He is back to Judea, attending a feast at Jerusalem. What feast, is much discussed, but the decision does not affect the teachings of the lesson.

#### THE HELPLESS SUFFERER

is thirty-eight years in this condition—a long period of discipline, day by day in helpless waiting or painful suffering—either drawing us into closer fellowship with the Man of sorrow, or making us impatient and fretful. Christian invalids have opportunities of fellowship with God, and find sources of comfort in the Word of which others know little, making the sick room a Bethel. Heb. 12 : 5-11.

#### THE HELPING AND HEALING SAVIOUR.

Jesus comes to the sufferer in the spirit in which He came to the world to save sinners. In this lesson we have a parable of how sinners are saved. The man is helpless and hopeless. Jesus asks a question, moved by sympathy and seeking to awaken the man to reflection, faith, and expectation, "Wilt thou be made whole?" kindling desire and the sense of need—these preceded the miracle. Psalm 103 : 13.

In a word of Jesus the thirty-eight years of helplessness is changed into permanent strength and manifest vigour, proving the man's faith and the living power of Jesus.

In this lesson begins the fierce conflict between the Jews and Jesus, which ended in their final rejection of Him—and His death on the Cross—overruled for the world's redemption. The conflict began in an unproved charge of Sabbath breaking. Jesus avoids the notice of the crowds, and the carnal enthusiasm of the multitudes. Finding the restored man in the Temple, He instructs him as to his future life and conduct.

#### "NO LONGER CONTINUE IN SIN."

Sinning brings disease—this is followed by helplessness. Let the new life, light, and strength be devoted to new ways of usefulness and helpfulness to others. "Work together with God, and with men." Phil. 2 : 12, 13.

#### THE DOUBLE GROUND OF THE MALICIOUS ENMITY.

Jesus doing His miracles on the Sabbath day. Acts of mercy which transgressed Jewish traditions of the Law. Seven of these miracles done on the Sabbath are recorded. See defence, *v. 17*.

#### THE CLAIM OF EQUALITY WITH GOD.

Authoritatively determining the intent of the law on the Sabbath ; also claiming that His knowledge and action were on a level with God's.

### Every Word True.

“WHEN church members are truly converted to God, and have a religion that goes pocket-deep, there will be no need of calling in the flirts and fops and loafers of the town to dicker over rag dolls and India-rubber babies, and other tomfooleries, to raise money “for the support of the gospel.” If churches cannot live without dishonoring the Lord, then let them die decently and speedily, and when such cumberers of the ground are cut down, there may be room for other trees that will bear good fruit. And if ministers of the gospel cannot be supported without resorting to such means to obtain a livelihood, let them go into worldly business with their backslidden churches, and leave their room for men whom God had really sent to preach His Word. The commissioned messengers of Almighty God, sent to warn a slumbering world of approaching judgment, will not be dependent upon such sources for their support. This whole system of supporting religious worship by the sale of gimcracks and the giving of entertainments is a fraud. A religion that cannot be sustained without such devices is not worth sustaining, and the ministry which is dependent for its support on this sort of “backsheesh,” begged from the votaries of the world, the flesh and the devil, is a disgrace to the gospel which it professes to proclaim. It is almost like sending Christ out begging bread of His enemies.

When the blood-bought Church of God, with all her store of wealth, resorts to such miserable shifts to get help from the world, what must worldlings, with their lavish outlay for the pleasures of sin, think of the value of our salvation? Rev. R. M. Patterson, D. D., of Philadelphia, a remarkably observant and intelligent pastor, says :

“One particularly disgraceful phase of that general inconsistency of the Christian life which is so harmful to the progress of Christ’s cause, may be noted—the growing disposition to administer churches as if it was a part of their mission to provide entertainment for the people. Fairs, concerts, comical lectures, oyster suppers, turning the dedicated house of worship into a place of hilarious amusement, are fearfully demoralizing to the religious life. They dispiritualize the people; merge the high sense of obligation into pleasure-seeking, blot out that line of demarcation between the Church and the world, which cannot be destroyed without debasing the one and affording high comfort to the other in its sins. The piety of congregations which tolerate such things has lost the high old Puritan type. They are full of weaklings, with itching ears and sensual stomachs, who measure a church by its amusement-producing capacity. In the end no congregation gains by having them.”

