



Vol 2 DECEMBER 5, 1885. No. 6.



BE NOT WEARY
IN WELL DOING.



Wanted—A Helping Hand.

By the Editor.



ONE evening as I was on my way home, I saw a little boy trying to lift a hand cart on to the side walk, but the load was too heavy for him. As I drew near, he accosted me with the words, "Please mister, give me a lift?" I stopped, and taking the back of his little cart, lifted it on to the path, and at once he started off without uttering even a word of thanks. But what cared I for that? Had I not given him a lift? Had I not helped him on

his way rejoicing? As I turned to pursue my journey, there flashed across my mind this thought:—Is this not designed to teach me a lesson? Are there not in the world hundreds of persons in a position similar to that occupied by the lad. They are waiting for a lift. They can make no headway where they are. They want a lift on to a smoother road. How easy it was for me to stoop and lift that little cart; but the lad could never have accomplished it alone. And how easy it would be for you, my brother—for you my sister, to give a helping hand toward lifting some poor, helpless, burdened soul on to the homeward path. It is true you may not receive any thanks. Remember, if you work for thanks, your pay will likely be small; but if you work for Jesus' sake, the reward will be large.

Let us ever bear in mind, as we go through the world, that there are around us many who need a helping hand, but who may not ask that aid. We should therefore be seeking for such. In other words, let us live up to the injunction of the Scriptures, to "Improve the time," literally, "Buy up opportunities." We know there are many among our readers who are thus acting day by day. By God's grace they are "giving a lift" to helpless ones. They are bearing the burdens of others, and "so fulfil the law of Christ." And above all, He whom they serve is keeping record, and in the glory to which He will lift them, they shall hear the plaudit, "Well done."

Friends, help each other, and seek opportunities for so doing.

Our Mission Union,

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Christian Service

IN Christian service, grace must precede gift; redemption through the blood of Jesus must be possessed before renewal by the Holy Spirit can be realized; peace with God before power with men. To those only who "have known the Father" the apostle says, "ye have an unction from the Holy One." For lack of seeing the atoning blood as the basis of all, and looking for the work of the Holy Spirit within, before they have become acquainted with the work of Christ without, many have no rest of soul. On the other hand too many who have clear views upon the truth of atonement by the blood, forget all about the anointing oil, and scarce even seem to know it is upon them. Yet there is *no true believer upon whom it has not been poured*. Of all the saints Paul writes: "Now He who established us with you in Christ, and hath anointed us is God." (2 Cor. i. 21.) The apostle John, writes:—"The anointing which ye have received of Him abideth in you." (1 John ii. 27.) What a responsibility is there! The man upon whom was the anointing oil might not do as other men. (Lev. x. 7; xxi. 10.) His every act was to be governed by the knowledge that the anointing oil had been poured on his head. Every scene that did not consist with its fragrance and purity was to be avoided.—*From "All of blue," by F. H. WHITE.*

OUR COLUMN FOR PREACHERS AND TEACHERS.

By REV. JOHN McEWEN, Lakefield, Ont.

[Dec. 6.] **The Sinful Nation.** [Isa 1: 1-18.]

The darkest stage of Jewish history is the brightest with God's revelations of the coming Messiah. The first thirty-nine chapters of this book are set in contrast with the glowing hopes portrayed in the succeeding twenty-seven chapters, opening with "Comfort ye, comfort ye my people," &c.

Read the 1st chapter of the letter to the Romans with this in Isaiah, and the dark condition of our fallen race will be seen in each dispensation, though widely separated in time.

God's tender covenant relation to the people, and the character of the people in seven aspects, vs. 2, 3, 4:—
1. "Sinful." 2. "Laden with iniquity,"—slaves of wrong doing. 3. "A seed of evil doers,"—every generation getting worse than their fathers. 4. "Corrupters,"—the

moral nature broken up into chaos. 5. "Forsaken the Lord,"—turned their backs on God, His covenant, His sanctuary and worship. 6. "Provoked the Holy One,"—proud resistance of God. 7. Sinking—and deeper and deeper. Rom. 6: 23. The head, the source of ideas; the heart, the source of feeling. Such was the condition of Judah in the reign of Ahaz. 2 Chron. 28: 1-4. Sin in us, as in Israel, is, Ingratitude, Meanness, Folly, Ruin. It brings us to the same results:—Punishment, Destruction, Wrath.