[The above is a selection from a pamphlet entitled “Counterfeit giving in Ecclesiastical Amusements,” by Rev. E. P. Marvin. We endorse every word of it, and wish it could be brought under the notice of church members.]

### The Lord’s Leading in Jamaica.

Extracts of Letters received from

WILLIAM A. BRIGGS.

THE one thing that strikes me more than anything else is, the mysterious but certain leading of the Lord; I am just lost in wonder as I think of it. The wondrous “cloud by day,” and the still more wonderful “pillar of fire by night,” has been so graciously manifest, so that I can truly sing as never before, “He leadeth me;” and it is so blessed! Another thing, the cloud keeps moving on, which means that I must follow. What a comfort to know “He goeth before His sheep.” Then mark the secret of following: “The sheep know His voice.” Oh, for more of *this* knowledge—HIS VOICE!

The Lord has been *so kind* in His providential dealings. Health never so good. This has been an unspeakable blessing. Away from home and the kind care of loved ones, sickness must be a great trial. Then, as to money matters, you know these dear people are *very, very* poor, yet somehow the Lord has moved them to supply every need; and as I look over the months of service, and think of their circumstances, it is a mystery to me how they have done it. It’s the old story of the widow’s “handful of meal” and a “little oil.” The other day, when on a visit to Brownstown, I had the pleasure of meeting Mr. and Mrs. C., of Brantford, Ont. Mr. C. asked me to go out for a walk. We had not gone over a hundred yards when he put into my hand a cheque for £5 (\$25). I was speechless for the moment, and then acknowledged to this dear servant of the Lord, our Father’s faithfulness in sending him at this time, for do you know I had come to the last shilling.

I was feeling somewhat anxious about the necessary amount to pay passage and expenses home. One day I had been making it a subject of prayer, and told the Lord, “there was the saddle that I had brought from New York, and if it was His will that I should sell it, to open up the way.” The same day the Presbyterian minister came and said he wanted to get a saddle that would be more easy than the one he had, so he tried mine, and was so pleased that he offered me £5 (\$25), which I gladly accepted as from the Lord. *No chance about all this!* “He is, and He is the rewarder of all who diligently seek Him.”

It is now quite clear to me that the Lord calls to go to China. You know from the day of my conversion this has been the longing desire of my heart; and after these years of prayer and waiting, it does rejoice one to see the way opening for this great field. I know I am young—perhaps too young; but young as I am, there is no time to be lost. “The time is shortened.” Now is the acceptable day. “*The fields are white to harvest.*” I think of the “millions of China” who know nothing of our blessed Lord! I must go to China. “The Lord calls and I must go,”

as an ambassador for Him. So (D.V.) I will leave here in June next for home—"Sweet home"—and go to college, taking by all means a medical course. All this will take time, but from all I can learn it is most essential. It will also take money, but *He will provide*. My experience here will be of great benefit to me, and in leaving this field I will ever look back to my labours here with joy and happiness. Dear Doctor Johnston has proved a valued friend, and in leaving I am so thankful to know that we are joined together by that unbreakable cord, *Love*.

Our labours have not been without the Lord's blessing, before leaving the Doctor will be up and baptize some forty or more who have professed faith in Christ. I sincerely trust their names are in the Book of Life.

The dear people are feeling sad at my leaving, and yet, they too are all agreed that I must go to China, as one old woman said the other day, "de Lord calls minister go to de great lot of people dat never heard of His love and we must not keep minister."

Keep on praying for me. I need your prayers much now, it is a great deal harder to *wait* than to follow. I can never pay the debt I owe to the many dear friends who have so faithfully kept me before de Lord in prayer, keep on praying, yes, keep on praying.