THE WAY OF RECOVERY.

"WASH YOU—MAKE YOU CLEAN—PUT AWAY THE EVILS OF YOUR DOINGS, CEASE TO DO EVIL, LEARN TO DO WELL."

These are the necessary and unchangeable commands of a Holy God. When the law comes to the conscience, it convicts of sin. In this conviction there is a deep sense of helplessness to do what we know we ought to do. Out of this sense of weakness and unworthiness comes the prayer, "Create in me a clean heart," Psalm 51: 10. Finally the prayer grasps the promise, "I will sprinkle you with clean water," and the love of sin is broken—and the guilt of sin is taken away—and we learn to run in the way of well doing.

[Dec. 13.] **The Suffering Saviour.** [Isa. 53: 1-12]

The pervading and continuous fact of the Bible is God's love to sinful man; the great organic power of the Bible is that fact made growingly clear by promise and prophecy, by symbol and ordinance, for four thousand years. The outstanding figure and character of the Bible in promise and prophecy, and in New Testament history, is Jesus Christ; and here, in a clear light, as elsewhere more dimly, He is presented as a suffering Saviour. In His appeal to the bewildered disciples as they journeyed to Emmaus, he opened these Old Testament Scriptures, "Ought not Christ to have suffered these things, and enter into His glory?" This passage constitutes the most central, deepest and loftiest chapter of the Old Testament Scriptures.

THIS SUFFERING SAVIOUR IS AN ATONEMENT FOR OUR SIN.

There are presented eleven forms of expressing the vicarious character of these sufferings, as if to render it impossible to miss this vital fact in the salvation of the soul:—
1. "He bore our griefs." 2. "He carried our sorrows." 3. "He was wounded for our transgressions." 4. "Bruised for our iniquities." 5. "The chastisement of our peace was upon Him." 6. "By His stripes we are healed." 7. "The Lord laid on Him the iniquity of us all." 8. "For the transgression of My people was He stricken." 9. When "Thou shalt make His soul an offering for sin." 10. "He shall carry their iniquities." 11. "He bare the sins of many."

FOREGLEAMS OF THE TREATMENT OF THE SUFFERING SAVIOUR. vs. 7-10.

He submitted Himself to affliction for the sake of saving men. Through oppression and judgment was He taken away.

THE TRIUMPH OF THE SUFFERING SAVIOUR. vs. 11, 12.

Christ has not died in vain. The greatest success has attended the Gospel of Christ. He makes all things new, by making men anew through His death, resurrection, and the sending of the Holy Spirit.

[For OUR MISSION UNION.]

"Lovest Thou Me?"

John xxi. 15-17.

BY MRS. YULE.

"Lovest thou Me?" the risen Saviour said
To one who long had followed His meek tread
Amid Judea's hills and valleys fair,
Happy with Him each lowly watch to share,
"Lovest thou Me?" and Peter answered low,
"Yea, that I love Thee, Lord, Thou well dost know."

"*Lovest thou Me?*" the Saviour spake again,
And the disciple's brow flushed red with pain;
For, with a sudden anguish, quickened thought
The mem'ry of a dark denial brought,
And the voice faltered as he answered low,
"Yea, that I love Thee, Lord, Thou well dost know!"

"LOVEST THOU ME?" once more the Saviour said,
And the disciple raised his drooping head;
The fearful eye with honest warmth grew bright,
Thus lifted to the loving Master's sight;
"Lord, Thou dost all things know, and Thou can'st tell,
Spite of my wand'rings, that I love Thee well!"

Christian, and can'st thou thus, with courage high,
Lay bare thy heart to the all-seeing eye,
Fling wide its secret chambers to His sight,
And calmly say beneath the dazzling light,
"Thou, that dost all things know, can'st surely tell,
Matchless Redeemer, that I love Thee well!"

[For OUR MISSION UNION.]

"How I Prepare my S. S. Review."

BY GEO. BISHOP,

Supt. Ottawa St. Meth. S. S., Montreal.

I TRY to begin early in the week to read over the lessons for the coming Sabbath, which I do repeatedly, then I study the notes on the lesson by Shaffler, Trumbull, Robinson, and Faith Latimer in that best of S. S. helps the *S. S. Times*, also, Dr. John Hall's notes found in the *S. S. World*, etc., Having given the time at my disposal to gathering up information upon the lesson in hand, on Saturday I endeavour to boil down the whole to a few leading points covering the subject, always looking out for the chief moral and spiritual thought, to impress which, I either originate, or pick up a simple and appropriate illustration for my black-board, to attract the eye, that the heart may be more readily reached.

Having written down my notes in the question and answer form, and selected hymns to suit the lesson, relying upon the Holy Spirit's help, I am ready for my work on Sabbath. This plan carried out from week to week cannot but find the superintendant prepared when the review day comes.

During the week prior to quarterly review I again boil down, and write out some five or six questions on each lesson, arranging the Golden Texts, hymns to fit

the lessons, references, readings, etc., so that the exercises may run smoothly without interruption.

I scarcely ever use the same plan of review twice in the same school. Children and young people generally like variety. Last quarter I used the weather chart idea by drawing a chalk line on the board indicating the elevations and depressions in the life of the prophet Elijah.

A year ago I prepared my review on the Banner plan, by getting twelve banners, say 18x14 inches, out of colored paper, and pasting an emblem of white paper upon each banner, together with a single word over each emblem. When completed they were very attractive, the colors being all different. One of the lessons of that quarter was "Reverence," the emblem on that banner being two cherubims guarding the ark, and the word "Reverence" above. Another lesson was "Praise," the emblem, a golden harp, and the word "Praise" surmounting.

But enough has been said. In my opinion, no school can afford to do without a Quarterly Review in addition to the short pertinent Sabbath review at the close of the teaching session. But patient faithful study alone can qualify either a teacher or superintendent to do this work well.

A Pattern of Saved Souls.

1 Timothy i. 16.

THE Rev. William Jay, in a sermon before a Missionary Society in London, stated that, when young, having doubts whether the time had come for the evangelization of the world, he called to converse with John Newton, and mentioned the obstacles to the extension of the gospel which impressed his mind. The venerable clergyman, looking at him, said, "My brother, I have never doubted the power of God to convert the heathen world *since he converted me.*"

Easy to be Lost.

HOW many ways there are to be lost, while there is but one to be saved! It is the easiest thing in the world to be lost. If the sinner does not like one way, he may take another—he may take his choice of a hundred. Or he may just sit still, and fold his arms, and float down the current toward the bottomless pit, and he will certainly be lost, and that for ever—as certainly as if he were to ply the oar with all his might. Let every reader ask himself, Am I in the way to be saved, or in the way to be lost? Which?

GOD gives to His children blessings without measure, but their trials He measures carefully. Every burden which He permits to rest on any of His loved ones is weighed with exactness. It is just enough to do its needful work. No portion of it could be spared.

[For OUR MISSION UNION.]

Sabbath School Association of Canada.

By I. C. PEAKE.

Chairman of Provincial Ex. Committee.



THE Twelfth Provincial Convention which held its sessions in Knox Church, Stratford, on the 20th, 21st and 22nd October, was in many respects the most satisfactory which has met for many years. The number of delegates in attendance was large, the morning and afternoon sessions nearly filling the body of the church, while at the evening meetings the spacious edifice, seating 1,200 persons was too small to contain the multitudes who sought to enter. The presence of that veteran S. S. worker, Wm. Reynolds, Esq., of Peoria, Ill., was a pleasing feature, while the amount of solid work which was contributed by him was something surprising. Those who were privileged to be associated with him during his former visits to this Province, will not need to be told of his wonderful adaptability to the various phases of Sunday School work. The singing was in charge of the Whyte Brothers, of Paris, and may be safely set down as one of the most attractive features of the Convention, more particularly at the evening meetings, where a great many young people attended.