### Work in China.

A NATIVE Bible Woman in China, in sending a message to the Society in England, under whose auspices she labors, says:—

Dear Sir,—I have been asked to write a few lines to you, but I am a poor old Chinese woman, and cannot either in English or my own language send you a letter. So I will tell my friend what I want to say, and she will write for me. I was pleased to hear of so many people who put their names down and pray to our Heavenly Father every day, that people may be brought to love Jesus. It is so like one big family all asking their father for something they all want; and all who love the Lord Jesus Christ, and have His peace in their hearts, want others to love Him also. We have had a number of poor women, who smoke opium, to give up this dreadful habit. The Lord has helped me to tell them about Jesus. The Chinese women have sometimes hearts very thick, and they have to be told about God's love a great many times. Some women I have told for seven years, and yet they do not love Him. Please pray that God would give them believing hearts. Wishing you and all God's children peace.

HAN-TA-SO.

### Cares.

HAVE you one anxious thought you do not bring to Jesus? Have you one care you deem too light, too small, to lay before Him? It is then too small to give you one moment's concern. Either cast your care (great or small) upon Him that careth for you, or cast it away from you altogether: if it be unfit for His sympathy, it is unworthy of you. (1 Peter v. 7.)

### "Wilt Thou be Made Whole?"

John 5 : 6.

"WILT thou be made whole?" hark! the voice of the Master,  
Above all earth's voices now speaks to thy soul,  
The *omnipotent Saviour*, thy Lord and Redeemer,  
*Stoops* to ask a poor sinner, "Wilt thou be made whole?"

Oh! wonder of wonders; oh! theme without limit,  
He offers thee freely his great boundless love,  
Pleading so tenderly—waiting so patiently,  
To make thee a child of His household above.

"Wilt thou be made whole?" then accept His salvation,  
*He is waiting*, and *willing*, and "*mighty to save*;"  
'Twas for thee that He suffered and died, and was buried,  
And now reigns triumphant o'er sin and the grave.

"Wilt thou be made whole?" thou so *poor* and so sinful,  
So *friendless*, and *helpless*, and *hopeless* thou art,  
Yet *He is so rich*, and thy Friend, and thy Helper,  
And offers forever to dwell in thy heart.

"Wilt thou be made whole?" 'tis complete in a moment,  
"From death into life"—life that never shall end,  
"There is *NO condemnation* to those in Christ Jesus"—  
The possessor of "all things"—when He is thy Friend.

"Wilt thou be made whole?" pure from every transgression,  
For He cleanseth "*all sin*" by His own precious blood;  
He will *sanctify wholly*, at once, and forever,  
By Him thou art pardoned and brought nigh to God.

"Wilt thou be made whole?" the Eternal One asks thee  
For He is *all powerful* thy sins to forgive;  
He created the world by His Word everlasting,  
And yet in the hearts of His children will live.

"Wilt thou be made whole?" still He waits for thy welcome,  
For He is *all-seeing*, and searchest thy heart;  
He knoweth thy life, and thy sin and thy sorrow,  
Yet offers thee now, in His kingdom, a part.

"Wilt thou be made whole?" oh! delay not to answer,  
For He is *all wise*, and His time is "to-day;"  
And "none other name" for salvation is given—  
Than Jesus—the only, the true living way.

"Wilt thou be made whole?" even now His voice asks thee,  
For He is *all present*, His people to save;  
He will save thee, and keep thee, and bless thee forever,  
And lead thee in triumph o'er death and the grave.

Lord we are so poor, and so utterly useless,  
Our best, is so worthless, our love is so cold;  
We are wayward and wandering, and ever so sinful,  
But thou art the same mighty God as of old.

KATIE.

### Precious Words.

"As—He—is—so—are—we—in—this—world."  
Oh, to be close followers of God, as dear children.  
1 John 4 : 17; Eph. 5 : 1.

## The Lord will perfect that which concerneth me,—Psalm cxxxviii. 8.

[FOR OUR MISSION.]

### "Truth in a Nut Shell."

BY HAROLD F. SAYLES, Evangelist.

#### 1.—PROOF YOU ARE SAVED.

**A** GREAT many people think it is presumption for them to say they *know* they are saved—that they can only "hope for the best," and will have to wait until the judgment before they know. Paul did not say to the jailor, "Believe on the Lord Jesus Christ and *perhaps you will be saved*, or you will *have a good chance* of being saved, or you may *hope* to be saved." No, but "*thou shalt be saved.*" Acts 16: 31.

"He that believeth on the Son *hath* (not, perhaps will have) everlasting life." (John 3: 36.)