The subjects discussed were live, practical ones, and the papers read and addresses delivered, were, generally speaking, of a high order, while the discussions resulting therefrom were, at times, quite animated. The Rev. E. A. Stafford, of Toronto, discussed "the claims of the Bible on the attention of the S. S. teacher." "The encouragements of S. S. teachers," was the subject of a paper by the Rev. W. R. Parker, of St. Thomas. The Rev. D. G. Sutherland, of London, delivered two stirring addresses upon "The nation of the future, in the S. S. of to-day," and "Christian character in the teacher and for the work." "Christ, the S. S. teacher's model in spirit and method," formed the subject of a very thoughtful address by the Rev. John Thompson, Sarnia. A carefully prepared paper was read by the Rev. H. D. Hunter, of London, on "The Superintendent, his duties and difficulties." The Rev. J. F. German, Brampton, gave cogent "Reasons why all should engage in S. S. work," while the Rev. H. M. Parsons, of Toronto told the Convention "How to engage the whole church in the work of Bible study." Mr. Reynold's addresses were upon the work of the International Committee, and "The S. S. Teacher's Text Book." He also conducted, with great tact, Conferences upon "The S. S. teacher's preparation for his class," and "Home Life," the latter embracing:—
(1) The place given to the home in the Scriptures, precepts, promises and illustrative examples. (2) Church responsibility and home life. (3) How the Sabbath School may help the home. (4) Why the

home should help the school. For a good hour, on the last afternoon, Mr. Reynolds was on the platform answering with rare wisdom the numerous questions, upon every conceivable phase of S. S. work, which had found their way into the "question drawer" during the three days.

The resignation of the Rev. John McEwen, the energetic and efficient General Secretary, who has resumed pastoral work, was the occasion for very general expressions of regret, and a highly complimentary resolution was unanimously passed, and ordered to be engrossed and presented to him. The matter of the selection and appointment of a successor to Mr. McEwen was entrusted to the Executive Committee.

The financial condition of the Association was the subject of careful consideration, first, by the Executive Committee, and then by the Convention. For the first time a definite plan of apportionment was adopted. In view of the deficiency in the treasury, the amount necessary to cover the expenses of the ensuing year was placed at \$2,500. Of this amount the Toronto delegates became responsible for one-fifth, while the other cities and the counties in the Province were assessed for sums varying from twenty to one hundred dollars. The delegates from the several cities and counties represented at the Convention, were given time and opportunity for consultation, the result being that in nearly every case the assessment was cheerfully accepted, and in this way some \$1,400 distinctly pledged, with fully three fourths of the cities and counties yet to be called upon to contribute their quota. The Convention felt that a rational step had been successfully taken to place the finances upon an equitable basis, and it is understood that the Executive Committee will follow the matter up until the entire amount necessary is guaranteed, and the Association made in this respect, as in every other, *Provincial*.

This sketch would be incomplete without a grateful allusion to the valuable S. S. Institute exercises conducted by the Rev. J. McEwen, General Secretary, and the Rev. W. C. Henderson, of St. Mary's.

The President, Mr. J. J. Crabbe, St. Mary's, overflowed with good nature, and filled the chair with ability and discretion. The good people of Stratford entertained their guests right royally; and take it all in all, the Twentieth Provincial S. S. Convention will not soon be forgotten, or its inspirations lost by those who were fortunate enough to be present.

What Love will Do.

A CONVICT in Portsmouth, England, was recently visited by his wife. The visit lasted half an hour. In order to make it, the woman had walked from Birmingham, the journey taking twenty-one days, and had wheeled before her the whole way, a perambulator, which contained her child, a cripple eleven years of age.

The Late Dr. Mackay.*

THE name of Dr. Mackay has, through his admirable book, "Grace and Truth," become familiar as household words, both in Great Britain and America, and his recent, to human eyes, untimely end sent a thrill of pain through the hearts of thousands of Christians, some of whom had, through personal acquaintance, learned to love him, while others had their affections drawn out toward him by the remembrance of blessings received through his 'Grace and Truth.'

Dr. Mackay was born at Montrose, and was educated for the medical profession, but his tastes led him rather in the direction of the ministry than the practice of medicine, and when about 30 years of age, he gave up the latter for the former. His aptitude for evangelical mission work was first noticed by Prof. J. Y. Simpson, the inventor of chloroform, who encouraged him to exercise his powers in that direction. He subsequently became associated with the celebrated Scotch evangelist, Duncan Mathieson, in whose mission through Scotland and Ireland, he took an active part, working with much earnestness and success.

About 16 years ago he was called to his first (and only charge), in Hull, where he soon gathered around him a large congregation, amongst whom he laboured with much success. He was greatly beloved by his church, which comprised some of the most earnest and energetic Christian workers in that town.

For fourteen years he took no fixed income from his church. He took what friends chose to give towards ministerial support through means of a box placed in the lobby of his church. This arose largely from his unselfish, self-denying spirit, and from a desire that his congregation might be able to give more liberally to the extension of the Saviour's kingdom at home and abroad.

Dr. Mackay died on the 22nd August last, at Portree. He was walking on the pier at that place,

when a false step caused him to fall between the dock and the steamer. His head was severely cut, but no serious results were apprehended, and, at his request, his friends refrained from sending any notice of the accident to his family. A short time after the accident, congestion of the lungs set in, and before his wife could cross from Oban to Skye, he was dead. He had only reached his 46th year, yet if we measure his life by its usefulness, he had lived longer than those who reach their three score years and ten.

His funeral was the occasion of the expression of the loving esteem in which he was held, as well as of regret that he had passed away.

Business was suspended, shops were closed, and the streets were lined with spectators as he was borne to his grave.

From out the silence of the great grief which had fallen upon the hearts of all, ears attent might still catch the lingering echoes of one of his latest utterances, as he lay a-dying—"For Thine own glory!" In this language of confidence and hope there dwells a sacred solace for the friends he has left behind, which may well cheer them "till the day break, and the shadows flee away!"



*Yours very truly
W. P. Mackay*

* A volume, entitled "Abundant Grace," being selected addresses by Dr. Mackay, has just been published by the Toronto Willard Tract Depository. Cloth, gilt sides. 250 pp., with portrait, \$1.00.

[For OUR MISSION UNION]

Giving Thanks Always for All Things.

Ephesians v. 20.

MRS. J. C. YULE.



“O! for *all things*, oh Divine Teacher,” cries one, “surely not for *all things* would'st thou have me give thanks! This bitter disappointment, this blighting of so many hopes, this cutting off of so many flattering prospects, not for these, surely not for these!” Yes, for these,—

all these, for such is your Father's will, else it could not have been. God discerned something in the thing, or things upon which you had set your heart, that, if attained, would surely have come between your soul and Him to whom you have pledged your deepest love, your most loyal service. Then thank Him for interposing His hand between you and it, and thus shutting you up to Himself; that so, with all a father's tenderness, He might lead you in the way in which He would have you go.

“But how can I? My will does not consent. I would this moment reverse the whole, if only I could!”

No matter. Thank Him, first of all, that you *cannot* reverse what He has done; that He has put such a dreadful deed wholly out of your power; and then in the dust of humiliation at His feet, give up your own will, at once and forever. For, be assured, you will find no rest of soul until there is, between you and God, but one will, and that, not your will, but His. “Father, not my will but Thine”—“Even so, Father, for so it seemed good in thy sight!” Thus prayed the Holy Son of God—He who needed no discipline; and shall your will, so blind, so selfish in its aims, be considered, and not His?