"He that *hath* the Son *hath* life." (1 John 5: 12.)

Let us not stop with this verse, but read the following one, which tells us *why* these things are written.

"*These things have I written* unto you that believe on the name of the Son of God, *that ye may know* (not hope, or guess) that ye *have* (not, are going to have) eternal life" (1 John 5: 13.)

"Put that in black and white," says the merchant when a good offer is made him. God has put His offer in black and white—*These things are written.*

Do you say, I don't feel it? *Feeling* is not the evidence, or proof for us to trust in. Your feelings may change, like a thermometer; but God's word never changes. He says, "Heaven and earth shall pass away, but My words *shall not pass away.*" Mark 13: 31. Which would you rather trust, God's *unchanging word*, or your *ever changing feelings*? When God says a thing, it is *so*, whether you *feel* it or not. Just in the proportion that we trust and rest in God's word, just in that proportion will we have peace, and happiness, or feeling.

Do you want the Spirit of God to *hear witness with your spirit*? We are told that this is one of the evidences:

"The Spirit Himself beareth witness with our spirit that we *are* the children of God." (Rom. 8: 16.)

If you want this evidence you must *believe God's word*: if you do not, you are *making God a liar*, and this will prevent the Spirit from working in you.

"He that believeth not God hath *made Him a liar*, because he *believeth not the record* that God gave of His Son." (1 John 5: 10.)

Notice, if you believe not the record that God *has given*, you *make Him a liar*. What is this record that you *don't believe*? Read the next verse and learn.

"And *this is the record* that God *hath given* (not will give) unto us eternal life, and this life is in His Son." (1 John 5: 11.)

The record is, *we are saved* if we trust in Christ, and we may *know* it. Is it presumption to believe

God's word? No! But it is presumption to doubt it. Your *salvation* depends upon Christ's work *for* you; your *assurance* upon God's Word *to* you; your *happiness* on not grieving the Holy Spirit *in* you.

"Jesus Christ the *same* yesterday, and to-day, and *forever.*" (Heb 13: 8.)

"Whatsoever God *doeth* it shall be *forever.*" (Eccles. 3: 14)

"The *Word* of God endureth *forever.*" (1 Pet. 1: 25.)

Trust *Christ*, His *work*, and His *Word*.

[FOR OUR MISSION.]

## The Power of the Christian's Position.

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

#### 2.—FOR PRAYER.

**P**RAYER is a supreme joy of the believer's heart when he stands fast in the liberty with which Christ has made him free. When he enters into the truth that he is a Son of God, the natural cry of his soul is, "Father." He realizes his new relation to God. He accepts it, he acts on it, he takes the high vantage ground it gives him, and he is no longer like one knocking at the gate, he is in the immediate presence of the *King*. There is a whole heaven of difference between the without and the within; between doubt as to acceptance, and decisive faith in it. The one is agony, the other is peace. The one is helplessness, the other is power. The believer holding his God-given position—"the grace wherein we stand," Rom. 5: 2; finds that prayer is easy, joyous, powerful and transforming. In doing this, he obeys Christ's teaching, "ASK IN MY NAME"; that is, he stands before God trusting in Christ's merit, clothing himself by faith in Christ's righteousness, taking to himself all that Christ is, and in the strength of that, asking full of the sweet confidence given by His Word, "Whatsoever ye shall ask the father in my name, He will give it you; ask, and ye shall receive, that your joy may be full."

In this position no obstructions are offered. We may "come with *boldness* to the throne of grace, that we may obtain mercy and find grace to help in the time of need." Heb. 4: 16. We have here *liberty* to pour into the ear of God all that is in our hearts. We are His children and He loves to hear our voices *asking*, they are full of sweetest music to Him, they gladden Him. If a parent delights in expressions of confidence and trust, and joy in himself, on the part of his child, shall not the great Father do the same? God is not a Father in name only, but in nature. He is the fountain of every thing that is best and noblest in human parents, and their feelings are but faint shadows of His. He joys over His people with singing. Zeph. 3: 17; Isa. 65: 19. He evokes the prayers of His people by such invitations and promises as these: "Ask, and it shall be given you; seek and ye shall find; knock and it shall be opened unto you: for every one that asketh receiveth; and he that