Is it too much that you, who are so likely to be wrong, should be asked to share with Him the cross of submission from which He, though never wrong, did not, even for a moment, shrink? Shall you, who every moment need the steadying, restraining hand of God, oppose your will in anything to His? O be careful! On earth and in heaven there can be no will but His, if happiness, rest, and peace are to prevail. No soul can be one with Christ, unless he and Christ are one in will; even as Christ's will is one with His Father's. Thank Him, then, for disappointments; for be assured, if accepted in the spirit of absolute submission and obedience, you will discern in them a father's love, a father's pity, a father's discernment of what is best—the *very* best for you. He maketh “all things work together for good to them that love Him, to them who are the called according to His purpose.” Are these trials, among the *all things* that concern you? if so—and no one knows so well as you how *saeply* they concern you—thank Him for taking them

into His own hands; and in his own time He will show you the silver lining of the cloud that at present looks so dark and threatening.

“But how can I thank God for this great sorrow?” cries another. “It is more than I can bear! *How* can I look upon the face of my dead, my loved, my lost, and say, I thank thee, O my Father, that thou hast done this?” Ah, poor heart, it is very hard, but listen. “Whom the Lord loveth, He chasteneth, and scourgeth every son whom He receiveth.” Is it not sweet to know yourself beloved by a Father who is “too wise to err—too good to be unkind?” He is the wise physician who knows just how bitter is the medicine he presses to your lips, for He has tasted it all Himself. He is the careful surgeon who only just cuts deep enough to remove the festering ulcer. He is the watchful refiner and purifier of His own precious metal, who will not subject to the furnace heat a moment longer than till He can see His own image clearly reflected in the glowing mass.

Your dead are in the same kind hands as yourself. If they are His, He will do better by them than you could even wish to do;—if they are not, “the judge of all the earth will do right;” and that is all even you would dare to ask. Be still, and know it is God who has wounded, and His wounding is in order to heal. Lie low at His feet, and He will lift you up. Thank Him for all He does, for His is love that makes no mistakes,—love that pities more than any earthly father can pity,—that knows your grief, and with the rod of chastening will provide the staff of consolation. He withheld not His dearest and His best that He might save you; and now He seeks only your sanctification. Therefore “thank Him always, for all things, in the name of the Lord Jesus Christ;” so shall you find abundant rest in His faithfulness and love.

[For OUR MISSION UNION.]

Repentance Toward God.

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

ON the day of Pentecost, those who were convicted of sin, or as it is in Acts ii. 37, “pricked in their heart,” cried out, “Men and brethren, what shall we do? Peter answered, Repent, and be baptised every one of you in the name of Jesus Christ, for the remission of sins, and ye shall receive the gift of the Holy Ghost.” Not long after, Peter again called them to repentance, saying, “Repent ye therefore, and be converted, that your sins may be blotted out.” Acts iii. 19. This is the proper direction for any one troubled about his sins. *Repent*. Repent that your sins may be blotted out. Repentance is an act to which God calls every man who would be saved. It is a very comprehensive act. It is two-fold. It respects our sins and it respects our Saviour. It turns from sin to the Saviour. This two-fold action is essential to it. It is incomplete if either the one or the other is wanting. It is of great importance to see this clearly. If we break with sin, and do not

embrace the Saviour, we shall soon be more the slaves of Satan than we were before, because he will take us through our pride and self-righteousness. For having turned from sin once, we shall indulge false and delusive hopes, since we have not laid hold on Him who is mighty to save. If we turn to Christ, and do not cut ourselves loose from the moorings of sin, then we do not act on Christ's own teaching, *Repent*. "Let the wicked forsake his way, and the unrighteous man his thoughts; and let him return unto the Lord, and he will have mercy upon him; and to our God, for He will abundantly pardon." This act is insisted on for our sakes. It is the setting of our seal of hatred and abhorrence upon sin. It is the legitimate outcome of conviction. The prodigal's repentance is seen in his going out of the far country to his father. Ephraim's repentance is declared in these words, "What have I to do any more with idols?" Paul assures the Ephesians (Acts xix. 4) that John's baptism of repentance meant not only confessing and turning away from their sins, but also, "that they should believe on Him which should come after him, (*i. e.* John the Baptist), that is Jesus Christ." There is an old book which many have learned by heart, which answers the question, "*What is repentance unto life?*" in this clear, comprehensive and satisfactory way: "Repentance unto life is a saving grace, whereby a sinner out of a true sense of his sin, and apprehension of the mercy of God in Christ, doth, with grief and hatred of his sin, turn from it unto God, with full purpose of, and endeavour after, new obedience." The sorrow and pain accompanying repentance are incidental,—the principal acts are turning away from sin and trusting in Christ. Whatever else there is, these must always be found in it. All the passages that deal with the nature of repentance, insist on this. See Isaiah lv. 7; Acts xix. 4; Acts ii. 38.

When we are about to build an enduring structure, we are careful that the foundation stones are well and truly laid, else the building may become a ruin after it has been erected. Repentance is a foundation stone in religious life and character. If it is misapprehended, untold evil and misery may result from it. Christ is the only foundation, but let every man take heed how he buildeth thereon. We must see that nothing comes between us and the foundation—that we clear away all rubbish, and surely reach that which will be a solid and satisfactory resting place for the soul, now and forever. Repentance not only comes clear away from sin, but *cleaves to Christ* as the only Saviour of sinful men.

AT the "Believers' meeting for Bible study," held each year, it is customary to receive voluntary offerings for undenominational missions. At the last meeting the hearts of all turned toward the Mildmay Mission to the Jews, and accordingly the sum of \$200 has been forwarded to Rev. J. M. Williams, and is duly acknowledged in "Service for the King," the official Mildmay magazine.

The Round of Life.

BISHOP HORNE.

Some are serving—some commanding;
 Some are sitting—some are standing;
 Some rejoicing—some are grieving;
 Some entreating—some relieving;
 Some are weeping—some are laughing;
 Some are thinking—some are quaffing;
 Some accepting—some refusing;
 Some are thrifty—some abusing;
 Some compelling—some persuading;
 Some are flattering—some degrading;
 Some are patient—some are fuming;
 Some are modest—some presuming;
 Some are leasing—some are farming;
 Some are helping—some are harming;
 Some are running—some are riding;
 Some departing—some abiding;
 Some are sending—some are bringing;
 Some are crying—some are singing;
 Some are hearing—some are preaching;
 Some are learning—some are teaching;
 Some disdain—some offending;
 Some assiduous—some neglecting;
 Some are feasting—some are fasting;
 Some are saving—some are wasting;
 Some are losing—some are winning;
 Some repenting—some are sinning;
 Some professing—some adoring;
 Some are silent—some are roaring;
 Some are restive—some are willing;
 Some preserving—some are killing;
 Some are bounteous—some are grinding;
 Some are seeking—some are finding;
 Some are thieving—some receiving;
 Some are hiding—some revealing;
 Some commending—some are blaming;
 Some dismembering—some new framing;
 Some are quiet—some disputing;
 Some confuted—some confuting;
 Some are marching—some retiring;
 Some are resting—some aspiring;
 Some enduring—some directing;
 Some are falling—some are rising;
 These are sufficient to recite,
 Since all men's deeds are infinite;
 Some end their parts where some begin;
 Some go out, and some come in.

THE Church of the Gospel Tabernacle at New York has just sent out, at its own cost, four missionaries to the Congo. They are to receive no settled salary.

UNDER the auspices of the Foreign Mission Board immense meetings have recently been held at Tremont Temple and three other places in Boston. The attendance was unprecedented.

The Devil at Work.



CHRISTMAS EVANS, that mighty preacher, once told a story or parable, which I will give you, though I cannot tell it as he did—Once upon a time, the devil flew up from the pit, “seeking whom he might devour,” and he said within himself, “I will have souls to-day; I will deceive, delude, destroy,

and reap my pleasure on man.” So he flew up silently and unseen, through the air, till he came to a little valley sleeping betwixt two hills; and there, in the bosom of

the vale, by the side of a little stream and a little garden, was a small cottage, with trellis work and jasmine; and in the porch sat a fair young girl, knitting. “Ah,” said the devil, “I’ll have *her*; I’ll tempt her away to the great town: she shall be deceived, she shall be ruined;” and then he rejoiced to think, “I shall have her for myself at last.” So he was about to step up to tempt her, when she began to sing.