seeketh findeth, and to Him that knocketh it shall be opened." Matt. 7: 7, 8. "If ye abide in me, and my words abide in you, ye shall ask what ye will and it shall be done unto you," John 15: 7. The believer has the ear of God. He stands in the place of power. He is able, by virtue of his relation to Christ, to prevail as Jacob did. We cannot marvel at the wonder-working power of prayer when we remember where the pleader stands, and in whose name he speaks, and the expressed mind of God in regard to "whatever" he may ask. It is just as plain and simple as any ordinary natural process, that results should come, which to men forgetful of what Christ is, and what Christ has promised, shall take on the appearance of the miraculous. It does that, because it lies beyond the ordinary modes of thought, and Christ's words are not abiding in them.

"More things are wrought by prayer than this world dreams of." What a privilege it is, therefore, to be able to intercede for others, as well as plead for ourselves! Prayer is the lever to lift up the world, and the name of Christ is the fulcrum on which it rests, and a joyous believing heart uses it—ay, uses it unceasingly, the sum of all being, "Thy kingdom come." And the kingdom is coming, the reign of righteousness is approaching—every event is preparing the way for the time when darkness will be displaced by light, and misery by mirth and music, and Jesus shall reign the universal King.

There is another result of prayer—it transforms the one who delights in it. As the cruel man bears the mark of his evil nature, in his knitted brow, or fierce eyes or grinding teeth, the bitter thought in the heart leading to such malicious expression, so the man in whose soul the spirit of prayer abides, full of sympathy and love and tenderness as it is, is changed into the likeness of his thought. The thought of the heart is woven into the web of the face and gives forth there its color and character. This may not be the outcome of a passing thought, but it certainly is the outcome of a course of thought. Look on Jesus praying. As He prays the fashion of His countenance is altered, (Luke 9: 29). That types the outcome of all true prayer. What a delightful study it is for a Christian to go through the Gospels and note how often Christ prayed and what came to Him while He prayed. There are precious lessons for our daily life there. He has liberty of access. He stands in the most holy place. He is able truthfully to say, "Father, I thank thee that thou hast heard me; AND I KNOW THAT THOU HEAREST ME ALWAYS." Standing in Him, that is our unspeakable privilege too. We cannot overvalue prayer, or its power. It is one of the Christian's mightiest weapons, and it may be wielded anywhere. James Montgomery sings truly of it when he says:

Prayer is the Christian's vital breath,  
The Christian's native air;  
His watchword at the gates of death—  
He enters Heaven by prayer.

## Personals.

MR. WM. GOODERHAM, whose name is well known as the friend and helper of every good work in our city, sailed on Thursday for England. We sincerely trust that his trip may prove beneficial to his health, which has not been good for some time past. Mr. Gooderham was accompanied by the lady members of his family, Marshal Booth, of the Salvation Army, and Mr. A. H. Brace, Superintendent of Mr. Fegan's Homes in Canada, these formed a party whose Christian influence will doubtless be felt by the other passengers in the "Peruvian."

MR. A. BURSON, Evangelistic Secretary of the London (England) Y. M. C. A. at Exeter Hall, and whose labors as an Evangelist during many years in Canada, is well known to many of our readers, is about to visit Toronto, and will probably hold a series of meetings during his stay. He is expected to arrive ere this paper will reach our subscribers. Any of his old friends, or those blessed during his former stay in Canada, who may wish to write to him, may address their letters to the Publishers of this paper.

## Whiter Than Snow.

THE Rev. A. R. M. Finlayson, in the course of an address to the Liverpool Young Women's Christian Association, mentioned an interesting incident suggested by the visit of the Prince of Wales. The speaker said a certain nobleman, a widower, had a little daughter under ten years of age. Her nurse was an earnest Christian, and she stored the child's mind with Scriptural truths. One night, when the little girl came in after dinner to dessert, she asked her father, who was not a Christian, "Father, do you know what is whiter than snow?" "No," said the father, "I do not." "Well," said the child, "a soul washed in the blood of Jesus Christ is whiter than snow." The father was surprised, and said, "How do you know?" "Nurse told me," the child replied. The father told the nurse not to mention these subjects to his daughter, as she was too young, and moreover, he feared she might grow up with a gloomy view of life. Not long after, the Prince of Wales was visiting the house, and the little girl was present. The Prince, with his usual affability, noticed the child, and thus encouraged, she said, "Prince, do you know what is whiter than snow?" "No," said the Prince, smilingly, "I don't think you can have anything whiter than snow." "Well," said the child, "a soul washed in the blood of Jesus Christ is whiter than snow." The word was used to carry conviction to the father's heart, and he became an earnest and devoted Christian.

## GEMS RE-SET.

**S**TRAIGHT talk against sin is like rubbing salt on a green wound.

**T**HE fear of man will make us *hide* sin, but the fear of the Lord will make us *hate* it.

**N**EVER despise humble services; when large ships run aground, little boats may pull them off.

**W**ORDS break no bones; but God alone knows how many hearts they have broken.—*Anon.*

**I**F once infidelity can persuade men that they shall die like beasts, they will soon be brought to live like beasts.—*Dr. Smith.*

**T**AKE God into thy counsel; heaven overlooketh hell. God can at any moment see what plots are hatching there against thee"—*Gurnell.*

**A** SINNER tries to improve himself by lopping off this or that branch of his sin. Ah, little does he know that by so doing he is nourishing the evil root within him.

**I**T is a great matter to attain to that personal and habitual communion with Christ our Lord in prayer, that we can, as it were, see Him face to face, and be guided by His eye.

**A** SOLDIER on the battle field said, "It is a glorious thing to die looking up." But it is also a glorious thing to *live* looking up. Friend, remember 1 Cor. 2: 9. We are labourers together *with* God.

**I**F your Christianity has got to be bolstered up all the time by external evidence, and you have no internal evidence in your heart, then your Christianity is not worth bolstering up. Let it go down with a crash and begin again.

**F**ASHIONABLE and luxurious churches are pretty things to look at; but, estimated by their efficiency in the deadly combat with ignorance, vice, and crime, their usefulness may not rank so high as their social pretensions.—*Zion's Herald.*

**F**AITH has two offices—first, it takes Christ, *once for all*, and we are justified and clear before God; this is our *standing*. Secondly, it takes Christ, *moment by moment*, and we grow up into His lovely likeness. We "grow up into Him in all things" This is our *sanctification*, and to this we are called.

## ITEMS OF INTEREST.

**M**R. GEORGE WILLIAMS has become President of the Young Men's Christian Association in succession to the late Earl of Shaftesbury. As one of the founders of the Y. M. C. A., Mr. Williams is undoubtedly the right man in the right place.

**T**HE circulation of the Scriptures in the whole world since the beginning of the present century is estimated at 200,000,000 copies, of which 120,000,000 are placed to the credit of the British, 50,000,000 to the American, and 30,000,000 to all the other Bible societies.

**T**HE British and Foreign Bible Society and the National Bible Society of Scotland are to issue a new edition of the Chinese New Testament, with Japanese points or Krenten. There never were as many indications before, that the large circulation of Christian literature is beginning to tell on China.

**A**CCORDING to official statistics, France now has 650,000 Protestant inhabitants and 870 parishes. Of these, 550,000 belong to the Reformed and Calvinistic branch, 80,000 to the Lutheran and 15,000 to 20,000 to the Free Church. The Methodists have about 30 regular and 100 lay preachers engaged in the French work, while the Baptists and Darbyists are also represented.

**E**LEVEN Young Men's Christian Associations are in operation among the Indians in Dakota. At the Conventions of Associations of Minnesota and Dakota, which met in St. Paul in December last, the Indian Associations were admitted to full membership. They have meetings for young men only, and have the usual committees for their work. They contribute for the support of missionaries among their own people, and hold two conventions each year, the one in the fall being the principal meeting.

**T**HE LAPSED MASSES.—The Bishop of Bedford said the other day that the number of persons who attended Divine worship in one district in London was only three thousand out of sixty thousand; and that in others the attendants were not above 1 per cent. of the population. The Bishop, in the course of his remarks, insisted upon the great need of "simple, straightforward, manly preaching, and more plain, expository sermons." He further stated that one noble lady had offered him £2,000 a year for the rest of her life, in aid of mission preachers and mission rooms.