“Jesus I love Thy charming name,
’Tis music in my ear;
Fain would I sound it out so loud
That earth and heaven might hear.”

“Ah,” said he, “it’s no use tempting that girl to sin: she has got the love of Christ in her heart.

He then came to a plain, where were fields ploughed ready for the wheat; the horses were resting, for it was dinner time, and the boy looked about him, in attendance on the horses. “Ah,” said the devil, “I’ll have that boy. I will tempt him to steal his master’s goods: he will then be sent to prison, and will get in with a lot of rascals, who will teach him to do worse things than he ever knew before: he will go from bad to worse, until at length he becomes a murderer and is hanged;—oh, that will make up for my failure with the girl this morning.” But the boy had a song too:

“The Lord my shepherd is,
Now shall my wants be well supplied:
Since He is mine and I am his,
What can I want beside?”

“Oh,” says the devil, “this boy doesn’t want anything besides; its no use my tempting him to steal anything; he is quite content with what he has got—what a bad day’s work I am making of it! I had better by half be with old Williams (a good old preacher, who lay a-dying) now; if I can tempt old Williams to deny his God on his dying bed, what a fine thing that will be! it will make all the country round ring with the news.”

So away he flew as quick as his evil wings could

carry him, for he wanted to make up for the loss of the day. He arrived at length at the village. The lights were extinguished in the cottages—the people had gone to bed, except in one upper room, where there was the ray of a rushlight to be seen in the top window. He knew that room. “The old man is not dead yet, or else the light would be out: I will go and catch him when flesh and heart are failing, and induce him to deny his God: he shall even curse God when he is dying; and then, what triumph shall be mine!”

So upstairs he went; and when he got into the room, he found old Mr. Williams still alive, though reduced to a skeleton: his wife and family standing around the bed, taking a last farewell of him. But ere he could thrust a doubt or insinuation into the old man’s heart, old Williams’ eyes glistened, and he put out his hand all gaunt and bony, and said, “Yea though I walk through the valley of the shadow of death, I will fear no evil: for thou art with me; Thy rod and Thy staff they comfort me. Thou hast prepared a table before me in the presence of mine enemies.” “Ah,” said Satan, “he meant that last line for me—‘in the presence of mine enemies;’” and he slunk away back to his pit, for he never had so ill a day in all his life before.

See how good it is to have the mind pre-occupied: that heart is sure to be well kept from every evil thing which is full of good things. Live near to God; put your trust alone in Him, and you may face a frowning world and bid defiance to death and hell.—*C. H. Spurgeon.*

Twenty-fold Blessing.

The moment we are in Christ by faith, twenty things are said of our sins.

First, they are *blotted out*. Isa. xliii. 25.

Second, they are *borne by another*. 1 Peter ii. 24.

Third, they are *cast behind God’s back*. Isaiah xxxviii. 17.

Fourth, they are *cast into the depths of the sea*. Micah vii. 19.

Fifth, they are *washed away with cleansing blood*. 1 John i. 7.

Sixth, they are *covered*. Rom. iv. 7.

Seventh, they are *finished*. Dan. ix. 24.

Eighth, they are *forgiven*. Col. ii. 13.

Ninth, they are *not beheld*. Num. xxiii. 21.

Tenth, they are *not imputed*. Rom. iv. 8.

Eleventh, they are *not remembered*. Heb. viii. 12.

Twelfth, they are *pardoned*. Micah vii. 18.

Thirteenth, they are *passed away*. Zech. iii. 4.

Fourteenth, they are *purged*. Heb. i. 3.

Fifteenth, they are *put away*. Heb. ix. 26.

Sixteenth, they are *remitted*. Acts x. 43.

Seventeenth, they are *removed*. Ps. ciii. 12.

Nineteenth, they are *subdued*. Micah vii. 19.

Tientieth, they are *sought for and not found*. Jer. i. 20.

Twentieth, they are *taken away*. Isa. vi. 7.